

U-Mariya uNina ka-Jesu (ukuthula makube kuye)



ISLAM – Ukuthobela intando nemithetho engcwele ka-Nkulunkulu ngokuphelele, ukuze siphumelele ezimpilweni zethu lapha emhlabeni nakwelizayo.

MUSLIM – Yilowo othobela intando nemithetho ka-Nkulunkulu, uMvelinqange.

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U-Maryam (uMariya) unina ka-Issa (uJesu), waye ngowesimame oyimuslim, enjalo-nje ekholiwe ngezikhathi zikaMphrofethi uZakariyya. UMariam (uMariya) wayeyindodakazi ka-Imran emndenini wesizukulwane sika-Dawud (uDavide), owayengowozalo laBantwana baka-Israel. Kwi Qur'aan eNgcwele kunesigaba esiqanjwe ngoMaryam nesikhuluma ngaye uMaryam, ukuzalwa kwakhe, umzekelo wakhe, ukuzalwa kwendodana yakhe uMphrofethi u-Issa (uJesu), kanye nezinye izinto. U-Allah uphinde abalule udaba lokukhulelwa kuka nina kaMaryam ngesisu sakhe uMaryam kwi Surah Al-Imran. Unina kamama ka-Maryam, uHannah, wakhulelwa waze wathola uMaryam esengowesimame ogugile, esekulelozinga abesimame abasuke sebedlulile eminyakeni yokuthola abantwana.

Ngokulangazelela ukuthola umntwana womfana emqondweni wakhe, u-Hannah wafunga ukuthi umntwana azomthola uzomnikelela ukusebenzela uMuzi oNgcwele eJerusalema, aphinde anikele ngaye lomntwana ukuba adumise, ngaphandle kokukhathazeka yizindaba zalomhlaba. Esikhundleni u-Allah oMkhulukazi wabusisa u-Hannah ngendodakazi. Wametha umntwana wentombazane ngokuthi “Maryam” “Mariya” okuyigama elisho ukuthi isisebenzi sika-Allah esingu mama, wabuye wamcela u-Allah ukuba avikele uMaryam ebubini kanjalo nesizukulwane sakhe. UMaryam akwenzekanga ukuba anikelelwe ukusebenza eThempelini njengesifiso sikanina, kwazise wayeyintombazane, ngaphansi komthetho wama Mosaic. (I-Mosaic Law Umthetho wangalesosikhathi owawungavumeli intombazane ibe yi-Nun (idela). Kepha ngenxa yokuthi lolusana lwalubekelwe isiphetho esikhethekile sokuba wumama wengane yomlingo, uMphrofethi u-Issa, u-Allah wamamukela ukuba abe yisisebenzi saKhe.

I-Qur'aan eNgcwele ithi:

(Khumbula) lapho umfazi ka Imran ethi: “O Nkosi yami! Ngifungile kuWe ukuthi lokho (umntwana) okusesiswini sami nginikelela ngakho ekusebenzeleni Wena (ngaphandle kwemsebenzi yakulomhlaba, ukuba asebenze eMzini waKho wokudumisa), ngakho-ke Yamukela

nakhu, kuvela kimi. Ngempela, Uzwa-Konke, Wazi-Konke..... (Surah Al-Imran 35-36)

Kwazise ubaba kaMaryam wayesashona, engasekho emhlabeni, wabe esekhuliswa nguZakhariyya, owayengumyeni kadadewabo kaMaryam, futhi ebe enguyise kaJohan. Wayeyindoda ehlonishwayo kubaNtwana baka-Israel ngaleso sikhathi, zonke izindaba eziphathelene nokholo babezibika kuyena. Wakhula njengowesimame oliMuslim, ekholiwe, emsulwa futhi edumisa u-Allah enjalo nje ezikhandla kakhulu ngokudumisa Yena u-Allah. UZakariyya wabona izimangaliso ezimangazayo ezazenzeka kuMaryam nezazimmangaza yena uZakariya.

