

WHAT IS ISLAM?
ZULU TRANSLATION

UKUQONDA INKOLO YOBU ISLAM?

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1. Amagama eSingeniso

UDUMO LONKE LUBE KU-ALLAH (UMDALI), NEZILOKOTHO ZEZIBUSISO ZIQONDISWE KU-MPHROFETHI WETHU, U-MUHAMMAD (UKUTHULA KUBE KUYE).

Injongo enkulu yale ncwajana ukunikelana ngencazelo kubantu abanesifiso sokuthola ulwazi ngenkolo yobu-Islam, kanye nakulabo bantu abazifunela ulwazi olufinyeziwe olumayela nayo le nkolo. Incwajana lena ibhalelwe ngisho nabantu abasanda kwamukela inkolo yobu-Islam, abangakabi nokuqonda okunzulu ngayo.

A. Kubatu abanesifiso sokufunda ngenkolo yobu-Islam

Sengathi ningaholelwa endlelelni yeqiniso. Niqonde nokuthi leli thuba liyisibusiso esivela ku-Allah (uSomandla). Ngesinye isikhathi umfazi oyisigqila abelokhu ethandaza egumbini lakhe, kusentathakusa. Kwathi lapho esalokhu ethandaza, umlungu wakhe wamuzwa ekwelinye igumbi ngesikhathi ephimisela amagama lawa alandelayo womthandazo: *“Ngenxa yothando lolo ongithanda ngalo, wena Allah.”* Wamkhuza ngolaka, wathi kuye (kungcono) akhulume athi: *“Ngenxa yothando lolo mina engikuthanda ngalo, Allah,”* hhayi ***“Uthando lolo ongithanda ngalo, wena Allah”***.

Lokho umlungu wakhe abekuchaza ngukuthi, yena njengesoni, akafanelanga athi uthandwa ngu-Allah. Lo mfazi wesigqila waphendula ngendlela enobuhlakani,

wathi: *“Uma bekungasi ngenxa yothando lolo u-Allah angithanda ngalo, ubengeke angnikeze ithuba lokuMkhonza”*. Kufanele siqonde ukuthi akukho lutho olukhona endalweni, noma isiphi isehlakalo esiba khona, ngaphandle kwentando ka-Allah. Manje-ke, wena njengomfundi wale ncwajana, ohlose ukuzitholela ulwazi ngenkolo yobu-Islam - noma ngabe kungenxa yesizathu semfundo ephakeme, noma ngenhloso yokuzingela amaphutha nobuthakathaka bale nkolo, nanoma isiphi nje isizahtu - **ukufunda kwakho le ncwajana kuhlelwe ngu-Allah (uMdali)**. Lokhu kuliqiniso, ngoba sewuzokwazi ukucabanga ujule ngolwazi kanye nokuqonda ozokuthola kule ncwajana, futhi uzoholelwa eqinisweni.

Sengathi u-Allah angakubusisa, wena kanye nombhali wale ncwajana, **Ameen**.

B. Kubantu asebemukele inkolo yobu-Islam

Siyakwamukela enkolweni yokuthula noxolo, wena mfowethu nodadwethu. Sengathi singahlala sisindleleni yeqiniso eqondile, indlela yabantu abangaphansi kokuholwa kweqiniso, kungabi yindlela yabantu abedukile eqinisweni.

Kubikwe ukuthi uMphrofethi uMuhammad (ukuthula kube kuye) wathi umuntu owamukele inkolo yobu-Islam uthola ukuhlanzwa kuzo zonke izono zakhe azenze ngaphambi kokwamukela inkolo, futhi isimo esisha abakuso yileso esifana nesengane yosana (engenaso nhlobo isono). Kungakhathalekile ukuthi ubesesimweni esinjani ngesikhathi esidlulile, lobo buthakathaka buyasuswa ngokuphazima kweso uma emukela inkolo yobu-Islam. Ngempela Mkhulu kangakanani umusa weNkosi yakho?

Le ncwajana izonikelana ngemfundiso efushanisiwe emayelana namaphuzu amqokwa enkolweni yobu-Islam. Iqiniso lenkolo yobu-Islam laguqulwa laphinda lathunazwa ngamanga nobuqili okwavezwa abemithombo yezindaba (*media*) ngabomu, lokho kwenza ukuthi izinqondo zabantu zifundzwe amanga (*indoctrinate*). Ngenxa yalesi simo, sinethemba lokuthi uma u-Allah ethandile, le ncwajana izokunikeza imfundiso esemqoka emayelana nalokho inkolo yobu-Islam eyikho.

2. I-ISLAM IYINI KAHLE-KAHLE?

Igama elithi: “ISLAM” lichaza “**Ukuthula**” kanye “**Nokuzinikela**” (entandweni ka-Allah).

2.1. Ukuthula

I-Islam yinkolo egqugquzela ukuthi kubekhona ukuthula phakathi kwemvelo ka-Allah (uSomandla), phakathi kwabantu ngokwabo, naphathi kwezinye izidalwa. Ukubingelelana phakathi kwama-Muslim, okungamagama aziwa ngabantu abaningi, yilawa athi: “**Assalaam Alaikum,**” asho ukuthi: “**ukuthula kube nawe**”. Inkolo yobu-Islam kayikuvumeli ukuxabana okubakhona ngaphandle kwesizathu, kanye nokubulawa kwabantu. Imithombo yabezindaba idlale ngezingqondo zabantu (*manipulated*) yenza ukuthi bathathe inkolo yobu-Islam njengenkolo enodlame, leyo abalandeli bayo abaphilisa abanye abantu ngovalo (*terrorism*). Abantu “**abazibulala ngeziqhumane**” (*suicide bombers*), kanye nalabo “**abenza ukuthi umphakathi uphilele ovalweni**” (*terrorists*) - lawa kungamagama lawo imithombo yabezindaba iwabandakanye nenkolo yobu-Islam. Yize kunjalo, noma imuphi umuntu ononembeza, uzokwazi ukuthi athi:

Angeke umuntu aze abe nesiqiniseso ngemibiko yabemithombo yezindaba. Esikhathini esiningi imithombo yabezindaba ayinalo iqiniso ngokuphelele, futhi ababiki bezindaba bajwayele ukusabalalisa imibiko eqhemayo (*biased*). Ubufakazi balokhu bucacacisa kahle uma sibuka izehlakalo ezikhona phakathi kwe-politiki

(*politics*). Uma kwenzeka ezindabeni kukhishwa isaziso sokuthi "*umbulali ubeli-Muslim*", lokho akusho ukuthi umbulali loyo ubekade eli-Muslim ngempela! Kuyisenzo sobuwula ukumane ukholwe yonke into esiyizwayo noma esiyifundayo evela emithonjeni yabezindaba.

Okunye okubalulekile futhi yilokhu: uma kungukuthi ngempela umuntu loyo okuthiwa ungumethuseli wabantu (*terrorist*) uli-Muslim, lokho akusho ukuthi izenzo zakhe ezingalungile zigqugquzelwa yinkolo yakhe! Lokho kuzobe kufana nokuthi kuthiwe inkolo yama-Hindu igqugquzela ukudlwengulwa kwabesifazane ngoba nje kutholakele ukuthi umuntu waleyo nkolo uboshelwe icala lokudlwengula. Lokho kuyobe kuwubuwula bangempela.

2.2. Ukuzinikela (entandweni ka-Allah)

Iphuzu lesibili ngelokuthi: igama elithi "ISLAM" lichaza: ukuzinikela ku-Allah (uMdali wemvelo). Ukuzinikela ku-Allah kusho ukuthi ukhonzwa u-Allah eYedwa kuphela, nokuthi uyaqonda ukuthi uphilela u-Allah kuphela. Ukuzinikela ku-Allah kusho ukuthi wamukele ukwehlukana nalokho u-Allah ayale ukuthi kugwenywe (*avoided*), nokuthi uzokwenza lokho oyalwe ukuthi ukwenze.

3. IZINSIKA EZINHLANU ZENKOLO **YOBU-ISLAM**

Umprofethi u-Muhammad (ukuthula kube kuye) uthethe inkolo yobu-Islam incike phezu kwezinsika ezinhlanu. Lapha sizochaza insika ngayinye ngokuphelele.

3.1. IZINSIKA YOKUQALA: Ukholo (Imaan)

Igama elithi "*Imaan*" lisho ukhoho. Ukukholwa ngokweqiniso emithethweni esemqoka yenkolo yobu-Islam. Nayi leyo mithetho:

3.1.1. Ukukholelwa ku-Allah (uMdali) - kuYe Yedwa kuphela

Njengoba singama-Muslim, sikholelwa ekutheni:

- u-Allah (uSomandla) uYedwa, akekho omunye ngapahandle kwaKhe.
- u-Allah uphila ingunaphakade.
- u-Allah akazalwanga, futhi akanabo abantwana.
- Akekho omunye umuntu ofana no-Allah,
- u-Allah akasiyena umuntu wenyama negazi.
- u-Allah unamandla ngaphezu kwayo yonke into.
- Akekho umuntu ongenza noma yini ngapahandle kokulawulwa ngu-Allah.

Ama-Muslim ehluke kuma-*Hindu* ngokukholelwa ekutheni u-Allah Munye kuphela, akekho omunye

ngaphandle kwaKhe. Ama-Muslim ehlukile kumaKrestu ngokukholelwa ekutheni uJesu (ukuthula kube kuye) akasiyena u-Allah (uNkulunkulu), kodwa ungumphrofethi kaNkulunkulu, njengo-Abrahama, uNowa, uMose, nabanye.

