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• EAST AFRICA •

# **OBUKRISTAAYO N'OBUSIRAAMU: Ebintu Ebikulu—EKITUNDU 2**

kya

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Eno ye nneetegera ku Busiraamu okusinziira ku ndaba y'Obukristaayo era n'okugeraageranya enjigiriza z'Obukristaayo n'Obusiraamu enkulu. Ekitundu 2 kirimu okukubaganya ebirowoozo ku Yesu nga bw'asangibwa mu Kuraani era n'okutunuulira embala ya Muhammad. Kyogera ne ku kibi n'obulokozi okusinziira ku Bukristaayo n'Obusiraamu n'engeri bino byombi gye byawukana ennyo.

**EBINTU EBIRIMU**

**2. YESU NE MUHAMMAD**

<b>VIII. <u>Kuraani yennyini essa Yesu waggulu okusinga omuntu omulala yenna (nga ne Muhammad mw'omutwalidde) era mu bukulu emuwa ekifo eky'obwakatonda</u></b> .....	<b>50</b>
A. <i>Yesu, so si Muhammad, yalina olubuto olw'ekyamagero</i> .....	50
B. <i>Yesu, so si Muhammad, ye “ky'Ekigambo” kya Katonda</i> .....	53
C. <i>Yesu, so si Muhammad, ye “Mwoyo” okuva eri Katonda</i> .....	54
D. <i>Yesu, so si Muhammad, ye “Masiya”</i> .....	54
E. <i>Yesu, so si Muhammad, mulongoofu, mutukuvu, era talina kibi wadde ensobi okuva lwe yazaalibwa</i> .....	55
F. <i>Yesu, so si Muhammad, yakuumibwa okuva ku buyinza bwa Setaani</i> .....	57
G. <i>Yesu, so si Muhammad, alina omukisa ogw'enjawulo n'ekitiibwa kya Allah mu nsi eno n'eddako</i> .....	58
H. <i>Yesu, so si Muhammad, “Kabonero” eri abantu bonna ab'ensi</i> .....	59
I. <i>Yesu, so si Muhammad, ye yakola obubonero obw'ekyamagero</i> .....	59
J. <i>Yesu, so si Muhammad, alina okumanya okusukkulumye ku kwa bulijjo</i> .....	61
K. <i>Yesu, so si Muhammad, yayigirizanga n'obuyinza obw'obwakatonda</i> .....	61
L. <i>Yesu, so si Muhammad, yazuukizibwa n'atwalibwa mu ggulu nga mulamu gy'akyali</i> .....	62
M. <i>Yesu, so si Muhammad, akomawo ku nsi okusala omusango n'okufuga</i> .....	62
N. <i>Okumaliriza</i> .....	63
<b>IX. <u>Embala ya Muhamma</u></b> .....	<b>63</b>
A. <i>Muhammad ne ssente</i> .....	63
B. <i>Muhammad n'abakazi</i> .....	64
C. <i>Muhammad n'obuyinza</i> .....	67
D. <i>Muhammad n'ettemu</i> .....	67
<b>X. <u>Yesu ne Muhammad: Okumaliriza</u></b> .....	<b>68</b>
<b><u>3. EKIBI N'OBULOKOZI</u></b>	
<b>I. <u>Ennyanjula</u></b> .....	<b>70</b>
<b>II. <u>Ekibi n'Obulokozi Okusinziira ku Bukristaayo</u></b> .....	<b>70</b>
A. <i>Amakulu g'ekibi</i> .....	70
B. <i>Ensibuko y'ekibi n'engeri gyekikosaamu abantu</i> .....	71
C. <i>Okulemererwa kw'abantu okwerokola olw'ebikolwa byabwe ebirungi</i> .....	72
D. <i>Obulokozi okusinziira ku Bukristaayo: Kristo bye yatuukiriza ku musaalaba</i> .....	74
E. <i>Ebitegeeza ekibi n'obulokozi okusinziira ku Bukristaayo</i> .....	76
<b>III. <u>Ekibi n'obulokozi Okusinziira ku Busiraamu</u></b> .....	<b>77</b>
A. <i>Ekikula ky'abantu bw'okikwataganya n'ekibi okusinziira ku Busiraamu</i> .....	77
B. <i>Endowooza y'empisa mu Busiraamu</i> .....	78
C. <i>Endowooza y'ekibi mu Busiraamu</i> .....	79
D. <i>Okwawukanako n'enjigiriza yaabwo entongole, mu butuufu Obusiraamu bukkiriza ekibi eky'obuzaaliranwa bw'omuntu</i> .....	80
E. <i>Obulokozi okusinziira ku Busiraamu</i> .....	83
F. <i>Ebiva mu kibi era n'obulokozi okusinziira ku Busiraamu</i> .....	87
<b>IV. <u>Ekibi n'Obulokozi: Okumaliriza</u></b> .....	<b>94</b>
<b>EBIWANDIIKO EBIKOZESEDDWA</b> .....	<b>95</b>
<b>OMUWANDIISI</b> .....	<b>95</b>

**VIII. Kuraani yennyini essa Yesu waggulu okusinga omuntu omulala yenna (nga ne Muhammad**

**mw'omutwalidde) era mu bukulu emuwa ekifo eky'obwakatonda**

Muhammad atuyita okumugeraageranya ne Yesu Kristo, kubanga yeegeraageranya ne Yesu Kristo. Mu Adiisi, Muhammad yagamba nti, “Nsinga kufaanana Yesu Kristo mu bantu bonna” (Muslim: 2365b; laba ne 2365a, c; al-Bukhari: 3442, 3443; Weetegereze nti akozesa Yesu ng'olupimo, so si ye kennyini ng'olupimo (ektgz., teyagamba nti, “Yesu anfaanana nnyo okusinga omuntu omulala yenna”). Ekirala, Kuraani yennyini erimu ebigambo ebingi, obutereevu oba mu butali butatereevu, ebigerageranya Yesu ne Muhammad. Si Yesu yekka ayogerwako amannya mu Kuraani emirundi etaano okusinga Muhammad (Deedat 2002: 4), naye okwekenneenyanya mu bwenkanya ebyogerwa ku Yesu mu Kuraani kiviirako okusalawo nti Kuraani essa Yesu waggulu okusinga omuntu yenna (nga ne Muhammad mw'omutwalidde) era mu bukulu emuwa ekifo eky'obwakatonda newankubadde ng'enjigiriza y'Obusiraamu entongole ekyo ekiwakanya. Ensonga n'olwekyo eyinza okukolebwa nti abawolereza Abasiraamu ab'omulembe guno banyooma era ne bakyusakyusa *Yesu, nga bw'alagibwa mu Kuraani*, kubanga Abasiraamu abasoma ku bulamu bwa Yesu era n'okumugeraageranya ne Muhammad bandibadde basendebwasendebwa okudda eri Yesu ne bava ku Muhammad. Enyinyonyola za Kuraani zirimu bino wammanga:

**A. Yesu, so si Muhammad, yalina olubuto olw'ekyamagero**

Eyali Omusiraamu Abd al-Masih agamba nti, “Ate ku Kristo, Kuraani egamba emirundi egiwerako nti teyazaalibwa mu ngeri ya bulijjo, nga naffe bwe tuli. Kitaawe teyali muntu. Yazaalibwa mu Bikira Maria [Q. 19:20-22] awatali kuyingirira kitaawe omuntu, kubanga Allah yamufuuwamu omwoyo gwe. Kino kifuula Kristo —yekka—omuntu yekka mu nsi yonna eyazaalibwa Ekigambo kya Katonda n'omwoyo gwe.” (al-Masih 1993: 8)<sup>1</sup>

<sup>1</sup> Enkyusa ya Hilali-Khan egezaako okukkakkanya ensonga eno nga malayika Gabriel, so si Mwoyo wa Allah, “assa mu” Maliyamu. Okuvvuunula/okutaputa kwabwe okwa **Q. 21:91** kugamba nti “*Twassa mu (mikono gya) ye (essaati oba ekyambalo) [nga tuyita mu Ruh -Jibrael waffe (Gabriel)].*” Bavvuunula/bataputa **Q. 66:12**: “*Twassa omukka mu (omukono gw'essaati ye oba ekyambalo kye) okuyita mu Ruh yaffe [okugamba. Jibrael (Gabriel)].*” Dirks ajuliza **Q. 2:97** egamba nti Gabriel yaleeta okubikkulirwa eri Muhammad ne **Q. 16:102** egamba nti Omwoyo Omutukuvu yaleeta okubikkulirwa eri Muhammad era n'amaliriza nti “Gabriel si mulala wabula Omwoyo Omutukuvu . . . malayika wa Allah atambuza obubaka bwe eri abantu” (Dirks 2008: 197).

Waakiri nga bwe kikwata ku ndowooza ya Yesu, okuvvuunula Omwoyo Omutukuvu nga Gabulyeri tekiyinza kuba kituufu. Ekisooka, **Q. 21:91** ne **66:12** zombi zigamba nti “*Twamufuuwamu omukka ogw'Omwoyo gwaffe,*” so si “malayika Gabulyeri yamufuuwamu.” Haleem agamba nti Kuraani etera okukozesa ekigambo “‘Ffe’, omuntu asooka mu bungi bw'obukulu, okwekiikirira [Allah]” (Haleem 2005: xx). Ekyokubiri, Oluwarabu luli *rūhinā* (okuva mu *rūh*, “omwoyo”), ekivvuunulwa obulungi nti “*Omwoyo Waffe.*” Abavvuunuzi abasinga obungi (Ali, Pickthall, Sarwar, Arberry, Haleem) bakivvuunula bwe batyo. Mawdudi agamba nti “okuzaalibwa kwa Nabbi Yesu (okusaasira kw'emirembe bibeere ku ye) tekwali kwa njawulo ku kwa Nabbi Adamu, kubanga ebigambo ebyawandiikibwa mu kiwandiiko ky'Oluwarabu mu mbeera zombi [geraageranya **Q. 21:91; 66:12** (Yesu) ne **15:29; 32:9; 38:72** (Adamu)] kumpi kifaanagana” (A'la Mawdudi n.d.: Q. 21:91n.89). Tewali Kuraani weraga nti Gabriel yafuuwa omukka mu Adam.

Abasiraamu abakomentinga kino bakkirizza. Ku bikwata ku Adamu, Mawdudi agamba nti, “Era mmufuuwamu omukka ogw'Omwoyo gwange [*rūhī*] kitegeeza bwe mmusuddeko ekifaananyi ky'engeri zange ez'obwakatonda. Kino kiraga nti emmeeme y'omuntu etegeza obulamu, okumanya, amaanyi, okwagala, okutegeera n'engeri endala ez'omuntu mu kugatta awamu.” (Ibid.: Q. 15:29n.19) Ali mu ngeri y'emu ayita okussa eri Adamu “Omwoyo Wange” mu **Q. 15:29** “obusobozi bw'okumanya okufaanana Katonda” era n'akyogerako nga “oludda olwa waggulu, obusobozi obuleeteddwa Omwoyo wa Allah” (Ali 2006: Q. 15:29n.1968). Ekigambo kye kimu *rūhī* ekivvuunuddwa “Omwoyo Wange” kikozezebwa mu **Q. 38:72**. Ku bikwata ku **Q. 32:9**, ekigambo *rūhīhi* era kivvuunulwa “Omwoyo gwe.” Mawdudi agamba nti, “Omwoyo guno Allah yaguyise gugwe oba kubanga gwa Ye yekka, n'okutekebwa ku Ye kennyini kufaanana ng'ekintu okutekebwa ku mukama waakyo, oba kubanga ebintendo by'okumanya, ebirowoozo, okutegeera, bijja, okusalawo, okutegeera, n'ebirala omuntu by'abadde amanyiddwa nabyo bye bifaananyi eby'engeri za Allah” (A'la Mawdudi n.d.: Q. 32:9n.16). Omukutu gw'Obusiraamu ogwa IslamAnswering.com mu ngeri y'emu gumaliriza nti, “Yatonda omuntu ng'amufuuwamu omukka ogw'Omwoyo gwe yennyini (Kuraani, 15:29; 32:9; 66:12). Okuva Katonda bwe bwali omulungi ataliiko kkomo ddala ate Omwoyo we ye mutuukirivu ddala; okuva omuntu, okuyita mu kutondebwa, bwe yafuna okuva mu Mwoyo wa Katonda, olwo omuntu yali asibiddwa okusigaza waakiri ekitundu ekimu eky'Omwoyo ono omulungi ow'Omutonzi.” (“Endowooza” 2009: n.p.) N'olwekyo, “Omwoyo” mu **Q. 21:91** ne **66:12** (ekwata ku Yesu) ne **15:29; 32:9; ne 38:72** (ezikwata ku Adamu) teziyinza kwogera ku malayika Gabulyeri.

**Q. 2:87, 253, ne 5:110** byonna bigamba nti Allah “*yamunyweza [Yesu] n'omwoyo omutukuvu [Ruh Al-Qudus].*” Ekigambo ekyo bulijjo kivvuunulwa “Omwoyo Omutukuvu” (Ali, Pickthall, Shakir, Sarwar, Arberry, Haleem; laba ne **Q. 16:102**). Reynolds alaga nti, “Ennyiriri zino [**Q. 2:87, 253; 5:110**] balaga nti ‘Omwoyo Omutukuvu’ Qur'an tetegeeza malayika, era nti Kuraani ekozesa ekigambo kino mu ngeri ekwatagana ne Baibuli . . . okutegeeza amaanyi ag'obwakatonda. Endowooza eno ekwatagana n'engeri Kuraani gy'eyogera ku ‘Mwoyo’ gwa Katonda, ogukola mu

Ku bikwata ku lubuto lwa Yesu olw'ekyamagero era olusukkulumye ku butonde, Abasiraamu abasinga baggumiza **Q. 2:117; 3:47, 59; 19:21, 35** okutuuka ku ngeri nti Allah alina okugamba nti “Beera!” era ekintu kyonna ky'ayagala (nga ne Yesu mw'omutwalidde) kitondebwa (laba ne Q. 16:40; 36:82; 40:68). Era batera okunyooma obwawufu bwa Yesu nga bamugeraageranya ku Adamu, kwe kugamba., “Bwe kigambibwa nti yazaalibwa nga talina kitaawe muntu, Adamu naye yazaalibwa bw'atyo. Mazima Adamu yazaalibwa nga talina kitaawe wadde nnyina muntu.” (Ali 2006: Q. 3:59n.398; laba ne A'la Mawdudi n.d.: Q. 3:59n.53; Ibn Kathir 2003: Q. 3:59, okuteesa; Deedat 2002: 25-26) Kyokka, Adam ne Yesu ba njawulo mu musingi olw'ensonga ezitakka wansi wa ssatu:

- Ekisooka, Adamu *yatondebwa* okuva mu bintu ebyaliwo edda—enfuufu y'ettaka ng'omuntu omukulu eyatondebwa mu bujjuvu, kubanga, ng'omuntu eyasooka, tekyasoboka kuzaalibwa bazadde b'abantu (**Lub 2:7; Q. 3:59; 7:12; 32:7; 38:76**). Naye, Yesu “teyatondebwa” wabula yazaalibwa, mu ngeri esukkulumye ku butonde era nga kikontana n'engeri ez'obutonde ezaali zikwata ku buli muntu omulala okuva ku Adamu ne Kaawa. Ensonga lwaki kino kikoledwa ekwatagana bulungi n'ekyo Yesu ky'ali n'obutume bwe obw'enjawulo ku nsi. Nga tannazaalibwa, malayika Gabulyeri yalangirira byombi ebikwata ku muntu ye n'obutume bwe: mu **Lukka 1:35** yagamba nti Yesu ajja kuba Mwana wa Katonda; mu **Mat 1:21** yagamba nti, “Alirokola abantu be okuva mu bibi byabwe.”
- Ekyokubiri, mu bantu abalala bonna, nga ne Adamu mw'omutwalidde, Katonda “okussa” gye bali kye kiwa abantu emmeeme yaabwe; kifuula abantu okuba waggulu okusinga ebisolo (Ali 2006: **Q. 32:7-9**, nn.3637-40; laba **Lub 2:7; Q. 15:29; 32:9**). Naye mu nsonga ya Yesu, Allah yafuuwa Omwoyo gwe *mu Maliyamu*, so si mu Yesu, okusobola okufuula Yesu omubiri mu ngeri ey'obutereevu era etaliimu

kutonda (Q 15:29; 32:9; 38:72) n'okubikkulirwa (Q 16:102; 26:192-93) ku ekiragiro kya Katonda (Q 17:85).” (Reynolds 2018: 427) Wadde kiri kityo, Hilali-Khan azzeemu okuleeta Gabulyeri mu nnyiriri olw'ensonga z'eby'eddiini so si za kigambo ng'agamba nti “*yamuwagira ne Ruh-ul-Qudus [Jibrael (Gabriel)]*.” Wadde ng'ebimu ku binnyonyola ebirala mu ngeri y'emu bigamba nti Gabulyeri kye kitegeeza (ekyokulabirako., Ibn Kathir 2003: Q. 2:87, comment; Jalal 2013: Q. 2:87, comment), si bonna nti bakikola. Ali agamba nti **Q. 2:87** kitegeeza nti Allah “mu kigambo kye yamuwa [Yesu] amaanyi ag'omwoyo—‘yamunyweza n'omwoyo omutukuvu’” (Ali 2006: Q. 3:32n.401; laba ne A'la Mawdudi n.d.: Q. 2:87n.93 [“Era kitegeeza omwoyo omutukuvu ogwa Yesu, omwoyo Katonda gwe yali awadde empisa za bamalayika”]).

**Q. 58:22** egamba nti Allah “*yabanyweza [abakkiriza ab'amazima] n'omwoyo oguva gy'ali*.” Ali agamba nti: “Allah yanyweza Nabbi Yesu n'Omwoyo Omutukuvu. Wano tuyiga nti abasajja bonna abalungi n'abatuukirivu Allah abanyweza n'Omwoyo Omutukuvu. Bwe kiba nga waliwo ekintu kyonna, ekigambo ekikozesebwa wano kisingako amaanyi, 'omwoyo okuva mu Ye kennyini'. Buli muntu yenna lw'awaayo omutima gwe mu kukkiriza n'obulongoofu eri Allah, Allah akikkiriza, n'ayoola Okukkiriza okwo ku mutima gw'amunonyo, era n'ayongera okumunyweza n'omwoyo ogw'obwakatonda, gwe tutasobola kunnyonyola bulungi okusinga bwe tusobola okunnyonyola mu lulimi lw'omuntu obutonde ne ebitendo bya Allah.” (Ali 2006: Q. 58:22n.5365) Sam Shamoun agamba nti, “Omwoyo ono asobole okusobola okunyweza abakkiriza bonna ab'amazima mu kiseera kye kimu alina okubeerawo mu buntu nabo bonna wonna we bali era we balina okuba nabo amaanyi ag'obwakatonda okuzikuuma zonna” (Shamoun, “Quran” n.d.: n.p.) Bwe kityo, “Omwoyo” tayinza kuba Gabulyeri akoma ku kubeera mu kifo kimu kyokka omulundi gumu era nga tagambibwa nti alabika eri abakkiriza bonna.

Muhammad yakakasa nti “Omwoyo” ogwategeezebwa Yesu si ye Gabulyeri. Yagamba nti, “Oyo eyagamba nti: ‘Tewali katonda yenna okuggyako Allah, Ye omu era teri akwatagana naye, nti Muhammad muddu we era omubaka we, nti Kristo muddu era mutabani w'omuddu we era ye (Kristo) Ekigambo kye yategeeza Maria era gwe mwoyo gwe, nti jjana nsonga era ggeyeena nsonga,’ Allah yandimufudde (akakasa amazima gano) okuyingira mu jjana okuyita mu nzigi zaayo zonna omunaana z'ayinza okwagala” (Muslim: 28a; laba ne al-Bukhari: 3435; at-Tirmidhi: omuzingo 1, ekitabo 46, no. 3616, okktr. added). Okuva Kristo bwe “ye Mwoyo we,” “Omwoyo” tayinza kuba ng'ayogera ku Gabulyeri, kubanga Kristo si ye malayika Gabulyeri.

Kuraani eyita malayika Gabulyeri erinnya oluusi (laba **Q. 2:97**). **Q. 16:2; 70:4; 78:38** *okwawula* “*Omwoyo ne bamalayika*.” Kya lwatu nti “bamalayika” bandibaddemu ne Gabulyeri. **Q. 17:85** (Hilali-Khan) ateggeeza nti, “*Era bakubuuza (Ayi Muhammad SAW) ebikwata ku Ruh (Omwoyo); Gamba nti: ‘Ruh (Omwoyo): kye kimu ku bintu, okumanya kwe kuli eri Mukama wange yekka. Era n'eby'okumanya, ggwe (omuntu) mwaweewa katono.*” Weetegerereze nti Muhammad teyalaga Mwoyo nga Gabulyeri; mu kifo ky'ekyo, yakkiriza obutamanya bwe obw'ekigero era n'alaga nti Omwoyo yali mu ngeri ey'enjawulo mu kumanya kwa Mukama. Ekyo kifuula Omwoyo okuba ow'obwakatonda (okugamba, Katonda yennyini) okuva omusingi gwa Katonda (Allah) bwe gutasobola kutegeerwa bantu wabula Katonda yennyini yekka (ekyokulabirako., **Q. 6:103**: “*Ali waggulu w'okutegeera kwonna*”; **Q. 42:11**: “*tewali kintu kyonna kimufaanana*”). N'olwekyo, eri abasiraamu abanyonyola n'abavvuunuzi okukuuma nti Kuraani bw'egamba nti Yesu yafuna “Omwoyo Omutukuvu” oba “Omwoyo Waffe” malayika Gabulyeri ayoggerwako kiringa byombi “okwegayirira okw'enjawulo” (okugamba., ensonga ey'obulimba erimu okwewozaako, awatali nsonga, okuggyako etteeka oba omusingi ogukkirizibwa okutwalira awamu) ne “okusabiriza ekibuuzo” (okugamba., okulowooza nga bukyali ekyo ekirina okukakasibwa).

kutabaganya (Q. 21:91; 66:12). Katonda teyalina kussa mukka mu Yesu okumuwa emmeeme “kubanga Yesu yali amaze ebbanga ng’ali mu bifo eby’obwakatonda nga tannazaalibwa ku nsi” (Gilchrist 2015: 67). Olw’okuba Yesu yali amaze okubaawo emirembe gyonna, “yalina okuzaalibwa omukazi embeerera. Yali tayinza kuzaalibwa ng’ayita mu taata ne maama ng’omuntu omupya ddala, ng’ayawulwamu obuzaale bwa bazadde be bwokka ne DNA” (Ibid.).

- Ekyokusatu, Adamu ne Yesu baawukana ddala: Adamu ava mu nsi, naye Yesu ava mu ggulu (1 Kol 15:47); Adamu yali muntu wa bulijjo yekka, naye Yesu mwoyo agaba obulamu (1 Kol 15:45); mu Adamu bonna baafa, naye mu Kristo bonna baliba balamu (1 Kol 15:22).

N’ekisembayo, Kuraani teyogera bigambo nti Allah yagamba nti “Beera!” era Yesu n’atondebwa. Kiba kituufu nnyo ku bikwata ku ndowooza ya Yesu esukkulumye ku ya bulijjo. Q. 21:91 egamba nti, *Era (mujjukire) ye [Maliya] eyakuuma obulongoofu bwe: Twamufuuwa omukka ogw’omwoyo gwaffe, ne tumufuula n’omwana we akabonero eri amawanga gonna.*” Q. 66:12 eyongerako nti, “Maliya muwala wa ‘Imran, eyakuuma obulongoofu bwe; era twafuuwa omukka mu (omubiri gwe) ogw’omwoyo gwaffe; era yawa obujulizi ku mazima g’ebigambo bya Mukama we n’eby’okubikkulirwa kwe, era yali omu ku beewaayo (abaweereza).”<sup>2</sup> Ku bikwata ku aya eno, Mawdudi agamba nti, “Kwe kugamba, nga talina kakwate konna na musajja, Allah yafuuwa mu lubuto lwe Omwoyo okuva gy’ali” (A’la Mawdudi n.d.: Q. 66:12n.28).

Okwawukana ku ndowooza ya Yesu ey’enjawulo era esukkulumye ku butonde, “Kimanyiddwa nti kitaawe wa Muhammad yali Abdallah; ne nnyina Amina. . . . Yazaalibwa mu ngeri ey’obutonde nga ffenna bwe tuli, okuva ku taata ow’obuntu ne maama ow’obuntu.” (al-Masih 1993: 8) Ne wano, Kuraani eyawula Yesu ne Muhammad ku ngeri gy’eyawulamu bannyaabwe. Maria yatuumibwa erinnya emirundi 34 mu Kuraani;

<sup>2</sup> Ebigambo by’Oluwarabu ebya Q. 21:91 ne 66:12 bya makulu. Kiraga akakwate “akanywevu” ennyo wakati wa Allah ne Maria okusinga Abasiraamu abasinga bwe bakkiriza. Hilali-Khan agezaako okunyoona kino ng’avvuunula Q. 21:91 nga, “Era (jjukira) oyo eyakuuma obulongoofu bwe [Birgin Maryam (Mary)], *Twassa omukka mu (mikono gya) ye (essaati oba ekymbalo)* . . .” Bavvuunula Q. 66:12: “*Ne Maliyamu (Maliya), muwala wa ‘Imran eyakuuma obulongoofu bwe; era twafuuwa omukka mu (omukono gw’essaati ye oba ekymbalo kye)* . . .” Mumim Salih, eyali Omusiraamu, ayogera ku kino: “Enkyusa eyo waggulu erimba ddala. Ekigambo ‘obulongoofu bwe’ kyakozesebwa ng’okuvvuunula ekigambo ky’Oluwarabu ‘farjaha’, ekintu ekiri wala nnyo okuva ku kituufu. Ekigambo ky’ekikolo ky’Oluwarabu ‘farj’ kitegeeza ekitundu ky’ekyama ky’omukazi (obukyala okubeera obutuufu). . . . Abawalabu boogera ku mukazi alina obulongoofu nga bakozesa ebigambo nga ‘afifa’ oba ‘sharifa’, nga tekyetaagisa n’akatono kwogera ku kitundu kye eky’ekyama. Enkyusa ey’obulimba era yeeyolekera mu kuzozesa ekigambo ‘breathed into’ ng’enkyusa eri ekigambo ky’Oluwarabu ‘nafakhna feeha’, ekitegeeza ‘twamufuuwamu . . .’. Kuraani yali etegeeza kugamba nti ‘mu kitundu kye eky’ekyama/obukyala’, naye abavvuunuzi boogera ku mikono n’essaati! Nsubira singa tubuuzi abavvuunuzi lwaki ensonga y’engoye baagireeta wano, eky’okuddamu kyabwe kyandibadde nti enkola y’okufuuwa yaliwo mu ngeri ya kyama nga tekyetaagisa kumubikkula! . . . Kuraani eyogera ku mboozu y’emu mu surat Al Tahreem (66:12), naye ekozesa ebigambo by’Oluwarabu ‘nafakhna feehy’ mu kifo kya nafakhna feeha, nga tewali kifo kyonna kya kukyusa makulu. Nafakhna feehy kitegeeza ‘twafuuwa mu kitundu kye’ ekitangaaza enkola y’okufuuwa gye yabadde. Ebigambo ebituufu ebya Q.66:12 byandibadde: ‘Era Maryam, muwala wa Imran eyakuuma ebitundu bye eby’ekyama; era twakifuuwamu okuva mu mwoyo gwaffe’. Wadde nga bitegerekeka bulungi bwe bityo, abavvuunuzi [Hilali-Khan] bakkaatiriza okuleeta ensonga ezitali za mugaso era ezitaliimu nsa ez’emikono, essaati n’engoye mu lunyiriri.” (Salih 2007: Okufuuwa mu Maliyamu!)

Ali ne Dirks bagezaako okusekerera ennyiriri za Baibuli ezikwata ku kuzaalibwa nga mbeerera nga bazigeraageranya ku nfumo z’Abayonaani ezikwata ku bakatonda abaali bafunyisa abakazi b’abantu embuto. Ali agamba nti ennyiriri za Kuraani “n’olwekyo tezirina kulwoozebwa nti zitegeeza nti Allah yali kitaawe wa Yesu mu ngeri enfumo z’Abayonaani gye zifuula Zewu kitaawe wa Apollo eya Latona oba owa Minos eya Europa. Era naye eyo y’enjigiriza endowooza y’Ekikristaayo ku ‘Omwana wa Katonda eyazaalibwa omu yekka’ gy’etuusa.” (Ali 2006: Q. 66:12n.5552; laba ne Dirks 2008: 68 [endowooza ya “omwana omulenzi eyazaalibwa . . . yali evudde ku kusinza bakatonda, e.g., emboozu y’amazaalibwa ga Hercules”]) Ali ne Dirks, nga Hilali-Khan, balabika nga babuzaabuzi mu bugendererevu. Mu nnyiriri za Baibuli, Gabulyeri yannyonyola Maliyamu nti, “*Omwoyo Omutukuvu alijja ku ggwe, n’amaanyi g’Oyo Ali Waggulu Ennyo gajja kukusiikirira; era olw’ensonga eyo Omwana omutukuvu aliyitibwa Omwana wa Katonda*” (Lukka 1:35; laba ne Mat 1:18-23). “Tewali kintu kyonna mu [byafaayo bya Baibuli] kiraga nti okwegatta okwa nnamaddala kwaliwo wakati wa Katonda ne Maliyamu. Ebigambo ebijja n’ebisiikirize mu lunyiriri 35 tebitegeeza kwegatta, era Lukka wano annyonyola mu ngeri ennungi ennyo ekintu ekitategerekeka.” (Schreiner 1989: 806) Ku luuyi olulala, mu nnyiriri za Kuraani, Allah teyamala gagamba nti “Kibe!” okutonda Yesu. Wabula Allah yeenyigira nnyo mu kutonda Yesu era nga kyeyoleka bulungi nti yazannya ekifo kya kitaawe. Yassa Omwoyo we mu Maliyamu (mu bukyala bwe) asobole okufuula Yesu omubiri. Ekyo kiraga nnyo era kiraga nnyo eby’okwegatta okusinga ebyo ebiri mu Baibuli. Kino kivvuunula ekibuuzo eky’obusamize mu Q. 6:101, “*Ayinza atya [Allah] okuzaala omwana ow’obulenzi ng’ate talina mukyala?*” naddala ebitaliimu nsa. Mazima ddala ennyiriri za Kuraani “zitegeeza nti Allah ye yali kitaawe wa Yesu.” Bwe kiba nti Katonda si ye kitaawe wa Yesu, olwo ani? Okuva Katonda bwe kiri kitaawe wa Yesu, ekyo kifuula Yesu “Omwana” wa Katonda mu ngeri ey’enjawulo ku bantu abalala bonna.

ayitibwa “*omukazi ow’amazima*” (Q. 5:75) era “*akabonero eri abantu bonna*” (Q. 21:91; laba ne 23:50). Q. 3:42 egamba nti, “*Ayi Maliyamu! Allah yakulonda n’akulongoosa-yakulonda okusinga abakazi ab’amawanga gonna.*” Okwawukana ku Maria, maama wa Muhammad tayogerwako wadde n’omulundi n’ogumu mu Kuraani.

### B. *Yesu, so si Muhammad, ye “ky’Ekigambo” kya Katonda*

Q. 3:45 egamba nti, “*Laba! bamalayika ne bagamba nti: ‘Ai Maliyamu! Allah akuwa amawulire ag’essanyu ag’Ekigambo ekiva gy’ali: erinnya lye lijja kuba Kristo Yesu, omwana wa Maliyamu, aweebwa ekitiibwa mu nsi n’enkomerero ne (ekibiina ky’) abo abali okumpi ne Allah’*” (laba ne Q. 3:39, 4:171). Masih agamba nti, “Bannabbi bonna baawulira Ekigambo kya Katonda ne bakiwandika mu bwesimbu. Ate ye Kristo, teyakoma ku kuwulira Kigambo kyalungamizibwa, naye yennyini yali mubiri gw’Ekigambo eky’obwakatonda.” (al-Masih 1993: 10) Ebigambo by’Oluwarabu bikakasa kino: “Ensonga enkulu eri nti Yesu yennyini ayitibwa Kigambo okuva eri Allah – *kalimatim-minhu* – Ekigambo okuva gy’ali, ne *kalimatuhu* – Ekigambo kye. Enkomerero *hu (ye)* y’ewa omutwe enyinyonyola yaago ey’enjawulo. Ekigambo tekyajja eri Yesu ng’ebyo ebyajja eri bannabbi abamusooka, ye yennyini kye kigambo ekyava eri *Allah yennyini.*” (Gilchrist 2015: 140-41) Pulofeesa Omusiraamu Ayoub akkiriziganya nti: “Ye [Yesu] akiikirira ekitonde eky’enjawulo; ye Kigambo kya Katonda ekifukiddwa mu nsi omuntu mw’abeera” (Ayoub 1980: 93).<sup>3</sup>

Muhammad tayitibwa Kigambo ekyafuuka omubiri mu Kuraani. Waliwo enjawulo ey’omusingi, wadde okusinziira ku Kuraani, wakati w’ani era kiki Yesu ne Muhammad kye bali ne kye baakola. D. A. Carson afunza nti, “Yesu tayanjulwa ng’oyo aleeta obubaka bwa Kitaawe yekka, engeri Muhammad gy’ayanjulwamu mu Busiraamu nga nnabbi asebayo okuleeta obubaka bwa Allah; wabula, mu ngeri enkulu, Yesu kennyini ye bwe

<sup>3</sup> Yesu bw’ayitibwa “Ekigambo” kya Katonda, abamu ku bavvuunuzi b’Abasiraamu basonga ku Q. 3:47, 59 ne bagamba nti ayitibwa “Ekigambo” kubanga, okufaanako n’okutondebwa kwa Adamu, Allah yatonda Yesu n’ekigambo kye—“Kibe!” (laba Q. 3:45, Hilali-Khan; Ali 2006: Q. 3:59n.398; Q. 4:171n.676; Ibn Kathir 2003: Q. 4:171, okuteesa). Ekyo si kituufu olw’ensonga ezitakka wansi wa nnya:

- Ekisooka, “Singa abannyonyola bagamba nti ekitegeza ‘Ekigambo’ kye kikulwa ‘be’ (kun) oba okwogera mu biwandiiko ebirala tewali ngeri gye bayinza kwewozaako makulu gano mu mbeera eno. Ebigambo, ‘Ekigambo okuva eri oyo erinnya lye Masiya’ biraga nti Ekigambo wano muntu so si kwogera oba kiragiro nga bwe kinaategerekeka obulungi ku kufumiitiriza okutono. Kumpi kiringa okugamba nti, ‘Ekitonde okuva gy’ali.’ Weetegereze nti nnakyusa mu Luwarabu ismihi (‘erinnya lye’) ya kisajja ng’etegeza kalima (Ekigambo) nga mu Luwarabu mu maloboozi ga kikazi naye nga ya kisajja mu makulu; bwe kitaba ekyo, mu nnimi tekyandibadde kikkirizibwa.” (Ghabril 2003: 31) Hadith ekakasa kino. Mu Sahih al-Bukhari (omuzingo 6, ekitabo 60, no. 236) Yesu ayitibwa “Ekigambo kye [ya Allah] kye yaweereza Maliyamu.” Rick Brown akiteeka bw’ati, “Enkozesa mu Kuraani yeeyoleka bulungi nti ya mubiri, era Yokaana Omubatiza ayitibwa okuva obujulizi ku Yesu ng’Ekigambo (3:39, 45; 4:171). Weetegereze era nti wadde nga kalima ‘ekigambo’ kya kikazi mu Luwarabu, kivvuunulwa mu nnyiriri zino ng’ekisajja, ne bwe kiba nga tekinnafuna lubuto, nga ‘ekigambo ekiva eri Katonda, erinnya lye ye Yesu.’” (Brown 2002: 27n.2)
- Ekyokubiri, ensonga y’Abasiraamu ensobi okuvaako. Ghabril annyonyola nti, “Singa Katonda yatonda Isa, Kristo, mu kigambo ekiragira (kun, mu Luwarabu) nga bwe bagamba, teyayinza kuyitibwa kigambo (kalima), kubanga si kigambo wabula kiva mu kigambo (ekiragiro). Singa mpandiika ekitabo n’ebirowoozo byange, ekitabo ekyo tekiyitibwa birowoozo (oba ebirowoozo byange) wabula ekintu ky’ebirowoozo. Bwe kitaba ekyo, amazima gajja kutabula n’ensobi, era ebintu ebikulu bijja kutabulwa n’eby’akabenje.” (Ghabril 2003: 31) “Ekigambo” kyeyoleka bulungi nti ye Yesu, i.e., ekintu ekiweerezeddwa eri oyo akifuna, kubanga Q. 4:171 egamba nti ekigambo “kyaweebwa Maliyamu” (Ali; Hilali-Khan) oba “kyatuusibwa eri Mary” (Sarwar; Pickthall [“yatuusibwa eri”]).
- Ekyokusatu, Sundiata alaga nti, “Ekigambo kya Katonda oba ekigambo ky’omuntu yenna, ka kibeere nga kyogerwa, kyawandiikibwa, oba nga kyolesebwa akabonero akamu, kwoleka birowoozo. Okuva Yesu yekka bw’ayitibwa ‘Ekigambo kya Katonda’ mu Kur’an, kivaamu nti Kuraani etwala Yesu yekka ng’ekigambo eky’obwakatonda, nga kino kyennyini omutume Pawulo kye yannyonyola Abakkolosaayi mu Baibuli (Kol. 2 :9).” (Sundiata 2006: 204)
- Eky’okuna, newankubadde nga Adamu yatondebwa mu nfuufu nga talina bazadde ba mubiri, Kuraani temuyita “kigambo” kya Allah nga bw’eyita Yesu. N’olwekyo, okuyita Yesu “Ekigambo” kya Katonda, naye nga tetuyita Adamu mu ngeri y’emu “Ekigambo,” tekiyinza kuba ngeri ya kwogera kwokka ku ngeri esukkulumye ku ya bulijjo ey’olubuto lwa Yesu wabula, mu butuufu, ngeri ya kwawula Yesu ku Adamu wadde endowooza zaabwe ezisukkulumye ku butonde.