Umdali (u-Allah) wakhe uMaryam wabe esemamukela ngokwamukela okuhle. Wamkhulisa kahle wabuye wambeka ezandleni zikaZakhariya. Kwakuthi njalo lapho uZakhariya engena kwi-Al-Mirhab (okuyigumbi lokukhululeka) ukuvakashela uMaryam, wayemfica engaswele lutho lokuya ngasethunjini. Wabe esephawula ethi: “We Maryam! Ukuthathaphi konke lokhu?” Waphendula (u-Maryam) wathi: “Lokhu kuvela ku-Allah.” Ngempela, u-Allah wondla lowo Amthandayo ngaphandle komkhawulo.” (Surah Al-Imraan:37)

Kubaluliwe ukuthi wayemfica nezithelo zasebusika kube kuyihlobo, kuthi ebusika amthole enezithelo zasehlobo. (UMaryam) Waphenduka waba ngobehlula bonke abesifazane emhlabeni ngobuhle (bokuziphatha). Kuphawuliwe kwi-Qur'aan eNgcwele ukuthi izingelosi zathi ku-Allah wakhetha u-Maryam wancamela yena ukubadlula bonke abanye besimame bakulomhlaba.

U-Maryam wayehlukile, kwazise wathola umntwana womfana ngomlingo oyisimangaliso, ngaphandle kokulandela indlela eyisiko yokuya ocansini. Lokho akusho ukuthi u-Maryam wayenamandla angaphezu kwabantu njengendodana yakhe eyayinawo. Kwathi lapho u-Allah efuna ukumnikeza isisebenzi nesithunywa saKhe u-Issa (ukuthula kube kuye), u-Maryam waziqhelanisa nomndeni wakhe,

wazihlukanisa nawo. Wazivalela ngasohlangothini lwasempumalanga lwe Mosque eNgcwele yase Jerusalema, lapho ayethandaza khona. Kungalesisikhathi ekulesisimo lapho kwavela khona iNgelosi kuye eyayisesimweni sendoda. Njengoba yena wayezibonela indoda, wafikelwa wukwesaba wayicela ukuba ingalokothi imphazamise njengoba ayezihlalele yedwa:

U-Allah wabe esethumela i-Ruuh yaKhe iNgelosi u-Jibreel (uGabriyeli), kuye. Owavela phambi kwakhe esesimweni sendoda ngakho konke. (Surah Maryam:17)

Yathi lapho iNgelosi (uJibreel) ivela kuye isesimweni sendoda, ngesikhathi ezivalele endaweni eyayinesahlukaniso phakathi kwakhe nabantu bakhe, waba nokuyesaba lendoda ecabanga ukuthi yayiqonde ukumlimaza. Ingelosi yathi “Ngempela, u-Allah uthe uzozalwa umfana wuwe ngisho noma ungenamyeni futhi ungazange wenze nkohlakalo. Ngempela, UnaMandla okwenza noma yini Ayifisayo.” Ngenxa yalokho, wabe (uJibreel) esedlulisa umyalezo waMazwi ka-Allah, kanti futhi (Sifuna) ukumbeka njengesibonelo kuluntu. (Surah Maryam:21)

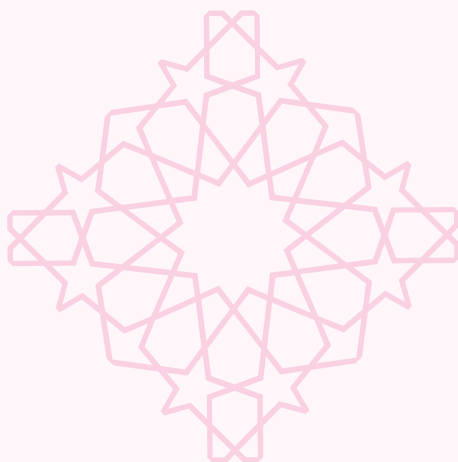
Lokhu kuchaza ubufakazi nesibonelo kubantu kwamandla oMdali noMenzi wabo, obahlukanisile ngesikhathi Ebadala. Wadala uYise wabo, u-Adam, ngaphandle kwendoda nomfazi. Waphinda wadala u-Hawwa (uEva, ubambo luka Adam) emsusela endodeni (emakha ngobambo luka-Adam) ngaphandle komfazi.(Umama). Wabe esedala izizukulwane sabo Esisusela endodeni nomfazi, ngaphandle kuka-Issa. Wadala u-Issa ukuba azalwe owesifazane ngaphandle kwowesilisa. Ngalokho-ke, u-Allah uziqede zozine izinhlobo zendalo yabantu, nokufakazela ukuphelela (akanaphutha) kwamandla akhe nokumangalisa kobuNgqongqoshe baKhe.

