



Ekuqondeni Inkolo Yobu

ISLAM

Zulu translation of:

Towards Understanding Islam

by

Abul A'la Maududi

Translated into the Zulu language

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The **Zulu** are the largest Southern African ethnic group of an estimated eleven million people who live mainly in the KwaZulu-Natal province of South Africa. Small numbers also live in Zimbabwe, Zambia, and Mozambique. Their language, Isizulu or Zulu, is derived from the Nguni subgroup. In the Nguni languages, Isizulu means heaven or sky. Zulu is the most widely spoken language in South Africa, with more than half of the South African population being able to understand it.

Nguni peoples are pastoralist groups, occupying much of the east, central and southern parts of Africa. They migrated southwards over many centuries, probably entering what is now South Africa around 2000 years ago in sporadic settlements, followed by larger waves of migration around 1400 CE. The major groups among the Nguni include the Zulu, Xhosa and Ndebele (in South Africa), Swazi (in Swaziland), Ngoni (in Malawi and Zambia), and the Ndebele or Matebele (in Zimbabwe).

The Zulu formed a powerful state in 1816 under the leadership of Shaka Zulu (ca 1787 - ca 1828). Shaka Zulu united what was once a confederation of tribes into an imposing empire under Zulu hegemony. He was undoubtedly the greatest of the Zulu kings ruling for about 10 years and widely credited for uniting the Zulu sub-tribes into the beginnings of a nation that held sway of the large portion of Southern Africa between the Phongola and Mzimkhulu River. He has been called a military genius for his reforms and innovations. Research continues on his life and influences.

Some eminent member of the Zulu people currently and in the recent past include the current President of South Africa, Jacob Zuma; Chief Mangosuthu Buthelezi, president of Inkatha Freedom

Party; and chief Albert Luthuli, past president of ANC and Nobel Prize Laureate.

Zulu people are either Christians, or a mixture of part-Christian and part-Traditionalist, or pure Traditionlist. Zulu religion includes belief in a creator, God (Nkulunkulu), who is above interacting in day-to-day human affairs. An important facet of the Zulu religion is cleanliness. Separate utensils and plates were used for different foods. Bathing often occurred up to three times a day. Going barefoot has always been a traditional sign of Zulu spirituality and strength.

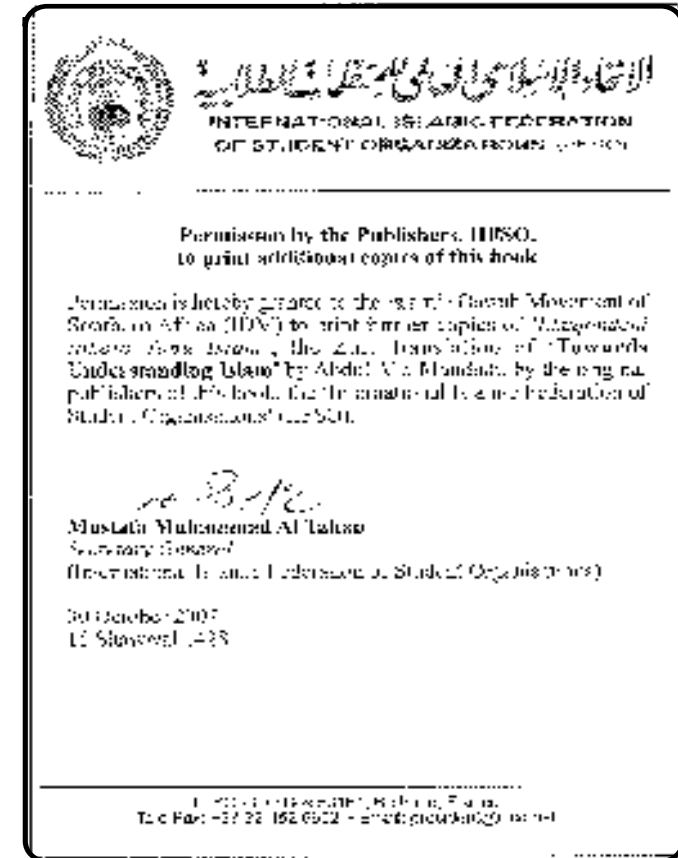
The Nazareth Baptist Church, or the Shembe Church, is an African initiated Church founded by Isaiah Shembe in 1910. With approximately a million members in KwaZulu-Natal, it bans smoking, drinking, fornicating, dating, and keeping dogs and cats as pets. It also forbids shaving and believes in faith healing. It is seen as a mixture of Zulu tradition and Christianity. It is interesting to note some important elements of this religion sharing similar view points with Islam.

It is pertinent that two powerful and influential cultures, one on a global level and the other regionally, should interact and understand each others' world views, for peace and harmony, for the sake of better understanding, and for harmonious interfaith relationships.

Dr Ebrahim Dada
*National Executive Director
Islamic Dawah Movement
January 2010*



PERMISSION FROM ORIGINAL PUBLISHERS





PREFACE

When I undertook to translate this book from English to Zulu I realized that I was undertaking a very difficult task indeed. Because I knew it was a difficult task, I knelt down and beseeched God to give me power and inspiration to be able to translate the book to the best of my ability. I am proud to say God answered my prayer because I was able to translate the book.

I must say that a book of this nature is very very important amongst Zulus, because it will make them know in their language, what Islam is all about. In fact there is no reason why there should not be more Zulu books on Islam because there are many Zulus who would like to embrace Islamic religion. This book, will no doubt, be of great help to our people who want to be Muslims.

I hope the Zulu version of the book will help to spread the word of God.

Wilmot Mbatha
F.229 Umlazi
P.O. Ntokozweni, 4066



ISINGENISO

Ngesikhathi ngemukela ukuhumusha lelibhuku ngilisusa esiNgisini ngilisa olimini lwesiZulu ngafikelwa ukuthi ngemukela ukwenza umsebenzi onzima kakhulu. Ngoba ngangazi ukuthi ngemukele umsebenzi onzima ngaguqa ngacela uNkulunkulu ukuba anginike amandla nogqozi lokwenza umsebenzi wokulihumusha ngawo onke amandla ami. Ngiyaziqhayisa ngokuthi uNkulunkulu wawuphendula umthandazo wami ngoba ngakwazi ukulihumusha ibhuku.

Kufanele ngisho ukuthi ibhuku laloluhlobo libaluleke kakahulu kuma Zulu ngoba lizokwenza akwazi ukuqonda ubu Islam ngolimi lwabo. Eqinisweni asikho isizathu sokuba zingabikho enznye izincwadi zesi Zulu ngobu Islam maningi ama Zulu afuna ukwemukela lenkolo. Akungabazeki ukuthi lelibhuku lizobasiza kakhulu abantu bakithi abafuna ukuba ngama Muzilimu.

Nginethemba lelibhuku elibhalwe ngesi Zulu lizosiza ekwandiseni izwi lika Nkulunkulu.

Wilmot Mbatha
F.229 Umlazi
P.O. Ntokozweni, 4066



IBIKA

Ukushichilelwa kwalelibhuku “Ekuqondeni inkolo yobu-Islam” akusikhona ukuhunyushwa okusha kwebhuku lami iRisalat-e-Diniyat kodwa kwakuwukushicilelwa kwebhuku elisha elibukeziwe. Ibhuku lokuqala elalihunyushwe ngesingisi ngumufi uDokotela Abdul Ghani (owayengumqondisi wokufundisa umphakathi e-Afghanistan) lalilifushane lingacacisi konke. Ngeshwa uDokotela Abdul Ghani washona emuva kokuqeda ukulihumusha, ngakho-ke akaphilanga ukuze alenze ngcono futhi alibukeze. Emva kwesikhathi ngalibukeza ibhuku lokuqala ngasengijobelela okuthile kulo. Manje sekusize uMnumzaze Khurshid Ahmad osehumushe kabusha iRisala-e-Diniyat ebukeziwe futhi ngiyambonga ngenhliziyo ephelele ngomsebenzi wakhe nangothando lwakhe. Nginethemba lokuthi kulesisimo elikusona lelibhuku seliyogcwalisa inhloso elalibhalelwe yona.

Inhloso yami ekubhaleni lelibhuku kunika bonke abantu abakholwa yinkolo yobu-Islam kanye nalabo abangakholwa yiyona abangakwazi ukufinyelela emithonjeni engase ibanike incazelo egcwele ngenkolo yobu-Islam. Kungakho-ke nje ngikubalekela ukuchaza imininingwane emincane kodwa ngazama ukubeka isithombe sonke esicacile ngenkolo yobu-Islam. Ngaphezu kwako konke angizibekelanga umkhawulo wokuchaza ukuthi thina maMusilimu sikhola yini nokuthi simeleni kodwa ngizamile ukuchaza izisekelo zenkolo yethu. Ngokufanayo angizange ngibheke kuphela izindlela zokukhonza kwamaMusilimu nangendlela yempilo yawo kodwa ngizamile ukuchaza ubuhlakani obuhambisana nayo. Ngiyethemba ukuthi lencazelo encane iyosiza kakhulu intsha yamaMusilimu eyomele ulwazi kanjalo nabangewona amaMusilimu iyobasiza ukuba baqonde ukuthi sinjani na isimo sethu (thina maMusilimu). IMusilimu yilowo ongumlandeli wenkolo yobu-Islam.

Abula’La Maududi

Lahore, 11th September 1960



ISINGENISO SOMHLELI

Isikhathi sethu ngesetwetwe neziyaluyalu, kukhona uguquko olungabonakali olushesha ngaphezu komhlaba. Ziyabhidlika izinto zakudala kodwa uhlelo olusha lusazofika. Umlando usitshela ukuthi izikhathi ezifana nalezi zeziyaluyalu ziyizikhathi zokubela kwezinhlangano ezintsha kanye nempucuzeko entsha, umhlaba usesikhathini esinzima futhi ulindele ukuba nathi kuleminyaka eyikhulu kuzalwe kabusha isintu.

Into ebalulekile ngesikhathi samanje ukwanda komoya wokuvuka nokuvuseleleka kwenkolo yobu-Islam. Emuva kwesikhathi eside sokunganyakazi umhlaba wenkolo yobu-Islam uyavuka ebuthongweni. Sekukhona ukuqabuka okubela ekupheleni komkhathi wezulu. Kukhona impilo entsha engena kulabo abakholwa yinkolo yobu-Islam lokhu kubonakala kuwona wonke amazwe nakuzozonke izindawo futhi kuyibika lezikhathi ezintsha ezizayo.

Lemvuselelo ingabayisithunywa nebika lesikhathi esisha uma izohambisana nemvuselelo yokukhalipha ukuhlaziyisisa ngobuhlakani benkolo yama Musilimu nempucuko yayo kanye nokwethulwa kwayo emhlabeni ngolimi lwesimanje. Ngakho-ke ukubaluleka kwayo okukaDokotela Muhammad Iqbal noMaulana Maududi njengabacacisi balemvuselelo yokukhalipha kusemqoka kakhulu. UMaulana Maududi ungumlobi wezincwadi ezingaphezu kwamashumi ayisishiyagalombili namabhukwana ngenkolo yobu-Islam futhi usebhale kakhulu ngempucuzeko yamaMusilimu akubhalile yikho osekubayimvuselelo yamanje yenkolo yamaMusilimu kanye nezisekelo zayo zokukhalipha.

“Ekuqondeni Inkolo yobu-Islam” ngenye yezincwadi zakhe ezibalulekile. Ichaza ngendlela elula inkolo yobu-Islam ukuze kubelula ukuba intsha iyiqonde. Ayibhalwanga ngendlela elukhuni lapho umfundi ethola khona ukuxakeka bese engawuzwa umyalezo oledwe

yinkolo yobu-Islam lelibhuku liyincazelo elula yobu-Islam ukuthi buyithatha kanjani impilo nemigomo yenkolo, indlela yokukhonza nokuthandaza nendlela efuna ngayo izindlela okufanele zilandelwe empilweni.

Indlela yokuchaza kulelibhuku ifana ncamashi naleyo esetshenziwe yincwadi engcwele ikhurani futhi yenziwe imizamo yokubheka konke ngendlela emfushane yokufundisa ngenkolo you-Islam njengoba leli bhuku lilotshelwe intsha nezitshudeni zonke izingxoxo zenziwe zalula ukuthi zizwakale kahle. Ayikho imizamo eyenziwe ukuba kukhinyabezwe imiqondo yabafundi ngezincazelo ezilukhuni nezijulile zochwepheshe.

Yilelibhuku elaqala ukubhalwa ngo1932 ngesi Urdu futhi kwakuhloswe ukuba lifundwe yizitshudeni zamakilasi aphezulu kanye nomphakathi jikelele. Lavala isikhala esikhulu futhi labayingqalabutho enkolweni yobu- Islam iningi lezikole namakolishi ase-Indo-Pakistan alithatha njengebhuku elifundwayo kwezenkolo kwathiwa alifundwe kuzona zonke izikole namakolishi.

Selahunyushwa ngolimi lwesi-Arab, isiHindi, isiBengali, isiGujrati, isiNhi, isiTamil, isiTeki, isiJapani kanye nezilimu zaseFranci. U-Abdul Ghani wavele wabona ukubaluleka kwayo waseyihumusha ngesiNgisi ngo 1940. ngenxa yezizathu eziningi phakathi kwazo okukhona nesokuthi kwathi ngesikhathi libhalwe ngesi Urdu umlobi wayesengeza futhi eshintsha okunye kwasekuvela isidingo sokuba libuye lihunyushwe. Ngiyenzile imizamo yokugcwalisa lesidindingo, lelibhuku selihunyushwe kabusha kwathi amakhasi amadala ambalwa afakwa kulo futhi nawo aguqulwa lapho kudingeka khona. 'lelibhuku lisuselwe ebhukwini leshumi nesithupha (elibukeziwe) leRisalat-e-Diniyat.

Eqinisweni akuhunyushwa igama ngegama kwibhuku lakuqala. Ngizamile ukulandela elakuqala ngamandla ami kodwa kwakhona lapho engithe ukwehluka khona ngenxa yolimi. Yilapho kudingeke khona kubenezincazelo engenzelele ngazo. Umlobi walelibhuku

ukubusisile ukuhunyushwa kwaleli bhuku ngesikhulu isineke ngakho-ke abafundi bangabanesiqiniseso sokuthi lihunyushwe ngobuqotho.

Ngiyabonga kakhulu kulabo abangisiza ngesihle ekuhleleni lelibhuku. Ngibonga kakhulu uKhwaja Abdul Wahid ohlola lonke ibhuku wangeluleka ngokuthile okulusizo nakumngane wami uMnumzane Ansar Azam ongisize ekuhumusheni isahluko sesihlanu nesithupha. Ngibonga kakhulu uMnumzane. Shahzad owabuye wangibhalela ngomshini lapho ngangibhale khona kodwa ngingabhalile kahle.

Khurshid Ahmad

1, New Queens Road,

Karachi

Pakistan 23rd March 1959



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Ekuqondeni Inkolo Yobu **ISLAM**



Isahluko 1

INCAZELO NGOBU-ISLAM

Zonke izinkolo emhlabeni ziqanjwa ngegama lomsunguli wayo, noma umphakathi noma ngalesosizwe lapho lenkolo izalwa khona. Njengenkolo yobu-Krestu yethiwa ngegama lomphrofethi wayo uJesu Krestu, eyobuBhudda ngomsunguli wayo uBhudda, ekaZoroaster ngo Zoroaster, eyobu-Juda okuyinkolo yamaJuda esukela esizweni sakwa Juda (ezweni laseJudiya lapho yazalwa khona.) Kunjalo ke nakwezinye izinkolo. Kodwa akunjalo kweyobu-Islam. Lenkolo yehlukile kakhulu ngoba ayihlangene namuntu noma nabantu abathile. Igama elithi “Islam” alikhombi ukuhlangana nanoma ngubani ngoba akusilona elomuntu oyedwa, abantu noma izwe. Alivezwanga ngomqondo womuntu futhi akusilona elomphathi othile. Lena yinkolo yomhlaba wonke futhi yona ihlose ukudala nokufaka umuntu izindlela zokucabanga kwenkolo yobu-Islam.

Ngokweqiniso igama elithi “Islam” liyisithopho. Onalesisithopho angaba yinoma owaluphi uhlanga noma izwe noma isizwe uyobizwa aziwe njenge Muslimu. Njengokusho kweKhurani (okuyincwadi engcweleyama Muslimu) kubobonke abantu ezikhathi zonke bekulokhu kukhona abantu abalungile nabenza okuhle ababenalesi sithopho futhi ke bonke babengama Muslimu namanje futhi baseyiwo.

Lokhu kusilethela lombuzo: Busho ukuthini ubu-Islam? Ngubani iMuslimu?

Ubu-Islam busho ukuthini?

Igama elithi Islam liyigama “lesi-Arabhu”. Leligama lisho ukuzithoba, ukuzinikela nokuzihlonipha. Njengenkolo ubu-Islam busho ukuzinikela ngokuphelele nokuhlonipha uMvelinqangi kungakho nje ibizwa ngokuthi ubu-Islam.

Noma ngubani uyabona ukuthi umhlaba esiphila kuwona uhamba ngendlela efanele. Kukhona ukuthula nokugcinwa komthetho kuko konke okukhona emhlabeni. Yonke into ekhona emhlabeni yabelwa indawo yabelwa, indawo yayo ngendlela efanele. Ilanga, inyanga, izinkanyezi, kanye nakho konke okukhona esibhakabhakeni kuhlangele kuhamba ngohlelo lwako.

Zonke lezizinto zihamba ngendlela ethile futhi aziphambuki endleleni ezibekelwe yona. Zilandela imithetho engashintshi. Umhlaba uphenduka lapho ubekelwe khona futhi ukuzungeza kwawo ilanga kulandela indlela onqunyelwe yona. Noma ngabe yini emhlabeni, kusukela kwencane kuya kwenkulu ilandela imithetho ebekelwe yona. Yonke into ngisho impilo ilandela ihloniphe imithetho yayo futhi ikhula ibuye ishabalale ngokwemithetho yempilo. Umuntu uphila ngemvelo ngemithetho yempilo. Umuntu uphila ngemvelo ngemithetho yemvelo engashintshi. Zonke izinto zomuntu kusukela kwezincane kuya enhliziyweni kuphethwe yimithetho okubekelwe yona. Ngokufushane umhlaba wethu kanye nakho konke okukuwona kuphethwe yimithetho obekelwe yona.

Lomthetho omkhulu okhungethe konke, obusa konke okusemhlabeni kusukela kokuncane kuya kokukhulu okusezulwini ngumthetho ka Mvelinqangi, wonke umhlaba ulandela inkolo yama Muslimu ngoba inkolo yobu Muslimu isho ukuthobela uMvelinqangi, iNkosi yomhlaba.

Ilanga, inyanga, umhlaba kanye nokunye okusezulwini kungama Muslimu njengoba umoya, amanzi, ukushisa, amatshe, izihlahla nezilwane kunjalo.

Ilanga, inyanga izinkanyezi kanye nakho konke okukhona esibhakabhakeni kuhlangele kuhamba ngohlelo lwakhona.

Noma ngabe yini ekhona emhlabeni iyiMuslimu ngoba ilalela uMvelinqangi ngokuthobela imithetho yakhe. Ngisho umuntu owenqaba ukukholelwa kuMvelinqangi, noma ekholwa ngomunye ngaphandle kukaMvelinqangi kufane abe yiMuslimu ngenxa

yokuphila komzimba wakhe. Ngoba ngenxa yempilo yakhe yonke kusukela ebuncaneni kuze kufike lapho esewuthuli khona emuva kokufa ulandela imithetho nezindlela ezibekwe ngu Mvelinqangi. Ngisho ulimi lwakhe, okuthi ngenxa yokungazi kwakhe agququzele ukuphikwa kukaMvelinqangi, noma athi baningi oMvelinqangi zingamaMuslimu zonke lezizinto zihlonipha imithetho yomdali futhi nokusebenza kwazo kuhlonipha lemithetho.

Lokhu ngokufishane, yikona okuyiqiniso ngomuntu womhlaba. Akesibheke manje inkinga ngelinye iso. Umuntu wakhiwe ngezindlela ezimbili empilweni yakhe, izinto ezimbili kulokho akwenzayo. Enye indlela yileyo azithola ephethwe ngayo yimithetho kaMvelinqangi. Akakwazi ukunyakaza nakancane kulemithetho futhi akakwazi ngisho nokuyigwema. Njengaso sonke isilwane, naye ubanjwe yilemithetho ekufanele ayilandele. Kodwa-ke kukhona okunye. Umuntu uphiwe umqondo wokucabanga nobuhlakani. Unamandla okucabanga nokukhipha izehlulelo, ukukhetha nokwala, ukwemukela nokwenqaba. Ukhululekile ukulandela noma yiphi indlela ayikethayo. Angathatha noma iyiphi inkolo, amukele nanoma iyiphi indlela futhi aphile nempilo ayithandayo. Angazimisela yena imithetho aphila ngayo neyokuziphatha noma alandele leyo esungulwe ngabanye. Unikwe ilungelo lokuzikhetela ngakho-ke angazikhetela yena indlela yokuziphatha. Ngalandela unikwe ilungelo lokuzicabangela, lokuzikhetela nokuzenzela.

Zombili lezizindlela zikhona empilweni yomuntu. Endleleni yokuqala, njengazonke izidalwa uyiMuslimu ngoba uhlonipha imithetho kaMvelinqangi futhi ubophekile ukuba enze njalo. Endleleni yesibili ukhululekile ukuba abeyiMuslimu noma angabiyilona. Lapha unikwe ilungelo lokuzikhetela futhi indlela umuntu asebenzise ngayo indlela yokuzikhetela eyehlukanisa isintu izigaba ezimbili: abakholwayo nabangakholwa. Noma ngubani owemukela umdali wakhe umemukela njengomphathi wakhe, azithobe ngokuphelele kuye nasemithethweni yonke yakhe alandele izindlela zokuziphatha uMvelinqangi ambekele ekugcwaliseni ubuyena enkolweni yobu-

Islam ngokuhlonipha uMvelinqangi ngokunikwa kwakhe inkululeko yokuzikhetela. Uma esekwenzile lokhu impilo yakhe uyinikela kuMvelinqangi futhi ukube kusabakhona ukuxakaziseka ngempilo yakhe yonke. UbayiMuslimu elimsulwa futhi buphelele ukukholwa kwakhe kulenkolo ngoba ukuzinikela ngempilo yakhe yonke entandweni kaMvelinqangi kuwubuMuslimu obuphelele.

Uma umuntu esenze konke lokhu usuke esezinikele kulowo okade emhlonipha enganakile. Usehlonipha ngokuthanda umphathi wakhe obekuvele kufanele amhloniphe. Ulwazi lwakhe sekungolwempela ngoba usemukele owamnika amandla okufunda nokwazi. Ubuhlakani nokwehlulela kwasekushamba kahle ngoba usenqume ukuhlonipha lowo owamnika amandla okucabanga nokwehlulela. Ulimi lwakhe lubaneqiniso ngoba luyayivuma iNkosi eyalwenza lakwazi ukukhuluma. Bonke ubuyena nokuphila kwakhe kuyinhlanganisela yeqiniso ngoba usehlonipha uMvelinqangi oyedwa iNkosi yomhlaba. Manje usephila ngokuthula emhlabeni ngoba udumisa lowo odunyiswa ngumhlaba wonke. Umuntu onjena uyisisebenzi sikaMvelinqangi emhlabeni. Umhlaba wonke ungowakhe yena ungokaMvelinqangi.

Isimo Somuntu Ongakholwa

Kukhona-ke olunye uhlobo lomuntu owehlukile kulona ochazwe ngenhla, okuthi noma ezalwe ekholwa yinkolo yobu-Islam futhi noma ebambelele kulenkolo enganakile yonke impilo yakhe engawusebenzisi umcabango wakhe, umqondo kanye neziphiso zakhe zokwemukela iNkosi nomdali abese esebenzisa ngokufanele ilungelo lakhe lokuzikhetela. Lokhu ukwenza ngokukhetha ukuyiphika. Lomuntu uba ngongakholwa okuthi ngolimi lobu-Islam abizwe ngokuthi yiKafula.

Igama elithi 'kufr' lisho 'ukusibekela' noma 'Ukufihla' umuntu ophika uMvelinqangi obizwe ngokuthi iKafula (umfihli) ngoba ufihla ngokungakholwa kwakhe lokho okukhona endabukweni yakhe nokugqunywe emphefumulweni wakhe ngoba ngokweqiniso imvelo yakhe inobu-Islam. Umzimba wakhe wonke, isici sakhe konke

nobuyena bonke buhlonipha lesisazela esingunembeza. Noma ngabe yini ekhona ephilayo nengaphili isebenza ngokuhambisana nobu-Islam futhi igcwalisa umsebenzi enikwe wona. Kodwa ukuboniswa kwalomuntu kufiphazekile futhi akakwazi ukubona izibonakaliso. Imvelo yakhe icashele amehlo akhe ngangokuthi akayinaki uqobo lwayo. Iqiniso liyabaleka kuye abese ehamba ebunyamani unjalo-ke umuntu ongakholwa.

UbuKafula buwuhlobo lokungazi, buwukungazi nje kwaphela. Okuphi ukungazi okukhulu kunokungamazi uMvelinqangi, umdali, iNkosi yomhlaba. Umuntu uke abuke ubuhle bemvelo, indlela emangalisayo esebenza ngayo ngaphandle komkhawuko, isakhiwo sonke esimangalisayo esibonakala kuyoyonke indawo abone lomshini omkhulu kodwa engazi ukuthi ngubani umakhi nomqondisi wawo.

Lomuntu uke abuke umzimba wakhe, izitho zawo ezimangalisayo ezisebenza ngendlela emangalisayo azisebenzise ngendlela emangalisayo azisebenzise ngendlela egculisa yena kodwa angakwazi ukuqonda lowo owadala konke lokhu. Unjiniyela owasungula wakha lomshini, Umdali owadala umuntu ophilayo ngento enganampilo njengezinto ezingumhlabathi nokunye. Uke abone uhlelo olumangalisayo emhlabeni kodwa angamboni umholi walo. Ubona ubuhle nokuthula kusebenza, kodwa angamboni Umdali wako konke lokhu. Ubona izinto ezimangalisayo ezenziwe kahle empilweni kodwa akamboni umhleli. Emhlabeni ubona izinto ezenziwe ngolwazi olukhulu zesayense nobuhlakani, izibalo zemethamatiki ubunjiniyela kodwa angamboni lowo owadala lomhlaba okulukhuni ukuwuqonda. Kungenzeka kanjani ukuthi umuntu ongaziboni zonke lezizinto ezibalulekile akwazi ukubanolwazi oluyiqiniso na?

Izindlela zeqiniso nolwazi zingavuleka kanjani kulomuntu? Kungenzeka kanjani ukuthi umuntu oqale kabi agcine ngesiphetho esihle? Uyokwehluleka noma kanjani ukuthola umkhondo weqiniso. Indlela yeqiniso iyohlala ifihlekile njalo kuyena futhi konke lokho azama ukuwenza kwesayensi nasebuchwephesheni bolwazi ngeke aze aphumelele elwazini lweqiniso nobuhlakani. Uyohlala ehamba

ebumnyameni, ekhutshwa ubumnyama bokungazi. Akugcini lapho, iKafula undlovukayiphendulwa. Yini undlovukayiphendulwa? undlovukayiphendulwa ukusebenzisa ubudlova namandla ngendlela engafanele. Uma uphoqelela into ukuba isebenze ngaphandle kwemvume yayo nangendlela engafanele nengevumelani nomqondo wayo lokho ukuba yindlovukayiphendulwa.

Sesibonile-ke ukuthi konke okusemhlabeni kuhlonipha uMvelinqangi umdali. Ukuhlonipha nokulandela intando yakhe nemithetho yakhe noma (ukukubeka Ngokusobala) ukuba yiMuslimu kuyinto ekhona kuyoyonke imvelo. UMvelinqangi unike umuntu amandla kulezizinto futhi kusemvelweni ukubalezizinto zisetshenziselwe ukugcwaliseka kwentando yakhe hhayi okunye. Kodwa lowo ongamhloniphi uMvelinqangi abese ejikela ekungakholweni wenza ububi ngoba usebenzisa lamandla ukwenza okungalungile. Usebenzisa amandla omzimba nomqondo ukulwa nenqubo yemvelo avume ukusetshenziswa ngendlela yokungahloniphi. Uvumela ukukhothamela izithixo kunoMvelinqangi afake enhliziyweni yakhe uthando, inhlonipho novalo lwamandla okunganaki loko okushiwo umcabango wakhe. Usebenzisa amandla akhe nalezizinto anamandla ngaphezu kwazo ngendlela ephambene nentando kaMvelinqangi, ngakho-ke abese emisa umbuso kandlovukayiphendulwa. Kungabakhona yini okunye ukuba undlovukayiphendulwa, unya nobubi obukhonjiswa yilomuntu oxhaphaza yonke into engaphansi komthunzi welanga ayisebenzise ngendlela ethuka imvelo nokulunga?

UbuKhafula akusikhona nje ukuba undlovukayiphendulwa, kodwa kuwukuvukela, ukungabongi nokungathembeki. Konje eqinisweni ngabe yini iqiniso ngomuntu? Yimaphi amandla akhe? Ngabe yini nguyena owadala umqondo wakhe, inhliziywo yakhe, umphefumulo wakhe nezinye izitho zomzimba wakhe noma ke zadalwa nguMvelinqangi? Ngubani owenza onke lamandla ukuba asetshenziswe ngumuntu noma nguMvelinqangi yedwa, ngabe ngezikabani? Ngubani umphathi wazo?

Ngokweqiniso nguMvelinqangi akekho omunye. Uma uMvelinqangi engumdali, umphathi nombusi kungabe pho ngubani-ke umvukeli omkhulu kunalowo osebenzisa izinto ezidalwe nguMvelinqangi ngendlela ephambene nemithetho yakhe lowo owenza umcabango wakhe uphambane nokaMvelinqangi, obanemicabango enhliziyweni yakhe ephambene neka Mvelinqangi futhi osebenzisa isipho sobuhlakani bakhe ngendlela ephambene nentando yombusi. Uma isikhulu siphambana nombuso kuthiwa siyimbuka nomhlubuki. Uma umuntu ekhohlisa labo abamsizayo awube usananaza ukumtshela ukuthi akabongi. Lokhu kulinganiswa nani, nokudayisa, ukungabongi, nalokhu kuvukela kunalokho okwenziwa ngingakholwa akwenza ngokuba yikhafula? Ngubani ngempela onika amandla ngaphezu kwezinto? Ngubani owakhuphula abantu wabanika izikhundla zamandla? Konke umuntu anako nakusebenzisela ukusiza abantu kuvela kuMvelinqangi. Isikweletu esikhulu noma ngabe ubani anaso emhlabeni ngesabazali bakhe. Ngubani owafaka uthando lwezingane ezinhliziyweni zabazali? Ngubani owanika unina wezingane ukuba azikhulise azondle azibheke? Ngubani owakhuthaza abazali ukuba basebenzise konke abanakho ukuze kusizakale izingane zabo? Ukucabanga nje kancane yikona okuveza ngokusobala ukuthi nguMvelinqangi osiza umuntu, ungumdali, iNkosi, umondli, umbheki futhi uyiNkosi noMbusi womuntu. Yini ke embi kakhulu kunokuba umuntu abeyikafula ngokuba angabongi nokuvukela kwakhe lapho umuntu ajike aphike futhi angayihloniphi iNkosi engumbusi wakhe?

