

Bhuku ra Danieri - Nambala Yekutanga Nezana neGumi neTatu

Kufumura Uko Ubuhanuzi Bukoreshwa mu Nzego Eshatu: Gusobanukirwa n'Icyo Tariki ya 11 Nzeri 2001 Isobanura mu Rwego rwa Bibiliya

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Xana Hosi a rhangela vanhu va Yena va masiku yo hetelela ku tlhelela eka “tindlela ta khale” ta Yeremiya hi September 11, 2001, a a se a tivisile nawu wa ku tirhisiwa ka vuprofeta hi mikarhi yinharhu.

Zvino ndizvo zvinotaura Jehovha, zvichinzi, Mirai panzira, mutarise, mubvunze nzira dzekare, kuti iri kupi nzira yakanaka; mufambe nayo, mugowana zororo remweya yenyu. Asi vakati, Hatingafambi nayo. Uyezve ndakaisa varindi pamusoro penyu, ndichiti, Teerera kurira kwehwamanda. Asi vakati, Hatingateereri. Jeremia 6:16, 17.

Nkambo naacu noakabwezwa bantu Bakwe ku nzila zyakale, bayo jana kuumuna (mvula yamasiku aacilila), alimwi balindizi bakapegwa butumwa bwa mpeta. Basyi bamprofita boonse balatondezwa cakumaninina mamanino a mazuba aakumamanino, aboobo butumwa bwa mpeta bwa mazuba aakumamanino bube butumwa bwa mpeta bwakumamanino, obo buli mpeta ya ciloba, eyo ili ngozi ya citatu.

Loko vanhu vaKhe va maduvha a vuhfelo vha tshi thoma u tshimbila ngomu kha ndila dza kale, zwo divhea uri zwiṭaluli zwa khombo ya u thoma, zwo sumbedza murangaphanda wa divhazwakale wa tshifanyiso o khetheaho (Mohammed), nahone uri khombo ya vuvhili, yo ita zwi fanaho (Osman). Zwo wanala uri phalaphala inwe na inwe ya nṅa dza u thoma nayo yo vha i na vhangaphanda vha tshifanyiso vho khetheaho vha u ṭalusa phalaphala, nahone nga murahu ha zwenezwo zwo divhea uri Osama bin Laden o vha e murangaphanda wa tshifanyiso wa khombo ya vharuru.

Mohammed aibatidzwa neArabia, uye Osman aiva chiratidzo cheHumambo hweOttoman muTurkey, uye Osama bin Laden aimirira hupanduki hwechiIslam hwepasi rose, kunyange zvazvo iye, sezvakanga zvakaitawo Mohammed, aiva muArabia.

Zvakazivikanwawo kuti nhamo yokutanga yakakuvadza mauto eRoma, uye kuti nhamo yechipiri yakauraya mauto eRoma. Zvino Gunyana 11, 2001 yakazozivikanwa senzvimbo yenguva apo ChiIslam chenhamo yechitatu chakakuvadza uto reRoma (United States), asi kuti paSvondo mutemo, chichauraya uto reRoma, sezvo United States ichisvika pamagumo ayo soumambo hwechitanhatu hweuporofita hweBhaibheri, uye ichikumikidza ushe hwayo hwenyika kumubatanidzwa wakapetwa katatu weshato, chikara, nomuporofita wenhema.

Zvakazivikanwa kuti United States ndiyo chikara chepanyika chine nyanga mbiri dzesimba. Chimiro chikuru chechiporofita chechikara chepanyika ndechekuti chinoshanduka kubva

pagwayana chova dhiragoni. Muchiporofita, nyanga dzinimirira simba, uye simba rechikara chepanyika raiva Republicanism neProtestantism, zvichimiririrwa senyanga mbiri dzechikara chepanyika. Asi zvino mumazuva okupedzisira, masimba maviri echikara chepanyika ashanduka kuva simba remauto nesimba rehupfumi. Musi wa 11 Gunyana, 2001, Islam yedambudziko rechitatu yakarova nyika, chiratidzo chechikara chepanyika, Pentagon, chiratidzo chesimba rayo remauto, uye Twin Towers muNew York City, chiratidzo chesimba rayo rehupfumi.

