Umuhammad
(ukuthula makube kuye)
Ebhayibhelini

Kuyithemba elikhulu ukuthi lelikhasi lizonikeza ngokufingqiwe isithombe ngalesisifundo, liphinde lisebenze njengengqalasizinda sokuphathelene nalesisifundo, liqukethe imibono efingqiwe efundisa ngezindaba eziphathelene nalesisifundo ngokubuyekeza kwiQur'an, nakuma-hadith nasebhayibhelini, lenziwele ukuba libe usizo kulabo bantu abafuna ukwenza ucwaningo olunzulu nolugcwele kulesisifundo, futhi liphinde lisebenze njengomholi esiqalweni ngokuphathelene nezingxoxo ngenkolo, nokuvumelana okuhle ngokuphathelene nobudlelwane bezinkolo. (Abahleli)

Ibhayibheli libikezela ngokuza kukaMuhammad (ukuthula makube kuye)

U-Abrahamu wayethathwa njengomuntu ongumgqugquzeli ekukhonzeni uMvelinqangi oyedwa futhi enguyise wamaJuda ojwayelekile, wamaKrestu kanye namaMuslim, ngendodana yakhe yesibili, U-Isaac, beza bonke abaphrofethi bephuma esizweni sakwa-Israyeli ngisho nabantu abasezingeni eliphezulu abanjengo Jakobe, Josefa, Mozisi, Davide, Solomoni kanye noJesu. Sengathi ukuthula nezibusiso zingaba phezulu kwabo bonke. Ukuza kwalaba baphrofethi abakhulu kwakuyingxenye yokugcwaliseka kwesithembiso sikaMvelinqangi ukubusisa izizwe zomhlaba ngezizukulwane zika-Abrahamu (Genesis 12:2-3) ukugcwaliseka okunjengalokho kwamukelwe ama-Muslim ngenhliziyo yonke, okuyinkolo yawo eqikelelayo ekukholelweni enhloniphweni yabo bonke abaphrofethi lokho kuyithuluzi lenkolo.

Izibusiso zika Ishmayeli kanye no Isaac

Ngakube kwakwiyindodana ka-Abrahamu yokuqala (u-Ishmayeli) kanye nezizukulwane zakhe ezitholakala zifakiwe esivumelwaneni sikaMvelinqangi nasesithembisweni sakhe? Amavesi ambalwa ebhayibhelini cishe angasiza ngokuveza inhlansi yokukhanya kulombuzo.

1. Genesis 12:2-3- ukhuluma ngesithembiso sikaMvelinqangi ku-Abrahamu nasezizukulwaneni zakhe ngaphambi kokuzalwa kwendodana yami.

2. Genesis 17:4 uyasho futhi ngesithembiso sikaMvelinqangi emva kokuzalwa kuka-Ishmayeli futhi nangaphambi kokuzalwa kuka-Isaac.

3. KuGenesis isahluko samashumi amabili nanye (21) u-Isaac wayethole isibusiso esiqondene naye ngqo, kodwa noIshmail wayethole isibusiso esiqondene naye ngqo, futhi ethenjiswe uMvelingqangi ukuthi abe "yisizwe esikhulu" ikakhulukazi kuGenesis 12:13,18.

4. Ngokuka Deuteronomy 21:15-17 amalungelo osiko lendodana yokuqala akufanele athintwe noma aphazanyiswe yiqophelo lobudlelwano buka mama wakhe kanye nabanye abantu (ukuba abe owesifazane "okhululekile" onjengo Sarah, umama ka-Isaac noma owesifazane oyisigqila onjengo Hagar, umama ka-Ishmael) lokhu kuvumelana nemithetho yokulunga, nemithetho yobuntu yazo zonke izinkolo ezembulwa.

5. Ukuvunyelwa umthetho kuka-Ishmael njengendodana ka-Abrahama futhi ukuthi abe "imbewu" futhi ukuvunyelwa umthetho kuka mama wakhe, Hagar njengonkosikazi ka-Abrahama kubekwe ngokusobala ku-Genesisi 21:13 naku 16:3 emuva kukaJesu, isithunywa sokugcina esingumIsrayeli futhi esingu mphrofethi, kwakwiyisikhathi lapho kugcwalise isithembiso sikaMvelinqangi ukubusisa u-Ishmayeli nezizukulwane zakhe.

