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Akwanya biara nniho de ma obi se obefa kwan bi so aye nwo-  
ma yi foforo. Gye se w'asre ho kwan ansa.

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*Nyamesom a, etwato*

# ISLAM

Dr. Murat KAYA

TWI KASA:Jafar ABDUL MUMIN



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## NNIANIMU

### 1. Onipa, Ewiasε (Abɔdeε), ne ɔbɔadeε

Moma ye nyina, na ye nwenwene kakra. Ye nhwehwe bea a, ye firi baεε ne bea a, yerekorɔ. Afei se ye hunu a, yεmɔ yen bra senea εε na εfata. Ansa na yεbeyε biribi no, εwɔ se ye dwene yen mmɔεε ho, εye honam afa mu ne honhom afa mu nyinaa. Afei yenhwe esu ne tumi a, ye wɔ. Ne korakora no, yen hwe ewiasε a, yete mu no. Se ye nya adaagye dwendwene yeinom nyinaa ho a, εno na εbema mfasoɔ aba yen asetena mu.

Yen fa asaase nye mfatoho, na yenwenwene ho kakra. Yenhwe se asaase korɔ a, nsu korɔ na εtɔ gu so nanso nnuaba sononko-sononko mpempem na εfifiri so. Saa nnuaba ahorɔɔ yi nyinaa nso so aba sononko-sononko. Emu biara ne ne de, ne ne panpae ne n'ahosuo. Biom, aduaba biara ne kwan a, εfa so nyini ne ekwan a, εfa so bereε. Anuanom, enti wei nye nwanwa anaa? Na εnye nsenkyerεnee se asaase korɔ afei nsu korɔ na εtɔ gu so nanso nsonsoneε da emu biara ntem?

Anuanom, moma ye ntwā y'ani nkɔhwe ɔsoro anaa ewiem. Yen nwenwene εneεma a, y'ani hunu ho kakra. Nea edi kan ne owia. Nkwansini ɔpepe ɔha





aduonum (150 million) na eɗa owia ne asaase ntem. nsoroma akeseɛakeseɛ no, owia ka adantem deɛ no ho, nanso asaase maako maako 1, 300, 000 na ebe tumi akɔ owia so! anwanwasem ne se, okwan tenten yi nyinaa akyi no, yete ehyew, na owia nhyerenee duru asaase so nyinaa. Ohyew ne nhyerenee ye mfasoɔ de ma abodeɛ nyinaa, nkanka adasama. Owia kɔ so hwie ne hyew ne ne nhyerene gu asaase so firi mfie mpempem a, eɗa so gu so ye adwuma!

Saa owia yi a, y'ani tua yi, ne nsesoɔ maako maako opepe 200 na ewo ho. Nea egu akyire koraa deɛ, ye mmɔso, na eboro nteaseɛ so.

Onipa biara a, obenya adaagye adwendwene saa neema weinom ho no, obe hunu se onwenefoo bi a, owo tumi ne nimdee nyinaa, na adi saa nwuma yi nyinaa. Afei nso obe hunu se ne (onipa) mmoeɛ nye kwa na emom botaeɛ bi di akyire. Nhwehwemu kyere se esom ahooɔo nyinaa gye di se, Otumfoo bi tease.

Nsenkyerenee pii na ewo ho a, eɗa adi kyere se Onyankopon bi tease. Saa nsenkyerenee yinom a, obiara tumi hunu na edidisoɔ yi:

- Abɔfra mmoeɛ: deɛ yede boɔ noɔ, okwan a, ofaso nyini, nyansa ne adwene a, onya. Nea Ahobaeɛ atumi adane abe ye!

- Ayeremoo ne agradaa a: eɗe ehu ne anidasoo ba. Saa ayeremoo yi ne nsuo na enam, na enam nsuo





yi so ama asaase a, awuo no sane nyane ba nkwa mu bio.

- Mframa a, ebɔ na ede anigyesem nam:(osuo betɔ a, ede mframa di kan) saa mframa yi na epiapia mununkum (nsumuna) no kɔ mmeamea a, ewɔ se nsuo tɔ. Mframa korɔ yi wɔ ne dwuma a, edi fa taree ne ɔpo nyinaa ho. Hyema akeseε-akeseε a, ne nsesoɔ tесе mmepɔ a, nneema a, enni ano gu muo no nyinaa no, saa mframa yi na epiapia wɔn de kɔ meamea a, erekorɔ. Hyema no bi wɔ hɔ a, ne nsesoɔ te se kuro keseε a wiemhyen ɔha tumi gyina gyina so. Se mframa yi nnihɔ a, ne nyinaa ntumi nnante epo so.

- Okwan korɔ a, abɔdee a ewɔ soro ne asaase so nyinaa fa so nya wɔn anoduane.

Weinom nyinaa ye nsenkyerenee a, eda adi ma obadwenba biara.

Mawlana kaa se: *“Me ba, enti ene adwene kɔ, se obi bedwene se ntwerεεε wɔ hɔ yi, eno ara na etwerεε ne ho a, enye obi na ɔtwerεε ye?”* (Mathnawi, vol. 6, verse: 368)

*“Obi a, wo se Nyame nni hɔ, yi me ano, eye nyansa se wo be dwene se ɔdansifoɔ bi na ɔsii edan no, anaa se wo be susu se edan no ankasa na esii ne ho? Biom, se wo hunu mfonin a, eye fe na eye nwanwa a, edeen na w’adwene ye woɔ, eye onifrafoɔ bi na ɔyeε saa mfonin no, anaa ɔnimdefo mapa a,*



*ɔhunu adeɛ na ɔwɔ atenka na ɔyɔɛ?* (mathnawi, vol. 6, verse:369-371).

Nteaseɛ ben na ɛwom sɛ obi bɛkase ewiase ne emu neema nyinaa firi wɔn ankasa pɛ mu na ɛbaɛɛ. Anaa onipa besusu sɛ, ɔbɔadeɛ anaa ɔnwonofoɔ bi-ara nni hɔ a, ɔtaa nneema a, yɛhunu nyinaa akyi. Saa nsusuie ne adwendwene yi, ne adwene nkɔ.

## 2. Onipa ne ɛsom

ɛsom kyerekyere nsem ne nea ɛbɛboa onipa firi n'awoɔ de kɔsi ne wuom nyinaa a, Onyankopɔn akyere no. Som de nhyehyee ne mmra to hɔ ma onipa sedee ɔbetena asaase so a, ɔnha ne yɔnko wɔ kwan biara so. Biom, ɛsom kyerekyere asedee ne asodie a, ɛda onipa so wɔ saa asetena bre tiawa yi mu. Saa nhyehyee yi na ɛde asomdwoee bɛma onipa wɔ ewiase, afei na ɔmfa ne ho nkɔto amanee mu wɔ atemuda.

Nneema pii na Onyankopɔn abɔ agu ewiase, nanso saa abɔdee yi nyinaa mu no, onipa wɔ gyinabre ne adom akyedee sononko sene abɔdee nkaɛ no nyinaa. Saa adom akyedee no mu bi ne, adwene, apɛdee, nyansa, nteaseɛ, tumi ne agyapadeɛ. Nokware ne sɛ, saa adom akyedee yi a Onyankopɔn de ama onipa no, ne nsesoɔ akɔ ye sɛ sekan nufanu, anim ne akyire nyinaa tumi twa ma eye yie. Asee ne sɛ, onipa betumi de saa adom akyedee yi aye papa ne mfasode pii ama asomdwoee, yiedie ne mmra so





die aba. Saa nso na adom akyeɔdeɔ korɔ yi ara no, onipa betumi de aye bɔne ne amumuyɔdeɔ pii ama ɔkoo, amanee ne ɔhaw adɔɔso wɔ ewiase. Wei nti no, onipa hia tumi foforo a, ebeboaa no ama ɔde saa adom akyeɔdeɔ yi afa ɔkwan papa so. Saa tumi sononko no ne nokwaresom! Wei nyinaa akyi no, nea ewɔ se onipa hunu ne se, esom a, ɔresom no mfa mfasoɔ biara mre Nyankopɔn. Na afei nso no, ɔnhia yen de aye biribi. Esom ho mfasoɔ nyinaa san ba onipa so. Ewɔ se onipa ye asotie na ɔdi esom nhyehyee ne ne mmra so, na eɔde yiedie ne prɔmprɔye aba n'asetena mu wɔ ewiase. Na afei nso no ama w'anya asetena pa wɔ daankwaama atemuda.

Nokware nie, akɔmhyefoɔ no som a, ebaee nyinaa nkyerekyere kyere se Onyankopɔn bɔɔ onipa se ɔme hunu no, na ɔnsom no.

Wɔnom a wɔbeɔɔ esom ho dawuro kyeree adasama no ne akɔmhyefoɔ. Islamsom gye akɔmhyefoɔ no nyinaa tom. Na enye eno nko, na emom esan nso ye no nhye se muslimini begye wɔnom nyinaa adie. Na obi ntumi nye muslimini abre a ɔnye akɔmhyefoɔ no nnie. Islamsom gyidie ne se, akɔmhyefoɔ no nyinaa firi Nyankopɔn ho, na afei nso no, ntotoe biara nni wɔntem. ɔkɔmhyeni biara a ɔbeba no, ɔdi nea ɔdii no kan no ho adanse pa. Saa nso na ɔhye nkɔm fa nea ɔrebeba n'akyiri no ho. Wei nti no, obia ɔgye ɔkɔmhyeni Muhammed (s) die no, ewɔ se ɔgye akɔmhyefoɔ nkaee no nso di.



Ɛbre a Hatib bin Beltaa (r) de krataa a, Ɖkɔmhyeni (s) de somaa noɔ no breɛ amrado a ɔwɔ Misrim (Muqawqis) no, asem a ɔka kyereɛ noɔ no nie:

“Yɛ to yensa frɛ wo sɛ beyɛ muslimini. Islam ne esom a, Onyankopɔn ayi ama onipa. Ɛnye wo nko na Muhammed Mustafa reto ne nsa frɛ woɔ, na emom adasama nyinaa. Nnipa akuokuo ahorɔɔ nyinaa no, akristofɔɔ na ɛdɔ muslimifɔɔ. Senea Onyankopɔn akoo Moses(s) hyɛɛ nkɔm faa Yesu(s) mmaɛɛ ho no, saa ara na Yesu nso hyɛɛ nkɔm faa Muhammed (s) mmaɛɛ no ho. Na senea mo frɛ amanfɔɔ a, wɔnnom gye apam dada die no sɛ wɔnom megye apam foforɔ no nni no, ɛno na yenso yereto yensa frɛ mo sɛ mo megye Koran kronkron no ni. Ɛyɛ nhyɛ ma amanfɔɔ sɛ wɔnom gye ɔsomafoɔ a, ɔbɛba wɔn brɛ so die. Na saa brɛ yi yɛ Ɖkɔmhyeni Muhammed brɛ so, ɛno nti ayɛ nhyɛ ama mo sɛ mo gye no die. Na ɛno nkyere sɛ yere dane mo afiri mo som no ho.”

Okristoni bi a ɔbeyɛɛ muslimini a, ne din de professor Timothy Gianotti, n’asɛm a, ɔka faa Islam ho a, ɛkyere sɛ Islam yɛ adasama nyinaa som, na ɛdisɔɔ yi: “(Islamsom amma wɔ nipakuo bi nti, na emom eba maa ewiase nipa nyinaa. Na Islamsom botaeɛ nyinaa ne sɛ ɛbɛ sesa adasama akɔ suban a, ɛsɔ Onyankopɔn ani.” Ɖkaa wei de kyereɛ sɛ, w’abeyɛ muslimini no nkyere sɛ w’apo som dada no na emom ɔhunu no sɛ kristosom botaeɛ nyinaa wɔ





Islamsom mu. Saa owura yi Toronto York university mu na ɔwɔ.

Ɔkɔmhyeni Muhammed (s) ano asem, hadis, kyere se akɔmhyefɔɔ nyinaa ye baako a wɔnom nyinaa firi Nyankopɔn nkyen na ebaee. Wei da no adi pefee kyere se nokwaresom nyinaa kura nhyehyee baako. Nkyeremu ne se, nokwaresom nhyehyee hye asee firi ɔkɔmhyeni a, ɔdikan so kɔsi nea ɔwatoɔ so, efa gyidie ho ne suban nhyehyee ho. Dee esesa kakra ne ɔkwan a yefa so som.

Se nokwaresom ye korope dee a, enee yenhwe adanse kakraa bi a, ewɔ saa asem yi ho. Efa asɔreye ho no, wo be hunu se esom a efiri Nyankopɔn nkyen baee nyinaa wɔ saa ahyedee no. Asɔreye (salat) a, ewɔ ‘Bible’ twere kronkron no mu:

“Momra ma yen som na ye mɔ yen mu ase; Moma yenkɔ yen nkotodwe anim wɔ Yahweh, yen Nwenefɔɔ no anim. ” (Psalms, 95:6)

“Na Moses ne Aaron de wɔn anim butubutuu fɔm”. (Numbers, 16:20-22)

“Na ntem no ara Moses de na n’anim butuu fɔm na ɔsomm ye. ” (Exodus, 34:8)

“Na Yesu de n’anim butuu fɔm na ɔsomm bɔɔ mpae. ” (Mathew, 26:39)

“Na emmere a, asuafoɔ no tee wei no, wɔnnom de wɔn anim butubutuu fɔm. ” (Mathew, 17:6)







Sɛ yɛba Yesu (s) afa mu nso a, n'asɛm a ɔkaɛ ne sɛ, mmra nsem no mu nea edikan wɔ ɛsom mu ne Onyame baakoyɛ. (Mark, 12:28-29)

Sɛ yɛ kɔ apam dada no mu a yɛ bɛ hunu sɛ, mfatoɔho dodoɔ nti, Yahudeafoɔ de nipa ho akwaa susuu Nyankopɔn. Na saa ara nso na apam foforo no mu no, Yesu (s) ho dɔ mmrosoɔ nti no, akristofoɔ de Yesu akɔ gyina Onyankopɔn gyinabrɛ. ɛnam so akɔfa nyame baasako aba ɛsom no mu.

Na weinom nyinaa na Islam rekyerɛkyerɛ ada no adi pefee sɛ, saa mmataho no nyinaa yɛ mfomsoɔ ne gyidie wuiɛ. ɛno nti no, Islam to ne nsa frɛ Yahudeafoɔ ne akristofoɔ nyinaa sɛ wɔnom mra ma yemom nsom Onyankopɔn koro no.

Adwene ne abɔdeɛbɔberɛ nyinaa di adanseɛ pefee sɛ Onyame yɛ koropɛ. (Imran, 3:64) Koran kronkron no sɛ:

“Onyankopɔn anwo ba, na nyame biara nso nka ne ho, (sɛ anka Onyame foforo bi ka ne ho a) anka emu biara bɛ pere afa ne kyɛfa a, w'abɔ wɔ adebɔ mu. Na anka ebi betwi afa ebinom so adi wɔnso. Ahotɛ ne kronkronyɛ nka nyankopɔn ɛfa nea amanfoɔ susu fa ne ho! (Al-Muminun, 23:91)

**“Sɛ anka anyame foforo bi ka Onyankopɔn ho wɔ ɔsoro ne asaase so a, anka basabasayɔ asi wɔ ɔsoro ne asaase so nyinaa. Nanso animuonyam**





**nka Onyankopɔn, ahennwa kɛsɛ wura no: ɔkrɔn sene nea wɔnom de susu noƆ no!”** (Al-Anbiya, 21:22)

Sɛ ɛkɔba sɛ anyame foforo bi wɔ ho a, ɛnɛ na sintɔ bi te sɛ:mmrɛw –yɛ, abɔdɛɛ ne nea ɛkɛka ho aba nyamebaakoyɛ no ho. Wei nti no, Nyame yɛ koropɛ a, ɛntumi nkɔba sɛ nyame foforo bi bɛ wɔ ho.

Adanseɛ kɛsɛ baako a, ɛkyerɛ sɛ Onyame yɛ koropɛ no ne sɛ, nsuo tɔ firi soro gu asaase so ma, ntoosi, mako, fifiri, na ɛso aba wɔ asaase so. Na aduaba bi te sɛ pɛɛ, siisiapɛ nso aso wɔ ne nnuaso. Na senea wɔn su, ahyenso, ne ne de tee no, saa ara na nnuaba koro no te wɔ ewiase afanaa nyinaa! Wei kyere sɛ Onyame baako na ɔbɔ ne nyinaa. ɛmfa ho ne nkwanisini dodo a, ɛda wɔntɛm. (Kwadu, mako ne nkateɛ a, ɛwɔ Turkey no, adekoro no ara bi na ɛwɔ Ghana). ɛwɔ sɛ ɛba saa, ɛfiri sɛ, nsa korɔ na ɛbɔ ne nyinaa.

Islamsom mu, bɔne kɛsɛ paa ne sɛ obi bɛ po Onyankopɔn, anaa sɛ ɔde obi bɛ bata ne ho, afei ɔde Onyankopɔn dwumadie bɛma abɔdɛɛ bi. Ne kora-kora no, sɛ obi de Onyankopɔn su bi bɛma abɔdɛɛ bi. Weinom ne abosomsom ne mmataho wɔ Islamsom mu. Onyankopɔn ka no wɔ Koran kronkron no mu sɛ wei ne bɔne kɛsɛ paa. (Lukman, 31:13; Nisa, 4:48)

Otumfoɔ Nyankopɔn sɛ, sɛ ɔpɛ a, ɔde bɔne bi-ara bekye na ɛmom, sɛ obi ansakra na owu wɔ abosomsom mu a, ɔmfa nipa korɔ bɔne nkyɛ no da!





Ɔkwan korope na obi be tumi ayi ne ho afiri abosomsom mu, ene se ɔbesom Onyankopɔn korope no!

## **2. Islam ye ɔbɔadeɛ no som, enko ntia adwen.**

Islam kasa kyere adasa nyinaa. Islam mmra ne ne nhyehyee nnye bre tiaa bi anaa nipakuo bi nti mmra. Saa mmra ne nhyehyee yi nyinaa ne onipa asetena ko benkorɔ mu. Enkɔba se saa nhyehyee yi aye dada anaa atwam a, entumi ne onipa asetena nko wo bre bi mu. Islamsom gyidie nyina ade hunu bi so, na emom gyidie ne nhyehyee biara wo Islam mu no, wo nyinasoɔ mapa.

Islam nkyerekyere ne abɔdeemuhwehwe nimdee mmɔ abira, ekɔ benkorɔ mu.

Se wo ye nhwehwemu wo Islam nhyehyee a efa esom dwumadie ho a, wo be hunu se saa nhyehyee no ne nipa bɔsu ko perepepe.

Nea ema onipa ye nipa ne adwene a, Onyankopɔn de dom onipa. Eno nso na ema onipa ye sononko wo abɔdeɛ nyinaa mu. Wei no nti no, abre biara Koran twe onipa adwene ko nwenwenehoo so. Mnea maa-ko maako 750 na Koran no kasa kyere onipa se onye nhwehwemu na onwenwene.



Ɛbre a nnipa a, wɔnom anye Ɔkɔmhyeni Muhammed (s) anni no, kaa se: “Yɔ nsenkyerenee na ye nye Onyankopɔn ni, afei na ye nye wo ntom se ɔkɔmhyeni no,” Onyankopɔn anni anye saa asemisa no ho. Ɔkyeree wɔn se, wɔnom nyae nsenkyerenee akyiri die na emom wɔntwa wɔn ani nhwe asaase ne ɔsoro na wɔnwenwene ho, na wɔnom nye Onyankopɔn ni.

Esan se Islam mmfa adwene ho asem nni agoro nti no, w’abra adee biara a, ebe see adwene no anaa ebe ma ato sini. Saa neema no mu bi ne, nsaden, nnubonee, nhahama(wee). Islam pe no se abrebiara adwene no mu dahɔ fann sen se adwene no nye adwuma. Efiri se nsabro ne akwadwoɔ de ɔsee na eba onipa asetena mu.

Islamsom ye Ɔbɔadee no som nti no, mmra ne ahyedee biara a, ewo mu mmro onipa ahooɔden so, anaa se ye be ka se nteasee nni mu. Mfatoho no mu bi na edidisoo yi:

- Ɛfa nsukuta ho: Se obi nnya nsuo, anaa ɔwo yaree bi a, ekyiri nsuo a, saa onipa no wo ho kwan se ɔbo tayamam de ye asore.

- Salaat: se ohaw bi nti, na se obi ntumi nyina ntenten nye asore a, Islam ma no ho kwan se ona ne nkyeemu nye asore no, anaa mpo ɔbe tumi de n’ani, ne tiri anaa nsenkyerenee biara aye asore no.





- Akɔmpkyene: Sɛ biribi nti na muslimini antumi anyɛ akɔyiriwia a, ɔtumi yɛ no wɔ brɛ foforo mu. Ɔkwan bi so no, ɔtumi yi sika hyɛ akɔyiriwia no anan mu.

- Ahiafoɔ toɔ(zakat): Eɛsan sɛ enyɛ nipa pɛ na ɔde nya sika nti no, Onyankopɔn ayɛ zakat nhyɛ de ama asikafoɔ ne wɔn a, wɔnsam yɛ.

- Nsɛmpaka adwuma:Enyɛ nhyɛ kyenkyenaa sɛ nyamesem kani ma obi beyɛ muslimini kwan biara so, ne deɛ ara ne sɛ ɔbɛ yɛ nkyerekɛyɛre ama onipa korɔ no.

### **3. Asɔfoɔ ntɔwitwagyɛɛ nni Islamsom mu (Nyame ne nipa ntɛm gyinafoɔ).**

Islam nwomanimni bi kaa asem bi sɛ; “Ɔkwan a, yɛfa so kɔ Nyankopɔn nkyɛn no dodoo te sɛ home a, abɔdeɛ home no daa no.” Nea ɔrepe akɛyɛre ne sɛ, onipa biara wɔ ho kwan sɛ ɔne Onyankopɔn kasa abre a, ɔmfɛ obi so.

Obiara tumi bɔ mpɛɛ sɛ Onyankopɔn hɔ adeɛ, ɛne bɔne fakɛyɛ. Sɛ obi de akoma a, emu tɛɛ hwehwe Onyankopɔn a, ɔbɛ hunu no.

Onyankopɔn kɔ so frɛ ne nkoa sɛ wɔnom nyɛ asɔre na wɔnsɛ bɔnefakɛyɛ. W’adano adi pefee sɛ ɔyɛ ahummɔbrɔ wura, ɛno nti sɛ obi sɛ no a, ɔde ne bɔne bekɛyɛ no.



