

# Ukumthanda kakhulu kwam uYesu Kwandikho kelela kwi-Islâm

حبي العظيم للمسيح قادني إلى الإسلام



ISIXHOSA الكوسا

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# Ukumthanda kakhulu kwam uYesu Kwandikhokelela kwi-Islâm

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## Intshayelelo

NanjengamKatolika, ndakhokeleleka ekubeni ndikholelwe kwinto yokuba ubuKatolika bubo kuphela inkolo yokwenene kwanokuba ubuYuda bona babulungiselelo lobuKhristu kuphela. Ngenxa yoko ke ezinye iinkolo yayizezobuxoki.

Enyanisweni ndeva ngeIslâm okokuqala ngo-1978. Ndaya ndafunda okokuba (amaMuslim) ayakholwa kubuKhristu bemveli nobuYuda. I'Kur'ân ibonisa okokuba uAllâh (igama lokwenene likaThixo kulwimi lwesiArabhu)<sup>1</sup> Wathumela abaProfeti emhlabeni khona ukuze bakhokelele (abantu) endleldeni yobulungisa.

Ukwenzela ukubethelela umyalezo wobuKhristu emazantsi engqiqo yam, ibandla lamaKatolika layila inkqubo apho xa ithe yasetyenziswa emntwini esengumntwana, yenze ukuba kube nzima ukuba angaphinda akreqe. Le nkqubo yachaphazela ukholo lwabantu abaninzi nesimilo sabo, ubomi babo bonke. Kule nkqubo oyena mntu ungundoqo nguYesu, nezenzo zonqulo ezenziwayo ubukhulu becala zinento yokwenza nokuzalwa kwakhe, ukufa kwakhe okuqikelelwayo novuko lwakhe; ukususela ekuzalweni kwakhe okuqikelelwa ukuba kwakungoDisemba, kuye kutsho kubethelelo lwakhe ngepasika. Ezi zenzo zonqulo ke zeza nabantu ebantwini kwiinkulungwane ezininzi emva kokunduluka kukaYesu, hayi ngesityhilelo sikaThixo.

Ngokwesithethe eVenezuela, ezinzulwini zobusuku ngoDisemba umhla we-24 ndandidla ngokulindela ukufika kukaYesu, eze nezipho ezo ndandizicela qho kuludwe lweminqweno yezicelo zam, unyaka nonyaka. Mna ndiphuma kusapho olungamahlwempu, ndinabantakwethu noodade wethu, ndandiyiqonda into yokuba kunzima kumntwana onguYesu ukuba angeza nako oko mna ndandikucela kuye.

<sup>1</sup> "UAllah" ikwaligama likaThixo ngesiArabhu elikwasetyenziswa ngamaKhristu namaYuda athetha isiArabhu. Ligama elilodwa ngokwegrama, kuba lingenakuba kwimo yesininzi okanye linikwe isini oko kukuthi isiduna nesikhomokazi, nto leyo ingqinelana nengqiqo yeIslâm ngokThixo.



Kodwa ndandisoloko ndiba nokudideka ndimangazeke yinto yokuba xa ngaba uYesu wenza imimangliso emininzi kangaka, njengoko ndandiye ndifunde koonongendi nakubefundisi, kwakutheni angakwazi ukundiphathela itrayisikili? Yayingesosicelo esasilula na eso kunokuvusa abantu abafileyo? Ngolo hlobo ke ingqiqo (yam) ngo“Mntwana uYesu” yandishiya ndidanile.

Ke kaloku njengoko ipasika yayisiya isondela, ndandidla ngokubukela amabali kamabonakude, abonisa indlela uYesu awangcikiywa ngayo wada waya kuxhonywa emnqamlezweni ukuba abethelelewe.

Ndandiye ndizive ndirhalela ukukhwela ndingene ngaphakathi kumabonakude ndiyokumncedisa nokuba kukanjani na loo ndlela ndandinokuyifumana.

Ndabela uThixo ukuba amncede, ndimcela kanaanjalo ukuba angavumeli “unyana” waKhe abethelelewe.

Ekugqibeleni bendiye ndizimele ndilile kuba kaloku ndandixelelewe ukuba “amadoda akalili.” Andizanga ndikwazi ukuyamkela into yokuba intuthumbo elolwa hlobo ingenziwa emntwini olunge kangakaya. Nanjengamntwana, esi siganeko sadala ngaphakathi kum uthando olumandla lwalo Mprofeti kaThixo. Mayela nabanye abantwana, mhlawumbi iithoyi zokudlala ababeziphwiwa ngomhla weKrisimesi – ezazithatyathwa ukuba ziyimpendulo yeminqweno yabo yeKrisimesi –zaba ngunobangela wokumthanda kwabo uYesu.

Ukuba ngaba injongo yecawa yayikukubethelela uluvo lokuhlonela uYesu (ngazo zonke ezi nquleqhu), kwelam icala baphumelela. Ndaya ndifunda ukumthanda uYesu ngakumbi nangakumbi kubazali bam. Noko ke, kwangeloo xesha ndandisengumntwana, ndaye ndaqalisa ukuwabuza amandla kaThixo. Kaloku ingqiqo endandinayo mna yayikukuba Yena Uyakwazi ukwenza nantoni na Afuna ukuyenza. Wadala iphakade, umhlaba, ilanga, inyanga, iinkwenkwezi, nabantu. Ndaya ndamangaliseka ukuba kwakutheni bethu Angakwazi ukunceda uYesu ekubethelelweni emnqamlezweni.



Ukuze kusombululeke le ntsumentsumane, ngenye imini ndaya ndagwencela kudongana olwalulufutshanane lwasekhaya, ndaMcela umngeni uThixo, ndathi: “Ukuba ngaba ngenene Unamandla, Uyakwazi ukwenza loo nto ufuna ukuyenza, Ndenze ndibhabhe ukutsiba kwam kolu donga. Ngapha koko mna andisayi kukukholelwa ukuba Unamandla amakhulu ngokuba Awuzanga Umsindise naye uYesu emnqamlezweni.”

Ngethamsanqa udonga olo lwalungaphakamanga kangako, ndawa nka phantsi. Ngokumana ndizama-zama ngakumbi nangakumbi kwaba kungona ndiya ndiqiniseka okokuba uThixo Akanamandla ngapha koko. Ziingcamangco zobuntwana ngenene ezi!

Kamva ebomini xa ndandisele ndisesikolweni samabanga aphakamileyo, abazali bam bandivumela ukuba ndisebenze nomnye utata owaye engumfoti, ndahamba naye ke kwiindawo ezininzi. Kwathi kanti lo tata wayengumvumisi odumileyo. Naphi na apho sifike khona, abanyangwa bakhe ababengabafazi neentombi babeye bambuze ngezinto eziza kwenzeka kubomi babo bengomso.

Lo msebenzi unkabi wayeye awutshayele icuba elimdaka ngebala, athi ngelo xesha lisitsha lona kusiwa uthuthu phantsi, anike inkcazelo emntwini lowo ubemcelile. Ndaye ndabhaqa kananjalo okokuba lo mfo wayeye abahipnothayize abantu ukwenzela ukuba ave izinto ezifihlakeleyo ngobomi babo ukuze abaphendule kwiingxaki zabo.

Zonke ezi zinto zazigcinakala emazantsi engqondo yam ndiselula. Ngeli xesha, abazali bam babehamba kwelinye iziko elalifundisa ngokukodwa ngeparapsychology. Ndahamba nabo ke amathuba amaninzi ukuba ndibone into eyayisenzeka apho, kwakukweli ziko apho ndafunda ngengqiqo yokucamngca, imimoya, amafufunyana, ndawonye nabantu endicinga ukuba babengabafayo kodwa bethetha nabaphilileyo<sup>2</sup>. Apha ndafunda ukuthandaza kabini ngemini kwisibingelelo esasisincinane esasakhiwe ngutata wam ngenkathalo enkulu nokuzinikela.

<sup>2</sup> Enyanisweni, abantu abafayo abathethi nabaphilileyo; ukusuka apho, iidemoni zilinganisa amazwi abo zithethe ngabaphilileyo. Xa umntu ehlaselwe ziidemoni makacengeceleze iKur’ân, athandaze kuAllâh uza kuphila uAllâh Ethandile.



Kwenye yezi ndibano endandikhona kuyo, umbhexeshi wenkqubo wandenzela *italisman*<sup>3</sup>, awayesithi iza kundikhusela. Ndayithatha ke yaba kum naphi na apho ndiya khona.

Kwangelo xesha linye ndahlala ndisacinga ngobethelelo mnqamlezweni lukaYesu. Ngelo xesha utata wayenencwadi awayeyifunda rhoqo. Igama layo lalisithi: *The Life of Jesus Dictated by Himself*. Utata ngenye imini wandixelela ukuba ngokokutsho kwale ncwadi, uYesu wayehamba emke aye kwiindawo ngeendawo ezikude lee neYerusalem, nto leyo yandenza ndaziva ndinethenjana lokuba ndiza kuyifumana impendulo kumbuzo wam omayela nobethelelo lukaYesu

Ukuphumelela kwam kwisikolo samabanga aphakamileyo, ndafumana *isikolaship* sokuya kufundela ubunjineli eUSA, endasamkela ngovuyo. Kodwa ke, phambi kokuba ndihambe ngo-1977, ndabona into embi eyachaphazela ukhoho lwam ebukhristwini. Ndabona amaKhristu enceda omnye umfo owayewiswe sisathuthwane<sup>4</sup> esitalatweni. Kodwa ekugqibeleni bamsetsha isipaji sakhe basirhola bayiba enye imali eyayingaphakathi kuso. Nangona eso senzo basenzayo singenakuthatyathwa njengento yokubonisa ubunyani nokungabiyonyani kwenkolo, sona sandichaphazela mna.

Mhlawumbi kwabanye abantu esi siganeko singabonakala singabalulekanga, kodwa mna ndabona utata wam esohlwaya umkhuluwa wam kanobom xa wafika ekhaya ephethe imadlana engange-25c, kodwa akakwazi ukunika utata inkcazo eyanelisayo mayela nokuba wayeyifumene phi na.



<sup>3</sup> *Italisman* likhubalo ngesixhosa, umzekelo, iiwulu, ubulunga, neentsimbi abaye bazithandele ngazo ezintanyeni, ezinqeni, ezingalweni nasezihlahleni zabo bakholelwa kuzo.

<sup>4</sup> Isathuthwane sisifo sokuxhuzula.



## Ubomi bam eUnited States of America

Ngo-1977, Ndafika eUnited States ukuqalisa izifundo zam. Kuqala kwafuneka ndisiwe esikolweni ukuya kufunda isiNgesi, ndaza apho ndahlangana nabantu abaninzi beenkolo ezahlukeneyo bevela kwiindawo ngeendawo zehlabathi.

Kwisikolo sesiNgesi eSeattle, Washington, ndandinogxa wam esasihlala egumbini elinye owayengowaseSaudi Arabia, efundela isidanga seMasters ogama lakhe lalinguFouad. Ngenye imini wandibuza ukuba ingaba andingekhathazeki na xa enokuthandazela apha egumbini lethu. Ndamxelela mna ukuba andinakuba nangxaki ngaloo nto. Ndandimangalisekile, kuba kwakukokokuqala ndibona iMuslim lisenza imithandazo yalo. Phambi kokuba aqalise ukuthandaza, waqala wenza iwudû'. Wahamba izandla zakhe, wapula umlomo wakhe, wahamba ubuso bakhe neengalo zakhe esinkini encinci eyayisegumbini lethu. Yayikokokuqala ndibona umntu ehlambela iinyawo zakhe kwisinki elungiselelwe izandla. Ndaqwalasela kwakhona iintshukumo zakhe zomthandazo. Waphakama wema ngeenyawo, wathoba, waguqa phantsi waqubuda. Kuloo ndawo kanye ke ndakhumbula indlela esasithandaza ngayo ecaweni ngokuguqa ngamadolo phantsi kuphela, kodwa into eyenziwa nguFouad yayahlukile. Kungekudala emva koko wahamba wasishiya isikolo, kwaqengqeleka iinyanga eziliqela ndingazanga ndiphinde ndibone elinye iMuslim elithandazayo.

Ngexesha lebreak kwisikolo sesiNgesi, abafundi abavela kwamanye amazwe bayahlangana, baxoxe imibandela emininzi. Ndikhumbula kakuhle ngenye imini, sixoxa ngemvelaphi yeenkolo nemithandazo, ndathi kubo mna: "Nina nithandaza ngendlela enithandaza ngayo ngenxa yokuba nabona ookhokho benu besenza njalo." Ndaqhubeka ndabaxelela ukuba ookhokho babo babekhonzwa ilanga, inyanga neenkwenkwezi, yaye ukususela ngoko isithethe eso saye samana ukugqithiselwa kwisizukulwana nesizukulwana kwada kwaba namhlanje. Ndandisele ndiqalisile ukuba neentandabuzo ngemvelaphi yokukholwa kuThixo. Noko kunjalo ngenxa yeengcambu zam ezazimile kubuKhristu, andizanga ndide ndibe ngumninzi ongakholwayo.



Ngenye imini ndatyelela imasjid, ndaqwalasela abantu abaninzi ababelapho bethandaza ngohlobo olunye olunjengolo ndandikhe ndabona uFouad ethandaza ngalo. Emva komthandazo, bonke bahlala phantsi, bethule cwaka, bezolile emgangathweni owawubanda, bephulaphule intshumayelo. Ngenxa yokuba wonke umntu wayehleli phantsi, nam ndazibandakanya nabo ndahlala phantsi ndaphulaphula yonke into eyayithethwa yi-*imam* (inkokeli yebandla).

Igama lakhe yayinguJamil Abdul-Razzaq owayevela eIraq. Enika intshumayelo ngesiNgesi eyayingentle bendwane. Ndisalikhumbula nangoku ilizwi lakhe elalilincinci esemoyeni. Njengoko wayethetha wayemana ejonga-jonga ebandleni ingengathi ukhangela umntu othethe kakubi ngomnye, kodwa akazanga ade akhombe mntu uthile. Ndinga ukuba injongo yakhe yayikukufaka umoya wokuba bazibone benetyala abo babenze loo ntle bendwane.

Kwangaloo mini umntu othile wandithumelela imvulophu eyayineencwadana ezithelekisa i-Islâm nobuKhristu.

Kwandithatha ixesha elide ukuba ndide ndizinike ithuba ndizifunde, njengoko ndandixakeke kakhulu ndiqalisa njengomfo omtsha eOklahoma State University. Kwaba ngenxa yezo ncwadi ukuba ndifune into yokuba umyalezo we-Islâm nokaYesu yayizizityhilelo ezazivela kuThixo. UYesu wathi umyalezo awayewuvakalisa wawungengowakhe koko yayingokaThixo: "Ngokuba mna andithethanga okuphuma kum; owandithumayo, uBawo ngokwakhe, nguye owandiwisela umthetho wokuba ndithini na, nokuba ndithethe ntoni na." (uYohane 12:49)

Ngokunjalo ke, isityhilelo uMuhammad awayesivakalisa kuluntu lonke, esifumana kwingelosi uGabhriyeli sithi: "***Yaye inene, (iKur'ân sisiTyhilelo seNkosi yamaphakade. UMoya Othembekileyo (oyiNgcwele uJibrîl) uze nayo emhlabeni. Entliziyweni yakho (Muhammad) khon'ukuze ube ngomnye wabaLumkisi.***" (Kur'ân 26:192-194)



Ngoko ke, ubunyani benkolo nganye nesiqinisekiso sokuba ivela kuThixo na, sixhomekeke kucoselelo esityhilwe ngalo nendlela esiye sagcinwa, sasazwa ngayo eluntwini isityhilelo semveli esivela kuThixo.

Iqondo lokuphambuka nokungaqiniseki lixhomekeke kwinqanaba locoselelo ekuvakaliswe ngalo kwabanye abantu ilizwi ngalinye elatyhilwa kubaProfeti. Ukuba ngaba la mazwi akathanga agqithiselwe ebantwini ngendlela ecoselelekileyo ukusuka apho aye agxojwa-gxojwa, amathuba okuba umyalezo wemveli ulahleke naphakade aba maninzi kakhulu. Ngenxa yoko ke, ukuze kwenziwe indlela yothelekiso, enobulungisa nengakhethanga cala phakathi kobuKhristu neIslâm, kunyanzelekile ukuba kujongwe inqanaba iiVangeli neKur'ân eziye zagcinwa ngalo kude kugxobheko, iimfakelo okanye ukucinywa kwamagama athile. Kaloku injongo kukuvakalisa inyaniso kumlesi obekekileyo. Imbali esiyenzelwa ngumntu ngokuzicingela ngokwakhe (engahlatyelwanga ngumoya kaThixo) ayiniki mdla kwabanye abantu, okulandelayo kule ncwadi kukutholekisa phakathi kobuKhristu neIslâm – nkolo ezo zimbini zinefuthekazi ehlabathini ngenani elilelona liphezulu labalandeli abavela kwiintlanga zonke nekuzezona nkolo zisondelelene kakhulu.

Emva koko, Ndiza kuqhubeka ndibalise iziganeko zoko kwawiwa ndim. Ndiyathemba ukuba ngentando kaThixo, le ncwadi iya kunceda kumphandi wenyaniso kuphando lwakhe lwenkolo yokwenene.



## IiVangeli

IiVangeli ezaziwa kakhulu zooMateyu, Marko, Luka, noYohane zifumaneka kwiTestament eNtsha yeBhayibhile. Zabhalwa phakathi ko-70 CE no-115 CE amashumi eminyaka emva kokumka kukaYesu, Njengoko kuqikelelwa phezu kwemibhalo eyalahlekayo. IVangeli

ngokubhalwe nguMarko yaba yeyokuqala ukubhalwa ngolwimi lwesiGrike eRoma, kwiminyaka engama-40 emva kokuhamba kukaYesu. IVangeli ngokubhalwe nguMateyu yabhalwa ngesiGrike kwisithuba seminyaka engama-90 emva kokuba uYesu engasekho. Ivangeli ngokubhalwe nguLuka yona yabhalwa phantse kwiminyaka engama-80 CE. Ezi Vangeli zontathu zibizwa ngokuba zi*synoptic* kuba zifanele ukuba zivela kwimibhalo eyalahlekayo. Yona ke iVangeli ngokubhalwe nguYohane<sup>5</sup> kwelinye icala, yahluke kakhulu kwi*synoptic Gospels*. Kukule Vangeli futhi apho ubuthixo bukaYesu nokuphila kwakhe kwangenxa engaphambili kuvela khona, Nangona uYesu yena ngokwakhe engazanga anike bungqina bako oku kwiintetho ekuthiwa zathethwa nguye.

(Le Vangeli kaYohane) yabhalwa phakathi konyaka u-110 no115 CE.

Ezi Vangeli<sup>6</sup> zabhalwa emva kokuba abalandeli bakaYesu bokuqala babesele beziintlabi zahlukane ngamabandla aliqela. Kungangqinakala okokuba zabhalelwa ukudandalazisa ukuqaleka kweemfuno ezifikelelekayo zoluntu. Nangona kwasetyenziswa imithombo yolwazi yakudala, ukuzibhala

<sup>5</sup> Lo Yohane ayingoYohane unyana kaZebhedi owayengumfundi kaYesu. Ngokokutsho kweEncyclopedia Britannica, eyayibhalwe zizifundiswa ezingama-500 zamaKhristu, iVangeli ngokubhalwe nguYohane yona ngokuqinisekileyo ingumqambo yonke.

<sup>6</sup> Ngokwe-Encyclopedia Britannica, "Inguqu ezibalulekileyo zika zwelonke ezifana nokufakela nokongezwa kwemihlathi epheleleyo zenziwa...," v. 2, pp. 519-521. Kwintshayelelo yeCatholic Bible (p.13), kuchaziwe okokuba ababhali beBhayibhile ngokucacileyo bafakela izinto ezizezezinye iinkulungwane zeminyaka ezazingeyonxalenye nezibhalo, ngenxa yoko ke isibhalo esinazo thina ngoku sifike kuthi sele simithi zizo zonke iintlobo zokonakaliswa nro leyo ibonakala kuzo zonke iikopi zeBhayibhile esinazo namhlanje.



phantsi, bona ababhali abo bazo, noko ke, abazanga basebenzise nkathalo inkulu ekugcineni umbhalo wemveli ungachaphazelekanga lugxobheko, ukucinywa kwamagama athile, nezinye iindlela zokonakalisa, njengoko okwakubhalwe ngaphakathithi apho kubonakala ukuba kwasetyenziselwa ukuzalisekisa iimfuno zababhali buqu.

Le nyaniso yangqinelwa ziziphatha-mandla zobuKhristu emva kokuba iKur'ân yayichaza le nto kwiinkulungwane ezingama-14 ezadlulayo. Kungasanceda ukukhankanya okokuba ezi Vangeli yayingezizongo zodwa imibhalo eyayibhaliwe kwiinkulungwane zeminyaka ezalandela ukuhamba kukaYesu. Zazikhona nezinye ezinjengeVangeli kaYakobi, uPetros, uTomas, uFilipu noBarnabhas.

Ukuba singathabathela ingqalelo iVangeli ngokubhalwe ngamaHebhere, umzekelo, yayibhalwe ngesiAram, ulwimi olo lwaluthethwa nguYesu. Yayisetyenziswa ngamaNazarin ukulandula ubuthixo bukaYesu bengamthabathi ukuba uyenye into ngaphandle kokuba nguMprofeti omkhulu. Kwinkulungwane yesine CE, iVangeli ngokubhalwe nguMarko, uMateyu, uLuka noYohane zaye zibandakanywa kwisiqu sombhalo weBhayibhile, yaza icawa yabhengeza ezinye ezi ukuba ukuba zezobuvukeli. Noko kunjalo, utshintsho lwaqhubeka ukwenziwa kwiiVangeli nangona zazisele zibhengezwe njenge“lizwi likaThixo.” Njengoko iminyaka yayisiya idlula ngokudlula, kwa ezi Vangeli zaya zibonakala zibhalwe ngendlela eyahlukileyo kwezingaphambili kunazo, nto leyo ibubungqina obungaphikisekiyo bohlobo oluthile lwenkohlakalo eyachaphazela ezi ncwadi.

Phakathi kwezinto ezininzi esinokuziqwalasela ezaba ngunobangela xa sihlalutya ifuthe lezi Vangeli zine, eyaba zizo ezigunyaziswayo nobunyani bomyalezo oweza nazo; zezi zilandelayo:

1. IVangeli yemveli eyatyhilwa kuYesu ikhankanyiwe kwiKur'ân nakwezi Vangeli zikhoyo (kodwa) yona ayisekho.
2. Imibhalo yokuqala eziintetho zikaYesu ezenziwa kancinane nje emva kokunyuka kwakhe aye ezulwini zalahleka, azisekho.
3. IiVangeli zabhalwa phakathi konyaka u-70 no115 CE, amashumi eminyaka engasekho uYesu yaye zazixhomekeke kwimibhalo eyalahlekayo. Kwaza oko kwabangela ukuba okuqulathwe kuzo kugqwethwe lula.



4. Akukho namnye umbhali weeVangeli owambonayo uYesu okanye wamva ethetha. Ngenxa yoko ke, babengengomangqina azibonela ngawabo amehlo.

5. IiVangeli zazibhalwe ngolwimi lwesiGrike, kodwa yena uYesu wayethetha isiAram

6. IiVangeli ezikhoyo ngoku ndawonye neencwadi zabapostile azizanga zikhethwe zigunyaziswe kwada kwayinkulungwane yesine CE, apho isigqibo segcuntswana lequmrhu laseNicea laye labunjwa. Ngo-325 CE. Ngaphambili kwalo nyaka; iiVangeli zazingekagunyaziswa yaye zazimana ukutshintshwa ngokutshintshwa ngababhali bazo beemvaba ngeemvaba zobuKhristu ukulungiselela ukuba zingqamane neminqweno yecawa zabo. Nanamhla oku isenzo sokugxabha-gxobha umbhalo (weencwadi eziNgcwele) sisaqhubeka.

Ubukhulu becala lombhalo weTestamente eNtsha benziwe ziincwadi zikaPawulos nabafundi bakhe. UPawulos lowo, ungazanga wambona okanye amve uYesu ethetha, wayekhe waba lolona tshaba lomsebenzi kaYesu. Wabulala abalandeli abaninzi bakaMesiya, abanye wabafaka entolongweni (iZenzo 8:3, 9:1-2)

Wayede ngamanye amaxesha abanyanzele ukuba bavume izityholo, banyelise noYesu

(iZenzo 26:11). Kodwa kuthiwa (kamva wabizwa ngokuba nguPawulos), waguquka, “wamana elinga ukuzibandakanya nabafundi; kodwa bamoyika bonke, bengakholwa ukuba ungumfundi. UBharnabhas ke wamthabatha, wamsa kubapostile” (iZenzo 9:26-27). Esi siganeko senzeka emva kokuba uPawulos<sup>7</sup> ebange ukuba uYesu wavela kuye wathetha naye eDamasko. Wanika ubungqina bakhe engabonisi bungqina bubonisa inyaniso yebango lakhe. (iZenzo 9:3-8)

Okumangalisayo wakhawuleza waba sisithethi esiphambili egameni likaYesu, ebanga ukuba yena wanyulwa nguYesu ukuba ashumayele ehlabathini (iZenzo 9:3-6)

<sup>7</sup> Akukho ngqina elambonayo ngamehlo uPawulos ebizwa nguYesu eDamasko elaxhasa abanga ukuba waguquka. Ubungqina bokuzingqinela ngokwakho obunjalo ngokokutsho kweBhayibhile abamkelekanga. UYohane 5:31 uthi: "**Ukuba mna ndisuka ndizingqinele, ubungqina bam abungebi yiyo inene.** Kanti ke kusekho nokunye ukungangqinelani kweBhayibhile okuninzi, umzekelo, kwiZenzo 9:7, "**Ke kaloku amadoda abehamba naye ema engenakuthetha, eliva okunene lona izwi kodwa engamboni umntu.**" Lo gama kwiZenzo 22:9, sifunda oku: “



Utyhola abo "bangazanga bakholwe ukuba ungumfundi" ngokulahleka elukholweni (kuTimoti i 6:20-21)

Uchaza uBharnabhas, owayelungile kuye njengo "wakhukuliswa luhanaaniso."

(kumaGalati 2:13). Wada wazinika ilungelo ngokwakhe lokushumayela iimfundiso eziphikisana nezo zafundiswa nguYesu Khristu, wahamba ngokuchasene "nomthetho", awayeze kuwuzalisekisa yena uYesu. (iZenzo 21:20 nakwabaseRoma 7:6), ngolo hlobo ke sifumanisa okokuba uPawulos wayefuna ukuya ebantwini, abafundi bengamvumeli. (iZenzo 19:30) Waphinda wathi: "Bandinikele umva bonke abaseAsiya" (2 kuTimoti 1:15) kanaanjalo "...akubangakho namnye unam, basuka bonke bandishiya." (2 kuTimoti 4:16)

8. Eyona mibhalo ngqangi midala yeBhayibhile esiye safumana ukukroba kuyo yiCodexes Vaticanus, Sinaiticus neAlexadrinus, zonke ke zabhalwa kwinkulungwane yesi-4 neyesi-5 CE. Iqondo lotshintsho iiVangeli ezaye zaba phantsi kwalo phambi kwezi nkulungwane alinakwaziwa njengoko sisazi okokuba ulwimi lweeVangeli yayisele isisiGrike lo gama yena uYesu wayethetha isiAram.

9. Kuninzi ukungangqinelani kwiindawo eziliqela phakathi kwenkulungwane yesine neyesihlanu.

10. IiVangeli inkangeleko yazo zonke, kunye neeleta zabapostile, ziqulethe iimpazamo ezininzi nokuthetha ziziphikisa.

13. Kanaanjalo kukho ukungaqiniseki okukhulu phakathi kwezifundiswa zeBhayibhile mayela nokuba yayigoobani na kanye abona babhali beeVangeli. Ezi nyaniso zikhankanywe apha njengobungqina bokuba iVangeli kaYesu njengoko yayityhiliwe kuye nguThixo zanga ifikelele kuthi isengendlela eyayityhilwe ngayo. Ngale ndlela ke ingangqinwa into yokuba iiVangeli zone, kuquka neBhayibhile yanamhlanje, kunye neeleta zabapostile azinakuthatyathwa ukuba ziyafana okanye zinjengeVangeli eyayityhilwe kuYesu. Ukuxhasa olu luvo, sinika le nkcazelo ilandelayo:

ITestamente eNtsha, ekulapho imfundiso yamaKhristu anamhlanje ixhomekeke khona; yaye yaba phantsi kotshintsho oluninzi phantse naluphi na ushicilelo olutsha luyahluka kunamashicilelo angaphambili.



Amanye ala matshintsho ngoku ayasetyenziswa aye enziwa iziseko kangangokuba abetha emazantsi esiseko sobuKhristu. Umzekelo, iindawo ezimbini ekukhankanywe kuzo unyuko lukaYesu olufumaneka kwiVangeli kaMarko noLuka, ngoku sele zacinywa kwi*Revised Standard Edition*, 1952. Ezi ndawo ziqulethe ubungqina ekusetyenziswa bona xa kuxhaswa unyuko lukaYesu ngolu hlobo: "Yathi okunene yona inkosi, emveni kokuthetha kubo yanyuselwa emazulwini, yahlala ekunene kukaThixo." (uMarko 16:19)

"Kwathi ekubasikeleleni kwakhe, wahluka kubo, wenyuswa, wasiwa emazulwini." (uLuka 24:51)

La vesi siyikhankanyileyo kaMarko 16:19 seyisusiwe kunye neqela lezinye iivesi eziphambi kwayo nezilandela ngokukhawuleza emva kwayo. Mayela noLuka 24:51, amazwi athi "wenyuswa wasiwa emazulwini" asusiwe.

KuMateyu 16:27-28, sifunda oku: "Kuba uNyana woMntu uza kuza esebuqaqawulini boYise, enezithunyuwa zakhe, andule ukubavuzwa bonke ngabanye ngokokwenza kwabo. Inene, ndithi kuni, kwabemiyo apha kukho abangayi kukha beve kufa, bade bambone uNyana woMntu esiza, esebukumkanini bakhe." Njengoko esi siprofeto singazanga sizaliseke singagqiba kwelokuba yayingumqambo obubuxoki obayanyaniswa noYesu owayenguMprofeti wokwenene nosiprofeto sakhe singenakuba yimpazamo.

IVangeli kaMateyu ithetha iziphikisa kwakwiphepha elinye xa ithetha ngoPetros:

"Uyesu wathi kuye, "Unoyolo Simon kaYona, ngokuba akutyhilelwanga oku yinyama negazi... nam ke, ndithi kuwe, unguPetros wena... Ndiya kukunika izitshixo zobukumkani bamazulu, kuthi ke othe wakubopha emhlabeni, kubopheke emazulwini, kuthi ke othe wakukhulula emhlabeni, kukhululwe emazulwini." (uMateyu 16:17-19),

UMateyu 16:23 yena uma njengesiphikiso kuyo yonke le nto, njengoko esithi:

"Wajika ke, wathi kuPetros, 'Suka uye emva kwam, Sathana, usisikhubekiso kum, ngokuba ungazinyamekeli ezikaThixo izinto, uyamekela ezabantu.'"





