

الدروس المهمة لعامة الأمة

**Izifundo Ezibalulekile Zesizwe**

**Sonke**

## **Izifundo Ezibalulekile Zesizwe Sonke**

uAbdul Aziz bin Abdullah bin Baz.

### **Izifundo Ezimqoka Kusizwe Sonke**

KaMhlonishwa, iSazi uSheykh

U-Abdul Aziz ka Baz

U-Allah Abe nomusa kuye.

## **Egameni lika-Allah, Onomusa, Onesihawu.**

### **Isingeniso sombhali**

Udumo lonke ngoluka -Allah, iNkosi yendalo yonke, futhi isiphetho (esihle) ngesabamuthobelayo. Ukuthula nezibusiso zika-Allah makube sencekwini nesiThunywa saKhe, uMembulelwa wethu uMuhammad, nomndeni wakhe nabalandeli bakhe bonke jikelele.

Ngemva kwalokho:

Lawa ngamazwi amafushane achaza okunye kwalokho okumele abantu bonke bakwazi enkolweni ye-Islam, engiwaqambe ukuthi: (Izifundo Ezimqoka Kusizwe Sonke).

Ngicela ku-Allah ukuthi amaMuslim azuze ngayo , nokuthi Ayamukele kimina, impela Yena Ungovelele Ngokuphana.

Abdul Aziz ka Baz Izifundo Ezimqoka Kusizwe Sonke<sup>1</sup>

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<sup>1</sup> Majmū‘ Fatāwā wa Maqālāt Mutanawwi‘ah (3/ 288- 298).

## **Isifundo sokuqala: iSurah Al-Fatihah kanye namaSurah amafushane**

ISurah Al-Fatihah kanye nalokho okusemandleni ezahlukweni ezimfushane, kusukela kwiSurah Az-Zalzalah kuya kwiSurah An-Nas. Ukuqeqeshwa ekuwafundeni, nokulungisa ukufundwa kwawo, nokuwabamba ngekhandla, kanye nokuchaza lokho okumele kuqondwe.

## **Isifundo sesibili: Izinsika ze-Islam**

Ukuchazwa kwezinsika ze-Islam ezinhlanu.

Eyokuqala nenkulu kakhulu: Ukufakaza ukuthi akukho okufanele ukukhonzwa ngeqiniso ngaphandle kuka-Allah, nokuthi uMuhammad uyisiThunywa sika-Allah, kanye nencazelo yalokho, nemigomo ka 'La ilaha illallah'.

Incazelo: (La ilaha) kuwukuphika konke okukhonzwayo ngaphandle kuka-Allah; (illallah) ukuvuma ukukhonzwa kuka-Allah yedwa, Angabhangqwa nalutho. Kanti-ke imigomo ka (La ilaha illallah) yile: Ulwazi olususa ukungazi; Isiqiniseko esisusa ukungabaza; Ubumsulwa obuchitha iShirk; Iqiniso elichitha amanga; Uthando olususa inzondo; Ukuzinikela okususa ukudikila; Ukwamukela okususa ukwenqaba; Nokungakholelwa kulokho okukhonzwayo ngaphandle kuka-Allah. Ididiyelwe (lemigomo) emavesini amabili (enkondlo) alandelayo:

"Ulwazi, nokuqiniseka, nobumsulwa, neqiniso lakho... Nothando, nokuzithoba, kanye nokwamukela." Kwengezwe ngokwesishiyagalombili,

"Ukuphika kwakho lokho osekukhonzwa ezintweni ngaphandle kukaNkulunkulu."

Nokuchazwa kokufakaza ukuthi uMuhammad uyisiThunywa sika-Allah, nokuphoqeelwa yikho lokho : Ukumkholwa kulokho akubikile; Nokumthobela kulokho akuyalele, Nokugwema lokho akwenqabele nalokho akugxekayo, nokuthi u-Allah angakhonzwa ngenye indlela ngaphandle kwaleyo emiswe ngu-Allah Ophezukonke nesiThunywa saKhe ﷺ. Bese-ke kuchazelwe umfundi izinsika ezisele ze-Islam ezinhlanu, okuyilezi:

iSalāh, neZakat, nokuzila ngenyanga kaRamadan, kanye neHajj yeNdlu ka-Allah ehloniphekile, kulowo onamandla okwenza lokho.

### **Isifundo sesithathu: Izinsika zokholo**

Ziyisithupha:

Ukukholelwa ku-Allah; neziNgelosi zaKhe; neziNcwadi zaKhe; neziThinywa zaKhe, nasoSukwini Lokugcina, nokukholelwa kwiKadari (IsiNqumo) enhle nembu, ivela ku-Allah Ophekeme.

## **Isifundo sesine: Izinhlobo zeTawhid (Ubunye buka-Allah) nezinhlalo zeShirk**

Ukuchazwa kwezinhlobo zeTawhid, ezintathu: (Tawhid Rububiyah) Ubunye bobuKhosi;

(Tawhid Uluhiyah) Ubunye bokukhonzwa; (Tawhid Asma'i was Sifat) Ubunye kumaGama neziMfanelo.

1- Ubunye bobuKhosi: Ukukholwa ukuthi u-Allah unguMdali wezinto zonke, nolawula yonkinto. Akekho obambisene naYe kulokho.

2- Ubunye Bokukhonzwa: Ukukholwa ukuthi u-Allah Ophakeme nguYe ofanele ukukhonzwa ngeqiniso, Engabhangqwa nalutho kulokho. Lokho kuyingqikithi ka-" La ilaha illallah".

Ngakho-ke incazelo yalokho ithi: "Akekho ofanele ukukhonzwa ngeqiniso ngaphandle kuka-Allah". Yingakho konke ukukhonza, njengokuthandaza, nokuzila, kanye nokunye, kuphoqeleka ukuthi kwenziwe kubemsulwa kwenzelwa u-Allah yedwa, futhi kungavumelekile ukuguqulela ingxenye yako komunye ngaphandle kwaKhe.