Onyankopŋn nkutoo na ɔye mpaebɔ tiefoɔ ne bonefakye wura. Efiri se ɔne Ɔtumfoɔ, tumi nyinaa wura. Abodee biara ntumi mfa ne gynambre. Se obi hunu abodee bi se ɔwo Onyankopŋn tumi bi a, eye abosomsom.

Islamsom mu no, obi nhia ɔtwitwagyefoɔ anaa ntem gyinafoɔ wo, asoreye, mpaebɔ anaa awaree mu. Muslimini biara wo ho kwan se ɔsua esom no nea ɔbetumi, ne nea ɔhia. Asoreye mu no, edom no hyia a, wonom hwe mu yi nea ɔnim nwoma na ɔwo suban ne nyamesuro, na ɔde won ayee asore (imam).

Nwomanimfoɔ gynambre wo Islam mu ara ne se, wɔbe ye nkyerekyerɛ, nsempaka ne akwankyerɛ. Wonom nni tumi a, wɔde obi bone bekye no, anaa se wo de tie obi mpaebɔ. Anaa se wɔde obi adesre adee beto Onyankopŋn anim ama onipa korɔ.

Abosomsom hyee aseɛ ewɔ ebre a, amanfoɔ de nipa anaa adefoforo ye Nyame ne nipa ntem gyinafoɔ. Maka abosomsomfoɔ no yii won ho ano se, enye hwee nti na wonom resom abosom, na emom se wo de wonom be ben Onyankopŋn nti. (Az-Zumar 39:3)

Ekoɔ anim kakra no, wonom hyee aseɛ de tumi maa saa ntem gyinafoɔ no.





#### **4. Islam wɔ kyɛfa de ma ewiase ne atemuda asetena ene honhom ne honam afa nyinaa mu.**

Islamsom yɛ biribiara eho-ne-ho, na esusu biribiara wɔ n'apɔso. Ne saa no nti no, sɛ oka biribi ho asem a, onka efa nya efa. Efiri sɛ, Onyankopɔn boɔ nneema nyinaa no, emu biara ho wɔ mfasoɔ de ma onipa. Pɛrɛpɛreyɔ ne sɛ, wo bɛ hwɛ afanu no nyinaa de emu biara asɛdeɛ ama no.

Saa nkyeremu yi na ema yahunu sɛ ewiase yɛ mfasoɔ de ma daankwaama asetena. Ewiase yɛ akyɛdeɛ ne adom a, yɛ de hwehwe Onyankopɔn anim adom. Daakye asetena ne yen botaeɛ ankasa no, ense sɛ onipa ma ne werɛ firi wei.

Wiasefoɔ botaeɛ nyinaa ne ahotɔ ne anigyee a, ewɔ ewiase. Saa nso na esom bi nso botaeɛ nyinaa ne daakye asetena, eno nti w'apo ewiase. Islam hunu afanu no nyinaa sɛ eyɛ mfomsoɔ. Yemmfa koro mpo okoro. Wei ne nipa asetena nkɔ pɛ. Senea ewiase hia atemuda no, saa ara nso na atemuda hia ewiase. Yenam ewiase so na y'anya asetena pa wɔ atemuda.

Honhom ne honam na eka bom yɛ onipa. Ewo mu sɛ honhom no wɔ gyinabre kɛse sen honam no mom, nanso honam no na ekuta anaa eso honhom no. Mmienu yi kabom ansa na biribi atumi ayɔ. Eno nti ense sɛ obi dwene honhom afa mu nkutoo na oɔpo honam no.



Yen Kɔmhyeni (s) asem kyere se, adee a, Onyankopɔn bɛdi kan abusa nipa wɔ owusɔree da no, bi ne se apɔtee mu, dwumadie ben na, ye diie. (Tirmizi, Kiyamah 1/2417)

Islam tu yen fo se ye nye eho-ne-ho wɔ biribiara mu. Kɔpem se, salaas, akyiriwia ne zakat ho mpo no, Islam kasa tia se ye be di saa nwuma yi mmorosoo, ama ede ohaw ne nnuhu aba yen so. (Bukhari, Sawan 55, 56, 57, Tehejjud 7, Anbiya 37, Nika 1, 89)

### **5. Islam ma nkoranhye wɔ nimdee a, efa esom, abodeenhwehwemu ne nyansa ho**

Islam ahyesee be pem nne, akyinnyee biara mmaa Islam ne abodeenhwehwemu ntem. Na mpo no, ehye mmaa ne mmarima se wonom nhwehwe nimdee akyiri akwan.

Saa ara nso na abodeenhwehwemu mpoo nokware a, Islam de aba, anaa ada no adi. Abodeenhwehwemu ko so gye nokware a, Islam da no adi no to mu. Ayankofa a, eda Islam ne abodeenhwehwemu nye adee a, eye nwanwa pii, efiri se, ekoro rehwehwe asumase ne nteasee a, ewo Obadee ne abodee mu no, na okoro nso ye Obadee no som a, ereda Obadee nokware ne n'asumasem adi.

Otumfoɔ Nyankopɔn wɔ abodin ahoroɔ pii a, emu baako ne se, oye nimdifo a, onim nea ada adi ne





nea asuma nyinaa. Wei kyere se, ewo se Nyankopɔn nkoa hwehwe saa nimdee no bi akyiri kwan. Ɔkɔmhyeni (s) anoasem ne Koran nsem dodoɔ no ara na ehye amanfoɔ nkoran se wɔnhwehwe nimdee akyiri kwan. Onyankopɔn se:

**“Ka se: O me wura! Ko so ma me nimdee.”**

(Ta-Ha, 20:14)

**“Onyankopɔn bema mo mu agyidiefɔɔ gyinabre so ene mo mu nwomanimfoɔ.”** (Mujadila, 58:)

Ye Kɔmhyeni Muhammed (s) kaa se:

*“Se obi fa kwan bi so hwehwe nimdee a, Onyankopɔn nso de saa onipa no fa akwan a, eko asoroaheman no mu baako so. Asoroabɔfo nso ani a, egye saa onipa no ho nti no, wode wɔn ntaban kata ne so. Abodee nyinaa, mpataa a, wonom wo nsuo mu sre bonefakye ma saa onipa no. Nsonsonnee a, eda nwomanimni ne asomfo nkaee no ntem te se asrane a, adi nnadu nnum, ne nsoroma nkaeeno. Nwomanimfoɔ na edi akɔmhyefɔɔ adee. Akɔmhyefɔɔ anya sikakokoo ne dwete, na emom wagyaa nimdee. Nea obedi saa awunyadee no, nya adepa kese.”* (Abu Dawud, Knowledge, 1/3641; Tirmizi Knowledge, 19/2682; Bukhari, Knowledge, 10; Ibn Maja, Mugadima, 17)

*“Nyansa ye ogyidini agyapadee a, ayera; bea biara a, obe hu no eye n’asedee kese se ofa.”* (Tirmizi, Knowledge, 19/2686)





Wei nti no, ama muslimifoƆ fa nimdee mu nhwehwemu se esom. Islam abakɔsem mu no, nimdee ahoroƆ nyinaa mu bi nni ho a, Islam nwomanimfoƆ anni akyire. Wɔnom bɔɔ mmɔden kese wɔ nhwehwemu ahoroƆ mu. Enam so ama ewiase afanaa nyinaa ara redi so mfasoƆ. Saa nimdefoƆ yi mu bi na edidisoo yi:

Ahmed en-Nahawandi (800ce)

Ibn-i Sina (980-1037)

Ibn-i Rusd (1126-1198)

Ammar bin Ali (x1th century)

Ibn-i Haithan (alhazen) (965-1051)

Ali bin Abbas (994)

Ebu'l Kasim ez-Zehravi (963-1013)

Ibn al-Nafis (1210)

Akshemseddin (1389-1459)

## **6. Islam mu, pɛrɛpɛrɛyɔ na edikan wɔ suban ne nnɛpa nyinaa mu.**

Pɛrɛpɛrɛyɔ a, ɛwie pɛyɔ wɔ Onyankopɔn afa mu. Ɔnnye biribi wɔ asisie kwan so. N'abodin ne ne din pa no mu baako ne atenteneene (Adil).





Ne saa no nti no, ohwehwe atenteneene ne perepereyoɔ firi yen ho. Oka no wo Koran no mu se:

**“O agyidifoɔ! Mo nyina pintin wo nokware ne atenteneene mu a, eye adanseɛ de ma Nyame. Se mpo etia mo ankasa, anaa mo awofoo anaa busuanni.”** (An-nisa, 4:135)

Islam hye muslimfoɔ wo nokwardie ne atenteneene ewo won atamfo asem mu.

**“O agyidiefoo! Mo nyina pintin ma Nyame, wo nokwardie mu, na momma ebinom ho tan mmame mo mfiri perepereyoɔ ne atenteneene ho. Mo mu atenteneene na eno na eben nyamesuro...”** (Maida 5:8)

Onyankopon somafoɔ tuu yen fo se, abufuo mu o, abotwe mu o, ye mu atenteneene. Ohyee won a, wo bekuta saa suban pa yi mu bo wo akatua pii ho.

Nsonsonee kesee paa da asisie ne nhyesofoɔ anaa won a woba saa amanfoɔ no, ene won a, wobu atenteneene ne won a, woba atenteneefoo ntem.

Asem a, Koran no ka nie: **“Mo nntane mo ho, mo ho, agye wonom a woye asisie ne nhyeso.”** (Al-Bakara, 2:192)

Muslimifoɔ ne wonom a, wonye muslimifoɔ betumi atena wo asomdwoee mu, dee ehia ara ne se saa nipa no ntiatia afoforo fawohodie so. Na se muslimini bi ye nhyeso na etiatia afoforo fawohodie so



a, muslimifoɔ beko atia no, emfa ho se ɔye muslimini.

Edom mu asetena mu no, adee a, Islam ani kum ho, na ekyerɛ nsonsonɛ a eda ye ne ‘afoforo’ ntem ne, ‘nsiesie ne perepereyo’.

### **7. Islam ye amansan som**

Islam frɛ nnipa ne mmoatia nyinaa ba Nyame nkyɛn. Obiara wɔ ho kwan se ɔbe ye muslimini, emfa ho ne bea a, wo firi. Islam gye nnipa nyinaa, se ɔman ben na wofiri so, kasa ben no wo ka, bibini anaa oburoni, ɔbaa anaa barima. Nnipa kuo mmienu na Islam gye tom se ewɔ hɔ, agyidifoɔ ne wɔn a, wɔnnye nie. Efiri se, Ɔkɔmhyeni anaa ɔsomafoɔ biara brɛ so no, nnipa kuo mmienu na ewɔ hɔ, wɔnnom a, wɔgye no die, ne wɔnnom a, wɔnye no nni. Efiri Ɔkɔmhyeni Muhammed(s) brɛ so be pem enne, nnipa no nyinaa ye ne dom.

Otumfoɔ Nyankopɔn adom, n’ahummɔbrɔ ne ne nkwagyee nni hɔ de ma ekuo bi anaa ɔman korope bi.

Se ekɔba saa a, na ene Onyankopɔn abodin Ahummɔbrɔ ne Adom wura no abɔ abira. Ɔkɔmhyeni Muhammed(s) se:

*“Wɔnom a, wɔ hunu afoforo mmɔbɔ no, Onyame nso hunu wɔn mmɔbɔ. Eno nti mo nhunu wɔnom a,*





*ewɔ asaase so mmɔbɔ, na Wɔn a, ewɔ ɔsoro no nso ahunu mo mmɔbɔ.*” (Abu Dawud, Adab 58\4941)

Saa hadis yi nnyina hɔ de ma ɛdɔm kuo bi. Anaa muslimifoɔ nkutoo. Saa hadis yi tu yen nyinaa fo sɛ, ye nhunu Onyankopɔn abɔdeɛ nyinaa mmɔbɔ, nipa, mmoa ne mfudeɛ. Asem a, Onyankopɔn ka kyere Ɔkɔmhyeni(s) nie:

“(O me somafoɔ!) **Ka sɛ: “O adasama! Me ye somafoɔ de ma mo nyinaa. Onyankopɔn a, ɔye ɔsoro ne asaase so ahenie wura no somafoɔ.”** (Al-A’raf, 7:158)

“(O Muhammed!) **Y’asoma wo sɛ ahumɔbro de ama abɔdeɛ nyinaa.**” (Al-Anbiya, 21:107)

Wei nti no, Onyankopɔn Somafoɔ(s) anka-sa ankyere arabiafoɔ nko ara na emom ɔsoma anamsifoɔ kɔɔ “Byzantines” (Romanfoɔ hene nene dom), Ethiopiafoɔ, Misrifoɔ ene ahemfo nkaɛɛ a, na wɔnom wɔ ne breso nyinaa hɔ.

Ɔsomafoɔ de Onyame asem na ekɔ maa saa ahemfo yi. (saa nkrataa a, Ɔsomafoɔ(s) de kɔmaa ahemfo yi mu bi da so wɔ hɔ a, ebi wɔ Istanbul Topkapi ahemfie, (tete nneema akorabea)

Biom, Islam wɔ hɔ de ma ɛbrɛ ne bea nyinaa. Islam amma wɔ brɛ bi nko ara mu, anaa ɔman korope bi nti. Asem yi ho adanseɛ no bi ne sɛ, ɛnne yi, wo hunu muslimifoɔ wɔ ewiase amanaman nyinaa so. Ne titiriw paa ne haji-korɔ brɛ mu. Ewiase nnipa



nyinaa mu bi behyia wɔ kaaba a, ɛwɔ Saudi Arabia, bom som Onyame baako no. Edom a, ne nseso bi nni wiase baabiara.

Islam wɔ nhyehyee a, ehye nnipa ahiadee nyinaa ma. Nkyeremu ne se, Islam ka gyidie (ɛsom) ne abrabɔ bɔ mu, a ɛmpɔ ewiase asetena. Honhom ne honamyiedie nyinaa ho hia Islam. Afei nipa asetena mu nhyehyee. Islam kyerekyere nneema a, edidisɔ yi mu pefee ma anii da hɔ: Nkwa ne owuo, bosom, kɔmhyeni, asoroabɔfɔ, ɔbonsam, wiase, atemuda, akatua, asotwee, soroaheman ne boronsam gya. Nkyerekyeremu a, Islam ye fa saa nneema a, y'abobɔ din yi ho no, ɛsom nkaeɛ biara nni hɔ a, atumi adi saa dwuma yi, a ene adwene korɔ anaa ɛtɔ asomu.

Senea asem yi mu nteasee ani beda hɔ yie no, ebehia se yebe bɔ asem bi so. Koran mmra ne ne nhyehyee a, muslimifoɔ dɔm kumaa wɔ Islam mfitiasee, no de bɔɔ bra no, saa mmra ne nhyehyee korɔ no ara na wɔde dii dwuma wɔ mmre a, Islam som trette faa ewiase mmeamea pii no. Ahiasem biara a, ɛfa wɔn gyidie ho, ɛsom, asetena mu nhyehyee ne abrabɔ mu mmra nyinaa wɔ saa Koran Kronkron no mu. Ankɔ hia se, asem bi anaa ɔhaw bi aba a, ɛho ano yie nni Koran no mu a, ɛno nti nwoma foforo bi be yi saa ɔhaw no ano.





## 8. Nnipa Nyinaa Ye Pe Wɔ Islamsom Mu

Islam mu no, deɛ obi de kyen ne yɔnko ne nyamesuro ne teneneɛ. Obi mfa nipa kuo a, ɔwɔ mu nsene ne yɔnko, bibini anaa oburoni. Saa ara nso na ɔman ne kasa a, obi ka ntumi nye nyinasoɔ sɛ ɔdimu sene ne yɔnko.

Afei, sika, tumi, ahoɔfɛ ne ahoɔden nye nyinasoɔ a, obi de kyen ne yɔnko. Weinom nyinaa ye adom a, Onyankopɔn de adom ebinom. Eho aseda na ehia sɛ onipa da Nyame ase na emom enye ahohoahoa ne akeseɛm.

Adom ne nhyira a, nnipa no bi nsa aka no nsesoɔ te sɛ nsemisa wɔ asukuufoɔ nsɔhwɛ mu. Sukuuni mfa nsemisa nhoahoa ne ho, na emom nsemisa dodoɔ a, ɔtumi yii ano ne gyinabrɛ a, ɔnyaɛɛ na ɔde hoahoa ne ho.

Ogyidini biara mfa ahodeɛ, gyinabrɛ anaa tumi nhoahoa ne ho. Efiri sɛ ɔnim yie sɛ ewiase ahodeɛ nyinaa ye nsɔhwɛ. Kwanpa a, ɔfaa soɔ de saa adom akyɛdeɛ yɔɔ adwumapa no, na ɔredwene daakye akatua ho. Eye mfomsoɔ paa sɛ obi de ewiase gyinabrɛ a, ɔwɔ be hoahoa ne ho.

Muslimini nwomanimni bi kaa sɛ:

*“Adom akyɛdeɛ biara a, amfa onipa ammen Onyankopɔn no ye ɔhaw kese.”* (Abu Hazim)



Ɔkɔmhyeni Muhammed (s) mpo a, Onyankopɔn asoma no ama ewiase se ahummɔbrɔ ne adom, rekyere gyinabrɛ sononko a, Onyame de ama noɔ no, kaa no mpre pii se: “لَا فَخْرَ”: “ɛnye ahohoahoa. (Tirmizi, Menakib 1/3616; Darimi, Mukaddime, 8)

Onyankopɔn anim no, gyidini a, ɔye ahweyie wɔ esom nwumadie ho no, di mu sene nea ɔmfa ho. Ɔkɔmhyeni(s) nsem a, ɔkaa no wɔ nkradie afutusem mu no bi na edisoɔ yi: “O amanfoɔ! Mo nye ahweyie: mo wura Nyame ye koro, mo papa(Adam) ye koro. Mo nye ahweyie! Arabiani nsene obia ɔnye arabiani. Saa ara nso na obia ɔnye arabiani no nsene arabiani. Onipa tuntum nsene nipa kɔkɔɔ, onipa kɔkɔɔ nso nsene nipa tuntum. Nyamesuro nkutoo ne deɛ obi de sene ne yɔnko.” (Ahmed bin Hanbal, v. 411)

## 9. Islam Bra Esom Mu Nhyesoɔ

Esan se Onyankopɔn abɔ onipa a, ɔwɔ adwene, na w’akyere no nea eye ne nea ɛnye no nti no, ɔde wɔn ‘pe’ ama wɔn a, ɔnhye wɔnso. Obiara wɔ ho kwan se ɔfiri ne pe mu ye nea ɔpe, na emom nea ɔbeyɛ biara nso ho akatua deɛ, ɔbehyia. Deɛ Koran no ka nie:

“(Me somafoɔ!) Se eye wo wura no pe a, ɔbetumi ama asaase so foɔ nyinaa agye adi (aye agyidifoɔ). Eno nti wo behye adasama atia wɔn apɛdeɛ se wɔbegye (nokore) adi?” (Yunus, 10:99)





**“Nea ɔpɛ no, ɔnye ni, na deɛ ɔmpɛ no nso no, ɔmpo.”** (Al-Kahf, 18:29)

**“Sɛ mo po (Allah) a, nokware sɛ ɔnhia mo; nanso ɔkyiri sɛ ne nkoa bɛyi no boniayɛ. Sɛ mo yi no ayɛ a, n’ani gye mo ho.”** (Az-Zumar, 39:7)

**“Nhyɛsoɔ nni ɛsom mu.”** (Al-Baqara, 2:256)

Islam nhyɛ obiara mma no mɛyɛ muslimini. Ɛno nti nsenkyerɛnɛ anyɛ ɔkwan a, Islamsom fa so de frɛ nipa ma wɔgyɛ Nyame di. Ɛbrɛ a, Muhammed(s) nkɔmhɛ adwuma hyɛɛ asɛɛ no, anhia sɛ gye sɛ on- ipa hunu nsenkyerɛnɛ ansa na w’agye Onyankopɔn adi. Ɛno nti Islam ne onipa adwene na ɛdi nkutaho na mom ɛnye ɔhyɛ so. Koran nkasano ankasa yɛ nsenkyerɛnɛ.

Sɛ yɛ kenkan nhyehyɛɛ, mmra ne nkyɛrɛkyɛrɛmu a, Koran Kronkron no ada no adi a, na ɛnhia ma onipa sɛ obisa nsenkyerɛnɛ akyiri kwan. Abakɔsɛm kyɛrɛ mu sɛ, Islam atamfo a wɔyɛ atitiriw ho dwiri wɔn wɔ nhyehyɛɛ a, Islam de ato ho ama nipa asetena.

### **10. Islam Ayɛ Ɛsom Mu Dwumadie Mmrɛw**

Islam fapem baako ne sɛ, ɛsom mu mwumadie bi tɛsɛ, asɔrɛyɛ, akɔmkylene, ‘zakat’, nyinaa no nye den mma onipa sɛ ɔbɛyɛ.





Yen Nyankopɔn a, ɔwɔ ɔɔ ne ahummɔbrɔ de ma ne nkoa no, aye biribiara mmɛmmɛ ɛwɔ som mu ama yen. Koran asem se:

**“Ɔkra biara nni hɔ a, Onyankopɔn asoa no adesoa a, ɛbro ne so.”** (Al-Baqara, 2:285)

**“Allah hwehwe nea ɛye mmɛ ma mo, na ɔmpɛ se ɔde ɔhaw to mo so.”** (Al-Baqara, 2:185)

**“(Onyankopɔn) ayi mo (wɔ nipa mu) na w’amfa ɔhaw biara anto mo so wɔ ɛsom mu.”** (Al-Hajj, 22:78)

**“Allah pɛ no se ɔgo nneema mu ma mo: ɛfiri se wɔbɔɔ onipa wɔ mmɛw ye mu.”** (An-Nisa, 4:28)

Onyame somafoɔ(s) rekyerɛkyere saa fapem (mmɛw ye) yi mu no, nea ɔkaɛ ne se:

“Otumfoɔ Nyankopɔn hye n’abɔfo se: “se m’akoa bi susu bɔnee bi a, mma mo ntwere kɔpem se ɔbedi saa bɔnee no. Na se ɔye bɔnee no nso a, mo ntwere no baako ntia no. Se me nti, ɔsesa n’adwen na w’anye saa bɔnee no a, mo ntwere ma no se w’aye papa.