Mayela neziganeko zobethelelo mngqamlezweni ekuthiwa zenzeka, uMateyu 27:44 uthi: "Zaye ke nezihange, ezibe zibethelelwe eminqamlezweni naye, zimngcikiva kwangokunjalo." Apha izihange ezibini zikhankanywa ngokungengathi zazimngcikiva zombini, Noko ke, kuLuka 23:39-40 kuthiwa: "Ke kaloku, omnye wabenzi bobubi ababexhonyiwe wayemnyelisa, esithi, 'Ukuba wena unguye uKristu, zisindise, nathi usisindise, waphendula ke omnye wamkhalimela, esithi, akumoyiki na wena uThixo, ukwakoku kugwetywa nje?'" Apha kwesi sicathulwa izihange ezibini azisebenzisani, ziyaphikisana.

Utshintsho, ugqwetho nokungangqinelani azifumaneki kwiTestamente eNtsha kuphela koko nakwiTestamente eNdala.

14 Umzekelo, kooKumkani besibini 8:26 sichazelwa okokuba: "UAhaziya ebeminyaka imashumi mabini nambini ezelwe ukuba ngukumkani kwakhe."

Oku kuphikisana neZikronike ii 22:2 ezithi: "UAhaziya ubeminyaka imashumi mane anambini ezelwe, ukuba ngukumkani kwakhe." Okunye ukungangqinelani kufumaneka kooKumkani besibini 24:8, apho kuthiwa: "UYehoyakim ubeminyaka lishumi elinesibhozo ezelwe, ukuba ngukumkani kwakhe, zantathu iinyanga engukumkani eYerusalem." Xa kuthelekiswa oku neZikronike ii 36:9, Ezithi zona:

"UYehoyakin ubeminyaka isibhozo ezelwe, ukuba ngukumkani kwakhe; waba neenyanga ezintathu ezineentsuku ezilishumi engukumkani eYerusalem."

KuSamuweli ii 6:23, kuthiwa: "Ke uMikali, intombi kaSawule, akabanga namntwana kwada kwaba ngumhla wokufa kwakhe" Oku kuphikisana noSamuel ii 21:8, apho kuthiwa: "Ukumkali wathabatha oonyana ababini bakaRitspa, intombi ka-Aya, awayizalela uSawule, uArmoni noMefibhoshete; noonyana abahlanu bakaMeribha, intombi kaSawule, awabazalela uAdriyeli, unyana kaBharzilayi waseMehola."

Ngoku kwi*New Standard American Version* ka-1973, igama uMikali, njengoko libhaliwe ku

2 Samuel 21:8, elivelayo kwi*King James Version* nakwi*New World Translation* yaMangqina kaYehova, lisusiwe ngoku, endaweni yalo kwabhalwa uMeribha ukufihla ukungangqinelani



Ukucacisa umbandela wokubonwa kukaThixo njengoko kutshiwo kwiTestamente eNdala neTestamente eNtsha, uYohane 1:18 usixelela ukuba: "Akukho namnye wakha wambona uThixo." Oku kuye kwangqinwa kwakhona ngumpostile uYohane 1 4:12.

Noko ke, kwiGenesis 32:30 sixelelwa ibali elahlukileyo: "UYakobi wayithiya loo ndawo igama eliyiPeniyeli; kuba wathi, Ndibonene noThixo, wahlangulwa umphefumlo wam." Okumangalisayo oku kukwangqinwa kwiEksodus 33:11, ethi: "UYehova wathetha kuMoses, bekhangelene ebusweni, njengomntu ethetha nomhlobo wakhe." NakwiEksodus 24:9-11, sichazelwa okokuba "Wenyuka uMoses noAron, uNadabhi noAbhihu, namashumi osixhenxe kumadoda amakhulu akwaSirayeli. Bambona uThixo wamaSirayeli...Ambona ke uThixo, adla, asela."

KuYohane 3:13 sifumana oku: "Akukho namnye unyukileyo waya emazulwini, ngulowo yedwa wehla ephuma emazulwini, uNyana woMntu, lowo usemazulwini." Oku kwakhona kuphikisana neGenesis 5:24, ethi: "UEnoki wahamba noThixo; akabakho, ngokuba uThixo wamthabatha." Kanti nakookumkani besibini 2:1, apho kuthiwa: "Kwathi ekuza kumnyuseni kukaYehova uEliya ngomoya ovuthuzayo, ukuba aye emazulwini..." Ingaba ke ngoku xa kunjalo, yaba nguKristu kuphela na okanye noEnoki okanye noEliya abathathwayo nabo, basiwa emazulwini? Ewe, zininzi iivesi ezingangqinelaniyo zeTestamente eNdala (kwiHebere, isiGrike isiSamariya, njl, ababhali bazo kumaxesha amaninzi abangaziwayo ziziphatha mandla zeBhayibhile. Kukwagquba kwaloo meko. "Uninzi lwababhali nabahleli beencwadi zeBhayibhile, ababethatyathwa ngabantu bakowabo ukuba ngabameli bakaThixo, nabo bengaziwa ukuba yayingoobani na," Ngokokutsho kweBhayibhile yesiFrentshi (French version).



Imboniso yeIslâm xa kuthelekiswa neyeBhayibhile inesihle yaye inika ugwebo olungakhetshi cala. Iyijonga iBhayibhile ngokucacileyo ukuba yincwadi equlethe inyanso ethile; noko ke, ubuxoki obuthile buyingcolisile imvelaphi yayo ehloniphekileyo. Inqobo zeIslâm zokwahlula phakathi kwenyani nobuxoki yi'Kur'ân neemfundiso zoMprofeti uMuhammad. Ngamagama alula, Nantoni equlethwe yiBhayibhile engqinelana neKur'ân yamkelekile, ukanti nantoni na engangqinelaniyo nazo ayamkelwa. Ezinye iintetho eziquletheyo azimelanga kukholelwa zingamelanga kuphikiswa. Ngokubhekiselene nemibhalo ngqangi uThixo Awayityhila kubathunywa baKhe, uAbraham, uMoses, uDavide, noYesu nabanye, ukholo olumandla kubo luyenye iintsika yokholo, ngaphandle kwayo umntu angenakuba liMuslim.



## Ukunyanya kweK'ur'ân

Isityhilelo sokugqibela esatyhilelwa abantu nguThixo (Ogama laKhe linguAllâh), iK'ur'ân yahlala ingazanga yathsintshwa ekude neemfakelo zabantu ngaphezulu kweminyaka engama-1400. Lo myalezo wokugqibela, usuka kuThixo watyhilwa nguThixo kuMuhammad ngethuba eliphantse libe ngama-23 eminyaka. Yatyhilwa iziziqendu ezibude bungalinganiyo. Yena esakufumana eso siqendu sinye, wayesicengceleza kubafundi bakhe nabo basibhale phantsi, basibethelele entloko. Ukongeza, umProfeti wakhombisa kubalandeli bakhe indawo echanekileyo ekufuneka eso sicutshulwa sibekwe kuyo kwisiqu sombhalo weK'ur'ân. Ngaloo ndlela ke, iK'ur'ân yonke yabhalwa yabethelelwa ezingqondweni yonke ngamakhulu-ngamakhulu abalandeli boMprofeti uMuhammad kwangexesha wayesaphila. UAbhu Bhakr, irhalifa yokuqala wanika uZayd bin Thâbit, uxanduva lokuhlanganisa ikopi yokuqala yeK'ur'ân ibe ngumbhalo omnye emva kokuba uMprofeti uMuhammad eswelekile. Emva koko, elandela imiyalelo yerhalifa yesithathu, u-'Uthmân, uZayd emva koko wenza iikopi ezisixhenxe, ezaya zathunyelwa kumaziko ahlukeneyo amazwe eIslam.

Ukubakho kweK'ur'ân ngombhalo wayo wemveli isiArabhu, ubukho babantu abazizigidi ababeyibethelele iK'ur'ân ngobunjalo bayo ezingqondweni zabo kwiindawo ezahlukeneyo zehlabathi ngokugqithiselana kwezizukulwana, nokungqinelana kwazo zonke iikopi nemibhalo-ngqangi kungqina ubunyani besityhilelo sokugqibela esathunyelwa ukuba sibe sisikhokelo soluntu. iK'ur'ân yonke ililizwi ngqo likaThixo; ayinazo nezincinci izongezelelo, ingenazo nazinciphiso. Xa uThixo Esithi kwiK'ur'ân, "Yithi, nguAllâh, Mnye." UMprofeti uMuhammad, umvakalisi weK'ur'ân azanga akwazi ukutshintsha nomnye unobumba kwintetho kaThixo, kwakunyanzelekile atsho loo nto wayeyiyalelwa ikukuba : "Yithi, *nguAllâh, Mnye*", ngaphandle kokususa isiyaleli u"yithi." Neentetho zoMprofeti (ezibizwa nogkuba zii*hadîth*), zona zingumthombo wesibini womthetho weIslam yaye nazo zazikwatyhilwe nguThixo ngokwentsingiselo, hayi ngokwamazwi azo, zazishicilelwa zigcinwe zodwa kwincwadi ye*hadîth*. Kwelinye



iBhayibhile ayinakubanga ubukho obungenachaphaza, ekubeni iyingxubevange yamazwi ekuthiwa ngakaThixo, amanye ebalelwe kubaProfeti, abe amanye athethwa ngabantu.

Icace gca, kumntu wonke oyifundayo iKŭr'ân into yokuba le ncwadi izikise ubukhulu becala kubunye bukaThixo. Yona ayikho ngokubonisa ubomi boMprofeti okanye ubuqhawe bakhe njengoko abantu abaninzi becinga njalo. Nawuphi na umntu oyifundayo iKŭr'ân<sup>8</sup> uyazibonela ngokucacileyo okokuba injongo yayo kukuphakamisa ukholo kuThixo Omnye, yedwa, kwanokuba makuzukiswe Yena, kulandelwe imiyalelo yaKhe, kushenxwe koko Akwaleleyo. IKŭr'ân imbiza uMuhammad njengoMthunywa kaThixo, njengabo bonke abanye abaThunywa abangaphambili kunaye. Kwisahluko 3:144 kuthiwa: *"UMuhammad akanto yimbi ngaphandle kokuba nguMthunywa, kananjalo (baninzi) abaThunywa abamandulelayo bafa phambi kwakhe. Ukuba yena uye wabulawa ingaba niza kukreqa? Lowo ubuya umva, akukho nobungakanani na ububi anokubenza kuAllâh; uAllâh Uza kunika umvuzo abo banombulelo."*

UMprofeti ukwachazwa njengalowo ungekhe azuzise mntu nto, kudibene naye na kakade, enganikwanga mvume nguThixo. Isahluko 7:188 sisichazela okokuba: *"Yithi (Muhammad): 'Mna andinamandla akuzinceda nakuzonzakalisa ngaphandle koko uAllâh Akuvumeleyo. Ukuba bendinalo ulwazi lokungabonwayo, ngesele ndaziqokelelela imfumba yobutyebi kwaye bekungayi kubakho bubi bunokundihlela. Mna, kuphela ndinguMlumkisi nomzisi weendaba ezilungileyo kubantu abakholwayo."*

<sup>8</sup> Kwincwadi yakhe ethi, *The Life of Mohamed*, uWilliam Muir, uthi xa ethetha ngeKŭr'ân, "Mhlawumbi ayikho enye incwadi ehlabathini eyakha yahlala iinkulungwane ezilishumi elinambini [kodwa ngoku sezilishumi elinesine] umbhalo wayo usemsulwa njengeKŭr'ân." UGqirha Laura Veccia Vaglieri, uthi kweyakhe incwadi, ethi, *Apologia dell'Islamismo*, "Kodwa bukhona obunye ubungqina bokuba iKŭr'ân yekaThixo: Iyinyaniso into yokuba yona yahlala iselulondolozweni yonke le minyaka ukususela ekutyhilweni kwayo kude kube namhlanje. Kananjalo iya kuhlala injalo, ngentando kaThixo ukuba iphakade liya kuba lisekhona."



Enyanisweni, kukho iivesi ezimngxolisayo uMuhammad, ngezenzo ezithile. Kukho isiganeko apho indoda ethile eyimfama yakha yafika yamphazamisa eshumayeza i-Islâm kwiqela elithile lezinhanha zaseMakkah, (le mfama) yayimcenga isithi makayinike ulwazi lwenkolo. ***Ekukhuthalele enjalo*** ukukhokela abantu, uMprofeti wajala, wafinga iintshiya, akayinika hoyo le ndoda, kuba esazi ukuba le ndoda iyimfama yayinokholo olumandla, esazi kananjalo okokuba nokuba angakhe amyeke ade agqibe indibano awayeyibambe nezi zinhanha wayengazu kwenzeka nto umfo oyimfama. Noko ke, uMprofeti wangxoliswa nguThixo kwiKur'an (80:1-11):

***"(UMprofeti) Wafing'iintshiya, wafulathela. Kuba kweza kuye indoda eyimfama. Kodwa yintoni na enokukuchazela okokuba ngebhaqo nayo ibinokufumana ukuhlambuluka? Okanye yamkele ululeko nenkumbuzo ukuze ibe luncedo kuyo? Hayi lowo uzicingela ukuba akaxhomekanga (kuAllâh), wena usuka uhoye yena; Nangona ingeloxanduva lwakho ukumhlambulula. Kodwa yena lowo uze kuwe ebaleka enoloyiko (lwesohlwayo sika-Allâh entliziyweni yakhe). Awumnanzanga yena. Nakanye! Kuba ngenene lo nguMyalezo oyinkumbuzo.***

Umfundi weKur'an uya kuzifumana ezinye iivesi zimlunkisa ngendlela emandla uMprofeti uMuhammad. Ude alunyukiswe nangokufa ukuba wayenokuthi aqambe nayiphi na intetho egameni likaThixo. Kwkisahluke 69:44-47 ifundeka kanje: ***"Ukanti ukuba ngaba yena (uMuhammad) ebengaqamba iintetho zobuxoki ngaThi, Ke kaloku beSiya kumxhakamfula ngesandla sakhe sokunene; Size Simqhawule umthambo (wegazi osuka entliziyweni). Kwaye akukho namnye kuni obeya (kuSithintela Thina) kuye."***

Ama-Arabhu angabahedeni ngexesha uMprofeti emtyhola ngokuqamba iKur'an. Ngelo xesha kanye uThixo Watyhila kuye iivesi eziliqela apho kuzo wayecela umngeni kubo ukuba mabavelise incwadi efna neKur'an. Kwisahluke 17:88 kuthiwa: ***"Yithi: 'Ukuba abantu neejinn bebenokuhlangana kunye ukuvelisa iKur'an efana nale, bebengenakuyivelisa efana nayo, enokuba bebenokuncedisana***



Nakwisahluko 52:33-34 kuthiwa: *"Okanye bathi: "Uyiqambe ngokwakhe (i'Kur'ân)"? Yeha bona abakholwa! Mabavelise isicengcelezo esifana nayo (i'Kur'ân) kaloku ukuba bathetha inyaniso."* Kodwa basilela ukuyenza loo nto. Umngeni lowo wawucelwa kubo waya wathotywa waba zizahluko ezilishumi kuphela njengo oku kucacile kwisahluko 11:13 apho kuthiwa: *"Okanye bathi (UMuhammad) uyiqambe ngokwakhe (i'Kur'ân)? Yithi: "Yizani nezahluko ezilishumi eziqanjwe njengayo, nize nibize nokuba kukubani na eninokubiza kuye ngaphandle koAllâh, ukuba ninenyaniso!"*

Kodwa abalunga nalapha.

Ekugqibeleni umceli mngeni wathotywa waba sisahluko esinye kuphela. Kwisahluko 2:23-24 sifunda oku: *"Ke kaloku ukuba niyasithandabuza isiTyhilelo eSisityhile kwisiCaka seThu, (UMuhammad), vezani iSûrah (isahluko) efana nayo nize nibize amangqina enu ngaphandle koAllâh, ukuba ninenyaniso. Ukuba anikwazi ukukwenza oko kwaye ningasokuze nikwazi, zilumkeleni ke ngoko kuMlilo (wesiHogo) osivuthisi sawo ingabantu namatyé, ulungiselelwe abangakholwayo."*

*Isahluko 10:38 sithi: "Okanye mhlawumbi bathi, Uyiqambe (ngokwakhe uMuhammad)? Yithi: "Vezani iSûrah efana nayo kaloku, nize nibize nakubani na lowo eninokubiza kuye ngaphandle koAllâh, ukuba ninenyaniso."*

Basilela nalapha ukuphumelela ukwenza oku. Oku kubonisa okokuba iintshaba zesifungo zeIslâm, nangona zazinobuciko obungathethekiyo kwisiArabahu, zasilela ukuqamba nesahluko esi sinye esifana nezikwiKur'ân. Ukuba babewamkele umngeni, ngebabezisindisile ekulahlekelweni lixesha, nakwinkxamleko yokuzama ukuphelisa i-Islâm ngetshova. Hayi njengeBhayibhile, iKur'ân ayinazo zonke iintlobo zempazamo, iziphene, ukuthetha iziphikisa okanye ukuxabana nengqiqo kunye nesayensi. Kwisahluko 4:82 kuthiwa: *"Abayithabatheli ngqalelo na iKur'ân? Ukuba ibivela komnye ongengoAllâh bebeya kufumana ukungangqinelani okuninzi kuyo."*



iK'ur'ân eyatyhilwa kwiinkulungwane ezilishumi elinesine ezadlulayo, ikhankanya iinyaniso ezisanda kubhaqwa okanye zingqinelwe ngosoyayensi kutsha nje ngoncedo lobuxhakaxhaka bale mihla bophando lwezesoyayensi. Umzekelo, uThixo Uthetha ngokucacileyo ngezigaba zokukhula kosana lomntu esiswini sikamama wakhe, xa Athi: ***Kananjalo inene Thina Samdala umntu ngengcucu yodongwe. Emva koko Sambeka eliqabaza lembewu yomntu kwindawo ekhuselekileyo (isibeleko somfazi). Saza emva koko Senza iqabaza (elo) lembewu yomntu laba lihlwili elinamathelayo. Saphinda Senza iqabaza lembewu yomntu laba ligaga (lesihlunu), Saza Senza egaqeni (elo) amathambo; Saza Sawagquma amathambo ngenyama; Saphinda Samphuhlisa waba sesinye isidalwa. Ngoko ke Usikelelekile uAllâh, OngoYena Mdali Uggibeleleyo kubadali.*** (K'ur'ân 23:12-14)

iK'ur'ân ikwathetha ngokudaleka kwephakade nesithonga esikhulu esaqalisa inkqubo (yendalo). Kwisahluko 21:30 kuthiwa: ***"Ingaba abo bangakholwayo abaqondi na ukuba amazulu nomhlaba ayedityanisiwe eyinto enye. Saza Thina Sawahlukanisa, Senza yonke into ephilayo ngamanzi, kanti abakholwa na?"***

Umxholo wale vesi wawusisihloko seNobhel prayisi ngo-1973. (Mdern science) ezobunzululwazi zala maxesha. yaye yabonisa kananjalo ukuba iipesenti ezingama-80 zesaythopazm zeeseli zomzimba zenziwe ngamanzi. Ulwazi oluchaneke kanjalo lwafika kuMuhammad, owayeyindoda engafundanga<sup>9</sup>, Ngaphaya kweenkulungwane ezingama-14 ezadlulayo oko kububungqina bokuba iK'ur'ân lilizwi likaThixo yaye uMuhammad nguMthunywa waKhe.



<sup>9</sup> kwiK'ur'ân 29:48, uThixo Uthi: ***"Ke kaloku wena akuzanga ucengeleze nayiphi na incwadi ngaphambili kunayo, ungazanga ubhale nenye ngesandla sakho sokunene. Ke kaloku abaphikisi bebeya kuba nesizathu (esivakalayo) sokuthandabuza."***



## Ubomi Nomsebenzi KaYesu

Kuncinane kakhulu okwaziwayo ngobomi bukaYesu eselula. Intombi uMariya yamazalela ePalestina. Onke amaMuslim ayakholwa, emhloniphile uYesu ngenxa yoko kukhankanywe ngaye kwiKur'ân neentetho zomProfeti njengomnye wabaProfeti abakhulu baka-Allâh.

Uqobo lweemfundiso zakhe zazisekelwe kukholo lobunye bukaThixo nokunganquli nabani ngaphandle kwaKhe. Kananjalo washumayela uthando noxolo. Wenza imimangaliso eliqela, engazanga azincome koko wayesoloko ebonisa ukuba yayiyintando<sup>10</sup> kaThixo.

kuYohane 5:30, uYesu ucatshulwa esithi: "Mna ngokwam andinakwenza nto." KuLuka 11:20 kuthiwa: "Ke ukuba ndizikhupha iidemon ngomnwe kaThixo..." UYesu wayethandaza acelele kuThixo, uMdali wamazulu nomhlaba. Ekuvuseni kwakhe uLazaroesus ekufeni, uYohane uthi: "Wawaphakamisa ke amehlo uYesu, wakhangela phezulu, wathi, Bawo, nidiyabulela kuwe kuba undivile. Mna ke bendihleli ndisazi ukuba uhleli undiva; ke nditsho ngenxa yesihlwele esixhonteleyo, ukuze bakholwe ukuba wena wandithuma.""

<sup>10</sup> Ngoko kunjano, sisafumana abashumayeli bobuKhristu bethe gqolo ngokuhamba ngokuchaseneyo neenfundiso zikaYesu, bethabatha imimangaliso yakhe njengezizathu zokukholelwa ukuba unguThixo. Umntu ke ngoko angaziva enelungelo lokubabuza ukuba, kutheni kaloku yena uMoses ningamthathi ukuba unguThixo nje wayebethe ulwandle ngentonga yak he lahlukana kubini? (Eksodus 14:16-29) Waguqola intonga yakhe efileyo yaba sisirhubuluzi esiphilayo. (Eksodus 4:2-5) Kutheni ningamthabathi uYoshuwa ukuba unguThixo naye ngokuba wayalela ilanga ukuba lingatshoni nenyanga yema, emva kokuyalelwa nguyey? (uYoshuwa 10:12-13) Kutheni uEliya naye engathatyathwa ukuba unguThixo kodwa wavusa umntu ofileyo? (Ookumkani 1 17:20-22) Nithini ngoElisha yena wavusa umntu ofileyo wambuyisela ebomini? (Ookumkani 2 4:32-35) Kanti namathambo kaElisha emva kokufa kwakhe, avusa umntu ofileyo. (Ookumkani 2 13:20-21) Ke yena ke uHezekile (37:7-10), wabuyisela umkhosi wonke wabantu abangamawaka abafuleyo ebomini. Kodwa akukabi namnye kwaba othatyathwa ukuba unguThixo, akutshiwo nokuba nguthixo



(USimon Ptros), umfundi omkhulu kaYesu, uthi: "Madoda, maSirayeli, waveni la mazwi: uYesu waseNazarete, indoda eqondakalisiweyo nguThixo kuni ngemisebenzi yamandla, nangezimanga, nangemiqondiso, awayenzayo uThixo phakathi kwenu, njengokuba nisazi." (iZenzo 2:22)

Nabantu abayibonayo loo mimangaliso babesazi okokuba ivunywe nguThixo yaye uYesu wayenguMprofeti kaThixo. Kumbandela wonyana womhlokokazi, lowo uYesu wamvusayo, wambuyisela ebomini, abo babekhona babemdumisa uThixo besithi, "Kuvele umprofeti omkhulu phakathi kwethu; besithi, Ubavelele uThixo abantu bakhe." (uLuka 7:16)

KwiKur'ân, Lo mprofeti mkhulu kangaka, ukhankanywe (ngegama) lokuba ngu"Isa bin Marayam" (uYesu, unyana kaMariya) izihlandlo ezingama-25, lo gama yena uMprofeti uMprofet u-Muhammad buqu akhankanywe ka-5 kuphela.

***Kananjalo iingelosi zathi: "Wena Maryam! Inene, uAllâh ukukhethile wena wakuhlambulula, Wanyula wena phakathi kwabo bonke abafazi. Wena Maryam! Zinikele ngentobeko eNkosini yakho, uqubude kuYo, uzithobe kunye nabo bazithobayo." Ezi zezinye zeendaba zoko kungabonwayo, eSizityhila kuwe. Wena (Muhammad) wawungekho kunye nabo, xa babesenza amaqashiso ngamasiba abo okubhala mayela nokuba mayibe ngubani na (phakathi kwabo) oza kuba ngumgcini kaMaryam. Wawungekho kunye nabo xa babephikisana. Kananjalo iingelosi zathi: "Wena Maryam! Inene, uAllâh Ukunika iindaba zovuyo zelizwi (elingu) nyana kaMaryam, ophuma kuYe (uAllâh), igama lakhe liya kuba nguMesiya, u'Isa (uYesu), oya kuhlonipheka kweli hlabathi nakuBomi oBuzayo. Yaye uya kuba ngomnye wabo basondeleyo kuAllâh. Uya kuthetha ebantwini eseyimveku."***



naxa sele eyindoda kwaye uya kuba ngomnye wabangamalungisa." Wathi yena (uMaryam) "O Nkosi yam! Ndingaba nomntwana njani na kungekho ndoda indichukumisileyo". Yathi (enye yazo): "Kuya kuba njalo kuba uAllâh Udala oko Athande ukukudala. Xa Emisela into Usuka Athi kuyo: 'Yibakho!' Ibekho. Kananjalo Yena (uAllâh) Uza kumfundisa (u'Isâ) iNcwadi nobulumko, iTorah neInjil (iVangeli). Amenze (u'Isâ) uMthunywa kuBantwana bakwaSirayeli (aze athi kubo): 'Mna ndize kuni nomqondiso ovela eNkosini yenu, wokuba ndinixonxele ngodongwe umfuziselo wentaka, ndiphefumle kuwo, ize ibe yintaka ngamandla ka-Allâh; ndiphilise abazelwe beziimfama, nabaneqhenqa, ndize kananjalo ndivuse abafileyo ngamandla ka-Allâh, kwaye ndiya kunixelela eniza kukudla nenikugcinileyo komawenu. Inene, apha koku kukho umqondiso ukuba niyakholwa (ngenene). Kananjalo ndizele ukuza kungqina oko (kwafika) ngaphambili kunam iTorah, nokwenza inxalenye yoko kwakungavumelekanga kuni kuvumeleke. Yaye ndiza (kuni) ndinobungqina obuvela eNkosini yenu, ngoko ke Moyikeni uAllâh nindithobele. Inene! UAllâh yiNkosi yam EkwayiNkosi yenu, ke ngoko khonzani Yena (Yedwa) le yiNdlela ethe Tye.'" Ke kaloku u'Isâ wathi esakukuqaphela ukungakholwa kwabo wathi (kubo): "Ngobani na abaza kuba ngabancedisi bam eNdleleni ka-Allâh?" Abafundi bakhe bathi: "Sithi abancedisi baka-Allâh; siyakholwa kuAllâh, siyangqina kananjalo okokuba singamaMuslim. Nkosi yethu! Siyakholwa koko Ukutyhilileyo, kwaye silandela uMthunywa (u'Isâ) ke ngoko sibhale ndawonye nabo bangqinayo (okokuba akukho thixo wumbi ngaphandle koAllâh)". Baza abangakholwayo baqulunqa



*iyelenge lokumbulala u'Isâ, naYe uAllâh Waqulunqa. UAllâh yiNtshatsheli kubaqulunqi. Kananjalo uAllâh Wathi: "Hini na 'Isâ! Mna Ndiya kukwenza ufe<sup>a</sup>, Ndikuhlambulule (kwizityholo) zabo bangakholwayo, Ndenze abo bakulandelayo babe ngentla kunabo bangakholwayo kude kube yiMini yoVuko. Nize nibuyele kuM, Mna Ndigwebe phakathi kwenu mayela noko naniphikisana ngako". Ngokuphathelene nabo bangakholwayo, Ndiya kubohlwaya ngesohlwayo esibuhlungu kweli hlabathi nakuBomi oBuzayo yaye abayi kuba nabancedisi". Ngokuphathelene nabo bakholwayo, benza imisebenzi yobulungisa, uAllâh Uza kubahlawula umvuzo wabo ngokugcweleyo. Ukanti uAllâh Akabathandi abagabadeli. Oku koko Sikucengceleza kuWe (Muhammad) kuziVesi neSikhumbuzo sobulumko. Inene, imfano ka'Isâ phambi koAllâh inqwa nemfano ka-Adam. (UAllâh) Wamdala (uAdam) ngothuli, Wathi kuye: "Yibakho!" Wabakho. (Le) yinyaniso evela eNkosini yakho, ke wena uze ungabi ngomnye wabo bathandabuzayo. Nabani na ophikisana nawe ngokuphathelene no'Isâ, emveni kokuba ulwazi lufikile kuwe yithi: "Yizani sibize oonyana bethu noonyana benu, abafazi bethu nabafazi benu, thina buqu nani buqu, sithandazeni, sicele (ngokunyanisekileyo) ukuba isiqalekiso sihle phezu kwabo baxokayo". Inene! Le yingcaciso eyinyaniso (ngembali ka'Isâ) yaye akukho thixo wumbi ngaphandle koAllâh. Inene uAllâh nguSomandla, uSobulumko. (Kur'ân 3:42-62)*



Kanti ke kwisahluko 19 , uthixo watyhila oku: "*Khankanya kananjalo, (Muhammad), eNcwadini [i'Kur'ân (ibali lika)] Maryam xa wamkayo kowabo waya kwindawo engaseMpuma. Ke kaloku, wathabatha umkhusane wazahlula kubo. Saza Thina Sathumela ingelosi yeThu kuye, yafika kuye ingesimo somntu oyindoda osulungekileyo. Wathi yena: "Inene mna ndicela ukhuseleko ngoSozinceba kuwe, (hamba umke kum) ukuba uyaMoyika (ngenene) uAllâh." Yathi yona (ingelosi): "Mna ndisiSithunyuwa esivela eNkosini yakho ukuza kukunika iindaba ezivuyisayo zomntwana oyinkwenkwe, onyulu." Wathi yena, "Ndingaba nomntwana oyinkwenkwe njani na kungekho ndoda indichukumisileyo, yaye mna andizanga ndiziphathe kakubi." Yathi yona, "Kuza kuba njalo; iNkosi yakho ithi: "Kulula oko kuM, yaye Siya kumenza umqondiso ebantwini nenceba evela kuThi. Yaye (lo) ngumcimbi osele umiselwe kwangaphambili." Wakhawulwa, ke waza wamka waya kwindawo ekude. Ke kaloku iintlungu zenimba zamqhubela kwisiqu somthi wesundu. Wathi, "Yeha ke kum akwaba bendifile phambi kwako oku ndalityalwa. Kodwa yena wambiza ngaphantsi kwakhe (wathi), "Musa ukuxhalaba; iNkosi yakho ikubonelele ngomlambo ezantsi kwakho. Vuthululela ngakuwe isiqu somthi wesundu; uya kukuwisela iidatilisizintsha ezivuthiweyo phambi kwakho. Ngoko ke yitya, usele waneliseke. Ke kaloku ukuba ubonene naye nokuba ngubani na kubantu, uya kuthi: "Inene mna ndithabathe isifungo kuSozinceba sokuzila, ke andiyi kuthetha namntu namhlanje." Waza weza naye (umntwana) kubantu bakubo, emphethe. Bathi bona, "Hini na Maryam, (Mariya) inene wenze into engenakufaniswa nanto. Hini na dade boHârûn, utata wakho wayengenyondoda yakungcola, nomama wakho wayengengomntu uziphethe kakubi." Yena wabakhombisa kuye (umntwana) Bathi bona, "Siza kuthetha njani na*



*olukwi'cradle<sup>1</sup>?' [U'Isâ, (uYesu)] wathi, "Mna ndisisiCaka sika-Allâh. Undinike isiBhalo, Wandenza uMprofeti. Kananjalo Udenze ndasikeleleka naphi na apho ndikhoyo Waza Wayalela umthandazo kum namalizo (ebomini bam) ndisaphila. Udenze ndanenkathalo kumama wam, yaye Akandenzanga ndaba sisingcoli somgabadel. Uxolo luphezu kwam mhla ndazalwa namhla ndifayo namhla ndiya kuvuselwa ebomini." Lowo ngu'Isâ (uYesu) unyana kaMaryam lilizwi lenyaniso elo baphikisana ngalo.*

*Ayikokuka-Allâh ukuba Athabathe (Azale) unyana, Makazukiswe Yena. Xa emisela into Usuka Athi kuyo, "Yibakho", ibekho. (U'Isâ wathi), "Inene, uAllâh yiNkosi yam ekwayiNkosi yenu, ngoko ke khonzani Yena. Leyo yiNdlela ethe Tye." (Kur'ân 3:16-36)*

Ngapha koko, amazwi oMprofeti uMuhammad nawo akhankanya uYesu. Kwenye yeentetho zakhe uMprofeti wathi: *"Kobu bomi nakubomi obuzayo, mna ndingoyena usondeleyo ebantwini kuYesu, unyana kaMariya. AbaProfeti ngabazalwana botata omnye; oomama babo bahlukene kodwa inkolo yabo inye"*

Kwenye iḥadīth, uMprophet uMuhammad wathi: *"Xa kuzalwa nawuphi na umntu, uSathana umchukumisa macala omabini omzimba wakhe ngeminwe yakhe emibini, ngaphandle koYesu, unyana kaMariya, the son of Mary, lowo uSathana wazama ukumchukumisa kodwa akakwazi, kuba wasuka endaweni yokumchukumisa wachukumisa incwebu egqume isizamva.*

Oku kwaba ngenxa yempendulo yomthandazo kakhulu wakhe, "inkosikazi ka'Imrân," xa wathi: "...*Ndimthiye igama lokuba nguMariya, kananjalo ndicela ukhuseleko ngaWe (Allâh), (ndilucelela) yena nenzala yakhe kuShaytân owaqalekiswayo.*" (Kur'ân 3:36)

IKur'ân ithabatha izimilo, zikaYesu noMuhammad njengezinyulu ngokulinganayo, zezifezekileyo zikwahloniphekileyo ngenxa yokuba bobabini bangabaProfeti abavela kuThixo, uSomandla, Omnye.



