

Umqondo weMahr kuKholo lwesi Islaam kayisi ntengo yempela yowesifazane loba eyokutshengisela njengokwakusenziwa kumbe okwenziwa kwamanye amasiko, kodwa yisipho kuphela esitshengisa inhlonipho

ILUNGELO LOKUCELA UKWEHLUKANISWA LOMYENI WAKHE NXA KUDINGEKA

Njengoba ilungelo lowesifazane lokuvuma ukutshadiswa lisaziwa, ulungelo njalo lokucela ukwehlukaniswa lomyeni wakhe nxa umtshado ungaphumelelanga.

Usonandla uNkulunkulu phakathi kweQur'aan ukhuthaza amaMuslim ukuthi babambe abesifazane kuhle njalo lokubenzela umusa.

Nxa izinto zingasahambi kahle emtshadweni, omunye umuntu utshiya owesifazane engela qiniso, engamali loba ukugwalisa umsebenzi womyeni. Isi Islaam salisa lokhu. Njalo isi Islaam salisa abayeni ukutshaya omkabo.

ILUNGELO LOKUBA LEMPAHLA LEZAKHIWO

Ukholo lwesi Islaam lunikeza owesifazane ngokwakhe ilungelo lokuba lempahla, ilungelo owayengelalo phambi loba ngemva kwesi Islaam. Ngokutsho komthetho wesi Islaam, owesifazane ulungelo phezu kwemali yakhe, izakhiwo lezinye impahla. Ilungelo leli kalilandaba lokuthi owesifazane uyendile loba hatshi. Ulungelo lokuthenga loba ukuthengisa ezinye impahla zakhe loba zonke. Amalungelo lawa ahlanganisa impahla zakhe phambi loba ngemva kokutshada.

UKUHLONIPHA UMSEBENZI WOWESIFAZANE ENDLINI

Owesifazane, Yebo, ulungelo lokudinga umsebenzi, kodwa sitsho lapha ukuthi isi Islaam sibona umsebenzi wakhe phakathi komphakathi njengoMama leNkosikazi uyingcwele njalo uqakathekile kakhulu. Amankazana omsebenzi kabangeke bathatha isikhundla sikaMama sokukhulisa umntwana kahle njalo emqotho. Umsebenzi lo omuhle njalo oqakathekileyo kangaka, njalo owakha isimo sezizwe ezakusasa kakumelanga udelelewe njalo lokuthathwa njengokuhlala-nje kungela lutho olwenziwayo. KuKholo lwesi Islaam akula mthetho owalisa omama ukudinga imisebenzi nxa kudingeka ukuthi benze njalo, ikakhulu imisebenzi ehambelana lesimo sabo, njalo lapho umphakathi obafuna khona kakhulu.

ILUNGELO LOKUZUZA ILIFA

Sisengezelela, isi Islaam sabisela abesifazane ilungelo lokuzuzisa ilifa. Isheya oyizuzayo owesifazane ngeyakhe okupheleleyo, njalo akumelanga omunye umuntu amthathele, uyise loba izihlobo zomkakhe ongasekho. Mayelana laloludaba, uNkulunkulu, uSomandla uthi yena:

“Amadoda (omdeni) balamasheya kulokho okuyabe kutshiywe ngabazali lezihlobo zaseduzane, njalo abesifazane balamasheya kulokho okuyabe kutshiywe ngabazali lezihlobo zaseduzane, ngaze kube kulutshwane loba kukunengi – Isheya Efaneleyo Esemthethweni.”
[Qur'aan 4: 7]

ISIPHETHO

Abesifazane balendawo eqakathekileyo kakhulu phakathi komphakathi wesi Islaam. Kasifanani lezinye inkolo. Isi Islaam siphatha owesifazane ngendlela yaphezulu kakhulu. Ukuqakatheka kwakhe njengoMama leNkosikazi kwachasiswa ngumthunywa uMuhammad (Ukuthula akube Kuye) esithi: “Izulu (Ipharadesi) iphansi kwezinyawo zaboMama benu.” Njalo omunye umuntu wabuza umthunywa esithi: “Ngubani okufanele ngimbambe kahle (ngimnakelele) kakhulu?” Umthunywa waphendula esithi: “Umama wakho (wapinda lokhu kathathu), kube sokusiza ubaba wakho, njalo kube sokusiza izihlobo zakho zaseduzane.”

Ngomnyaka wetshumi kusuka lapho umthunywa owasuka khona eMakkah esiya eMadinah, wanikeza inkulumbo eArafah esithi: “O lina bantu! Amakhosikazi enu balamalungelo phezu kwenu, njalo lani lilamalungelo phezu kwabo. Bagcineni kahle njalo libenzele umusa, ngoba ngabancedisi benu abazinikeleyo.”