Ungacabangi ukuthi ngokuba yikhafula umuntu ulimaza uMvelinqangi uSomandla. Lutho umuntu uyinto encane kakhulu emhlabeni ngangokuthi akukho nokuncane eNkosini yomhlaba umbuso wayo omkhulu ngangokuthi ayikho nendlela yokufika emingceleni yawo noma kungathiwa sisebenzise yini enamandla amakhulu, amandla ayo amakhulu ngangokuthi konke okusezulwini umhlaba, inyanga, ilanga nezinkanyezi kulalela yena, umnotho wakhe ongenamkhawulo ngangokuthi nguyena yedwa umphathi womhlaba wonke, opha wonke umuntu futhi akekho opha yena. Ukuvukelwa

kwakhe ngumuntu ngeke kumlimaze kanti ngenye indlela umuntu ongamhloniphi uhamba ngendlela yokubhubha neyihlazo.

Ukuvukela ke kwaloluhlobo, angeke aluthole ulwazi nokukhanyelwa yizinto ngoba ulwazi olungamvezi umdali walo liveza iqiniso. Umqondo womuntu onjena uyaduka ngoba uma ungamazi uMdali wawo ngeke ukwazi ukukhanyisa endleleni yempilo. Umuntu onjena uyokwehluleka njalo ezindabeni zakhe kuyoyonke impilo yakhe. Yonke impilo yakhe iyokonakala. Uyokwandisa ukudideka nenxushunxushu emhlabeni. Uyochitha igazi angabinaso isihe, onele phansi amalungelo abanye, abenonya kubona adale inxushunxushu nomonakalo emhlabeni. Umqondo wakhe ophambene nezifiso zakhe ezingalungile, ukubizwa kwakhe okufiphazekile nokungazikhethi izinto ngokubaluleka kwazo, izenzo zakhe ezimbi ziyokwenza impilo yakhe ibebuhlungu. Umuntu onjengalona uyokhinyabeza ukuthula nokuhamba kahle kwempilo emhlabeni.

Emva kwempilo yakhe uyolahlwa ngamacala awenza emvelweni, emandleni akhe kanye nakukona okwemvelo. Zonke izinto zomzimba wakhe, umqondo, amehlo, ikhala izandla nezinyawo konke kuyokhala ngokuthi wayehlupha ephethe ngonya. Zonke izitho zakhe ziyomsola ngaphambi kukaMvelinqangi ngoba phela uyokwehlulelwa ngokweqiniso nangokufanele. Lobu-ke ububi bokuba iKafula. UbuKafula buhambisana ngendlela engungqingetshe futhi ephethe ngokwehluleka lapha emhlabeni nakwelizayo.

Izibusiso Zobu -Islam

Emuva kokuhlaziya ububi nokungalungi kobuKafula kufanele manje sibheke izibusiso zobu-Islam. Uthola emhlabeni asebusweni wakhe omncane zonke izimpawu ezikhombisa amandla kaMvelinqangi, lomhlaba omuhle osebenza ngendlela enhle engakaze ibonwe ngokuhambisana nemithetho engashintsheni, uwubufakazi bokuthi umsunguli, umdali nombusi wawo ukhona yonke indawo, unamandla amakhulu namandla angenawo umkhawulo, ubuhlakani bakhe obumsulwa, ongehlulwa lutho emhlabeni. Kufanele futhi kusendalweni

yomuntu njengoba kunjalo nakwezinye izinto ukumhlonipha. Yena uhlonipha imithetho yakhe zonke izinsuku ngoba uma engase angayihloniphi ngabe uziveza ekufeni nasekubhubheni. Lona ngumthetho wemvelo okufanele siwuhloniphe zonke izinsuku.

Ngaphandle kokunika umuntu amandla olwazi, amandla okucabanga nokuzidla namandla okwehlukana phakathi kokuhle kokubi, uMvelinqangi umnike amandla enkululeko athile nokwenza izinto. Kukulenkululeko lapho umuntu ethola khona ubunzima, ukwazi kwakhe, ubuhlakani bakhe, amandla okwehlukana nenkululeko yentando yakhe nezenzo zakhe. Konke lokhu kuyahlolisiswa.

Kulokhu kuhlolwa kwakhe umuntu akaphoqelekile ukuba alandele indlela ethile ngoba uma ephoqeletwa ukuhlolwa kwakhe kungehluleka. Ngokusobala uma uphoqelwa ukuba uphendule ukuhlolwa kwakho ngempendulo ethile, lokukuhlolwa angeke kwaba wusizo kuwe. angeke kwakhombisa ukuthi uhlakaniphe kangakanani. Ukuhlakanipha kwakho kungabonakala ngokuba uphendule imibuzo ngokukhululeka ngolwazi lwakho nangokuqonda kwakho. Uma impendulo yakho iqondile uyophumelela futhi uyothuthuka esikhathini esizayo, uma impendulo yakho ingalungile uyohluleka futhi ngeke uthuthuke. Lokhu kuyisimo esibhekene nomuntu emhlabeni. UMvelinqangi umnike inkululeko yentando yakhe nezenzo zakhe ukuze ahlale ekukhululekeni ukukhetha lokho akuthandayo empilweni enze lokho abona kufanele ubu-Islam noma ubuKafula.

Kukhona konke kukhona ke umuntu ongayiqondi indlela noma imvelo yakhe noma eyomhlaba. Uyehluleka ukubona Umphathi wakhe nokwazi lokho ayikho. Usebenzise ngokungalungile inkululeko yakhe ngokulandela indlela ngokungalungile inkululeko yakhe ngokulandela indlela engenanhlonipho neyokuvukela. Lomuntu ekuhlakanipheni kwakhe nasemsebenzini wakhe akaqondi futhi akafanelwe yilutho olungcono kunalokho okuchazwe ngenhla.

Kukhona omunye umuntu ophumelelayo ekukholweni kwakhe. Lomuntu uthi ngokusebenzisa ulwazi lwakhe ngokufanele noma engaphoqiwe akhethe indlela yokuhlonipha uMvelinqangi. Akoni

ekuhlukaniseni okubi nokuhle futhi uke akhethe indlela elungile noma ngabe enawo amandla okwemukela lokho okubi. Uyayazi imvelo ukuthi phezu kwako konke akhethe indlela yokuhlonipheka kukaMvelinqangi ongumdali. Uyaphumelela ekuhlolweni kwakhe ngoba usebenzisa umqondo wakhe ngendlela efanele. Usebenzisa amehlo akhe ukubona iqiniso, izindlebe zakhe zilalela iqiniso, umqondo wakhe usebenza kahle abeke inhliziyi yakhe ekulandeleni indlela elungile.

Lomuntu uyalibona iqiniso akhethe iqiniso abese ezithoba eNkosini engumphathi. Uhlakaniphile ukhuluma iqiniso futhi uyasebenza ngoba ukhethe ukukhanya kunobumnyama futhi ulandela ukukhanya. Ukhombisa ukuthi akafuni iqiniso kuphela kodwa uyalazi futhi uyalikhonza. Eqinisweni ehamba ngendlela yokulunga. Lomuntu noma kanjani uyaphumelela emhlabeni nasempilweni ezayo.

Lomuntu njalo uyokhetha indlela elungile elwazini nasezenzweni. Umuntu omaziyo uMvelinqangi nezipho zakhe wazi isiqalo nesiphetho seqiniso. Ngeke adukiswe ngoba izinyathelo zakhe zisendleleni eqondile empilweni. Ekujuleni kwakhe uyozindla ngezimfihlo zomhlaba, azame ukuthola amaqiniso ngezimanga zemvelo, kungafani nomuntu ongakholwa. Ngeke aduke ngisho kunezindlela ezinzima. Indlela yakhe iyokhanyiswa njalo ngumdali, ahambe ngendlela efanele. Olwazini lwesayensi, uyozama ukwazi imithetho yemvelo njalo, athole amaqiniso afihlekile nomcebo womhlaba asebenzise konke lokhu ukuze kubengcono isimo sempilo yabantu. Uyozama ukuthola lonke ulwazi namandla akusebenzise lokho okukhona emhlabeni nasezulwini ukuze kusizakale isintu sakhe. Ngaso sonke isikhathi uphenya ukuhlala kwakhe ecabanga ngoMvelinqangi acabange nokuthi uzosinqoba sonke isintu nakho konke okukhona emhlabeni ukuze kubuswe nguye. Lomqondo ngeke wemukelwe yiMuzilimu elinolwazi lwesayensi, yikhafa kuphela elingangenwa yilesisilingo lizame ukubhubhisa sonke isintu. IMuslimu elingumpetha wesayensi liyoziphatha ngendlela eyehlukile kunalena.

Uma ulwazi lweMuslimu elingumpetha wesayensi lujulile olwazini lwalo liyojula kakhulu futhi nasenkolweni kaMvelinqangi. IMuslimu liyokhothama njalo libonge kuye. Uyocabanga ukuthi

njengoba umphathi wakhe embusise ngolwazi naye kufanele azinikele ekusebenzeni enzele isintu. Esikhundleni sokuziqhayisa kuyobakhona ukuzithoba. Esikhundleni sokuziqhayisa ngamandla kuyobakhona ukubona isidingo sokusiza isintu, Inkululeko yakhe ngeke ibe namkhawuko. Ulwazi lwakhe lwesayensi luyosiza isintu esikhundleni sokuba yisikhali sokubulala. Uyoholwa yimithetho yokuziphatha kahle nezibonakaliso zikaMvelinqangi. Ngale ndlela uyobonga umphathi wakhe ngezipho ambusise ngazo.

Ngokunjalo nasemlandweni, kwezomnotho, kwipolitiki, emthethweni nakwezinye izifundo zobuchwepheshe ngeke iMuslimu lisale emuva kwe Kafula ngoba izindlela zabo zokwenza izinto azifani. IMuslimu liyofunda zonke izindlela zolwazi ngendlela eqondile lilwele okulungile futhi lifika esiphethweni esifanele. Umlando uyolifundisa okufanele lithole ukuthi kungani izimpucuko ziwa zivuka. Liyosizakala kulokho okwakulungile kwakudala futhi likubalekele lokho okwawisa ezinye izizwe. Kwezombangazwe IMuzilimu liyozama ukuba kubekhona ukulunga, kubekhona umoya wobudlelwane kuphele nya ukuxhaphaza nobugqila, kuhlonishwe amalungelo abantu lapho amandla ombuso kubayilawo avela kuMvelinqangi futhi asetshenziselwa ubuhle bukawonke wonke. Kwezomthetho iMuslimu liyosebenzela ukuvikela amalungelo abantu ikakhulu labo ababuthakathaka. Uyobona ukuthi wonke umuntu uyakuthola kufanele kungagqilazwa muntu. Uyawuhlonipha umthetho enze abanye bawuhloniphe futhi abone ukuthi usebenza ngokufanele kubobonke.

Impilo yeMuslimu iyohlala njalo iwukulunga, inhlonipho kanye neqiniso. Liyohlala njalo lazi ukuthi uMvelinqangi nguyena yedwa Umphathi wakho konke futhi abone ukuthi noma ngabe yini bona abanayo bayiphiwe nguMvelinqangi nokuthi amandla anawo uwanikwe nguMvelinqangi nokuthi inkululeko anayo ngeke imane isetshenziswe nje noma yikanjani nokuthi kufanele isetshenziswe ngokulandela imithetho kaMvelinqangi. Kufanele njalo akhumbule ukuthi ngolunye usuku uyobuyela eNkosini lapho eyochaza khona ngayoyonke impilo

yakhe. Uyohlala ecabanga njalo ngokuthi kuyofanela noma yikanjani achaze kuMvelinqangi ngendlela enenhlonipho.

Cabanga nje ngomuntu ohlala ebhekisisa isimilo sakhe. Lomuntu uyophila impilo engcwele neyothando kanye neqiniso. Uyobayisibusiso kwabanye abantu. Umqondo wakhe ngeke ungenwe yimicabango emibi nezifiso ezingalungile. Uyokubalekela ukuzwa okubi, ukubona okubi nokwenza okubi. Uyohlala egade ulimi lwakhe angaqambi amanga. Uyophila ngokwethembeka aqome ukulamba kunokuxhaphaza abanye noma ukwenza okungalungile. Ngeke akwemukele okubi noma kungathiwani. Uyohlale njalo enza okulungile abambelele eqinisweni ngasonke isikhathi noma ngabe kuthiwa kuzolimaza impilo yakhe. Uyokwenyanya konke okungalungile ngisho ekhungwe yizitha zakhe. Noma kanjani uyophumelela. Ayikho into eyomvimbela emhlabeni noma ime indleleni yakhe.

Uyohlonishwa adunyiswe njalo. Akekho oyomedlula kulokhu. Ukuthotshiswa kungamngenanjani umuntu ongavumi ukukhothama uma engavumi ukwenza intando yomunye umuntu ngaphandle kwekaMvelinqangi usomandla, umbusi womhlaba?.

Uyoba namandla amakhulu aphelele anomfutho. Akekho oyobanamandla ngaphezu kwakhe ngoba akesebi muntu ngaphandle kukaMvelinqangi futhi ufuna izibusiso zakhe kuphela. Yimaphi amandla angamenza aphambuke endleleni elungile?. Yimuphi umcebo ongathenga inkolo yakhe? Yimaphi amandla angathinta unembeza wakhe? Yimaphi amandla angashintsha ukuziphatha kwakhe?

Abeyisigwili Esikhulu

Lomuntu uyonotha acebe kakhulu. Akekho omunye emhlabeni oyoceba azimele njengaye ngoba uyophila impilo yobuqotho neyokweneliswa. Akanakuthanda izinto ezinhle noma enze izinto ngokwedlulela futhi ngeke abenomona. Uyokweneliswa yilokho akuthole ngendlela efanele neqotho ngisho noma kungabekwa izimpahla ngaphambi kwakhe ezintshontshiwe ngeke azithinte ungasaphathi

ukuzithatha. Uyobanokuthula enhliziyweni yakhe kungaba yimuphi omunye umcebo ngaphandle kwalona?

Uyobangumuntu ohloniphekile kakhulu nonodumo olukhulu odumile futhi othandwayo. Akekho oyothandwa njengaye ngoba uyobe ephila impilo yokusiza abanye nenesihe. Uyokwenza okuhle kubona bonke enze umsebenzi wakhe ngobuqotho asize abanye ngokuphelele. Abantu bayomthanda ngezinhliziyi zabo zonke futhi bamhloniphe.

Lomuntu uyokwethenjwa ahlonishwe kakhulu. Futhi ngeke aphambuke ekwethembekeni kwakhe futhi ngeke aphambuke ekulungeni, uyobambelela ezwini lakhe abeqotho kukho konke akwenzayo. Uyobaqotho kuzona zonke izindaba zakhe ngoba uyazi ukuthi uMvelinqangi ukhona njalo futhi uhlala embhekile. Akekho amagama angachaza uthando ayobanalo. Ngakube ukhona ongeke amethembe? Injena-ke impilo nesimilo seMuslimu. Uma usiqonda ngempela isimilo seMuslimu uyokweneliswa ukuthi ngeke lifojiswe, lihlanzwe noma licindezelwe. Nakanjani liyonqoba futhi awekho amandla emhlabeni angalinqoba noma aledlule, ngoba ubu-Islam bufaka kuye izinga eliphezulu elingeke lafiphala noma sekuthiwani. Emva kokuphila impilo ehloniphekile kulomhlaba uyobuyela kumdali wakhe afike amnike izibusiso zekhethelo ngoba ewenze kahle umsebenzi wakhe. Uyaphumelela emhlabeni futhi empilweni ezayo ahlale ngokuthula nangokujabula okukhulu.

Yinkolo yobu-Islam lena, yinkolo yemvelo yomuntu, yinkolo engahlangene namuntu, isikhathi noma indawo. Iyindlela yemvelo, inkolo yomuntu. Kuyona yonke iminyaka, ababesaba nababethanda uMvelinqangi babekhohlelwa bephile lenkolo. BabengamaMuslimu noma ngabe babezibiza ngobu-Islam noma ngayiphi indlela. Noma babengathini kodwa konke kukhomba inkolo yobu-Islam hhayi into kodwa ubu-Islam kuphela.





Isahluko 2

INKOLO NENHLONIPHO

Ubu-Islam busho ukuhlonipha uMvelinqangi. Kuyinto eyaziwayo ukuthi le nhlonipho ngeke ibekhona ngokugcwala uma amuntu engawazi amaqiniso athile ngempilo abesekhohlelwa kuwona. Yimaphi lawo maqiniso? Yiziphi izinto ezidingekayo ekufanele umuntu azazi ukuze ahlele impilo ngokuhambisana nemithetho kaMvelinqangi? Lokhu sizokhuluma ngako kulesisahluko.

Okokuqala umuntu kufanele abenenkolo enganyakazi ekubakhoneni kuka Mvelinqangi ngoba uma umuntu engenayo inkolo egxilile ekubakhoneni kukaMvelinqangi angamhlonipha kanjani yena na? Umuntu kufanele azi izithopho zikaMvelinqangi. Ulwazi lweziphos zikaMvelinqangi olwenza umuntu ukuba azejwayeze izinto zezinga eliphezulu ahlele impilo yakhe ngendlela emsulwa nenokulunga. Uma umuntu engazi ukuthi munye uMvelinqangi ongumdali, umbusi, umphathi womhlaba futhi akekho omunye ongahambisana naye ngisho emandleni akhe ngoba lomuntu angase akhonze izithixo zamanga ukuze zimthande. Kodwa uma esazi isithopho esingcwele sobunye bukaMvelinqangi ngeke kwenzeke alingwe ukukhohliswa izithixo zamanga. Ngokufanayo uma umuntu esazi ukuthi uMvelinqangi ukhona iyona-ke indlela noma indawo ayaziyo nokuthi wazi konke, ubona konke uzwa yonke into futhi uyayazi into esiyenza kubuka abantu noma ngasese ngisho nemicabango yethu, ngakho-ke umuntu angakwenza kanjani ukuzigaxa kukho konke enze ngokwedlulele angahloniphi uMvelinqangi na? Njalo uyohlala ecabanga ukuthi ubhekwe ngakho konke akwenzayo aziphathe kahle. Kodwa lowo ongazazi lezizithopho zikaMvelinqangi. Kunjalo-ke kuzona zonke izithopho zikaMvelinqangi. Iqiniso ukuthi umuntu kufanele abenazo uma efuna ukulandela inkolo yobu-Islam zingathuthukiswa ngolwazi olujulile lukaMvelinqangi.

Uma umuntu ecabanga kanje angalindeleka kanjani ukuba azithobe izinto eziyinkathazo nezimthikamezayo ngoba ukuzithoba kuhlangele nokuhlonipha. Angazibalekela kanjani lezizinto zonke okuthi uma ezenzile emhlabeni angalahlekelwa lutho? Uma umuntu esenawo lomqondo ngeke ayemukele noma ayilalele imithetho kaMvelinqangi. Akekho umuntu ongenayo inkolo empilweni ezayo nangokukhohlelwa enkantolo kaMvelinqangi abambebele ezintweni ezinzima zempilo ngoba phela impilo inezilingo zesono, ububi ngoba phela ukungabaza nokunqikaza yikhona okukhubaza izenzo zomuntu. Ungabambelele esimilweni sakho uma ubambebele enkolweni yakho. Uma umqondo wakho ungabaza ngeke ubenesisekelo esiqinile. Ungalandela indlela ethile uma kuphela wazi ukuthi kukhona inzuzo oyoyithola ngokuyilandela noma futhi wazi ukuthi uyokhathazwa yini uma ungayideli. Ngakho-ke kubaluleke kakhulu ukwazi imiphumela yokukholwa nokungakholwa nokwazi ngempilo (yangemva kukufa) ukuze impilo yakho ihloniphe uMvelinqangi. Lawa ngamaqiniso umuntu okufanele awazi uma umuntu efuna ukuphila impilo yenhlonipho impilo yobu-Islam.

Inkolo isho ukuthini?

Inkolo yalokho esesikuchaze ngokuthi “Ulwazi nenkolo.” Igama lesi-Arab elithi Iman lisho “ukwazi” “ukukholwa” kanye nokweneliswa ngaphezu kokungabaza.” Ngakho-ke inkolo iwukukhohlelwa olwazini olusukela eqinisweni. Umuntu owaziyo nokhohlelwa ebunyeneni bukaMvelinqangi, iziphos zakhe, imithetho yakhe, ukuholwa nguye nemithetho yemivuzo yokuziphatha kahle neyokujeziswa ngokuziphatha kabi ubizwa ngesiArab ngokuthi iMu'min (Ikholwa). Lenkolo yenza umuntu aphilile impilo yenhlonipho azithobe entandweni kaMvelinqangi. Umuntu ophilile impilo eyeneme ubizwa ngokuthi iMuslim.

Lokhu kukhombisa ukuthi angaba yiMuslimu langempela. Yinto edingeke kakhulu lena ngeke kubekhona ukuguquka. Yinto ehlanza umqondo, umphefumulo, inkolo nesimilo somuntu kanye nolwazi

lwezipho zikaMvelinqangi. Ulwazi oluncane ngaleziziphu aliwenzi umsebenzi omkhulu ongaphambili. Kufanele lolulwazi luxile enhliziyweni yomuntu ukuze umuntu angangenwa ukungabaza nokunye okuphazamisayo.

Kufanele umuntu azi ngokujulile indlela yempilo engajabulisa uMvelinqangi. Uma umuntu engakwazi ukujabulisa nokucasula uMvelinqangi angakwemukela kanjani okunye achithe okunye? Uma umuntu engawazi umthetho kaMvelinqangi angawugcina kanjani? Ngakho-ke kubaluleke kakhulu ukwazi imithetho kaMvelinqangi nemithetho yempilo eyaziwayo. Lokhu kubaluleke kakhulu.

Nakhona lapha ulwazi lodwa nje alwanele. Umuntu kufanele abenethemba neqiniso lokuthi ulandela umthetho nokuthi ukusindiswa kusekulandeleni lemithetho. Ngoba ulwazi olungenaso lesisiqiniseko sokusindiswa yimithetho kaMvelinqangi ngeke kumenze akhuthalele ukulandela indlela elungileyo ngangokuthi angaze abe sendleleni, yokungahloniphi. Kufanele azi ukuthi yiziphi izibusiso ayozinikwa uma ekhetha indlela kaMvelinqangi futhi ephila impilo engcwele nemsulwa neqotho. Kufanele azi ukuthi yiziphi izinto ezimbi eziyomvelela uma engahloniphi noma ebhoka. Lubaluleke kakhulu ulwazi ngokufa nokuphila maqondana nalokhu. Umuntu kufanele abambebele ngokuphelele enkolweni yokuthi ukufa akusho isiphetho sempilo kodwa kusho ukuthi kuyobakhona ukuvuka nokuthi uyoletwa ngaphambili kwenkantolo enkulu yomthetho ijaji kuyoba nguMvelinqangi nokuthi ngosuku lokwehlulela kuyosebenza umthetho nokuthi izenzo zikaMvelinqangi ziyothola izithelo kuthi ezimbi zijeziswe. Wonke umuntu uyothola akufanele. Futhi ngeke kubekhona ukuphunyuka. Nomakanjani kuyokwenzeka lokhu. Ukuze umuntu akwazi ukuhlonipha uMvelinqangi kufanele ukuba achaze ngayoyonke imisebenzi yakhe.

Umuntu ongenalo ulwazi ngezulu angacabanga ukuthi ukuhlonipha nokungahloniphi akusho nolunci. Angase acabange ukuthi ukuhlonipha nokungahloniphi kuyoba nesiphetho esifanayo athi kokubili kuyobaluthuli nje. Ubudlelwane phakathi

kweMuslimu ne-Iman bufana nalobo obukhona phakathi kwesihlahla nembewu yaso ngeke sihlume ngaphandle kwembewu. Ngokunjalo akekho umuntu ongenayo inkolo angase abeyiMuslimu. Njengoba kuke kwenzeke ukuthi umuntu angatshala imbewu kodwa singamili isihlahla ngezizathu ezithile kuthi noma iqhuma kodwa ingakhuli kahle ngokunjalo nomuntu ngezizathu ezithile zobuthakathaka angase ehluleke ukuba yiMuslimu eliqotho. Inkolo yisona isisekelo sokuqala esenza umuntu athobele uMvelinqangi nokuthi umuntu ngeke abe yiMuslimu engenayo inkolo. Kungenzeka futhi ukuthi umuntu abenenkolo kodwa ngenxa yobuthakathaka obuthile nokufundiswa ngendlela engesiyona noma ukuzihlanganisa nabantu abangalungile umuntu ehluleke ukuphila impilo ye Muslimu langempela. Ngenxa yalokhu ubu-Islam nekhulwa (Iman) kwehlukana umuntu ezigabeni ezine:

1. Labo abanenkolo eqinile inkolo ebona bathobele uMvelinqangi ngezinhliziyu zabo zonke. Balandela indlela ka Mvelinqangi benza zonke izinto ukumjabulisa ngokwenza lokho akuthandayo bayakuyeka lokho angakuthandi. Ekumkhonzeni bedlule ngisho lowo osuke ezifunela umnotho. Laba Bantu bangamaMuslimu oqobo.
2. Labo abanenkolo abakhulwa kuMvelinqangi, imithetho yakhe nosuku lokwahlulela kodwa inkolo yabo engajulile ngokwenele ukuba bangamthobela. Bangaphansi kwamaMuslimu. Bayizoni kodwa abasiwona amambuka. Bayamemukela umdali nemithetho yakhe noma beyephula kodwa abakaze bamvukele. Bayavuma ukuthi mkhulu futhi bayalivuma icala labo. Ngakho-ke banecala kufanele bajeziswe kodwa noma kunjalo bayiwona amaMuslimu.
3. Labo abangenayo inkolo abavumi ukwemukela uMvelinqangi, noma kungekho olubi abalwenzayo izenzo zabo ezinhle azisho nolunci. Laba Bantu bafana nezephulamthetho. Isephulamthetho asethembekile ngakho-ke labo abavukela uMvelinqangi ayikho into abangayenza ebathambisela ububi nokungahloniphi kwabo.

4. Labo abangenayo inkolo futhi abangenzi okuhle. Bafaka inxushunxushu futhi benza izenzo zobudlova bacindezele abanye emhlabeni. Babi kakhulu kunabanye ngoba bengamambuka abenzi bobubi nezigelekeqe.

Lezi zinhlobo zabantu zikhombisa ngokusobala ukuthi ukusindiswa kwesintu kusezandleni zenkolo. Impilo yenhlonipho (ubu-Islam) izalwa yimbewu yokuba nenkolo. Umuntu okholwa yinkolo ngeke bubekhona ubu-Islam lapho kungekho khona i-Iman futhi ngeke kubekhona ubu-Islam. Lapho kungekho khona ubu-Kafula. Indlela yakho ingeke yafana kodwa kuyoba ubuKafula kuphela hayi okunye. Lokhu kuveza ukubaluleka kokholo (Iman) nempilo yokuthobela uMvelinqangi.

Ungaluthola kanjani ulwazi lukaMvelinqangi?

Umbuzo omkhulu manje ukuthi ungaluthola kanjani ulwazi luka Mvelinqangi, inkolo yakhe, izithopho zakhe, imithetho yakhe kanye nosuku lokwahlulelwa? Sesike sakhuluma ngezibonakaliso eziningi zikaMvelinqangi umdali esizibona kuthina ezifakazela ukuthi ungumdali munye kuphela uMvelinqangi, umdali nombusi womhlaba futhi nguyena owuphethe. Lobubufakazi bukhomba ukubakhona kwakhe kuyona yonke indawo, umusa wakhe, amandla akhe aphilisayo, amandla akhe jikelele ngokufushane izithopho zakhe zibonakala kuyona yonke imisebenzi yakhe. Kodwa umqondo womuntu wenze amaphutha athile ekumkhonzeni nasemqondweni. Konke lokhu kusobala uma sifunda lokho kusobala uma sifunda lokho okubhaliwe. Abantu bonile kukhona abanye abathi babili oMvelinqangi, kukhona abakholwayo ukuthi bathathu kanti kukhona abanye abathembela koNkulunkulu abaningi. Kukhona abanye abakhonza imvelo kukhona futhi abakhonza izithixo eziningi, izithixo zemvula, zomoya, zomlilo, zempilo, zokufa nokunye nokunye. Noma zazikhona izibonakaliso zikaMvelinqangi abantu behluleka ukubona iqiniso. Abantu bakhohliswa kakhulu basebedidekile emqondweni. Akudingeki nokuba siqhubeke nokuchaza ngokudideka kwabantu. Ngokunjalo namaqondana nempilo emva

kokufa abantu sebeveza imibono eyiphutha eminingi njengokuthi umuntu ubawuluthuli nokuthi ngeke aphinde avuke nokuthi ushintsha khona emhlabeni lapho ezeziswe khona noma athole umvuzo khona. Sibhekana nobukhulu ubunzima uma sesikhuluma ngodaba lokuziphatha empilweni.

Noma sekuhlolwe ngokuphele ukuthi ukuhlakanipha komuntu, umqondo wakhe kanye nolwazi lwakhe kwatholakala ukuthi kufanele ayekwe azicabangele yena kungabibikho okunye okungaphandle okumholayo aze azifunele yena indlela elungile yokuphila emhlabeni, labo abanesipho sokuhlunga ngenxa yemizamo yabo bazophumelela basindiswe kodwa labo abangenaso isithopho sokukhalipha nokwenza lokhu bazokwehluleka. UMvelinqangi wabavikela abantu bakhe kulokhu. Lokhu wakwenza ngokuba kuthi phakathi kwabantu anike abanye umqondo wokuhlakanipha wabavezela izithopho zakhe, Wabavezela imithetho yakhe yokuziphatha nenhloso yempilo, wabuya wabatshele nangempilo emva kokufa okungathi uma abantu beyilandela bathole ukuphila kwaphakade nenjabulo. Lamadoda ayizithunywa zikaMvelinqangi abaphrofethi bakhe. UMvelinqangi wabanika ulwazi nobuhlakani ngezibonakaliso, lemithetho ibizwa ngokuthi iBhuku likaMvelinqangi okomuntu yilokhu-ke: Uyakwazi yini umuntu okwabonwa yisithunywa sikaMvelinqangi ekubeni ehlolisise impilo yakhe emsulwa nokuthi uyibhekisisile yini imfundiso yaso engenaphutha. Umuntu ohlakaniphile uyolibheka iqiniso abesemukela lokho okushiwo yisithunywa. Uma ephika isithunywa sikaMvelinqangi nemfundiso yaso kusho ukuthi akakwazi ukuthola iqiniso nokulunga. Ngenxa yokuphika kwakhe uyokwehluleka ekukholweni. Lomuntu ngeke alithole iqiniso ngo Mvelinqangi nemithetho yakhe ngisho nangemva kokufa.

Kuyinto eyenzeka kuwona wonke amalanga ukuthi uma into ungayazi uke ufune oyaziyo bese wethembela kwakushoyo umlandele. Uma ugula ungakwazi ukuzelapha uya kudokotela ulandele lokho akutshela kona ngaphandle kokubuza imibuzo eminingi. Kungani lokhu na? Kungoba uqeqeshwe ngokwanele ukukweluleka ngendlela

yokwelapha, unolwazi wenze lokho akutshela kona, unolwazi futhi sebebaningi abantu asewabalapha. Ngakho-ke uke ulalele iseluleko sakhe, ungakwenzi lokho athe ungakwenzi. Nasemthethweni kunjalo wenza lokho okutshelwe ummeli wakho. Emfundweni wethembela kuthisha wakho wemukele lokho akutshela kona Uma indlela ungayazi lapho uya khona ubuza kowaziyo ulandele izeluleke zakhe. Uma into ethile ungayazi uke uyobuza koyaziyo ulalele izwi lakhe. Ukhetha iseluleko sakhe ngaphandle kokunanaza. Le nkolo kuthiwa “yinkolelo kongakwazi” Kushiwo lokhu ngoba wena wethembele kumuntu owaziyo kulokho wena ongakwazi. Ngokunjalo ukuba nenkolo kulokhu wena obungakwazi kuthiwa “Inkolelo kongakwazi”.

