

PRO REGNO

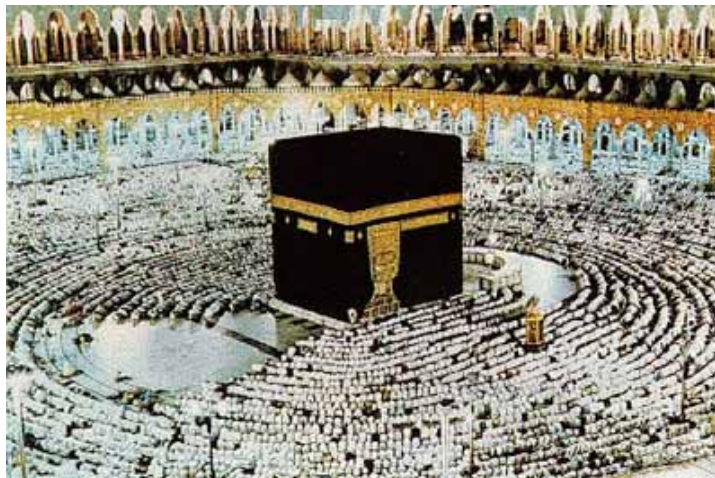
Daarom, omdat ons 'n onwankelbare koninkryk ontvang, laat ons dankbaar wees, en so God welbehaaglik dien met eerbied en vrees. – Hebr.12:28

Nommer 16

- Vir die Koninkryk -

11 September 2010 AD

ISLAM



The EXORDIUM

Bismillahir-Rahmanir-Raheem Sura 1:1

In the name of Allah, most Gracious, ever Merciful

Al hamdu lillahi Rabbil 'alameen

All Praise belongs to Allah, Lord of all the worlds

Ar-rahmanir-Raheem

Most Gracious, Ever Merciful

Maliki yaumiddeen

Master of the Day of Judgement

Iyyaka n'abudu wa iyyaka nasta'een

You alone do we worship and You alone do we implore for help

Ihdinas-sirat al-mustaqeem

Guide us on the right path

Siratallathina an'amta 'alaihim ghairul maghdhibi 'alaihim wa ladhdh alleen.

The path of those on whom you have bestowed Your blessings, those who have not incurred Your displeasure and who have not gone astray.

(-Hierdie is die eerste 7 reëls van die Koran, genoem die 'exordium')

The Islamic Resurgence, like comparable movements including the Reformation, will also leave important legacies ... The large numbers of young people with secondary educations will continue to power the Islamic Resurgence and promote Muslim militancy, militarism, and migration. As a result, the early years of the twenty-first century are likely to see an ongoing resurgence of non-Western power and culture and the clash of the peoples of non-Western civilizations with the West and with each other. – Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*.

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Inleiding

Today Islam is the fastest-growing religion in the world. – Angela Wood, *Islam for Today*

Dit is Vrydagmiddag om 13h00. Ek wandel in die Riverwalk sentrum (Potchefstroom, 2006) op pad om 'n paar goedjies vir die naweek by *Checkers* te gaan koop. Soos ek by die winkels verbyloop, is dit opvallend hoeveel winkels, juis in hierdie besige tyd gesluit is.

So rofweg, het ek omtrent 9 winkels getel. Dit is almal Moslem besighede wat gesluit is vir hul weeklikse gebede, tussen 12h00 en 14h00.

Ek was nog nie op 'n Sondag in die Riverwalk nie, maar ek wonder hoeveel 'Christen besighede' is dan toegesluit en word die Sabbat gevier ?

Volgens die nuutste statistiek, is daar 1.5 biljoen Moslems wêreldwyd en vorm hul die meerderheid in meer as 50 lande regoor die wêreld. Dit is ook die godsdiens wat vandag die vinnigste groei, nie net in die Midde-Ooste nie, maar ook wêreldwyd. Huntington (2002: 84) het daarop gewys dat in 1900, 44.3% van die wêreld se bevolking onder die Weste se beheer was. In 2025 sal dit na raming slegs 10.1% wees. In 1900 was slegs 4.2% onder Islam beheer, in 2025 sal dit na raming 19.2% wees.

Die Westerse wêreld kry nie meer kinders nie, meestal omdat hul nie wil nie, en nie, omdat hul nie kan nie, terwyl die Moslem gesinne al groter en groter word. Ook op ekonomiese en militêre gebied is Islam besig om 'n al groter bedreiging te word, veral gesien in die lig van 11 September 2001.

Waar baie Moslem lande die vrye verkondiging van die Evangelie en kerke verbied, verwelkom die Weste die Moslem geloof en kultuur met ope arms, sonder om aan die langtermyn gevolge te dink.

Ook in ons eie land, alhoewel Islam maar nog 'n baie klein minderheid is, het hul al 'n baie groot impak: godsdiensstig, kultureel en veral polities.

Ongeag al hierdie ontwikkelinge, wat die omstandighede ookal inhou, bly die Groot Opdrag vasstaan vir die kerk van Christus, om die Evangelie aan alle mense te bring, dus ook aan ons Moslem bure.

Na 1994 het ons tye en kultuur so verander, dat ons nou orals gekonfronteer word met ander gelowe, ook die Islam godsdiens. Dit is daarom baie belangrik vir die gelowige, veral die Moslem evangelis, om duidelik kennis te neem van die Islam godsdiens, sodat hy nog meer effektief die Evangelie van ware *islama*, dit is van ware vrede, kan verkondig aan 'n verlore Moslem wêreld.

Werkswyse

Die werkswyse van die werkstuk is in drie gedeeltes verdeel. Deel A fokus op die feitelike uiteensetting van die Islam godsdiens. Deel B is 'n teologiese vergelykende evaluering van Islam in tabelvorm. Deel C gee aandag aan praktiese evangeliese aspekte tot die benadering van Moslems.

Metodologie

In deel A is daar hoofsaaklik gebruik gemaak van oorspronklike Islamitiese bronne oor hul godsdiens. Hiermee is gepoog om die aanhangers van die Islam godsdiens self aan die woord te stel sodat daar 'n groot mate van objektiwiteit gehandhaaf kan word.

In afdeling B en C is gebruik gemaak van geleerdes se bronne wat al in diepte studies gedoen het van die Moslem godsdiens in al sy verskillende aspekte, onder andere ontstaan, geskiedenis, belangrike persone, gebeure en datums, ens., asook hoe om Moslem evangelisasie effektief te benader.

Vertrekpunt

Skrywer se vertrekpunt is *sola et tota Scriptura*: dat 'net die Skrif, en die hele Skrif' die heilige Woord van God is; wat onfeilbaar en foutloos in al sy dele. Daarom is die Heilige Skrif die hoogste en finale standaard vir die totale lewe en denke van die mens. Wat die Skrif sê, sê God (Geisler, 1980: 30). Daarom moet alle sake, ook die missiologies-wetenskaplike insigte wat verwerf word deur teologies-wetenskaplike arbeid, alles verstaan, verklaar en beoordeel word binne die openbarings-historiese konteks van die hele Skrif.

A. 'n Uiteensetting van Islam

In hierdie afdeling is hoofsaaklik van die volgende primêre bronne gebruik gemaak sonder om dit elke keer uitdruklik te vermeld:

- *The Koran*, vertaal deur N.J. Dawood
- www.islam.com, een van die mees bekende pro-Islam webbladsye in die wêreld vir westerse lesers, onderhou deur Wallaho Alam Bissawab.
- *Islam for Today* deur Angela Wood, wat 'n beskrywende uiteensetting is van die Islam godsdiens.
- *The Qur'an: An Introduction* deur Mohammed Abu-Hamdiyyah.

Oorsigtelik:

By die webblad hierbo genoem, gee Wallaho Alam Bissawab, die volgende goeie opsomming en oorsig van Islam:

We, as Muslims believe that God taught religion gradually to humanity through His prophets, from Adam to Jesus (peace be on them). He then perfected Divine teachings, through Muhammad (may peace and blessings be on him) in the form of Islam. The Muslim scripture is the Holy Quran, which was revealed to Muhammad (may peace and blessings be on him).

This holy book remains intact in its Arabic text 1,400 years after being first revealed. The first and foremost belief in Islam is that of the Unity of God. That there is One God and He is a Perfect Being.

Islam gives a message of eternal hope. That the path to spiritual development is everlasting and that an individual can embark on it and seek the love of God and establish a permanent relationship with Him. Islam does not claim a monopoly over truth. We believe that divine guidance is a general bounty that has sustained humanity through ages. We do not believe that He is a God of Muslims, rather, He is the Lord of mankind. We believe that the Holy Quran carries message for all humanity until the end of time.

It is not a message revealed for the Arabs of circa 600AD, rather it will guide mankind of all ages. The teachings of Islam do not conflict with the laws of nature, they constitute reason and logic.

The true message of Islam is that of peace. Indeed the Arabic word 'Islam' means peace and total submission to the will of God. It safeguards an individual's socio-economical rights.

It covers and has an answer for all needs of humanity, it conforms to the human nature. In this age of apparent material success and progress, hopelessness and despair have taken hold of the human psyche.

It has turned man/woman away from what is the core of our existence, our soul. Indeed when people study Islam with an open mind, its inherent beauty and logic most naturally brings about acceptance of what is so evidently the perfect and timeless message .

1. Ontstaan en geskiedenis

a. Die naam

Die naam Islam of Moslem beteken letterlik *vrede* en/of *onderwerping*. Dit beteken om jousef af te sterwe en jousef te onderwerp vir die eer van Allah.

Wanneer die Moslems mekaar regoor die wêreld groet, dan spreek hul die woorde 'Assalam aleikum!' uit, wat die Arabiese woorde is vir 'Mag daar vrede op jou wees! Die woorde 'Salam', 'Islam' en 'Muslim' kom almal van die Arabiese stamwoord S-L-M, en daarom staan die Islam godsdienst bekend as "the religion of submission (giving oneself) to Allah" (Wood, 2000: 4).

Sien bylae 2 vir die belangrikste Islamitiese terme.

b. Ontstaan

Omtrent 'n 1400 jaar gelede (610 AD) is die boodskap van Islam aan die Heilige Profeet Muhammed geopenbaar. Dit is deur die engel Gabriel aan Muhammed geopenbaar en in die Heilige Koran vasgelê:

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) passed away at the age of 62 or 63 after a brief illness. He had offered the annual pilgrimage to Mecca where

he gave a farewell address, which was an epitome of the entire teachings of Islam. Soon afterwards he started teaching and training his followers, raising their moral standards. He also prepared the Muslims of his own death by this time, through revelations he received. Months later he fell ill. For some days he continued to visit the mosque to lead the prayers. Later he became too weak to do this. He spent his last days with his wife Aisha (may Allah be pleased with her). When his time came and he was on his deathbed, he told his followers to worship the One and Only God. In the end, he said "To my Friend the Highest of the High - to my Friend the Highest of the High," meaning that he was heading towards God.

c. Geskiedenis

Wallaho Alam Bissawab som dit as volg op:

The Muslim religion called Islam started 1,400 years ago in Arabia. It's message was revealed to Muhammad (peace and blessings of Allah be on him) from God, amidst Arabians who led barbaric lives. Muhammad (peace be upon him) was an upright and thoroughly honest man, and was given to solitude and reflection . He would go outside town to a isolated spot, Hira, to reflect and meditate. It is here that, at the age of forty, God's angel Gabriel came to him with a Divine message and told him that he was God's chosen person and that he was to take the message to the people of Arabia and all mankind. This was the beginning of Islam. A religion in which God brought together all the excellent teachings of the older scriptures through the Holy Quran.

