

Incwadi kaDaniyeli — Inombolo Ikhulu Neshumi Nanye

Ukwembula Ukubaluleka Kuka-Abubakar Okungokwesiprofetho Eshayweni Lokuqala Lencwadi YesAmbulo

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Emlandweni wesiprofetho womaye bokuqala, umholi owalandela uMohammed kwakungu-Abu Bakr Abdullah ibn Abi Quhafa, umkhwenyana kaMohammed. Sizombiza ngokuthi u-Abubakar. Bobabili yena noMohammed kubhekiselwa kubo emavesini amane okuqala. U-Abubakar waba ngumbusi wokuqala wamaSulumane emva kukaMohammed, futhi umlando uloba umyalo awunika amabutho akhe, omelelwe evesini lesine lesAmbulo isahluko sesishiyagalolunye. Lowo myalo umelela inqubo yokubekwa uphawu eyaqala ekufikeni komaye wesithathu, owawuyicala iCilongo lesiKhombisa, futhi owawuyikufika kwengelosi yesithathu.

Ingelosi lesihlanu lakhala, ngabona inkanyezi iwa ivela ezulwini iye emhlabeni; yanikwa isihluthulelo somgodi ongenasiphelo. Yawuvula umgodi ongenasiphelo; kwase kukhuphuka intuthu ivela emgodini, njengentuthu yesithando esikhulu somlilo; ilanga nomoya kwase kuba mnyama ngenxa yentuthu yomgodi. Kwase kuphuma izinkumbi entuthwini zehlela emhlabeni; zanikwa amandla, njengofezela bomhlaba benamandla. Zayalwa ukuba zingoni utshani bomhlaba, noma yini eluhlaza, noma yimuphi umuthi; kodwa kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:1–4.

“Inkanyezi” eyawa ivela ezulwini kwakunguMohammed, owaqala inkonzo yakhe ngonyaka ka-606. UMohammed wanikwa “ukhiye” owawuzovula “umgodi ongenasiphelo,” uvumele “intuthu” ukuba yenze mnyama “ilanga nomoya,” futhi waveza “izinkumbi” ezanikezwa “amandla” njengamandla “ezimpethu.” Ukhiye wawuyimpi yezempi eyaveza ubuthakathaka emandleni ezempi zamaRoma, ngaleyo ndlela wavumela ukavela kwempi yamaSulumane. Umgodi ongenasiphelo uwuphawu lwe-Arabhiya, indawo yokuzalwa yobuSulumane, futhi intuthu yayimelela inkolo yamanga yobuSulumane eyayizakwanda emhlabeni wonke futhi ithathe leyo ndawo efanayo eyayizogcwala izixuku zezinkumbi ezishanela enyakatho ye-Afrika, eningizimu yeYurophu nase-Arabhiya. Izinkumbi ziwuphawu lobuSulumane, futhi amandla ngokwesiprofetho amele amandla ezempi. Amandla azo ayeyoba njengawozimpethu, ezihlasela ngokungalindelekile. U-Uriah Smith uthi:

“Inkanyezi yawa ivela ezulwini iya emhlabeni; yanikwa ukhiye womgodi ongenamkhawulo.

“Ngesikhathi inkosi yasePheresiya icabanga ngezimangaliso zobuciko bayo namandla ayo, yamukela incwadi evela esakhamuzini esingaziwa saseMecca, eyayiyimema ukuba ivume uMohammed njengomphostoli kaNkulunkulu. Yasenqaba leso simemo, yayidabula leyo ncwadi. ‘Kungale ndlela,’ kumemeza umprofethi wase-Arabhiya, ‘uNkulunkulu ayakudabula ngayo umbuso, futhi ayakwenqaba ukunxusa kukaChosroes.’ Emi emaphethelweni ale mibuso

emibili yaseMpumalanga, uMohammed wabuka ngenjabulo efihlekile ukuqhubeka kokubhujisana kwazo; futhi phakathi kokunqoba kwamaPheresiya wazama ukubikezela ukuthi, kungakadluli iminyaka eminingi, ukunqoba kwakuyophinde kubuyele ezibhengezweni zamaRoma. ‘Ngesikhathi lapho kuthiwa lesi siprofetho sashiwoyo, akukho siprofetho esasikude kakhulu nokugcwaliseka kwaso, njengoba iminyaka yokuqala eyishumi nambili yokubusa kukaHeraclius yamemezela ukuqedwa okusondelayo kombuso.’...”

