



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

isiZulu

زولو

رَسُولُ الْإِسْلَامِ مُحَمَّدٌ ﷺ

isithunywa se-Islam
uMuhammad, ukuthula
nezibusiso zika-Allah
makube kuye



Ikomiti yezikhungo
zongameli wezindaba zenkolo
eMasjid al-Haram naseMasjid al-Nabawi

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اللَّجْنَةُ الْعِلْمِيَّةُ

بِرئاسة الشُّؤْنِ الدِّينِيَّةِ بِالْمَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ النَّبَوِيِّ

**Ikomiti yezikhungo zongameli wezindaba
zenkolo eMasjid al-Haram naseMasjid al-
Nabawi**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

isithunywa se-Islam uMuhammad, ukuthula nezibusiso zika-Allah makube kuye

Egameni lika-Allah, Onomusa, Onesihawu. Isishwankathelo esifushane mayelana nesithunywa se-Islam uMuhammad (ukuthula nezibusiso zika-Allah makube kuye), lapho ngichaza khona igama lakhe, nohlu lozalo lwakhe, nezwe lakhe, nomshado wakhe, nobuthunywa bakhe, nalokho ayebizela kukho, nezibonakaliso zobuphrofethi bakhe, nomthetho wakhe, kanye nesimo sezitha zakhe maqondana naye.

1- Igama lakhe nohlu lozalo lwakhe nedolobha azalelwa futhi wakhulela kulo.

Isithunywa senkolo yamaMuslim nguMuhammad ka-Abdullah ka-Abd al-Muttalib ka-Hashim, ongowenzalo ka-Ishmail ka-Abraham, ukuthula kube kubo.

Lokhu kungenxa yokuthi uMphrofethi ka-Allah uAbrahama (ukuthula makube kuye) wafika eMakkah evela eShamu, enomkakhe uHajar nendodana yakhe uIshmail owayeselusana. Wabahlalisa eMakkah ngomyalo ovela ku-Allah ongosomandla nophakemeyo. Kwathi lapho umfana esekhulile, uMphrofethi uAbrahama

(ukuthula makube kuye) wafika eMakkah, wakha yena nendodana yakhe ulshmail (ukuthula makube kubo bobabili) iKaaba, indlu engcwele. Abantu banda bazungeza lendlu, futhi iMakkah yaba yindawo eyafunwa yilabo abakhonza u-Allah, Inkosi yemihlaba, ababenesifiso sokwenza iHaji. Abantu baqhubeka nokukhonza u-Allah nobunye bakhe ngokwenkolo kaAbrahama (ukuthula makube kuye) amakhulu eminyaka.

Kwabe sekwenzeka ukuphambuka emva kwalokho, isimo senhlonhlo yase-Arabia safana nesesimo sawo wonke amanye amazwe omhlaba, lapho kwagqama khona izindaba zokukhonza izithixo: okunjengokukhonzwa kwezithixo, ukungcwatshwa kwamantombazane esaphila, ukucindezelwa kwabesifazane, ukufakaza amanga, ukuphuzwa kotshwala, ukwenziwa kwezenzo eziyihlazo, ukudliwa kwempahla yentandane kanye nokuthathwa kwenzalo...

Kuyona le ndawo nakulesi simo kwazalwa isithunywa se-Islam uMuhammad indodana ka Abdullah, owozalweni luka Ishmail indodana ka Abrahama (ukuthula makube kubo), ngonyaka wama-571 AD. Uyise washona engakazalwa, nonina washona enonyaka wesithupha wobudala bakhe, wabe esenakekelwa umalume wakhe uAbu Talib. Waphila eyintandane, empofu, futhi wayedla ezondla ngomsebenzi wezandla zakhe.

2- Umshado obusisiweyo nenkosikazi ebusisiweyo

Kwathi lapho eseneminyaka engamashumi amabili nanhlanu ubudala, washada nenkosikazi ehloniphekile yaseMakkah, enguKhadijah bint Khuwaylid, u-Allah angajabula ngaye. Wabusiswa naye ngamadodakazi amane namadodana amabili, kodwa amadodana akhe womabili ashona esebuntwaneni bawo. Indlela ayephethe ngayo umkakhe nomndeni wakhe yayigcwele umusa nothando olukhulu. Ngenxa yalokhu, umkakhe uKhadijah wamthanda ngothando olukhulu, futhi naye walubuyisela ngokufanayo lolo thando. Akazange amkhohlwe ngisho nangemva kweminyaka eminingi ashonile. Wayevame ukuhlabela imvu bese eyabela abangani bakaKhadijah, u-Allah angajabula ngaye, ukuze abahloniphe, nanjengophawu lokwethembeka kuye kanye nokugcina uthando lwakhe.

3- Ukuqala kwesambulo

Isithunywa uMuhammad (ukuthula nezibusiso zikaMvelinqangi kube kuye) wayenesimilo esiphakeme kakhulu kusukela ekudalweni kwakhe nguMvelinqangi, abantu bakubo babembiza ngoqotho othembekileyo, wayehlanganyela nabo emisebenzini emihle ehloniphekileyo, kodwa eyinyanya imikhuba yabo yokukhonza izithixo futhi engahlanganyeli nabo kuyo.