Die volgende is die belangrikste datums en gebeure in die geskiedenis van Islam, na Mohammad (Canter & Canter, 2002: 67):

691: Die Dome van die Moskee Rots opgerig in Jerusalem

715: Die Groot Moskee opgerig in Damaskus

732: Die Slag van Tours keer Islam se voortgang oor Europa

1095-1291: Die Kruistogte bepaal die bittere verhoudings tussen die Christendom en Islam vir die toekomstige eeue

1453: Die Ottoman Turke neem die Bisantynse Ryk oor

1492: Rooms Katolieke Christendom neem Spanje oor

1914-1918: Ottoman regeerders maak 'n groot fout deur hul toekoms aan Keiser Willem I te verbind

Hier kan ook seker bygevoeg word:

11 Sept 2001: Oshama Bin Laden se jihad op die VSA.

Sien ook bylae 1 vir 'n chronologiese uiteensetting van Mohammed se lewe.

d. Groeperinge

Soos die Christendom, bestaan die Islam godsdien ook uit 'n verskeidenheid groeperinge en sektes. Hoofsaaklik is daar 'n meer radikale groep, die Shi'ites, en 'n meer gematigde groep, die Sunnis. Na Sept 11, 2001, het daar egter 'n groter eenheid tussen hierdie twee groepe ontwikkel. Ironies genoeg, is Bin Laden 'n Sunni Moslem gewees !

Die groot verdeling het gekom na die afsterwe van Muhammad, toe die *kalifs* onder mekaar begin baklei het vir die leierskap en die twee groepe ontstaan het (661 AD). Sedertien het die volgende groepe ontwikkel in hierdie twee strominge:

i. Sunni Moslems: Shar'a en Figh

ii. Shi'iti Moslems: Shari'a en Imam

Later het die volgende groeperinge ontstaan (Caner & Caner, 2002: 161):

- Sufi, wat 'n Islamitiese Misticisme voorgestaan het.
- Nation of Islam, wat in die VSA ontstaan het en veral aandag trek op politiese terrein as 'n swart nasionalistiese Moslembeweging (Tsoukalas, 2001).
- Wahhahi, wat radikale Sunnisme was.
- Druze, 'n geheime orde van Moslems in Libanon en noord Israel.
- Die Alawites
- Nusairiyyah: Secret Paternal Isla, gestasioneer in Sirië.
- Die Ahmadiyya beweging wat beskou word as 'n Islamitiese kulte, wat sterk staan in Pakistan.
- Sikhism, wat 'n sinkretisme is tussen Islam en Hindoeïsme.

2. Basiese leerstellinge

Die 6 basiese leerstukke wat elke Moslem moet glo is as volg (Sookhdeo, 2004: 15):

- Daar is geen godheid behalwe Allah nie.
- Die bestaan van engele, waarvan die bekendste: Gabriel en Michael
- Daar is 104 heiligbe boeke wat Allah aan die mens geopenbaar het, waarvan slegs vier oorgebly het: Moses (die *Taurah*: die Pentateug), Dawid (die *Zaubur*: die Psalms); Jesus (die *Injil*: die Evangelies), en Mohammad (die Koran).
- Die oordeelsdag en die opstandingsdag
- Allah se soewereine raadsplan (taqdir)

Daar is ook vyf pilare waarop die Islam geloof berus, wat bepaal wat 'n Moslem is en hoe hy die wêreld om hom sien en beleef:

a) *Shahadah*: la eelah eela allah wemochammed resoolu æll

The foundation of being a Muslim is to believe in the Unity of God, to believe that He alone is worthy of worship and that Muhammad (may peace and blessings be on him) was God's Messenger. - Wallaho Alam Bissawab.

Dit is die mees basiese geloofsbelydenis van die Islam: "Daar is geen god behalwe Allah nie, en Mohammed is die Profeet van Allah." Die letterlike vertaling van die Shahadah is: "I bear witness that there is none worthy of worship except Allah, the One, without any partner. And I bear witness that Muhammad is His servant and His Messenger." Islam se mees fundamentele leerstelling is die Eenheid van God. Al die ander leerstellinge is afhanklik van hierdie belydenis. Dit is daarom belangrik vir elke Moslem om hierdie belydenis te doen en daarsonder kan 'n mens nie 'n Moslem wees nie.

b) *Salat*

Om vyf keer 'n dag te bid op skoon grond, in die rigting van Mekka.

Die mens is geskape na die beeld van God, en daarom is die doel van die mens se lewe om sy Skepper te ken en 'n volmaakte beeld van Allah se eienskappe te word, soos dit in die Koran staan: "I have not created jins and humans but, for my worship"

Salat is dan die sentrale manier waarop die mens in verhouding tot sy Skepper kom en waardeur volkome onderworpenheid aan Allah se wil bewerkstellig word.

Gebed bewaar die mens van sonde en die boosheid: "*Surely prayer restrains one from indecency and manifest evil.*"

Muhammed stel dit as volg: "The Holy Prophet (peace be on him) asked to the companions, "if one of you had a stream running by his door and he takes a bath in it five times a day, would any dirt be left on him?." They replied! "No dirt would be left on him". The Holy Prophet said: "This is the case with Salat (the five daily prayers) Allah makes the Salat wipe out his sins".

Daar is geen verordeneerde priesterskap in Islam nie. Elke Moslem kan 'n Imam wees (die vergadering lei in gebed) en 'n preek gee. Die vergadering kies vir hul leiers wat die Koran baie goed ken en hul daarin onderrig. Geen kleredrag word in die vergadering voorgeskryf nie maar daar word wel vereis dat die hoof skoon en behoorlik bedek sal wees.

c) *Sawm*

Om gedurende daglig vir een maand per jaar te vas:

"Along with salat, another important form of worship is fasting. It is obligatory for each Muslim, apart from some exemptions, to fast in the month of Ramadhan. During the hours of fasting, food and drink and conjugal relations between husband and wife are forbidden. It is enjoined that during fasting one should pay attention to remembrance of God and study the Holy Quran in abundance. One should try to curtail one's worldly pastimes as much as possible during Ramadhan, and to be particularly inclined towards charity and alms giving. Human life is dependent on food and drink and the continuation of the human race depends on the marital relationship. While fasting one refrains from them both, as if bearing witness to God that for His pleasure man gives up the factors (temporarily) upon which his very existence depends. The various other benefits of fasting are that man gets to exercise sacrificing physical comfort and to endure hunger and thirst. Fasting creates a sense of equality between the rich and the poor. By developing an appreciation of hunger and thirst, it makes the well-off think of the needs of the poor and impresses a feeling of compassion in their hearts. It makes them appreciate, through the practicality of it, the state a human being endures when hungry and thirsty. Ramadhan is a most effective and excellent means of spiritual development for mankind."

Moslems het ook verskillende godsdienstige feeste wat elkeen 'n besondere betekenis het. Die fees wat die weeklikse gebede van die week volg, is Jum'a-tul-Mubarak (Vrydag); die fees wat die vasmaand volg is Eid-ul-Fitr, en die fees wat die Hajj by die Ka'ba volg is die Eid-ul-Adhia.

Van die ander Moslemfeeste is as volg:

- Muharram
- Eid Milad-un-Nabi
- Shab-i-Miraj
- Lailat-ul-Qadr

d) Zakat

Om almose te gee vir die armes en mense wat in lyding verkeer. Zakat beteken letterlik om jouself te reinig. Dit is verpligtend vir Moslems om 'n klein persentasie van hul rykdom af te staan aan Zakat, wat gebruik word om die armes en lydendes te help. Die Zakat word nie van jou besittings afgetrek nie maar van jou voordele en bates. Daardeur word sosiale geregtigheid en orde bevorder. Dit bevorder ook medelye as 'n belangrike prioriteit.

e) Hajj

'n Pelgrimsreis na Mekka, wat elke Moslem ten minste eenkeer 'n jaar moet aflê in sy lewe, as dit moontlik is. In die negende jaar van Hijra is die Hajj deur Mohammed ingestel, en het die jaar daarna self die voorbeeld gestel deur duisende Moslems na Mekka te lei om die nodige rites en rituele te vervul. Dit was aan die einde van hierdie spesifieke hajj wat die openbaring aan Mohammed ge-eindig het, wat 22 jaar gelede begin is. Die openbaring het ge-eindig met die volgende woorde:

"This day have I completed My commandments for you, and have brought to its fullness the favor that I have bestowed upon you, and have chosen Islam as your religion"

Die Hajj is nie bloot 'n reis nie maar 'n manier van aanbedding, wat eenmaal 'n jaar aan die einde van die Moslemkalender uitgevoer word (tydens die 3 Islamitiese maande: Shawwal, Ze-Qa'd en Dul-Hajj). Dit bied die geleentheid vir Moslems van regoor die wêreld om by een plek, die Ka'ba, bymekaar te kom en saam vir 'n paar dae Allah te aanbid:

Allah sê in die Koran: "And to every people We appointed rites of sacrifice, that they might mention the name of Allah..." (22:34)

Die Hajj bied 'n geleentheid vir die Moslems om hul eenheid te versterk en mekaar ook onderling te bemoedig as 'n godsdienstige, politieke en kulturele groep.

Die Hajj is nie verpligtend vir alle Moslems nie, maar alleen vir hulle wat gesond genoeg is om dit te kan doen en die finansiële moontlikhede daartoe het. Dit is dus nie verpligtend vir siek en arm mense nie.

Die Hajj se doel is nie net om by Mekka uit te kom nie, maar die reis opsigself, vanaf die voorbereiding tot die voltooiing, bestaan uit 'n wye verskeidenheid rites en rituele wat voltooi moet word.