Umthunywa uMuhammad (Ukuthula akube Kuye) wakhuluma njalo esithi: “Umuntu olungileyo kakhulu phakathi kwenu ngulowo olunge kakhulu kumkakhe.”

Amazwi lawa omthunywa uMuhammad (Ukuthula akube Kuye) akhipha egcekeni ukuqakatheka kwabesifazane phakathi koKholo lwesi Islaam. Kodwa lokho kulabanye abantu abalombono omubi phezu kwesimo sabesifazane phakathi kwesi Islaam. Abantu laba, owesifazane wesiMuslim bambona njengesibotshwa esivalelwe emidulini emine yendlu, angathi kasingumuntu, njalo njengomuntu ongela amalungelo, njalo ophila isikhathi sonke ephansi komthetho wendoda. Imibono leyi kayiqondanga, njalo yenziswa yikungazi, hatshi ulwazi loKholo lwesi Islaam.

Okunengi mayelana lesi Islaam, thinta iMasjid (Indawo yokukhulekela yamaMuslim) kumbe iNhlanganiso yamaMuslim eseduzane lapho okhona.

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ISIMO SABESIFAZANE KUKHOLO LWESI ISLAAM

Ngegama LikaNkulunkulu

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Isimo sabesifazane phakathi komphakathi kasi into entsha, njalo kasizake sixazululwe okupheleleyo. Umbono wesi Islaam mayelana laloludaba unikezwa ababali isikhathi esinengi ngendlela engaqondanga njalo ngenhloso embi. Yikhoke, inhloso yethu yikunikeza ngamafitshane umbono wesi Islaam oweqiniso mayelana laloludaba. Imfundiso yoKholo lwesi Islaam isekelwa yiQur'aan (Isambulo sikaNkulunkulu) le Hadeeth (Incazelwe zesithunywa uMuhammad (Ukuthula akube Kuye)). I Qur'aan leHadeeth, nxa ingazwiswa kahle, inikeza umbono wesi Islaam oweqiniso mayelana lendaba ezinengi ezitshiyeneyo. Njengoba inhloso yethu yikunikeza amalungelo lenhlonipho eyaphiwa abesifazane yisi Islaam, kodwa kumele sazi ukuthi ezinye izizwe zanikeza abesifazane amalungelo abo iminyaka ephose ibe ngamakhulu amathathu edlulileyo (19th Century), lapho isi Islaam sabanikeza amalungelo abo iminyaka eyinkulungwane lamakhulu amane edlulileyo (7th Century).

UBUNTU BABESIFAZANE

Ubunyama lapho babugombolozele abantu, Isambulo sikaNkulunkulu seza lomthetho omuhle obamba izizwe zonke sisithi:

"O lina abakhulwayo, lingabi lobuncindezeli, kodwa banini ngabafakazi bakaNkulunkulu. Lingenzi ukuzondana labanye abantu lokungazwisisani kwenu kwenze ukuthi libe lobuncindezeli. Lingabi lobuncindezeli, lokhu kuyalinceda ukuze lisondele kuNkulunkulu (libe ngabantu abesaba uNkulunkulu). Yesabanini uNkulunkulu ngoba uyazi njalo lokubona yonke into eliyenzayo." [Qur'aan 5: 8]

Isazi soKholo lwesi Islaam sathi mayelana laleli vesi:

"Akulangitsho imfundiso, entsha loba endala, eqakathekisa ubuntu babesifazane ngendlela emfitshane, emangalisayo njalo ecacileyo njengeVesileli."

INKULUMO ELENHLONIPHO

Isi Islaam nxa sikhuluma mayelana labesifazane sisebenzisa amazwi alenhlonipho emavesini amanengi aphakathi kweQur'aan, njengokuthi:

"AmaMuslim esilisa lawesifazane, amakhulwa esilisa lawesifazane, abazinikelayo abesilisa labesifazane, abesilisa abaleqiniso labesifazane, abesilisa ababekezelayo labesifazane, abesilisa abathobekileyo labesifazane, abesilisa abanika uncedo labesifazane, abesilisa labesifazane abazilayo, abesilisa labesifazane abamsulwa,

labesilisa labesifazane abadumisa uNkulunkulu kakhulu, laba uNkulunkulu ubalungisele ukubaxolela (izono zabo) lomvuzo omkhulu kakhulu." [Qur'aan 33: 35]

Njalo iQur'aan ileSahluko esibizwa ngokuthi 'ABESIFAZANE' esikhuluma kakhulu mayelana labesifazane lamalungelo abo.

UKULINGANA PHAMBI KUKA NKULUNKULU

I Qur'aan inikeza ubufakazi obucacileyo ukuthi abesifazane balingana labesilisa phambi kuka Nkulunkulu nxa sikhangele amalungelo lemithwalo yabo.