“UChosroes wanqoba impahla yamaRoma e-Asia nase-Afrika. Futhi ‘umbuso wamaRoma,’ ngaleso sikhathi, ‘wawusuncishiselwe ezindongeni zaseConstantinople, kanye nensali yaseGrisi, yase-Italy, neyase-Afrika, neminye imizi yasolwandle, kusukela eTire kuya eTrebizond, ogwini lwase-Asia. Ekugcineni ulwazi lweminyaka eyisithupha lwancenga inkosi yamaPheresiya ukuba iyeke ukunqotshwa kweConstantinople, futhi ibeke ngokucacile intela yonyaka yesihlengo sombuso wamaRoma,—amathalenta ayinkulungwane egolide, amathalenta ayinkulungwane esiliva, izembatho zesilika eziyinkulungwane, amahhashi ayinkulungwane, nezintombi eziyinkulungwane. UHeraclius wavuma le mibandela eyihlazo. Kodwa isikhathi nesikhala akuthola ukuze aqoqe leyo ngebo ebuphofini baseMpumalanga kwasetshenziswa ngenkuthalo ekulungiseleleni ukuhlasela okunesibindi nokokuphelelwa yithemba.”

“Inkosi yasePheresiya yamdelela lowo maSaraceni ongaziwayo, yahlekisa ngomyalezo walowo mprofethi ozenzisayo waseMecca. Ngisho nokugumbuqelwa kombuso waseRoma kwakungeke kuvulele ubuMohammedanism umnyango, noma intuthuko yabasakazi beSaraceni abahlomile benkohliso, nakuba inkosi yamaPheresiya nechagan yama-Avars (owalandela u-Attila) babehlukanisele phakathi kwabo izinsalela zemibuso yoKhesari. UChosroes uqobo lwakhe wawa. Imibuso yobukhosi yasePheresiya neyaseRoma yaqedana amandla. Futhi ngaphambi kokuba inkemba ibekwe ezandleni zalowo mprofethi wamanga, yashaywa yasuswa ezandleni zalabo ababeyovimba indlela yakhe futhi bachoboze amandla akhe.

“Kusukela ezinsukwini zikaScipio noHannibal, akukaze kwazanywa umsebenzi onesibindi esikhulu ukudlula lowo uHeraclius awufeza ukuze akhulule umbuso. Wahlolela indlela yakhe eyingozi edabula uLwandle Olumnyama nezintaba zase-Armenia, wangena wajula enhliziyweni yePheresiya, futhi wabuyisela amabutho enkosi enkulu ukuba avikele izwe lawo elophayo.”

“Empini yaseNineve, eyalwiwa ngolaka kusukela ekuseni kuze kube yihora leshumi nanye, kwathathwa kumaPheresiya amafulege empi angamashumi amabili nesishiyagalombili, ngaphandle kwalawo okungenzeka ayephukile noma edabukile; ingxenye enkulu kakhulu yebutho lawo yabhujiswa yaphela, futhi abanqobi, befihla ukulahlekelwa kwabo siqu, bachitha ubusuku enkundleni yempi. Amadolobha nezigodlo zase-Asiriya zavulelwa amaRoma okokuqala.”

“Umbusi waseRoma akazange aqiniswe ukunqoba akuzuza; kwase kulungiswa ngesikhathi esifanayo, nangezindlela ezifanayo, indlela yezixuku zamaSaracen ezivela e-Arabia, njengezinkumbi ezivela kuleso sifunda esifanayo, zona, zisakaza ohambweni lwazo inkolo emnyama nedukisayo kaMohammed, zashesha zamboza kokubili umbuso wasePheresiya

nowaseRoma.

“Umfanekiso ophela ngokwengeziwe waleli qiniso ubungeke ufiseleke kunalowo oledwa ngamazwi okuphetha esahluko sikaGibbon, lapho kuthathwe khona izicashunwa ezandulelayo. ‘Nakuba ibutho elinqobayo lalimiswe ngaphansi kwesibhengezo sikaHeraclius, lowo mzamo ongewona owemvelo ubonakala sengathi waqeda amandla abo kunokuba uwasebenzise. Ngesikhathi umbusi enqoba eConstantinople noma eJerusalema, umuzi ongaziwa osemaphethelweni aseSiriya waphangwa amaSaracens, futhi baquma babe yizicucu ezinye izimpi ezaya ukuzowusiza,—isigameko esivamile nesincane, ukube besingesona isandulela soguquko olukhulu. Laba baphangi babengabaphostoli bakaMohammed; ubuqhawe babo obuhlanya babuvele ehlane; futhi eminyakeni eyisishiyagalombili yokugcina yokubusa kwakhe, uHeraclius walahlekelwa kuma-Arabhu yilezo zifundazwe kanye kanye ayezihlwithe kumaPheresiya.”