Die sentrale fokuspunt van die Hajj is die Ka'ba. Dit is herbou deur die Profeet Abraham omtrent 4000 jaar gelede. Die Ka-ba staan in die middel van 'n groot binneplein van die *Masjid-el-Haram* of die heilige Moskee. Die Ka'ba was eerste huis wat ooit gebou is om Allah te aanbid. Dit is in die rigting van die Ka'ba wat die Moslems elke dag vyf keer bid. In die Koran sê Allah ook:

"Surely, the first House founded for mankind is that at Becca (the valley of Mecca), abounding in blessings and a guidance for all peoples. In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace" (3:96-97)

Die bou van die Ka'ba word as volg verwoord:

Hadrat Ibrahim (peace be upon him) laid a foundation stone for a community in a deserted place by the order of All-Mighty Allah. The he settled his wife, Hajira, and his son, Ishmael, at this place. There was no water at this place and it was not a part of any thoroughfare. The ultimate goal of this unparalleled sacrifice was that his place should serve as a center of universal guidance; that from the progeny of Hadrat Ishmael living in this area would come the greatest prophet whose advent marked the sole cause for the creation of this universe and who would be a mercy for all mankind. The teaching that he brought down would be for the entire world and for all times. In spite of having no sign of any provisions at this place, Hadrat Ibrahim's (peace be upon him) expectations were superceded. Allah made provisions for water at that place. Slowly the place became populated and was called Becca or Mecca.

This was the place where Hadrat Ibrahim (peace be upon him) found lost signs of the first House of Allah that was built for His worship and re-built this house with the help of his son. He fervently prayed to Allah to make this house the "Place for Humanity".

Nog 'n belangrike fokuspunt is die swart klip of steen in die noord-oostelike hoek van die Ka'ba. Hierdie steen word die Hajr-e-Aswad (Black Stone) genoem. Dit was die steen wat as 'n meteoriet geval het tydens die konstruksie van Ka'ba en is deur Abraham gebruik as 'n groot teken en monument. Daar word verwag dat elkeen wat die Hajj ondergaan, die steen moet soen. Die steen is 'n teken van Allah se merk en 'n teken van Hom as Verhewe Wese. Dit het geen magiese kragte nie maar simboliese betekenis.

Ongelowiges (nie-Moslems) word nie toegelaat om by Mekka in te gaan nie.

3. Allah

Allah is die eienaam van God, maar hy word geken deur sy eienskappe. Die eienskappe is hoe hy homself openbaar aan die mens. Die eienskappe van Allah is ontelbaar aangesien die mens nie elke aspek van die verhewe wese kan omvat nie. In die Koran staan daar:

"And to Allah alone belong all perfect attributes. So call Him by these. And leave alone those who deviate from the right way with respect to His Attributes." (7:181).

"Allah - there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great." (2:256)

Allah is die lig van hemel en aarde en Hy gee sy lig aan wie Hy wil. Allah word ook as volg beskryf:

"He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is Gracious, the Merciful. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most Beautiful Names. All that is in the heavens and the earth glorifies Him, and He is the Mighty the Wise." (59: 23-25)

Allah word as soewerein en almagtig beskou. In Surah 21:23 staan daar: "He is not accountable (to anyone) for what He does, but He questions others for what they do."

In 'n antwoord op die vraag of 'Allah' ook 'God' genoem kan word, antwoord Wallaho Alam Bissawab as volg:

Lets deal with the issue as to why do Muslims use "God" instead of "Allah"? In many books written in English language, the word "Allah" is also used alongside God. Indeed the

Christians Arabs refer to God as Allah, an obvious choice of word in their own language. God is an English word while Allah is Arabic, both meaning the same - God the Creator of us all. In other languages the concept of God is expressed in varied and different words. Unfortunately in the literature of Nation of Islam the founder Elijah Muhammad perverted the concept of Allah. He taught that his mentor Fard Muhammad was Allah in person on earth and he himself was the Messenger of Allah, purporting that Mr. Fard Muhammad had made him a Messenger for the Afro-American people. The basic Islamic concept of God, Allah, however, lies in His Unity, Oneness - that He is One, the Creator of all the universes, He is Compassionate, Most Merciful and is the Master of the Day of Judgment. Allah created Adam and Eve (on whom be peace) and He gave the Ten Commandments to Moses (on whom be peace). In this sense the Biblical word God is the same. Therefore in some English books the English word God is used instead of the Arabic word Allah. However, most Muslims prefer to use the original Quranic name Allah not least because it cannot be either used in plural nor can it be changed in gender, whereas the English word God is commonly altered into 'gods' and 'goddesses'. This cannot be done to the Arabic word Allah.

4. Die Koran (Abu-Hamdiyyah, 2000)

Die Koran bestaan uit die openbarings wat Muhammed ontvang het, vanaf die ouderdom van 40 tot 63. Die woord 'Koran' beteken letterlik 'recital' (opsomming, verhaal, herhaling) of proklamering (aankondigings). Mohammed het ook sy eie verklarings daarvan gegee wat bekendgestaan het as die 'Hadeeth'.

Die Koran bestaan uit verskillende eenhede wat in hoofstukke (surahs) verdeel is. In totaal is daar 114 surahs. Elke eenheid bestaan uit 'n verskillende hoeveelheid van sinne. Sekere hoofstukke is kort en ander weer baie lank (van een lyn tot omtrent 600 lyne). Elke surah, behalwe een begin met die woorde: "In the name of God the Compassionate, the Merciful."

'n Eenheid bestaan uit 'n bepaalde verklaring, proklamasie, gebed of boodskap. Elke surah is selfstandig en omdat dit 'n proklamerende boodskap het, is daar baie herhalings. Elke proklamering draai om 'n bepaalde boodskap: "warning humans that after they die, they will be raised up again and returned to God who will judge them, according to their conduct in this life, at the Day of Reckoning. Therefore they should be conscious of God during this life and follow the direction of the way of God"

Die weg van God is prakties en sosiaal. Prakties beteken dit om deur geestelike oriëntasie en geloof in Allah sy skepping te aanskou en hom aan sy Skepper te onderwerp (aslama = Islam). Sosiaal beteken dit om so op te tree dat dit tot voordeel is van die mensdom in sy geheel.

Die Koran plaas 'n groot klem daarop dat alle profete, insluitende Isa (Jesus) en Mohammed menslik was en die Goddelik nie. Alle profete wys ook na die finale openbaring wat Mohammed sou ontvang. Verder wys die profete ook op "the continuing efforts of humanity to seek the truth and thus to the evolution of the concept of God." Die Koran bevat ook die prediking van Mohammed aan die Christene en Jode. Daar word 'n appél gemaak op dit wat in hul tradisies nog reg was, maar daar word ook gewys op die afwykings: die Goddelikheid van Jesus Christus (Christene) en die

ekslusiviteit van die Jode teenoor ander volke. Hierdie twee groepe word opgeroep na die nuwe Geskrifte wat die voriges verbygegaan het.

Behalwe oor Allah self, word onder ander oo die volgende temas gevind in die Koran:

- die mens se posisie op aarde
- die doel van die lewe
- gee leiding vir die mens oor sy vryheid van keuse
- die mens se taak op aarde
- verskillende rites en rituele om te volg, spesifiek oor voedsel, feeste en die Hajj.
- sosiale regulasies, bv erfenis, strawwe, huwelik en egskeiding, ens.
- vryheid van godsdienst
- geregtigheid: selfverdediging

Abu-Hamdiyyah beskryf die allesomvattende doel van Koran vir die mensdom as volg (2000: 82):

- Die devolusie van gesag aan die mensdom op aarde
- Die skepping is daar vir die mens om te gebruik
- Die doel van die mensdom is om bemaagtig te word en te heers
- Die mensdom leer deur die openbaring wat ontvang word
- Die mens moet terugkeer na Allah toe
- Daar is 'n finale dag van oordeel

5. Jihad

Wallaho Alam Bissawab verwoord Islam se siening van 'geweld' as volg:

Without commenting on any one specific group or nation, we would like you to know what the Islamic teachings regarding 'violence' are. We hope you will judge for yourself what the Islamic message regarding fighting in the name of Allah is. In the Holy Quran, the Muslim scripture, which we believe to be the revealed and absolute word of God, the Muslim are enjoined to 'strive' in the name of Allah, this is the true meaning of Jihad (the holy war).

Jihad can be done in several ways, without ever picking up arms. People fail to understand the true philosophy of it and engage violently in territorial/political issues in the name of religion. Indeed the word Jihad is also applied for fighting in the cause of religion.

Islam permits taking up arms only in opposition to people who themselves take up arms first. Islam does not allow Muslims while they are subjects of a non-Muslim ruler, who is fair to them, to rebel against him. Islam is not supposed to be spread by 'sword'.

It's beautiful message always attracts people naturally. In the days of the Holy Prophet Muhammad (peace and blessings be on him) who brought the message of Islam to this

world, many battles were fought. It is ignorant to draw parallels with those times and take up arms in the name of Allah.

In those days, 1,400 years ago, severe cruelty was employed and terror used to stop Islam from spreading. Over a period of thirteen long years many Muslims were brutally killed, because they believed in Allah.

The Holy Prophet (peace and blessings of Allah be on him) himself was persistently targeted with persecution. In return, he was the model of patience. However, when this cruelty exceeded all bounds Allah informed the Holy prophet (peace and blessings be on him) to go ahead and fight the oppressors.

Those who believe that Islam's cause can be won through force and brutality and engage in violent actions are indeed ignorant of the real beauty of Islam. May Allah guide them. Amen.

6. Isa

Die Moslem geloof beskou Jesus, Moses en Adam, Abraham, ens as almal Moslems omdat hul almal hul aan Allah onderwerp het. In Islam word alle gelowe volmaak en is al die vorige godsdienste se beste dele saamgevoeg.

Jesus word beskou as 'n man wat ook 'n profeet van God was. Muhammed was dié Profeet van Allah. Daar is net een God. Wallaho Alam Bissawab stel dit as volg:

The fundamental belief of Islam is that there is One God, that He has no partner, He begets not, neither is He begotten, He always was and always will be. He is All Good, All Mercy and All Power. The Unity of God is the basic Islamic belief and all other articles of our faith are dependent on it. *The Muslim belief is that Jesus (on whom be peace) was a very holy man and a true prophet of God as opposed to the Christian belief of today that he was Son of God. We believe that Jesus (on whom be peace) did not claim to be Divine.* It is an essential part of the Muslim faith to believe in the Holy Bible. However, we understand that man interpolated with the earlier scriptures and what we see today is a much 'changed' divine word in the shape of Bible, consequently losing its message. We believe that the final 'revealed' word of God in which He brought together all the excellent teachings of all the older scriptures is the Holy Quran. God Himself promised to safeguard this book. It was revealed 1,400 years ago and to this day not a word has changed in its original Arabic text. It is still intact and we believe shall always remain so.

7. Werwingsmetodes (dawah)

Moslems se verhouding tot ongelowiges (nie-Moslems) het verskillende fases deurloop. David Marshall het in sy baie deeglike studie, *God, Muhammad and the Unbelievers* (1999), dit as volg uitgewys:

- Die Mekka-periode, veral tydens Muhammad se lewe, waarin die 'oordeel en straf' gedeeltes van ongelowiges gesien is as dat die oordeel aan Allah alleen toekom, ook in hierdie lewe.