   Ngaphansi kweminyaka engamakhulu ayisithupha (600) emuva kukaJesu, kweza isithunywa sokugcina sika-Mvelinqangi, Muhammad (ukuthula makube kuye).

   Owayephuma enzalweni ka-Abrahamu ngokubakhona buka-Ishmayeli.

Isibusiso sikaMvelinqangi sawo womabili, amagatsha esihlahla somndeni ka-Abrahamu sagcwaliseka manje kodwa kukhona ubufakazi obunezezelekile obuvumelanayo ukuthi ngempela iBhayibheli libikezela ngokuza komphrofethi uMuhammad (ukuthula makube kuye).

Muhammad (ukuthula makube kuye) Umphrofethi onjengoMozisi

Esikhathi eside emva kuka-Abrahamu, Isithembiso sikaMvelinqangi ukuthumela isithunywa esasikade silindelwe sasiphindaphindwa kulesisikhathi ngamazwi ka-Mozisi.

Ku-Duteronomy 18:18 uMozisi wakhuluma ngomphrofethi owayezothunyelwa nguMvelinqangi ongubani:

1. Kusukela phakathi kwama-Israyeli "Abazalwane", lokhu kuvumelana nabazala babo esizweni sakwa-Ishmayeli njengoba u-Ishmayeli wayengenye yamadodana ka-Abrahamu okwakuthenjisiwe ngokusobala ukuthi uyoba "yisizwe esikhulu".

2. Umphrofethi onjengo Mozisi. Kwakunzima ukuthola abanye abaphrofethi ababili ababefana kakhulu njengoMozisi noMuhammad (ukuthula makube kuye). Bobabili babenikwe imithetho engcwele ehlelwe ngesu mayelana nempilo, bobabili babetholana phezulu nezitha zabo kepha babengabanqobi ngezindlela ezimangalisayo, bobabili babemukelwe njengabaphrofethi, beyizazi ngezokuphathwa kwezwe futhi bobabili babefuduka kulandela uzungu lokuthi kufanele babulawe.

Ukufana phakathi kuka-Mozisi noJesu akugcini nje ngokufana okungenhla, kodwa nokunye okubalulekile ngokunjalo (e.g. ukuzalwa ngokwemvelo, impilo yomndeni nokufa kuka Mozisi kanye noMahammad (ukuthula makube kuye).

Kodwa hhayi okuka-Jesu, owayethathwa ngabalandeli bakhe njengendodana kaMvelinqangi, hhayi njengesithunywa esikhethekile sikaMvelinqangi, njengoMozisi kanye noMahammad (ukuthula makube kuye) babenjalo (babeyizithunywa) futhi njengenkolelo yama-muslim ngobunjalo buka-Jesu.

Umphrofethi owayelindelwe wayezoqhamuka ezweni lama-Arabhu

Deuteronomy 33:1-2 kuhlanganisa ukubuyekeza kuMozisi, Jesu kanye noMohammad (ukuthula makube kuye). Kukhuluma ngoMvelinqangi (i.e isambulo sikaMvelinqangi) esiqhamuka eSinai, sikhuphuka kusukela eSeir (cishe idolobha laseSair maduzane naseJerusalema) futhi elikhazimula ngaphambili kusukela eParan.

Ngokuka-Genesis 21:21, ihlanekazi laseParan kwakuyindawo lapho u-Ishmayeli wayehlala khona (i.e Arabhiya, eMakha uqobo).

Ngempela ibhayibheli elihunyushwe ngokugunyazwe yinkosi uJames likhuluma ngezihambi ezihamba zidlula esigodini saseBa'ca (elinye igama ekubizwa ngalo iMakha) encwadini yamaHubo 84:4-6.

Isaya 42:1-13 kukhulunywa ngokuthandwa kuka-Mvelinqangi ukukhetha kwakhe nesithunywa esizokwehlisela phansi umthetho ozolindelwa eziqhingini futhi "angeke ahluleke noma adikibale enhliziyweni kuze kube ubeka isahlulelo emhlabeni."

ivesi leshumi nanye (11) lixhumanisa lokho okulindelwe kanye nezizukulwane zika Ke'dar. Ubani uKe'dar? Ngokuka-Genesis 25:13, uKe'dar wayeyindodana yesibili ka-Ishmayeli, ukhokho kamphrofethi Muhammad (ukuthula makube kuye).