"Yonke into ephefumulayo izakuba yisibambiso sezinto eyayizenza." [Qur'aan 74: 38]

I Qur'aan ikhuluma kweyinye ivesi isithi:

"Wonke owenza imisebenzi emihle, owesilisa kumbe owesifazane, njalo ekholwa, sibili sizamnika impilo entsha enhle njalo ehlanzekileyo, njalo laba sizabanika imivuzo yabo ehambelana lemisebenzi yabo emihle ababeyenza." [Qur'aan 16: 97]

U ADAM LO EVA BONA OKUFANANAYO

Owesifazane nxa sikhangele iQur'aan kanikezwa icala ngenxa yokuphambanisa kwakuqala kukaAdam (Ukuthula akube Kuye). Bonke bobabili, uAdam lo Eva (Ukuthula akube Kibo), baphambanisa ngokungalaleli kwabo uNkulunkulu, uSomandla. Njalo bonke bobabili baxolisa kuNkulunkulu, njalo baxolelwa [Qur'aan 2: 36 – 37; 7: 20 – 24]. Kwelinye ivesi, uAdam (Ukuthula akube Kuye) nguyeyi ikakhulukazi owanikezwa icala [Qur'aan 20: 121].

ILUNGelo LOKUFUNDA

Umthunywa uMuhammad (Ukuthula akube Kuye) wakhuluma esithi, "Ukudinga ulwazi kumele kwenziwe ngamaMuslim wonke, esilisa lawesifazane." Umthunywa uMuhammad (Ukuthula akube Kuye), umkakhe uAisha (Intokozo kaNkulunkulu kayibe kuye) wayeyisazi esaziwayo kakhulu esoKholo lwesi Islaam, okokuthi ngemva kokufa komthunywa uMuhammad (Ukuthula akube Kuye), abakhokheli besiMuslim babeletha kuye indaba ezitshiyeneyo ukuze zixazululwe.

UKUVIKELWA UKUBULAWA BEZINSANE

Ngesikhathi sesithunywa uMuhammad (Ukuthula akube Kuye), ukubulawa kwensane zesifazane kwakwandile kakhulu phakathi kwamanye amaArabhu (isenzo esilokho sandile lalamuhla phakathi kwezinye izizwe). I Qur'aan yakwalisa lokhu ngendlela ecacileyo njalo yakwenza ubugebengu obufana lokubulala.

"Njalo lapho usane lwesifazane olwangcwatshwa luphila luzabuzwa ukuthi, 'Labulalelwa icala liphi.'" [Qur'aan 81: 8 – 9]

I Qur'aan ichothoza abazali abala abantwababo besifazane isithi yona:

"Nxa udaba lungalethwa komunye wabo mayelana lowesifazane (ukuzalwa komntwana wesifazane), ubuso bakhe bubamnyama njalo abe losizi lokudabuka! Elenhloni azifihle ebantwini bakhe ngenxa yodaba olubi alutsheliweyo! Amgcine-na elokudubeka lokudelelwa, kumbe amngcwabe emhlabathini? Bhekani! Sibili isinqumo sabo sibi." [Qur'aan 16: 58 – 59]

ILUNGelo LOKUVUMA UMTSHADO UNGAKENZIWA

KuKholo lwesi Islaam, abesifazane akumelanga batshadiswe loba ngubani bengazange benikeze imvumo. U Ibn Abbaas (Intokozo kaNkulunkulu kayibe Kuye) wathi: "Inkazana yeza kumthunywa kaNkulunkulu, uMuhammad (Ukuthula akube Kuye) ibika ukuthi uyise wayeyitshadise engela mvumo yayo. Umthunywa kaNkulunkulu wayinikeza ithuba lokukhetha (phakathi kokuvuma kumbe ukwala)" [Ibn Hanbal No. 2469]. Kweyinye ingxoxo, inkazana yathi yona: "Ngiyawuvuma umtshado-lo, kodwa kade ngisenzela ukuthi abesifazane babekwazi ukuthi abazali abala ilungelo lokubatshadisa bengela mvumo." [Ibn Maajah No. 1873]. Sisengezelela khonapho, isi Islaam sinikeza abesifazane ilungelo lokusebenzisa izibongo zabo ngemva kokutshada, hatshi ezamadoda abo; njalo lelungelo lokuba lempahla lezakhiwo njalo lokuzinikeza abanye abantu kumbe ukuzithengisa.

ILUNGelo PHEZU KWE MAHR (ISIPHO)

Phezu kwemithetho yonke evikela owesifazane ngesikhathi etshada, isi Islaam simnikeza ilungelo phezu kwe Mahr yakhe, isipho somtshado, esikhitshwa ngumyeni esipha umkakhe, njalo okumele sibhalwe phakathi kwesivumelwano somtshado. Ubunikazi besipho lesi kabumelanga bedluliselwe kuyise loba umyeni wakhe.