Dit was die plig van Moslems om alleen Islam te verkondig en uit te leef, en nie die Islam godsdiens op ongelowiges af te dwing nie, soos gedoen is deur Noag, Lot, Moses en Muhammad.

- Met die Hijrah tydperk en die begin van die 'gewapende stryf' is die Mekka tydperk agterweë gelaat. Die gelowige gemeenskap is nou gesien as die verkore instrument deur Allah om die ongelowiges te straf en te oordeel in hierdie lewe.

Dit het gelei tot die verdere toepassing, soos veral gesien in die video-opname van Oshama Bin Laden, na Sept 11, 2001, wat daarop gewys het dat alle martelare wat sterf in die proses om van Allah te getuig, onmiddellike toegang tot die hemel vind.

'n Baie groot deel van die 'Islamitiese werwingstog', kom vanuit die Weste self! Veith (Kalsbeek, 2004) verwoord dit as volg:

The radical Islamic hatred of the West is motivated partly by their revulsion at the moral decadence of the West. The cultural influence of America overseas is no longer democratic ideals, political freedom, and economic prosperity as it was formerly, but rather sexual permissiveness, pornographic entertainment, legalized abortion, and an anti-cultural hedonism.

Die Islam se groot klem op 'absolute waarhede' in 'n postmodernistiese relativistiese wêreld, maak dit 'n groot trekpleister vir mense wat opsoek is na sinvolheid, betekenis en doel in hierdie lewe.

Die Islam se geloof is meer as 'n paar rites, dit is 'n allesomvattende lewensbeskouing en lewensstyl wat elke aspek van die lewe aanraak. Dit is 'n sterk aantrekkingskrag vir westerlinge wat ontnugter is deur die sogenaamde 'christelike weste' wat die Christelike godsdiens baie maal tot die Sondag of sekere rites beperk.

B. Teologiese evaluering

In hierdie afdeling is hoofsaaklik van die volgende bronne gebruik gemaak sonder om dit elke keer uitdruklik te vermeld:

- *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs* deur Ergun Mehmet Caner & Emir Fethi Caner. Dit is die verhaal en getuienis van twee broers, wat saam met hul derde broer grootgeword het as toegewyde Moslems, maar as jongmanne tot die geloof in Jesus Christus gekom het.

- *The Islamic View of Major Christian Teachings: The Role of Jesus Christ, Sin, Faith and Forgiveness*, deur Christine Schirrmacher. Dr. Schirrmacher het haar Ph.D. gedoen in Islamitiese Studies aan die Universiteit van Bonn, Duitsland.

- *Understanding the Times – Islam*, deur Calvin Kalsbeek.

- Verskillende werke van dr. Francis Nigel Lee oor Islam, beskikbaar by www.francisnigellee.org

Die Islam word onder die volgende onderwerpe teologies vergelyk en be-oordeel (sien opmerkings):

- Godsbeskouing

- Christusbeskouing

- Verlossingsbeskouing

- Woord-en-Geesbeskouing

1. Godsbeskouing

| Die Koran | Die Bybel |
|---|---|
| 1. Allah is die Skepper van alles in die hemel en op die aarde, maar hy is totaal transendent: daar is geen kontak tussen skepper en skepsel nie (surah 55:1-78). | 1. God het alles geskape. Hy openbaar Homself in die skepping. Christus is die kontak, die brug tussen God en mens (Joh.1:14,15) |
| 2. Allah het geen kinders nie. Jesus is nie God nie en mag nie aanbid word nie. Geloof in die Drie-eenheid is politeïsme. Om meer as een God te aanbid is die slegste ding wat 'n mens kan doen en waarvoor geen vergifnis is nie (5:72-75; 4:171-172). | 2. God se enigste Seun is Jesus Christus. Hy is volkome God en volkome mens. Die Vader, Seun en Heilige Gees is die Drie-enige God (Gen.1:1-3; Joh.1:1-2; Matt.28:18-20). |
| 3. Allah is nie die Vader van Christus nie. Hy is die verhewe en | 3. God is die Vader van Jesus en die Vader van al Sy kinders |

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| genadige God. Die Koran leer dat Christene drie gode aanbid: God, Jesus en Maria (9:30,31) | (Rom.8:15-17). Die Drie-eenheid bestaan uit die Vader, Seun en Heilige Gees. |
| <u>Opmerking:</u> Islam en die Christelike geloof glo dat God die Skepper van hemel en aarde is, en dat die mens volgens God se gebooië moet lewe. Albei glo God is genadig vir hulle wat in Hom glo. Die groot verskil kom by die leer van die Drie-eenheid, Jesus Christus en die weg van saligheid | |

Die grootste verskil tussen die Christelike geloof en Islam is Godsbeskouing. Daaruit vloe al die ander verskille, want hoe ons oor God dink en glo, sal bepaal hoe ons na al die ander leerstukke en verskille kyk.

Die groot verskil lê in die persoonlike kwaliteit van God (Caner&Caner, 2002: 31). Islam glo in 'n fatalistiese god wat nie persoonlik met die mens omgaan nie. Daarom dat hul nie kan glo dat God mens kan word nie. Die leer van die verbond, wat handel oor 'n persoonlike liefdesband tussen God en sy kinders is ook vreemd aan die Islam geloof.

Allah stuur sy profete om van die waarheid te getuig, God stuur sy Seun om die waarheid te wees. By Islam is daar geen sekerheid van die gelowige by Allah nie, dit is iets waarvoor hy net kan hoop. By God het die gelowige die sekerheid van die ewige lewe, reeds in hierdie lewe:

Dit het ek geskrywe aan julle wat glo in die Naam van die Seun van God, sodat julle kan weet dat julle die ewige lewe het en kan glo in die Naam van die Seun van God. – 1 Joh.5:13

Vandag is daar baie teoloë wat wil beweer dat Allah en Jahwe dieselfde God is, selfs Christen teoloë, gebaseer op allerlei filosofiese, logiese en etimologiese konstruksies en argumente. Die woorde verskil egter radikaal in betekenis en doel. Moslems bedoel met die term Allah "an Uncaused Cause and Necessary Being" (Caner & Caner, 2002: 105). Daarteenoor bely gelowiges:

Ons glo almal met die hart en bely met die mond dat daar 'n enige en enkelvoudige geestelike Wese is wat ons God noem. Hy is ewig, onbegryplik, onsienlik, onveranderlik, oneindig, almagtig, volkome wys, regverdig, goed en die alleroorvloedigste fontein van alles wat goed is.

Muhammad het die volgelinge van Moses en Christus as 'children of Satan' 'akafir' (infidels) en heidene beskou. Moslems meen dat hul kinders van Abraham is, maar dan gee hul 'n totaal ander betekenis daaraan. Die Koran stel dit self duidelik:

Abraham was not a Jew or a Christian, but he was an upright man, a Muslim; and he was not one of the polytheists. – sura 3:66

In missiologiese konteks word die verkondiging van die Evangelie ook teengewerk as daar 'n term-verwaring is.

As 'n Moslem gevra word of hy 'Allah' ken, sal hy ja sê, maar as daarop gewys word dat Hy Drie-enig is en persoonlik, dan is dit in wese in stryd met hul godsdiens.

Die Koran en die Bybel beskryf God albei as genadig, regverdig, 'n Regter, die Almagtige, Skepper, en selfs as Liefde, maar as dit kom by die inhoud van die woorde en hul betekenis, dan is daar 'n radikale verskil.

Die Moslem Godsbeskouing eindig in 'n mistiek en abstraksie, en nie in 'n persoonlike VerbondsGod wat ons van leer in die Bybel nie.

Daar is dus geen manier om die Drie-enige God: Vader, Seun en Heilige Gees gelyk te stel met Allah wat volgens die Moslem slegs 'n eenvoudige Wese is nie.

2. Christusbeskouing

| Die Koran | Die Bybel |
|---|--|
| 1. Jesus is deur Allah geskape en deur sy mag in Maria geplaas. Hy is egter net 'n blote mens (3:59; 5:75; 5:116-117). | 1. Jesus is deur die Heilige Gees in Maria geskape. Hy is waarlik mens en waarlik God in een Persoon (Luk.1:35). |
| 2. Jesus was 'n vooraanstaande profeet, maar Muhammad is die laaste profeet, die 'seël van die profete' (33:40; 61:6). Muhammad se koms is reeds in die OT deur Moses en Jesaja aangekondig. In die NT kondig Jesus ook vir Mohammad aan (2:67ev; 7:157). | 2. Jesus het in die wêreld gekom as Redder en Verlosser wat in die OT aangekondig is. As Seun van God is Hy die Hoogste Profeet, Priester en Koning. Hy verkondig die Heilige Gees as Raadsman (Joh.14:16). Mohammad word nie in die Bybel verkondig nie, en hy voldoen nie aan die vereistes vir 'n |

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| | ware profeet van God nie (Hand.10:43). |
| 3. Jesus is nie gekruisig nie en het dus ook nie opgestaan nie. Die kruisiging sou vernedering vir Jesus beteken het. Al het hy aan die kruis gesterwe, kon hy nie verlossing vir sondaars bring nie. Die Koran is nie duidelik wat aan die einde van Jesus se lewe gebeur het nie. Moontlik het Allah hom weggevat voor sy vyande en 'n ander is in sy plek gekruisig (4:157-158). | 4. Jesus het volgens die wil van sy Vader aan die kruis gesterwe, is begrawe, en is uit die dood opgewek op die derde dag. Daardeur het Hy die sonde en die dood oorwin, en as verteenwoordigers van sy kinders redding gebring (1 Petr.1:18,19). |
| <p><u>Opmerkings:</u> Beide die Bybel en die Koran vertel van Jesus wat deur God gestuur is na Israel. Hy word die Messias genoem, gebore uit die maagd Maria. Hy roep Israel tot die geloof, het na die hemel opgevaar en sal weer terugkom. Die wesentlike verskil is dat die Bybel leer Christus ook tegerlykertyd God is en vir sy kinders se sondes gesterwe het en weer opgestaan het, terwyl die Koran dit ontken.</p> | |

Alle gesprekke tussen Moslems en Christene begin en eindig met die vraag oor wie was Jesus: bloot nog 'n goeie profeet, of God self? Caner & Caner (2002: 107) stel dit baie duidelik, as oud-Moslems teenoor die sinkretistiese new age westerse wêreld:

A Muslim who accepts Jesus Christ as Lord must therefore reject his or her former religion, which explicitly denies Christ as God. Christianity is not the fulfillment of Islam's hope, but it rejects Islam *at its core*.