“‘Umoya wokukhohlisa nowokushisekela ngokweqile, okungewona owasezulwini umuzi wawo,’ wadedelwa emhlabeni. Umgodi ongenasiphelo wawudinga kuphela ukhiye wokuwuvula, futhi lowo khiye kwaba ukuwa kukaChosroes. Wayeyidabule ngokudelela incwadi yesakhamuzi esingaziwa saseMecca. Kodwa lapho esuka ‘ekukhazimuleni kwakhe okukhazimulayo’ ecwila ‘embhoshongweni wobumnyama’ okwakungekho liso elalingangena kuwo, igama likaChosroes lase lizodlulela masinyane ekukhohlweni phambi kwelikaMohammed; futhi kwabonakala sengathi inyanga emise okwesikela yayilindele kuphela ukuphakama kwayo kuze kube ukuwa kwenkanyezi. UChosroes, emva kokunqotshwa kwakhe ngokuphelele nokulahlekelwa ngumbuso, wabulawa ngonyaka ka-628; futhi unyaka ka-629 uphawulwa ‘ngokunqotshwa kwe-Arabhiya,’ kanye ‘nempi yokuqala yamaMohammedan emelene nombuso wamaRoma.’ ‘Ingelosi yesihlanu yase ikhala, ngabona inkanyezi iwa ivela ezulwini iye emhlabeni; yanikwa isihluthulelo somgodi ongenasiphelo. Yawuvula umgodi ongenasiphelo.’ Yawela emhlabeni. Lapho amandla ombuso wamaRoma esephelile, nenkosi enkulu yaseMpumalanga ilele ifile embhoshongweni wayo wobumnyama, ukuphangwa kwedolobha elingaziwa emingceleni yaseSiriya kwaba ‘isingeniso soguquko olukhulu.’ ‘Abaphangi babengabaphostoli bakaMohammed, futhi ubuqhawe babo obuhlanyayo bavela ehlane.’”

“Umgodi Ongenasisekelo.—Incazelo yaleli gama ingafundwa esiGrikini, lapho lichazwa khona ngokuthi ‘kujule, akunasisekelo, kunzulu,’ futhi lingabhekisela kunoma iyiphi indawo eyihlane, eyincithakalo, nengalinyiwe. Lisetshenziswa emhlabeni esimweni sawo sokuqala sesiphithiphithi. Gen. 1:2. Kulesi simo lingabhekisela ngokufanele ezindaweni ezingaziwa eziyincithakalo zogwadule lwase-Arabhiya, emingceleni yalo okwaphuma kuyo izixuku zamaSaracens njengezixuku zezinkumbi. Futhi ukuwa kukaChosroes, inkosi yasePheresiya, kungamelwa ngokufaneleyo njengokuvulwa komgodi ongenasisekelo, njengoba kwalungiselela indlela yokuba abalandeli bakaMohammed baphume ezweni labo elifihlakele, basakaze izimfundiso zabo ezidukisayo ngomlilo nangenkemba, kwaze kwaba yilapho sebembese bonke uMbuso waseMpumalanga ngobumnyama babo.” Uriah Smith, Daniel and Revelation, 495–498.

Usizi lokuqala, oluyicala lesihlanu, lukhomba ukuqala kwempi yamaSulumane emelene neRoma, futhi lukhomba impi phakathi kweRoma nePheresiya lapho iRoma yanqoba khona, kodwa ngokwenza lokho yachitha amandla ayo ezempi ngezinga lokuthi ayisakwazi ukuvimbela ukuvela kwamandla obuSulumane. Izimpawu zesiprofetho zosizi lokuqala nezosizi lwesibili zikhomba izimpawu zesiprofetho zosizi lwesithathu, futhi kubalulekile ukubona izinsizi ezimbili zokuqala njengezifanekiselo zomlando wosizi lwesithathu, ngoba lowo mlando umele inkathi yokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, eyaqala ngoSeptemba 11, 2001. Emva komlando wesiprofetho omelwe nguMohammed emavesini amathathu okuqala, ivesi lesine lethula u-Abubakar, umholi wokuqala emva kukaMohammed.