3.1.2. Ukukholelwa ekutheni iZingelosi zikhona

Njengezinye izinkolo ezinje ngeyobuKrestu, eyamaJuda, nezinye, ama-Muslim nawo akholelwa ekutheni iZingelosi zikhona. Ama-Muslim akholelwa ekutheni iZingelosi azifani nabantu ngoba azinawo amaphutha (azinaso isici nezono). Zikhonza u-Allah ngaso sonke isikhathi. Ezinye iZingelosi zabelwe imisebenzi ethile kanye nokuziphendulela ezintweni ezithile.

KuneZingelosi lezo umsebenzi wazo okungukulawula isimo sezulu, ezinye zisebenza ukukhipha imiphefumulo (*souls*) kubantu ngesikhathi sokushona kwabo. Ingelosi eyazeka kakhulu ezinkolweni ezinje ngeyobuKrestu neyamaJuda, ngu-Jibraeel (uGabhriyeli), isebenza ukulethela izithunywa nabaphrofethi izembulo (*revelations*) zika-Allah. Yize kunjalo, kufanele sazi ukuthi noma umsebenzi weZingelosi usemqoka kangakanani, ayikho iNgelosi ekwazi ukwenza umsebenzi wayo ngaphandle kwamandla nemvume ka-Allah.

3.1.3. Ukukholelwa eMibhalweni eNgcwele embuliwe (Revelations)

Ukuya ngokwenkolo yobu-Islam, ama-Muslim akholelwa kule Mibhalo yasemandulo neyokuqala (*original*), eyembulelwa abaphrofethi:

- **Torah**, eyembulelwa u-Moosa (Mose),
- **Zaboor** (amaHubo), embulelwa u-Dawood (uDavide)
- **Injeel**, eyembulelwa u-Isa (uJesu Krestu),
- **Qur'an**, eyembulelwa u-Muhammad (ukuthula kube nabo bonke).

Thina njengama-Muslim, sikholelwa eMibhalweni yasendulo neyokuqala (*original*). Yize kunjalo, sikholelwa ekutheni ngesikhathi somphrofethi ngamunye, imiyalo yeSembulo leyo ebekufanele ilandelwe bekungeyomphrofethi wangaleso sikhathi eyembulwe ngaso. Emihleni esiphila kuyo, siphila esikhathini okufanele kulawule kuso izimfundiso sezambulo zomphrofethi u-Muhammad (ukuthula kube kuye). Uma kunjalo-ke, ayikho enye iNcwadi eNgcwele okufanele ilandelwe ngaphandle kwe-Qur'an.

Qaphela: -

- **AmaJuda** akholelwa ku-Mose (ukuthula kube kuye) nasekuholweni nguMbhalo oNgcwele lowo embulelwa wona (*obizwa i-Torah*), kodwa abakholelwa ekutheni u-Davide naye wembulelwa uMbhalo oNgcwele, yize bekholelwa ekutheni u-Davide ubeyindoda elungile, ekholwayo. Baphikisana nokuthi uJesu kanye no-Muhammad (ukuthula kube kubo bobabili) bebekade besesimweni sokuba ngabaphrofethi.
- **AmaKrestu** akholelwa kuJesu (ukuthula kube kuye) nasekuholweni nguMbhalo oNgcwele owembulwe kuye (*obizwa i-Injeel*). Futhi bakholelwa ku-Mose (ukuthula kube kuye) nakubaphrofethi ababekhona ngaphambilini, futhi bakholelwa ekutheni iBhayibheli ngiyo (kuphela) iNcwadi yokuhola abantu okholweni emihleni esiphila kuyo, nokuthi ivale indawo yayo yonke iMibhalo eNgcwele eyembulwe ngaphambi kwayo. Kabamamukeli u-Muhammad (ukuthula kube kuye), futhi bathi nguye owazibhalela i-Qur'an. Eqinisweni, bakholelwa ekutheni ungumuntu onamanga, ongazange abe neqiniso ngokusabalalisa umbiko wokuthi i-Qur'an yembulwe kuye ngu-Allah, ekubeni kunguye qobo abathi uzibhalele yona.
- **Ama-Muslim** akholelwa encwadini eyembulelwa uMphrofethi uMuhammad (ukuthula kube kuye), nasekutheni i-Qur'an yincwadi yokuhola abantu. Bakholelwa kuJesu nakuMose (ukuthula kube kubo bobabili), nakuBaphrofethi besendulo, kodwa bakholelwa ekutheni isizwe nesizwe sathunyelwa

umphrofethi waso, loyo ebebekade bafanele ukuholwa yizimfundiso zakhe. Kodwa-ke, esikhathini lesi esiphila kuso, okuyisikhathi sokugcina sokuphila kwabantu basemhlabeni, kufanele abantu bonke balandele ukuholwa kwe-Qur'an kuphela ukuze bazitholele insindiso. **Isibonelo**:- uma kungukuthi umuntu ubephila esikhathini sikaJesu (ukuthula kube kuye), umlayezo wokholo lowo abezofanele ukuhola ngiwo, bekuzoba yilowo owembulwe kuye, kanti futhi abazibandakanye nalowo mlayezo bebezobe besendleleni eqondile. Abantu ababezobe bengalandelanga lokho kuholwa, bebezobe bedukile. Manje-ke, isikhathi lesi esiphila kuso, kuyisikhathi sikaMuhammad (ukuthula kube kuye), futhi kuyimfanelo ukuthi kulandelwe ukuholwa kwe-Qur'an ukuze kutholakale impumelelo empilweni.

3.1.4. Ukukholelwa ekubeni khona kwaBaphrofethi

Ama-Muslim, namaKrestu kanye namaJuda, bonke bakholelwa ekutheni uSomandla uMdali wakhetha aBaphrofethi phakathi kwamaqembu ahlukeni wabantu ukuze banikezwe umsebenzi nokuziphendulela ekubizeleni abantu endleleni yeqiniso yokholo. Abaphrofethi labo bebenikezwe umsebenzi wokwexwayisa abantu ukuthi bangenzi izono, nokubagqugquzela ukuthi benze kuphela okulungile. Abaphrofethi abaziwayo kubantu bonke bekungo-*Ebrahim* (Abrahama), *Nooh* (uNowa), *Ismail* (u-Ishmayeli), nabanye.

Njengoba kuchaziwe ngenhla, amaJuda akholelwa ku-Mose (ukuthula kube kuye), kodwa kabakholelwa kuJesu

naku-Muhammad (ukuthula kube kubo bobali). Ngakolunye uhlangothi, amaKrestu wona akholelwa ku-Mose naku-Jesu (ukuthula kube kubo bobali), kodwa kabakholelwa ku-Muhammad (ukuthula kube kuye). Yize kunjalo, ama-Muslim wona akholelwa ekutheni u-Mose no-Jesu (ukuthula kube kubo bobali) bebengaBaphrofethi, kodwa bakholelwa ekutheni u-Muhammad (ukuthula kube kuye) ubengumphrofethi wokugcina, loyo okungekho omunye osazoba khona ngemuva kobukhona bakhe.

Umehluko omkhulu phakathi kwenkolo yobuKrestu nezinye izinkolo ngukuthi: amaKrestu akholelwa ekutheni u-Jesu (ukuthula kube kuye) ubenguNkulunkulu (noma ingxenye kaNkulunkulu), bathi ubengeniyena umuntu wasemhlabeni. Ama-Muslim wona akholelwa ekutheni u-Jesu (ukuthula kube kuye) ubengeyena uNkulunkulu, kodwa ubengumphrofethi nje kuphela.

Kukhonakala njani ukuthi u-Allah (uNkulunkulu) abe ngumuntu wenyama negazi? Ingabe akusi ukuhlabalaza u-Allah (uNkulunkulu) uma kwenziwa ukuthi abe mncani ngale ndlela yokuthi simlinganise nomuntu wasemhlabeni onezidingo zabuntu? Ingabe u-Allah (uNkulunkulu) unazo izidingo ezifana nokuphathwa ubuthongo, ukulamba kanye nokuya endlini yangasese (*toilet*) - njengoba kwaba njalo ngo-Jesu (ukuthula kube kuye)? Ingabe inkolo yalolu hlobo kayiphikisani (*oppose*) nalokho u-Allah (uNkulunkulu) ayikho - ubukhulu baKhe?

Qaphela: -

Abaphrofethi bakhethwa ngu-Allah (uNkulunkulu), futhi bathunywe nguYe lapha emhlabeni ukuzohola abantu. (Labo Baphrofethi) bekungabantu abajwayelekile, ababephila phakathi kwabantu. u-Allah (uNkulunkulu)

ubakhethe ukuthi babe ngaBaphrofethi baKhe ngemuva kokubanikeza izimfanelo ezibalulekile zoBuphrofethi. Ubakhethele lowo msebenzi ngokuthumela izambulo, asebenzisa iNgelosi u-*Jibraeel* (uGabhriyeli).

U-MUHAMMAD BEKUNGUBANI?

U-Muhammad (ukuthula kube kuye) wazalwa eminyakeni yamakhulu (*century*) ayisithupha. Ngaphambi kobuphrofethi bakhe, ubekade aziwa kakhulu emphakathini wangakubo njemuntu othembekile, engumuntu okholiwe. Kuthe lapho eseneminyaka ewu-40, wathunyelwa isambulo samavesi wokuqala we-Qur'an, ewalethelwa yiNgelosi u-*Jibraeel* (u-Gabhriyeli). Kwaba kuso lesi sikhathi lapho athweswa khona umsebenzi wobuPhrofethi kubantu basemhlabeni. Ekuqaleni komsebenzi, abantu bebehlekisa ngaye. Kodwa kwathi ekugcineni kwempilo yakhe, abantu bonke basemhlabeni we-*Peninsula* bebakade sebemukele inkolo yobu-Islam. Impumelelo leyo yakhe yafezeka esikhathini seminyaka engu-23.