3. Sonde, geloof en vergifnis

| Die Koran | Die Bybel |
|--|---|
| <p>1. Adam het gesondig in die paradys deur die verbode vrug te eet, tog was hy nie afgesny van Allah deur sy oortreding nie. Daar is geen sondeval en oersonde in Islam nie (2:35-39).</p> | <p>2. Adam en Eva het oortree in die paradys. Daardeur het sonde, dood en vervreemding van God in die mensdom ingetree, ook vir hul nageslag. Versoening is alleen moontlik deur Jesus (2 Kor.5:18,19; Rom.3:20).</p> |
| <p>2. Die mens het altyd die vermoë om reg en verkeerd te kies. Hy kan Allah gelukkig maak deur sy gebooie te onderhou en goeie dade te verrig. As hy teen Allah oortree, doen dit niks aan Allah nie. In die eerste plek, sondig die mens teen homself (7:19-25; 7:23).</p> | <p>2. Die mens se natuur is boos na die sondeval. Hy kan niks doen om versoening te doen vir sy sondes nie en kan uit himself nie God se gebooie gehoorsaam nie. Sy sonde is altyd teen God (Rom.3:10-20; Ps.51:6).</p> |
| <p>3. Geloof is om in Allah se bestaan te glo, om dankbaar te wees teenoor Hom en sy gebooie te gehoorsaam (2:177).</p> | <p>3. Geloof is 'n geskenk en genadegawe van God waardeur 'n mens sy sonde besef, in Christus glo en in dankbaarheid deur die</p> |

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| | krag van die Heilige Gees volgens sy Woord lewe (Hand.9:1-18). |
| 4. Die sondaar hoop dat hy Allah se vergifnis sal ontvang. Allah se genade word besing maar die sondaar weet nooit of hy werklik daarin deel het in hierdie lewe nie. Sy ewige geluksaligheid is onbekend. Allah is te verhewe om te weet hoe hy gaan optree in die finale oordeel (7:156; 3:31). | 4. Die sondaar weet verseker van God se vergifnis in Christus (1 Joh.1:1,9; 5:13). Elkeen wat in Christus glo het die vergifnis van sondes, die ewige lewe en dus die sekerheid van verlossing (Joh.1:12; 1 Joh.3:1). |
| <p><u>Opmerkings:</u> Beide die Bybel en Koran wys op God se wil dat ons sal glo en volgens sy gebooi sal lewe. As die mens oortree, kan hy vergifnis ontvang deur God se genade. Beide belowe die ewige lewe aan hulle wat glo. Die sentrale verskil is dat die Bybel openbaar dat God se genade in en deur Christus verskyn het (Tit.2:11ev), terwyl die Koran dit ontken. Verder ontken Islam die sondeval, die totale verdorwenheid van die mens en is in wese pelagiaans. Hul glo ook aan redding deur die geloof plus die werke. Verder kan die mens ook geen sekerheid van saligheid het nie.</p> | |

Ten einde is Islam deel van die leuen wat glo dat redding deur die geloof én werke is. Dit laat elke Moslem in vrees lewe, en is sy hele lewe een groot poging om sy saligheid by God te probeer verdien. Daarteenoor staan die evangelie van redding, van ware vrede, as Jesus Christus self sê:

En julle sal die waarheid ken, en die waarheid sal julle vrymaak. Hulle antwoord Hom: Ons is die geslag van Abraham en het nog nooit vir iemand slawediens verrig nie; hoe sê U dan: Julle sal vry word? Jesus antwoord hulle: Voorwaar, voorwaar Ek sê vir julle dat elkeen wat

die sonde doen, 'n dienskneg van die sonde is. En die dienskneg bly nie vir altyd in die huis nie; die seun bly vir altyd. As die Seun julle dan vrygemaak het, *sal julle waarlik vry wees.* – Joh.8:32-36

4. Woord-en-Gees beskouing

| Die Koran | Die Bybel |
|---|--|
| <p>1. Die Koran is die onfeilbare woord van Allah wat regdeur die geskiedenis bewaar is in sy oorspronklike openbaring. Die OT en NT het korrup geword deur die eeue, en die Koran het al daardie foute reggestel, waar dit verskil met die Koran (2:2; 2:97-98; 43:2-4; 2:83).</p> | <p>1. Die Bybel is God se onfeilbare Woord vir alle tye en alle plekke. Die Skrif is deur die Heilige Gees voortgebring (2 Tim.3:16; 2 Petr.1:19-21), is die waarheid (Joh.17:17) en is die hoogste norm en standaard vir alles in leer en lewe. Niks kan bygevoeg of weggelaat word nie (Op.22:18).</p> |
| <p>2. Die Koran is direk aan Mohammad geopenbaar deur bemiddeling van die engel Gabriel. Mohammad se persoonlikheid speel geen rol daarin nie en dit bevestig die egtheid daarvan (26:192-194).</p> | <p>2. Die Bybel reflekteer in sy eenheid die uniekheid van die verskillende bybelskrywers. Dit bevestig egter alles die eenheid van die Outeurskap: die Heilige Gees.</p> |
| <p>3. Die Gees van God het ook deelgeneem aan die openbaring van die skrifte aan enkele mense in die geskiedenis (die Torah aan Moses; die Psalms aan Dawid; die</p> | <p>3. Die Persoon van die Heilige Gees is God self en deel van die Drie-eenheid. Hy het die Skrif aan mense geopenbaar, en oortuig mense ook van sonde en skuld. Hy</p> |

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| <p>Evangelies aan Jesus; en die Koran aan Mohammad). Enkele persone was ook versterk deur die Gees (2:87; 5:110), maar die Gees vesterk ook gelowiges (58:22).</p> | <p>het sy Gees oor mense uitgestort, gee gawes aan sy kinders en lei die gelowiges in alle waarheid (Gen.1:26; Joh.14:16; Gal.5:22).</p> |
| <p><u>Opmerkings:</u> Islam en die Christelike geloof leer dat God se wil in 'n Boek opgeteken is. Die Boek openbaar God se handeling met die mens in die geskiedenis. Dit bied leiding vir mens hoe om te lewe en wat om te glo. God se Gees het die Woord aan die mens geopenbaar. Daar is egter ook wesentlike verskille tussen die Bybel en die Koran wat mekaar direk weerspreek (Caner & Caner, 2002: 89).</p> | |

C. 'n Evangeliserings-benadering tot Islam

In hierdie afdeling is hoofsaaklik van die volgende bronne gebruik gemaak sonder om dit elke keer uitdruklik te vermeld:

- *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs* deur Ergun Mehmet Caner & Emir Fethi Caner. Dit is die verhaal en getuienis van twee broers, wat saam met hul derde broer grootgeword het as toegewyde Moslems, maar as jongmanne tot die geloof in Jesus Christus gekom het.
- *Muslims and Christians at the Table: Promoting Biblical Understanding among North American Muslims*, deur Bruce A. McDowell & Anees Zaka.
- *Teaching the Soul of Islam: Sharing the Gospel in Muslim Cultures*, deur Bill Musk
- *The Unseen Face of Islam: Sharing the Gospel with ordinary Muslims at street level*, deur Bill Musk.

1. Stuikelblokke om te vermy in Moslem-evangelisering (Caner & Caner, 2002: 223)

a. Groet en benadering: moenie 'n Moslem aan sy linkerhand groet nie, want die linkerhand is vir persoonlike higiëne.

- b. Moenie 'n Moslem 'broer' of 'broeder' noem nie, aangesien 'n intelligente Moslem weet dat die verkille tussen Islam en die Christelike geloof so groot is, dat 'n mens mekaar alleen broeder kan noem as jul saam die ware geloof bely. Noem hom eerder 'my vriend'.
- c. Aanvaarding van gasvryheid: aanvaar die gasvryheid en gewoontes van jou Moslem bure. Volg hul gewoontes na, veral by ete, bv. Skoene uittrek, hande was, eet alles wat voorgesit word. Onthou om hul voedsel en gasvryheid te komplementeer.
- d. Bied ook gasvryheid aan: onthou om geen alkoholiese drank by die ete beskikbaar te hê nie en respekteer hul Moslem dieet. Verduidelik die menu aan jou gaste sodat hul rustig kan wees oor die inhoud daarvan.
- e. Moenie gebed misbruik as voertuie van evangelisering nie.
- f. Moenie 'casual conversation' aanknoop met die teenoorgestelde geslag nie, sonder die teenwoordigheid van haar man nie.
- g. Indien jy uitgenooi word na 'n moskee, respekteer die gebeure daar sonder om daaraan deel te neem. Moenie probeer 'in wees' by jou moslem vriende nie, maar vra eerder na die tyd opvoedkundige vrae oor die gebeure.
- h. Bou eers goeie brue en vriendskappe en moenie te vinnig oorgaan tot aktiewe evangelisasie nie. Bid vir wysheid dat jy die regte *ding*, of die regte *wyse* op die regte *plek* sal sê. Wag vir deure om oop te gaan, moenie dit oopskop nie.
- i. Vermoed onnodige politieke gesprekke. Indien die gesprek daarna neig, stuur dit terug na dié sentrale onderwerp: Jesus Christus.
- j. Onderskei tussen patriotisme en evangelisasie: Moslems beskou die westerse wêreld = Christenskap. Neem hierdie wanvoorstelling in ag en wys op die verskil.
- k. Erken sonde in eie kamp, bv. die Christelike kruistogte wat in wese dieselfde is as die Islamitiese jihads.
- l. Onthou die groot opoffering wat dit vra van Moslems om Christene te word. Wees vol liefde en deernis vir hulle wat twyfel en agterdogtig is.

2. 'n Evangeliserings-strategie

Daar is geen perfekte evangeliseringsmodel om na te volg nie, en hierdie onkundige student sal geensins probeer om enigsins so 'n model te probeer voorstel nie. Intendeel, al wat hy kan doen is

om op teoretiese vlak weer te gee wat reeds deur ervare deurwinterde Moslem-evangeliste voorgestel is.

a. Basiese vertrekpunte:

1. Groei in jou kennis van die Islam godsdiens in al sy aspekte

Daar is niks wat toegewyde Christene meer frustreer as die Bybelse boodskap deur ongelowiges verdraai word nie. Daarom is dit belangrik dat ons dit ook nie doen met die basiese feite, geskiedenis, gebruike, tradisies en gewoontes van die Islam godsdiens nie. Die Moslem-evangelis moet 'n voortdurende student bly van die Islam godsdiens. Hy moet soveel as moontlik leer daarvan, veral uit Moslems se eie bronne en tradisies. Dit beteken vir die toegewyde evangelis om die Koran nie net in vertalings te bestudeer nie, maar ook om Arabies magtig te word sodat hy die Koran in sy oorspronklike taal kan bestudeer.

Ten einde moet die Islam evangelis hierdie godsdiens teologies, histories, kultureel en polities goed verstaan en begryp, om sodoende die Evangelie van Jesus Christus effektief te bedien.

2. Groei in jou kennis van die Bybel en die Christelike geloof

Die evangelis moet ook 'n kenner van sy eie geloof en oortuigings wees, anders kan hy maklik mislei word om sy eie geloof aan te pas of te verdraai om by valse gelowe aan te pas.

Paulus was nie net 'n kenner van die Griekse wysgere en Romeinse gode nie, maar bo alles het hy die Heilige Skrif geken om die afgodery suksesvol te kon weerlê: sien Handeling 17 waar hy met beide die Jode en heidene kon in 'n 'evangelisasie-gesprek' gaan.