Ukukholelwa kwabangaziyo ukuthi wena uthola ulwazi obungenalo komunye onolwazi. Awumazi uMvelinqangi nezithopho zakhe. Awazi ukuthi izingelosi yizona eziphethwe eziqondisa umhlaba ngokulandela imithetho kaMvelinqangi nokuthi ikuzungezile. Awunalo ulwazi ngendlela ongafuna ngayo injabulo yomdali wakho. Ulwazi lwako konke lokhu uluthola kubaphrofethi abathintana noMvelinqangi futhi banikwa ulwazi lwangempela. Bangabantu abaqotho, abahlakaniphile, abaneqiniso abamsulwa futhi impilo yabo ewufakazi yolwazi lwabo. Ubuhlakani babo bukwenza nawe uvume ukuthi bakhuluma iqiniso nentshumayelo yabo kufanele ikholwe. Lokhu kuyadingeka ekumhlonipheni uMvelinqangi ukuze wenze intando yakhe. Ayikho indlela ongakhuluma ngayo noMvelinqangi ngaphandle kwabaphrofethi bakhe ngoba uma ungenalo ulwazi lwangempela ngeke ukwazi ukuhamba ngendlela eqondile yobu-Islam.



Isahluko 3 UBUPHROFETHI

Izingxoxo zethu zokuqala zisivezela lamaphuzu:

1. Into efanele ukwenziwa umuntu ukhlonipha uMvelinqangi futhi ukuze umuntu aphile impilo yenhlonipho ludingeka kakhulu ulwazi luka Mvelinqangi nenkolo, neziphopho zakhe, lokho akuthandayo nangakuthandi, indlela ekhethwe nguye kanye nosuku lokwehlulela nenkolo engaguquki eqinisweni yalolwazi ikholwa (Iman).
2. Okwesibili, uMvelinqangi umsizile umuntu ukuba angazitholeli yena lolulwazi ngemizamo yakhe yedwa. Akazange amhluphe umuntu ngokumnika umsebenzi onzima. Esikhundleni salokhu uveze lolulwazi kubaphrofethi abakhethwa phakathi kwabantu, wabatshela ukuba bashumayele intando kaMvelinqangi kwabanye abantu ngenhloso yokubakhombisa indlela eqondile lokhu kusiza abantu ezintweni ezimbi eziningi.
3. Okokugcina, umsebenzi wabesilisa nabesifazane ukwemukela umphrofethi, emva kokuzanelisa ukuthi ungumphrofethi wangempela kaMvelinqangi babenenkolo kuye nasemfundisweni yakhe futhi bamhloniphe balandele izinyathelo zakhe. Lena yindlela yosindiso.

Kulesisahluko sizokhuluma ngemvelo, umlando nokunye okuqondene nobuphrofethi.

Ubuphrofethi Imvelo Nesidingo Sabo

Uyazibonela nawe ukuthi uMvelinqangi unike ngesihle abantu emhlabeni konke lokho abakudingayo. Yonke ingane esanda kuzalwa ifika emhlabeni inamehlo, inezindlebe zokuzwa, ikhala lokunuka nokuphefumula, izandla zokuthinta, izinyawo zokuhamba nomqondo wokucabanga nokuzindla, wonke lamandla nomqondo adingwa

ngumuntu uwanikwa kahle futhi abekhona emzimbeni wakhe ngendlela eyisimangaliso. Yonke into encane uyanikwa yona. Akukho lutho olusalayo, kunjalo nasemhlabeni umuntu ahlala kuwona. Yonke into ayidingayo empilweni yakhe ibakhona ngokwanele umoya, ukukhanya, ukushisa, amanzi kanye nokunye okuningi. Ingane uma ivula amehlo ibona amabele kanina. Abazali bayayithanda ingane ngokwemvelo futhi banothando enhliziyweni yabo ukuze bakwazi ukuyibheka bayikhulise ngokuzidela. Ngenxa yokubhekwa ingane iyakhula ize ibendala ithole konke ekudingayo emvelweni. Konke lokhu iyakulungiselelwa ukuze ithole umhlaba ulungile ngasonke isikhathi.

Umuntu unikwa konke akudingayo ukuze akwazi ukubhekana nezidingo nezinkinga zempilo yakhe. Konke lokhu kwenziwa ngesimanga sika Mvelinqangi. Akabanikanga abantu izithopho ngokulinganayo. Ukuba wabanika izithopho ezilinganayo ngabe phela abantu ababambisani, ngabe lowo nalowo uzenzela okwakhe. Noma umuntu enikwa konke akudingayo kodwa izithopho zabantu azilingani. Kukhona abanye abanamandla nesibindi kanti kukhona abanye abaneziphiwo zokuhlakanipha. Kukhona abazi izibalo kakhulu abangochwepheshe nokucabanga okujulile, abanye baphiwe ubuchule bokukhuluma, abanye banezipho zobusosha, kukhona abangochwepheshe kwezesayensi, kwezemfundo kanye nokunye okuningi. Lokhu kwenza abantu behluke bangafani. Zonke lezi zinto zikaMvelinqangi bazalwa nazo lezizipho futhi ngeke zatholakala ngemfundo nangokuqeqeshwa. Uma umuntu ebhekisisa uthola ukuthi izipho zikaMvelinqangi zabiwa ngendlela emangalisayo kubantu. Izipho zokuphatha zinikwa abantu abathile nje kanti ezibalulekile kakhulu zinikwa abambalwa.

Isibalosamasotsha, abalimi, nezisebenzisiningikakhulukodwa isibalo sojenene bempi, izifundiswa, izihlakaniphi zombuso kanye nabanye sincane. Kunjalo kuyona yonke imisebenzi efundelwe. Izihlakaniphi ezinkulu zincane kakhulu. Lapha sibhekwe yilombuzo: Ngabe izidingo zempucuko yabantu zihambelana nezidingo zalabo abangochwepheshe kwezomthetho, kwezepolitiki, kwezesayensi kwezomnotho nokunye

okunjalo noma zidinga abantu abangase bakhombise abanye ochwepheshe indlela eqondile yokusindiswa nguMvelinqangi. Abanye ochwepheshe banika umuntu ulwazi olusemhlabeni nezindlela zokulusebenzisa kodwa kufanele kubekhona abanye abatshela umuntu injongo yokudalwa kwakhe nenhloso yempilo. Kufanele kubekhona abazochaza ukuthi uyini umuntu nokuthi wadalwelani? Ngubani omnika konke, ngobayini? Yini ebalulekile empilweni? Yini injongo yempilo? Yinto ebalulekile empilweni yomuntu futhi uma engakwazi ngeke azakhela impucuzeko futhi ngeke aphumelele empilweni yasemhlabeni neyangemuva kwalokho. Siyakwenqaba ukuthi uMvelinqangi onika abantu bakhe konke okukhona nabakudingayo ubengeke abanike lokho okubalulekile abakudingayo emuva kwempilo yabo. Ngeke nje kuze kubenjalo. Phela uMvelinqangi usedale abantu abahlakaniphe kakhulu kwezesayensi nakobunye ubuchwepheshe. Udale abanye abanomqondo omkhulu wokuphila ukuze bamazi yena uqobo lwakhe. Laba uMvelinqangi ubavezele izindlela zokulunga nobungwele wabanika ulwazi ngesiphetho sempilo, futhi wabanika namandla okubona izibonakaliso zakhe ukuze bazedlulisele kwabanye abantu babakhombise indlela eqondile. Lababantu ngabaphrofethi (nezithunywa) zika Mvelinqangi.

Abaphrofethi baziveza ngezindlela ezithile kubantu ngekhono neziziphiwo zabo zemvelo nangendlela abaphila ngayo njengoba nochwepheshe kwezesayensi beziveza ngezindlela ezimangalisayo. Ukuhlakanipha kumuntu kuziveza kona ukuze abanye bakwamukele. Njengoba nje uma silalele umlobi wezinkondlo sike sibone ukuthi umuntu okhaliphile. Labo abangenaso isipho sokuhaya izinkondlo abaphumeleli ngisho bethi bayazama ukuzihaya. Kunjalo siziveza ngendlela yaso engejwayelekile. Kunjalo nomuntu ongumphrofethi. Umqondo womphrofethi uqonda izinto ezilukhuni kwabanye abantu. Uchaza ngezinto abanye abangakwazi ukuzichaza, achaze ngezinto abanye engeke bazichaze ngisho bangathatha iminyaka engakanani bezama ukuzindla. Ufakazelwa yikho konke okuphuma emlonyeni wakhe. Uma thina sithi sizama ukwenza okwenziwa ngumphrofethi

siyehluleka. Imvelo yakhe nobukhulu. Akakhulumi okungalungile noma enze okubi. Ushumayela okulungile futhi wenza lokho akushumayela kwabanye abantu. Akubibikho isigameko empilweni yakhe esikhomba ukuthi akahambisani nemigomo yakhe. Konke akwenzayo akazenzeli yena. Uhluphekela abanye abantu futhi akathandi ukuba abantu bahluphekele yena. Impilo yakhe yonke iyisibonelo ngasosonke isikhathi futhi iphakeme kuneyabanye. Isimilo sakhe asinasici. wonke amaqiniso akhombisa ngokusobala ukuthi ungumphrofethi kaMvelinqangi futhi kufanele ethenjwe kukholelwe kuye. Uma sekubonakale ukuthi lomuntu ungumphrofethi kaMvelinqangi kufanele alandelwe amazwi akhe kuhanjwe ngalokho akushoyo. Akusile ukuba umuntu emukelwe ngokuthi ungumphrofethi kaMvelinqangi futhi kufanele ethenjwe kukholelwe kuye.

Akusile ukuba umuntu emukelwe ngokuthi ungumphrofethi kaMvelinqangi kodwa abe engavumi ukukholwa yilokho akushoyo noma alalele akushoyo ngoba ukumemukela kwakho kusho ukuthi uyavuma ukuthi uvela kuMvelinqangi. Manje ke ukungamhloniphi uMvelinqangi kuyabulala futhi kuyabhuhisa. Ukwemukela kwakho umphrofethi kusho ukuthi mlalele njalo uzithobe kuye wenze lokho akushoyo ngaphandle kokukhononda. Kungenzeka ungakuqondi ukubaluleka kwalokho akushoyo kodwa kufanele ukwenze ngoba phela kusuke kuphuma emlonyeni womphrofethi. Akufanele kubekhona ukungabaza nokusola ngalokho. Ukungaqondi kahle lokho akushoyo akusho ukuthi kunephutha kodwa kusho ukuthi phela umuntu nje akaziqondi kahle ezinye izinto. Ukuqonda komuntu kunomhawuko. Umuntu ongazi lutho ngobuchwepheshe ngeke akuqonde okuthile ngabo. Umuntu ongabuqondi ubuchwepheshe ngabe uyisilima uma ezobe enesizathu sokuthi yena akabuqondi.

Kuyinto eyaziwayo ukuthi ezindabeni zomhlaba uyadingeka uchwepheshe kufanele ulalele iseluleko sakhe wethembele kuso. Kungcono uyeke lokho obunakho ulandele iseluleko sakhe. Umuntu angeke abenguchwepheshe kuzona zonke izindaba zomhlaba. Into ekufanele yenziwe ngumuntu nje ukwenza lokho anamandla okukwenza

kuthi uma sekufika kokungaphezu kwamandla akhe afune omunye ozomsiza ngezululeko uma ubona ukuthi umuntu othile angakusiza kulokho okudingayo kufanele ucele iseluleko futhi usilandele iseluleke sakhe. Kufanele umethembe ufike kuyena uthi, ngenze ngizwe kahle ngaphambi kokuba uqhubeke kuwubuluhlaza. Uma uqashe ummeli awube uloke umphazamisa. Uma uya kudokotela lalela iseluleko sakhe nalokho akutshela kona. Akufanele umphazamise ngokuphikisana naye.

Akufanele umphazamise ekwelulekeni. Lokhu kuyindlela ekufanele empilweni. Kunjalo futhi nasenkolweni uyaludinga ulwazi lukaMvelinqangi kodwa awunayo wena indlela yokuthola ulwazi. Kukuwena ukuba ufune umphrofethi weqiniso likaMvelinqangi futhi kuyofanele uqaphelise ngoba uma ungase ukhethe umuntu ongalungile uyokudukisa. Kodwa uma usubhekisisa kahle umuntu bese uyacabanga umethembe umuntu othile uthi ungumphrofethi kaMvelinqangi kufanele ulalele lokho akushoyo, nakutshela kona.

Kuloludaba ukuthi indlela eqondile yileyo esiyikhonjiswe ngumphrofethi ukuba silalele lokho akushoyo. Umuntu ongakulaleli okushiwo ngumphrofethi kodwa ozama ukuzihambela ngeyakhe indlela uyaphambuka endleleni eqondile futhi uyaduka. Kulolodaba abantu banamaphutha axakile. Kukhona abemukela ubuhlakani babaphrofethi kodwa bangakholelwa kubona futhi bangabalandeli empilweni yabo. Lababantu abasibona kuphela abangakholwa (amakhafula) kodwa baziphatha ngendlela yenswebu yokungemukeli umphrofethi phezu kokuba sebethe bamthatha ngokuthi ungoweqiniso kodwa bajike balandele okungesilona iqiniso obukhulu ubulima lobu.

Kukhona abantu abathi “Asimdingi umphrofethi ukuba asihole ngoba siyakwazi ukuzitholela iqiniso” umqondo onephutha lona. Uma ungumuntu ozifundile izibalo zejometri kufanele wazi ukuthi munye kuphela umugqa oqondile ngoba eminye igobile futhi ayikwazi ukufinyelela endaweni ethile.

Kunjalo naseqiniseni elibizwa nge-Islam ukuthi indlela eqondile. Lendlela iqala kumuntu ize iyofika kuMvelinqangi. yinye lendlela futhi

ayikho enye noma ezinye ngaphandle kwayo. Umuntu ongayinaki lendlela uzenza yena isilima. Uke azikhethele indlela acabanga ukuthi iqondile kodwa azithole esedukile. Ungathini ngomuntu odukile kodwa okuthi uma esethola umuntu ozomkhombisa indlela ajike athi “angifuni ukuyalelwa nguwe futhi angeke ngihambe ngendlela ongikhombisa yona kodwa ngizohamba ngendlela yami”? Ubulima lobu. Uma umuntu eqala phansi kufana nokuthi uchitha isikhathi. Asikwenzi lokhu kwisayensi pho sikwenzelani lokhu lapha?

Yiphutha elejwayelekile leli. Uma ucabanga kancane uyothola ukuthi umuntu ongamethembi umphrofethi ngeke aze ayithole indlela eqonde kuMvelinqangi. Lokhu kungenxa yokuthi umuntu wenqaba ukulalela iseluleko somuntu oqotho, usuke ebalekelwa yiqiniso futhi ukhinyabezwa yizenzo zakhe zenkani, ukuziqhenya okuyize nokulandela izindlela ezindala zabokhokho ngoba angeke aneliseke uma ethobela ukufundiswa ngaba phrofethi. Uma umuntu enza lokhu ubalekelwa yindlela yeqiniso. Uma umuntu anza lokhu enomhobholo ngeke azibone ngeso elihle izinto. Lo muntu ngeke ayithole indlela yosindiso. Uma umuntu eqotho ethanda iqiniso ngeke aze enqabe ukukholwa ngumphrofethi. Uzithola yena ubuyena ngempela ngokulandela umphrofethi.

Umprofethi ungumuntu kaMvelinqangi. Uthunywe nguMvelinqangi nomyalezo ukuba athenjwe ngobuphrofethi. Owenqaba ukwethemba umphrofethi wenqaba ukulalela imithetho kaMvelinqangi. UMvelinqangi ungumbusi womhlabaa iNkosi yamakhozi futhi kungumsebenzi kanoma ngabe ngubani ukwemukela izithunywa nabafundi bakhe njengabaphrofethi. Umuntu ophendukela umprofethi kaMvelinqangi akasilona ikholwa noma ngabe uyakholwa kuMvelinqangi noma ngabe akakholwa

Umlando Omfushane Ngobuphrofethi

Akesithi ukubheka kancane emlandweni wabaphrofethi. Akesibone ukuthi yaqala kanjani lento ende kangaka ukuthi yavumbuluka kanjani

yaze yagcina ngobuphrofethi bomprofethi wokugcina uMuhammad (ukuthula kube naye).

Isintu sonke saqala kumuntu oyedwa u-Adam. Sonke isintu sasukela kuyena sakhula njalo sanda. Bonke abantu abakhona badabuka ku-Adam noEva. Umlando nenkolo kuyavumelana ngalokho. Ngisho nokucwaninga kwezesayensi akukhombi ukuthi abantu abehlukene bafika kanye kanye nokuthi bafika ngezikhathi ezehlukene ezindaweni ezehlukene emhlabeni. Ochwepeshe kwezesayensi bayavumelana ngokuthi kwaqale kwabakhona umuntu oyedwa nokuthi sonke isintu sivela kumuntu oyedwa.

U-Adam owaba ngumuntu wokuqala emhlabeni owakhethwa nguMvelinqangi. Wamembulela inkolo yakhe yobu-Islam wamtshela ukuba ayedlulisele esizukulwaneni sakhe. Asitshela ukuthi uMvelinqangi munye ungumdali, umphathi womhlaba nokuthi uyena iNkosi yomhlaba futhi nokuthi nguye yedwa okufanele akhonzwe ahlonishwe nokuthi bayocela usizo kuye, baziphathe kahle baqonde njengokuthanda kukaMvelinqangi nokuthi uma benza lokhu bayobusiswa nguMvelinqangi ngezithelo ezinhle, wathi uma bemphendukela bayolahlekelwa besekuthi emuva kwempilo yabo bajeziswe ngokungakholwa nokungahloniphi kwabo. Abenzalo ka-Adam ababelungile balandela indlela kaMvelinqangi kwathi labo ababengalungile abazange bayilandela idlela nemfundiso kayise bangena ezindleleni zokuphambuka. Abanye baqala ukukhonza ilanga, inyanga, izinkanyezi, kwathi abanye bakhonza izihlahla, izilwane kanye nemifula. Kukhona abanye abehlukene abaqala ukukholwa ukuthi amanzi, umlilo, impilo kanye nezinye izibusiso ziphethwe ngokukaMvelinqangi.

Ngalendlela ukungazi kwaveza izindlela eziningi zezithixo nezinkolo eziningi. Kungesikhathi lapho isizukulwane sika-Adam sesisabalele umhlaba wonke sehlukana sabayizinhlanga ezehlukene. Isizwe ngasinye sazenzela eyaso inkolo sasikhonza ngendlela yaso. Bamkhohlwa uMvelinqangi iNkosi nomdali womuntu nomhlaba.

Isizukulwane sika-Adam sakhohlwa nezindlela zikaMvelinqangi iNkosi nomdali womuntu nomhlaba.

Isizukulwane sika-Adam sakhohlwa nezindlela zikaMvelinqangi nokwakufundiswe ngu-Adam, bazilandela izindlela zabo ezimbi. Kwabakhona amasiko amabi kwanda nemiqondo emibi. Kwathi izinto ezimbi kwathiwa zilungile.

Kungalesi sikhathi lapho uMvelinqangi abona khona ukuthi kufanele athumele abaphrofethi phakathi kwabona bonke abantu ukuze bashumayezeke ngobu-Islam. Baqala ukukhumbuzisana ngezifundo abasebezikhohliwe ekade babezifunda. Abaphrofethi babafundisa ngoMvelinqangi bathi abayeke ukukhonza izithixo futhi bathi abehlukane nokuhlanganisa izithixo noMvelinqangi. Babatshela ukuba behlukane nokungazi babafundisa ngezindlela ezithandwa nguMvelinqangi babatshela imithetho ekufanele umphakathi uyilandele. Abaphrofethi baMvelinqangi babakhonza kuwowonke amazwe, kuzozonke izizwe kanye nezinhlango ezahlukehlukeno bonke ababeshumayela inkolo yobu-Islam akusho lutho ukuthi yayingafani indlela ababeshumayela ngayo. Lokhu kwakuya ngempilo yalabobantu namasiko alabobantu lowomphrofethi kwakuya ngokuthi yibuphi ububi okwakuliwa nabo. Kwakuthi uma abantu besephansi ezingeni labo ingafani imfundiso, kodwa babefundiswa okufanayo. Babetshelwa ukuba bahlangane kuMvelinqangi bakholelwe ekuvukeni nokuthi ekufeni kuyobakhona abayojeziswa.

Iyaxaka nje indlela abantu abathatha ngayo abaphrofethi baMvelinqangi. Baqala babaphatha kabi abazange bafune ukubalalela. Abanye abaphrofethi baxoshwa ezindaweni zakubo abanye babulawa. Kwala ngisho noma ngabe abanye beqhubeka baze bathola abalandeli abambalwa. Kwala ngisho noma ngabe behlushwa baqhubeka nokushumayela labafundi baMvelinqangi, ukubekezela kwabo kwagcina sekuphumelele kwathi izimfundiso zabo zabanomphumela. Abantu abaningi nezizwe bakwemukela ukufundisa kwabo baphendukela enkolweni yabo. Ukona kwabantu okwadalwa ukungazi kwangena kwelinye izinga yize noma balandela izimfundiso zabaphrofethi kodwa

kwathi lapho befa abaphrofethi abantu basebebuyela ekuphambukeni kwabo. Kwenza ukuthi bashintshe nemfundiso bafaka eyabo imiqondo ebheke eceleni. Bamkhonza ngenye indlela uMvelinqangi. Kukhona nabagcina sebekhonzela bona abaphrofethi bohlanga lakubo. Abanye bathi abaphrofethi ngamadoda kaMvelinqangi uqobo. Benza izithixo labobantu ababehlose ukuqeda izithixo. Ngenxa yokuthi abantu bazama ukuthaka izimfundiso zabaphrofethi kwagcina sekudaleke enkulu indida lena engangokuthi umuntu wayengasakwazi ukwehlukana okuyikho nokungeyikho. Noma kwavela lesisimo kodwa ayizange ishabalale imisebenzi yabaphrofethi lasala likhona iqiniso. Abantu bamemukela uMvelinqangi futhi bakuvuma ukuthi kukhona ukuvuka emuva kokufa. Ezindaweni eziningi emhlabeni lemukeleka iqiniso. Abaphrofethi balungisa abantu ngangokuthi kwabalula ukuba kubekhona inkolo efanayo emhlabeni inkolo evumelana nemvelo yomuntu eyemukela konke okulungile futhi eyemukelwa yisona sonke isintu.

Njengokuba sesishilo ekuqala abaphrofethi bathunyelwa ezindaweni ezehlukene ezizweni ezehlukene. Izimfundiso zabaphrofethi zaziqondiswe kulabo bantu abathunyelwe kubona. Isizathu salokhu ukuthi abantu babakhe ezindaweni ezehlukene bengakwazi ukuthintana kalula. Kwakungelula ukuba kushunyayelwe inkolo eyodwa emhlabeni. Enye into eyayihlupha ukuthi abantu babengazi lutho kangako futhi bephambanisa kwayona inkolo uqobo lwayo, ngakho-ke kwakudingekile ukuba kuthunyelwe abaphrofethi abehlukene ukuze bashumayele iqiniso baphendulele abantu kuMvelinqangi futhi baqede bonke ububi nokungazi ukuze baphile impilo eqondile. UMvelinqangi yedwa owaziyo ukuthi zingaki izinkulungwane zeminyaka ezachitheka kufundiswa abantu ukuze bakhule ngokomqondo, ngokwesimilo nangokomoya. Iqiniso nje ukuthi umuntu wakhula kwathi ngenxa yokukhula kohwebo nokudayiselana kwabalula ukuba abantu bathintane. Kwavulwa izindlela zokudayisa eChina, eJapan, eYurophu kanye nase-Afrika. Abantu bafunda ukubhala kwathi abantu bamazwe

ehlukene bacobelelana ulwazi. Kwamiswa imibuso emikhulu, izizwe ezehlukene zahlangana kwaphela umehluko phakathi kwazo.

Kwabalula ukuba uMvelinqangi athumele esintwini sonke inkolo eyodwa. Abantu bagcina sebefise inkolo eyodwa yomhlaba. Kwavela inkolo kaBhudda eNdiya eyanda yaze yafinyelela eJaphani naseMongoliya, e-Afghanistani naseBukhara. Emuva kweminyaka kwavela eyobu-Krestu. Inkolo kaJesu yayiwubu-Islam noma-ke abalandeli bakhe bayijika bayenza ePerisa nase-Asia Minot ezindaweni ezikude zaseYurophu nase-Afrika.

Kulezizigaba kusobala ukuthi ngalesosikhathi kwakufuneka inkolo yesintu sonke ngangokuthi abantu basale sebezisakazela eyabo nje inkolo noma yayingagculisi. Ngalesosikhathi lapho abantu babelangazelela inkolo yomhlaba wonke kwazalwa umphrofethi e-Arabia wazalelwa umhlaba nozozonke izizwe. Wanikwa ukuba ashumayele ubu-Islam ngendlela engcwele ethinta yonke impilo yomuntu. Wenziwa waba ngumphrofethi wesintu sonke futhi umsebenzi wakhe kwakufanele awenze emhlabeni wonke kwakungu Muhammad (ukuthula akube naye).

Ubuphrofethi BukaMuhammad

Uma sibheka ibalazwe lomhlaba sithola ukuthi ayikho enye indawo eyayifanele inkolo entsha yomhlaba kunezwe lase-Arabia. Liphakathi ne-Asia ne-Afrika futhi alikude neYurophu. Ngesikhathi sokuzalwa kuka Muhammad imaphakathi neYurophi lalichithe lilingane nokuya eNdiya. Lokhu kwakwenza i-Arabia ibephakathi nendawo. Uma ubuka umlando walesosikhathi uyothola ukuthi abekho abantu ababefanelwe yilobuphrofethi kunama-Arab, Ngalesosikhathi izizwe zomhlaba zazibanga ubukhulu kodwa kwakungekho konke lokhu e-Arabia. Ama-Arab ayengenayo imikhuba emibi ngoba ayengakangenwa ububi bempucuzeko. Ayenakho konke okuhle. Ayenesibindi, engesabi ephana futhi ethembekile futhi ethanda inkululeko ezimele kwezepolitiki. Ayeziphilela impilo elula, kwakukhona nakuwona okwakungalungile empilweni njengoba kusazochazwa futhi. Isizathu salokho empeleni

kwakungakaze kuvele umphrofethi phakathi kwawo. Kwakugcwele ukungazi phakathi kwawo.

Kwakungelula ukuwafundisa ngoba ayenenkolo enkulu emasikweni awo ayengawokungazi. Noma kodwa ayenako lokho okwakungathi uma kukhona umuntu ongase awafundise aphenduke. Kwakudingeka umuntu onesibindi nonobuhlakani ukuwafundisa. Kwafika-ke umphrofethi womhlaba uMuhammed (ukuthula akubenaye). Awubheke nje ulimi lwama-Arab ukuthi uma ulufunda lumnandi kanjani. Alukho olufana nalo ekusakazeni izindaba ezinkulu nokuchaza ulwazi olujulile ngomdali nokwenze umuntu athambeke uMvelinqangi. Lolulimi lunesisho nezaga ezimfushane kodwa azishayi khona. Lumnandi kubesengathi kungena uju endlebeni uma uluzwa lukhulunywa. Lolulimi olunotho ngangokuthi yilona olwafanela iKhurani, izwi elikhulu likaMvelinqangi. Kwaba yisibonakaliso esikhulu sikaMvelinqangi ukuthi aqoke i-Arabia ukuba kuzalwe khona umphrofethi womhlaba. Kufanele manje sibheke ukuthi kwakungumuntu onjani lona owakhethwa ukwenza lomsebenzi wokuba ngumphrofethi womhlaba.

Ubuphrofethi BukaMuhammad: Incazelo Ezwakalayo

Uma umuntu engase avale amehlo acabange iminyaka eyinkulungwane namakhulu amane (1400) edlule angabona ukuthi kwakuyisikhathi esehlukene kakhulu kunalesi sethu samanje, nokuthi akukho nokuncane ukufana nalesisikhathi esiphila kuso. Sasisincane futhi singekho isikhathi sokushiyelana imiqondo. Zazizincane futhi zingekho izidlela zikukhuluma. Ulwazi lwaluluncane abantu babengazi lutho ngokunye kwezinye izindawo. Kwakwande inkolo eyimbudane.

Kwakubusa ubumnyama. Lalilincane kakhulu ithuba lokufunda futhi lalingeke lilwandise ulwazi lwabantu. Zazingekho izingcingo zokukhuluma, yayingekho ithelevishini noma into yokuthatha izithombe. Uloliwe nezimoto kwakungaphushwa nakuphushwa ungasakhulumi ngezindiza. Imishini yokubhala yayingekho. Kwakukhona kuphela izincwadi ezazibhalwe yizizukulwane. Imfundo

yayiligugu futhi kungeyalabo abanenhlanhla futhi zizincane nezikole. Abantu babazi lokho abakubonayo. Nezifundiswa zangalesosikhathi zazingazazi izinto eziningi kangokuthi zazingedlulwa ngabantu banamuhla.

Abantu babekholelwa embudeni. Ukukhanya kwakwehlulwa ubumnyama. Into eyaziwa yinoma ngabe ubani namuhla yayaziwa ngabathile ngalesosikhathi futhi emuva kokujuluka. Abantu babehamba izindawo ezinde befuna ulwazi. Izimbudane zanamuhla zazithathwa njengeqiniso kulesosikhathi. Izenzo ezithathwa ngokuthi zimbi namuhla zazithathwa ngokuthi zingezilungile ngalesosikhathi. Abantu babengakholwa ngangokuthi ayikho into ababengayamukela uma ingavezwa ngumuntu ofika egqoke izingubo ezingejwayelekile. Babengacabangi nje ukuthi angabakhona umuntu ongase abenolwazi olwedlula olwabo. Babengakholwa ukuthi kungabakhona umuntu onomoya kaMvelinqangi nongcwele

Arabia-isikhathi Sobumnyama

Esikhathini sobumnyama kwakukhona indawo eyayimnyama kakhulu. Izindawo zase Persia, eByzantium naseGibhithe zazinayo impucuzeko encane kanye nemfundo encane kodwa i-Arabia yayingathintekile yona kulempucuzeko. Yayiyodwa nje yona yehlukaniswe yizilwandle nesihlabathi. Abahwebi bama-Arab babehamba amabanga amade beya kulamazwe babengalutholi ulwazi phezu kokuba behamba ibanga elide kangaka. Yayingekho indawo abangafunda kuyo kwelakubo. Babengenandaba nje nemfundo nolwazi. Labo abambalwa abebefundile babengenandaba nezobuchwepheshe besayensi kodwa benolimi olumnandi kakhulu luchaza imiqondo yabantu ngendlela emangalisayo. Izinga labo lemfundo laliphansi kakhulu.

Kwakuyizwe elingenaye uhulumeni. Noma yiluphi uhlanga lwesizwe lwaluthi yilona olukhulu, wawungekho umthetho. Kwakuphangwa kubulawa abantu bengenacala. Yonke nje into yayihlala isengozini. Izinhlanga ezehlukene zazivama ukuxabana. Into encane nje yayisusa

impi eyayiliwa iminyaka eminingi. Umuntu wesizwe sama-Bedouin wayengaboni ukuthi kungani ayeke umuntu wesinye isizwe uma ebona ukuthi kufanele ambulale bese emphanga.