Se m’akoa bi susu papayɔ bi a, mo ntwere ma no se w’aye saa papa no. Na se ne nsusuie akyi na ɔkɔ so di saa dwuma die pa no a, mo ntwere ma no mfiri edu kɔpem ahanson.” (Bukhari, Tawhid, 35. MUSLIM, Imam, 203-205)



Asuafoɔ no bɔɔ amanee se, na Onyankopɔn somafoɔ ye obi a, n'asem nye den koraa. Abre biara no, ɔma neema ye mmre ma nipa. (Muslim, Hajj, 137)

Mo ma yen mfa mfatoho a, ekwere se Islam ye esom a eye mmre, no bi mra:

- √ Islam mu no, nea onipa wo so tumi na ɔbebu ho aten. Onyame mmisa no nea na ɔnni so tumi anaa eho ahoɔden.
- √ Akyiwadee bi te se, nsanom, adwaman ne nsiho a, Islam abra no, anhye aseɛ prekoɛ na emom, nkakrankakra koɛm se, ɔbraa no koraa. Ehye aseɛ mpempensoɔ mmiensa koɛm nnan ansa na w'asi no pi se w'abra!
- √ Ansana muslimini beye asɔre no, gye se w'akuta nsuo ansa. Nanso se ekɔba se nsuo ho aye na, na ɔnya bi a, anaa se ɔwo yaree bi a, ekhiri nsuo a, ɔwo ho kwan se ɔde netee bo tayamam.
- √ Islam ama ho kwan se, obi a, ɔretu kwan wo ho kwan se ɔtete ne 'salaat' so ye no mmienu mmienu. Ebre ne ahokwere nti, Onyame ago asɔreye no mu ama akwantufoɔ.
- √ Eye nhye se muslimini gyina ntentene na ɔye asɔre. Se ekɔba se biribi nti ɔntumi nyina nye asɔre no a, ɔwo ho kwan se ɔtena ase anaa ɔda ho, anaa mpo ɔde n'ani ye nsenkyerene na ɔye asɔre no.



- √ Enye masalakyi nko na ye ye asore (salaat) na emom, baabia eho te biara no, yetumi ye asore wo ho ma no ye yie. Onyame somafoŋ(s) no se:

*“Onyankopŋn de asaase nyinaa ama me se eho te de ma asoreye Eno nti me dom mu agyidifoŋ wo ho kwan se baabia asoreye bre beto wŋn no, wotumi ye asore.”* (BUKHARI, tayammam, I)

- √ Akomkyene betumi aye ohaw de ama ayarefoŋ anaa akwantufoŋ. Eno nti no, esom no de wŋn apede e ama wŋn, se wope a, wobetumi agyae akomkyene no na w'aye no bre foforo mu.
- √ Se ahobanbo nni ekwan mu efa asomdwoee ne apotee ho a, obia orekŋ ye hajj wo ho kwan se otwentwen so kopem se ekoo anaa yaree befiri ho.

Awiee no, yen Komhyeni(s) se:

*“Ayejie nyinaa nka Nyankopŋn se w'aye esom mremre ama yen.”* (Ahmed ibn Hanbal, VI 167)

## 11. Islam Ma Nkoranhye Ne Anidasoŋ

Islam hwehwe se amanfoŋ benya awerehyemu. Otumfoŋ Nyankopŋn se:

**“M'ahummabro treti duru ade nyinaa so.”**  
(Al-A'raf, 7:156)



Anabi Muhammed(s) se:

*“Ebre a, Onyankopɔn bɔɔ abɔdeɛ no, ɔtwereɛ wɔ ne nwoma a, ɛwɔ n’ahenwa no so se: “M’ahummbro di m’abufuo so.” (Bukhari, Tawheed, 15)*

Saa gyidie yi ma muslimini anidasoɔ ne awerehyemu. Nea ɛka ho bi a, ɛma muslimini awerekyekyeree ne, bɔnefakye, ahummɔbro, abotere, ahotɔsoɔ ahofama na afei asetena mu anidasoɔ. Nea ɛbeto no biara no, esusu ye no nwanwa ɛsan ne gyidie a, ɛwɔ Nyame mu. ɔdwene adwempa fa ne yɔnko ho. Muslimini wɔ gyidie se, ɔhaw ne yareɛ a ɛbeto noɔ no pepa ne bɔne, na afei nso ekorɔn ne gyinabre wɔ honhom mu nti. Wei nom nyinaa boa ma ewiase haw ne abebrese so te, na ɛma asetena ye mmre.

Se muslimini ye nea ɛwɔ ne tumi ne n’ahooden mu wie a, ɔde nea aka nyinaa hye Nyame nsa, na ɔde ne ho ato ne so. ɛno nti nea ɛbeto no biara no ɔnni awerehoɔ pii.

Islam mu, bɔnefakye ne nsakra pono abue ama abɔnefoɔ ne boniayefoɔ kɔpem se owuo befa wɔn. Se obi sakra anaa ɔbeyɛ muslimini ansa na owuo ato no a, na ɛye tipa de ma no. Nanso ɛsan se owuo nkra na w’aba nti no, ehia paa se onipa ye ntem sakra dwane toa Nyankopɔn ansa na biribiara aka akyiri. Onyankopɔn se:

**“Ka se: O me nkoa a, mo’aye bɔne atia mo kra! momma moabamu mmu wɔ Onyankopɔn**



**ahummɔbrɔ ho. Efiri sɛ, Onyankopɔn na ɔde bɔne nyinaa kyɛ; ɔyɛ Bɔnefakye Wura ne Ahummɔbrɔ. Mo nane mo ho mra mo wura no nkyɛn wɔ nsakra mu. Na mo mfa mo ho ma no wɔ ahobraseɛ mu ansa na dabɔne no aba mo so: sɛ enya ba a, ɔgyɛɛ nni hɔ ma mo.”** (Az-Zumar, 39:53-54)

Onyankopɔn Somafoɔ(s) no abra sɛ, yɛ de bɔne biara a, ɛbɛto yɛn biara bɛgyina enneɛma bi so; w’ahye yɛn sɛ nea ɛbɛto yɛn biara no, yɛ nsusu papa ma yɛn ho na yɛ nwene adwempa. (Bukhari, Tip(medicine), 19)

Islam tu yɛn fo sɛ yɛ ntwe yɛn ho mfiri nsusuiɛ bɔne a, yɛsusu ma amanfoɔ. Na yɛnwene adwenpa mfa nipa ho. Koran Kronkron no ka sɛ:

**“O agyidifoɔ! Mo ntwe mo ho mfiri nsusuiɛ (bɔne) pii ho: efiri sɛ, nsusuiɛ pii no ara yɛ bɔne. Ma mmo ntɛtɛtɛ mo ho.”** (Hujurat, 49:12)

Nea ɛka ho bio ne sɛ, ɛyɛ pɔ da muslimifoɔ tirim sɛ, ɛsɛ sɛ wɔnya abotere ne ntoboaseɛ ma abɔdeɛ, Nyame nti.

Esan Nyame ho dɔ nti no, wɔnom wɔ ahummɔbrɔ de ma abɔdeɛ biara. Wɔnom hunu no sɛ, biribiara yɛ ahwesodeɛ ma wɔn a, Onyankopɔn bɛ bisa wɔn ho asem. Na wɔnom pene nea efiri Nyame hɔ reba biara.





## 12. Islam Korɔn Kroye Ne Nkabom

Nyankopɔn adebo mu no, nnipa nyinaa ye ni-waama. Nipa hia nipa. Obiara nni ho a, ne ho so no akwankoro. Ne tiawa mu, Onyankopɔn boɔ yen se ye mom ntena. Onipa ye mmre, ɔntumi nye biribiara gyese ɔnya aboafoo. Onyankopɔn pe no se ye bom som noɔ, ye bom ye mpontunwuma ne nea ekeka ho.

Ɔkɔmhyeni (s) se:

*“Onyankopɔn nsa (mmoa) wɔ edom so. Obia ɔte ne ho firi dom ho no kɔwie wɔ boromsam-gyam.”*  
(Tirmizi, Fiten, 7/2167)

*“Edom ye ahummɔbro, mpaepaemu ye musuo ne ɔhaw.”* (Ahmed ibn Hanbal, IV, 278)

Nhyehyee ne ahyedee a ewɔ Islam mu boa ma asetena pa ne nkabom. Saa nhyehyee no bi na edidisoo yi: edom mu asoreye, fiada nyamefre, akyiri-wia ne dwanini afahye, haji korɔ, zakat tua, afɔrebɔ, ayeforo, ayarefoɔ nsra ne nea ekeka ho.

Ewɔ mu se, nipa dom mu asetena dee, enye den ara a, ɔhaw mpa da. Saa ɔhaw ne akasa akasa yi, ano aduro ye abotere ne boasetɔ. Islam hye won a, wotena dom mu na wɔfa asodie no bo, wɔ akatua kɛsee ho.

Yen Kɔmhyeni(s) ne nipa ahoroo nyinaa bi dii nsawosoo wɔ ahummɔbro ne ɔdo mu. Saa nipa yi mu bi taa see n’akoma, yi suban a enye anibie kyere



no, nanso w'ansee obiara akoma da. Abas(r) a, ɔye Anabi(s) ne wɔfa dii yaw wɔ Anabi(s) haw a, na ɔko mu no ho, efa dɔm dodoɔ nti. Ōkaa se:

“Onyame Somafoɔ(s)! Me tumi hunu se, nipa no pii na ehaw. Afei nso wɔnom tu mfuturo pii de ha wo, me susu se anka ma ye nsi ntomadan ma wo na hyia amanfoɔ wɔ ho”

Anoyie a, Ōkɔmhyeni(s) de maa no nie:

“Dabida! Kɔpem se Onyankopɔn beto ne nsa afre me no, meko so atena wɔn tem. Eɛfa ho ne se wɔtiatia me nanso, twetwe m'ataadeɛ na wɔtu mfuturo gu me so.” (Darimi Muqaddimah, 14)

Ōkɔmhyeni(s) tuu ne dɔm fo se:

*“Muslimini a, ɔtena dɔm mu na ɔsi abotere wɔ wɔn haw ho no di mu sene nea ɔtwe ne ho firi dɔm mu esan wɔnom haw nti.”* (Tirmizi, Kiyamah, 55/2507)

Eɔm asetena nti no, Islam hye ne dɔm se, ye nye adwuma na yen asetena nko yie. Ye nware na ye nwo nkwadaa. Afei ye moa ahiafoɔ. Ye mfa ewiase nhwehwe atemuda asetenapa. Ye nna nokware adi nkyere amanfoɔ. Ye ntu wɔn fo na wɔntwe wɔn ho mfiri bɔnee ho. Ye mo agyapadeɛ ho ban, nkwa ho ban, amanfoɔ animuonyam ho ban. Afei ye nno ye man.

*“Nea ɔbeyɛ papa no, behunu so akatua, na nea ɔbeyɛ bɔnee nso no behunu so akatua. Se papa no*





*ne bɔnee no sua koraa mpo a.*” (Zilzila, 99:7-8; Anam, 6:104)

Islam ma onipa bɔ bra a, ani da hɔ, na afei ahwehyie paa ara nso wɔ mu.

### 13. Islam Korɔn Onipa

Abɔdee nyinaa mu no, Islam de gyinabre ne animuonyam sononko ma onipa. Koran kasa se:

**“Nokware y’abɔ onipa mmɔee a, esɔ ani na edi mu.”** (At-Tin, 95:4)

**“Y’ahye Adam mma animuonyam. Y’ama wɔn (deɛ) ɛde wɔn nam asaase so ne nsuo so: ɛna wɔn ahiadeɛ nso, y’ama wɔn nnepa ne nea eho te. Afei y’aye wɔn adom sononko asene Y’abɔdee nkaee pii no ara.”** (Al-Isra, 17:70)

Ebre bi a, yede onipa amu (efunu) retwam wɔ Ɔsomafoɔ(s) anim no, ɔmaa ne mu so gyinaa ntenten. (Asuafoɔ) no bɔɔ no amanee se, owufɔɔ no ye Yahu-dia ni. Ɔno nso yii ano se: *“Na ɔnye nipa anaa?”* (Bukhari, Janaiz, 50; Muslim, Janaiz, 81)

Senea ye hunu no, yen dɔfo ne yen Kɔmhyeni(s) asɔre agyina hɔ de anidie rema abɔdee a, (onipa) Onyankopɔn nyaa ntoboaseɛ nweneɛ noɔ. Ɔrema ewiase ahunu anidie ne obuo sononko a, nipa wɔ, se ɔteaseɛ anaa ɔye ɔwufɔɔ.





Ya'la bin Murra(r) kaa se:

*“Me ne Onyankopɔn somafoɔ akɔ ekoo pii. Efunu biara a, n'ani betwa so no, ahye se wɔnsie saa amu no. Ɔmmisa se saa amu no ye muslimini anaa ahye muslimini.”* (Hakim, I, 526/1374)

Yɛnhwe senea onipa nkwa ne ne kra ho hia. Anidie sononko a, Ɔsomafoɔ(s) de ma onipa! Koran Kronkron no ahye se:

*“Se obi kum onipa koro a, ete se w'akum nnipa nyinaa. Agye se akɔba se onipa korɔ no de bɔnefosem ne basabasayɔ reba ɔman no mu. Na obi nso gye onipa baako nkwa a, ete se w'agye nnipa nyinaa nkwa.”* (Ma'ida, 5:32)

Wei nti no, eyɛ akyiwadeɛ kese paa se obi bedi neho awu, anaa ɔbekum ne yɔnko. Awudifoɔ wɔ asotweɛ a, eso paa ara da wɔn anim.

Islam hunu onipa se ɔye abɔdeɛ a, ɔwɔ asedeɛ ne animuonyam a, efata noɔ. Islam nwomanimfoɔ nam ɔkwan biara so bɔ onipa faahodie ne n'asedeɛ ho ban a, wɔnom nye mpaepaemu biara. Emfa ho ne esom a, nipa korɔ no wɔ mu, ɔman korɔ, kasakuo a, ɔfiri mu. Anaa se ɔye ɔbaa anaa ɔbarima.



**ƆFA A ETƆ SO II**  
**GYIDIE, ESOM NE ASETENA MU**  
**NHYEHYEE NE MMRA**  
**(Mu'amalat)**

**A. ISLAM GYIDIE FAPEM**

Islamsom mu no, gyidie ahoroo nyinaa gyina adiyie so, enye onipa adwene anaa onipa nteasee so. Gyidie koro biara wo nyinasoo ne nkyeremu wo Koran Kronkron no mu. Saa ara nso na hadis ahoroo no akasa afa saa gyidie ahoroo no ho. Yeebe tumi abo saa gyidie ahoroo yi tafa wo saa kwan yi so:

**1. Nyame Mu Gyidie (Allah)**

Onyankopon tease, nye korope onni nsesoo wo n'abodee mu. Enna abodee biara nso nse no. Onnane obiara anaa abodee bi. Ono ankasa de ne ho tease.

√ Oboro so se ye wo no, anaa owo obi. Oboro so se nye obi papa anaa obi ba. Bea bi ntumi nye no, na saa ara na ebre ntumi no. Onim biribiara, ote biribiara na ohunu biribiara.

√ Onim adee biara a, ekɔ asaase no mu, ene adee biara a, efiri mu ba; nea efiri soro ba ne nea eforo kɔ soro nyinaa. One Ahummɔbrɔ mu adom wura. Oye bɔnefakye Wura. Boniayefoɔ no se, “atemuda biara nni ho”: ka se, “dabida! Nokore se – me do me Nyame – se ebaba mo so; (Onyankopɔn) a, onim nea ewɔ nsumaye mu a, biribiara nsuma no, wɔ osoro anaa asaase so, ade ketekete a, aniwa nhunu anaa dee esoa sene saa, nsuma no. Ne nyinaa wɔ nwoma mu. Na onam so betua wɔn a, w’agye adie na wɔdi tenenee nwuma so ka. Wɔn akatua ne bɔnefakye ne nnepa. (Saba, 34:2-4)

√ “Onyankopɔn nim adee biara a, ewɔ awodee mu. Nna dodoo a, esotee, anaa nna dodoo a, eboro so. Ade koro biara da n’anim wɔ nhyehyee mu. Se mo mu bi da wɔn nsem adi a, onim, saa ara nso na se mo de suma a, onim. Se esum kabii na obi asuma anaa adekyee mu na onam a, ne nyinaa onim. Se wo ka wo nsem ma no pue a, emfa ho: efiri se onim asumasem ne nea ahinta nyinaa ara.” (Ar-Ra’d, 13:8-10; Ta-Ha, 20:7; Al-Qasas, 28:69; Sajda, 32:6; Hud, 11:5)

Onyankopɔn nimdee nyinaa akyi no, osan nso wɔ tumi a, enni awiee. Anka ente saa a, anka enye ene neema akesee-akesee a, eye nwanwa mmorosoo atwa yen ho ahyia a, ye hunu yi. Afei nso no, se anka enye saa tumi yi a, ebe ye den na abodee yi nyinaa





anyaa wɔn ahiadee atena ho bepem mmre tenten? Sei na Otumfoɔ Nyankopɔn da ne ho adi kyere yen:

- √ “Ono na osoro ne asaase mmɔee mfitiasee firi no: se osusu biribi a, dee aka ne se: “Enye ho, na aye.” (Baqara, 2:117)
- √ “Na mo mmɔee anaa mo wusoree nyinaa te se aka korope, Onyankopɔn na otee na ohunu ade nyinaa.” (Luqman, 31:28)
- √ “Na atemuda no beba te se anibo-pre, anaa ebeye ntem asene saa. Efiri se Owɔ ade nyinaa so tumi.” (An-Nahl, 16:77)

Otumfoɔ Nyankopɔn wɔ nkwa ne ope a, enni awiee. Nea ope na oye. Okasa nanso onhia enee anaa biribia, obe keka abom ansa na aye kasa. Ode ne nwoma nam asomafoɔ so de ma adasama.

Otumfoɔ Nyankopɔn ne Obɔadee a, onni hokafoɔ. One nea w’abo abodee, na oye abodee so hwesofoɔ, na Oma wɔnom tena nkwa mu. Ono nso na okum wɔn. Na ono korɔ no nso na obe sane anyane wɔn afiri awufɔɔ mu bio. Ohyehye asetnapa de ma ne nkoa ateneneefɔɔ, na ohyehye asotwee de twen abonefoɔ. Ono Nyankopɔn na owɔ din pa ne abodin ahorɔɔ a, sintɔ biara nni mu.



## 2. Asoroabɔfo Mu Gyidie

Asoroabɔfo ye abɔdee bi a, wɔn ho ye fe. Onyankopɔn de nhyerenee na ebɔɔ wɔn, ansa na ɔrebɔ onipa. Asoroabɔfo nye mmaa anaa mmari-ma. Wɔnom ye asotie ma Nyankopɔn abrebiara a, asoɔden nni wɔn afa. Onyame kasa kyere wɔn ma wɔnom nso ye nea ɔhye wɔn pɛpɛpɛ.

Asoroabɔfo nni apɛdee ne ahiadee te se, adidie, ɔnom, nna, ɔbre anaa aniha. Honam akɔnnɔ nni wɔn mu, eno nti wɔnye bɔne ne mfomsɔɔ. Wɔn ho ye hare na wɔnom wɔ ahɔɔden sononko. Onyame tumi mu, wɔ tumi dane abɔdee biara. Wɔnom nnim nsumayɛmu asem gye nea Onyankopɔn ayi akyere wɔn. Wɔnom nimdee nyinaa kɔpem dee Onyankopɔn akyere wɔn. (Baqara 2:30-34)

### JINNI

Jinnifoɔ anaa mmoatia ye abɔdee bi a, yɛmfa y'ani kann nhunu wɔn. Wɔnom te se nipa ara, wɔnom wɔ adwene ne ɔpɛ. Eye nhye ma wɔn se wɔdi Onyankopɔn mmra so. Jinnifoɔ gu ahorɔɔ mmieniu, agyidiefɔɔ ne aboniyefɔɔ. Wɔn mu baako ne ɔbonsam.

## 3. Adiyisem Nwoma Mu Gyidie

Otumfoɔ Nyankopɔn nam adiyisem so kasa kyere asomafoɔ. Na ɔma wɔn nwoma a, ekasa fa





mmra ahodoɔ wɔ gyidie ho, esom, suban ne dee efa wiase asetena ho. Ye wɔ nwoma a, Onyame de maa Abraham(s), Al-Suhuf. Moses(s) nso dee ne Torah (apam dada), Nwom, Apam foforo ne Koran nyinaa ye adiyisem. (Baqara 2:85)

#### **4. Akɔmhyefoɔ Ne Asomafoɔ Mu Gyidie**

Ɔkɔmhyeni a, ɔdikan ne Adam(s), ena nea ɔtwatoɔ nso ne Ɔkɔmhyeni Muhammad(s). Wɔnom mmieniu ntem no, akɔmhyefoɔ pii na ebaee. Ebinom wɔ ho a, y'ate wɔn ho asem, ebinom nso dee, ye nnim biribiara fa wɔn ho.

Islam gyidie mu no, ye nye mpaepaemu wɔ akɔmhyefoɔ no ntem. Ye gye wɔnom nyinaa di. Akɔmhyefoɔ ye nokwafoɔ, anyansafoɔ ne abadwenmafoɔ. Wɔnom de nokwardie na ebɔɔ som ho dawuro. Otumfoɔ Nyankopɔn bɔɔ wɔnho ban firii bɔne ho. Eno akyi no, wɔmaa wɔn nsenkyerenee a, edi wɔn ho adanseɛ.

#### **5. Atemuda Gyidie**

Eda a, etwatoɔ no beba a, akyinnyee biara nni ho. Eno ne ewiase awieɛ, ena eno nso ne daakye asetena (atemuda) mfitiasɛɛ. Nnipa (awufoɔ) besɔre afiri awufoɔ mu akɔgye wɔn akatua, sɛ eyɛ papa



anaa bɔne a, obiara yɛɛ. Ɛno na agyidifoɔ beko ɔsoroaheman mu, na abɔnefoɔ nso ako amanehunu gyam. Ye sre Onyankopɔn se ɔntwitwa nye yen.

Agyidiefɔɔ a, wɔnom yɛɛ bɔne no be nya asotwee a, ɛfata wɔn bɔne ansa na w'ako ɔsoroaheman mu. Ɛbetumi aba se Onyankopɔn de wɔn bɔne bekyɛ wɔn a, ɔntwe wɔn aso.