3. Die soewereiniteit van God

Sonder God se genade en redding in Christus kan geen mens gered word nie, ook nie Moslems nie.

4. Verlossing is in Christus alleen

Hierdie waarheid kan nie gekompromieer word nie. Dit is maklik dat in oorywerigheid om mense te help, hierdie sentrale wesentlik waarheid, wat dié steen des aanstoets is teenoor alle valse godsdienste, af te water of selfs te vergeet:

7 Vir julle dan wat glo, is Hy kosbaar; maar vir die ongelowiges *geld die woord*: Die steen wat die bouers verwerp het, dit het 'n hoeksteen geword; en: 'n Steen van aanstoot en 'n rots van struikeling — 8 *vir dié* wat hulle daarteen stamp, omdat hulle aan die woord ongehoorsaam is, waarvoor hulle ook bestem is. 9 Maar julle is 'n uitverkore geslag, 'n koninklike priesterdom, 'n heilige volk, 'n volk as eiendom verkry, om te verkondig die deugde van Hom wat julle uit die duisternis geroep het tot sy wonderbare lig, 10 julle wat vroeër geen volk was nie, maar nou die volk van God is; aan wie toe geen barmhartigheid bewys is nie, maar nou bewys is. — 1 Petr.2

5. Gebed

Daar moet voortdurende gebed gedoen word vir Moslems met wie gesprekke gevoer word. Sonder die krag van die Heilige Gees kan ons nie mens oortuig van die liefde van Christus nie. Inteendeel, ons getuig en die Gees oortuig.

6. Ontwikkel vriendskap met jou Moslem vriende

Dit is baie belangrik om 'n eerlikheids- en vertrouensverhouding op te bou met Moslems voordat oorgegaan word tot die evangelisasie gesprek. Anders kan hul maklik aanvoel dat hul vir jou net 'n 'middel tot 'n doel' is.

7. Wees diensbaar in fisiese omstandighede en sake

Op grond van die Skrif se eis, moet gelowiges aan alle mense diensbaar wees, of hul glo of nie. Ons lewe moet 'n getuigenis wees van Hom wat gekom het om ons te bedien.

Met hierdie basiese vertrekpunte, kan die volgende konkrete stappe gevolg word in die evangelisering van Moslems (McDowell & Zaka, 1999):

1. Vind jou Moslemvriende

- besoek 'n moskee
- soek Moslem besighede op
- op universiteit is daar internasionale Moslemstudente
- Moslem gemeenskappe
- kyk uit vir Moslem name wat meestal uniek is in vergelyking met westerse name

2. Metodes om Moslems te bereik

- Bied Bybel korrespondensie kursusse aan wat jy adverteer aan Moslems
- Stel 'n inligtings en boeketafel op in 'n gebied waar baie Moslems beweeg
- 'n Sosiale klub vir kinders waar hul leer deur verskillende aktiwiteite
- Besoek 'n moskee en begin gesprekke
- Christene in leierskapsposisies kry formeel of informeel geleentheid om met Moslems in gesprek te gaan, veral in 'n werksituasie of by die werkplek. Wees altyd beskikbaar om te luister na Moslems moet probleme.

- Maak gebruik van debatsgeleenthede. Dit moet goed gereël en beplan word sodat dit nie deur enige van die groepe misbruik word nie.
- Dialoog met Moslems, persoonlik of bv. deur e-pos en ander media moontlikhede
- Vriendskapevangelisasie
- Besoeke in hospitale
- Gesinsevangelisasie
- Internasionale etes, waar daar wedersyds van mekaar se godsdiens en gebruike geleer kan word.
- Media evangelisasie: video's, DVD's, kassette, ens.
- Hou amptelike gesprekke om mekaar te ondervra.
- Een op een evangelisasie
- Prediking
- Gebedsevangelisasie
- Gevangenisskapevangelisasie
- Bybelstudies waarin die inhoud van die Koran bespreek word

3. Teologiese onderwerpe om te bespreek in 'n kontaksituasie

- Die eenheid van God
- Wie is Jesus Christus ?
- Die Bybel en die Koran
- Die mens se verhouding tot God
- Wat is sonde en wat moet ons daarmee doen ?
- Wat is 'n profeet ?
- Die eienskappe van God
- Wat is geloof ?
- Wat is 'n ware gelowige ?
- Wat is bekering ?

- Die oordeelsdag
- Wat is die kerk/ummah ?
- Die dood en opstanding van Christus ?

4. Sosiale onderwerpe om te bespreek in 'n kontaksituasie

- Godsdienst in die algemene lewe
- Moraliteit
- Gesinslewe: man-vrou; ouers-kindere
- Huwelik, egskeiding en hertrou
- Ras en geloof
- Rol van geslagte
- Menseregte
- Hoe om kindere in sekulêre wêreld op te voed
- Vriendskap en diensbaarheid
- Eerlikheid
- Werk en roeping, ens.

Slot

Elke gelowige, in die besonder die Islam evangelis word gedryf deur die liefde tot God en die naaste, om die Evangelie van Christus aan alle sondears te verkondig (Matt.28:18-20):

"Aan My is gegee alle mag in die hemel en op aarde. Gaan dan heen, maak dissipels van al die nasies, en doop hulle in die Naam van die Vader en die Seun en die Heilige Gees; en leer hulle om alles te onderhou wat Ek julle beveel het. En kyk, Ek is met julle al die dae tot aan die voleinding van die wêreld. Amen."

Gelowiges moet beide uiterstes vermy. Aan die eenkant, om uit 'n hoogmoedige siening, nie nederig, geduldig en diensbaar te luister na Moslems se standpunte en kwellinge nie. Aan die anderkant, veral as gevolg van die gevaar van die postmoderne lewensuitkyk, die new age sinkretisme, ens die uniekheid van die Christelike geloof af te water of te kompromieer. Die sentrale vraagstuk van Christus wat die onderwerp is van die evangelie, ook vir Moslems, is:

Maar julle, wie sê julle is Ek? – Matt.16:15

En die antwoord daarop, wat duidelik in liefde verkondig moet word, is die doel van alle Moslem-evangelisasie, dat hul in Hom sal glo wat die Vader gestuur het, sodat sy Naam in alles verheerlik kan word, en elke mens kan bely:

U is die Christus, die Seun van die lewende God. – Matt.16:16

Want:

Jesus antwoord hom: **Ek is** die weg en die waarheid en die lewe; niemand kom na die Vader behalwe deur My nie. – Joh.14:6

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Bylae 1: Kronologie van Muhammed se lewe

(www.islam.com)

Chronology of Events in the Life of Muhammad (PBUH)

Contributed by: Dr. Rasheed S. Aazzam

| Brief Description of the Event | Approximate Date Age of the Holy Prophet according to Lunar Calendar | Approximate Gregorian and Hijra dates BH=Before Hijra AH=After Hijra |
|---|---|---|
| The Holy Prophet of Islam, Muhammad, peace be upon him, born an orphan His father Abdullah, may Allah be pleased with him, had died a few months before the birth of his son. | 0 years | 9 or 12 Rabi-ul-Awwal 52 or 53 BH April 570 or 571 AD |
| Hadrat Halima Sadiyya, may Allah be pleased with her, appointed wet nurse. | 8 days | |
| Return to Mecca under the care of his mother | 6 Years | 46 BH 577 AD |
| Mother, Hadrat Amina, may Allah be pleased with her, passes away | 6 Years | 46 BH 577 AD |
| Grandfather, Hadrat Abdul-Muttalib, may Allah be pleased with him, died | 8 Years | 44 BH 579 AD |

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| First visit to Syria with a trading caravan 12 years 40 BH, 583 AD | 12 Years | 40 BH 583 AD |
| Pledge of Fudul to help the needy and the oppressed | 15 Years | 37 BH 586 AD |
| Second journey to Syria for trade as an agent of Hadrat Khadija, may Allah be pleased with her | 25 Years | 28 BH 595 AD |
| Marriage with Hadrat Khadija, may Allah be pleased with her | 25 Years | 28 BH 595 AD |
| Birth of a son, Hadrat Qasim (may Allah be pleased with him) | 28 Years | 25 BH 598 AD |
| Birth of his daughter, Hadrat Zainab, may Allah be pleased with her | 30 Years | 23 BH 600 AD |
| Birth of his daughter, Hadrat Ruqayya, may Allah be pleased with her | 33 Years | 20 BH 603 AD |
| Birth of his daughter, Hadrat Um-e-Kalthum, may Allah be pleased with her | 34 years | 19 BH 604 AD |

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| Renovation of Ka'aba and the placement of Hajr-e-Aswad (Black Stone) | 35 years | 18 BH 605 AD |
| <hr/> | | |
| Birth of his daughter, Hadrat Fatima, may Allah be pleased with her | 35 years | 18 BH605 AD |
| <hr/> | | |
| Hadrat Jibrail bought the First Revelation in the Cave of Hira | 40 Year | 12 BH 610 AD |
| <hr/> | | |
| Revelation of the Holy Quran continues, Ministry of the Holy Prophet Muhammad (peace be upon him) is established. Hadrat Khadija (the wife), Hadrat Abu Bakr (the best friend), Hadrat Ali (the dearest cousin) and Hadrat Zaid (a freed slave and adopted son), may Allah be pleased with them all, accept Islam | 40 Years 6 months | Friday 18 Ramadan 12 BH 14 August 610 AD |
| <hr/> | | |
| Open invitation to the people of Mecca to join Islam under Allah's command | 43 Years | 9 BH 614 AD |
| <hr/> | | |
| A group of Muslims emigrates to Abyssinia | 46 Years | 7 BH 615 AD |
| <hr/> | | |
| Blockade of Shi'b Abi-Talib | 46 Years | 7 BH 30 September 615 AD |
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| Hadrat Hamza (paternal uncle) and Hadrat Umar, may Allah be pleased with them, accept Islam | 46 Years | 6 BH 616 AD |

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| Hadrat Abu Talib, (beloved uncle and guardian) and only a few days later, Hadrat Khadija, the most beloved wife, may Allah be pleased with them, passed away | 49 Years | Ramadan 3 BH January 619 AD |
| Marriage with Hadrat Sau'da, may Allah be pleased with her | 49 Years | 3 BH 619 AD |
| Marriage with Hadrat Aisha, may Allah be pleased with her | 49 Years | 3 BH 619 AD |
| Journey to Ta'if, about 40 miles from Mecca, for calling the citizens of Ta'if to Islam | 49 Years | 3 BH 619 AD |
| Journey of Mi'raj. Five daily prayers made obligatory for Muslims | 50 Years | 27 Rajab 2 BH 8 March 620 AD |
| Deputation from Medina accepts Islam | 50 Years | 2 BH 620 AD |
| First Pledge of 'Aq'ba' | 52 Years | Dhul Haj, 1 BH 621 AD |
| Second Pledge of 'Aq'ba' | 52 Years | 3 months BH June 622 AD |
| | 52 Years | Friday 27 Safar 10 |