QAPHELA: -

NGAPHAMBI KOKUKHETHELWA UMSEBENZI
WOBUPHROFETHI, U-MUHAMMAD (UKUTHULA KUBE
KUYE) UBEKADE ENGAKAZE AKHOTHAMELE IZITHIXO
EZIBAZIWE NOMA UKUKHOTHAMELA OMUNYE
UMUNTU NGAPHANDLE KUKA-ALLAH
(UNKULUNKULU).

3.1.5. Ukukholelwa oSukwini lokuvuswa kwabafile, uSuku loKwahlulelwa, nobukhona beMpilo yangemuva kokufa

I-Muslim ngalinye likholelwa ekutheni impilo yakulo mhlaba ngeyesikhashana, nokuthi wonke umuntu uzohlangabezana nosuku lwakhe lokufa. Ngemuva kwalapho, sonke sizovuswa kwabafileyo, bese sibuthezelwa ndawonye ngaphambi kuka-Allah (uMdali wethu) ngosuku olubiswa “**uSuku lokwahlulelwa**”. Kuzoqhathaniswa izenzo zethu ezimbi nezinhle. Abantu okuzothalakala ukuthi izenzo zabo ezinhle zidlula ezimbi ngesisindo, bazovuzwa ngokuthi bathunyelwe ezulwini (*paradise*), kanti labo okuzothalakala ukuthi izenzo zabo ezimbi zinesisindo esidlla ezinhle, bazojeziswa ngokuthi bathunyelwe esihogweni. Ngaphezu kwalapho, abantu abenze izenzo ezimbi, kodwa bemukele inkolo yobu-Islam, bazothunyelwa esihogweni ukuze bayojeziswa - uma kungukuthi bafa bengaguqukanga ezonweni zabo. Yize kunjalo, ekugcineni bazogunyazwa ukungena ezulwini ngenxa yokukholelwa kwabo ezimfundisweni zenkolo yobu-Islam.

Yiwo lona umehluko omkhulu uma kuqhathaniswa i-Islam nenkolo yobuKrestu, njengoba ama-Krestu wona ekholelwa ekuthethelelweni kwezono ngokuphalala kwegazi lika-Jesu (ukuthula kube kuye) esiphambanweni - efela izono zabantu basemhlabeni. Bakholelwa ekutheni wonke amaKrestu azokwamukelwa ezulwini ngaphandle kokwahlulelwa mayelana nemisebenzi yabo yasemhlabeni.

Ake senze isibonelo ngomuntu onamadodana **alishumi**: labo kubo, abawu-9 bengabantu abangalungile nhlobo

(*corrupt*), kodwa oyedwa kubo bonke abelikholwa elilungile. Manje-ke, asithi mhlawumbe umzali ubethanda loyo olungile ngothando olujulile, emfisela impumelelo nobuhle empilweni. ***Kungenzeka yini ukuthi umzali angabulala ingane yakhe elungile (ukuze kukhokhelwe amacala abo bonke laba abanye), athi wenzela ukuthi baphile ngendlela abayifisayo - njengokudlwengula nokubulala uma bethanda - bese ethi bazothethelelwa izono ngenxa yokubulawa kwaloya mfowabo obelungile? Umqondo omuhle yini ukwenza njalo?***

Ngale kwalapho, kusizani ukuthi kube khona umthetho wokholo, onje ngokunakekelwa kwabampofu ngokudla, nokugwema izenzo ezingalungile njengokubulalana, ukudlwengula (*rape*), nokunye – uma kungukuthi umuntu usazokwamukeleka ezulwini noma engazange ahloniphe imithetho yenkolo?

Ake senze esinye isibonelo: sithi umuntu uziqalela isikole, bese yena njemholi (*principal*) wesikole abeke umthetho othi: abafundi bakwa-*Grade 1* kumele benze into eyodwa-nje kuphela ukuze badluliselwe ebangeni elilandelayo (*Grade 2*) - kumele bakhumbule ukuthi: **1+1=2**. Uma kwenzeka kuba khona ingane ethi impendulo ngu- “3” hhayi u- “2”, kungenzeka yin ukuthi leyo ngane idluliselwe ebangeni elilandelayo (*Grade 2*)?

Uma sesiyivala le ndaba, ingabe kuzoba khona isidingo sokubekwa kwemibandela (*standards*), nemithetho yenkambiso (*policies*), njalo-njalo, uma kungukuthi umuntu usazolokhu emukelwa ezulwini (*paradise*) noma engazange ahloniphe imithetho abefanele ayihloniphe, ayilandele?

Le ndidane yiyo umehluko omkhulu phakathi kwama-Muslim namaKrestu, njengoba ama-Muslim ekholelwa ekutheni umlilo wesihogo ukhona ngempela, futhi bakholelwa nasekutheni ama-Muslim nawo angalahlelwa emlilweni lowo uma bengazibandakanyi nenkambiso yemithetho yenkolo yobu-Islam.

Qaphela: -

Ucwaningo lukhombise ukuthi abantu abakholelwa ekutheni bazokwamukelwa ezulwini ngaphandle kokushiswa emlilweni wesihogo, yibo okutholakala ukuthi babulala abantu ngokukhululeka, futhi bayadlwengula ngoba nje benikezwe ithemba lokuthi bazongena ngokukhululeka ezulwini!

3.2. INSIKA YESIBILI: Umthandazo (Salah)

Ukuthandaza isenzo esibaluleke kakhulu kuma-Muslim. Ama-Muslim athandaza kahlanu osukwini. Umthandazo wokuqala wenziwa entathakusa impela, ngaphambi kokuvela kwemisebe yelanga ngasempumalanga; umthandazo wesibili wona wenziwa uma sekudlule imini enkulu (*noon*); owesithathu wona wenziwa emini yantambama (*late afternoon*); umthandazo wesine wona wenziwa ngemuva-nje kokushona kwelanga; kanti wokugcina umthandazo wenziwa ebusuku (*evening*).

3.3. INSIKA YESITHATHU: Umnikelo wabampofu (Zakaat)

Noma inkolo yobu-Islam igqugquzelela ukukhishwa komnikelo lowo umuntu awukhipha ngaphandle kwempoqo (*voluntarily*), igama elithi: “**Zakaat**” liqondiswe kakhulu ekukhishweni komnikelo (*charity*) oyimpoqo (*compulsory*) ukuthi bawukhiphe unyaka nonyaka. Isilinganiso somnikelo leso umuntu afanele ukuwukhipha ngu-2,5% ephuma enzuzweni (*wealth*) yomuntu, okhishwa njenge-*Zakaat*.

Umqondo wokukhipha i-*Zakaat* ngukukhombisa uthando ku-Allah (uSomandla), nokulungisa isimo samakholwa esingesihle (*adverse condition*). Ucwangingo (*studies*) lukhombisa ukuthi uma bonke abantu bebengakhipha i-*Zakaat*, bekungeke kube khona ubumpofu emhlabeni.

3.4. INSIKA YESINE: Ukuzila (Saum)

Kunokwenzeka ukuthi iningi labantu liyaqonda ukuthi ukuzila kuyini. Noma kunjalo, enkolweni yobu-Islam, kuyisobopho ukuthi ama-Muslim azile (*fast*) isikhathi esiyinyanga yonke (“*i-Ramadhan*”). Kusukela ekuseni ngamasa (imizuzu ewu-90 ngaphambi kokuphuma kwelanga) ukuyofika ngesikhathi ilanga lishona, umuntu ozilile akufunelanga adle lutho. Akafanelanga ngisho nokuthi aphuze amanzi nhlobo.

3.5. INSIKA YESIHLANU: Uhambo oluNgcwele (Hajj)

Amadolobha amakhulu nangcwele kuma-Muslim ***yi-Makkah ne-Madinah***, atholakala ezweni lase-***Saudi Arabia***.

i-Kaabah itholakala edholobheni lase-Makkah. Ama-Muslim abuthana khona lapho e-***Kaabah***, bese begcina isiko lenkolo elaziwa ngokuthi yi-***tawaaf***. Ngaleso sikhathi, bazungeza ***i-Kaabah*** amahlandla ayisikhombisa, belokhu benza nezenzo zokukhonza. Inhloso yaleso senzo sokukhonza ngukuzizuzela uthando luka-Allah (uMdali wemvelo yonke).

Idolobhakazi i-***Madinah*** liyibanga lobubude (*distance*) lamakhilometha awu-500 km ukusuka e-***Makkah***. Ukubaluleka kwalelo dolobhakazi ikuthi indlu yokukhonza (***masjid***) kaMphrofethi u-Muhammad (ukuthula kube kuye) yakhiwe kulo. i-***Masjid*** leyo iphinde futhi ibe nethuna

likaMphrofethi u-Muhammad (ukuthula kube kuye) qobo lwakhe.

Kanye (*once*) onyakeni, kuba nesikhathi sezinsuku ezinhlanu enyangeni ebizwa "**Zhul Hijjah**," (kwi-calendar yama-Muslim), leyo kuyo ama-Muslim anakho ukwenza egcina izezo zokukhonza (*rituals*) ezimayelana ne-*Hajj*, bekwenzela ezweni elingcwele. Kubikwe ukuthi i-Muslim kumele lifeze leso senzo sokholo okungenani kanye empilweni yalo.