Pakazivikanwawo kuti nhoroondo yokutanga yenhamo yokutanga, pamwe nenhoroondo yokupedzisira yenhamo yechipiri, zvoze zvaipa mufananidzo wokusimbiswa kwezana nezviuru makumi mana nezvina, kwakazivikanwa kuti pakusvika kwenhamo yechitatu, apo zvivako zvikuru zveNew York zvakawisirwa pasi, zvakaziviswa kuti nzira yokusimbiswa kwezana nezviuru makumi mana nezvina yakanga yatanga.

“అయితే నీను న్యూయార్క్ ఒక మహా అలచీకొట్టివేయబడవలెనని వ్రకటించితినీ అనే మాట ఎక్కడి నుండి వచ్చింది? నీను అట్టి మాట ఎప్పుడును చెప్పలేదు. అక్కడ అంతనీతు మీద అంతనీతుగా ఎత్తుకు ఎదుగుచున్న మహా భవనములను చూచినప్పుడు నీను, ‘భూమిని భయంకరముగా కంపింపజేయుటకు వ్రభువు లేచినప్పుడు ఎంతటి భయనక దృశ్యాలు సంభవించునో!’ అని చెప్పితిని. అప్పుడు వ్రకటన 18:1-3 వచనములు నరవ్రచబడును. వ్రకటన గ్రంథములీని పదదీనిమీదవ అధ్యాయం అంతయు భూమిమీదికి వచ్చుచున్న పటిగూర్చిన ఒక హాచీచరికయ్. అయితే న్యూయార్క్ మీదికి ఏమి వచ్చునో దీని విషయమై నకు వ్రత్తయికమైన వెలుగు లేదు; కని ఒక దీనమున అక్కడి మహా భవనములు దేమని శక్తి తీవ్రమటచేతను తలకొరిందులు చేయుటచేతను కూలదొనివేయబడును అని నకు తలీనియున్నదీ. నకు అనుగ్రహింపబడిన వెలుగుచేత, లోకమందు వినశనము ఊన్దని నీను ఎరుగుదును. వ్రభువునుండి ఒకక మాట, ఆయన బలముగల శక్తియొక ఒకక న్పరోశ—చూలు, ఈ విషయమైన నీర్మాణములు కూలిపోవను. పటి భయనకతను మనము ఊహింపలేనంతటి దృశ్యాలు సంభవించును.” Review and Herald, July 5, 1906.

“Kubonongeka kuri mu isi” ni imico ya Isilamu, kuko imico yayo igereranywa na Apoliyoni na Abadoni mu Byahishuwe, igice cya cyenda, umurungo wa cumi n’umwe.

Vakanga vaiva namambo pamusoro pavo, unova mutumwa wegomba risina pasi, ane zita rake mururimi rwechiHebheru rinonzi Abhadhoni, asi mururimi rwechiGiriki zita rake ndiAporiyoni. Zvakazarurwa 9:11 (NINE ELEVEN).

Zina la mfalme, au tabia yake, anayewatawala Uislamu, katika Kiebrania na Kiyunani, kama inavyowakilishwa na majina hayo mawili, ni “mauti” na “uharibifu,” yaliyojitokeza mnamo Septemba 11, 2001, wakati majengo makubwa ya New York yalipoangushwa. Wakati huo, Ufunuo sura ya kumi na nane, aya ya kwanza hadi ya tatu, ilianza kutimizwa.

Zvaizivikanwa kuti kutaurwa kwokutanga kwomunhu womusango weIslam mubhuku raGenesi kwakashandisa shoko rechiHebheru rinoreva “dhongi romusango reArabhiya,” iro rakashandurwa mundima iyoyo richinzi “munhu womusango.” Chiratidzo cheIslam imhuri yebhiza, uye muna Zvakazarurwa chitsauko chepfumbamwe, yakamirirwawo sebhiza rehondo. Pamachati matsvene

aHabhakuki, ayo vanhu vaMwari vakanga vaziviswa kuti “haafaniri kushandurwa,” Islam yakamirirwawo namabhiza ehondo.