## 6. Nkrabea Mu Gyidie

Onyankopɔn nim nea ne nkoa ye biara. Na nea ɛfa n'abɔdeɛ nkaɛɛ ho biara nso no ɔnim. Nea atwam anaa nea erebeba. Ɔnim biribiara ansa na asi. Senea ebinom nteaseɛ ye wɔn se, onipa nni ɔpe, na deɛ ɔbeyɛ biara no, y'ahyehyɛ dada. Saa asem yi nye nokware. Ɛnye Onyankopɔn na w'ahyehyɛ abɔdeɛ nwumadie ama wɔn. Nteaseɛ a, ɛwɔ mu ne se, ɔno Nyankopɔn nim nea ɛbesi ne nea abɔdeɛ no beyɛ ansa na saa dwumadie no aba so. Se ɛkɔba se Onyankopɔn a, w'abo ade nyinaa no nnim neɛ ɛbesi wɔ wɔn asetena mu a, ɛneɛ na anka sintɔ wɔ ne nimdeɛ mu.

Adasama wɔ ɔpe ne fawohodie a, nea wɔnom pe na wɔye a, ɔhyɛ biara nni wɔn so. Ɛsan se Nyankopɔn nim nea ɛbesie nti no, w'atwere nea ɛbesi nyinaa.

Abɔdeɛmu-hwehwɛfoɔ tumi ka se owia beko esum mu ɛda sei ne ɛbre sei, na aye ho saa ara pe. Ɛno nkyere se wɔnom na ahyɛ owia no. Saa ara na





Onyame a, ne nimdeɛ nni awieɛ no nim nea ebese nyinaa na w’atwere, na ebɛ no so a, w’ama kwan ama ayɛ hɔ, anaa ɔpɛ a, ɔbɛ si ho kwan.

Onipa pɛ faahodie, Nyame nso de ne pɛ ama no. Ewɔ mu sɛ Nyame ma ho kwan ma onipa yɛ nea ɔpɛ, nanso n’ani gye nwumapa ne teneneɛ ho ɛna ɔtan nwuma bɔne ne bɔne.

## **B. ESOM AHOROɔ NE ADESUA A, EWɔ MU**

Ebɛ pem saa brɛ yi, y’akyere-kyere Onyankopɔn te a, ɔteaseɛ ne n’abodin ahoroɔ mu. Okwan a, w’afa so abɔ onipa ama no gynabɛ sononko wɔ abɔdeɛ nyinaa mu. Nea ebɛ hia onipa, nea ebɛ ma no ahoto ne anigyee nyinaa no Onyankopɔn ayɛ ama no. Enti obi bɛ susu sɛ, saa adom bebrebe yi nyinaa akyi no, Ɔbɔadeɛ biara nni hɔ? Ebeye den na onipa ne aboa ayɛ pɛ. Enti onipa baa wiase sɛ adidie, ɔnom awareɛ ne awoɔ nko ara nti? Ye di saa dwumadie yia, na y’awuwu na asa, wei ne adwene kɔ anaa? Dabida! Botaeɛ bi wɔ hɔ nti na Onyankopɔn bɔɔ yen. Oka no wɔ Koran kronkron no mu sɛ: **“Enye hwee nti na Me bɔɔ jinni ne nnipa, na emom sɛ wɔbɛ som me nti.”** (Adh-Dhriyat 51:56)

**“Na som wo wura no kɔsi sɛ nokware kann no bɛ ba wo so (owuo).”** (Al-Hijr 15:99)





Esom kyere se, onipa behye ne dwumadie ma, a ekyere se nye somfo, osetie ne ahofama. Se yekyere mu ako akyiri a, dee yebeka ne se esom kyere adasama nwumadie, wonom nsem, adwene ne atenka nyinaa beye se Onyame nti. Anaa se won asetena nyinaa beye dee Onyankopon ani gye ho.

Esom ye ayeyie ne naasee a, onipa de ma ne wura Nyame efa adom akyedee ahoroo a, ode ama noo ho.

Nokware nie, esom nyinaa a, onipa resom ye ono ankasa mfasoo. Efiri se, esom yi onipa firi ewiase nkekaawa ne emu nkoasom mu. Esom ma onipa gyinabre so sene sebe mmoa gyinabre so.

Weinom nyinaa akyiri no, esom nye mfasoo de ma honhom nko, esan nso wo mfasoo de ma apotee. Wei na ekyere se, Islamsom wie peyo wo onipa asetena mu dwumadie biara ho. Ewo mu se esom wo daakye osoro akatua dee, nanso esan nso wo mfasoo pii wo ewiase asetena mu. Saa mfasoo yi mu bi wo ho a, nipa te ase, nanso dodo no ara na nipa ntumi nhunnie. Enye ewiase mfasoo nti na yeresom Onyankopon, na emom yesom se Onyame nkoa a, esom ye nhye wo yen so.

Nkoranhye nti no, yebeka ewiase mfasoo a, ewo esom mu no bi kakra.





## 1. Asɔreyɛ (salaat) ne adesua a, ɛwɔ mu

Asɔreyɛ (salaat) hyɛ aseɛ wɔ bre a, yebe kase Allaahu akbar (takbeer). Aseɛ ne “Onyame ye kese.” Ɛna salaam anaa nkya, ye n’awieɛ. Nneɛɛ ne nsem a, yɛka:

Ansa na nnipa beye asɔre, anaa ɔbe kenkan Koran, ne Kaaba ho asɔreyɔ no, Onyankopɔn ahyɛ sɛ wɔnkuta nsuo. Afei wɔnte wɔn ntaadeɛ ne bea a, wɔbegyina aye asɔre no. Sɛ yɛhwɛ nsukuta ne adware kronkron ho asem a, yetumi hunu ahonidie ho hia a, ehia Islam. Honhom mu ahotɛ akyiri no, Islam hyɛ onipa, sɛdɛɛ ɔbedi ne ho ni. Ɛno nti no Islamsom nwoma akeseɛ akeseɛ dodoo no ara de ahonidie na ehyɛ wɔnsem ase. Mfasoo a, ɛwɔ asɔreyɛ so no bi ne sɛ, ɛma onipa di ne ho ni wɔ n’asetena mu.

Nea edi ho biom ne sɛ, asɔreyɛ ma onipa twe ne ho firi bɔne ho. Ɛbo ɔgyidini ho ban firi ewiase nkekaawa ho. (Al-Ankabut, 29:45)

Mprenum asɔreyɛ ma ho kwan ma onipa kae ne wura Nyankopɔn mprenum dakoro. Ɛsi akɔnnɔ ne akomapɛdɛɛ ho kwan, na ama onipa aye tenene nwuma. Asɔreyɛ rekaekae onipa daakye asetena no, na ɛreyɛ ne wiase asetena nso yie. Ɛfiri sɛ honam akɔnnɔ ne akomapɛdɛɛ na ɛde ɔhaw ne amanɛɛ bre onipa.

Asɔreyɛ ma onipa hunu kann sɛ, Onyankopɔn tease na ɔdi wiase so. Mprenum asɔreyɛ yi onipa firi



aniha ne asetena mu mfonoye mu. Nkyeremu ne se, se onipa te adwuma korɔ ho saa damu no nyinaa a, ema mfonoye ba. Asɔreye ma no twe ne ho kakra anaa ɔnya ahomegyee bre tiawa wɔ adwumaye mu. Ewiasɛ adwendwen ne kɔdaana ye yaree kesee a, ano aduro ne se onipa beyi n'adwene afiri ewiasɛ ne emu neema so de n'adwene akɔ Nyame so. Se onipa bɔ ne mu ase de n'anim butu fɔm ma ne wura Nyame a, ɔnya atenka sononko a, eye honhom mu anigyee ne ahosepe.

Owura bi a, ne din de Matt Salesman a, na anka ɔye okristoni asematre kani, kaa asem bi se: “Asɔreye (salaat) mu no, me nya asomdwoee ne atenka sononko a, eso bi nni hɔ, enkanka Fiada asɔreye mu! Bea a, me nya asomdwoee ma me kra ne nyamedan (maslakyi) mu.” (Ahmet Bøken-Ayhan Eryiğit, Yeni Hayatlar (new line), 1, 49)

Owura bi nso a, obeyee muslimini a, ne din de Professor Timothy Gianotti a, ɔwɔ Toronto York suapon mu, se: “Ebre a, me de m'anim bebutu fɔm no, eye me se nea m'akyere asomdwoee no. Me nya atenka se m'anya ahobanbɔ. Ase me wɔ asomdwoee asaase so. Ebre a, m'anim butufɔm no, eye me se nea m'afiri akyirikyiri abeduru fie. Me nya atenka se m'aduru me Nyankopɔn nkyen. Kakraa bi a, metumi aka afa asɔreye ho ne se, asɔreye ma asomdwoee ne akomatɔyam.” (Ahmet Bøken – New Lives)





Asɔreye ye honhom mu aduane de ma akra. Na enye eno nko, esan nso ma honhom ne apɔtee. Ebre a, gyidini bɔ ne mu ase, sɔre de n'anım butu fɔm na w'atena ne nanso nyinaa no, ma ntini ne nnompe no nya ahɔɔden sononko. Asɔreye ma onipa ye ahweyie ne ahodasɔ wɔ ebre ho. Salaat mprenum no ma onipa hyehye ne nwumadie nyinaa pɛpɛpɛ.

Muslimifoɔ betumi aye asɔre ankorankore wɔ babiara deɛ, nanso Islam hye wɔn nkorane sɛdeɛ wɔbɛbom aye asɔre. Efiri sɛ nkabom asɔreye yi mpaepaemu a, enam kasa bi a obi ka, bea a, obi firi, gyinabre bi a, obi wɔ, ne obi ahusuo nti no firi hɔ.

Nkabom asɔreye de koroye ɔɔɔ ne tumi ba. Na afei nso no, ɛma yetumi boaboa yenho yenho wɔ kwanuasa so. Wei ne ye dɔm (ummah) no. Esom a, adefoɔ boa ahiafoɔ. Ntotosɔɔ dudu a, yekye de ma ahiafoɔ no, ma obiara nya atenka papa. Onuado ne koroye na ebe ba saa amanfoɔ no so. Na wɔnom nya ɔɔɔ ma esom no.

Mprenum asɔreye nye adwuma a, eye den de ma nipa. Nnɔnhwere aduonu nnan mu no, emu sima aduonu nnan (24) pɛ na ɔgyidini de ben ne wura. Wei nso na ede akatua keseɛ bre onipa. Na eye mre de ma adasama sɛ wɔbeye.



## 2. Akɔmkyene Ne Emu Adesua

Akɔmkyene yɛ som wɔ Islam mu. Ɛne sɛ, muslimini bɛgyaɛ adidie, ɔnom ne barima ne ɔbaa nhyiamudie, firi ahomakye kɔpɛm sɛ owia bɛtɔ. Saa dwumadie yi yɛ afe-afe dwumadie. Ɛba so wɔ Islam bosome Ramadam mu, nna aduonu nkron anaa nnaduasa.

Nteteɛ a, agyidifoɔ nya no wɔ akɔmkyene mu no bi ne, abotere, ahohyɛsoɔ, ɛna afei, sɛ onipa bɛtwe ne ho afiri honam akɔnnɔ ho. Akɔmkyene bɔ onipa animuonyam ho ban sɛdeɛ ɔnnye akoa mma adidie, ɔnom ne mpaso nna. Wɔnom a, wɔyɛ akɔmkyene no tumi nya suban bi te sɛ, akokoɔduru, nketesie, boasetɔ na afei deɛ wɔbenya biara sɔ wɔn ani. Ɛkɔm ne sukɔm a, ɛde onipa wɔ akɔmkyene mu no, ma yɛ hunu adom kɛsɛɛ a, ɛwɔ aduane ne nsuo ho.

Akɔmkyene boa yɛn ma yɛ yi Onyankopɔn ayɛ, da no ase. Afei, yɛ nya ahummɔbrɔ ne ɔdɔ de ma ne nkoa. Ntɔkwa, ahooɔyaa, anibrɛ ne akasakasa ano aduro ne akyiriwia! Akyiriwia brɛ mu na yɛhunu saa suban yi paa. Muslimini tumi hyɛ ne ho so wɔ saa nneema yi nyinaa ho.

Ɛnye nwanwa sɛ Otumfoɔ Nyankopɔn yɛɛ akyiriwia nhyɛ de maa kaanefoɔ no nso esan mfaso kɛsɛ a, ɛwɔ mu. Otumfoɔ Nyankopɔn asem yɛ adanseɛ, Ɔse: **“O agyidifoɔ! Akyiriwia ayɛ nhyɛ de ama mo sɛnea ɛyɛɛ nhyɛ de maa wɔnom a, edii mo**





**kan no, senea mo bɛnya nyamesuro...**” (Al-Baqara, 2:183-184)

Ansa na akyiriwia bɛ yɛ mfasoɔ wɔ honhom mu no, ɛhia sɛ kyiriwiani bɛtwe ne ho afiri ntorɔ, nkɔnkɔnsa, nsekuro, nankokomtwa, nsedie, nuabrɔ, ntɔkwa ne suban bɔnee nkaɛ nyinaa ho. Ɔkɔmhyeni (s) tuu kyiriwiani fo sɛ, ɔnhye ne ho so wɔ brɛ a, obi bɛhyɛ no abufuo. Na wei namso bɛma kyiriwiani akɔmkyene no awie pɛyɔ.

Akyiriwia botaeɛ no bi ne sɛ onipa bɛte apɔ na mfasoɔ pii nam ne so aba. Yɛ tumi hunu saa gyinabre yi wɔ nnua suban mu. Sɛ eduru ɔpɛ brɛ a, nnua po wɔn haban nyinaa, na wɔntwe nsuo na wɔ mfa bosuo mpo mfefɛ ahaban. Sɛ ɔpɛbrɛ twa mu a, saa nnua yi fefɛ nhaban yi nhwiren na ahyɛ aseɛ aso aba mmrosɔ. Mfidie te sɛ kaa, adupre ne mfidie akɛsee akɛsee nyinaa mpo hia ahomegyeɛ kakra na anya ahɔɔden foforo de ayɛ adwuma.

Apomuden asoeɛ kyere sɛ, akɔmkyene a, ennuru nnaduasa no nni mfasoɔ pii, na saa nso na nea ɛboro nnaduanan nso nni mfaso kɛse. Nea mfasoɔ wɔ mu paa ne nea ɛwɔ mmienu yi ntem, ne titiriw sɛ onipa bɛgyae adidie ne ɔnom kakra. Nnɛ mmɛ yi mu no ɔkwan foforo a, adɔkotafoɔ a, ɛwɔ amanone faso sa yareɛ no ne sɛ, wɔnom twa nna tiawa anaa nea ɛdɔɔso de ma ayarefoɔ ma wɔde yɛ akɔmkyene. Nkanka koankoro yareɛ. Biom, akɔmkyene ma apɔtee



wɔ adwene ne honhom mu, ɛma nkanyae kese pa ara.

Yɛnhunu sɛ, ɛnye akyiriwia botaeɛ ne sɛ nipadua no bɛkɔ ahokyere mu. ɛno nti na Ɔkɔmhyeni Muhammed (s) tuu yɛnfo sɛ yɛnsɔre ahomakye nidi no. Wei bɛma nipadua no ahoɔden na akɔmkyene no nso aye mre. Nea ɔkaeɛ bio ne sɛ, ye mpe ntem nom nsuo bre a, owia no bɛkɔ sum mu anaase ebre no besɔ no.

Wei ma ye hunu sɛ, akyiriwia botaeɛ nyinaa ne sɛ yebehye y'asodie a, ɛda yɛnsɔ sɛ Nyame nnɔnkɔfoɔ ma. Afei nso yebetumi ahye yɛn akomapeɛdeɛ so. Wei bɛma y'anya nyamesuro na ama yɛso aba mfasoɔ ama dɔm ne y'ankasa ye ho.

### **3.Ahiafoɔ Toɔ (Zakat) Ne Emu Adesua**

Ntetesɔɔ dudu ye etɔɔ bi a, asikafoɔ ne adefoɔ yi ma ahiafoɔ a, ɛye nhye. Saa toɔ yi ye nhye de ma wɔn a, wɔn sika ne ahodeɛ aduru mpenpensɔɔ bi. Na dodɔɔ a, ɛye nhye sɛ wɔtua ye (2. 5%), ɔha mu nkyemu mmieniu ne akyiri pɔ nnum pe.

Wɔnom a, wɔfata sɛ wɔnsa ka saa sika yi bi na edidisɔɔ yi: ahiafoɔ, wɔn a w'akɔ ahokyere mu, wɔn a wɔgyegyɛ saa toɔ no, wɔnom a aba ɛsom no mu foforo, wɔnom a wɔwɔ nkoayɛmu, akwantufoɔ ne wɔnom a wɔdi aperapereɛ wɔ nyamekwanso. (Tawba, 9:60)





Ahiafoo-too (zakat) bo edom asetena ho ban firi anibere ne pesemenkomenya ho. Ebo adefoo ho ban firi adufudepe ne, atirimuoden ho. Ena ebo ahiafoo ho ban firi anibere ne otan ho. Zakat yi mpaepaemu firi asikafoo ne ahiafoo ntem. Zakat ye okwan baako a, Islam fa so yi ohia firi nipa asetena mu, na afei ebo ohaw a, enam ohia so ba.

Ebre bi Caliph Omar bin Abdulaziz somaa ne panin a, oda zakat ano, ko abibirem se onko kyekye zakat ma ahiafoo. Anwawasem ne se, wonom kyinkyiniie nanso wonom anya ahifoo amma wonom annye zakat no. Eno nti wosan de ne nyinaa san ba Madina.

Enti dee Omar bin Abdulaziz yeee ne se, ode saa sika no kototoo nkoa na omaa won fawohodie.

Zakat de odo ba asetena mu, ema nipa ye koro. Zakat ye nsamsoo a, eda ahiafoo ne asikafoo ntam. Wei nti no, Okomhyeni(s) kaa se:

*“Zakat ye nsamsoo wo Islam mu”* (Beyhaki, Suab, 111, 20, 195)

Hadis foforo mu no, dee Anabi(s) kae ne se:

*“Zakat ye nsamsoo a, eda osoroaheman ne borsamgya ntem, nea otua zakat no fa saa nsamsoo yi so ko osoroaheman mu.”* (Abdulrazak, Musannef, IV, 108)

Mfasoo a, wonom a, wogyee zakat no nya no nuru won a, wotua no dee. Zakat asekyere na edidi





soo yi, ahotee, dodoo, mfasoo ne ahonidie. Nokore ne se, zakat te obi a, otua no ho firi honhom mu nyarewa ne bonee ahodoo bi ho. Zakat ete sika ne ahodee ho na ema ahonyadee dooso ara. (At-Tawba, 9:103; Saba, 34:39)

Zakat kyere ayeyie ne mnaasee a, odefoo no de rema Onyankopon wo saa adom no ho. Otumfoo Nyankopon se, se yeda no ase a, dodoo na ode beka yen ho, na emom, se ye yi no boniaye a, asotwee a, ebeba yen so no ano be ye den. (Ibrahim, 14:7)

Se adefoo ne asikafoo antua zakat a, nhyira ne mfasoo no nyinaa dane ohaw tia odefoo no ne edom no nyinaa.

Onyankopkon Somafoo(s) kaa no bre bi se, ebre a, amanfoo besusu se zakat ye adesua na w'antua no, musuo na ebeba amanfoo so. (Tirmizi, Fiten, 38/2210, 2211)

Anabi(s) se: “Oman a, emu adefoo ntua zakat no, asotwee a eba wonso ne se, nsuo ho beye den ama won. Na se wonom nni ayenmoa dee a, enee na nsuo begyae to kora.” (Ibn Maja, Fiten, 22; Hakim, IV, 583/8623)

#### **4. Hajjikoro Ne Emu Adesua**

Makka amantuo (hajj) ye som wo Islam mu. Eye nhye de ma muslimifoo a, wo wo eho tumi se wotu saa akwantuo yi. Saa tumi a, yede tu saa kwan yi ne





sika ne apɔtee. Saa amantuo yi, mpen korope na eye nhye wɔ nkwanna nyinaa mu. Na ewɔ nna dodoɔ a, saa amantufɔɔ yi de kɔsra kaaba a, ewɔ Makka no.

Dwumadie a, wɔnom kɔdi no ye mpaebɔ, Onyame nkaekae ne salaati. Anamɔn biara a, wɔnom tu no ye nkaekae nko ara, ne ɔdɔ a, wɔnom nya de ma Nyankopɔn. Afei nso wɔnom sua suban bi te se, ahobrasee, abotere, ahofama, nokwardie, ebre ho ahweyie ne atemuda ho nkaekae. Biom, wɔnom beyi adwenbone ne abodee ho nsusue bone afiri wɔn tirim.

Hajjikoro dane agyidini adwene firi wiase de ko honhom afa mu. Saa som yi da suban binom adi wɔ agyidini mu: ahummɔbrɔ tema, ne ɔdɔ. Kɔpem se, ahayo anaa ahaban mpo no, ense se agyidifoɔ te twene. Ne tiawa mu no, abodee biara nnya ahaw mfiri amantufɔɔ yi ho.

Muslimini biara a, obeko hajji no nya honhom mu koroye atanka. Efiri se one anuanom agyidifoɔ ahyia wɔ bea koro ne bre koro mu. Eho no, neema a, edidisoɔ yi nni gyinabre, aman a, obi firi so, kasa a obi ka, ahofadee, ahosuo (tuntum anaa kɔkɔ). Nea esi weinom nyinaa anan mu ne Islam nuado. Osikani o, ohiani o, nwoma-nimni, nea onnim, ohene anaa akoo nni ho.

Saa nnipa yi nyinaa ye pe wɔ Onyankopɔn anim. Wɔnom nyinaa fira ntomakorɔ, wɔ bea koro. Anuanom agyidifoɔ tietie wɔn ho wɔn ho haw ne



ahokyere a, wɔnom wɔ mu. Na wɔnom to anuanom a, ewɔ akyirikyiri nkra.