4. ISIPHI ISIZATHU SOKUDALWA KWETHU?

UMLANDO WOKUBA KHONA KWETHU EMHLABENI

Ama-Muslim akholelwa ekutheni kuthe ngemuva kokudala umhlaba, u-Allah (uMdali wendalo) wazisa iZingelosi ukuthi uzodala umuntu ukuze aphile emhlabeni njengesivivinyo (*test*) kubo. Abantu bazophila ukulandela imiyalo ka-Allah (uSomandla), bazoya ezulwini lapho bazophila khona ingunaphakade. Abantu abazokwehluleka ukuphila ngokwemiyalo ka-Allah bona bazothunyelwa esihogweni.

Izingelosi zazwakalisa ukungaphatheki kahle ngombiko wokudalwa komuntu komuntu, bathi umuntu angeke aphile ngokwemiyalo ka-Allah (uMdali), bazwakalisa ukuthi kungcono umuntu angadalwa nhlobo. U-Allah (uNkulunkulu) ubatshele ukuthi wazi amagama amanye ahlukile (*attributes*) lawo umuntu ethiwe wona, lawo abawaziwo nabo.

u-Allah udale umphrofethi u-Adamu kwaba nguye umuntu wokuqala endaweli, wasebenzisa inhlabathi ukumdala, kanti iZingelosi zona zidalwe ngoukhanya (*light*), kwase kuthi ama-**Jinn** wona adalwa ngomlilo. Ukuqisekisa ubukhulu bomuntu, u-Allah wayala iZingelosi ukuthi zikhothamele u-Adamu ngemuva-nje kokudalwa komzimba ka-Adamu. Isehlakalo leso senzakalele ezulwini.

QAPHELA: -

AMA-JINN YIZIDALWA EZIDALWE NGOMLILO. KUKHONA LAWO ALUNGILE PHAKATHI KWAWO, KANTHI AMANYE AWALUNGILE NHLOBO. U-SATHANI UVELA PHAKATHI KOHLOBO LWAMA-JINN. ENKOLWENI YOBU-ISLAM, U-SATHANI UBIZWA "IBLEES" NOMA "SHAYTAAN".

Izingelosi ziye zazithoba ku-Adamu, zamkhothamela, kodwa yize kunjalo, u-Iblees (uSathani qobo lwakhe) wenqaba ukukhothama, ngaphansi kwengcindezi (*influence*) yokuziqhenya abekade enakho, wathi yena udalwe ngomlilo, kanti abantu badalwe ngobumba. Kwaba ngenxa yaleso sizathu u-Sathani wathi akufanelekile ukukhothamela isidalwa esidalwe ngento ekhiqiziwe (*substance*) esesimweni esiphansi. Kwaba ngenxa yaleso sizathu lapho u-*Iblees* axoshwa ezulwini ngu-Allah (uMdali wendalo yonke). Ngaphambi kokuxoshwa kwakhe, u-*Iblees* watshela u-Allah (uNkulunkulu) ukuthi ubezoveza ukufakazi bokuthi umuntu usezingeni eliphansi ngokuthi amholole ekulahlekeni ngaso sonke isikhathi sokuphila kwakhe.

u-Adamu wazizwa enomzwangedwa lapho ezulwini, u-Allah wase edala u-*Hawa* (u-Eva) njengomlingani wakhe. Ekugcineni, u-Allah (uMdali wendalo yonke) wathumela u-Adamu no-Eva emhlabeni, lapho abantu bebezophila khona (*reside*) kuze kufike uSuku loKwahlulelwa. u-Adamu wanikezwa imiyalo nemithetho

leyo abeholwa ngiyo empilweni yakhe, leyo ebezohola futhi nesizukulwane (*offspring*) sakhe.

Empeleni, isizathu sokuphila kwethu emhlabeni ngukuthi sibe zisebenzi nezinceku zika-Allah (uSomandla).

Umhlaba lo uyindawo yokuvivinywa kwethu, kanti futhi nempilo yakhona imfushane kakhulu. Ngesikhathi esilinganisiwe sokuphila kwethu lapha, kufanele sisebenzele u-Allah (uNkulunkulu), kanye nokuphatha kahle izidalwa zaKhe (ezinjengabantu nezilwane) ngozwelo nenhlonipho. Ngale kwalapho, ukukholwa kwethu kumele kuhambisane nemiyalo yenkolo echazwe ngenhla.

5. IZONO EZINKULU

- Ukuhlanganisa u-Allah (uMdali wemvelo yonke) nabalingani (*partners.*)
- Ukungagcini imithandazo emihlanu yansuku zonke.
- Ukubulala (*murder*)
- Ukwehluleka ukukhokha i-*Zakaat* ngaphandle kwesizathu esizwakalayo.
- Ukugwema ukuzila (*fasting*) uma kuyinyanga ka-*Ramadhan* ngaphandle kwesizathu esizwakalayo.
- Ukuzibandakanya nezenzo zobu-salamose (*black magic*).
- Ukwehluleka ukufeza uhambo olungcwele (*Hajj*) yize unayo imali yokukwenza lokho, futhi uphile kahle emzimbeni.
- Ukuhlangana ngokocansi kwabantu abangakabi sesimweni somshado.
- Ukuphinga.
- Ukufakelela inzalo (*interest*) ekuhwebelaneni, kanye nokwamukela inzalo.

- Ukuphelisa ukuxhumana okukhona phakathi kwabomndeni
- Ukusebenzisa uphuzo oludakayo (*alcohol*) nezidakamizwa (*intoxicants*).
- Ukudla inyama yezilwane ezifile (*carrion*).
- Ukungahloniphi abazali.
- Ukuba ngumholi ongenabo ubulungiswa (*justice*).
- Ukuphatha abantu ngendlela enesihluku (*cruel*).
- Ukungathembakali.
- Ukulalela umculo (*music*).
- Ukukhuluma kabi ngabanye abantu.
- Ukweba (ubusela), njalo-njalo

6. LOKHO EKUKHOLELWA KUKHO MAYELANA NENKOLO YOBU-ISLAM

Uma ngabe kawukholelwa enkolweni yobu-Islam, lokho kusho ukuthi uthatha uMphrofethi uMuhammad (ukuthula kube kuye) njengomuntu onamanga, noma ngabe lokho awukushongo ngomlomo wakho! Lokho kusho ukuthi wena uthi ubekade engeyena umphrofethi, nokuthi uzibhalele i-Qur'an ngokwakhe engembulelwanga ngu-Allah (uSomandla).

Akekho umuntu okholelwa ekutheni i-Qur'an iyilizwi lika-Allah, kodwa engelona i-Muslim – ikakhulu ngoba i-Qur'an ikubeke kwacaca ukuthi ayikho enye indlela yokuphila (inkolo) eyamukelekile ku-Allah ngaphandle kwenkolo yobu-Islam, okuyindlela yeqiniso yokuphila.

7. UKUPHIKISANA NALOKHO **OKHOLELWA KUKHO**

Ngenhloso yokwenza ukuthi le ncwajana ichaze kahle amaphuzu ayo kafushane nangendlela ecacile (*concise*), angeke sichaze kade amaphutha akhona ezinkolweni eziphikisana nobukhona bukaNkulunkulu (*atheistic beliefs*). Njengoba mina (mbhali wale ncwajana) ngingumuntu owakhe e-Johannesburg, e-South Africa, ngiqaphele ukuthi iningi labantu engihlangabezana nabo ngokuvamisile, yilabo abangewona ama-Muslim, ngamaKrestu. Kungenxa yalesi sizathu sizogxilaekuchazeni ubuthakathaka obukhona enkolweni yobuKrestu ngendlela efushanisiwe.

Uma ngabe umfundi wale ncwadi engumuntu ongakholelwa nhlobo ukuthi uNkulunkulu ukhona (*atheist*), noma engumuntu onenkolelo yobukhona bukaNkulunkulu, kodwa mhlawumbe enokungabaza ngodaba lokholo (*agnostic*), sizokucela ukuthi uxhumane nathi nge-**email** (imininingwane ephelele yethu ikhona ekhasini elingemuva kule ncwajana yethu). Zitholele incwajana yethu ebizwa: **“Disproving Atheism in 10 minutes”** (echaza ngobuthakathaka kanye namaphutha akhona kulabo abaphikisana nenkolo).

QAPHELA:-

INKOLO YE-ISLAM KAYIGQUGQUZELELI INDELELO NENZONDO. UKUBEKWA OBALA KWAMAPHUTHA NOBUTHAKATHAKA (*REBUTTAL*) KWABANTU BEZINKOLO EZAHLUKENE KWENZELWA UKUHOLELA

ABANTU EQINISWENI, HHAYI INDELELO NOKWEHLISA ISITHUNZI.

INCAZELO YOBUTHAKATHAKA OBUKHONA
ENKOLWENI YOBUKHRISTU

Inkolo yobuKhristu ingachzwa ngokuthi ihlukaniswe izigaba ezimbili ezilandelayo:

7.1. **LABO**
ABAKHOLELWA KUNKULUNKULUOZIQU-
ZINTATHU (TRINITY)

Iningi lamaKhristu ajwayelekile (*mainstream*) ukuqonda kwabo lokho uNkulunkulu ayikho iyindida exakile, lapho bekholelwa ekutheni uNkulunkulu uhlukaniseke kathathu (uBaba; uJesu noMoya oNgcwele).