Olw’okuba Kuraani yennyini tennyonyola oba tennyonyola makulu ga Yesu nga “Ekigambo,” amakulu ago gayinza okuba nga gava mu Baibuli yokka eyasooka okunnyonyola Yesu nga “Ekigambo.” Yesu asinga kwogera wako nga “Ekigambo” mu **Yokaana 1:1, 14**: “*Mu kusooka yali Kigambo, n’Ekigambo yali ne Katonda, n’Ekigambo yali Katonda. . . . Ekigambo n’afuuka omubiri, n’abeera mu ffe, ne tulaba ekitiibwa kye, ekitiibwa ng’eky’omwana omu yekka okuva eri Kitaffe, ekijjudde ekisa n’amazima*” (laba ne **Kub 19:13**). Okusinziira ku mbeera eno, amakulu gokka amatuufu aga Yesu nga “Ekigambo” mu Kuraani kwe kuba nti Yesu ye mubiri gw’Ekigambo eky’obwakatonda.

bubaka, ye Kigambo, nga kw'otadde n'okubuleeta" (Carson 2008: 53).

### C. Yesu, so si Muhammad, ye "Mwoyo" okuva eri Katonda

**Q. 4:171** eyita Yesu "omwoyo oguwa gy'ali [ektgz., Allah]." Gilchrist agamba nti, "Yesu si Kigambo kya Allah kyokka, naye era Mwoyo okuva eri Allah. Ebigambo by'Oluwarabu bye bimu bye bikozezebwa – min-hu – 'okuva gy'ali'. Tewali nabbi mulala aweebwa kitiibwa kino mu Kuraani oba nga kigambibwa nti yava eri Allah. . . . Abamu bagamba nti Kuraani eyogera ku mwoyo ogwafuuwa Yesu mu bulamu bwe yazaalibwa omukazi embeerera. . . . Naye Surah 4.171 egamba nti Yesu yennyini mwoyo okuva eri Allah, so si nti yafuna omwoyo okuva gy'ali. Waliwo enjawulo ezolubeerera wakati w'abo bombi." (Gilchrist 2015: 144, 145)

Mu Adiisi, Muhammad yennyini yagamba nti ekimu ku mazima omuntu g'alina okukakasa okuyingira ejjana kwe kuba nti Kristo "kigambo kye kye yategeeza Maria era ye Mwoyo gwe" (Muslim: 28a; laba ne al-Bukhari: 3435; at-Tirmidhi: vol. 1, ekitabo 46, no. 3616, okktrz. kugattiddwako). Tewali bigambo ng'ebyo ebyogerwa mu Kuraani ku bikwata ku Muhammad.

### D. Yesu, so si Muhammad, ye "Masiya"

Emirundi mingi, Kuraani eyogera ku Yesu nga "Masiya" (**Q. 3:45; 4:157, 171-72; 5:72, 75; 9:30;** Oluwarabu ye "al-Masih"). Memsuah Mansoor annyonyola nti, "Ekigambo ky'Oluwarabu, 'masih' kyawukana ku 'mamsuah' mu ngeri nti 'mamsuah' kitegeeza butegeeza 'yafukibwako amafuta' era kitegeeza okufukibwako amafuta okutono. 'Masih' wabula, yeegamiziddwa ku nkola y'ennukuta eggumiza ensonga y'okufukibwako amafuta okubeera n'omuntu oba ekintu. Kiba 'kifaananyi eky'amaanyi' ekitera okulaga 'eddaala erya waggulu ennyo ery'omutindo gw'omuntu gw'aliko oba ekikolwa ekikolebwa n'emirundi . . . abagoberezi baabwe.'" (Mansoor n.d.: n.p.)

Al-Masih "kye kitiibwa kyokka ekisookerwako erinnya lya nabbi yenna mu Kuraani. . . . [Kino kiraga] nti waliwo ekintu eky'enjawulo ennyo ku Yesu, nti mu ngeri emu yali agulumiziddwa okusinga bannabbi ba Allah abalala bonna." (Gilchrist 2015: 121, 123) Newankubadde Yesu aweereddwa ekitiibwa "al-Masih," amakulu g'ekigambo ekyo oba ag'okufukibwako amafuta mu ngeri ey'enjawulo tegannyonyolwa wadde okunyonnyolwa. Ennyinyonyola ya Yesu nga "Masiya" (al-Masih), kyeyoleka bulungi nti eva mu Baibuli, okuva mu kigambo "Kristo" (Oluyonaani = *Christos*) bwe yenkanankana n'Olwebbulaniya "Masiya" (Danker 2000: *Christos*, 1091), era "enkyusa ya Kuraani al-Masih" 'Isa nkyusa yokka ey'Oluwarabu ey'erinnya lino n'ekitiibwa kino kye kimu, ekitegeeza mu bufunze 'Kristo, Yesu' oba okusingawo 'Masiya Yesu.' Kino kinnyonyola lwaki Kuraani tefuba nnyonyola mutwe ogwo – enkozesa yaagwo ku mabbali g'erinnya Yesu yali ya bulijjo nnyo mu Bakristaayo era nga yakkirizibwa bukkirizibwa era n'ekozesebwa." (Gilchrist 2015: 124). Mansoor alaga nti, "Okuva bwe kiri nti kitegeeza omuntu ayogerwako mu lulimi Olwebbulaniya, ekitiibwa 'masih' tekirina kwawulwa ku bujjuvu bw'amakulu gaakyo mu mbeera y'Olwebbulaniya. Wadde nga bulijjo tekikirizibwa mu njigiriza y'Obusiraamu, amakulu Masiya w'Abayudaaya ge yalina gaaleetebwa mu grammar y'Oluwarabu kubanga 'al' etegeza 'masih eyamanyibwa emabegako' oba 'entongole', era etera okukozesebwa okulaga ekisinga obukulu." (Mansoor n.d.: n.p.)

Pulofeesa Omusiraamu Abdul-Mohsin akkirizza nti "Abayudaaya baali basuubira nti Masiya yandijja mu ngeri emu ku ssatu: 1. Kabaka [ng'ajuliza **Yer 23:5-6; Zab 110:1-2**]. 2. Kabona [ng'ajuliza **Zek 6:12-13; Zab 110:3-4**]. 3. Nnabbi [ng'ajuliza **Kyam 18:18-19**]." (Abdul-Mohsin 2006: 95-97) Ekikulu, Masiya teyalina kuba "kabaka" yekka wabula yali wa kubeera "kabaka"—kabaka *asembayo* mu nsi. Louis Jacobs ng'awandiika mu *Jewish Virtual Library* agamba nti, "Mu ndowooza ya balabbi, Masiya ye kabaka agenda okununula n'okufuga Isirayiri ku ntikko y'ebyafaayo by'omuntu era nga ky'ekikozesebwa obwakabaka bwa Katonda mwe bujja okuyita okutekebawo. Wadde nga Baibuli eggumiza ekikula ky'omulembe oguyitibwa 'enkomerero y'ennaku,' ba Labbi essira baliteeka ku muntu w'omufuzi waabwe, awa omulembe gwa masiya (*yemot ha-mashi'ah*) erinnya lyagwo lyenyini." (Jacobs 2008: Masiya mu Ndowooza ya Rabbi) Ebitundu bingi mu Ndaano Enkadde biraga nti Masiya yandibadde muntu (ekyklbrk, **Lub 3:15; Is 11: 1-5; 42:1-6; 59:20; Yer 30:18-22; 33:14-15**); wabula, ebitundu ebirala biraga nti Masiya yandibadde wa bwakatonda (ekyklbrk, **Zab 2:6-12; 110:1-7; Is 9:6; Yer 23:5-6; Mik 5:2; Zek 14:9**).

Endagaano Empya eraga bulungi nti Yesu Kristo atuukiriza ebisuubirwa by'Abaisiraeri ku kabaka era omulokozi Katonda gwe yatuma (laba, ekyklbrk, **Mat 2:4-11; 16:16, 20; 22:42-45; 26:63-64; Makko 8:29; 12:35-37; 14:61-62; Lukka 4:41; 20:41-44; 22:67-70; 23:2-3, 39; 24:26, 46; Yokaana 4:25-26; 11:25-27; 20:30-31; Ebik 2:30-36, 9:22; 17:3; 18:5, 28; Yesu ye yali kabaka eyalagulwa. Kino kyategeerwa ku ntandikwa y'obuweereza bwa Yesu (Yokaana 1:49, "Labbi, ggwe Mwana wa Katonda; ggwe Kabaka wa Isirayiri") ne Yesu bwe yayingira Yerusalemi omulundi ogusembayo, Enjiri zonna ennya ze zivvunula nga okujja kwa**

kabaka Dawudi eyalagulwa (**Mat 21:1-11; Makko 11:1-11; Lukka 19:28-40; Yokaana 12:12-16**). Yesu era ye kabona asinga obukulu atuukiridde mu Yeekaalu entuufu (**Beb 2:17; 4:14-5:10; 7:1-8:6; 10:11-22**). Mu nkomerero, Yesu yatuukiriza obunnabbi bwa Musa nti Katonda yandizuukiza nnabbi omulala nga ye (laba **Ekyam 18:15, 18-19; Yokaana 1:45; 6:14; Ebik 3:20-23**).

Olw'okuba Yesu ye "Masiya," era Masiya ye nnabbi asembayo, ow'enkomerero, kabona, era kabaka, Muhammad teyayinza kuba "asembayo" mu bannabbi, okuva omulimu ogwo bwe gutuukirizibwa Masiya mu ngeri ey'enjawulo, ektgz., Yesu. Okuva ne Kuraani bwekimanyi nti Yesu ye "Masiya," amakulu g'ekigambo ekyo gayinza okuba amakulu gokka Yesu yennyini ge yakiwa. Amakulu ago gasobola okusangibwa mu Ndagaano Empya yokka, kubanga Endagaano Empya yokka y'ewandiika mu bujjuvu Yesu bye yayogera n'ebyo bye yakola okutuuka ku nkomerero (eyali tesuubirwa) nti mu butuufu ye yali Masiya. Kubanga Kuraani ekozesa ekigambo kya Baibuli ("Masiya") era egamba nti ekakasa bukakasa okubikkulirwa okwasooka (**Q. 2:41, 89, 97; 3:3; 4:47; 5:15, 48; 6:90, 92; 10:37; 12:111; 35:31; 46:9, 12, 30**), era kubanga kigamba nti "Tukkiririza mu . . . ekyaweebwa Musa (Musa), 'Iisa (Yesu) ne Bannabbi okuva eri Mukama waabwe" (**Q. 2:136**, Hilali-Khan), n'olwekyo tuteekwa okukkiriza okubikkulirwa kwa Baibuli ku "Masiya" kye kitegeeza era lwaki Yesu ye Masiya—era ekyo kizingiramu nti Yesu yali mutukuvu, okuva bwe kiri nti emu ku ngeri Baibuli gy'ennyonyolamu Masiya kwe kuba nti wa bwakatonda.

Waliwo ekintu ekirala ekikulu ennyo ku Kuraani okuyita Yesu "Masiya" (al-Masih): "Mu Luwarabu, *al* bulijjo yenkana 'e' era egattibwa ku mannya agateekebwa ku katonda yekka. Eno y'ensonga lwaki amannya ga Allah gonna 99 gatandika ne *Al* oba *e*. Kyokka weetegereze nti *E* si kitundu kya linnya. Kye kyuma kyokka ekikozesebwa okulaga nti erinnya eryo lya njawulo eri katonda—katonda yekka y'asobola okuweebwa enjawulo eno. Okugeza, tetusobola kugamba nti 'The Muhammad,' kubanga Muhammad linnya lya muntu lyokka. Kisanyusa okukumanya nti Masiya ayitibwa Al-Maseeh mu Kuraani. Kitegeeza nti ye Masiya yekka mu nsi yonna. Ye musajja yekka mu Kuraani alina *Al* oba *E* eyeegasse ku linnya lye." (Prince 2011: 5; laba ne Mansoor n.d.: n.p.)<sup>4</sup> Kuraani teyogerangako ku Muhammad oba nabbi omulala yenna nga "masih," ka tugambe "al-Masih."

#### **E. Yesu, so si Muhammad, mulongoofu, mutukuvu, era talina kibi wadde ensobi okuva lwe yazaalibwa**

Kuraani etugamba nti Adam oyo yajeemera Allah (**Q. 20:116-21**); Musa yatta Omumisiri (**Q. 28:15-16**); Dawudi yasalawo bubu mu bwangu era mu bukyamu oba yatta bba wa Basuseba asobole okumuwasa (**Q. 38:21-24**);<sup>5</sup> bannabbi abawerako baasaba okusonyiyibwa ebibi byabwe: Nuuwu (**Q. 11:47; 71:28**), Ibulayimu (**Q. 14:41; 26:82**), Sulemaani (38:30-35); Muhammad yennyini yanenzezebwa Allah era nga yeetaaga okusonyiyibwa ebibi bye eby'emabega n'eby'omu maaso (**Q. 8:67-68; 9:43; 40:55; 47:19; 48:1-2**; laba Abdul-Mohsin 2006: 69-75; Ghafir 2003: 13-20; era laba wansi okumanya ebisingawo ku Muhammad). Ebigambo ebikozesebwa mu mbeera zino zonna bigambo bya Luwarabu olulungi "nga mu Kuraani yonna bikozesebwa okulaga ekikolwa eky'okusaba okusonyiyibwa ebibi eri Katonda [si 'ensobi' zokka oba 'ensobi mu kusalawo']" (Gilchrist 2015: 72-75).

Yesu yekka y'eyali ow'enjawulo. Newankubadde Kuraani ewandiika ebibi eri bannabbi abalala omuli ne Muhammad, tewali bibi biwandikiddwa ku Yesu kubanga teyakolako kibi. Abbas Sudiata alaba ekintu ekikulu ekiva mu kino: "Ne bwe tutayonoona, tusigala nga tuli boonoonyi—bwe busika bwaffe ng'abantu. Okwawukanako n'ekyo, Katonda talina biwoozoo ng'ebyo. N'olwekyo, singa Katonda yabeeranga mu bantu ng'omuntu, olwo ekintu ekimu ekyandimusikiriza n'okumwawula ku balala kyandibadde bulamu obutuukiridde bwe yandibadde atambuliramu, kubanga Katonda tayinza kwonoona." (Sudiata 2006: 201) **Q. 19:19** agamba malayika yalangirira Maliyamu nti, wadde yali mbeerera, yandiweereddwa "*omwana omutukuvu*" (Ali), "*omwana atalina kamogo*" (Pickthall), "*omutuukirivu omwana*" (Hilali-Khan), "*omulenzi asinga obulongoofu*" (Arberry; laba ne Sahih, Shakir, Sarwar, Haleem). Abd al-Masih agamba nti, "Abamanyi Abasiraamu al-Tabari, al-Baidawi, ne al-Zamakhshari bakkiriziganya nti ekigambo 'ekisinga obulongoofu' kitegeeza obutaba na musango, atalina musango era atalina kibi. Nga Kristo tannazaalibwa, okulaamizibwa okw'obwakatonda

<sup>4</sup> Mu kugezaako okukendeeza Yesu okutuuka ku ddaala lya bannabbi abalala, Deedat agamba nti ekigambo ky'Oluyoanaani *christos* kitegeeza "yafukibwako amafuta" era nti ebintu bingi n'abantu mu Baibuli kigambibwa nti baafukibwako amafuta (Deedat 2002: 13-14). Wadde ng'ekyo kituufu okutuuka we kituuka, Deedat alekawo ensonga esinga obukulu: "Ekitiibwa ekyaweebwa Yesu mu Baibuli mu butuufu (mu Luyonaani olw'olubereberye) *ho Christos*, kwe kugamba, 'Kristo'. Okukozesa ekintu ekikakafu kifuula ekitiibwa ekyo okuba eky'enjawulo mu ngeri eya ddala ennyo era kiraga nti ddala Yesu yali *Masiya*, Katonda gwe yafukako amafuta, mu ngeri nga tewali n'omu ku bannabbi abalala bwe yali." (Gilchrist 2010: 8)

<sup>5</sup> Okumanya ebisingawo ku nsonga eno, laba n.163, wansi.



kwalangirira nti oyo agenda okuzaalibwa okuva mu mwoyo gwa Katonda bulijjo agenda kubanga mulamu mulongoofu, nga talina kibi na kimu. Tewaali kyetaagisa kutukuza mutima gwe, kubanga yali mutukuvu mu Ye. Omwana wa Maliyamu teyawulira Kigambo kya Katonda kyokka; Yali nga bwe yali. Tewaaliwo njawulo wakati w'ebikolwa bye n'ebigambo bye. Yasigala nga talina musango era nga talina kibi.” (al-Masih 1993: 13) Mawdudi amaliriza nti, “Katonda yawa Yesu emmeeme ennongoofu, etaliiko kamogo. N’olwekyo yali mubiri ogw’amazima, amazima, obutuukirivu, n’obusukkulumu.” (A’la Mawdudi n.d.: Q. 4:171n.213) Enjawulo ya Yesu eragibwa pulofeesa Omusiraamu Mahmoud Ayoub: “N’olwekyo Yesu talina kivundu kya bubi na bucaafu. . . . Obulongoofu bunu, Adamu bwe yalina okutuusa lwe yakwatibwako engalo ya Setaani era bw’atyo n’abufiirwa, kati Yesu yekka y’asigala ng’ekyokulabirako.” (Ayoub 1980: 93).

Okwawukanako ne Yesu, “Nabbi [Muhammad] oluusi avumirirwa ne mu Kuraani” (Haleem 2005: xv). Mu **Q. 8:67-68** Muhammad anenyezebwa olw’okukkiriza ekinunulo okuva mu basibe abatwalibwa mu lutalo lw’e Badr mu mwaka gwa 624 CE. Mu **Q. 9:43** Muhammad avumirirwa olw’okuwa olukusa abamu ku balwanyi be okusigala awaka ng’olutalo lw’e Tabuk terunnabaawo mu mwaka gwa 631 CE. Mu **Q. 66:1** (Sarwar) Muhammad anenyezebwa “*olw’okugaana ebyo Katonda bye yakkiriza.*” Emirundi ebiri mu Kuraani, **Q. 40:55 ne 47:19**, Muhammad alagirwa “okusaba okusonyiyibwa olw’omusango ogwo” (laba ne **Q. 110:3**). Arberry, Shahih, Pickthall, Sarwar, ne Haleem bavvunula **Q. 40:55** nti “*olw’ekibi kyo (ebibi).*” Hilali-Khan yeegatta ku Arberry, Shahih, Pickthall, Sarwar, ne Haleem mu kuvvunula olunyiriri olufaanako luno, 47:19, nga “asaba okusonyiyibwa olw’ekibi kyo (ebibi).” Yokaana Gilchrist alaga nti mu 47:19 ebigambo by’Oluwarabu ebitegeeza “*saba okusonyiyibwa olw’ekibi kyo (ebibi)*” bye *wastaghfir lithanbik* “nga bino bye bigambo bye bimu ddala ebikozesebwa nga Zulaykah (erinnya ly’Abasiraamu erya mukyala wa Potifar) alagiddwa okumwenenyeza olw’okwagala okusendasenda Yusufu [mu **Q. 12:29**]” (Gilchrist 2002: 48). **Q. 48:1-2** ekakasa nti Muhammad yakola ebibi nga tannayitibwa nga nnabbi era n’oluvannyuma lw’okuyitibwa nga nnabbi.

Muhammad yennyini yakkiriza nti yakola ekibi era n’asaba Allah okusonyiyibwa ebibi bye. Ku nkomerero y’esswala emu n’agamba nti, “Ayi Allah, gy’oli nakyusizza ebirowoozo byange, era ku Ggwe nnaayomba, era gy’oli nnaaleeta ensonga yange, *kale nsonyiwa ebibi byange eby’olubereberye n’ebiy’oluvannyuma, n’ebibi byange eby’ekyama n’ebiy’olwatu*” (Abi Dawud: 771, okktrz. yayongeddeko; laba ne Abi Dawud: 760, 761). Hadiisi endala ewandiika nti, “Nnabbi bwe yalamusanga ku nkomerero y’esswala, yagambanga nti: ‘Ayi Allah, nsonyiwa ebibi byange eby’olubereberye n’ebiy’oluvannyuma, bye nkuumye mu kyama ne bye nkoze mu lwatu, ne bye nkoze ebisukkiridde; n’ebyo by’omanyi okusinga nze.’” (Abi Dawud: 1509) Era yakkiriza ensobi, obutamanya, obutatebenkera, ebibi eby’amaanyi era ebigerere (Muslim: 2719a). Mu butuufu, Adiisi endala zigamba nti Muhammad yakkiriza nti yalina okwenenya *emirundi kikumi olunaku!* “Omubaka wa Allah (saas) yagamba nti: ‘Nnoonya okusonyiyibwa kwa Allah era nneenenya gy’ali emirundi kikumi buli lunaku’” (Ibn Majah: 3815; laba ne al-Bukhari: 6307; Ibn Majah: 3814; at-Tirmidhi: 3434; Muslim: 2702a, 2702b; Abi Dawud: 1516). Ebigambo mukyala we Aisha bye yasembayo okuwulira nga tannafa byali bya Muhammad okwegayirira Allah amusonyiwe: “Nabbi bwe yalwala obulwadde obwali bugenda okusembayo, nnamukwata omukono ne ngusiimuula ku mubiri gwe ne nsoma ebigambo bino. Yaggya omukono gwe ku gwange n’agamba nti: ‘Ayi Allah, nsonyiwa nsisinkane bannange abansinga (ektgz., abo abalina ebifo eby’oku ntikko mu Jjana).’ Ebyo bye bigambo bye ebyasembayo bye nnawulira.” (Ibn Majah: vol. 1, ekitabo 6, no. 1619, okktrz. yayongerwako)

Ekikulu, Muhammad talina bukakafu nti Allah ajja kumusonyiwa. Okusenziira ku **Q. 33:56** (Sarwar; laba ne Hilali-Khan), “*bamalayika bakyamunoonyeza okusonyiyibwa,*” era n’abakkiriza mu ngeri y’emu balina “*okusabira Nabbi.*” Nti bamalayika bamunoonyeza okusonyiyibwa era abakkiriza balina okumusabira kiyinza okutegeeza nti, waakiri nga bwe kiri kati, Muhammad tasonyiyibwanga. Mazima mu **Q. 46:9** Muhammad yennyini yayatula nti teyalina bukakafu bwa bulokozi bwe yagamba nti, “*Era simanyi kiki ekinakolebwa ku nze oba ku ggwe.*” Adiisi ekakasa kino. Muhammad yagamba nti, “Bya Allah, newankubadde nga ndi Mubaka wa Allah, simanyi birintuukako, wadde ebirituuka ku ggwe” (al-Bukhari: 7018; laba ne 1243, 3929) Waliwo ekikulu ekitegeeza nti ne Kuraani ekkiriza nti Yesu yekka yali talina kibi oba nsobi: “Bwe kiba nti Yesu Kristo yali muntu buntu kyokka era nga akyalina ensobi, kiraga nti Katonda yawa Yesu mu bugendererevuni amaanyi okuwangula ekibi n’obubi naye yatuleka abasigadde ne twekulukuunya mu kibi. Naye lwaki Katonda yandiwadde Yesu yekka amaanyi okuwangula ekibi n’obubi? Tayagala bantu abalala bonna babeere nga tebalina kibi, oba talina maanyi gamala okutufuula ffenna abalamu nga Yesu bwe yakola? Katonda bw’aba ayagala tubeere nga Yesu, olwo wateekwa okubaawo ensonga enkulu lwaki mu bonna abaalabiseeko ng’abantu, Yesu yekka ye yalina amaanyi okubeera waggulu w’okunenyezebwa. Kale, oba Katonda yawa Yesu, omuntu omu yekka amaanyi ag’enjawulo okuwangula ekibi kyonna n’aleka mu bugendererevuni ffe abasigadde

tukyekuyengerengamu, oba Yesu Kristo yali talina kibi era nga talina nsobi mu kusooka kubanga mu musingi wa njawulo ku buli muntu omulala okubeera. Obutabeera na kibi kya Yesu kyava ku butonde bwe obw'obwakatonda so tekiva ku ngeri Katonda gy'ayisaamu abantu abamu.” (Sundiata 2006: 201-02)

Eky'okuba nti Yesu yali mulongoofu era nga talina kibi so nga Muhammad yali mwonoonyi olw'obwetaavu nakyo kitegeeza nti “eky'okulabirako kya Yesu, ekyayingizibwa mu Kuraani, kituukiridde era kisinga eky'okulabirako kya Muhammad. Kino nakyo kireeta ensonga endala bbiri, ezisaana okulowoozebawoko. Ekisooka, Yesu ng'eky'okulabirako ekituukiridde teyandikubirizza bantu kugoberera kyakulabirako kyonna ekitali kituukiridde. Ekyokubiri, Yesu teyandirekedde buweereza bwe obutuukiridde kugobererwa obuweereza obutatuukiridde naddala nga sibukakafu ku bulokozi. N'olwekyo, okwewozaako kwa Muhammad ku kweyita akabonero ka bannabbi kukontana n'omutindo ogw'oku ntikko Kuraani gwe yassa ku Yesu mu bannabbi abalala bonna, nga ne Muhammad yennyini mw'omutwalidde.” (Shayesteh 2004: 191-92)

#### F. Yesu, so si Muhammad, yakuumibwa okuva ku buyinza bwa Setaani

**Q. 3:36** eraga nti, oluvannyuma lw'okuzaala, maama wa Maliyamu yagamba Allah nti, “*Nmutuumye erinnya Maliyamu, era mmusiima n'ezzadde lye olw'obukuumi Bwo okuva eri Omubi, eyagaanibwa.*”

Muhammad yennyini yakakasa nti Yesu takwatibwako Setaani, obutafaananako abantu bonna abalala (nga ne Muhammad yennyini mw'ali). Okusenziira ku Adiisi, “Nabbi yagamba nti, ‘Omuntu yenna bw'azaalibwa, Setaani amukwata ku njuyi zombi ez'omubiri n'engalo ze ebbiri, okuggyako Yesu, omwana wa Maria, Setaani gwe yagezaako okukwatako naye n'alemererwa, kubanga yakoma ku kukwata nsawo ya nnabaana.’” (al-Bukhari: 3286; laba ne 3431; Muslim: 2366a, c)

Tewali Kuraani oba Adiisi w'egambira nti Allah yakuumu Muhammad okumuwonnya obuyinza bwa Setaani. Mu butuufu, Adiisi egamba nti Setaani yali ayingidde mu Muhammad: “Anas b. Malik yategeeza nti Jibriil yajja eri Omubaka wa Allah ng'azannya ne banne. Yamukwata n'amugalamiza ku ttaka n'ayuzza ebbeere lye n'aggyamu omutima n'oluvannyuma n'aguggyamu ekitole ky'omusaayi n'agamba nti: Ekyo kye kyali ekitundu kya Setaani mu ggwe. Era oluvannyuma n'agunaaza n'amazzi ga Zamzam mu kibya ekya zaabu olwo ne bagugatta ne baguzza mu kifo kyagwo.” (Obusiraamu: 162c, 163; laba ne al-Tabari 1999: 275-82)

- *Ennyiriri za Setaani.* Okunaaba n'amazzi ga Zamzam tekyakomya buyinza bwa Setaani ku Muhammad. Tafsir al-Jalalayn ateggeeza nti Setaani yayogera ne Muhammad era n'amuleetera okutendereza ebifaananyi bisatu ebyasinziwanga ekika kya Quraysh: “Awo ye [Muhammad] bwe yasoma [ekyawandiikibwa] Setaani kye yasuala mu kusoma kwe, ekitava mu Kuraani, naye abo ye [nabbi] be yali asindikiddwa okugenda gye baali bandisangiddwa nga basaanira. Nabbi (bannabbi) yalina, mu kiseera ky'okukunghaana [abasajja ba] Quraysh, oluvannyuma lw'okusoma [Aya zino wammanga okuva mu] sūrat al-Najm, Olowoozeza ku Lāt ne 'Uzzā? Era Manāt, owokusatu? [Q:53: 19-20] yagattako, ng'ekivudde mu Setaani okuzisuula ku lulimi lwe nga [Nabbi] ye takimanyi, [ebigambo bino wammanga]: ‘ezo ze ḥḥaali ezibuuka waggulu (al-gharāniq al-'ulā) era mazima okwegayirira kwabwe kulina essuubi’, era bwe batyo bo [abasajja ba Quraysh] bwe batyo ne basanyuka.” (Jalal 2017: Q. 22:52, okukkaatiriza) Ebyo bye biyitibwa “Ennyiriri za Setaani.”<sup>6</sup>

Ibn Ishaq (c. 704-767), omu ku bawandiisi b'ebyaafaayo by'Abasiraamu abaasooka, yategeeza nti oluvannyuma lwa Muhammad okutendereza ebifaananyi ebyo ebisatu, yatuuka n'okukulembera abantu okubivunnamira: “Bwe yatuuka ku bigambo bye ‘Lowooza ku al- Lat ne al-'Uzza ne Manat owookusatu, Setaani omulala’, bwe yali akifumiitirizaako, era nga ayagala okukireeta (sc. okutabagana) eri abantu be, yateeka ku lulimi lwe ‘bano ye Gharaniq omugulumivu nga okwegayirira kwe kukkirizibwa.’ Aba Quraysh bwe baawulira ekyo, ne basanyuka era ne basanyuka nnyo olw'engeri gye yayogeramu ku bakatonda baabwe era ne bamuwuliriza; ng'ate abakkiriza baali bakutte nti ekyo nabbi waabwe kye yaleeta okuva ewa Mukama waabwe kyali kituufu, nga tebateebereza nsobi oba okwegomba okutaliimu oba okusereba, era bwe yatuuka ku kuvunnamu n'enkomerero ya Sura mwe yavuunamira, Abasiraamu ne bavunnamu nga nabbiw bwe yavunnamu ng'akakasa bye yaleeta n'okugondera ekiragiro kye, era n'Abasiraamu ba Quraysh n'abalala abaali mu muzikiti ne bavunnamu nga bawulira okwogerwako ku bakatonda baabwe, buli muntu mu muzikiti omukkiriza n'atali mukkiriza n'avunnamu.” (Ibn Ishaq 1955: 165-66; laba ne al-Bukhari:

<sup>6</sup> “Bino byali bifaananyi bya mayinja abasinza ebifaananyi bye basinzanga era nga bagamba nti byabasaba Katonda” (Jalal 2017: Q. 53:20, comment). (Muhammad oluvannyuma yalangirira nti Jibriil yamugamba nti aya ezo zaava eri Sitaani, so si Allah (Ibid.: Q. 22:52, comment) Olwo “Aya za Sitaani” ne zikyusibwa ne zisoma nti, “*Mulabye Lat ne Uzza, n'omulala, owookusatu (katonda omukazi), Manat? Kiki! ku mmwe ekikula ky'omusajja, era ku Ye, omukazi? Laba, bwe kityo ddala kyandibadde njawukana esinga obutaba ya bwenkanya! Gano si kirala wabula amannya ge mwayiyya, - mmwe ne bakitammwe, - Allah ky'atasindika buyinza bwonna (kw'alina).*” Ekibaddewo kino kyonna kyogerwako ensonga nnyingi, omuli Green 2006; Shamoun, “Muhammad ne” n.d.; Silas, “Muhammad ne” n.d.

1070, 3972, vol. 6, ekitabo 60, no. 385; Muslim: 576 ebikwata ku Muhammad n’abakaafiiri bonna nga bavunnama) Mu ngeri endala, Muhammad teyasobola kutegeera njawulo eri wakati w’ebigambo bya Allah n’ebya Setaani.

Waliwo ekikulu ekitegeeza ensonga ezo waggulu. **Q. 15:42-43** egamba nti, “*Kubanga ku baddu bange tolina buyinza bwonna [Iblis; Setaani] balina, okuggyako abo abeeteeka mu bubu ne bakugoberera. Era ddala, Geyeena y’obutuuzi obwabasuubizibwa bonna!*” (laba ne **Q. 16:98-100; 22:53; 38:82-83**) Okusenziira ku kuba nti Muhammad yali tasobola kumanya njawulo wakati w’ebigambo bya Setaani n’ebya Allah, Muhammad tayinza kuba muweereza mwesimbu eyalongoobwa olw’ekisa kya Katonda oba nnabbi wa Katonda omutuufu.

- *Muhammad yakkiriza nti yakolimirwa.* Mukyala wa Muhammad yennyini Aisha yakyogera nti Muhammad teyakuumibwa kuwona Setaani. Aisha yanyumya nti, “Lumu Nabbi yalobegwa n’atandika okulowooza nti yali akoze ekintu mu butuufu kye yali takoze” (al-Bukhari: 3175; laba ne 3268, 6391). Mazima ddala, Muhammad okubeera wansi w’obulogo bwa Setaani, oba obulogo, oba okwewuunya, oba eddalu, kyali kya maanyi nnyo ne kiba nti yatuuka n’okulowooza nti yeebaka ne bakyala be so nga teyeebaka nabo! Aisha yaddamu okuwa obujulizi nti, “Nabbi yagenda mu maaso okumala ekiseera bwe kiti ng’aloozwa nti yeebase (yafuna akaboozi) ne bakyala be, naye nga mu butuufu teyakikola” (al-Bukhari: 6063). Mu Adiisi eyo y’emu, abatanuulizi babiri baamaliriza nga bagamba nti Muhammad yali “wansi w’ekikolwa ky’obulogo” (ekikolwa eky’obufuusa “ekikuta ky’omuti omusajja oguliko ekikomo n’enviiri nga zigunywereddeko, nga zikumibwa wansi w’ejinja mu oluzzi lwa Dharwan”); Muhammad yennyini yamaliriza agamba nti, “Allah akolimidde” (Ibid.). Abakaafiiri abaamulaba n’okumuulira baamaliriza bagamba nti Muhammad yali mulalu oba yali alina emisambwa (**Q. 23:70; 25:8; 37:36; 44:14; 68:51**).
- *Enfa ya Muhammad.* **Q. 69:44-47** (Hilali-Khan) egamba nti, “*Era singa ye (Muhammad SAW) yajingirira enjogera ey’obulimba ekwata ku Ffe (Allah swt), mazima twandibadde tumukwata ku mukono gwe ogwa ddyo (oba n’amaanyi gona), era awo mazima twandibadde tusalako omusuwa gwe ogw’obulamu (Aorta), era tewali n’omu ku mmwe yali asobola kutuziyiza (kumubonereza).*” Adiisi egamba nti, “Khaibar bwe yawangulwa, endiga (efumbiddwa) eyalimu obutwa, yaweebwa omutume wa Allah ng’ekirabo” (al-Bukhari: 4249; laba ne 2617; Muslim: 2190a; Abi Dawud: 4509). Adiisi endala olwo enyumya nti, “Aisha yayogera nti: Nabbi mu bulwadde bwe mwe yafiira, yagambanga nti, ‘Owange Aisha! Nkyawulira obulumi obuwa ku mmere gye nnalya e Khaibar, era mu kiseera kino, mpulira ng’omusuwa gwange gusalibwa o butwa obwo” (al-Bukhari: 4428, okktr. kugattidwako). Eky’okuba nti **Q. 69:44-47** eyogera ku ngeri ey’enjawulo ey’okufa (okusala omusuwa) ejja okutuuka ku Muhammad singa abeera nnabbi ow’obulimba (ektgz., okwogera eby’obulimba ku Allah), n’oluvannyuma Muhammad yafa mu ngeri mu ngeri eyo yennyini eyogerwakwo mu **Q. 69:46**, kale tekiyinzira kuba bya butanwa wabula kikakasa nti okufa kwe kwali kutuukirizibwa kwa ayat ezo.

### **G. Yesu, so si Muhammad, alina omukisa ogw’enjawulo n’ekitiibwa kya Allah mu nsi eno n’eddako**

**Q. 3:45** egamba nti, “*Laba! bamalayika ne bagamba nti: ‘Ai Maliyamu! Allah akuwa amawulire ag’essanyu ag’Ekiigambo ekiva gy’ali: erinnya lye lijja kuba Kristo Yesu, omwana wa Maria, aweebwa ekitiibwa mu nsi n’enkomerero era n’ab’abo (ekibiina ky’abo) abali okumpi ne Allah.’*” Ghabril bw’ayogera ku lunyiriri luno nti “okuva mu kwekenneenyanya Kuraani omuntu akitegeera nti tewali muntu yenna ayogerwako ng’omukulu mu nsi eno n’eddako okuggyako Kristo (Isa), era tewali n’omu ku bannabbi n’abatume yanyumirwa njawulo eno okuggyako ye” (Ghabril 2003: 35). Enjawulo ya Kristo ey’enjawulo ekakasiddwa mu **Q. 19:31** Yesu gy’ajuliziddwa ng’agamba nti Allah “*anfudde ow’omukisa wonna we nnyinza okuba.*” Lester Fleenor agamba nti, “Sura 19:31 eyogera nti Kristo yaweebwa omukisa wonna we yali, ekitegeeza nti Katonda yakkiriza buli kikolwa kye n’ekigambo kye, buli kaseera mu bulamu bwe. Katonda teyandiwadde muntu yenna mukisa mu buli mbeera okuggyako ng’obulamu bwe bwonna bwali bulongoofu era nga tebuliiko kibi.” (Fleenor 2005: 61) **Q. 19:33** ejuliza Yesu ng’agamba nti, “*Emirembe giri ku nze olunaku lwe nnazaalibwa, olunaku lwe ndifa, n’olunaku lwe ndizuukizibwa mu bulamu (nate).*” Mu kwogera ku kino, Masih agamba nti, “Omwana wa Maria ye Mulangira w’emirembe eyawangaala obulamu bwe obw’oku nsi mu mirembe ne Katonda okuva ku ntandikwa okutuuka ku nkomerero. Tewali kintu kyonna kyamwawula ku mukisa gwe ogw’olubeerera.” (al-Masih 1993: 38) Awolereza Obusiraamu Ahmed Deedat akiriza nti “tewali kigambo na kimu ekinyoomebwa mu Kuraani yonna” ebikwata ku Yesu (Deedat 2002: 5).

Ate nga bwe kyayogeddwa waggulu, Muhammad yagobebwa Allah mu Kuraani. Ekirala, obutafaananako n’obukakafu bwa Allah nti Yesu ajja kutwalibwa mu kitiibwa mu bulamu obw’oluvannyuma, Muhammad teyalina bukakafu nti ajja kutuuka ne mu jjana (**Q. 46:9**; al-Bukhari: 7018; laba ne 1243, 3929).