Se ye hwe nsem tiawa a, efa osom a, ewɔ Islam mu a, ye hunu pefee se Islamsom ye abrabɔ. Enye dakoro bi wɔ nnawɔtwe bi mu adwuma. Eye dwumadie a, ehye asee firi awɔɔ mu kɔsi owuo mu, ne owuo akyiri mpo. Nwomanipni a, wɔbeyee muslimini, Timothy Gianitti a, wɔ Toronto York suapon mu kaa se: “Ebre a, me hwehwee mu yii Islamsom no, me hunuu se, Islamsom botae ne se wɔbedane asaase so nyinaa aye no nyamesom bea. Nkyeremu ne se, asetena mu nwuma akyiri no, eho nhia se onipa twe ne ho firi nipa mu kɔhye kokoam baabi se wɔresom Nyame. Mfatoho ne asɔreyɔ (salaat), wɔkwan a, wɔfa so yɔ no ye mmɔw ma obiara. Ema ho kwan ma obiara tumi kaekae Onyankopɔn wɔ bre biara mu.” (Ahmet Bøken-Ayhan Eryigit, Yeni Hayatlar (new lives), 1, 15-16)

### C. NNEEMA, ISLAM ABRA NE WɔHAW A, EWɔ MU

Otumfoɔ Nyankopɔn ama yen ho kwan wɔ Koran mu, se yeni nnepa a, ehotee. Na wɔka wɔnom a, wɔbra saa nnepa yi anim. Onyankopɔn san kyere mu se, nneema a, w’abra biara wɔ wɔhaw de ma yen. Na dee eye mfasoɔ de ma yen dee w’ama ho kwan. Ose:





**“Ka sɛ: nneema a, me wura abra ne: amumuyɔdeɛ, nea ada adi ne nea asuma; bɔne ne sɛ mɔbɛpo nokware ne adwen...”** (Al-Araf, 7:33)

Bɔne ne mmratoɔ te sɛ awuduro, ɛde nipa kɔ ɔsɛɛ mu, honhom ne honam afa mu. Nanso ɔbonsam ne honam (ɔkra) siesie bɔne ma no yɛ fɛ, na ayɛ de ama onipa. Wɔnom a, wɔma wɔn ho kwan ma saa naadaa yi fa wɔn nnɔmum no, kɔ ɔsɛɛ mu wɔ honhom ne honam afa mu nyinaa.

Nneema pii na Onyankopɔn ama ho kwan. Nea w’abra yen yɛ kakraa bi. Nea ɛyɛ nwanwa ne sɛ, akyiwadeɛ kakraa bi a, Onyame abra no ne nea Adam nana pɛ.

## 1. Nsiho

Anisoɔ no, nsiho a, ɛyɛ mfasoɔ da sika (dwe-tire) soɔ a, sikawura ante mfifire biara na ɔnyaɛɛ no, yɛ tipa ne kwantiawa a, yɛ fa so de pɛ sika. Nanso nokware paa ne sɛ, ɛyɛ ɔkwan a, ebi fa so de sisi mmɔbrɔwafɔɔ a, w’ako ahokyerɛ mu.

Ne saa no nti no, ɛyɛ asisie kɛse paa tia Onyankopɔn nkoa. ɛyɛ suban bɔne a, etia nyamesom ne adasa yiedie. ɛma asikafoɔ kɔ so dɔre, na ahiafoɔ nso kɔ so yɛ mmɔbɔ. Biom, ɛma adefoɔ kɔ so nya tumi sisi ahiafoɔ.



Wei nyinaa akyiri no, bɔnee a, ewɔ nsiho ne se, ema neema boɔ kɔ soro, atirimuɔden, ayamuɔnwono, ɔtan, pɛsemenko-menya ne adufudepɛ.

Nsiho de aniha ba. Wɔnom a, wɔdi nsiho dwa no, wɔnye adwuma, afei wɔnom mfa wɔn sika nye adwuma na ede mfasoɔ abre amanfoɔ.

Saa mpenpensifoɔ yi kyiri se wɔde wɔn sika bewura nwuma bi mu te se, kuadwuma, dwadie ne nea ekeka ho. Nea wɔnom nim ara ne se, ‘fa sika pɛ sika’ eno nso na ede ɔhaw brɛ adasama. Efiri se emma asetena mu ntu mpɔn.

Se yɛkɔ Koran kronkron no mu a, y’atwere wɔ mu se, Onyankopɔn ne ne somafoɔ asuae ɔkoo wɔ wɔnom a, wɔdi nsiho dwa no so. (Baqara, 2:278, 279)

Otumfoɔ Nyankopɔn ka no wɔ bea foforo wɔ Koran mu se: **“Wɔnom a, wɔdi nsiho no nsesoɔ wɔ atemuda beyɛ te se obia abonsamfoɔ (mmoatia) abɔ no dam.”** (Al-Baqara, 2:275)

Sikabɔne paa wɔ Ɔkɔmhyeni(s) anim no, ne nsiho. Na ɔpɛse ɔbɔ ne dɔm ho ban firi saa musuo yi ho nti no, ɔdomee wɔnom a, nsiho fa wɔn ho nyinaa. Wɔnom a, wɔgye nsiho anaa enam wɔnso ma amanfoɔ gye nsiho, atwerefoɔ ne adansefoɔ anaa wɔn a, wɔdii agyinamu, nyinaa no, Nyame somafoɔ adome wɔnom. Ɔkyerɛɛ mu se, saa nnipa yi nyinaa bɔnee ye pɛ. (Muslim, Musakat, 105-106)





Anabi(s) nnomee yi kyere pefee se, nsiho nni gyinabre wo Islam mu. Afei nso, okwan biara a, enamso de nsiho ba no, w'abra. Nsiho ye bone bi a, esom nyinaa bra. Efiri se nsiho musuo da adi pefee a, ensumaeɛ. Koran kyere se, Onyankopɔn braa nsiho maa Yahudiafoɔ (jews). (An-Nisa, 4:160-161)

Mma obi nsusu se nne mre yi mu eye den se wɔbe bra nsiho. Akwanya wo ho se ye be tumi ayi nsiho afiri yen dwadie mu. Aman binom atumi ayi nsiho afiri won dwadie mu. Ewo mu se Islam abra nsiho dee, nanso ema ho kwan se amanfoɔ anaa akuokuo beka won ho abom adi dwa, ape mfasoɔ. Sika a, ankorenkore beka abom de adi dwuma ape mfasoɔ no ye adee a, Islam hye nkurane wo ho. Efiri se eye mfasoɔ de ma dom anaa afanu no nyinaa.

Islam ma nkuranhye wo boseaa ma ho, enkoba se nsiho nni mu. Afei yebe ma no Nyame nti. (Qard Hasan)

Islam mu no, boseaa a, yede ma nea ne ho akyere noɔ no wo akatua sene adɔee (sadaqa). Islam nam zakat ne sadaqa so akyere okwan pa a, yen sikasem beko yie, na agyina.

## 2. Nsanom

Nsa den nye ma nipa. Ahokeka ne adwendwen ye onipa su, eno nti adee biara a, ebe ma onipa



ayɛ onihafɔ anaa ɛbɛma ɔntumi nwenwene no yɛ adɛbɔnɛ. Nsabɔrɔ de nipa kɔ yera ne mfomsoɔ mu.

Nsanom de ɔhaw brɛ ankɔrɛ-nkɔrɛ ne dɔm nyinaa. Ɛkame ayɛ sɛ ewiase ne asetena mu dwumadie nyinaa yɛdɛ adwene a, emu dahɔ na ɛyɛ. Onipa dua no mu nso no, dɛɛ nsa dikan sɛɛ no ne adwene. Sɛ adwene no yɛ mɛɛ anaa ɛsɛsa a, nea onipa yɛ biara yɛ mfomsoɔ nko ara. Nsabɔfoɔ biara ne nsemɔnɛɛ na ɛnam.

Ɔbonsam nam nsaden ne kyakyatɔ so de ɔtan ne nitan ba amanfoɔ ntɛm. Ɔma wɔnom kɔ tia wɔn ho wɔn ho. Biom, ɔma wɔn wɛrɛ firi Onyankɔpɔn nkaekae ne asɔreyɛ. Ɔdɛ wɔn kɔ ohia mu wɔ ewiase ne atemuda. Ne tiawa mu no, ɔbonsam nam nsa ne kyakyatɔ so sɛɛ adasama wiase ne wɔn daakyɛ asetena. (Al-Maida, 5:90-91)

Nwomanimni a, ne din de Rachinsky a, ɔfiri Russia man mu nsem bi a, ɔka faa nsaden ho na edisoɔ yi:

“Ɔbonsam adɛm wɔ nsatoa mu retwen nsanomfoɔ agye wɔn ho nneɛma nyinaa. Ataadɛ koro a, aka wɔn ho mpo no ɔgyɛ na nkɔntɔmoa koro a, aka a, wɔdɛ rema wɔn ba koraa no, ɔgyɛ firi wɔnsam.

Nea ɛka ho biom ne sɛ, ɔbonsam nam nsa so ma amanfoɔ, abusua ne wɔnom a, w’afa wɔn nnɔmum nyinaa hwere wɔn apɔtɛɛ, anigyɛɛ, animuonyam ne





yiedie. Senea ɔsi wɔn kwan ma wɔntumi nwennwen dwumadiepa bi ho no, saa nso na ɔsi wɔn sikanya ho kwan. Nea edikan no, yenhwe nnuane, anomnomnee ne dwumadie a, ekɔ so ansa na nsa aye nsa.

Ansa na nsa beye nsa no, nnuane pii na wɔsee noɔ a, anka se yede rema amanfoɔ adi a, anka ekɔm rema wiase. Mfatho no bi ne abe, ne esam a, yede ye paanoo ne nea ekeka ho. (Apetehye nti, yenhwe mme nua a, abetwafɔɔ to gu fɔm see noɔ). Se nnuane a, nnipa bedie a, nsa nti wɔsee noɔ da nkyen a, nea mmoa a, ewɔ wiram ne fiemmoa bedi a, wɔsee noɔ nni anoo.

Etɔɔ a, nsanomfoɔ tua ma ɔbonsam no, obiara nnim anoo. Anikasem ne se, nsabofɔɔ fa kwan biara so tua ɔbonsam toɔ, nanso amanfoɔ ka deɛ, wɔtwii wɔn ani a, wɔntua. Okwan a, ɔbonsam fa so gye ne toɔ firi nsanomfoɔ ho no boro nteasea so. Efiri se, se saa nkorɔfoɔ yi nni sika a, wɔde betua ɔbonsam toɔ yi a, wɔnom tumi bɔ korɔno anaa se wɔnom tumi kɔdiawu pe sika kɔtua saa toɔ no. Emfa ho se nsanomfoɔ betɔn wɔn animuonyam de anya sika akɔtua bonsam toɔ yi.

Nsa nti, nipa titirifoɔ ne animuonyamfoɔ pii na ahwere wɔnkwa, anaa akɔ ɔsee mu. Nnipa mpem-pem na nsa aseɛ wɔn apɔtee ne asomdwoee. Ahobanbo ho ye nna wɔ ɔman a, emu nipa atu nsawee. Eno nti no, asodie a edikan wɔ amanyɔfoɔ so ne se wɔ betu





nsanom ase”. (Grigory Petrov, *Ideal Öğretmen (The Ideal Teacher)*, İstanbul 2005, pp. 48-52)

Ewiasε apɔmuden ekubaatan yεε nhwehwemu wɔ aman aduasa so εfa nsusuansoɔ a, nsa de aba amanfoɔ asetena mu. Nea wɔnom hunuuie nie:

Awudisem: ɔhamu abupen aduɔwɔtwe nnum firi nsa.

Monaatoɔ: ɔhamu aduonum firi nsa.

Basabasayɔ: ɔhamu aduonum ye nsa.

Awaresem ne abusua-ntɔkwa: ɔhamu abupen aduɔson firi nsa.

Adwenemu yareε: ɔhamu abupen aduasa firi nsa. Adwenemu yareε hyε aseε firi yafunu mu. Maamefoɔ a, wɔnom nsa no na etaa wo saa nkwadaa yi. ɔhaw pii na nsa de ma nkwadaa wɔ yafunu mu: aniyareε, nkwatiankwatia ne nea εkeka ho pii.

Nkwadaa pii no ara na wɔnom mmɔ mɔdene wɔ adesua mu. Nea εde saa ba no bi ye efie a, nkwadaa no firi mu. Efie a, nsa nti ntɔkwa mpa da wɔ mu no, nkwadaa a wɔnom wɔ saa fie no mu wɔ adwene mu haw. Wɔnom nnya asomdwoeε nsua adeε. (Musa Tosum, article: ‘İçki (Alcoholic Drinks), *Diyanet Islam Ansiklopedisi-XXI*, p. 463)

Ɔkɔmhyeni(s) ahyε yen sε:

“Ma monnom nsa dabiaraɔa, εfiri sε eyε bɔne ne amumuyɔdeε nyinaa maame.” (Ibn-i Majah, *Ashriba*, , I)





Ɔsan kaa bio sɛ:

*“Ade dodoɔ bi ma obi boronsa a, enee saa ade korɔ no kakraabi ye akyiwadee, na y’abra.”* (Abu Dawud, Ashriba, 5/3861; Tirmizi, Ashriba, 3/1865)

Wei nti no, emma nipa bi nnaadaa wo. Wɔnom a, wɔkase, “Nsa kakraa bi a, emma wo moro no nye bɔne.” Anabi(s) asem no adano adi pefee sɛ, sɛ ade dodoɔ bi de borɔ ba, enee saa deɛ no kakraa bi ye akyiwadee. Islam pɛ sɛ ɔbɔ bɔne ho ban nti no, ɔsi akwan biara a, enam so ma saa bɔne no ba. Islam nam nyansa a, emu ye duro so na ɛbra biribi. Ɔde asotwee a, ɛfata to ho ma wɔnom a, wɔfom mmra no. Saa nsem yi a, y’abobɔso no ma yen hunu senea yesom yi mfa nipa yiedie nni agoro. Afei ɔɔ ne ahummɔbrɔ na Islam wɔ de ma adasama.

### 3. Adwamammɔ

Adwaman ne mpenatwee ye suban bɔne. Adwene mu, suban mu, mmra ne nyamesom nyinaa mpene saa suban yi so. Adwamanmmɔ de mogya-fra ba nnipa mu. Afei etete abusuayo mu. Ede ntotoɛ ba afipamfoɔ ne nnamfoɔ mu. Adwamanmmɔ see honhom mu mpuntuo na ɛsee suban nso.

Saa suban yi ma onipa ye akoo de ma honam akɔnnɔ, na awieɛ no nso aye animguaseɛ ne aho-horaa.



Se eba apɔmuden mu nso a, ɔhaw pii na adwamammɔ de bre onipa. Wɔnom a, wɔde wɔnho wura saa suban yi mu no taa nya yaree bi te se, babaso, babasonini, ne nnamu yaree ahodoɔ pii.

Otumfoɔ Nyankopɔn a, ɔye ahummɔbrɔ ne ɔɔ de ma ne nkoa mpese ye be kɔ saa amanee yi mu. Eno nti w'abra yen se, mma ye mpinkyen adwamammɔ mpo na kampese y'akɔbɔ; Ɔse:

**“...Mmonhwe na moamen aniwusem ne amumuɔsem ho, se ada adi anaa asuma; monni awu nso, (efiri se) Onyankopɔn aye nkwa no kronkron. Na se mobeyi obi nkwa a, gye se mmra kwanso ne atentenenee. Wei ne dee Ɔrehye mo, na moasua nyansa.”** (Al-An'am, 6:151)

**“Na mommen adwamanmmɔ: efiri se, eye aniwusem ne bɔne a, ebie kwan ma bɔne afoforɔ.”**  
(Al-Asra, 17:32)

Nkyeremu kakra ne se, Onyankopɔn tu yenfo fa adee biara a, enamso de obi beko adwamammɔ mu. Ɔkɔmhyeni Muhammad(s) kasa faa ɔhaw a, akɔnnɔ nhwe de bre akoma no. Nea ɔkaee nie:

“Ɔbonsam agyan a, eye hu paa baako ne akɔnnɔ nhwe. Na obi a, Nyankopɔn nti ɔbe twe ne ho afiri akɔnnɔ nhwe ho no, Onyame nso bema no gyidie bi a, ewɔ ede sononko a, ɔbete saa de no wɔ n'akoma mu.”





Wei nti no, okwan a, Islam fa so bra saa bone yi ne se, okyere ahofadee a, mmaa mfa ne bea a, ese se wonom kata wo nipadua no ho. Saa ara nso na w'akyere mmарima bea a, ese se wonom kata. Afei nso ode ehyee ato mmарima ne mmaa ntem a, ense se wonom di afra basabasa. Gye se wonom ye abusua a, eben.

Islam koso kyerekyere awofoo de asodie to won so efa won nkwaadaa ho. Ene se wode won mma a, w'aduru awaree mfie so, bema awaree ntem. Afei wobema awaree booo aye mre senea mmарima betumi aware.

Wei na ama y'ahunu se, Islam nyee n'adwen se obetwe mmratofoo aso kwa, na emom, se amanfoo benya ahobanbo ne asomdwoee nti. Abakosem mu no, asotwee a, yede ma adwammamfoo no ho ye na, entaa nsi.

Bone a, y'abobo soo yi akyiri no, bone akese bi nso wo ho a, Islam abra. Saa bone no bi ne, nipakum, nkonyaayie, nhyesoo, awofoo so asooden, ntoro, nkyisemka, nyanka agyapadee a, wodi no kwan bone so, koronoo, nankokomtwa ne kyakyatoo. (Bukhari, Shahadat, 10, Wasiya 23; Muslim, Birr, 55, 56, ...)



## D. ABODEE BÖBERE, AHONIDIE NE NSUO, HO ASEM WÖ ISLAM MU

### 1. Abodee Böbere

Otumfoö Nyankopön aka se adee biara a, ebe hia yen no, w'abö ne nyinaa wö abodeeböbere yi mu. Se yehwe nneema a, atwa yen ho ahyia nyinaa a, yetumi hunu se eye adasama mfasoö nti na Öbadee aye ne nyinaa.

Ökwan a, yebe faso ayi Öbadee no aye wö saa adom keseé yi ho nie:

Éwö se yehunu se, eye asodie da yen so se yebö saa aböberedeé yi ho ban.

Ense se yesée neema a, atwa yen ho ahyia yi anaase ye ye nhwehaa ma amanfoö see no. Éba saa a, na y'aye boniayefö. Énye eno nko, na emom yenkae nhunu se ehaw no nyinaa besan aba y'ankasa so.

Otumfoö Nyankopön na ökae:

*“Nnipa nsa ano adwuma nti böne ne öseeé aba asaase ne öpo so. Wei na Onyankopön bema wönom aka wön (nsemme) no so aba ahwe: senea ébe ma w'atwe wön ho afiri nsemme ho.”* (Ar-Rum, 30:41)

Nokware nie, Onyankopön adikan ahye dada se:





**“Na w’apagya ɔsoro ntremu no, ɛna ɔde (nokware) nsenia ato hɔ, sɛnea mo ntra nhyehyee a, ɛda hɔ no.”** (Ar-Rahman, 55:7-8)

Afotusem ne kɔkɔbɔ yi nyinaa akyi no, onipa antie w’aye deɛ ye nye, ama ɛnne yeretua ho ka. Eho nsunsoansoɔ aba yen so.

Muslimini nam ɔdɔ ne asomdweɛ a, Islam de ahye n’akoma mu no so, ne nnipa, mmoa, mfudeɛ ne nneema bi a ɛnni homee di no yie. Ɔnnye adeɛ a, ɛbe ha abɔdeɛ, sɛ eye nipa anaa ɛnye nipa, sɛ ɛhomee anaa ɛnhomee.

Dakoro bi a, amanfoɔ de nipa amu (owufo) retwamu wɔ Ɔkɔmhyeni(s) anim no, deɛ ɔkaɛɛ ne sɛ;

“Ne ho ato no, anaa amanfoɔ ho ato wɔn.”

Asuafoɔ no bisaa no sɛ: “O Onyame somafoɔ! Asem yi kyere sɛn, ne ho ato no, anaa sɛ amanfoɔ ho ato wɔn?” Ɛna Ɔsomafoɔ (s) yii ano sɛ:

*“Sɛ ɔgyidini wu a, na ne ho ato no, ɛfiri sɛ na w’anya ne ho afiri wiase bre ne ɔhaw mu. Afei ne nsa nso aka Onyame ahummɔbrɔ.*

*Sɛ ɔbɔnefoɔ wu a, na nnipa, nsaase, nnua ne mmoa ho ato wɔn, na wɔnom anya asomdwoeɛ.”* (Bukhari, Rikak, 42; Nesai, Jenaiz, 48; Ahmed, V, 296, 302, 304)

Ɛwɔ sɛ adasama twe wɔn ho firi nneema bi a, wɔnom ye a, ɛde ɔhaw bre amanfoɔ, baabiara ne

εβρε biara. Εffi ne ewira a, ye yeḡu nsuom, asaase so, ewiem, mframa mu no nyinaa mfata ɔgyidini. Εnye εno nko, na εmom, nea ye ye ḡu yen nkuro ne ne mmɔntene so nyinaa no, mmoa mma yen nnipaban nwie pε yɔ. Εye aniwuo ne ahohoraa de ma yen se yeβε ye saa de aha yenho ne afoforɔ nso.

Islam akyere muslimini ama w’ahunu se ense se ɔye adeε a, εβε see nneεma fεfe a Onyame abɔ de asiesie wiase no. Saa ara nso na ense se ɔβε ye biribi a, εβε ha ne yɔnko nipa. Ɖgyidini m’apa ne obi a, ɔntoto nneεma a, εye bɔɔla bi te se, ntontoraa, nnuaba hono ne agyanan ngu mmɔntene so ne mmeamea a, nnipa fa ne bea a, wɔḡye mfre.

Onyankopɔn Somafoɔ Muhammad(s) ano asem kyere se, gyidie nkorabata baako ne se obi beyi ɔhaw adeε bi afiri ɔkwan mu, se εye nkaseε anaa dua bi a, asi kwan. (Muslim, Iman 58) Ɖkɔmhyeni(s) kae se, Onyankopɔn ani nye wɔn a, wɔha amanfoɔ, ho. Muaz bin Anas(r) bɔɔ amanee se:

*“Na me ka asraafoɔ a, wɔne Ɖsomafoɔ(s) kɔɔ ɔkoo bi ho. Nsraban mu no, asraafoɔ no bɔ peeso a, na ɔkwan nna baabiara. Εhɔ na Anabi(s) somaa obi maa ɔβεβɔ amanee se: ‘obi a, ɔβε si ne yɔnko kwan anaa ɔβε kame no wɔ biribi ho no, nni akatua biara wɔ Nyame-koo (jihad) yi mu’”* (Abu Dawud, Jihad, 88/2629; Ahmed, 111, 441)

Nkyerεmu a, εwɔ asem yi mu ne se, Onyankopɔn Somafoɔ Muhammad(s) kyere yen se, εye mfomsoɔ





paa se yeɓesi amanfoɔ kwan a, wɔnom namso anaa se ye be ye akwansidee de ama afoforo abre a, nteasee biara nni mu. Na wɔnom a, wɔ ye saa no hwere honhom mu akatua.