Ukufuduka kukaMuhammad (ukuthula makube kuye) esuka eMakha eya eMadina kubikezelwe ngako ebhayibhelini.

Habakkuk 3:3 kukhulunywa ngoMvelinqangi (ngosizo lukaMvelinqangi) oluza lusuka eTe'man (ebaleni elivundile elisenhla neMadina ngokwencwadi ka-J. Hastings edidiyele ndawonye zonke izinhlamvu zamagama nezincazelo zawo ngebhayibheli (Dictionary), futhi ongcwele ozayo evela eParan. Lowo ongcwele owayengaphansi kokuhlushwa owafuduka esuka e-Paran (Makha) ukuze amukelwe ngomdlandla eMadina wayengekho omunye ngaphandle komphrofethi Muhammad (ukuthula makube kuye).

Ngempela isigameko sokufuduka komphrofethi kanye nabalandeli bakhe ababehlushwa ngenkolo kuchazwe ngokusobala ku-Isaya 21:13-17. leso sigaba sikhuluma ngempi yaseBadr lapho abambalwa ababengahlomile kepha beqinisekile ngokholo benqoba ngokumangalisayo abantu "abanamandla" abantu baka-Ke'dar ababefuna ukubhubhisa i-Islam futhi besabisa abantu babo ababephendukele enkolweni yobu-Islam.

Ngakube kubikezelwe ngeQur'an ebhayibhelini?

Eminyakeni engamashumi amabili nantathu, amazwi kaMvelinqangi (iQur'an) ayefunzwe ngokweqiniso emlonyeni kaMuhammad (ukuthulu makube kuye) owayengeyena "umbhali" weQur'an. I-Qur'an yayibizelwa kuyena yingelosi uGabriyeli eyanxusa uMuhammad (ukuthula makube kuye) ukuthi aphinde amazwi eQur'an njengoba wayewezwa. Ngakhoke lamazwi ayegcinwa ezingqondweni futhi ayebhalwe yilabo ababewezwa ngesikhathi uMuhammad (ukuthula makube kuye) esaphila nangaphansi kwehlo lakhe.

Ngakube kwenzeka ngokuqondana nje ukuthi umphrofethi "onjengo Mozisi" odabuka "ebazalwaneni" bakwa–Israyeli (i.e esizweni sika-Ishmayeli) ngokunjalo owayechazwe njengalowo uMvelinqangi azomfunza amazwi akhe emlonyeni wakhe futhi ozokhuluma ngegama likaMvelinqangi (Deuteronomy 18: 18-20) ngakube kwakuziqondanele futhi "Umoya ongcwele" ukuthi uJesu wayebikezele ukuthi lowo oyoza emumva kwakhe wayechazwe njengalowo ongeke" akhulume ngesingaye. Kodwa noma ngabe yini ayoyizwa yileyo ekufanele ayikhulume". (Johane 16:13)

Ngakube futhi kwakuziqondanele ukuthi u-Isaya ahlanganise phakathi kwesithunywa esixhumene noKe'dar kanye nehubo elisha (isambulo ngolimi olusha) ukuze lihutshelwe inkosi (Isaya 42:10-11) ukuze kukhanyiseke lokho ngokudlulele, izibikezelo zika-Isaya "Ngezindebe ezingqangqazelayo, futhi uyokhuluma ngolunye ulimi kulabantu
(Isaya 28; 11).

Kulelivesi okwesibili kukhulunywa ngalo elichaza ngokuyikho 'ukungqangqazela kwezindebe zikaMphrofethi Muhammad (ukuthula makube kuye) lokho kukhombisa isimo sokushaqeka nokushuba ayenqwamana naso ngesikhathi sesambulo. Elinye iphuzu elihlobene naleli ukuthi iKhuran yembulwa amahlandla ngamahlandla angaphezu kweminyaka engamashumi amabili nantathu. Kuyinto enikeza ugqozi ukuqhathanisa lokhu no-Isaya 28:10 okhuluma ngento efanayo nalena.