## H. Yesu, so si Muhammad, “Kabonero” eri abantu bonna ab’ensi

Kuraani ennyonyola Yesu yennyini nga “akabonero” eri abantu bonna ab’ensi: “Yagamba nti: ‘Bwe kityo (kijja kuba): Mukama wo agamba nti, “ekyo kyangu gyendi: era (Twagala) okuteekawo ye ng’akabonero eri abantu n’okusaasira okuva gye tuli” (Q. 19:21). Q. 43:61 ayongerako nti, “Era (Yesu) alibeera Kabonero (olw’okujja kw’Essaawa (ey’Okusalirwa Omusango).” Q. 21:91 mu ngeri y’emu egamba nti, “Twamufuula [Maliya] ne mutabani we [Yesu] akabonero eri amawanga gonna” (laba ne Q.23:50). Ekikulu, Q. 7:36 egamba nti, “Naye abo abagaana obubonero bwaffe ne babuyisa mu ngeri ey’amalala, - gy’emikwano gy’omuliro, okubeera omwo (emirembe gyonna)” (laba ne Q. 3:4 etiisatiisa okwesasuza abo “abagaana okukkiriza” oba “abatakkiriza” obubonero bwa Katonda).

Ku luuyi olulala, Muhammad tayogerwako ng’akabonero; wabula, Kuraani emunyonnyola enfunda eziwera ng’omubaka oba omulabuzi kyokka (ekyklbrk, Q. 3:144; 7:188; 11:2, 12; 17:93, 105; 22:49; 24:54; 25:56; 27:92; 29:50; 34:28; 42:7; 46:9; 79:45; 88:21).

## I. Yesu, so si Muhammad, ye yakola obubonero obw’ekyamagero

Kuraani egamba nti Yesu yasobola okukola ebyamagero, omuli okwogera ng’omwana omuwere (Q. 19:29-34; 5:110), okutonda obulamu (Q. 3:49; 5:110), okuwonya abantu (Q. 19:29-34; 5:110), n’okuzuukiza abafu (Q. 3:49; 5:110); laba ne Q. 2:253; 3:45-49; 43:63; 61:6.

Kuraani eraga nti Allah yekka y’asobola okutonda obulamu (Q. 7:158; 9:116; 10:34, 56; 15:23; 22:73; 23:80; 67:2). Newankubadde nga Ali avvuunula Q. 5:110 nga Yesu “akola” ekinyonyi mu bbumba (Hilali-Khan bagamba “dizayini”), ekigambo kino kiri “akhluqu” ekitegeeza “okutonda” (nga Sarwar ne Arberry bwe bavvuunula obulungi Q. 3: 49). Buli wamu mu Kuraani ekigambo n’ebivaamu bivvuunulwa nga “tonda” (“Kuraani Dictionary” 2009-2017: Q. 5:110, takhluqu), nga mw’otwalidde n’okusingira ddala nga Allah “atonda” ekintu (ekyklbrk, Q. 2:29; 3:47; 5:17; 7:19; 14:32; 16:17, 48; 17:99; 22:73; 24:45; 28:68; 30:54; 51:56). Yesu atuuka n’oku “kifuuwamu omukka” (ekinyonyi eky’ebbumba kye yatonda) omukka ogw’obulamu (Q. 3:49; 5:110). Ekyo kyennyini Allah ky’akola mu kuwa obulamu (Q. 15:29; 21:91; 32:9; 38:72; 66:12).

Q. 10:34 egamba nti, “Mugambe nti: ‘Ku “bannammwe, waliwo omuntu yenna asobola okuddamu okutonda ebitonde ng’abiddinjana?’ Gamba nti: ‘Allah y’asobola okuddamu okutonda ebitonde ng’abiddinjana: olwo muwubisibwa mutya (okuva mu mazima)?’” Ali agamba ku lunyiriri luno nti, “Bakatonda ab’obulimba tebasobola kutonda kintu kyonna wadde okuyimirizaawo amaanyi ag’obutonzi agakuuma ensi” (Ali 2006: Q. 10:34n.1428). Okuva bwe kiri nti Yesu yatonda obulamu, tasaanidde kuba katonda wa bulimba wabula alina okuba nga wa bwakatonda ddala. Ekyo era kitegeeza, okusenziira ku Q. 10:34, nti Yesu si “munywanyi” wa Katonda (ng’Abasiraamu bwe balumiriza Abakristaayo nti kye bamufuula), wabula ye Katonda yennyini.<sup>7</sup>

<sup>7</sup> Abawakanira obusiraamu banguwa okulaga nti, “Weetegereze engeri ebigambo ‘by My leave’ gye biddibwamu buli kyamagero okuggumiza ensonga nti byasituka, si lwa maanyi oba kwagala kwa Yesu, wabula olw’okukkiriza n’okwagala n’amaanyi ga Allah, asinga Yesu nga bw’ali ku bantu abalala bonna abafa” (Ali 2006: Q. 5:110n.820). Waliwo eby’okuddamu bibiri ku kino. Okusooka, eyali Omusiraamu Daniel Shayesteh alaga nti, “Omukka Yesu gwe yassa mu kinyonyi eky’ebbumba gwalina amaanyi n’engeri y’emu ng’omukka gwa Katonda mu butonzi. Bwe kiba nti Yesu si wa Katonda, omukka gwe guyinza gutya okukola mu ngeri y’emu ng’omukka ogw’obwokatonda bwe gukola? Omukka guno gwava munda mu Yesu? Ekyo kyaliwo kubanga Katonda yali afudde ekifo kye munda mu Yesu? Omukka gw’obutonzi si gwa Katonda yekka? . . . Ekinyonyi ekinyinza okufuuka obujulizi ku mukka oguwa obulamu ogwava mu Yesu. Olw’Aya zino n’endala mnyingi, eky’okuba nti Kuraani yeegaana obwokatonda bwa Yesu kintu ekireeta okubusabuusa obukwatagana bw’enjigiriza ya Kuraani.” (Shayesteh 2004: 141)

Eky’okuddamu ekyokubiri kiri nti ekifo ky’Abasiraamu mu musingi kitegeera bubi ekifaananyi kya Baibuli ekya Yesu Kristo n’engeri gye yeeyisaamu ng’ali ku nsi. Mazima ddala Yesu yali muntu mu bujuvu. Naye yali asinga ku muntu afa: era yali Mwana wa Katonda ow’obwokatonda. R. C. Sproul afunza nti “mu Busatu ebitundu byonna byenkana mu butonde, mu kitiibwa, ne mu kitiibwa. Ebitundu byonna ebisatu bya lubeerera, bye bibeerawo; balya ku buli kimu n’engeri zonna ez’obwokatonda. Naye mu nteekateeka ya Katonda ey’okununulibwa, Omwana kyeyagalire atwala omulimu ogw’okunsi eri Kitaffe [laba Baf 2:5-11]. . . . Mu kwewaayo eri okwagala kwa Kitaawe okutuukiridde, Yesu yatukolera ebyo bye twali tetwagala era nga tetusobola kwekolera. Yagondera etteeka lya Katonda mu ngeri etuukiridde. . . . Mu kugondera amateeka mu ngeri etuukiridde, Yesu yatukiriza ebintu bibiri ebikulu ennyo. Ku ludda olumu yali alina ebisaanyizo okubeera Omununuzi waffe, Omwana gw’endiga atalina kamogo. Singa Yesu yayonoona, teyayinza kutangirira bibi bye, ka tugambe ebyaffe. Ekyokubiri, olw’obuwulize bwe obutuukiridde yafuna empeera Katonda ze yasubiza bonna abakuuma endagaano ye. Yagwanidde empeera z’eggulu z’atuwa. Ng’oyo ali wansi, yawonya abantu abaali batagondera.” (Sproul 1992: 79-80)

Okwawukana ku Yesu, Kuraani ewandiika nti Muhammad yasoomoozebwa okukola ebyamagero naye n'addamu nti obusobozi obwo teyabulina, ka tugambe obusobozi bw'okukola obubonero Katonda yekka bw'asobola okukola (**Q. 2:118-19; 3:183-84; 28; 43:40**). Mu butuufu, okusinziira ku Kuraani, “akabonero” kokka Muhammad ke yaweebwa ye *Kuraani yennyini* (**Q. 2:118-19; 20:133**).<sup>8</sup>

Okweggyako oba okweggyako ekifo kye n'enkizo ze nga Katonda kyeyagalire n'afuuka omuntu kimanyiddwa nga Kristo *kenōsis* (**Baf 2:7**; Zodhiates 1992: *kenōs*, 857-58). N'ekyavaamu, “*ng'omuntu*, teyakola byamagero bye, si lwa Katonda we, eyali amuzaalibwa bulijjo, wabula olw'okukkiriza okutuukiridde mu maanyi ga Kitaffe, okuyita mu bujjuvu bw'Omwoyo Omutukuvu” (Bickersteth 1957: 99n.\*; okktr. mu ntandikwa). Eyo y'ensonga Kristo mwe yayogera enfunda n'enfunda nti talina ky'akola ku bubwe wabula yakola ekyo Kitaffe kye yali amulagira okukola kyokka (**Yokaana 5:19, 30; 6:38; 8:28; 12:49; 14:10**). Mu ngeri endala, waaliwo obumu obutuukiridde, empuliziganya, n'okukwatagana wakati wa Kitaffe n'Omwana. Ekyo tekikontana na njigiriza ya Busatu wabula kigikakasa. Mazima ddala, okwekkaanya kwa Yesu ne Kitaffe kwali kujjuvu nnyo ne kiba nti mu kwogera kwe kumu kwe yagamba nti “*Saayogera ku bugenderevu bwange, naye Kitaffe yennyini eyantuma ampadde ekiragiyo ky'okwogera ne kiki okwogera*” (**Yokaana 12:49**), Yesu era yagamba nti, “*Anzikirizaamu takkiriza mu nze wabula oyo eyantuma. Andaba alaba Oyo eyantuma*” (**Yokaana 12:44-45**). Nga al-Masih bw'afunza ku bikwata ku **Q. 5:110**, “*Quran ewa obujulizi enfunda n'enfunda ku nkolagana etuukiridde wakati wa Allah, Kristo n'Omwoyo Omutukuvu. Abo abasatu baokolagana mu bumu obujjuvu, nga bakolera wamu ebyamagero bya Kristo. Abakristaayo nabo bakkiriza mu kikulwa eky'Obusatu obutukuvu obw'okukolagana.*” (al-Masih 1993: 22) Ekyo kyennyini kye kifaananyi ky'obumu bwa Yesu n'okukolagana okutuukiridde ne Kitaffe ekyogera wako mu Baibuli era ekyayogera Yesu yennyini mu **Yokaana 12:44-45**. D. A. Carson amaliriza nti, “Okugondera Omwana mu ngeri ey'enjawulo eri Kitaffe kye kyennyini ekikakasa nti byonna Omwana by'akola kye Kitaffe ky'ayagala akole, ddala, Kitaffe ky'akola. . . . Bwe kityo okukkiriza mu Yesu (v. 44) si kukkiriza mu kitongole ky'omuntu yekka, nnabbi omulala, wabula okukkiriza mu Katonda okutabaganyizibwa okwebikkula kwa Katonda okw'oku ntikko, Ekigambo eyafuuka omuntu, Katonda/omuntu, Omwana we ow'enjawulo—oba si ekyo si kukkiriza n'akaton. Era Omwana, Ekigambo, akwatagana nnyo ne Kitaffe (1:1, 18), ne kiba nti okulaba Yesu kwe kulaba Kitaffe eyamutuma (laba 14:9).” (Carson 1991: 451-52)

<sup>8</sup> Abawakanira obusiraamu banguwa okulaga nti, “Weetegereze engeri ebigambo ‘by My leave’ gye biddibwamu buli kyamagero okuggumiza ensonga nti byasituka, si lwa maanyi oba kwagala kwa Yesu, wabula olw'okukkiriza n'okwagala n'amaanyi ga Allah, asinga Yesu nga bw'ali ku bantu abalala bonna abafa” (Ali 2006: Q. 5:110n.820). Waliwo eby'okuddamu bibiri ku kino. Okusooka, eyali Omusiraamu Daniel Shayesteh alaga nti, “Omukka Yesu gwe yassa mu kinyonyi eky'ebbumba gwalina amaanyi n'engeri y'emu ng'omukka gwa Katonda mu butonzi. Bwe kiba nti Yesu si wa Katonda, omukka gwe guyinza gutya okukola mu ngeri y'emu ng'omukka ogw'obwakatonda bwe gukola? Omukka guno gwava munda mu Yesu? Ekyo kyaliwo kubanga Katonda yali afudde ekifo kye munda mu Yesu? Omukka gw'obutonzi si gwa Katonda yekka? . . . Ekinyonyi ekiyinda okufuuka obujulizi ku mukka oguwa obulamu ogwava mu Yesu. Olw'Aya zino n'endala nnyingi, eky'okuba nti Kuraani yeegaana obwakatonda bwa Yesu kintu ekireeta okubusabuusa obukwatagana bw'enjigiriza ya Kuraani.” (Shayesteh 2004: 141)

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Okweggyako oba okweggyako ekifo kye n'enkizo ze nga Katonda kyeyagalire n'afuuka omuntu kimanyiddwa nga Kristo *kenōsis* (**Baf 2:7**; Zodhiates 1992: *kenōs*, 857-58). N'ekyavaamu, “*ng'omuntu*, teyakola byamagero bye, si lwa Katonda we, eyali amuzaalibwa bulijjo, wabula olw'okukkiriza okutuukiridde mu maanyi ga Kitaffe, okuyita mu bujjuvu bw'Omwoyo Omutukuvu” (Bickersteth 1957: 99n.\*; okktr. mu ntandikwa). Eyo y'ensonga Kristo mwe yayogera enfunda n'enfunda nti talina ky'akola ku bubwe wabula yakola ekyo Kitaffe kye yali amulagira okukola kyokka (**Yokaana 5:19, 30; 6:38; 8:28; 12:49; 14:10**). Mu ngeri endala, waaliwo obumu obutuukiridde, empuliziganya, n'okukwatagana wakati wa Kitaffe n'Omwana. Ekyo tekikontana na njigiriza ya Busatu wabula kigikakasa. Mazima ddala, okwekkaanya kwa Yesu ne Kitaffe kwali kujjuvu nnyo ne kiba nti mu kwogera kwe kumu kwe yagamba nti “*Saayogera ku bugenderevu bwange, naye Kitaffe yennyini eyantuma ampadde ekiragiyo ky'okwogera ne kiki okwogera*” (**Yokaana 12:49**), Yesu era yagamba nti, “*Anzikirizaamu takkiriza mu nze wabula oyo eyantuma. Andaba alaba Oyo eyantuma*” (**Yokaana 12:44-45**). Nga al-Masih bw'afunza ku bikwata ku **Q. 5:110**, “*Quran ewa obujulizi enfunda n'enfunda ku nkolagana etuukiridde wakati wa Allah, Kristo n'Omwoyo Omutukuvu. Abo abasatu baokolagana mu bumu obujjuvu, nga bakolera wamu ebyamagero bya Kristo. Abakristaayo nabo bakkiriza mu kikulwa eky'Obusatu obutukuvu obw'okukolagana.*” (al-Masih 1993: 22) Ekyo

**J. Yesu, so si Muhammad, alina okumanya okusukkulumye ku kwa bulijjo**

Kuraani egamba nti, “Ggwe wekka [Allah] gwe mumanyi wa byonna ebikwekebwa (oba ebitalabika, n’ebirala)” (Q. 5:109, Hilali-Khan) era “wali ggwe [Allah] alina ebisumuluzo by’ebitalabika, eby’obugagga ebitamanyiddwa okuggyako Ye” (Q. 6:59; laba ne 34:2-3). Omukugu mu by’Obusiraamu era omuwandiisi Sayyid Saeed Akhtar Rizvi agamba nti, “Al Ghayb kitegeeza ebintu ‘ebitalabika’ oba ‘ebikwekeddwa’. Ilmu ‘l ghayb kitegeeza okumanya ebintu ebikwekeddwa mu kiseera kino, ng’ebigenda okubaawo mu biseera eby’omu maaso. Okumanya ng’okwo bwe buyinza bwa Allah bwokka. Tewali ayinza kumanya ghayb okujjako Allah.” (Rizvi 1992: 37) Ku nkomerero ya Q. 3:49 Yesu ajuliziddwa ng’agamba nti, “Nnangirira bye mulya ne bye mutereka mu mayumba gammwe. Mazima mwe muli Akabonero gye muli singa mwakkiriza.” *Tafsir al-Jalalayn* ayogera ku nsonga eno, “Nange nja kubategeeza ku bintu bye mulya, ne bye mutereka, bye mutereka, mu mayumba gammwe, ne bye sirabangako, era yanditegeezezza abantu bye baalidde balya” (Jalal 2017: Q. 3:49, okukkaatiriza; laba ne Ibn Kathir, *Stories*, n.d.: 178 [Ne bwe yali omulenzi Yesu “yasobola okubuulira mikwano gye ekika ky’ekyeggulo ekyali kibalinde awaka ne bye baalina ebikwekeddwa era wa”]). Mu ngeri endala, Yesu alina okumanya okusukkulumye ku butonde ku bintu oba ebibaddewo bye yali talaba. Qushairi agamba nti, “Bino byali bubonero bwe [ya Yesu] obw’okungulu n’obukakafu obuwuniikiriza, obusukkiridde: okuleeta obulamu eri abafu, okuwonya abazibe b’amaaso n’abagenge, *okunyumya bye baakola mu nkukutu*, n’ebyamagero ebirala” (Al Qushairi 2002-2014: Q. 3:49, okukkaatiriza, okktrz kugatiddwako) *Kashani Tafsir* agattako nti, “Era nja kubabuulira bye mulya [ku bintu ebyo] bye mulya mu kwegomba n’amasanyu gammwe ne bye musuusuta mu nnyumba zammwe, kwe kugamba, mu mayumba g’ebitalabika [sic.] mu ngeri y’ebigendererwa n’ebiruubirirwa. Mazima mu ekyo mwe muli akabonero gye muli, bwe muli bakkiriza.” (al-Kashani 2002-19: Q. 3:49, okukkaatiriza) Kino kikakasa nti Yesu amanyi ebigendererwa n’ebiruubirirwa by’emitima n’ebirowoozo by’abantu!

Masih afunza nti, “Tewali bukakafu bunene oba okukkiriza okusinga ku ludda lwa Muhammad ku bwakatonda bwa Kristo okusinga bunno. Yayatula nti Kristo amanyi amazima agakwekeddwa era asobola okusoma ebyama by’emitima gy’abantu. Ebyama byo byonna abimanyi mu bujjuvu. Ajja kwolesa ebikolwa byo oba birungi oba bibi, kubanga y’amanyi byonna. Tewali ayinza kumukweka kintu kyonna.” (al-Masih 1993: 26) Okuva bwe kiri nti tewali amanyi bitalabika okuggyako Katonda (laba Q. 2:33; 3:5; 6:59; 9:94, 105; 10:20; 11:5; 13:9; 16:19, 23; 20:7; 21:110; 23:92; 24:29; 27:65; 31:34; 64:18), naye Yesu amanyi ebitalabika, olwo kitegeeza nti Yesu alina obwakatonda (ektegza, Katonda ajja ku nsi ng’omuntu).

Ku luuyi olulala, Muhammad yakkiriza nti, “Sibagamba nti mu nze mulimu eby’obugagga bya Allah, era simanyi byakwekebwa” (Q. 6:50). Mu Q. 10:20 Muhammad yeeteeka mu bulambululukufu mu mbeera y’emu n’abatakkiriza abaali baagala okumanya ebitalabika, “Era abagamba nti: Lwaki akabonero tekamusindikibwa okuva eri Mukama we? Gamba nti: Ebitalabika bya Allah yekka; n’olwekyo lindirira-mazima nange, wamu naawe ndi wa abalindirira.” (Shakir)

**K. Yesu, so si Muhammad, yayigirizanga n’obuyinza obw’obwakatonda**

Q. 3:50 ejuliza Yesu ng’agamba nti, “(Nzize gy’oli), okukakasa Amateeka agaaliwo mu maaso gange. N’okubafuula ekiragiro ekitundu ku ebyo ebyali (Ebisooka) ebikugirwa; Nzize gy’oli n’Akabonero akava eri Mukama wo. Kale mutye Allah, era muh̄ndere.” Ibn Kathir agamba nti, “Ekitundu kino ekya Ayah kiraga nti ‘Isa yasazaamu agamu ku Mateeka ga Tawrah era n’ategeeza Abayudaaya amazima agakwata ku nsonga ezimu ze baali bakaayana” (Ibn Kathir 2003: Q. 3:50, okuteesa; laba ne Al Qushairi 2002-2014: Q. 3:49, okuteesa). Kino kya makulu nnyo okutuuka nga Allah agamba nti “*Efe Tusazaamu*” bye tubikkulirwa (Q. 2:106). Mu ngeri endala, Yesu teyamala gakakasa mateeka (Tawreeti) wabula yalina obuyinza ku mateeka. Okuva etteeka bwe lyali etteeka lya Katonda, Katonda yekka y’alina obuyinza ku mateeka ge. Katonda yekka y’alina obuyinza ‘okusazaamu’ etteeka lye. Mu kukola ekyo Katonda yekka kye yali asobola okukola, Yesu yali akakasa nti ddala yali Katonda eyajja ku nsi ng’omuntu.

Olw’obuyinza obw’obwakatonda Yesu bwe yayigirizaamu, Yesu yagamba mu Q. 3:50 “*kale mutye Allah era muh̄ndere.*” Ayogera ekintu kye kimu mu Q. 43:63 (“*Yesu bwe yajja n’obubonero obw’olwatu,*

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kyennyini kye kifaananyi ky’obumu bwa Yesu n’okukolagana okutuukiridde ne Kitaffe ekyogerwako mu Baibuli era ekyayogerwa Yesu yennyini mu **Yokaana 12:44-45**. D. A. Carson amaliriza nti, “Okugondera Omwana mu ngeri ey’enjawulo eri Kitaffe kye kyennyini ekikakasa nti byonna Omwana by’akola kye Kitaffe ky’ayagala akole, ddala, Kitaffe ky’akola. . . . Bwe kityo okukkiriza mu Yesu (v. 44) si kukkiriza mu kitongole ky’omuntu yekka, nnabbi omulala, wabula okukkiriza mu Katonda okutabaganyizibwa okwebikkula kwa Katonda okw’oku ntikko, Ekigambo eyafuuka omuntu, Katonda/omuntu, Omwana we ow’enjawulo—oba si ekyo si kukkiriza n’akatono. Era Omwana, Ekigambo, akwatagana nnyo ne Kitaffe (1:1, 18), ne kiba nti okulaba Yesu kwe kulaba Kitaffe eyamutuma (laba 14:9).” (Carson 1991: 451-52)

yagamba nti: “Kaakano nzize gye muli n’Amagezi, era nsobole okubategeeza obulungi ezimu ku (nsonga) ze mulinako enkaayana: n’olwekyo mutye Allah era muh̄ndere”). Mu butuufu, mu **Q. 3:52** abayigirizwa ba Yesu bayitibwa Abasiraamu abatuufu. Allah yennyini olwo n’asitula kino mu **Q. 3:55** n’agamba nti, “Nja kufuula abo abakugoberera [Yesu] okusinga abo abagaana okukkiriza, okutuuka ku lunaku lw’amazuukira.” Yusuf Ali alaga nti, “Abo abakugoberera kitegeeza Abasiraamu bombi (okutuuka ku ddaala nga ddala bagoberera enjigiriza za Yesu enkulu) n’Abakristaayo (abagamba nti bamugoberera)” (Ali 2006: Q. 3:55n.396). Okusenziira ku bitundu bino, ekiwandiiko “Obusiraamu obw’amazima okuva mu ndowooza y’Ekikristaayo” kigamba nti “Buli muntu ayagala okugondera Katonda agoberera ekigambo kya Tawreeti, Bannabbi n’ebigambo bya Yesu ebikakasa Tawreeti. Omusiraamu omutuufu ayagala okumanya okubikkulirwa kwa Katonda kwonna. N’olwekyo tayinza kubuusa maaso Tawreeti, Bannabbi n’Enjiri. Omusiraamu omutuufu ajja kugondera ebigambo bya Yesu.” (“Obusiraamu obw’amazima” 2014: Ani atuyigiriza Obusiraamu obw’amazima? ng’ajuliza **Q. 5:44, 46-47; 43:63**)

Obuyinza obw’obwakatonda obwa Yesu bwawukana ne Muhammad, eyagamba mu ngeri ey’enjawulo mu **Q. 46:9** nti, “Si kintu kya ntandikwa mu babaka” (Sahih) oba, nga Ali bw’akivvunula, “Si muleeta njigiriza mpya mu babaka.” Yatuuka n’okugambibwa okwebuza ku bantu b’Ekitabo (ektgz., Abakristaayo n’Abayudaaya) asobole okutegeera amakulu g’okubikkulirwa kwe yafuna (laba **Q. 10:94; 21:7; laba ne 3:93; 16:43**). Muhammad yagamba mbu yakakasa ebyo byokka bye yali abikkuliddwa emabegako (**Q. 41:43; laba ne 6:90**).

#### L. Yesu, so si Muhammad, yazuukizibwa n’atwalibwa mu ggulu nga mulamu gy’akyali

**Q. 4:158** egamba nti, “Allah yamuzuukiza [Yesu] n’amutwala gy’ali” (laba ne **Q. 3:55**). Mu kugamba nti Allah yayimusa Yesu n’amutwala gy’ali, Kuraani ekakasa nti Yesu “yaddayo ku nnamulondo ya Katonda yennyini gye yava” (Gilchrist 2015: 91). Mu ngeri endala, Yesu “teyalinnya mu bitundu eby’omu ggulu ebya wansi – yaddayo mu maaso ga Kitaawe waggulu w’eggulu n’atuula ku mukono ogwa ddyo ogw’entebe ya Katonda yennyini” (Ibid.). Kino kitegeeza nti Yesu ly’ekkubo erigenda mu ggulu okuva lw’ali eyo. Nga bwe tulabye, Muhammad tamanyi oba anaatuuka n’okutuuka mu ggulu olunaku olumu mu biseera eby’omu maaso (**Q. 46:9**; al-Bukhari: 7018; laba ne 1243, 3929). Kino era kitegeeza nti Yesu mulamu leero, nga wayise emyaka 2000 bukya atambulira ku nsi eno. Ate Muhammad yafa era n’aziikibwa e Madiina. Entaana ye yokka y’eri naffe leero. Okuva Yesu bw’ali omulamu ate nga Muhammad yafa, nga bwe kiri mu Kuraani, Yesu musukkulumu ku Muhammad.

#### M. Yesu, so si Muhammad, akomawo ku nsi okusala omusango n’okufuga

**Q. 43:61** egamba nti, “Era (Yesu) aliba kabonero (olw’okujja kw’Essaawa (ey’Okusalirwa Omusango): n’olwekyo temubuusabuusa ku (Ssaawa), naye mungoberere: lino ly’Ekkubo Eggolokofu.” Hilali-Khan akivvunula bw’ati: “Era ye [‘Iesa (Yesu), mutabani wa Mariamu (Mariyam)] ajja kuba kabonero akamanyiddwa eri (okujja kw’) Ssaawa (Olunaku lw’Amazuukira) [kwe kugamba. ‘Okukka kwa Isa (Yesu) ku nsi]. N’olwekyo temubuusabuusa ku kyo (ektgz. Olunaku lw’Amazuukira).” Mu Adiisi, Muhammad yakakasa nti Yesu ajja kudda ku nsi: “Omubaka wa Allah yagamba nti, ‘Oyo mu ngalo ze emmeeme yange gy’eri, mazima (Yesu) mutabani wa Maria mu bbanga ttono ajja kukka mu mmwe era ajja kusalira abantu omusango mu bwenkanya (ng’Omufuzi Omutuukirivu)’” (al-Bukhari: 3448; laba ne 2222, 2476). Kino kikwatagana n’enjigiriza ya Baibuli nti Yesu ajja kusalira abantu omusango (ekyklrbk. **Mat 25:31-46; Yokaana 5:22; Ebik 10:42; 17:31; Bar 2:16; 2 Kol 5:10; Kub 19 :11**). Enyinnyonyola ya Karim ku *Mishkat ul-Masabih* egamba nti okujja kwa Kristo okw’okubiri “Ijma [ektgz., okukkaanya kw’ekibiina ky’Abasiraamu ku nsonga z’eddiini] okusiba Abasiraamu” (Karim 1939: 4:79).

Bw’anadda, obufuzi bwa Yesu obw’obwenkanya bujja kubuna ensi yonna. Nate, Yesu akozesa engeri z’obwakatonda, kubanga nga **Q. 6:57** bw’egamba nti, “Ye [Allah] alangirira amazima, era y’asinga abalamuzi.” Yesu yekka y’asobola “okusalawo mu bwenkanya” era ye “Mufuzi Omwenkanya” kubanga nga Allah bwe “yalangirira amazima, era y’asinga abalamuzi,” bwe kityo Yesu ye “Kigambo” era “Omwoyo” okuva eri Katonda. Yesu yekka ye Mulamuzi era Omufuzi Omutuukirivu kubanga obutafaananako Muhammad, ye yekka ye “Masiya,” talina kibi kyonna, era “mutukuvu” mu bujuvu (**Q. 19:19**). Yesu yekka ye Mulamuzi era Omufuzi Omutuukirivu kubanga ye yekka atakwatibwako Setaani (al-Bukhari: 3286) n’olwekyo “mwoyo omulongoofu, ogutaliiko kamogo. . . omubiri gw’amazima, amazima, obutuukirivu, n’obulungi” (A’la Mawdudi n.d.: Q. 4:171n.213). Yesu yekka ye Mulamuzi era Omufuzi Omutuukirivu kubanga amanyi ebitalabika, wadde “ebigendererwa n’ebiruubirirwa” by’abantu (al-Kashani 2002-19: Q. 3:49, okukkaatiriza). Okusenziira ku Kuraani, Muhammad talina bisaanyizo ebyo. Muhammad yafa era, okusenziira ku Kuraani, obutafaanana Yesu,

tagenda kukmawo “okulamula abantu mu bwenkanya.” Wabula, yakkiriza nti tamanyi kigenda kumutuukako ng’afudde (Q. 46:9; al-Bukhari: 7018), yatya okufa era “nekibonerezo eky’emagombe” (al-Bukhari: 1059; 1372), yali yegayirira Allah okumusonyiwa ne weyabeerera omulwadde: Muhammad yakimanya nti agenda kusalarwa omusango.

## N. Okumaliriza

Tewali muntu yenna nga Yesu okusinziira ku Kuraani yennyini, wadde Muhammad. Nga omuwandiisi omu bwe yakigamba bwe yalowooza ku mpisa zonna Kuraani z’eyogera ku Yesu, “Bino byonna tebireeta kibuzo kya mubiri ku ngeri omuntu gy’ayinza okuba ‘omuntu’ gy’ayinza okuba ‘omuntu’ agatta engeri zonna waggulu mu ye kennyini? Tulina omuntu yenna gwe tumanyi ayinza okwewaana ng’ayita bibiri byokka ku mpisa zino ebibye? Mu nsonga ya Yesu, omuntu asobola okumaliriza nti asukkulumye ku muntu. Era ekyo kya bwakatonda!” (Nehls 2011: 53)

## IX. Embala ya Muhammad

**Q. 33:21** egamba nti, “*Mazima mulina mu Mubaka wa Allah enkola ennungi (enneeyisa) eri omuntu yenna alina essuubi lye eri Allah n’olonaku olw’enkomerero, era eyeenyigira ennyo mu kutendereza Allah.*” Pulofeesa Omusiraamu Abdul-Mohsin awandiika “empisa n’enneefuga” za Muhammad ng’obujulizi oba akabonero ak’okuna ak’obwannabbi bwe. Abdul-Mohsin agamba nti, “Tewali nga Muhammad tannajja, okutuukirizibwa kw’empisa kwakozesebwa ng’obujulizi obw’obunnabbi” era “okutuukirizibwa kw’empisa kwa Nabbi nga bwe kwali obujulizi obw’amaanyi obwali bukaka abantu bangi okukkiriza Muhammad” (Abdul-Mohsin 2006: 213, 214). Emerick agamba nti Muhammad “Abasiraamu bamutwala ng’ekyokulabirako ekisinga obulungi eky’omwami, taata, omukulembeze, mukwano, omulung’anyama, era munnabyabufuzi” (Emerick 2004: 131). Abdul-Mohsin amuyita “engeri y’okutuukirizibwa kw’omuntu” era “ekyokulabirako ekituufu era ekituukiridde eri abantu bonna” (Abdul-Mohsin 2006: 56-57).

Kuraani ne Adiisi mu butuufu biraga empisa ey’enjawulo ennyo okusinga okwekenneenya kwa Abdul-Mohsin ne Emerick. Bwe yali e Makka, Muhammad yayolekagana n’okuwakanyizibwa era, ddala, naye teyabanuukuza bukyayi na ffujjo; mu kiseera ekyo teyalagira bagoberezi be (abaali ebatono ennyo mu muwendo) okulwana oba okuggulawo olutalo, okuva bwe yali yeetwala okuba “omulabuzi” yekka Allah gwe yatuma (**Q. 2:119; 14:4; 42:7; 43:3; 46:12**). Yali mu bufumbo mu ssanyu n’omukyala omu Khadijah. Olw’okuba Khadijah yali mugagga, yali mumativu mu by’obugagga (Ibn Abbas 2016: Q. 93:8, okukkaatiriza). Yawangaala mu ngeri ennyangu, enkola ye, ku kigero ekinene, gye yagenda mu maaso mu bulamu bwe bwonna (Gilchrist 1994: 57-58; Parshall 1994: 43-44). Kyokka embeera yakyuka oluvannyuma lw’okusenguka e Madiina mu mwaka gwa 622. Oluvannyuma lw’ekiseera ekyo Muhammad yafuuka omulwany-nabbi-omufuzi ng’afugira ddala eddiini n’eggwanga. Empisa ze entuufu mu mbeera eyo zaabikkulwa. Kino kiri bwe kityo kubanga kati yalina amaanyi okulagira n’okufuna ekintu kyonna ky’ayagala—era kye yali ayagala ne ngeri gye yali ayagala okukifunamu byabikkulira ddala ekyali mu mutima gwe.

Okuva Muhammad bw’ali ekyokulabirako ekikulu eri Abasiraamu, kikulu okwekenneenya emabala ye—nga bwe kibikkulwa ebintu ebikulu mu bulamu bwe—ng’ogeraageranya n’empisa za Yesu Kristo. Kino kituufu naddala okuva Muhammad bwe yeegeraageranya ne Yesu Kristo: “Nsinga kufaanana Yesu Kristo mu bantu bonna” (Muslim: 2365b; laba ne 2365a, c; al-Bukhari: 3442, 3443).

## A. Muhammad ne ssente

Mu **Q. 6:90** Muhammad yali alagiddwa okugoberera eky’okulabirako kya bannabbi abalala n’okusaba ssente zonna olw’obubaka bwe: “*Abo be baali (nabbi) abaafuna obulagirizi bwa Allah: Koppa obulagirizi bwe baafuna; Gamba nti: ‘Tewali mpeera ya kino kye nsaba: Kino tekikendeera ku bubaka eri amawanga.’*” Aya zino wammanga zikozesa omusingi guno ku Muhammad: **Q. 12:104; 25:57; 42:23; 52:40** era nga **52:40; 68:46**; Nuuwa: **Q. 10:71-72; 11:29; 26:109**; Salih: **Q. 26:145**; Akalulu: **Q. 26:164**; Shu’ayb: **Q. 26: 180**; Hud: **Q. 26:124-27**; Ababaka abalala: **Q. 36:20-21**. Wadde ekiragiro kino okuva ewa Allah (ekikwatagana n’obulamu bwa bannabbi ba Baibuli), okwagala obugagga okwa Muhammad kweyolekera bulungi mu Kuraani ne Adiisi. Ebyaliwo bya mirundi ebiri by’alaga embala ya Muhammad ku njagala ye ey’obugagga n’engeri gye yanyoomangamu abaavu. Mu **Q. 7:188** Muhammad yagamba nti, “*Singa nnalina okumanya ebitalabika, nnandibadde nnyongera ku birungi byonna, era tewali kibi kyandinkutete.*” Muhammad yali agamba nti singa yali alina okumanya ku bitalabika yandikozesezza okumanya okwo “*okuba n’ebirungi bingi era tewali kabi konna kandiyinzizza kumukwatako.*” Mu ngeri endala, endowooza ye yali ya kwefaako yekka era ng’ekwata ku kwewa omukisa n’ebintu ebirungi n’okwewala okutuusa obulabe ku ye okusinga okuwa abalala omukisa



n'okubakuuma. Ku mulundi omulala, Muhammad “yeebalama ekibuuzo kya muzibe eyali ayagala okuyingira Obusiraamu, olwa kaweeefube we ow'okuyingiza ab'ettutumu n'abebitiibwa mu Busiraamu” (Dirks 2008: 187). Olw'okusoosowaza abagagga ku baavu, Muhammad yalaga omutima gwe kye guli ekyana namaddala.