Kwathi lapho efinyelela eminyakeni engamashumi amane ubudala eseMakkah, u-Allah wamkhetha ukuba abe yisithunywa, yase ifika kuye ingelosi uGabriel (ukuthula makube kuye) ilethe amavesi okuqala esahluko sokuqala esembulwa seQur'an, okungamazwi akhe ophakeme:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝۵﴾

Funda ngegama lenkosi yakho eyadala (1)

Wadala umuntu ngehlule (2)

Funda, futhi Inkosi yakho nguye ophana kakhulu. (3)

Okunguyena ofundise ngosiba (4)

Wamfundisa umuntu lokho ayengakwazi (5)

[iSurah Al-Alaq:1-5],

Wabe eseya kumkakhe uKhadijah (u-Allah amthokozele) ethuthumela inhliziyo, wayeseyixoxela indaba, yamduduza.

Yahamba naye yaya kumzala wakhe uWaraqah ibn Nawfal – owayesephenduke umKristu futhi efunda iTorah neVangeli – wayesethi uKhadijah kuye: “We mzala, lalela indodana kamfowenu.” Wathi uWaraqah kuye: “Mshana wami, ubonani?” Isithunywa sika-Allah (ukuthula nezibusiso zika-Allah makube kuye) samtshela indaba yalokho ayekubonile, wayesethi uWaraqah kuye:

(Lona uMthetho wobuNkulunkulu lowo u-Allah

amembulela wona uMuse. Hawu, sengathi ngabe ngiseyinsizwa eqinile, sengathi ngabe ngisaphila mhla abantu bakini bekuxosha. Wase ethi uMphostoli ka-Allah (ukuthula nezibusiso zika--Allah kube kuye): "Ingabe bazongixosha ngempela?" Wathi: Yebo. Akukaze kufike muntu nalokho ofike nakho ngaphandle kokuthi aphathwe ngobutha. Futhi uma ngiyofica lolo suku lwakho, ngizokunikeza usizo oluqatha.)

Futhi eMakkah ukwembulwa kweQur'an kwaqhubeka kuye, uGabriel (ukuthula makube kuye) eyiletha phansi ivela eNkosini yemihlaba, njengoba ayemlethela neminingwane yomlayezo.

Waqhubeka nokumema isizwe sakhe kwi-Islam, kodwa isizwe sakhe samphikisa salwa naye, futhi bamthembisa ingcebo nobukhosi uma ezoyeka umlayezo, kodwa wakwenqaba konke lokho. Base bethi kuye, njengoba kwasho izikhulu kuzithunywa ngaphambi kwakhe, ukuthi: ungumthakathi, umqambimanga, nomkhohlisi. Bamhlukumeza, bahlasela nomzimba wakhe ohloniphekile, futhi bashushisa abalandeli bakhe.

Isithunywa sika-Allah(ukuthula nezibusiso zika-Allah kube kuye), saqhubeka eMakkah simemela abantu kuMvelinqangi, sasiya ngezikhathi zeHajj nasezindaweni zokuthenga ngesizini yama-Arabhu, lapho sasihlangana nabantu sibethulela i-Islam. Asizange siyenge muntu ngezinto zasemhlabeni

noma ngobuholi, futhi asizange sisabise ngenkemba, ngoba sasingenalo igunya futhi singeyona inkosi. Ekuqaleni kobizo lwaso, samemezela inselelo yokuthi abantu balethe okufana nalokho esafika nakho okuvela kwiQur'an engcwele, futhi saqhubeka siphonsela abaphikisi baso inselelo ngayo.

EMakkah, u-Allah wamhlonipha ngesimangaliso esikhulu, okunguhambo lwasebusuku oluya eBayt al-Maqdis (i-Isra), kwalandela nokwenyuswa kwakhe emazulwini. Futhi kuyinto eyaziwayo ukuthi u-Allah waphakamisela emazulwini uMphrofethi ulliyas noJesu, ukuthula makube kubo bobabili, njengoba kushiwo enkonzwani yamaMuslim kanye nasenkonzwani yamakrestu.

uMphrofethi (ukuthula nezibusiso zika-Allah kube kuye) wamukela umyalo weSalah ovela ku-Allah esezulwini, okuyiyo le Salah eyenziwa amaMuslim kahlanu ngosuku, futhi eMakkah eHloniphekile, kwenzeka esinye isimangaliso esikhulu okuwukuqhekeka kwenyanga, baze bakubona abakhonzi bezithixo.

Abangakholwa bakwaQuraysh basebenzisa zonke izindlela zokuphambukisa abantu kuye; beqinisa uzungu lwabo ngaye kanye nokwenza abantu bamnyanye, futhi baba nenkani ekufuneni izibonakaliso, base becela usizo kumaJuda ukuze abanikeze izimpikiswano ezingabasiza

ekumphikiseni nasekuphambukiseni abantu kuye.