## UMprofeti Muḥammad

Uyesu wawaxelela amaYuda okokuba emva kwakhe akuyi kuphinda kuvele Mprofeti phakathi kwawo kwanokuba ubukumkani bukaThixo buya kususwa kuwo bunikwe uhlanga oluzivelisayo iziqhamo (uMateyu 21:43) Olu hlanga kuthethwa ngalo ke apha lwavela kwinzala kaIshmayeli, olwaya lwangamkelwa ngamaYuda. Ishmael, who had IḲur'ân ithi:

"Yabona xa u'Isâ, unyana ka Maryam, wathi: ***"Hini na Bantwana bakwaSirayeli, inene mna ndinguMthunywa ka-Allâh kuni, ndingqina oko kwafika ngaphambili kunam kukwiTorah, ndiniphathele iindaba ezivuyisayo zoMthunywa oza kufika emveni kwam, ogama lakhe linguAḥmad."*** Kodwa wathi esakufika kubo, bathi bona: ***"Lo ngumlingo ocacileyo."***" (Ḳur'ân 61:6)

KwiTestamente eNtsha, uYesu uprofetha ngoMuḥammad ozayo ngala mazwi: "Noko ke, mna ndinixelela inyaniso; kunilungele ukuba ndimke; kuba ndingemkanga, umthetheleli akayi kuza kuni; ke, ndithe ndemka, ndiya kumthumela kuni. Efikile ke, uya kulohlwaya ihlabathi lidane, ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo; ngenxa yesono, ngokuba bengakhohlwanga kum; ngenxa yobulungisa, ngokuba ndisiya kuBawo, ize ningabi sandibona; ngenxa yomgwebo, ngokokuba umphathi weli hlabathi egwetyiwe. Ndisenezinto ezininzi zokuthetha kuni, kodwa aninako ukuzithwala ngoku. Xa ke athe wafika yena uMoya wenyano, uya kunikhokelela kuyo yonke inyaniso; kuba engayi kuthetha okuphuma kuye, uya kuthetha izinto athe waziva, anibikele izinto ezizayo. Yena uya kundizukisa..." (uYohane 16:7-14)

Ukususela kwelo xesha, ngubani umntu owazukisa uYesu ukugqitha kunokuba uMuḥammad wenzayo?

KwiVangeli kaBarnabas, engamkelwayo phofu yiCawa, uYesu uthi: In the Gospel of Barnabas, one of the Gospels not recognized by the Church, Jesus says: "Ngenxa yokuba abantu bethe ndingu'Thixo', bathi ndinguNyana kaThixo, uThixo, ukuze ndingabi sosigculelo samademon ngomhla womgwebo, uvumele ukuba mandigculelwe ngabantu kweli hlabathi ngokufa kukaYuda, okuza kwenza bonke abantu bakholelwe ukuba ndafa emnqamlezweni; kananjalo oku kugculelwa kwam kuya kuqhuba kude kufike ixesha likaMuḥammad, yena oza kuthi akufika, ayityhile inkohliso kwabo bakholwa kumthetho kaThixo." (Barnabas 220)



UMprofeti uMuhammad ukhankanywe amathuba amaninzi kwiindawo eziliqela kwiTestamente eNdala. Oko kukhankanywa kwasinda kugqwetho nokonakaliswa. Umzekelo, kwiDuteronomi 18:19-19, sifunda okokuba: "Ndiya kubavelisela umprofeti ephuma phakathi kwabazalwana babo, onjengawe (Moses); ndiwabeke amazwi am emlonyeni wakhe, athethe kubo konke endiya kubawisela umthetho ngako. Kothi ke, kulowo uthe akaliphulaphula ilizwi lam, aya kulithetha yena egameni lam, mna ndiyibuze loo nto kuloo mntu."

eMakkah (eBhaka), apho uMprofeti uMuhammad wafumana khona isityhiyilelo sikaThixo kukhankanyiwe kwincwadi yeendumiso 84:6, apho kuthiwa "Bephuma entilini yemithi yeBhaka, bayenza ibe nemithombo. Ewe, imvula iyithi wambu ngeentsikelelo."

IKur'an yona ithi kwisahluko 3, ivesi 96: "Inene, iNdlu yokuqala yonqulo eyenzelwa uluntu yayiyiBhakkah (iMakkah), ezele ziintsikelelo, nesiKhokelo sendalo yonke."

UMprofeti uAbraham naye wayikhankanya laa ndawo ekulapho wamisa khona isiza seNdlu eNgcwele kaThixo (iKa'bha), ebonisa ukuba yayiyindawo eyinkqantosi. kwiKur'an isahlhuko 14:37, sifunda oku: "***O Nkosi yethu! Mna ndenze enye yenzala yam ukuba ihlale entilini engalinywayo, ngaseNdlwini yaKho eNgcwele*** (iKa'bha)..."

Kwakhona kuSaya 21:13 naye ukhankanya isityhiyilelo esivela eArabhiya "Isihlabo esisingisele kwelaseArabhi. KwelaseArabhi niya kulalisa emxawukeni, nina mikhoko yamaDedan."

Into yokuba uMuhammad uya kuba engakwazi ukufunda ikhankanyiwe kuSaya 29:12 ngolu hlobo: "Incwadi inikwe ongakwaziyo ukuyifunda, kuthiwe, Khawulese apha; athi andikwazi ukuyifunda incwadi."

Kwi*Ṣaḥīḥ al-Bhurhari*, *ḥadīth* no. 3, sifumana oku kulandelayo ngesityhiyilelo sokuqala soMprofeti weIslâm: "*Yena[uMuhammad] wayesemqolombeni ukufikelwa kwakhe yingelosi yeza kuye. Ingelosi yeza kuye yathi, 'Funda.' Wathi yena, 'Andikwazi kufunda.'* UMprofeti wachaza kwakhona, 'Yaza ingelosi yandibamba yandiqinisa kancinane ndada ndaziva ndidiniwe, yabuya yandiyeka, yathi "Funda." Ndathi mna, "Andikwazi kufunda." Yaphinda yandiqinisa kwakhona, ndada ndaziva ndidiniwe, yabuya yandiyeka, yathi, "Funda." Ndathi mna, "Andikwazi kufunda." Yaphinda yandiqinisa okwesithathu, yabuya yandiyeka, isthi, "Funda egameni leNkosi yakho Eyadalayo – Yadala umntu ngento enamathelayo. Funda iNkosi yakho inesisisa kakhulu."





Kwisahluko 7, ivesi 157, iKŭr'ân ithi: "Abo balandela, uMthunywa, onguMprofeti ongakwazi kufunda nakubhala, yena kanye lowo bamfumana echazwe kwiTorah nakwi-*Injil (iVangeli)*...."

EArabhiya ngonyaka u571 CE, isiprofeto sikaYesu nezabo babengaphambili kunaye zazaliseka. UMthetheleli waya wazalawa phakathi kwabantwana bamaIsmayeli (Ismaa'eel), ababengqula oothixo abaninzi bengabanquli zithixo. uMuhammad wavela ephuma phakathi kwabantu bakubo ngenxa yokulunga kwesimilo skahe, uthando lwakhe lwenyaniso, novelwano lwakhe kwabahlwempuzekileyo nababengenamandla. Waya kamva waziwa ngelokuba ngu"al-Ameen" (uThembekile) phakathi kwabantu bakowabo. Wakhethwa nguAllâh, uSomandla eneminyaka engamashumi amane ubudala ukuba abe nguMthunywa waKhe noMprofeti kubantu bonke. Washumayela inkolo engobunye buka-Allâh, uMdali, Yena loWo Ufanelwe lunqulo, uMondli wephakade lonke nelikuquletheyo.

UTHixo Wamxhasa uMprofeti uMuhammad ngemimanaliso eminininzi eyangqinelwa ngamangqina azibonelayo ngeliso lenyama, (imimangalisao) efana nokukhomba inyanga yahlukane kubini (Kŭr'ân 54:1) nenkanyamba awayithumela ekuphindisa uhlaselo olupheleleyo lotshaba owlaye kuhlasela iMadînah (Kŭr'ân 33:9). Imimangalisao enjalo yakhankanywa kwiKŭr'ân emva kokwenzeka kwayo, kananjalo abangakholwayo belo xesha, babezimisele ngamandla ukufumana iziphene kwiKŭr'ân, abatsho ukuzifumana nokunjani ukuthetha iziphizikisa kwiintetho zayo nakwiziganeko ezenzekayo. Ngenxa yoko abaninzi bayamkela i-Islâm. Ke wona amakholwa, loo mimangalisao yomeleza ukukholwa nokholo lwawo kuAllâh noMthunywa waKhe. Imimangalisao emininzi yakhankanywa kwi*hdith*, efana nokutsaza kwamanzi phakathi kweminwe yezandla zoMprofeti uMuhammad, ukwanda kokutya ngethuba lokumba kwabo umsele ojikeleze iMadînah, ukuchaza ngenxa engaphambili izinto eziza kwenzeka nezinto ezingekaziwa, ezo uAllâh Wazityhila kuye. Noko ke, ummangalisao woMprofeti osaheli uhleli nanamhlanje, yiKŭr'ân. Ikankanya imibandela yobuciko bolwimi, eze*sayensi*, ezomthetho ngendlela engummangalisao.



uMuhammad waphila phakathi kwabafundi bakhe, abantu bendlu yakhe nabakowabo. Akukho eyayingaziwa ngaye okanye eyayigcinwe iyimfihlo. Ubomi bakhe babuyincwadi evulekileyo. Iingombo yazo nezinto ezincinane ngobomi bakhe zazisaziwa ngabo bonke abo babekholwa kuye njengoMthunywa kaThixo, bezinikele ngenxa yokholo lwabo kuye. Lo gama uMuhammad wayengenanto awayenokuba nika yona ngaphandle kwezityhilelo awayezifumana eNkosini yezinto zonke.

Washumayela umyalezo wobuzalwana phantsi kwebhanile yeIslâm, apho kwakungekho lubandlululo lwabuhlanga, ibala, ulwimi, ubutyebi okanye isini. Oku kungqinwa ngamazwi kaThixo kwiKur'ân (49:13) "Hini na bantu Sanidala ngendoda nomfazi, Sanenza nazizizwe neentlanga khon'ukuze nazane. Oyena uhloniphekileyo phakathi kwenu ngulowo uMoyika kakhulu uAllâh. Inene uAllâh nguSolwazi, Owazi konke"

UMprofeti wagxininisa into yokuba umnobmbo awunaxabiso phambi kobuso bukaThixo. Wathi: *"INKosi, uMlondolozu wenu Mnye, notata wenu[uAdam] mnye. UmArabhu akakho ngcono kunongengomArabhu, kanti nongengomArabhu akakho ngcono kunogumArabhu; kananjalo umntu omhlophe akakho ngcono kunomnyama njengoko nomnyama engekho ngcono kunomhlophe – ngaphandle kobunyulu nokuba ngumenzi wokulungileyo."*

Oku ke kuthetha ukuthi ubunyulu nokuba ngumenzi wokulungileyo zizo iinqobo uAllâh Aya kugwebela abantu phezu kwazo, ngokungenanto yakwenza nebala nobuhlanga.

Ubukhoboka babandile kulo lonke ihlabathi yaye babamkelekile emthethweni weenkolo zelo xesha nayiBhayibhile ngokwayo, njengoko kwiGenesis 9:25-27, kwiEksodus 21:2-12 nakwabase-Efese 6:5. Uthixo ukuthumela kwaKhe uMuhammad nomyalezo wokugqibela, ukukhululwa kwamakhoboka yaba sesinye sezenzo esikhulu zokulungileyo yaye oko bekumsondeza umntu kufutsahane noThixo. Kananjalo oko kwaya kwaba yindlela enconywayo yokuzuzisa komntu ukwamkeleka kuYe, ukuthandwa nokuhlaluleka izono neziphoso. UThixo Uthi kwiKur'ân: "Kodwa akazamanga, ukalinyuka iqhina, Yintoni na enokukucacisela okokuba liyintoni na iqhina? Kukukhululwa ikhoboka." (Kur'ân 90:11-13)



Umprofeti uMuhammad wathunyelwa ***njengenceba ehlabathini***. Oku kuchaziwe kwiKur'ân kuvesi 21:107. NoMprofeti uMuhammad wathi: "*Abanenceba baya kuphathwa ngenceba nabo nguAllâh. Ngoko ke, yibani nenceba ngabo basemhlabeni, ukuze loWo UseZulwini Abe nenceba naYe kuni*". Enye ihâdîth ithi: "*Lowo ungenenanceba ebantwini akayi kwenzelwa nceba naye nguAllâh.*"

UMprofeti uMuhammad wayengumzekelo ophilayo wenceba. uAllâh Uthi kwiKur'ân (3:159): "*Ke kaloku ngeNceba ka-Allâh, wabonisana nabo wena ngenyameko, ukanti ukuba wawuye waba gadalala, waba nentliziyo engqwalalala ngebakreqa bemka kuwe; ke, yiba ngathi awuziboni iziphoso zabo, ubacelele itarhu, ubonisane nabo ngemicimbi.*"

UMprofeti wayenovelwano nangeentshaba zakhe. Umzekelo ocacileyo wovelwano lwakhe wabonakala mhla woyisa iMakkah. Abahedeni baseMakkah babeqinisekile ukuba nakanjani na uza kuphindisa inkohlakalo ababemenza yona. Kodwa, ukuma kwakhe phambi komnyango weKa' bha, wathi kubo: "*Nicinga ukuba mandinenze ntoni?*" "*Sicinga ukuba usenzele uvelwano, imfobe nenceba mntakwethu,*" baphendula batsho. "*Makube njalo,*" watsho uMprofeti. "*Ndithi kuni njengoko uYosefu watshoyo kubantakwabo, 'Akukho kugxekwa kuya kwenziwa kuni namhlanje. UAllâh Uya kunixolelo; yaye Yena nguMxoleli Onenceba kwabo banenceba.'*" Emva koko wathi kubo, "*Hambani, ngokuba nikhululekile.*" Yayiyinto elula kuye ukuba afune impindezelo ngako konke ukungcungcuthekiswa nokubulawa kwabalandeli bakhe abakwenziwayo ngabo, kodwa wabaxolela bonke. Oku kububungqina bokuba yena ngenene wayeyinceba eluntwini. Ekwenzeni njalo wayelandela umyalelo weKur'ân othi makabe ngomnye wabo "*bacinezela imisindo (yabo), baxolele abantu; inene, uAllâh Uyabathanda abenzi bokulungileyo.*" (3:134) uAllâh Uthi kwakhona kwiKur'ân (41:34-35): "*Guzula (okungcolileyo) ngokulungileyo; kulapho kanye lowo phakathi kwakho naye kukho ubutshaba aza kuba ngathi ngumhlobo wakho osenyongweni. Kodwa ke akukho bani ukuphiwayo oko ngaphandle kwabo banomonde, akukho bani ukuphiweyo oko ngaphandle kwalowo unesahlulo esikhulu (sokulungileyo entliziweni yakhe).*"



Xa bambongoza ukuba acele ukuba uThixo uhle phezu kweentshaba zakhe emva kokobuba zazaphule izinyo lakhe bamonzakalisa entloko, wala kodwa yena, esithi, *O Nkosi, yiba nenceba kubantu bakuthi, kuba abayazi into abayenzayo.*"

Yena wayengabi namsindo ngezinto ezizezakhe. Wonke owakhe umsindo wawuba ngenxa ka-Allâh. Wayedla ngokuthi: *"Inene oyena mntu unamandla ayingulowo ubetha abanye aboyise; koko ngulowo uzoyisayo xa ecaphukile."* Yena kaloku wayengumzekelo woluntu"

Indoda ethile yeza kuye inoloyiko, ingcangcala kuba yayicinga ukuba iza kubonana nekumkani enkulu. UMprofeti wabonana nayo ethobekile, wathi kuyo: *"Phola, andiyokumkani. mna "Mna ndingunyana womfazi owayesidla inyama evundisiweyo eMakkah. came to him trembling with fear thinking he was about to meet a great king. The Prophet*

*met him with all humility and said to him: "Calm down, I am not a king. I am the son of a*

*woman who used to eat cured meat in Makkah."* Kwenye iḥadîth uMprofeti wathi: *"Lowo unentliziyo enenkukhumalo enobunzima obungangobembovane, akayi kungena ePaladesi "*

Xa umyama welanga waya wenzeka ngokungqamene nokusweleka konyana woMprofeti, ulbrâhîm, abantu baqalisa ukuthi umnyama lowo wenzeka ngenxa yokubhubha kwaloo mntwana. Noko ke, waya wababizela kuye wathi:

*"Ilanga nenyanga yimiqondiso emibini ka-Allâh. Eziwenzi umnyama ngenxa ngenxa yokufa nokuzalwa kwakhe nabani na"*

Kwenye iḥadîth kwakhona, uMprofeti uMuḥammad wayalela abalandeli bakhe wathi: *"Ningandidumisi ngokubaxiweyo, njengoko unyana kaMariya wadunyiswa ngokubaxiweyo ngamaKhristu. Mna ndisicaka sika-Allâh kuphela. Ngoko ke ndibizeni sicaka sika-Allâh nomthumywa waKhe."*

Omnye wabafundi bakhe wakha wathi kuye: *"Wena ungumphathi wethu yaye wena unamandla angaphaya nokuthandwa sithi sonke."*ne companion once said to him: "

UMprofeti ecaphukile yingcinga enjalo – kananjalo ukucaphuka kwakhe kwakungenxa kaAllaha – waphendula: *"nguAllâh kuphela OnguMphathi! Mna andingomphathi wakhe nabani na"*



*Musa ukuvumela uSathana akukhohlise. Andifuni undiphakamisele kwibakala elingaphezulu kunelo uAllâh Andibeke kulo. Mna ndisisicaka sika-Allâh noMthunywa waKhe kuphela."*

IShari'ah (umthetho kaThixo) eyeza noMprofeti uMuhammad weza ukuhoywa kwabangenamandla, neenkedama ukuba zibe yinxalenye ebalulekileyo yeIslâm. Uthi uAllâh kwiKur'ân: **"Umbonile na lowo uphika inkolo? Lowo ngulowo uphatha kakubi inkedama. Ongakhuthazi kondliwa kwamahlwempu."** (107:1 -3)

Ukungawakhathaleli amahlwempu kungakhokelela umntu emlilweni wesiHogo. UAllâh Uthi kwiKur'ân: **"Inene yena wayengakholwa kuAllâh, Ongoyena Mkhulu. Engazanga akhuthaze nokondliwa kwamahlwempu. Ngoko ke, akasenaye nomhlobo wakhe osenyongweni namhlanje."** (69:33-34).

I-Islâm iyazikhalimela zonke iintlobo zentswela bulungusa, ukuqala abanye nezenzo zobugrogrisi ngokuchasene nabantu abamsulwa. Uthi uAllâh:

**"Balweni eNdleleni ka-Allâh abo banilwayo, kodwa ningagabadel. Inene uAllâh Akabathandi abagabadelayo."** (Kur'ân 2:190)

IKur'ân ithi kwakhona: **"Ngenxa yoko Sayalela kuBantwana bakwaSirayeli ukuba; xa ubani ethe wabulala umntu kungengampindezelo yakubulala, (koko) ikukwandisa ubutshinga ezweni kuya kufana nokuba ubulele abantu bonke, kanti ukuba umntu uthewasindisa ubomi (bomntu omnye) kuya kufana nokuba usindise ubomi babantu bonke."** (Kur'ân 5:32)

Buchaseke ngolo hlobo ke ubugwinta kwi-Islâm. AmaMuslim ada akhuthazwe ukuba abe nobubele nakwizilwanyana, yaye akavumelekanga ukuba azenze ububi.

Ngenye imini uMprofeti uMuhammad wathi: **"Omnye umfazi wohlwaywa ngenxa yokuba wabopha ikati yada yafa. Ngenxa yoku wagwetywa waya kungena esiHogweni. Wayeyifake esikiti, engayiphi kutya okanye amanzi, engayikhululi nokuyikhulula ukuba izityele izinambuzane zomhlaba."**

Wasichazela nangebali **"lehenyukazi elapha inja amanzi eyayisifa lunxano, awaya uAllâh walixolela zono zalokulo."**



UMprofeti wabuzwa okokuba, “O Mthunywa kaThixo, ingaba siza kuvuzwa ngobubele esibenzele izilwanyana? Wathi yena, Kukho umvuzo ngobubele obenzelwe nasiphi na isilwanyana esiphilayo okanye umntu?”

Umyalezo weIslâm ukhuthaza ukunyamezelana nentlonipho mayela namalungelo abantu abangengomaMuslim. UMprofeti uMuhammad wathi: “Nabani na lowo uye enze intswela bulungisa komnye umntu abenesibhambathiso naye sokhuseleko, (oko kutsho umntu ongeloMuslim) okanye asilele ukumnika amalungelo akhe, okanye athwalise umntu umthwalo ongaphezulu kwanokuwuthwala okanye athabathe into emntwini ngokuchasene nentando yaloo mntu – mna ndiya kuchasana naye ngoMhla woMgwebo.”

Uyalezo weIslâm ubizela abantu ekuzalisekisweni kwentembeke nasekushenxeni kuzo zonke izenzo zobungcatshi. Enye iḥadīth The message of Islam calls for fulfilling trusts and shunning all acts of betrayal. One *hadith* ithi:

“Buyisela oko ubukugcinisiwe kulowo ebekugcinise ngaloo nto, ungamngcatshi wena lowo ukungcatshileyo.” I-Islâm iyayikhalimela nayo into yokuba umntu azicingele yedwa, imemela umntu ekubeni athandele abanye oko akuthandela isiqu sakhe. UMprofeti wathi: “Umntu akathathwa ukuba ulikholwa de athandele abanye oko akuthandela isiqu sakhe.”

Ukuziphatha ngesimilo esihle kwabasetyhini kukwayinxalenye yomyalezo weIslâm. UMprofeti wathi: “Ikhholwa elinokholo olugqibeleleyo ngulowo uziphatha ngesimilo esilungileyo. Kananjalo abona balungileyo phakathi kwamakholwa ngabo baphatha abasetyini babo kakuhle.”

Kukho ke nale ḥadīth ethi: “Indoda ethile yeza kuMpfofeti, yathi kuye, ‘O Mthunywa ka-Allāh, ngubani oyena ufanelwe kukwenziwa umhlobo ndim? UMprofeti wathi: ‘Ngumama wakho. Yabuza kwakhona indoda, ‘Ibe ngubani omnye? Waphendula uMprofeti, ‘Ngumama wakho. Yabuza kwakhona indoda ‘Ibe ngubani omnye? Waphendula uMprofeti, ‘Ngumama wakho. Ithe le ndoda yakubuza okwesine, waphendula uMprofeti wathi, ‘Ngutata wakho.’”



Kaloku ngokweemfundiso zeIslâm umvuzo wokunceda nokuhoya umama wakho yiPaladesi. uMprofeti wayalela enye indoda eyayize kufuna ukuba ayivumele iye emfazweni lo gama yayinomama wayo ekwakufuneka imhoyile, wathi kuyo, *Hlala naye ngokuba iPaladesi iphantsi kweenyawo zakhe.*"

UMprofeti wathi kwakhona: *"Lowo unentombi angayihlazi okanye abonakalise ukuthanda unyana wakhe ngaphezu kway, uya kungena ePaladesi."*

UMprofeti uMuhammad wathi kwakhona: *"Lowo uneentombi ezimbini okanye oodaede wabo ababini, aze abaphathe kakuhle, uya kuba ngumhlobo wam onondeleyo kum ePaladesi."*

Xa kunjalo ke, kutsho kucace gca ukuba, Impatho ntle kwabasetyhini igxininiswa kakhulu kwiimfundiso zeIslâm yaye isizenzo esiya kungenisa umntu ePaladesi. NgokweShari'ah, amadoda anoxanduva lohoyo lwabasetyhini, nokuba indoda leyo ingutata, unyana okanye nenkokeli. Owasetyhini unelungelo lwesabelo sakhe elifeni, kwilobola ngethuba lokutshata kwakhe, azikhethele ukuba ngubani na afuna ukumtshata, nokutshata emva koqhawulo mtshato njalo-njalo.

UAllâh Uthi kwiKur'ân (2:228): **"Kwaye (abafazi) bona banamalungelo afanayo nalawo amadoda abo (kuko konke) oko kunembadla."**

I-Islâm ikhuthaza ukuba nobubele kubazali nokuba mabaphathwe ngemfobe nokuba bayaphikisana na neIslâm. Uthi uAllâh: *"Kananjalo Thina siyalele inkathalo emntwini ngabazali bakhe. Umama wakhe wamthwala, (wambangela) ubuthathaka, ukanti ukulunyulwa kwakhe kukwiminyaka emibini nika umbulelo kuM nakubazali bakho; kukuM apho kuza kuphelelwa khona.*

*Kodwa xa (abazali bakho abo) bekuyalela ukuba wayamanise nto yimbi kuM, ongenalwazi ngayo wena, ungabathobeli kodwa bakhaphe kweli hlabathi ngobubele obufanelekileyo..." (Kur'ân 31:14-15)*



I-Islâm ikwamemela ekuphatheni abanye ngovelwano nemfobe. UMprofeti wathi: "Umlilo walelwe kuye nabani na lowo uphatha abantu ngobubele, ngemvisiswano novelwano, abe ngofikelelekayo." Ke bona abo bangqwabalala, bakhukhumeleyo, bangacingeliyo, uMprofeti wababala phakathi kwabahlali basesiHogweni.

I-Islâm iwaxabisile, iwahloniphile amalungelo oluntu, nokusetyenziswa kwemithetho yeShar‘iah kuqinisekisa ubomi boxolo nozinzo phakathi kwabantu. uMprofti wathi: "Impula kalujaca kwisizwe sam ngulowo uya kungena kwiMini yoMgwebo nemithandazo, ukuzila, abe ekwangumenzi wezenzo ezingcolileyo, ngokuba wathuka, wanyelisa, weba, wabetha okanye wabulala abanye. Ke kaloku abo wabenza ubugwenxa baya kuhlutha kwizenzo zakhe ezilungileyo ukwenzela ukuhlawula ubugwenxa awabenza bona. Zithi izenzo zakhe ezilungileyo zakuphela abe, esababamba, kuthathwe izenzo zabo ezingalunganga zongezelelwe kwezakhe ade aphoswe eMlilweni.

I-Islâm ikwabizela abantu ebulungiseni nasekunyamezeleni, nditsho notshaba. Uthi uAllâh: "Hini na nina bakholwayo! Phakamani niqine, nimele uAllâh njengamangqina anobulungisa, ningenzi ubutshaba nenzondo eninayo ngabanye inikhuphe ekwenzeni ubulungisa. Yenzani ubulungisa. Oko kusondele ebunyulwini, nimoyike uAllâh." (Ķur‘ân 5:8)

I-Islâm yinkolo enobubanzi ebonenelela nangeemfuno zengqondo, umzimba nomoya yaye ilungele umntu wonke, amaxesha onke. Iyalela ukwenziwa kwezenzo ezilungileyo, iyalela nokushenxa kwezingcolileyo. Phambi kokuba aqalise umsebenzi wakhe wobuProfeti, uMprofeti wayetshate noRhadĳjah, inkosikazi eyayisisityebi eMakkah, awaya wamsebenzela njengomrhwebi. Zathi iindaba zobuprofeti bakhe zisakwaziwa ngabantu bonke, abantubakubo bathembisa ukuba bangamnika ubutyebi obuninzi kangangokuba bangada bamnike isithsaba njengekumkani yabo ukuba wayenokuyeka ubizo lwakhe luka-Allâh.