Nomababenawo umqondo wempucuzeko kodwa kwakuwumqondo ophansi kakhulu. Babengakwazi okumsulwa nokungcolile okungumthetho nokungemthetho. Impilo yabo yayiwubuhlaza. Izenzo zabo zazingezamaqaba. Babephuza, bephinga bebulala benza konke okubi. babema ngaphambi kwabanye benqunu futhi bengazikhathaleli ngalokhu Ngisho nabesifazane babebanqunu emkhosini othile wokuzungenza okuyisonto elakhiwa ika'aba kwakwenzeka bagqibe amadodakazi abo ephila. Lelisono lakhiwa ngumphrofethi u-Ibrahimu (Abrahamu) benendodana yakhe yokuqala u-Ismail. Babengenwa ngonina abancane uma sekufe uyise. Babengenandaba nezinto eziningi njengokugeza nezindlela zokugqoka. Babefana nezinye izizwe zomhlaba uma sekufikwa kwezezinkolo babekholwa yizimbudane.

Abantu base-Arabia babethandaza amatshe, izihlahla, izithixo, izinkanyezi kanye namadlozi. Ngamanye amazwi babekhonza noma ngabe yini abayithandayo ngaphandle kukaMvelinqangi. Babengazi lutho ngemfundiso yabaphrofethi. Babenalo ulwazi lokuthi u-Abraham no-Ishmayeli bebengokhokho babo kodwa babengazi lutho ngentshumayelo yabo yenkolo nangoMvelinqangi abebemkhonza. Izindaba zika-AD noThamud kwakuyizinganekwano kubona futhi zazingasho lutho ngemfundiso yaba phrofethi uHud noSalih. AmaJuda namaKrestu ayebafundisa izinganekwane ngabaphrofethi bakwa-Israyeli. Umuntu angase athole ukuthi labantu babephila kanjani uma efunda ngamasiko ababewafundiswa ngabakwa-Israyeli nakwi Khurani.

Umsindisi Uzelwe

Kulesikhathi sobumnyama nasezweni elimnyama kukhona umuntu ozalwayo. Wazalwa abazali bakhe bashona kwathi eminyakeni embalwa elandelayo kwashona umkhulu wakhe. Ngenxa yalokhu lengane yahlupheka ngoba ayiyitholanga imfundo eyayitholwa ngama-Arab

onke ngalesosikhathi ngesikhathi esengumfana wayelusa imihlambi yezimvu nezimbuzi kanye nabanye abafana besizwe sama-Bedouin. Kwathi angakhula wangena kwezohwebo. Wayehlangana nama-Arab lawa ebesikade siwachaza, azange ayibone imfundo futhi akakwazanga ngisho nokubhala. Akazange alithole ithuba lokuhlala nabantu abafundisiwe. ngoba babengekho abafundisiwe e-Arabia. Akazange athole ngisho ithuba lokuya kwamanye amazwe kodwa kwakuthi uma ehambile eye e-Siria lapho ama-Arab ayevamise ukuya khona ngezindaba zamabhizinisi awo. Umuntu wayengacabangi ukuthi uma kukhona akubonayo uyakugcina. Kwakungacatshangwa ukuthi lokho akubonayo kungase kumenze abengumuntu ozokhula abe ngaphezu kwabanye.

Kwakucatshwanga ukuthi umuntu ongafundisiwe wezwe labaseBedouin angase akhule aze abengumholi wezwe lakubo hhayi kuphela kodwa womhlaba wonke.

Kwakucatshangwa ukuthi lezizinto ayezibona zingase zimenze akwazi ukuhamba nokwemukela impucuko eyayingekho ezweni lakubo. Kwakungekho owacabanga ukuthi lokhu kungase kube nomphumela womuntu owehluke kakhulu kwabakubo kulezozinsuku.

Idayimane Enqwabeni Yamantshe

Asimhlolisise lomuntu impilo ayeyiphila nemisebenzi yalomuntu omkhulu hhayi kuphela ngokuqhathanisa abantu besizwe sama-Arab kodwa siqhathanise nomhlaba njengoba wawunjalo ngalesosikhathi. Wayehluke kakhulu kubantu azalelwe kubona nalabo akhula nabo nasebunzimeni bakhe akazange aqambe amanga. Ngisho isizwe siyakufakazela lokhu, ngisho izitha zakhe azizange zisho lutho ukuthi wake waqamba amanga empilweni yakhe.

Ukhuluma ngenhlonipho futhi akathuki. Wayeziphethe ngendlela eyenza athandekwe kwabanye. Wayenza konke ngokulandela ukulunga. Noma wayengene ethe shi kwezohwebo kodwa akazange axhaphaze omunye umuntu. Bonke ayesebenzisana nabo babemethemba. Sonke

isizwe sasimbiza ngokuthi yisithenjwa (Al-meen). Ngisho izitha zakhe zazimcela ukuba azigcinele izimpahla zazo ezibiza imali enkulu. Noma ayezalelwe phakathi kwabantu ababephuza kodwa akazange aluthinte uphuzo. Noma wayehlala nabantu abangenanhliziyi kodwa akazange yena, wayekhombisa uthando kwabanye. Wayesiza izintandane nabafelokazi Wayeziphatha kahle izihambi engalimazi munutu kodwa ehluphekela abaningi. Noma wayehlala nabantu abathanda impi yena wathanda ukuthula wayelamula. Wayethanda ukudumisa nokukhonza uMvelinqangi yedwa. Wayengakhonzi izithixo futhi engazihlabeli kusukela ebunganeni bakhe. Wayezizonda. Wayefana nobhaqa olukhanyisa ebumnyameni futhi efana nedayimane elikhanya phakathi kwenqwaba yamantshe.

Emuva kokuhlala isikhathi eside kulendawo, kwafika isikhathi eside kulendawo kwafika isikhathi sokuba adlubulundele ngoba esecasulwe ubumnyama nokungazi ayekubona. Wafuna ukuphuma aphele kubona bonke ububi obukhona endaweni yakubo ngoba kukuningi ayengavumelani nako. Waphuma wayohlala ezintabeni, wahlala ubusuku nemini ezintabeni ezindla. Wazila ukudla ukuze umphefumulo nenhliziyi yakhe kubemsulwa.

Wazindla wacabanga wajula. Wafuna ukukhanya okuzoqeda ububi ngoba efuna ukwakha isisekelo esisha somhlaba omusha. Kwagcina kufikile lokho. Inhliziyi yakhe yangenwa ukukhanya kukaMvelinqangi okwamnika amandla angaphezu kwalawa awayewafunile. Waphuma emhumeni ayekade ehleli kuwona wakhuluma kubantu wathi, "Izithixo enizikhonzayo ziyihlazo. Yekani ukuzikhonza kusukela manje. Akekho umuntu, izinkanyezi, izihlahla, amantshe namadlozi ekufanele akhonzwe ngumuntu. Ngakho-ke ningaphindi nizikhonze futhi nizikhothamele. Yonke into ekhona emhlabeni ekaMvelinqangi usomandla. Nguyena yedwa umdali, umondli, nomphilisi iNkosi ekufanele thina sonke siyikhothamele siyithandaze siyikhombise inhlonipho. Ngakho-ke khonzani yena yedwa nihloniphe imithetho yakhe kuphela. Ukuphanga, ukuduba, ukubulala, ukudlwengula kanye nokunye nabobonke ububi enibenzayo buyicala emehlweni

kaMvelinqangi. Yekani izindlela zenu ezimbi. Uyazenyanya zonke. Khulumani iqiniso nilunge musani ukubulala abanye, Ningaphangi omunye. Thatha okufnele wena. Nika abanye lokho okungokwabo. Ningabantu futhi bonke abantu bayalingana emehlweni kaMvelinqangi. Akekho ozalwa nehlozo ebusweni bakhe futhi akekho ofike emhlabeni enomqhele wodumo entanyeni yakhe. Uyahlonishwa lowo owesaba uMvelinqangi ngamazwi nangezenzo. Umehluko ngokuzalwa nangobukhosi bohlanga akusiyona into enkulu newudumo. Omkhulu yilowo owesaba uMvelinqangi futhi enze izenzo ezinhle. Ongenalo uthando lukaMvelinqangi futhi owenze izinto ezimbi ulahliwe. Luyeza usuku lwakhe lokufa lapho eyovela ngaphambi kweNkosi. Uyochaza ngezenzo zakhe ezinhle nezimbi futhi ngeke ufihle lutho. Umlando wempilo uyofana nebhuku elivuliwe. Oyoba yikhona kuyoba ngubuhle nobubi bezenzo zakho.

Enkantolo yejaji langempela uMvelinqangi ukhona yonke indawo akukho ukukhetha omthandayo nongamthandi. Ngeke umthenge, angeke kunakwe ukuthi uzalwa ngubani. Inkolo yangempela nezenzo zakhe ezinhle yizona ziyokusiza ngalesosikhathi. Oyobe enako lokhu uyokwazi ukungena ezulwini lokujabula njalo, besekuthi lowo ongenako lokhu alahlwe esihogweni somlilo ovuthayo. Umyalezo lona afika nawo. Isizwe esasingazi lutho samphendukela samthuka samjikijela ngamatshe. Bamhlupha ngezindlela eziningi, Abamhluphanga izinsuku ezimbalwa kodwa kwaze kwaphela iminyaka eyishumi nantathu. Wagcina esedingisiwe, abazange bamnike ngisho ukuphumula nalapho bamhlupha ngisho esephila impilo yokubhaca. Lonke elase-Arabia lamvukela. Wazingelwa ehluhwa iminyaka eyisishiyagalombili. Wahlupheka wabekezela kodwa akazange agudluke kulokho ayekholelwa kukona. Akazange nje aze ashintshe nakancane.

Ubutha bami bonke lobu?

Umuntu angase abuze ukuthi kwenziwa yini ukuba isizwe sakubo simkhombise lobubutha? Kwakukhona yini umbango ngegolide nangesiliva noma ngezinto zomhlaba? Ngakube wawukukhona yini

umbango? kukhona yini ayekucele kubona? Ubutha badalwa ukuthi wathi abakhonze uMvelinqangi oyedwa bayeke okunye ukuze baphile impilo eqondile. Washumayela ivangeli elingahambisani nezithixo kodwa likaMvelinqangi wabuye wakuhlaba okubi ababekwenza. Wayefuna ukushitsha impilo yabo. Wagxeka ubuPrist enkolweni, wagxeka ukubandlulula ababekwenza. Bona bamtshela ukuthi akushoyo kuphambene namasiko akubo bathi akayeke uma kungenjalo uzokuthola akufunayo.

Umuntu angabuza ukuthi kwenziwa yini ahlupheke kangaka abekezelele lobunzima na? abantu bakubo bathi bazomemukela bamenze inkosi uma angase ayeke intshumayelo yakhe. Wenqaba ukwemukela konke lokho ababekusho wakhetha ukuhlupheka. Kungobayini? kukhona yini ayengakuzuzisa uma labantu babengaziphatha kahle baqonde ngqo.

Kwenziwa yini angawunaki umcebo, ubucwebecwebu, ubukhosi kanye nokuhlala kahle? Ngabe kukhona yini okuthile okukhulu ayekufuna kunalezizinto? Ngakube lokho ayekulindele kwakukukhulu kangangokuthi wayengaze avume ukuhlupheka komphumulo nomzimba iminyaka eminingi kangaka? umuntu kufanele acabangisise kahle ngaphambi kokuba aphenyule.

Ngakube kodwa ikhona into enkulu kangaka njengomuntu ozidalela impilo yakhe ukuze kusizakale abantu bakubo. Ngabe kodwa ukhona umuntu ozidela impilo ngaloluhlobo ukuba kungaze kulimale injabulu yakhe phezu kokuba labo abazamelayo bemshaya ngamantshe bemdingisa bengamniki ngisho ithuba lokuphumula ngisho noma esedingisiwe. Ukhona kodwa umuntu ongenza into efana nalena? umuntu okhohlisayo ngeke akwenze lokhu. Kodwa ukhona umdayisi okungathi noma eyibona ingozi abambe isibhamu sakhe angasisebenzisi ngisho izinto sezizimbi kakhulu?

Konke lokhu kufakazela iqiniso ayelimele. Ukuba kwakukhona okuncane ukungabaza enhliziyweni yakhe wayengeke abenaso lesisibindi sokumela lobunzima leminyaka engamashumi amabili nanye lena yingxenye yokuvuka kwakhe, enye ingxenye iyamangalisa.

Washintsha eneminyaka engamashumi amane ngoba yini?

Wahlala iminyaka engamashumi amane phakathi kwama-Arab engum-Arab. Ngalesosikhathi wayengaziwa njengomuntu onesiphiwo sokushumayela intshumayelo, abekho ababekade bemuzwa efundisa ulwazi njengoba baqala ukwenza lokhu emuva kwesikhathi.

Wayengakaze azwakale ekhuluma ngezindaba ezijulile zomthetho, zombangazwe noma zomnotho, ungasaphathi-ke ukuba ngujenene wempi ngoba wayengazange abeyisoshisa. Wayengakaze akhulume ngoMvelinqangi, izingelosi, isihogo, kanye nezulu. Noma ngabe wayenesimilo esihle kodwa kwakungekho okwakungenza abanye abantu bacabange ukuthi kukhona okuthile okubalulekile angase akwenze esikhathini esizayo, abangane bakhe babemazi njengomuntu ongaphuzi othule, ohloniphayo noziphethe kahle kodwa kwathi uma esephuma emgedeni eshintshile.

Ngesikhathi eqala ukushumayela umyalezo wakhe lonke elase-Arabia lamangala kakhulu ngendlela eyekhuluma ngayo. Wakhuluma ngendlela emangalisayo ngangokuthi izitha zakhe zesaba ngisho ukumuzwa ekhuluma ngoba zibona ukuthi zingase zingenwe yivangeli lakhe bese zishiya lokho ezikholelwa kukona. Izinga lenkulumo yakhe laliphezulu ngalendlela engangokuthi ngisho lonke elase-Arabia lalingeke libaveze ababengafika kuye phezu kokuba ulimi lwabo lumnandi kangaka. Behluleka esabatshela kona ukuthi abahlangane bonke ababhali nezimbongi bese beveza umugqa wezinkondlo zazo ongemnandi njengowe khurani.

Umyalezo Obalulekile

Wavela ngaphambi kwabantu bakubo engumuntu osejulile emqondweni, umguquli omangalisayo, umakhi wezilimi nempucuko, umholi kwezepolitiki, umholi wangempela ijaji eliphakeme. Lomuntu ongafundile wesizwe samaBedouin owake wahlala wayesekhuluma ngokukhuluma okunokuhlakanipha okungakaze kubekhona

ngaphambilini. Wayechaza izinkinga ezinzima zenkolo wayekhuluma ngokuwa kwemibuso efakazela lokhu ngezinto esezake zenzeka. Wayebukeza izimpumelelo zabalungisi abadala, ehlulela izinkolo zomhlaba ezehlukahlukene futhi ekhipha izinqumo ezithile ngezizwe ezixabanayo. Wayefundisa ngempucuko, wayefundisa ngokuhlelwa komnotho, ukuziphatha kweningi nobudlelwane phakathi kwezifundiswa nabajabulayo ngokucabanga.

Lomuntu othule owayengumhwebi othanda ukuthula ongakaze ayiphathe inkemba ngesikhathi esingaphambilini, ongakaze afunde ngezempi kodwa owake walwa kanye empini wagcina eseyisotsha elikhulu elinesibindi esesabekayo ngangokuthi kwakuthi noma isibambene impi angacabangi ukuhlela. Wabangujenene ngangokuthi wanqoba lonke elase-Arabia eminyakeni eyisishiyagalolunye phezu kokuba izikhali zazingalungile futhi ingekho nendlela yokuxhumana.

Ubuhlakani bakhekwezempi bababukhulungalendlela emangalisayo ngangokuthi esikhathini esifushane kakhulu. amaArab abona izindlela zokulwa ngesikhathi esifushane aqoka imibuso emikhulu emibili kwabayiwona abusa ngalesosikhathi.

Lomuntu owayenganakiwe iminyaka engamashumi amane wavela emhlabeni wabangumholi nomguquli obalulekile wakwazi ukuhlanganisa abantu bezwe lakhe. Khumbula ukuthi lababantu babengazilutho futhi bengaphucuzekile wabahlanganisa babamunye ngaphansi kwefulegi lomgomo wokuthi kuyosetshenziswa umthetho owodwa, inkolo eyodwa uhulumeni oyedwa, impucuko eyodwa vo, indlela kahulumeni oyedwa qwaba, usiko olulodwa qwaba, waguqula impilo yabo, imikhuba namasiko abo kanye nendlela ababecabanga ngayo, kwathi labo abangaphucuzekile wabaphucula, amaqaba wawaphucula walungisa izimilo zabenza okubi bamesaba uMvelinqangi. Wabenza bawuhlonipha umthetho. Isizwe esasingakaze siveze noyedwa umholi wasenza saveza abantu abahlakaniphile abaphuma bahamba emazweni bayoshumayela imigomo yenkolo nempucuzeko.

Akaphumelelanga kukona konke lokhu ngokugqilaza kodwa waphumelela ngesithunzi sakhe nangemfundiso yakhe. Ngendlela

ayeziphethe ngayo wathandwa nayizitha zakhe. Wenza abantu bamthanda ngomusa wakhe. Wabaphatha kahle abanye abantu akazange agudluke eqinisweni nasebuqothweni. Akazange agqilaze ngisho izitha zakhe ezazifuna ukumbulala ezake zamjikijela ngamatshe, ezamxosha ezweni lakubo ezamqhatha ne-Arabia yonke ngisho nalabo abadla isibindi sikayise siluhlaza ngoba bethi bayaziphindisela. Wabathethelela ngesikhathi esenqobile. Akazange aziphindisele yena kulabo abamenza okubi, wabusa ngokulunga nangobulungiswa. Ngangokuba wagcina esengumbusi wezwe lakubo akazange aziqhayise kukona konke ayekwenza. Waphila impilo yobuphofu wazihlalela endlini eyejwayelekile yodaka. Wayelala kumantlasi edla ukudla okwejwayelekile okudliwa abampofu egqoka njengomuntukazana.

Kwakwenzeka alale engadlile naye, wayevamise ukuthandaza bonke ubusuku ngaphambi kukamdali. Wayesiza abampofu nabahluphekile. Wayengenandaba nohlobo lomsebenzi awenzayo ngisho ukufukuza, njengomfokazana, akazange aziqhayise ngobukhosi. Wayevakashela abantu ahambe nabo ajabule nabo akhale uma bekhala, wayehlangana nezixuku zabantu ngangokuthi isihambi sasingakwazi ukukhomba ukuthi iyiphi inkosi nomholi wabantu.

Phezu kwabo bonke lobukhulu bakhe wayeziphethe njengawo wonke umuntu. Emzabalazweni wakhe akazange azifunele inzuzo. akazange adle impahla yabanye. Akazange azifunele futhi asho kubalandeli bakhe ukuthi abambekele okuthile noma abazukulu bakhe ngangokuthi wenqabela abantwana bakhe ukuba bemukele intela yabampofu.

Akwenzela Isintu

Impumelelo yalendoda enkulu kangaka ayigcini lapha, ukuze uqonde isimo esiyiqiniso ngaye kufanele ufunde umlando womhlaba ngesikhathi sakhe. Lokhu kuzokuvezela ukuthi lomuntu owayehlala ogwadule lwase-Arabia, owazalwa ngesikhathi seminyaka yobumnyama eyinkulungwane namakhulu amane (1400) eyedlule wabangumhlahlandlela wempilo yesimanje futhi ungumholi

wangempela. Uhola ngisho labo abangabemukeli ubuholi bakhe. Uhola ngisho labo abamhlabayo. Umehluko ukuthi labo abamgxekeyo ababoni nokuthi konke abakwenzayo empilweni yabo kungenxa yemfundiso yakhe.

Nguyena owaguqula imicabango yabantu wabayekisa ukuholwa yimbudane wabenza bathanda iqiniso wabafundisa iqiniso langempela. Nguyena owabavula amehlo wabenza bakholwa nguMvelinqangi. Nguyena owabafundisa umehluko phakathi kwezinto zenyama nezomoya. Wahlanganisa inkolo kanye nezenzo, nguyena owaqeda ukukhonzwa kwezithixo eziningi waqala inkolo eqinile kaMvelinqangi oyedwa ngangokuthi lezozinkolo ezazibambebele ezimbudaneni nasezithixweni zaphoqeleka ukuba zemukele uMvelinqangi oyedwa. Nguyena owashintsha zonke izimbudane zokukholwa nguyena owabakhombisa indlela yokusindiswa komphfumulo kanye nokukhululeka kwezimilo ngoba bezenzela bona izinto futhi bezihambela ezindabeni zomhlaba ezibathintayo.

Nguyena owabatshela abantu ukuthi ungubani ngempela, labo ababekhonza abanye batshelwa ngokusobala ukuthi izithixo zabo azisho lutho. Nguyena owabatshela ukuthi akekho umuntu owazalwa enyanyeka, eyisigqila somunye. Nguyena nemfundiso yakhe owafaka umoya wobunye kubantu, imfundiso yokuthi abantu bayalingana wabatshela ngenkululeko emhlabeni.

Kuningi okwenziwa yilendoda eyayingafundisiwe. Yafundisa abantu imigomo yokuziphatha kahle, impucuzeko, ukuzihlonipha nokucabanga okumsulwa. Izinto eziningi ezikhona namuhla azifundisa abantu. Ukufundisa kwakhe ngezomnotho kuseyinto ebalulekile ngisho nanamuhla futhi kusazosebenza okwakufundiswa nguye maqondana nemigomo yemithetho yasezinkantolo. Nguyena owadala ubudlelwane phakathi kweziwe wamisa nemithetho yezimpi nokuthula. Akekho ngaphambi kwakhe owake wacabanga ukumisa imithetho empini nokuthi kufanele kubekhona ubudlelwane phakathi kwezizwe ezehlukene

Uguquko Olukhulu

Emlandweni omkhulu ukukhanya kwalomuntu kungaphezu kwabona bonke abantu abakhulu ababengamaqhawe ezizwe zabo ngangokuthi babukeka beyizinto ezingeyilutho. Akekho noyedwa owabo owake wakwazi ukuphumelela lapho yena aphumelela khona. Bathi noma bekwazi ukuchaza izinto ezithile kodwa behluleka ngezenzo. Kukhona abanye abanezenzo kodwa bangabinalo ulwazi. Abanye babo babheka icala elilodwa ezindabeni bakholwe olunye uhlangothi. Abanye babo bagcizelele kakhulu izindaba zomoya kodwa bakhohliwe izindaba zepolitiki nezomnotho. Uyisibonelo esikhulu kukona konke akwenzayo. Uyisicabangi esijulile futhi lokhu kufakazelwa yimfundiso yakhe. Uyisihlabani esikhulu nakwezempi futhi uyisishayamthetho. Ukubona kwakhe kusebenza kuyona yonke impilo kusukela ekudleni, ekuphuzeni kanye nasekuhlanzekeni komzimba. Wasungula impucuzeko engenalo nelincane iphutha. Ukhona ongaveza esinye isibonelo esifana nalesi?

Iningi labantu abadumile laduma ngokwenza izinto ezithinta indawo elakhulela kuyo, akunjalo kuyena. Abukho futhi ubufakazi bokuthi ukuzalwa kwakhe kwahlangabezana nesigigaba esithile e-Arabia ngalesosikhathi. Okungashiwo ukuthi isimo sonke e-Arabia sasimdinga umuntu ofana nalona ukuze akwazi ukubumba izizwe zakhona zibemunye- ngamazwi, ngamafushane umholi wama-Arab wangalesosikhathi okwakufanele anothise isizwe sakhe. Umuntu angakusho ukuthi kwakunesidingo sokuba kubekhona umholi ozokwakha isizwe njengoba kusho uHegel nenkolo kaMarx. Ngisho ukujula kuka Hegel noMarx ngeke kuchaze ukuthi isimo sokuba kuzalwe umuntu ofana nalona sasingadalwa kanjani, umuntu owafundisa ukuziphatha kahle waqeda konke okubi nokungazi, nembude yenkolo wakha isisekelo somhlaba ongcono. Akawakhanga umhlaba ongcono ezweni lakhe kuphela kodwa nakwezinye izindawo. Wahlanganisa izinto zasemhlabeni nezasezulwini ngangokuthi usezingeni eliphezulu kakhulu. Ukhona umuntu ongathi lona uyinzalo yezoni zase –Arabia na?

Uma sibhekisisa impilo yakhe sithola ukuthi ungaphezu kwako konke. Ubona okungabonwa futhi usiqonda sonke isintu nomlando waso. Akuyena olahlwe ngumlando, akadunyiswa njengoba wayengumholi olunge kangaka. Akekho ongalinganiswa naye kubaholi besintu. Izimfundiso zakhe zisebenza manje njengoba zazisebenza nakudala. Labobantu ababizwa ngokuthi “Ngabenzi bomlando”, bayizidalwa zomlando, emlandweni wesintu nguyena kuphela ongumenzi womlando. Umuntu ongacabanga ngabaholi abathile bomhlaba abavuka indlobane kodwa kuyothi uma umuntu esebhekisisa ngeso elibanzi athole ukuthi konke abakwenzayo yingoba bavunyelwe yisimo bona sebelindele nje ukuthatha izinyathelo zokulungisa okwakungalungile, wafuna amadoda afanele ayenza okwakungalungile ngoba abanye babengenawo lomoya ayewufuna kubona. Abakhohlwa abantu abayizinkulungwane ababemlandela ngoba wayebenza babe yilokho akufunayo. Wahlela konke ngekho lakhe ukuba kwenzeke njengoba efuna. Ukhona ongaveza isibonakaliso esifana naye?.

Umuntu angazibuza yena ukuthi kwenziwa yini ukuthi ngalesikhathi sobumnyama seminyaka eyinkulungwane namakhulu amane (1400) esedlule endaweni enjengeyase-Arabia umuntu owayengafundile njengalona walutholaphi ulwazi olujulile kangaka, amandla amakhulu kangaka. Umuntu wayengathi kwakungekho lutho olwejwayelekile ngaye kusho ukuthi kwakuvula emqondweni wakhe. Ukube kwakunjalo wayezothi unguMvelinqangi ukube abantu basemhlabeni abangabazanga ukubiza uKrishna no Bhudda ngokuthi bangoMvelinqangi noJesu ngokuthi uyindodana kaMvelinqangi ngokuzicabangela kwabo babezovuma kalula ukuthi lomuntu oyisimangaliso uyinkosi uMvelinqangi uqobo lwakhe.

Bheka akushoyo kuphambene nalokhu wathi “ngingumuntu ofana nani Akukho enginilethele kona ngentando yami, konke kuvela kuMvelinqangi Konke enginako ngokwakhe”. Lelizwe elingeke livele komunye womphakathi ngelikaMvelinqangi. Aliveli emqondweni wami. Konke kuvela kuyena futhi udumo malube kuye. Konke engikwenzile enikubonayo, imithetho engininike yona yonke imigomo

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yakhe engikuchazile ngakufundisa akusikhona kwami angikwazi ukukwenza lokhu ngamandla ami. Ngibheke kumholi wami kuzona zonke izindaba. Ngenza lokho athi angikwenze.

Hawu! akenizwe nje isibonakaliso sobuqotho, sobuhlakani, seqiniso kanye nesobukhulu, ixoki nomkhohlisi uke athande ukuzidla ngakho konke okuhle ngezinto ezenziwe ngabanye ngisho sekuvezwa obala ukuthi unamanga. Kodwa lona akazithathelanga udumo lwabanye ngisho noma kwakungekho omphikisayo noma yayingekho indlela yokuthola ukuthi uluthathaphi ugqozi. Ngabe yibuphi obunye ubufakazi obuqotho nokukhululeka komphefumulo ngaphandle kwalokhu. Ngubani ongakhuluma iqiniso kunalawo othi ephiwe isipho esikhulu kangaka kodwa abuye asho ukuthi uwathathaphi amandla nogqozi na? Konke lokhu kumenza umuntu afike esinqumweni sokuthi lomuntu wayesithunywa sikaMvelinqangi.

Wayenjalo umphrofethi ongcwele uMuhammad (ukuthula makube naye). Wayenezipho ezixakile, eziphethe ngendlela enhle kakhulu ewuphawu lweqiniso, engumfundi kaMvelinqangi nesithunywa sikaMvelinqangi emhlabeni wonke jikelele. Ubuqotho bakhe nako konke ayekumele kukukhombise iqiniso eliphelele ngobuphrofethi bakhe. Noma ngabe ngubani ocwaningisisa ngempilo ngaphandle kwenzondo uyathola ukuthi wayengumphrofethi kaMvelinqangi nekhurani iyincwadi kaMvelinqangi eyiqinso. Umuntu ofuna iqiniso ngeke asibalekele lesisiphethu.

Kufanele lokhu kuqondakale kahle ngoba nguMuhammad (ukuthuka makube kuye) kuphela esingazi ngaye inkolo yobu-Islam nekhurani, isibonelo sempilo esinguMuhammad (ukuthula makube kuye) yisithunywa sikaMvelinqangi, yiyona mithombo ekhona eyethembeke kakhulu abantu abangafunda ngayo intando kaMvelinqangi uMuhammad (ukuthula makube kuye) yisithunywa sikaMvelinqangi kusona sonke isizwe futhi nguyena owokugcina kubaphrofethi. Ungumphrofethi wokugcina owathunyelelwa nguMvelinqangi ukuba intando yakhe ayedlulisele kusona sonke isintu. Intando yakhe itholakala kwiKhurani nakwi-Sunnah. Nomangubani

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ofuna ukuba yiMuslimu eliqotho nomlandeli kaMvelinqangi kufanele ethembe umphrofethi wokugcina alandele indlela ayikhombile. Yindlela lena yempumelelo nosindiso.

Ukugcina Kobu Phrofethi

Lesi yisiphetho sethu ngokugcina lobuphrofethi. Akesibheke lokhu ngobuphrofethi bukaMuhammad (ukuthula makube naye). Sesekhulumile ngesimemo sobuphrofethi futhi sichazile ukuthi abaveli njalo abaphrofethi. Umphrofethi akadingeki kuzona zonke izindawo noma ngazo zonke izikhathi. Impilo ngemfundiso yomphrofethi ilubhanqa olokukhanyisela abantu ukuba bahambe ngendlela eqondile futhi uma imfundiso yakhe isekhona kuke kufane nokuthi naye usaphila. Ukufa komphrofethi akusikhona okomzimba kodwa kulapho sekuguqulwa imfundiso yakhe. Abaphrofethi bakuqala bafa abalandeli babo baguqula imfundiso yabo bajivaza nempilo yabo ngezenzo ezithile. Ayikho neyodwa incwadi yakudala. iTorah, iZabur (Izihlabelelo zikaDavide) ivangeli (likaJesu) kanye nezinye ezisatholakala njengoba zazibhaliwe kanjalo ekuqaleni. Ngisho nje abalandeli balaba bayavuma ukuthi abasenazo izincwadi zokuqala. Umlando wabaphrofethi bakuqala usuthakwe nezinto eziningi eziyinganekwane ngangokuba sekulukhuni ukuba kubhalwe ngokweqiniso ngempilo yabo. Impilo yabo seyavele yaphenduka izinganekwane. Akuqondakali ukuthi abanye abaphrofethi bazalwa nini kuphi ngempela nokuthi bahlala kuphi nokuthi babafundisani ngempela abantu. Umphrofethi ufa uma sekufe imfundiso yakhe. Uma umuntu ebuka konke lokhu osekushiwo ngeke aphike ukuthi uMuhammad (ukuthula makube naye) usaphila ngoba imifundiso yakhe isaphila namanje. Ayikaze ishintshwe imfundiso yakhe. iKhurani-incwadi ayinika isintu isenjengoba injalo futhi ayikaze ishintshwe. Imfundiso yakhe nakho konke ayekusho akukaze kushintshe kuleminyaka engaphezulu kweyinkulungwane namakhulu amathathu (1300) ngangokuthi konke akushoyo kusacace ngendlela emangalisayo. Lowo ofunda akushoyo kubesengathi umbona ngamehlo.

