ZULU

UBU-KRESTU NE ISLAM KUYAQHATHANISWA

(Christianity and Islam side by side)

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DARUL IHSAN HUMANITARIAN CENTRE

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AKAZALI FUTHI AKAZALWANGA; FUTHI AKEKHO ONGAFANISWA NA-YE.

U-Somandla OnguMdali wama-Zulu nemi-Hlaba wembula isiqondiso esicacile esibhekiswe kwimfundiso-mbumbulu ebizwa ngokuthi 'munye bebathathu' (trinity) eyasungulwa eminyakeni eyikhulu namashumi amabili nanhlanu (325 years) emva kokuba u-Mphrofethi u-Jesu, ukuthula kube kuye, anyuselwa ezulwini. U-Somandla akalona uzalo lomuntu thizeni noma enye into ongase uyicabange ukuthi ingaphezu kwaKhe ngobukhulu futhi akazali zingane okungathiwa eza-Khe. Isenzo sokukhiqiza ngenhloso yokuthi kwande, lokho kubekelwe indalo, kepha hhayi UMdali. Lokhu kuyisenzo sokuthi kuqhubeke indalo nesintu emhlabeni.

USUKU LOKWA-HLULELA, I-ZULU NESI-HOGO

Isizathu esenza ukuthi abebandla lama-Krestu bangawulandeli umthetho kungenxa yezimfundiso zika-Pauli. Izimfundiso zakhe ziphambene nalezo esazinikwa ngu-Jesu ngokuthi athi asiphili ngaphansi komthetho kepha siphila ngaphansi komusa.

U-JESU USHO LOKHU KU-JOHN 2:4

Lowo othi “Ngiyamazi” kepha ebe engayigcini imi-Thetho Yakhe, ungumqambimanga, futhi iqiniso alikho kuye. Sinye isizathu esenza ukuthi abantu bakholwe kulokho okushiwo ngu-Pauli ukubatshela nge 'sigameko esiyisimangaliso' esenzeka kuyena. Akesizwe ukuthi u-Jesu uthini kulelivesi elilandelayo:

MATTHEW 7:22...

Ngalolo suku baningi abayothi kimina, “Nkosi, asishumayelanga ngegama lakho na, asiphrofethanga ngegama lakho na, asikhiphanga amademoni senza nezinye izimangaliso ngegama lakho na?” Kepha ngiyawubatshela ngokungahlonizi ngithi, “Anginazi, futhi angikaze

nginazi, ngakhoke qhelani kimi, nina benzi bobubi nabangawugcini Umthetho."

SIBEKELWE INHLOSO ETHILE EMHLABENI

Inhloso yokubekwa kwethu lapha emhlabeni ukuba sizokhonza U-Somandla kuvivinyeke nokholo lwethu siphinde siphile ngentando Yakhe. U-Somandla usinikeze ilungelo lokuzikhethela ukuthi simkhonze noma sikhohlwe ngu-Ye. Kepha umvuzo mkhulu kulabo abathatha isinqumo sokuthi bazomkhonza futhi bagcine imithetho ya-Khe. Kanjalo futhi nakulabo abathatha isinqumo sokuthi abazukumkhonza U-Somandla futhi bangayigcini imithetho Yakhe kunomvuzo ofanele leso senzo. (NGABE UYAWUTHANDA LOMYALEZO).

Uma sengifa ngizoya kuphi? Lombuzo usuwaphendulwa kepha ngeshwa ngabantu abangafanele. Ngokuvamile abantu bakhula bazi futhi bekholelwa kulokho abakufunda kubazali babo. Kukhona abayingcosana abakholwa yilokho izinhliziyo zabo zibatshela kona.

Laba kuvame ukuba abantu abanobuhlakani. Ngesizathu sokuthi abantu bangama kanjani kulokho abakutshelwa ngabazali babo? Uma kungukuthi abazali bonke bethu banembile, kungasho ukuthi nezinkolo zonke zilungile! Kepha lokhu kubabekaphi abezinkolo zama-Juda, ubu-Krestu ne Islam?

Ama-Juda athi yibo kuphela abayozuza umbuso wezulu bonke abanye abantu bezinye izinkolo bayobhujiswa. Ama-Krestu wona athi alithengile i-Zulu ngegazi lika-Jesu, ngesikhathi ama-Muslim wona ethi labo abakholwa yilokho okwambulwayo ngu-Somandla nabenza intando Yakhe bayongena embusweni we-Zulu.

Lokhu kuyasitshela ukuthi ukuzalwa ngaphansi kwenkolo ethile akuchazi ukuthi iyindlela yeqiniso, akukhathalekile ukuthi sinomuzwa othini ngalokhu. Kufanele sisebenzise ubuhlakani esabunikezwa ngu-

Somandla namandla ethu okucubungula lokho okusuke kubekwa phambi kwethu kepha sicele ukuqondiseka kulokho esisuke sikucubungula ngomusa wakhe. Ngoba uma singakwenzi lokhu sizofana nabantu abangaboni kepha sibe sinamehlo sigcine futhi sesingabalandeli baka-Sathane. U-Sathane inhloso yakhe enkulu kunazozonke ukudukisa isintu adunge izimfundiso eziqondile esazinikwa ngabaphrofethi, ukudunga okuhamba isizukulwane ngesizukulwane.