Ngenkathi kuqhubeka ukuhlukunyezwa kwamakholwa ngabangakholwa bakwaQuraysh, uMphrofethi (ukuthula nezibusiso zika-Allah kube kuye) wabanika imvume yokuthuthela eHabesha. uMphrofethi (ukuthula nezibusiso zika-Allah kube kuye) wathi kubo: “Impela, kuyo kunenkosi enobulungiswa, akekho ocindezelwayo kuyo.” Futhi yayiyinkosi engumkristu. Ngakho kwathutha kubo amaqembu amabili aya eHabesha. Kwathi lapho abathuthi befika eHabesha, bethula eNkosini uNajashi inkolo eyayilethwe uMphrofethi uMuhammad (ukuthula nezibusiso zika-Allah kube kuye); wasilamuka wathi: “Lokhu – ngifunga ngo-Allah – nalokhu okweza noMose (ukuthula kube kuye) kuphuma esibanini sinye.” Kwaqhubeka ukuhlukunyezwa kwakhe nabalandeli bakhe ngabantu bakubo.

Phakathi kwalabo abakholwa kuye ngesikhathi somhlangano kwakukhona iqembu elalivela eMedina, elamfungela isifungo sokwethembeka phezu kobuMuslim kanye nokumnikeza usizo uma esethuthele edolobheni labo, elalaziwa ngokuthi iYathrib. Wase evumela labo kubo ababesasele eMakkah ukuba bafudukele edolobheni likaMphrofethi. Ngakho-ke bafuduka, nenkolo yamaMuslim basabalala eMedina, kwaze kwaba yilapho kungekho khaya elingangenwanga

ukukhonza ku-Allah.

Emva kokuba uMphrofethi (ukuthula nezibusiso zika-Allah makube kuye) esechithe iminyaka eyishumi nantathu eMakkah ememela ku-Allah, u-Allah wamvumela ukuba afuduke aye eMedina encasakile; ngakho-ke wafuduka (ukuthula nezibusiso zika-Allah makube kuye), waqhubeka nokumemela ku-Allah, futhi kuyo kwaqhubeka ukwembulwa kwemithetho ye-Islam kancane kancane, wabe eseqala ukuthumela izithunywa zakhe kanye nezincwadi kubaholi bezizwe nasemakhosini ebememela enkonzweni ka-Allah. Phakathi kwalabo athumela kubo kwakukhona: iNkosi yamaRoma, iNkosi yasePheresiya, kanye neNkosi yaseGibhithe.

E-Medina kwenzeka ukusitheka kwelanga, abantu base bethuka. Lokhu kwaqondana nosuku lokushona kukaAbrahama, indodana kaMphrofethi, ukuthula nezibusiso zika-Allah kube kuye. Base bethi abantu: "Ilanga lisitheke ngenxa yokushona kukaAbrahama," wayesethi uMphrofethi, ukuthula nezibusiso zika-Allah kube kuye:

(إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَكْسِفَانِ لِمَوْتِ أَحَدٍ، وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ

يُخَوِّفُ اللَّهُ بِهِمَا عَبْدًا).

"(Ngempela iLanga neNyanga azisitheki ngenxa yokufa kwanoma ngubani noma yokuphila kwakhe, kodwa ziyizibonakaliso ezivela ku-Allah, azesabisa

ngazo izinceku zakhe)¹,"

Ukube uMprofethi (ukuthula nezibusiso zika-Allah makube kuye) wayengumqambimanga nomkhohlisi, ngabe washesha ukwesabisa abantu ngokumphika, futhi ngabe wathi, "Ilanga lisithekile ngenxa yokushona kwendodana yami, sekuyoba yini-ke ngalowo onghikayo?"

Futhi uMphrofethi (ukuthula nezibusiso zika-Allah kube phezu kwakhe), iNkosi yakhe yamhlobisa ngokuphelela kwesimilo, futhi u-Allah wamchaza ngamazwi akhe ethi:

﴿وَإِنَّكَ لَعَلَّ خُلِقَ عَظِيمٍ ۝﴾

Futhi ngempela wena uphezu kwesimilo esiphakeme.

[ISurah Al-Qalam:4].

Wayehlotsiswe ngazo zonke izimilo ezinhle njengokukhuluma iqiniso, ubuqotho, isibindi, ubulungiswa, ukugcina izethembiso ngisho nasezitheni zakhe, ukuphana nokuthanda ukunikela kwabampofu, abaswelayo, abafelokazi kanye nabadingayo, ukukhuthalela ukubahola, ukuba nesihe kubo, kanye nokuzithoba kubo. Kangangokuthi kwakuthi lapho kufika umuntu angamazi ezofuna uMphrofethi, ukuthula nezibusiso zika-Allah kube kuye, abuze ngaye kubangani bakhe, u-Allah akajabule ngabo, ekubeni

¹ Sahih Muslim (901)

naye ephakathi kwabo, kodwa angamhlukanisi, abese ebuza ethi: “Ngumuphi phakathi kwenu onguMuhammad?”