3- Ubunye bamaGama neziMfanelo: Ukukholwa kukho konke okuvela kwiKur'ani Ehloniphekile noma kumaHadith (imibiko) aqinisekisiwe okungamaGama ka-Allah neziMfanelo zakhe. Nokuwavuma ngo-Allah Yedwa vo, ngendlela emufanele Yena Ophakeme, ngaphandle

kokuwahlanekezela, noma ukuwaphika, noma ukuchaza isimo sobunjalo bawo, noma ukuwafanisa; ngokwenza ngokweZwi lika-Allah Ophakeme:

{قُلْ هُوَ اللَّهُ أَحَدٌ 1 اللَّهُ الصَّمَدُ 2 لَمْ يَلِدْ وَلَمْ يُولَدْ 3 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ 4}

"Yithi: Ungu-Allah, Oyedwa vo (1)

U-Allah, Ozimele (2)

Akazalanga, futhi akazalwanga, (3)

Futhi akekho noyedwa ofana naYe" (4) [Al-Ikhlās: 1-4] Futhi neZwi laKhe uSomandla Ophezulu:

{...أَلَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

"Akukho lutho olufana naYe; futhi uNgozwa konke Obona konke." [Ash-Shura: 11]• Kanti-ke ezinye izazi zakuthula kwaba izinhlobo ezimbili, zafaka ubunye bamaGama neziMfanelo ngaphansi kobunye bobuKhosi, futhi akukho ukuphikisana kulokho; ngoba inhloso icacile kuzo zombili lezo zindlela zokwehlukana (iTawhid).

Izinhlobo ze-Shirk zintathu: i-Shirk enkulu, i-Shirk encane, ne-Shirk efihliwe.

Ngakho-ke iShirk enkulu: Ibangela ukuchitheka kwezenzo (zonke) kanye nokuhlala ingunaphakade eMlilweni kulowo ofela kuyo, njengokusho kuka-Allah Ophezukonke:

{...وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ}

"Futhi ukube babeMubhangqa (u-Allah) ekumkhonzeni, ngabe kwachitheka (konke) lokho ababekwenza" [Al-An'am: 88], Wathi Ophakeme:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ﴾ (17)

"Akubafanele labo ababhangqa abanye no-Allah ukuba banakekele ama-Masjid ka-Allah yize bezifakazela bona ngokungakhohwa kwabo. Yibo labo izenzo zabo ezonakele, futhi eMlilweni bayohlala ingunaphakade" (17) [At-Tawbah: 17], Nokuthi noma ngubani oshona ekukona akasoze athethelelwe, futhi iZulu linqatshelwe kuye, njengoba wathi u-Allah Onamandla noDumo:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾

"Ngempela u-Allah akakuthetheleli ukuhlanganyelwa Kwakhe, futhi uyakuthethelela okunye ngaphandle kwalokho kulowo amthandayo..." [An-Nisā': 48], Wathi oDunyisiweyo:

﴿...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

"...Ngempela, lowo ohlanganisa abanye no-Allah, u-Allah usemnqabele iZulu, futhi indawo yakhe yokukhosela nguMlilo; futhi abenzi bokungalungile abanabo abasizi." [Al-Ma'idah: 72].

Futhi phakathi kwezinhlobo zakhona: ukunxusa abafileyo nezithixo, nokufuna usizo kubo,

nokwenza izifungo kubo, nokubahlabela, nokunye okufana nalokho.

I-Shirk Encane: Yilokho okuqinisekisiwe ngemibhalo eseNcwadini noma kwi-Sunnah ukuthi kubizwa ngokuthi yi-shirk, kodwa akusiyona eyohlobo lwe-Shirk Enkulu; njenge-Riya' kwezinye zezenzo, nokufunga ngongesiyena u-Allah, nokuthi: "Okwathandwa u-Allah nokwathandwa usibanibani," nokunye okunjalo; ngenxa yesisho sikaMphrofethi (ukuthula nezibusiso zika-Allah makube kuye):

«أَخَوْفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ» فَسُئِلَ عَنْهُ، فَقَالَ: «الرِّيَاءُ»

«Into engiyesaba kakhulu ngani yi-Shirk encane», wase ebuzwa ngayo, wathi: «i-Riyā' (ukuzibonakalisa)»<sup>1</sup> Ilandiswe ngu-Imam Ahmad, no-At-Tabarani, no-Al-Bayhaqi, evela kuMahmud bin Lubid al-Ansari, u-Allah akajabule ngaye, nge-isnad enhle, futhi yalandiswa ngu-At-Tabarani ngezinsnad ezinhle, evela kuMahmud bin Lubid, evela kuRafi' bin Khadij, evela kuMphrofethi ﷺ.

"Futhi isisho sakhe (ukuthula nezibusiso zika-Allah makube kuye):

«مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ»

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<sup>1</sup> Ibikwe ngu-Imam Ahmad (5/ 428), no-At-Tabarani ku-Al-Kabir (4/ 338), kanye no-Al-Bayhaqi ku-Ash-Shu'ab (14/ 355). Ku-Majma' az-Zawa'id (1/ 121) kuthiwa ilandiswe ngu-Ahmad futhi abalandisi bayo bangabalandisi be-Sahih.

«Noma ngubani ofunga ngokunye ngaphandle kuka-Allah, usemenze inhlanganiso»<sup>1</sup> Ilandiswe ngu-Imam Ahmad ngokulandisa okuyiqiniso, ngokuka-Umar bin Khattab, u-Allah angajabula ngaye, Futhi ilandiswe ngu-Abu Dawud, no-Tirmidhi ngokulandisa okuqinile kuka-Ibn Umar (u-Allah angajabula ngabo bobabili), evela kuMphrofethi (ukuthula nezibusiso zika-Allah makube kuye) ukuthi wathi:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

«Noma ngubani ofunga ngongaphandle kuka-Allah, usephikile noma usehlanganisile»<sup>2</sup> Futhi isisho sakhe (ukuthula nezibusiso zika-Allah makube kuye):

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

«Ningasho ukuthi: Kwenzeke ngentando ka-Allah kanye neka-bani-bani, kodwa yishoni ukuthi: Kwenzeke ngentando ka-Allah, anduba kwaba ngeka-bani-bani»<sup>3</sup> Ilandiswe ngu-Abu Dawud ngokulandisa okuqinisekile, ivela ku-Hudhayfah ibn al-Yaman, u-Allah makathokoze ngaye.

