



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

isiZulu

زولو

التَّحْذِيرُ مِنْ بِنَاءِ الْمَسَاجِدِ عَلَى الْقُبُورِ

Ukuxwayisa ngokwakhiwa kwamaMasjid phezu kwamathuna



Umbhali Isungulwe ngumfundisi
uAbdul Aziz bin Baz
(umusa ka-Allah ubenaye)

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لِسَمَاحَةِ الشَّيْخِ الْعَلَّامَةِ
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ
رَحِمَهُ اللَّهُ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Umlayezo Weshumi:
Ukuxwayisa ngokwakhiwa
kwamaMasjid phezu kwamathuna**

Egameni lika-Allah, nodumo lonke lungoluka-Allah, futhi ukuthula nezibusiso makube phezu kwesiThunywa sika-Allah.

Ngemuva kwalokho: Ngifunde lokho okwashicilelwa kuhlelo lwesithathu lukamagazini weNhlango yezeSayensi yamaMuslim esigabeni (Izindaba zamaMuslim enyangeni): ukuthi iNhlango yezeSayensi yamaMuslim eMbusweni wamaHashemite waseJordan ihlose ukwakha i-Masjid phezu komhume owatholwa muva nje esigodini sase-Al-Ruhaib, okungumhume okuthiwa: Abantu base-Al-Kahf okukhulunywa ngabo kwi-Qur'an eNgcwele balala kuwo, kuphelile.

Futhi ngenxa yesibopho sokunikeza iseluleko ngenxa ka-Allah nangezinceku zaKhe; ngibone kufanele ukuba ngibhekise izwi kumagazini ofanayo kwiNhlango Yezolwazi LwamaMuslim eMbusweni wamaHashemite waseJordan; okuqukethwe yilo: kuyiseluleko kule Nhlango sokuthi ingakufazi lokho ehlose ukukwenza kokwakha i-Masjid phezu komhume oshwayo; futhi lokho akubangelwa okunye ngaphandle

kokuthi ukwakhiwa kwama-Masjid phezu kwamathuna abaprofethi nabalungileyo nezinsalela zabo kuyingxenye yalokho i-Shari'ah yamaMuslim ephelile eye yeza nokukwenqabela, nokuxwayisa ngakho, nokuqalekisa lowo okwenzayo; ngoba lokhu kungokunye kwezindlela ze-Shirk, nokweqisa maqondana nabaProfethi nabalungileyo, Futhi okwenzeka ngokoqobo kungufakazi wobuqotho balokho iShari'ah eza nakho, futhi kuwubufakazi bokuthi ivela ku-Allah oBukhosi baKhe buPhakeme, kanye nobufakazi obucacile nesiqinisekiso esingenakuphikiswa ngobuqotho besiThunywa sika-Allah (ukuthula nezibusiso zika-Allah kube kuye) kulokho eza nakho kuvela ku-Allah futhi wakudlulisela kwi-Ummah. Futhi wonke umuntu ozindla ngezimo zomhlaba wamaMuslim, nalokho okwenzeke kuwo kobuhlanganyeli nokweqisa; ngenxa yokwakhiwa kwama-Masjid phezu kwamathuna, nokuwadumisa, nokuwendlala, nokuwahlobisa, nokuthatha abanakekeli bawo, uyazi ngokuqinisekile ukuthi lezi zingezinye zezindlela zobuhlanganyeli, nokuthi kungenye yobuhle boMthetho wamaMuslim ukwenqabela lokhu, nokuxwayisa ngokwakhiwa kwawo.

Futhi phakathi kwalokho okubaluliwe kulokhu yilokho okulandiswe ngoSheikh ababili uBukhari noMuslim (umusa ka-Allah makube kubo bobabili),

kusuka ku-Aisha (u-Allah makathokoze ngaye) wathi: IsiThunywa sika-Allah (ukuthula nezibusiso zika-Allah makube kuye) wathi:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، قَالَتْ عَائِشَةُ: يُحَدِّثُ مَا صَنَعُوا، قَالَتْ: وَلَوْلَا ذَلِكَ لَأُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ حُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا».

"U-Allah uqalekisile amaJuda namaKrestu, athatha amangcwaba abaPhrofethi bawo awenza ama-Masjid, wathi u-Aisha: uxwayisa ngalokho abakwenza, wathi: futhi ukuba kwakungenjalo ngabe ingcwaba lakhe lavezwa obala, ngaphandle kokuthi kwasatshwa ukuthi lingathathwa njenge-Masjid." Futhi kumaSahih amabili futhi, ukuthi u-Umm Salamah no-Umm Habibah (u-Allah akajabule ngabo bobabili) babalula kusiThunywa sika-Allah (ukuthula nezibusiso zika-Allah makube kuye) ngesonto abalibona ezweni laseHabashah, kanye nezithombe ezikulo, wase wathi (ukuthula nezibusiso zika-Allah makube kuye):

«أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ؛ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوْرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ».

"Labo, uma indoda elungileyo ifa phakathi kwabo; bakha i-Masjid phezu kwethuna layo, futhi benza kulo lezo zithombe, labo bayizidalwa ezimbi kakhulu ku-Allah."

Futhi kwiSahih Muslim, evela kuJundub ibn 'Abdullah (u-Allah ajabule ngaye) wathi: Ngezwa

isiThunywa sika-Allah (ukuthula nezibusiso zika-Allah makube kuye), ezinsukwini ezinhlanu ngaphambi kokuba ashone, wathi:

«إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ قَدْ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا، لَا تَتَّخِذُ آبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنْ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَاحِبِهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنَهَاكُمْ عَنْ ذَلِكَ».