Muhammad bwe yafuuka omusajja ow'entalo yasobola okukola ku kwagala kwe okw'ensimbi n'amagoba. **Q. 8:1** (Hilali-Khan) egamba nti, “*Bakubuuza (O Muhammad SAW) ku munyago gw'olutalo. Gamba nti: 'Omunyago gwa Allah n'Omubaka'*” (laba ne **Q. 59:7**). **Q. 8:41** eragira abasajja ba Muhammad okumuwa kimu kyakutaano ku munyago gwe batwala mu lutalo. Ng'oggyeeko ekitundu kimu kyakutaano eky'omunyago gw'olutalo, Muhammad era yafuna “ekitundu eky'enjawulo” eky'omunyago oguyitibwa “*safi*,” nga Adiisi eno bw'egamba nti: “Nabbi yalina ekitundu eky'enjawulo mu munyago oguyitibwa safi. Ono yandibadde muddu bw'aba ayagala oba omuddu bw'aba ayagala oba embalaasi bw'aba ayagala. Yandikironze nga tannaggyayo kyakutaano.” (Abi Dawud: 2991) Muhammad yafuna “ekitundu kye eky'enjawulo” ng'oggyeeko omugabo gumu ogw'okutaano ogw'omunyago ne bw'aba nga ye kennyini teyeetaba mu lutalo (Abi Dawud: 2992-93). Mu mbeera emu, omu ku balwanyi ba Muhammad, Dihyat Al Kalbi, yafuna omuddu ng'omu ku mugabo gwe ogw'omunyago; kyokka, “Ye [Muhammad] bwe yamutunuulira, n'amugamba nti 'ggwe muddu omulala ali mu buwambe.' Olwo Nabbi n'amusumulula n'amuwasa.” (Abi Dawud: 2998; laba ne 2996-97; al-Bukhari: 947, 2228)

Ng'oggyeeko kimu kyakutaano eky'omunyago n'“ekitundu kye eky'enjawulo” (nga mw'otwalidde n'omukazi yenna gwe yali ayagala, ne bwe yali ow'omuntu omulala), Muhammad yafuna ssente nnyingi ez'ebibanja (Abi Dawud: 2967). N'ekyavaamu, Kuraani egamba nti Allah “*yakusanga [Muhammad] ng'oli mwavu, n'akugaggawaza (okweyimirizaawo n'okwematiza, n'ebirala)*” (**Q. 93:8**, Hilali -Khan; laba ne al-Bukhari: 2298 [“Allah yagaggawaza Nabbi okuyita mu kuwamba”]). “Omusiraamu ayinza okugamba nti Muhammad yakozesa obugagga bwe okuyamba abali mu bwetaavu era nti ye kennyini teyawangaala nnyo. Kino kiri ku mabbali g'ensonga, okuva ensonga eri mu ngalo bweri nti Muhammad yagaggawala nnyo nga kivudde ku Allah okulagira Abasiraamu okuwa nabbi we ekitundu ekinene ku munyago gwabwe, wadde nga Kuraani egamba nti bannabbi tebalina kufuna musaala wadde empeera yonna okuva abantu!” (Shamoun ne Katz, “Amagoba” n.d.: n.p.)

## B. Muhammad n'abakazi

1. Abakyala mu Busiraamu. **Q. 4:1** eyogera ku bumu bw'ensibuko y'abasajja n'abakazi (Mukama “*yabatonda okuva mu muntu omu, eyatondebwa, ow'obutonde obufaanagana, munne*”). **Q. 3:195** eraga obwenkanya mu mpeera eri abasajja n'abakazi (“*Sijja kufiirwa mulimu gwa muntu yenna ku mmwe, kabeere musajja oba mukazi*”; laba ne **Q. 16:97**). Wadde kiri kityo, abasajja n'abakazi (naddala abakyala) *tebatwalibwa* ng'abalina omuwendo ogw'enkanankana mu bantu mu Kuraani: “*Abasajja bafuga abakazi olw' [eddembe ly'ebyo Allah by'awadde omu ku munne]*” (**Q. 4:34**, Sahih) era nga ye; “*bo (abakyala) balina eddembe erifaanana n'eryo (ery'abasajja) ku bo mu kisa, era abasajja bali waggulu wabwe eddaala*” (**Q. 2:228**, Pickthall). Ibn Kathir ayogera ku aya eno, “Abasajja bali mu mbeera ey'enkizo okusinga abakyala mu mubiri nga kwotadde n'engeri gye bakola, ekifo, okugondera (abakazi gye bali), ensaasaanya, okulabirira ensonga n'okutwaliza awamu, mu bulamu bunu ne mu nkomerero” (Ibn Kathir 2003: Q. 2:228, okukkaatiriza, okktr. kugatiddwako).

Olw'ekifo kyabwe ekisukkulumu, abaami bakkirizibwa Kuraani okukuba bakyala baabwe (abakyala tebalina ddembe kukuba babbaabwe): “Era abo be mutya bayinza okuba abajeemu ne mubabuulirira; mubagobe ku bitanda byabwe, era mubakube,” **Q. 4:34** (Arberry).<sup>9</sup> Okugatta ku ekyo, abasajja bafuna obusika

<sup>9</sup> Abawakanirwa obusiraamu abamu bagezaako okunyooma nti Kuraani ekkiriza okukuba omukyala. Yahiya Emerick awa ekyokulabirako ku Muhammad ng'awanise bbulawuzi ye waggulu bwe yabuuziddwa omwami ky'alina okukozesa okukuba mukyala we ensambaggere (Emerick 2004: 160). Ali ne Hilali-Khan batuuka n'okugattako ekigambo “lightly” mu bbalansi oluvannyuma lw'ebigambo “bakuba” mu Q. 4:34, newankubadde nga “Oluwarabu tegamba kubakuba butono, kigamba bugamba kubakuba” (Spencer 2009: 20) Ebiwandiiiko ebikwata ku nsonga eno. Ate era, ensonga ezikwata ku nsonga zino ziraga nti “okukuba kujja ng'ekikolwa ekisembayo eky'okutereza ng'okuva mu by'okwegatta kulemereddwa. Okukuba ekitangaala oluvannyuma lw'okuva mu kwegatta, anticlimax etakola kigendererwa kyonna. . . . Okukuba kulina okuba okw'amaanyi okusinga okusuula mu by'okwegatta okusobola okubaako kye kukola.” (Newton ne Haqq 2006: 13)

Muhammad teyakkaatirizza nti okukuba omukyala kugoberera mateeka agalagiddwa n'obwegendereza oba okuba “ekitangaala.” Hadith egamba nti “Nabbi yagamba nti: Omusajja tajja kubuuzibwa lwaki yakuba mukyala we” (Abi Dawud: 2147; laba ne Ibn Majah: omuzingo 3, ekitabo 9, no. 1986). Mu hadith emu, Aisha (mukyala Muhammad gwe yali ayagala ennyo) yategeeza nti Muhammad yamuleka ekiro kimu nga amaze okulowooza nti yeebase. Yasituka n'amugoberera. Bwe yakomawo “yampa ekiso mu kifuba ekyannuma” (an-Nasa'i: 3964; laba ne 3963). Mu hadith endala, “Habibah muwala wa Sahl yali mukyala wa Thabit ibn Qays Shimmas. Yamukubye n'amenya ebimu ku bitundu bye.

obw'emirundi ebiri ku bakazi (Q. 4:11, 12, 176); omujulizi omusajja omu mu kkooti yenkana abakazi babiri (Q. 2:282); abakyala, naye si basajja, beetaagibwa okubikka buli kimu okuggyako ffeesi n'emikono mu lujjudde (Q. 24:31; laba Jalal 2017: Q. 24:31, okukkaatiriza); abasajja, naye si bakazi, bayinza okuwasa abakazi abasukka mu omu (Q. 4:3) era bayinza okufumbirwa n'okwegatta n'abawala abatannatuuka mu myaka gya buvubuka (Q. 65:4); era abakyala batwalibwa, mu bukulu, ng'eby'obugagga by'omwami: "Abakazi bammwe bali ng'ennimiro gye muli. Muyinza okuyingira mu nnimiro zammwe nga muyingirira mu kifo kyonna kye mwagala" (Q. 2:223, Sarwar).

Mu Adiisi, Muhammad yalaga endowooza ezifaananako bwe zityo ku kussa ekitiibwa ekitono mu bakazi, omuli:

- *Abakazi mu butonde babi era bayaaye.* "Nawulira Nabbi ng'agamba nti, 'Obubonero obubi buli mu bintu bisatu: Embalaasi, omukazi n'ennyumba'" (al-Bukhari: 2858; laba ne 110, 2859, 5093, 5094; Abi Dawud: 3921); era "Omukazi alinga olubiriizi. Bw'ogezaako okulugolola, wandilumenya. Era bw'omuleka yekka wandiganyulwa mu ye, era obuyaaye bujja kusigala mu ye." (Obusiraamu: 7151; laba ne 1467a, b, 1468a; al-Bukhari: 5184; laba ne 3331, 5184, 5185, 5186);
- *Abakyala balina obulema mu magezi n'eddiini.* Mu mboozu gye yabaddemu n'abakazi abamu, Muhammad yagamba nti, "Mukolimira nnyo era temusiima baami bammwe. Sirabye muntu yenna abula mu magezi n'eddiini okusinga ggwe. Omusajja ow'amagezi omwegendereza ayinza okubuzibwabuzibwa abamu ku mmwe.' Abakazi ne babuuzi nti, 'Ayi Omubaka wa Allah! Kiki ekibula mu magezi gaffe n'eddiini?' Yagamba nti, 'Obujulizi bw'abakazi babiri tebwenkana n'obujulizi bw'omusajja omu?' Baamuddamu nga bakkiriza. Yagamba nti, 'Kino kye kibulamu mu magezi ge. Si kituufu nti omukazi tasobola kusaba wadde okusiiba ng'agenda mu nsonga?' Abakazi ne baddamu nga bakkiriza. Yagamba nti, 'Kino kye kibulamu mu ddiini ye.'" (al-Bukhari: 304; laba ne 1462, 5196)
- *Abakazi baziya essaala z'abasajja era benkanankana n'endogoyi n'embwa.* "Aisha yanyumya nti: Ebintu ebisazaamu okusaba byayogerwako mu maaso gange (era ebyo byali): embwa, endogoyi n'omukazi. Nagamba nti, 'Mutugeraageranya (abakazi) ku ndogoyi n'embwa.'" (al-Bukhari: 514; laba ne 511; Ibn Majah: vol. 1, ekitabo 5, no. 949, 950, 951)
- *Omukazi tayinza kubeera yekka n'omusajja oba okutambula okuggyako ng'awerekeddwaako omusajja.* "Yanyumya Ibn Abbas: nti yawulira Nabbi ng'agamba nti, 'Tekikkirizibwa musajja kubeera yekka n'omukazi, era tewali mukazi yenna alina kutambula okuggyako ne Muhram (ektgz. bba oba omuntu gw'atasobola kufumbirwa mu mbeera yonna emirembe gyonna; okgz. kitaawe, muganda we, n'ebirala).'" (al-Bukhari: 3006; laba ne Muslim: 1341c)
- *Omulumu gw'omukazi eri bba gusinga ne ku mulimu gwe eri Allah.* "Abdullah bin Abu Awfa yagamba nti 'Muadh bin Jabal bwe yava e Sham, yavunnama eri Nabbi eyamugamba nti: "Kino kye ki, ggwe Muadh?" Yagamba nti: "Nnagenda e Sham ne mbalaba nga bavunnama eri abalabirizi baabwe n'abakulu baabwe era ekyo nnali njagala kukibakolera." Omubaka wa Allah yagamba nti: "Ekyo tokikola. Singa nalagira omuntu yenna okuvunnama eri omuntu yenna atali Allah, nandiragidde abakazi okuvunnama eri babbaabwe. Olw'Oyo Omukono gwe mwe muli emmeeme ya Muhammad! Tewali mukazi asobola kutuukiriza mulimu gwe eri Allah okutuusa lw'atuukiriza omulumu gwe eri bba. Bw'amusaba (omukwano) ne bw'aba ku matandiiko g'eḥḥamira, tasaanidde kugaana.'" (Ibn Majah: vol. 3, ekitabo 9, no. 1853; laba ne 1852; Abi Dawud: 2140; al-Bukhari: 814).
- *Abasinga obungi ku abo abalibeera mu geyeena bajja kuba bakayala.* "Awo ne nyimirira ku mulyango gw'omuliro ne ndaba ng'abo abasinga obungi abaguyingira baali bakazi" (al-Bukhari: 5196; laba ne 304).

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Bwatyo yajja eri Nabbi nga bukya, n'amuloopa ku bba. Nabbi yakoowoola Thabit ibn Qays n'amugamba nti: Ddira ekitundu ku bintu bye era weeyawule ku ye. Yabuuzi nti: Ekyo kituufu Omubaka wa Allah? N'agamba nti: Yee. N'agamba nti: Nze mmuwadde ensuku zange bbiri ng'amahare, era zaamufunira dda. Nabbi n'agamba nti: Batwale weeyawule ku ye." (Abi Dawud: 2228; laba ne 2227) Weetegereze nti omukyala ono yali akubiddwa nnyo n'amenya amagumba, naye ate Muhammad teyabuulirangako wadde okubuuza omusajja eyali amukubye. Okwongera ku buvune ku mukazi, Muhammad yamulagira addize amahare ge yali afunye, ekitegeeza nti, newankubadde ye yali yeemulugunya ku bba, yalina okugumira okukubwa okw'obukambwe n'oluvannyuma n'awaayo ebintu bye ; omwami talina ky'afiirwa era kati yalina obusobozi okugula omukyala omupya! Mu ngeri y'emu, al-Bukhari: 5825 ateggeeza nti omusajja yali akubye mukyala we nnyo ekimala ng'olususu lwa ffeesi lulina akabonero ka kiragala: "omukyala (yajja), ng'ayambadde olugoye olwa kiragala (era yeemulugunya eri [Aisha] ku bba n'alaga her ekifo ekyo kiragala ku lususu lwe ekiva ku kukubwa). Gwali muze gwa bakazi kuwagiragana, kale Omubaka wa Allah bwe yajja, Aisha n'agamba nti, 'Siraba mukazi yenna abonaabona ng'abakazi abakkiriza. Laba! Olususu lwe lwa kiragala okusinga engoye ze!'"—naye Muhammad teyavumirira bba olw'okukubira omukyala mu maaso ge.

2. Muhammad ne bakyala be. Endowooza ezo waggulu eri abakazi zaalabikira mu nkolagana ya Muhammad yennyini ne bakyala be. Nga wabulayo akaseera katono Muhammad asengukire e Madiina, mukyala we gwe bamaze naye emyaka 25, Khadijah, yafa. Oluvannyuma lw’okufa kwe, Muhammad yalaga empisa ze entuufu ku bikwata ku bakazi. **Q. 4:3** ekkiriza omusajja okuwasa abakazi abawera bana naye singa abayisa bonna kyenkanyi (oba, nga Islamic Bulletin bw’egamba, “ku kakwakkulizo kokka nti omwami abeera mwenkanya nnyo” [“Can a Muslim” n.d.: n.p.]). Amateeka ago gaali tegakwata ku Muhammad (**Q. 33:50-51**). Bw’aty, oluvannyuma lw’okufa kwa Khadijah, “Muhammad yawasa abakazi bangi nga bwe yali ayagala era n’asiba abalala bangi mu harem ye ng’abazaana. Omuwendo gw’abakazi be gwawukana okuva ku mwenda okutuuka ku kkumi n’abasatu, era bangi ku bo tebaalina kya kukola mu nsonga eyo—kubanga olw’okuyitira mu ‘kubikkulirwa okuva eri Katonda,’ omukazi yenna gwe yabanga yeegomba yamufuna.” (Sundiata 2006: 363) Naye wadde nga Muhammad yali asobola okukola mu bukulu bwe nga bwe yali ayagala ku bakazi, bakyala be tebakkirizibwa kuddamu kufumbirwa oluvannyuma lw’okufa kwe (**Q. 33:53**).

Mukyala Muhammad gwe yali asinga okwagala ayitibwa Aisha. Nga Aisha bw’anyumya nti, “Omubaka wa Allah yampasa nga ndi wa myaka mukaaga, n’ayingira ekisenge nange nga ndi wa myaka mwenda, era nga nkyazannyisa ne ddole” (an-Nasa’i: 3378; laba ne 3255; al-Bukhari: 3896, 5133, 5134, 5158; Muslim: 1422b, yafa; Abi Dawud: 2121). Era yayogera nti yali “akyazannyira mu kyesuubo n’abamu ku mikwano gyange abawala” nnyina we yamutwalira ewa Muhammad okutuukiriza obufumbo bwabwe (al-Bukhari: 3894; laba ne Abi Dawud: 4935).

Sundiata bw’alaba: “Muhammad ye ‘nabbi’ omu eyalina buli kimu ekyakolebwa okutuukagana ne buli kye yeegomba—nga tafaayo butya abakkiriza abalala bwe bawulira. Allah yakola enteekateeka zonna Muhammad aleme kufuna buzibu bwonna ku kintu kyonna ekyamutawaanyanga mu kwegomba kwe. Allah wa Muhammad ky’ekika kya katonda abantu gwe beeyiyiza bulijjo; katonda akola ebyo byokka ebitusanyusa; katonda eyeetegese okukyusa ebiragiro bye okusobola okutuukana n’ebyo bye twagala; katonda aliwo okukola ekiragiro kyaffe ng’amaze okutwebuzaako; katonda ali ku lwaffe naye ng’alwanyisa abalabe baffe; katonda atusaasira naye ng’awa obwenkanya eri abalala bonna; katonda atalina mugongo atalina kusalawo.” (Sundiata 2006: 367)

Ekywa Muhammad okugaana okuyisa bakazi be ekyenkanyi kyavaamu abakazi okwekolamu ebibinja ebiwalanagana bibiri. Obulumi bwabwe obw’obutayisibwa kyenkananyi bw’aleetera abakazi abamu okumwegayiriranga abayise bulungi emirundi egiwerako—naye yagaana, nga *Sahih al-Bukhari* bw’ayogera mu adiisi empavuko (al-Bukhari: 2581; laba ne 2580). Obuggya n’okuvuganya ng’ebyo bizaalibwa mu kuwasa abakazi abangi kubanga tekisoboka kwagala na kuyisa bakyala bawerako kyenkanyi (nga **Q. 4:3** bw’eragira). Ekyo kyalabikira mu mbeera ya Muhammad kubanga, nga bwe kiri mu **Q. 33:51**, yali *tasobola* “kulabirira kyenkanyi” bakazi be era teyakikolako. **Q. 66:3-4** ne Adiisi (al-Bukhari: 6691; omuzingo. 6, ekitabo 60, nnamba. 435) kiraga eby’obuggya ebirala n’okwekobaana okwali mu bakazi ba Muhammad n’ennyombo n’obunkenke bwe baalina naye. Mazima ddala, waliwo we yatuuka embeera n’etuuka ku ssa Muhammad n’alooza ku ky’okwawukana ne bakyala be bonna, nga munne Umar bwe yanyumya: “Abakyala ba Nabbi olw’obuggya bwabwe, nga buli omu ageya munne eri Nnabbi, bw’entyo ne mbagamba nti, ‘Singa kisoboka y mwenna n’abagobaa, Allah n’amuwa, mu kifo kyammwe abakyala abasinga ku mmwe.’ Kale Aya eno yabikkulwa (66.5).” (Al-Bukhari: Vol. 6, Ekitabo 60, No. 438) Nate, Allah yajja okununula n’olunyiriri nga lugendereddwamu bulungi okulabula n’okutiisatiisa abakyala: “*Kiyinza okuba nga singa wakugattulula (bonna), Mukama we aija kumuwa mu kifo kyammwe, abakyala abasinga mmwe, Abasiraamu (abagondera Allah), abakkiriza, abawulize eri Allah, abakyukira Allah mu kwenenya, abasinza Allah mu bwesimbu, abasiiba oba abasenguka (ku lwa Allah), abafumbirwko edda n’abawala embeerera*” (**Q. 66:5**).

Muhammad yeekkiriza okufuna layisinsi eri abakazi nti teyakkiriza muntu mulala yenna—okwegatta n’omuwala nga tannatuuka mu myaka gya buvubuka, okutwala mukyala wa mutabani we gwe yazaala, okwegatta ne bannyina, okwegatta nga tafumbiddwa, okulaga obusosoze mu bakyala be, n’abakyala abangi okusukka ekyo Kuraani kyeekkiriza omuntu omulala yenna—era byonna nga bikkirizibwa okubikkulirwa kwa Kuraani nga bitunuulidde mu ngeri ey’enjawulo ku mpisa ze ez’enjawulo (emirundi mingi okubikkulirwa okuweebwa “oluvannyuma lw’ensonga” okwekwasa bye yali akoze edda). Ne mu bakyala be bennyini, obuggya obungi, enkwe, n’okusosola biraga empisa za Muhammad nga ntono nnyo okusinga “enkola ennungi (ey’empisa)” (**Q. 33:21**). Gilchrist afunza nti, “Tasobola kubeera kyakulabirako n’akatono eky’engeri okuwasa abakazi abangi gye kuyinza okukolwamu mu ngeri ey’okukwatagana emboozu y’obufumbo bwa Muhammad etera okunyweza endowooza ya Baibuli ey’okuwasa omukazi omu. Si kibuzo oba omusajja asobola okuyisa abakyala be abangi kyenkanyi ne munne, ekibuuzo ekituufu ayinza atya okubayisa kyenkanyi naye. . . . Mazima ddala tekikwetaagisa kugamba nti omwami tayinza kuddamu mu butuufu kwewaayo mu bujjuvu eri mukyala

we, singa aba talina kugabanya mukwano gwe wakati w'abakazi abangi.” (Gilchrist 1994: 84-85)

### C. Muhammad n'obuyinza

Amaanyi ga Muhammad bwe geeyongera, “Yawolereza buli kikolwa kye, ne bwe kyabanga kya kivve kitya, ng'ekikolwa kya Allah—era ne yeefuula ng'ekyokulabirako ekituukiridde eri abantu bonna. Oluvannyuma yeesitula n'atuuka ku ddaala 'Allah n'Omutume we' we baafuukira abatakyayawukana. Ebigambo 'Allah n'Omutume we' biyitiridde mu Sura za Madiina zonna —nga byawukana nnyo ku by'e Makka.” (Sundiata 2006: 331, okugeza, **Q. 3:31; 4:14, 65, 69, 80; 7:157; 8:20; 33:66, 71; 47:33; 48:10; 57:7, 28; 59:7; 64:8**) Nga Adiisi bw'egamba nti, “Omubaka wa Allah byonna bye yafuula ebimenya amateeka, kye kimu n'ebyo Allah bye yafuula ebimenya amateeka” (at-Tirmidhi: 2664). Adiisi eziwerako ziraga Muhammad ng'agamba nti, “Oyo yenna aḥḥondera, agondera Allah; era oyo yenna anjeemera, ajeemera Allah” (Ibn Majah: vol. 1, ekitabo 1, no. 3; laba ne vol. 4, ekitabo 4, no. 2859; al-Bukhari: 2956, 2957, 7137; Muslim: 1835a, b, c; an-Nasa'i: 4193, 5510). Yatuuka n'okufuula obuwulize gy'ali okuba omusingi gw'okuyingira ejjana: “Omubaka wa Allah yagamba nti, 'Abagoberezi bange bonna bajja kuyingira ejjana okuggyako abo abaagaana.' Ne bagamba nti, 'Ayi Omubaka wa Allah! Ani anaagaana?' Yagamba nti, 'Oyo yenna anaḥḥondera ajja kuyingira ejjana, era oyo anjeemera y'agaana (okugyingira).’” (al-Bukhari: 7280) Bye yali abasaba byali bituukiridde nnyo ne yeeyita nti byakola amala ku byebuuza ku Allah; n'ekyavaamu, abagoberezi be tebaasobola kubuusabuusa kintu kyonna kye yasalawo oba okuba n'eky'okukola ekirala okuggyako okugondera buli ky'ayogera awatali kubuusabuusa: “*Tekisaana Mukkiriza, omusajja oba omukazi, okuwakanya ensonga Allah n'omubaka gye basazeewo mu kusalawo kwabwe: omuntu yenna bw'ajeemera Allah n'Omubaka we, ddala aba ali ku Kkubo ekikyamu ekitegeerekeka obulungi*” (**Q. 33:36**).

Obuyinza bwe ku Basiraamu bwali bwa ddala. Okusobola okukakasa obuyinza bwe bwonna, Muhammad yafuula eky'okuva mu Busiraamu ekibonerezo ky'okufa: “Ali yayokya abantu abamu era amawulire gano ne gatuuka ku Ibn Abbas, n'agamba nti, Singa nnali mu kifo kye sandibookezza, nga Nabbi bwe yagamba, 'Temubonereza (muntu yenna) n'ekibonerezo kya Allah.' Tewali kubuusabuusa, nandibasse, kubanga Nabbi yagamba nti, 'Omuntu (Omusiraamu) bw'asuula eddiini ye, mumutte.’” (al-Bukhari: 3017; laba ne an-Nasa'i: 4019, 4059, 4061, 4062, 4063, 4064, 4721, 4743, at-Tirmidhi: 1402, 2158; Abi Dawud: 4352, 4765; Ibn Majah: vol. 3, ekitabo 20, no. 2533, 2534)

### D. Muhammad n'ettemu

Muhammad yassa mu nkola ekiraamo kye n'obukambwe obutaliimu kisa. Oluvannyuma lw'okusenguka e Madiina, Muhammad yafuuka omukulembeze w'eggye ery'amaanyi. Mu butonde bwazo, entalo za bukambwe. Wabula obukambwe bwa Muhammad bwalimu okutta abasibe abatalina buyambi n'okutta abantu abatalina musango nga basinziira ku busungu obw'obuntu. Okugeza, oluvannyuma lw'olutalo lw'omukutu mu mwaka gwa AD 627 ng'ebika eby'enjawulo bizingizza Madina naye nga biwanguddwa amagye ga Muhammad (ekintu ekyayogerwako mu **Q. 33:9-27**), amagye ga Muhammad gaazingiza ekitundu eky'okuna eky'ekika ky'Abayudaaya ekya Banu Qurayza. Baasaba okusaasirwa oba okuwaḥḥangusibwa nga Muhammad bwe yali akoze ebika ebirala bibiri oluvannyuma lw'entalo endala. Wabula Muhammad yalonda Sa'd b. Mu'adh eyasala omusango “nti abasajja battibwe, ebintu bigabanyizibwemu, n'abakazi n'abaana batwalibwe ng'abawambe” (Ibn Ishaq 1955: 464). Ishaq ategeeza nti “olwo Omutume n'afuluma n'agenda mu katala k'e Madiina (akatala keeko ne leero) n'asimamu emikutu. Awo n'abatuma n'abakuba emitwe mu mifulejje egyo nga bwe bamuleetebwa mu bibinja. . . . Bonna awamu baali 600 oba 700, wadde ng'abamu baateeka omuwendo nga guwera 800 oba 900.” (Ibid.; laba ne Gilchrist 1994: 73-75) **Q. 8:67** (Hilali-Khan) ekakasa empisa za Muhammad ez'okukola “*okutta okunene* (mu balabe be)” mu kifo ky'okutwala “*abasibe b'olutalo* (n'abasumulula nabo ekinunulo).” Endowooza ya Muhammad eri abasibe abaawambibwa eragibwa oluvannyuma lw'obuwanguzi bwe mu lutalo lw'e Badr, yalina omusibe ayitibwa 'Uqba eyattibwa. Ibn Ishaq ategeeza nti, “Omutume bwe yalagira attibwe, 'Uqba yagamba nti, 'Naye ani anaalabirira abaana bange, ayi Muhammad?' 'Geyeena,' bwe yagamba.” (Ibn Ishaq 1955: 308).

Obukambwe bwe tebwakoma ku lutalo lwokka wabula mwalimu n'ensonga ez'obuntu. Ebikwata ku bulamu bwa Ibn Ishaq byogera ku ngeri Kinana b. kigambibwa nti al-Rabi yalina eky'obugagga Muhammad kye yali ayagala. Ishaq ategeeza nti, “Bwe kityo omutume n'awa ebiragirowo eri al-Zubayr b. al-Awwam, 'Mubonyaabonye okutuusa lw'omuggyayo ky'alina,' bwatyo n'akuma omuliro n'amayinja amanene n'ekyuma ku kifuba okutuusa lwe yatuuka kumpi okufa. Olwo omutume n'amuwaayo eri Muhammad b. Maslama era n'amukuba ku mutwe.” (Ibn Ishaq 1955: 515) Kino si kye kyali eky'okulabirako kyokka ekya Muhammad okulagira okutulugunya ennyo abantu be yatulugunya. Sahih al-Bukhari anyumya engeri Muhammad gye yali

awadde abamu ku Babedouin enjamira ez'amata n'omusumba. Kyokka "badda mu bukaafiri oluvannyuma lw'okukkiriza Obusiraamu, ne batta omusumba wa Nabbi ne bagoba enjamira. Amawulire gano bwe gaatuuka ewa Nabbi, yasindika abantu abamu okubawondera. (Bwe batyo ne bakwatibwa ne bazzibwa ewa Nabbi). Nabbi yawa ebiragiro bye mu kweraliikirira kwabwe. Kale amaaso gaabwe ne gateekebwako akabonero n'ebitundu by'ekyuma era emikono n'amagulu ne bisalibwako ne balekebwa e Harra okutuusa lwe baafiira mu mbeera eyo gye baali." (al-Bukhari: 4192; laba ne 5685, 5686)

*Sunan Abi Dawud* anyumya ekintu ekirala Muhammad mwe yakkiriza okuttibwa kw'omukazi ow'olubuto olw'ensonga yokka nti yali ayogedde ebigambo ebinyooma Muhammad eri omuddu we: "Omuzibe w'amaaso yalina maama wabana be omuddu eyali avuma Nabbi n'okumunyooma. Yamugaana kyokka n'atakakikomya. Yamunenya kyokka n'atava ku muze gwe. Ekiro kimu yatandika okuvuma Nabbi n'okuvuma mukama we. Bwatyo mukama we n'akwata ekiso, n'akifumita olubuto lwe, n'amutta. Omwana eyali afuluma wakati w'amagulu ge ne bamusiiga omusaayi ogwali guva mu nnyina. Bwe bwakya, Nabbi n'ategeezebwa ku nsonga eyo. Yakunjaanya abantu n'agamba nti: 'Ndayira Allah omusajja akoze ekikolwa kino era mmulayirira olw'eddembe lyange gy'ali nti ayimirire.' Ng'abuuka ensingo z'abantu era ng'akankana omusajja n'ayimirira. Yatuula mu maaso ga Nabbi n'agamba nti: 'Omubaka wa Allah! Nze mukama we; yali akuvuma n'okukunyooma. Nnamugaana, naye teyakikomya, ne mmunenya, naye teyasuula muze gwe. Nnina abaana babiri ab'obulenzi nga luulu okuva gy'ali, era ye yali munnange. Ekiro ekikeesezza olwaleero yatandise okukuvuma n'okukunyooma. Bwe ntyo ne nkwata ekiso, ne nkiteeka ku lubuto lwe ne mufumita okutuusa lwe nnamutta.' Awo Nabbi n'agamba nti: 'Ai beera mujulizi, tewali kwesasuzwa kusalulwa musaayi gwe.'" (Abi Dawud: 4361) Enneeyisa ey'ekika kino buterevu ekwata ku mpisa za Muhammad n'obunnabbi bwe: "Nabbi wa Katonda ow'amazima anaakkiriza okuttibwa kwomuntu n'omwana we? Okutta omwana atalina musango tekikola mukulu? Ettemu ery'emirundi ebiri lyakolebwa era Muhammad teyafaayo wadde okunoonyereza okuzuula oba omutemu ono yali alimba okuwona ekibonerezo." ("Kuraani Eggyamu Ebisaanyizo" 2013: Muhammad Yeeggyako Ebisaanyizo nga Nabbi Omutuufu)

Bino bylai bya bulijjo. Nehls ne Eric bagamba nti, "Bwe tusoma ebikwata ku bulamu bwa Muhammad, tukuzuula nti yalagira waakiri abantu 27 okuttibwa" (Nehls ne Eric 2009: 33; laba ne Sundiata 2006: 349-61; Gilchrist 1994: 63-77). N'ekisembayo, nga bwe kyayogeddwa waggulu, yakkiriza okutta omuntu yenna ava mu Busiraamu (al-Bukhari: 3017; laba ne Muslim: 1676c; an-Nasa'i: 4016, 4019, 4058, 4059, 4061, 4062, 4063, 4064, 4721, 4743; at-Tirmidhi: 1402, 1413, 2158; Abi Dawud: 4352; Ibn Majah: omuzingo 3, ekitabo 20, nnamba 2533, 2534; omuzingo 3, ekitabo 21, nnamba 2659, 2660). Yagattako nti "tewali Musiraamu yenna alina kuttibwa olw'okutta atali musiraamu" (an-Nasa'i: 4744; laba ne 4735, 4745, 4746; al-Bukhari: 111, 6903, 6915; Abi Dawud: 2751; at-Tirmidhi: 1412; Ibn Majah: omuzingo 3, ekitabo 21, nnamba 2658). Waliwo asobola okugamba mu bwesimbu nti eno "enkola (enneeyisa) nnungi"? Ka kibe nti kirungi oba nedda, eno ye yali enkola ya Muhammad ey'empisa, era ekwata ku Busiraamu n'Abasiraamu n'okutuusa ne leero.

## **X. Yesu ne Muhammad: Okumaliriza**

Enjawulo wakati w'Obukristaayo n'Obusiraamu okusinga eva ku njawulo eriwo wakati wa Yesu ne Muhammad. Mu bintu byonna ebikulu eby'obulamu bye twetegereza, enjawulo mu mpisa wakati wa Muhammad ne Yesu Kristo za lwatu era nnene nnyo. Empisa za Muhammad entuufu zaalabika bulungi oluvannyuma lw'okulinnya mu buyinza e Madiina. Bwe yafuna obusobozi okukikola, Muhammad yeeteekerawo enkizo ez'enjawulo ez'amagoba era n'atuuka n'okufuna al-Zubayr b. al-Awwam yatulugunyizibwa n'okutemebwako omutwe olw'okufuna ssente. Ku luuyi olulala, Yesu yagamba nti, "*Ebibe birina ebituli n'ebinyonyi eby'omu bbanga birina ebisu, naye Omwana w'Omuntu talina w'ateeka mutwe gwe*" (**Mat 8:20; Lukka 9:58**). Yalina okwebagala ku ndogoyi okuyingira Yerusaalemi omulundi gwe ogusembayo gye yapangisa (**Mat 21:1-6; Makko 11:1-6; Lukka 19:29-35**) n'alya ekijjulo kye ekyasembayo mu kisenge kye yapangisa (**Mat 26:17-19; Makko 14:12-16; Lukka 22:7-13**). Yesu yayigiriza enfunda eziwerako ku kabi akali mu kwagala ssente n'engeri gye kukyusa omuntu okuva mu kwewaayo eri Katonda (ekyklbrk, **Mat 6:19-24; 13:7, 22; 19:16-26; Makko 4:7, 18-19; 10:17-27; Lukka 8:7, 14; 12:13-34; 16:1-13; 18:118-27**). Yayigiriza nti, "*Okugaba kya mukisa okusinga okufuna*" (**Ebik 20:35; laba ne Mat 5:42; Makko 12:41-44; Lukka 6:30, 38; 21:1-4**). Era obulamu bwa Yesu bwali bukwatagana n'enjigiriza ye; yawaayo buli kye yalina, nga mw'otwalidde n'ekintu kyokka kye yalina (engoye ze yayambalanga, **Mat 27:35; Makko 15:24; Lukka 23:34**)—mazima ddala, yawaayo obulamu bwe bwennyini—olw'obulungi bw'abalala. Waliwo okubusabuusa kwonna ku bombi ani eyali yeefaako yekka ate ani eyali ayagala abalala?

Muhammad teyagoberera mateeka ge yateeka ku balala ku bikwata ku bufumbo n'okwegatta wabula mu kifo ky'ekyo yatwala omukazi yenna gwe yali ayagala nga tafuddeeyo oba mwana muto ng'azannya ne ddole

oba mukyala wa mutabani we yennyini. Yazannyanga favorites mu bakyala be abangi ne bazaana be ekyamuvirako obuggya mu bufumbo n’obutakwatagana. Ku luuyi olulala, okwawukana ku kuwasa abakazi abangi Abasiraamu n’enkizo ez’enjwulo eza Muhammad ez’okuwasa abakazi abangi, Yesu yayigiriza nti Katonda yassaawo “okuva ku ntandikwa y’obutonzi . . . bombi balifuuka omubiri gumu; kale tebakyali babiri, wabula omubiri gumu” (**Makko 10:6-8; Mat 19:4-6**). Ekirala, okwawukana ku nkola ya Muhammad ey’okwefaako yekka ku bakazi n’okwegatta, Yesu yagamba nti, “*Mbagamba nti buli muntu yenna atunuulira omukazi ng’amwegomba aba yamwenzi dda naye mu mutima gwe*” (**Mat 5:28**). Omuntu tekimwetaagisa kubuuzza ayigiriza empisa z’obufumbo n’ekisenge ezisinga okuba ennungi, ez’obwenkanya, era ezisinga okubaamu omukwano.

Muhammad yatwala obuyinza bwonna n’abwezza. Yassaawo amateeka ku balala agatamukwatako era n’atiisatiisa bonna abaali bamuwakanya n’okufa mu mubiri n’okukolimirwa emirembe gyonna mu geyeena. Ku luuyi olulala, mu kiro ekyasembayo Yesu okufa yanaaza abayigirizwa be ebigere, ekikolwa omuddu w’awaka kye yandikoze. N’abagamba nti, “*Mumanyi kye mbakozeeko? Ggwe Ompita Omusomesa era Mukama; era oli mutuufu, kubanga bwe ntyo bwendi. Kale nze Mukama era Omuyigiriza nga bwe mbanaazizza ebigere, nammwe musaanidde okunaazanga abalala ebigere. Kubanga mbawadde eky’okulabirako nammwe mukole nga nange bwe nkoze gye muli.*” (**Yokaana 13:12-15**) Abayigirizwa be babiri bwe baasaba okuyisibwa obulungi, Yesu yabagamba nti, “*Mumanyi ng’abafuzi b’amawanga be bafuga, n’abasajja baabwe abakulu babafuga. Si bwe kiri mu mmwe, naye oyo ayagala okufuuka omukulu mu mmwe anaabanga muddu wammwe, era oyo ayagala okusooka mu mmwe anaabeeranga muddu wammwe; ng’Omwana w’Omuntu teyajja kuweerezebwa, wabula okuweereza, n’okuwaayo obulamu bwe okuba ekinunulo olw’abangi.*” (**Mat 20:25-28; laba ne Makko 10:42-45; Lukka 22:25-27**) Ku mulundi omulala yayigiriza abayigirizwa be nti, “Omuntu yenna bw’ayagala okusooka, anaabanga asembayo mu bonna era omuddu wa bonna” (**Makko 9:35; laba ne Mat 20:16**). Nate, omuntu tekimwetaagisa kubuuzza nneeyisa ya buyinza ki eviirako abantu okufuna essanyu n’okutereera.