Zvino mutumwa waJehovha akati kwaari, Tarira, une mimba, uye uhabereka mwanakomana, ugomutumidza zita rokuti Ishmaeri; nokuti Jehovha wakanzwa kutambudzika kwako. Uye iye achava munhu wesango; ruoko rwake ruchava pamusoro pavanhu vose, uye maoko avanhu vose achava pamusoro pake; uye achagara pamberi pehama dzake dzose. Genesisi 16:11, 12.

Kutajwa kwa kwanza kwa kuzaliwa kwa Ishmaeli kulihusishwa na “kizuizi,” ambacho kilikuja kuwa ishara kuu inayohusishwa na Uislamu.

Sarai, mukadzi waAbram, akanga asina kumuberekerera vana; uye akanga aine murandakadzi, muEgipita, ainzi Hagari. Sarai akati kuna Abram, Tarira zvino, Jehovha akandidzivisa kubereka; ndinokumbira, pindai kumurandakadzi wangu; zvimwe ndingawana vana naye. Abram akateerera inzwi raSarai. Genesisi 16:1, 2.

Mu kutangurwa kwa mbere nyine kuvugwa kwa Isilamu, nk’uko kugereranywa no kuvuka kwa Ishimayeli kubigaragaza, ukwemera kugengwa no kwiyoroshya no kwishyira munsu birashimangirwa. Igitekerezo cyo kwishyira munsu ni inkingi y’ingenzi y’idini ya Isilamu. Ijambo “Isilamu” rikomoka ku magambo abiri y’Icyarabu, “salaam,” risobanura “amahoro”, na “aslama,” risobanura “kwishyira munsu” cyangwa “kwemera kugengwa”. Isilamu yigisha ko abayizera bagomba gushyira ubushake bwabo munsu y’ubushake bwa Allah (Imana) mu bice byose by’ubuzima. Sara amaze kumenya ko yari yafashe icyemezo kibi ubwo yashishikarizaga Aburhamu gufata Hagari no kubyara Ishimayeli, yahawe uruhushya na Aburhamu rwo gufata Hagari nabi, bituma Hagari ahunga ava mu rugo rwa Aburhamu. Aho ni ho yaherewe ubutumwa n’umumalayika.

Asi Abrama akati kuna Sarai, Tarira, murandakadzi wako ari muruoko rwako; munitire sezvazvinokufadza. Zvino Sarai akati amuitira zvakaomarara, akatiza pachiso chake. Uye mutumwa waJehovha akamuwana patsime remvura murenje, patsime riri munzira inoenda kuShuri. Akati, Hagari, murandakadzi waSarai, wabva kupi, uye unoenda kupi? Iye akati, Ndiri kutiza pachiso chatenzikadzi wangu Sarai. Mutumwa waJehovha akati kwaari, Dzokera kuna tenzikadzi wako, uzvininipise pasi pamaoko ake. Mutumwa waJehovha akatiwo kwaari, Ndichawanza kwazvo mbeu yako, zvokuti haingaverengwi nokuda kwokuwanda kwayo. Mutumwa waJehovha akatiwo kwaari, Tarira, une pamuviri, uhabereka mwanakomana, uye uchamutumidza zita rinonzi Ishmaeri; nokuti Jehovha anzwa kutambudzika kwako. Uye iye achava munhu womusango; ruoko rwake ruchava pamusoro pavanhu vose, uye ruoko rwavanhu vose ruchava pamusoro pake; uye achagara pamberi pehama dzake dzose. Genesisi 16:6–12.

Kudzora kweIslamu, “kuzviisa pasi” kunomiririra hunhu hwechitendero cheIslamu, uye basa reIslamu, zvose zviru mukutaurwa kwekutanga kwaIshmaeri, uye zvinomiririra DNA yechiporofita yeIslamu inomiririrwa nenhamo nhatu dzaZvakazarurwa. Ishe paakangounza vanhu Vake kunzira dzekare dzaJeremia, vakazivawo kuti “mhapo ina” dzakabatwa dzichidzorwa nengirozi ina dzaZvakazarurwa chitsauko 7, ndidzo chaidzo mhapo ina dzeIslamu.

“Malaika anazizuia pepo nne, zikionyeshwa kama farasi mwenye hasira anayetaka kujinasua na kukimbia juu ya uso wa dunia yote, akileta uharibifu na mauti katika njia yake.” Manuscript Releases, volume 20, 217.