"Umphrofethi" - Ummeli (Umduduzi) - uMuhammad (ukuthula makube kuye)

Kuze kufike esikhathini sikaJesu (ukuthula makube kuye) abakwa-Israyeli babelindele umphrofethi onjengoMozisi okubikezelwe ngaye ku Deutoronomy 18:18. Ngenkathi umbhabhadisi uJohn efika, bambuza ukuthi ngakube wayenguyena u Elias waphendula wathi "cha). Manjalo, okutholakalayo kuDeutoronomy 18:18, bambuza ukuthi "ngakube awusiyena yini lowo mphrofethi" wabaphendula wathi, " cha". (John 1: 19:21)

KwiVangeli ngokukaJohn (isahluko 14, 15, 16) UJesu wakhuluma ngommeli noma umduduzi oyofika emva kwakhe, oyothunyelwa ngubaba njengomunye umduduzi, oyofundisa izimfundiso ezintshaezikanye nezikaJesu angazange akwazi ukuzibekezelela.

Kulapho umoya ongcwele uchazwe njengomoya weqiniso, (Osho ukufana kukaMuhammad (ukuthula makube kuye) igama elidumile elithi ungothembekile), uchazwe kwelinye ivesi njengomoya ongcwele noma umduduzi (John 14:26).

Lokho kwenzeka kuphambene nokwalokho kohlangothi lomduduzi. Emagameni omqulwini webhayibheli, (Ed. J. Mackenzie) "lezi zinto kufanele zamukelwe unganikezi ngokugcwele isithombe esinamathelayo emqondweni."

Ngempela umlando usitshena ukuthi amakhrestu okuqala aqonda ukuthi umduduzi ungumuntu hayi umoya. Lokhu kungase kuchaze okulandelayo okuphendulile kwabanye ababemememezela (ababesho) ngaphandle kokufinyelela esinqumweni esasibekwe nguJesu ukulindwa "komduduzi".

Kwakungumphrofethi Muhammad (ukuthula makube kuye) wayengummeli (umduduzi) umsizi, umyali noma umkhonzi owathunyelwa nguMvelinqangi emva kukaJesu. Wafakaza uJesu, wafundisa izinto ezintsha ezazingaphethwe ezazingaziwa ngesikhathi sikaJesu, wakhuluma lokho ayekuzwa (isambulo),wahlala nabakholwayo (ngezimfundiso zakhe ezazigcinwe kahle.

Izimfundiso ezinjengalezo ziyohlala ingunaphakade njengoba wayeyisithunywa sokugcina sikaMvelinqangi okunguyena kuphela umphrofethi wezwe lonke ukuze kuhlangane bonke abantu ngaphansii kukaMvelinqangi nasendleleni yeqiniso elibekiwe.

Wabikezela ngezinto ezinigi ezisazoza "ezizofika zedlule" ngokomnininingwane omncane, ukufinyelela esinqumweni esanikezwa nguMozisi ukuhlukanisa phakathi komphrofethi weqiniso nomphrofethi wamanga (Deutoronomy 18:22) wakhuza umhlaba wesono, wokulungileyo nowokwehlulela (John 16: 8-11).

Ngakube ukugudluka kobuholi benkolo kwakubikezelwe ngako

Kulandela ukuphikwa komphrofethi wokugcina wama-Israyeli onguJesu, kwase kuyisikhathi lapho isethembiso sikaMvelinqangi ukwenza u Ishmayeli isizwe esikhulu sagcwaliseka (Genesis 21:13, 18)

KuMathew 21: 19-21 uJesu wakhuluma ngesihlahla samakhiwane esingatheli izithelo (uphawu lwebhayibheli lwesibikezelo sefa) ukuthi lususwe emva kokuba selunikezwe ithuba lokugcina lweminyaka emithathu (ubude bobufundisi bukaJesu) ukunikeza isithelo. Evesini langamuva kulesosahluko uJesu wathi, "ngakho-ke ithi mina kunina, umbuso kaMvelinqangi uyothathwa kuwena, bese unikezwa isizwe esilethangaphambili isithelo kukona." (Mathew 21:43).

Ukuthi isizwe sezizukulwane zika- Ishmayeli (itshe elalinganakiwe ku Mathew 21:42). Okuyizona ezazinqoba ukubhekana nazo zonke iziphathimandla ezazikhona ngesikhathi sazo njengoba kwakubikezelwe nguJesu: "futhi noma ngabe ngubani oyowela kulelitshe uyophuka futhi noma ngabe ngubani eliyowela kuyena liyompiciza abe njengempuphu." (Mathew 21:44)

Ngakube akukho engqikithini yenkulumo ukuthi kwenzeke ngasikhathi sinye?