Futhi kwabayalwa ukuthi bangalimazi utshani bomhlaba, nanoma yini eluhlaza, nanoma yimuphi umuthi; kodwa kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:4.

Umyalo ka-Abubakar wayala amaqhawe amaSulumane ukuba enze umehluko phakathi kwezinhlobo ezimbili zabakhulekeli ezazikhona ezindaweni zombuso wamaRoma ngaleso sikhathi. Isigaba esisodwa kwakungamaKatolika, ayenamanye amahlelo enkolo ayegunda ingemuva lamakhanda awo (i-tonsure), futhi egcina ukukhulekelwa kweSonto. Esinye isigaba kwakungabagcini beSabatha losuku lwesikhombisa, futhi iSabatha luwuphawu lukaNkulunkulu.

“Emva kokufa kukaMohammed, walandelwa ekuphatheni ngu-Abubekr, ngo-A.D. 632, owathi, ngokushesha nje lapho eseyimisile ngokuqinile igunya lakhe nombuso wakhe, wathumela incwadi eyindilinga ezizweni zama-Arabhu, okuvela kuyo okulandelayo kuyisiqephu:—

“Lapho nilwa izimpi zeNkosi, ziphatheni njengamadoda, ningafulatheli; kodwa ukunqoba kwenu makungangcoliswa yigazi labesifazane nelezingane. Ningabhubhisi izihlahla zesundu, ningashisi namasimu okusanhlamvu. Ningagawuli izihlahla zezithelo, ningoni nemfuyo, ngaphandle kwaleyo eniyibulala ukuba niyidle. Nxa nenza noma yisiphi isivumelwano noma umbandela, yimani kukho, nibe ngabaqinisayo ezwini lenu. Futhi lapho nihamba, niyothola abanye abantu benkolo abaphila ngokuzihlukanisa ezindlini zezindela, bezibekela ukukhonza uNkulunkulu ngaleyo ndlela; bayekeni, ningababulali futhi ningabhubhisi izindlu zabo zezindela. Futhi niyothola olunye uhlobo lwabantu abangabesinagoge likaSathane, abanamakhakhayi agundiwe phezulu; qinisekani ukuthi niqhekeza amakhanda abo, ningabaniki nasihawu kuze kube yilapho bephenduka amaMohammedi noma bekhokha intela.”

“Akushiwo esiprofethweni noma emlandweni ukuthi imiyalo enobuntu obukhulu yayilandelwa ngokucophelela okufanayo nomyalelo ononya; kodwa kwakuyilokho ababekuyaliwe. Futhi lokhu okwandulelayo kuyiyona kuphela imiyalo ebhalwe nguGibbon njengaleyo eyanikezwa nguAbubekr ezinduneni okwakungumsebenzi wazo ukukhipha imiyalo kuzo zonke izimpi zamaSaracen. Le miyalo iyavumelana ngokwahlukanisa kwayo nesiprofetho, sengathi ukhalifa ngokwakhe wayenza ngokulalela okwaziwayo kanye nokuqondile umyalo ophakeme kunowomuntu ofayo; futhi ngesikhathi kanye ephuma eyolwa nenkolo kaJesu, nokusabalalisa ubuMohamadi esikhundleni sayo, waphinda amazwi okwabikezelwa eSambulweni sikaJesu

Kristu ukuthi wayeyowasho.”