Wei nti no, ewɔ se amanfoɔ gyae nneyɔɔ bi te se nnipa mu ntasu tetee, mpo, se wo de wo kaa besi amanfoɔ kwan ne nea ekeka ho. Enye nnipa nko na muslimifoɔ ye ahweyie se wɔnha wɔn na emom, abɔdee nkaee no nyinaa.

Ɔtwerefoɔ Montaigne a w'agye din yie a, ɔfiri France man mu tweree wɔ ne nwoma mu se, "Turkey muslimifoɔ asisi ayaresabea ama mmoa mpo."

Guer a, ɔno nso ye 'lawyer' a, ɔfiri France ho ara kɔɔ nsra- hwe wɔ Ottoman Empire wɔ 17th century, nso kae se, ɔkɔ hunuu nkra (nyinamo) ayaresabea wɔ Damascus.

Nwomanipni keseɔ bi a, ne din de Prof. Dr. Sibai bɔɔ yen amanee se, "muslimifoɔ asisi mmeamea bi a, wɔhwe mmoa ayarefoɔ. Bea bi a, ewɔ Damascus a, ede 'The Green Field' ye bea bi a, w'agya ho ama mmoa a, yaree ne enyini nti wɔnom wuranom apo wɔn. Eho na mmoa no didi ye biribiara kɔpem se wɔbe wuo. Nkra bebɔro ɔha na ewɔ saa bea yi abrebiara. Wɔnom nni wuranom nanso aduane ne nsuo mmɔ wɔn."

Islamsom ye ahweyie kese efa nnua ne nturo ho paa. Efiri se Ɔkɔmhyeni Muhammad(s) aka se: "Se





*mo mu bi hunu atemuda nsenkyerenee, na se akura aduaba bi a, apese adua a, onua ansa na atemuda no asi, se abetumi a.*” (Ahmad, 111, 191, 183)

Abu Darda(r) a, nye asuafoɔ mpanimfoɔ no mu baako, bre bi a, na aredua dua bi te se (abɛ). Obi a, aretwam pinii ne nkyen de ahodwiri bisaa no se: “obia wo ka mpaninfoɔ a, wɔben Akomhyeni (s) na woredua dua yi?”

Abu Darda nso yii n’ano se: “*To wo bo ase, mpre wo ho nka biribi, na m’ate se Onyame Somafoɔ(s) rekase: “S ɛ obi dua aba bi na eso ma Onyankorɔn abɔdeɛ bi dibi a, eye adɔɛɛ (sadaqa) ma onipakorɔ.”*” (Ahmed, VI, 444. Muslim, Musakat, 7)

Biom, Onyame Somafoɔ no kae se:

*“Obia abetwa dua a ema nwunu a yefre no si-dre, wɔ abre a enye ade hia bi nti no, Onyame betwe saa onipa no tiri ase atwene boronsam gyam.”* (Abu Dawud, Adab, 158-159/5239)

Yen Komhyeni(s) braa asraafoɔ se ma wɔnom ntwa dua, anaa nsee mfudeɛ, na afei mma wɔnyɔ ahayɔ efiri se, Madina, Makka ne Taif ye kronkron bea a, y’abra saa nneɛ yi. (Abu Dawud, Menasik, 96)

Osomafoɔ kakyerɛ Banu Harithafoɔ se:

“Obi a, abetwa dua bi no, onua bi nhye anan mu.”





Ɖkɔmhyeni (s) atete eɔm bi a, wɔnom wɔ ɔɔ ne tema de ma abɔdee nyinaa. Ɖtuu wɔn fɔ senea wɔnom behwɛ abɔadee bɔbere yie. Calif a, ɔdikan, Abu Bakar (r) ne n'asraafɔ rebekɔ ɔsa no, afotuo a, ɔde maa wɔn na edisoɔ yi:

“Monhwe na moampa mo yɔnko akyi, mo nwia (mo mfom) ɔsa mu neema a, mo benya no, monnhye obiara aniyaa, monntwitwa asoo anaa ehwene, monnkum nkwadaa, mpaninfoɔ anaa mmaa! Afei nso monntwa akyerensua mma nnua na monnhye nnɔbae. Monntwa dua biara a, eso aba. Monnkum ayɛnmoa, agyese nea mo beɔi nkutoo.

Mobeɔhia amanfoɔ binom a, wɔhye asɔredan mu resom Nyame, monnye wɔn hwee.”

## 2. Ahonidie

Islam ma nkoranhye wɔ ahonidie a, efa nipadua ne suban mu. Na ekyere ɔkwan a, ye be fa so ama ye nsa aka Otumfoɔ Nyankopɔn kasa wɔ Koran kronkron no mu a, ereka se:

“...Onyankopɔn dɔ wɔnom a, wɔte wɔn ho.”  
(Baqara, 2:222)

Onyame Somafoɔ no nso kaa se:

“*Onyankopɔn ho te na ɔɔ ahonidie.*” (Tirmizi, Adab, 41/2799)



Se ye kenkan Ɖkɔmhyeni(s) abakɔsem a, yetumi hunu se, na ɔmfa ahonidie ho asem nni agorɔ kora wɔ n'abrabɔ mu.

Se eye nyamedan mu korɔ, badwamkorɔ anaa adamfoɔ nsra, ɔhwe yie se w'ahye ataade pa a, ɛhoteɛ. Na ɔmfa sradehwam a, ne mpanpae beha obi nye ne ho. Aduane bi te se gyeene anaa 'garlic' ye adeɛ a, na ɔmfa nka n'ano wɔ abre a, ɔrepue akɔ nipa mu. Abu Kursafa(r) dii asem yi ho adanseɛ wɔ n'asem a, edisoɔ yi mu.

Me ne me maame ne me sewaa kɔsraa Nyame somafoɔ se yerekɔsuae agye no atom. Mmre a, yesan baa fie no, asem a, me maame kaɛɛ ne se: "Me ba, yenhunuu saa onipa yi nsesoɔ da! Yenhunuu obi a, n'anim hyeren feɛfe, na ne ntaadeɛ ho tee afei ɔkasa a, ne nsem ye bɔkɔɔ, se saa ɔbarima yi. Ase nhyereneɛ firi n'anum pue." (Haythami, VIII, 279-280)

Islam de asetena mu nhyehyee aba a, ne fapem gyina ahonidie, ahoteɛ ne anibie so. Yen Nkɔmhyeni (s) se:

"Ahonidie ye gyidie mu fa." (Muslim, Taharah I)

Ɛkame aye se, Islam nwoma ahodoɔ no ara na ɛde ahonidie hye wɔnom nsem ase. Ɖsom nnwuma a, ɛwɔ Islam mu no, dodoɔ no ara na ɛhia se wo te wo ho ansa na w'atumi ahye aseɛ. Ansa na saa ɔsom ahodoɔ no beye yie no, agye se w'ate nipadua no ho ne bea a, worebegyina asom no.



Adwaree bea korɔ mpo wɔ nhyehyee a, Islam de ato ho. Ense se ade fii bi ka ntaadee mu. Osomafoɔ no asem a, aka faa asem yi ho nie:

*“Adakamena mu asotwee dodoɔ no ara gyina hwe a, obi nhwe yie wɔ dwonsɔ ho.”* (Ibn-i Maja, Taha-rah, 26)

Ɔkaa wei de kyeree hia a, ehia se onipa di ne ho ni.

Islam aye no nhye se anye biara mpo no, ewɔ se muslimini hohoro ne nipadua ho mprenum dakoro biara. Mmeammae a, ewɔ se ohohoro no ne annum, animu, nsahoo, asoo, tirim ne nnan ho. Saa mmea yi na etaa fa efii ne yaremnea kese paa. Onyame Somafoɔ(s) se:

*“Osoroaheman safoa ne salaata (asoreye), na salaata nso safoa ne ahonidie.”* (Ahmed, 111, 340)

Islam nam saa akwan yi so ma ahonidie dane osom, ne nyinaa ne se agyidini benya saa atenka no. Ahonidie a, Osomafoɔ(s) no kaa ho aem bio ne anum. Otuu agyidifoɔ fo se wonom ntaa nwe duaa, nkanka ebre a, wore bekuta nyamesuo akoye asore no.

Ɔsan nso tuu yen fo se, senea ebeye na adidie mu nhyira bedwoso nti no, ye nhohoro yen nsa ansa na y'adidi. Na yedidi wie nso a, ye'nsane nhohoro yensa ho. (Tirmizi, Et'ime, 39/1846)



Ɛfa nipa dua no ho bio no, Ɖkɔmhyeni (s) kyerɛɛ sɛ, nipadua no asɛdɛɛ no bi ne sɛ, yɛbɛtwa dua (circumcise), yɛbɛ yi nwi a, ɛwɔ nipadua no ho no (mmɔtoam, ne adagyam nwi). Afei yɛbɛ gya abɔdwesɛ na y’atwitwa anowi so. (Bukhari, Libas, 63-64)

Ɛbrɛ bi a, Anabi(s) reyɛ asɔrɛ no, obi nso bae sɛ ɔrebeyɛ asɔrɛ. Anabi de ne nsa yɛɛ nsenkyerɛnee kyerɛɛ no sɛ ɔnkɔ nunu ne tirinwi ne n’abɔdwesɛ mu. (Muwatta, Shaar, 7 Beyhaki, Shuab, V, 225)

Onyame Somafoɔ(s) yɛ obi a, na ɔmpɛ sɛ ɔbete panpae bɔne biara wɔ ne ntaadɛɛ mu. Ɛbrɛ bi a, ɔtee fifire panpae wɔ n’ataadɛɛ mu no, ɔyi too ho faa foforo hyɛɛ. Nana Aisha(r) a, ɔyɛ Anabi Muhammad(s) yere, bɔɔ amanɛɛ sɛ, na Anabi(s) anigye aduhwam ho paa. (Abu Dawud, Libas, 19/4074)

Anabi(s) asuafoɔ no yɛ amanfoɔ bi a, na wɔnom mfa wɔn adwuma nni agoro koraa. Wɔnom gyina wɔn nnan so yɛ adwuma kɔpɛm sɛ asɔrɛ brɛ besɔ. Fiada (dwumaa) asɔrɛ yɛ brɛ so a, wɔgyae wɔn nwuma na w’aba asɔrɛ. Ɛsan mfifire ne adwuma panpae nti no, Anabi (s) ka kyerɛ wɔn sɛ: “Aɔn nti na monnware ansa na moaba dwumaa asɔreyɛ!” (Bukhari, Jumuah 16, Buyu 15, Muslim Jumuah 6)

Muslimifoɔ fie yɛ bea ɛho tee, wɔnom mfa mpa-boa nwura edan mu. Bea biara ho te kɔpɛm sɛ obi bɛtumi ayɛ asɔrɛ wɔ baabiara. Nkraman ne nkra yɛ mmoa bia wɔnom mfa wɔn nkɔ wɔn afie. Owura bi a, ne din de M. de Thevenot kaa asem bi faa Tur-





key nkramofoɔ ho: “Turkey nkramofoɔ di wɔn ho ni, eno nti wɔnyare basabasa. Yaree ahodoɔ a, ereha ye wɔ yen man mu no, bi nni Turkey. Mpo koraa no, yaree no pii wɔ ho a, wɔnom nnim ne din. Me gyidi se wɔnom asumasem ne, adwaree a, wɔdware no bre-ano-bre-ano, wɔnom adidie ye eho ne ho.” (M. de Thevenot Relation D’un Vogaye Fait au Levant Paris, 1665, p. 58)

Ɔkɔmhyeni Muhammad (s) braa muslimifoɔ wɔ efii a, ye yɔgu mmɔntene so. Afei, bea wɔgye mfra-ma, ne nkwan kwaa nnua ase nyinaa no, ɔbraa se ma obi nye efii bi ngu saa mmea no. Ebre bi a, Anabi (s) hunuu ahoro a, obi te guu nyamedan mu a, na bea no ani hwe kaba no, ɔno ankasa de ne nhyira nsa no pepaae, nanso ne bo fuu nea ɔtee ahoro no. (Muslim, Mesajid, 52)

Anabi (s) kaa wɔ ne hadiɔ mu se: “Yeɛde m’akyirifoɔ nwuma (papa ne bɔne) kyeree me. Wɔnom papayɔ mu no, me hunuui se ebi ye nneema bɔne a, ye yi firi ɔkwan mu no. Bɔnee no mu bi nso no, na ebi ye ntasuo a, wɔte gu nyamedan mu.” (Muslim, Mesajid 52)

Anabi (s) bre so no, na ‘carpet’ ne nne kete a, ye yeso asɔre no bi nni ho. Na eye anwea eno nti no, na ebinom toto ntasuo wɔ nyamedan mu. Ewɔ mu se hadiɔ no kasa fa masalakyi ntasutee ho dee, nanso muslimini a, ɔdi ne ho ni paa nto ntasuo wɔ bea a, nnipa tena.



Ɛbrɛ a, Umar(r) yii abu Musa Al-Ashari sɛ Bas-ra amrado no, ɔhyɛɛ no sɛ, mmɔntene ahonidie ka ne nwuma ho.

### 3. Nsuo

Nsuo yɛ nneɛma a, ɛho hia paa de ma abɔdɛɛ no mu baako. Ɛno nso na yɛ de te neɛma a, atwa yen ho ahyia ho. Ne titiriw paa ne sɛ, abɔdɛɛ a, ɛwɔ wiase nyinaa dane nsuo. Nsuo yɛ nkwa!

Onyankopn kaa no wɔ Koran mu sɛ: **“Nsuo na yɛ de bɔɔ ade nyinaa.”** (Nuri, 24:45; Anbiya, 21:30)

Mprɛ pii na Koran kasa fa nsuo ho. Ɔkwan a, nsuo fa so tɔ firi soro gu asaase so, sɛnea mununkum boaboa anoo na ɛdane nsumuna na atɔ sɛ nsuo. Afei, Koran no kasa fa ɔkwan a, nsuo ma asaase wuiɛ sane ba nkwa mu bio. Biom, nsuo a, ɛwɔ asaase ase. Ne tiawa mu no, ɛsan mfaso dodoɔ a, ɛwɔ nsuo ho nti no, Otumfoɔ Nyankopɔn frɛ nsuo sɛ, ‘Ahummoɔbrɔ.’ (Al-Araf, 7:57; 42:28)

Muslimifoɔ a, wɔnom nim nsuo gyinabrɛ wɔ asetena mu no mfa nsuo ho asem nni agoro koraa. Wɔbɔ mpaɛɛ ma obi a, ɔma wɔn nsuo. Ɛno nti na wɔnom a, wɔde nsuo ma ahohoɔ a, ɛba Kaaba ho no wɔ gyinabrɛ kɛse no.

Abbas (r) a, ɔyɛ Ɔkɔmhyɛni Muhammad (s) wɔfa no, na ɔwɔ afuo wɔ Taif. Na ɔtaa de emu nnuaba





no bi bekyekye ma amanfoɔ wɔ kaaba ho. Eno akyiri no, ɔsesa Zamzam nsuo de ma amanfoɔ nso. Ɔdii saa dwumadie ansa na Islam reba, na Islam akyiri no nso ɔtoaa so. Saa adɔee ne dwumdie yi a, na ɔye ma hajjifoɔ no, ne mma ne ne nananom betoaa so, brɛ a, ɔfirii wiase. (Ibn Hisham, IV, 32)

Dakoro bi, Anabi (s) kɔɔ Kaaba ho nsra. Na wɔnom rekyekye nsuo, na ɔno nso bisaa sɛ wɔnom ma no bi nom. Eho na Abbas (r) kakyereɛ ne ba sɛ ɔnkɔgye nsuo sononko wɔ ɔmaame ho mre Anabi (s).

Ɔno nso kaa sɛ: “Ma me nsuo a, obiara renom no bi!”

Abbas (r) yii n’ano sɛ:

“O, Onyame Somafoɔ, amanfoɔ taa ma wɔnsa toto nsuo no mu.” Nanso Anabi (s) kɔɔ so kaa sɛ: “*enyɛ hwee, eno ara bi na menom.*” Ɔnomm bi wiee ye no, ɔtoaa so kɔɔ baabi a, Zamzam wɔ no.

Ɔkɔ too sɛ Abbas (r) abusuafoɔ reto nsuo, sesa bi de remema hajjifoɔ. Onyame Somafoɔ (s) bɔɔ wɔn abaso kamfoo wɔn. Asem a, ɔkaeɛ ne sɛ:

“O, *Abdumuttalib mma, mo nkɔso nto nsuo ma amanfoɔ! Dwumadie pa na moredie no!*”

Ɔde ɔɔɔso sɛ. “*Sɛ enyɛ sɛ amanfoɔ hunu sɛ mereto nsuo no a, wɔ beba ne mo abesi akan a, anka me boaa mo ma yetoo nsuo no bi.*” (Bukhari, Hajj, 75)





Onyame Somafoɔ (s) kyerɛɛ nsuo a, yɛde yɛ adɔɛ ho mfasoɔ. Deɛ ɔkaɛɛ yɛ nie: “Atemuda, obi a ɔrekɔ boronsamgya mu behyia obia ɔrekɔ ɔsora aheman mu, na wakae **deɛ ɔrekɔ ɔsoroaheman mu no sɛ:**

*“Asimasi! Wo kae sɛ (ewiase) wo sɛɛ me nsuo, maa me maa wo bi, enti wo nso boa me. Ɖgyidini no besɛ Nyankopɔn ama w’agye no afiri amanehunu gyam.*

*Ɖfoforoɔ nso beka akyere deɛ ɔrekɔ ɔsoroaheman mu no sɛ, wo kae sɛ wo sɛɛ me nsuo sɛ wo de rekuta nyamesuo maa menso me maa wo bi, mesɛ wo sɛ ka bi ma me. Ɖno nso besɛ Nyankopɔn ama wagye no nkwa.*

*Ɖbaako nso beka sɛ: asimasi, wo kae sɛ, wo sɛɛ me maa me kɔhwɛɛ w’adwuma bi so maa wo, enti ɛnɛ, wo nso boa me. Ɖno nso besɛ Nyankopɔn ama w’ahunu ne mmɔbɔ”* (Ibn-i Majah, Adab, 8)

Ansa na Anabi (s) benom nsuo no, gye sɛ w’ahwe ahunu sɛ ɛho te, na afei ɛyɛ de nso. Na ɔpɛ abura mu nsuo paa. Ɖbraa amanfoɔ sɛ ma wɔmfɛ efii biara nka nsuo. (Bukhari, Wudu, 68, Ibn Hajer, Isabah, III, 615)

Ɖnam so ama Islam ahyɛ sɛ, yɛ mfa nsuo a, ɛhoteɛ, na enni mpanpae bɔne anaa anii nsesaɛɛ, na ɛnkuta nyamesuo. Nsuo ho hia a, ɛhia nti no, ɛwɔ sɛ yɛyɛ ahweyie.

Onyankopɔn mpɛsɛ yɛbɛ sɛɛ abɔdeɛ bɔbrɛ tese, nsuo, nnua, mfudeɛ ne nneɛma atwa yenho ahyia nyinaa.





Dee ɔkaee nie:

**“O Adam mma! Monsiesie mo ho nhye ntaade pa, abre biara a, mobekɔ akɔsom Me. Mo nidi na mo nom, na emom, biribiara mu no, monnye mma no ntraso, efiri se Onyankopɔn mpe adeseeefoɔ asem.”** (Al-Araf 7:31)

**“Nokorese, adeseeefoɔ ye abonsamfoɔ nnua-nom; na ɔbonsam nso ye boniaye tia ne wura Nyame.”** (Al-Isra, 17:27)

Ɔkɔmhyeni Muhammad (s) se: *“Mo nidi, monom na mo nhye ntaade pa. Afei mo nye adɔee, na emom monnye adeseeefoɔ ne ahantan.”* (Bukhari, Libas, 1, - Ibn-i Maja, Libas, 23)

Anoyie biara nni ho ma obi a, ɔsee nsuo. Efiri se ebre bi a, Anabi (s) hunuu se ɔsuani a yefre no Sa’d reseɛ nsuo pii abre a, na ɔrekuta nyamesuo no, ɔbusaa no se: *“Sa’d, aden ne nsuseee yi?”*

Sa’d busaa no se: *“enti nsuseee nso ye bone wo nsukuta mu anaa?”*

Anabi (s) yii nano se: *“Aane, mpo, se wo gyina nsutene mu na wo see nsuo a, eye bone!”* (Ibn-i Maja, Taharah, 48)

Se nsukuta mu nsuseee ye bone a, enneɛ na ehene fa ne bea ben na nsuseee nye bone?







some (Ramadan) mu a, Anabi (s) ne ɔsoroabɔfo Gabriel (s) kenkan Koran no kyere wɔn ho wɔn ho.

Afe a, etwatoɔ wɔ Ɔkɔmhyeni (s) nkwanna mu no, wɔne ɔbɔfo Gabriel kenkann no mprenu. (Bukhari, Bedul-Halk, 6;)

Saa akenkan yi bre no, asuafoɔ no bi ba betie ma wɔnom nso kenkan kyere wɔn ho wɔn ho. Afe a, etwa toɔ a, Anabi (s) ne Ɔbɔfo Gabriel kenkann no mprenu no, Zayd bin Sabit ne Ubay bin Ka'b (r) nso kenkan kyereɛ wɔnho wɔnho mprenu mprenu. Anabi (s) nso kenkan kyereɛ Ubay bin ka'b mprenu.

Weinom nyinaa akyiri no, Ɔkɔmhyeni (s) bɔɔ mmɔden kyereɛ asuafoɔ no kɔpem sɛ Koran no beyee nwoma mua.

## 2. Koran no nsɛnkyerɛnee ne ne su

Ɔkɔmhyeni biara ye nsɛnkyerɛnee a, ɛhia wɔ ne bre so. Anabi Issa (s) (Jesus) bre so no, adee a, na ɛhia amanfoɔ no ne ayeresɛ. Wɔnom a, na amanfoɔ gye wɔn tum paa ne ayeresafɔɔ. Ɛno nti adee a, eye nsɛnkyerɛnee a, ɛma ayeresafɔɔ ho dwiri wɔn na Onyankopɔn de maa Yesu (s) a, ɛno ne ayeresɛ. Mf-atoho no bi ne sɛ, ɔte anifurafɔɔ ani, ɔsa akwatafoɔ yaree, mpo no na ɔnyane awufɔɔ!