Impilo yakhe nesimilo sakhe kwakuyisibonakaliso sokuphelela nobukhosi ekusebenzelaneni kwakhe nabo bonke: isitha nomngani in, isihlobo nomfokazi, omdala nomncane, owesilisa nowesifazane, isilwane nenyoni.

Kwathi lapho uMvelinqangi eseyiphelelisile inkolo, nesithunywa -ukuthula nezibusiso zika-Allah makube kuso- sesiwudlulisile umyalezo ngokuphelele, sadlula emhlabeni sineminyaka engamashumi ayisithupha nantathu. Kuleyo minyaka, engamashumi amane yayingaphambi kobuphrofethi, kwathi engamashumi amabili nantathu kwaba ngeyobuphrofethi nobuthunywa.

Wafihlwa eMadina eNcasakile -ukuthula nezibusiso zika-Allah makube phezu kwakhe-, futhi akashiyanga mali noma ifa, ngaphandle komnyuzi wakhe omhlophe abehamba ngawo, nomhlaba awenza waba yisipho (sadaqah) sabahambi abaswele.¹

Futhi inani lalabo abamukela i-Islam, bamkholwa futhi bamlandela lalingabantu abaningi kakhulu, futhi abangani bakhe abangaphezu

¹ Sahih al-Bukhari (4461) 6/15.

kwezinkulungwane eziyikhulu benza naye iHajj yokuvalelisa, eyayicishe ibe yizinyanga ezintathu ngaphambi kokushona kwakhe. Mhlawumbe lokhu kungenye yezimfihlo zokulondolozwa kwenkolo yakhe nokwanda kwayo. Ngempela abangani bakhe, ayebakhulise ezimisweni nasezisekelweni ze-Islam, babengabangani abalungile kakhulu ngokobulungiswa, ukuzincisha izinto zomhlaba, ukuhlonipha u-Allah, ukwethembeka, nangokuzidela ngenxa yale nkolo ekhazimulayo ababekholelwa kuyo.

Futhi ababephakeme kakhulu kubalandeli bakhe, u-Allah akajabule ngabo bonke, ngokokholo, ngolwazi, ngezenzo, ngobuqotho, ngokuqinisekisa, ngokunikela, ngesibindi, nangokuphana yibo: Abu Bakr As-Siddiq, no-Umar bin Khattab, no-Uthman bin Affan, no-Ali bin Abi Talib, u-Allah akajabule ngabo. Babephakathi kwabokuqala abakhulwa kuye futhi bamqinisekisa. Yibona ababengamaKhalifa ngemva kwakhe, abathatha umthwalo wenkolo ngemva kwakhe. Babengenazo izimpawu zobuPhrofethi, futhi akazange abanikeze lutho olukhethekile ngaphezu kwabanye abalandeli bakhe, u-Allah akajabule ngabo.

Futhi u-Allah wayilondoloza iNcwadi yakhe ayembula, neSunnah yakhe, nomlando wempilo yakhe, amazwi nezenzo zakhe ngolimi ayekhuluma ngalo. Akukho mlendo wempilo - emlandweni

wonkana - owalondolozwa njengomlando wempilo yakhe (ukuthula nezibusiso zika-Allah kube kuye); kanti, kwalondolozwa ngisho nendlela ayelala ngayo, edla, ephuza, futhi ehleka?

Futhi wayebaphatha kanjani abomndeni wakhe endlini yakhe?

Zonke izimo zakhe zilondolozwe futhi zilotshiwe emlandweni wempilo yakhe, ngoba ungumuntu oyisithunywa ongenalutho ezimpawini zobubusi bukaNkulunkulu, futhi akanawo amandla okuzizuzisa noma okuzilimaza.

4- Ubuthunywa bakhe

U-Allah wathumela uMuhammad (ukuthula nezibusiso zika-Allah makube kuye) ngemva kokuba ukwenzela u-Allah abahlanganyeli, ukungakholwa, nobongazi kwakusakazekile kuwo wonke umhlaba, futhi kwakungekho muntu ebusweni bomhlaba owayekhonzela u-Allah yedwa engamhlanganisi nalutho, ngaphandle kwensalela encane yabantu bencwadi. Ngakho-ke u-Allah wathumela Isithunywa sakhe uMuhammad (ukuthula nezibusiso zika-Allah makube kuye) njengesigcino sabaphrofethi nezithunywa, wamthuma nesiqondiso nenkolo yeqiniso kuyo yonke indalo; ukuze ayiphakamise ngaphezu kwazo zonke izinkolo, futhi akhiphe abantu ebumnyameni bokukhonza izithixo, bokungakholwa, nobongazi abayise ekukhanyeni

kobumbono buka-Allah nokukholwa. Futhi umyalezo wakhe uphelelisa imiyalezo yabaphrofethi ababengaphambili, ukuthula makube kubo.