Muhammad yalaga obukambwe obuyitiridde eri abo abaali bamuvuganya, n’abo abaali bayiyiziza ennyiriri ezimusekerera. Yalagira banne balimbe, babuzeebuze, era batte abo be yali tayagala, era ye kennyini yatta ebikumi n’ebikumi by’abantu abateesobola. Ku luuyi olulala, Yesu yagamba nti, “*Balina omukisa abasaasira, kubanga baliweebwa ekisa*” (**Mat 5:7**). Oluvannyuma mu kwogera okwo yayigiriza nti, “*Mwawulira ng’abakulu b’edda bagamba nti, ‘TOTTANGA’ era ‘Buli akola ettemu ajja kuvunaanibwa mu kkooti.’ Naye mbagamba nti buli muntu asunguwalidde muganda we ajja kuba n’omusango mu maaso ga kkooti; era oyo yenna agamba muganda we nti, ‘Ggwe mulungi,’ anaabanga n’omusango mu maaso ga kkooti ey’oku ntikko; n’oyo ayogera nti, ‘Ggwe omusirusiru,’ aliba n’omusango ogumala okugenda mu geyeena ey’omuliro.*” . mulyoke mubeere batabani ba Kitammwe ali mu ggulu.” (**Mat 5:43-45**) Ku nkomerero y’okwogera okwo kwe kumu Yesu yafunza nti, “*N’olwekyo, mu buli kimu muyisa abantu nga bwe mwagala, kubanga ago ge mateeka ne Bannabbi*” (**Mat 7:12; laba ne Lukka 6:31**). Yesu teyakoma ku kuyigiriza balala bintu ebyo, naye yawangaala ebyo bye yayigiriza. Yesu bwe yali akwatiddwa, omuyigirizwa we Peetero yasowola ekitala kye n’asala okutu okwa ddyo okw’omuddu wa kabona asinga obukulu; naye Yesu n’agamba nti, “*Mukikomye! Bino byakoma.’ N’akwata ku kutu kwe n’amuwonya.*” (**Lukka 22:51; laba ne Mat 26:51-52; Makko 14:47; Yokaana 18:10-11**) Nate, kyeyoleka lwatu nti empisa za Yesu ez’obulamu zivirako okutabagana n’emirembe mu bantu, so ng’ate empisa za Muhammad ez’obulamu zireeta obusungu, obukyayi, obukambwe, n’entalo.

Tewali mu kitundu kyonna kye twetegereza Muhammad lwe yawalirizibwa embeera ezisukka mu buyinza bwe okukola ekikolwa kyonna ekibi kye yakola. Bwe yakola ebikolwa bino yakwata obuyinza bwonna. N’olwekyo, ebikolwa bye biraga ebyo ebyali mu muntu we owomunda—omutima gwe ogwa nnamaddala—nga Yesu bwe yali ayigiriza: “*Ebyo ebiva mu muntu, bye byonoona omuntu. Kubanga okuva munda, mu mutima gw’abantu, ebirowoozo ebibi, obwenzi, obubbi, ettemu, obwenzi, ebikolwa eby’okwegomba n’obubi, awamu n’obulimba, obwenzi, obuggya, okuvuma, amalala n’obusirusiru. Ebintu bino byonna ebibi biva munda ne biyonoona omuntu.*” (**Makko 7:20-23; laba ne Mat 15:19-20**) Muhammad yalina omusango kumpi mu buli kimu Yesu kye yawandiika mu bintu ebyonoona omuntu; okutunula mu bufunze waggulu ku bulamu bwe n’empisa ze kulaga, ekitono ennyo, ebirowoozo bya Muhammad ebibi, obwenzi, ettemu, okwegomba, obubi, obulimba, obwenzi, n’amalala. Ebibi ebyo si nsonga ntono ku ddaala lyo “ku ngulu” lyokka—si “nsobi ntono oluusi n’oluusi” (Dirks 2008: 187) oba “ensobi etali n̄h̄enderere mu kusalawo ekoledwa nnabbi atalina kibi” (Emerick 2004: 201). Wabula Kuraani ne Adiisi zennyini ze byogeddeko bibi by’amaanyi eby’empisa za Muhammad ebiraga obutonde bwe obw’amazima. Ku luuyi olulala, ne Kuraani ekkiriza nti Yesu teyalina musango gwa bibi ebyo oba ebirala byonna era teyalina wadde akamogo n’akamu ak’empisa. Obutonde bwa Yesu n’empisa ze byali birongoofu era nga birungi ddala—era obulamu bwe bwabyoleka. Obulamu n’empisa za

Yesu ne Muhammad bwe bigeraageranyizibwa ku mabbali, kyeyoleka lwatu nti ani alaga “*enkola ennungi ey’enneeyisa*” (Q. 33:21) n’eyo etali.

Biraga nti Muhammad wadde “okubikkulirwa” kwe tekwasukka waggulu wa ddaala ly’endowooza n’eby’omwoyo eby’omu Buwalabu mu kyasa eky’omusanvu. Yakyawa, n’atwalibwa ng’abalabe, era n’alagira abagoberezi be okutta abo abatakkiriza Busiraamu. Okwawukana ennyo, Yesu teyatwala abo abatakkiriziganyanga naye ng’abalabe be naye ng’asobola okusonyiwa abalabe be abatuufu, era yayigiriza abagoberezi be “okwagala abalabe baabwe n’okusabira abo ababayigganya” (Mat 5:44). Yesu yeewaayo ku lw’abalala; Muhammad yasaddaaka abalala ku lulwe. N’enkolagana yaabwe n’abagoberezi baabwe yali ya njawulo. Wadde nga yali Mwana wa Katonda yennyini, Yesu yanaaza abayigirizwa be ebigerere. Omuntu asobola n’okulowooza nti Muhammad asobola okukola ekyo? Kituufu nti abagoberezi ba Yesu bonna si batuukiridde, baagalana, era basonyiwagana—naye ye Yesu bwe yali. Era kituufu nti abagoberezi ba Muhammad bonna si ba ffujjo, bakyayi, era beesasuzza—naye Muhammad yali. Omuntu tekimwetaagisa kubuuzza nti: Ensi yandibadde kifo kirungi, eky’emirembe n’okwagalana singa abantu bagoberera eky’okulabirako n’okuyigiriza kwa Yesu oba okwa Muhammad?

### **3. EKIBI N’OBULOKOZI**

#### **I. Ennyanjula**

Sultan Muhammad Khan yaleeta ensonga egenda ku mutima gwa buli ddiini, omuli Obusiraamu n’Obukristaayo: “Gye nnakoma okulowooza, gye nnakoma okweyoleka gyendi nti obulokozi gwe mukka omukulu ogw’eddiini n’omusingi gwayo ogwetaagisa. Awatali bulokozi eddiini tebeerai ddiini. Ekirala, nnalowooza nti abasajja bonna bakkiriziganya nti omuntu, ng’erinnya lye bwe liraga, kibinja kya kwerabira, bujeemu, n’okusobya. Obulamu bwe tebusigala nga bulongoofu bwe butyo nga tebuliimu ddala bbala ery’ekibi. Ekibi kifuuse ekikula ky’omuntu eky’okubiri. Kituufu okwogera nti ‘kya buntu okusobya.’ Ekyebuuzibwa omuntu ayinza atya okuwona okuvunaanyizibwa n’okubonerezebwa? Omuntu alina kulokolebwa atya? Obusiraamu bwogera ki ku nsonga eno? Era obubaka bw’Obukristaayo bwe buliwa? Mulimu gwange okunoonyereza ku nsonga eno enkulu mu bwesimbu era awatali kusosola.” (Khan 1992: 11)

Waliwo ebifaanagana bingi wakati w’Obukristaayo n’Obusiraamu ku nsonga y’ekibi, naye era waliwo enjawulo ennene. Ennyiriri z’Obukristaayo n’Obusiraamu ku bikwata ku kibi n’obulokozi ziraga ebifo byabwe ebikwata ku Yesu Kristo: enjawulo wakati w’ebintu bino byombi zigenda ku mutima gw’ensonga —ensibuko y’ekibi, obutonde bw’abantu, n’eddagala ly’ekibi (engeri y’okulokolebwamu).

Khan yeesongako (era naffe) lwaki ensonga zino nkulu nnyo: “Sultan, yalowooza nti oliwo ekiseera ekigere era ensi ya kaseera buseera. Bw’onoofa, ensi yo n’obusika bwo tebirina mugaso gwonna gy’oli; era n’ab’omu maka go n’emikwano gyo tebajja kukuyamba. Bino byonna bya nsi eno yokka. Tewali kirala okuggyako okukkiriza kwo kwe kuyinza okusukka entaana. N’olwekyo si kya’magezi okuleka obulamu obutaggwaawo n’essanyu ery’omwoyo olw’obulamu buno obw’akaseera obuseera.” (Ibid.: 29) Olw’obukulu bw’ensonga zino “n’omulimu gw’okunoonyereza ku nsonga eno enkulu mu bwesimbu era awatali kusosola,” ekyo tujja kugezaako okukikola mu ssuula eno.

#### **II. Ekibi n’Obulokozi Okusinziira ku Bukristaayo**

Baibuli eraga enyinyonyola enzijuva era ekwatagana (ektgz., ekwatagana mu ngeri etegeerekeka era ekwatagana munda) ku nsibuko y’ekibi, obutonde bw’obuntu, n’okununulibwa (obulokozi) bw’obuntu okuva mu kizibu ky’ekibi. Ebikulu ebirimu bye bino wammanga:

##### **A. Amakulu g’ekibi**

Essira lya Baibuli erikwata ku kibi liva mu nkolagana ya Katonda n’ebitonde bye. Bwe kityo, omusingi gw’ekibi okusinziira ku Baibuli gwegwo Yokaana Stott gw’ayita “okwefaako okw’ekibi okutaliimu Katonda” (Stott 1986: 90). Mu ngeri endala, “Buli kibi kimenya ekyo Yesu kye yayita ‘etteeka erisooka era ekkulu’ [“*OYAGALANGA MUKAMA KATONDA WO N’OMUTIMA GWO GWONNA, N’EMMEEME YO YONNA, N’EBIROWOOZO BYO BYONNA*” (Mat 22:36-38; Makko 12:28-30)], si mu kulemererwa kwagala Katonda n’obulamu bwaffe bwonna, naye nga tugaana n’obunyiikivu okukkiriza n’okumugondera ng’Omutonzi waffe era Mukama waffe. . . . Ekisinga obubi, tusazeewo okulangirira okwesige bwaffe, obwetwaze bwaffe, kwe kutwala ekifo Katonda yekka ky’alina okubaamu. Ekibi si kya kwejjusa okuva ku mutindo ogwa bulijjo; omusingi gwakyo kwe kuyawa Katonda (Bar. 8:7), okumujeemera.” (Ibid.) Omuze guno ogw’ekibi gutwawula ku Katonda (Is 59:1-2)

N’olwekyo tekyewuunyisa nti mu mateeka ekkumi ekiragiwo ekisooka kitunuulidde nnyo okusinza *ebifaananyi*, ektgz., okugulumiza ekintu kyonna oba omuntu yenna okusinga Katonda (**Okuva 20:3; Ma 5:7**). Martin Luther yannyonyola: “Bonna abateesiga Katonda buli kiseera era nga tebesiga mu mirimu gyabwe gyonna oba okubonaabona kwabwe, obulamu n’okufa, beesiga okusiimibwa kwe, ekisa kye n’okwagala kwe, wabula banoonya okusiimibwa kwe mu bintu ebirala oba mu bo bennyini, temukuuma tteeka lino [erisooka], era mukole okusinza ebifaananyi okwa nnamaddala, ne bwe baba nga baali bagenda kukola emirimu gy’Amateeka amalala gonna, era okugatta ku ekyo nga balina okusaba kwonna, okusiiba, obuwulize, obugumiikiriza, obulongoofu, n’obutaliiko musango bw’abatukuvu bonna ng’obaggase wamu. Kubanga omulimu omukulu teguliwo, awatali ogwo abalala bonna tebalina kyebasobola wabula okulimba, okweraga n’okwefuula, nga tewali kuddiriza.” (Luther 1520: X) Timothy Keller akyogerako bw’ati, “Ekisooka ennyo mu mateeka ekkumi bwe ‘butaba na bakatonda balala mu maaso ge [**Okuva 20:3; Ma 5:7**].’ Kale, okusinzira ku Baibuli, engeri enkulu ey’okunnyonyolamu ekibi si kukola bintu bibi byokka, wabula okufuula ebintu ebirungi okubifuula *ebyekitalo*. Kwe kunoonya okuteekawo endowooza y’omuntu yennyini ng’ogifuula ekintu ekirala ekikulu mu makulu go, ekigendererwa kyo, n’essanyu okusinga enkolagana yo ne Katonda.” (Keller 2008: 162) Bwe kityo, mu ngeri entuufu oludda olukisinga okulumwa nga twonoonye ye Katonda. Kino Dawudi yakitegeera bwe yeenenya olw’obwenzi ne Basuseba n’akaabira Katonda nti, “*Ggwe wekka gwe nnayonoona*” (**Zab 51:4**). Wadde kiri kityo, olw’okuba Katonda ye mulungi ow’enkomeredde era y’afuga obutonde bwonna, obutamugondera kiteekwa okukosa ebirala byonna, kwe kugamba, ekibi kitukolako obulabe, kikosa abalala, era kikosa ensi.

Katonda “*takema muntu yenna*” kukola kibi (**Yak 1:13**); wabula, okwefaako kw’obuntu okw’omusingi n’okwawukana ku Katonda kuleeta buli kibi, ektgz., buli kibi eky’empisa ekikolebwa abantu (laba **Yak 1:13-15**). Ebibi ng’ebyo biyinza okuba nga byabugayaavu, okulemererwa okukola Katonda bye yalagira (ektgz., ebibi eby’obutakola; okgz., **Lukka 12:47; Yak 4:17**), oba ebibi biyinza okuba byakukola, nga bikola ebintu Katonda bye yakugira (ektgz., ebibi eby’obujeemu; okgz., **Okuva 20:13-16**). Olw’okuba ekibi kyesigamiziddwa ku nkolagana y’abantu ne Katonda, ekibi tekibaawo mu bikolwa eby’ebweru byokka wabula ne mu ndowooza ez’omunda n’enneeyisa z’omutima: ekyo ekiragibwa ebweru mu bigambo n’ebikolwa kwoleka kiki ekiri munda mu mutima gw’omuntu (**Okuva 20:17; Nge 23:7; Mat 5:21-22, 27-28; Makko 7:20-23**). N’olwekyo, Obukristaayo tebuyinza kukendeezebwa okubalibwa ng’obulamu obutamulizibwa ku lukalala “lw’ebintu by’olina okukola ne by’otalina kukola.”

## **B. Ensibuko y’ekibi n’engeri gyekikosaamu abantu**

Mu byafaayo by’omuntu, **Olubereberye 3** lunyumya nti ekibi kyasibuka mu lusuku Adeni Setaani bwe yakema Kaawa; bombi Adamu ne Kaawa baajeemera ekiragiwo kya Katonda ne balya ekibala ky’omuti ogw’okumanya ebirungi n’ebibi. Ekibi kya Adamu ne Kaawa kyabakosa mu birowoozo (**Lub 3:7**), mu nkolagana y’abwe bokka na bokka (**Lub 3:16**), n’enkolagana yaabwe ne Katonda (**Lub 3:8-10**). Okugatta ku ekyo, okusinzira ku ndowooza ya Baibuli abantu bonna mu ngeri emu baali “munda mu Adamu” (**Bar 5:12-19; 1 Kol 15:22**). Bwe kityo, ekibi kya Adamu ne Kaawa kyakosa abantu abalala bonna mu byafaayo byonna era ne kivaamu okwonooneka kw’empisa n’empisa z’obutonde bw’omuntu. Kino kye kimanyiddwa nga “Okugwa” kw’abantu. Ekibi kyayingira mu Adamu ne Kaawa era, oluvannyuma lw’Okugwa buli muntu okuva Adamu ne Kaawa yazaalibwa mu mbeera ey’okwonooneka kw’empisa—okwegomba okw’omunda okw’ekibi—ekiviirako abantu mu nsi yonna okukola ebibi nga bayita mu bulamu (okgz., **Lub 8:21; Zab 51:5; 143:1-2; Yer 17:9; Makko 7:20-23; Bar 3:9-18, 23; 5:12-14; 7:14-24**). Mazima ekibi kibeera mu bantu; lye “tteeka” oba amaanyi agakolera munda ya buli muntu buli kiseera (**Bar 7:5, 8-11, 14-24; Bag 5:17; Beb 3:12-13**). Katonda yali alabudde Adamu nti okulya ekibala ekigaaniddwa mazima ddala kyandimuviriddeko okufa (**Lub 2:17**). Omusingi ogwo gwe gumu gukwata ku bantu bonna: “*Ng’ekibi bwe kyayingira mu nsi olw’omuntu omu, n’okufa olw’ekibi, n’okufa ne kubuna abantu bonna, kubanga bonna baayonoona*” (**Bar 5:12**).

Eno y’enjigiriza “ey’ekibi eky’olubereberye.” “Ekibi ekyasooka si ky’ekibi Adamu ne Kaawa kye baakola. Kiva mu kibi ekyo *ekyasooka*. Ekibi eky’olubereberye kitegeeza embeera yaffe ey’ekibi, okugondera kwaffe ekibi, okwegomba kwaffe okw’ekibi ekibi kyennyini mwe kikulukutira. Mu ngeri endala, twonoona kubanga tuli boonoonyi. Tetuli boonoonyi kubanga twonoona. Okuva abantu lwe baagwa kati kya butonde bw’abantu okwegomba n’okusendebwasendebwa okugenda mu kibi.” (Sproul 2002: 34, okktrz. mu kyasooka.) Obwonoonefu bwaffe obw’omunda buli bwe butyo nti n’ebikolwa byaffe ebirungi si birongoofu ddala wabula bisinjana mu mitendera, amabala g’okwefaako ffekka, okwegulumiza, na birabikira mu bintu gamba, ng’okutya, okwesalira omusango, amalala, omululu, n’ebirala N’olwekyo, ekibi kiyinza okwolesebwa mu ngeri bbiri ez’enjawulo ennyo: oba “okuba omubi ennyo n’okumenya amateeka gonna [oba] okuba omulungi ennyo



n’okukuuma amateeka gonna ne weekolera obutuukirivu.” (Keller 2008: 177). Eno y’ensonga lwaki Isaaya agamba nti “ebikolwa byaffe byonna eby’obutuukirivu biri ng’ekyambalo ekikyafu” (**Isa 64:6**).

Ate era, obwonoonefu bwaffe bututeeka mu mbeera nga tetusobola kutuukiriza buli kiseera era mu bujjuvu omutindo gwe tweteereddewo, kwossa n’ogwa Katonda. Mu kwogera mu by’omwoyo, obwonoonefu bwaffe buli bwe butyo nti “buli muntu azaalibwa mu nsi ayonoonebwa Okugwa olwo abantu bonna ne banabuuka mu mpisa, era ng’abantu tebalina maanyi kweddaabiriza, okuggyako nga banunuddwa Katonda.” (“Original sin” n.d.: Introduction; laba **Yokaana 3:3, 5; 6:44, 65; 8:34; Bar 6:16-17, 20; 8:6-8; 1 Kol 2:14; Bef 2:1-3, 8-9; Beb 11:6**). Olw’okuba ekibi kifugira mu butonde bwaffe bwennyini n’ekitwawula ku Katonda era ne ne kyonoona n’ebikolwa ebirungi eby’okungulu, Baibuli eyogera bulungi ku bantu okubeera “abaddu b’ekibi” (**Yokaana 8:34; Bar 6:6, 16-17, 20; 7:14**). Bwe kityo, “*Tewali mutuukirivu, wadde omu. . . Tewali anoonya Katonda; bonna bakyuse ku bbali. . . Tewali akola birungi, tewali wadde omu.*” (**Bar 3:10-12**) Awatali Katonda kuyingira mu nsonga buli muntu yandisigadde “ng’afiiridde mu bibi byo” (**Bef 2:1**).

### C. Okulemererwa kw’abantu okwerokola olw’ebikolwa byabwe ebirungi

Buli muntu akimanyi mu mutima gwe nti tulina ekizibu ekikulu munda mu ffe kye tutasobola kumalawo. Abantu bangi batera okunyooma obukulu bw’ensonga eno nga boogera ekintu nga “okusobya kya buntu.” Kyokka, tulina okulowooza ku ngeri gye tuli mu nkolagana ne Katonda. Obutukuvu bwa Katonda gwe musingi. Ekibi tekikwatagana na butukuvu bwe. Ekikwatagana ennyo n’obutukuvu bwa Katonda bwe busungu bwe. Obusungu bwa Katonda “mu butuufu bwe y’engeri entukuvu gye yeeyisaamu eri ebibi. . . . Ekikwatagana n’endowooza za Baibuli ez’obutukuvu n’obusungu bwa Katonda ge mazima nti ebibiri tebisobola kubeera wamu n’ekibi. Obutukuvu bwa Katonda bw’abikkula ekibi; obusungu bwe bukiwakanya. N’olwekyo ekibi tekiyinda kusemberera Katonda, era Katonda tayinza kugumiikiriza kibi.” (Stott 1986: 102, 103, 106; laba **Kaab 1:13; Bar 1:18**)

Waliwo ekikulu ekiva mu bino byonna, kwe kugamba, nti “Katonda afaayo ku ndowooza zaffe n’enneeyisa zaffe ez’obugwenyufu. Okwawukana ku ekyo, obutonde bwe obutukuvu bunyiigira nnyo ebintu ng’ebyo. Nga Katonda atuukiridde, tayinza kubuusa maaso kintu kyonna kibi. N’obulimba obusinga obutono kuba kusobya eri Oyo ayitibwa mazima. Okuwulira obulabe obusinga obutono eri omuntu omulala kunyiiza Oyo ayitibwa kwagala. Olw’obutonde bwe obutukuvu era obutuukiridde Katonda tayinza kuziba maaso ku nneeyisa y’abantu enkyamu ng’eringa etalina makulu.” (Alexander 2008: 130) N’olwekyo, “Katonda bw’aba agenda okubeera omwesigwa eri obutonde bwe obw’obutuukirivu, ebibi byonna biteekwa okubonerezebwa. Okugatta ku ekyo, Katonda bw’aba agenda okuvumirira Setaani n’okubonereza, olwo alina okuba nga takyukakyuka mu kuvumirira n’okubonereza . . . buli kitonde ekirala ekijeemedde obuyinza bwe obw’obwakatonda.” (Ibid.: 131; laba **Bar 2:16; 2 Kol 5:10; Beb 9:27; Kub 20:10-15**)

Abantu bangi balowooza nti Katonda ajja kubakkiriza (abalokole) singa bakola “ebikolwa ebirungi” ebimala. Balowooza nti, “Ebikolwa byange ebirungi bwe bisinga ebikolwa byange ebibi, mbeera ntuuse ku kituufu!” Wabula, endaba eyo ku bulokozi tesobola kuyamba olw’ensonga nga ttaano:

- Ekisooka, olw’okuba Katonda yennyini mutukuvu mu mpisa era atuukiridde, ogwo gwe mutindo Katonda gw’atwagaliza (**Mat 5:48**). Naye, “omuntu bw’amala okwonoona, tekisoboka kubeera mutuukirivu” (Sproul 2002: 94; laba ne ibid.: 53).
- Ekyokubiri, n’ebikolwa byaffe ebirungi birina ebbala era mu bujjuvu biva ku bigendererwa ebitali bituufu. Mazima ddala, bwe tuba nga tukola ebikolwa ebirungi okusobola okuwona ekibonerezo kya Katonda ne geyeena, ekyo kyokka kye kifuula ebikolwa byaffe ebirungi obutaba “birungi.” Ensonga eri nti bwe kiba nti ekigendererwa kyaffe kwe kuwona geyeena nga tukola “ebikolwa ebirungi,” olwo ebikolwa ebyo, mu ntegeera, biba bya kwefaako wekka era n’okwerowoozaako wekka, okgz., bwe tuyamba abaavu, ddala okusinga tuba *tweyamba* okwewala ggeyeena. Bwe kityo, tewali bungi bwa bikolwa birungi, okuva bwe kiri nti byennyini biba bifuuse bibi, nga tebisobola kutangirira bibi birala.
- Ekyokusatu, tekisoboka kumanya oba omuntu “akoze ebikolwa ebirungi ebimala” oba nga yeefiiriza ekimala okusobola okumatiza Katonda. Timothy Keller agamba nti, “Emitindo gy’empisa n’eby’omwoyo egy’amadiini gonna gya waggulu nnyo, era Abafalisaayo [okgz., bonna abagezaako okwetaasa nga bakola ebikolwa ebirungi n’okugondera amateeka g’eddiini] baali bakimanyi munda mu mutima nti tebatuukiriza mitindo egyo mu bujjuvu bwagyo. Tebasaba mirundi mingi nga bwe balina kusaba. Tebaagala era tebaweereza baliraanwa baabwe nga bwe balina. Tebakuuma birowoozo byabwe eby’omunda nga birongoofu nga bwe byandibadde.” (Keller 2008: 178)
- Eky’okuna, tewali bungi bwa bikolwa birungi bukyusa butonde bwa kibi n’empisa z’ekibi ez’omutima. Bwe kityo, ebikolwa ebirungi tebikyusa bantu aboonoonese, aboonoonyi ne bafuuka abantu abatuukirivu,

abatalina kibi ku musingi gwabwe; basigala nga bantu boonoonyi. Singa Katonda aleka abantu abonoonyi okuyingira mu ggulu n'ensi empya abantu mwe banaabeera emirembe gyonna (**Okubikkulirwa 21-22**), eggulu n'ensi empya byandiyoonese emirembe gyonna. Katonda teyasobola kubeerawo okuva “ekibi bwe kitasobola kusemberera Katonda, era Katonda tayinza kugumiikiriza kibi” (Stott 1986: 106). Mazima ddala, olw'obuli bw'enguzi obw'obuzaale n'empisa z'ekibi, eggulu lyandifuuliddwa ggeyeena.

- Eky'okutaano, ku nkomerero ekibi kiwakanya Katonda kubanga etteeka lya Katonda liva gy'ali era lyoleka obutonde bwe obutukuvu; n'olwekyo, okukola ekibi ng'omenya amateeka ge kwe kumunyiiza ye kennyini. Ekirala, okwonoona eri abantu abalala kwe kwonoona eri Katonda kubanga abantu baakolebwa mu kifaananyi kya Katonda (**Lub 1:26-27; 9:6; Yak 3:9-10**); ekibi kiringa okuswaza n'okwonoona ekifaananyi kya Katonda era bwe kityo ne kibikkula ddala omwonoonyi ky'alowooza ku Katonda yennyini. Embeera efaananako n'omuntu bw'azza omusango ku muntu omulala; omumenyi w'amateeka tatyoboola muntu oyo yekka wabula okusinga amenya amateeka g'eggwanga. N'olwekyo, gavumenti y'evunaana oyo amenya amateeka, so si muntu ssekinnoomu asobeddwa. Ekibi era kiringa okusuula olwazi mu kidiba ky'amazzi; olwazi lukola amayengo okuva we luyingirira okutuuka mu mazzi ageetooloddewo. Mu ngeri y'emu ekibi kyonoona era ne kikyusa omwonoonyi, abantu abalala, n'ensi emirembe gyonna mu ngeri oboolyawo omwonoonyi gy'atamanyi. N'olwekyo, “ebikolwa ebirungi” byonna oba ebintu ebirala bye tugezaako okukola okutangirira ekibi kyaffe n'okufuna obulokozi bwaffe, mu butonde bwabyo, bya kaseera buseera era tebituukiridde. Tebikyusa mwonoonyi muntu mutukuvu era tebiyinda kumalawo biva mu kibi ekyonoonye emmeeme y'omwonoonyi enkalakkalira era nga kikosezza abantu abalala n'ensi. N'ekisembayo, Katonda talina kkomo: mutukuvu ataliiko kkomo; okwagala okutaliiko kkomo; omulungi ataliiko kkomo. N'olwekyo, obuvunaanyizibwa bwaffe gy'ali tebukoma (**Ma 6:5; Mat 22:37; Makko 12:30; Lukka 10:27**). N'olwekyo, ekibi kyaffe kye tumukola kiringa ekibi ekitaliiko kkomo. Mu bufunze, tewali kintu kiyitibwa musango ogulina enkomerero eri Katonda atalina kkomo. N'olwekyo, tewali bikolwa byaffe eby'akaseera obuseera, ebikoma, era ebitatuukiridde biyinda kusuubirwa kutangirira kibi kyaffe ekitaliiko kkomo. Nga Yokaana Stott bw'amaliriza nti, “Bwe tuba nga tugenda okusonyiyibwa, tulina okusasula bye tubanja [laba Anslem 1903: I:11]. Naye kino tetusobola kukikola, oba ku lwaffe oba ku lwa bantu abalala. Obuwulize bwaffe n'ebikolwa ebirungi bye tulina mu kiseera kino tebisobola kutuleetera kumatira olw'ebibi byaffe, okuva bwe kiri nti bino bitwetaagisa mu ngeri yonna. Kale tetusobola kwetaasa.” (Stott 1986: 119)

Okuva bwe kiri nti tetusobola kwelokola, “abamu bayinza okugamba nti ekizibu si ky'amaanyi kubanga Katonda mu kisa kye ajja kukibuusa amaaso. Kino Katonda yali asobola okukikola singa yali mwetegefu okuteesa ku butuukirivu bwe oba okusaddaaka obwenkanya bwe.” (Sproul 2002: 94). Olaba n'omulamuzi ow'oku nsi atatekesa mateeka mu nkola naye n'aleka omumenyi w'amateeka okunigiina abalibwa obutaba mwenkanya mu nsi yonna.<sup>10</sup> Eyo y'ensonga lwaki Katonda tayinza kumala gagamba nti, “Mu kusaasira kwange

<sup>10</sup> Baibuli egamba nti ekibonerezo ekisembayo olw'ekibi eri Katonda kye kiyitibwa “*ennyanja ey'omuliro*” oba “*okufa okw'okubiri*” (**Kub 19:20; 20:6, 10, 14-15**). Wadde ng'abamu bawakanya endowooza eno, waakiri waliwo eby'okuddamu bibiri ku kuwakanya ng'okwo: (1) obwenkanya, ne (2) okussa ekitiibwa mu kitiibwa ky'omuntu n'okulonda. Nicola Yacoub Ghabril agamba eky'okuddamu ekisooka: “Amateeka g'Obusiraamu n'ag'obwannannyini galagira nti ekibonerezo ky'okusobya oba omusango kijja kuba kya maanyi oba kitono okusinzira ku ekyo ekyayonoona. Okugeza singa omuyizi ku ssomero avuma muyizi munne, abonerezebwa butono, so ng'ate singa avuma omusomesa we yandigobeddwa ku ssomero. Mu ngeri y'amateeka, omuntu bw'avuma omuntu gwe yeenkanankana kitwalibwa ng'omusango, naye singa avuma omulamuzi ekibonerezo kye kyandibadde kisingako. Kyokka singa avuma kabaka ekibonerezo kye kyandibadde kisingako awo. Naye singa ayonoona Katonda, atasukkulumye ku bukulu n'obutukuvu, nga ekibonerezo kye kyandibadde kisingako nnyo! Awatali kubuusa yandisaliddwa omusango ogw'okubonyaabonyezebwa okuluma okutaggwaawo.” (Ghabril 2003: 20)

Timothy Keller alaga eky'okuddamu eky'okubiri: “Mu Abaruumi 1-2 Pawulo annyonyola nti Katonda, mu busungu bwe eri abo abamugaana, ‘abawaayo’ eri okwegomba okw'ekibi okw'emitima gyabwe. . . . Mu Abeefeso 4:19 kigambibwa nti abonoonyi beewaayo eri okwegomba kwabwe okw'ekibi. Kitegeeza nti ekibonerezo ekisinga obubi (era eky'obwenkanya) Katonda ky'ayinza okuwa omuntu kwe kumukkiriza okwagala ennyo emitima gyabwe egy'ekibi. Ekyo kye ki? Okwagala kw'omutima gw'omuntu omwonoonyi kwe kwefuga. Twagala okulonda ne tugenda mu kkubo lyaffe (Isaaya 53:6). . . . Kati olwo ggeyeena kye ki? Katonda ye atuwaayo n'obunyiikivu eri bye twalonda mu ddembe-okugenda mu kkubo lyaffe, okubeera ffe ‘mukama w'enkomerero yaffe, kapiteeni w'omwoyo gwaffe,’ okumuvaako n'okufuga kwe. Ye Katonda atugoba mu bitundu bye tufubye ennyo okuyingira mu bulamu bwaffe bwonna. . . . Endowooza ya ggeyeena teyinza kukkirizibwa eri abantu kubanga bakiraba ng'ekitali kya bwenkanya nti ekibonerezo ekitaliiko kkomo kyandiweereddwa olw'emitendera egy'obulimba emitonotono, egy'enkomerero bwe gigerageranyizibwa (nga obutakkiriza Bukristaayo.) Ate era, kumpi tewali muntu yenna amanyi muntu yenna (nga bo mw'otwalidde) alabika ng'ali

n’okusaasira kwange, mbasonyiwa abantu aboononyi.” Olw’okuba abantu bonna boonoonefu mu musingi gwabwe era boonoona Katonda mu birowoozo, mu bigambo, ne mu bikolwa, tewali bungi bwa “bikolwa birungi,” okukuuma amateeka, oba ebikolwa ebirala byali biyinja kusuubira kutangirira kibi kyaffe. Bwe kityo, singa balekebwa bokka, abantu bonna bafunye era basaana okusalirwa omusango gwa Katonda gwokka. Kino kivaamu ekizibu ekinene: “Omuntu ng’omwonoonyi abanja Katonda olw’ekibi kye ky’atasobola kusasula, era tayinza kulokolebwa nga tatasula” (Anselm 1903: I:25)

#### D. *Obulokozi okusinziira ku Bukristaayo: Kristo bye yatuukiriza ku musaalaba*

Obukristaayo bwokka bwe bulina eky’okuddamu ekyesigika era ekikwatagana ku kizibu ekyo waggulu. Obukristaayo bwokka butegeera era butwala ng’ekikulu “okugwa” kw’abantu, obuzito bw’ekibi, obutukuvu n’obutuukirivu bwa Katonda, obutakwatagana bwa Katonda n’ekibi okubeera awamu, ensonga nti abantu bonna bafunye era basaanidde okusalirwa omusango olw’ebibi byabwe, era obutasobola bw’abantu olw’okufuba kwabwe okwetaasa. Enjawulo y’Obukristaayo ye Yesu; enjawulo y’Obukristaayo gwe musaalaba. Keller alaga nti, “Enzikiriza endala zonna enkulu zirina abatandisi abasomesa abalaga ekkubo erigenda mu bulokozi. Yesu yekka ye yeeyita mu butuufu yennyini ekkubo ery’obulokozi.” (Keller 2008: 174) Anselm ow’e Canterbury akyogerako bw’ati: Olw’okuba omuntu *tasobola* kumatiza bbanja lye eri Katonda, “tewali muntu yenna okuggyako Katonda *asobola* okukola kukumatizibwa kuno. Naye tewali n’omu wabula omuntu asaanidde kukola kino, omulala omugezi takola kumatira. Bwe kiba kyetaagisa, n’olwekyo, nga bwe kirabika, nti obwakabaka obw’omu ggulu bukolebwa abantu, era kino tekiyinja kukolebwa okuggyako ng’okumatizibwa okwogeddwaako waggulu kukoledwaako, nga tewali muntu yenna asobola kukukolako okuggyako Katonda era nga tewali muntu yenna asaanidde kukukolako, kyetaagisa Katonda-omuntu okukikolako. . . . N’olwekyo, Katonda-omuntu y’asobola okukola ku kino, kyetaagisa ekitonde kimu okuba Katonda atuukiridde era omuntu atuukiridde, okusobola okukola ku kutangirira kuno. . . . N’olwekyo, okuva bwe kiri nti kyetaagisa Katonda-omuntu okukuuma obujjuvu bwa buli butonde, tekikendeeza ku kyetaagisa nti obutonde buno obw’emirundi ebiri bugattibwa wamu bwonna mu muntu omu, ng’omubiri n’omwoyo omutegeevu bwe bibeera wamu mu buli muntu; kubanga bwe kitaba ekyo tekisoboka kitonde kimu kuba Katonda nnyo era omuntu yennyini.” (Anselm 1903: II:6-7) Yesu Kristo yekka y’atuukiriza ebisaanyizo.