Lolu hlobo alubangeli ukuhlubuka, futhi alubangeli ukuhlala ingunaphakade eMlilweni,

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<sup>1</sup> Kulandiswe ngu-Imam Ahmad (1/ 47).

<sup>2</sup> Ilandiswe ngu-Abu Dawud, enombolweni (3251) kanye no-al-Tirmidhi, enombolweni (1535).

<sup>3</sup> Kubikwe ngu-Abu Dawud, ngenombolo (4980), no-Ahmad (5/ 384).

kodwa lona luyaphikisana nokuphelela kobumbono obuphoqelekile.

Uhlobo lwesithathu: iShirk okufihlekile; futhi ubufakazi balokho yisisho sikaMphrofethi (ukuthula nezibusiso zika-Allah makube kuye):

«أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الشِّرْكُ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّيَ فَيَرَى صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ»

«Ake nginitshela ngalokho okuyisabeka kakhulu kini kimi kuno-Al-Masih Ad-Dajjal?» Bathi: Yebo, O sithunywa sika-Allah, Wathi: «Yi-Shirk efihlekileyo; kusukuma umuntu athandaze, abese eyihlobisa iSalah yakhe ngenxa yokubona ukubuka komunye umuntu kuye»<sup>1</sup> Ilandiswe ngu-Imam Ahmad kwiMusnad yakhe, ngegunya lika-Abu Sa'id al-Khudri (u-Allah akajabule ngaye).

Futhi kuyavumeleka ukuthi iShirk ihlukaniswe ngezinhlobo ezimbili kuphela:

Omkhulu nomncane, kepha i-Shirk efihlekile yona iyazihlanganisa zombili; Ube esewela kulokho okukhulu, njengokwenzela u-Allah abahlanganyeli (i-Shirk) kwabazenzisi; ngoba bafihla izinkolelo zabo ezingamanga, futhi bazenza abakholwayo kwi-Islam ngenxa yokuzibonakalisa kanye nokuzesabela.

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<sup>1</sup> Ilandiswe ngu-Ibn Majah ngenombolo (4204), kanye no-Imam Ahmad (3/30).

Futhi kuba seShirkini encane, njenge-Riya', njengakwi-hadith kaMahmud bin Labid al-Ansari esandulelayo, kanye ne-hadith ka-Abu Sa'id ebaluliwe. U-Allah unguMniki wempumelelo.

### **Isifundo sesihlanu: Al-Ihsan**

Insika ye-Ihsān wukukhonza u-Allah sengathi uyamubona, ngokuba uma ungamuboni, yena uyakubona.

### **Isifundo sesithupha: Imibandela yomthandazo**

Ziyisishiyagalolunye:

Ubu-Islam, nokuqonda, nokwahlukanisa, nokuzihlambulula, nokususa ukungcola, nokusitheza umzimba, nokungena kwesikhathi, nokubheka i-Qiblah, nenhloso.

### **Isifundo sesikhombisa: Izinsika zomthandazo**

Ziyishumi nane:

Ukuma uma unamandla, i-Takbirat al-Ihram, ukufunda i-Al-Fatiha, ukukhothama (i-Ruku'), ukuphakama ekukhothameni, ukuguqa ngezitho eziyisikhombisa, ukuphakama kukho, ukuhlala phakathi kokuguqa okubili, ukuzola kuzo zonke izenzo, ukuhleleka phakathi kwezinsika, i-Tashahhud yokugcina, ukuyihlalela, ukuthandazela uMprofethi ﷺ, kanye nama-Taslim amabili.

## **Isifundo Sesishiyagalombili: Izibopho zomthandazo**

Futhi ziyisishiyagalombili:

Wonke ama-takbeer ngaphandle kwe-takbeer yokuvula (Takbeerat al-Ihram), nokuthi: (Sami'a - Allahu liman hamidah) okwe-Imam nalowo othandaza yedwa, nokuthi: (Rabbana wa laka al-hamd) okwabo bonke, nokuthi: (Subhana Rabbiyal 'Adhim) lapho kukhothanyelwa (ruku'), nokuthi: (Subhana Rabbiyal A'la) lapho kuguqulwa (sujud), nokuthi: (Rabbighfir li) phakathi kokuguqa okubili, ne-Tashahhud yokuqala, nokuhlala phansi kwayo.

## **Isifundo sesishiyagalolunye: Incazelo ye-Tashahhud**

Kungukuthi ethi:

Zonke izibingelelo, imithandazo kanye nezenzo ezinhle kungokuka-Allah. Ukuthula makube phezu kwakho, O Mprofethi, nomusa ka-Allah nezibusiso Zakhe. Ukuthula makube phezu kwethu naphezu kwezinceku zika-Allah ezilungileyo. Ngiyafakaza ukuthi akekho unkulunkulu ofanele ukukhonzwa ngaphandle kuka-Allah, futhi ngiyafakaza ukuthi uMuhammad uyinceku yaKhe nesithunywa saKhe.

Bese ecelela uMphrofethi (ukuthula nezibusiso zika-Allah makube kuye) imikhuleko nezibusiso, esho ethi: O Nkulunkulu, thumela izibusiso kuMuhammad nakumndeni kaMuhammad, njengoba wathumela izibusiso ku-Abrahama

nakumndeni ka-Abrahama. Ngempela Wena UngoNcomekayo, Okhazimulayo. Futhi busisa uMuhammad nakumndeni kaMuhammad, njengoba wabusisa u-Abrahama nakumndeni ka-Abrahama. Ngempela Wena UngoNcomekayo, Okhazimulayo.