Yena wala, waqhubeka nokukhetha indlela ayikhethelwe nguAllâh; ndlela leyo yayithetha zonke iintlobo zokuva ubunzima ekuvakaliseni ilizwe likaThixo. Nangona wayenikwe onke Amandla namagunya awayenokuwasebenzisa. Nasemva kokuba umyalezo wakhe wawusele unwenwile, yena wahlala esaphila ubomi obulula, obungenabunewunewu, angewayenabo ukuba wayefuna. Ukusuka apho yena, wayelala kumandlalo olukhuko, ehlalala endlwini yodaka. Njengoko yabaliso inkosiyakhe: “Maninzi amathuba apho uMprofeti nosapho lwakhe ababeye bangabi nakuntya ubusuku bulandelelana. Esona sonka ubukhulu becala ababedla ngokuzixolisa ngaso yayisisonka esasenziwe ngerhasi. Ngexesha lokusweleka kwakhe, ikhaka lakhe lokulwa lalisele kubanjiswe ngalo kumfo ongumYuda ukuze yena afumane irhasi yokwenzela usapho lwakhe isonka.

Wanikela ubomi bakhe bonke nemizabalazo yakhe ukwenzela ukuba abantu bakholwe kuAllâh njengoThixo Yena ikukuphela kwaKhe (Ofanelwe lunqulo). Othi kwiK'ur'ân:

"Kananjalo aNdidalanga abantu neeJinni ngaphandle (kokubadalela) ukuba banqule Mna." (K'ur'ân 51:56) Oku kungenjongo yokubakhokelela elonwabeni lokwenene, basindiseke kumashwangusha alo mhlaba nawobomi obuzayo.

UMprofeti uMuhammad, uMprofeti wokugqibela kubaProfeti nabaThunywa bakaThixo, wasweleka, kunyaka wama-632 CE, Esishiya neK'ur'ân, umyalezo kaThixo wokugqibela, neemfundiso zakhe eluntwini kude kube yiMini yoVuko

Umbhali othile waseMelika, uMichael Hart ngegama, uthi encwadini yakhe, esihloko sayo sithi: *The 100: Oyena mntu waba nefuthe embalini*, nguMuhammad – ongentla kwabo bonke eluhlwini – yaba nguye kuphela indoda embalini owaphumelela ngokugqwesileyo kumanqanaba omabini, kulawulo lwasemhlabeni nakolwenkolo. “Oku kudibanisa Kungaqhelekanga kumnike ilungelo ukuba ahlelwe njengoyena waba nesimilo esaba nefuthe eligqwesileyo ehlabathini.



UWilliam Muir Umbhali wembali waseSikotilane ngaphambili wakhankanya, wancoma ukucaca gca kwamazwi oMprofeti uMuhammad nobulula benkolo yakhe. Wayitsho kananjalo into yokuba uMuhammad waphumelela ukwenza izenzo ezingummangaliso kwanokuba ayikho enye indoda embalini eyaba nempumelelo ekuphaphamiseni imiphefumlo yabantu, ivuselele isimilo esihle sokuziphatha nokulunga ngexeshana elifutshane awalenzayo.

Umbhali wembali odumileyo, uGeorge Bernard Shaw, kwincawadi yakhe, ethi, *The Genuine Islam*, vol. 1, no. 8, 1936, uthi ilizwe laliyidinga ngamandla indoda eyayinengqondo efana nekaMuhammad, njengoko yena wayenguMprofeti owayesoloko ebeka ukholo lwakhe kwindawo yentlonipheko nokuxatyiswa. Wongezelela ngokuthi, i-Islâm yaba yinkolo eyakwaziyo ukwamkela zonke iimpucuko zamaxesha onke kwanokuba iza kuthabathela kuyo imimandla emininzi eYurophu nakubeni abafundisi bexesha elisandula kudlula bazoba umfanekiso ombi kaMuhammad, bada bamcingela njengotshaba lobuKhristu. UShaw uqhuba aleke athi:

"Ndimfundile (uMuhammad) – indoda engummangaliso – kananjalo kolwam uluvo, ukude lee ekubeni ngumchasi-Khristu, yena umele ukubizwa ngokuba ngumsindisi woluntu." Uyatyatyadula: "Ndikholelwa kwinto yokuba ukuba indoda enjengaye ibingathabathela kuyo ulawulo lukazwilakhe kwihlabathi lanamhanje, ebengaphumelela ekusombululeni iingxaki zalo ngendlela ebiza kuza noxolo oludingekayo nolonwabo..."

UAlphonse de Lamartine, Imbongi eyaziwayo yomFrench, uthi kwincwadi yakhe egama layo lingu*Histoire de la Turquie*, (1854): "Akuzanga khe kubekho ndoda yakha yazenzela, ngokuzithandela okanye ngokungazithandeli, injongo entle ngokubalaseleyo kunale, ngenxa yokuba yona le njongo yaba ngaphaya kokuqiqwa ngabantu: (yafika) yazisingela phantsi iikolelo zobuxoki ezibekwe phakathi kwesidalwa noMdali...Akukho ndoda yakha yaphumelela



ngexeshana elifutshane kangakaya intshukumo enkulu ngolu hlobo ehlabathini... Ukuba ubuhle benjongo, uqoqosho lwezinto, ubukhulu beziphumo ziinqobo ezintathu, zobungqondi bendoda, ngubani ongalinga afanise indoda yembali yale mihla noMuhammad?... Yena washukumisa imiphefumlo. Waseka incwadi unobumba ngamnye wayo waba ngumthetho, umbumbi wokomoya owamkela abantu bonke, illwimi neentlanga... ukunyamezela kwakhe eloyisweni, umnqweno wakhe owawu sekelezelwe kwimbono enye engazabalazeli kwenza ubukumkani obuqulatha amanye amazwe... Mayela nazo zonke iinqobo ekumetwa ngazo ubukhulu bamntu, singabuza: Ikhona indoda enkulu kunoMuhammad?"

Ugqirha Vaglieri uthi kwi*Apologia dell' Islamismo*: "UMuhammad, njengomshumayeli wenkolo kaThixo, wayenobulali enenceba kwiintshaba zakhe. Kuye kwakuxubene ubulungisa nenceba, ekuziimpawu ezimbini ezihloniphekileyo ezo ingqondo yomntu engaba nokuziqiqqa. Akunzimanga ukukuxhasa oku ngemizekelo emininzi efumaneka kwiimbali zobomi bakhe."

Ugqirha Gottlieb Wilhelm Leitner, omnye umfundi ngezaseMpumalanga owaziwa kakhulu, wathi: "Andinakuyiqukumbela le ntetho ngaphezulu kunokuvakalisa ithemba lokuba imini iza kufika yona apho amaKhristu aza kumxabisa uKhristu ngakumbi ngokuthi axabise noMuhammad. Kukho imibandela efnanayo phakathi kweIslām nobuKhristu, yaye ungumKhristu ongcono lowo uhlonipha inyaniso eyavakaliswa nguMprofeti uMuhammad."



## Imfundiso zobuKhristu nezeIslâm

Amabandla amaninzi obuKhristu akholelwa kwezi mfundiso zilandelayo:

- 1) UmTrinithi
- 2) Ukuba nguThixo kukaYesu
- 3) Ukuba ngunyana kaThixo kukaYesu
- 4) ISono semveli (ukuzalelwa esonweni)
- 5) Ukuhlawulelwa kwezono



kwi-Islâm ubunye bukaThixo, OnguThixo Omnye kuphela Ofanelwe lunqulo, nekucelwa kuYe uncedo, ngumthetho osisiseko wokholo lweMuslim ngalinye, nto leyo iphikisanayo noThixo obathathu emnye weemvaba ezininzi zobuKhristu. I-Islâm ikujonga ukwenziwa uThixo kukaYesu njengento ekukubuyela kubuhedeni. Njengoko kuchaziwe kwiK'ur'ân, uYesu wayengengoThixo Oweza ehlabathini esenyameni koko wayenguMprofeti waKhe noMthunywa, efana nje naye nawuphi na omnye uMprofeti, wayengumntu ngandlela zonke. Kananjalo i-Islâm iyakukhaba ukuba ngunyana kaThixo kukaYesu, ingayamkeli kananjalo imfundiso yokuzalelwa esonweni kwabantu, nemfuneko yedini elinyukayo ndawonye nentlawulelo yezono.

Imfundiso ezisisiseko sokholo kwi-Islâm zintandathu:

- 1) Ukukholwa kubunye bukaThixo
- 2) Ukukholwa kubukho beengelosi
- 3) Ukukholwa kwizibhalo ezatyhilwayo
- 4) Ukukholwa kubaThunywa bakaThixo
- 5) Ukukholwa kwiMini yoVuko
- 6) Ukukholwa kwiK'adar (kummiselo wangenxa engaphambili), wokuba okulungileyo nokubi kuvela kuAllâh

## Um Trinitithi (Ubathathu emnye)

Le mfundiso, kubanjelwe kuyo ngamaKhristu ehlabathini lonke, ithetha ubukho beziqo ezithathu ezahlukeneyo ezingu: Thixo uYise, uThixo uThixo uNyana noThixo uMoya oyiNgcwele. Into emangalisayo kuyo yonke le nto kukuba, uYesu yena azanga akhankanye nto ngomTrinitithi. Akukho nto tu awayitshoyo ngabantu abathathu abakumTrinitithi. Eneneni igama “umTrinitithi” alifumaneki naphi eBhayibhileni. Inggqiqo uYesu awayenayo ngoAllâh yayingahlukanga tu kwingqiqo yabaProfeti bangaphambili. Bonke bashumayela ubunye bukaThixo, hayi umTrinitithi.

UYesu wangqinela isithethe esasityhilwe kubaProfeti ababefike ngaphambili kunaye. "Kwafika omnye wakubabhali; wabeva bebuzana; waqonda ukuba ubaphendule kakuhle. Wambuza esithi, Owona mthetho uphambili kuyo yonke nguwuphi na? UYesu wamphendula esithi, Owona ungaphambili kuyo yonke imithetho ngulo: Yiva, Sirayeli, iNkosi uThixo wethu yiNkosi inye; uze uyithande ke iNkosi uThixo wakho ngentliziyo yakho iphela, nangomphefumlo wakho uphela, nangengqondo yakho iphela, nangamandla akho ephela. Nguwo lo ongaphaphile umthetho. (Marko 12:28-30)

Obunye ubungqina obuseBhayibhileni bubonisa okokuba uYesu wayekholwa kuThixo oMnye kuphela, hayi kooThixo abathathu kwisiqu esinye. Njengale ntetho ilandelayo: "YiNkosi uThixo wakho oya kuqubuda kuyo, ukhonze yona yodwa." (uMateyu 4:10)

Imfundiso yomTrinitithi yaye yamanywa neemfundiso zikaYesu ngaphezu kweminyaka engamakhulu amathathu emva kokumkha kukaYesu. Iivangele ezine ezagunyaziswayo aziqulethanga nto ithetha ngomTrinitithi. AyingoYesu ingengabo nabafundi bakhe abafundisa le mfundiso. Kananjalo, akukho nasinye kwizifundiswa ezikhulu zangaphambili okanye abalandeli bakaYesu abakha bafundisa ngayo. Le mfundiso yamiselwa liqumrhu laseNicea emva kokrutha-kruthwano nokungavisisani okukhulu. Iqumrhu elo lamkela imbono yegcuntwana endaweni yesininzi esasikholelwa kubunye bukaThixo sona.



Noko ke, xa sicingisisa sisebenzisa ingqondo, ingqiqo ngomTrinithi ayimiseleki. Intsingiselo yayo ithetha ukukholwa kwiziqu ezithathu eziphelayo okanye ezingapheliyo. Ukuba sizithabatha njengeziphelayo, bathathu ke abo bangapheliyo, bathathu ooSomandla, nto leyo ithetha ukuthi bathathu ooThixo. Kodwa ukuba sibathabatha ukuba bayaphela, akakwazi ke uYise, engakwazi noNyana ndawonye noMoya oyiNgcwele ukuba nguThixo. Enyanisweni ingqiqo ngomTrinithi yabakho ngokuthi kutyholwe “izidalwa” ezibini, ezinguYesu noMoya oyiNgcwele (uGabriyeli). Okwa kuvela kwimfundiso ef’ amaqe engoTrinithi, impendulo yengqungquthela yabafundisi becawa ithi yintsonkotha engaphaya kwengqiqo yomntu yaye akuyomfuneko ukuba iqiqwe; kwanele ukuba ivele yamkelwe njembandela wokholo. Yona i-Islâm ishukumayela ukholo olucacileyo nalulula kubunye bukaThixo. Ingqina ukuba nguThixo Oyedwa kuka-Allâh, ithi kananjalo Yena akanamahlakani Yena Ungoziphilelayo, Yena loWo zonke izidalwa zixhomekeke kuYe; Yena Engaxhomekekanga ntweni. Ungongazaliyo, Engazelwanga naYe. Akukho nto inokufaniswa naYe, ilinganiswe naYe okanye ibe lihlulelane laKhe.

UYesu washukumayela ubunye bukaThixo, njengoko kuboniswe ngokucacileyo kule ncoko icatshulwe eBhayibhileni:

"Mna ndithetha endikubonileyo kuBawo; nani ke nenza enikubonileyo kuyihlo. Aphendula (amYuda) athi kuye, Ubawo thina nguAbraham, Athi kuwo uYesu, Ukuba nibe ningabantwana baka-Abraham, ningeniyenza imisebenzi ka-Abraham. Kaloku ke, nifuna ukundibulala mna, mntu unixebele inyaniso endayiva kuThixo." (uYohane 8:38-40)

Amaqumrhu eecawa zonke azinika ngokwawo amalungelo angentla kwamagunya awo. Kwiqumrhu lokuqula, uYesu wenziwa uThixo; kwiqumrhu lesibini, uMoya oyiNgcwele nawo wenziwa uThixo. Kwiqumrhu lesithathu kwenziwa kwaloo nto ngoMariya, kanti kwiqumrhu leshumi elisibini, icawa yanikwa ilungelo lokuxolela izono. Kwiqumrhu lamashumi amabini, uPhapha wenziwa umntu ongenasono.



*I-Encyclopedia Americana* yona ithi (imfundiso) ngobunye bukaThixo yaqala njengentshukumo yenkolo kwasekuqalekeni embalini yaye yiyo eyabakho kuqala kunenkolelo yomTrinithi, zishiyana ngamashumi eminyaka. Ityatyadula ithi ubuKhristu obu baba lihlumelo lobuYuda, obabungqongqo kwimfundiso yobunye bukaThixo. Ukukholwa kumTrinithi bamkelwa kuphela kwinkulungwane yesine CE yaye abuzanga bubonakalise inkolo yobuKhristu bemveli ngokuselelekileyo ngemo kaThixo yokwenene;

Ukusuka apho, ubuTrinithi yaba kukuphambuka kulo nkolo yemveli. (c.f., v. 27, p. 294)

Yona *iNew Catholic Encyclopedia* ithi: "Ingqiqo ngoThixo Omnye okwiziqu ezithathu ayizanga ibe yinxalenye yobmi bamaKhristu nezenzo zonqulo kwadwa kwaba sekusondeleni kwenkulungwane yesine. Le ke yimbono eyaqala ngokuthiywa igama lokuba ngumgaqo wamaTrinithani. Asiyifumani phakathi kwabafundi nayiphi na imbono efana nale konke konke." UYesu yena ungqina into yokuba ngumntu kwakhe, Lo gama uThixo Yena Wathi ngesaKhe isiqu: "Ngokuba ndinguThixo, andimntu." (uHoseya 11:9) **"UTHixo akamntu... akanyana wamntu..."** (iNomeri 23:19) **"UMoya wam akayi kulawla ebantwini ngonaphakade; ekulahlekeni kwabo bayinyama"** (iGenesis 6:3)

iK'ur'ân iyabungqina ubunye bukaThixo kwisahluko 112: **"Yithi 'nguAllâh, Mnye (Jwi). UAllâh nguNaphakade, Uphelele. Akazali naYe Engazanga Wazalwa. Ukanti akukho namnye ufana naYe'"**



Kananjalo Uthi uAllâh kwiĶur'ân: "Hini na Bantu beNcwadi! Musani ukutsiba imida enkolweni yenu, ningathethi nto ngoAllâh ngaphandle kweyinyaniso. UMesiya u'Isâ, unyana kaMaryam wayengeyonto yimbi ngaphandle kokuba nguMthunywa ka-Allâh nelizwi laKhe Awababala ngalo uMaryam noMoya (oyiNgcwele) odalwe nguYe; ke ngoko kholwani kuAllâh nakubaThunywa baKhe. Musani ukuthi: "Bathathu (ubathathu emnye)! Yiyekeni loo nto, kolunga kuni oko, kuba uAllâh nguThixo Omnye, uzuko lonke malube kuYe, Yena Uphakamile, (Ukude lee) ukuba abe nonyana. Yena kokwaKhe konke okusemazulwini nokusemhlabeni. UAllâh UnguMlondolozo Owaneleyo wemicimbi (yezidalwa zaKhe). (Ķur'ân 4:171)

Kwesinye isahluko Uthi: "Inene abangakholwayo ngabo bathi:"UAllâhUngowesithathu kwabathathu". Kwaye akakho omnye uthixo, Mnye jwi uThixo (nguAllâh) kanti ke ukuba abayiyeki le nto bayithethayo, inene isohlwayo esibuhlungu siya kuhla phezu kwabangakholwayo phakathi kwabo. Ingaba abazi kuguquka babuyele kuAllâh, bacele itarhu kuYe? Kuba uAllâh nguMxoleli, uSozinceba." (Ķur'ân 5:73-74)

Umbhalo ekukuphela kwawo kwiBhayibhel yonke owawuxhasa imfundiso yomTrinithi wawukwincwadi yokuqal kaYohane umpositile, isahluko 5, ivesi 7: "Ngokuba bathathu abo bangqinayo [emazulwini: uYise, noLizwi, noMoya oyiNgcwele; abo bathathu banye. Bathathu abo bangqinayo emhalbeni]: uMoya, namanzi, negazi; aba bathathu basingise ntweni-nye." Noko ke, le vesi ingentla apha iye yasuswa kwiNew Revised Standard Version yeBhayibhile nakwezinye emva kokuba iye yabhaqwa zizifundiswa zamaKhristu okokuba yayiyimfakelo kakade eyayenziwe kwiKing James Version namanye amashicilelo.





## Ukuba nguThixo kukaYesu

Amanye amaKhristu akholelwa ukuba uYesu nguThixo wawo onke amaphakade, usisiqu sesibini ebuThixweni bomTrinithi, yena lowo ngaphezu kwesithuba seminyaka engamawaka amabini eyadlulayo, wakhetha ukuzobonakalisa ekumzimba womntu wazalwa nokuzalwa Trinity who, more than two thousand years ago, chose to appear in a human body and was born yintombi uMariya. Njengoko kubhaliwe kwiiVangeli, le mfundiso, njengale sigqiba kucacisa ngayo, iphikisana namazwi ekuthiwa athethwa nguYesu. Into yokuba uYesu azanga wabanga ukuba nguThixo, endaweni yoko wasuka wangqina ukuba nguThixo kukaThixo Yedwa, esithi kwabo babemngqongile, "Yini na ukuba uthi ndilungile? Akukho ulungileyo, mnye kwaphela - nguThixo." (Marko 10:18) Kengoko ke ukuba uYesu Khristu wala ukubizwa ngokuba "ulungile," Wayengakwamkela ukubizwa ngokuba "unguThixo"? Kaloku xa Uyesu wayethetha ngoThixo ke wayesithi Ubawo, uYihlo; uThixo wam, uThixo wenu." (uYohane 20:17)

UYesu wala kwaingcinga yokuba angenza nantoni ngokwakhe. Wayenza yacaca gca into yokuba zonke izinto zingentando kaThixo, Owamthumayo. Kubhalwe ukuba wathi: "Mna ngokwam andinakwenza nto; njengoko ndivayo, ndigweba ngako, nomgwebo wam ubububulungisa; ngokuba ndifuni kuthanda kwam, ndifuna ukuthanda kukaBawo owandithumayo." (uYohane 5:30) Kwakhona uyayichza into yokuba amazwi awathethayo yena ayingowakhe koko ayatyhilwa kuye njengoMprofeti othunye nguThixo: "Ngokuba mna andithethanga okuphuma kum; owandithumayo, uBawo ngokwakhe, nguye owandiwisela umthetho wokuba ndithini na, nokuba ndithethe ntoni na (uYohane 12:49) Kanti nakuYohane 7:17-18, uYesu uthi: "Ukuba kuho othi afune ukwenza ukuthanda kwakhe, woyazi imfundiso le: ukuba iphuma kuThixo, nokuba



mna ndithetha okukokwam, kusini na. Lowo uthetha okwakhe, ufuna olulolwakhe uzuko; ke lowo ufuna uzuko lowamthumayo, uyinene yena akukho kungalungi kuye." UYesu wayitsho kwakhona into yokuba iNkosi Inkulu kunaye, ngokutsho kukaYohane 14:28, ofundeka ngolu hlobo: "Ndiya kuBawo; ngokuba uBawo mkhulu kunam." UYesu wenza wasenza izinto, ezenzela ukuthanda kukaThico, Owamthumayo: " Lowo wandithumayo unam; uBawo akandishiyanga ndedwa; ngokuba mna ndihleli ndizenza izinto ezikholekileyo kuye.' Akubona ukuba uyazithetha ezi zinto, bakholwa kuye, baba baninzi." (uYohane 8:29-30)

Ukanti ngokokutsho kukaLuka 4:43, uYesu weza kushumayela ubukumkani bukaThixo: "Uthe ke kuzo, Ndimelwe kukuba ndizishumayele iindaba ezilungileyo zobukumkani bukaThixo nakweminye imizi, ngokuba ndithunywe oko."

Ukongeza kule nto, uYesu wayithetha into yokuba ukungena kubukumkani bamazulu kuxhomekeke ekwenziweni kwentando kaThixo: "Asingabo bonke abathi kum, nkosi, nkosi, abaya kungena ebukumknaini bamazulu; ngokwenzayo ukuthanda kukaBawo osemazulwini." (uMateyu 7:21) Uphinda athi: "Kuba othe wakwenza ukuthanda kukaThixo, lowo ungumzalwana wam, nodade wethu, nomama." (uMarko 3:35)

Ngokokutsho kukaMarko 13:32 kukwabikwa ukuba uYesu wakuphika ukuba nolwazi lweyure yokugqibela yeliphakade, esithi: "Kodwa akukho bani uwaziyo loo mhla nelo lixa, azazi nezithunywa ezisemazulwini, akazi noNyana lo, kuphela nguYise."

KuLuka 13:33-34, UYeseu uthetha ngaye njengomnye wabaProfeti: "Kodwa ndimelwe kukuthi ndihambe namhla nangomso nangolandelayo; ngokuba akangekhe umprofeti atshabalale ngaphandle kweYerusalem, ebabulalayo abaprofeti, ibagibisele ngamatye abo bathunywe kuyo!"

La mazwi kaYesu njengoko echaziwe eBhayibhileni abonisa okokuba yena, ngokunxulumene noThixo, wayeme njengaye nawuphi na umntu. WayengengoMdali koko wayesisidalwa esifna noAdam. Wayethandaza kuThixo (kuMarko 1:35, kuMarko 14:35 nakuLuka 5:16), okuthetha ukuthi ngokupheleleyo, wayenguMprofeti, engenguye uThixo, kuba kaloku Yena uThixo Akathandazi nakubani. Uyesu wayeyona



ngokudumisa uThixo, njengoko kucacile kuMateyu 11:25: "Ngelo xesha waphendula uYesu wathi, 'Ndiyabulela kuwe, Bawo, Nkosi yamazulu nehlabathi.'"

Le mfundiso yokuba nguThixo kukaYesu ayixhaswa ngamazwi kaYesu njengoko ebhaliwe kwiiVangeli, inje ngemfundiso yomTrinithi, nemfundiso yokuba nguThixo osenyameni eyayilwa emva kokumka kukaYesu. Yona (le mfundiso) yafakwa ebuKhristwini ivela kubuhedeni, obabuziimfundiso zentsomi zeenkolo ezazikho ngaphambi kobuKhristu, kuya bonakala okokuba kwenzeka kanjani na ukuba amanye amaqhawe athathwe ukuba angoothixo, (okuninzi kule mfundiso iloluhlobo) koko kwakuthethwa ngamaBhudha, amaMitra aseIran, amaOsiris aseYiputa akudala, amaBhakhas akumaGrike, amaBhali aseBhabhiloni, ama-Adonisi aseSiriya okufana nqwa noko kutshiwo ngoYesu ngamaKhristu. I-Islâm yona kwelinye icala yabakhulula abalandeli bayo kwiinkolelo ezifana nezo ngokuthi ingayamkeli imfundiso engoThixo oza ebantwini esenyameni nokuthatyathwa komntu njengoThixo kunxulumano lwethu naso nasiphi na kwizidalwa zaKhe.

I-Islâm iyithetha, iyigxininise into yokuba uYesu, njengaye naye nawuphina umntu ongomnye, akanakuze abe nguThixo. i-Islâm iyayikhaba nayo into yokuba uThixo Angaba senyameni okanye adityaniswe nasa nasiphi na isidalwa saKhe. Kwisahluko 5, ivesi 75, iKur'ân isixelela okokuba uYesu wayenguMthunywa kaThixo njengabaninzi kubaThunywa abafika ngaphambi kwakhe, kwanokuba yena, nomama wakhe owayengcwele "babesitya ukutya." Le nto ithetha ukuthi nabani na otyayo akanakuze abe nguThixo, ingaba nguYesu, ibe nguMuhammad okanye abanye abaProfeti nabaThunywa, njengoko ukutya kubonisa imfuno nokuxhomekeka kwizinto ezingaphandle okomzimba womntu, kanti ke Yena uThixo akasweli engaxhomekeki ntweni, kananjalo ukutya kufunisa ukuba ukutya kuhambahambe emzimbeni kuze kugqibele ngokufunisa ikuya endle. Izenzo ezinjalo azibufanelanga ubunganga bukaThixo. Izizwe ezininzi, akukhathaliseki nokuba zisadla ngendebe endala kangakanani na, ziyayala kwa imbono yokuba uMthunywa kaThixo abe ngumntu "otyanya ukutya" njengabo kodwa kuthiwe uthunye



nguThixo. Kanye ngolo hlobo ke, abaProfeti abaninzi babegxekwwa ngabantu babo kusetyenziswa obu buqhetseba.

IKur'ân ibalisa okokuba abantu bakaNowa bathi ngaye: **"Lo akayonto ngaphandle kokuba yindoda efanayo nani. Udla oko nikudlayo nani ukanti usela oko nikuselayo nani."** (Kur'ân 23:33)

iKur'ân iyawacaphula nama-Arabhu uMprofeti awaveliswa phakathi kwawo, esith:

**"NguMthunywa onjani lo utya ukutya ahamba hambe ezimarikeni?"** (Kur'ân 25:7). Abo babalela ubuThixo kuMprofeti uYesu, sibafumanisa okokuba bathabatha ukuphambukela kwinqanaba elitsha lokuthobisela uThixo, uSomandla, bade bamthabatha ukuba ungumntu otya ukutya.

UbuThixo bukaYesu buyakhatywa yiKur'ân. Uthi uAllâh:

**"Inene abakholwa abo bathi: uAllâh nguMesiya, unyana kaMaryam, kodwa uMesiya (ngokwakhe) wathi: "Hini na Bantwana bakwaSirayeli! Nqulani uAllâh, iNkosi yam Oyinkosi yenu". Inene lowo wayamanisa amahlulelane kuAllâh, uAllâh Umalele ukuba angene ePaladesi, ukanti ikhaya labo nguMlilo, kwaye kubenzi bobubi akuyi kubakho mncedi."** (Kur'ân 5:72)

UAllâh Watyhila kwakhona: **"Inene, imfano ka'Isâ phambi koAllâh inqwa nemfano ka-Adam. (UAllâh) Wamdala (uAdam) ngothuli, Wathi kuye: "Yibakho!" Wabakho."** (Kur'ân 3:59).

kwiKuran, uAllâh, Uchaza uYesu njengoMprofeti waKhe, onyulu, ongcwele njengabanye abaProfeti baKhe, kodwa umchaza rhoqo njengomntu. UYesu wathi:

**"[U'Isâ, (uYesu)] wathi, "Mna ndisisiCaka sika-Allâh. Undinike isiBhalo, Wandenza uMprofeti."** (Kur'ân 19:30)

KwiZenzo 3:13 kuthiwa: "UThixo wooAbraham noIsake noYakobi, uThixo woobawo, umzukisile umkhonzi wakhe uYesu."

Kwezi nyani zibekwe phambi komlesi ngentla apha, kucaca mhlophe okokuba i-Islâm asiyiyo yodwa inkolo ebuphikayo ubuThixo bukaYesu; umbhalo weBhayibhile wenza njalo oku kwawo.

Kuvavanyo lwezimvo olwenziwa kumboniso kamabonakude eNgilani ogama lawo lalingu *Credo*, kwenziwa ingxelo ngooBhishopi abali-19 kwababengama-31 bebandla lamaTshetshi okokuba amaKhristu akabophelelelanga ukuba okholelwe ukuba uYesu Khristu wayenguThixo



## UbuThixo bukaNyana

Lemfundiso, iyafana nesele sixoxile ngazo ngentla apha, ayingqinelani neemfundiso ndawonye neentetho zikaYesu. EBhayibhileni igama elithi “unyana kaThixo” liye lasetyenziswa kubhekiswa kuAdam

(KuLuka 3:38) kanti nabanye abaninzi kubaProfeti bangaphamabili kunoYesu. uSirayeli, umzekelo, wayebizwa ngokuba “ungunyana kaThixo” kwenye yeencwadi zikaMoses: "Wothi kuFaro. Utsho uYehova ukuthi, ‘Unyana wam wamazibulo nguSirayeli.’" (iEksodus 4:22)

Kwincwadi yeendumiso iwonga elinjalo walinikwa noDavide: "Athi yena, Ndiya kuwuvakalisa ummiselo; UYehova uthe kum, Ungunyana wam wena; Mna namhla ndikuzele." (iiNdumiso 2:7) NakwiziKronike zokuqala 22:10, uSolomon wayebizwa ngokuba ngunyana kaThixo: "Nguye oya kulakhela igama lam indlu. Yena uya kuba ngunyana kum, mna ndibe nguyise kuye, ndiyizinzise itrone yobukumkani bakhe kumaSirayeli, kude kuse ephakadeni."

Kwezi ntetho zingentla apha nakwezinye ezininzi eBhayibhileni, kufumaniseka okokuba igama elithi “nyana” eneneni lithetha ukuba kufutshane noThixo ngokuthandwa. NoYesu ngokwakhe wathi kwezi vesi zilandelayo:

"Zithandeni iintshaba zenu...ukuze nibe ngabantwana boYihlo osemazulwini" (uMateyu 5:44-45)

"Banoyolo abaxolisi; ngokuba baya kubizwa ngokuthi bangoonyana bakaThixo bona." (uMateyu 5:9). Uhlalutylo lwazo zonke iintetho esesigqithile kuzo alushiyi zintandabuzo mayela nentsingiselo uYesu awayayamanisa negama elithi “nyana”.