Okwegatta kuno okw’ekyama okwa Katonda n’omuntu mu muntu kifaananyi kya Kristo kwe kwasobozesa Katonda okutuusa n’okugumira ekibonerezo ky’omusaalaba. Yesu yatambulira mu bulamu bwe twandibadde tutambuliramu nga ye omuntu: yagondera bulungi Katonda Kitaffe mu buli kimu; “*yakemebwa mu byonna nga ffe, naye nga talina kibi*” (**Beb 4:15**). Ekyo kyamuwa ebisaanyizo okubeera omukiise waffe, okwetwalira ekibi kyaffe n’okusasula ekibonerezo kye twandibadde tusasula naye nga tetusobola (**Bar 8:1-4; 2 Kol 5:21; Bag 3:13; Bak 2:13-14; 1 Tim 2:5-6; 1 Peet 2:24**). Nga Keller bw’agamba nti, “Katonda, n’olwekyo, teyalumya muntu mulala, wabula ku Musaalaba yagumira obulumi, effujjo, n’obubi bw’ensi mu ye. N’olwekyo Katonda wa Baibuli talinga bakatonda ab’edda abasabanga omusaayi gwaffe obusungu bwabwe bukkakkanye. Wabula ono ye Katonda yafuuka omuntu n’awaayo obulamu bwe asobole okussa ekitiibwa mu bwenkanya obw’empisa n’okwagala okw’ekisa asobole okusaanyaawo ebibi byonna nga tatusaanyizzaawo. . . . Lwaki Yesu yalina okufa okusobola okutusonyiwa? Waaliwo ebbanja eryali lirina okusasulwa—Katonda yennyini ye yalisasula. Waaliwo ekibonerezo ekyalina okukolebwa—Katonda yennyini ye y’akitwala. Ku musaalaba obwenkanya oba okusaasira tebifiirwa—byombi bituukirira omulundi gumu. Okufa kwa Yesu kwali kwetaagisa singa Katonda yali agenda kutwala obwenkanya ng’ekikulu era n’asigala ng’akyatwagala.” (Keller 2008: 192-93, 197) Oba, nga Sultan Muhammad Khan bw’agamba nti, “Katonda musaasizi era mwenkanya. Singa Kristo yasubiza obulokozi nga tawaddeyo bulamu bwe, ebyetaago by’okusaasira mazima ddala byandibadde bituukirira. Okusobola okumatiza n’ebyetaago by’obwenkanya, Kristo yajasula omutango, nga guno gwali musaayi gwe ogw’omuwendo. Mu ngeri eno Katonda gy’ayolesa okwagala kwe gye tuli.” (Khan

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kibi ekimala okusaanira ggeyeena. Naye enjigiriza ya Baibuli ku geyena eddamu okuwakanya kuno kwombi. Ekisooka, kitugamba nti abantu bafuna mu bulamu obw’oluvannyuma lw’okufa kyokka kye babadde baagala ennyo-oba okuba ne Katonda ng’Omulokozi era Mukama oba okubeera Abalokozi ne Bakama baabwe bennyini. Ekirala, kitugamba nti ggeyeena kiva mu butonde. Ne mu nsi muno kyeyoleka bulungi nti okwefaako yekka okusinga okwemalira ku Katonda kikufuula ow’ennaku era omuzibe w’amaaso. . . . Ku luuyi olulala, emmeeme esazeewo okussa obulamu bwayo ku Katonda n’ekitiibwa kye egenda mu maaso n’okweyongera essanyu n’obujjuvu. Tusobola okulaba ‘trajectories’ zino zombi ne mu bulamu buno. Naye singa, nga Baibuli bw’eyigiriza, emyoyo gyaffe gijja kugenda mu maaso emirembe gyonna, olwo tebereza emyoyo egy’ekika kino ebiri gye ginaabeera mu myaka akawumbi. Geyena ye kkubo lyokka omuntu ly’alonze mu ddembe erigenda mu maaso emirembe gyonna. Twagala okuva ku Katonda, era Katonda, mu bwenkanya bwe obutakoma, atusindika gye twagala okugenda.” (Keller 2009: akatundu 3)

1992: 26) Yokaana Stott afunza nti, “Ekikulu ky’ekibi kwe kukyusa omuntu mu kifo kya Katonda, ate omusingi gw’obulokozi ye Katonda okwekyusa mu kifo ky’omuntu. Omuntu yekuluntaza ku Katonda ne yeeteeka mu kifo Katonda yekka w’agwanidde okubeera; Katonda yeewaayo ku lw’omuntu ne yeeteeka mu kifo omuntu yekka w’agwanidde okubeera. Omuntu yetwala okuba n’obuyinza bwa Katonda yekka; Katonda yakkiriza ebibonerezo ebyali birina okubeera eby’omuntu yekka.” (Stott 1986: 160)

Kristo yatwala ekibonerezo kyaffe ku musaalaba tuleme kwolekagana na kibonerezo kya Katonda olw’ekibi kyaffe; yalekebwa ku musaalaba tusobole okukkirizibwa. Mu Kristo, tuli ba ddembe okuva mu musango n’ekibonerezo ky’ekibi nga bwe twasasula omuwendo gwonna ogw’ekibi kyaffe ffekka (**Bar 6:3-7; Bag 2:20**). Okusinga ekyo, bwe tugattibwa ne Kristo buli kimu ekituufu ku ye kati kiba kituufu gye tuli: takoma ku kuggyawo musango gwaffe nga ye kennyini asasudde ekibi kyaffe, naye era atuwa obutuukirivu bwe. Bwe kityo, mu Kristo mwokka mwe tutasalirwa musango, wabula tukkirizibwa mu ngeri ennungi, twagalibwa, era ne tuweebwa ekitiibwa Katonda.

Okutegeera okwo waggulu kwokka kwe kunnyonyola okukaaba kwa Yesu ng’ali ku musaalaba nti, “Katonda wange, Katonda wange, lwaki ondese?” (**Mat 27:46; Makko 15:34**) Kya lwatu nti Abasiraamu abawakanya kino tebategeera byali bigenda mu maaso Yesu bwe yakaabira waggulu bw’atyo. Okugeza, Hilali agamba nti, “Kino kulangirira kwa butakkiriza mu lwatu okusinzira ku bakulu bonna ab’eby’eddiini” (Al-Hilali 1998: 913). Abdullah Hadi Al-Kahtani agamba nti ku musaalaba Kristo yali agezaako “okulimba Setaani,” era “ebigambo bino . . . zaayogerwa Omulyolyomi aleme kumanya nti ye [Yesu] yali ‘Katonda’ oba ‘omwana wa Katonda’” (Al-Kahtani 1996: 14-15). Wadde Hilali oba Kahtani tebalina wadde ewala kumpi kubeera batuufu. Kale kiki ekyali kigenda mu maaso?

Obukristaayo, obutafaananako n’Obusiraamu, bumanyi nti “okusonyiwa bulijjo ngeri ya kubonaabona okw’ebbeeyi” (Keller 2008: 193). Omuntu bw’aba asobezeddwako era n’ayonoonebwa, eky’okukola ekisooka “kwe kusaba [omukozi w’ekibi] asasule ebyonooneddwa. Ekyokubiri kwe kumugaana okusasula ekintu kyonna. Weetegerereze nti mu buli ngeri omuwendo gw’ebyonoonebwa gulina okusasulwa omuntu. Oba ggwe asasula ebbanja oba nedd, naye ebbanja mu ngeri emu oba endala terisobola kumala gavaawo. . . . [Okusonyiwa omuntu kitegeeza nti] *okwessako ebbanja, ne weetikka omuwendo gwalyo gwonna ku mutwe gwo mu kifo ky’okuguttikka omulala*” (Ibid.: 187, 189, okktr. kwongeddwako). Okusonyiwa omuntu kitegeeza nti tosonyiwa kufiirwa kwokka okwasooka naye era nti ogaana okuleetera omukozi w’ekibi okusasula olw’ebyo by’akoze. Bwe kityo, okusonyiwa kwonna kuzingiramu okubonaabona—era ekikyamu n’obuvune gye bikoma okuba ebinene, omuwendo n’okubonaabona kw’oyo asonyiwa gye bikoma okuba ebinene.

Omuwendo gw’ekibi kyaffe n’ebyo Katonda bye yefiiriza okutusonyiwa (ektgz., “*Omwana we omu yekka*,” **Yokaana 3:16**) bibikkulwa Yesu ku musaalaba. Yesu kye yali akola ku musaalaba kwe kufuna omusango, okusasula omuwendo, n’okwetwalira ekibonerezo ekiva ku buntu obw’ekibi. Lwaki Yesu yakaaba nti, “*Katonda wange, Katonda wange, lwaki onsuddewo?*” Yokaana Stott agamba mu bufunze: “Okwawukana okwa nnamaddala era okw’entiisa kwaliwo wakati wa Kitaffe n’Omwana; kyakkirizibwa kyeyagalire Kitaffe n’Omwana bombi; kyali kiva ku bibi byaffe n’empeera yaabwe ey’obwenkanya; era Yesu yalaga entiisa eno ey’ekizikiza ekinene, okusuulibwawo Katonda, ng’ajuliza olunyiriri lwokka olw’Ebyawandiikibwa olwali luginnyonyola obulungi era lwe yali atuukirizza mu bujjuvu” (Stott 1986: 81).

Okukaaba kwa Yesu okuva ku musaalaba era kulaga ekintu ekirala: obuwulize bwe obutuukiridde (**Baf 2:8**). Mu bulamu bwe bwonna ku nsi Kristo yennyini yagamba enfunda n’enfunda nti talina ky’akola ku bubwe wabula yakola ekyo Kitaffe kye yali amulagira okukola (**Yokaana 5:19, 30; 6:38; 8:28; 12:49; 14:10**). Okukaaba kwe nti “*Katonda wange*” kulaga enkolagana ye ey’oku lusegere ne Kitaffe. Ku musaalaba, Yesu yagumira okubonaabona okutakoma n’ekikolimo kya Kitaffe (**Bag 3:13**); naye yeeyongerwa okugondera Kitaffe okutuukira ddala ku nkomerero. Ewala okubeera “okulangirira okw’olwatu okw’obutakkiriza,” okukaaba kwe kwali kujuliza **Zab 22:1**, zabbuli ya Dawudi, eyali nnabbi (laba **Ebik 2:30**). Mu kujuliza zabbuli eyo mu mbeera ezo, Yesu yali agamba nti **Zab 22:1** yali esonga ku ebyo bye yali akola ku musaalaba era nga bituukirizibwa. Yesu yali amanyi bulungi ekyali kigenda mu maaso. Mu bukulu, yali agamba nti, “Nkwesiga Kitange, nkkiriza mu nteekateeka yo ey’obulokozi bw’emyoyo egyabuze, era nkwegala nnyo era nja kugondera ddala okwagala kwo, newankubadde nga kitegeeza okwawukana kwange mu bujjuvu naawe n’okubeera nange okugumira ggeyeena ezigatta abantu ab’ekibi.” Kristo bye yakola ku musaalaba biraga nti tewali ddiini yonna eyogerako wadde akatono, ku butya abantu gye bali ab’omuwendo eri Katonda. Keller amaliriza nti, “Yesu yabonaabona nnyo okusinga emmeeme yonna ey’omuntu mu geyeena ey’olubeerera, naye ate atutunuulira n’agamba nti, ‘Kyali kya mugaso.’ Kiki ekiyinda okutuleetera okuwulira nga twagalibwa era nga tuli ba muwendo okusinga ekyo? Omulokozi eyayanjulwa mu njiri yayita mu geyeena yennyini okusinga okutufiirwa, era tewali mulokozi mulala eyali alabiddwa ng’atwagala okutuuka kussa eryo.” (Keller 2009: akatundu 4)

Olw'okuba enjiri—n'obulokozi bw'abantu—byesigamiziddwa ku ekyo Kristo kye yakola, obulokozi tebuyinza “kufunibwa” nga tukola “ebikolwa ebirungi.” Wabula obulokozi Katonda abuwa abantu ng'ekirabo ky'ekisa kye; kifunibwa abantu olw'okukkiriza Kristo kwokka. Nga **Bef 2:8-9** bw'agamba nti, “*Kubanga olw'ekisa mwelokolebwa olw'okukkiriza; era ekyo si kyammwe, kirabo kya Katonda; si lwa bikolwa, waleme kubaawo n'omu yenyumiriza.*” Okulokolebwa kitegeeza okwenenya ebibi byaffe, okukkiriza olw'okukkiriza ebyo Kristo by'atukoledde, n'okukyukira Kristo nga Mukama w'obulamu bwaffe (**Mat 11:28; Makko 1:14-15; Yokaana 1:12; 3: 16;17:3; Ebik 26:20; 1 Yokaana 1:8-9**). Ekitabo ekiyitibwa Westminster Confession of Faith (1646) kifunza bwe kiti: “Ebikolwa ebikulu eby'okukkiriza okulokola kwe kukkiriza, n'okusembeza, n'okuwummulira ku Kristo yekka olw'okuweebwa obutuukirivu, okutukuzibwa, n'obulamu obutaggwaawo” (Westminster 1646: XIV: 2).

### **E. Ebitegeeza ekibi n'obulokozi okusinziira ku Bukristaayo**

Entegeera ya Baibuli ku kibi n'okuba nti Kristo yatambulira obulamu bwe twandibadde tutambuliramu, n'afa okufa kwe twandibadde tufa (ektgz., yasasula omuwendo n'atwala omusango n'ekibonerezo kyaffe), ebintu ebyo birina amakulu agawakanyizibwa mu ddiini endala zonna.

1. Enjigiriza “y'okugwa kw'omuntu” ewa Abakristaayo omusingi ogukwatagana mu kulwanyisa obubi. Abbas Sundiata agamba nti, “Endowooza y'ensi eya Baibuli ereetera Abayudaaya n'Abakristaayo okusoberwa ku bwononofu bw'ensi gye tulaba eyagwa era etakola bya bulijjo. Kitutawaanya kubanga tukkiriza nti tulina kye tulina okulokola mu kununulibwa kwayo. Endowooza eno etusobozesa okwajjanga ebizibu ebyanjulwa ensi etali ya bulijjo nga tuli bakakafu nti waliwo ekisobola okulokolebwa. Eri abo abalina endowooza eno ku nsi, buli kimu kirina omugaso n'amakulu; obudde bukulu era busobola okukozesebwa obulungi mu kifo ky'okubwonoona oba okumala gabukkiriza okutugendako, era buli muntu ssekinnoomu alina omugaso munene nnyo kubanga buli omu alina ekitundu ky'akola mu mulimu guno ogw'okununulibwa. . . . Tewali kubuusabuusa nti enjigiriza y'Abayudaaya n'Ekikristaayo ey'okugwa ekwatagana n'ebintu ebituufu ebiri mu nsi; kino kinnyonyola okubeerawo kw'ekibi n'obubi mu nsi eyatondebwa Katonda omutukuvu, omulungi, ow'okwagala, era ow'amaanyi; kikakasa eddembe lyaffe ery'okusalawo; kitubulira ebyo Katonda by'atukoledde wadde nga ffe ffekka era kitukubiriza okufuba okukyusa embeera zaffe.” (Sundiata 2006: 213-14)

2. Abo bonna abaagattibwa ne Kristo olw'okukkiriza balina okulokolebwa bwabwe. Singa obulokozi bwali bwesigamye mu katundu konna okufuba kwaffe, tetwandisobodde kuba na bukakafu nti “twakoze ekimala” okusobola okusaanira okulokolebwa. Naye, olw'okuba Katonda-mu-Kristo yatukolera bye tutaasobola kwelokola, Abakristaayo basobola era balina obukakafu nti baalokokolebwa era emirembe gyonna bajja kusigala nga balokole (laba, ekyklbrk., **Yokaana 3:36; 6:37, 47; 11:25; 1 Yokaana 5:11-12**). Olw'okuba ekibonerezo ky'ekibi kyasasulwa mu bujjuvu era n'ebanja liggwaawo mu bujjuvu teriyinza kuddamu kubanjibwa muntu yenna ali mu Kristo.

3. Okulokolebwa n'okwegatta ne Kristo kikyusa embeera y'Abakristaayo mu mateeka. “*Mu ngeri ey'ekigendererwa omusaalaba gusumulula okuva mu maanyi g'ekibi, gutangirira obusungu bwa Katonda, gunaaza omusango n'amabala g'ekibi, gutabaganya abakkiriza ne Katonda, era abakkiriza mu nsi yonna ku buwanguzi eri abalabe ab'omwoyo ab'omutawaana*” (Demarest 1997: 196). Ku musaalaba, ekibi kyaffe tekikoma ku kumubalirwako, naye obutuukirivu bwe bwabalibwa gye tuli! Nga **2 Kol 5:21** bw'egamba nti, “[*Kitange*] *yafuula oyo atamanyi kibi [Kristo] okuba ekibi ku lwaffe, tulyoke tufuuke obutuukirivu bwa Katonda mu ye.*” Kino kikwata ku nsonga y'abantu aboonoonyi okusikira eggulu n'ensi empya: buli muntu ali mu Kristo talina “*butuukirivu bubwe obuwa mu Mateeka, wabula obwo obuwa mu kukkiriza Kristo, obutuukirivu obuwa eri Katonda okuyita mu kukkiriza*” (**Baf 3:9**).

4. Okulokolebwa n'okwegatta ne Kristo kikyusa Abakristaayo munda. *Mu ngeri ey'omutwe*, “*ekyokulabirako kya Kristo eky'okubonaabona ku lwaffe kifulumya amaanyi amapya ag'empisa agakyusa endowooza zaffe, ebigendererwa byaffe, n'enneeyisa zaffe*” (Demarest 1997: 196). Omuntu bw'ajja eri Kristo, afuna omutima omuggya (**Ezeek 36:26; 2 Kol 3:3**), endowooza ya Kristo (**1 Kol 2:16**), n'Omwoyo okuva eri Kristo (**Ezeek 36:26; Yokaana 14:17**). Bwe kityo, ensibuko y'obulagirizi n'amaanyi ag'okubeera mu butuukirivu okusinga si by'ebweru (okutuukana n'amateeka n'emikolo) wabula bya munda—Yesu, okuyita mu kigambo kye, ebirowoozo bye, n'omwoyo gwe, kati abeera mu bantu be era ng'ayita mu bantu be. Olw'engeri ey'omunda eyaweebwa omukkiriza Kristo, abantu ba Kristo tekyewalika gye bali era mpolampola batukuzibwa era ne bakyusibwa munda “*okubeera mu kifaananyi ky'Omwana we [ektgz., Yesu Kristo]*” (**Bar 8:29**).

5. Okulokolebwa n'okwegatta ne Kristo kiwa Abakristaayo enkolagana ey'oku lusegere, ey'obuntu ne Katonda okuyita mu Kristo. “Enjiri y'Ekikristaayo egamba nti; nnina ensobi nnyingi ne kiba nti Yesu yalina

okunfiirira, naye ate njagalibwa nnyo era nnyinza okutwalibwa ng'eky'omuwendo ne kiba nti Yesu yasanyuka okunfiirira. Kino kiviirako okwetoowaza okw'amaanyi n'obuvumu obw'amaanyi mu kiseera kye kimu. . . . Siyinda kuwulira nti nsinga omuntu yenna, era naye sirina kye nnyinza kukakasa muntu yenna.” (Keller 2008: 181) Bwe tutyo, tusobola “*okusemberera entebe ey'ekisa n'obuvumu*” (**Beb 4:16; laba ne Beb 7:19**). Abakristaayo basobola okuba n'obuvumu obw'engeri eyo kubanga bakimanyi nti balina enkolagana ey'amaanyi, ey'obuntu ne Katonda, kubanga Kristo ali “mu” bakkiriza (**Yokaana 14:20; 17:23; Bar 8:10; Bag 2:20; Bef 3:17; Bak 1:27; 1 Yokaana 3:24; Kub 3:20**) era abakkiriza bali “mu Kristo” (ekyklbrk, **Bar 8:1; 12:5; 16: 6, 7, 9-10; 1 Kol 1:2, 30; 4:10, 15; 15:18, 22; 2 Kol 1:21; 5:17; 12:2; Bag 1:22; 3:28; 6:15; Bef 1:3; 2:6, 10; Baf 1:1; Bak 1:2, 1 Bas 2:14; 4:16; 1 Tim 3:13, 2 Tim 3:12; Fil 23; 1 Peet 5:14**).

6. Okulokolebwa n'okwegatta ne Kristo kiwa Abakristaayo ekigendererwa ekipya n'engeri y'okubeera mu bulamu empya. Mu nsonga z'obulamu obw'omugaso, Obukristaayo, nate, bwa njawulo bw'ogeraageranya n'enzikiriza endala, omuli n'Obusiraamu. “Eddiini ekolera ku musingi 'Ndi muwulize — n'olwekyo nkkirizibwa Katonda.' Naye enjiri ekolera ku musingi ogugamba nti 'Nkkirizibwa Katonda okuyita mu ekyo Kristo ky'akoze—n'olwekyo ndi muwulize.’” (Keller 2008: 179- 179- 80)<sup>11</sup>

Embeera eyo efaananako n'okugwa mu mukwano n'omuntu: “Okwagala kwo eri omulala kukuleetera okwagalibwa oli ayagalibwa. . . . [Bw'owasa omwagalwa wo] Ogamba nti, 'Wakabi! Ndi ku kituufu! Kaakati nsobola okweyisa mu ngeri yonna gye njagala'? Kya lwatu nti si bwe kiri. Kaakati tolinda na muntu gw'oyagala okukusaba okubaako ky'omukolera. Otandika n'okulowooza kw'ekyo kyonna ekibasanyusa era ekibanyumira. Okwo si kuwalirizibwa oba okutuusa oluwalo, naye ate enneeeyisa yo ebeera ekyusiddwa nnyo olw'ebirowooza n'omutima gw'omuntu gw'oyagala.” (Keller 2008: 183) Eyo y'ensonga lwaki **Bar 6:1-2** egamba nti, “*Kale tunaayogera ki? Tulina okweyongera mu kibi ekisa kisobole okweyongera? Ekyo kiddire eri! Ffe abaafa eri ekibi tunaasigala tutya mu kyo?*”

### III. Ekibi n'obulokozi Okusinziira ku Busiraamu

Mu ngeri ez'omusingi, Obusiraamu bukwata enkola ey'enjawulo okusinga ey'Obukristaayo ku nsonga zombi ez'ekibi n'obulokozi. Kyokka okwawukana ku nkola y'Ekikristaayo, enkola y'Obusiraamu munda tekwatagana mu nsonga ezo zombi.

#### A. Ekikula ky'abantu bw'okikwataganya n'ekibi okusinziira ku Busiraamu

Kuraani erimu ebikwata ku Adamu ne Kaawa okulya ekibala ekyagaanibwa mu lusuku Adeni (**Q. 2:35-37; 7:10-25; 20:115-23**). Naye era Kuraani egamba nti, “*Tewali muntu yenna afuna (kibi) kyonna okuggyako ku ye (yekka), era tewali yeetikka migugu ajja kwetikka omugugu gwa munne*” (**Q. 6:164**, Hilali-Khan); “*Afuna okuwabulwai, akufuna olw'okugasa ye: oyo awaba akola bw'atyo n'afiirwa ye: Tewali musitulizi wa migugu ayinza kwetikka buzito bwa munne*” (**Q. 17:15**); era “*tewali muntu azitoowereddwa (alina ebibi) ajja kwetikka omugugu (ebibi) by'omulala*” (**Q. 53:38**, Hilali-Khan; laba ne **Q. 4:111; 7:23; 35:18; 39:7; 53:38-39**). Obusiraamu butwala ebigambo ng'ebyo nga tebikwata ku bantu bokka leero wabula nga bikwata ne ku Adamu

<sup>11</sup> Enkola z'Obusiraamu n'Obukristaayo ez'enjawulo mu musingi ku nkolagana wakati w'enzikiriza n'ebikolwa osanga y'ensonga lwaki Omusiraamu Yahiya Emerick asanga “tetegeerekeka” enzikiriza y'Ekikristaayo ey'okulokolebwa, gy'akuba ekifaananyi nga “omuntu asaba Yesu mu mutima gwe agenda mu ggulu mu ngeri ey'otoma nedda kikulu omuntu ky'akola oluvannyuma mu bulamu, ekirungi oba ekibi” (Emerick 2004: 35). Ekyo Emerick alabika takitegeera, wadde nga tetusobola kukola kkubo lyaffe okutuuka mu ggulu wabula tulokolebwa olw'ekisa kya Katonda kyokka okuyita mu kukkiriza mu Kristo (**Yokaana 3:16-18; 6:28-29; Bar 2:16-17; 10:8-13; Bef 2:8-9; Bag 3:1-14**); wadde kiri kityo, tulokolebwa olw'ekigendererwa: “*Kubanga ffe tuli mirimu gye, twatondebwa mu Kristo Yesu olw'ebikolwa ebirungi, Katonda bye yateekateeka nga bukyali tusobole okutambulira mu byo.*” (**Bef 2:10**) Emirimu gye tukola oluvannyuma lw'okufuna Kristo olw'okukkiriza “gilaga embeera y'omwoyo ey'omutima gw'omuntu. . . . Omusango si kwe kugeraageranya emirimu emirungi ku bikolwa ebibi. Wabula, emirimu gitunuulirwa ng'obujulizi obutabusibwabuusibwa obw'obwesigwa bw'omutima; ziraga okukkiriza oba obutakkiriza, obwesigwa oba obutali bwesigwa. Omusango gujja kulaga obanga obwesigwa bw'abantu bubadde eri Katonda n'Omwana gw'Endiga oba eri abalabe ba Katonda oba nedda.” (Ngundu 2006: 1576; laba **Mat 6:19-21; 24:45-51; 25:31-46; Lukka 42-48; Baf 2:12-13; 1 Tim 6:18-19; Beb 6:10-12; 1 Yokaana 4:7-21**)

Daniel Shayesteh amaliriza ng'alaga nti, “Tutegedde nti ensi eyitibwa ey'Ekikristaayo eremereddwa nnyo okwewaayo eri Yesu Kristo. N'olwekyo, obutakkiririza mu Yesu Kristo kwe kusasaanya obugwenyufu mu abo abalabika nga babeera wansi w'erinnya ly'Obukristaayo. Ku Njiri ya Yesu Kristo, waliwo ekika ky'Omukristaayo kimu kyokka mu nsi, abo bokka abalokoka okuva ku mufuzi w'obugwenyufu. N'olwekyo, Abasiraamu tebalina kutwala bugwenyufu obuli mu bibiina ebityitibwa Abakristaayo ng'akabonero akalaga nti enzikiriza y'Ekikristaayo erina ensobi.” (Shayesteh 2004: 204, okktr. yayongeddeko)

ne Kaawa. N’olwekyo ekifo ky’Obusiraamu “ekitongole” kiwakanya nti ekibi kya Adamu ne Kaawa kyavaamu okugwa kw’abantu era ne wakanya enjigiriza “y’ekibi eky’olubereberye.” Emerick agamba nti, “Obusiraamu buwakanya nnyo endowooza yonna ey’ekibi eky’olubereberye era bugamba nti ffenna tuzaalibwa nga tuli balongoofu. Yee, Adam ne Kaawa baayonoona, Kuraani bw’egamba, naye Katonda yabasonyiwa bwe baasaba okusaasira kwe. Tewali kibi kyayisibwa mu bazzukulu baabwe.” (Emerick 2004: 46) Agattako nti, “Tetulina bulema bwa lubeerera ng’ekika oba mu butonde abagala ekibi” (Ibid.: 150). Kahtani agamba nti, “Obusiraamu tebukkiriza ndowooza yonna ku ‘kugwa kw’omuntu,’ tebulina ndowooza ya ‘kibi ekyasooka. Tekikwata ku muntu okubeera mu mbeera enzibu ey’obuzaale, mw’atasobola kweggya. Omuntu, kigamba nti talina musango. Azaalibwa taliiko musango. Mazima ddala, azaalibwa n’obutuukirivu obuweereddwa lukumi, ng’alina obusobozi obw’okutegeera, n’okutegeera okw’obuzaale kw’alina okumanya Katonda ow’amazima.” (Al-Kahtani 1996: 24) Karim agamba nti “Buli mwana azaalibwa mu ddiini (ey’Obusiraamu) 30:30Q era nga bwe kiri taba mwonoonyi” (Karim 1939: 3:123). Embeera eyo ey’obutaba na kibi esigalawo “okutuusa ku myaka gy’okutegeera” (Ibid.) oba mu myaka gy’obuvubuka (Zawadi n.d.: n.p.). Mu butuufu, emmeeme “mu butonde bwayo efuba okukola birungi” (Karim 1939:3:122).

Kiki, okusinziira ku Busiraamu, ekiviirako ekibi ky’omuntu? Omukutu gw’Obusiraamu ogwa IslamAnswering.com gugamba nti, “Kyonna ekifuuka omuntu oluvannyuma lw’okuzaalibwa kiva ku buyinza obw’ebweru n’ensonga ezimuyingirira. . . Singa asalawo okutuukiriza obusobozi bw’ekibi mu kifo ky’obusobozi bw’obulungi, ajja kuba ayongerera ekintu ekipya ekiva ebweru mu butonde bwe obulongoofu. Ku kintu kino eky’ebweru eky’ongerwako omuntu yekka y’avunaanyizibwa.” (“The Concept” 2009: n.p.) Emerick akiteekawo bw’ati, “Twerabira kyokka obulamu kye butegeeza, era *Shaytan* [Setaani] akozesa okwegomba kwaffe okwamasanyu okuggumiza ensonga eno” (Emerick 2004: 150).

## B. Endowooza y’empisa mu Busiraamu

Mu Busiraamu, empisa, ebirungi, n’ebibi tebyesigamiziddwa ku mutindo gwa bonna ogw’ekituufu n’ekikyamu nga byesigamiziddwa ku butonde n’empisa za Katonda yennyini era nga biwandiikiddwa ku mutima gw’omuntu ng’Obukristaayo bwe buyigiriza. Wabula okusinziira ku Busiraamu, ebiragirowo n’okugaana ebitongole ebiri mu Kuraani ne Adiisi bye bisalawo ebiri oba ebitali bya mpisa, ekirungi oba ekibi. Okusobola okufuna “essanyu eritaggwawo mu nkomerero,” Suhaym agamba nti Allah “yabatekerawo Amateeka ge era n’abalagira okumugondera. N’olwekyo bw’okkiriza, n’ogondera [sic.] Ekiragirowo kye n’okwewala byonna by’akugaana, ojja kutuuka ku by’abasuubiza” (As-Suhaym 2006: 221; laba ne al-Athari 2005: 135). Mu kunnyonnyola kwe ku *Mishkat*, Karim afunza nti: “Waliwo emirimu gy’omuntu egy’emirundi ebiri, omulimu eri Katonda n’omulimu eri ebitonde bye. Emirimu gino gyatekebawo bulungi mu Kuraani ne Hadis [Adiisi]. Okukwata emirimu gino kiyitibwa mpisa ennungi, era obulagajjavu oba okugimenya kiyitibwa ekibi. . . . N’olwekyo okukuuma amateeka ga Kuraani ne Hadis kikakatako okusobola okukuuma omwoyo okuwona muliro n’okugenda mu maaso kwagwo.” (Karim 1939: 3:121-22)

Mu kugoberera ebiragirowo bya Kuraani ne Adiisi, *Shorter Encyclopaedia of Islam* egamba nti, “Etteeka lya Allah terina kuyingizibwamu magezi, *ta’abbudi*, ektgz. omuntu alina okulikkiriza awatali kulivumirira, n’obutakwatagana bwalyo n’ebiragirowo byalyo ebitategeerekeka, nga tasobola kukozeza magezi kwebuuzza. Omuntu tasaanidde kutunuulira makulu mu magezi gaffe, wadde emisingi; kyesigamiziddwa ku kwagala kwa Allah okutasibibwa na misingi gyonna.” (Gibb ne Kramers 1953: 525) Kino kikakasibwa **Q. 5:101-02** egamba nti, “*Tobuuzza bibuuzo ku bintu, singa bikutegeezebwa bulungi, ebizina okukuleetera obuzibu. . . . Abantu abamu nga ggwe tebannaba kubuuzza ebibuuzo ng’ebyo, era olw’ensonga eyo ne bafiiirwa okukkiriza kwabwe.*” Abdullah al-Athari ajuliza abamanyi b’Obusiraamu abawerako abamanyiddwa ng’agamba nti, ku nsonga Kuraani z’eyogerako naye nga tezinnyonnyola oba nti Muhammad teyannyonnyola mu kuddamu ebibuuzo okuva mu banne (ekyklbrk, ebitendo bya Allah, okulaba kwa Allah, engeri Allah gye “yasituka ku ntebe ye” [**Q. 20:5; 57:4**], engeri Allah gy’akka), “Bakkirize nga bwe biri, awatali kubuuzza ngeri. . . . Okukikiriza kikakatako era okukibuuzza ebeera *bid’ah* [“obuyiia,” obugaanibwa].” (al-Athari 2005: 86-87) Mawdudi agamba nti Muhammad “yamalamu abantu amaanyi okuva mu kwebuuzza ekisusse era nga baagala okumanya buli kibuuzo mu ngeri eteetaagisa” (Mawdudi n.d.: Q. 5:101n.116). Mu Adiisi ekakasibwa obulungi, Muhammad yagamba nti, “Omuntu asinga okwonoona mu basiraamu y’oyo eyabuuzza ku kintu ekwali tekikugirwa, naye nga kikugirwa olw’okubuuzza kwe” (al-Bukhari: 7289; laba ne Muslim: 2358b).

Mu bufunze, empisa z’Obusiraamu, ennungi n’embi, zitegeezebwa Shariya etegekeddwa okulunijamya ensonga zonna ez’obulamu bw’Omusiraamu era “okuwa ensala ku nsonga yonna eyinza okutunuulira ekibiina ky’Abasiraamu” (Emerick 2004: 55). N’olwekyo, “ensonga tesobola kukulembera Shariya,” naye “ensonga erina okukola mu nkola ya Shariya” (al-Athari 2005: 175). Shariya yeesigamiziddwa ku Kuraani ne Sunnah; era

okuva Kuraani bwe yeesigamiziddwa ku kigambo kya Muhammad kyokka, ate nga Sunnah, mu ntegeeza, bye bigambo n'ebikolwa bya Muhammad, mu Busiraamu "Muhammad ali wakati, omutindo enneeeyisa zonna mwe zipimibwa" (Spencer 2009: 94). Nga Ram Swarup bw'agamba nti, "Empisa tezisalawo bikolwa bya Nabbi, wabula ebikolwa bye bye bisalawo era bye bitegeeza empisa ezisaanidde (Swarup 2002: 11).

### C. Endowooza y'ekibi mu Busiraamu

Ekisinga obukulu, ekibi nsonga nzibu eri Abasiraamu kubanga "Obusiraamu nteekateeka ya bulamu eri amaka n'eri abantu; eragira engoye awamu n'ebiragirowo ebikwata ku mmere nga bw'essaawo amateeka agafuga obufumbo n'obusika. Ebiragirowo ebituufu birina okugobererwa mu kusaba, okusiiba, n'okulamaga e Makka, amateeka agatateekebwawo ku kusalawo kw'omuntu ssekinnoomu. Ebiragirowo bino birina ekifo ky'amateeka g'eddiini, obutafaayo ku mateeka gano kifuula ekikolwa ekyo (okugeza okusaba) okuba ekitali kituufu mu maaso ga Katonda." (Schirrmacher 2011: 13; laba ne As-Suhaym 2006: 202-03) Emerick afunza nti, okwawukanako n'Obukristaayo, "Amateeka g'Obusiraamu, agava mu mateeka agali mu Kuraani n'obulombolombo obw'omu kamwa obwa Nabbi Muhammad y'enneeeyisa enzijuva ekwata ku bisaanidde n'ebitasaanidde, ebirungi n'ebibi, n'enkolagana wakati w'abantu" (Emerick 2004: 33).

1. Mu mateeka g'Obusiraamu, ebikolwa byonna biba bya *halal* (bikkirizibwa) oba *haram* (ekitakkirizibwa). "Mu kukwatagana n'omwoyo gw'Obusiraamu ogw'okuteekateeka byonna ebinyinza okubaawo, waliwo ebika ebirala bibiri ebikolwa mwe bisobola okusalirwa omusango. Bino bye bintu ebikkirizibwa, newankubadde nga tebikubirizibwa; n'ebintu ebitayagalibwa, newankubadde nga si bibi." (Emerick 2004: 264) Okusinziira ku ndowooza eno eyesigamiziddwa ku mateeka, ey'amateeka ku kibi, Obusiraamu bulina ebika oba emitendera mingi egy'ekibi. Waliwo enjawulo enkulu wakati wa "*kabirah*, 'ekinene,' ne *saghirah*, ebibi 'ebitono'" (Hughes 1895: 594). Kyokka amateeka g'Obusiraamu tegaawula bulungi wakati w'ebintu bino byombi. Okugeza, Karim agamba nti, "Okumenya emirimu gyonna egy'omusingi ng'okukola kwako Farz (ekikakatako) ne Wajeb (ekikakatako) kiyitibwa ekibi ekinene. Obutatuukiriza emirimu emirala emitonotono kuyitibwa ekibi ekitono. Obutatuukiriza mulimu gwonna Nabbi Omutukuvu gwe yakolanga buli kiseera awatali kuwummula kwonna kibi kinene. Okuddinjana ekibi ekitono buli kiseera kikifuula ekibi ekinene." (Karim 1939: 3:127) Tewali lukalala lukakafu olwe "bibi binene." Ghabril awandiika ebibi 17 okutwalira awamu bye bakkiriziganyaako ku bibi ebinene (Ghabril 2003: 15). Enyinnyonyola ya Karim ku *Mishkat* ewandiika ebintu 53 (Karim 1939: 3:128-29).

2. Ebibi ebisinga obunene mu Busiraamu ye *shirk* (okugatta ekintu ekirala ku Allah) ne *kufir* (obutakkiriza). Omuwandiisi omu Omusiraamu agamba nti, "Ettemu, okukwata abakazi, okusobya ku baana n'okutta abantu. Bino byonna bye bimu ku bikolobero eby'entiisa ebibeerawo mu nsi yaffe leero. Bangi bandirowoozezza nti gy'e misango egisinga obubi eginyinza okukolebwa. Naye waliwo ekintu ekisinga ebikolobero bino byonna nga bigattiddwa wamu: Gwe musango gwa *shirk*. . . Mu lulimi, *shirk* kitegeeza okukolagana oba okugabana oba okwegatta n'omulala. Kyokka mu Busiraamu kwe kuwa omulala atali Allah, ekyo ekibeera ekya Allah yekka. Kino kitegeeza nti ebintundu by'ebitonde bya Allah biweebwa amaanyi n'engeri ezibeera eza Allah, bwe kityo, ku nkomerero ne basinza abalala mu kifo ky'okusinza Allah yekka." ("*Shirk*" 1997: Enyanjula; Entuufu ya *Shirk*)

Waliwo ebika bya *shirk* ebikulu bibiri: ebinene n'ebitono; naye era waliwo "shirk enkweke [oba etalabika]" eyinza okuba ennene oba entono ("The types" 2016: n.p.; At-Tamimi 2002: 212-15). *Shirk* enkulu kwe "kuwaayo engeri yonna ey'okusinza eri omuntu yenna atali Allah" (At-Tamimi 2002: 212; laba ne "*Shirk*" 1997: *Shirk* mu kusinza Allah [Ebaadah]). Tamimi awandiika ebika bina ebitonotono ebya *shirk* enkulu: (1) okusaba (ektgz., okwegayirira atali Allah [Q. 29:65]); (2) ekiruubirirwa, okusalawo n'ekigendererwa (ektgz., okwegomba obulamu bw'ensi [Q. 11:15-16]); (3) obuwulize (ektgz., okwetegekera okugoberera ebiragirowo by'abalala mu bujeemu eri Allah [Q. 9:31]); ne (4) okwagala (ektgz., okulaga abalala okwagala okusaanira Allah yekka [Q. 2:165]) (At-Tamimi 2002: 212-14). Allah tajja kusonyiwa waakiri *shirk* ennene (laba Q. 4:48, 116; 17:39; 39:65; 98:6).<sup>12</sup> Muhammad yagamba nti *shirk* entonotono "kwe kweraga (mu bikolwa ebirungi)" (al-Asqalani n.d.: ekitaboo 16, no. 1527; laba ne At-Tamimi 2002: 2015; "Ebika" 2016: Eky'okulabirako kimu eky'evvu-*Shirk* ul-Asghar).

*Shirk* eyinza okuba nga ya bukalabakalaba nnyo. "Shirk enkweke y'emu ku ngeri za *shirk* ezisinga okuba ez'obulabe ng'abantu tebasobola kulaba nti bagikola" ("Ebika" 2016: Ash-*Shirk* ul-Khafie [*Shirk* Enkweke]). Muhammad yagamba nti *shirk* enkweke oba etalabika "yeekwese okusinga ekiwuka ekiddugavu nga kiri ku jjinja eriddugavu mu nzikiza" (At-Tamimi 2002: 215; laba ne Abdul-Wahhab 2002: 141).