Lamanga noshintsho kuyaqhubeka ngalendlela yokuthi iqiniso ligcine lingasabonakali kwanhlobo kuthi noma liyabuya iqiniso uthole ukuthi leloqiniso alisakholakali ngenxa yokuzinza kwamanga. Asibheke ubu-Krestu ne-Islam siqhathanise bese sibheka ukuthi iluphi uhlelo lokuphila oluvela ku-Mvelinqangi nasema-Zulwini.

UKU-KHONZWA KUKA- NKULUNKULU WE-QINISO

AMAKHOSI ESIBILI 17:35-36 (NIV)

Ngesikhathi i-Nkosi yenza isivumelwano nabakwa-Israel, wathi kubo: "Ningabi nabanye onkulunkulu enizobakhonza ngaphandle kwa-Mi futhi ningabakhothameli futhi ningenzi mihlabelo ebhekiswe kubo".

U-Jesu Krestu, ukuthula kube kuye, uyaphika ukuthi ungu-Nkulunkulu futhi uyaphikisana nokuthi ahlonishwe kwasakukhonzwa.

MARK 10:18

Ningibizelani ngokuthi ngingolungileyo? Akekho olungileyo ngaphandle kuka-Somandla kuphela!

JOHN 5:30

Ngokwami akunalutho engingalenza : Ngiyahlulela njengalokho ngitshelwa, futhi ukwahlulela kwami kunobulungiswa, angihlose ukuzijabulisa kuphela ngihlose ukuthi kugcine intando ka-Somandla

Ongithumileyo!

Lokhu kuveza ngokucacile ukuthi uMphrofethi u-Jesu, ukuthula kube kuye, no-Somandla OnguMdali wamaZulu nemiHlaba akuzona izinto ezimbili ezifanayo. U-Jesu ungothunyiweyo futhi inhloso yakhe ukuzogcwalisa intando ka-Somandla, uyaphika ukuthi ungu-Nkulunkulu!

Nanku umbuzo: Ngabe kanti wayeqonde ukuthini u-Jesu uma ethi, "Mina nobaba (U-Nkulunkulu) siyinto yinye".

IMPENDULO: JOHN 17:21-23

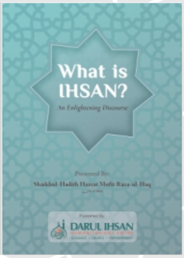
Ukuze bonke babe munye, Baba, njengalokhu ukimi, nami ngikubo (abantu). Ababe kithi ukuze umhlaba ubenokukholwa ukuthi Uwena Ongithumileyo... Ababe munye njengalokhu nathi simunye: Mina kubo njengalokhu na-We ukimi!

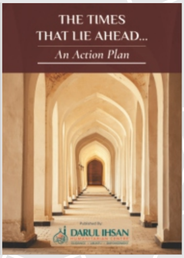
Kulomkhuleko, u-Mphrofethi u-Jesu, ukuthula kube kuye, uhlaziya ucezu lwenkulumo oluthi, "asibemuye". Lapha uchaza ubuhlobo obungafaniswa nalobo obuphakathi 'komphathi nenceku', phakathi 'komqashi nomqashwa', phakathi 'kwehhashi nomgibeli walo', phakathi 'kwendoda nomkayo', konke lokhu kwiyizinto ezimbili ezahlukene kepha zihlangene ngenhloso yokufeza into eyodwa. Ngakho-ke uma sithi 'asibemunye' akuchazi ukuthi izinto azifane ncamashi.

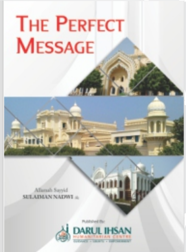
I-KUR'AN E-NGCWELE 112:1-4

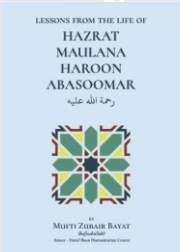
Ithi, Ungu-Allah, Munye Kuphela, Akasweli, Akazali futhi akazalwanga, akukho okungafaniswa na-Ye!

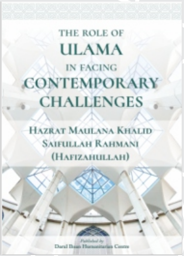
OTHER PUBLICATIONS

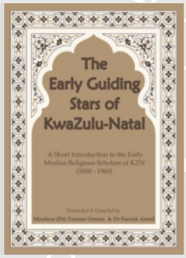


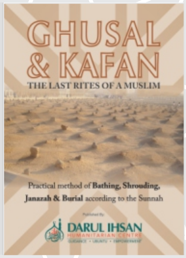


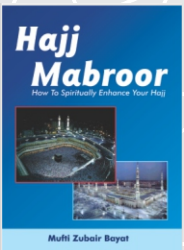


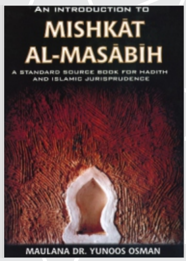












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About **Darul Ihsan**

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding **Philosophy**

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key **Objectives**

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.