Moses (s) breso no, na nkonyaayie ne adee a, na ɛdi mu paa. Nsɛnkyerɛnee a, Onyankopɔn de maa



noɔ ne nkonyaayie sononko a, nkonyaayifoɔ nhunuu so bi da. Anabi Muhammad (s) breso no, na anoteɛ ketremawoɔ ne adeɛ a, na edi mu paa. Wɔnom a wɔn ho ye nwanwa na wɔwɔ gyinabre kese paa ne anoteɛfoɔ a, wɔn ano ate yie. Eno nti, nsenkyerenee a, Onyankopɔn de maa Ɔkɔmhyeni Muhammad (s) no ne Koran kronkron!

Onyankopɔn sanee Koran no wɔ arabic kasa mu. Ɔkwan a, Koran fa so kasa no ye anwanwasem a, wɔnom a, wɔte kasa no paa ho dwiri wɔn. (Al-Ankabut, 29;50-51)

Abakɔsem, daakye nsem ne asumasem a, Koran no da no adi no ye nsenkyerenee kese. Ebaa se abosomsomfoɔ no annye Koran no annie no, Onyankopɔn ne wɔn too nkya. Deɛ Onyame kaɛ nie:

**“Sɛ mo tiri bɔ mo ase wɔ adiyisem a, y’asane ama Y’akoa Muhammed (s) no a, mo nso mo nyɛ emu etire asem koropɛ, sɛ mo susu sɛ (ɔno ara na ɔbɔɔ ne tirim twerɛɛ ye a) mo mfrɛ adansefoɔ ne moaboafɔɔ wɔ Nyame akyi (na wɔmoa mo). Na sɛ monntumi a, - na nokware nso sɛ mo ntumi-eneɛ na monsurɔ egya a, ye de nnipa ne abɔɔ na asɔ ano, de retwɛn wɔn a, wɔpo gyidie.”** (Al-Bakara, 2: 2-24)

Asem a Onyame kaɛɛ sɛ “Na nokware sɛ monntumi” kyere pefee na esi so dua sɛ, obiara nni Nyankopɔn akyi a ɔbetumi ayɛ Koran nsesoɔ. Gyese





ɔno Nyankopɔn nkutoo a, ɔnim asumasem a, ɛfa abɔdeɛ ho, na ɔnim daakye asem na ɔbetumi ayɛ Koran no. Saa asem a, ano yeden yi wosoo boniayefoo no yie.

Wɔnom dwenee asem yi ho yie, na ehyɛ wɔnso. Wɔnom yɛ ho hwee a, na enye yie ɛfiri sɛ ɔkwan biara nni hɔ a, wɔnom betumi afa so ayɛ bi.

Wɔnom antumi anyi asem yi ano no, wɔnom faa ɔkwan foforo so. Ene sɛ, wɔnom hyɛ asee dii atem, sɛee amanfoo adwene. Wɔ twitwaa ntorɔ guu Ɔkɔmhyɛni so na afei Koran no. Nea wɔnom kekaa yɛ na Onyankopɔn bɔ yen amanee no:

**“Monntie saa Koran no mu asem, na mo nkasakasa abre a, akenkan no rekɔso no. Ɛno na nkunimdie beye mo dea.”** (Fussilat, 41:26)

Saa asem yi a, wɔnom kaa yɛ no ada wɔnkoguo adi akyere amansan.

Koran kronkron nnye anwensem anaa nwom. Anwanwasem ne sɛ, ɔkwan a Koran faso kasa, enee a etu awɔsee, na ɛde kasa no ba wɔ n’apɔso n’apɔso te sɛ anwensem nanso ɛboro anwensem nteaseɛ so koraa, ɛma nnipa dwene ho a na wɔnteseɛ. Biom, akenkanfoo ne atiefoo nyinaa nya atenka sononko wɔ wɔn wedee mu a obi ntumi nkyere mu. Afei nso ɔbre biara nni Koran akenkan ne ne tie mu. Abre biara Koran akenkan sesasesa na eyɛ foforo daa!



Koran akenkan tɔ akoma so na etu awɔsee! Nokware nie, Islam atamfɔ mmieensa a, na wɔnom ye akukudam a, na wɔnom si amanfoɔ ho kwan sɛ ɔbetie Koran no, wiawiaa wɔn ho kɔtieeɛ. Saa nnipa yi ne, Abu Jahl, Abu Sufian ne Ahnes bin Shariq. Wɔnom mu biara wiaa ne ho kɔtiee Anabi (s) ak-enkan wɔ n'asɔreye mu anadwo. Aseresem ne sɛ, saa nipa yi mu biara ne ne yɔnko kɔhyiaa bɔɔ mpunimpu. Wɔn mu biara nyaa ne yɔnko kasatia maa wɔbuaa wɔnho wɔnho fɔ. Saa ahunta hunta ne mpunimpu bɔ yi kɔɔ so toaa so mprensaa. Eno nti nea wɔkaeɛ ne sɛ, “moma yenhwɛ yie na obiara ante nea akɔso wɔ yentɛm yi, anye saa a, animguaseɛ kese paa na ebeto yen. Sɛ amanfoɔ te sɛ y'awia yenho abetie Koran no mu nsem a, ebe ye den na y'atumi abra wɔn bio? ” Eno akyiri no, wɔhyehyɛe wɔnho bɔ sɛ enye adeɛ a, wɔnom betie Koran no bio. (Ibn-i Hisham, 1, 337-338, taberi, tarih 11, 218-219).

Koran no kasa kyere amanfoɔ ne dɔm sononko sononko wɔ wɔnom brɛ so. Afei senea amanfoɔ no nimdee ne wɔnteaseɛ akɔ duru no, saa ara nso na Koran no faso kasa kyere wɔn. Saa asem yi mu nteaseɛ nti, arabiani nwomanimni Mustafa Sadik ar-Rafi kaa sɛ: ‘Koran nsɛnkyerɛnee no mu baako ne sɛ, nsɛmfua mmaako mmaako biara ne nteaseɛ a, ɛwɔ mu de ma tetefɔɔ dɔm a, atwam korɔ no. Na ɛda nokware adi kyere obiara wɔ ne brɛ so a, ɛdɔm foforɔ nnim. Wei nso si wɔ ɛbrɛ a, ɛfata mu. ’”(wahy ul kalem, kuwait ts, 11, 66).





**a. Koran no bɔ yɛn amanee wɔ asumasɛm ho**

Nsɛm a ɛnyɛ nsii yɛ no Koran kronkron no da no adi. Saa asumansɛm a Koran bɔ adasama amanee no yɛ nsenkyerɛnee pefee. Adesua keɛɛ ne abɔbrɛde nhwehwɛmu ho asem a Koran no ada no adi no nye adeɛ a obi atumi anya mfomsɔɔ wɔ ho.

Nanso sɛ yɛbehwɛ a, nwoma akɛɛɛ (encyclopedias) a, agye din wɔ wiase no, hia nhwehwɛmu foforo ne nsiesie brɛ ano- brɛ ano.

Ansa na Onyankopɔn resane Koran kronkron no, na abakɔsɛm a ɛfa ɔsɛɛ a ɛbaa Ad, Samud ne Noah (s) nkorɔfoɔ so no ayɛ sɛ anansesɛm ne bɔsɛmuka bi. Nanso Koran no abɛda saa abakɔsɛm yi adi wɔ nimdeɛ ne nyinasoɔ so a, nwomanipfoɔ a, wɔhwehwɛ abakɔsɛm mu agye atom sɛ ampa sɛ saa nsɛm no asi.

Abakɔsɛm a, Koran no ka ho asem no mfatoho no bi nie:

Ɔkoo keɛɛ bi bedaa Romafoɔ ne Persia (egyasomfoɔ) ntem maa abosomsomfoɔ (Persiafoɔ) no dii Romanfoɔ so nkunim.

Wei maa Makka abosomsomfoɔ a, na wɔrepe ɔkwan afaso ako atia Muslimifoɔ no, ka de dii Muslimifoɔ no ho few sɛ:

“Mo dwene sɛ mo nwoma no nti mo bedi nkunim. Mo ara monhwe senea abosomsomfoɔ no dii (Romaf





oɔ ) no so nkunim. ” Wɔnom kaa wei sɛnea wɔde bɛsɛe agyidifoɔ no gyidie. Ebaa saa no Onyankopɔn sanee adiyisem a, ɔdehyɛe agyidifoɔ no nkurane, na eyɛe akomasɛɛe nso de maa boniayefoɔ no: **“A. L. M. Romanfoɔ no adi nkoguo wɔ asaase (ɔman) a ɛbɛn no; na ɛnkyɛ mfie kakraa bi akyi no, wɔnom bɛdi nkunim wɔ nkoguo no akyi. Brɛ a atwam ne daakye nhyehyɛe ( nyinaa ) wɔ Nyame nsam: saa dano na agyidifoɔ no bɛdi ahurisie wɔ Onyame moa mu. Nea ɔpɛ na ɔboa no, ɔyɛ Otumfoɔ Kok-roko, yɛ Ahummɔbrɔ Wura.”** (Ar-Rum30:1-5)

Fir’awna a, Koran aka ne ho asem no, ɛnkyɛree biara na wɔhunuu n’amu faa yɛ. Wo hwɛ amu no a, wo hunu sɛ na w’ayɛsɛ obi a, ɔde n’anim abutu fɔm ama Nyame. Afei nso ne tirinwi ne ne honam wedɛe no nyɛe hwee, ɛnsɛe koraa. Saa brɛ yi ɛda so wɔ tete amanɛɛfie wɔ Enyiresi Aburokyire ahenkuro London mu.





no. Abosomsomfoɔ de wɔn nneema kɔgya no sɛdɛ ɔbɛhwɛ so ama wɔn. Ekɔbaa sɛ Makka mpanimfoɔ resiesie Kaaba no, akyinyegyɛɛ baa wɔntɛm a, na ɛde ɔkoo kɛsɛɛ reba. Saa akasakasa no nyinaa ase ne sɛ, abusuakuo ben mu nipa na ɔde ɔbo tuntum no bɛto ne tobrɛ? Ɛfiri sɛ, na ɛyɛ animuonyam kɛsɛ paa de ma abusua ne onipa korɔ a, ɔbɛdi saa dwuma no. Na sɛnea ɛbɛyɛ na wɔnom bɛsi saa ɔkoo no ano no, wɔnom yii Muhammad (s) sɛ ɔno na ɔnsiesie saa asem no.

Ɔkwan a, ɔfaasoɔ siesieɛ saa asem no yɛ anika koraa. Dɛɛ ɔyɛɛ ne sɛ, ɔde ɔno ankasa n'akatakɔnmu sɛɛ hɔ na ɔde ne nhyira nsa pagyaa ɔbo tuntum no too so. Afei ɔmaa abusua asinamni biara sɔɔ atam no fa maa so kɔɔ ne tobea hɔ. Muhammad (s) ankasa maa ɔboɔ no so de too ne tobea hɔ. Wei de asomdwoɛɛ, nteaseɛ ne anigyɛɛ kɛsɛ paa na ɛbaa wɔntɛm. (ibn-i Hisham, 1, 209-214).

Ɛbrɛ a, Muhammad (s) dii mfie aduonu nnum (25) no, ɔbaa nimuonyamfoɔ a, obiara nim no wɔ Makka de awaresem nam n'adamfo so too n'anim, ɛfiri sɛ na w'ate ne nokwardie ho asem. Saa brɛ no na ɔbaa kunafoɔ yi adi mfie aduanan nnum (45) a, ɔwɔ nkwadaa. Anabi (s) nso penɛɛ so maa wɔn awadɛɛ no bɛyɛɛ krabɛhwɛ. Mfie aduonu nnum a, ɛyɛ n'ababunu brɛ no nyinaa no, ɔne saa ɔbaa kunafoɔ yi na ɛtenaa yɛ. Saa awadɛɛ yi bɛyɛɛ mfasoɔ



ne nhwesoɔ de maa ewiase nyinaa, ne titiriw ne Muslimifoɔ.

## 2. Nkɔmhye bre

Ɛbre a, Onyame Somafoɔ Muhammad (s) nyaa mfie aduanan (40) no, Otumfoɔ Nyankopɔn yee no ɔsomafoɔ. Nsempɔ a, ɔde hyee noɔ nie: **“Kenkan! wo wo wura no din mu.”** (al-Alaq, 96:1-2).

Anabi (s) daa ne nkɔmhye adwuma no adi, ɛbre a, ɔtoo ne nsa frɛe kureish abusuakuo ɛwɔ Safa bepo no so. Asem a, ɔkaee nie: “O kureish abusuakuo! enti se me kakyere mo se atamfo abɔ kyenku wo bepo yi akyi a, wɔrebeto ahye mo so a, mɔbegye me adi anaa?”

N’ano ansi koraa na wɔnom nyinaa de enee koro gyee so se, “Aane, ye gye wo di, ɛfiri se wontwaa yen ntorɔ da. Yenim pefee se wo ka nokware!” Ɛho na Muhammed (s) de reto wɔn anim se, Onyankopɔn asoma no se ɔsomafoɔ kɔkɔbɔni ama wɔn, na obi a ɔbegye no adi, na ɔbedi Nyankopɔn mmra so no, Onyankopɔn de akatua pa ne asetena papa hye ne bɔ daankwama atemuda. Na mmom wɔnom a, w’anye no annie no benya asotwee a, ano ye den pa ara. Ɔkyeree mu kyeree wɔn se, ewiase ye bea a, yede ye ahoboa twen daakye asetena. Na ɛho ne asetena a, ɛnni awieɛ.



Saa amanebɔ yi akyi no, Ɔsomafoɔ (s) hunuu se nokware nie eye den paa ara ma n'amanfoɔ no se wɔnom betwe wɔn ho afiri abosomsom ho. (Bukhari, tafsir, 26/2, Ahmad bin Hanbal 1, 159, 111)

Ɔkwan bɔne ne anieyaa deɛ a, n'amanfoɔ de yeɛ no nyinaa akyi no, Onyankopɔn Somafoɔ, Muhammad (s) ampaba dabiara da. Ɔfaa kwan biara so tuu n'amanfoɔ fo, ɔtoaa wɔn wɔ afie mu ne bea biara nni-pa wɔ. Edwam ne wɔnom a, w'aba amantuo nyinaa no, ɔkasa kyereɛ wɔn. Ɔkaa saa semɔde ne kɔkɔbɔ nsem yi kyereɛ wɔnom a, wɔtane no mpo a, w'ammre ho da. Deɛ na ɔka de sɔ n'amanebɔ no so ne se:

**“Me nhwehwɛ akatua biara mfiri mo nkyen wɔ saa amanebɔ (Kuran) yi ho nti, ɛna mennyɛ ɔdaadaafoɔ nso.”** (Sad, 38:86)

Ɔsee wɔn se, n'adwuma nyinaa ne se ɔbɔ nyamesem no ho dawuro, na enye hwee se Nyame nti.

Na Onyame Somafoɔ (s) ye obia a ɔye fratamni a, ɔnnim atwere ne akenkan, eno nti na ebeye den paa ara se, obia ɔnkɔɔ sukuu da betumi abɔ ne tirim preko pe adi saa dwuma yi. Ne nsem no ye nsem bi a, ano ye den na aba wɔ mu. Afei, na arabfoɔ a, wɔn ano ate yie wɔ kasa ne anwensem ho mpo hunu se Anabi (s) nsem no boro nipa adwene so. N'atamfo mpo gye too mu se nipa dasani adwene ntumi nhyehye nsem a ete saa. Nea ekɔ wiewe ara ne se, eye adiyisem nkutoo na ebe tumi aduru saa gyinabre no.





Ɛwɔ mu sɛ, na Makkafoɔ no gye di yie sɛ Anabi Muhammad (s) nye obi a, ɔdi torɔ na ne suban nso ye sononko koraa. Wei nyinaa akyi no, na ɛye den ma wɔn sɛ wɔbɛ gyae abosomsom. Ɛfiri sɛ, na wɔnya mfasoɔ pii wɔ so, na eno nso ne wɔn animuonyam.

Dakoro bi, Abu Jahl ne n’afɛfoɔ a, na wɔnom ye Anabi (s) atamfo paa no, hyiaa no, na deɛ wɔnom kaeɛ ne sɛ:

*“O Muhammad! Yedɔ Nyame sɛ enye wo na yere po woɔ, ɛfiri sɛ wo ye nokwafɔɔ mapa de ma yen. Nea yerepoɔ na yempɛ atie ne adiyie nsem a, wɔde aba no.”* (Vahidi, Esbabü Nüzul, p. 219; Tirmizi, Tefsir, 6/3064)

Abosomsomfoɔ yi faa ɔkwan biara so sɛ wɔbɛbra Ɔsomafoɔ Muhammad (s) wɔ Onyame asem a, ɔrebo no dawuro no ho. Wɔnom ka kyerɛɛ ne wɔfa nimpɔn a, ɔɔ no yie no sɛ, ɔnkasa nkyerɛɛ ne ba no na ɔnyae ne dawubɔ no. Wɔnom de toaa so sɛ, adeɛ biara a, Muhammad (s) pɛ no wɔnom bɛyɛ ama no. Sɛ sika, ahenie anaa mmaa ahoɔfɛfoɔ a, wɔnom de bɛma no. Muaeɛ a, ye Nkɔmhyeni Kronkron Muhammad (s) de maa wɔnom nie:

*“Me nhia hwee afiri mo nkyen. Enye ahodeɛ, ahenie anaa mmaa ahoɔfɛfoɔ na ehia me. Nea me hia ara ne sɛ: monyae abosomsom na monsom Onyankopɔn koro no!”* (Ibn-i Kathir, Al Bidaya, III, 99-100)



Ɛbre a, abosomsomfoɔ no hunuu se wɔnom ntu-  
mi nsesa Anabi Muhammad (s) adwene no, wɔnom  
hyee aseɛ de ɔtan, nhyesoɔ ne anieyaa kɔɔ ne so.

Adee rekye a, adee resa nyinaa no, se wɔrehye  
muslimifoɔ no anieyaa ara nie. Ɛbaa saa no,  
Muslimifoɔ no bi tuu amantuo kɔɔ Ethiopia a, saa  
bre no na ɔhene papa na ɔrebu saa ɔman no.

Ɔkwan bɔne a, abosomsomfoɔ yi sane faa soɔ  
bio ne se, wɔne Muslimifoɔ ne wɔn ahobanbɔfoɔ  
nyinaa twaa nkutahodie mu wɔ dwadie, awaree  
ne nea ekekaho nyinaa. Wɔnom tweree krataa too  
asem yi so hyee mu kena, ɛna wɔde kɔtaree Kaaba  
ho. Ɛbaa saa no, muslimifoɔ yi kɔɔ ahohiahia kese  
mu mfie mmiensa. Ɔkɔm ne ahokyere kese paa na  
Muslimifoɔ yi kɔɔ mu.

Ɔkɔmhyeni Muhammad (s) faa Zaid bin Haris,  
kaa ne ho kɔɔ Taif kuro mu nsempaka. Ɛfiri Makka  
rekɔ Taif ye borɔfo kwansin 160. Anabi (s) dii nna  
du a, na ɔrekasa kyere nhenfo a, wɔnom firi Thaq-  
if abusua mu. Na ɔmaame abusua tre kɔwura saa  
abusua no mu. Taifoɔ ne wɔn ahenfo nyinaa antie  
Anabi (s) nsem a, ɔde nam no. Wɔnom amfa ansi  
hɔ ara, wɔnom sane paa no aboɔ. Wɔre pa no aboɔ  
no nyinaa no, na wɔre bɔ no tutuo. Saa bɔnefosem  
yi nyinaa akyiri no, Onyame Somafoɔ (s) annome  
wɔnom.





Ɛwɔ mu sɛ, na wɔnom apa no aboɔ ama mo-  
gya atu no mmorosoo deɛ, nanso ɔboɔ mpaɛɛ srɛɛ  
Nyankopɔn sɛ:

*“O mewura Nyame! M’ahooɔden asa na me nni  
boafoɔ biara ka Wo ho. Amanfoɔ no abu m’animtia  
na w’apa me. Nea ato me yi nyinaa no, sɛ wo bo  
mfuu me a, ɛnɛɛ memfa ho ne nea nkorɔfoɔ yi de aye  
me nyinaa. O Allah! Me srɛ wo sɛ bue wɔn ani ma  
wɔnom nhu nokware a, wɔnom nnim no. O mewura!  
Me srɛ wo bɔnefakye kɔpɛm sɛ wobo betɔ.”* (Ibn-i  
Hisham, II, 29-30, Haythami, V, 35)

Anabi Muhammad (s) boɔ n’amanɛɛ ɛbrɛ a,  
ɔrefiri Taif aba n’akyi no, sɛ:

“Me de awerɛhoɔ ne akomasɛɛɛ na ɛfirii Taif  
reba. Me bɛ duruu bea bi a, yɛfrɛ ho Karnul Sealib  
no, na nnatɛɛ aye den ama me sɛ metoa akwantuo no  
so. Metɛɛ m’ani no, me hunuu sɛ mununkum kata  
me so. Me sane hwɛɛ mununkum no dinn no, me  
hunuu ɔsoroabɔfo Gabriel (s). Oka kyɛrɛɛ me sɛ:

“Wo wura Nyame ate nea wo nkorɔfoɔ no de  
aye wo, sɛ w’anye wo anni na obiara nso ammɔ wo  
ho ban. Ɛno nti w’asoma ɔbɔfo a, ɔhwɛ mmepo soo  
aka me ho. Nea wo pɛ sɛ ɔde ye Taifoɔ biara no ɔbeye  
ama wo. Ɛho na saa ɔbɔfo no too me nkɛya sɛ:

“O Muhammad (s)! . . . Otumfoɔ Nyankopɔn  
asoma me sɛ, nea wo pɛ biara no menyɛ. Sɛ wo ma





ho kwan a, saa mmepɔ mmienu yi, mɛdwiri agu wɔnso.”