"Ngempela mina ngiyazihlangula ku-Allah ekubeni nomngane omkhulu phakathi kwenu, ngoba ngempela u-Allah ungithathile njengomngane omkhulu, njengoba athatha u-Abrahama njengomngane omkhulu, futhi ukube bengizothatha esizweni sami umngane omkhulu, bengizothatha u-Abu Bakr njengomngane omkhulu. Qaphelani! Ngempela labo ababengaphambi kwenu babethatha amangcwaba abaPhrofethi babo nabalungileyo babo njengezindawo zomkhuleko. Qaphelani, ngakho-ke ningathathi amangcwaba njengezindawo zomkhuleko, ngoba ngempela mina ngiyanenqabela kulokho." Futhi amaHadeeth kulesi sahluko maningi.

Futhi o-Imam abakwizifundiswa zamaMuslim kuwo wonke amaMadhab amane kanye nakwabanye bakubeke kwacaca ukwenqatshelwa kokwenza ama-Masjid phezu kwamathuna, futhi

baxwayisa ngalokho; ngokulandela iSunnah kaMphrofethi (ukuthula nezibusiso zika-Allah kube kuye), nanjengeseluleko kuMphakathi (Ummah) nokuwuxwayisa ukuthi ungaweli kulokho okwawela kuko labo ababengaphambi kwawo kwabeqisayo kumaJuda namaKrestu, kanye nalabo abafana nabo kwabadukile balo Mphakathi.

Ngakho-ke kuyisibopho kwiNhlango Yezolwazi LwamaMuslim eJordani, nakwabanye kumaMuslim: ukubambelela kwi-Sunnah, nokuhamba endleleni yama-Imam, nokuxwaya kulokho u-Allah nesithunywa saKhe abaxwayisa ngakho; ngoba kulokho kukhona ukulunga kwezinceku nenjabulo yazo kanye nensindiso yazo kulo mhlaba kanye nase-Akhirah. Futhi abanye abantu babambelele kulesi sihloko ezwini Lakhe, ubukhosi Bakhe mabuphakame, endabeni yabantu base-Al-Kahf:

﴿...قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

"...bathi labo abanqoba odabeni lwabo, Ngempela sizothatha phezu kwabo indawo yomkhuleko." [Al-Kahf: 21].

Futhi impendulo yalokho: ukuthi kushiwo: ngempela u-Allah oDumiswayo noPhezukonke wazisa ngabholi nabantu abaphethe ngaleso sikhathi ukuthi bathi le nkulumo, futhi lokho akukhona ngendlela yokubavumela

nokubagunyaza, kodwa ngempela kungendlela yokubagxeka, nokubasola, nokwenza kuxwaywe isenzo sabo, Futhi okukhombisa lokho wukuthi: uMphrofethi (ukuthula nezibusiso zika-Allah kube kuye) owehliselwa kuye leli vesi, futhi ongowazi kakhulu ebantwini mayelana nencazelo yalo; wenqabela isizwe sakhe ekwenzeni izindawo zokukhonza phezu kwamathuna, futhi wabaxwayisa ngalokho, waqalekisa futhi wagxeka labo abakwenzayo.

Ukuba lokho bekuvumelekile, ngabe isiThunywa sika-Allah ﷻ asiqinisa ngokulokho okukhulu, futhi asigcizelelanga kulokho kangangokuba siqalekise lowo okwenzayo, futhi sazise ukuthi ungomunye wababi kakhulu endalweni ku-Allah uMninimandla onke noPhakeme, futhi kulokhu kukhona ukwanela nokugculisa kulowo ofuna iqiniso. Noma ngabe sithatha ngokuthi ukwakha amaMasjid phezu kwamathuna kwakuvumelekile kulabo ababengaphambi kwethu; akukavumeleki kithina ukubalingisa kulokho; ngoba iShariah yethu ichitha imithetho eyandulelayo, futhi isithunywa sethu - ukuthula nezibusiso zika-Allah kube kuye - yisona sithunywa sokugcina, futhi iShariah yaso iphelele futhi ijikelele, kanti sisingabele ukwakha amaMasjid phezu kwamathuna; ngakho-ke akukavumeleki kithina ukuphambana naso, kanti

kuphoqelekile kithina ukusilandela, nokubambelela kulokho esize nakho, nokushiya lokho okuphambana nalokho emithethweni yakudala, namasiko athathwa njengamahle kulabo abawenzayo; ngoba awukho umthetho ophelele ngaphezu komthetho ka-Allah, futhi asikho isiqondiso esingcono kunesiqondiso sesiThunywa sika-Allah ﷻ.

Futhi ngu-Allah esicela kuye ukuba asiphe impumelelo thina nabo bonke abakholwayo ekuqineni enkolweni yaKhe, nasekubambeleleni emthethweni wesiThunywa saKhe uMuhammad, ukuthula nezibusiso akube phezu kwakhe; emazwini nasezenzweni, kokusobala nakokufihlekile, nakuzo zonke izindaba kuze kube sihlangana no-Allah, oBukhosi baKhe buphakeme, ngempela Yena unguMuzwi, oSeduze.

Futhi ukuthula nezibusiso zika-Allah makube phezu kwenceku yakhe nesiThunywa sakhe uMuhammad, nomndeni wakhe, nabalandeli bakhe, kanye nalabo abalandela isiqondiso sakhe kuze kube uSuku Lokwahlulela.

Ukungcwaba abafi ema-Masjid

uAbdul Aziz bin Baz(umusa ka-Allah ubenaye).

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رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque
and the Prophet's Mosque in languages