Awukho umlando womuntu olondolozeke njengokaMuhammad (ukuthula makube naye). Eqinisweni empilweni yonke sifuna iseluleko kuMuhammad (ukuthula makube naye) silandela isibonakaliso sakhe. Kungakho nje singekho esinye isidingo somunye umphrofethi omusha ozongena esikhundleni somphrofethi osehambile. Lokhu okudingekayo kungachazwa kanje:

1. Izimfundiso noma zoniwa noma zafa kwasekudingeka ukuba zivuselelwe uma sekunje kuke kuvele umphrofethi omusha ukuze ahlanze lokho okungalungile empilweni yabantu abuyisele inkolo ezingeni layo lakudala elimsulwa.
2. Uma izimfundiso zomphrofethi wokuqala zingaphelele besekudingeka ukuba zijobelelwe noma kubekhona okunezelelwayo kuzona beseke kuthunyelwa umphrofethi ukuba azokwenza lomsebenzi.
3. Uma umphrofethi othile wayesabelwe isizwe esithile noma indawo ethile bese kudingeka umphrofethi wesinye isizwe noma izwe elithile.

Yilezizinto ezintathu ezidingekayo ukuba kuze kuzalwe umphrofethi. Uma ufunda lezidingo uyabona ukuthi asikho isidingo somphrofethi omusha namuhla ngoba lezizinto ezibalwe ngenhla azikho. Imfundiso kamphrofethi Muhammad (ukuthula makube naye) iyaphila nanamuhla futhi igciniwe angeke isaya ndawo. Indlela ayikhombisa isintu ayinasici iphelele futhi ibonakala kwiKhurani engcwele. Yonke imithombo yenkolo yobu-Islam ayithintekile. Yonke into eyashiwo ngumphrofethi ongcwele ingatholakala ngaphandle kokungabaza. Njengoba imfundiso yakhe ingaguqulwanga nakancane asikho isidingo somphrofethi omusha.

Okwesibili uMvelinqangi ukhombisa uhlelo lwakhe lokubona umphrofethi uMuhammad (ukuthula makube kuye) ngakho-ke ubu-Islam buyinkolo ephelele yesintu. UMvelinqangi wathi, “Namuhla ngiyenze yaphelela inkolo yakho ngakunika izibusiso zami” ngakho-ke ukufundisisa kahle inkolo yobu-Islam kuhola impilo kulomhlaba

nasempilo ezayo futhi akukho okunye okusalile. Inkolo yakho yenziwe yaphelela ngakunika izibusiso zami ngakho-ke ukufundisisa kahle inkolo yobu-Islam kufakazela iqiniso lamazwi eKhurani. Inkolo yenziwe yaphelela ngakho-ke asikho isidingo somphrofethi omusha ngesizathu sokuthi inkolo ayiphelele.

Okukugcina umyalezo kaMuhammad (ukuthula makube kuye) awuthunyelwe ngabantu abathile, indawo ethile nesikhathi esithile kuphela wazalwa njengomphrofethi womhlaba wonke isithunywa seqiniso kusona sonke isintu. Ikhurani iyalela uMuhammad (ukuthula makube kuye) ukuba athi “O sintu !, ngiyisithunywa sikaMvelinqangi kunina nonke” Uchaza ngokuthi uyibusiso sabobonke abantu bomhlaba wonke. Yingakho-ke nje emva kwakhe kungadingeki obunye ubuphrofethi njengoba echazwe yiKhurani ngokuthi ungowokugcina ozalweni lwabaphrofethi. Ngakho-ke umthombo owodwa wokwazi ngoMvelinqangi nangezindlela zakhe nguMuhammad (ukuthula makube naye). Ubu-Islam sibazi ngemfundiso yakhe egcwele futhi ezwakala ngokuphelele ngangokuthi ingahola abantu ngasonke isikhathi. Ngakho-ke isintu asimdingi omunye umphrofethi kodwa sifuna abantu abazokholelwa kuMuhammad (ukuthula makube naye) owanikwa abantu. Umhlaba ufuna abantu abanalesisimilo ukuze imfundiso yakhe ibonakale ngezenzo njengoba iphethwe ngumthetho kaMvelinqangi, ubukhulu bakhe uMuhammad (ukuthula makube naye) wafikela ukuzobumisa. Lona ngumsebenzi kaMuhammad (ukuthula makube naye) ayophumelelisa ngawo sonke isintu uma ufafazwa.





Isahluko 4

IMIGOMO YENKOLO

Ngaphambi kokuba siqhubeke kufanele sibukeze ingxoxo ekade sinayo siphinde ingqikithi yayo singayibuyekeza kanjena:

1. Noma ubu-Islam bufuna ukuba kuhlonishwe uMvelinqangi, iNkosi yomhlaba kodwa umthombo owethembekile wokumazi yena nentando yakhe imfundiso yomphrofethi ngakho-ke ubu-Islam singabuchaza ngokuthi yileyonkolo emele imfundiso ephelele yomphrofethi nokuhlonipha izindlela zempilo yakhe. Ngokunjalo umuntu ongalaleli okushiwo ngumphrofethi athi yena uzolandela uMvelinqangi akayilona iMuslimu.
2. Ezikhathini zakudala kwakukhona abaphrofethi abehlukene ngezizwe. Umlando wobuphrofethi ukhombisa ukuthi ngisho esizweni esisodwakwavelaabaphrofethi belandelana. Ngalesosikhathi inkolo yobu-Islam yafundiswa isizwe ngumphrofethi wabo noma abaphrofethi babo. Noma ubu-Islam babufana ngasosonke isikhathi ezindaweni ezehlukene kodwa izindlela zokukhonza nemithetho yokuphatha yayehlukene ngokuya kwendawo nabantu. Kwakudingekile ukuba umphrofethi wesinye isizwe alandele. Isizwe kwakufanele silandele lokho esikutshelwa ngumphrofethi waso.
3. Lesi sikhathi sabaphrofethi abaningi saphela ngokufika kukaMuhammad (ukuthula makube naye) Imfundiso yobu-Islam yaphelela ngaye. Wenziwa umphrofethi wesintu sonke, ukuba ngumphrofethi kwakhe akuzange kube ngokwesizwe esisodwa kodwa kwaba ngumphrofethi wesintu sonke. Imithetho emidala yachithwa ngokufika kukaMuhammad (ukuthula makube naye) Wanika umhlaba umthetho ongaguquki. Angeke kubekhona omunye umphrofethi futhi ngeke ibekhona eminye imithetho emisha kuze kufike usuku lokucina. Imfundiso kaMuhammad

(ukuthula makube naye) ngeyazo zonke izingane zika-Adam isintu sonke. Ubu-Islam bulandela imfundiso kaMuhammad okusho ukuthi bemukele ubuphrofethi bakhe, ubu-Islam bukholwa yilokho athi abukholwe yikona futhi bulandela yonke imithetho yakhe nemigomo kaMvelinqangi. Lobu ubu-Islam, lokhu kusiletha kulombuzo othi, yini uMuhammad (ukuthula makube naye) asicelel ukuba siyikholwe? iyiphi imigomo yenkolo manje sizozama ukukhuluma ngendlela elula ngalemigomo ukuze kubonakale ukuthi ineqiniso kanjani, ithandeka kanjani nokuthi inosizo kanjani, nokuthi imkhuphula kanjani umuntu empilweni yasemhlabeni nasempilweni ezayo.

Inkolelo ebunyeni bukaMvelinqangi (iTawheed)

Ingqikithi yenkolo kamphrofethi uMuhammad (Ukuthula makube naye) inkolelo ebunyeni bukaMvelinqangi. Lokhu kuchazwe kanje enkolweni yobu-Islam, akekho omunye unkulunkulu ngaphandle kukaMvelinqangi. Lomusho omnandi uyisisekelo senkolo yobu-Islam. Yilenkolelo eyahlukanisa iMuslimu langempela nalowo ongakholwa (Kafir) noma lowo ohlanganisa uMvelinqangi nabanye noma nje lowo ophika ukuthi ukhona uMvelinqangi. Ukwemukela nokuphika lokhu kusho omkhulu umehluko phakathi kwabantu, Abangakholwa bayahlangana besekuthi abangakholwa babeyiqembu elilodwa. Kulabo abakholwayo ikhona njalo intuthuko emhlabeni kanti labo abngakholwa bayehluleka ngaso sonke isikhathi. Umehluko phakathi kwabakholwayo nabangakholwa awudalwa ukukhuluma nje. Ukukhuluma akuwudali umehluko. Into ebalulekile ukwemukela imigomo yenkolo umuntu abambelele kuyona ngaso sonke isikhathi. Ngaphandle uma wazi nje kahle hle ukuthi akekho omunye uNkulunkulu ngaphandle kukaMvelinqangi, ngeke ukwazi ukubaluleka kwalemfundiso. Ukuba uhlale ukhuluma uthi “ukudla” ngeke kukuqede ukulamba. Ukhuluma ngemithi yokwelapha ngeke kukwelaphe. Ngakho-ke uma ulokhu iphinda amazwi okuthi “akekho omunye uNkulunkulu “ ngeke

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 kukusize ngalutho uma ungakholwa. Ngempela ukuthi akekho omunye ngaphandle kukaMvelinqangi. Ukuze kubekhona uguquko empilweni yakho kufanele uzizwe kahle zonke izimfundiso uzilandele ngokuphelele. Uma ungase ukwazi lokhu uzophumula. Umlilo siwubalekele ngoba sazi ukuthi uyashisa. Sibalekela ushevu ngoba siyazi ukuthi uyabulala. Ngakho-ke uma ngempela sibubalekela kahle ubunye bukaMvelinqangi kuyofanele sikubalekele konke okuhambisana nokungakholwa, ukumphika uMvelinqangi kanye nokukhonza onkulunkulu abaningi (izithixo). Lokhu kubalulekile enkolweni yobunye bukaMvelinqangi. Ngesi-Arab igama elithi Allah lisho umuntu odunyiswayo, umuntu ekufanele akhothanyelwe ngenxa yobukhulu bakhe. Yonke into enkulu ngangokuthi kufanele ikhothanyelwe ibizwe ngokuthi 'ilah' ngesi Arab. Umuntu onjalo usuke enamandla amakhulu, amandla amangalisayo kwabanye abantu, leligama lisho inkinga. Igama elithi khuda ngesi Perisa, deva nangesiHindi noma God ngesingisi lisho into efanayo. Nezinye izilimi zemihlaba zinalo leligama asho into ecishe ifane.

Igama elithi Allah lisho ukuthi uMvelinqangi, yilona igama loqobo likaMvelinqangi leli. Uma uthi ngesi Arab "La ilaha ilallah" usho ukuthi "akekho onemvume noma ilungelo lokukhonzwa ngaphandle kukaMvelinqangi" Kusho ukuthi akekho ekufanele adunyiswe emhlabeni ngaphandle kukaMvelinqangi nokuthi nguyena kuphela ekufanele simkothamele nokuthi nguyena onamandla onke, nokuthi bonke bayamfuna futhi kufanele bafune usizo lwakhe. Uma kusacashile emqondweni wethu nasekuhlakanipheni kwethu thina asazi ukuthi uyini njengoba sesiyakwazi ukuthi asho ukuthini lamagama asizame ukuthola ukuthi abaluleke kangakanani. Kusukela emlandweni omdala wabantu nasezinsaleleni kusobala ukuthi umuntu ubevele azi ukuthi kukhona ongaphezu kwakhe ngisho namanje zonke izindawo, zonke izizwe emhlabeni kusukela kulezo ezisephansi kuze kufike kulezo eziphucuzekile, ziyakholwa futhi ziyadumisa ngendlela ethile. Lokhu kukhombisa ngokusobala ukuthi ukudumisa kuyinto eyimvelo kunoma ngabe ngubani ongumuntu. Kukhona okuthile ngaphakathi emphefumulweni womuntu. Umbuzo obalulekile ukuthi

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 ngabe yini leyo ephoqelela umuntu ukuba enze into efana nalena?. Impendulo singayithola sibheka isimo somuntu emhlabeni wonke jikelele. Ukufunda imvelo yomuntu kusikhombisa ukuthi akakwazi ukubakhona yonke indawo ngesikhathi esisodwa. Umuntu akakwazi ukuziphilela ngoba amandla akhe anomkhawuko. Eqinisweni umuntu ubuthakathaka, akanamandla futhi umpofu. Wethembele ezintweni eziningi angeke aphumelele ngaphandle kwazo. Ziningi kakhulu izinto ezidingwa umuntu ukuze aphile kodwa iningi lazo azikho emandleni akhe. Kwesinye isikhathi uzithola kalula nangendlela yemvelo kanti kwesinye isikhathi uke athole ukuthi uyazephucwa lezizinto. Eziningi, izinto azama ukuzithola umuntu kodwa angazitholi ngoba akanawo amandla okuzitholela. Ziningi izinto eziyingozi njengengozi eqeda umsebenzi wonke awenzile ngosuku olulodwa kuthi zonke izinto ezimbi njengezifo nokunye kuliqede ithemba lakhe, uke azame ukuziqeda. Kulemizamo uke aphumelele noma ehluleke. Zikhona izinto azesabayo ngenxa yobukhulu bazo, njengezintaba, imifula, izilwane kanye nokunye okunjalo. Emhlabeni kubakhona ukuzamazama komhlaba, isichotho kanye nezinye izingozi zemvelo. Kubakhona amafu umbani ukuduma kwezulu kanye nozamcolo. Umuntu uhlale ebona ilanga, inyanga nezinkanyezi kulokhu kunyakaza konke lokhu. Uke athi uma ebona lezizinto azibone yena engeyilutho. Zonke lezizinto zimenza azibone ukuthi yena ubuthakathaka nokuthi kufanele azithobe. Ukukholwa kuhambelana nalokhu. Umuntu uke acabange ngezandla lezo eziphethe amandla amakhulu kunaye. Ukubona lububukhulu kumenza azithobe. Ukubona amandla alezizinto zemvelo kumenza acele usizo lwazo, uke azame ukuzijabulisa lezizinto ukuze zimsize ngoba phela uyazesaba, azame ukuzibalekela nolaka lwakhe ngoba engafuni ukubhujiswa yizona. Ngenxa yokungazi kwakhe umuntu uke acabange ukuthi izinto zemvelo, ubukhulu bazo abubona ngamehlo futhi okubonakala sengathi ziyingozi noma ziwusizo kuye, zinamandla kunaye abese efikelwa umqondo wokuthi kufanele azikhonze. Kungakho nje ekhonza izihlahla, izilwane, imifula, izintaba, umlilo, umoya konke okwasezulwini kanye nezinye izinto. Lokhu kuwukungazi okubi kakhulu. Uma sekuphela

ukungazi kwakhe, sekufike ukukhanya kokuhlakanipha uke abone ukuthi lezizinto ezinkulu nazo azinawo amandla futhi azehlukile kunomuntu. Ngamanye amazwi nazo azinawo amandla. Noma yisiphi isilwane esikhulu sifa kalula naso siphelwa ngamandla aso. Imifula emikhulu iyagcwala ibuye ishe. Izintaba ezinkulu zibhidlizwa ngabantu uqobo lwabo. Okuvela emhlabathini akudalwa yiwona ngoba amanzi yiwona anothisa umhlabathi. Uma engekho amanzi umhlaba uyoma. Namanzi awazimele kodwa nawo ethembele emoyeni ofika namafu. Konke nje ngisho ilanga nenyanga kwethembele kokunye. Emva kwalokho umuntu uke acabange ngamandla amakhulu aphele konke lokhu akubona ngamehlo akhe. Uma ecabanga ngalokhu uke abone ukuthi kukhona ophethe amandla phezu kwazozonke izinto. Uke acabange ukuthi ziningi izithixo eziphethwe izinto ezehlukene emhlabeni. Ngenxa yalokhu uke aqale ukudumisa izithixo ezehlukene. Konke lokhu ukuthi ukungazi ngangokuthi umuntu uhlala engalazi iqiniso. Njengoba umuntu eqhubeka nolwazi futhi ecabanga ajule ngezinkinga zempilo uke abone kukhona usomandla ophethe konke emhlabeni. Ilanga, izinkanyezi, ukushintsha konyaka, umoya nemvula konke kuhamba ngendlela engaguquki. Zonke lezizinto zilandela umthetho ezibekelwe wona. Zihlonipha umthetho wemvelo. Nokholwa nguMvelinqangi ophethe uke abone ukuthi lezizinto zihlonipha umthetho owodwa ophethwe ngomkhulu kunabobonke ukuba kukhona onkulunkulu abehlukene ngabe izinto emhlabeni ziyabheda kakhulu. Umuntu ubiza unkulunkulu wakhe ngamagama ehlukenwe njengokuthi u-Allah, uMvelinqangi nokunye kodwa ngenxa yokuthi kusekhona ifu lokungazi umuntu uyaqhubeka nokukhonza izithixo ezingasho lutho zibange nosomandla. Uke acabange ukuthi umbusi unabantu abamphathelayo noMveliinqangi kufanele abenezincelebana zakhe okufanele kuqalwe kuzona ngaphambi kokuba kunxuswe uMvelinqangi. Uma umuntu ekhula ngolwazi uke engeneliswa yizithixo eziningi. Lokhu kuke kunciphise isibalo sezithixo. Abantu abafundile bake baziphanyisise lezizithixo. Abantu besebethola ukuthi azisho lutho futhi azinamandla. Bake babone ukuthi nazo ziyizidalwa nje

azinamandla. Bake babone ukuthi nazo ziyizidalwa nje futhi azinasizo. Emuva kwalokho zike ziyekwe ngazinye ukuze kusale uNkulunkulu wangempela, wavele waqeda izindaba zomhlaba wayesethatha umhlala phansi. Kukhona abathi ukuze ukhulume noMvelinqangi kufanele uqale ukhulume nabangcwele noma namadlozi ngoba bethi uma ungakwenzanga lokhu ngeke uphumelele. Kukhona abakholwa ukuthi uMvelinqangi ufana nento ethile. Bese bezidwebela isithombe esifana nalento basibeke ngaphambi kwabo ngenhloso yokusikhonza. Yizinto ezindala lezi futhi namanje zisekhona nakubantu besimanje. Ubunye bukaMvelinqangi buyinto ebalulekile kakhulu. Lolulwazi umuntu angaluthola ngabaphrofethi abathunywe nguMvelinqangi. Yilolulwazi olwafika no-Adam emhlabeni olwavezwa kuNoah, Abraham, kuMozisi kanye nakuJesu (Izibusiso zikaMvelinqangi azibe nabo) Yilolulwazi uMuhammad (ukuthula makube naye) alulethela isintu. Ulwazi lwangempela olungenako ukungazi. Umuntu wabanosono sokungakholwa nokukhonza izithixo ngoba wabalekelele imfundiso yabaphrofethi wethembela emqondweni wakhe. Ubunye bukaMvelinqangi buqeda konke ukungazi bufike nokukhanya. Ubunye enkolweni kaMvelinqangi kufanele sike sibuhlole ukuze sibone ngempela ukuthi buveza lamaphuzu alandelayo yini.

Okokuqala sibhekene nobukhosi bukaMvelinqangi sibheke nomhlaba ongenamkhawuko. Umqondo womuntu awazi lapho uqala khona umhlaba nalapho ugcina khona. Umhlaba awujiki lapho uhamba khona. Ziningi izidalwa ezivela zibuye zihambe emhlabeni. Umuntu akakuqondisi kahle lokhu. Umhlaba awudalwanga ngephutha akusiyona nje into eyamane yazivelela nengaphethwe. Wawungeke ubekhona ngaphandle komdali, umqophi, umphathi nombusi wawo. Ngubani ongawudala abuye awuphathe lomhlaba? Nguyena yedwa owenza umhlaba ngoba uphethwe konke ngoba akanamkhawuko, ungosomandla futhi ukhona kuyona yonke indawo, ubona konke futhi wazi konke. Unamandla ngaphezu kwako konke okukhona kuwo futhi akanaso nesincane isici. Akekho onamandla okumphakamisa. Umuntu onjengalowo ngumdali, umphathi nombusi womhlaba.

Okwesibili kubalulekile ukuthi lezizipho kufanele zibe ngezoyedwa. Ngeke kwenzeke abantu ababili abanamandla afanayo baphile kanye kanye futhi kube yibona abaphathayo. Uma bekhona bayaphambana. Ngakho-ke kufanele kubekhona oyedwa omkhulu ozophatha konke. Indawo eyodwa ayibuswa ngababusi ababili. Ayikho nje into yokuthi kukhona onkulunkulu ngabe omunye wethembele komunye ukuba enze umsebenzi othile. Uma ngabe kunjalo ngabe sibakhona isikhathi lapho bengahambisani khona onkulunkulu. Uma kungase kwenzeke lokhu umhlaba ungaba yizicucu.

Izipho azehlukaniswa sisho lezizipho esikhuluma ngazo, angeke kwenzeke ukuba esinye isithixo siphilwe lesisipho esinye sincishwe. Umuntu ofayo akakwazi ukunika omunye impilo yakhe. Umuntu ongakwazi ukuvikela amandla akhe akakwazi ukuphatha abanye. Uma ucabanga ngalokhu uke ubone ukuthi amandla amakhulu kufanele kube ngawaMvelinqangi yedwa. Inkolo yezithixo eziningi iwukungazi ngakho-ke ngeke nje ikumele ukucutshungulisiswa kahle. Ayenzeki ayivumelani namaqiniso emvelo lokhu kuphetha ngokuba sekwenze umuntu akhanyelwe ubunye bukaMvelinqangi. Uma usucabanga lokhu ngoMvelinqangi awubheke kancane umhlaba wonke ucabanga ukuthi ilanga, inyanga, izinkanyezi, izilwane, izinyoni, izinhlazi, imali zinezipho zikaMvelinqangi?. Yonke into edaliwe emhlabeni iyadlula. Ukunyakaza kwayo kuphethwe umthetho othile, izinto eziningi ezikhona azinazo izingubo zikaMvelinqangi. Abukho ubuNkulunkulu kuzona futhi azihlangene naye azinawo amandla kaMvelinqangi. Lokhu kuyincazelo yalabo abathi akekho uMvelinqangi. Abakholwa ukuthi akekho umuntu onamandla kaMvelinqangi nokuthi akekho ekufanele akhonzwe. Lokhu akusikhona isiphetho sesifiso sethu. Sesibonile ukuthi ubuNkulunkulu abumame bungenwe nje noma ngabe yini yomhlaba, lokhu kusifikisa esiphethweni sokuthi kukhona omkhulu kunakho konke amehlo akubonayo emhlabeni, onezipho zikaMvelinqangi oyintando kukona konke. Umdali womhlaba umphathi womthetho ongaphambuki umbusi wako konke nophethe konke ngendlela

ekusebenza ngayo. UnguMvelinqangi iNkosi yomhlaba. Yilokhu okushiwo yigama elithi “ilah” ngaphandle kukaAllah.

Lolu ulwazi olungaphezu kwalolonke olukhona futhi uma ugxila kulona uyobona ukuthi yilapho kufanele uqale khona ngaphambi kokuba uthole lonke lolulwazi lwakho luqala kuMvelinqangi. Lolulwazi lukuvulela amasango amaningi akuyisa eqinisweni uma ungalinaki leliqiniso uyothola ukuthi akukho konke okwenzayo uyohlangana nokujabha. Uma uphika leliqiniso umhlaba awubi yilutho besekuthi izindlela zenqubekela phambili zixake.

Imiphumela yokubumbana kuMvelinqangi empilweni yabantu

Akesibheke ukuthi ukukholelwa kwi la-ilah kusho ukuthini nokuthi kumenzelani umuntu okwemukelayo ngoba phela ophika lokhu akaphumeleli empilweni yakhe nasekufeni kwakhe.

1. Okholwa kuMvelinqangi ngeke abenomqondo omncane. Ungumuntu okholwa kuMvelinqangi ongumdali wezulu nomhlaba, umphathi wempumalanga nentshonalanga nomphathi womhlaba wonke. Uma umuntu ekholwa yilokhu okungabayinkinga kuyena emhlabeni akukho. Konke okusemhlabeni uke athi konke okusemhlabeni ngokweNkosi okungeyakhe naye. Akabandlululi ngezenzo zakhe nangokuziphatha. Isihe sakhe asibekelwe abantu abathile kuphela. Ubona izinto kabanzi futhi uhlakaniphile, uthando lwakhe alunamkhawuko njengomusa nombuso kaMvelinqangi. Lokhu ngeke kwenzeke kumuntu ongakholwa kuMvelinqangi. Umuntu othi akekho uMvelinqangi yilowo okhonza izithixo eziningi ezinamandla angeyilutho.
2. Lezizinkolozibenza bahlale besezonweni ezimbi asebanganaki ngisho ukulungisa imiphumulo yabo ukuze baphile impilo eqondile. Laba abangakholwa nguMvelinqangi abakholwa nakancane ukuthi ukhona onamandla ngaphezu kwabo nokuthi kufanele bajeziswe ngubani uma benze okubi nokuthi ngubani ekufanele ababonge

uma benza okuhle, bake bacabange ukuthi bangeza noma yini abayithandayo, Lokho abakucabangayo kubayizithixo zabo futhi baphile impilo efana neyezikhulu ngenxa yezifiso zabo.

3. Ikhulwa alilahlekelwa yithemba noma yikanjani lithembela kuMvelinqangi ongumphathi wazozonke izidalwa emhlabeni nasezulwiini, umusa nezipho zakhe ezingenamkhawuko futhi amandla akhe angenamkhawuko. Lenkolo imnika elikhulu ithemba nenduduzo enhliziyweni. Kulomhlaba angaphikwa kuyona yonke iminyango kungabibikho okumsizayo. Kodwa ukwethembela kuMvelinqangi ngeke kwamshiya yedwa kuthi ngamandla ethemba elinjengaleli ngaphandle kwenkolo kuMvelinqangi banezinhliziyzo ezincane. Bathembela emandleni anomkhawuko, basheshe baphelelwe yithemba besebegcina ngokuzibulala.
4. Lenkolo yenze umuntu ukuthi azimisele kakhulu abekezele kakhulu nokwethembela kuMvelinqangi uma esezimisele azinikele emthethweni kaMvelinqangi ukuze athole injabulo kaMvelinqangi abenesiqiniseko sokuthi wesekelwe yiNkosi yomhlaba. Lokhu kumenza aqine abenamandla futhi akukho ukuphikiswa oku ngamenza ayeke lokho ahlose ukukwenza. Abahlanganisa uMvelinqangi abanako konke lokhu.

Asikaze sitshelwe ngemvelo yezingelosi sichazelwe nje ngeziphozo zazo ezithile futhi kwathiwa asikholwe ukuthi zikhona. Asinayo enye indlela yokwazi ngemvelo yazo, iziphozo zazo kanye nezinga lempilo yazo. Kungaba ubulima ngasohlangothini lwethu ukuba sizame ukusho ukuthi zinjani ngempela. Kufanele sikholwe yizo njengoba kuthiwa asikholwe. Ukuphika ukubakhona kwazo kungabe ukungakhulwa okokuqala ngoba asikho isizathu sokuba singakhulwa ukuthi zikhona futhi okwesibili ngoba uma siziphika ngabe sithi uMuhammad (izibusiso zikaMvelinqangi azibe naye) akakhulumi iqiniso, sikholwa ukuthi izingelosi zikaMvelinqangi zikhona ngoba sitshelwa yisithunywa sika Mvelinqangi.

Inkolo Ezincwadini Zikamvelinqangi

Umgomo wesithathu wenkolo uMuhammad (Ukuthula makube naye) athi asiwukholelwe yizincwadi zikaMvelinqangi izincwadi azithumelela isintu ngabaphrofethi bakhe ngezikhathi ezehlukene. UMvelinqangi waveza lezizincwadi kubaphrofethi ngaphambi kukaMuhammad futhi lezizincwadi zafika ngendlela athumela ngayo iKhurani kuMuhammad (ukuthula makube naye). Ezinyezalezizincwadi yizincwadi zika-Abraham iTorah ekaMozisi Zaboora (izihlabelelo) ekaDavide kanye ne Injee (ivangeli ekaJesu Krestu) asitshelwanga ngezinye izincwadi ezanikwa abanye abaphrofethi ngakho-ke asikwazi ukusho noma lezizincwadi zathunyelwa nguMvelinqangi.

Sikhulwa ngaphandle kokungabaza ukuthi noma yiziphi izincwadi ezathunyelwa nguMvelinqangi ziyiqiniso. Ngalezizincwadi sitshelwe ukuthi eka-Abraham ayisekho. Izihlabelelo zikaDavide neVangeli likaKrestu kanye neTorah kaMosi zisekhona futhi zigcinwe ngamaJuda nama Krestu kodwa iKhurani isitshela ukuthi lezizincwadi sezashitshwa ngabantu ngangokuthi izwi likaMvelinqangi selixutshwe namanga. Sekubekhona ingxubevangangokuthi amaJudanamaKrestu ayavuma ukuthi anazo izincwadi zakuqala bathi kodwa banezihunyushiwe ngangokuthi kukhona olukhulu uguquko olwenziwe kulezizincwadi. Uma sizifunda lezizincwadi sithola okuningi okubonakala ngokusobala ukuthi akuveli kuMvelinqangi. Ukuxubana kwezwi likaMvelinqangi nelabantu kwenza ukuthi kubelukhuni ukuba sikwazi ukusho ukuthi yikuphi okwashiwo nguMvelinqangi nokwashiwo ngabantu. Sitshelwe ukuba sikholelwe ezincwadini ezathunyelwa nguMvelinqangi ekuqaleni nokuthi ngaphambi kweKhurani uMvelinqangi wathumela ezinye izincwadi ngabaphrofethi bakhe nokuthi zonke lezizincwadi zazivela kuMvelinqangi oyedwa, uMvelinqangi lowo owathumela iKhurani akusiyona into engejwayelekile kodwa injongo kwakuwukunenza nokuvuselela imibhalo eyachithwa ngabantu kanye naleyo eyalahleka ngokuhamba kwezikhathi.

Ikhurani yincwadi yokugcina yabaphrofethi futhi ukhona umehluko othile phakathi kwayo nezinye izincwadi ezambulelwa abanye

abaphrofethi. Umehluko ukhona kwezambulelwa abanye abaphrofethi. Umehluko okhona kulezizincwadi neKhurani ungachazwa kafushane kanje:

1. Inggikithi yizincwadi zakuqala zabaphrofethi yalahleka kweziningi kwasala kuphela lokho okuhunyushiwe. Ikhurani yona injalo njengoba yayinikwe umphrofethi akukho nelilodwa igama elishintshiwe. Ikhurani itholakala njengoba yayivele inajalo, ngakho-ke izwi likaMvelinqangi liyohlala ligciniwe ngasonke isikhathi.
2. Ezincwadini zakuqala abantu babehlanganisa izwi likaMvelinqangi nelabo kodwa iKhurani sithola ukuthi kuphela izwi likaMvelinqangi elisenjengoba linjalo. Lokhu kuvunywa ngisho nayilabo abayizitha zobu-Islam.
3. Maqondana nezincwadi ezingcwele banazo ezehlukene kungashiwo ngaphandle kokungabaza ukuthi ngeyomphrofethi lowo owayibhalayo. Maqondana nezinye izincwadi akwaziwa ukuthi zathunyelwa ngamuphi unyaka lezizincwadi. Maqondana neKhurani ubufakazi bokuthi yavezwa kuMuhammad (izibusio zikaMvelinqangi azibe phezu kwakhe) buqine ngendlela emangalisayo ngangokuthi nalabo abasola ubu-Islam abangabazi ngabo. Ubufakazi buqine ngalendlela ngangokuba wonke amavesi ekhurani akhomba nokuthi abhalwa nini.
4. Ezinye izincwadi zathunyelwa ngezilimi esezafa kudala. Kulezizikhathi zamanje azisekho izizwe ezikhuluma lezozilimi futhi bambalwa abantu abathi bayazazi. Ngisho noma ngabe lezizincwadi zisekhona ngabe njengamanje ukuzizwa nokuba abantu bezwe lukhulunywa yizigidi zabantu futhi kunezigidi eziluzwayo nezilwaziyo. Lufundiswa cishe kuwona wonke amayunivesithi omhlaba futhi wonke umuntu angalufunda. Bakhona futhi abanye abangachazela abanye ngalo konke lokho okubhaliwe eKhuraneni.
5. Noma ngabe iyiphi incwadi yethunyelelwe abantu abathile. Zonke zinemithetho ethile eqondene nalesosikhathi somlando,

azidingeki namuhla ngoba ezikushoyo ngeke kusenziwa. Kusobala ukuthi lezizincwadi zazihlelelwe labobantu bangalesosikhathi futhi kwakungahlosiwe ukuba zibengezomhlaba wonke. Ngaphezu kwalokhu kwakungahlosiwe ukuba labo ababezithunyelelwe bazifunde njalo kodwa kwakufanele bazisebenzise ngalesosikhathi kuphela. Umehluko kulokhu ukuthi iKhurani yathunyelelwa sonke isintu. Ngokunjalo lokho okushiwo yiKhurani kusebenza yonke indawo. Lokhu kufakazela ukuthi iKhurani ngeyomhlaba wonke futhi iyindlela engenakushintsha indlela ekufanele abantu baziphathe ngayo.