<sup>12</sup> Abdul-Wahhab agamba nti, "Baswahaaba baannyonyolanga nti Aya ezibikkuliddwa ku *Shirk* ennene zirimu ne *Shirk* entono" (Abdul-Wahhab 2002: 142). Bwe kiba bwe kityo, olwo ne Allah ayinza obutasonyiwa *shirk* entonotono.



Muhammad era yagamba nti, “Tewali kintu kiyimiridde wakati w’omuntu ne Shirk (obushiku) okujjako okuleka esswala, kale bw’agivaako aba akoze Shirk” (Ibn Majad: vol. 1, ekitabo 5, no. 1080). “Ibn ‘Umar yawulira omusajja ng’agamba nti: ‘Nedda lwa Ka’bah’ kale Ibn Umar n’agamba nti: ‘Tewali kirayiro okuggyako Allah, kubanga nawulira Omubaka wa Allah ng’agamba nti: ‘Oyo yenna alayidde omulala atali Allah, ye akoze obutakkiriza oba shirk’” (at-Tirmidhi: 1535; laba ne Abdul-Wahhab 2002: 145). **Q. 57:22** egamba nti, “Tewali bubu buyinza kubaawo ku nsi wadde mu myoyo gyammwe wabula buwandiikibwa mu kiragiro nga tetunnabuleeta mu kubeerawo: Ekyo ddala kyangu eri Allah.” Okukwatagana n’ekyo, Ibn Abbas yagamba nti shirk “era kwe kugamba nti: ‘Singa tewaliwo kabwa kano akatono oba engege mu nnyumba, omubbi yandiyingidde.’ Oba, ng’ekigambo ky’omusajja eri munne nti: ‘Olw’okwagala kwa Allah n’okwagala kwo...’ oba ‘Singa si Allah n’abalala’, n’ebirala Toyogera muntu yenna ne Allah kubanga byonna Shirk.” (Abdul-Wahhab 2002: 141) Abdul-Wahhab agamba nti “kiba kya *Shirk* okukola ekikolwa (ekituufu) olw’ensonga z’ensi” (Ibid.: 129).

Ekikwatagana ne *shirk* bwe butakkiriza (*bukafiiri*). Athari agamba nti obukafiiri bulina ebika bibiri: obukafiiri obukulu obuleetera omuntu okusukka ensalosalu y’Obusiraamu ate ekika ekirala bwe butassukka. Obukafiiri obukulu buyitibwa bukafiiri obw’enzikiriza: “Kino kye kikontana n’enzikiriza era kifuula Obusiraamu obutabaamu kantu, obusaliza omuntu omusango okusigala mu Geyeena emirembe gyonna. Kiyinza okubeera mu ngeri y’enzikiriza, ebighambo oba ebikolwa. Kigabanyizibwamu ebika bitaano.” (al-Athari 2005: 144) Ebika ebyo ebitaano bye bino: (1) Obukafiiri olw’obutakkiriza, ektgz., okukkiriza nti Ababaka baali ba bulimba oba okuwaayiriza Allah nti yakkiriza oba yagaana ekintu naye nga si bwe kiri; (2) Obukafiiri obw’okugaana n’amalala okugoberera amazima g’Obusiraamu wadde ng’omuntu oyo akakasa nti mazima; (3) Obukafiiri obw’okukyuka, ektgz., obutakkiriza wadde obutakkiriza Mubaka oba obutafaayo ku mazima; (4) Obukafiiri obw’obunnanfuusi, ektgz., okukola okwolesebwa okw’okungulu okw’okugoberera ebyo Omubaka bye yagaana abamugoberera; (5) Obukafiiri obw’okubusabusa, ektgz., okuba n’okubusabusa okumu ku Nabbi n’okulonzalanza mu kumugoberera. (Ibid.: 144-46; laba ne At-Tamimi 2002: 216-17)

3. Ensonga endala n’ebigendererwa by’endowooza y’Obusiraamu ku mpisa n’ekibi. Olw’okuba endowooza y’Obusiraamu ku mpisa yeesigamiziddwa ku kugoberera “nnamutayiika w’ebikolebwa n’ebitakolebwa” mu Kuraani ne Adiisi, ebikolwa by’ekibi ebiyinza okussa omuntu mu Geyeena kumpi tebiriiko kkomo. Ng’oggyeeko ekyo, Emerick alabula nti, “Ebikolwa byaffe ebirungi n’ebibi bwe binaatera okwekebejjebwa, Muhammad yagamba nti essaala zaffe zijja kusooka kutunuulirwa. Bwe zisangibwa nga zijjudde ebibulamu, olwo Katonda tajja na kutunuulira likodi yaffe esigadde. Kuba akafaananyi ng’ogenda mu kkooti n’ofuna obujulizi bwonna obukuggyako omusango nga bulangiriddwa nti tebukkirizibwa olw’ensobi ez’amaanyi z’okoze mu nkola y’emirimu ku ludda lwo!” (Emerick 2004: 136)

N’ekisembayo, *ebikolwa ebitali bigenderere* biyinza okuba ekibi, wadde shirk. Okugeza, **Q. 12:106** egamba nti, “*Abasinga obungi ku bo bakkiriza mu Allah era bakyakola Shirk (busiriku).*” Mu mbeera emu, Muhammad yagamba nti, “Allah yagamba nti: ‘Omwana wa Adam annumya ng’akozesa obubi Ebiseera, kubanga nze Biseera’” (al-Bukhari: 7491). Abdul-Wahhab agamba nti, “Okukozesa obubi *Ad-Dahr* (obudde) mu butuufu kuba kusobya Allah. . . . Ekintu kiyinza okuba nga kitulugunyizibwa *ne bwe kiba nga si kigendererwa kya mutima (eky’oyo eyatulugunya).*” (Abdul-Wahhab 2002: 147, okktrz. added) Mu mbeera endala, “Jundub yategeeza nti Omubaka wa Allah yategeeza nti omuntu yagamba nti: Allah tajja kusonyiwa (muntu) bw’atyo n’abo. Awo Allah ow’ekitiibwa era ow’ekitiibwa n’agamba nti: Ani andayirira nti ssinga nkusonyiwa bwentyo n’abalala; Nsonyiwa abantu n’abalala ne nsangulawo ebikolwa bye (eyalayira nti sija kumusonyiwa).” (Muslim: 2621) Abdul-Wahhab agamba nti omusajja eyali ayogedde ekigambo ekyo yali abadde musinza mwesigwa, naye “ekigambo kye ekimu kyasaanyaawo obulamu bwe mu nsi n’enkomerero. . . Mu *Adiisi* eno kyogerwako nti omuntu oluusi ayogera ekibonerezo nga tagenderedde naye ebiva mu ekyo biba bya maanyi (ektgz., ekibonerezo eky’amaanyi).” (Abdul-Wahhab 2002: 183)

#### **D. Okwawukanako n’enjigiriza yaabwo entongole, mu butuufu Obusiraamu bukkiriza ekibi eky’obuzaaliranwa bw’omuntu.**

Enjigiriza y’Obusiraamu entongole eri nti abantu baatondebwa nga tebalina musango era omuze gwaffe ogw’obutonde kwe kufuba okutuuka ku birungi. Omuntu n’olwekyo yandisuubidde nti waakiri abantu abamu — naddala Muhammad yennyini—okukola okusenziira ku “butaliiko musango” bwabwe obuteeberezebwa n’“empisa ey’obutonde” tebandiyoonnye. Ekyo si bwe kiri. Obusiraamu mu butuufu bukimanyi nti buli muntu abeera omulamu era eyali abaddewo, nga ne Muhammad mw’omutwalidde, mwonoonyi.<sup>13</sup> Bwe kityo, **Q. 35:45**

<sup>13</sup> Ekimu ekitali kino ye Yesu Kristo.

egamba nti, “*Singa Allah yabonereza abantu nga bwe basaanidde. Teyandiresewo ku maaso (g’ensi) kitonde n’ekimu*” (laba ne **Q. 16:61; 103:2**).

Okubuna kw’ekibi mu nsi yonna tekuva ku “bufuzi obw’ebweru n’ensonga eziyingirira” zokka (“The Concept” 2009: n.p.). Wabula, okwawukana ku njigiriza ya Kuraani egamba nti abantu bazaalibwa nga balongoofu era mu butonde bagala nnyo ebirungi, Obusiraamu, okufaananako n’Obukristaayo, mu butuufu’ekibi ky’omuntu ku butonde obw’omunda obwonooneddwa obw’abantu bonna. Enjigiriza y’Obusiraamu ewa ensonga ssatu ez’enjawulo ezivirako omuntu okuba n’ekibi ekisibuka munda:

1. Okwonoona kw’omuntu kuteekebwa ku ngeri Allah gye yakola abantu okuva ku lubereberye. Ebitundu bingi ebya Kuraani biraga nti Allah yatonda abantu nga balina obutonde obwonoonefu oba obw’ekibi: “*Omuntu yatondebwa nga munafu*” (**Q. 4:28**); “*Mazima omuntu awaayo obutali bwenkanya n’obuteebaza*” (**Q. 14:34**; laba ne **Q. 33:72; 50:16**); “*Omuntu bulijjo abeera mugayaavu!*” (**Q. 17:100**, Hilali-Khan); “*Mazima omuntu yatondebwa nga tagumiikiriza nnyo*” (**Q. 70:19**); “*Era akola effujjo mu kwagala kwe obugagga*” (**Q. 100:8**). “*Era [ku] emmeeme n’oyo eyagigerageranya n’agilunnamya [n’okutegeera] obubi bwayo n’obutuukirivu bwayo*” (**Q. 91:7-8**, Sahih).<sup>14</sup> Mu kwogera ku kitundu kino kyennyini, Muhammad yatangaaza nti Allah y’oyo eyalunnamya ektgz., “yassa”) ekibi mu mwoyo gw’omuntu: “Lowooza ku mwoyo n’oyo eyagufuula ogutuukiridde, olwo n’agufuuwamu ekibi kyagwo n’okutya Katonda” (Muslim: 2650, okktr. added). Muhammad era yagamba nti, “Allah yatereza ekitundu kyennyini eky’obwenzi omusajja ky’agenda okwenyigiramu. Tewandibaddewo kudduka mu kyo.” (Obusiraamu: 2658a; laba ne al-Bukhari: 6243; al-Nawawi, Riyad: ekitabo 18, nnamba 112)

Kuraani ne Adiisi bikakasa nti obubi kitundu kikulu nnyo mu butonde bw’omuntu nga bwe bwatondebwa Allah. Mu **Q. 2:30**, Allah bwe yateesa okufuula abantu abamyuka be ku nsi, bamalayika ne baddamu nti, “*Oligiteekamu oyo alikolamu obuvuyo n’okuyiwa omusaayi?*” Eky’okuddamu ekyo kiraga nti bamalayika baali bakimanyi, ne bwe kiba nti ekibi kyonna eky’amazima kyali tekinnakolebwa, nti ekibi tekyewalika olw’obutonde bw’omuntu obw’ekibi, obutoneddwa. Ibn Kathir akkirizza nti, “Bamalayika baamanya ensonga eno, okusenziira ku kutegeera kwabwe ku butonde bw’omuntu” (Ibn Kathir 2003: Q. 2:30, okukkaatiriza). “Allah bwe yakola Adamu mu Jjana, yamuleka nga bwe yali ayagala aveeyo. Olwo Iblis n’amwetooloola okulaba ddala ekyo kye kyali era bwe yamusanga ng’alina ekituli okuva munda, n’ategeera nti yatondebwa ng’alina endowooza nti tajja kuba na buyinza ku ye.” (Musiraamu: 2611a, Okktr. Added) Bwe kityo, **Q. 12:53** ekakasa nti embeera y’obutonde ey’abantu bonna tetera kuba nnungi, naye etera okubeera embi: “*Era sisonyiwa nze kennyini (ow’okunenyanya): Okunenyezebwa): (omuntu) emmeeme mazima etera okugwa mu ubi, okuggyako nga Mukama wange amuwadde Okusaasira kwe.*” Hilali-Khan akivvunula nti “*Mazima ddala, omuntu (omuntu) ayagala okukola obubi.*”

**Q. 18:60-82** eyogera ku mbooji eyewunyisa nga Musa asisinkana nabbi amanyiddwa nga Al-Khidr Allah gwe yali awadde okusaasira n’okumanya (**Q. 18:65**). **Q. 18:74** (Hilali-Khan) agamba nti, “*Awo bombi ne bagenda, okutuusa lwe baasisinkana omulenzi, ye (Khidr) n’amutta. Musa (Musa) yagamba nti: ‘Osse omuntu atalina musango nga tewali gw’asse? Mazima, okoze ekintu “Nukra” (Munkar omukulu - ekintu ekikugirwa, ekibi, eky’entiisa!’*” Mu Adiisi, Muhammad yagezaako okulaga obutuufu bw’ettemu lino ng’agamba nti, “Omuvubuka Khadir gwe yatta yali si mukkiriza olw’obutonde bwe yennyini era singa yasimattuse yandibadde ayingiza bazadde be mu kujeemea n’obutakkiriza” (Muslim: 2662a, okktr. kwongeddwa).<sup>15</sup> Khan ajuliza ekitontome ekya khalifa eyasooka, munne wa Muhammad ow’oku lusegere Abu Bakr, “Ayi Katonda, nja kulokolebwa ntya, kubanga tewali birungi mu nze? Nzitowereddwa obutali butuukirivu, naye obulungi

<sup>14</sup> Weetegereze nti ebitundu by’ennyiriri zino ebiri mu bulakisi bivvunulwa omuvvunuzi bye yayongerako era tebiri mu bigambo ebyasooka. Bwe ziggyibwawo, aya ziraga nti Allah ye yalunnamya mu mwoyo gw’omuntu obubi bwagwo.

<sup>15</sup> Kino tekirina bwenkanya n’akatonno. Omulenzi oyo yali talina kibi kyonna ky’akoze. Okutta omuntu olw’omusango gw’aba tannazza, si kya bwenkanya ku mutindo gwonna—okuggyako, kirabika, ogw’Obusiraamu. *Tafsir al-Jalalayn* atuuka n’okugamba nti “baasisinkana omulenzi, eyali tannatuuka mu myaka gya kavubuka, ng’azannya n’abalenzi [abalala], nga mu bo ffeesi ye ye yali esinga okulabika obulungi —era ye, al-Khidr, yamutta, ng’asala emimiro gye ekiso ng’agalamidde, oba ng’amukutula omutwe n’omukono gwe, oba ng’amenya omutwe gwe ku bbugwe” (Jalal 2013: Q. 18:74, comment, okktr. added). Okuva omulenzi bwe yali tannatuuka mu myaka gya buvubuka, okusenziira ku njigiriza y’Obusiraamu entongole yali mu mbeera ye ey’obutonde ey’obulongoofu oba fitrah era mu ngeri eyo nga talina kibi. Ensonga ekola mu mbooji eno, okusenziira ku Muhammad, eri nti omulenzi oyo yali si mukkiriza, nga kirabika nsonga emala okutta omuntu. Ensonga ya Al-Khidr yennyini ey’okutta omulenzi esinga n’okunyiza: “*Era omulenzi, bazadde be baali bakkiriza, era twatya nti aleme kubanyigiriza olw’obujeemu n’obutakkiriza*” (**Q. 18:80**). Okusenziira ku Al-Khidr, omulenzi oyo atalina musango yali mwana wa bazadde Abasiraamu abalungi, era yali “atya” kyokka nti omulenzi oyo yandifuuka mujeemu era atakkiriza! Engeri yonna omuntu gy’atunuuliramu, embooji eno eraga oludda olubi era olw’effujjo olw’Obusiraamu.

bunkeyabulamu.” (Khan 1992: 17) Suhaym agamba nti okwenenya kuyamba omuntu “okumanya nti omuntu we omutuufu ayaayaanira obubi” era “kimusobozesa okumanya nti ajjudde ensobi n’obulema” (As-Suhaym 2006: 217, 218).

2. Obwonoonyi bw’omuntu buva ku kibi kya Adamu ne Kaawa ekyakosa ezzadde lyabwe. Obusiraamu bulabika nga bulina enkyusa yaakyo ku “kugwa” kw’omuntu. **Q. 33:72** egamba nti, “*Mazima twawaayo Obwesige eri Eggulu n’Ensi n’Ensozi; naye ne bagaana okukikola, nga batya: naye omuntu n’akikola;- Mazima yali mutali wa bwenkanya era musirusiru.*” Yusuf Ali ayogera ku kino nti, “Eggulu, Ensi, n’Ensozi, ektgz., ebitonde bya Allah ebirala, ng’oggyeeko omuntu, byagaana okwetikka Obwesige oba obuvunaanyizibwa, era biyinja okulowoozebwa ng’abasanyufu awatali kulonda kitonde kirungi oba kibi eziweebwa okuyita mu kiraamo kyabwe. Mu kugamba nti baagaana, tutegeeza ekiraamo, naye tukikoma ku kigambo nti tebeyama kuweebwa kulonda wakati w’ekirungi n’ekibi. Baayagala nnyo okuwaayo ekiraamo kyabwe kyonna eri Okwagala kwa Allah, okw’amagezi era okutuukiridde, era okwandibawadde essanyu lingi nnyo okusinga obusobozi obw’okulonda, n’okumanya kwabwe okutatuukiridde. Omuntu yali muvumu nnyo era nga tamanyi kino n’atakitegeera, era ekivuddemu kibadde nti omuntu ng’olulyo ataataaganyizibwa.” (Ali 2002: q. 33:72n.3779) Okusenziira ku kino, omuntu asobola okuteebereza nti obuntu mu kusooka tebwayooneka naye okuyita mu kibi bufuuse obwonooneddwa, ektgz., “bugudde.”

Ebitundu ebirala ebya Kuraani ne Adiisi bisiba butereevu “okugwa” kw’omuntu ku kibi kya Adamu ne Kaawa mu Lusuku, nga Baibuli bw’egamba. **Q. 2:35-36** egamba nti, “*Twagamba nti: ‘Ai Adamu! ggwe ne mukazi wo mubeera mu Lusuku; era mulye ku bintu ebingi ebirimu nga (wa ne ddi) bwe mwagala; naye temusemberera muti guno, oba si ekyo muddukira mu kabi n’okusobya.’ Awo Setaani n’abaseerera okuva mu (olusuku), n’abaggya mu mbeera (ey’essanyu) gye baali. Twagamba nti: ‘Mukka mmwe mwenna (abantu), n’obulabe wakati wammwe. Ku nsi kujja kuba kifo kyo eky’okubeeramu n’okubeezaawo obulamu bwo - okumala ekiseera’*” (laba ne **Q. 7:22-25; 20:117-23**) Gilchrist alaga nti “ekigambo ekikulu wano kiri ahbituu ekiva ekigambo ekikolo habt ekitegeeza okukka ku nserengeto oba okukka okuva mu kifo ekigulumivu okudda mu kifo ekyo wansi. ‘Gwa wansi!’ kye kyali ekiragiyo, mu bufunze ‘Vva wano!’” (Gilchrist 2002: 101; laba ne “Enkuluze ya Kuraani” 2009-2017: Q. 2:26, *ih’biṭū*) Newankubadde Allah yasonyiwa Adamu era Kaawa (**Q. 2:37; 20:122**), teyabakkiriza kudde mu lusuku.

N’ekirala, “okugwa” kwa Adamu ne Kaawa tekwakosa bokka bokka wabula n’ezzadde lyabwe. Mu ngeri endala, ng’oggyeeko okukkiriza enjigiriza “ey’okugwa” kw’omuntu, Obusiraamu era *bukkiriza* enjigiriza “ey’ekibii eky’olubereberye.” Kino tukimanyi kubanga ekibonerezo kya Allah eri Adamu ne Kaawa kyasalira ezzadde lya Adamu ne Kaawa bonna omusango okugobwa mu lusuku lwe lumu — wadde nga kigambibwa nti bazaalibwa mu mbeera ey’obulongoofu, fitrah, n’obutaba na kibi. Weetegereze nti ekiragiyo kya Allah mu **Q. 2:36** kyazingiramu abantu “bonna”, so si “babiri.” Bwe kityo, mu ngeri emu abantu bonna baali “mu Adamu,” ng’Obukristaayo bwe bugamba. N’ekyavaamu, “Katonda yalangirira nti abantu bandibadde n’obutakwatagana n’obukyayi eri bannaabwe okuva kati olw’olutalo olw’obuzaale olw’okuwangaala mu nsi” (Emerick 2004: 94). *Ebyafaayo bya Tabari* bigamba nti, “Katonda bwe yasenza Adamu ne munne mu lusuku lwa, yabakkiriza okulya ku bibala byonna bye baagala, okuggyako ebibala by’omuti gumu. Kino kyali kya kubabonyaabonya n’okubasalira omusango gwa Katonda n’ezzadde lyabwe [ng’ajuliza **Q. 2:35**].” (al-Tabari 1989: 275, okktr. kwayongeddeko)

Okugatta ku ekyo, ekibonerezo kya Allah kyalimu okusobola okubeera ku nsi “*okumala ekiseera*” (**Q. 2:36**). Mu kwogera kwe ku ayah eno, Ibn Kathir alaga nti “*okumala ekiseera*” kitegeeza “obulamu obukoma” (Ibn Kathir 2003: **Q. 2:36**, okukkaatiriza) Bwe kityo, okufa kw’omuntu kiva ku kibi kya Adamu ne Kaawa. Omuwandiisi omu Omusiraamu akozesa okugeraageranya kuno okukwata ku kibi kya Adamu ne Kaawa n’ekibonerezo kya Allah: “Ate ku byava mu kibi kya Adamu, mwalimu okuggyibwa mu Lusuku, kino kyakosa abo abaali bagenda okujja oluvannyuma lwe era kino kya butonde. Singa omuntu yavuga ng’atamidde n’akola akabenje k’emmotoka, n’abamu ku basaabaze ne bafa, ekibi kya ddereeva kikosa [sic.] abasaabaze mu kufa kwabwe.” (Abdulsalam 2006: Okwagala Okw’obwaktonda)<sup>16</sup> Nga batunuulira ebivuddemu n’ebibonerezo bya Adamu ne Kaawa ku baana baabwe, ekibi kya Adamu ne Kaawa kyali kya kabi si ku bo bokka wabula eri buli muntu eyabaddirira—nga ddala enjigiriza z’ekibi eky’olubereberye n’okugwa kw’embeera y’omuntu. Mu Adiisi, Muhammad yalambika mu bulambulukufu enjigiriza y’ekibi eky’olubereberye. Ku bikwatagana n’ensala ey’enkomerero yagamba nti, “Allah, ow’Emikisa era Omugulumivu, yandikunnaanyizza abantu.

<sup>16</sup> Abdulsalam agenda mu maaso n’agamba nti, “Ekyo tekitegeeza nti abasaabaze balina okuvunaanibwa ekibi kya ddereeva” (Abdulsalam 2006: *The Divine Will*). Wadde ng’ekyo kituufu mu ngeri emu, omusingi gw’enjigiriza y’ekibi eky’olubereberye gutegeeza *ekiva mu* kibi kya Adamu ne Kaawa eri ezzadde lyabwe, ng’abasaabaze bwe beetikka ebiva mu kabenje k’omugoba atamidde.

Abakkiriza baali bagenda kuyimirira okutuusa ng'Ejjana libasemberedde. Bajjanga eri Adamu ne bagamba nti: 'Ayi kitaffe, tuggulirewo Olusuku.' Yagamba nti: 'Ekyabaggya mu lusuku kyali kibi kya kitammwe Adam.'” (Muslim: 195; laba ne al-Bukhari: 6614; laba ne 3409, 7515, vol.6, ekitabo 60, no. 260, 262; Muslim: 2643a, 2652a, b, c; Abi Dawud: 4701, 4702; an-Nawawi, *Riyad*: book 1, no. 201) Awalala, Muhammad mu ngeri y'emu yakozesa endowooza nti ekibi kiteekebwa ku balala: “Naye eri Abayisirayiri, ennyama teyandivunze era wabula ku Kaawa, abakyala tebaliryamu babbaabwe lukwe” (al-Bukhari: 3330; laba ne 3399 ); era “Tewali muntu attibwa mu ngeri etali ya bwenkanya, wabula omugabo gwe (omusango guno ogw'omusango gwe naye) gugwa ku mutabani wa Adamu eyasooka, kubanga ye yasooka okuleeta okufa” (Muslim: 1677a; laba ne al-Bukhari: 3335, 6867, 7321; at-Tirmidhi: 2673; an-Nasa'i: 3985; Ibn Majah: omuzingo 3, ekitabo 21, nnamba 2616).<sup>17</sup> N'olwekyo, wadde ng'Obusiraamu bugaana mu butongole enjigiriza z'ekibi eky'oluberebereye n'okugwa kw'omuntu, mu butuufu buyigiriza enjigiriza zombi.

3. Obubi bw'omuntu buteekabwa butereevu ku Allah. Twalaba waggulu nti Kuraani ne Adiisi nga biyigiriza nti Allah yatonda abantu nga balina obutonde obwonoonefu, obw'ekibi. Okutonda abantu mu mbeera bw'etyo si kye kyokka Allah ky'akoze okulaba nga buli muntu akola ekibi. **Q. 4:88** (Hilali-Khan) egamba nti Allah y'oyo mu butuufu aleetera abantu okuwaba nga tebalina ssuubi oba ddagala: “*Oyagala okuluḥḥāmya oyo Allah gwe yabuza? Era oyo Allah gwe yabuzaabuza, temumufunira kkubo lyonna (ly'okuluḥḥāmya).*” **Q. 14:4** (Hilali-Khan) ayongerako nti, “*Allah abuzaabuza oyo gw'ayagala era n'alungamyā oyo gw'ayagala*” (laba ne **Q. 16:93**). Mu Adiisi Muhammad yagamba nti, “Tewali mutima gutali wakati w'Engalo bbiri ez'Omusaasizi ennyo. Bw'aba ayagala, y'aguluḥḥāmya era bw'aba ayagala, agubuzabuza.” (Ibn Majah: vol. 1, ekitabo 1, no. 199; laba ne 3834; Muslim: 2655; at-Tirmidhi: 3522) Mu Adiisi efaananako bw'etyo, munne wa Muhammad, Anas bin Maalik yagamba nti, “‘Ayi Nabbi wa Allah! Tukkiririza mu ggwe n'ebyo by'ozze nabyo, naye otutya?’ Yagamba nti: ‘Yee. Mazima emitima giri wakati w'Engalo bbiri ez'engalo za Allah, agikyusa nga bw'ayagala.’” (at-Tirmidhi: vol. 4, ekitabo 6, no. 2140)

Allah era akakasa n'obunyikivu nti abo abawaba era bajja kwongera okugwa mu kibi. Okusooka, Allah yennyini ye y'aleetera Setaani okwonoona: “*Awo Setaani n'agamba nti, 'Kubanga ombuza, mazima nja kugezaako okusendasenda abantu okuva mu kkubo ettuuufu'” (Q. 7:16, Sarwar);* Arberry akivvunula nti “*Kati, olw'okunyakusya Kwo . . .*” Ekyokubiri, Allah assa emisambwa ku bantu ng'ababeezi ab'oku lusegere: “*Omuntu yenna bw'ava mu kujjukira (Allah) Omusaasizi ennyo, Tumuteerawo omubi, abeere mubeezi ow'oku lusegere gy'ali. Nga bano (ababi) ddala babalemesa Ekkubo, naye balowooza nti baluḥḥāmyāzibwa bulungi!*” (**Q. 43:36-37**) Okugatta ku ekyo, Allah akakasa nti emisambwa gijja kuba gya mugaso kubanga, nga Muhammad bwe yagamba nti, “Bassetaani tebabuzaabuza muntu yenna olw'okukemebwa kwabwe okuggyako oyo Allah gwe yasalawo okugenda mu Geyeena” (Abi Dawud: 4614). Adiisi era ekakasa nti ekigendererwa kya Allah n'okusanyuka kwe mu kutonda abantu kwe kuba nti boonona. Muhammad yagamba nti, “Singa tewaali kukola bibi, Allah yandibadde aggyawo abantu bonna n'abasikiza abantu abalala abakola ekibi, n'oluvannyuma n'asaba Allah okusonyiyibwa, n'abasonyiwa” (Muslim: 2748b; laba ne 2749).

### E. Obulokozi okusinzira ku Busiraamu

Ng'Obusiraamu bwe bulina ebifo munda ebikwatagana ku kikula ky'abantu n'ekivirako ekibi, mu ngeri y'emu bulina ebifo ebikwatagana ku ngeri abantu gye bayinza okulokolebwamu oba okununulibwa okuva mu bibi byabwe ne bagenda mu Jjana mu kifo kya Geyeena. Waliwo enjigiriza ezitakka wansi wa ssatu ezikontana ezikwata ku ngeri abantu gye balokolebwamu okuva mu Geyeena ne bagenda mu Jjana: (1) Okutebenkeza ebikolwa by'omuntu ebirungi n'ebikolwa ebibi; (2) Allah okusalawo kwokka okusonyiwa omuntu olw'ensonga ze, awatali kufaayo ku mirimu gy'omuntu; ne (3) ekiragiyo kya Allah ekisookerwako ng'abamu bategekebwa emirembe gyonna okugenda e Jjana ate abalala ne bategekebwa emirembe gyonna okugenda mu Jahannam.

1. Obulokozi kwe kutebenkeza emirimu gy'omuntu. Obulokozi kwe kutebenkeza emirimu gy'omuntu. **Q. 53:39** (Hilali-Khan) eraga obufirosofo obusookerwako obw'Obusiraamu “okwerokola: “*Omuntu tayinza kuba na kintu kirala okuggyako by'akola (ebirungi oba bibi).*” **Q. 2:281** erabula nti omuntu alina “*okutya olunaku lwe munaakomezewawo eri Allah. Olwo buli muntu n'asasulwa ebyo bye yafuna, era tewali n'omu anaakolebwako mu ngeri etali ya bwenkanya.*” Kuraani erina aya eziwera ezigamba nti okusiimibwa kwa Allah ku musango ogusembayo kujja kuba ku abo “*abakkiriza era abakola obutuukirivu*” (ekyklbrk, **Q. 10:4; 11:23; 14:23; 17:9; 18:30, 46; 20:75, 82, 112; 22:14, 23, 50, 56; 28:67, 80; 32:19-20; 99:6-8**). Suhaym agamba nti,

<sup>17</sup> Mazima ddala kino kye kibi eky'oluberebereye: “Bwe nnta leero, nkikola nga nze kennyini [nga Kayini bwe yakola]. Mu ngeri endala, saatta kubanga Kayini yatta, naye nayonoona (nga nnta), kubanga ekibi kyatandikira ku Kayini. Obusobozi bwa Kayini obw'ekibi bwafuuka obusika bwaffe, oba nga Muhammad bwe yagamba, tugabana ekibi kya Kayini.” (Prince 2011: 53, okugumiza mu ntandikwa)

“Omukkiriza mu Allah ajja kuba n’okumanya okukakafu nti tewali ngeri yonna gy’ayinza kutuuka ku buwanguzi na bulokozi okuggyako okuyita mu bikolwa ebirungi ebisanyusa Allah” (As-Suhaym 2006: 179). Kuraani era egeraageranya omusango ku minzaani emirimu mwe gigenda okupimibwa n’ebikolwa ebibi: “*Okwenkanyankanya ku lunaku olwo kujja kuba kwa mazima (eri abalungi): abo minzaani yaabwe (ey’ebirungi) bwe naaba nzito, bajja kusuumusibwa: Abo abalina minzaani ejja kuba kitangaala, emyoyo gyabwe gijja kuba mu kuzikirira, kubanga ekyo baayisa bubi obubonero bwaffe.*” (Q. 7:8-99; laba ne Q. 21:47; 101:6-9; 23:101-03).

Embeera si nnyangu nnyo nga okutebenkeza minzaani bwe kuyinza okutegeeza. Kuraani egamba nti ku lunaku lw’omusango abantu bonna ne badayimooni bonna bajja kusooka kusindikibwa mu Geyeena; oluvannyuma lwokka abamu lwe bajja okulokolebwa okuva mu Geyeena: “*Omuntu tajjukira nti twamutonda edda, so nga si kintu? Kale ku lwa Mukama wo, mazima, tujja kubakunnya wamu, era (era) aba Shayatin (emisambwa) (nabo), olwo ne tubaleeta okwetoolola Geyeena ku maviivi gaabwe. Olwo ddala tujja kuggya mu buli kiwayi abo bonna abaali basinga obubi mu bujeemu obukakanyavu eri Omusaasizi ennyo (Allah). Olwo, mazima, Ffe tusinga okumanya abo abasinga okusaanira okwokebawamu. Tewali n’omu ku mmwe wabula ajja kugiyitako (Geyeena); kino kiri eri Mukama wo; Ekiragiro ekiteekwa okutuukirira. Olwo tujja kununula abo abaakozesanga okutya Allah era nga baalina emirimu gy’ali. Era tujja kuleka aba Zalimun (Abasiraamu n’ababi, n’ebirala) mu kyo (nga beetoowaze) okutuuka ku maviivi gaabwe (mu Geyeena).*” (Q. 19:67-72, Hilali-Khan)

Ekyo si kye kyokka. Emerick agamba nti abantu “ka babe nga balina omusango oba nga tebalina musango, bajja kuba balina okutambula olugendo olw’ennaku nga bayita ku mutala oguyitibwa Sirat, ogubuna ekiwonvu kya Geyeena ne gugenda mu Jjana ku ludda olulala. Sirat esala ng’ejjirita era ng’eriko n’obusongezo.” (Emerick 2004: 73-74) Adiisi eziwerako ziyogera ku kino nti: “Allah ajja kuziyita, era As-Sirat (omutala) ajja kuteekebwawo okusomoka Jahannam era nze (Muhammad) nnasooka mu Batume okugisomoka n’abagoberezi bange. Tewali muntu yenna okuggyako Abatume olwo ajja kusobola kwogera era bajja kuba nga bagamba olwo nti, ‘Ayi Allah! Tutaase. Ayi Allah Tutaase.’ Wajja kubaawo enkoba ng’amaggwa ga Sa’dan mu Jahannam. . . . Enkoba zino zijja kuba ng’amaggwa ga Sa’dan naye tewali muntu yenna okuggyako Allah amanyi obukulu bwazo mu bunene era zino zijja kutabula abantu okusinziira ku bikolwa byabwe; abamu ku bo bajja kugwa ne basigala mu Geyeena emirembe gyonna; abalala bajja kufuna ekibonerezo (nga bakutulwamu obutundutundu obutonoto) era bajja kuva mu Jahannam, okutuusa Allah lw’anaagenderera okusaasira omuntu yenna gw’ayagala mu bantu b’omu Jahannam, ajja kulagira malayika okuggya mu Jahannam abo abataasinza muntu yenna okuggyako Ye yekka. Bamalayika bajja kubaggyayo nga babalabira ku nkovu z’okuvunnama, kubanga Allah yagaana omuliro (ggeyeena) okusanyaawo obubonero obwo. Kale baliva mu muliro, gujja kulya omubiri gw’omuntu gwonna okuggyako obubonero bw’okuvunnama. Mu kiseera ekyo bajja kuva mu Muliro nga basigadde magumba gokka. Amazzi g’Obulamu gajja kubayibwako era ekinavaamu bajja kukula ng’ensigo ezimera ku lubalama lw’amazzi agakulukuta. (al-Bukhari: 806; laba ne 6573, 7437, 7438; laba ne Muslim: 195; an-Nawawi, Riyad: ekitabo 1, no. 201)

Mu Adiisi endala ku nsonga y’emu, Muhammad mu ngeri eyeewuunyisa agamba nti “abakkiriza bwe banaayita bulungi ku (omutala ogusomoka) Geyeena, bajja kuyimirizibwa ku lutindo oluli wakati wa Geyeena n’Ejjana gye banaasasuzagana olw’obutali bwenkanya obukoleddwa mu bo mu nsi, era bwe banaalongoosebwa okuva mu bibi byabwe byonna, bajja kuyingizibwa mu Jjana. Ku Ye obulamu bwa Muhammad mwe buli mu ngalo ze buli muntu ajja kutegeera okubeera kwe mu Jjana okusinga okutegeera okubeera kwe mu nsi eno.” (al-Bukhari: 2440) Kumpi tekikkirizika, abantu “balongoosebwa era ne balongoosebwa (nga bayita mu kwesasuzi)” (al-Bukhari: 6535).