Bese makakhosele ku-Allah kwi-Tashahhud yokugcina esijezisweni sasesihogweni(Jahannama), nasesijezisweni sethuna, nasekulingweni kwempilo nokufa, nasekulingweni kuka-Al-Masih Ad-Dajjal, bese makakhethe emithandazweni yokunxusa lokho akufisayo, ikakhulukazi leyo eyalandiswayo, phakathi kwayo kukhona:

(O Allah, ngisize ekukukhumbuleni nasekukubongeni nasekukukhonzeni kahle, O Allah, ngizonele kakhulu, futhi akekho othethelela izono ngaphandle Kwakho, ngakho-ke ngithethelele ngesithethelelo esivela Kuwe, futhi ungihawukele, ngoba Wena unguMthetheleli, uMhawukeli).

Ngokuqondene ne-Tashahhud yokuqala, umuntu uyasukuma ngemva kwe-Shahadatain aye kwi-rak'ah yesithathu emthandazweni weDhuhr, Asr, Maghrib, kanye ne-Isha. Futhi uma ethumela izibusiso kuMprofethi ﷺ, lokho kungcono kakhulu; ngenxa yamaHadith ajwayelekile ngalokho, bese esukumela kweyesithathu.

## **Isifundo Seshumi: amaSunnah omthandazo**

Phakathi kwalokho:

1- Isicelo sokuvula.

2- Ukubeka isandla sokunene phezu kwesobunxele esifubeni lapho umile, ngaphambi kokukhothama nangemva kwakho.

3- Uphakamisa izandla zakhe, iminwe yazo ihlanganisiwe futhi yeluliwe, zize zilingane namahlombe noma nezindlebe ngesikhathi se-Takbir yokuqala, nangesikhathi se-Ruku', nasekuvukeni kuyo, nangesikhathi sokusukuma usuka kwi-Tashahhud yokuqala uya kweyesithathu.

4- Okungaphezu kokukodwa ekudumiseni kokukhothama nokuguqa.

5- Okushiwo ngaphezu kokuthi: (Rabbana wa laka al-hamd) ngemva kokuvuka ekukhothameni, kanye nokucela intethelelo ngaphezu kokukodwa phakathi kokuguqa owesibili.

6- Ukuqondisa ikhanda nomhlane kulingane ekukhothameni.

7- Ukwehlukanisa izingalo ezinhlangothini, isisu emathangeni, namathanga emilenzeni ngesikhathi sokukhothama.

8- Ukuphakamisa imikhono isuka phansi ngesikhathi sokukhothama.

9- Ukuhlala komthandazi phezu konyawo lwakhe lwesobunxele olwandlaliwe, nokumisa

olwesokudla, kwi-Tashahhud yokuqala naphakathi kwama-sajdah amabili.

10- I-Tawarruk kwi-Tashahhud yokugcina emkhulekweni wama-rak'ah amane nowamathathu, okuwukuhlala komuntu ezingeni zakhe, ebeka unyawo lwakhe lwesobunxele ngaphansi kolwesokudla, emise olwesokudla.

11- Ukhomba ngomunwe wokukhomba kwi-Tashahhud yokuqala neyesibili kusukela ngesikhathi ehleli phansi kuze kube sekupheleni kwe-Tashahhud, ewunyakazisa ngesikhathi se-Du'a.

12- Ukucela izibusiso nokubusisa phezu kukaMuhammad nomndeni kaMuhammad, naphezu kukaAbrahama nomndeni kaAbrahama kwi-Tashahhud yokuqala.

13- Isicelo kwi-Tashahhud yokugcina.

14- Ukufunda ngezwi eliphezulu emikhulekweni: eyeFajr, eyeJumu'ah, nama-'Eid amabili, neye-Istisqa, kanye nasemarak'ah amabili okuqala emikhulekweni yeMaghrib neye-Isha.

15- Ukufunda ngokunyenyeza kweyeDhuhr, neyeAsr, nakweyesithathu yomkhuleko weMaghrib, nakwezimbili zokugcina zomkhuleko weIsha.

16- Ukufunda okwengeziwe kwiQur'an ngaphezu kweFatihah, kanye nokunaka ezinye izenzo zeSunnah emkhulekweni ngaphandle kwalezo esezishiwo. Phakathi kwalezo zenzo

kukhona: ukusho kwalowo okhulekayo ukuthi: (Rabbana wa lakal-hamd), ngemva kokuphakama ekukhothameni (Ruku'), okusebenza ku-Imam, nabalandelayo, kanye nalowo okhuleka yedwa, ngoba lokho kuyiSunnah. Futhi okunye kwalokho: ukubeka izandla zombili phezu kwamadolo, ehlukanise iminwe, ngesikhathi sokukhothama (Ruku').

### **Isifundo seshumi Nanye: Izinto ezichitha umthandazo**

Futhi ziyisishiyagalombili:

1- Ukukhuluma ngamabomu ngenkathi ukhumbula futhi wazi, kepha okhohlwayo nongazi umthandazo wakhe awuchithwa yilokho.

2- Ukuhleka.

3- Ukudla.

4- Ukuphuza.

5- Ukuvezwa kobunqunu.

6- Ukuphambuka okukhulu esiqondisweni se-Qiblah.

7- Ukuzanyazanya okuningi nokulandelanayo kwiSalāh.

8- Ukuchithaka kokuhlanzeka.

### **Isifundo seshumi nambili: Izimiso zeWudhu**

Nazo ziyishumi:

I-Islam, ingqondo, ukuhlukanisa, inhloso, ukuqhubeka nenhloso yayo ngokuthi umuntu angabi nenhloso yokuyinqamula kuze

kuphothulwe ukuhlanzeka kwakhe, ukunqamuka kwalokho okwenza iwudhu ibe yisibopho, i-istinjā' noma i-istijmār ngaphambi kwayo, ukuba ngahlanzayo kwamanzi nokuvumeleka kwawo, ukususa lokho okuvimbela ukufinyelela kwamanzi esikhumbeni, nokungena kwesikhathi seSalāh maqondana nalowo onokungahlanzeki okuqhubekayo.