6. Ngeke kuphikwe ukuthi ezinye izincwadi zakuqala zazinako okuhle. Zazifundisa ngokuziphatha kahle nangeqiniso ziveza nezindlela zokujabulisa uMvelinqangi kodwa zazingakuphethe konke okuthinta impilo yesintu ezinye zazo zazikhuluma ngendlela enhle kakhulu ngohlangothi olulodwa, yiKhurani kuphela eyiukethe konke okuhle okwakusezincwadini zakuqala. Ikhurani yenze kangcono ekubeni izindlela zika-Mvelinqangi futhi ichaza ngezindlela umuntu ekufanele azilandele lapha emhlabeni.
7. Ngenxa yokuzigaxa kwabantu sekufakwe kulezizincwadi izinto ezingesilona iqiniso, eziphikisana nokucabanga nezingahambisani nokulunga. Kunezinto eziningi ezinonya nezingalungile maqondana nenkolo ngezenzo zabantu. Kuzona sekufakwe izinto ezingalungile nezithukayo. Imithetho yayo ayidukisi. Akukho olubi kuyo. Kusukela ekuqaleni kuze kube sekugcineni iKhurani iqukethe ubuhlakani neqiniso. Iqukethe imithetho engcono yokuziphatha kwabantu nempucuzeko. Ikhomba indlela elungile futhi idonsela abantu ekusindisweni.

Kungenxa yalezizizathu ukuba abantu bomhlaba bacelwe ukuba bafunde iKhurani futhi bakholwe yiyo baziyeke ezinye izincwadi ngoba iqukethe konke okufanele umuntu akwenze ukuze aphile ngendlela eyintando yokujabulisa uMvelinqangi. Asikho isidingo senye incwadi ngaphandle kweKhurani.

Uma ufunda iKhurani nezinye izincwadi ubona omkhulu umehluko. Ukukholelwa kwezinye izincwadi kufanele kugcine ekwamukeleni ukuthi nazo zivela kuMvelinqangi, ukuthi iqinisile iKhurani, nokuthi yonke into ekuyo iyiqiniso nokuthi noma ngabe ngubani kufanele enze lokho eyimtshela kona nokuthi konke okuphikisa iKhurani kufanele kungemukelwa.

Inkolelo Kubaphrofethi Bamvelinqangi

Esahlukweni sokucina sikhulume ngezithunywa zikaMvelinqangi sathi zathunyelwa kubobonke abantu futhi zazilethwe inkolo yobu-Islam umphrofethi Muhammad ayeyishumayela. Bonke abayizithunywa zikaMvelinqangi bayefana futhi basezingeni elifanayo. Uma umuntu ekholwa ngomunye kufanele abakholwe yibona bonke. Uma ejivaza oyedwa wabo ubajivaza bonke. Kulula nje lokhu. Uma abantu abayishumi besho into efanayo wena bese ukholelwa koyedwa kusho ukuthi ubakholwa bonke. Kungakho-ke nje kudingekile enkolweni yobu-Islam ukuba ukholwe yibobonke abaphrofethi baMvelinqangi. Umuntu ongakholwa ngomunye wabaphrofethi ungakholwa noma ngabe ethi ukholwa ngabanye abaphrofethi.

Sebebonke abaphrofethi abathunyelwa ezizweni ezehlukene bayizinkulungwane eziyikhulu namashumi amabili nane (124 000) ngezikhathi ezehlukene. Uma ucabanga ukuthi sekunesikhathi esingakanani kwabakhona abantu emhlabeni lesisibalo asisikhulu neze kufanele sikholwe yilabo baphrofethi ababalwa yiKhurani. Maqondana nabanye sitshelwa ukuba semukele ukuthi bonke abaphrofethi bathunyelwa nguMvelinqangi ukuba bahole isizwe. Ngakho-ke sikholwa yibobonke abaphrofethi abathunyelwa eNdiya, eChina, e-Iran eGibhithe

e-Afrika, eYurophu kanye nakwamanye amazwe nakwezinye izindawo zomhlaba kodwa asikwazi ukuchaza ngalaba abangabalwanga yiKhurani ngoba asitshelwanga lutho ngabo futhi asivunyelwanga ukusho izinto ezimbi ngabayincwele bakwezinye izindawo. Kungenzeka ukuthi abanye babo babengabaphrofethi baMvelinqangi

kodwa izimfundiso zabo zoniwa ngabalandeli babo emva kokufa kwabo njengoba kwakwenzeka kuMozisi nakuJesu (izibusiso zikaMvelinqangi azibe nabo).

Uma sikhuluma ngabo singaphawula ngenkolo kodwa ngeke sisho lutho ngabo uqobo ngoba singase sibencala lokungahloniphi.

Maqondana nokuthi abaphrofethi baMvelinqangi bathunywa nguye ukuba bafundise ubu-Islam awukho umehluko phakathi kukaMuhammad (ukuthula makube naye) nabanye abaphrofethi ngakho-ke sitshelwa ukuthi asibakholwe bonke ngokufanayo. Noma befana bonke kodwa kukhona izinto ezehlukile ezintathu phakathi kukaMuhammad nabanye abaphrofethi, Lomehluko yilona:-

1. Abaphrofethi bakudala babeze kubantu abathile ngezikhathi ezithile kanti uMuhammad (ukuthula makube naye) wathunyelwa umhlaba wonke ngasosonke isikhathi.
2. Izimfundiso zalabaphrofethi seziyanyamalala emhlabeni ngangokuthi akukho okusele akusemsulwa. Okusele sekuxubene nezitatimende ezinamaphutha. Ngisho umuntu efuna ukulandela imfundiso yabo akasakwazi ngenxa yalesisizathu. Emfundisweni yakhe uMuhammad (ukuthula makube naye) umlando ngempilo yakhe kanye nendlela yakhe yokuphila yonke imininingwane ngempilo yakhe kanye nokunye kusekhona futhi kugcinwe kahle. Umuhhammad nguyena umphrofethi okuselula ukuba kulandelwe izinyathelo zakhe ngendlela elungile nangethemba elikhulu.
3. Ubuholi babaphrofethi bakudala abuzange buphele. bonke abaphrofethi babelandelwa ngabanye ababefika baguqule okuthile noma banezelele ngokuthile. Kungakho nje imfundiso yabaphrofethi bakudala ingazange iphelele futhi yingakho-ke nje imfundiso yabaphrofethi bakudala yabuye yakhohlakala. Kusobala sasingekho isidingo sokuba kugcinwe imfundiso endala ngoba kwakulokhu kushintshwa njalo. Owaletha imithetho emihle negcwele nguMuhammad (ukuthulula makube naye) kwathi yonke imithetho yakudala yachithwa ngoba phela akusizi ukulandela

imithetho engagcwele ibe ikhona egcwele. Lowo ongamlandeli uMuhammad (ukuthula makube naye) akhethe ukulandela abanye abaphrofethi ngoba konke lokho okwakwenziwa yibona kugcwaliseka ngokuphelele emfundisweni yakhe. Noma ngabe ngubani ongayemukeli inkolo kaMuhammad (ukuthula makube naye) akhethe ukulandela abanye abaphrofethi uzincisha yena ulwazi olutholakala ngemfundiso yakhe engazange ibekhona ezincwadini zabanye abaphrofethi kodwa eyavezwa kumphrofethi wokugcina emhlabeni.

Kungakho nje wonke umuntu kufanele abambebele kuMuhammad (ukuthula makube naye) amlandele yena yedwa. Avume lokhu okulandeleyo.

- a) Ukuthi ungumphrofethi wangempela kaMvelinqangi.
- b) Imfundiso yakhe imsulwa ayinamaphutha.
- c) Ungumphrofethi wokugcina kaMvelinqangi. Emuva kwakhe ngeke kusabakhona omunye umphathi kuze kufike usuku lokwehlulela futhi akekho omunye oyobakhona ekuyofanele akholwe wubu-Islam.

Inkolelo Yokuvuka Kwabafileyo

Omunye umgomo wenkolo yobu-Islam ukukholelwa ekuvukeni kwabafileyo. Umphathi noma umphrofethi uMuhammad (ukuthula makube naye) usitshela ukuthi kufanele sikholelwe ekuvukeni kwabafileyo nasosukukwini lokwehlulela. Okubalulekile ngalokho njengoba esifundisa ukuthi impilo yalomhlaba kanye nakho konke okukhona kuyophela ngosuku olunqunyiwe. Yonke into iyobhujiswa lolusuku lubizwa ngokuthi elokugcina. Bonke abantu abake baphila selokhu kwadalwa umhlaba bayovuka bayiswe kuMvelinqangi oyobe esenkantolo yakhe ngalolusuku. Lokhu kubizwa ngokuthi ukuvuva. Ukuthi konke okwakwenziwa ngabantu besilisa nabesifazane, izenzo zabo ezinhle nezimbi ziyokwethulwa ngaphambi kukaMvelinqangi lokho kuyoba ukwehlulelwa kokugcina. Ukuthi uMvelinqangi uyonika

lowo umvuzo, uyohlola okuhle nokubi okwenziwa ngumuntu owenza okuhle kakhulu uyothola umvuzo omuhle. Besekuthi labo abenza okubi abajezise futhi yonke imivuzo iyokhishwa ngokufanele. Labo abayoya eParadise (ezulwini) bavulelwe iminyaka yenjabulo yangunaphakade, besekuthi labo abayojeziswa balethwe esihogweni lapho kukhona khona umlilo nokuhlupheka. Yilezizinto ezidingekayo enkolweni yokuvuka kwabafileyo.

Isidingo Senkolo

Inkolelo yokuvuka kwabafileyo ibaluleke kakhulu emfundisweni yabobonke abaphrofethi. Wonke umphrofethi wayetshela abalandeli bakhe ukuthi abakholwe yilenkolo njengoba kwenza uMuhammad (ukuthula makube naye) owasicela ukuthi sikholelwe kuyo. Kuyisidingo esibalulekile lokhu kunoma ngabe yiliphi iMuslimu. Bonke abaphrofethi bathi ongakwemukeli lokhu akayilona iMuslimu noma ikholwa. Kuyiqiniso lokhu ngoba uma ungakholelwa ekuvukeni kwabafileyo kwenza zonke izinkolelo zingasho lutho. Ukuphika lokhu kubulala impilo enhle ngoba umuntu ongakholelwa ekuvukeni kwabafileyo uhlala impilo yokungazi.

Empilweni yakhe uma kuthiwa yenza into ethile uke abuze ukuthi yini esizayo ekwenzeni into ethile nokuthi yini engakulimaza uma wenza into ethile. Lokhu kuyimvelo yomuntu, umuntu akafuni ukwenza into engasiboni isidingo sayo, ngeke uvume ukuchitha isikhathi sakho ngobala. Uma ubona ukuthi into ilungile uyavuma ukuyenza, ingane phela ifaka isandla sayo emlilweni ngoba ingazi ukuthi uyashisa, ingane ibalekela ukufunda ngoba ingakwazi ukubaluleka kwemfundo futhi ingakholwa yilokho ekutshelwa abazali bayo. Awucabange nje ngendoda engakholwa ngosuku lokwehlulela, umuntu onjengalona ucabanga ukuthi impilo yakhe ayihlangani nemithetho kaMvelinqangi. Akanakukunaka konke okungajabulisa uMvelinqangi. Kukuyena ukuholwa, kuMvelinqangi akusho lutho nokungahloniphi akusho lutho. Umuntu onjengalona angayilalela kanjani imithetho kaMvelinqangi, eyabaphrofethi bakhe kanye neyencwadi yakhe

na? yini engamenza ukuthi azidele izinto zomhlaba. Uma umuntu engayilandeli imithetho kaMvelinqangi eziphilela impilo kungamsiza kanjani ukukholwa kuMvelinqangi.

Akuphethi lapho, uma ucabangisisa kahle uyabona ukuthi inkolelo yokuvuka kwabafilyo ibaluleke kakhulu empilweni kunoma ngabe ngubani. Ukuyemukela noma ukuyichitha lenkolo yikona okungungqa phambili empilweni yomuntu. Umuntu obhekene nempumelelo nokwehluleka lapha emhlabeni uyocabanga njalo ngalokho azokuthola yena kuphela. Ngeke azimisele ukwenza okuhle uma engenalo ithemba lokuthi uzozuza futhi ngeke akugweme okubi uma kungeke kulimaze yena. Umuntu okholwe izwe elizayo lesethembiso akanakucabanga kuphela inzuzo yasemhlabeni futhi akanakubambeleva enjabulweni eyedlulayo. Uyobona izinto ngeso elibanzi uyohlala ecabanga ngasosonke isikhathi noma kungaze kukhinyabezeke izinto eziqondene naye uqobo futhi uyakubalekela okubi ngisho noma kungakanani. Akanakuthatheka nje kalula.

Kukhona omkhulu umehluko phakathi komuntu okholelwa ekuvukeni kwabafilyo nongakholwa kulokhu. Omunye umuntu uke acabange ukuthi into elungileyo ukuzuza imali, impahla, ukushayelwa ihlombe kanye nezinye izinto eziqondene nezikhundla nodumo kanye nenjabulo. Lomuntu uke akhonze lezizinto kuphela. Ukugcwaliseka kwezifiso zakhe kubayinto yokugcina empilweni yakhe. Ngenxa yalokhu akakwazi ukuzibamba ekwenzeni izinto ezinolunya, into embi kuyena yileyo elimaza yena nangokwakhe kuphela nelimaza igama lakhe, umuntu okholwayo uyawazi umehluko phakathi kokuhle nokubi. Kulomuntu okholwayo kulungile lokho okujabulisa uMvelinqangi. Isenzo esihle kulomuntu siyohlala sisihle njalo kanti isenzo esibi siyoba sibi njalo. Noma engalahlekelwa yikona uyazi ukuthi uMvelinqangi uyomvusa ngelinye ilanga amnike impilo yangunaphakade. Lomuntu ngeke azenze izinto ezimbi ukuze okomhlaba ngoba uyazi ukuthi noma engajeziswa lapha emhlabeni kodwa ngeke akubalekele ukujeziswa nguMvelinqangi. Lomuntu njalo ulandela imithetho kaMvelinqangi noma ezozuza ezolimala emhlabeni.

Yinkolelo yokuvuka kwabafilyo eyenza umuntu ahambe ngendlela ethile empilweni yakhe, Nangoba phela umuntu ongakholelwa osukwini lokwahlulela akakwazi ukuhamba ngendlela eshiwo wubu-Islam. Inkolo yobu-Islam “ithi ngendlela kaMvelinqangi ipha abampofu” umuntu ongakholwa uphendula ngokuthi kulokhu, “cha ukupha kuzonciphisa umnotho wami” ngifuna inzalo yemali yami. Umuntu uyothatha konke okwalowo okweletayo ngisho noma ngabe empofu.

Ubu-Islam buthi “Khuluma iqiniso njalo ubalekele amanga noma kukhona ongakuthola ngokuqamba amanga noma futhi uzolahlekelwa ngokukhuluma iqiniso” umuntu ongakholwa uthi “yini engingayenza ngeqiniso elingenalo usizo esikhundleni lingilethela ukulahlekelwa? Kwadingeka ukuba ngibalekele ukuqamba amanga ngoba kungilethela inzuzo ngaphandle kwengozi noma igama elibi?”

Umuntu uke ahambe aye endaweni eyihlane lapho afike abone khona into enhle. Ubu-Islam buthi “akusiyona impahla yakho lena ngakho-ke musa ukuyithathayena” yena uthi “lento ngiyithole ngaphandle kwenkathazo pho yini ngingayithathi? akekho umuntu ongibonayo uma ngiyithatha ongase abikele amaphoyisa noma afakaze ngami enkantolo yomthetho noma ongase angijivaze phakathi kwabantu. Yini ngingayithathi lento ebaluleke kangaka? ubu-Islam buthi “yibaqotho nempahla ebekwe kuwe ngumuntu ukuze uyinike izindlalifa zakhe uma efile” umuntu ongakholwa thi “akukho bufakazi bokuthi lento igcinwe kumina futhi nezingane zakhe azazi lutho ngayo” Uma ngingase ngiyithathe kungekho ukuthi ngingase ngimangalelwe yinike ngesabe? Njalo empilweni ubu-Islam butshela umuntu ongakholwa ukuthi akayeke ukuphambuka nokwenza izinto ezimbi buthi akalandele indlela ethile enhle kodwa kuvamisile ukuba umuntu ongakholwa aphambuke ngalendlela. Ubu-Islam bucabanga ngezindlela zempilo yangunaphakade kanti umuntu ongakholwa ucabanga njalo ngezindlela nangezinto zomhlaba ezizoshesha zimsize. Manjesekuyakukhanyela ukuthi kungani umuntu engeke abeyi-Muslimu langempela ngaphandle kokukholelwa osukwini lokwahlulela. Ukuba

yiMuslimu kuyinto enkulu kakhulu. Iqiniso ukuthi umuntu ngeke alunge uma engakholwa ukuthi lukhona usuku lokwahlulela ngoba ukuphika lolusuku kwehlisa umuntu nangaphansi kwesilwane imbala.

Impilo emuva kokufa: Incazelo egcwele

Kuze kube yimanje sesikuchazile ukubaluleka kwenkolelo yosuku lokwehlulela. Ake sicabange manje sichaze ngezidingo zalenkolo. Iqiniso ukuthi noma ngabe yini uMuhammad (ukuthula makube naye) asitshela kona kufakazelwa ukubhekisisa amaqiniso. Noma inkolelo yethu osukwini lokwahlulela lumi esisekelweni sokwethemba isithunywa sikaMvelinqangi ukucabangisisa kahle akugcizeleli kuphela lenkolo yethu kodwa kuveza nokuthi imfundiso ka Muhammad ichaza ngendlela ezwakalayo ngokuvuka kwabafuleyo.

Ngokuphila emuva kokufa nanka amaphuzu atholakalayo emhlabeni:

1. Kukhona abantu abathi uvele afe umuntu kungabe kusasala lutho bathi emuva kokufa ayikho impilo. Ngokusho kwalabantu ayinasisekelo inkolelo yokuphila emuva kokufa. Bathi abukho ubufakazi obesekela lenkolo, lenkolo ngeyalabo abakholwa ukuthi akekho uMvelinqangi. Bathi bona besekelwe yisayensi yamazwe asentshonalanga kulokhu.
2. Kukhona abakholwa ukuthi umuntu ukuze abhekane nezenzo zakhe uyobuya azalwe ngokusha kuwona lomhlaba. Bathi uma uphila impilo embi emhlabeni esizukulwaneni esizayo uyophenduka ubeyisilwane njengenja noma ikati noma yisihlahla noma omunye umuntu. Uma ebeziphethe kahle bathi uyazalwa abengumuntu ongcono. Lenkolelo itholakala kakhulu emazweni aseMpumalanga.
3. Kukhona inkolelo yosuku lokwahlulela inkolelo yokuvuka kwabafuleyo nokuthethwa kwamacala ukuthola imivuzo nokujeziswa. Lenkolelo yande kakhulu kubaphrofethi bonke. Kufanele wonke lamaphuzu siwahlaziye ngalinye ngalinye njalo,

iphuzu lokuqala yisayensi. Ngokusho kwaleliphuzu akukho ukuphila lithi lona lesekelwa emuva kokufa. Bathi akekho noyedwa ophilayo emuva kokufa, bathi uthi angafa umuntu abewuthuli, cabanga kahle ngalokhu, ngakube isayensi isho kanjalo ngempela? Lokhu abakushoyo ngakube ngempela kunaso isisekelo? Uma bengakaze bambone umuntu ephila emuva kokuphila ngabe bavele bavume ukuthi abazi. Esikhundleni sokuba bagcine lapho bengazi khona bake bathi akukho lutho olwenzekayo emva kokufa futhi bakhuluma ngoba benolwazi. Eqinisweni basho into abangayazi, isayensi ayisho lutho oluqondile nokufa ngakho-ke lokho abakushoyo ngaloludaba akunasisekelo, abakushoyo akwehlukananga nokushiwo ngumuntu ongazi lutho ukuthi ngoba akakaze ayibone into noma ibhanoyi abese ethi alikho. Uma umuntu engakaze ayibone into lokho akusho ukuthi leyonto ayikho. Umuntu okhuluma kanjena usuke ezikhohlisa yena uqobo lwakhe, umuntu ohlakaniphile ngeke akwemukele lokhu.

Bheka amaphuzu enkolelo yesibili. Ngokusho kwalabantu umuntu ubangumuntu ngoba ngesikhathi eseyisilwanyana ngoba ngesikhathi sisengabantu senza izinto ezimbi. Ngakho-ke ukuze umuntu abengumuntu noma isilwane sibe isilwane kuya ngezenzo, umbuzo uthi ngubani owabakhona kuqala phakathi komuntu nesilwane. Uma kungukuthi umuntu wayeyisilwane ngaphambilini kwalokho nokuthi wenziwa umuntu ngoba eziphethe kahle, uma bethi yisilwane esasikhona kuqala kunomuntu kumele bemukele ukuthi kwakukhona umuntu kuqala owaphenduka wabayisilwane ngenxa yezenzo zakhe ezimbi. Lento ayichazeki kahle ngoba nabakholwa yilokhu abakwazi ukukuchaza eqinisweni lento ayisile neze.

Ake ucabange kuyiqiniso elingephikwe. Akukho nokuncane ukungabaza ngakho. Uma sicabanga sijula ngemvelo yomhlaba kusobala ukuthi okukhona njengamanje emhlabeni ngeke kubekhona ingunaphakade ngoba konke okukuwo kunomkhawuko ngakho-ke kuyacaca ukuthi noma kanjani siyofika isiphetho ngoba konke kuyobe sekukhathele. Yingakho nje izazi zesayensi zithi ngolunye

usuku ilanga liyobanda liphelelwe yiwona wonke amandla alo omlilo, izinkanyezi zishayisane bese siyonakala isimo somhlaba sibhubhe. Uma kukhona ukuthuthuka kulokho okusemhlabeni lungakanani uguquko nokuthuthuka emhlabeni na? Kona kulukhuni ukucabanga ukuthi umhlaba uyoke nje uphele ubengenye into besekuvela ezinye izinto ezingcono.

Enye inkolelo yesibili eyokuthi umuntu uyophinde aphile enye impilo. Kungenzeka kanjani ukuthi umuntu aphile njengoba ephila njengamanje? Kusobala ukuthi njengoba ephila uMvelinqangi owamdala umuntu kulomhlaba uyobuya amdale nakozayo. Akusiyona into okungathekiswa ngayo lena noma yikanjani iyokwenzeka.

Inkolelo yesithathu ukuthi konke okwenziwa ngumuntu lapha emhlabeni kuyogcinwa kuze kufike usuku lokwehlulela emhlabeni lokhu kufakazelwa nayisayensi imbala, kuqala kwakuthiwa amazwi esiwakhulumayo athi angafika emoyeni afe, manje sekutholakala ukuthi konke esikukhulumayo kuhlala kukhona futhi inkulumo yethu esiyikhulumayo ihlala ikhona futhi inkulumo yethu namazwi ethu angabuye ezwakale. Amapuleti amagilam afoma enziwa ngokulandela lenkolelo. Ngenxa yawo kungezwakala konke okwenziwa ngabantu, lokhu kukhombisa ukuthi esikushoyo nesikwenzayo kuyagcinwa futhi kungagcineka ukuze kubuye buvezwe.

Okwesine ukuthi ngosuku lokuvuka uMvelinqangi uyoba nenkantolo yakhe lapho eyonika labo abafanele umvuzo abuye ajezise labo ababenza izenzo ezimbi. Yini engasile ngalokhu? Kufanele nakanjani uMvelinqangi abenosuku lwakhe lokuthetha amacala, sike sibone umuntu enza into enhle emhlabeni kodwa angawutholi umvuzo, sike sibone umuntu enza into embi kodwa adlule angajeziswa.

Akugcini lapho ngoba sike sibone abantu abaningi abenza okuhle bethola enkulu inkathazo kuthi labo abenza okubi bangajeziswa ukuthi labo abenza okuhle bathole umvuzo wezenzo zabo. Isimo esikhona njengamanje asigculisi ngoba umuntu unamandla okwenza okubi ngokuthanda kwakhe kudlule kungabibikho lutho. Uma unethini

likaphethiloli nomentshisi ungashisa indlu yesitha sakho futhi kwedlule kungabibikho lutho owenziwa lona uma izinto zomhlaba zikuvumela. Ngabe kusho ukuthi isenzo esifana nalesi asisho lutho na? Cha akunjalo usho ukuthi umphumela walesosenzo sakhe ugcinawe. Uma kufanele ukuthi kuvele okwenzekayo pho kufanele kuvele kuphi? Ngeke kuvele kulomhlaba. Kulomhlaba kubonakala izinto eziyovela obala emhlabeni ozayo, lapho kuyobe sekubusa umthetho hayi lona wenyama obusa umhlaba njengamanje. Zonke izinto ezikade zenziwa ngabantu emhlabeni ziyovela emhlabeni omusha. Umuntu uyokwehlulelwa ngezenzo zakhe emhlabeni ngesikhathi sekuthethwa amacala, ngeke kwenzeka njengokuba kwenzeka kulomhlaba.

Inkolelo yokugcina ukukholwa ukuthi kukhona iParadise nesihogo. Uma uMvelinqangi ekwazile ukwenza ilanga, inyanga, izinkanyezi nomhlaba kungani angakwazi ukwenza iParadise nesihogo na? Lapho esethetha amacala ekhipha izinqumo zakhe enika labo abathole umvuzo bayohlala khona endaweni yabo bodwa. Bathole ukudunyiswa injabulo nokweneliswa nendawo lapho labo abayizoni beyohlala khona ngokujeziswa bezwe ubuhlungu nokudabuka.

Emva kokuhlaziya konke lokhu akekho umuntu ohlakaniphile ongaphika ukuthi ukuvuka kwabafuleyo kwemukeleka kuwona wonke umuntu nokuthi akukho nelincane iphutha kulenkolelo. Ngaphezu kwalokhu umphrofethi onjengoMuhammad (ukuthula makube naye) wakubeka obala ukuthi lokhu kuyiqiniso, kuwubuhlakani ukukholwa yilokhu kunokukuchitha ngaphandle kwesizathu. Lokhu okungaphezulu yimigomo emihlanu yenkolo eyisisekelo esiqinile senkolo yobu-Islam, Inqikithi yalokhu iqukethe yinkolelo ebunyeneni bukaMvelinqangi, uma uthi akekho omunye uMvelinqangi ngaphandle kukaMvelinqangi kusho ukuthi uyaziyeka izithixo kodwa uvuma ukuthi wena uyisidalwa sikaMvelinqangi oyedwa noma lapho wena wengeza ngokuthi uMuhammad (Ukuthula makube naye) uyisithunye sikaMvelinqangi uyabemukela ubuphrofethi bakhe kusho ukuthi uyakholwa nguMvelinqangi naseziphiweni zakhe,

izingelosi, izincwadi zakhe, kanye nenkolelo yokuvuka kwabafuleyo futhi kusho ukuthi uyayizama indlela yokuhlonipha uMvelinqangi futhi umkhonze njengoba umphrofethi uMuhammad (ukuthula akube naye) asicela ukuba simkhonze, lena yindlela yempumelelo nosindiso.



Isahluko 5 UMTHANDAZO NOKUKHONZA

Inkulumo yethu emakhasini edlule ukuthi umphrofethi uMuhammad (ukuthula makube naye) useluleka ukuba sikholwe yimigomo emihlanu yenkolo:

1. ukuba sikholwe kuMvelinqangi oyedwa ongabambisene namuntu ebukhosini bakhe.
2. Ukukholelwa ezincwadini zikaMvelinqangi nakwiKhurani eyingcwele, iyincwadi yakhe yokugcina.
3. Ukukholelwa ezingelosini zakhe.
4. Ukukholelwa ukuthi abaphrofethi abaNuMuhammad (izibusiso zikaMvelinqangi mazibe naye) ukuthi uyisithunywa sakhe sokugcina ngci.
5. Ukukholwa (ukuthi kukhona impilo ngemva kokufa)

Lemigomo emihlanu iyisisekelo senkolo yobu-Islam, Umuntu okukholwayo lokhu ungena esibayeni sobu-Islam futhi abengomunye wamaMuslimu. Ukuze umuntu abeyiMuslimu elingcwele kubalulekile ukuba enze konke lokho okwashiwo nguMuhammad (ukuthula makube naye) njengoba ayethunywe nguMvelinqangi. Ukukholwa kuMvelinqangi kuhambisana nokumhlonipha. Yinhlonipho kaMvelinqangi ebalulekile enkolweni yobu-Islam. Ngalenkolo wemukela ukuthi u-Allah unguMvelinqangi oyedwa futhi wena uyisidalwa sakhe, yena ungumbusi wakho wena uyisisebenzi sakhe. Uma usumemukele njengomphathi nombusi wakhe kodwa bese ujika uyamphika uthathwa ngokuthi usumvukele. Kanye nenkolo yakho kuMvelinqangi kufanele ukholwe ukuthi iKhurani yincwadi kaMvelinqangi lokhu kusho ukuthi wemukela konke okubhalwe kuyona njengokucela kuMvelinqangi, ngakho-ke kungumthwalo wakho ukwemukela konke okubhalwe kuyo.

Emva kwalokho kubangumthwalo wakho ukuba umhloniphe uma usuwenza lokho okukholwayo nokuvumayo uyoba uyiMuslimu eliphelele ngoba uma kungenjalo ngeke inkolo yakho iphelele. Akesibheke ukuthi iyiphi imithetho uMuhammad (ukuthula makube naye) ayifundisa njengoba ethunywe nguMvelinqangi. yizinto ezibaluleke kakhulu yizinto ekufanele zenziwe noma ngubani lowo othi uyiMuslimu.