Wamemezela konke lokho okwamemezelwa abaphrofethi nezithunywa, ukuthula kube kubo: uNowa, uAbrahama, uMuse, uSolomon, uDavide, kunye noIsa- okuwukukholwa ukuthi inkosi ngu-Allah umdali, umondli, umphilisi, umlethi wokufa, umnikazi wombuso, futhi nguye olawula zonke izindaba, yena ungunokupha, unesihe, nokuthi u-Allah ungumdali wakho konke okusemkhathini, kulokho esikubonayo nakulokho esingakuboni, futhi konke okunye ngaphandle kuka-Allah kuyisidalwa sezidalwa zakhe.

Futhi wamemezela ukuba kukhonzwe u-Allah yedwa, nokuthi kuyekwe ukukhonzwa kwanoma yini enye ngaphandle kwakhe. Wacacisa ngokucace ngokuphelele ukuthi u-Allah Munye, akanaye umhlanganyeli ekukhonzweni kwakhe, noma embusweni wakhe, noma ekudaleni kwakhe, noma ekuphatheni kwakhe. Waphinda wachaza ukuthi u-Allah, ophakeme, akazalanga futhi akazalwanga, akanaye olingana naye noma ofanayo naye, futhi akahlali ngaphakathi kwanoma yini ezidalweni zakhe futhi akabi sesimweni somzimba kuzo.

Wabizela ekukholweni ezincwadini zaphezulu njengemiqulu kaAbrahama noMose, ukuthula

makube kubo, iTorah, iZaburi, neVangeli, kanjalo wabizela nasekukholweni kuzo zonke izithunywa, ukuthula makube kubo, futhi wabeka ukuthi lowo ophika uMphrofethi oyedwa, ngempela usuke engakholwa kubo bonke abaphrofethi.

Futhi nika abantu bonke izindaba ezinhle ngomusa ka-Allah, nokuthi u-Allah nguye onakekela izidingo zabo kulomhlaba, nokuthi u-Allah uyinkosi enomusa, futhi nguye yedwa oyokwahlulela izidalwa zonke ngoSuku lweQiyamah lapho eyobavusa bonke emathuneni abo, nokuthi nguye ovuza abakholwayo ngezenzo zabo ezinhle zokulunga ngokuphindwe kashumi, nesenzo esibi ngokulingana naso, futhi okwabo yinjabulo engunaphakade e-Akhirah, kanti lowo ophika ukukholwa enze izenzo ezimbi uyothola isijeziso sakhe kulomhlaba nase-Akhirah.

Futhi isithunywa uMuhammad (ukuthula nezibusiso zika-Allah kube kuye), emlayezweni wakhe akazange adumise isizwe sakhe, noma izwe lakubo, noma umuntu wakhe siqu ohloniphekile, kunalokho kwiQur'an engcwele kuphathwa amagama abaphrofethi uNowa, uAbrahama, uMose, noJesu (ukuthula makube kubo), kaningi ukwedlula igama lakhe. Futhi igama likanina alizange liphathwe, kanjalo namagama onkosikazi bakhe kwiQur'an engcwele, kuyilapho kuye kwaphathwa kwiQur'an unina kaMose ngaphezu

kokukodwa, futhi kuphathwe uMariya (ukuthula makube kuye) izikhathi ezingamashumi amathathu nanhlanu.

Futhi isithunywa uMuhammad - ukuthula nezibusiso zikaMvelinqangi makube kuye - uvikelekile kukho konke okuphambene nomthetho kaNkulunkulu, ingqondo, nemvelo yomuntu engokwemvelo, noma okwenqatshwa yisimilo esihle; ngoba abaphrofethi - ukuthula makube kubo - bavikelekile kulokho abakudlulisayo okuvela kuMvelinqangi, futhi ngoba yibona abathunyiwe ukudlulisa imiyalo kaMvelinqangi ezincekwini zakhe. Abaphrofethi abanazo izimpawu zobuNkosi noma zobuNkulunkulu; kunalokho, bangabantu njengabo bonke abanye abantu, uMvelinqangi ophakeme wembula imibiko yakhe kubo.

Okunye kobufakazi obukhulu bokuthi umyalezo wesithunywa uMuhammad (ukuthula nezibusiso zika-Allah kube kuye) uyisambulo esivela ku-Allah, ukuthi kuze kube namuhla usamile njengoba wawunjalo ngesikhathi sokuphila kwakhe, futhi ulandelwa ngamakholwa angaphezu kwebhiliyoni, agcwalisa izibopho zawo ezingokwenkolo njengeSalah, iZakah, iSawm, neHajj nokunye, ngaphandle kokuguqulwa noma ukuhlanekezelwa.

5- Izibonakaliso zobuphrofethi bakhe, nezimpawu zabo, nobufakazi babo.