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| Hijra (migration) from Mecca to the cave of Thaur | | September 622 |
| Emigration to Medina begins | 52 Years | Monday 1 Rabi-ul-Awwal 13 September 622 AD |
| Arrival at Medina after the first Friday Prayer at Quba's Mosque | 53 Years | 12 Rabi-ul-Awwal 1st year AH 24 September 622 AD |
| Construction of the Holy Prophet's Mosque at Medina. Hadrat Bilal's call for Prayer (Adhan) | 53 Years | 1st year AH 622 AD |
| Brotherhood pacts between Ansar (Muslims from Medina) and Muhajirin (immigrants from Mecca) | 53 Years | 1st year AH 622 AD |
| Treaty with Jews of Medina | 53 Years | 1st year AH |
| Permission to fight in self-defense is granted by Allah | 53 Years | 12 Safar 2 AH 14 August 623 AD |
| Ghazwa (Battle) of Waddan | 53 Years | 29 Safar 2 AH 31 August 623 |
| Ghazwa (Battle) of Safwan | 54 Years | 2 AH 623 AD |

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| Ghazwa (Battle) Dul-'Ashir | 54 Years | 2 AH 623 AD |
| <hr/> | | |
| Hadrat Salman Farsi, may Allah be pleased with him, accepts Islam | 54 Years | 2 AH 624 AD |
| <hr/> | | |
| Revelation and change of Qibla (direction to face for Formal Prayers, Salat) towards Ka'ba Fasting in the month of Ramadan becomes obligatory | 54 Years | Sha'abn 2 AH February 624 A |
| <hr/> | | |
| Ghazwa (Battle) of Badr | 54 Years | 12-17 Ramadan 2 AH March 8-13, 624 AD |
| <hr/> | | |
| Ghazwa (Battle) of Bani Salim | 54 Years | 25 Ramadan 2 AH 21 March 524 AD |
| <hr/> | | |
| Initiation of Eid-ul-Fitr and Zakat-ul-Fitr (Alms at the Eid-ul-Fitr). | 54 Years | 28 Ramadan / 1 Shawwal 2 AH 24/25 March 624 AD |
| <hr/> | | |
| Zakat becomes obligatory for Muslims | 54 Years | Shawwal 2 AH April 624 AD |
| <hr/> | | |
| Nikah and Marriage ceremony of Hadrat Fatima, may Allah be pleased with her | 54 Years | Shawwal 2 AH April 624 AD |
| <hr/> | | |
| | 54 Years | 15 Shawwal 2 AH |

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| Ghazwa (Battle) of Bani Qainuqa' | | 10 April 624 AD |
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| Ghazwa (Battle) of Sawiq | 54 Years | 5 Dhul-Haj 2 AH 29 May 624 AD |
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| Ghazwa (Battle) of Ghatfan | 54 Years | Muharram 3 AH July 624 AD |
| <hr/> | | |
| Ghazwa (Battle) of Bahran | 55 Years | Rabi-us-Sani 3 AH October 624 AD |
| <hr/> | | |
| Marriage with Hadrat Hafsa, may Allah be pleased with her | 55 Years | Shaban 3 AH January 625 AD |
| <hr/> | | |
| Ghazwa (Battle) of Uhad | 55 Years | 6 Shawwal 3 AH 22 March 625 |
| <hr/> | | |
| Ghazwa (Battle) of Humra-ul-Asad | 55 Years | 8 Shawwal 3 AH 24 March 625 AD |
| <hr/> | | |
| Marriage with Hadrat Zainab Bint Khazima, may Allah be pleased with her | 55 Years | Dhul-Haj 3 AH May 625 AD |
| <hr/> | | |
| Ghazwa (Battle) of Banu Nudair | 56 Years | Rabi-ul-Awwal 4 AH August 625 AD |
| <hr/> | | |
| Prohibition of Drinking in Islam | 56 Years | Rabi-ul-Awwal 4 AH August 625 AD |
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| Ghazwa (Battle) of Dhatur-Riqa | 56 Years | Jamadi-ul-Awwal 4 AH October 625 AD |
| <hr/> | | |
| Marriage with Hadrat Um-e-Salma, may Allah be pleased with her | 56 Years | Shawwal 4 AH March 626 AD |
| <hr/> | | |
| Ghazwa (Battle) of Badru-Ukhra | 56 Years | Dhi Qad 4 AH April 626 |
| <hr/> | | |
| Ghazwa (Battle) of Dumatul-Jandal | 57 Years | 25 Rabi-ul-Awwal 5 AH |
| <hr/> | | |
| Ghazwa (Battle) of Banu Mustalaq Nikah with Hadrat Jawariya bint Harith, may Allah be pleased with her | 57 Years | 3 Shaban 5 AH 28 December 626 AD |
| <hr/> | | |
| Marriage with Hadrat Zainab bint Hajash, may Allah be pleased with her | 57 Years | Shawwal 5 AH February 627 AD |
| <hr/> | | |
| Revelation for Hijab, rules of modesty | 57 Years | 1 Dhi Qa'd 5 AH 24 March 627 AD |
| <hr/> | | |
| Ghazwa (Battle) of Ahzab or Khandaq (Ditch) | 57 Years | 8 Dhi Qa'd 5 AH 31 March 627 AD |
| <hr/> | | |
| Ghazwa (Battle) of Bani Quraiza | 57 Years | Dhul-Haj 5 AH April 627 AD |

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| Ghazwa (Battle) of Bani Lahyan | 57 Years | 1 Rabi-ul-Awwal 6A H 21 July 627 AD |
| | | |
| Ghazwa (Battle) of Dhi Qard or Ghaiba | 58 Years | Rabi-ul-Akhar 6 AH August 627 AD |
| | | |
| Treaty of Hudaibiyya | 58 Years | 1 Dhi Qa'd 6 AH 13 March 628 AD |
| | | |
| Prohibition of Marriage with non-believers | 58 Years | Dhi Qa'd 6 AH March 628 AD |
| | | |
| Marriage with Hadrat Habiba, may Allah be pleased with her | 58 Years | Dhul-Haj 6 AH April 628 AD |
| | | |
| Invitation sent to various rulers to accept Islam | 58 Years | 1 Muharram 7AH May 628 AD |
| | | |
| Ghazwa (Battle) of Khaibar Return of Muslims from Abyssinia. Marriage with Hadrat Safiyya, may Allah be pleased with her. Ghazwa (Battle) of Wadiyul-Qura and Taim. | 58 Years | Muharram 7 AH June 628 AD |
| | | |
| Performance of Umra (Umratul-Qada) Marriage with Hadrat Maimuna, may Allah be pleased with her | 59 Years | Dhi Qa'd 7 AH March 629 AD |
| | | |
| Hadrat Khalid bin Walid and Hadrat Umar bin Al-'Aas, may | 60 Years | Safar 8 AH June 629 AD |

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| Allah be pleased with both, accept Islam | | |
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| Ghazwa of Muta | 60 Years | Jamadi-ul-Awwal 8 AH August 629 AD |
| <hr/> | | |
| Ghazwa (Battle) of Mecca and Fall of Mecca | 60 Years | 10 Ramadan 8 AH 1 January 630 AD |
| <hr/> | | |
| Ghazwa (Battle) of Hunain (or Autas or Hawazan) and Ghazwa (Battle) of Ta'if | 60 Years | Shawwal 8 AH January 630 AD |
| <hr/> | | |
| Arrival in Ja'rana Deputation from Hawazan accepts Islam | 60 Years | 5 Dhi Qa'd 8 AH 24 February 630 AD |
| <hr/> | | |
| Regular establishment of Department of Zakat (Alms) and Sadaqa (Charity), and appointment of administrative officers | 60 Years | Muharram, 9 AH April 630 AD |
| <hr/> | | |
| Deputation from Ghadra accepts Islam | 60 Years | Safar 9 AH May 630 AD |
| <hr/> | | |
| Deputation from Balli accepts Islam | 61 Years | Rabi-ul-Awwal, 9 AH June 630 AD |
| <hr/> | | |
| Ummul-Muminin Hadrat Mariya, may Allah be pleased with her, gave birth to a son, Hadrat Ibrahim, may Allah be pleased with him | 61 Years | Jamadi-ul-Akhar, 9 AH August 630 AD |
| <hr/> | | |

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| Ghazwa (Battle) of Tabuk, the last great battle lead by the Holy Prophet, peace be upon him | 61 Years | Rajab, 9AH October 630 AD |
| <hr/> | | |
| Ordinance of Jizya, tax on non-believers seeking protection from Muslims and exemption from military service in defense of the country they were living in as its citizens | 61 Years | Rajab 9 AH October 630 AD |
| <hr/> | | |
| Pilgrimage journey of Hadrat Abu Bakr Siddique, may Allah be pleased with him | 61 Years | Dhi Qa'd, 9 AH February 631 AD |
| <hr/> | | |
| Hajj (pilgrimage of Ka'ba in Mecca) made Obligatory by Allah Interest is prohibited in Islam | 61 Years | Deputation Tai, Hamadan, Bani Asad and Bani Abbas, all accept Islam |
| <hr/> | | |
| Deputation from Ghuttan accepts Islam | 62 Years | Ramadan, 10AH 631 AD |
| <hr/> | | |
| Departure from Medina for Mecca for Hajjatul-Wida (Farewell Pilgrimage) | 62 Years | 25 Dhi Qa'd 10 AH 23 February 632 AD |
| <hr/> | | |
| Entry into Mecca for Hajjatul-Wida (Farewell Pilgrimage) | 62 Years | 4 Dhul-Haj 10 AH 1 March 632 AD |
| <hr/> | | |
| Hajjatul-Wida, departure for 'Arafat, Farewell Sermon Received the last revelation from Allah | 62 Years | Friday 9 Dhul Hajj 10 AH 6 March 632 AD |
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| Return from Mana, Hajjatul-Wida | 62 Years | 13 Dhul-Hajj 10 AH 10 March 632 AD |
| <hr/> | | |
| Arrival of deputations from Nakha' Last deputation received by the Holy Prophet, peace be upon him | 62 Years | 15 Muharram 11 AH 11 April 632 AD |
| <hr/> | | |
| Sarya Usama bin Zaid, may Allah be pleased with him, last successful military mission during the Holy Prophet's life | 62 Years | 28 Safar 11 AH 24 May 632 AD |
| <hr/> | | |
| The Holy Prophet, peace be upon him, falls ill | 62 Years | Monday 29 Safar 11 AH 25 May 632 AD |
| <hr/> | | |
| The Holy Prophet, peace be upon him, lead the last Salat four days before his departure from this world | 62 Years | Wednesday 8 Rabi-ul-Awwal 11 AH 3 June 632 AD |
| <hr/> | | |
| The Holy Prophet, peace be upon him, offered his last Prayer in congregation in the Mosque lead by Hadrat Abu Bakr, may Allah be pleased with him | 63 Years | Monday 12 Rabi-ul-Awwal 11 AH 7 June 632 AD |
| <hr/> | | |
| The Holy Prophet, peace be upon him, passed away | 63 Years | Inna lillahe wa inna elaihe rajioon |
| Janaza (funeral) Prayer and burial | 63 Years | Wednesday 14 Rabi-ul-Awwal 11 AH 9 June 632 AD |