Uma bebuzisiswa ngenkolelo yalolu hlobo, iningi lamaKhristu labo engikhulumisane nabo, kabazwisisi indlela leyo inkolelo kaNkulunkulu *oZiqu-Zintathu* esebenza ngayo uma beyibukisisa kahle ngokujulile nabo.

Lokho abukhulumisa kakhulu yilokhu

1. UJesu unobuNkulunkulu kuye (*divine*).
2. UBaba, iNdodana kanye noMoya ongcwele bayalingana (*co-equal*), futhi bazokuba khona ingunaphakade bobathathu njalo (*co-eternal*).

Sizochaza iphuzu ngalinye ngokwehlukana lapha ngezansi:

UJESU ONOBUNKULUNKULU KUYE

- Ngokwemfundiso kaNkulunkulu o*Ziqu-Zintathu*, uJesu unobuNkulunkulu kuye (*divine*). UJesu, uBaba noMoya oNgcwele – yilowo nalowo kubo ulingana nengxenye yesithathu ($\frac{1}{3}$) yalokho uNkulunkulu ophelele ayikho. Uma kunguthi lokhu kuliqiniso (ngokwalenkolelo), akuphenduleke nayi imibuzo:
- Ngesikhathi uJesu eyala abfundi bakhe ukuthi bathandaze, njengoba naye futhi wawa ngobuso phansi ethandaza, [**ngokumbiko osencwadini ka-Mathewu 36:39**], ubekhothamela bani? Kungishiwo yini ukuthi ubekhothama kuye qobo lwakhe?
- Kwenye indawo futhi, encwadini **ka-Mathewu (27:46)**, kubikwe ngesehlakalo sokubethelwa, lapho khona kuthiwa uJesu (ukuthula kube kuye) wamemeza wathi: “*Eloi, Eloi, lamma sabachthani.*” (*Nkulunkulu wami, Nkulunkulu wami, ungishiyeleni na?*). Uma kungukuthi uJesu unguNkulunkulu, ubekade ememeza bani? Uma kungukuthi ngempela unguNkulunkulu, singasho yini ukuthi ubekade ekhala kuye qobo lwakhe ukuthi uzishiyile?
- Uma kungukuthi uJesu uyingxenye yesithathu ($\frac{1}{3}$) yalokho uNkulunkulu ophelele ayikho, sangasho yibi ukuthi uNkulunkulu ubenabo ubuthongo? Ubenaso yini isidingo sokuthi adle? Ubeya yini endlini yangasese (*toilet*)? Kungashiwo yini unguNkulunkululowo?

- AmaKhristu akholelwa ekutheni uJesu wabethelwa esiphambanweni. Kungashiwo yini ukuthi ingxenye yesithathu ($\frac{1}{3}$) kaNkulunkulu beyifile ngaleso sikhathi?
- Uma kungukuthi uMariya wazala uJesu (ukuthula kube kuye), kungashiwo yini ukuthi umfazi walapha emhlabeni wazala uNkulunkulu?
- Ngokwemfundiso yenkolo yobuKhristu kaNkulunkulu o*Ziqu-Zintathu*, uJesu uyingxenye yesithathu ($\frac{1}{3}$) yalokho uNkulunkulu ophelele ayikho; yingakho anobuNkulunkulu kuye (*devine*). Uma kungukuthi kujalo-ke, uJesu ubefanele **abe nolwazi lwazo zonke izinto**, akunjalo?

Encwadini [ka-Marku:11:12-14] kubikwa ngesehlakalo lapho uJesu afikelwa ukulamba ehamba ngase-Bethaniya. Kuthiwa wabona umkhiwane buqamama. Wasondela kuwo ethi hleze angathola okudliwayo kuwo. Kepha kwathi lapho esefikile kuwo, wafica ukuthi bekungakabi isikhathi samkhiwane. Nokombiko wencwadi leyo ka-Marku, kuthiwa uJesu waqalekisa lesi sikhathi somkhiwane.

Nawu umbuzo oxhumene naleso sehlakalo: uma kungukuthi uJesu ubenolwazi lwazo zonke izinto njengoba kuthiwa ubenguNkulunkulu, kuze kanjani ukuthi angabi nolwazi oluphelele mayelana nokubeka izithelo kwaleso sikhathi somkhiwane - aze alinde ukuthi asondele eduze naso pho?

- Uma kungukuthi ubukhulu lobo uJesu anikezwa bona kungenxa yokuti wazalawa ngaphandle kokuba nobaba, kungani amaKhristu angakhonzi u-Adamu njengoba yena wazalwa ngaphandle kwabazali bobabili?

UKULINGANA OKUHLANGANYELWE (CO-EQUAL)
NOBUKHONA KWAPHAKADE (CO-ETERNAL)

Kunezindlela ezimbili zokuchazela uMkhristu ngokuba sephutheni kwale nkolelo kaNkulunkulu oZiqu-ziNtathu - ukulingana kwabo okuhlanganyelwe (*co-equal*), nobukhona kwaphakade (*co-eternal*). Sizoyichaza kahle le ndaba ngokuyihlukanisa izigaba ezahlukene:

INDLELA YOKUQALA: UBUFAKAZI
OBUCACILENOBUQONDAKALAYO (LOGICAL)

Enkonzweni yangeSonto (*Sunday*), amagama athi: “Baba, iNdodana noMoya oNgcwele” – bonke bayalingana, futhi bazokuba khona ingunaphakade – ngamazwi akhulunywa ngokuphindiwe, njengoba lokho kuyisekelo sokholo lwabo.

Uma kungukuthi ngempela “uBaba, iNdodana (enguJesu) noMoya oNgcwele” bayalingana, futhi bazokuba khona ingunaphakade, umbuzo obakhona yilona: - uma kwenzeka uBaba efisa ukuthi kube khona ukunyakaza komhlaba, ingabe kuzodingeka ukuthi akhulumisane noJesu (ukuthula kube kuye) kanye noMoya oNgcwele ukuze athole igunya lokufeza lesi sifiso? Kuyenzeka yini ukuthi kube khona umhlangano wengqungquthela (*conference*) ngaphambi kokuthi kuthathwe noma isiphi isinqumo?

UMA KUNGUTHI KUNESIDINGO SOKUTHOLA
IGUNYA, lokho kuzobe kusho ukuthi (amaKrestu) akholelwa

ekutheni uBaba, okumele kube uzimele, nekuyisimo sikaNkulunkulu sangempela, uncike phezu kukaJesu (ukuthula kube kuye) noMoya oNgcwele. Lokho kuzobe kusho ukuthi u-Allah (uMdali wemevelo) uzimele, yize kungukuthi akazimelanga eyedwa. Lokhu kuliphutha nobuthakathaka ngokusobala, akuchazeki nhlobo!

Ingabe u-Allah (uSomandla) usazoqhubeka abe nguNkulunkulu uma kungukuthi ngempela udinga imvume yabanye (abalingani) ngaphambi kokuthatha izinqumo? Okwamukelekayo ngobukhulu buka-Allah (uMdali) ngukuthi kufanele kube nguye kuphela okhonzwayo (*deity*), nokuthi kube nguye eYedwa olawula izinto zonke, futhi akadingi imvume kanoma ngubani.

Uma uBaba edinga igunya likaJesu (ukuthula kube kuye), manje ngesikhathi uJesu abekade ebethelwe esiphambanweni njengoba kukhulumeka, ingabe uJesu wanikelana ngemvume ngaphambi kokubethelwa kwakhe?

NGAKOLUNYE UHLANGOTHI, UMA KUNGUKUTHI BEKADE KUNGADINGEKANGA KUTHOLAKALE IMVUME,

lokho kuzobe kusho ukuthi (amaKhristu) azobe ehlubukela lokho okuyisisekelo sokholo lwabo, esithi: bonke BAYALINGANA, futhi BAZOPHILA INGUNAPHAKADE.

Ake senze isibonelo nge-business leyo mhlawumbe engaphansi kolawulo lwabaphathi abathathu, abanesabelo esilinganayo bonke. Kungenzeka yini ukuthi umuntu oyedwa phakathi kwabo athengise imoto yalelo business ngaphandle kwegunya nokubonisana nabalingani (*partners*)? Cha, akufanelanga kube njalo, ngoba phela bonke bayalingana.

Ngendlela efanayo, uma kungukuthi imvula beyingehla, ivela emafini, bese kuthi ngaphansi kolawulo oludinga abalingani (*partnership*), uBaba uzodinga imvume yeNdodana ngaphambi kokuthi kukhululwe imvula emafini, kungenjalo kuzosho ukuthi bobabili akusibona ABALINGANI. Uma isimo sinje, singasho yini ukuthi uBaba uzimele (*independent*)? Isimo (position) soMdali womhlaba wonke kufanele kube ngesinjani kahle-kahle?

Lokhu kuphikisana (*refutation*) okusetshenziswa lapha kungasetshenziswa nasenkolweni yama-*Hindu*, njengoba inkolelo yezithixo nabonkulunkulu abaningi (*polytheism*) nayo ilokhu inobuthakathaka bayo obucacile – kungakhathalekile ukuthi kunabonkulunkulu abathathu (njengasencazelweni engenhla), noma abonkulunkulu abawu-300 (noma ngabe isiphi isibalo lesi ama-*Hinduanikelana* ngaso).