### **Isifundo seshumi nantathu: Izibopho zeWudhu**

Okuyisithupha:

Ukugeza ubuso okuhlanganisa ukuxubha umlomo nokufaka amanzi ekhaleni, nokugeza izandla kanye nezindololwane, nokusula ikhanda lonke okuhlanganisa nezindlebe, nokugeza izinyawo kanye namaqakala, ukulandelanisa, nokwenza ngokungaphazamiseki. Kuyathandeka ukuphinda ukugeza ubuso, nezandla, nezinyawo izikhathi ezintathu, kanjalo nokusukumutha umlomo nokuhogela amanzi ekhaleni, kanti okuyisibopho (Fard) kulokho yisikhathi esisodwa. Kepha ukusula ikhanda akuthandeki ukuphindwa, njengoba kukhonjiswa amaHadith aqinisekisiwe.

### **Isifundo seshumi nane: Iziphulo zeWudhu**

Ziyisithupha:

Okukhishwa ezindleleni ezimbili, nokukhishwa okungcolile okuningi okuvela emzimbeni, nokulahlekelwa umqondo ngokulala noma okunye,

nokuthinta izitho zangasese ngesandla kungaba ngaphambili noma ngemuva ngaphandle kwesithiyo, nokudla inyama yekameli, nokuhlubuka i-Islam, kwangathi u-Allah angasivikela thina namaMuslim kulokho.

Isaziso esibalulekile: Mayelana nokugeza umufi, umbono oqondile uthi akusichithi isigezo (wudu), futhi lokhu kungukusho kwezazi eziningi; ngenxa yokuntuleka kobufakazi ngalokho. Kodwa uma isandla salowo ogezayo sithinta izitho zangasese zomufi ngaphandle kwesithiyo, kuba yisibopho kuye ukwenza isigezo.

Kuyisibopho kuye ukuthi angathinti izitho zangasese zomufi ngaphandle kwesithiyo. Ngokunjalo, ukuthinta owesifazane akuchithi i-wudu nhlobo, noma ngabe lokho kungenxa yenkanuko noma kungenjalo, ngokombono oqine kakhulu wezazi ezimbili, inqobo nje uma kungekho lutho oluphumayo kuye. Ngoba uMprofethi ﷺ waqabula omunye wabafazi bakhe, wabe esethandaza engazange enze i-wudu.

Ngokuqondene nezwi lika-Allah, oDunyisiweyo, emavesini amabili eSurah An-Nisa' neSurah Al-Maidah:

(...أَوْ لَمَسْتُمُ النِّسَاءَ...)

"...noma nithinte abesifazane..." [An-Nisā': 43]  
[Al-Ma'idah: 6], Ngakho-ke okushiwo ngakho: wukuya ocansini, ngokombono oqonde kakhulu

emibonweni emibili yezifundiswa, futhi lokhu kungukushiwo ngu-Ibn Abbas, kwangathi u-Allah angajabula ngabo bobabili, kanye neqembu lamaSalaf namaKhalaf. U-Allah unguMniki wempumelelo.

### **Isifundo seshumi nanhlanu: Ukuzihlobisa ngezimilo ezimisiwe kubo bonke amaMuslim.**

Phakathi kwazo: iqiniso, ukuthembeka, ukuzithiba, amahloni, isibindi, ukuphana, ubuqotho, nokuzigcina uhlanzekile kukho konke okwenqatshelwe u-Allah, nobuhlobo obuhle nomakhelwane, nokusiza abadingayo ngokwamandla, nezinye izimilo ezikhonjiswe yiNcwadi noma iSunnah njengezifanele.

### **Isifundo seshumi nesithupha: Ukuziphatha ngezimilo ze-Islam.**

Phakathi kwazo: Ukubingelela ngokuthula (u-Salam), ukuba nobuso obujabulayo, ukudla nokuphuza ngesandla sokudla, ukusho igama lika-Allah ekuqaleni, nokudumisa ekugcineni, nokudumisa ngemva kokuthimula, nokuphendula othimulayo uma edumisa u-Allah, ukuvakashela ogulayo, ukulandela imingcwabo ukuze kuthandazwe futhi kungcwatshwe, nezimiso zomthetho lapho ungena e-mosque noma endlini nokuphuma kuzo, nalapho uhamba, nabazali,

izihlobo, omakhelwane, abadala nabancane, ukuhalalisela ngokuzalwa komntwana, ukubusisa umshado, nokududuza oseshonelwe, nezinye izimiso zamaSulumane ekugqokeni, ekukhuleni nasekufakeni izicathulo.

### **Isifundo seshumi nesikhombisa: Isixwayiso nge-Shirk kanye nezinhlalo zezono.**

Phakathi kwazo: Izone eziyisikhombisa ezibhubhisayo (ezibulalayo), futhi yilezi: Ukwenzela u-Allah abahlanganyeli, nobuthakathi, nokubulala umphefumulo u-Allah awenqabele ngaphandle kwesizathu esifanele, nokudla inzalo, nokudla impahla yentandane, nokubaleka enkundleni yempi, nokunyundela abesifazane abamsulwa, abangenacala, abakholwayo.

Phakathi kwazo: ukungahloniphi abazali, nokunqamula ubuhlobo bezihlobo, nobufakazi bamanga, nezifungo zamanga, nokulimaza umakhelwane, nokucindezela abantu egazini labo, nasempahleni yabo, nasesithunzini sabo, nokuphuza utshwala, nokugembula - okuyi-maysir - nokuhleba, nokunyundela, nokunye okunjalo kulokho u-Allah uMninimandla onke akwenqabela, noma isiThunywa saKhe ﷻ.