Ena me kakyereɛ no sɛ:

*“Dabi, mesrɛ otumfoɔ Nyankopɔn sɛ ɔma saa nkorɔfoɔ yi asefoɔ mesom ɔno Nyankopɔn nkutoo a, wɔnom nnyɛ mmataho biara.”* (Bukhari, Bed-ul Halk, 7; Muslim, Jihad, 111)

Saa brɛ no mu no, amanfoɔ bi firii Madina begyee asem no diiɛ. Wɔnom de asem no kɔ Madina. Brɛ tiawa bi mu no ɛbaa sɛ efie biara nni Madina a, Muslimini bi nni mu. Afei, wɔnom srɛɛ Anabi Muhammad (s) sɛ ɔma nwomanimni bi mɛkyerekyerɛ wɔn Islam. Awieɛ no, wɔnom too wɔnsa frɛɛ Anabi Muhammad (s) ankasa sɛ ɔmra wɔnkyen na wɔbɛbɔ ne ho ban.

### 3. Madina Asetena

Ɛbrɛ a, abosomsomfoɔ maa wɔn asotwɛɛ ne anieyaa no mu yɛɛ dene wɔ muslimifoɔ no so no, Yɛnkɔmhyeni Muhammad (s) hyɛɛ n’asuafoɔ no sɛ wɔnom ntu amantuo nsumaeɛ mu. Abosomsomfoɔ a, wɔhunuu Muslimifoɔ adwene a, wɔnom afa no, bɔɔ ɛpɔ wɔ sum ase. Ɛfiri sɛ na ekame ayese aka ɔno nko ara ne dɔm kumaa bi. Wɔnom yii ababunu baako firi abusua biara mu esan saa pɔbɔne no nti. Saa mmrantee yi nyinaa bɛbom de pea awɔ Yɛnkɔmhyeni



(s) prɛko pɛ! Wei bɛma Anabi (s) abusua no ntumi ntɔ abusua biara so werɛ. Afei wɔnom ntumi nye mpatasika biara mfiri abusua koropɛ hɔ.

Ebaa saa no, Onyankopɔn maa Yɛnkɔmhyɛni (s) ho kwan sɛ ɔntu amantuo nkɔ Madina. Anabi (s) frɛɛ Imam Ali (r) hyɛɛ no sɛ, ɔnka, na amanfoɔ agyapadɛɛ a, wɔnom de ahyɛ ne nsa no, wɔde obiara deɛ ama no. Senea y’akano dada no, gye a, na wɔnom gye Anabi (s) edi nti no, wɔde wɔn agypadɛɛ gyegyaa no. (Ibn-i Hisham, II, 95-98)

Anadwo brɛ a, atamfo yi kɔtwa hyiaa Anabi (s) dan ho no, wɔnom nyinaa dedaa hatee. Anabi (s) piee na ɔsaa anwea to petee wɔn so. Saa brɛ no nyinaa no, na ɔre kenkan Kuran kyɛfa a, yɛfrɛ no Yasin no, ɔkɔɔ a, wɔnom mu biara ante ne nka.

Mfie dumiensa na Anabi (s) faa ɔkwan biara so sɛ ɔbetene Makkafoɔ yi wɔ kwanteneene so. Ɔkɔ duruu Madina no, ɔhyehyɛɛ ɔnuayɔ too Madinafoɔ ne Makka atukɔfoɔ ntem. Edin a, na wɔde frɛ Madinafoɔ yi ne ‘Ansaar’, ɛna Makka atukɔfoɔ no nso de ‘Muhaajiriin.’

Ansaarfoɔ yi kyereɛ ɔnuadɔ sononko a, ɛso bi nni wiase. Wɔnom buebuee wɔn apono de maa atukɔfoɔ yi. Deɛ wɔnom kaɛɛ ne sɛ: “M’agyapadɛɛ ni, ɛmu nkyemu fa yɛ wo dea!”

Nea atukɔfoɔ yi a, Anabi (s) atete wɔn ama wɔn anisɔ nea wɔwɔ no, nso buaa sɛ, “Menua, Onyame



nhyira w'agyapadee so ma wo, nea me hia ne se kyere me bea a, mo di dwa." (Bukhari, Büyü, 1)

Madina kuro mu ho saa bre no, na ekuo mmiensa na ewo ho: Ansaarfo, Muhaajiriinfoo ne Yahudiafoo (jews). Anabi (s) hyehyee mmra a, ekyere obiara asedee ne n'asodie.

Abakosem mu no, wei ne amanyo mmra edikan a, y'akrukyire agu nwomaso wo ewiase. (M. Hamidullah, the first written constitution in the world, Lahore 1975)

Islam abakosem mu no, okoo ahoro a, edii kan no nyinaa kofabae ne se, abosomsomfoo no ansuma otan a, wode tanee Muslimifoo no. Mpre pii na wonom buu bohye ne nhyehyee a, eda wone Muslimifoo ntem no so. Nkomhyeni (s) a, Onyame asoma no se ewiase ahummobro dii nkunim wo atamfo yi so. Arabia nyinaa behyee ne nsa, nanso w'amma mogya hwieguo ho kwan senea ekoo biara tee no. Abre biara dee na odika ye ne nhyehyee.

Islamsom mu no, okoo botae nyinaa ne se obeyi nhyeso afiri ho ama gyidie mu fawohodie aba, amanfoo behunu okwan tenenee no na afei asisie ne ntenkyea nso befiri ho. Ankwo ye se ewiase koo a, wo de pe ahonya, mogya hwieguo ne agyapadee no.

#### **4. Ne Suban Pa Nhweso No Bi**

Anabi Muhammad (s) ye onipa bi a, na enye nipa nko na ewo ahummobro de ma won, na emom



mmoa ne mfudee nyinaa. Ebre bi a, Anabi (s) ne ne dɔm nam no, ɔhunuu se ɔkraman bi da ne mma ho rema wɔn nufusuo. Ntem ara na ɔfreɛ ɔsuani a, ɔde Juayl bin Suraka se ɔnyina aboa no ho na ɔmɔ ne ho ban kɔpem se akofɔɔ no nyinaa betwam. (Vakidi, II, 804)

Dakoro bi a, Anabi (s) retwam wɔ Ansaar nii bi afuom no, ɔkɔgyinaa afurumu bi a, na ɔresu ho. ɔde ne nsa faa aboa no akyi ma ɔgyaee su. Anabi (s) bisaa aboa no wura. Abranteɛ baako kaa se: “Onyame Somafoɔ! Aboa no ye me dea.”

ɔno nso ka kyereɛ no se: “Enti wo nsuro Nyame wɔ aboa yi ho? Aboa no rebɔ wo kwaadu se wo mma no aduane, afei wo de no bɔ ahoma mu abre biara.” (Abu Dawud Jihad, 44/2549)

Saa ara na dakoro bi a, ɔhunuu obi a, w’akyekyere n’aboa ato ho na ɔrese ne sekan a, ɔde rebeku aboa no, ɔbisaa no se:

*“Enti wo pe se wo kum aboa no mpre dodoɔ sen? Aden nti na w’annikan anse wo sekan ansa na wokyekyeree aboa no.”* (Hakim, IV, 257, 260/7570)

Wɔnom a, wɔdii nsemɔne kese paa tiaa Anabi (s) no, ɔde wɔn nyinaa bɔne kyee wɔn. Na ɔwɔ tumi a, anka ɔbetumi de wɔn afa ɔkwan biara a, ɔpe so. W’anka asem bi a, ebema wɔn anim aguase. W’ampe da se obi ho bekyere no anaa obi beko amanee mu, se onipa koro ye muslimini anaa boniayeni.



Ɛbre a, ɔdii Makkafoɔ so nkunim a, mogya hwieguo biara ansi no, wɔnom a, na w'aye Anabi (s) bɔne mfie 21 mu no, boaa wɔn ano twenn nea ɔde beye wɔn. Ɖbisaa wɔn se: “Kureish abusua! Mo susu se, ɛdeen na me de beye mo?” Wɔnom yii n'ano se:

“Ye wɔ awerehyemu se, wo be ye yen papa, na wo behunu yen mmɔbɔ. Ɛfiri se wo ye yenua ne ye wɔfaase a, wo ye, na wo wɔ ahummɔbrɔ!”

Anabi (s) nso yii wɔn ano se:

**“Me nua Yusif(s) asem a, ɔka kyereɛ ɔnuanom no bi ara na mɛka akyerɛ mo: “Ɛnne da yi, monni ƒodie biara: Onyankopɔn de mo bɔne bekye mo, ɛfiri se ɔye Ahummɔbrɔ mu mmɔbrɔhunufɔ.”**

(Yusif, 12:929)

*“Mo nkɔ wɔ faahodie mu!”* (Ibn-i Hisham, IV, 32)

Saa dakorɔ no ara na ɔde ɔbaa Hind bɔne kyee noɔ. Saa ɔbaa yi na ɔde abufuo wee Anabi (s) wɔfa, Hamza mmɛbɔɔ no. Saa ara nso na Hebbar bin Aswad a, enam ne so maa Anabi (s) ba abaayaa Zeinab, hweree ne nkwa no, bɔne kyee noɔ. Nnipa pii na wɔnom nsa kaa saa ahofadie keseɛ yi. (Muslim, Akdiye, 9; Vakidi, II, 857)

Yenkɔmhyeni Muhammad (s) ye obi a, na ɔbre ne ho ase yie. N'ahobraseɛ no boroso ma no ye nwanwa. Ɛye da a, ɔdii Makkafoɔ so nkunim no a, obiara hunu no se otumfoɔ keseɛ pa ara no, ɔno dee w'anhunu no saa. Saa bre no obi baa ne nkyen. Na



ɛbrɛ a, onipa no ho repopoɔ wɔ suro ne ehu mu no, Anabi (s) kakyerɛɛ no sɛ:

“Ensuro, ma wo bo ntɔ wo yam! Me nye ɔhene anaa amrado. Me ne kureishni baa ba abarimaa a, me di nam a, awoɔ.” (Ibn-i Majjah, Etime, 30; Hakim, III, 50/4366)

Asem a, na ɔka kyere n’asuafoɔ no ne sɛ:

“*Mesre mo se, mo mfre me Onyame akoa ne Ne somafoɔ.*” (Bukhari, Anbiya, 48)

Ɔpɛsɛ ɔbo ne dɔm ho ban firi amanɛɛ kɛsɛ mu, na wɔnom amfa onipa ankɔgyina Nyame gyinabrɛ nti no, deɛ na ɔtaa ka nie: “Mo mmfa me nyina gyinabrɛ a, ɛboro me gyinabrɛ so! Ansa na Onyame reyi me sɛ Ne somafoɔ no, ɔdii kan faa me sɛ n’akoa.” (Haytham, ix, 21)

Abu Umama (r) kyereɛ Ɔkɔmhyeni (s) suban sɛ: “Onyame Somafoɔ (s) kasa nyinaa kɔ yeɛ Kuran nkasano. Na ɔbo Nyame din morosoɔ. W’anka kasa hunu da. N’afotuo ye tia na n’asɔreyɛ kye. Mpre dodoɔ no ara na ɔne akunafoɔ ne mmɔbrɔwafɔɔ kasa di nkɔmɔ na ɔtu wɔn foɔ. Na ɔnye ahantan.” (Haythami, IX, 20; N’esai, Jummuah, 31)

Anabi Muhammad (s) ye nhwesɔɔ ne fasusuo wɔ ahummɔbrɔ, tema, ɔbuo ne ɔdo mu. Na n’ani gye ahosiesie ho, na deɛ na ɔmpɛ ahunu koraa ne ntade fii anaa ahofadeɛ a, ɛnye anika. Afei na ɔmpene so koraa sɛ obi bɛgya ne tirinwi ne n’abɔgyesɛ a, ɔnni



no ni. Nsembõne a, na amanfoõ ka na wõde ye efene no, w'anka bi da. Dee ðkae ne se:

“Daankwaama atemuda, dwumadie a, ebe ma nsenia mu aye duro ama õgyidini no, ne suban pa. Na Onyankopõn kyiri se obi beye nnee bõne ne kasa bõne.” (Tirmizi, Birr, 62/2002)

Se yebo no amanee se, obi anaa asimasi aka asembõne a, ðnka se aden nti na asimasi aka saa nsembõne sei. Na emom, dee ðka ne se. “aden nti na amanfoõ no bi reka saa nsem a, etete saa yi?” (Abu Dawud, Adab, 5/4788)

Onyankopõn ne Ne somafoõ ahyedee ne mmra nti no, mmaa gyinabre akorõn kese yie. Mmaa abeye fasusuo ne nhwesõ wõ feree ne nneepa mu. Maame gyinabre aye animuonyam kese efiri bre a, Osomafoõ (s) kaa se. “Mo ni mo nanom ni efiri se wõnom nan ase na õsoroaheman wõ!” Maamefoõ abeye fapem a, adasama nyinaa gyina wõnso. Agyidifoõ maame, Nana Aisha (r) se: “Anabi (s) antiatia ne yerenom da, na w'amma ne nsa so wõ ne yerenom so da na õde firii wiase! (Ibn-i Majah, Nikah, 51)

Nokware, Onyankopõn se: **“Mo ne mmaa no ntena wõ õdõ, tema, ahummõbrõ ne pèrèpèrèyõ mu.”** (An-Nisa 4:19)

Se yeka adõee ho asem a, enee na Onyame Somafoõ (s) da mu fua. Na õnni nsesõ wõ abõdee mu. Makka abosomsomfoõ no mu baako a, na obi-





ara nim noɔ ne, Safwan bin Umayya. Ewɔ mu sɛ na ɔnye muslimini deɛ, nanso Huneyn ne Taif ɔkoo mu no, na ɔwɔ Anabi (s) afa. Ɔkoo no wieɛ no a, ɔrekye ɔkoo mu anyadeɛ (spoils of war) wɔ bea a, wɔfrɛ ho sɛ Jiranah no, Anabi (s) hunuu sɛ Safwan de n’ani ato ayoma no so. Eho na ɔbisaa Safwan sɛ, “W’ani gye nea wo hunu no ho?” Ebrɛ a, Safwan yii ano sɛ aane no, Anabi (s) kaa sɛ: Fa wɔnom nyinaa, eye wo dea!”

Safwan tee asem yi no, ne ho dwirii no ara a, na ɔnhunu nea ɔnye. Ɔkaa no prɛko pɛ sɛ, “Atirimooɔmre ne adɔɛ akoma biara nni ho a, etese Anabi (s) deɛ yi!” Eho ara na ɔnyaa gyidie beyɛɛ muslimini. Ɔsan baa ne kurom no, deɛ ɔka kyereɛ n’abusua nyinaa nie:

“O m’abusuafoɔ! Montutu mmirika nkɔdɔm Islamsom. Efiri sɛ Muhammad (s) reda adɔɛɛ ne ayamye suban adi a, menhunuu so bi da!” (Ibn-i Hanbal, III, 107-108)

Yenkɔmhyeni kronkron Muhammad (s) firii ewiase wɔ June 8th, 623 CE, ewɔ Islam bosome a, etɔso dubaako, ne da a, etɔso dummienu Rabiul awal, eda dwoada.

Ɔkɔmhyeni Muhammad (s) de mfie du pɛ aka arabiafoɔ nyinaa abom ayɛ no ɔman ne nipa baako! Ede firi Oman kɔ ɔpo-kɔkɔɔ ho de besɛ Syria ne Yemen. Wei ne nea edikan wɔ arabiafoɔ abakɔsem mu a, arabiafoɔ nyinaa abom ayɛ koro. Saa nkunimdie





kese yi maa French nwomanimnii bi kaa se: “Se botaeese kese a, ahoboa ne moa sua koraa tumi di nkunim kese yi a, enne wo ne hwan se wo de obi toto Okomhyeni Muhammad (s) ho?”

### **5. Anabi Muhammad (s) Ho Do A, Enni Awiee**

Yen Muslimifo wo do sononko de ma yenkomyeni a, esene nea ye wo de ma yenkwa mpo. Se asuafo no ne nyamesomafos rekasa a, dee woka ne se, **“Mena ne m’agya nye ayeyede ma wo!”** (me de me maame ne me papa bo aforee ma wo). Se kasee ketewa bi mpo bewo Anabi (s) no dee, enee anka asuafo no de wonom nkwa beto ho abo ne ho ban.

Ebre a, abosomsomfo no kyeree Zayd bin Dathina ne Hubayb (r) na wore ye won ayaka ayakadee no, wo bisaa won se: “Moberese yede Muhammad besesa mogyinabre yi na moanya mo tiri adidimu?” Muase a, wonom nso de maa won ne se:

“Enye me yere ne me mma nko na me de bebo aforee de agye Anabi (s) afiri saa gyinabre yi, na emom, ebe ha m’akoma se kasee bi mpo bewo no wo baabi a, wo biara.”

Asem yi ye a, eyee abu sufian ahodwiri nti okaa se:





“Ewiase yi mu, menhunuu se nipa bi wo ɔɔ ma won nnamfonom te se ɔɔ a, Muhammad (s) asuafoɔ wo de ma no!” (Vakidi, I, 360-362; Ibn-i Said, II, 56)

Adansedie a, etɔ so bio na ekyere ɔɔ ne obuo sononko a, asuafoɔ wo de ma Anabi (s) nie. Abre bi-ara a, ɔsuani bi beka asem bi afa deɛ Anabi (s) kaeɛ ho no, ehu ne ahopopoɔ ma won nkotodwe kekabom. Asee ne se, wosusu se anhwe a, na w’akɔka asem bi a, Anabi (s) nkaeɛ. Mfomsoɔ a, ebia wonom beye nti no, ema won anim dua sesa koraa.

Amr bin Meymoon boɔ amanee se:

“M’amma Ibn Masud Yawoada anadwo nkyerekyere no ampa me ho da. Na m’ante da se, ne kasa mu no ɔbeka se, ‘Anabi (s) se’. Nanso dakoro anadwo bi deɛ, ɔhyee aseɛ kaa se, Ye nkɔmhyeni (s) kaa se, ehɔ ara ɔyee dinn, na ɔsii ne tiri ase. Eye kakra no, me hwee no,

deɛ me hunuuie ne se, w’abiebie ne ntadeɛ a, ɔrete nisuo. Afei ɔtoaa so se: “Onyame Somafoɔ (s) no kaa asem a, ete saa anaa nea ene asem no rekɔse.” (Ibn Majah, Muqaddime, 3)

Obi a, ɔpese ɔkenkan saa nsem a, efa asuafoɔ no do a, na wonom wo de ma Ɔkɔmhyeni (s) no, ɔnko kenkan nwoma a, Osman Nuri Topbaş atwere, “Faziletler Medeniyeti” (Civilization of Virtues).



## 6. Ne Nsenkyerenee

Nsenkyerenee a, enni anoo na Yenkomhyeni Muhammad (s) yɔɛɛ emu kakraa bi na edisoɔ yi:

Osuani Jabir (r) bɔɔ amanee se:

“Hudaybiya da no, sukɔm dee amanfoɔ yie maa wɔ baa Anabi (s) nkyen. Wɔnom hunuu se nwoma bɔɔ a, nsuo gu mu si Anabi (s) anim a, ɔrekuta nyamesuo. Ɔbisaa wɔn se: “amanee?” Wɔnom yii n’ano se: “ nsuo a, yede kuta nyamesuo anaa dee yenom biara nnihɔ ka dee eɔa w’ananim yi ho nko. Eho na Onyame Somafoɔ de ne nsa guu bɔɔ a, nsuo wɔ mu no so. Mpofire mu, na nsuo pue fifirii ne nsa ntem a, ɛretene waa. Ye nyinaa nomm nsuo no de bi kutaa nyamesuo.”

Wɔbisaa (Jabir) se nipa dodoɔ a, na wɔnom wɔho saa bre no. Ɔyii ano se: “se mpo na anka yedodoɔ si mpemha koraa a, anka nsuo no beso yen aboroso. Nanso na yen dodoɔ ye apem ahanum.” (Bukhari, Menakib, 25)

Ebre a, abosomsomfoɔ no bisaa Anabi (s) ho nsenkyerenee no, ɔbɔɔ mpaee sree ne Nyankopɔn. Onyankopɔn maa ɔsrane mu pae mmienu maa wɔhunuu efa baako wɔ bepo a, wɔfre no Kubais atifi. Ena ɔfa koro nso wɔhunuu no wɔ bepo Kuaykian so. Makka mpanimfoɔ bisaa adwadifoɔ a, wɔnom firii aman a, ewɔ akyiri no se, wɔnom nso hunuu





nsenkyerɛnee no anaa. Wɔnom nso gye too mu se ampa wɔhunuu nsenkyerɛnee no. (Al-Qamar, 54:1-3)

Bea a, na Onyame Somafoɔ (s) gyina ye nkyerekyerɛ no, na duasini bi wɔ hɔ a, ɔtaa de ne ho twene. Ebaa se wɔyɛɛ mimbar (sumpie) maa noɔ no, amanfoɔ nyinaa tee se duasini no resi apinie efiri se Anabi (s) regya no hɔ nti. (Bukhari, Menakib 25, Tirmizi, Jum'a 10)

Abu Huraira (r) nso bɔɔ amanɛɛ se:

“Ɔsa mu no, ekɔm dee asraafoɔ, maa ekɔbaa se ebinom pɛɛ se wɔkunkum wɔn mmoa a, wɔtete wɔnso tu kwan no ye aduane. Umar (r) kɔɔ Anabi (s) nkyɛn, na ɔka kyereɛ no se:

“O Onyame Somafoɔ (s)! Anka ebe ye a, ma me mmoaboa nnuane kakraa bi a, aka wɔ amanfoɔ nkyɛn no na bɔ mpaɛɛ hyira so. Na me wɔ awerehyemu se, Onyame betie wo ama adɔɔso. Anabi (s) nso penɛɛ so. Wɔnom a, wɔwɔ esam kakra de bae, ɛna ebinom nso de akyerensua mma bae. Wɔnom a, wɔretie abu Huraira no de ahodwiri bisaa no nea saa amanfoɔ no de akyerensuo mma no reye. Ɔyii ano se, “Ebre a, amanfoɔ nnya aduane biara nnie no, wɔnom tafretafre akyerensuo mma no ho a, na w'anom nsuo.”

Ɔtoa n'asɛm no so se. “Onyame somafoɔ (s) bɔɔ mpaɛɛ maa nnuane buu so ara maa obiara didi mee. Nea ekaɛɛ no wɔnom sesa hyehyɛɛ wɔn kotokuo mu. Nsenkyerɛnee yi akyi no, Onyame somafoɔ kaa se:



*“Me di adanseε se Onyame biara nni hɔ gye Onyankopɔn nkutoo. Na me ye ne somafoɔ. Obiara a, ɔbegye nsem mmienu yi adi na w’ampopo ne ti no, bekɔ ɔsoroheman mu.”* (Muslim, Iman, 44)