Ngoko ke, ngenxa yako oku, akukho kuthetheleleka mayela nokuthabatha uYesu njengonyana kaThixo ngendlela eyodwa njengoko amaKhristu amaninzi esenza. Xa uYesu wayesebenzisa igama elithi “uNyana kaThixo,” wayezibiza ngendlela efana nqwa naleyo kwakubizwa ngayo uAdam, uSirayeli, uDavide noSolomon. UYesu wabizwa ngokuba “nguNyana kaThixo” izihlandlo ezili-13 eBhayibhileni, lo gama wabizwa ngokuba nguNyana woMntu izihlandlo ezingama-83.



iKŭr'ân iyikhaba igxininise, ngawo omane imfundiso yobunya kaThixo kwisahluko 2, ivesi 116 ***"Kananjalo bathi: 'UAllâh Uzele unyana', Uzuko malube kuYe, (Yena Uphakamile, Ukude lee kwezo nto bazayamanisa naYe). Ukanti (konke okusemazulwini nasemhlabeni kokwaKhe yaye konke kuzithoba kuYe"***

Ngaphezu koko, ukubalela unyana kuThixo, ngokufihlakeleyo kuthetha ukuphika ingqibelelo kaThixo, kukwathetha ukuthi Yena Unemfuno yokubakho komnye uThixo ecaleni kwaKhe.



## Isono semveli

Ngokwale ngcaciso yale mfundiso, uAdam wona xa waya wangamthobeli uAllâh ngokuthi atye kumthi owawungavumelekanga (umthi owawungowokwahlula phakathi kokulungileyo nokungcolileyo njengoko kusitshiwo kwiGenesis 2:17). Ngenxa yoko ke, nangokokutsho kwemfundiso yobuKhristu, yonke inzala ka-Adam yashiywa nelifa lesono sika-Adam, into ethetha ukuba bonke abantu bazalwa benesono semveli. Kananjalo ngokokutsho kobuKhristu, ngokubhekiselele kubulungisa bukaThixo nokuze Aneliseke, intlawulo kufuneka yenziwe ngaso sonke isono esenziweyo.

Ngamanye amazwi, uThixo Akayi kuvumela nasiphi na isono siyekwe singahlawulelwanga yaye Akanako nokuba Angaxolela nesono esincinane! Ngoko ke, into ekukuphela kwayo enokosula izono zingabikho kukuphalala kwegazi. Ngokokutsho kukaPawulos, "Kungaphalalanga gazi, akubikho kuxolelwa." (KumaHebhre 9:22) Kodwa eli gazi kufuneka libe leligqibeleleyo, lingabi nasono, lingabi nakonakala. Ngenxa yoko ke, uYesu, ekuthiwa nguNyana kaThixo, waphalalisa igazi lakhe elingenasono, weva ubunzima neentlungu ezingathethekiyo, wafa, ehlawula ixabiso lesono. Ngoko ke, akukho mntu ungasindiswa ngaphandle kokuba amkele uYesu njengomsindisi wakhe.

Ngapha koko, wonke umntu usekugwetyweni kokuba ave iintlungu zentuthumbo yomlilo wesiHogo wangonaphakade ngenxa yendalo yakhe yokuzalelwa esonweni ngaphandle kokuba uye wafumana intlawulelo yezono zakhe kuYesu ngegazi lakhe.

Le mfundiso ingahlulwa ibe ngamahlelo amathathu: (1) isono semveli, (2) inkolo yokuba ubulungisa bukaThixo bufunisa ukuba isohlwayo sesono masihlawulelwe ngegazi, ize (3) ibe yinkolo yokuba uYesu walihlawula ityala lezono zabantu ngokufa kwakhe emnqamlezweni kwanokuba usindiso lolwabe bakholelwa ekuzinikeleni okwedini kwakhe.



**Mayela nehlelo lokuqala, umfundisi uDe Groot ubhale wathi:**

"Izibhalo zisifundisa okokuba isono sika-Adam sagqithiselwa kuwo onke amadoda (abasetyhini bethu basinda bona). Ngokuba ngokwamazwi kaPawulos: 'Ngoko ke, njengokuba kwathi ngasiphoso sinye kwabakho ukugwetywa kwabo bonke abantu, ngokunjalo kothi nangesenzo esinye sobulungisa kubekho ukugwetyelwa ubomi kubo bonke abantu. Kuba njengokuba kwathi, ngokungeva komntu omnye [uAdam] lowo, abaninzi benziwa aboni, kuya kuthi, nangokuva komnye lo [uKhristu], abaninzi benziwe amalungisa.'" (KwabaseRoma 5:18-19)

La mazwi achaza mhlophe okokuba abantu bafumana ilifa lesono sikaAdam. Njengezininzi iimfundiso zobuKhristu, imfundiso "yelifa elisisono" ayifumani nkxaso kumazwi kaYesu okanye kwawabaProfeti abafika ngaphambili kunaye. Bona bafundisa okokuba umntu ngamnye uza kuphendula ngezendo ezizezakhe; abantwana abayi kohlwaywa ngezono zabazali babo.

Akukho mntu uzalelwa esonweni apha. UYesu yena ngokwakhe wayebathatha abantwana ngokuba bamsulwa, banyulu, abazelwanga benesono. Kucacile kwingxelo yentetho yakhe: "Bavumeleni abantwana beze kum, ningabaleli; ngokuba ubukumkani bukaThixo bubobabo banjalo. Inene ndithi kuni, Othe akabamkela ubukumkani bukaThixo njengomntwana, akayi kukha angene kubo." (uMarko 10:14-15)

Xa inokucingisiswa ngengqiqo, ibiya kuba yintswelabulungisa ekwiqondo eliphezulu ukugweba abantu bonke ngesono esenziwa ngabazali bethu bokuqala kumawaka eminyaka eyadlulayo. Isono kaloku lugabadelo lokwaphula imithetho kaThixo yokulungileyo nokugwenxa olwenziwa ngumntu ngokuzithandela kwakhe; kungoko uxanduva okanye ukugxekwa kufuneka kuwe phezu komntu osenzileyo, hayi kubantwana bakhe. Kuyintwela bulungisa embi ukutahabatha abantu ukuba banesono kwasekuzalweni kwabo. Kukungabi nangqiqo nobulukhuni bentliziyo okunjani okunokwenziwa ngumntu ngokukholwa kwimfundiso engokufumana ilifa elisisono njengoko kuboniswa zizifundiswa yimithetho yenkolo kaSaint Augustine ethi, zonke ezingabhaptizwanga ziza kungena eMlilweni wesiHogo?





Kude kwaba kutsha nje, iintsana ezibhubhe zingekabhaptizwa bezingancwatywa kwimihlaba yamangcwaba engcwalisiweyo ebuKhristwini kuba babekholelwa ukuba bafe “besesesonweni semveli” I-Islâm iyayikhaba le mfundiso yeSono Semveli yaye ibathabatha abantwana ukuba bamsulwa, abanaso nesinjani isono ekuzalweni kwabo. Isono kweyayo imbono, asifunyanwa njegelifa koko siyinto umntu azifumanela yona ngokwenza into angamelanga kuyenza nangokusilela ukwenza abe fanele ukwenza.

**Ihlelo lesibini** lemfundiso yokuhlawulewa kwezono kubuKhristu ithi ubulungisa bukaThixo bufunisa ukuba ixabiso lesono semveli nezinye izono zomntu lihlawulwe. Ukuba uThixo Ebenokusuka Amxolele umoni ngaphandle kokumohlwaya, ibiya kuba kukuphika ubulungisa baKhe oko. Umfundisi W. Goldsack ubhale ngokunxulumene noku uthi: Imele icace okwekati emhlophe ehlungwini kuye nabani na into yokuba uThixo Akanakuze aphule umthetho waKhe: Akanakumxolela umoni ngaphandle kokuba Amnike isohlwayo esimfaneleyo. Ngokuba ukuba Ebengenza oko, ngubani obeza kuMbiza ngokuba ‘UnoBulungisa’ noLungelelwaniso”

Le mbono ibonakalisa intswelalwazi egqithisileyo ngobulungisa bukaThixo. Kaloku uThixo AkangoMgwebi okanye ukumkani nje. Yena Unjengoko iKur’ân iMchaza: **“USolubabalo, uSozinceba. Umlawuli weMini yoMgwebo”** Yena Akanabulungisa qha, koko UkwanguSozinceba noMxoleli. **“UAllâh Unixolele, yaye Yena nguSozinceba wabo babonakalisa inceba”** (Kur’ân 12:92)

Xa uThixo esazi ukuba umntu uguquke ngokunyansiekileyo, enolangazelelo lokoyisa ukungcola okuphakathi kuye, ke kaloku uAllâh, uSomandla Angamxolela ukusilela kwakhe nezono zakhe zonke. Ngapha koko, eyona njongo yokohlwaya kukulungisa ukungcola, kuphuculwe umoni. Ukohlwaya umntu ngezono zakhe awazenza kudala nokuba sele ede waba uguqukile waphucula imeko yakhe, luphawu lokuba nesixhiba, hayi ubulungisa. Kananjalo ukuxolela umntu emva kokumohlwaya kwakho okanye emva kokohlwaya omnye umntu endaweni yokohlwaya yena, akunakuthatyathwa ukuba luxolelo olo nangayiphi na igcinga.



UThixo esiMkhonzayo, nguThixo wenceba. Ukuba Umisele umthetho aze afune ukuthotyelwa, oko Akakwenzeli ukunceda Yena, kodwa ukwenzela ukunceda uluntu. Kanti ke, xa Esohlwaya umntu ngeziphoso nezono zakhe, oko Akakwenzeli ukuzanelisa Yena okanye ukuzibuyekeza, njengoko imfundiso yamaKhristu isitsho, koko oko ukwenzela ukunciphisa ububi nokuhlanjululwa komoni. UThixo Uyazixolela iziphene nezono zabo babuyela kuYe bashiye izono zabo, baphucule imeko yabo ngaphandle kokubohlwaya okanye Ohlwaye omnye umntu endaweni yabo, Yaye oko akutenxanga ebulungiseni bukaThixo.

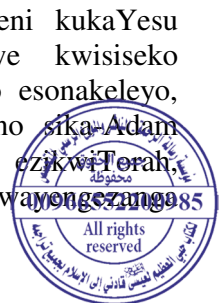
Ngoko ke uThi uAllah: "iNkosi yenu Ibhale iNceba kuYo Buqu, ke ukuba ubani kuni wenze ukungcola engazi, aze emva koko aguquke enze izenzo ezilungileyo, inene Yena (uAllâh) nguMxoleli, uSozinceba." (K'ur'ân 6:54)

**Ihlelo lesthathu** lemfundiso yobuKhristu kukuba uYesu wasihlawula isohlwayo sesono semveli nezinye izono zabantu ngokuthi afe emnqamlezweni eKhalvari kwanokuba usindiso alunakufumaneka ngaphandle kokukholwa kumandla asindisayo egazi. UJ.F De Groot ubhale wenjenje: "Njengokuba uKhristu, uThixo osenyameni, ethabathele kuye izono zethu khona ukuze sibe ngabahlawulelweyo ngazo ngokunika ulwaneliseko kwimfunio yobulungisa kaThixo, yena (uKhristu) ungummeli phakathi koThixo nomntu." Le mfundiso ayanelanga nje ukuba kukuphika inceba kaThixo kuphela, koko ikwalulwayamaniso lwentswelabulungisa kuYe.

Ukufuna intlawulo eligazi ukuze uxolele izono zabantu kukubonakalisa ngokupheleleyo ukungabikho kweneba (kuwe), ukanti kona ukohlwaya umntu ongenatyala ngenxa yezono zabanye, nokuba uhlawula ngegazi lakhe efuna okanye engafuni, yintswelabulungisa egqithisileyo leyo.

Apha zininzi ingongoma eziphikisekayo ezingqina ukungabi yonyani kwenkolelo yentlawulelo (ngegazi) nobethelelo mnqamlezweni. Ezi zilandelayo zezimbalwa kuzo:

**Eyokuqala:** imfundiso yobethelelo mnqamlezweni kukaYesu Khristu ukuhlawulela isono semveli, isekelwe kwisiseko esonakeleyo, Nantoni na ke eyakhelwe kwisiseko esonakeleyo, kwayona buqu seyonakele. Ingcinga yokuba isono sikaAdam sagqithiseleka kwinzala yakhe iphikisana nevesi ezikwaTerah leyo nogokutsho kweTestamente eNtsha, uYesu wayongezanga



kuyichitha koko wayeze kuyizalisekisa. NakwiDuteronomi 24:16 sifunda okokuba: "Oyise mabangabulawa ngenxa yoonyana; oonyana mabangabulawa ngenxa yooyise; elowo makabulawe ngenxa yesono sakhe." KuHezekile 18:20 sifunda oku: "Umphefumlo owonayo kuya kufa wona wodwa. Unyana akayi kuthwala ubugwenxa bukayise noyise, akayi kubuthwala ubugwenxa bonyana" Ngokokutsho kukaMateyu 16:27, uYesu ngokwakhe wathi: "Andule ukubavuzza bonke ngabanye ngokwenza kwabo." Oku kuyavumelana ngeK'ur'ân, njengoko isithi:

*"... Akukho mthwali wamithwalo uya kuthwaliswa umthwalo womnye. Kananjalo akukho nto umntu (aya kuyifumana) ngaphandle kwaleyo wayizabalazelayo. Kwaye inene umzamo wakhe uza kubonwa. (K'ur'ân 53:38-40)*

**Okwesibini:** Ngokokutsho kwe Genesis 5:5,

Utata wethu uAdam, waphila nenkosikazi yakhe iminyaka engama-930, emva kokuba betyile emthini ababengavumelekanga ukutya kuwo. Oku kubonisa ubuxoki beGenesis 2:17, ethi: "Kuba mhlana uthe wawudla, uya kufa," ngokuba kaloku ayizanga yenzeka loo nto. Oku kwabonisa uAdam waguquka esonweni sakhe wacela itarhu, uThixo wamxolela. UHezekile 18:21-22 uthi: "Ongendawo ke, xa athe wabuya ezonweni zakhe zonke azenzileyo, wayigcina yonke imimiselo yam, wenza ngokwesiko nangobulungisa, inene, uya kuphila; akayi kufa. Zonke izikreko zakhe azenzileyo aziyi kukhunjulelwa kuye; ngobulungisa bakhe abenzileyo, uya kuphila." Ngoke njengoko uAdam nenkosikazi yakhe "baphilayo," makube baya babuya ezonweni zabo zonke ababezenzile." Oku kuthetha ukuthi isono asizanga sizuzeke okwelifa, ngaloo ndlela ke, akuzanga kubekho sizathu sokuba uYesu kufuneke afele izono zakhe nabani na. Oku kuvumelana ngokupheleleyo neK'ur'ân ethi: *"Waya wangayithobeli ngolo hlobo ke uAdam iNkosi yakhe, walahleka ke. Emva koko iNkosi yakhe Yamkhethe, Yabuyela kuye ngenceba, Yamnika isiKhokelo."* (20:121-122)

**Okwesithathu:** Ayinyanisanga iBhayibhile ukuthi uYesu weza kufela izono zabantu ethanda ngabom. Sifunda okokuba eBhayibhileni wayengafuni kufa emnqamlezweni. Ngokuba wathi akufumanisa okokuba iintshaba zakhe zaziyla ngokuchasene nobomi bakhe, wathi, "Umphefumlo wam ubuhlungu kakhulu, ngokokude ube sekufeni." (UMarko 14:34)



Emva koko wathandaza kuThixo, esithi: "Abha, Bawo, zonke izinto zinokwenzeka kuwe; yigqithise kum le ndebe; noko makungabi kokuthandwa ndim, makube kokuthandwa nguwe." (UMarko 14:36) Waphinda wacela abafundi bakhe ukuba bamlinde ebusuku ukumkhusela ezintsabeni zakhe. Kananjalo wacela abafundi bakhe ukuba bathenge amakrele. (ULuka 22:36)

**Okwesini:** iBhayibhile iyasixelela kuMarko 15:34 okokuba umntu owabethelelwa emnqamlezweni wakhwaza ngelizwi elikhulu, wathi: "cried out with a loud voice, saying, 'Eloi, Eloi, lamasabhaktani?' oko kukuthi ngentetho evakalayo, 'Thixo wam! Thixo wam! undishiyeleni na?'" Izikhalazo ezinjalo – ukuba sinokuzamkela ngenxa yengxoxo le sizamkele ukuba ngenene zenzeka – zikhombisa ukuba la mthu wabethelelwayo wayengafuni ukufa emnqamlezweni. Okubaluleke ngakumbi, esi sicutshulwa siqulethe ubungqina obucacileyo bokuba lo mntu wayebethelelwe apha wayengenakuba nguYesu Khristu, njengoko izikhalazo ezinjalo nonxunguphalo awayenalo zingamfanelanga uMprofeti kaThixo, singayibali ke eyokuba kusithiwa unguThixo.

**Okwesihlanu: Ngokokutsho kukaMarko** 14:50, ubethelelo mnqamlezweni aluzanga lubonwe ngamehlo nangomnye kubafundi bakaYesu njengoko "bamshiya bonke, babaleka." Kananjalo, akukho namnye kubabhali beeVangeli nabeeleta zabapostile abalubonayo ubethelelo mnqamlezweni; ngamanye amazwi akukho mangqina athembakeleyo alubona ngamehlo enyama ukwenzeka kwalo ubethelelo mnqamlezweni. Xa kunjalo ke umthombo welibali uyathandabuzeka, ingakumbi xa sithabathela ingqalelo umbandela weeVangeli ezigunyazisweyo kwazona buqu, ziyaphikisana ngokumayela neengcombolo zobethelelo mnqamlezweni ukususela ekuqalekeni kwalo kuye ekugqibeleni kwalo.

**Okwesithandathu:** ingqiqo yokuba uphalalo gazi luyimfuneko ukucenga ingqumbo kaThixo yangena ebuKhristwini ivela kumfuziselo wabantu bamandulo ababenawo ngoThixo owayecingelwa ukuba uyiDomon enamandla kakhulu. Akukho lunxulumano lunembadla phakathi kwesono negazi. Into esusa isono ayilogazi koko kukuzisola, nokuguquka ngokunyanisekileyo, nokuthi gqolo ukwala ukutyekela ngasesonweni. Nokusoloko kuzatyalazelwa ukugcina intando kaThixo njengoko ityhiliwe kuthi ngabaProfeti. Ngapha koko, xa uYesu wayebuzwa ngendlela eseya kubomi obungunaphakade, impendulo yakhe yayingakokuba



abantu mabakholwe kuye njengomsindisi ngophalalo lwegazi lakhe. Ukusuka apho impendulo yathi: "Ukuba ke uthanda ukungena ebomini, yigcine imithetho." (UMateyu 19:17)

Indlela yosindiso lwamaKhristu ayanelanga nje ukunganiki mbadla ngokwendlela yokuziphatha ngesimilo esihle nangengqondo koko sikwaphikisa iimfundiso zikaYesu, oweza kuhlangu abantu esonweni ngeemfundiso nomzekelo wobomi bakhe bokuhlonela uThixo, hayi ngokuthi aze kubafela emnqamlezweni nokunikela ngegazi lakhe ngezono zabo. Umsebenzi awayeze kuwenza wawukwa kukubizela aboni enguqukwani, njengoko kwakunjalo kubo bonke abaProfeti abeza phambi kwakhe. Azanga abange ukuba yena uzele ukucamagushela izono zabantu. Oku kugxininiswe kuMateyu 4:17, njengoko sichazelwa ngoYesu: "Waqala oko uYesu ukumemeza, esithi, guqukani kuba ubukumkani bamazulu busondele."

Ayiqondakali inene into yokuba iBhayibhile ide ingene ekunyeliseni uYesu, imenza isiqalekiso. UPawulos uthi: "UKristu wasithenga, wasikhulula esiqalekiseni somthetho, ngokwenziwa isiqalekiso ngenxa yethu (kuba kubhaliwe kwathiwa, uqalekisiwe wonke umntu oxhonywe emthini.)" (KumaGalati 3:13)

Imfundiso yocamagushelo lwezono (ngagazi) nayo oku kwayo ivela kwiinkolo zabahedeni bamandulo. Ngokokutsho kuka-Arthur Findley kwi*Rock of Truth*, amagama ali-16 ayekholelwa ngabantu bakuwo ukuba ayezele ukuza kubanika usindiso nokubacamagushela ezonweni zabo. La magama aquka: uOsiris waseYiputa (1700 BC), uBhali (1200 BC), uKrishna wamaHindu aseNdiya (1000 BC), uAndra waseTibhet (725 BC), uBhudha wamaTshayina (560 BC), noMithra waseIran (400 BC).

Imfundiso yocamagushelo ngegazi ayiso sithuko nje kubantu abacinga ngokusengqiqweni, koko ikwakhuthaza abantu ukuba bashiye izenzo ezilungileyo benze ezingcolileyo ezifana nokubulala, ubusela, ubudlwengu nokrexezo. uPawulos wakuthatha kancinane ukubaluleka komyalezo owawushunyayezwa nguYesu, wathi: "Ngoko ke sigqiba kwelithi, umntu ugwetyelwa ngokholo, kungekho misebenzi yamthetho." (Romans 3:28)

Ude athi uAbraham azanga ancedwe yimisebenzi yakhe. (KwabaseRoma 4:2). Ngoko ke, yaba nguPawulos owenza usindiso ukuba lufumaneka kuphela ngokholo kubethelelelo mnqamlezweni lukaKhristu



Kazi ukuba inge injani na imeko yabantu ukuba bebenokukholelwa kule ngqiqo inje!

Impendulo kwibango likaPawulos yanikwa nguYesu ngokwakhe, "Othe ngoko wachitha noko umnye kule mithetho mincinanana, wafundisa abantu ngokunjalo, kothiwa ungomncinanana ebukumkanini bamazulu; othe wenza wafundisa ngayo, kothiwa ngomkhulu ebukumkanini bamazulu." (Matthew 5:19)

I-Islâm iyayikhaba imfundiso yocamgushelo lwezono (oluxhomekeke kuphalalo gazi). Yona ivakalisa okokuba uxolelo lwezono alunakuzuzwa ngumntu ngokuva ubunzima nokuzabalaza komnye umntu, koko ngobabalo lukThixo nenguquko enyanisekileyo yomntu ngokwakhe ngemizamo ahlala eyenza ukuphepha ukungcola enze izenzo ezilungileyo. Ngaphezu koko, ukuba ngaba izono ezenziwa ngabantu ziquka nentswela bulungisa mayela namalungelo abantu, loo malungelo kufuneka abuyiselwe kubaniniwo bokwenene yaye lowo ufuna uxolelo lwezono kufuneka acele ukuxolelwa ngabo abonileyo nangaliphi na ixesha enokuthi abenako.

iĶur'ân ithembisa usindiso kubo bonke abo bakholwa kubunye bukaThixo, benze izenzo ezilungileyo: ***"Inene! Nabani na othe wazinikela kuAllâh aze abe yiMuhsin<sup>11</sup>, lowo umvuzo wakhe useNkosini yakhe (uAllâh); kwabanjalo akuyi kubakho koyika, bengayi kuxhalaba."*** (Ķur'ân 2:112)

UAllâh Uthi kwakhona kwiĶur'ân: ***"Lowo unethemba lendibano neNkosi yakhe, makasebenze imisebenzi elungileyo, angayamanisi nabani ukuba abe lihlulelane eNkosini yakhe."*** (18:110)

UYakobi 2:14 ukuya ku-17 ungqinelana neIslâm nemiyalelo yayo kuba ufundeka ngolu hlobo: ***"Kunceda ntoni na bazalwana bam ukuba umntu athi unokholo, abe ke imisebenzi engenayo? Lunako yini na ukumsindisa ukholo lwakhe? Ngoko ke nalo ukholo, ukuba luthi lungabi namisebenzi, lufile ngokukokwalo."***

<sup>11</sup> *IMuhsin* ngumntu okhonza uAllâh ngokunyanisekileyo ade **abe ngathi** uyaMbona, okanye ahlale ezazi ukuba uyabonwa nguYe.



## I-Islâm inkolo engobunye bukaThixo yabaProfeti bonke

Uphicotho olungakhethe cala lwemfundiso esesiyikhankanyile yobuKhristu lungakhokelela kwisigqibo esinye – esokuba asiniki mbadla yaye siyaphikisana neemfundiso zikaYesu. Kwanele ke ngoko ukwazi okokuba kwiminyaka elandela unyuko lukaYesu ukuya ezulwini, kwakungekho namnye kubalandeli bakhe owamcingela ukuba uyenye into ngaphandle kokuba nguMprofeti kaThixo. Iimfundiso esele sizikhankanyile apha zayilwa kwiminyaka emininzi eyalandela emva koko Nto leyo iyimbonakaliso ecacileyo yokuba isiseko sebandla lamaKhristu sisekelwe kuphambuko oluqondakalayo kumyalezo wemveli kaYesu nowabaProfeti bonke ababekho ngaphambili kunaye.

Ukukholwa kubunye bukaThixo nokunganquli bani ongomnye ngaphandle koThixo kungumthetho. Ukwayamanisa abanye kunqulo lukaThixo kwafika kamva embalini yoluntu. Iinkulungwane ezilishumi emva koAdam, abantu babenganquli bani ngaphandle koThixo (uAllâh). Kwaba ngexesha loMprofeti uNowa kuphela apho unqulo zithixo lwaqalsa khona ukwenziwa. Oku kwabangelwa yintlonipho egqithisileyo yabanye ababengamalungisa phakathi kwabo ababesele bafayo. UNowa ke wathunyelwa nguThixo ukuba akhokelele abantu ngokubabuyisela endleni elungileyo nokuba bizela ekunquleni uAllâh Yedwa. Emva koko (uAllâh) Wathumela uMprofeti omnye emva komnye kwiintlanga ngeentlanga ukuzishumayeza umyalezo ofanayo wokuba: Akekho omnye uthixo ngaPhandle koAllâh.

Owona msebenzi uphambili wawuzokwenziwa ngabProfeti yayingekokubizela abantu ekukholweni kubukho bukaThixo njengoYena Thixo mkhulu nokumamkela njengoMdali, uMboneleli noMondli wamazwe, ngokuba namakhonzi bezithixo babeMazi ngokwendalo okokuba uThixo Ukhona, babengazanga babuthandabuza ubunjalo baloo nto. Babembalwa kuphela ababezenzisa ngathi abaMazi ukuba uThixo Ukhona. Babekhona abanye ababekhonza uThixo ngokwenza izenzo ezilungileyo; bezinikela kuYe ngemithandazo ngamaxesha obunzima. Noko ke, kumaxesha okonwaba, babemkhonza uThixo ngokusebenzisa abameli nabathetheleli. AbaProfeti babebabizela ekuguqukeleni kuThixo, bathandaze kuYe Yedwa ngaphandle koncedo lwabameli nabathetheleli maxa



Kananjalo ngenxa yokuba unqulo loThixo Omnye sisibophelelo esiphambili nesisesona sibalulekileyo, sikwasisiseko esenza izenzo zingatshabhi futhi zamkeleke, sifumanisa okokuba bonke abaProfeti baqalisa ngokumema abantu bakubo ngokuthi:

**"Nqulani uAllâh! Aninathixo wumbi ngaphandle kwaKhe."** (Kŭr'ân 7:65) UAllah Uyasichasela kananjalo kwiKŭr'ân (16:36): **"Inene Thina kwisizwe ngasinye Sithumele uMprofeti (Ofika avakalise okokuba); 'Nqulani uAllâh (Yedwa) niyeke ugabadelo (unqulo zithixo'"**) kanti kwisahluko 21:25 kuthiwa: **"Kananjalo aSizanga Sithumele Mthunyuwa ngaphambi kwakho (Muḥammad) koko Samtyhilela ukuba: akukho thixo wumbi ngaphandle kwaM, Khonzani Mna ke."** Ngoko ke, icacile into yokub i-Islâm (ukuzinikela kuAllâh) yayisoloko iyinkolo yabaProfeti bonke nabaThunyuwa bakaThixo, ukuqalela kuAdam kuye kuMuḥammad. I-Islâm ngokwenene yayinkolo kaNowa, uAbraham,uMoses, noYesu. Ngokokutsho kweIslâm, bonke abaProfeti bangabazalwana omnye komnye yaye akukho kubandlulula ekufanele ukuba lwenziwe phakathi kwabo. Njengoko abo bantu babelandela isikhokelo sabaProfeti bexesha, benqula uThixo ngendlela Afanelwe kukunqulwa ngayo, bonke bathatyathwa ukuba babengamaMuslim kwaye iPaladesi iya kuba yeyabo.

I-Islam yabuyisela umyalezo wayo wanaphakade kwisidima sawo semveli uThixo Awawutyhila kubaProfeti baKhe. I-Islâm iluqhubeko lwaloo myalezo, okwamnye eneneni, nangona uAllâh Wayeqale ngokuwubhekisa kwisizwe, uluntu okanye hlunga oluthile ekuqalekeni ngabaProfeti bakubo, ekuhambeni kwexesha waya wagqwethwa, waxutywa namampunge, iinkolelo zobuxoki nezenzo zonqulo ezaqanjwa ngabantu. Oku kwabangela ukuhla komgangatho wenkolo yaba ziinkolelo nezenzo zonqulo ezingenantsingiselo.

I-Islâm, njengoko yatyhilwayo kuMprofeti uMuḥammad, iyimvuselelo yengqiqo engoThixo Omnye eyayifundiswa nguYesu nangabo bonke abaProfeti bangaphambili baka-Allâh. I-Islâm ngumyalezo ojoliswe kubantu bonke kude kube sesiphelweni sexesha, ayingomyalezo ojoliswe kuphela kwigera elithile labantu, njengoko kwakunjalo mayela nomyalezo wabaProfeti bangaphambili.





I-Islâm izikhabela phaya zonke iimfundiso zenkolo ezisisonyeliso ibuyisele kuyo ingqiqo yokwenene ngoThixo; Kaloku Yena Yedwa nguMdal, uMboneleli noMlawuli weento zonke ephakadeni, nguYe ekubalelwa kuYe ingqibelelo. Oku kufunisa ukuba ibe ngouYe Yedwa Okhonzwayo. Ngapha koko Yena kufuneka Akhonzwe ngohlobo Yena Ayalele ukuba akhonzwe ngalo, hayi ngezenzo zonqulo ezizanjweyo. KukuYe Yedwa apho imithandazo imele ukubhekiswa khona. Ukungqina ubunye bukaThixo nje kukodwa, yinto elunge kakhulu nebaluleke kakhulu, ukwayamanisa abanye kuYe sisono esibi kakhulu kunazo zonke. Siso kuphela isono esingayi kuxolelwa nguThixo ngaphandle kokuba umntu lowo uye waguqkela kuYe phambi kokuba afunyanwe kukufa. Uthe kwiKur'ân: ***"Inene uAllâh Akakuxoleli ukwayanyaniswa kwamahlulelane kuYe, kodwa Uyamxolela lowo Athande ukumxolela ngaphandle kowenze loo nto, Lowo wayamanisa amahlulelane kuAllâh, inene yena uziyilele isono esibi ngokugqithisileyo."*** (Kur'ân 4:48)

Ngapha koko sisono esiya kumunyela umntu (angangeni) kwiPhaladesi aze agqibele sele ezantsi emlilweni wesiHogo. Oku kwathethwa nguYesu njengoko ecatsulwa kwiKur'ân (5:72): ***"Inene lowo wayamanisa amahlulelane kuAllâh, uAllâh Umalele ukuba angene ePaladesi, ukanti ikhaya labo nguMlilo, kwaye kubenzi bobubi akuyi kubakho mncedi."***

Ukubhekisa nasiphi na isenzo sonqulo komnye ongengoThixo, sisono esitshitshisa zonke izenzo ezilungileyo. IKur'ân iyangqina nayo:

***"Kodwa ukuba babeyamanise abanye kunqulo luka-Allâh, konke oko babesele bekwenzile kwakungayi kubazuzisa nto."*** (6:88)

enyanisweni nguloWo iimfuno zifumaneka khona ngaphandle kwabameli, Yena ngulowo zonke izidalwa zixhomekeke kuYe, uMdali noMondli wephakade lonke, uMxoeGod, uSomandla, Owabakhona kudala.