“හිතකෝපිත අශ්වයා” වන ඉස්ලාමය, එසේම එක්ලක්ෂ හතළිස් හතර දහස මුද්දරා තැබීම සම්පූර්ණ කරනු ලබන අතරතුර “නවත්වනු ලැබූ” “සුළං හතර” ද, තමන්ගේ “මාර්ගය” තුළ “මරණය හා චිතාගය” (Abaddon සහ Apollyon) දරයි. භාගර් මත පනවන ලද එම නියමනය, එම අනාවැකිමය ලක්ෂණය ඉස්ලාමයේ සංකෝතය තුළ තැබූ ලසෙම, සුළං හතර සහ හිතකෝපිත අශ්වයා දකෙම නවත්වනු ලැබේ; එම සන්ධිය ස්ථාපිත වූ කල, පළමු ශෝකයේ ආරම්භය, Abubakarගේ චේනිහාසික ආඥාව මගින් නිරූපිත ඉස්ලාමය මත පනවන ලද නියමනයක් හඳුන්වා දෙන බව හඳුනා ගන්නා ලදී.

Nakawaagizwa wasiyadhuru majani ya nchi, wala kitu chochote kibichi, wala mti wo wote; ila wale watu wasio na muhuri wa Mungu katika vipaji vya nyuso zao. Ufunuo 9:4.

Mutsetse pamusoro pemutsetse, kutanga kwenhhamo yechipiri, uko mukushandiswa kwakapetwa katatu kwenhhamo nhatu kunoiswa pamusoro pekutanga kwenhhamo yokutanga, kunoratidza kusunungurwa kwavatumwa vana, avo mundima iyoyo vanomirira kusunungurwa kwejihadi yechipiri huru yeIslam.

Achiti kwa malaika wa sita aliyekuwa na tarumbeta: Wafungue wale malaika wanne waliofungwa katika mto mkubwa Frati. Ufunuo 9:14.

Kwa hiyo ilieleweka kwamba mwanzoni mwa ole wa tatu, Uislamu ungeachiliwa na pia kuzuiwa, jambo ambalo ndilo ushuhuda wenyewe wa Sister White.

“Pa iyo nguva iyoyo, apo basa reruponeso rinenge rava kuvharwa, kutambudzika kuchange kuchiyua panyika, uye ndudzi dzichange dzakatsamwa, asi dzakadzorwa kuti dzirege kudzivisa basa rengirozi yechitatu. Panguva iyoyo ‘mvura yekupedzisira,’ kana kuti kuzorodzwa kunobva pamberi paShe, kuchauya, kuti kupe simba kuzwi guru rengirozi yechitatu, uye kugadzirira vatsvene kuti vamire munguva iyo matenda manomwe okupedzisira achadururwa.” Early Writings, 85.

Kana nhorooondo yezvakaitika zveIslam yakanzverwa, zvakawanikwa kuti hondo nemabudiriro eIslam yechiArabhu ye“nhamo yokutanga” zvinonzwisiswa neIslam se“jihad huru yokutanga,” uye kuti hondo dzeHumambo hweOttoman dzakatanga apo ngirozi ina dzakasunungurwa, dzinonzwisiswa neIslam se“jihad huru yechipiri.” Zvichiederana nokushandiswa katatu uku, Islam inotenda kuti jihad huru yechitatu neyokupedzisira yakatanga musi wa 11 Gunyana 2001. Sokunyora kwakamboitwa naWilliam Miller, “Nhorooondo nechiporofita zvinowirirana.”

Kushandiswa kwe“mutsara pamusoro pemutsara” kwekusunungurwa pamwe chete nekudziviswa panguva imwe, sezvinomiririrwa nokuisa mutsara wokutanga wouporofita wenhamo yokutanga neyechipiri pamusoro peumwe nomumwe, kwakanyatsotsinhirwa noMweya Wouporofita; uye pakarepo mushure mokunge Islam yaro va musi waSeptember 11, 2001, Mutungamiri George W. Bush akaisa kudziviswa kwapasi rose pamusoro peIslam nokutanga hondo yake yokurwisa

ugandanga. Kusunungurwa nokudziviswa panguva imwe chete kwe“bhiza rakatsamwa” reIslam kwakatsinhirwa neBhaibheri, noMweya Wouporofita, uyewo nenhorondo.