Bylae 2: Verklaring van Islam woorde (www.islam.com)

| Words | Definitions |
|------------------------------------|--|
| Al-Asmaul Husna | Most excellent (beautiful) names of Allah |
| Allah | Is the proper name of God |
| Allahu Akbar | Allah (God) is the Greatest |
| Amina | Muhammad's (PBUH) mother |
| Ansar | Helpers - Muslims from Medina |
| Asr | The Third of the five daily Prayer services, offered any time between when the sun starts declining and sunset |
| Adhan | The Islamic call for prayer |
| Dua-e-Qunoot | Arabic name of the special Prayer recited in the last Rakat of Vitr Prayer |
| Durood (Assalat-u-Alannabi) | Invocation of blessings upon the Holy Prophet of Islam, (PBUH) |
| Eid-ul-Adhia | Islamic Festival commemorating the obedience to God of Prophet Ibrahim (or Abraham), peace be upon him, and his son and Prophet Ishmael (PBUH) |
| Eid-ul-Fitr | The Islamic festival concluding the fasting of the month of Ramadhan |
| Fajr | The first of five daily Prayer services, offered any time during the period starting from dawn and ending a few minutes before sunrise |
| Faraidh | Plural form of Fardh (compulsory Prayer) |
| Fitrana | Money contributed by Muslims before the Eid-ul-Fitr so that the needy and poor also join the festivities |
| Ghazwa | Battle in which Muhammad (PBUH) himself lead the Muslims |
| Ghazwa (Battle) of Tabuk | The last great battle lead by the Holy Prophet, peace be upon him |
| Hadrat Abdul-Muttalib | Muhammad's (PBUH) Grandfather |

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| Hadrat Fatima | Muhammad's (PBUH) youngest daughter |
| Hadrat Khadija | Muhammad's first wife, one of the first people to accept Islam. |
| Hadrat Safiyya | Wife of Muhammad (PBUH) |
| Hadrat Zainab Bint Khazima | Wife of Muhammad (PBUH) |
| Hajj | Pilgrimage to the Ka'aba in Mecca Arabia - The fifth pillar of Islam - Performed on the 10th day of Dhul Hijja |
| Hajjatul-Wida | Farewell Pilgrimage. Last Hajj performed by Mohammad (PBUH) |
| Hajr-I-Aswad | Black Stone in Ka'aba |
| Hazrat Abu Bakr | Muhammad's (PBUH) the best friend and the first person to accept Islam who also became the first Caliph or Khalifah |
| Hazrat Aisha | Wife of Muhammad (PBUH) and the daughter of Hazrat Abu Bakr |
| Hazrat Ali | The Holy Prophet Muhammad's (PBUH) dearest cousin and son-in-law who was the first child to accept Islam |
| Hazrat Fatima | The Holy Prophet Muhammad's (PBUH) fourth daughter, may Allah be pleased with her |
| Hazrat Habiba | Wife of the Holy Prophet Muhammad (PBUH) |
| Hazrat Hafsa | Wife of the Holy Prophet Muhammad (PBUH) |
| Hazrat Halima Sadiyya | The Holy Prophet Muhammad's (PBUH) wet nurse |
| Hazrat Hamza | The Holy Prophet Muhammad's (PBUH) maternal uncle |
| Hazrat Ibrahim | The Holy Prophet Muhammad's (PBUH) second son, may Allah be pleased with him |
| Hazrat Jawariya bint Harith | Wife of Muhammad (PBUH) |
| Hazrat Jibrail | The Arc Angel Gabriel who brought the First Revelation in Cave of Hira to Muhammad's (PBUH) |
| Hazrat Maimuna | Wife of Muhammad (PBUH) |
| Hazrat Ruqayya | The Holy Prophet Muhammad's (PBUH) second daughter, may Allah be pleased with her |
| Hazrat Salman Farsi | Companion of the Holy Prophet Mohammad (PBUH) who migrated |

from Faris (Iran)

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| Hazrat Sauda | Wife of the Holy Prophet Muhammad (PBUH) |
| Hazrat Umar | The second of the four Khulafa-e-Rashideen |
| Hazrat Um-e-Kalthum | The Holy Prophet Muhammad's (PBUH) third daughter, may Allah be pleased with her |
| Hazrat Um-e-Salma | Wife of the Holy Prophet Muhammad (PBUH) |
| Hazrat Zaid | The Holy Prophet Muhammad's (PBUH) freed slave and his adopted son - one of the first people to accept Islam |
| Hazrat Zainab | The Holy Prophet Muhammad's (PBUH) first daughter, may Allah be pleased with her |
| Hazrat Zainab bint Hajash | Wife of the Holy Prophet Muhammad (PBUH) |
| Hazrat Zainab bint Hajash | Wife of the Holy Prophet Muhammad (PBUH) |
| Hijrat | Migration from Mecca to Medina |
| Hira | Cave where the Holy Prophet Muhammad (PBUH) received the first revelation from Allah |
| Imam | The person who leads the prayer or service |
| Inna lillahi wa inna ilaihi rajiun. | To Allah we belong to Him we must return |
| Iqamah (Iqamat) | A shorten verse of the Adhan, which is recited loudly to indicate that a congregational Prayer is about to start |
| Isha | The fifth and last of the five daily Prayer services, offered any time between nightfall and midnight, or before going to bed |
| Janaza | The funeral prayer |
| Jilsa | The sitting position which occurs in between two prostrations during Prayer |
| Ka'aba | The first house of worship ever built on the face of the earth for the worship of One and Only Allah - re-constructed by Hazrat Ibrahim and his son for worship of Allah - All daily prayers are offered facing in the direction of Ka'aba from all over the world |
| Kalimah | The credo of Islam, "There is none worthy of worship save Allah; Muhammad is the messenger of Allah" |

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| Kalimah Shahadah (Kalima) | The deceleration of Islamic faith |
| Khusoof | Eclipse of the moon, during which a special Prayer is to be offered |
| Kusoof | Eclipse of the Sun during which a special Prayer is to be offered |
| Madina | Second Holiest place after Mecca - City where the Holy Prophet Mohammad (PBUH) settled after the migration from Mecca |
| Maghrib | The fourth of the five daily Prayer services, which can be offered any time in the period starting from immediately after sunset and ending when there is still some light left on the horizon |
| Makroohat | Acts which are considered inappropriate during Prayer |
| Malikis | One of the sects of Islam |
| Muadhbin | The person who says the Adhan, or call to Prayer |
| Muhajirin | Immigrants from Mecca |
| Muhammad | The Holy Prophet of Islam, Muhammad, peace be upon him (PBUH) |
| Mustahab (plural Mustahabbat) | Preferable or praiseworthy things, when referring to the style or manner of performing Prayer |
| Nawafil | Optional category of Prayer |
| Nikah | Contract of marriage |
| Niyyah (Niyyat) | The formal intention which one makes in one's mind before starting a Prayer |
| Ordinance of Jizya | Tax on non-believers seeking protection from Muslims and exemption from military service in defense of the country they were living in as its citizens |
| PBUH | Peace be upon him |
| Q'ad b> | Sitting position adopted towards the end of the second Rakat in Prayer |
| Qadhaa | Offering a missed Prayer |
| Q | The Holy Prophet Muhammad's (PBUH) first son, may Allah be pleased with him |
| Qasr | The act of shortening ones Prayer, especially during long distance travel |

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| Qauma | The Posture of standing erect after Ruku |
| Qibla | Revelation and change of direction to face for Formal Prayers, (Salat) towards Ka'aba |
| Q | The standing position in Prayer |
| Quba | Town near Medina |
| Quba Mosque | Location of first Mosque of Islam |
| Rakaat | Plural form of Rakat |
| Ra | One complete unit within a Prayer |
| Ramadan | Name of a month in Islamic Calendar - Fasting in the month of Ramadan is obligatory for all stationed adult and healthy Muslims |
| Ruku' | The bowing down position in Prayer |
| Sadqa | Charity |
| Sajdah | The position of Prostration in Prayer |
| Salat | Prayer |
| Salat-ul-Zohr | The second phase of Salat-ul-Ishraq |
| Salat-ul-Hajaat | Prayer offered when one is in need or difficulty |
| Salat-ul-Tasbih | Optional prayer of four Rakaat to be offered at least once in one's lifetime |
| Saum | Fasting in the month of Ramadhan also known as the forth pillar of Islam |
| Shias | One of the sects of Islam |
| Sujood (Sajdah) | The posture of Prostration in Prayer |
| Sujood-us-Sahv | Prostrations of atonement preformed when a mistake has been committed during Prayer and which may affect its validity |
| Sunan | Plural of Sunnat |
| Sunnah (Sunnat) | One type of category of Prayer, compulsory but not Fardh (obligatory), more important than a Nafl (voluntary) prayer |
| Sunnis | One of the sects of Islam |

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| Sura (Surah) | Arabic word for a chapter - used for designating the chapters of the Holy Quran |
| Sutra | An object which a worshipper places before him to mark the physical boundary of his Prayer |
| Tahajjud | Optional Prayer of great merit offered in the latter part of the night |
| Tahmeed | The prescribed words recited by the congregation in response to the Tasme'e' of the Imam, also words of praise and remembrance of God |
| Taif | Town 40 miles from Mecca |
| Takbeer | A set formula, recited loudly in order to indicate that a congregational Prayer is about to start |
| Takbir-I-Tahreema | The Arabic expression Allahu Akbar (God is the Greatest) proclaimed by the Imam while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service |
| Taraveeh | Special Prayer offered after Isha Prayer during the month of Ramadhan |
| Tashahhud | A prayer recited at the beginning of the Qadah (second sitting position) in Prayer |
| Tawwudh | Set words for seeking the protection of God against Satan, recited at the beginning of a prayer |
| Thaur | The cave where Prophet (PBUH) took refuge with Hazrat Abu Bakr from the people of Mecca on their way to Medina |
| Ummul-Muminin | Mother of the believers - A title for the wives of the Holy Prophet Muhammad, peace be upon him |
| Umra (Umratul-Qada) | A pilgrimage to Mecca that can be performed during any time of the year except when Hajj is being performed |
| Zakat | Mandatory offering of alms |
| Zakat-ul-Fitr | Alms at the Eid-ul-Fitr |
| Zuhr | The second of the five daily Prayer services offered |

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“As jy die wêreld wil verander, neem jou pen op” – Maarten Luther