INDLELA YESIBILI: 2 UKUNGABIKHO KWEMFUNDISO EKHULUMA NGOKULINGANA (CO-EQUAL) NOKUPHILA OKUNGANAPHAKADE (CO-ETERNAL) PHAKATHI EBHAYIBHELINI

Njengoba kushiwo ngenhla, ukuze umuntu abe nguMkhristu, kufanele abe nenkolelo ejulile yokuthi uBaba, neNdodana kanye noMoya oNgcwele bayisiThathu esilinganayo (*CO-EQUAL*), kanti futhi lesi siThathu sizophila ingunaphakade (*CO-ETERNAL*). Umengabe umuntu engakholelwa kulokhu, uthathwa njengomuntu ongeyena uMkhristu, futhi elihlubuka okholweni (*heretic*) - ungumuntu ophikisana nenkolo.

Yize kunjalo, okuqaphelekayo ngeBhayibheli ikuthi **akukho nelilodwa ivesi** phakathi kwalo elifakazela ukuthi lesi siThathu esizezulwini (uBaba, iNdodana noMoya oNgcwele) kuyisiThathu esilinganayo (*CO-EQUAL*), kanti futhi lesi siThathu sizophila ingunaphakade (*CO-ETERNAL*).

Eqinisweni, iNcwadi evela kuNkulunkulu kumele ikubeke kucace - ngendlela engangabazeki - lokho okuyisisekelo esimqoka salokho inkolo encike kukho.

Qhathanisa lokhu nemfundiso yenkolo yobu-Islam ne-Qur'an. Isisekelo esisemqoka salokho inkolo yobu-Islam encike kukho i-TAUHID (uBunye buka-Allah), hhayi oNkulunkulu abathathu njengasenkolweni yobuKhristu. Yize kunjalo, lokho inkolo yobu-Islam encike kukho okumayelana nesisekelo sokholo kuchazwe kwacaca phakathi kwi-Qur'an, esahlukweni sika-112, esibizwa ngokuthi "Isahluko sobuMsulwa", lapho khona u-Allah akhulume kanje:

1. *Yithi: u-Allah nguYe kuphela,*
2. *u-Allah ozimeleyo,*
3. *Akazali, futhi naYe akazalwanga,*
4. *Akukho lutho olungafaniswa naYe.*

Lapha-ke, isisekelo senkolo yobu-Islam sichazwe ngendlela engangabazeki (*unequivocally*), okuyindlela okufanele izinto zibe ngayo uma kungukuthi uMbhalo ongcwele wayo kuyilowo ovela kuNkulunkulu (*divine*). Kufanele kube nguMbhalo ocacile, ongaletheleli abantu ukudideka (*confusion*), kungenjalo, kuzongabazeka isizathu sokwembulwa kwayo (i-Qur'an).

Uma siqhubeka nokuchaza ukungaqondakali nokungathembakali kwesisekelo senkolo yobuKhristu, kanye

nokuhleleka kwemithehto yakhona (*formalization*), kuzodingeka ukuthi kubhekwe umlando omfushane wale nkolo.

Esikhathini seminyaka engamakhulu amathathu (300) ngemuva kwesehlakalo okuthiwa senzeka (*alleged*) sokubethelwa kukaJesu, indoda ebizwa u-*Constantine* wenziwa umholi wombuso (*emperor*) wezwe lase-*Constantinople* (leyo namuhla kuthwa yi-*Istanbul*, ezweni lase-*Turkey*). Ngokohlelo lwakhe lokuzifunela ukusekelwa nokuthi abe nabalandeli abaningi, u-*Constantine* wenza isaziso emphakathini sokuthi wamukele inkolo yobuKrestu. Icebo lelo lakhe lamsebenzela kahle, njengoba umbuso wakhe wakhula ngokushesha, amaKrestu bazibophezela ekutheni bazomnika inhlonipho, bazinikele ekubusweni nguye (*allegiance*). Yize kunjalo, kwaba khona izinkinga phakathi kwabantu bakhe - isikhashana-nje asanda kuqala ukubusa.

Omunye wabaholi bebandla lasendulo, obebizwa u-*Arius*, wazwakalisa inkolelo yakhe emphakathini yokuthi u-*"Baba"* (uNkulunkulu) mkhulu okwedlula i-*"Ndadana"* yakhe engu-Jesu, nokuthi labo ababili bebengahlanganyelanga ubukhulu, bengalingani (*CO-EQUALS*). Ngakolunye uhlangothi olwaluphikisana naye, bekade kukhona umholi ogama lakhe bekungu-*Athanasius*, obekade ekholelwa ekutheni lobo bubili buyalingana ngandlela zonke (*co-equals*).

Ukuze kugwemeke ukungaboni ngaso linye, ukungqubuzana namazondo phakathi kwabalandeli balaba baholi ababili – obe kuzoletha uqhekeko nobuthakathaka embusweni ka-*Constantine* - lo mbusi wabiza ingqunquthela enkulu yabaholi bamabandla ahlukenene, ngonyaka ka-325 AD (ebezokwaziwa ngegama elithi: - *"The Council of Nicaea"*).

Kulowo mhlango, bekade kumenywe ababhishobhi (*bishops*) ababevela kuzo zonke izindawo ezingaphansi kobuholi buka-**Constantine**, ukuze bazokwenza ukhetho(*vote*) yokuphikisana noma ukuvumelana nenkolelo “yokulingana kweSithathu” (*CO-EQUAL*) kanye "nokubakhona kwaleso Sithathu ingunaphakade" (*CO-ETERNAL*), njengoba bekucacile ukuthi abukho ubufakazi obusekela inkolelo yalolo hlobo.

Mhlawumbe singasho ukuthi kulokho kukhetha, yilapho ekungazange kube khona ubulungiswa, ngoba igama loketho (“**vote**”) kalizange libe namandla wenzazelo yalo ngoba ababhishobhi ababephelelwa naleyo nkolelo, bebethuswa ngokuthi bazoxoshwa ezweni lelo (*excommunicate*), kwase kwenzeka-ke ukuthi baphoqelelwe ukuvumelana nemfundiso yaleyo nkolelo ebengeyona yeqiniso. Ubufakazi baleso sehlakalo bubonakele ngesikhathi u-**Arius** - obehola uhlangathi oluphelelwa (*opposition*) olwaziwa ngokuthi: “**Arians**” - wavele waxoshwa ezweni lelo (*exiled*) ngoba akazange avumelane neningi labaholi bamabandla ababekade bephoqelelwe ukuvotela (*vote*) inkolelelo yamanga.

Ngenxa yaleso sizathu, ukuphikisa kwama-**Arians** bekuncike ekutheni isisekelo senkolelo leyo abantu ababephelelwa kuyo (*trinity*) asikho phakathi eBhayibhelini. **Kungenzeka yini ukuthi u-Allah (uMdali wemvelo) ajabulele ukuthi umuntu ahambisane nenkolelo engacacile, engachazeki kahle?**

7.2 Isigaba Sabantu Abakholelwa Ekutheni UJesu (Ukuthula Kube Kuye) Ubengeyena Unkulunkulu, Kodwa Ubengumphrofethi Nje Kuphela (Umphrofethi Wokugcina). Nalabo Abakholelwa Ukuthi Ubaba Mkhulu Kunendodana (Umphrofethi Wokugcina)- Okuyinkole Eyenza Ukuthi Bangakholelwa Ebuphrofethini Buka-Muhammad (Ukuthula Kube Kuye)

Lokhu kuzobe kusho ukuthi abantu benkolelo yalolu hlobo abasiwona aMakhristu angempela, kodwa-ke, eqinisweni inkolelo enjalo yona iwubufakazi be-Qur'an. Noma imuphi umuntu okholelwa kuleyo mfundiso yokholo (yaMakhristu), kuzofenele aveze ubufakazi obuphikisana ne-Qur'an, noma akhone ukunikelana ngesizathu sokuphikisana nesibonakaliso (*miracle*) esikhona ngaphakathi kwe-Qur'an.

8. UBUFAKAZI BE-QUR'AN

Ubufakazi be-Qur'an buncike kakhulu phezu kwalawa maphuzu amabili. Elokuqala ngelokuthi kusemahlombe welinye iqembu ukuveza izizathu zokuphikisana ne-Qur'an ukuthi. Elesibili ngelokuthi kubesemahlombe welinye iqembu ukuveza ubufakazi bokukholelwa kwi-Qur'an. Kungakhathalekile ukuthi iliphi iphuzu okuncikwe kulo, ubufakazi be-Qur'an buzovezwa obala, ikakhulukazi njengoba ama-Muslim angadingi ukuthweswa umthwalo wokuveza lobo bufakazi.

Indlela eyazekayo yokuveza ubufakazi be-Qur'an bufakelela izinyathelo ezine ezibalulekile.

8.1. Inselelo emayelana nokuvezwa (kwesinye isahluko)

i-Qur'an ngokwayo iyinselelo (*challenge*) ebantwini. i-Qur'an ifaka inselelo kubantu bonke yokuthi baveze i-SURAH (isahluko) esisodwa kuphela, noma kungaba yingxenyekuphela yaleyo Surah, bese bayiqhathanisa (*rival*) ne-Qur'an ngokwayo. **[Isahluko 2: Ivesi lika-23]**

Ngenxa yokuthi abantu abangewona ama-Muslim bathatha uMphrofethi uMuhammad (ukuthula kube kuye) njengomuntu onamanga (*liar*) ozibhalele i-Qur'an ngokwakhe, inselelo eqondiswa kubo ngeyokuthi baveze noma ngabe yi-Surah eyodwa kuphela, noma ingxenyekuphela ye-Qur'an. i-Qur'an ibathumela inselelo bonke yokuthi banikelane ngobufakazi benkolelo yabo nge-Qur'an.