## **Isifundo seshumi nesishiyagalombili: Ukulungiselela umufi, ukumthandazela nokumngcwaba**

Kuwena kunemininingwane yalokho:

Okokuqala: Osezoshona makafundiswe: (Akekho unkulunkulu ngaphandle kuka-Allah); ngenxa yamazwi kaMphrofethi ﷺ:

«لَقِّنُوا مَوْتَكُمْ: لَا إِلَهَ إِلَّا اللَّهُ»

{Fundisani abafayo benu: Akekho unkulunkulu ngaphandle kuka-Allah}<sup>1</sup>. Ilandiswe nguMuslim eSahihini yakhe, Okushiwo 'ngabafi' kuleli hadith ngabantu abasondelene nokufa, okuyibo okubonakele kubo izimpawu zokufa.

Okwesibili: Uma sekuqinisekisiwe ukufa kwakhe, kuyacimezwa amehlo akhe, kuboshwe umhlathi wakhe, ngoba lokho kuvela kwiSunnah.

Okwesithathu: Kuyisibopho ukugeza ofelweyo oyiMuslim, ngaphandle uma enguShaheed owafa empini, khona-ke akagezwa futhi akathandazelwa, kunalokho, uyangcwatshwa ngezingubo zakhe; ngoba uMphrofethi (ukuthula nezibusiso zika-Allah makube phezu kwakhe) akazange abageze ababulawa base-Uhud, futhi akazange abathandazele.

**Ukuthi izitho zakhe zangasese zimbozwe,  
bese ephakanyiswa kancane bese isisu**

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<sup>1</sup> Ilandiswe nguMuslim, ngezinombolo (916-917).

sakhe sicindezelwa ngobumnene, bese  
umgezi esongela indwangu noma okufana  
nayo esandleni sakhe, bese emhlanza  
ngayo, bese emenzisa isiwasho  
somkhuleko, bese egeza ikhanda lakhe  
nentshebe yakhe ngamanzi ne-sidr noma  
okufana nakho, bese egeza uhlangothi  
lwakhe lwesokudla, bese kuba olwesinxele,  
bese emgeza kanjalo okwesibili  
nokwesithathu, edlulisa isandla sakhe  
esiswini sakhe ngaso sonke isikhathi, uma  
kuphuma okuthile kuye uyakugeza, bese  
evala leyo ndawo ngokotini noma okufana  
nakho, uma kungabambeki, khona-ke  
ngobumba oluhlanzekile, noma ngezindlela  
zesimanje zokwelapha; njenge-plaster  
noma okufana nakho.

Uphinda ukumgeza kwakhe, futhi uma  
engahlanzekile ngokugeza kathathu, kwandiswa  
kufike kahlanu, noma kasikhombisa. Bese emomisa  
ngendwangu, afake amakha ezindaweni lapho  
umzimba ugoqana khona, nasezindaweni  
zokukhothama kwakhe. Uma emqhola wonke  
umzimba, kuhle lokho. Ushunqisela izingubo zakhe  
zokumngcwaba ngempepho. Uma amadevu akhe

noma izinzipho zakhe zimade, kuyanqunywa. Uma ekuyeka lokho, akunankinga. Izinwele zakhe azikanywa, uboya bakhe bangasese abugundwa, futhi akasokwa; ngenxa yokungabikho kobufakazi balokho. Owesifazane, izinwele zakhe ziyalukwa zibe imiluko emithathu, bese zibekwa ngemuva kwakhe.

Okwesihlanu: Ukugoqa umufi

Okungcono kakhulu ukuthi indoda isongwe ngezindwangu ezintathu ezimhlophe, ezingenalo ihembe noma isisongo sekhanda, njengoba kwenziwa kuMprofethi ﷺ, igoqwe kuzo ngokuphelele. Futhi uma isongwe ngehembe, indwangu yokhalo, kanye nendwangu yokugoqa, akukho cala.

Owesifazane usongwa ngezingubo ezinhlanu: ihembe, isembozo sekhanda, ibheshu, nezindwangu ezimbili zokusonga. Umfana omncane usongwa ngengubo eyodwa kuya kwezintathu, kanti intombazanyana encane isongwa ngehembe nezindwangu ezimbili zokusonga.

Okuyisibopho kubo bonke yingubo eyodwa emboza wonke umzimba kamufi. Kodwa uma umufi engu-Muhrim, uyagezwa ngamanzi ne-sidr, agoqwe ngendwangu yokummbela ezingutsheni zakhe ze-Izar ne-Rida' noma kwezinye, futhi ikhanda lakhe nobuso bakhe akumbozwa, futhi akafakwa makha; ngoba uyovuswa ngoSuku

Lokuvuka Kwabafileyo esho i-Talbiyah, njengoba kuqinisekisiwe kwi-hadith evela kuMthunywa ka-Allah ﷺ. Uma u-Muhrim engowesifazane, ugoqwa ngendwangu yokumbela njengabanye, kodwa akafakwa makha, nobuso bakhe abumbozwa nge-niqab, nezandla zakhe azimbozwa ngamagilavu, kodwa ubuso bakhe nezandla zakhe kumbozwa ngendwangu yokumbela agoqwe ngayo, njengoba kuchaziwe ngaphambili mayelana nendlela yokugoqa owesifazane ngendwangu yokumbela.

Okwesithupha: Abantu abanelungelo elikhulu kakhulu ekumgezeni, ekumthandazeleni iSalāh, nasekumncwabeni.

Umpathiswa wakhe kulokho, bese kuba nguyise, bese kuba ngumkhulu, bese kuba yisihlobo esiseduze kakhulu bese kuba yilesi esilandelayo ezihlotsheni zohlangothi lukayise, mayelana nendoda.

Okufanele kakhulu ekugezeni owesifazane: yilowo amqokile, bese kuba unina, bese kuba ugogo, bese kuba izihlobo zakhe zesifazane eziseduze kakhulu. Futhi abashadile bangagezana; ngoba u-As-Siddiq, kwangathi u-Allah angamthokozela, wagezwa ngumkakhe, futhi ngoba u-Ali, kwangathi u-Allah angamthokozela, wageza umkakhe u-Fatimah, kwangathi u-Allah angamthokozela.