U-Allah usekela abaphrofethi ngezibonakaliso

ezifakazela ubuphrofethi babo, futhi abamisele ubufakazi obucacile nobungangabazeki obufakazela isigijimi sabo. Futhi ngempela u-Allah wanika uMphrofethi ngamunye izibonakaliso ezanele ukuba abantu bakholwe ngazo. Isibonakaliso esikhulu kunazo zonke ezanikezwa abaphrofethi yizibonakaliso zoMphrofethi wethu uMuhammad (ukuthula nezibusiso zika-Allah kube kuye). Ngokuba u-Allah wamnika iQur'an engcwele, futhi yona iyisibonakaliso esihlala njalo phakathi kwezibonakaliso zabaphrofethi kuze kube uSuku lweQiyamah. Futhi u-Allah wamsekela ngezibonakaliso (izimangaliso) ezinkulu. Izibonakaliso zesithunywa uMuhammad (ukuthula nezibusiso zika-Allah kube kuye) ziningi, phakathi kwazo yilezi:

Uhambo lwasebusuku nokwenyuka, nokuhlephuka kwenyanga, nokwehla kwemvula izikhathi eziningi ngemva kokunxusa kwakhe eNkosini yakhe ukuba inisele abantu ababehlushwa isomiso.

Nokwandiswa kokudla namanzi okuyingcosana, bese zidle noma ziphuze kukho izidalwa eziningi.

Nokubika kwakhe ngezinto ezifihlekile zasendulo, lezo okwakungekho muntu owaziyo imininingwane yazo, ngokwaziswa kwakhe ngu-Allah, njengezindaba zabaphrofethi, ukuthula makube kubo, nabantu babo, kanye nendaba

yabantu bomgede.

Nokubika kwakhe ngezinto ezazifihliwe zesikhathi esizayo, ezenzeka kamuva ngokwaziswa kwakhe ngu-Allah okhazinyulisiwe, njengezindaba zomlilo owawuzophuma ezweni laseHijaz owabonwa yilabo ababeseSham, kanye nokuncintisana kwabantu ekuphakamiseni izakhiwo.

Nokwanela kuka-Allah kuye nokumvikela kwakhe kubantu.

Kwagcwaliseka izithembiso zakhe kubangani bakhe, njengenkulumo yakhe kubona:

(لَتُقَاتِلَنَّهُ عَلَىٰكُمْ فَارِسُ وَالرُّومُ، وَلَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ).

(Impela niyovulelwa iFarsi neRoma, futhi impela niyowanikela amagugu azo endleleni ka-Allah.)

Nokuqiniswa kwakhe u-Allah ngezingelosi.

Futhi ukumenyenzelwa kwezindaba ezimnandi ngabaphrofethi, ukuthula nezibusiso zika-Allah makube kubo, kubantu babo ngobuphrofethi besithunywa uMuhammad, ukuthula nezibusiso zika-Allah makube kuye. Phakathi kwalabo abamemezela ngaye kubalwa uMose, noDavide, noSolomoni, noJesu, ukuthula makube kubo, kanye nabanye abaphrofethi babantwana bakwa-Israyeli.

Nangobufakazi bengqondo nezibonelo

ezinikeziwe¹ ezamukelwa yizingqondo ezicwebile.

La mavesi, nobufakazi, nezibonelo ezinengqondo kusakazekile kuyo iQur'an ehloniphekile nakwiSunnah kaMphrofethi, futhi amavesi ayo maningi kakhulu ukuba angabalwa. Lowo ofisa ukuzazi, makabuyele kwiQur'an ehloniphekile, ezincwadini zeSunnah kanye neSirah kaMphrofethi, ngoba kukuzo lapho kukhona khona ulwazi oluqinisekile ngalawa mavesi.

Futhi ukuba lezi zibonakaliso ezinkulu bezingenzekanga, ngempela izitha zakhe—abangakhulwa bakwaQuraysh kanye namajuda namakristu ababekhona enhlonhlweni yama-Arabhu—bebezolithola ithuba lokumephula amanga nokuxwayisa abantu ngaye.

Futhi iQur'an engcwele iyincwadi u-Allah ayembulela yona esithunyweni sakhe uMuhammad – ukuthula nezibusiso zika-Allah makube kuye –, futhi iyizwi lenkosi yemihlaba. U-Allah waphonsa inselelo kubantu nakumaJinn ukuthi balethe okufana nayo noma isahluko esifana nezayo, futhi le nselelo isamile kuze kube namuhla. IQur'an engcwele iyaphendula imibuzo eminingi

¹ Njengesisho sakhe ophakeme: (O bantu! Kunikezwe isibonelo, ngakho-ke silaleleni. Ngempela, labo enibakhulekayo esikhundleni sika-Allah abasoze badale ngisho nempukane, ngisho noma bengabuthana ngenxa yalokho. Futhi uma impukane ingabaphuca utho, abasoze bakwazi ukulubuyisa kuyona. Buthakathaka ofunayo nalowo ofunwayo) [iSurah Al-Hajj:73]

ebalulekile edide izigidi zabantu. IQur'an enkulu igcinwe kuze kube namuhla ngolimi lwesi-Arabhu eyembulwa ngalo, akukho nolulodwa uhlamvu olususwe kuyo. Iphrintiwe futhi yashicilelwa. Iyincwadi enkulu eyisimangaliso, futhi iyona ncwadi enkulu kunazo zonke eyeza kubantu, efanele ukufundwa noma ukufunda ukuhunyushwa kwezincazelo zayo. Futhi noma ngubani ophuthelwa ukuyazi nokukholwa kuyo usuke ephuthelwe yikho konke okuhle.