Avo vanotevera “Gwayana” vachidzokera kunzira dzekare dzeMillerite vanowana “zororo,” iro riri mvura yokupedzisira, iyo Hanzvadzi White inoti inotanga apo ndudzi dzinotsamwa, asi dzichidzorwa, sezvazvakanga zvakaita musu wa 11 Gunyana 2001.

“Panguva iyoyo, basa reruponeso parinenge richisvika pakupera, kutambudzika kuchange kuchiyaya panyika, uye ndudzi dzichange dzakatsamwa, asi dzakabatirwa kudzora kuti dzirege kuvhiringidza basa rengirozi yechitatu. Panguva iyoyo ‘mvura yekupedzisira,’ kana kuzorodzwa kunobva pamberi paShe, ichauya, kuti ipe simba kuzwi guru rengirozi yechitatu, uye kugadzirira vatsvene kuti vamire munguva iyo matenda manomwe okupedzisira achadururwa.” Early Writings, 85.

Avo vanotevera “Gwayana” vachidzokera kunzira dzekare dzechiMillerite vanowana “zororo,” rinova mvura yokupedzisira, inotaurwa naHanzvadzi White ichitanga apo mutumwa ane simba waZvakazarurwa gumi nesere akaburuka musu wa 11 Gunyana, 2001.

“Mvura yokupedzisira inofanira kunaya pamusoro pavanhu vaMwari. Mutumwa ane simba mukuru anofanira kuburuka achibva kudenga, uye nyika yose inofanira kuvhenekerwa nokubwinya kwake.” Review and Herald, April 21, 1891.

Mngeloi yule wamphamvu inadzatsika pamene nyumba za ku New York zinagwetsedwa pansu; kusindikizidwa kwa anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi kunayamba, ndipo mvula yakumapeto inayamba kuwaza. Iwo amene anatsogoleredwa kubwerera ku njira zakale za Yeremiya, ndipo anapeza “mpumulo,” umene ndi mvula yakumapeto, pamene anazindikira kuti “mpumulo ndi kutsitsimula” kwa Yesaya, kunalinso mvula yakumapeto; koma kunalinso kuzindikiritsa kwa mayeso amene pa September 11, 2001 anakumana ndi anthu a Mulungu, ndipo makamaka “anthu onyoza” amene “ankalamulira Yerusalemu.” Iwo anafika pomvetsetsa kuti mayesowo anali awiri mbali, pakuti anayimira uthenga wa Chisilamu wa tsoka lachitatu, ndipo mofananamo mwa kufunika, anayimiranso njira ya m’Baibulo imene inakhazikitsa uthenga wa mvula yakumapeto.

Kwa avo akati, Uku ndiko kuzorora kwamungaita kuti vakaneta vazorore; uye uku ndiko kuzorodzwa; asi ivo havana kuda kunzwa. Asi shoko raJehovha rakava kwavari murairo pamusoro pomurairo, murairo pamusoro pomurairo; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvisvishoma, napapo zvisvishoma; kuti vaende, vagowira shure, vapwanywe, vateywe, vabatwe. Naizvozvo inzwai shoko raJehovha, imi varume vanozvidza, vanotonga vanhu ava vari muJerusarema. Isaya 28:12–14.

ඉපැරණි මාර්ගවල ගමන් කිරීමෙන්, “අඩවිවෙන්විස් ජනතාවගේ අත්දැකීම දර්ශනය කරන” දස කන්යාවන්ගේ උපමාව, එකලක්ෂ හතළිස් හතර දහසගේ මුද්දරා නැවීමේ කාලය තුළ, “අකුරක් අකුරක් ලසෙම,” නැවත සිදු විය යුතු බව දවේයන්වහන්සේගේ අවසාන දිනවල ජනතාවට එවීම දැකගැනීමට හැකි විය. එම උපමාව පළමුව ඉටු වූ ඉතිහාසයේ සාක්ෂිය මගින්, හබක්කුක් දවෙන පරිච්ඡේදය ඒ උපමාව සමඟ සෘජුව සමීඛන්ධ වූද, එහි අංගයක් වූද බව හඳුනා දෙන ලදී. එබැවින්