Okwesikhombisa: Indlela yokuthandazela umufi:

Wenza ama-Takbir amane, afunde iFatihah ngemuva kokuqala. Futhi uma efunda nayo iSurah emfushane noma ivesi elilodwa noma amabili, kuyinto enhle; ngenxa ye-hadith eyiqiniso ebikiwe ngalokhu evela ku-Ibn Abbas (u-Allah makajabule ngabo bobabili). Bese enza i-Takbir yesibili amcelele uMphrofethi ﷺ izibusiso njengoba enza kwi-Tashahhud, bese enza i-Takbir yesithathu, abesethi: (O Allah, thethelela abaphilayo bethu nabafileyo bethu, nabakhona bethu nabangekho bethu, nabancane bethu nabadala bethu, nabesilisa bethu nabesifazane bethu. O Allah, lowo kithina omnika impilo, menze aphile phezu kwe-Islam, futhi lowo kithina omthathayo, menze afe ephezu kokholo (Iman). O Allah, mthethelele, mhawukele, mphilise, futhi mxolele, hlonipha indawo yakhe yokuphumula, futhi wandise indawo yakhe yokungena, mgeze ngamanzi, neqhwa, nesichotho, futhi mhlambulule ezonweni njengoba ingubo emhlophe ihlanzwa ensileni, futhi muphe ikhaya elingcono kunelakhe, nomndeni ongcono kunowakhe, mngenise ePharadesi (Jannah), futhi mphephise esijeziweni sethuna, nasesijeziweni soMlilo (An-Nar), menzele libe banzi ithuna lakhe, futhi menzele ukukhanya kulo, O Allah, ungasincishi umvuzo wakhe, futhi ungasidukisi

emva kwakhe), Bese esho i-takbīr yesine, futhi ubingelela kanye ngakwesokudla sakhe.

Futhi kuyathandeka ukuthi aphakamise izandla zakhe nge-takbir ngayinye, futhi uma umufi engowesifazane kuthiwa: (-Allahumma ighfir laha...) njll., futhi uma abafi bengababili kuthiwa: (-Allahumma ighfir lahum...), nasebuningini, uma bengaphezu kwalokho, kuthiwa: (-Allahumma ighfir lahum...). Kepha uma eyi-farat, kuthiwa esikhundleni somkhuleko wokumcelela intethelelo: (O Allah, menze abe ngumanduleli nengcebo egciniwe yabazali bakhe, nomnxuseli ukunxusa kwakhe kwamukelekile. O Allah, yenza izikali zabo zibe nzima ngaye, futhi wandise umvuzo wabo ngaye, futhi umhlanganise nabanduleli abalungileyo bamakholwa, futhi umbeke ngaphansi kokunakekelwa ngu-Abrahama, ukuthula nezibusiso makube kuye, futhi umvikele, ngomusa Wakho, ekuhlushweni kwesiHogo).

NgokweSunnah, i-Imam kufanele ime ngoqhekeko lwekhanda lendoda, naphakathi nomzimba wowesifazane. Uma izidumbu zihlangene, indoda kufanele ibe seduze ne-Imam, owesifazane abe seduze neQiblah. Uma kukhona nezingane, umfana ubekwa ngaphambi kowesifazane, bese kuba ngowesifazane, bese kuba yintombazanyana. Ikhanda lomfana kufanele libe ngoqhekeko lwekhanda lendoda, futhi maphakathi nomzimba wowesifazane kube ngoqhekeko

lwekhanda lendoda. Kanjalo nentombazanyana, ikhanda layo kufanele libe ngoqhekeko lwekhanda lowesifazane, futhi maphakathi nomzimba wayo kube ngoqhekeko lwekhanda lendoda. Bonke abakhulekayo kufanele babe ngemuva kwe-Imam, ngaphandle uma kunomuntu oyedwa ongatholi ndawo ngemuva kwe-Imam, khona-ke uma ngakwesokudla sakhe.

Okwesishiyagalombili: Indlela yokungcwaba umufi

Okunqunyiwe ukujulisa ithuna kuze kufike maphakathi nomuntu, futhi libe ne-lahd ngasohlangothini lwe-Qibla, bese umufi ebekwa kwi-lahd ngohlangothi lwakhe lwesokudla. Amafindo endwangu yokusonga ayathukululwa, kodwa ayikhishwa, ishiywa injalo, futhi ubuso abumbulwa, noma ngabe umufi yindoda noma ngowesifazane. Bese kubekwa izitini zodaka phezu kwakhe, bese kunanyekwa ngobumba ukuze kuqine futhi kumvikele emhlabathini. Uma izitini zodaka zingatholakali, kusetshenziswa okunye okufana namapulangwe, amatshe, noma ukhuni olumvikela emhlabathini. Bese kuthelwa umhlabathi phezu kwakhe. Futhi kunconywa ukuba kushiwo ngaleso sikhathi ukuthi: (Bismillahi, wa 'ala millati Rasulillah), futhi ithuna liphakanyiswe ngesilinganiso se-shibr, bese kubekwa amatshe amancane phezu kwalo uma kungenzeka, bese lichelwa ngamanzi.

Kusemthethweni kulabo abaphelezele umufi ukuthi bame ethuneni bamthandazele; ngoba uMprofethi ﷺ wayethi uma eseqedile ukungcwaba umufi, eme phezu kwalo, abesethi:

«اسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ التَّيْبَتَ، فَإِنَّهُ الْآنَ يُسَالُ».

{Celelani umfowenu intethelelo, futhi nimcelele ukuqiniswa, ngokuba manje uyabuzwa}¹.

9- Futhi kuyanconywa kulowo ongamkhulekelanga ukuba amkhulekele ngemuva kokungcwatshwa;

Ngoba uMprofethi (ukuthula nezibusiso zika-Allah makube kuye) wakwenza lokho, بشرط ukuthi kube phakathi nenyanga eyodwa noma ngaphansi. Uma isikhathi singaphezu kwalokho, umthandazo phezu kwethuna awumisiwe ngokomthetho; ngoba akuzange kulandiswe ngoMprofethi (ukuthula nezibusiso zika-Allah makube kuye) ukuthi wathandazela ithuna ngemva kwenyanga umufi engcwatshiwe.