Ngakube kungenzeka yini ukuthi izibikezelo eziningi ezibonakalayo lapha zonke zimayelana nomuntu ngamunye futhi zahlanganiswa, zingaphandle kwengqikithi yenkulumo zihunyushwe ngendlela engesiyona? Ngakube okuphambene kuyiqiniso, lokho akuvamile amavesi afundiwe ahlangane ndawonye avumelane akhombe ngoku ngokucacile ekuzeni kwendoda eyashintsha umlando wokwenza komuntu, umphrofethi uMuhammad (ukuthula makube kuye).

Kuwumqondo omuhle ukwenza isiphetho sokuthi zonke lezibikezelo ezivela ezincwadini ezehlukene zebhayibheli futhi ezakhulunywa abaphrofethi abehlukehlukene ezikhathini ezehlukehlukene kwenzeka kuyahambisana? Uma lokhu kunjalo, lapha kunokunye ukwenzeka okungajwayelekile. Olunye lwezimpawu zomphrofethi owayezoqhamuka eParan (Makha) ukuthi wayezoqhamuka kanye "nabantu abangcwele abayizinkulungwane eziyishumi" (Deuteronomy 32:2 KJV).

Leso kwakuyisibalo sabantu abakholwayo abaphelezela uMphrofethi Muhammad (ukuthula makube kuye) beya eParan (Makha) ekunqobeni kwakhe, okungazange kuchitheke gazi ngesikhathi ephindela endaweni ayezalelwe kuyo eyobhubhisa izithixo ezaziseleyo eKa'ba.

Izwi likaMvelinqangi njengoba lacashunwa uMozisi "futhi kuyoqhamuka kudlula, ukuthi noma ngabe ubani ongeke alalele amazwi ami, ekufanele awakhulume egameni lami ngendlela engiyowadinga ngayo kuyena". (Duteronomi 18:19)

Mfundi othandekayo

Sengathi inhlansi yeqiniso ingakhazimula ezinhliziyweni zenu nasemiqondweni yenu, mhlawumbe leligqatshana liyokuholela ekuthuleni naseqinisweni kule mpilo nenjabulo enkulu empilweni ezayo.■

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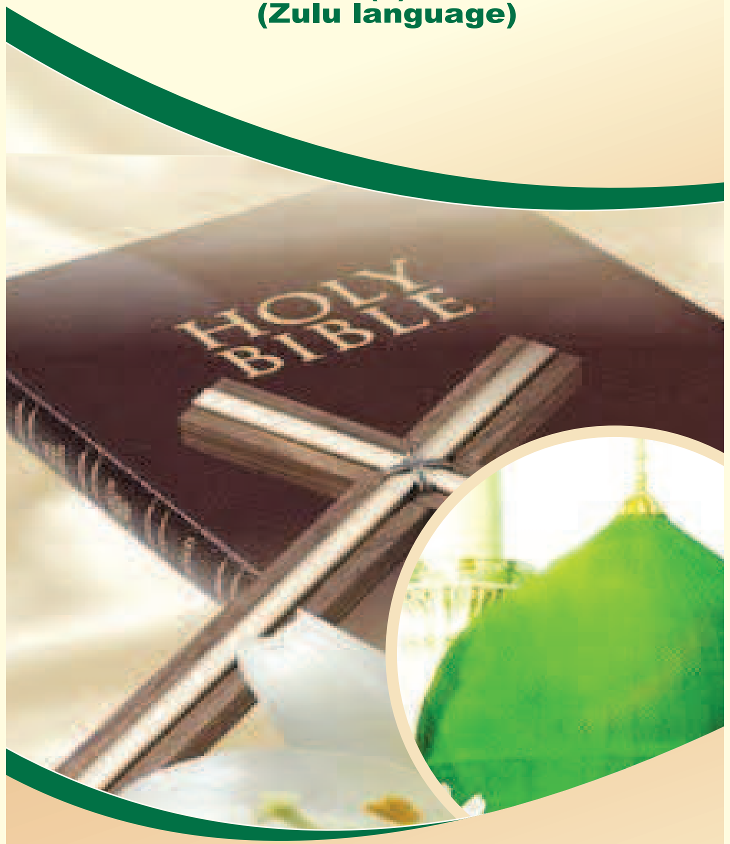
uMuhammad
(ukuthula makube kuye)
eBhayibhelini

Muhammed (s) in the Bible (Zulu language)



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