Uma ukholelwa ekutheni i-Qur'an ilizwi lika-Allah (uMdali), lokho kusho ukuthi uli-Muslim. Yize kunjalo, qaphela ukuthi i-Qur'an ithi inkolo ye-Islam ngiyo kuphela okufanele ilandelwe.

Manje-ke, angeke wathi i-Qur'an iyilizwi lika-Allah (uSomandla), kodwa bese uthi awusilona i-Muslim. Lokho kusho ukuthi uyakwazi ukuhlanganisa izibalo ezithi: - $1+1=2$, kodwa manje bese ulandela imfundiso ethi: - $1+1=3$

8.2 Ukugcinwa kwento ivikelekile (preservation)

I-QUR'AN

Kuze kube manje, i-Qur'an ngiwo kuphela uMbhalo oNgcwele owembuliwe, ongakaze ushintshwe kusukela esimweni sokwembulwa kwayo. Leli yiqiniso lelo okungakabi nobufakazi obuphikisana nalo (*undisputed*). I-Qur'an isalokhu igciniwe ingashintshwanga (*preserved*) ekubhalekeni kwayo, futhi namazwi ayo agcinwe ngokuvikeleka ezingqondweni zabantu basemhlabeni. Abantwana abancani, ukusukela eminyakeni emine (4) nemihlanu (5) banekhono lokugcina i-Qur'an ezingqondweni zabo (*memorise*) kusukela lapho iqala khona, kuze kube sekugcineni kwayo. Lokhu kusho ukuthi alikho ithuba lokuyiguqula (nokufakelela okuthile kuyo ngesikhathi ihumushwa noma kushunyayelwa ngayo).

I-TORAH

Yize kunjalo, i-Torah, eyembulwa kuMose (ukuthula kube kuye), seyilahlekile yonke, futhi lokhu kufakazelwa ngukuthi, ngesikhathi sikaJesu (ukuthula kube kuye), bekade kunezinhlalo ezine (4) ze-Torah.

Ngale kwalapho, kukhona imibiko ethi i-Torah (iThestamende eLidala) laligcinwe embusweni ka-Judah, eNdlini yeNkosi. Ngokwemibiko yomlando, iNdlu yeNkosi yahlaselwa, yavithizwa kabili. Ukuhlaselwa kokuqala kwaba sezandleni zenkosi yaseGibhithe, ukuhlaselwa kwesibili kwaba

sezandleni zenkosi yakwa-Israyeli. I-Torah ayikaze ize ibonwe nomi kukuphi emuva (kwalokho kuhlaselwa kabili). Kwabakhona imibiko yokuthi yase inyamelele (ngenxa yalokho kuhlaselwa kombuso wakwaJudah). Kepha kwathi ngemuva kokubekwa esihlalweni sobukhosi kuka-Josiya, esikhathini seminyaka ewu-18 sekudlule lokho kuhlaselwa, kwezwakala ukuthi uMphristi oMkhulu, ***u-Hilkiah*** wakhipha isaziso sokuthi useyitholile i-Torah phakathi kwaso leso sakhiwe sendlu ka-Judah, leso obekungekho muntu owakhe wasibona ngenxa yalokuya kuhlaselwa kwaso (okungumbiko ogcwele izinsolo unjalo-nje) – ngemuva kweminyaka ewu-18. **(Lombiko usencwadini yesiBili yaMakhosi, eSahlukweni sika-22, kanye nasencwadi yeZikhronike, esahlukweni sika-34).** Lokhu akukhonakali nhlobo. Kunalokho, bekade kungu-***Hilkiah*** qobo lwakhe owazakhela lowo Mbhalo we-Torah, wase ukhohlisa abantu ukuthi nguye oyitholile.

I-BHAYIBHELI

Ngakolunye uhlangothi, akukho ukungabaza ukuthi iBhayibheli likaJesu (ukuthula kube kuye), kalisatholakali esikhathini sanamuhla. Ulimi olwalukhulunywa ngaleso sikhathi bekuyi-***Aramaic***. Akukho lapho lusatholakala khona lolu limi namuhla.

Kunalokho, kutholakala i-Testamende eliSha elakhiwe ngezincwadi ezahlukene, ezibhalwe ngabantu okubalwa phakathi kwabo u-Mathewu, u-Marku, u-Lukha no-Johane. Lezo zincwadi bekungezona ezikaNkulunkulu, kepha bezibhalwe ngabanikazi balawa magama: u-Mathewu, u-Marku, u-Lukha no-Johane, okuthiwa bebengafundi baka-Jesu. Isizathu ezenza ukuthi lezo zincwadi zamukeleke njengezwi likaNkulunkulu namuhla, yingoba kunenkolelo

yokuthi ngesikhathi ababhali balezi zincwadi (u-Mathewu, u-Marku, u-Lukha no-Johane) bezibhala, bebencedwa nguMoya oNgcwele, lokho kwase kwenza ukuthi lezo zincwadi zithathwe njengezambulo ezivela kuNkulunkulu (*divine*).

QAPHELA:

U-LUKA, U-JOHANNE, U-MARKU NO-MATHEWU, LABO AMAGAMA ABO ABEKADE ETHELWE (*ATTRIBUTED TO*) NGEZINCWADI ZEVANGELI (*GOSPELS*), BEKUNGEBONA ABAFUNDI BAKA-JESU! BEKUNGABANTU ABAKADE BENZA UCWANINGO (RESEARCHERS) LABO AMAGAMA ABO ABEKADE EFANA NAWABAFUNDI BAKA-JESU. IZAZI ZENKOLO YOBU-KHRISTU (*SCHOLARS*) ABANABO UBUFAKAZI BOKUPHIKISANA NALOMBIKO.

8.3 Amavesi aphikisanayo (Contradictions)

Kuze kube seminyakeni esiphila kuyo, akekho umuntu oseke waveza ubufakazi bokuthi i-Qur'an inamavesi aphikisanayo ngaphakathi kuyo. Ngisho njengoba siphila esikhathini lesa kuso ucwaningo lwenziwa ngokushesha ngenxa yobukhona be-*internet*, akekho umuntu oseke wabika ukuthi i-Qur'an inamavesi aphikisanayo ngaphakathi kuyo. Phakathi kwezincwadi ezining zama-*novels*, kuvamisile ukuthi ababhali bazo baqale ngokuxolisela amaphutha okungenzeka abe khona encwadini abayibhalile. I-Qur'an yona iqala ngokulimisa ngesihloko ukuthi akuna maphutha wanoma iluphi uhlobo ngaphakathi kuyo. **[Qur'an: Chapter 2: Verse 2]**

Angeke uthole phakathi kwi-Qur'an iphutha lobukhona bemibiko ephikisanayo; lapho kwenye indawo kubikwa ukuthi: $1+1=2$, bese kuthi kwenyue indawo kubikwe okwehlukile, ukuthi: $1+1=3$.

Ngakolunye uhlangothi, uma sibuka izincwadi ezikhona ngapahathi kweBhayibheli, kunamaphutha asobala (*manifest*) ekuchazweni kwezehlakalo ezahlukene.

Embikweni wesehlakalo sokubethelwa kukaJesu, u-Judas uvelela njengomuntu oyisithitha, ongalungile. Ungumuntu owakhaphela (*betray*) uJesu ngokumdalula ezitheni zakhe, okuyisenzo esadala ukuthi agcine ebethelwe esiphambanweni. Isibonelo sephuzu lokuphikisa (*contradiction*) esivelelayo kulo mbiko, ngesithinta isiphetho sempilo ka-Judas ngemuva kwaleso sehlakalo esibuhlungu.

Encwadini ka-Mathewu 27:3-8 kubikwa ukuthi u-Judas wakhombisa ukuzisola namahloni ngesesenzo sakhe esingalungile, wase elahla imali ayithole ngokuthengisa uJesu, **wazibulala** ngemuva kwalapho.

Kepha **encwadini ye-Zenzo 1:18**, kuthiwa u-Judas wazithengela insimu ngemali leyo athengisa uJesu ngayo. Kubikwa ukuthi kwenzeka ngesinye isikhathi uma ethi uyangenana insimini yakhe, **washelela, wbulawa** ukulimala akuthole uma eshelela, ewa.

Lobu ubufakazi obusobala bamavesi aphikisanayo, nobukhona komehluko omkhulu phakathi kwezehlakalo ezibikiwe. **Uma kungukuthi ababhali balezi zincwadi zeBhayibheli bebekade belawulwa nguMoya oNgcwele, kungenzeka yini ukuthi omunye esiThathwini esisezulwini (*trinity*) wenza iphutha lokuthi anikelane ngemibiko**

engefani emayelana nesiphetho sempilo ka-Judas kulabo babhali bobabili?

Kungumqondo omuhle yini ukuthi i-Bhayibheli lingamukelwa ukuthi lipvela kuNkulunkulu (*divine*) ngengoba linemibiko eminingi kangaka ephikisanayo ngaphakathi kwalo?

8.4 Izimangaliso (*Miracles*)

8.4.1 Ulwazi lwezokwelashwa (*Medical*)

I-Qur'an ichaza indaba yokusunguleka kwempilo yomuntu emzimbeni womuntu wesifazane (*embryology*) ngendlela ecacile; ichaza izigaba (*stages*) zokwakheka komzimba womuntu (*conception*), iqhubeke nokuchaza ukuphila kwembewu ekhona phakathi kwesibeledho (*embryo*). **[Chapter 23: Verse 12-14]**

Kwaba sekugcineni kweminyaka-khulu (*century*) yabo-1800 lapho izazi zezokwelapha (*medical experts*) zaqala khona ukusebenzisa ulwazi lwakamuva-nje (*technology*) ukuze baqonde lokho i-Qur'an ekuchazile eminyakeni ewu-1250 ngaphambi kwalokho kuhlakanipha kwabo.