“Uphawu LukaNkulunkulu Eziphaleni Zabo.—Emazwini aphantelene nesahluko 7:1–3, sibonisile ukuthi uphawu lukaNkulunkulu luyiSabatha lomyalo wesine; futhi umlando awuthuli mayelana neqiniso lokuthi kube khona abagcini beSabatha leqiniso kulo lonke lesi sikhathi samanje. Kodwa lapha kuphakame umbuzo kwabaningi wokuthi, babengobani labo bantu ngaleso sikhathi ababenophawu lukaNkulunkulu eziphaleni zabo, futhi ngalokho bakhululwa ekucindezelweni kwamaMohammedan? Umfundi makakhumbule iqiniso, osekuvele kwakhulunywa ngalo, lokuthi kube khona abantu kulo lonke lesi sikhathi ababenophawu lukaNkulunkulu eziphaleni zabo, noma ababengabagcini abaqondayo beSabatha leqiniso; futhi makacabange futhi ukuthi lokho isiprofetho esikushoyo ukuthi ukuhlasela kwalawa mandla aseTurkey achithayo akuqondiswe kubo, kodwa kuqondiswe kwelinye iqembu. Ngakho-ke lolu daba lukhululwa kubo bonke ubunzima; ngoba yilokho kuphela isiprofetho esikushoyo ngempela. Kuliqembu elilodwa kuphela labantu elivezwa ngokusobala embhalweni; okungukuthi, labo abangenalo uphawu lukaNkulunkulu eziphaleni zabo; futhi ukulondolozwa kwalabo abanalo uphawu lukaNkulunkulu kungeniswa kuphela ngokusikiselwa. Ngakho-ke, asifundi emlandweni ukuthi noma yimuphi walaba wathinteka kunoma yiziphi izinhlekelele amaSaracens aziletha phezu kwezinto ezaziyizisulu zenzondo yawo. Athunyelwa ngokumelene nelinye iqembu labantu. Futhi ukubhujiswa okuzofika phezu kwaleli qembu labantu akubekwanga kuqhathaniswe nokulondolozwa kwabanye abantu, kodwa kuphela nokulondolozwa kwezithelo nokuhluma komhlaba; ngalokho, Ningoni utshani, nezihlahla, nanoma yini eluhlaza, kodwa kuphela iqembu elithile labantu. Futhi ekugcwalisekeni kwaso, sibona umbono oyingqaba webutho labahlaseli lisindisa lezo zinto amabutho anjalo ajwayele ukuzibhubhisa, okungukuthi, ubuso nomkhiqizo wemvelo; futhi, ngokuvumelana nemvume yalo yokulimaza labo bantu ababengenalo uphawu lukaNkulunkulu eziphaleni zabo, liqhekeza izingebhezi zeqembu lezinkolo elalinemiqhele ephuculiwe, elalingelesinagoge likaSathane.”

“Ngokungabazeki laba babeyisigaba esithile sezindela, noma esinye isigaba seBandla lamaRoma Katolika. Kwakungabamelene nalaba lapho izikhali zamaMohamedi zaziqondiswe khona. Futhi kubonakala kithi ukuthi kukhona ukufaneleka okuyingqayizivele, uma kungesikho ngisho nokuhlelwa ngenhloso, ekubachazeni njengalabo ababengenalo uphawu lukaNkulunkulu emabunzini abo; njengoba kuyilo kanye lelo bandla eliphange umthetho kaNkulunkulu uphawu lwawo, ngokususa iSabatha leqiniso, lalimisa eliyimbumbulu esikhundleni salo. Futhi asiqondi, kungaba ngokwesiprofetho noma ngokomlando, ukuthi labo bantu u-Abubekr ayala abalandeli bakhe ukuba bangabaphathi kabi babenalo uphawu lukaNkulunkulu, noma ukuthi babeyisizwe sikaNkulunkulu ngokudingekile. Babengobani, nokuthi basindiswa ngasiphi isizathu, ubufakazi obuncane bukaGibbon abusitsheli, futhi asinayo enye indlela yokwazi; kodwa sinazo zonke izizathu zokukholwa ukuthi akekho kulaba ababenophawu lukaNkulunkulu owaphathwa kabi, kuyilapho esinye isigaba, esasingenalo ngokugezeleleka, sabulawa ngenkamba; futhi ngaleyo ndlela imininingwane yesiprofetho igcwaliseka ngokugcwele.” Uriah Smith, Daniel and Revelation, 500–502.

U-Abubakar waqinisa abalandeli bakaMohammed baba yiKhalifathi ngemva kokufa kukaMohammed; ngakho, nakuba bengabantu ababili abahlukile emlandweni, uma bethathwa

ndawonye bamele ukuqala kobufakazi bobu-Islamo bosizi lokuqala, futhi isibalo somlando esiphawula umlando wosizi lokuqala nguMohammed.

Ekuqaleni komlando womaye wesibili, uMohammed II wanqoba iConstantinople ngo-1453. Ngo-1449, izingelosi ezine, ezazimelela ubuSulumane, zakhululwa. Ukuqala nokuphela komaye wokuqala kuphawulwa nguMohammed, owokuqala nowesibili ngokulandelana. Ngokwesiprofetho, ukuqala nokuphela komlando womaye wokuqala kuthwala uphawu luka-Alfa no-Omega.