Okweshumi: Akuvumelekile ukuthi umndeni kamufi wenzele abantu ukudla; Ngokwesisho sika-Jarir bin Abdullah al-Bajali, iSahaba elihloniphekileyo (u-Allah ajabule ngaye):

«كُنَّا نَعُدُّ الْإِجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصُنْعَةَ الطَّعَامِ بَعْدَ الدَّفْنِ مِنَ الْبَيَّاحَةِ»

«Sasibala ukubuthana emndenini kamufi nokwenziwa kokudla ngemuva komngcwabo

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¹ Ilandiswe ngu-Abu Dawud, ngenombolo (3221), kanye no-Al-Hakim (3/399).

**njengengxenywe yesililo esenqatshelwe»<sup>1</sup>** Ilandiswe ngu-Imam Ahmad nge-sanad esilungile,

Ngokuqondene nokubaphekela ukudla, noma izivakashi zabo, akunankinga. Futhi kumisiwe ukuthi izihlobo zabo nomakhelwane babaphekele ukudla; ngoba uMprofethi ﷺ lapho ezwa izindaba zokushona kukaJa'far bin Abi Talib, kwangathi u-Allah angajabula ngaye, eSham, wayala umndeni wakhe ukuba wenzele umndeni kaJa'far ukudla, wathi:

«إِنَّهُ أَتَاهُمْ مَا يَشْعُلُهُمْ».

**«Ngempela kwabafikela lokho okubamatanisayo»<sup>2</sup>.**

Akunacala emndenini kamufi ukuba bameme omakhelwane babo, noma abanye, ukuba badle ukudla abakuphiweyo, futhi asikho isikhathi esinqunyiwe salokho ngokwalokho esikwaziyo emthethweni.

Okweshumi nanye: Akuvumelekile kowesifazane ukuzila umufi ngaphezu kwezinsuku ezintathu, ngaphandle komyeni wakhe.

Kuyimpoqo ngempela kuye ukuthi amzilele izinyanga ezine neshumi, ngaphandle kokuthi uma ekhulelwe, isikhathi sakhe siphela ngokubeletha; ngoba kuqinisekisiwe iSunnah eyiqiniso evela kuMphrofethi ﷺ ngalokho.

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<sup>1</sup> Yabikwa ngu-Ibn Majah, ngenombolo (1612), kanye no-Imam Ahmad (2/204).

<sup>2</sup> Muslim, al-Janā'iz (976), An-Nasā'i, al-Janā'iz (2034), Abu Dawud, al-Janā'iz (3234), Ibn Majah, Mā jā'a fī al-Janā'iz (1569), Ahmad (2/441).

Kepha owesilisa akavunyelwe ukuzilela noma ngabe ubani wezihlobo noma abanye.

Okweshumi nambili: Kumisiwe kwabesilisa ukuvakashela amathuna ngezikhathi ezithile ukubacelela, nokubacela umusa, nokukhumbula ukufa nempilo ezayo;

Ngenxa yesisho sikaMphrofethi (ukuthula nezibusiso zika-Allah makube kuye):

«رُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ»

"(Hambelani amathuna, ngokuba ayanikhumbuza i-Ākhirah)<sup>1</sup>" Ilandiswe nguMuslim kwiSahih yakhe.

Futhi wayefundisa abalandeli bakhe (ukuthula makube kuye) ukuthi uma bevakashela amathuna, mabathi:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، يَرْحَمُ اللَّهُ الْمُنْتَفِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ».

«Ukuthula makube kini, O nina enihlala kulezi zindlu, kwabakholwayo nabangamaSulumane, futhi ngempela nathi, uma u-Allah ethanda, sizonilandela. Sicela ku-Allah ukuphila kahle kwethu nokwenu. Sengathi u-Allah angabahawukela abasandulele kithina kanye nabazofika emva kwethu»<sup>2</sup>.

Kepha abesifazane abavunyelwe ukuvakashela amathuna; ngoba uMphrofethi (ukuthula

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<sup>1</sup> Yabikwa ngu-Ibn Majah, ngenombolo (1569), futhi yaqinisekiswa ngu-Al-Albani.

<sup>2</sup> Ilandiswe nguMuslim, ngenombolo (975).

nezibusiso zika-Allah kube kuye) wabaqalekisa abesifazane abavakashela amathuna, futhi ngoba kusatshwa isilingo nokuntula ukubekezela ekuvakasheni kwabo, kanjalo-ke akuvumelekile kubo ukulandela imingcwabo ukuya emathuneni; ngoba uMphrofethi (ukuthula nezibusiso zika-Allah kube kuye) wabenqabela kulokho. Futhi mayelana nomthandazo womufi eMasjid, noma eMus-Allah, umiselwe kwabesilisa nabesifazane bonke.

Lokhu okokugcina kwalokho okube lula ukuqoqwa. Futhi ukuthula nezibusiso zika-Allah makube phezu kukaMphrofethi wethu uMuhammad, nomndeni wakhe nabalandeli bakhe.

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Ukuthi izitho zakhe zangasese zimbozwe, bese ephakanyiswa kancane bese isisu sakhe sicindezelwa ngobumnene, bese umgezi esongela indwangu noma okufana nayo esandleni sakhe, bese emhlanza ngayo, bese emenzisa isiwasho somkhuleko, bese egeza ikhanda lakhe nentshebe yakhe ngamanzi ne-sidr noma okufana nakho, bese egeza uhlangothi lwakhe lwesokudla, bese kuba olwesinxele, bese emgeza kanjalo okwesibili nokwesithathu, edlulisa isandla sakhe esiswini sakhe ngaso sonke isikhathi, uma kuphuma okuthile kuye uyakugeza, bese evala leyo ndawo ngokotini noma okufana nakho, uma kungabambeki, khona-ke ngobumba oluhlanzekile, noma ngezindlela zesimanje zokwelapha; njenge-plaster noma okufana nakho..... 21