Masikhe sicaphuleni amazwi womTaliyane odumileyo ongumfundi ngezazeMpuma, uGqr Laura Vaglieri, owabhala la mazwi:



"Enkosi kwi-Islâm, ubuhedeni ngeendlela zabo ezininzi boyiswa. Ingqiqo ngephakade, izenzo zenkolo, namasiko asekuhlaleni nganye kwezo zinto yakhululeka kuzo zonke izinto ezoyikekayo ezazizithoba umgangatho, neengqondo zabantu zenziwa zakhululeka kubuqal'agwebe engazi, Umntu waya waziqonda ibaakla lakhe, wazithoba phambi koMdali, iNkosi, uMlondolozisi woluntu lonke." Utyatyadula enjenje: "Umoya wakhululwa kubuqal'agwebe engazi, intando yomntu yakhululwa kumaqhina ayemgcine ebopheleleke kwabanye abantu okanye koko kubizwa ngokuba ngamandla afihlakeleyo. Abafundisi, abalondolozisi ababuxoki beentsonkotha, abameli bosindiso, ndabo bonke abo bakhohlisa bazenze abathetheleli abaphakathi koThixo nomntu abagqibela sebekholelwa ekubeni bona banegunya phezu kwabanye abantu, bawa kumabakala ababekuwo. (ukungena kwe-Islâm) waqala umntu waba sisicaka sika-Allâh Yedwa, waza kwabanye abantu waba nesibophelelo esinye qha sokuba ngumntu okhululekileyo kwabanye abantu abakhululekileyo. Lo gama ngaphambili abantu beva ubunzima ngenxa yentwelabelungisa yentlalo yokungafani. I-Islâm yabhengeza ukulingana phakathi kwabantu. IMuslim ngalinye lalingahlulwa kwamanye ama-Muslim ngezizathu zokuzalwa okanye ngezinye izinto ezingadibenanga nendlela eliziphethe ngayo lona buqu, koko ngwakuba ngokoyika kwalo uThixo kakhulu, izenzo zalo ezilungileyo, indle elungileyo eliphethe ngayo nobukrelekrele bengqondo yalo." Wathso nokuthi encwadini yakhe, "Ngoko ke, kwakungekho ngendlela yodushe lwezigalo, ingelilo noxinzelelo lwamamishiniary ayesoloko ephazamisa nawabangela ukwanda okukhulu kwe-Islâm, kodwa ngaphezulu kwayo yonke loo nto, ngenxa yenyani yokuba le incwadi yeza nama-Muslim kwaboyiswayo, bekhululekile ukuba bayamkele okanye bangayamkeli, yayiyiNcwadi kaThixo, elilizwi lenyaniso, owona mmangaliso mkhulu owaboniswa nguMuhammad kwabo babeneentandabuzo nakwabo babehleli beenenkani." Waqhuba, "Amandla alo myalezo yayi kukungabi nzima kwawo okwakucace gca nobulula bawo obabumangalisa ngokuba i-Islâm yafikelela ezintliziyweni zabantu ngaphandle kwenkxhamleko yokwenziwa kwenkcazelo engumntyaniso omnde okanye intshumayelo ende."



Umbhali webali obalaseleyo, uArnold J. Toynbee, waqwalasela, wathi: Inene, ndimema ihlabathi ukuba lizamkelele imithetho yeIslâm yobuzalwana nokulingana. Imfundiso yobunye bukaThixo eyeza neIslâm ingomnye wemimzekelo emangalisayo yendlela ekunokuhlaniswa ngayo ihlabathi. Uqhubeko lweIslâm lunika ithemba ehlabathini lonke”



## Inyathelo lam lokugqibela ukuya kwi-Islâm: Impembelelo kaYesu enguqukweni yam

Ne ntwanana yenkcazelo ekwezi zahluko zigqithileyo, yanele kumphandi wenyaniso ukuba abuqonde ubunyani beIslâm nokuphakama kweqondo lobuphambuka kobuKhiristu ekunganqinelanini nasekuphikiseni iifundiso zoMprofeti uYesu. Kodwa ndaya ndangathabathi manyathelo angqalileyo okuzikhwebula endleleni icawa yayindimisele yona. Italisman yayisoloko ikunye nam naphi na apho ndiya khona. Kwipakethana eyayincinane ndandisoloko ndifake iminqamlezwana esixhenxe yesilivere kunye nomfanekiso nomfuziselo ekucingwa ukuba ngokaYesu. Ndandicinga ukuba ndinokuthi ndizibeke phaya ndizishiye ekhaya, kungabakho into engalunganga enokundihlela. Ngenxa yesi sizathu andizange ndiyibeke apho ndingaziyo. Yayisoloko isepokothweni yam.

Ngaminazana ithile xa ndandifunda uncwadi endandiluphiwe eMasjid, ndafunda iingxelo ezimbini ezazalisa intliziyo ngovuyo nolonwabo. Iinyembezi zaqalisa ukuhla emehweni am, ndathi: "Thixo wam, Yinyaniso le; le yimpendulo ebendingeke ndiyifumane!" Mandiyvume into yokuba kude kube lelaa xesha, ndandingazanga ndakha ndayichukumisa okanye ndiyifunde iKur'ân. Ndandingazanga ndakha ndayibona okanye ndibambe ikopi yalo naluphi na ulwimi, kananjalo igama elithi Kur'ân lalingeyonxalenye yamagama endandiwazi. Ngendlela ecace gca nechanekileyo, Ndayifunda kwistudy guide endandisifumene emasjid amazwi athi:

***"Nangenxa (yokuqhayisa) bathi: "Sambulala uMesiya u'Isâ (uYesu) unyana kaMaryam, uMthunywa ka-Allâh, kodwa bengazanga bambulale, bengazanga bambethelela naseinqamlezweni,"*** (Kur'ân 4:157)

Apha, ndakha ndathi xha ekufundeni, ndaphindaphinda izihlandlo eziliqela, "kodwa bengazanga bambulale, bengazanga bambethelela" Ngexesha elichanekileyo ndandifunda loo mamzwi andenza ndaziva ngathi uThixo Uphendula umbuzo ebendeneentandabuzo ngamandla aKhe ngenxa yokungabikho kwempendulo enika imbadla neyanelisayo. At the precise moment I was reading those. Akuzanga kube lula ukuyifumana le mpendulo. Kwafuneka ndikhuphisane nabafundi abaninzi ukuze ndizuze isikolaship.



Kwafuneka ndihambe amawaka eemayile ukuya kwidolophu yaseWashington kwicala elilelona lisentshona laseUSA. Kwafuneka ndifunde isiNgesi, ekubeni ndingowaseLatin America, Kwafuneka ndibe nesimilo esihle esamkelekileyo kumaMuslim aseSeattle khona ukuze ndifumane ezi ngxelo zimbini. Ukuba kwenzeka ukuba inkcazelo elo luhlobo ifikelele kwizandla zomVenezwela ngo-1978 amathuba oko ayemfiliba kakhulu. Noko kunjalo, O- kumiselwe nguAllâh kunyanzelekile kuzaliseke. Ngaloo mizuzu kanye, lo gama ndandisavuyiswa zezi ndaba zinnandi kangaka, Ndabhekisa kuThixo ndacela itarhu kuYe. Ndandifuna ukubhabha ngenqwelomoya nezindaba ndiye nazo eVenezwela, ndizinike usapho lwam nehlabathi lonke.

Le nto yisenzeka ngathi kusemovie. Iqhawe lam, umfo olungileyo kwimovei, intandane yam, uYesu waseNazarethe, endandidla ngokuthandaza kabini kuye ngemini kwisibingelelwana esasisincinane ekhaya akazanga abethelelwe! Kum kwaba ngathi ubunzima bomnqamlezo ekuthiwa wawuthwala uYesu ukuya entabeni yeKhalvari wanyamalele wasabalakana ngendlela izakhiwo ezikhulu kunye neentaba eziye zisabalakane ngayo xa zidilizwa yidamanethi.

Okwalandela oko ndakubhaqayo kwakungeyonto incinane. Ndaye ndacingisisa: Ukuba ngaba oku kuyinyanso, makube le nkolo yiyona ilungileyo.” Iminyaka engamashumi amabini bendisoloko ndixelelwa ukuba uYesu wabulawa. (Kutsho ukuthi) ixesha eli bendikuhambo olunendlela enye, ekungekho yimbi eyiyenye. (Ngoku) enye indlela ivulelekile yaye yona inika impendulo enembadla noko, ngoku izinto zaziya zigabuka inxalenye “yephazile” yayifumanekile. Lo yayingowokugqibela kulandelelwano lwemimangaliso eyenziwa nguYesu ngamandla ka-Allâh. Indoda eyathi ngemvume kaThixo, yabuyisela ukubona kwiimfama, (indoda) eyahamba phezu kwamanzi, yaphilisa abaneqhenqa, yenza iziqhwala zahamba, yandisa isonka neentlanzi yondla amawaka abantu, yaphinda yabuyisela ubomi kwabafuleyo, ngokungathandabuzekiyo yayingekhe ibethelelwe emnqamlezweni! Kwakhona ndaye ndacingisisa: ndafikelela esigqibeni sokuba ndifuna ukuba ngowale nkolo, ndandifuna ukuba liMuslim!



Kanye ngendlela ubunzima bomnqamelezo obaya banyamalala ngayo, uvuko lukaYesu ngecawa, iveki engcwele yepasika, uLwesihlanu olungileyo, ukundwendwela amabandla asixhenxe (izikhululo zomnqamelezo), ukuzila ngoLwesihlanu, ndayiqonda futhi into yokuba bezibubuxoki nje zonke. Ukudla intlanzi ngoLwezihlanu endaweni yenyama ngezo “ntsuku kuthiwa zingcwele” zonke ezo zinto zavela zasabalakana ngaxesha nye. Amandla etalisman nawo anyamalala.

Ingqondo esentsja yetyendyana lomfo osakhulayo ofundela ukuba yinjini ngoku yayikhululekile ukuba ikhabele phaya zonke ezo zithethe zingena mbadla ezisekelwe kwingqiqo ezingenasihlahla ezifundisa ngoThixo ojika abe ngumntu afele izono zabantu. Njengomfo owayeselula owayesle khe waba sisicima mlilo esiphumeleleyo esisindisa ubomi inezinto zabantu nongazanga wakha waba nokungcola kokufuna ukutshaya nokusela utywala nangon ezi zinto zazixhaphakile zingumqhelekeni phakathi phakathi koluntu, andizanga ndikwazi ukuzamkela ezi zinyanzelo.

Ngeenyanga zehlobo ngo-1979 ndathabatha ikhosi engesosinyanzelo eOklahoma State University eyandikhanyisela ngakumbi indlela entsha endandi sele ndiyiqalisile ukuyihamba. Le khosi yayibizwa ngokuba yi-Islamic Culture. Ekupheleni kwehlobo ngo1979, ndabuyela eSeattle, ndaya kum phambi kwala imaam yayindiphe uncwadi lweIslam, Ndamanga ngokutsho isifungo sokholo (ishahâdah). Le khosi yayibizwa ngokuba yi-“Islamic Culture.” Ndisakhumbula nangoku uImam endibuza ukuba: Ingaba uqinisekile ufuna ukwamkela i-Islâm?” Mna ndathi, “Ewe” Wandithi chu, “Enokuba oko kuthetha ukuthi kufuneka ibhalwe loo nto kwipassport yakho okokuba wena uliMuslim?” Ndathi mna, “Ewe, nokuba kunjalo. Wathi yena, “Ukuba uqinisekile ukuba le yinto oyifunayo, phinda-phinda emva kwam: “Ndiyangqina okokuba akekho omnye uThixo ngaphandle koAllâh, ndiyangqina kananjalo okokuba uMuhammad sisicaka noMthunyuwa ka-Allâh. Ndasenza isifungo eso ngesiNgesi ndaphinda ndasenza ngesiArabu ngokuphinda-phinda emva kweImam, ndaba ke ngalo ndlela ndithabathe inyathelo lam lokugqibela lokungena kwi-Islâm.



## Yabuchaphazela njani i-Islâm ubomi bam

Ngokungathandabuzekiyo inguquko iquka utshintsho oluthile, nakweyam imeko kwakungekho mahluko. Ukwamkela kwam i-Islam nje ndaMthembisa uAllâh okokuba ndiyakwenza kangangoko ndinako ukufunda kangako kunokwenzeka ngale nkolo. Ngelo xesha ke ndandisemncinci ndisanda kugqiba unyaka wam, ndatsha intombazana eliMuslim eselula. EStillwater, eOklahoma, Iziko leIslam landinika, utitshala wam weIslâm wokuqala, uMzalwana uFaiz owayevela ePalestine (wanga uAllâh Angamsikelela, Amnike umvuzo ngoko wandifundisa kona) wanikela ngexesha lakhe elininzi ekufundiseni mna umthandazo, nezinye iintsika zeIslâm, iintsika zokholo, ulwazi ngobomi emva kokufa, iMini yoVuko neminye imiba emininzi. Ndisalikhumbula nangoku ifuthe elenziwa ziingxo esasinazo ngobomi basemva kokufa. Ngexesha lobomi bam bobuKhristu, akukho mntu wakha wandifundisa nantoni efana nale, ngeengcombolo ezinje. Ukufa kwakusoloko kuyintsonkotha kum.

Ndandingayazi into eza kwenzeka kum nje umzimba wam usakuba ungcwatywe emhlabeni. Kwi-Islâm, ndazifumana iimpendulo. Xa umntu esifa, kufuneka angcwatywe nogokweemfundiso zoMprofeti uMuhammad. Umzimba womntu uyahlanjwa ngokupheleleyo, uqholwe. Uze usongelwe ngamalaphu amabini amhlophe, ungcwatywe kengoku emhlabeni ngaphandle kwebhokisi, ujongiswa eMakkah. Umfi lowo (emva kokungcwatywa kwakhe) uyaziva izingqi zabaphileyo yaye uza kuyazi into yokuba ushiywe yedwa. Ngokukhawuleza emva koko iingelosi ezimbini zingena engcwabeni zimbuze umfi le mibuzo ilandelayo:

- 1) Ngubani iNkosi yakho?
- 2) Yintoni inkolo yakho?
- 3) Ngubani uMprofeti wakho?



Kaloku uMProfeti uMuhammad wayazisa into yokuba ikholwa aliyi kuba nabunzima ekuphenduleni le mibuzo ngendlela echanekileyo, lo gama yena ongakholwayo engayi kukwazi ukuyiphendula. Ngapha, koxhomekeka kwizenzo umntu azenzileyo kobu bomi, yena uya kuva ivumba elipholileyo lesiqholo eliphuam ePaladesi okanye umoya otshisayo ovela kumlilo wesiHogo. Umnto lowo ubhubhileyo uya kuhlala ekule meko kude kube yiMini yoVuko.

Le nkcazelo yanikwa nguMzalwana uFaiz yendenza ndacacelwa mayela nezinye iintandabuzo ezingabanye abantu abenza ulwaphulo-mthetho baze bangohlwaywaa ebomini babo emhlabeni. Ikwacacisa ukuba kutheni na uAllâh Enika umntu ngamnye amathuba amaninzi okuguquka aqale ubomi obutsha ngoku esaphilayo; (le yimboniso ecacileyo yobulungisa bukaThixo ezidalweni zaKhe. Ndaya ndayiqonda ngokunzulu ingqiqo yobomi bexeshana neyobomi obungunaphakade. Ngokuya ndandisekwicawa yamaMakatolika, ndandifundiswe ukuba uYesu wafela ukusindisa thina; kwi-Islâm ndafunda okokuba umntu ngamnye unoxanduva lwezenzo zakhe yaye uza kuvuzwa okanye ohlwaywe ngokwandlela emfaneleyo. Oku kwavakala kunembadla, kwaye nomphefumlo wama wafumana ukuqiniseka ngako. Olu lwazi lutsha lwaya luguqula kancinane zonke iimfundiso endandinazo ndawonye

nengqiqo yama yezinto ezingundoqo. Ndaqalisa ukunikela ixesha lam elininzi ekufundeni ngenkolo. Kwathi ukuzilolonga kwam kwasekuseni ejimini kusakuqalisa ukungquzulana nemithandazo yasekuseni, ndakubambezelela ukuzilolonga ukunika inkathalo imithandazo yam.

Iminyaka eliqela ndingekayamkeli i-Islâm, ndandingumnqweneli wokuba nmculi owayesele ethabathe inxaxheba kwiikonsathi ezininzi ndidlala isiginkci ndingaculi, ndizipetya igila. Kodwa ndathi ndisakwamkela i-Islâm, ndazishiya ezo zinto ndanikela ixesha lam ekufundeni nokucengceleza iKuran ngesiArabhu; esilulwimi lwemveli eyatyhilwa ngalo. Uxanduva lokuba yindoda etshatileyo nezifundo zam zobunjineli ndineminnyaka engama-21 zandenza ndangabi nalo ixesha lokuhoya ezinye izinto. Kodwa





ngesikhokelo sika-Allâh, nuamathelo lwam kwinkolo yam entsha lwakhula kangangakokuba ndaziva ndifuna ukufundisa loo ntwanana ndandinolwazi lwayo.

Ukubuyela kwam eVenezuela, abantu basekhaya babengazi nento le ngeIslâm. Babedla ngokundibukela indlela endandithandaza ngayo, bengazigxeki okanye bazingcikive izenzo zam. Kaloku ndaba phesheya kolwandle eUSA ngaphezulu kwenyaka emine, uvuyo lokuphidna ndibe kunye nabazali bam, abantakwethu noodade wethu longamela, nabo bandmkela ngohlobo endandililo.

Emsebenzini wam eVenezuela, ndaya ndacela imvume kubaphathi bam yokuthandaza imizuzu emihlanu eofisini yam. Mna yandim ndedwa umVenezuela oliMuslim kuloo mzi-mveliso weoli ngo-1982. NdaMcela uAllâh ukuba Andincele andigcine ndomelele, ngenxa yokuba izilingo zazivela macala onke, zisanda ngokwanda. Ngobabalo nenceba ka-Allâh, ndakwazi ukuhlala ndingonakalanga.

Namhlanje, emva phantse kweminyaka engamashumi amathathu ukuqala kwam ukwamkela i-Islâm, ndiziva ndonwabe ngakumbi kukuba ndenza isigqibo sokuba nebe liMuslim. Ndiziva ndaneliseke ngakumbi xa ndibona indlela ukuba bangaphi abantu abandingqongileyo abamkela i-Islâm mihla le. Indumiso mayibe kuAllâh, iNkosi yazo zonke izinto ezikhoyo. I-Islâm yiyona nkolo ikhula ngokukhawuleza ehlabathini. Yona enyanisweni inelona nani likhulu labantu abayilandela ngokunyanisekileyo nabayiphilayo nangona inonqongophalo lwezinto eziyimfuneko kubashumayeli bayo xa kuthelekiswa nabezinye iinkolo, ingakumbi ubuKhristu. Lo gama i-Islâm isanda ngokulula nangeendlela ezilula, ubuKhristu bebungayi kulinganiswa neIslâm ukuba ibingeyiyo le nto benendyebo yezinto abazifunayo ekubusazeni.

have been no match for Islam had it not been for the enormous resources behind their

missionary activities. Uthelekiso nje olulula phakathi kwabaguqukeli kwi-Islâm nabo buKhristu, inkolo ezo zinkulu zinabalandei ehlabathini lonke (hayi njengezinye iinkolo ezinabalandeli abaphuma kwiintlanga ezithile kuphela) nto keyo



ikhombisa ukuba ubuKhristu bunomtsalane kubantu abangathathi ntweni. Abalandeli babo batsalelwa ecaweni bubuhlwempu nokufuna izinto zeli hlabathi njengoko kwayona cawa leyo ibathembisa ngazo kakhulu. Yintoni exhasa le mbono yinto yokuba iicawa noko zimele kona kuyashiywa kumazwe awo angodla kushiyeke. Kwelinye icala, sifumanisa okokuba abo bamkela i-Islâm baphuma phakathi kwabahlwempuzekileyo, nabatyebileyo nabadumileyo, naphakathi kweenzululwazi nabazizifundiswa.

Kanti nabo banokulahlekelwa kokuninzi mayela nobutyebi beli hlabathi xa benokuthi bamkele i-Islâm njengabafundisi bobuKhristu abaye behlelwe yiloo nto, nje ukuba bamkele i-Islâm.

Kodwa mna olwam ukholo luyaqhubeka nokuya luba luqilima njengoko ndaya ndabona isithebmiso sika-Allâh sisiya sizalisekiswa:

gradually fulfilled: ***"Banqwenela ukucima ukukhanya kuka-Allah, Uza kukufezekisa ukukhanya kwaKhe Yena, enokuba abangakholwayo bakuchase kangakanani na oko. NguYe Othumele uMthunywa waKhe nesiKhokelo nenkolo yenyano ukuba ayibonakalise ngaphezulu kweenkolo zonke, enokuba abo bangabanquli zithixo bakuchase kangakanani na oko."*** (Qur'an 61:8-9)

Nabani na ofunda iBhayibhile angazibonela a yibhaqe into yokuba ezinye iimfundiso zayo zenziwa kuphela ngamaMuslim. Ngokokutsho kweBhayibhile, uYesu nabanye abaProfeti ababengaphambili kunaye, babequbuda xa bethandaza kuThixo (iGenesis 17:3 nakuMateyu 26:36), kodwa amaMuslim akwenza oko kwimithandazo yawo nanamhlanje. Kwangokunjalo, ngabasetyhini abangamaMusli kuphela abanxiba isigqubuthelo sentloko esikhankanywe eBhayibhele, lo gama uninzi lwabafazi abangamaKhristu bangayikhathalelanga le mfundiso ekubeni uMariya wayedla ngokuthwala isigqubuthelo entloko. (INGoma yazo iingoma 4:9 nakwabaseKorinte bokuqala 11:5).

Nombuliso owawusetyenziswa nguYesu, "Uxolo malube nani" (uLuka 24:36)



ngoku usetyenziswa ngamaMuslim lo gama wona amaKhristu ebulisana ngo “Hello.” Mininzi ke neminye imisebenzi yonqulo eyenziwa ubukhulu becala ngamaMuslim kuphela namhlanje, enje ngokwenza iwudû’ (ukuhlamba amalungu omzimba athile ngamanzi abalekayo xa kuza kuthandazwa), ulwaluko, ukungatyi nyama yehagu, nenyama yento ezifeleyo, njl-njl. Ngoko ke, kucace gca ukuba abona balandeli bokwenene bakaYesu nabaProfeti bakaThixo abangaphmbili kunaye ngamaMuslim, alandela okwafundiswa ngabo bonke.



## Yabuchaphazela njani inguquko yam ubomi babanye

Ekusifumaneni kwam esi siphon sikhulu sivela kuAllâh (makadunyiswe, Azukiswe Yena), ndaziva ndinomnqweno omkhulu wokuvakalisa uMyalezo waKhe wokugqibela kwabo babengekawuva. Andizanga ndibe nampumelelo kakhulu ekuqaleni kwam. Abanye abantu bayithatha le nto njengendlalo., lo gama abanye baya bandicebisa ukuba mandithabathe lo myalezo ndiwuse ebantwaneni kuba abantu abadala bona babesele betshele ngamandla ekwiindlela zabo. Ixesha elide umncedisi wam yayiyinkosikazi yam qha, eyaya nayo yayamkela inkolo yam yeIslâm.

Ngo-1990, Ndabuyela eUnited States of Amerika ukuya kufundela isidanga semasters kwisafety engineering.

eTexas A&M University. Kwaba kwelithuba ke apho ndagqiba kwelokuba ndibe ngathi ndiyaqinisa ukushumayela i-Islâm . Ndalandela inkqubo yoqeqesho yeIslâm endayiyila ngokwam ngezinto zokuyakha endazifumana eBryan College Station Islamic Library. Ndandiye ndibhalele ekhaya eVenezuela ngawo nawuphi na umba weIslâm endiwufundileyo. Ngochulumanco ukubuyela kwam eVenezuela ngo1992, emva kweengxoxwana ezingephi, abazali bam nomnye wabantakwethu bayamkela i-Islâm, emva koko yaba ngoodade wethu ababini, nomnye umntakwethu kunye nomtshana wam bamkela i-Islâm nabo. Umlawu wemasjid eyayisanda kuvulwa eCaracas wasamkela isicelo sam sokuba kubekho inkqubo yangeCawa yokumema abantu abangengomaMuslim ukuba basindwendwele eMasjid eseLatin America. Ndazivolontiya ngokwam ukuba ngumquzeleli wale ngqubo ndikunye neImam yemasjid, iindumiso mazibe kuAllâh, umzamo wethu wethu wokuqala waba yimpumelelo egqibeleleyo. Abantu abakuma-250 beza kuyimamela oko kwakuyintetho yasesidlangalaleni yokuqala endakha ndayinika kumaVenezuela ngeIslâm. Mhlawumbi yayikokokuqala eVenezuela, umxube wamaYuda, amaKhristu, abangakholwayo nabanye ukuba beze kuphulaphula intetho ngeIslam. Lo nkqubo yaba yimpumelelo kangangokuba ngobabalo luka-Allâh, amaVenezuela amaninzi ayamkela i-Islâm.



Inkqubo yangeCawa yokufikelela kwabanye abantu isaqhubeka nangoku, kwaye nabani na onomdla wokwazi ngeIslâm angaya. Xa ndinika intetho kwiindawo ezahlukeneyo, ndiye ndiqaphele ukuba abantu abaninzi banomdla kwi-Islâm. Abantu abaninzi bayamkela iIsam; abanye abaninzi bazithabathela uncwadi olukhoyo bazifundele lona ukwazi ngeIsam kancinane, kanye njengoko nam ndandisenza kwiminyaka engamashumi amathathu eyadlulayo. Abanye ke, basaphikisana neIsam; bona bathi banezinto ezikukungcola abangakwaziyo ukuzilahla. Kwesi sigaba ndifuna ukuchazela umlesi okokuba xa umntu esamkela i-Islâm, ubomi bakhe busenokungaguquki kakhulu ngesaquphe. Ewe kungenzeka njalo kwabanye kodwa hayi kubo bonke. Ubukhulu becala oku kuba yinquleqhu eye ikhule njengoko umntu esiya efunda ngokufunda aze kancinane afumane ukusondela kuAllâh, nakubazalwana noodade wabo elukholweni nakwiimfundiso zesiseko zokholo.

fundamental teachings of the faith. Abaninzi kwabo baphulaphula iintetho zam zeIslâm baba nale mibuzo ilandelayo:

- 1) Kufuneka ndithethe isiArabhu ukuba ndifuna ukuba liMuslim?
- 2) Kunyanzelekile ndibe ngumArabhu xa ndifuna ukuba liMuslim?
- 3) Ndiyeke ukukholwa kuYesu ndingamamkeli noMariya ongcwele ukuze ndibe iMuslim?

Iimpendulo kuyo yonke le mibuzo ingentla ziya landula. I-Islâm yinkolo kazwelonke, yaye amMuslim akuwo onke amazwe ehlabathini lonke. Ulwimi alungomqobo. Ukuze ube liMuslim kunyanzelekile ukholwe kuYesu ukuba yena ungomnye wabaProfeti baka-Allâh abakhulu nakuMariyThe answers to all of the above questions are in the negative. Islam is a univeriya njengomama kaYesu, uAllâh Awambabalayo kunabo bonke abafazi.



Inyathelo lokuqala lokuba liMuslim ngenene lilula kakhulu alinzimanga. Akukho zintsonkotha okanye iimfuneko ezinzima ezifna neentsumayelo ezizodwa okanye ukumelwa ngabantu abathile okanye nantoni na engaphaya kwamandla omntu. Into ekukuphela kwayo eyimfuneko ukwamkela iIsam kukukholwa ngenene nangenyaniso nokothobela uThixo Omnye Wenyaniso, kukwamkela uThixo njengoMdali, uMondli wephakade, Yena loWo ezandleni zaKhe kukho ubomi nokufa, Umlawuli weento zonke Yena Yedwa Ofanelwe lunqulo, Onawona magama amnandi kunye nezona zincomo zizukileyo, Yena lowo ungenamahlakani, bantwana, mama, tata, yaye akukho nto ingathelikiswa naYe. Zonke ke iintlobo zobuhedeni kufuneka zilahlwe. Emva kokungqina okokuba akakho omnye onelungelo lokunqulwa ngaphandle koAllâh, kwanokuba uMuhammad nguMthunywa ka-Allâh, yonke enye into ingaya ifundwa kancinane ngomonde nokuzinikela. Ukuba umntu uthi asweleke emva kokwamkela olu kholo luluqiliam, lowo uthatyathwa ukuba uliMuslim, wanga ke lowo ngenceba ka-Allâh angangena ePaladesi ekupheleni kobu bomi beli hlabathi. Xa umntu engqina ukuba uMuhammad nguMthunywa ka-Allâh, oku akuthethi ukuthi (uMuhammad) nguye kuphela uMthunywa ka-Allâh koko kuthetha ukuthi nguMthunywa waKhe wokugqibela, ngowokuvala kuludwe lwabaProfeti baka-Allâh ukuqalela kuAdam. prophets going back to Adam.



## Xa inkolo ifakwa kwabanye abantu ngesinyanzelo

UAllâh , uSomandla, Watyhila okokuba akukho mntu unokunyanzelwa ukuba amkele i-Islâm. Lo ngumthetho osisiseko weemfundiso zaKhe:

*"Akukho sinyanzelo enkolweni, Inene iNdlela ethe Tye, iyazicacela yahluke kwegwenxa."* (Kur'ân 2:256)

Uthi uAllâh kwakhona: *"Kananjalo yithi: 'Inyaniso ivela eNkosini yakho, ngoko ke lowo uthandayo makakholwe, othandayo angakholwa.'"* (Kur'ân 18:29)

I-Islâm ikwabizela abantu kwimboniswano nabanye nokuba mema ngobulumko nentsumayelo entle ukuba bamkele inkolo yenyano: *"Memela eNdleleni yeNkosi yakho ngobulumko nentshumayelo entle, uxoxe nabo ngendlela eyiyeyona ilungileyo."* (Kur'ân 16:125)

Ibandla lamaKatolika lazuzisa isikhundla elikuso namhlanje ngenxa yophalalo gazi olubi lwezigididi zabantua ababemsulwa. Ndothuka xa ndafunda okokuba eNetherlands kuphela, izigididi ezithathu zabantu babulawa ngenxa yokungathobeli bamkele imfundiso yobuKatolika.