Ukuqala komaye wesibili kuhlangukisa isiprofetho sesikhathi sezingelosi ezine, ezimele ubuSulumane obabe sebukhululiwe, base beboshwa kabusha ngo-Agasti 11, 1840. Kusukela lapho kuze kube ngu-Okthoba 22, 1844, kuboniswa ukubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane. Ukuqala komaye wesibili kukhomba ukukhululwa kobuSulumane, futhi ukuphela kwawo kuphawula ukuboshwa kabusha kobuSulumane. Kokubili umaye wokuqala nowesibili kunezimpawu eziqondile zesiprofetho ezixhumanisa ukuqala kwakho nokuphela kwakho.

Mayelana nokuhlonza usizi lwesithathu, usizi lokuqala nolwesibili kumelwe lubekwe phezu kolunye, “umugqa phezu komugqa.” Esinye sezici zesiprofetho esihlonzwa ofakazi bokuqala ababili bamaSulumane ukuthi bamele inkathi ethile yesikhathi ephawulwa ekuqaleni nasekugcineni ngophawu luka-Alfa no-Omega. Futhi banophawu lwesibili, ngoba ukuqala kosizi lokuqala kukhomba ukubekwa uphawu kwabantu bakaNkulunkulu, kanti ukuphela kosizi lwesibili nakho kukhomba ukubekwa uphawu kwabantu bakaNkulunkulu.

Usizi lwesithathu lwafika lapho ubuSulumane buhlasele ngokuzumayo nangokungalindelekile isilo somhlaba sesAmbulo ishumi nantathu, ngaleyo ndlela kuqala inkathi yokubekwa uphawu. Ukubekwa uphawu kwabantu abayikhulu namashumi amane nane ezinkulungwane kuphela emthethweni weSonto ozayo maduzane, futhi ngenxa yalokho kuhlubuka, ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Njengoba kwafaniswa ngeRoma yobuqaba neRoma yobupapa, ukubhujiswa kwesizwe kufezwa yizahlulelo zikaNkulunkulu zamacilongo. Lezi zinsizi ezintathu zingamacilongo futhi. UbuSulumane bensizi yesithathu buyophinde bushaye ngokuzumayo nangokungalindelekile emthethweni weSonto ozayo maduzane e-United States, lapho inkathi yokubekwa uphawu kwabantu abayikhulu namashumi amane nane ezinkulungwane iphela. Leyo nkathi ifaniswe yinkathi yokuqala yosizi lokuqala, futhi futhi yinkathi yokuphela yosizi lwesibili.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

USara wabona indodana kaHagari, umGibhithe, ayeyizalele u-Abrahama, ihlekisa. Ngakho wathi ku-Abrahama: Xosha lesi sigqilakazi nendodana yaso; ngokuba indodana yalesi sigqilakazi ayiyikuba yindlalifa kanye nendodana yami, u-Isaka. Le ndaba yabuhlungu kakhulu emehlweni ka-Abrahama ngenxa yendodana yakhe. Kepha uNkulunkulu wathi ku-Abrahama: Makungabi buhlungu emehlweni akho ngenxa yomfana, nangenxa yesigqilakazi sakho; kukho konke uSara akushilo kuwe, lalela izwi lakhe; ngokuba ku-Isaka kuyakubizwa inzalo yakho. Futhi nendodana yesigqilakazi ngiyakuyenza isizwe, ngokuba iyinzalo yakho. U-Abrahama

wavuka ekuseni kakhulu, wathatha isinkwa nesikhwama samanzi, wakunika uHagari, wakubeka ehlombe lakhe, kanye nomntwana, wamxosha; wahamba, wazulazula ehlane laseBheri-sheba. Amanzi asesikhwameni aphela, wayesembeka umntwana ngaphansi kwesinye sezihlahla. Wayesehamba, wahlala phansi buqamama naye, cisha ibanga lokungafinyelelwa ngumcibisholo; ngokuba wathi: Mangingakuboni ukufa komntwana. Wahlala buqamama naye, waphakamisa izwi lakhe, wakhala. UNkulunkulu wezwa izwi lomfana; ingelosi kaNkulunkulu yabiza uHagari isezulwini, yathi kuye: Unani, Hagari? Ungesabi; ngokuba uNkulunkulu uzwile izwi lomfana lapho ekhona. Sukuma, uphakamise umfana, umbambe ngesandla sakho; ngokuba ngiyakumenza isizwe esikhulu. UNkulunkulu wavula amehlo akhe, wabona umthombo wamanzi; wahamba, wagcwalisa isikhwama ngamanzi, wamphuzisa umfana. UNkulunkulu wayenomfana; wakhula, wahlala ehlane, waba ngumcibisheli. UGenesis 21:9–20.