Kanjalo futhi, iSunnah yesithunywa uMuhammad - ukuthula nezibusiso zika-Allah kube kuye - kanye nesiqondiso sakhe nomlando wempilo yakhe, kulondolozwe futhi kwadluliselwa ngochungechunge lwabalandisi abathembekile, futhi kushicilelwe ngolimi lwesi-Arabhu olwalukhulunywa isithunywa sika-Allah uMuhammad - ukuthula nezibusiso zika-Allah kube kuye - kube sengathi usaphila phakathi kwethu, futhi kuhunyushelwe ezilimini eziningi, kanti iQur'an engcwele neSunnah yesithunywa - ukuthula nezibusiso zika-Allah kube kuye - yiyona kuphela imithombo yezimiselo nemithetho ye-Islam.

6- iShariya eyalethwa isithunywa uMuhammad -ukuthula nezibusiso zika- Allah makube phezu kwakhe-

UMthetho owaletwa isithunywa uMuhammad -

ukuthula nezibusiso zika-Allah kube kuye - umthetho wenkolo i-Islam, futhi yiwona wokugcina emithethweni kaNkulunkulu nasemiyalezweni kaNkulunkulu, futhi uyafana ezimisweni zawo nemithetho yabaphrofethi abadlule, noma ngabe izindlela zawo zokusebenza zehlukile.

Nguwo umthetho wokuphelela, ofanele zonke izikhathi nezindawo; kuwo kutholakala ukulunga kwenkolo yabantu kanye nasempilweni yabo yasemhlabeni. Uqukethe zonke izindlela zokukhonza eziyisibopho ezincekwini zika-Allah, Inkosi yemihlaba, njengeSalah neZakah, futhi ubachazela ngezindaba zokusebenzelana kwezezimali, ezomnotho, ezenhlalo, ezombusazwe, ezempi, nezemvelo okuvumelekile nokunqatshelwe, kanye nakho konke okunye okudingwa yimpilo yabantu kanye nendawo yabo yokugcina.

LeSharia ivikela izinkolo zabantu, izimpilo zabo, isithunzi sabo, ingcebo yabo, izingqondo zabo, kanye nenzalo yabo. Iqukethe zonke izimfanelo ezinhle nokulunga, futhi iyaxwayisa ngazo zonke izenzo ezimbi nobubi. Ikhuthaza isithunzi somuntu, ukulinganisela, ubulungiswa, ubuqotho, inhlanzeko, ubunyoninco, uthando, nokufisela abantu okuhle, ukugwema ukuchitheka kwegazi, nokuphepha kwamazwe, futhi yenqabela ukwethusa abantu nokubesabisa ngaphandle

kwelungelo. UMphrofethi uMuhammad (ukuthula nezibusiso zikaMvelinqangi makube kuye) wayeyilwa ngokuqinile indluzula nenkohlakalo ngazo zonke izindlela zayo, futhi wayemelene nezinkolelo-ze, ukuzihlukanisa nomphakathi kanye nobumongi.

Futhi isithunywa uMuhammad - ukuthula nezibusiso zika-Allah makube kuye - sachaza ukuthi u-Allah uhloniphe umuntu - owesilisa nowesifazane - wamqinisekisa ngamalungelo akhe aphelele, wamenza waba nomthwalo wokuziphendulela ngakho konke akukhethayo, izenzo zakhe, kanye nokuziphatha kwakhe, futhi umthwesa isibopho nganoma isiphi isenzo esizilimazayo yena noma esilimaza abanye. Wenza owesilisa nowesifazane balingane ngokokukholwa, isibopho, umvuzo nomklomelo, futhi kulomthetho we-Islam kukhona ukunakekelwa okukhethekile kowesifazane njengomama, inkosikazi, indodakazi, nodadewabo.

Futhi iShari'ah eyafika noMphrofethi uMuhammad (ukuthula nezibusiso zika-Allah makube kuye), yeza nokuvikelwa kwengqondo kanye nokwenqabela konke okuyonakalisayo, njengokuphuza utshwala. I-Islam ibheka inkolo njengokukhanya okukhanyisela ingqondo indlela yayo; ukuze umuntu akhonze iNkosi yakhe ngokuqonda nangolwazi. Futhi iShari'ah

yamaMuslim yasiphakamisa isithunzi sengqondo, yayenza isisekelo sokuthweswa kwemfanelo, futhi yayikhulula emaketangeni ezinkolelo-ze nasekukhonzeni izithixo.

Umthetho wamaMuslim uyalukhulisa ulwazi oluyiqiniso, futhi ukhuthaza ucwaningo lwesayensi olungenakho ukuchema, futhi umema ukuba kucatshangiswe futhi kuzindlwe ngomuntu uqobo nangomkhathi, futhi imiphumela yesayensi eqondile ayiphikisani nalokho okwa lethwa isithunywa - ukuthula nezibusiso zika-Allah kube phezu kwakhe -.