ya kushangaza ya uweza wake kwa ajili ya kuwasaidia, ni mfano wa kimungu, uliojaa onyo na mafundisho kwa watu wake katika vizazi vyote. Uzoefu mbalimbali wa Waebrania ulikuwa shule ya maandalizi kwa ajili ya makao yao yaliyoahidiwa katika Kanaani. Mungu angependa watu wake katika siku hizi za mwisho wapitie tena, kwa mioyo ya unyenyekevu na roho zinazofundishika, majaribu makali ambayo Israeli wa kale alipitia, ili wafundishwe katika maandalizi yao kwa ajili ya Kanaani ya mbinguni.”

“Gombo iro, rakarohwa nokurayira kwaMwari rikabudisa mvura yaro mhenyu, rakanga riri chiratidzo chaKristu, akarohwa nokukuvira kuti neropa rake tsime rigogadzirirwa ruponeso rwomunhu ari kuparara. Sezvo gombo rakanga rarohwa kamwe chete, saizvozvo Kristu aifanira ‘kupiwa kamwe chete, kuti atakure zvivi zvakazhinji.’ Asi Mosesi paakarova gombo paKadheshi nokukurumidza kusina kufunga, chiratidzo chakanaka chaKristu chakakanganiswa. Muponesi wedu akanga asingafaniri kubayirwa kechipiri. Sezvo chipiriso chikuru chakaitwa kamwe chete bedzi, zvinongodiwa chete kuti avo vanotsvaka maropafadzo enyasha dzake vakumbire muzita raJesu,—vadurure zvisuwu zvemwoyo mumunyengetero wokutendeuka. Munyengetero wakadaro uchaunza pamberi paJehovha wehondo maronda aJesu, uye ipapo ropa rinopa upenyu richayerera zvakare, richifananidzirwa nokuyerera kwemvura mhenyu nokuda kwaIsraeri akanga ane nyota.”

“Nga kuukholwa okuphilako kuphela kuNkulunkulu, nangokulalela ngemfanelo nemfudumalo imiyalo yakhe, umuntu angathamba ukuhlangabezana nokwemukelwa nguNkulunkulu. Ngesikhathi salowo mmangaliso omkhulu eKadeshi, uMose, esekhathele ukukhononda okuqhubekayo nokuvukela kwabantu, walahlekelwa ukubona uMsizi wakhe onguSomandla; akalalelanga umyalo othi, ‘Khulumani edwaleni, lona liyakukhipha amanzi alo;’ futhi engenawo amandla kaNkulunkulu washiyeka eyonakalisa umlando wakhe ngokubonakalisa intukuthelo nobuthakathaka bobuntu. Indoda eyayifanele, futhi eyayingakwazi, ukuma imsulwa, iqinile, ingenabugovu kuze kube sekupheleni komsebenzi wayo, yanqotshwa ekugcineni. UNkulunkulu wehliswa isithunzi phambi kwebandla lakwa-Israyeli, lapho ayengadunyiswa khona, negama lakhe likhazinyuliswe.”

“Kuputulwa kwakaziviswa ngokushesha phezu kukaMose kwakubuhlungu kakhulu futhi kumhlazisa,—ukuthi yena kanye no-Israyeli ovukelayo kwakufanele bafe bengakaweli iJordani. Kodwa ingabe umuntu angasho ukuthi iNkosi yaphatha inceku yayo ngolaka olukhulu ngenxa yaleso sono esisodwa? UNkulunkulu wayemhloniphile uMose ngendlela angazange ahloniphe ngayo omunye umuntu ngaleso sikhathi owayephila. Wayeyimele indaba yakhe kaningi futhi kaningi. Wayeyizwile imikhuleko yakhe, futhi wayekhulumile naye ubuso nobuso, njengokuba umuntu ekhuluma nomngane wakhe. Ngokulingana nokukhanya nolwazi uMose ayekujabulele, kwanda nobugebengu bakhe.” Signs of the Times, October 7, 1880.