Umoya wokukhonza

Igama elithi “ibadat” ngesi-Arab lisuka kwelithi “Abd” (isigqila) Kusho ukuzithoba. Lisho ukuthi uMvelinqangi ngumphathi wakho wena uyisisebenzi sakhe, noma yini eyenziwa yisisebenzi noma isigqila kuthiwa inhlonipho. Ngokwenkolo yobu-Islam igama elithi “ibadat” lichaza izinto eziningi ngezindlela eziningi nangezindlela ezibanzi. Uma inkulumbo yakho ingenako ukungcola, amanga, inzondo nokuthuka noma ukukhuluma izinto ngoba kusho uMvelinqangi lokhu ukuzithoba. Uma uhlonipha umthetho kaMvelinqangi wenza konke ngokulandela ngisho kulokho okuthinta impilo yakho kwezohwebo, emnothweni nakubazali bakho kusho ukuzithoba. Uma usiza abampofu nabahluphekile ngaphandle kokulindela inkokhelo kusho ukuthi uzithobile. Ngisho konke okwenzayo ukuze uziphilise kusho kona ukuzithoba ikakhuluka uma konke ukwenza ngokuhlonipha umthetho kaMvelinqangi. Noma inhliziyi yakho imesaba njalo. Kufanele wenze okuhle okwenzayo ukwenzele ukujabulisa yena. Noma ngabe wenzani landela imigomo yenkolo yobu-Islam lokhu kuwukuzithoba okujabulisa uMvelinqangi ngoba kuhambisana nenkolo yobu-Islam empilweni yakho kufanele ukhonze. Uma silandela ukuqeqeshwa ngendlela konke siyokwenza kahle ezilokothweni zethu. Ukukhonza kuyinsika eqinile yenkolo yobu-Islam.

Indlela yokuthandanza (Salat)

Isalat ngenye yalezizinto ebaluleke kakhulu ekufanele noma ngabe ngubani ayeze, yini iSalat? yindlela enqunyiwe yemithandazo yemihla

ngemihla ekufanele njalo iphindwe kahlanu ngosuku uyisisekelo sakho senkolo. Uvuka ekuseni ugeze bese uzethula ngaphambi kweNkosi yakho ngomthandazo. Izindlela oma ngazo ngesikhathi uthandaza zibalulekile ekuzithobeni kwakho nangomphefumulo wakho, kuthi imithandazo eyehlukene oyishoyo ikukhumbuze ukuzinikela kwakho kuMvelinqangi, uke ufune ukukholwa kuye umcele ukuba alubalekele ulaka lwakhe ukuze ulandele izindlela ezikhethwe nguye. Uke ufunde encwadini yeNkosi ufakazele iqiniso lomphrofethi bese uvuselele inkolo yakhe osukwini lokwahlulela uzikhumbuzise luyofika nakuwe usuku lokuzethula ngaphambi kweNkosi yakho uchaze ngako konke owawukwenza emhlabeni. Usuku lwakho luqala kanjena ke. Emva kwehora noma kwamahora ambalwa umu-adhini uke akubizele emthandazweni bese wena uzinikela kuMvelinqangi uvuselele isivumelwano sakho naye, uke uzehlukanise okwesikhashana nezinto zomhlaba uzame ukuba uMvelinqangi akulalele, lokhu kukwenza ukuthi ukhumbule lokho ekufanele ukuba ukwenze empilweni yakho, emva kwalokho uke uqhubeke nomsebenzi wakho owejwayelekile kodwa emva kwamahora ambalwa abuye azinikele kuMvelinqangi, kuyisikhumbuzo kuwena lokhu ngoba ngokwenza njalo ubambelela enkolweni yakho, uma selishonile ilanga sekungena ubumnyama ubuye uzinikele kuMvelinqangi ukuze ungakholwa yikona konke ekufanele ukwenze uma sekuhlwile, emva kwesikhashana ubuye uziveze eNkosini yakho. Lona ngumthandazo wakho wokugcina wosuku. Ngaphambi kokuba ulale uvuselele inkolo yakho ngokuguqa ngaphambi kukaMvelinqangi uluqeda kanjena-ke usuku lwakho, uma wenza ngendlela efanele awube usakhohlwa yilokho ekufanele ukwenze emhlabeni.

Umu’adhini ngumuntu omemeza ebizela amaMuslimu emthandazweni, kuke kuthiwe wenza i-adhani. Konke lokhu ukwenza ngoba wesaba uMvelinqangi enhliziyweni yakho wazi ngosuku lokwehlulela. Uyovela ngaphambili kwakhe uchaze ngako konke okwenze empilweni yakho. Awubheke nje ikhona enye indlela yokuziphatha komuntu engcono kunomthandazo. Yilokhu kuziqeqesha

okwenza umuntu abeyiMusilimu eqinile. Kukhumbuza isivumelwano sakhe noMvelinqangi, kuvuselela inkolo yakhe futhi kumkhumbuze ngasonke isikhathi ukuthi luyeza usuku lokwehlulela, kumemeza alandele izindlela zomphrofethi, Uma umuntu ewazi umsebenzi wakhe ekufanele wenzelwe umdali wakhe ngaphezu kwalokho okungokomhlaba uyoziphatha kahle, uma kungenjalo uyobe efuna ulaka lukaMvelinqangi abekade ezama ukulibalekela. Uyolandela imithetho yakhe ngasonke isikhathi sempilo yakhe njengoba enza emithandazweni emihlanu yosuku. Lomuntu wethembekile ngoba noma kuthi kufike ithunzi lesono uyazama ukulibalekela ngoba esaba inkosi. Uma umuntu onjena ebuya ajike engamhloniphi uMvelinqangi kusho ukuthi ubevele engalungile kwasekuqaleni.

Imithandazo yakho kufanele ayenze eMasjid ikakhulukazi ngolwesihlanu. Lokhu kudala uthando phakathi kwamaMuslimu kanye nokuzwana. Kwenza amaMuslimu enze imithandazo yawo endaweni ekuhlanganwa kuyona, ukuthandaza kukhombisa izinga eliphezulu kwabampofu nabacebile kwabaphezulu nabaphansi, kubabusi nakwababuswayo, kwabafundisiwe nabangafundisiwe kwabamnyama nabamhlophe ngoba bonke babamdibi munye ekukhonzeni iNkosi. Kubafaka umoya wenhlonipho ukuze lowo okhethiwe bamhloniphe, kafushane umthandazo ufundisa ukuba umuntu enze ngcono impilo yakhe.

eMasjid yilapho kuthandazela khona abalandeli benkolo yobu-Islam. Lezi yizinto esizithola ngemithandazo yemihla ngemihla. Uma singakwenzi lokhu siyalahlekelwa. Uma singathandazi silahlekelwa yizinto ezibalulekile. Kufanele sithandaze futhi sithathe ngokuthi umthandazo ungumsebenzi wethu. Uma singathandazi inkolo yethu eNkosini ingamanga ayihlazo ngoba uma singafuni ukwenza njengoba sitsheliwe kusho ukuthi asiwemukeli amandla eNkosini. Uma sewumukele lamandla wedlule ungayinaki imithetho kusho ukuthi awuwemukeli amandla eNkosi. Uma siwemukela lamandla sedlule singayinaki imithetho kusho ukuthi siyizidalwa ezingazange zethembeke ezake zabakhona emhlabeni. Uma senza lokhu emandleni

abekiwe emhlabeni, yisiphi esinye isiqiniseko esikhona sokuthi ngeke lokhu sikwenze kwabanye abantu? Uma siyishaya emuva naphambili, uyoyibona inxushunxushu eyovela.

Ukuzila

Kubalulekile kakhulu ukuba kuzilwe ngenyanga kaRamadhani njalo kanye ngonyaka. Ngalesisikhathi akudliwa akuphuzwa ngisho ithonsi lamanzi noma ukudla okumnandi kangakanani kusukela ekuseni lingakaphumi ilanga lize lishone akuyilutho ngaphandle kokwethemba uMvelinqangi nokumesaba kanye nokuholwa osukwini lwakhe lokwehlulela, ngasonke isikhathi asizinaki izidingo nezikhanuko zethu bese semukele ubukhulu bakhe. Lokhu kukhanuka kwethu umsebenzi wethu nokuzila inyanga yonke kuqinisa inkolo yethu ubunzima nokuzibamba kusenza sibhekane namaqiniso empilo futhi kusizisa ukuba wonke unyaka sihloniphe intando yakhe.

Kusiza noma ngubani ukuzila kulowo oyiMuslimu ngisho noma ngabe ukuliphi izinga lesikhundla. Lokhu kubeka umuntu ezingeni elithile futhi kudale nomoya wothando nobuzalwane. Ngalenyanga yokuzila kuyashabalala okubi kuvele okuhle bese kubekhona isihe nobumsulwa. Lenhlonipho nokuzibamba kwenzelwe ukusiza thina. Labo abangakwazi lokhu ngeke kwethenjwe ukuthi bazowenza umsebenzi wabo ngokufanele. Kodwa abenza kakhulu okubi yilabo abangangabazi nakancane ukudla belokhu bezidlela ngokuthanda kwabo. Lababantu bakhombisa ukuthi abanandaba nemithetho kaMvelinqangi bathi bakholwa ukuthi nguyena umdali wabo nomphilisi wabo. Abakhombisi kuphela ukuthi abasiwona amaMuslimu aqotho kodwa bakhombisa ukuthi abahlangene nakancane nawo. Kusobala ukuthi kufanele kuhlale kulindelwe okubi kulabantu.

Umnikelo

Isibophelelo sesithathu ngumnikelo (iZakat). Wonke umuntu oyi Muslimu omi kahle ngasohlangothini lwemali kufanele njalo

ngonyaka akhokhe okubili nohafu 2½% anikele kwabahluphekile nabasanda kuphendukela enkolweni yobu-Islam, kumuntu oyisihambi noma lowo osezikwetini lesi yisinqumo esincane esibekiwe. Kodwa uma ukhokha noma unikela kakhulu uMvelinqangi ukunika umvuzo omuhle nomkhulu. Lemali engumnikelo esiyikhokhayo ayifunwa nguMvelinqangi futhi ayemukelwa nguye. Yena akadingi lutho. Ngesihe sakhe yena usithembise umvuzo omkhulu uma sisiza abazalwane. Munye umbandela obalulekile ukuze uthole umvuzo. Ukuthi uma upha ngegama likaMvelinqangi ngeke silindele noma sifune umvuzo womhlaba noma sizakhele udumo ngokuthi sisiza abanye.

Umnikelo ufana nokuthandaza enkolweni yobu-Islam njengako ukuzila. Konke lokhu kusibeka ezingeni lokuba sikwazi ukunikela kuqede ukuthi sibenomona. Ubu-Islam bemukela labo abazimisele ukupha ngegama likaMvelinqangi emnothweni wabo abawuthole kanzima ngaphandle kokuba bona balindele umvuzo womhlaba. Njalo iMuslim liyonikela ngakho konke okungokwalo ngezindlela zikaMvelinqangi ngoba kusuke selikhombise ukubaluleka komnikelo. AmaMuslimu azuza ngokukhipha iminikelo, kungumsebenzi wanoma ngabe yiliphi iMuslimu ukusiza umzalwane walo ompofu nohluphekileyo. Umcebo weMuslimu akufanele usetshenziswe ukuba kusizakale lona lodwa kukhona okufanele bathole kuwo abangakwazi ukuthola umsebenzi nezihlobo noma abafelokazi abampofu, izintandane. labo abahlakaniphile kodwa abangenayo imali yokusiza bathole ulwazi ukuze babewusizo emphakathini umuntu ongakwazi ukusiza labantu ngomnotho wakhe unonya. Alikho unya olukhulu olwedlula ukungabasizi abalambayo nabangasebenzi. Ubu-Islam buyisitha somona umhobholo uqoqbo. Abangakholwa bambondela umnotho beboleka abanye. Imfundiso yobu-Islam ayihambisani nalokhu. Umuntu kufanele awudle nabanye umnotho wakhe ukuze abasize ekuhluphekeni kwabo.

Ukuhambela endaweni engcwele

Ukuhambela eMakha kungenye indlela yesine yokukhonza. Lokhu kungenziwa kuphela yilabo abanamandla aneleyo futhi umuntu ukwenza kanye ngonyaka noma empilweni yakhe. Indawo yaseMakha isesizeni sendlu encane eyakhiwa ngumphrofethi. uMuhammad (ukuthula makube naye) ukuze kudunyiswe khona uMvelinqangi. UMvelinqangi wamvusa ngokuthi amnike lendlu wathi bonke abathandazayo kufanele babheke kuyo ngesikhathi bethandaza, wabeka nombandela wokuthi labo abangaphumelela kuhle bahambele lendawo kanye empilweni yabo.

Uma umuntu ehambele kulendawo kunezinto ekufanele azenze njengokulunga nobuqotho benhliziyo, uma siqala loluhambo kufanele siziyeke zonke izinkanuko zethu, siyeke ukuchitha igazi sibemsulwa kwesikukhulumayo nasezenzweni zethu. uMvelinqangi usethembise umvuzo ngobuqotho nokuzithoba kwethu. Loluhambo olungcwele lwaseMakha lungenkulu indlela yokukhonza nokudumisa. Uma umuntu engamthandi uMvelinqangi ngeke aze aluhambe loluhambo olude kangaka ashiye konke akuthandayo ngemumva, loluhambo alufani nanoma yiluphi uhambo, kuloluhambo konke ukucabanga kwakhe kukuMvelinqangi. Bonke ubuyena buvutha uthando lokukhonza. Uma esefika kulendawo engcwele uke athole ukuthi inomoya wesihle nobuNkulunkulu uvakashela izindawo eziwubufakazi ebukhosini bobu-Islam. Konke lokhu kwenza angaphindi akhohlwe akubonile kuhlale kuye kuze kufike usuku lokugcina.

Ukuvikela ubu-Islam

Noma ukuvikela ubu-Islam kungeyiso isisekelo senkolo kodwa kubaluleke kakhulu njengoba kusho iKhurani nehadith. Ukuvikela ubu-Islam kukhombisa ukwethembeka kwethu nobuqotho bethu kulenkolo. Uma singamvikeli ezitheni lowo esithi ungumngane wethu noma labo esibathandayo singabanaki ngenxa yomona kusho ukuthi singabazenzisi abakhulu uma sikholwa ubu-Islam kufanele sibavikele

ngempela. Kufanele sibheke lokho okuthinta amaMuslimu kanye nenkolo yobu-Islam ukuze singakunaki lokho okuthinta thina uqobo.

Ijihad

Ijihad yingxenye yokuvikele ubu-Islam, igama elithi Jihad lisho ukuzabalaza ngawo wonke amandla. Umuntu osebenzisa umnotho wakhe nomqondo wakhe ezindleleni zikaMvelinqangi ungene kulomzabalazo wokuvikela. Kodwa leligama lisetshenziswa kuphela ezimpini ezililwa ngegama likaMvelinqangi kulabo abazama ukucindezela amaMuslimu. Uma ingxenye yamaMuslimu izinikela kulomzabalazo, amanye amaMuslimu awabe esaphoqeleka ukuba azabalaze uma kungekho abazinikele, bonke banecala.

Uma kwenzeka isizwe esikholwa yinkolo yobu-Islam sihlaselwa umbusi okungesiyena owamaMuslimu wonke umuntu oyiMuslimu kufanele azidele ngenhloso yokuzinikela emzabalazweni wokuvikela inkolo yobu-Islam, uma lelozwe elihlaselwayo lingenawo amandla okuzivikela kungumthwalo nomsebenzi wamanye amazwe angawama Muslimu ukusiza elihlaselwe. Kufanele amaMuslimu omhlaba ahlangane alwe nesitha. Umzabalazo weJihad ubaluleke kakhulu, imithandazo yemihla ngemihla kanye nokuzila. Owubalekelayo lomzabalazo uyisoni, Uyimbulu lowo obalekela ukuvivinywa kobuqotho bakhe ekukhonzeni nasekuthandazeni, ukukhonza nokuthandaza kwakhe kubayilhlazo futhi kukhombisa ukuthi ukukhonza kwakhe kuyize leze.



Isahluko 6

INKOLO YOKUKHONZA

Kuze kube yimanje sikhuluma ngenkolo. Manje sesikhuluma ngemithetho yokuziphatha noma izindlela zokuthandaza zomphrofethi uMuhammad (ukuthula makube naye) Kodwa ngaphambi kwalokho kufanele sicacelwe umehluko phakathi kwenkolo nokukhonza.

Umehluko phakathi kokukhonza nenkolo

Ezhlukweni ezedlule sithe bonke abaphrofethi abafika ngezikhathi ezehlukene babeshumayela ubu-Islam. Yiqiniso leli. Babeshumayela ubu-Islam inkolo kaMvelinqangi kanye nezithelo zenkolelo osukwini lokwahlulela, inkolo yokuthi bahloniphe futhi bazithobe eNkosini yabo. Lokhu-ke yikona okuyinkolo nokuyinto eyejwayelekile emfundisweni yabaphrofethi. Ngaphandle kwalenkolo kukhona imithetho ejulile yokuziphatha noma izindlela zokukhonza imithetho eqondene nempilo imithetho eyehlukanisa okuhle nokubi. Yonke lemithetho bayishintsha ngezikhathi ezehlukene kuthi nalowo mphrofethi afike nebukezwe elungele abantu ngezikhathi ezehlukene ukuze bakwazi ukwemukela impucuzeko engcono futhi baziphathe kahle, Lokhu kwaphela ngesikhathi sekufika uMuhammad, umphrofethi wokugcina (ukuthula makube naye) wafika nemithetho yokugcina esebenza kusona sonke isintu. Inkolo yona ayiguqukanga kodwa izindlela ezindala zokukhonza zaguqulwa ngoba sekufike ezintsha noMuhammad (ukuthula makube naye) Lokhu kwabayisiphetho esikhulu sokufundiswa kwesintu ukukhonza selokhu kwaqala ukuba kubekhona abantu emhlabeni.

Ukuze siyazi imithetho yokukhonza eyafika noMuhammad (ukuthula makube naye) sicaphunna emithonjeni emibili, ikhurani eyisambulo sikaMvelinqangi lonke izwi elikuyo livela kuMvelinqangi, iHadith izinto ezashiwo ngumphrofethi noma ngendlela ayeziphethe

ngayo yagcinwa yilabo ababekhona ngesikhathi sakhe noma yilabo abanikayona njengobufakazi bakhe bokuqala. Lemithetho yaqoqwayase ishicilelwa ibayizincwadi njengalezo ezabhalwa ngoMalik, Bhukhari, amaMuslimu, iTirmidhi, Abu Dawud, Nasai no Ibn-Majah.

IFiqh

Imithetho etholakala kwikhurani nakwima-Ahadith iphathelele nemithetho ehlupha abantu empilweni yabo yalotshwa yizazi ezinkulu zomthetho zakudala. Njalo nje amaMuslimu ayohlala ebonga izifundiswa ezazinikela ekufundiseni iKhurani neHadith ukuze ama Muslimu wonke akwazi ukuziphatha ngendlela yokukhonza nokuthandaza. Kungenxa yalezizifundiswa ukuthi amaMuslimu emhlabeni wonke ayakwazi ukukhonza ngendlela elula noma phela nawo engakwazi ukuyichaza ngokuphelele iKhurani noma iHadith.

Noma kuqala abaholi benkolo bazama ukwenza lomsebenzi wokuchaza imithetho zine kuphela izikole ezasala zakwazi ukwenza lokhu:

1. Fiqh-e-Hanifi: lena yincwadi yemithetho eyabhalwa ngu Abu hanifa Nu'man Thabit esizwa ngu-Abu Yusuf Muhammad, Zufa kanye nabanye ababengamakholwa azinikele kakhulu. Lemithetho kwathiwa yisikole sika Hanafi esasifundisa ngemithetho ye Fiqh.
2. Fiqh-e-Maliki: ekaMalik bin anas Ashbahi.
3. Fiqh-e-Shafi': eka Muhammad bi idress a-Shaf'i
4. Fiqh-e-Hambali: Eyasungulwa ngu Ahmad bin Hambal.

Zonke zaphothulwa esikhathini seminyaka angamakhulu amabili kufike umphrofethi. Umehluko okhona udalwa ukuthi iqiniso lingendlela eningi. Uma ufuna abantu bachaze into ethile bake bavele nezincwadi ezehlukene kuye ngokubona kwabo. Okwenza lezizikole zikholeke ukuthi abaholi nabasunguli bazo babengabantu abaqotho futhi nezindlela ababezisebenzisa ziqotho kakhulu noma zonke lezizikole zingenakuphikiswa, umuntu angalandela sibesinye sazo empilweni yakhe kukhona abeqembu le Ahil-Hadith abakholwa

futhi labo banolwazi olifanele nabafundisiwe lufanele bona ulwazi kwiKhurani nokuthi labo abangenalo ulwazi olujulile kanje kufanele balandele lowo abakhetha ukumlandela ngodaba oluthile.

IFiqh ithinta izindaba ezibonakalayo zokuziphatha komuntu nokwenziwa kwemisebenzi ethile nokuphathelele nokuziphatha ngokomphefumulo kuhlangane nenkolo yobunye bukaMvelinqanga. OkweFiqh kunaka kuphela ukuthi siyazenza yini izinto zangaphandle njengokugeza ngaphambi kokuthandaza kanti inkolo yobunye bukaMvelinqangi isho inhlonipho phakathi kwethu ngokomoya nobuqotho bethu kanti ngokwe Fiqh kusho ukuthi kufanele siyigcine yonke imithetho esitshelwa yona. Ukukhonza kodwa kubekungathi umphefumulo nomoya kufana nendoda enhle kodwa engenaso isimilo.

Lesi sibonakaliso esingenhla sikhombisa ubudlelwane phakathi kwenkolo yokwenza izinto ezithile kubuka abanye kanye nenkolo yobunye bukaMvelinqangi, Kuyadabukisa ukuthi amaMuslimu acwila nolwazi ngenxa yezimfundiso zezizwe ngalezozikhathi abuye ahlanganise ubu-Islam nezinkolo zalezizwe.

Angcolisa umthombo ocwebile wobu-Islam, obambebele enkolweni yobunye bukaMvelinqangi nezinsambatheka ezingeke zafakazelwa yiKhurani neHadith. Kwahamba kwaze kwafika isikhathi lapho esinye isixuku saMuslimu sithi sona asithintekile futhi singaphezulu kwenkolo yokukhonza. Lababantu abazi lutho ngobu-Islam ngoba ubu-Islam abumemukeli ubunye bukaMvelinqangi emntwini ongahambisani nokukhonza futhi ozenzela umathanda, akekho onelungelo lokwephula imigomo yokukhonza noma ukuthatha kalula imigomo yokuthandaza, ukuzila, ukuzinikela, ukuhambela endaweni engcwele. Inkolo yobunye bukaMvelinqangi ewuthando ifuna kuhlonishwe lemithetho njengoba ibekiwe encwadini kaMvelinqangi newuthando olukhulu kuMvelinqangi nakuMuhammad (ukuthula makube naye) nasemibhalweni yomphrofethi, wonke umuntu ophambana nemithetho kaMvelinqangi usuke eqamba amanga uma ethi uthanda uMvelinqangi nabafundi bakhe.



Isahluko 7

IMIGOMO YOKUKHONZA

Inkulumo yethu ngezinsika zobu-Islam zingeze zagxila kahle ngokuphelele uma singabukisisi umthetho wobu-Islam. sifunde umnyobo womgomo wayo sizame ukuthola ukuthi inkolo yobu-Islam, ifuna umuntu onjani. Kulesi sahluko sokugcina sizofunda ngemigomo yeShariya ukuze isithombe sethu sobu-Islam sicace khale futhi ukuze sikwazi ukuyiqonda ngokuphelele indlela yobu-Islam. Ishariya imvelo nenjongo yakho. Umuntu unikwe amandla amakhulu nomqondo ojulile futhi uSomandla umuphe kakhulu kulokhu. Umuntu unomqondo nentando yakhe kanye nokuzenzela, uyakwazi ukukhuluma, ukuzwa nokuthinta, uyabona, unamandla izinyawo, nezandla, unothando, uyesaba uyathukuthela futhi enze nokunye okunjalo. Konke lokhu kuwusizo olukhulu kuyena futhi konke lokhu uyakudinga. Zonke lezizinto uzinikiwe ngoba ezidinga kakhulu. Impumelelo yempilo yakhe yethembele kulezi zinto nokuthi ngempela uzisebenzisa ngendlela efanele yini. Lezizipho zikaMvelinqangi zinjengokuzisa yena umuntu, ngakho-ke uma engazisebenzisi impilo ayinasizo kuyena. uMvelinqangi wabuye wapha umuntu okunye okudingekayo ukuze akwazi ukusebenzisa izithopho (izipho) zakhe zemvelo ngenhloso yokugcwalisekisa izidingo zakhe. umzimba womuntu wakhiwa ngendlela yokuba umsize emizabalazweni wokugcwalisa izilokotho zakhe empilweni. Kukhona umhlaba umuntu aphila kuwona, kuwona kukhona izinto azisebenzisela ukuze aphile, konke okukhona kuhlelelwe ukuba akusebenzise, kukhona abanye abantu emhlabeni abadalelwe ukuba abambisane nabo ukuze aphumelele ekwenzeni impilo yakhe ibengcono.

Ishariya ngumthetho wobu-Islam

Ake ucabange ujule kancane. Lamandla unikwe wona ukuze uwasebenzise ukusiza abanye abantu. Lamandla wawanikwa ukuba akubulale yini na?. Umsebenzi walamandla ukwenza impilo yakho ibengcono hayi ukuyicekela phansi nokuyifaka engozini. Ukuwasebenzisa kahle lamandla yilokhu okuwenza abewusizo kuwe futhi noma kukhona ingozi kodwa kungabi yingozi enkulu angasakwazi ukuyinqanda ukuwasebenzisa ngendlela engase ichithe noma ibulale kuyiphutha akusile futhi akufanele. Uma wena wenza into ekulimazayo lokhu kuyiphutha nje langempela. Uma izenzo zakho zilimaza abanye abantu noma zikwenza ubewuhlupho lokho kusho ukuthi usebenzisa amandla kaMvelinqangi ngendlela engafanele. Uma wona noma ucekele phansi lokho kwakho okuwusizo kuwona wenza elikhulu iphutha, zonke lezizinto azisile ngoba phela ngokomuntu ukonela phansi nokulimaza kufanele kubalekelwe ukuze kulandelwe indlela yenzuzo nomvuzo. Uma kukhona lapho umuntu kufanele azifake khona ezingozini kufanele kubeyingozi engavikeleka nokungathi ngemumva kulandele inzuzo. Uma uphambuka kulendlela uyobe uhamba ngendlela engalungile.

Uma sibhekisisa lokhu sithola izinhlobo ezimbili zabantu ezikhona okokuqalalokhonalabo abasebenzisa amandla abo ngendlela engalungile ngangokuthi bazilimaza bona futhi balimaze abanye abantu okwesibili kukhona abantu abaqotho kodwa abenza amaphutha ngoba bengazi. Labo abasebenzisa amandla ngokungalungile ngesibomu ngabantu ababi kufanele bajeziswe labo abona ngoba bengazi lutho, badinga ukuholwa ukuze babone okungalungile. Lesidingo singagcwaliseka uma kulandelwa imigomo yokukhonza uMvelinqangi ayivezele abantu ukuhlangabezana nezidingo zabo.

Indlela yeshariya ikukhombisa imithetho kaMvelinqangi futhi ikuchazele ukuthi kufanele uhambe kanjani empilweni yakho ukuze kusizakale wena uqobo lwakho. Ikhombisa indlela engcono kumuntu ukuze akwazi ukuhlangabezana nezidingo zakhe ngendlela ewusizo kuyena. Umthetho kaMvelinqangi wenzelwe wean, akukho lutho

kuwona oluchitha amandla akho noma olucindezela izifiso zakho. Awusho ukuthi yeka izinto zomhlaba ungazijabulisi awusho ukuthi shiya ikhaya lakho bese uzula emahlane nasezintabeni, nasemhlabeni, nasemahlathini ngaphandle kokudla uziveze nasezingozini eziningi. Akunjalo. Lokhu akuhlangene nakancane nenkolo yobu-Islam, umthetho lowo owadalwa nguMvelinqangi umdali walomhlaba ukuze kusizakale sonke isintu. Umthetho wokukhonza uvezwe nguMvelinqangi uqobo ohlalele sonke isintu futhi zonke izinto. UMvelinqangi akathandi ukucekela phansi lokhu akudalile. Akazange amnike umuntu amandla angenamsebenzi noma angadingekile futhi akukho akudalile emhlabeni nasezulwini okungenalo usizo kumuntu. Kuyintando yakhe ukuba umhlaba uqhubeke njalo ukuze abantu bakwazi ukuwusebenzisa ngendlela ezobawusizo kubona. Kufanele konke umuntu akusebenzise ukuze kusizakale yena nabanye abantu futhi kungabibikho umuntu olimalayo, ukukhonza kungumthetho wokuhola abantu ngalendlela. Ishariya ayivumelani nalokho okubulalayo kodwa ifuna lokho okulungile nokuwusizo kumuntu.

Umgomo womthetho kaMvelinqangi ukuthi umuntu unelungelo nokuthi kungumsebenzi wakhe ukuhlangabezana nezidingo zakhe nokwenza konke okusemandleni akhe ukuba azisize aphumelele ngenjabulo kodwa lokhu akwenze ngendlela engalimazi abanye ukuze kubekhona ukubambisana emphakathini ngenhloso yokufinyelela kubantu bonke ezilokothweni zabo ezinhle.

Uma umuntu ekhuluma kabanzi, umthetho wobu-Islam ubeka leziziboho:

1. Ilungelo likaMvelinqangi wonke umuntu ubophezekile ukulilandlela.
2. Ilungelo lomuntu lokuziphatha.
3. Ilungelo labanye abantu kuyena
4. Amandla alezizinto uMvelinqangi amnike zona ukuba azisebenzise ukuze asizakale. Lamalungelo ayisisekelo senkolo yobu-Islam futhi kungumsebenzi wanoma ngabe ubani oyi-Muslimu ngokweqiniso

kufanele awaqonde futhi awahloniphe ngokuphelele. Ukukhonza kuchaza ngezindlela okungahlangatshezwa ngazo nezibopho ukuze kungabibikho izibopho eziphulwayo noma zinyathelwe ngezinye, sizoke sithi ukukhuluma kafushane ngamalungelo nangalezibopho ukuze umuntu abenomqondo ngendlela yenkolo yobu-Islam.

Amalungelo Kamvelinqangi

Okokuqala kufanele sibhekisise isisekelo ubu-Islam obakhele phezu kwaso, ubudlelwane phakathi komuntu noMvelinqangi, okubalulekile kakhulu ukuthi umuntu kufanele emukele amandla kaMvelinqangi yena yedwa. Lokhu kufakazelwa yinkolo yokuthi akekho omunye uNkulunkulu ngaphandle kukaMvelinqangi. (La-ilaha-illallah). Ilungelo lesibili likaMvelinqangi ukwemukela ngenhliziyo ephelele ukuthi uholwa nguye ukuthi ulandelwa imithetho ayivezele isintu sonke nokufuna injabulo yakhe ngokomphefumulo nangomqondo wakhe wonke. Silandela amalungelo uma sikhohlwa umphrofethi wakhe futhi semukele ubuholi bakhe ngokuphelele.