Emthethweni wamaMuslim, iShari'ah, akukho ukwehlukanisa ngokobuzwe phakathi kwabantu, futhi awukhethi isizwe esisodwa kunesinye, kepha bonke bayalingana phambi kwezahlelo zawo; ngoba bonke abantu emsuka wabo bafana, futhi alukho uhlanga olungcono kunolunye, noma isizwe kunesinye, ngaphandle kwangokuhlonipha uNkulunkulu, okuyi-Taqwa. Futhi isithunywa uMuhammad – ukuthula nezibusiso zika-Allah makube kuso – safundisa ukuthi yonke ingane izalwa isesimweni semvelo esimsulwa, iFitrah, futhi akekho umuntu ozelwe eyisoni noma ezuze isono somunye.

Emthethweni wamaMuslim (iShariah), u-Allah Wamisa ukuphenduka (iTawbah), okungukuthi: ukubuyela komuntu eNkosini yakhe nokuyeka

isono. I-Islam iyazisula izono ezenziwa ngaphambi kwabo, nokuphenduka kususa izono ezenziwa ngaphambi kwakho. Ngakho-ke, asikho isidingo sokuvuma izono zomuntu phambi komunye umuntu, ngoba kwi-Islam ubudlelwano phakathi komuntu no-Allah buqondile. Awudingi muntu ozoba umxhumanisi phakathi kwakho no-Allah, ngoba i-Islam inqabela ukuba senze abantu onkulunkulu noma abahlanganyeli no-Allah ebukhosini bakhe noma ebunkulunkulwini bakhe.

Futhi iShariya eyalethwa uMphrofethi uMuhammad -ukuthula nezibusiso zika-Allah kube kuye- yechitha yonke iShariya eyandulelayo, ngoba iShariya ye-Islam eyalethwa uMuhammad - ukuthula nezibusiso zika-Allah kube kuye- evela ku-Allah, iyona Shariya yokugcina kuze kube usuku lokwahlulela, futhi yenzelwe abantu bonke emhlabeni jikelele; yingakho yechitha okwakungaphambi kwayo, njengoba neShariya yangaphambili yayichithana yodwa. U-Allah ophakeme akamukeli enye iShariya ngaphandle kweShariya yamaMuslim, futhi akamukeli enye inkolo ngaphandle kwe-Islam eyalethwa uMphrofethi uMuhammad -ukuthula nezibusiso zika-Allah kube kuye-, futhi noma ngubani owamukela enye inkolo ngaphandle kwe-Islam, akusoze kwamukelwa kuyena. Futhi lowo ofisa ukwazi imininingwane yemithetho yale Shariya,

makayifune ezincwadini ezithembekile ezichaza nge-Islam.

Inhloso yomthetho ye-Islam -njengoba kuyinhloso yayo yonke imiyalezo kaNkulunkulu-wukuthi inkolo yeqiniso iphakamise umuntu ukuze abe yinceku eqotho ka-Allah, Inkosi yemihlaba, futhi imkhulule ebugqilini bomuntu, noma bezinto ezibonakalayo, noma bezinkolelo-ze.

Ngempela, umthetho ye-Islam (iShari'ah) ulungele zonke izikhathi nazo zonke izindawo, futhi awunako okuphikisana nezinzuzo eziqinisile zesintu. Lokhu kungenxa yokuthi uyisambulo esivela ku-Allah, owazi lokho abantu abakudingayo. Abantu badinga umthetho oqinisile ngokwawo, ongaziphikisi, oletha ukulunga esintwini; ongabekiwanga ngumuntu kodwa wamukelwa ku-Allah, oholela abantu endleleni yokulunga nokuqonda. Uma sebehlulela ngawo, izindaba zabo ziyolunga futhi bayophephela ekucindezelaneni.

7- Isimo sezitha zakhe ngaye ubufakazi bazo obumvunayo

Akungabazeki ukuthi wonke uMphrofethi unezitha ezimphikisayo, zime endleleni yobizo lwakhe, futhi zivimbele abantu ekukholweni kuye. Futhi isithunywa sika-Allah uMuhammad (ukuthula nezibusiso zika-Allah makube kuye) wayenezitha eziningi esaphila nangemva kokushona kwakhe. Futhi ngempela u-Allah

wamnika ukunqoba phezu kwazo zonke. Kuye kwalandelana ubufakazi obuningi obuvela kubo – ezikhathini zasendulo nezamanje – bokuthi unguMphrofethi, nokuthi weza nomlayezo ofana nalowo owalethwa ngabaphrofethi abamanduleli (ukuthula makube kubo), nokuthi bayazi ukuthi useqinisweni, kodwa abaningi babo bavinjelwa ekukholweni kuye yizithiyo eziningi ezinjengokuthanda ubuholi, ukwesaba umphakathi, noma ukulahlekelwa yimali abayithola ezikhundleni zabo.

Futhi zonke izibongo zingezika-Allah, iNkosi yemihlaba yonke.



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Guidance content for the visitors of the Holy Mosque
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