*"Ngomhla we-16 kuFebruwari, ka1568, isigwebo seOfisi eNgcwelelele sawiswa sokuba bonke abemi baseNetherlands babulawe njengabangakholwayo. Kwesi sigwebo selizwe lonke babambalwa kuphela abaya babizwa; bamkelwa. Isibhengezo sikaKumkani, esenziwa emva kweentsuku ezilishumi emva koko sangqina ummiselo wophando, sayalela ukuba isigwebo eso sokubulala senziwe ngephanyazo kungahoywa nto yaminyaka, sini, okanye meko yamntu.*

*Eli mhlawumbi yaba ligunya lokubanjwa elakha lalifutshane elayilwayo.is is Iizigididi ezithathu zabantu, amadoda, abafazi nabantwana, bagwetywa ngokuxhonywa phezu kwezikefela, bemiswe ngokwemigca emithathu... yaye phantsi kwalo mmiselo mtsha, ukugwetyelwa ukufa akuzanga ngudambe. Amadoda akwizikhundla eziphakamileyo*



*nakwizikhundla ezithobekileyo ayerhugelwa mihla le kwindawo yokubatshisela. U-Alva kwileta enye awayibhalela uPhilip, waqikelela ngokupholileyo inani labo babesaza kubulawa, nto leyo yayiza kwenzeka nje emva kokuphela kweveki engcwele (ipasika), kwiintloko ezingamakhulu asibhozo."*

Emva kokubanjwa kwentlanganiso yase Nicea, kwathiwa lityala lokufa ukuba umntu afunyanwe neVangeli engagunyaziswanga. Ngenxa yaloo nto izigidi zamaKhristu zabalawa kwiminyaka eyalandela emva kokuthatyathwa kweso sigqibo saloo ntlanganiso yaseNicea. Le yayiyindlela eyasetyenziswa nguAthanasius ukumanya amaKhristu. Kungabonakala kwabaninzi bethu ingathi abenzi bala mtyala enkohlakalo enje eluntwini babengabantu abanxanelwe igazi ababe ngenanjongo zilungileyo, kodwa ndothuka xa ndifumanisa okokuba umyalelo wokwenza olu lwaphulo mthetho lubi kangaka luvela ngqo eBhayibhileni. Ingabonaka icacile kuye nabani na umntu oyifundayo iBhayibhile okokuba aba bantu babesenza ezinye izinto ezazibhalwe eBhayibhileni.

"Wathetha uYehova kuMoses, esithi, 'Yibulaleni ngoko yonke into eyindoda ezintsatsheni; namankazana onke ayazileyo indoda ngokulala nayo wabulaleni. Ke zonke iintsapho emankazaneni ezingalalanga nandoda, zisindiseni.'" (iNomeri 31:1 naku-17-18) And the Lord said, "Candani esazulwini somzi emva kwayo, nixabele, malingabi nanceba iliso lenu, ningabaongi, amaxhego, amadodana nomthinjana. Abantwana nabafazi babulaleni, ukuze batshabalale." (UHezekile 9:5-6) uYoshuwa yena wathi ebantwini bakwaSirayeli, **"Dumani kuba uYehova uninikile lo mzi...Ke yona yonke isilivere, negolide, nempahla yobhedu, neyesinyithi, iyingewele kuYehova; yongena ebuncwaneni bukaYehova...**

...'Bazisingela phantsi ngohlangothi lwekrele zonke izinto ezikuloo mzi, bethabathela kwindoda, besa kumfazi, bethabathela kwindodana besa kwixhego, besa nakwinkomo nakwiphla emfutshane, nakwiesile." (UYoshuwa 6:16-21)

UYehova ukwatyholwa ngokuba wathi: **"Yiya ngoko uwaxabele ama-Amaleki,** nikusingele phantsi konke anako use ningawaongi; uze ubulale uthabathela kwindoda use





kwinkazana, uthabathela kolunyulweyo use kowanyayo, uthabathela kwinkomo use kwimvu, uthabathela kwinkamela use kwiesile." (1 USamuweli 15:3) "Zocunyuzwa iintsana zabo phambi kwamehlo abo, ziphangwe izindlu zabo, balalwe abafazi babo." (UISayah 13:16)

"ElakwaSamari liya kuziva linetyala, kuba liphikise uThixo walo, baya kuwa likrele, iintsana zabo zicunyuzwe, nabamithiyo babo banqangqululwe." (UHoseya 13:16)

Kukhangeleka ngathi iBhayibhile yiyo kuphela incwadi yenkolo ehlabathini eyamkela ukubulawa kwabantwana, ukucunyuzwa kweentsana, nokuqangqululwa kwezisu zabafazi abamithiyo. Ukubakho kweevesi ezinjalo eBhayibhileni zibalelwe kuThixo oko kububungqina bokuba iBhayibhile yaba phantsi kokonakaliswa zizandla zabantu abaqamba ubuxoki egameni likaThixo. Uthi uAllâh kwiKûr'ân ezukileyo: ***"Yeha, ke kwabo babhala incwadi ngezandla zabo baze bathi: ivela kuAllâh ukuze bathengise ngayo ngexabiso elincinane! Yeha, kubo ngoko kubhalwe zizandla zabo! Yeha, kubo ngaloo nzuzo bayifumanayo!"*** (Kûr'ân 2:79)

Ukunyanzela akungqamani nenkolo ngokuba inkolo ixhomekeke ekukholweni nasekuzincameni, ezi zinto azibi nto yanto xa zifakwe emntwini ngesinyanzelo. Amadoda nabasetyhini kufuneka banikwe ithuba lokuzikhethela nayiphi na inkolo abakholwa yiyo, kodwa ezo nkolo zizezinye kufuneka nazo zibekwe apha bazibonele kungenziwa buqhetseba kungabikho sinyanzelo futhi. Ukubulala abantu ngokubanqumla iintloko, ukubasarha, ukubaxabela ngamazembe, nokubatshisa ngemililo kwakungamelanga ukuba yenye yeendlela ekwasetyenziswa zona ezanikwa abo babengafuni ukwamkela iimfundiso ezazinyanzelwa kubo libandla lamaKatolika.

uAllâh seWatyhila kumyalezo waKhe wokugqibela eluntwini, othi: ***"Akukho sinyanzelo enkolweni, Inene iNdlela ethe Tye, iyazicacela yahluke kwegwenxa."*** (Kûr'ân 2:256)

Namhlanje sibona usebenziso lweziyobisi, ubugwinta, ubusela, ubuhenyu, urhwaphilizo, ubudlwengu nokulalana kwabantu besini esifanayo ngenxa yokungabikho koku fakwa kwenkolo ezintliziyweni zabantu. Ukubambelela kwizithethe zamanyange akuyi kusisa phambili isizwe. Ngenxa yoku ndingathanda



ukucebisa ngendlela eyiyenye ekunokuthathwa yona, engathi iphucule isimo samanxila, ithi kananjalo imanye iintsapho nabantu ekuhlaleni.

Iindaba ezaba buhlungu zonyaka u-2002 ezimayela necawa yamaKatolika eUSA zinxulumenen nodlwengulo olwenziwa ngabafundisi abathile kwabanye abantwana abamsulwa. Okumangalisayo, izinxibamxhaga eziphezulu zeVatican azizanga ziyihoye le nto nangona izenzo ezinjalo yilulwaphulo mthetho olubi kodwa bona endaweni yoko basuka bazama ukuyibetha ngoyaba, ngoku nikela ngemali ukuvala umlomo amaxhoba. Enye ingxelo eyenziwa kwiminyaka eliqela edlulileyo yayichaza okokuba bangaphezulu kweepesenti ezintlanu zabafundisi baseUSA basenza lo mkhuba wokulala nala makhwenkwe. Noko ke, kwathabatha iminya eliqela ukuba ezi ndaba zenze izihloko kumajelo oomabonakude amakhulu ehabathi lonke.

Ilizwe lothuka ngo-2004 xa kwabikwa ukuba kwiminyaka engama-50 eyadlulayo, bangaphezu kwamawaka amane abafundisi eUSA ababe kule nto yokulala amakhwenkwe. Elo linani elikhulu, kodwa akothusi konke-nkonke oko. Inyaniso engathandabuzekiyo yeyokuba, ukuba into emelwe kukugxekwa, loo nto ke kumele ibe yiBhayibhile ngokwayo. Kubaluleke kakhulu ukuba umlesi ayazi into yokuba ezi zenzo zingcole kangaka azenziwa zizingcoli qha, iBhayibhile ngokwayo iyazikhuthaza izenzo zokungaziphathi ngesimilo esihle, njengoko kubhaliwe kuHezekile 23:1. Ukrexexo nombulo<sup>12</sup> zizenzo zokungcola ekutyholwa ngazo ngobuxoki . Ewe, thina maMuslim sonke siyayikhaba into yokuba nawuphi na uMprofeti ka-Allâh wayenento yokwenza nezenzo ezimbi kanjalo.

Ndakha ndabuza lo mbuzo ulandelayo kwamanye amaKhristu ezo zizwe abantu bakhona iBhabhile yamkelwa ngumntu wonke njengesibhalo esiNgcwele, “Kuthini iqondo lokubulala, lokudlwengula, uqhekezo, ubunxila, ukuthengisa ngomzimba,

<sup>12</sup> Umbulo kukwabelana ngesondo nomntu oligazi lakho, osisihlobo sakho okanye ozalana naye ongavumelekanga ukuba ungamtshata.



umbulo korhwaphilizo liphakame kangaka xa kuthelekiswa nezizwe apho iKŭr'ân isisiBhalo esiNgcwele esamkelwa ngumntu wonke kuzo. Abaninzi kubo baye bothuka ngulo mbuzo kuba bengazanga bafane bacinge ngokwenza uthelekiso olunjalo.

Umzekelo, kwincoko endakha ndayibamba nomnye ummi waseUSA, Ndamkhumbuza ngetyala apho isigwebo sentambo sawiswayo eSaudi Arabia kubaphili mthetho ababesixhenxe, abathi ngenxa yokuba babephantsi kweempembelelo zotywala, badlwengula umfazi. Ndambalisela okokuba ngenxa yokusetyenziswa komthetho ngobunjalo bawo, amakhulu amawaka abafazi asindile kwabo banokuba ngabaphuli-mthetho. Waya wangavumi esithi umthetho kwela tyala wasetyenziswa ngqwabalala yaye awuzokuze wenziwa kwelakhe ilizwe. Ngokweengxelo zabasemagunyeni, ndatsho kuye ukuba kwilizwe lakhe kwiinyanga ezisibhozo ezidlulileyo ngaphezu kwesigidi sabafazi sidlwengulwe; ngoko qikelelo, abafazi abangamawaka amabini bayadlwengulwa ntsuku zonke! Wothuka waphela eyivuma into yokuba ngenene ukusetyenziswa koMthetho weIslâm kuneziphumo ezihle. Ukuba ndinokuphinda ndidibane naye ndithethe naye ndingamxelela okokuba ukuba kwi-Islâm, ukuba nokuba ingaba yi-*imaâm* edlwengule abantwana njengoko abafundisi benze njalo ecaweni, ibiza kukunikwa isigwebo sentambo ibulawe ngoko nangoko ukuze kusindiswe bonke abanye abantwana. Andisavuyi ngako ndamkela i-Islâm, kwaye ndinebhongo ngokuba liMuslim kwam.



## Isimemo Saselubala kuPhapha Nezinye Iinkokeli Zehlabathi

Mandiqalise egameni lika-Allâh, uSolubabalo, uSozinceba. Wanga uAllâh Angabasikelela bonke abo balandela indlela elungileyo. Ndenza esisi memo kuPhapha nazo zonke iinkokeli zehlabathi, ingakumbi ezo zilawula ngaphaya kwezigidi zabantu bezinye iinkolo, iimvaba neenkolo ezahlukeneyo; Ndiyanimema nonke ukuba namkele i-Islâm. Yizani kwi-Islâm niya kusindiswa kwisohlwayo sika-Allâh nifumane umvuzo kuYe ePaladesi.

Ukuba ningamaYuda okanye amaKhristu, uAllâh Uya kuninika umvuzo ophindwe kabini nje ukuba namkele i-Islâm. UMprofeti uMuhammad wathi: *"Umntu othile kubantu beSibhalo [umYuda okanye umKhristu] okholelwa kumprofeti waKhe [kuYesu okanye uMoses] aze aphinde akholwe kuMprofeti kuMprofeti uMuhammad [oko kukuthi amkele i-Islâm] uya kufumana umvuzo ophindwe kabini."*

Noko ke, ukuba niye nangasankeli esi simemo, niya kufunyaniswa ninetyala labo bonke abo baphantsi kolongamelo lweni nabo bonke abo balandela nina.

Njengabo bonke abazalwana bam abangamaMuslim noodade wethu ehlabathini lonke, uAllâh Undinike uxanduva lokuvakalisa lo myalezo waKhe kubo bonke abantu kangangoko ndinako. e has said:

***"Yithi: 'Hini na Bantu beNcwadi; khanizeni (sihlanganeni) ngelizwi elifanayo phakathi kwethu nani, okokuba singanquli mntu ngaphandle koAllâh (Yedwa), singayamanisi mahlulelane kuYe, kananjalo kungabikho namnye kuthi othabatha abanye abenze iiNkosi ngaphandle koAllâh'. Ukuba bayatshikila bemke, yithani kubo: "Ngqinani ke ukuba thina singamaMuslim."*** (K'ur'ân 3:64)



Sesibubonisile ke ubungqina kwezi zahluko zigqithileyo zale ncwadi, ukwenzela ukuba lowo unamehlo azibonele ngokwakhe nalowo unikwe ingqondo yokuqqa, atsho aziqonde azibone naye, isiphambuka sifikelele kuso ngoku, apho uAllâh, Wokudunyiswa, Abizela bonke abantu kulwamkelo lwenyaniso. Kwakhona ndiyayiphinda into yokuba, kuluxanduva lwam njengomntu, ozinikele ngokuzithandela emthethweni nemiyalelo ka-Allâh, Omnye kuphela uThixo wenyaniso, Usobubele, uSozinceba, ukuba ndimeme bonke abantu ukuba bazikhwebule kunqulo lwezithixo zobuxoki, nokuba zizinto eziphilayo na okanye ezingaphiliyo, nantoni na eyiyenye edalwe nguAllâh okanye eyenziwe nguYe. Emva kokuguquka kwabo kufuneka bazinikele ngokupheleleyo kwinta ndo ka-Allâh, uMdali wephakade.

Kubalulekile ukuyichaphazela into yokuba, imali eninzi, ibakala, isikhundla, namandla umntu ongelMuslim athi abanazo kobo bomi, akangeze abenobutyebi obaneleyo ukuthenga amangeno eMyezweni wasePaladesi kubomi obuzayo. Elona hlwempu lingumpula kalujaca lommi wasemhlabeni owangqinayo okokuba akakho omnye onelungelo lokunqulwa ngaphandle koAllâh kwanokuba uMuhammad nguMthunywa waKhe (isifungo sokholo) uya kuba seluyolweni abe ngoyena uhloniphekileyo kubomi obuzayo kunesona sityebi sasemhlabeni esingazanga siwamkele umyalezo wokugqibela owathunyelwa nguAllâh ukuba uze kukhokela uluntu.

UAllâh Uthi kwiKur'ân (3:85): ***"Lowo uzifunele nkolo yimbi ngaphandle kweIslam, ayiyi kwamkelwa kuye, kananjalo kuBomi oBuzayo uya kuba ngomnye wabalahlakelwa."*** Naku 5:36-37 Uthi: ***"Inene abo bangakholwayo, enokuba bebenokufumana konke oko kusemhlabeni, nangaphezulu kunoko baze benze intlawulo yokuzikhulula esohlwayweni ngoMhla***



*woVuko, ibingayi kwamkelwa kubo, yaye okwabo sisohlwayo esibuhlungu. Baya kulangazelela ukuphuma eMlilweni, babe bengasokuze bakwazi ukuphuncula apho kuwo yaye okwabo iya kuba yintuthumbo yanaphakade."*

Koko ke, lo gama umphefumlo womntu usesemzimbeni wakhe esakwazi ukuphefumla, athethe, esezingqondweni zakhe mayela nezenzo zakhe, usengaguqukela kuAllâh, Ophakamileyo. Ukuba inguquko yenziwe ngokunyanisekileyo, umntu engqina okokuba akakho omnye ofanelwe kukunqulwa ngaphandle koAllâh yaye uMuhammad nguMthunywa waKhe, aze ashenxe kuzo zonke iintlobo zobuhedeni, uAllâh Uya kumxolela, enokuba ebesele eshiyekelwe ngumzuzu omnye kuphela ukuba angene emlilweni wesiHogo. UAllâh Uya kuziguqula izenzo ezingalunganga zomntu zibe zizenzo ezilungileyo, Amvumele uAllâh ukuba angene eJannah (ePaladesi) ngonaphakade. UAllâh Uthi: *"...Ngaphandle kwabo, baguqukayo bakholwe, benze izenzo zobulungisa; okwabo kukuba uAllâh Aguqule izono zabo zibe zizenzo ezilungileyo, kananjalo uAllâh nguMxoleli, USozinceba."* (Ķur'ân 25:70) Uthi kwakhona: *"Kodwa abo bakholwayo, benze izenzo zobulungisa, Thina Siya kubangenisa eMiyezweni ekumpompoza imilambo ngaphantsi kwayo, baze bahlale apho ngonaphakade. Isithembiso sika-Allâh siyinyaniso. Kanti ngakabani na amazwi ayinyaniso ukugqitha aka-Allâh?"*

(Ķur'ân 4:122)

Kuye nabani na ofuna ukuguquka ngokunyanisekileyo aqale ubomi obutsha. Ndisiphetha esi simemo ngokucaphula iivesi kwiĶur'ân, apho uAllâh, uSomandla, uSomandla, Unika ithuba kubo bonke abantu ukuba baguquke ngokunyanisekileyo. Umema aboni ukuba baguquke Angakhathaleli buninzi bazono kwaye Uyazixolela Yena.



KwiKur'ân (39:53-54), uAllâh Utyhile: **"Yithi: Hini na zicaka zaM ezigabadeleyo ngokuchasene neziqo zazo! Musani ukulahla ithemba ngenceba ka-Allâh: kuba uAllâh Uxolela zonke izono: ngokuba Yena nguMxoleli, nguSozinceba.**

**Kananjalo buyelani (kuAllâh) ngenguquko nangentobeko ngokholo lokwenene eNkosini yenu, nizithobe kuYo singekanifikeli isohlwayo, emva koko aniyi kuba sancedwa. "**

Apha uAllâh Ukwasicazela okokuba, ixesha lokuguquka alunamlinganiselo kwanokuba xa ukufa kufika akusayi kuba kwenzeka ukufumaneka kwetarhu. Ukuqukumbela, uAllâh Wandisa isithembiso soxolelo nenceba kwikholwa elinonyamezelo elukholweni lenze izizenzo ezilungleyo, Esithi: (20:82): "Ukanti inene Mna Ndiyaxolela kulowo uguqukayo, akholwe, enze imisebenzi elungileyo aqhubeke (nokuba phantsi) kwesiKhokelo."

Ndiyathandaza kuAllâh, uMdali wako konke okukhoyo, I supplicate to Allah, the Creator of all that exists, uMkhokeli wokwenene, ukuba Akhokelele endleleni elungileyo bonke abo bakhangela inyaniso abangqondo zabo zivulekileyo kuphicotho olungakhethe cala. NdiyaMcelal uAllâh Akhokelele bonke abo bagocagoca iziqu zabo ukuba Abaphuculele imeko yabo ibenjengoko Ekholiseka yiyo Yena.



***"Kananjalo Thina Sithumele iNcwadi kuwe (Muhammad) ngenyaniso, ingqina isiBhalo esafika phambi kwayo nengqina elithembekileyo kuyo."*** (Kur'ân 5:48)

In iyingqobo ekunokugwetywa ngayo okubhalwe kuzo zonke ezinye iincwadi ezingcwele.

<b>IBhyibhile</b>	<b>IKur'ân</b>
<b>Ngokumayela noThixo</b>	
<p>"Kuba imihla emithandathu uYehova wenza izulu nomhlaba, waphumla ngomhla wesixhenxe, waphfumla." (IEksodud 31:17)</p>	<p>"Sawadala ngenene amazulu nomhlaba noko kuphakathi kuwo ngeentsuku ezintandathu kwaye akukho kudinwa kwaSichukumisayo" (Kur'ân50:38)</p>
<p>"Yaza yavuka njengobebele inkosi. Njengegorha elimemeleliswa yiwayini." (Iindumiso 78:65)</p>	<p>"UAllâh! Akukho thixo (wumbi) ngaphandle kwaKhe, Uphila ngonaphakade, UnguMondli noMlondolozu wako konke okukhoyo. Akukho kozela nakulala." (Kur'ân. 2:255)</p>
<p>kobi walwa noThixo nabantu woyisa ngokokutsho kwe Genesis 32:28.</p> <p>"UYehova waye enoYuda, wabagqogqa abentaba; kodwa ebengenako ukubagqogqa abemi bentili, ngokuba baye beneenqwelo zesinyithi." (Abagwebi 1:19)</p>	<p>"AbaMxabisanga uAllâh ngexabiso elilungileyo. Inene uAllâh Uqinile, Unamandla." (Kur'ân 22:74)</p> <p><b><i>'Kodwa uAllâh Akanakwenziwa ukuba angaphumeleli nayintoni na emazulwini okanye emhlabeni. Inene Yena nguSolwazi nguSomandla.'</i></b> (Kur'ân 35:44)</p>
<p>"Ndithethe, ukrakra umphefumlo wam...ndazise ukuba ubambene nam ngani na? Kulungile na kuwe ukuba ucudise." (UYobhi 10:1-3)</p>	<p><b><i>"Inene uAllâh Akaboni abantu nangantoni na, koko ngabantu ngokwabo abazonayo."</i></b> (Kur'ân 10:44)</p>
<p>"Kunini na, Yehova undilibele kwaphela?" (Iindumiso 13:1)</p>	<p><b><i>"Inkosi yam ayiyenzi impazamo Ingalibali nakulibala."</i></b> (Kur'ân 20:82)</p>





<p>“Kunini na, Yehova, ndizibika, ungeva?” (UHabhakuki 1:2)</p>	<p>"Inene! INkosi yam ngokwenene Yona nguMphulaphuli wemithandazo." (K'ur'ân 14:39)</p>
<p>Inkosi kuthiwa yathi: "...Ndaphule umnqophiso wam nabo." (ILevitikus 26:44)</p>	<p>"(Esi) sisithembiso sika-Allâh. UAllâh Akasileli (ekuzalisekiseni) esaKhe isithembiso, kodwa uninzi lwabantu alwazi." (K'ur'ân Q. 30:6)</p>
<p>Ngokokubhalwe kwiGenisi 3:9, uThixo Wayengenalwazi lokuba uphi na uAdam nangokutya kwakhe emthini: "UYehova uThixo wambiza uAdam, wathi kuye, 'Uphi na?'"</p>	<p>"Ke kaloku iNkosi yabo yabuza kubo: "Andinalelanga na ngalo mthi, Ndanixelela kanaanjalo ukuba ngenene uShayfân ulutshaba lwenu olucacileyo?" (K'ur'ân 7:22)</p>
<p>Inkosi ifuna umqondiso ukwahlula izindlu zamaSirayeli kwezamaYiputa. (IEksodus 12:13)</p> <p>UThixo akakwazi okwenzeka emhlabeni ngaphandle kokuba Ade Ehle ukuza kuzokuzibonela: "Wathi uYehova, 'Isikhalo saseSodom neGomora sisikhulu nje, nesono sayo sinzima kunene nje, ndiya kukha ndihle, ndikhangele ukuba baphelelisile na ngokwesikhalo sayo esifikileyo kum; ukuba akunjalo ndazi.'" IGenesis 18:20-21)</p> <p>KwabaseKorinte bokuqala 1:25, uPawulos uthi: "Ngokuba into kaThixo ebubudenge, ilumkile kunabantu, nento kaThixo engenamandla yomelele kunabantu. KuIsaya 7:20 iBhayibhile ngokungeyomfanelo ibonisa uThixo njengohlwempuzeke</p>	<p>"(UAllâh)nguMazi wokungabonwayo. Akukho nesuntswana elingakanani na elisitheleyo kuYe emazulwini okanye emhlabeni, enokuba lingalincinane na okanye libe likhulu kangakanani na, (libhaliwe) eNcwadini ecacileyo." (K'ur'ân 34:3)</p> <p>"(Yena)UnguSobwazi wokungabonwayo nokubonwayo, Omkhulu, Ophakamileyo. Kuyafana (kuYe) nokuba nawuphi na kuni uyakufihla akuthethayo okanye akutsho elubala, nokuba angazifihla ebusuku okanye ahambe emini ngokukhululekileyo." (K'ur'ân 13:9-10)</p> <p>Yaye kuYe kukho izitshixo zokungabonwayo, akukho bani uzaziyo ngaphandle kwaKhe. Kanaanjalo Yena Wazi yonke into esemhlabeni neselwandle; akukho gqabi liwayo (emthini) Angalaziyo Yena. Akukho nakhozo ebumnyameni bomhlaba, kungekho nantoni na entsha okanye eyomileyo, koko eNcwadini ecacileyo. (K'ur'ân 6:59)</p>

kakhulu kangangokuba kude kufuneke ukuba aqashe isitshetshe: “Ngaloo mini iNkosi iya kuguya ngesitshetshe esiqeshiweyo selasezinxwemeni zoMlambo, ngokumkani waseAsiriya, intloko noboya beenyawo; siphephethe neendevu.”

KwiiNdamiso 18:8 uThixo Uchazwa njengonamathatha nomlomo ekuthi thaphu umsi ngawo: “Kwathi thaphu umsi emathatheni akhe, wadla umlilo uphuma emlonyeni wakhe.”

Ngokokutsho kukaYeremiya 13:17, iNkosi iyalila kuhle iinyembezi emehlweni ayo: “Wolila umphefumlo wam entsithelweni ngenxa yoqhankqalazo lwenu, lityityizele lityityizela, lihle iinyembezi iliso lam.”

KuMika 1:18 uThixo Uya lila, Akhale Ahambe nangaze; “Ngoko ke nidiya kumbambazela, ndibhombolozze, ndiya kuhamba ndibhunyulwe, ndishiywe ndize, ndiya kukhala njengempungutye, ndilile njengenciniba

Ukhlisela amakhwelo iimpukane neenyosi: “Kothi ngaloo mini uYehova ayenzele ikhwelo impukane...nenyosi esezweni.” (UIsaya 7:18)

*“Inene uAllâh Uyivile intetho yaloo (maYuda) athi: ‘UAllâh lihlwempu’, ukanti thina sizizityebi! Siya kubhala phantsi oko bakutshoyo ndawonye nokugwinta kwabo abaProfeti ngokungemthetho.”* (Ķur’ân 3;181)  
*uAllâh Unolwazi lwako konke okusemazulwini nokusemhlabeni nokuba uAllâh nguMazi weento zonke* (Ķur’ân 5:97)

*“Hini na bantu, nini abafuna uAllâh, lo gama Yena uAllâh Engaswele nto; Efanelwe kukudunyiswa.”* (Ķur’ân 35:15)

*“Uzuko lonke malube seNkosini yakho, iNkosi yobunganga namandla (Ekude lee) koko bakwayamanisa naYo!”* (Ķur’ân 37:180)

*“Akukho nto ifana naYe, yaye Yena nguSokuva, uSokubona.”* (Ķur’ân 42:11)

*“KuAllâh yinkcazo ephakamileyo yaye Yena nguSomandla, uSobulumko.”* (Ķur’ân 16:60)

*“Yena nguAllâh ekungekho thixo wumbi ngaphandle kwaKhe uKumkani, uSobungwele, Ongenakusoleka, uMniki wokhuseleko, uMlondolozizi wezidalwa zaKhe, uSobunganga, uMyaleli, Omkhulu, uzuko malube kuAllâh, Yena Ungentla lee koko bakwayamanisa naYe.*

*Yena nguAllâh, uMdali, uMyili, uMbumbi; ngawaKhe onke amagama amnandi. Konke okusemazulwini nasemhlabeni kuzukisa Yena. Kananjalo Yena nguSobunganga, uSobulumko.”* (Ķur’ân 59:23-24)



### Mayela noYesu

UYesu utyholwa ngokungabi nasimilo kumama wakhe:

"Uthi uYesu kuye, 'Yintoni na enam nawe, mfazi?' " (John 2:4) Nangokuba nengcinezelo nenkohlakalo: "Ningabi ndize kungenisa uxolo emhabeni; andize kungenisa luxolo, *ndize kungenisa ikrele*" (UMateyu 10:34)

IKur'ân iyamthethelela uYesu ngokuchasene nezi zityholo zobuxoki. UYesu wathi: "... *Undenze ndanenkathalo kumama wam, yaye Akandenzanga ndaba sisingcoli somgabadel.*" (Kur'ân 19:32)

Ummangaliso wokuqala owenziwa nguYesu eBhayibhileni, yaba kukujika kwakhe amanzi abe yiwayini emsithweni owawuse Kana eGalili (UYohane 2:7-11)

Ummangaliso wokuqala woMprofeti uYesu yayikukuthetha ngokukhawuleza emva kokuzalwa kwakhe ekhusela umama wakhe kwizityholo zobuxoki ezazityaetyekwa umama wakhe ngabantu bakubo. (Kur'ân 19:30-33)



### Mayela noMariya

"Naba nenza imisebenzi yooyihlo." (AmaYuda) Athi ngoko kuye, Thina asizelwe ngabuhenyu." (UYohane 8:41)

"UYakobi ke wazala uYosefu, indoda kaMariya, ekuthe ngaye kwazalwa uYesu, okuthiwa nguKristu." (UMateyu 1:16)

"Waye uYesu... engobe kusithiwa ngunyana kaYosefu, kaHeli." (Luke 3:23)

IKur'ân iyam khusela uMariya, ichaza oko kwakuthethwa ngaye njengesityholo esibi sobuxoki. "*Ngenxa yokungakholwa kwabo nokuthetha izityholo ezimasikizi ngoMaryam.*" (Kur'ân 4:156)

IKur'ân ikwamkhanya uThixo Embabala ngaphezu kwabo bonke abafazi behlabathi.

"... *Kananjalo iingelosi zathi: 'Wena Maryam! Inene, uAllâh ukukhethile wena wakuhlambulula, Wanyula wena phakathi kwabo bonke abafazi.'*" (3:42)

## Mayela nabafundi bakaYesu

UMarko 14:50 uthi ngabafundi bakaYesu:

"Bamashiya bonke, babaleka."