Bekungezeka kanjani ukuthi umuntu onjengo-Muhammad (ukuthula kube kuye) angebekwa icala lokuthi nguye obebhale udaba lolu, ekubeni abehlala ogwadule lapho bekungekho imithombo yolwazi lwakamuva (scientific knowledge)?

8.4.2 Ukubikezela (*prediction*) ngezehlakalo ezisazokwenzeka

Esikhathini sombuso wezwe lase-**Persia** ebelinamandla okuphatha amanye amazwe, i-Qur'an yabikezela ukuthi isizwe samaRoma besizonqoba umbuso wase-Persia esikhathini seminyaka eyisishiyagalolunye. **[Chapter 30: Verse 2-4]**

Leso sehlakalo kwaba yisibonakaliso (*miracle*) lesa kube besingazange sifezeke, bekade izokwenza ukuthi libukeke njengamanga (*disprove*) iqiniso le-Qur'an. Okwamanje sesingahlawumbisela ukuthi isiphetho kwaba yisiphi: umbuso wamaRoma wavele wanqoba umbuso wase-**Persia**.

Lokho kuyisibonakaliso (*miracle*) lesa okuthi uma umuntu esicabanga ngokujulile, kucace ukuthi bekade sisikhulu ngempela. Kulula ukunikeza omunye umuntu ithemba (*hope*) lokuthi ngelinye ilanga uzogukuba yisicebi (*rich*). Njengoba isikhathi sesehlakalo lesa singabekwanga, saqinisekiswa, singasho sithi kusekhona isikhathi esiningi sobukhona bethuba lokufezeka kwalelo phupho.

Ngokolunye uhlangothi, uma kungukuthi kuyenzeka utshela umuntu ohlangana naye endleleni ukuthi **ngemuva kwesikhathi esithile** (isibonelo: iminyaka eyi-9), uzophenduka isicebi esikhulu, kuzokuba khona ingcindezi (*pressure*) enkulu ezodalwa ukungafezeki kwesehlakalo lesa, bese kungasabi khona ukwethenjwa kwesiphrofetho esinjalo.

Okuqaphelekayo (*notably*) ngukuthi, amaRoma bebengabantu ababuthakathaka kakhulu ngaleso sikhathi sokufaniswa kokunqoba kwabo. Bekade kunjengokufanisa ukuthi ingane yosana beyizokwenqoba iqhawe elinolwazi lwempi. Ngale kwalapho, izincwadi zomlando zibika ukuthi ngemuva kweminyaka eyi-8, bekulokhu kungakholelweki ukuthi amaRoma anganqoba izwe lase-**Persia**. Isikhashana ngemuva kwalapho - ngokwesiphrofetho se-Qur'an sokunqoba ebekuzoba khona esikhathini seminyaka eyi-9 - amaRoma aphumelela, anqoba vele.

8.4.3 Ulwazi lwe-Science

I-Qur'an ikhuluma ngekhaya lesicabucabu (*spider*) ukuthi “*yikhaya elibuthaka ngokwedlulele.*” Ngemuva kokuhlangana kwesicabucabu esiduna nesensikazi (*corpulate*), esensikazi sidla esiduna uma kwenzeka singabaleki ngokushesha. Ngokwenjwayelo, ikhaya lakhelwa ukuthi kube nokuvikeleka kulo, kodwa uma sibuka impilo yezicabucabu, elazo ikhaya lakhelwa ukubulala labo abangena ngaphakathi kulo. Lokhu kuyisibonakaliso (*miracle*) se-Qur'an.

I-Qur'an iqhubeka nokuchaza ukuthi isicabucabu sensikazi ngiso esakha ikhaya laso. Ulwazi lwe-*science* luthole ukuthi isicabucabu sensikazi ngiso esinamandla ukwedlula esiduna.

[Chapter 29: Verse 41]

I-Qur'an inazo ngobuningi izibonakaliso (*miracles*) - ziningi ngangokuba angeke kwaba lula ukuzisho zonke kule ncwajana efushanisiwe. Izibonakaliso esikhulume nazo lapha ngenhla ngezimbalwa kuphela ukwenzela ukuthi umfundi (*reader*) ajule uma ecabanga ngazo.

Bukisisa le ndaba kahle. Ukhona yini umuntu ozakukholwa ukuthi eminyakeni eyi-1442 edlulile, umuntu obekwaziwa kahle ukuthi akakwazi ukubhala, bese kumane kwenzeka ukuthi abe nolwazi nekhono lokubhala iNcwadi esesimweni esiphesulu ngale ndlela i-Qur'an eyiyo? Wena njengomfundi (*reader*), unikezwe ikhono lokuthatha isinqumo, lelo okufanele ulisebenzise ukuphikisa (*disprove*), noma ukucabanga ngokujulile (*meditate*) kanye nokuthatha isinqumo ezintweni ezithinta impilo.

Umphrofethi u-Muhammad (ukuthula kube kuye) wenziwa inhlekisa ngesikhathi eshonelwe ngamadodana amabili abesemancani kakhulu. Izitha zenkolo bezivamise ukuthi kuye ufana nesilwane esingenawo umsila - okusho ukuthi isizukulwane (*legacy*) sakhe besizonyamalaliswa ukuthi akasenayo indodana ebizothwala igama lakhe uma engasekho emhlabeni.

Kulapho kwembulwa khona amavesi we-Qur'an aqaphelisa abantu ukuthi: - labo bantu abahlekisa ngomphrofethi angeke babe nezizukulwane ezizoqhukebisela phambili amagama abo ngemuva kokwedlula kwabo emhlabeni, kodwa igama lika-Mphrofethi lizokhumbuleka ebantwini ingunaphakade.

Kuliqinisiso elaziwa ngibo bonke abantu ukuthi igama elidume ukwedlula wonke amanye agama namuhla ngelika-” **Muhammad**”.

Indoda ebekade yenziwa isiphoxo, egconwa, ehlekwa njalo-nje, ugcine engumuntu oguqule izimpilo zabantu abaningi ukwedlula noma ngubani oke waphila emhlabeni.

Kuyakhonakali yini ukuthi umuntu walolu hlobo angaba ngumqambi wamanga (*liar*)?

Kungashiwo yini ukuthi incwadi ayembulelwa (i-Qur'an) ibhalwe nguye qobo lwakhe?

9. AMGAMA WOKUGCINA (ISIPHETHO)

Isihloko (*topic*) esithinta izinkolo, uma kubhekwa ngohlangothi lwabanye abantu, kuyisihloko (*topic*) leso okunzima ukusichaza ngamama alinganisiwe. Yingakho sizamile ukuthi sifakelele incazelo efushanisiwe yalokho esicabange ukuthi kusemqoka.

Sinethemba nesiqiniseko sokuthi lokho sikwenze ngokuhlonipha okudingekayo, ngaphandle kokuziqhenya kwanoma iluphi uhlobo. Umqondo (*idea*) wokulawula ukuphila akusiwona wokubuthezela umcebo (*wealth*), kodwa ukuthola indlela yokuphila eneqiniso. Sengathi singaholelwa endleleni yeqiniso sonke. **Ameen.**

Kulabo bantu abazothanda imfundiso yencwadi yethu, futhi befisa ukwamukela inkolo yobu-Islam, sibagqugquzelela ukuthi bavakashele indawo leyo ama-Muslim akhonzela kuyo (**mosque**), bacele ukuxhumaniswa nomholi webandla lama-Muslim (**u-IMAAM**) endaweni eseduze nawe. Imithetho elandelwayo uma umuntu ezinikela enkolweni yobu-Islam imfushane kabi, kodwa akusi lula ukuthi umuntu angayilandela yedwa ngaphandle kokuncedwa ngomunye kuma-Muslim onolwazi lwenkambiso yakhona.

Sinethemba lokuthi umfundi wale ncwadi onolwazi lokuthi i-**mosque** itholakala ngakuphi endaweni yangakubo, noma umuntu oyi-Muslim ongakhomba lapho i-**mosque** itholakala ngakhona.

Uma kwenzeka ukuthi uyehluleka ukuthola usizo lwe-**mosque**, i-**email address** yethu ibhaliwe ekugcineni kwale ncwajana - okulapho ungathola uncedo lwethu khona.

Kubantu abafunde le ncwadi ngenhloso yokuthuthukisa ulwazi (*academic*), sinigqugquzelela ukuthi niyifunde ngelinye ilihlo. Niyifunde ngenhloso yokuzifunela ukuthola ulwazi ngosizo luka-Allah (uMdali wemvelo), hhayi ukwenza ucwaningo nje kuphela.

Kubantu abayifundela ukufuna phakathi kuyo amaphutha wenkolo yobu-Islam, nokuhlekisa ngale nkolo ngenxa yamaphutha okungezeka adalwa ngamavesi angacaceli abantu kahle, amagama ethu kini athi: sengathi u-Allah (uMdali) anganiholela endleleni elungile.

Uma sesiphethela, kuma-Muslim afunde le ncwadi, abasha enkolweni nalabo osekukudala bengama-Muslim, sengathi u-Allah (uSomandla) angasigcina sisendleleni yeqiniso, futhi asenze sibe nekhono lokuholela abanye eqinisweni. **Ameen**

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