Sabe sesihlala isisu (ku-Maryam) sakhe (u-Issa) wabe esephumula endaweni ekude. (Surah Maryam:22) Emva kwesikhathi, njengomuntu, waqala (u-Maryam) ukuphathwa wumhelo wokubeletha njengawo wonke umama okhulelwe oyaye agule

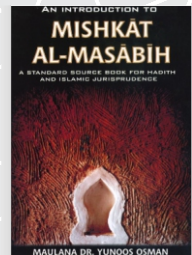
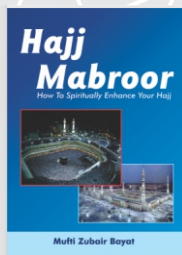
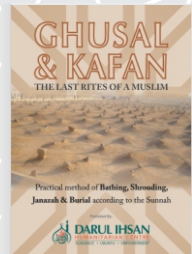
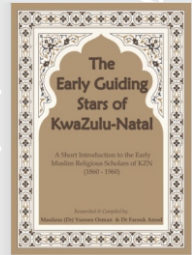
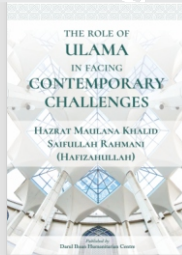
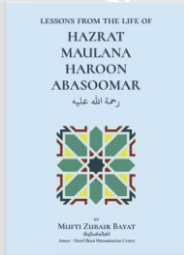
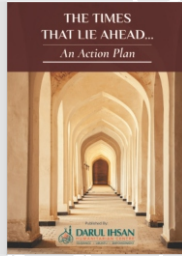
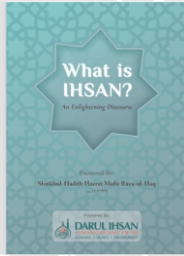
ngalezizikhathi. Nezinhlungu zokubeletha zamenza waya esiqiwini somuthi wesundu: wakhala (ezinhlungwini) wathi: “Wo he! Ngabe kungcono ukuba ngivele ngafa ngaphambi kwayo yonke lento! Ngabe futhi kungcono ukuba bengiyinto engaziwa nengabonakali!” Kepha kwaqhamuka izwi livela ngaphansi (kwesiqu sesihlahla sesundu) lathi kuye: Ungabalisi! ngoba iNkosi yakho iwenzile umfula ngaphansi kwakho, gobisela isiqu somuthi wesundu ngakuwena: sizowisela phezu kwakho isundu elisha futhi elivuthwe kahle. Ngakho-ke idla futhi uphuze amanzi ukuze uzipholise. Uma futhi ubona noma iyiphi indoda ubothi “ Ngithathe isifungo sokuzila ku-Allah oNgcwele kanti namuhla angikhulumisi muntu.” (Surah Maryam: 23-26)

Lapho uMariya ekhombisa abantu usana lwakhe, bathi yisimangaliso soqobo lento eyenzekile. Usana olwalusebomvu (uJesu) wabaphendula abantu: Wathi: “Ngempela ngiyisithunywa sika-Allah: Unginikile izambulo wabuye wangenza uMphrofethi, wabuye wangenza ngabusiseka noma kuphi lapho ngikhona, wabuye wanginikeza uMkhuleko noMnikelo, inqobo-nje uma ngisaphila: “(u-Allah) Ungenze ngaba nobubele kumama angaze ngamhlukumeza.

Yiko-ke lokho okubikiwe ngomzekelo ka-Maryam. Noma u-Maryam engunina ka-Isa (uJesu) enesikhundla esiphakeme kwabesimame umhlaba wonke.



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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