Kananjalo iBhayibhile ityhola uMesiya ngokuba wathi kubafundi bakhe:

"Yini na ukuba nibe ngamagwala, bantu ndini balukholo luncinane?"

" (UMateyu 8:26)

"Wajika ke wathi kuPetros, suka uye emva kwam, Sathana, usisikhubekiso kuma; ngokuba ungazinyamekeli ezikaThixo izinto, unyamekela ezabantu." (UMateyu 16:23)

UYuda, nangona wayengunondyebo kaYesu, wamngcatshela ukufumana iingqekembe ezingamashumi amathathu esilivere: "Wathi, ningandinika ntoni na, ndimnikele kuni? Bammisela ke amaqhosha esilivere amashumi mathathu." (UMateyu 26:15)

IKur'ân iyabathethelela abafundi bakaYesu ingqine ukuba msulwa kwabo ekumngcatsheni

*"Ke kaloku u'Isâ wathi esakukuqaphela ukungakholwa kwabo wathi (kubo): "Ngobani na abaza kuba ngabancedisi bam eNdleleni ka-Allâh?" Abafundi bakhe bathi: "Sithi abancedisi baka-Allâh; siyakholwa kuAllâh, siyangqina kananjalo okokuba singamaMuslim. Nkosi yethu! Siyakholwa koko Ukutyhilileyo, kwaye silandela uMthunywya (u'Isâ) ke ngoko sibhale ndawonye nabo bangqinayo (okokuba akukho thixo wumbi ngaphandle koAllâh)."* (Q. 3:52-53)

"Hini na nina bakholwayo, yibani ngabancedisi baka-Allah, njengangoko u'Isâ, unyana kaMaryam wathi kubafundi bakhe: 'Ngoobani na abancedisi bam kuAllâh?' Abafundi bathi: "Thina singabo abancedisi baka-Allah." (Kur'ân 61:14)



## Mayela nabaProfeti bakaThixo

<p>UNowa unxilile uhamba ze ententeni yakhe. (IGenesis 9:21) Abraham uncama isidima sakhe (Genesis 12:10-15 nakwiGenesis 20:2)</p>	<p><b>"UAllâh Wakhetha uAdam, uNûh, nosapho luka'Ibrâhim, nosapho luka'Imrân phezu kwendalo yonke."</b> (Ķur'ân 3:33)</p>
<p>ULote uyanxila, enze umbulo neentombi zakhe, zikhulelwe. (IGenesis 19:30-36)</p>	<p><b>"NoIsmâ'ûl noAlyas'a, noYûnus noLût, ngamnye kubo Samkhetha ngaphezulu kunendalo (yonke)."</b> (Ķur'ân 6:86)</p>
<p>UYakobi uxokisa uyise, ebe iintsikelelo zobuProfeti kumntakwabo. (IGenesis 27:35)</p>	<p><b>" Khumbula kanaanjalo isicaka seThu ulbrâhîm, uls-hâ'k, noYa'kûb (bonke) abo babe namandla (okuSikhonzza) nengqiqo (elungileyo) yenkolo. Inene Sabakhetha bona ngokubanika inkumbuzo yekhaya (lasemva kokufu).Kanaanjalo bona bakunye naThi, yaye ba'".</b>(Ķur'ân 38:45-47)</p>
<p>Rubhen, oMprofeti nowayengunyana omdala kaYakobi, wenza ukrexezo nomkayise, owayengumama wabantakwabo ababini (IGenesis 35:22 nakwiGenesis 38:45-47). UYuda, unyana wesine kaYakobi wenza umbulo nomolokazana wakhe azale uPeretse noZera ngaye. (Genesis 38:15-18) IBhayibhile ke landa umnombo kaYesu kuPeretse (uMateyu 1:1-18), nto leyo iphikisana neDuteronomi 23:2, ethi: "Makungangeni mgqakhwe ebandleni likaYehova; nesizukulwana sawo seshumi masinganeni ebandleni likaYehova."</p>	<p><b>"Abo ke ngabo uAllâh Wathululela phezu kwabo uBabalo lwaKhe phakathi kwabaProfeti abayinzala ka-Adam nabobathwalwa yinqanawa bekunye noNûh (uNowa) nabayinzala kalbrâhîm (uAbraham) noSirayeli (UYa'kûb), neyabo Sabakhokelayo Sabakhetha. Zazisithi iVesi zikaSozinceba zisakucengelezwa kubo, bawe baqubude balile."</b> (Ķur'ân 19:58)</p>
<p>INKosi Ityhola uMoses noAron ngobungcatshi kwiTestamente eNdala: "Ngenxa yokuba ningandingcwalisanga phakathi koonyana bakaSirayeli." IDuteronomi 32:51)</p>	<p>"Uxolo malube kuMûsâ noHârûn! Sibavuzza kanjalo ke Thina abenzi bokulungileyo. Inene bona (uMûsâ noHârûn) babezizicaka zeThu ezibini ezikholwayo." (Ķur'ân 37:120-122) <b>"Hini na nina bakholwayo, ningabi njengabo bakhubekisa uMûsâ, ke kaloku uAllâh Wamenza msulwa koko babekuthetha ngaye. Kanaanjalo yena (uMûsâ) phambi koAllâh ungoqaqambileyo."</b> (Kuran 33:69)</p>



<p>Ukubulala umYipta kukaMoses kwakuyinto yangabom yaye kwakucetyiwe. (IEksodus 2:12)</p>	<p>UMoses azanga ambulale umYipta, ngabom. (Khangela kwiK'ur'ân 28:15)</p>
<p>UAron wabenzela ithole legolide, wayalela amaSirayeli ukuba alikhonze ukungabikho kukaMoses (Eksodus 32:1-6).</p>	<p>IK'ur'ân iyamthethelela uAron kwesi sityholo sobuxoki ingqine okokuba umntu oweza nolunqulo lwethole yayingu as-Samiri and not Aaron. (Khangela kwiK'ur'ân 20:85-98)</p>
<p>UDavide ungcatsha ummelwane wakhe ongumphathi mkhosi, abelane ngesondo nomkakhe, aze amthumele ukuba aye kubulawa emfazweni. (USamuweli ii 11:4-15)</p>	<p>"Ukhumbule kananjalo isiCaka seThu uDâwûd wanyamezela ngamandla. Inene yena wayehlala ebuyela (kuThi) ngezinto zonke (awayezenza), enenguquko." (K'ur'ân 38:17)</p>
<p>USolomon unabafazi abaliwaka abayitsalela koothixo babo intliziyo yakhe, bayisusa kuThixo; wakhela izithixo zabo itempile. (Oo Kumkani i 11:1-9) Unyana kaDavide, uAmnon, udlwengula udade wabo, uTamare. (USamuweli ii 13:11-14) UAbhisalom unyana kaDavide, wenza ukrexezo elubala neshweshwe likayise ebonwa ngangamaSirayeli onke. (USamuweli ii 16:21-22)</p>	<p><i>"Kananjalo Sanika ulwazi uDâwûd noSulaymân baza bathi bona: "Iindumiso mazibe kuAllâh, Othe Wasibabala ngaphezulu kunezicaka zaKhe ezininzi ezikholwayo." (K'ur'ân 27:15)</i></p>
<p>UYobhi akanamonde yaye uyala ukwamkela intando kaThixo. (UYobhi:10)</p>	<p>IK'ur'ân iyayikhaba le nkcazo yentswela bulungisa ngoMprofeti uYobhi ize icacise ngolu hlobo lulandelayo: <b><i>"Inene Thina Samfumana (uAyyûb) enomonde, esinjani ukulunga sona isicaka! Inene yena wayesoloko ebuyela (kuThi) ngenguquko." (K'ur'ân 38:44)</i></b></p>



Zekariya azanga akholwe kummangaliso kaThixo mayela nokuzalwa kukaYohane, Waza ke uThixo wamohlwaya ngokumenza isimumu iinyanga ezilithoba. "Uyabona, uya kuba sisidenge, ungabi nako ukuthetha, kude kube yimini eziya kuthi zenzeke ngayo ezi zinto, ngenxa enokuba ungakholwanga ngamazwi am; aya kuzalisekiswa wona ngexesha lawo." (uLuka 1:20)

UYesu utyholwa ngokuba wabachaza bonke abaProfeti abafika phambi kwakhe njengama sela: "Bonke abezayo ngaphambi kwam bangamasela nezihange... isela alizi lingezele ukuze libe, lixhele, litshabalalise (UYohane 10: 8-10) KuYeremiya 23:11-16, uThixo Utyholwa ngokwayamanisa ukungcola nobuxoki kubaProfeti baKhe: "Ngokuba umprofeti kwanombingeleli ngabenzi bobubi; ndizifumene nasendlwini yam izinto zabo ezimbi; utsho uYehova. Ngako oko indlela yabo kubo iya kuba njengeendawo ezibuthelezi esithokothokweni; baya kuqhutywa, bawe khona; ngokuba ndibazisele ububi, umnyaka wokuvelelwa kwabo; utsho uYehova. 'Kubaprofeti bakwaSirayeli

IKur'an iyammela uZakariya ku-19:10 ithi oko kungakwazi kwakhe ukuthetha iintsuku ezintathu yayingumqondiso nje wokuba ummangaliso uza kwenzeka yaye wawungesosohlwayo. "(UZakariyyâ) wathi, "Nkosi yam, Ndenzele umqondiso." Wathi Yena (uAllâh), "Umqondiso wakho kukuba wena akuyi kuthetha ebantwini iintsuku ezintathu, (ngoku) uphilileyo, (ungaguli).

iKur'an ibonakalisa imbeko enkulu kubo bonke abaProfeti bakaThixo yaye ayayamanisi nasiphi na isenzo esikukungcola okanye isenzo esigwenxa kubo. Enyansweni, ukukholwa kubo bonke abaProfeti ndawonye nokuba hlonipha, sisenzo esingundoqo kwi-Islâm. uAllâh Uthi: "*Yithani, "Thina sikholwa kuAllâh, nakoko kuthunyelwe kuthi nakoko kwathunyelwa kuIbrâhîm, kuIsmâ'îl, kuls-hâ'k, kuYa'kûb nakwizizwe<sup>55</sup> nakoko kwatyhilwa kuMûsâ naku'Isâ nakoko kwanikwa abaProfeti kuvela eNkosini yabo. Asenzi mahluko phakathi komnye nomnye kubo. Kananjalo thina sizinikela kuYe [uAllâh (singamaMuslim)]* (Kur'an 2:136) uAllâh Uyabancoma abaProfeti baKhe: "*Sele Sabbathumela abaThunywa beThu nemiqondiso ecacileyo Sathumela nezibhalo kubo nendlela yokugweba khona ukuze abantu*



ndibone ubufedelele;  
 baprofeta ngoBhahali,  
 belahlekisa abantu bam  
 amaSirayeli. Ke kubaprofeti  
 baseYerusalem ndibone into  
 ebanga amanwele;  
 ukukrexeza, nokuhamba  
 ebuxokini, bomeleze izandla  
 zabenzi bobubi, kungabuyi  
 mntu ebubini bakhe. Bonke  
 bephela banjengeSodom  
 kum, nabemi bakhona  
 banjengeGomora, ngako oko  
 utsho uYehova wemikhosi,  
 ngokusingisele kubaprofeti,  
 ukuthi, Yabonani,  
 ndobadlisa umhlonyane,  
 ndibaseze inyongo; ngokuba  
 kubaprofeti baseYerusalem  
 kuphuma okungendawo,  
 kuye kulo lonke ilizwe.  
 Utsho uYehova wemikhosi  
 ukuthi musani  
 ukwaphulaphula amazwi  
 abaprofeti abaniprofetelayo,  
 banenzela into engento,  
 bathetha umbono wentliziyo  
 yabo, ongaphumiyo  
 emlonyeni kaYehova.’”

*besebulungiseni. Kananjalo  
 Sathumela<sup>2</sup> intsimbi ekukho  
 amandla amakhulu emikhosi kuyo  
 (nezinye izinto) eziyinzuzo eluntwini  
 khon'ukuze uAllâh Enze bacace  
 abo baMxhasayo neziThunywa  
 zaKhe ezingabonwayo. Inene  
 uAllâh Unamandla,  
 Unobunganga.” (K'ur'ân 57:25)*

Uthi uAllâh kwakhona:

*“Kananjalo Sabenza iinkokeli,  
 bakhokela (uluntu) ngomyalelo  
 weThu, yaye Satyhila kubo  
 ukwenziwa kwemisebenzi elungileyo,  
 ukumiselwa kweSalâh nokunikelwa  
 kweZakâh yaye babengabanquli  
 beThu.” (21:73)*

UAllâh Uyalela uMprofeti  
 uMuhammad ukuba  
 makathabathe abaProfeti abafika  
 phambi kwakhe babe yimizekelo  
 kwiK'ur'ân 6:90, Uthi uAllâh:  
*“Bona bangabo uAllâh  
 Abakhokeleyo. Ngoko ke  
 landelani isiKhokelo sabo.”*  
 iK'ur'ân ngolo hlobo ke  
 ibasinidisile abantu ngokuthi  
 icoce amagama abaProfeti  
 bakaThixo. Umntu angafane  
 acinge nje imeko emaxongo  
 ibinokuhlela umntu xa inkcazo  
 ngabaProfeti eseBhayibhileni  
 ibinokulandelwa.





## Mayelal nokulingana

"Ngokuba utsho uYehova wemikhosi, uThixo kaSirayeli." (UYeremiya 16:9)

"Uyabona, ndiyaqonda ngoku, ukuba akukho Thixo ehlabathini lonke, kukwaSirayeli kodwa."

(OoKumkani ii 5:15)

INkosi iyalela izizwe ukuba ziqubude kumaYuda, zikhothe uthuli lweenyawo zawo.

"Baya kuqubuda kuwe, bese ubuso babo emhlabeni, bakhothe uthuli lweenyawo zakho, wazi ke ukuba ndnguYehova, obathembi bakho bangayi kudana." Isaya 49:23)

Isinye kwisithathu sabantu bonke ehlabathini bagwetywe ngesiqalekiso sobukhoboka, xa uKanan, unyabna kaHam, wenziwa ikhoboka likaShem noYafete. (IGenesis 9:18-27)

UYesu uchazwa njengowayenobuhlanga kwimpendulo yakhe owayecela uncedo lwakhe ukuba amphilisele intombi yakhe eyayi-"phethwe yidemoni kakubi." Wathi kuye, "Asinto intle ukuba ukusithabatha isonka sabantwana siphoswe ezinjaneni." (UMateyu 15:22-26)

**"Iindumiso zonke mazibe kuAllâh, iNkosi, uMlondolozo wamaphakade."** (Ķur'ân 1:2)

***"Kananjalo akukho luhlanga lungazanga lube naMphaphamisi uphila phakathi kwalo."*** (Ķur'ân 35:24)

***"Inene Thina kwisizwe ngasinye Sithumele uMprofeti (Ofika avakalise okokuba); "Nqulani uAllâh (Yedwa) niyeke ugabadelo."*** (Ķur'ân16:36)

Ngokokutsho kwezi vesi, uThixo Wathumela abaprofeti nabaThunywa kubo bonke abantu, hayi kumaSirayeledi kuphela.

***"Hini na bantu Sanidala ngendoda nomfazi Sanenza nazizizwe neentlanga khon'ukuze nazane. Oyena uhloniphekileyo phakathi kwenu ngulowo uMoyika kakhulu uAllâh. Inene uAllâh nguSolwazi, Owazi konke"*** (Ķur'ân 49:13)



IBhayibhile iyacalula phakathi kwamadaoda nabasetyhini. “Akulukuhlwanga Adam; kulukuhlwe umfazi, waba sekugqitheni.” (KuTimoti i 2:14) Ngokokutsho kweBhayibhile ukungahlambuluki okulandela emva kokufumana umntwana oyintombaazana kuphindeka kabini kunoko kulandela emva kokufumana umntwana oyinkwenkwe. KwiLevitikus 12:2-5, sifunda oku: “Umfazi xa athe wathabatha, wazala inkwenkwe, woba yinqambi imihla esixhenxe...aze ahlale egazini lokuhlanjululwa kwakhe iintsuku ezimashumi mathathu anantsuku ntathu...Ke ukuba uthe wazala intombi, woba yinqambi iiveki ezimbini, njengasekungcoleni kwakhe; ahlale phezu kwegazi loku lokuhlanjululwa kwakhe iintsuku ezimashumi mathandathu.”

IBhayibhile ithi kwakhona: Njengoko uThixo eyintloko kaKristu, indoda yintloko yomfazi, akalulo uluzuko lukaThixo njengo indoda yona ilulu. Kananjalo wayedalelwe indoda. (KwabaseKorinte i 11:3-9)

Ngokokutsho kweKur'an, bebobabini uAdam nomkakhe, bona, baguquka, babelana ngoxanduva lwezenzo zabo: *“Kodwa uShaytân (uSathana) wabaphambukisa koko, wabakhupha kwimeko yolonwabo ababekuyo, Sathi: 'Yihlani phantsi, omnye abe lutshaba lomnye! Kuya kuthi ke apho emhlabeni kubekho indawo yokuhlala kwenu nembonelelo okwethutyana'.* (Kur'an 2:36)

*“Bathi bona: 'Nkosi yethu sizomile. Ukuba Awunakusixolela Wena, Usenzele iNceba evela kuWe, inene thina siya kuba ngabalahlakelwa.’”* (Kur'an 7:23)

*“Waya wangayithobeli ngolo hlobo ke uAdam iNkosi yakhe, walahleka ke. Emva koko iNkosi yakhe Yamketha, Yabuyela kuye ngenceba, Yamnika isiKhokelo.”* (Kur'an 20:121-122)

*“Kwaye (abafazi) bona banamalungelo afanayo nalawo amadoda abo (kuko konke) oko kunembadla (bakwenzayo).”*

(Kur'an 2:228) Ukufunda ngakumbi ngebakala labafazi kwi-Islâm, umlesi angakhangelwa kwisahluko 4 nakwisahluko 65 kwiKur'an,



## Mayela nesayensi

IBhayibhile iyaphikisana neenyano zesayensi njengoko isithi ihlabathi labakho kwiminyaka engama-3700 BC, oko kuthetha ukuthi ekuqalekeni kwendalo kuye kutsho kwinkulungwane yama-21, ngama-6000 eminyaka. Ithi kwakhona yaba ziintsukwana ezimbalwa phakathi kokudalwa komhlaba nokomntu

IBhayibhile ithi kwakhona, uThixo wadala ukukhanya, imini nobusuku (iGenesis 1:3-5) phambi kokudalwa kwezijikelezilanga, ilanga nomhlaba ongathi yibhola njengoko ubonakaliswa yinyanga (iGenesis 1:14-18) Kwizityhilelo ukutshintshiselana kwemini nobusuku 7:1 sifunda oku:

"Emva koko ndabona izithunywa zezulu zizine, zimi ezimbombeni zone zomhlababa, zibambe imimoya yomine yomhlaba, ukuze kungavuthuzi moya phezu komhlaba naphezu kolwandle, naphezu kwemithi yonke. Okuthetha ukuthi umhlaba uxande, kanti ke uMateyu 4:8 ubonisa okokuba umhlaba usityaba xa esithi: "Ubuya umtyholi amathabathe amse entabeni ephakame kakhulu, ambonise zonke izikumkani zehlabathi nozuko lwazo."

IBhayibhile ibanga okokuba amaSirayeli ahamba noYakobi aya eYiputa yaye ayengamashumi asixhenxe kuphela amadoda nabafazi. Kodwa ukuhamba kwabo emva kwezizukulwana ezibini nje, inani labangamadoda bebodwa babengama-603,550. Ke kaloku ukuba ngaba eli yayilini lababengamadoda, sithabathele ingqalelo nento yokuba uFaro wayebabulala abantwana babo abangamakhwenkwe, oko kungathetha ukuthi inani labo bebonke bedibene

IKur'an ayiphikisani okanye ingquzulane neSayensi. Eneneni, iqulethe iinyano zesayensi ezisandula ukubhaqwa kule mihla ngokusebenzisa ubuxhakaxhaka obuntsonkothileyo. Khangela iivesi, umzekelo, 2:74, 2:173, 2:222, 4:56, 6:99, 6:125, 10:92, 12:47, 13:41, 15:14-22, 16:66, 17:12, 21:30-32, 22:5, 32:12-14, 24:40, 24:43, 27:88, 30:1-4, 36:37-40, 39:5-6, 41:11, 51:47, the 52:6, 55:19-20, 55:37, 57:25, 78:6-7, 85:1-3 naku 96:16.

IKur'an ithetha ngendlela ecacileyo ngomhlaba obanakaliswa kukutshintshana kwemini nobusuku: "**Wenza ubusuku bunke emini ize nemini imke ebusuku kananjalo.**" (Kur'an 39:5).

UThi uAllāh: "**Siya kubabonisa imiqondiso yeThu ke elundini nakubo buqu kude kucace kubo ukuba (i'Kur'ān) iyinyaniso.**" (Kur'an 41:53)

**"Ke bona abo banikwe ubwazi bayabona okokuba oko kutyhilwe kuwe kuvela eNkosini yaKho kuyinyaniso, yaye kukhokelela eNdleleni kaSobunganga, uSokudunyiswa."** (Kur'an 34:6)

Khangela kwakhona kwincwadi ethi: *The Bible, The Quran* Science ebhalwe nguMaurice reserved



nabafazi nabantwana babe zizigidi ezithathu. Kungenzeka njani abantu abangamashumi asixhenxe babesele bezizigidi ezithathu ngezizukulwana ezibini qha? (iDuteronomi 10:22, iEkodus 12:37 nakwiNumeri 1:46) Kwincwadi kaMakhabhis yesibini 15:39, sifunda okokuba: ukusela amanzi odwa kuyingozi, kuthiwa: “Ngenxa yokuba kuyingozi ukusela amanzi odwa...”:  
Olunye ungquzulwano lwesiBhalo neSayensi lufumaneka kwiLevitikus 11:6 xa kunikwa isizathu sokungahlambuluki komvundla: “Nomvundla, ngokuba utya umtyiso...”

Bucaille. Nezinye izifundiswa esiphila nazo ezinjengoDr. Keith Moore, Dr. G.C. Goeringer, Dr. Marshall Johnson, Dr. Tagatat Tejasen, Dr. Alfred Kroner, Dr. William W. Hay, Dr. Yoshihide Kozai, kanti noDr. Joe Leigh Simpson ukwathethile ngombandela wokuba ngummangaliso kweKur'an.

**Mayela nolondolozo lweziBhalo**

"Ningathini na ukuthi, 'sizizilumko, umyalelo kaYehova unathi?' Yabanani, usiba lwababhali olubuxoki, luwenze wabubuxoki." (UYeremiya 8:8)

"Ke sona isibhalo sikaYehova zeningabi sasikhankanya ngokuba liya kuba sisihlabo kwindoda ilizwi layo, niwajikile nje amazwi kaThixo ophilileyo, uYehova wemikhosi, uThixo wethu." (Jeremiah 23:36)

"Bfumana ke bendihlonela, befundisa iimfundiso zabantu." (UMateyu 15:9)

"Esi sisiBhalo ekungekho ntandabuzo kuso, sisiKhokelo kwabo bamoyikayo uAllâh." (Kur'an 2:2)

*"Inene abo bangakholwayo kwinkumbuzo (i'Kur'an) emveni kokuba ifikile kubo (baya kuzuza isohlwayo) kananjalo inene yona iyiNcwadi enamandla.*

*Ubuxoki abunakusondela kuyo, enokuba buvela ngaphambili kuyo okanye ngemva kwayo na; isisiTyhilelo esivela kuYe OsiSilumko, Wokudunyiswa. (Kur'an 41:41-42)*

*"Inene Sithi kanye abathumele iDhikr (i'Kur'an kwaye Siza kuyilondolozo ngokwenene (ekoniveni)." (Kur'an 15:9)*

**"Kananjalo le'Kur'an asinto enokufane ivezwe nguye nabani na ongengeAllâh, koko isisingqino (seziTyhilelo) ezatyhilwa phambi kwayo, yaye iyingcaciso efzekileyo ekungekho ntandabuzo kuyo, ivela kwiNkosi yamaphakade. (Kur'an 10:37)**



## Mayela noxolelo lwezono nentethelelo

Abantu bangazixolela izono. UYohane 20:22-23, uthi: “Akutsho wabaphefumlela, wathi kubo, Yamkelani uMoya oyiNgcwele; abazono nithe nazixolela, bazixolelwe; nabazono nithe nazibamba, zibambekile.”



*UAllâh nguYe Yedwa Oxolela izono: “Nabo bathi xa benze ububi okanye bezenze ubugwenxa ngokwenza ukungcola, bakhumbule uAllâh, bacele itarhu ngezono zabo; yaye akukho wumbi onokuxolela izono ngaphandle koAllâh bangaqhubeki nokwenza (obo bubu) babenzileyo, besazi.”* (Ķur’ân 3:135)

Kananjalo imithandazo inyuselwa kuYe ngqo ngaphandle kwabameli okanye abathethelelizo: “*Ke kaloku xa izicaka zaM zikubuza ngaM yithi kuzo Mna Ndikufuphi kuzo yaye Ndiyaziphendula izicelo zalowo ucelayo xa ecela kuM. Ke ngoko mabaNdithobele, bakholwe kuM, khon’ukuze bakhokeleleke eNdleleni ethe Tye.*” (Ķur’ân 2:186)

## Mayela nobutyebi

Izityebi aziyi kungena ebukumkanini bukaThixo. “Kananjalo ke ndithi kuni, ‘Kulula ukuba inkamela iphume entunjeni yenalithi, kunokuba isityebi singene ebukumkanini bukaThixo.” (UMateyu 19:24)

*“Ukusuka apho ngoko uAllâh Akuphe kona wena, zifunele ikhaya lasemva kokufa; uthi kananjalo ungasilibali isabelo sakho sasehlabathini. Wenze okulungileyo njengoko uAllâh Ekwenzele kulungileyo. Unganqweneli (ukwenza) ubutshinga elizweni. Inene uAllâh Akabathandi abenzi bobutshinga.”* (Ķur’ân 28:77)

## Mayela Nobunqolobi

“Yiya ngoko, uwaxabele ama-Amaleki. Nikusingele phantsi konke anako, ningawacongi; uze ubulale, uthabathela kwindoda, use kwinkazana, uthabathela kolunyulweyo, use kowanyayo, uthabathela kwinkomo, use kwimvu, uthabathela kwinkamela, use kwiesile. (USamuweli I 15:3)



“*Ngenxa yoko Sayalela kuBantwana bakwaSirayeli ukuba; xa ubani ethe wabulala umntu kungengampindezelo yakubulala, (koko) ikukwandisa ubutshinga ezweni kuya kufana nokuba ubulele abantu bonke, kanti ukuba umntu uthewasindisa ubomi (bomntu omnye) kuya kufana nokuba usindise ubomi babantu bonke. Inene kwafika kubo (aBantwana bakwaSirayeli), abaThunywa beThu, benemiqondiso ecacileyo kodwa nasemva koko abaninzi kubo bathi gqolo ukugabadela, (batsiba imida) emhlabeni.*”  
(Kŭr’ân 5:32)

IKŭr’ân iyithabatha njengento ebaluleke into yokungcwatywa komntwana ephila kangangokuba iyikhankanye kunye nesiganeko esikhulu kakhulu esiza kwenzeka ngoMhla woMgwebo (Kŭr’ân 81:1-9)

## Mayela nobulumko noLwazi

“Ke wona umthi wokwazi okulungileyo nokubi, uze ungawudli, kuba mhla uthe wawudla, uya kufa.”

(IGenesis 2:17)

“Ngokuba ebuninzini bobulumko kukho ukuhlelwa sisiyengelezane esininzi; owongeza ukwazi, wongeza umvandedwa.”

(Intshumayeli 1:18)

“Njengoko sihlelwa kuko isinyabi, ndiya kuhlelwa kuko nam lo; ibiyini na ke ukuba ndisidlule mna ngokulumka?”

(Intshumayeli 2:15)

“*yaye futhi wena yithi: ‘Nkosi yam! Ndongezelele ulwazi.’*” (Ķur’ân 20:114)

“*UAllâh Uya kuba phakamisa abo bakholwayo phakathi kwenu nabo babenikwe ulwazi, ngokwamabakala*” (Ķur’ân 58:11)

“*Unika ubulumko kulowo Athande ukumnika, ke lowo unikwe ubulumko, uphiwe eyona nto ilunge kakhulu, kodwa akukho namnye unomqaphela wako oko ngaphandle kwabantu abanengqiqo.*” (Ķur’ân 2:269)

## Mayela neNkolo eGqibeleleyo

“Kuba siyazi ngokuyinxenye, siprofeta ngokuyinxenye. Xa kuthe ke kwafika okuzalisekisayo, kuya kwandula ukuphuthiswa okuyinxenye.”

(KumaKorinte i 13:9-10)

“*Namhlanje, Ndinifezekisele inkolo yenu, Ndalugqibelelisa uBabalo lwaM kuni, Ndanikhethela i-Islam ukuba ibe yinkolo yenu.*” (Ķur’ân 5:3)





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**“Lowo ngu'Isâ (uYesu) unyana kaMaryam lilizwi lenyaniso elo baphikisana ngalo.” (Ķur'ân 10:34)**

UYesu ukhankanywe izihlandlo ezingama-25 kwiĶur'ân. Lo gama yena uMprofeti uMuhammad ekhakanywe izihlandlo ezi-5 kuphela. Ukongeza, isahluko seshumi elinethoba seĶur'ân sithiywe igama likaMama wakhe, uMariy, Kube kungekho sahluko kwiĶur'ân esinegama lomama woMprofeti uMuhammad, okanye nelawuphi na kumakhosikazi ache okanye iintombi zakhe. Kumele ukuqatsheliswa nokuba uMariya nguyeyedwa umfazi okhankanywe ngegama lakhe kwiĶur'ân. Uchazwa ngendlela ehlonipheke kakhulu njengalowo ungoyena uthandiweyo kunabo bonke abafazi. UThixo Uthi kwiĶur'ân:

***“Kananjalo iingelosi zathi: "Wena Maryam! Inene, uAllâh ukukhethile wena wakuhlambulula, Wanyula wena phakathi kwabo bonke abafazi.” (Ķur'ân 3:42)***

“Ngokwenene imele kukuqatshelwa into yokuba uMariya nguyeyedwa umfazi okhankanywe ngegama kwiĶur'ân eZukileyo.

Kananjalo iĶur'ân iyamkhankanya naloo Mkhristu unentliziyo enesihle njengosondeleyo kumaMuslim:

***“Inene abona uya kubafumana bewachase ngamandla amakholwa (amaMuslim) ngamaYuda nabo bangabakhonzi bezithixo uze ufumane abo basondeleyo ngothando kumakholwa (amaMuslim) abo bathi: "Thina singamaKhristu". Oko kungenxa yokuba phakathi kwabo kukho ababingeleli neemong<sup>12</sup>, yaye bona abanankukhumalo.” (Ķur'ân 5:82)***

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