Kuyilungelo likaMvelinqangi ukuba sonke simhloniphe ngokuphelele nangobuqotho bethu. Silandela lelilungelo ngokugcina imithetho yakhe eyibhalwekwiKhurani. NakwiSunnah, iSunnah yizenzo nezinkulumo zikamphefethi uMuhammad (ukuthula makube naye), ilungelo lesithathu likaMvelinqangi ukuba thina simkhonze. Lokhu sikwenza ngemithandazo nezinye izindlela zokumkhonza zokugcina imithetho yakhe. Lamalungelo nezibopho kwedlula wonke amalungelo, futhi kufanele agcinwe noma kunzima kanjani noma umuntu ethandaza noma ezila ukudla umuntu, uzephuca wonke amalungelo kaMvelinqangi. Umuntu kufanele abhekane nobunzima nokuzinikela uma ewagcina futhi ewahlonipha lamalungelo kaMvelinqangi. Umuntu kufanele avuke ekuseni kakhulu athandaze adele ubuthongo bakhe nokulala. Emineni ayeke okuningi ekufanele akwenze ayokhonza uMvelinqangi. Enyangueni yokuzila okuthiwa yiRamadhani ubhekana nokulamba athole nobunye ubunzima ukuze ajabulise iNkosi yakhe. Uma umuntu ekhokha izikathi ulahlekelwa umcebo wakhe akhombise

ukuthi uyamthanda uMvelinqangi nokuthi uthando lomcebo ngeke lubeyisithiyi kolukaMvelinqangi, emzabalazwebi wokuvikela inkolo yobu-Islam udela konke anako imali yakhe ngisho nempilo yakhe imbala. Ukuze umuntu agcwalise lezizipho uzidela kokuningi adele ngisho namalungelo abanye. Isisebenzi siyeke umsebenzi waso siyodumisa iNkosi, ngisho onebhizinisi uyeka umsebenzi wakhe ayodumisa iNkosi yakhe. Ngokuhambela indawo engcwele yaseMakha. Emzabalazweni weJihadi (ukulwela inkolo) umuntu uyafa elwela igama likaMvelinqangi ngokunjalo uma umuntu enika uMvelinqangi amalungelo akhe unikela lezozinto anamandla ngaphezu kwazo njengezilwane nomnotho kanye nokunye. uMvelinqangi uyihlele ngalendlela ishariya ngangokuthi ukuzinikela nokuzidela kubayinto encane kakhulu. Usivumele ukuba singathandaza noma yikuphi ukugcwalisa ngokwenza iTayammum. Uma uhamba uhambo olude ngeke ungawunciphisi umthandazo, uma ugula ungakwazi ukuma ungathandaza noma uhleli phansi. IJihadi ukulwela ukuba kubuse umthetho kaMvelinqangi emhlabeni ngokuvikela inkolo yobu-Islam kwabayiphikisayo nabayijivazayo. Imithandazo ungayifinyeza noma uyenze ibeyinde ngokuthanda kwakho. Ngezikhathi zokuphumula singafunda isahluko eside seKhurani kanti uma sixakekile singafunda amavesi amafushane. UMvelinqangi akafuni sizincishe ubuthongo futhi asephuce izingane zethu kanye nelungelo lokuphumula. Ubu-Islam bufuna izinto sizithathe ngokulinganayo ngasonke isikhathi sempilo yethu.

Lokhu kuyefana nokuzila ukudla. Eminyakeni yonke yinye kuphela inyanga yokuzila. Uma unohambo olude noma ugula uvumelekile ukungazili uze ukwenze lokhu ngesikhathi esikuvumelayo. Abesifazane abavunyelwe ukuzila uma bekhulelwe noma bencelisa noma besesikhathini. Ukuzila ukudla kufanele kuyekwe ngesikhathi esinqunyiwe futhi kufuneka wonke umuntu akuyeke ukuzila ngalesosikhathi esinqunyiwe. Ikhona nemvume yokudla nokuphuza ekushoneni kwelanga kuze kube yintathakusa. Ukuzizilela ngoba uthanda kühle kakhulu kodwa akuvumelekile ukuba uzile uma

kuyingozi empilweni yakho. Ukwenza eminye imisebenzi ekufanele uyenze empilweni yakho ngendlela ezokugculisa kuvumelekile.

Njengakho ukunikela (izakati) lapho uMvelinqangi ebeka khona isinqumo esincane kodwa umuntu wase enikwa ilungelo lokuba anikele ngokuthanda kwakhe ngegama likaMvelinqangi. Uma umuntu enikela wenza umsebenzi obalulekile kakhulu kanti uma umuntu enikela kakhulu usuke efuna ukujabulisa uMvelinqangi, uMvelinqangi akafuni sizenze noma sinikele ngakho konke esinako ngoba ngalokhu singase sizephuze thina nezihlobo zethu amalungelo athile, akafuni ukuthi sizenze sibempofu ngesibomu. siyaxwayiswa ukuba singabi namawala.

Ake ubheke uhambo lokuya endaweni engcwele yaseMakha kuphoqekele kuphela kulabo abanamandla okubumela ubunzima bakhona. Kunjalo nje loluhambo ludingeka kanye empilweni yomuntu. Uma kwenzeka kubakhona impi umuntu akaphoqelekile ukuba aluthathe loluhambo. Uma kwenzeka esemncane kufuneka imvume yabazali bakhe ukuze bangahlupheki abadala uma yena engekho. Lokhu kukhombisa ukuthi uMvelinqangi ucabanga kakhulu ngamalungelo omuntu.

Ukuzinikela okukhulu ezandleni zikaMvelinqangi ukulwela ukuvikela inkolo yobu-Islam ngeJihadi ngoba ngalokhu umuntu akanikeli impilo yakhe ekufeni kuphela kodwa ubhubhisa neyabanye. Kungumthetho wobu-Islam ukuba thina sihlupheke kancane kunokuhlupheka kakhulu Awucabange nje ukulahlekelwa okukhulu uma kuzonqoba ububi kunenkolo kaMvelinqangi kunokuba kwenzeke ukuthi kufe izinkulungwane ezimbalwa zabantu. Uma kungase kunqobe ububi kungasho ukuthi isintu silahlekelwe kakhulu ngoba umhlaba ungaba yindawo yobubi bese yonakala yonke impilo. Ukuze sibunqobe ububi uMvelinqangi usitshela ukuthi kufanele sizidele thina kanye nempahla yethu ukuze athokoze. Ngokufanayo akafuni ukuba kuchitheke igazi ngaphandle kwesidingo. Akafuni ukuba kulinyazwe abadala, abesifazane, izingane, abagulayo, kanye nalabo asebevele sebalimala. Umthetho wobu-Islam uthi kufanele kuliwe nalabo abalwayo. Uthi asingabulali lapho kungafanele khona, ngisho noma

ngabe umuntu eyisitha sethu futhi useluleka ukuba sibaphathe kahle labo esibahlulile. UMvelinqangi usitshela ukuthi kufanele sizihloniphe izivumelwano esizenze nalabo esibanqobile nathi singalwi nesitha uma sesiyekile ukulwa nokujivaza inkolo yobu-Islam. Ubu-Islam bufuna uzinikele ngokufaneleyo ngempilo yakho nangempahla yakho ekuvikeleni amalungelo kaMvelinqangi.

Amalungelo Akho

Okulandela lokhu ngamalungelo omuntu uqobo, iqiniso ukuthi umuntu ononya kakhulu kuye uqobo lwakhe kunakwezinye izinto noma izindawo. Umuntu angakuthatha lokhu ngokuthi kuyamangalisa. Umuntu angaba nonya kanjani kuyena uqobo lwakhe njengoba ezithanda kangaka? Angaba yisitha sakhe kanjani uqobo lwakhe? Kubonakala sengathi lokhu kuyinto engenamqondo kodwa uma ubhekisisa kahle uyothola ukuthi kuneqiniso elikhulu. Ubuthakathaka bomuntu ukuthi uma enesifiso esikhulu sento akakwazi ukuzibamba kodwa uke avumele ukuthathwa yisifiso sakhe. Kuke kuthi uma ethi uzama ukugculisa lesisifiso sakhe abesezilimaza yena kakhulu. Cabanga ngomuntu ophuzayo, uvele aphuze bese ehlanya ukudakwa, aphuze kakhulu ayishaye ayibhuqe imali yakhe, anganaki impilo yakhe, igama noma ngabe yini leyo anayo. Omunye umuntu uzilimaza ngobusoka bodwa lobu. Omunye umuntu athathwe yizinto zomoya ngangokuthi uke ahlukane nezinto eziyizidingo zakhe, angadli, angagqoki ashiye umuzi wakhe ayohlala emahlathini. Uke akholwe ukuthi umhlaba akusiwona owakhe anyanye konke adele konke akubonayo kuwona. Ziningi kakhulu izibonakaliso lapho umuntu edela khona izinto eziningi abese enza okuzomlahlekisa. Kuningi nje umuntu akubona kungalungile empilweni yethu yemihla ngemihla.

Imithetho yeShariya ayikuvumi ukuba usebenzise lokho okuzolimaza impilo yakho noma umqondo wakho. Umthetho weShariya awuvumi ukuba uphuze igazi, izinto ezidakayo, inyama yengulube izilwane ezidla ezinye izilwane ezinobuthi, ingcuba ngoba zonke lezo zinto aziwulungele umzimba nomphfumulo womuntu.

Ubu-Islam buyamvumela umuntu ukuba asebenzise zonke izinto ezihlanzekile futhi abumvumeli ukuba azincishe ukudla okuhlanzekile ngoba kuyilungelo lomzimba womuntu ukuthola lokudla. Umthetho wobu-Islam awuvumi ukuthi umuntu ahambe nqunu akagqoke ngendlela ehloniphekile uthi wonke umuntu akasebenze kunokuba angasebenzi, Umuntu kufanele asebenzise amandla awanikezwe nguMvelinqangi ukuba azithokozise kanye nalokho okusemhlabeni nasezulwini.

Ubu-Islam bufuna umuntu aziphathe kahle nasemshadweni wakhe. Eqinisweni buyamvumela ukuba azithokozise ngokufanele empilweni yakhe hayi ukuba azincishe injabulo efanele yempilo, ubu-Islam abuhambisani neze nempilo yobumpohlwa nobumpohlwakazi. Umuntu kufanele ahlale emhlabeni alandele imithetho kaMvelinqangi, indlela yempumelelo ukulandela imithetho kaMvelinqangi khona lapha emhlabeni hayi kwenye indawo. Ubu-Islam abuvumi ukuba umuntu azibulale ngoba impilo yomuntu ekaMvelinqangi, UMvelinqangi ukunika impilo ukuba uphile isikhathi esithile ukuze uyisebenzise ngendlela engcono negculisayo ngakho-ke awunakuyichitha ngokuthanda kwakho. Kungakho nje ubu-Islam bufundisa ukuthi umuntu unamalungelo athile nezibopho ezithile ekufanele azenze ngokulandela iShariya, Uma umuntu enze lokhu uzisiza yena uqobo lwakhe.

Amalungelo Abanye Abantu

Indlela yeShariya ithi wonke umuntu akasebenzisi amalungelo akhe ngokufanele abeqotho kuyena uqobo lwakhe futhi angawaphazamisi amalungelo abanye. Indlela yeShariya yehlukanisa amalungelo omuntu namalungelo omphakathi ukuze kungabibikho ukubangisana futhi bonke bahambisane ekusebenziseni umthetho kaMvelinqangi. Ubu-Islam abafuni umuntu onamanga ngoba amanga ayingozi enkulu futhi alimaza umphakathi. Ubu-Islam abubufuni ubusela, umgunyathi, ukuphanga, ukweba ngobuqili, ukukhohlisa, ukuzalisa imali kanye nokulimaza abanye abantu. Akuvunyelwe futhi ukuhleba nokukhuluma

kabi nabanye abantu. Yonke imidlalo yokugembula ayivunyelwe ngoba kubakhona abalahlekelwayo kulemidlalo. Akuvunyelwe ukuxhaphaza abanye abantu, ukuchitha igazi kanye nokwandisa ububi kuyicala ngoba akekho onelungelo lokubulala omunye noma amephuce impilo yakhe, ukuphinga nako akuvunyelwe ngoba kwandisa izifo zamasoka kwehlise nezinga lempilo yesizwe. Kudala ubutha kwehlukana nabashadikazi ngenxa yabo. Ubu-Islam abuhambisani nakancane nalezizinto futhi bufuna ukuzichitha zonke ngoba zimbi.

Yonke imithetho yobu-Islam ibekelwe ukuba abanye bangawaphazamisi amalungelo abanye. Ubu-Islam abufuni ukuthi umuntu abenomona ngalendlela ngangokuthi usefuna ukwephuca abanye amalungelo abo. Ubu-Islam bufuna ukuvikela ilungelo lanoma ngabe ngubani. Emphakathini onokuthula wonke umuntu kufanele abambisane nabanye ukuze kubekhona ubudlelwane obuhle. Kulokhu siholwa yiShariya lapha sizochaza ngemithetho yobu-Islam ekhuluma ngempilo yomphakathi. Umndeni yiyona ndawo yokuqala yomuntu, yilapho isimo somuntu sakheka khona. Umndeni yiwona kuphela imbeleko yomuntu kodwa uyimbeleko yempucuko. Kufanele sike sibheke imithetho yeShariya maqondana nomndeni. Emndenini kukhona indoda, unkosikazi nezingane zabo. Ngokwesiko lobu-Islam indoda kufanele isebenze yondle umndeni wayo futhi iwuvikele, unkosikazi kufanele abheke izingane kanye nomuzi, azikhulise izingane azame ukuthokozisa futhi aduduze umyeni wakhe nezingane zabo. Umsebenzi wezingane ukuhlonipha abazali bazo kuthi uma sezikhulile zibondle. Ukuze umndeni uphile kahle ubu-Islam buqhuba ngalezindlela.

a) Indoda yiyona eyinhloko yekhaya, ayikho indawo engaphumelela uma kungekho oyinhloko. Isikole ngeke sisebenze uma engekho uthisha omkhulu. Uma kungekho ophethe isikole kubakhona inxushunxushu. Uma noma ngubani ezenzela akuthandayo emndenini kubakhona isidididi. Uma indoda ihamba ikusasa lezingane liyalimala.

Kufanele kubekhona njalo oyinhloko ukuze umndeni uphile kahle futhi uphucuzeke futhi ubeyisibonelo emphakathini.

b) Kunezinto ezithile ekufanele zenziwe yilowo oyinhloko yomuzi. Nguyena ekufanele ahole ukuze kuphile umndeni wakhe, enze imisebenzi yangaphandle kwasekhaya. Yonke imisebenzi yangaphandle ayikho ekhanda lowesifazane ubasekhaya kuphela ukuze akhulise izingane eziyobangabaholi besizwe sakusasa. Amakhosikazi abekelwe umthetho wokuhlala emakhaya enze leyomsebenzi abekelwe yona. Ubu-Islam abufuni ukuba amakhosikazi enze imisebenzi emibili owokubheka izingane nokusebenza ngaphandle kufanele ahlale ekhaya ukuze anakekele umndeni, ubu-Islam buyayehlukanisa imisebenzi ekufanele yenziwe ngamadoda namakhosikazi. Lokhu akusho ukuthi unkosikazi akavunyelwe ukuphuma endlini akunjalo uvunyelwe ukuhamba uma kudingekile. Ubu-Islam buthi unkosikazi akenze imisebenzi yasendlini kuphela futhi azame ukwenza ngcono impilo yasekhaya. Uma kwenzeka amakhosikazi ehamba kufanele aqaphele izinto ezithile. Kuqala Kuyinto eyaziwayo ukuthi ngenxa yomndeni ziyanda izihlobo, ukuze kubambane umndeni ubeyinto eyodwa nenamandla ubu-Islam bunemithetho emidala ekufanele ilandelwe. Lemithetho ingafinyezwa kanje:

1. Akuvunyelwe ukuba izihlobo ezisondeleneyo kakhulu ziganane. Abangavunyelwe ukuganana unina nendoda, uyise omncane nendodakazi, unina omncane nendodana, umfowabo nodadewabo, ubabekazi nomakoti. Lemithetho iqinisa amandla obuhlobo nomndeni futhi yenza umndeni uhlangane ngaphandle kokwesaba ukuthi kukhona okubi okungase kuvele.
2. Ngaphandle kwalezizithiyo abantu bohlobo olulodwa noma izihlobo bavunyelwe ukuganana ukuze labo abaganene babumbane. Uvamise ukuphumelela umshado wabantu abahlobene ngamasiko.

3. Emindenini eyizihlobokukhona abampofu nabanothile, abazimele kahle nabahluphekayo. Usiko lobu-Islam lithi izihlobo zomuntu zinelungelo kuyena, amaMuslimu ayakhuthazwa ukuba abuhloniphe lobubuhlobo kuyisono kuMvelinqangi futhi naye akakufuni. Uma isihlobo sakho simpofu noma singena enkathazweni kungumthwalo wezinye izihlobo zakho ukumsiza. Kufanele lezizihlobo zinikwe umnikelo njenge Zakati.
4. Umthetho wefa uhlelwe ngobu-Islam ngangokuthi impahla eshiywe ngofile ayigcinwa endaweni eyodwa. Impahla yakhe yabiwa ngalendlela ngangokuthi zonke izihlobo zakhe eziseduze ziyazuza. Indodana, indodakazi, unkosikazi, indoda, unina, umfowabo, nodadewabo bonke bayathola, yibona abathola kuqala. Umthetho wobu-Islam muhle ngangokuthi ngisho nezinye izizwe ziyawulandela manje. Kuyadabukisa ukuthi amanye amaMuslimu akawazi lomthetho ngangokuthi akawusebenzisi. Ezindaweni eziningi njengase Indo-Pakistan amadodakazi ayephucwa ifa ekufanele alithole. Lokhu kuwukwephula umthetho weKhurani.

Izihlobo zomuntu ofile zilandelwa abangane bakhe abantu bakhe nabo omakhelwane kanye nalabo abamaziyo. Ubu-Islam abukholwa yilabantu futhi amaMuslimu ayelulekwa ukuba awahloniphe amalungelo abanye abantu, bangathuki basize abanye, babheke futhi bondle abahluphekayo, basize abantulayo nezingqekle bakhalele abanezinkathazo, babheke izintandane, bahlenge abafelokazi, bondle abalambile, bagqokise abantulayo futhi basize abangasebenzi.

Ubu-Islam buthi uMvelinqangi ukunikile umcebo ungawusebenzisi ngokuwuxhaphaza. Abuvumi ukuba umuntu asebenzise izitsha zegolide nesiliva kanye nokugqoka izingubo zikasilika nokuchitha imali ngezinto ezingubucwazicwazi. Umthetho wokukhonza uthi akekho umuntu ekufanele asaphaze lokho okungondla izinkulungwane

zabantu abahluphekayo. Akusizi ngalutho futhi kuwulunya ukuchitha imali engabawusizo kwabalambayo. Yebo umuntu lokho akusebenzele ngokwakhe. Ubu-Islam bayamvumela umuntu ukuba akusebenzise futhi azithokozise ngako. Buyavuma futhi ukuthi uma umi kahle kufanele ugqoke kahle futhi ubenedlu enhle. Ubu-Islam bufuna wonke umuntu ebenomuntu, ubu-Islam abufuni ukuziqhayisa nokuthi umuntu angabanaki abanye. Bufuna wonke umuntu aqhubekele phambilini hhayi ukuba kuqhubeke idlanzana. Ubu-Islam bufuna abantu bangazikhohlwa izidingo, izihlobo zabo kanye nabangane babo. Yilokhu okufunwa wubu-Islam. Manje sesikhulume ngobudlelwane phakathi komuntu nezihlobo zakhe. Nawe usuyazibonela ukuthi ubu-Islam bufuna ukwakha abantu ukuthi babenjani. Noma ngubani owemukela inkolo yobu-Islam akangeni esibayeni salenkolo kuphela kodwa ubayilunga lomphakathi wamaMuslim. Ishariya ibeke imithetho ithi wonke amaMuslim kufanele asizane enze izinto ezinhle, agweme izinto ezimbi nokuthi angangenwa yisihlakava sobubi. Eminye imithetho imi kanje:

1. Ubu-Islam bufuna ukuvikela impilo yesizwe, akuvunyelwe ukuba abesilisa nabesifazane bahlangane ngokuthanda kwabo, ubu-Islam buwehlukanisile umsebenzi ekufanele wenziwe ngabesilisa nabesifazane. Uma abesifazane bephuma ezindlini zabo kufanele bagqoke izingubo nje ezejwayelekile ezingawadonsi amehlo abantu, Kufanele abesifazane kubekhona abamboza ngako emakhanda abo, ubuso kanye nezingalo. Amadoda akufanele abagqolozele abesifazane. Uma kwenzeka amehlo endoda ehlangana nawowesifazane kufanele owesilisa abheke eceleni. Akulungile ukubuka owesifazane futhi akulungile ukuzama ukuzejwayeza nabo. Into evunyelwe ukuganana ngokomthetho. Akufanele kweqiwe lokhu. Indoda akufanele icabange okuthile okubi uma ibona owesifazane.
2. Wonke umuntu kufanele agqoke ngokufanele futhi indoda ingawuvezi umzimba wayo ngaphezu kwedolo kuze kuyofika enkabeni, owesifazane akufanele aveze umzimba wakhe ngaphandle

uma enomyeni wakhe. Kuyingxenywe yosiko ukuba owesifazane ahlale efihle lezingxenywe zomzimba wakhe. Lo mthetho usebenza nasemadodeni ngalomthetho ubu-Islam bufuna wonke umuntu aziphathe kahle.

3. Ubu-Islam abuhambisani nezindlela zokuzithokozisa ezingase zivuse imizwa yothando besekwephuka imithetho yokuzihlonipha nokukhonza. Lezi zinto ziwukuchitha imali, amandla futhi zikhinyabeza izimilo. Ukuchitha isizungu kuyisidingo. Kuyathokozisa kubalulekile kakhulu empilweni njengoba kubaluleke amanzi nomoya ikakhulu emuva kokusebenza kanzima. Ukuzithokozisa kufanele kubeyikho yokusiza umqondo hhayi lokho okulimaza umphefumulo womuntu. Akufanelle uzithokozise ngezinto ezibulala isimilo sakho. Lezizinto azinandawo emasikweni obu-Islam.
4. Ukuze kuvikeleke ubunye besizwe namandla amaMuslimu ayelulekwa ukuba angalokothi agqugquzele ubuhlanga (tribalism) ngisho sebucashiswe ngayiphi indlela ebekwe yiKhurani. Uma labo abaxabene bengavumelani kufanele baxolelane egameni likaMvelinqangi ukuze kubenguyena onqumayo. Ezindabeni zesizwe kufanele basizane beyeke ukuxabana ngezinto ezingasho lutho. Ukubakhona kwezingxabano kumaMuslimu kudala ubuthakathaka besizwe ngakho-ke kuyihlazo kufanele zinqandwe ngayoyonke indlela
5. Ubu-Islam buthatha ngokuthi ulwazi nesayensi kubaluleke kakhulu kusona sonke isintu ngakho-ke amaMuslimu kufanele afune ulwazi nesayensi alusebenzise lapho kudingeka khona, ubu-Islam abawavumeli amaMuslimu ukuba alandele izindlela zokuphila zabanye abantu. Ukulandela amasiko abanye kuyalimaza kakhulu. Isizwe esilandela amasiko esinye sikhinyabezeka ezintweni eziningi. sike sizibone sona singeyilutho. Kungakho-ke nje umphrofethi ongcwele ekubeka obala ukuthi amaMuslimu angayilandeli indlela yokuphila yalabo abangeyiwona amaMuslimu. Uma ufunda okungokwabanye uvele nje ukufunde kodwa uqaphele ukuthi

awulandeli amasiko angase akwenze wena uzibone ungelutho kubona. wonke amaMuslimu axwayisiwe ukuba akubheka lokhu. Manje sesifika ebudlelaneni bamaMuslimu nalabo abangeyiwona. Kufanele labo abangamakholwa babekezele uma behlangana nalabo abangeyiwona amaMuslimu, amaMuslimu akufanele ajivaze abaholi bezinkolo zalabantu noma bajivaze izinkolo zabo. Akufanele baphambane nabo singekho isidingo kodwa kufanele baphathwe kahle. Kungungomo wenkolo yethu ukuthi thina sihloniphe abanye futhi sibakhombise ukubazwela futhi siziphathe ngendlela enhle. Ukuziphatha kabi nokuba nomqondo omfushane kuphambene nenkolo yobu-Islam. IMuslimu lizalwe emhlabeni ukuba libeyisibonelo esiphilayo sokukhombisa ubuntu, kufanele iMuslimu lithandwe ngabanye abantu ngesibonelo salo esihle. Uma lenze njalo liyoba liyinxusa lenkolo yobu-Islam.

Amalungelo Azo Zonke Izidalwa

Manje sesifikile emalungelweni okugcina. UMvelinqangi wabusisa umuntu ngokumnika amandla ngaphezu kwazozonke izidalwa. Yonke into ihlelelwe yena. UMvelinqangi uzinike amandla okuzinqoba ukuze zenze lokho akudingayo. Lesisikhundla sinika umuntu izinga eliphezulu kunelezidalwa futhi unelungelo lokulisebenzisa ngokuthanda kwakhe. Kodwa lokhu akusho ukuthi umuntu unikwe inkululeko engenamkhawuko. Ubu-Islam buthi zonke izidalwa zinamalungelo kumuntu. Lamalungelo ngawokuthi umuntu akanalo ilungelo lokuzixhaphaza ngezinto ezingenalo usizo futhi akufanele zilinyazwe ngaphandle kwesizathu. Umuntu uzisebenzisela usizo lwakhe akufanele nakancane azizwise ubuhlungu.

Umthetho wobu-Islam unezibopho ezithile ngamalungelo. Sivunyelwe ukuzibulalela ukuzidla kodwa asivunyelwe ukubulala isilwane ngoba sihlose ukujabula nokuchitha isizungu. Izilwane kufanele zihlatshelwe inyama futhi kukhona izindlela ezibekiwe zokuhlaba ezingenaso isihluku. Zikhona nezindlela ezinesihluku ezenza inyama ingabimnandi. Ubu-Islam buyavuma ukuba kubulawe izilwane

ezibulala ezinye ngoba nazo ziyambulala umuntu. Nakhona lapho abuvumi ukuba lesilwane sizwiswe ubuhlungu obungadingeki.

Maqondana nezilwane ezizwiswe ngokuthutha impahlanezokutshala ubu-Islam abuvumeli abantu ukuba bazibulale futhi abuvumeli abantu ukuba bazilambise. Ukubamba ushiye izinyoni uzivalele ekhejini ngaphandle kwenjongo ethile kuthathwa njengesenzo esibi. Futhi ubu-Islam abuvumi kugawulwe izihlahla ngaphandle kwesizathu. Umuntu unelungelo lokukha izithelo kodwa akanalo ilungelo lokucekela phansi izihlahla. Izithelo zinempilo kodwa ubu-Islam abuvumi ukuthi kuchithwe ngisho izinto ezingenayo impilo nokumoshwa kwamanzi. Injongo yobu-Islam ukuvimbela ukuchithakala nokumoshakala kwezinto noma yingaluphi uhlobo kodwa kuvumela umuntu ukuthi asebenzise kahle lezozinto anamandla okuzisebenzisa ukuze aphile.

Ishariya

Umthetho womhlaba wonke wangunaphakade. Kulamakhasi edlule sesike sachaza kafushane ngomthetho wobu-Islam umthetho umphrofethi uMuhammad (ukuthula makube naye) awunika sonke isintu ukuba siwusebenzise ngasosonke isikhathi. Lomthetho uthi awukho umehluko phakathi kwabantu ngaphandle kwenkolo yabo. Lezizinqumo ezehlukanisa abantu ngobuzwe nangebala labo ngeke kubeyinkolo yomhlaba ngoba umuntu wesinye isizwe ngeke aphenduke abengowesinye isizwe. Umuntu ozalelwe ezweni elithile ngeke akuqede lokhu futhi nomhlaba wonke ngeke uze ushintshe ubeyizwe elilodwa. ngokunjalo umhlaba weNegro, we China noma womhlophe ngeke uze ushintshe. Lezizinqubo ziyohlala njalo zingezesizwe esisodwa. Ngeke ziqhubeke futhi ngeke zemukeleke emhlabeni wonke. Ubu-Islam buyinkolo yomhlaba wonke njengoba sesike sasho, umuntu okholwa ukuthi akekho ofanelwe ukudunyiswa ngaphandle kukaMvelinqangi nokuthi umphrofethi uMuhammad uyisithunywa sokugcina usuke esngene wathi shi enkolweni yobu-Islam futhi ufanelwe yiwona wonke amalungelo eMuslimu. Ubu-Islam abubandlululi ngebala ngobuzwe, ngolimi nangokunye okunjalo. Buqine kusona sonke isintu

futhi abulwemukeli ubandlululo. Lomthetho owangunaphakade. Awumiselwe phezu kosiko lwabantu abathile futhi akusiwona owesikhathi esithile emlandweni. Umiselwe phezu kwesisekelo semvelo ekudalwe ngayo umuntu, umthetho ongathakwanga nalutho uyosebenza kusona sonke isikhathi noma isimo sinjani. Lenkolo yomhlaba wonke yangunaphakade ubu-Islam.



ISLAMIC DAWAH MOVEMENT *Of Southern Africa (IDM)*



THE ISLAMIC DAWAH MOVEMENT OF SOUTHERN AFRICA (IDM) is primarily involved in promoting the message of Islam to all the people of Southern Africa. With humble beginnings in 1977, it has now grown to be one of the largest dawah organizations in the country, and the Southern African region, with over 30 years of experience, expertise and professionalism backing it. Its **Dawah Network Unit** is the largest in the sub-continent, with scores of Islamic Centres under its portfolio and over 50 duaat employed. The IDM is continuously building Masaajid, classroom blocks, boreholes, Imaam's quarters and clinics in Southern Africa. This Unit conducts a host of dawah outreach programmes continuously throughout the year. Its **Human Resource Development Unit** has assumed sub-continental proportions, with the organization of major workshops, seminars and in-service training, incorporating the Southern Africa region; on fiqh, dawah, leadership and management, socio-political, and economic issues; often in conjunction with other international and regional organizations. It's **Publications and Research Unit** is playing a significant role in the making of a truly "Iqraa" Community in Southern Africa. This Unit researches and publishes, for free distribution, topics relevant to the Southern African scenario. It incorporates the bookshop and the translation of the Quran into 3 major languages of Southern Africa. Running as a thread and interspersed with the other activities is the significant educational and education-related activities grouped together under the banner of the **Education, Training and Skills Development Unit**. This unit makes available scores of scholarships and conducts various different types of education-related activities on a on-going basis including, ABET (Adult Basic Education Training) classes, pre-schools, sewing and embroidery classes, home-gardening skills programme, in-service training, Train The Trainers courses, adult Islamic classes, and youth training camps.

The **Welfare Unit** encompasses the feeding of hundreds of children daily at Madaaris, building of clinics, and a host of other welfare-related activities. IDM is currently in a favourable position to effectively enhance and accelerate the Islamisation process in the Southern African region. Alhamdulillah.

THE MISSION OF IDM is to promote the message of the unity of God to all the people of Southern Africa so that they may achieve their God given potential of excellence and purity; and in this way contribute to the moral, spiritual, social, intellectual and economic growth of the nations as a whole.

IDM PUBLICATION AND RESEARCH UNIT is a division of the Islamic Dawah Movement of Southern Africa. The primary thrust of the unit is to search, research and publish selective and relevant topics on Islam especially for the region of Southern Africa. It has published numerous titles, (books and leaflets) as well as translations of the Quran, in 3 major local languages, *Alhamdulillah*. The unit concentrates on already published works, which are out of print, but are relevant to the region and in keeping with our aims and objectives.

IDM has published titles primarily in English. However, its publications include titles in the Xhosa, Zulu, Afrikaans, Oshiwambo and Burrundi languages.

A major objective of this Unit, through its publications, is to eliminate ambiguity and misconceptions of certain issues within the value system of Islam; hoping thereby to present the real and authentic Islam to both the Muslims and Non-Muslims alike.

The IDM Publications And Research Unit intends to continue to publish a variety of topics on Islam that would primarily aid a better understanding of the true Islam amongst the people of Southern Africa and thereby help to catalyse the process of Islamisation regionally and globally. The overall aim and objective of this Unit is to present Islamic principles and values to Muslims and Non-Muslims in order to help them understand this religion and way of life, which advocates unity, justice, brotherhood, tolerance and peace, which is Islam.



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