2. Obulokozi kwe kusalawo kwa Allah okusonyiwa, awatali kufaayo ku mirimu gy’omuntu. Mu kukontana n’enkola eyo waggulu ey’ekyewuunyo ey’okusalawo n’obulokozi, ab’obuyinza abalala ab’Obusiraamu abawerako baawukanya ebikolwa by’omuntu n’obulokozi. Okugeza mu Adiisi, Muhammad yagamba nti, “Tewali muntu yenna mu mmwe asobola kuyingira Jjana olw’ebikolwa bye byokka. Nebagamba nti: Omubaka wa Allah, wadde ggwe? Awo n’agamba nti: Nange sisobola, wabula Allah anzingirire mu Kisa kye n’Okusaasira kwe.” (Muslim: 2816f; laba ne 2816a, b, c, d, e, g, 2817c, 2818a; al-Bukhari: 5673, 6463, 6464, 6467; Ibn Majah: vol. 5, ekitabo 37, nnamba 4201)

Olunyiriri luno olw’obuyinza lujuliza ebighambo ebiri ku ntandikwa ya buli surah ya Kuraani okuggyako surah 9 nti Allah ayitibwa “Omusaasizi, Omugumiikiriza.” Aya nnyingi zikoowoola abantu okwenenya n’okusaba Allah abasonyiwe ebibi byabwe. Okugeza: “Allah akkirize okwenenya kw’abo abakola ebibi mu butamanya ne beenenya mangu; Allah baalikyukira mu kusaasira: Kubanga Allah ajjudde okumanya n’amagezi” (Q. 4:17); “Naye omuntu yenna (mu bulamu buno) eyali yeenenyezza, n’akkiriza, era n’akola

*obutuukirivu, ajja kuba n'essuubi okubeera mu abo abatuuka ku bulokozi*" (Q. 28:67; laba ne Q. 3:16-17; 47:19; 48:1-2). Emerick ajuliza ensonga ya Adamu ne Kaawa: "Obusiraamu bugamba nti oluvannyuma lw'ekiseera Katonda yasaasira ababiri abo abeenenya era abeetoowaza era n'abayigiriza engeri y'okusaba okusonyiyibwa kwe. Olwo bwe beegayirira Katonda ekisa kye, ki ekyabaawo? Yabasonyiwa. Enkomerero y'emboozii." (Emerick 2004: 94)

Wadde kiri kityo, obulokozi bw'omuntu okwenenya n'okusaba Allah okusonyiwa buba buzibu olw'ensonga ezitakka wansi wa bbiri:

- Ekisooka, okusonyiwa tekusazaamu biva mu kibi n'omusango gwa Katonda ogw'ekibi. "Kituufu Katonda, olw'okwagala kwe okungi, ayagala omuntu oyo alokolebwe. Atya? Kiyita mu kwenenya? Naye okwenenya tekuyinza kuggyawo musango era, ekivaamu, kuggyawo ekibonerezo kubanga kino tekyandituukirizza bwenkanya bwa Katonda. Kituufu nti wadde okwenenya kuyimiridde wakati w'omuntu eyeenenya n'okukola ekibi ekirala, tekumalawo biva mu kibi ekyasooka n'okusalirwa omusango gwa Katonda mu kyo." (Jadeed 1996-2019: 11) Obusiraamu tebulina nteekateeka yonna ekwata ku kibonerezo kya kibi okusasulwa nga Kristo bwe yakola ku musaalaba. Ghabril ayogera ku kizibu kino eky'obuzaale mu Busiraamu: "Eggulu oba ejjana, abantu gye baagala okuyingira, kifo kirongoofu eri abalongooseddwa n'abo abafuuliddwa abatuukirivu bokka mwe basobola okuyingira. Bwatyo oyo akola ekibi kimu aba takyasobola era ng'afuuse atali mulongoofu. . . . Ka tugambe nti omusiraamu ayambadde ekyambalo ekyeru era bwe yali agenda okusaala akatundu k'obucaafu ne kagwa ku kyambalo kye oba omuntu n'akikwatako. Teyanditwaliddwa ng'atali mulongoofu? Singa eyo yali mbeera ye teyandizzeeyo okwetukuza asobole okutandika okusaba? Eno y'embeera y'omuntu eri Katonda mu kussa ekitiibwa mu bulongoofu n'obucaafu." (Ghabril 2003: 24) Agattako nti, "Wadde nga kituufu [Allah] asobola okukola nga bw'ayagala, naye teyandiyagadde ebyo ebiwakanya engeri ze ez'olubereberye n'etteeka lye ery'obwakatonda. Ka tugambe nti omulamuzi yasonyiwa omutemu wa muganda wo oluvannyuma lw'omusango gwe okukakasibwa, olwo n'agenda mu maaso n'okumusonyiwa. Omulamuzi onoomutwala ng'omwenkanya? Nedda! Omutwala ng'atalina bwenkanya kubanga yamenya amateeka." (Ibid.)
- Ekyokubiri okusonyiwa tekwetekawo kwokka era tetukulinaako bukakafu. Kuraani egamba nti Allah ayinza oba obutayinza kukkiriza kwenenya kw'omuntu: "*Abalala (waliwo abo) abakkiriza ebikolwa byabwe ebikyamu: batabula ekikolwa ekyali ekirungi n'ekirala ekyali ekibi. Mpozzi Allah ajja kubakyukira (mu kusaasira): kubanga Allah ye Musonyiyi ennyo, Musaasizi nnyo.*" (Q. 9:102, okktr. yayongeddeko); "*Era byonna ebiri mu ggulu n'ebyo byonna ebiri mu nsi bya Allah. Asonyiwa oyo gw'ayagala, era abonereza oyo gw'ayagala. Era Allah ye Musonyiyi ennyo, Musaasizi nnyo.*" (Q. 3:129, Hilali-Khan; laba ne Q. 2:284); "*Allah tasonyiwa (Kibi kya) kwegatta na bakatonda abalala; naye asonyiwa oyo gw'ayagala ebibi ebirala okuggyako bino*" (Q. 4:116; laba ne Q. 5:8; 48:14). Athari agamba nti omuntu bw'afa ng'akoze ekibi "ekyo tewali bujulizi bulaga nti okukikola bubeera bukafiri [obutakkiriza]—olwo ensonga ye ebeera eri Allah: bw'aba ayagadde, ajja kumubonereza, era bw'aba ayagadde, ajja kumusonyiwa" (al-Athari 2005: 141).

Allah asalawo okusonyiwa oba obutasonyiwa olw'ensonga ye yekka z'amanyi; ky'ayinza okusalawo okukola tekitegeerekeka ddala. Okugeza, Adiisi emu egamba nti, "Ye [Allah] asekerera abasajja babiri, omu y'atta munne, olwo bombi ne bayingira ejjana" (an-Nasa'i: 3165). Ku luuyi olulala, Adiisi endala egamba nti, "Omubaka wa Allah yagamba nti: Omuntu yenna ayonoona mu by'okwegatta bw'alekawo ebbala eryenkana obugazi bw'enviiri nga talinaabye, omuliro gwa Jahannam ogwenkanankana nalyo gujja kumwokya" (Abi Dawud: 249). Tulina okumaliriza nga tusinziira ku kino nti ekifo ekitannaabiddwa ekitali kinene okusinga oluviiri kisingako kya bulabe nnyo eri Allah okusinga ettemu? Ekirala, nga bwe twalaba waggulu, "okusonyiwa" kwa Allah eri Adamu ne Kaawa mu kiseera ekisinga kwali kwa kitundu butundu: (1) teyabakkiriza kudde mu jjana gye yali abagobyemu; (2) baasalirwa omusango gw'obulamu obw'obulabe, obutakkaanya, n'obukyayi wakati waabwe; (3) baali bagenda kufa olw'ekibi kyabwe; era (4) abaana baabwe n'abalala bonna abaali bagenda okubagoberera baasindikibwa okugabana enkomerero y'emu nga bo bennyini gye baalina okugumira.

3. Obulokozi busalibwawo ekiragiro kya Allah ekisooka. Olunyeriri olulala olw'obuyinza bw'Obusiraamu lwawula obulokozi okuva ku mirimu gy'omuntu n'okusalawo kwa Allah okusonyiwa oba obutasonyiwa wabula ne luteeka enkomerero y'omuntu ey'olubeerera mu kiragiro kya Allah kyokka ekyaliwo edda. Twategedde mu ssuula esooka nti eky'omukaaga ku nnyingo z'Obusiraamu omukaaga ez'enzikiriza (imam) kwe kukkiriza mu kiragiro kya Allah ekisooka, kwe kugamba, buli kintu ekibaawo mu bwengula, ekirungi n'ekibi, okukkiriza n'obutakkiriza, kibaawo olw'okwagala n'ekiragiro wa Allah, era Allah akola kyonna ky'ayagala. Okugeza, Q. 28:68 (Hilali-Khan) egamba nti, "*Mukama wo atonda kyonna ky'ayagala era ky'ayagala, tewali kulonda wo (mu nsonga yonna). Allah agulumizibwe, era agulumizibwe okusinga byonna bye*

*bamugattako (naye)*”; **Q. 16:93**: “*Singa Allah yayagadde, yandibafudde mwenna eggwanga limu: naye aleka oyo gw’aba ayagadde, era aluŋŋamyā oyo gw’ayagala.*” (laba ne Q. 4:88) Adiiisi ekakasa kino: “Nnawulira Omubaka wa Allah ng’agamba nti: Mazima eyasooka ku ebyo Allah bye yatonda yali Kkalaamu. Yagigamba nti: Wandiiika. Bw’etyo n’ewandiika ebinaabeerawo emirembe gyonna.” (at-Tirmidhi: vol. 5, ekitabo 44, no. 3319; laba ne Abi Dawud: 4700).

Ekiragirowo kya Allah ekisooka kizingiramu engeri ey’enjwulo ey’okulagira n’okutonda abamu nga baakugenda mu Jjana n’abamu okugenda mu Ggeyeena: “*Amajinni n’abantu be twakolera Jahannam bangi*” (**Q. 7:179**); “*Singa twayagala bwe tutyo, mazima twandisobodde okuleetera buli mmeeme obulagirizi bwayo obw’amazima: naye Ekigambo ekiva gyendi kijja kutuukirira nti, ‘Nja kujjuza Geyeena n’Amajinni n’abantu bonna awamu’*” (**Q. 32:13**; laba ne **Q. 6:149; 13:31; 11:118-19**). Adiiisi eziwera zikakasa kino: “Allah yatonda abantu ku lw’ejjana, yabatonda ku lwayo nga bakyali mu kiwato kya kitaabwe, Era yatonda abantu lwa Geyeena, yabatonda ku lwayo nga bakyali mu kiwato kya bakitaabwe” (Ibn Majah: vol. 1, ekitabo 1, no. 82; laba ne Muslim: 2662b, c; Abi Dawud: 4713; an-Nasa’i: 1947). Mu butuufu, *Mishkat* enyuma hadiisi eyeewunyisa etakoma ku kwogera ku kiragirowo kya Allah eky’olubeerera nga tannabaawo wabula era eraga n’obutafaayo bwe, obutonde bwe obw’obutafaayo, n’obusosoze bwe. Muhammad yagamba nti, “Allah yatonda Adam bweyamutonda. Olwo N’asikasika ekibegabega kye ekya ddyo n’aggyayo ekisinde ekyeru ng’ensigo, era n’asika ekibegabega kye ekya kkono n’aggyayo ekisinde ekiddugavu ng’alinga amanda. Awo n’agamba abo abaali ku ludda lwe olwa ddyo nti: Okwolekera Ejjana era sifaayo. Yagamba abo abaali ku kibegabega kye ekya kkono nti: Okwolekera omuliro era sifaayo.” (Al-Tabrizi 1939: 3:117-18, nnamba 454w)<sup>18</sup>

N’ekisembayo, newankubadde enjigiriza y’Obusiraamu entongole egamba nti omwana asigala talina kibi okutuusa lw’atuuka mu myaka gy’obuvubuka, olw’ekiragirowo kya Allah omwana nga tannatuuka myaka gya buvubuka tasobola kukakasa bulokozi: “Omubaka wa Allah yayitibwa okukulemba esswala y’okuziika omwana wa Ansar. Nagamba nti: Omubaka wa Allah, waliwo essanyu eri omwana ono ekinyonyi ekiva mu binyonyi by’ejjana kubanga teyakola kibi era tannatuuka ku myaka omuntu gy’asobola okukoleramu ekibi. Yagamba nti: ‘A’isha, kiddire eri, kiyinza okuba ekirala, kubanga Katonda yatondera ejjana abo abagisaanira nga bakyali mu kiwato kya kitaabwe era n’atondera Jahannam abo abagenda mu Geyeena. Yabatondera Geyeena nga bakyali mu kiwato kya kitaabwe.” (Obusiraamu: 2662c; laba ne Ibn Majah: vol. 1, ekitabo 1, no. 82)

4. Ensonga y’okwegayirira. Nga bwe kyayogeddwa waggulu, Obusiraamu buyigiriza nti buli muntu alina okwetikka omugugu gw’ebibi bye (**Q. 6:164; 7:23; 17:15; 39:53; 53:38**). Ekivaamu kiri nti tewali asobola kwegayiririra mulala ku lw’omusango. Bwe kityo, Kuraani egamba nti, “*Awo tewali kwegayirira ku lw’abalala (bonna) tekujja kubagasa*” (**Q. 74:48**) era “*Mwekuume olunaku omwoyo ogumu lwe gutagasa mulala era n’okuwolereza tekujja kukkirizibwa ku lulwe, n’okuliwa kwabwe tekulikkirizibwa, wadde omuntu yenna taliyambibwa (okuva ebweru)*” (**Q. 2:48**; laba ne **Q. 2:254; 4:109, 123; 6:51, 70; 16:111; 31:33; 40:18, 40-41**). Kuraani erambika nti ne Muhammad tayinza kuwolereza: “*Oba [Muhammad] okusaba ekisonyiwo kyabwe, oba nedda, (ekibi kyabwe tekirisonyiwbwa): bw’osaba emirundi nsanvu olw’okusonyiyibwa kwabwe, Allah tajja kubasonyiwa: kubanga baajeemera Allah n’Omubaka we: era Allah taluŋŋamyā abo abajeemu obukyamu.*” (**Q. 9:80**; laba ne **Q. 39:19**) Mu Adiiisi, Muhammad yakkiriza nti yali tasobola kukola kintu kyonna kutaasa wadde ekika kye oba ab’omu maka ge, omuli muwala we, nnyina, ne kitaawe: “Allah bwe yabikkula Aya: ‘Mulabula ab’enganda zammwe ez’okumpi,’ Omubaka wa Allah n’asituka n’agamba nti, ‘Abange mmwe abantu ba Quraish (oba okwogera ebigambo ebifaananako bwe bityo)! Mugule (i.e. muwonye) (okuva mu muliro gwa Jahannam) nga bwe siyinza kubawonya mu kibonerezo kya Allah; Ggwe Bani ‘Abd Manaf! Siyinza kukuwonya kibonerezo kya Allah, ggwe Safiya Ssenga w’omubaka wa Allah! Siyinza kukutaasa mu kibonerezo kya Allah; Ayi Fatima bint Muhammad! Nsaba ekintu kyonna okuva mu bugagga bwange, naye siyinza kukuwonya kibonerezo kya Allah.’” (al-Bukhari: 2753; laba ne an-Nasa’i: 3644, 3646, 3647, 3648; at-Tirmidhi: vol. 5, ekitabo 44, no. 3185) Muhammad era yagamba nti, “Nnasaba olukusa okwegayirira maama wange okusonyiyibwa, naye Ye [Allah] teyakimpa” (Muslim: 976a; laba ne 976b; Ibn Majah: vol. 1, ekitabo 6, no. 1572; an-Nasa’i: 2034; Abi Dawud: 3234), ne “Omusajja yabuuza nti: Omubaka wa Allah, kitange ali ludda wa?”

<sup>18</sup> Muhammad yennyini yalina era n’atunda Abafirika abawerako ng’abaddu (al-Bukhari: 2468, 5191, 6161, 7263, omuzingo 6, ekitabo 60, no. 435; Muslim: 1602, 2323a; Ibn Majah: omuzingo 4, ekitabo 24, nnamba 2869; an-Nasa’i: 3728; 4184, 4621; at-Tirmidhi: 1239, 1596). Muhammad yatuuka n’okusekerera engeri Abafirika gye balabika: “Omubaka wa Allah yagamba nti, ‘Olina okuwuliriza n’okugondera, omufuzi wo ne bw’aba nga yali muddu wa Ethiopia (omuddugavu) ng’omutwe gwe gufaanana nga zabbibu’” (al-Bukhari: 7142, okktrz. kwongeddwako; Ibn Majah: omuzingo 4, ekitabo 24, nnamba 2860). Okusinziira ku hadith ewandiikiddwa mu *Mishkat* ne ahadith zino, tekikkirizika nti Omufirika yenna oba omuntu ow’obusika bwa Africa yandifuuse Omusiraamu.

Yamuddamu nti! Kitaawo ali mu Ggeyeena. Bwe yakyusa omugongo, n'agamba nti: Kitange ne kitaawo bali mu Ggeyeena.” (Abi Dawud: 4718)

Naye, ng'Obusiraamu bwe bulambika emisingi egikontana egy'obulokozi, era mu ngeri etakwatagana bukkiriza okwegayirira ku musango. Kuraani eggulawo okusobola okuwolereza ng'egamba nti, “Allah yekka y'agaba (eddembe ly'okuwa) ly'okwegayirira: obufuzi bw'eggulu n'ensi bubwe” (Q. 39:44; laba ne Q. 2:255; 10:3; 19:87). Bamalayika kigambibwa nti basaba okusonyiyibwa abo abali ku nsi (Q. 40:7; 42:5). Q. 43:86 ekontana n'ebitundu ebigamba nti “tewali kwegayirira” ng'egamba nti, “N'abo be basaba okuggyako Allah tebalina maanyi ga kwegayirira; - oyo yekka awa obujulizi ku Mazima, era bamumanyi (mumanyi).” Abannyonyozi b'Obusiraamu bangi kino bakitwala ng'okujuliza Muhammad ng'alina obusobozi obw'enjawulo obw'okuwolereza (laba Ali 2006: Q. 43:86n.4683). Mu Busiraamu obumanyiddwa ennyo, ekifaananyi kya Muhammad “kifunye ebipimo bya masiya era, wadde ng'Abasiraamu bonna bajja kugamba n'obuvumu nti basinza Allah yekka era nti nabbi waabwe yali mubaka mwesigwa kyokka, kyeyoleka lwatu nti ekifo kye mu nsi y'Obusiraamu kiri bwe kityo nga kimuteeka kumpi ng'omutabaganya omukulu wakati wa Allah n'abantu be” (Gilchrist 1994: 121). Nga bwe baggumiza omulimu gwa Muhammad ogw'okuwolereza, Adiisi eyogera ku ky'okuwolereza kumpi awatali kuziyizibwa. Wadde nga tasobola kwegayirira bulungi wadde ku lw'amaka ge, Muhammad yeeyoleka ng'omuwolereza asinga obukulu: “Nja kuba mukulu mu bazzukulu ba Adamu ku lunaku lw'amazuukira era nja kuba muwolereza asooka era asoose okuwolereza kwe bwe kunaaba okukkirizibwa (Allah)” (Muslim: 2278; laba ne al-Bukhari: 7510; Abi Dawud 4673; Ibn Majah: vol. 5, ekitabo 37, no. 4308).

#### **F. Ebiva mu kibi era n'obulokozi okusinzira ku Busiraamu**

Ng'endowooza y'Abakristaayo ku butonde bw'obuntu, ekibi, n'obulokozi okuyita mu ssaddaaka ya Kristo bwe birina ebivaamu ebikulu, n'endowooza y'Obusiraamu ku buntu, ekibi, n'amakubo g'obulokozi erina ebikulu ebikwata ku bantu. Ebikontana by'Obusiraamu eby'omunda biyinja okusika Abasiraamu mu makubo agakontana, ng'ebigendererwa ebibiri ebisooka bwe biraga.

1. Abasiraamu tebalina musingi gukwatagana ku kulwanyisa obubi era bayinza obutabaako kye bakola mu kuggwaamu essuubi. Wadde ng'ekika ekimu eky'endowooza y'Obusiraamu kiyigiriza byombi “okugwa” kw'abantu n'enjigiriza ya “ekibi eky'olubereberye,” enjigiriza y'Obusiraamu entongole ewakanya enjigiriza ezo zombi. Mu kuwakanya okugwa kw'abantu, n'olwekyo Obusiraamu bulina okulaba ensi nga Allah bw'eyagenderera okugiraba. Ekirala, enjigiriza y'Obusiraamu esukkiridde ye nteekateeka ya Allah n'okufuga obutereevu n'okwenyigira mu buli kintu, omuli n'obubi. Essira lino ku kiragiro kya Allah liyinja okuvaako omuntu obutabaako ky'akola n'okutuuka okuggwaamu essuubi. *Mishkat* enyumya nti Abu Abdullah, omu ku banne ba Muhammad yennyini, yawulira bubi n'akaaba bwe yajjukira nti Muhammad yali agambye nti, “Allah yakwata omukono gumu n'omukono gwe ogwa ddyo ate omulala n'omukono omulala, n'agamba nti: ‘Kino kya kino, era kino kya lwa kino, era sifaayo.’ Simanyi mu kifo ki ku byombi kye ndi.” (Al-Tabrizi 1939: 3:118, no. 455w) Karim agamba nti, “Abo abaali mu mukono gwe ogwa ddyo baali bagenda mu Jjana ate abo abaali mu mukono gwe ogwa kkono ne bagenda mu Geyeena. Omunyumya yatya mu mikono gya Allah gye yali aguddemu kuba ekyo kye kyandisazeewo enkomerero ye.” (Karim 1939: 3:118n.1563) Singa ne Muhammad yali teyeekakasa ku kifo kye eky'olubeerera era munne yennyini n'akendeezebwa ku kukaaba olw'obutali bukakafu ku nkomerero ye, tekyewuunyisa nti abalala bayinza okumaliriza nti kaweeefube yenna gwe bakola talina makulu gye bali bwe kituuka ku nkomerero yaabwe.

Ekyewuunyisa, obujjuvu bwa Kuraani ne Adiisi, nga kw'otadde n'ebiragiro by'obutabusabuusa kintu kyonna mu Kuraani n'okutiisibwatisibwa Jahannam eri bonna abenyigira mu *bid'ah* (obuyiyya), bisobola okuleeta obwassemugayaavu. Okugeza, Muhammad yagamba nti, “Oyo yenna ayingiza obuyiyya (Bid'ah) Allah n'omubaka we bwe batasiima, ajja kuba n'omugugu (omugugu) ogw'ekibi ogwenkana n'ogw'abo ababukolerako, ng'agabana ku bibi byabwe n'ebisembayo obutono” (Ibn Majah: vol. 1, ekitabo 1, no. 210; laba ne vol. 1, ekitabo 1, no. 14, 42, 45, 50). Ebikwata ku kino byafunzibwa Bernard Lewis mu kitabo kye ekityibwa *Kiki Ekyasoba?* Wadde ng'Obusiraamu bwakula nnyo mu muwendo gw'abantu, “kirabika lwatu mu buvanjuba obw'amasekkati era ddala mu nsi zonna ez'Obusiraamu nti ebintu byali byasobera ddala. Bw'ogeraageranya ensi y'Obusiraamu n'ey'Ekristaayo eyasooka gye yali evuganya nayo ey'emyaka olukumi, Abasiraamu baali bufuuse baavu, banafu, era nga batambulira mu butamanya. Mu kutambula kw'ekyasa eky'ekkumi n'omwenda n'eky'amakumi abiri, okufuga kw'amawanga g'abazungu kwali kweyoleka bulungi eri abantu bonna okukiraba.” (Lewis 2002: 151) Nga Sundiata bw'agamba, endowooza eno ey'ensi “y'evunaanyizibwa ku butali bumalirivu bw'Abasiraamu okulongoosa embeera yaabwe; balowooza nti embeera yaabwe eri ddala 'nga Allah bw'ayagala' era n'olwekyo tebalina maanyi wadde olukusa okuyingirira enkomerero Allah gye yabateereddewo.



Endowooza y’Obusiraamu eziyiza okwagala kw’omuntu okuyiga engeri ebintu n’embeera gye bikolamu n’engeri gye biyinza okukolebwamu okukola; tekubiriza Basiraamu okuyiga ebikwata ku bantu abalala, ebifo, n’ebintu.” (Sundiata 2006: 214)

2. Abasiraamu bangi basendebwa mu bikolwa eby’obutuju, entiisa, ne jihad. Emerick alumiriza nti “Allah atusasula okusenziira ku bungi bw’ebikolwa byaffe ebirungi. Kye kika kya kapito ow’eddiini ng’ebivaamu bisobola okufuula obulamu obulungi eri buli muntu.” (Emerick 2004: 36) Wadde ng’essuubi ly’okufuna obulokozi bw’omuntu liyinda okuba ekisikiriza okukola emirimu emirungi, jukira nti *enyinyonyola* y’Obusiraamu ku kiki ekikola “ebikolwa ebirungi” tesenziira ku mpisa yonna ekkirizibwa mu nsi yonna wabula ku biragiro n’okuwera ebitongole ebya Kuraani ne Adiisi. Muno mwe muli ekizibu, kubanga Abasiraamu “tebatwala muntu yenna nga mukwano oba omulabe okuggyako nga basenziira ku ddiini” (al-Athari 2005: 58). **Q. 60:1** (Hilali-Khan) agamba nti, “*Abange mmwe abakkiriza! Temutwala balabe bange n’abalabe bammwe (ektgz. abatakkiriza n’abashiriko, n’ebirala) ng’emikwano gyammwe, nga mulaga omukwano gye bali. . . . Bwe muba muvuddeyo okufuba mu Nsonga Yange n’okunoonya Okusanyuka kwange okulungi, (kale totwaala bano abatakkiriza n’abashirika, n’ebirala, nga mikwano gyammwe). Obalaga omukwano mu nkukutu, so nga nze All-Aware by’okweka ne by’obikkula. Era oyo yenna ku mmwe (Abasiraamu) akola ekyo, kale ddala abuze (ewala), (ewala) okuva ku Kkubo Engolokofu*” (laba ne **Q. 3:28, 118; 4:89, 144; 5:51; 9:23; 58:22**) nga bwe kiri. Bwe kityo, Shaikh Abdullah bin Baz agamba nti, “Omukkiriza omutuufu ayagala abakkiriza n’abatwala ng’emikwano, era alaga obukyayi eri abatakkiriza era tabatwala nga mikwano” (bin Baz 2002: 266; laba ne bin Jamil Zino n.d.: 317, “Okunoonya omukwano n’obuyambi bw’abatakkiriza tekikkirizibwa” era “*Wali [mukwano] omukkiriza gwe mukwano ogw’ mazima, atya era ayagala ennyo Allah*”).

Okumenya ekiragiro kino kirina ebizibu ebikivaamu eby’olubeerera. Tamimi agamba ekintu ekyo ekimu “ekigagaana *Tauhid*” [era bw’atyo n’akakasa okusindikibwa mu Geyeena okuva tauhid bw’eri enjigiriza y’Obusiraamu ey’omusingi nti Allah y’omu] “akola omukwano n’abatakkiriza n’abannanfuusi nga abagulumiza n’okubawa ekitiibwa. Kuno kw’ogatta okubayogerako n’erinnya lya Saiyid (ssebo), okubasembeza n’okubalamusa okw’ekitiibwa n’okubaagala.” (At-Tamimi 2002: 238) Kino kizingiramu n’amaka g’omuntu yennyini: “*Tosanga bantu bonna abakkiriza Allah n’olunaku olw’enkomeerero, nga baagala abo abaziyiza Allah n’Omubaka we, newankubadde nga baali bakitaabwe oba batabani baabwe, oba baganda baabwe, oba ab’enyanda zaabwe*” (**Q. 58:22**). **Q. 48:29** (Hilali-Khan) asukka awo n’agamba nti, “*Muhammad (SAW) ye Mubaka wa Allah, era abo abali naye bakambwe eri abatakkiriza, era basaasira bokka na bokka*” (laba ne **Q. 5: 54;66:9**). **Q. 9:29** esukka awo, n’alagira Abasiraamu nti “*Mulwanye abo abatakkiriza Allah wadde olunaku olw’enkomeerero, wadde okukwata ekyo ekiziyiziddwa Allah n’omubaka we, wadde okukkiriza eddiini y’Amazima, (ne bwe baba nga bwe bali) n’Abantu b’Ekitabo, okutuusa lwe basasula Jizya n’okugondera kyeyagalire, ne bawulira nga bafugibwa*” (laba ne **Q. 2:191, 216; 4:89; 9:5, 123**).

Ebiragiro bino bireeta ensonga ya *jihad*. Omulandira ekigambo *jihad* mwe kiva kisangibwa emirundi 41 mu Kuraani mu ngeri ez’enjawulo; amakulu gaakyo amakulu kwe “kufuba” (“Enkuluze ya Kuraani” 2009-2017: **Q. 160:1, jihādan**). Waliwo enkozesa entono “ey’emirembe” eya *jihad* mu Kuraani (laba **Q. 22:78**) ne Adiisi (laba al-Bukhari: 2784; 2787). Wadde kiri kityo, wadde nga Muhammad yakozesa ekigambo *jihad* mu mbeera zombi ez’omwoyo (ez’emirembe) n’ez’omubiri (ez’entalo), yassa nnyo essira ku *jihad* ey’omubiri. “Enkola y’Obusiraamu ey’emirembe yeesigamye ku ntaputa z’Obusiraamu ez’oluvannyuma, emirundi mingi ez’amawanga g’obugwanjuba, ez’enjigiriza ya Muhammad, so ng’ate enjawulo z’Obusiraamu ezisinga okuba ez’effujjo zisimbye emirandira nnyo mu nkola y’obusodokisi n’ebyaafaayo” (Qureshi 2016: 116). Mu butuufu, David Cook agamba nti, “Mu kusoma ebitabo by’Abasiraamu—eby’omulembe n’eby’edda—omuntu asobola okulaba nti obujulizi obulaga nti *jihad* ey’ebuy’omwoyo bwesinga obukulu tebuliiwo nnyo. Leero kikakafu nti tewali kuwandiika kwa Musiraamu, mu lulimi olutali lwa mawanga g’obugwanjuba (nga Oluwarabu, Oluperusi, Oluurdu), yandibadde agamba nti *jihad* okusinga si ya ffujjo oba ebadde esikiddwamu *jihad* ey’omwoyo. Ebigambo ng’ebyo bikolebwa abamanyi b’amawanga g’obugwanjuba bokka, okusinga abo abasoma Obusufi ne/oba abakola mu kuteesa wakati w’enzikiriza, n’Abasiraamu ababuwolezeza ng’abagezaako okwanjula Obusiraamu mu ngeri esinga obutaba ya bulabe.” (Cook 2005: 165-66)

Obukulu bwa *jihad* mu Busiraamu bulagibwa Hilali ne Khan; mu kwogera ku **Q. 2:190**, bagamba nti, “*Al-Jihad* (okulwana okutukuvu) mu Nsonga ya Allah (n’amaanyi amajjuvu ag’omuwendo n’ebiyokulwanyisa) eweebwa obukulu obusinga mu Busiraamu era y’emu ku mpagi zaayo (kwe buyimiridde). Ku lwa *Jihad* Obusiraamu buteekebawo. . . . Bwe tulekayo *Jihad* (Allah atulokole mw’ekyo) Obusiraamu busaanawo era Abasiraamu ne banafuwa mu nsi; ekitiibwa kyabwe kibula, ettaka lyabwe libbibwa, obufuzi n’obuyinza bwabwe bibula. *Jihad* mulimu gwa kiragiro mu Busiraamu ku buli Musiraamu, era oyo agezaako okutoloka omulimu guno, oba nga mu mutima gwe ogw’omunda ayagala kutuukiriza mulimu guno, afa n’emu ku ngeri

z’omunnanfuusi.” (Hilali ne Khan 1998: 39n.1) Omuntu aleme okulowooza nti ebiragirowo bino tebikyakola oba nga bya kwesalirawo, okunnyonyola okwakakolebwa ku **Q. 2:193** (“*N’okubirwanyisa okutuusa nga tewakyalimo Akajagalalo oba okunyigirizibwa, era obwenkanya ne bufuga n’okukkiriza Allah*”) agamba nti, “Ebibi ebisinga obubi bwe butabeera bwesigwa (*Bukafiiri n’obushirku (shirk) ebikola okujeemera Allah, Omutonzi. Okumalawo bino, Abasiraamu beetaagibwa okulwana olutalo okutuusa nga tewali nzikiriza ndala yonna mu nsi, okuggyako eddiini yokka y’eya Allah.*” (Madani 2005: 1:235; laba ne bin Jamil Zino 2002: 316 [“Jihad (okulwana n’okulwana mu kkubo lya Allah) n’obugagga bw’omuntu, n’amaanyi, okusinziira ku busobozi bw’omuntu *kikakata ku buli mu Busiraamu,*” okktr. kwongedwako]).

Ebiragirowo bino bikakasiddwa mu Adiisi. Muhammad yagamba nti, “Ndagiddwa okulwana n’abantu, okutuusa lwe banaawa obujulizi nti tewali katonda yenna okuggyako Allah, era ne banzikiriza (nti) nze mubaka (okuva eri Mukama) ne mu byonna bye ndeese” (Muslim: 21b; laba ne Muslim: 22; al-Bukhari: 25). Ekiragirowo ekyo tekyakoma ku Muhammad yekka wabula kikwata ku Basiraamu bonna emirembe gyonna. Mu Adiisi endala yagamba nti, “Mujja kulwana n’Abayudaaya era mujja kubatta okutuusa n’ejinja lwe lirigamba nti: Jjangu wano, Omusiraamu, waliwo Omuyudaaya (eyeekwese emabega wange); mutte.” (Muslim: 2921a) Era, “nawulira Omubaka wa Allah (emirembe bibeere ku ye) ng’agamba nti: Ekiseera kinaatera okuggwaako wajja kubaawo abantu abato mu myaka era nga bava mu Busiraamu ng’akasaale kayita mu nsolo egendereddwamu, n’okukkiriza kwabwe tekujja kuyita mu mimiro gyabwe. Buli we munaabasanga mubatte, kubanga okuttibwa kwabwe kujja kuleeta empeera eri oyo abatta ku lunaku lw’okuzuukira.” (Abi Dawud: 4767) Mu butuufu, ekika kya Khazraj bwe kyali kilayira obuwulize eri Muhammad, omuntu eyali akola ekirayiro yagamba nti, “Mu kulayira obuwulize gy’ali mweyamye okulwana olutalo n’abantu bonna” (al-Tabari 1988: 134).

Kuraani egamba nti Allah asinga kwagala abo abalwana okusinga abo abasigala awaka, era asuubiza empeera ennene ennyo eri abalwanyo (**Q. 4:95**; laba ne **Q. 61:4**). Okugatta ku ekyo, ebisikiriza eby’enjawulo biweebwa mu Kuraani ne Adiisi okwetaba mu jihad okutuusa okufa. **Q. 47:4-6** egamba nti, “*N’olwekyo, bwe musisinkana abatakkiriza (mu lutalo), mubakube mu bulago; Mu nkomerero, bwe munaabafugira ddala, musibe omuguwa n’amaanyi (ku bo): oluvannyuma (ky’ekiseera) oba obugabi oba ekinunulo: Okutuusa olutalo lwe lunassa emigugu gyalwo. Bw’atyo (mulagirwa): naye singa kyali kya Allah kyeyagalira, mazima yandibadde asobola okubasasuzza (ye kennyini); naye (Akuleka okulwana) okusobola okukugezesa, abamu n’abalala. Naye abo abattibwa mu kkubo lya Allah, - Tajja kuleka bikolwa byabwe kubula. Mu bbanga ttono alibaluḥḥamya n’okutereza embeera yaabwe, n’abayingiza mu Lusuku lwe yabalangirira.*” (laba ne **Q. 9:88-89**) Mu Adiisi, “Omubaka wa Allah yagamba nti, ‘Allah akakasa omuntu akola Jihad ku lw’ensonga ye era tewali kyamuwaliriza kugenda kukola okuggyako Jihad mu nsonga ye, n’okukkiririza mu Ebigambo bye, nti ajja kumuyingiza mu Jjana oba okumuzzaayo n’empeera ye oba omunyago gwe yafuna mu maka ge gye yava.’” (al-Bukhari: 7457; laba ne 36, 3123, 4046, 7463) Ekirala, “Oyo yenna alwanirira mu kkubo lya Allah, Ow’amaanyi era Ow’ekitiibwa, okumala ebbanga eddene wakati w’okukama enjamira enkazi emirundi ebiri, ejjana emukakasiddwa.” (an-Nasa’i: 3141)<sup>19</sup>

Obusiraamu era bulina enkola ya “sifaayo nkinfunye ntya” mu kulimba n’okubuzaabuza okusinziira ku kubeera ow’amazima. Mu butuufu, Obusiraamu bufunye enjigiriza y’obulimba eyitibwa *taqiyya*, naddala mu basiraamu aba Shi’ah (laba Sookhdeo 2004: 89-92); ekyenkanankana n’eky’Abasunni kiyitibwa *muda’rat* (“Enjigiriza ezimu ez’Obusiraamu” 2018: n.p. [ekiwandiiko kino kyogera ku nsonga eno mu bujjuvu]). Enjigiriza eno yeegamiziddwa ku bitundu ebimu okuva mu Kuraani ne Adiisi eziwerako. Mu kunnyonyola kwe ku **Q. 3:28** (“*Abakkiriza baleme kutwala mikwano gyabwe oba abayambi abatakkiriza okusinga abakkiriza: bwe wabaawo abakola ekyo, tewali mu kintu kyonna ekijja okuweebwa obuyambi okuva eri Allah: okuggyako mu ngeri ey’okwegendereza, mulyoke mwekuume.*” okuva gye bali”), Ibn Kathir alowooza ku nsonga y’Omusiraamu atya olw’obukuumi bwe okuva eri atali Musiraamu: “Mu mbeera eno, abakkiriza ng’abo bakkirizibwa okulaga omukwano eri abatakkiriza kungulu, naye nga tebakkiriza munda. Okugeza, Al-Bukhari yawandiika nti Abu Ad-Darda’ yagamba nti, ‘Tumwenya mu maaso g’abantu abamu wadde ng’emitima gyaffe gikolimira.’” (Ibn Kathir 2003: Q. 3:28, okukkaatiriza) Sahih al-Bukhari naye ategeeza munne ow’oku lusegere lwa Muhammad ng’agamba nti, “Nnyinza okwogera ebintu okuferera omulabe wange yekka” (al-Bukhari: 6930).

<sup>19</sup> Endowooza ya Muhammad yennyini ku jihad elambikiddwa bulungi mu Hadith: “Omubaka wa Allah yagamba nti, ‘Oyo obulamu bwange bwe buli mu Mukono gwe, nandyagadde nnyo okulwana mu nsonga ya Allah n’oluvannyuma n’okuttibwa n’oluvannyuma ne nzuukira (nzuuke mu bulamu) n’oluvannyuma n’oluvannyuma n’oluvannyuma n’azuukira (okuja mu bulamu) n’oluvannyuma n’attibwa, n’oluvannyuma n’azuukira (n’ajja mu bulamu) n’oluvannyuma n’attibwa n’oluvannyuma n’azuukira (n’azuukira (okuja mu bulamu).’” (al-Bukhari: 7227; laba ne 36, 2795, 2795, 10). 2797, 2972, 7226). Ebisingawo ku musingi gwa Kuraani ku jihad, laba wansi, ekitundu **5.VIII.C. Enjigiriza y’okusazaamu erina ebizibu eby’amaanyi eri omuntu yenna agamba nti Obusiraamu “eddiini ya Mirembe.”**

Mu nsonga eno, Kuraani ennyonnyola “omulabe” bw’ati: “*Abatakkiriza balabe baalwatu gye muli*” (Q. 4:101; Enkyusa ya Hilali-Khan eya ayah eno egamba nti, “*abatakkiriza babeera balabe baalwatu gye muli*”).

Obulimba n’okubuzaabuza bikkirizibwa mu *kutta* abatali Basiraamu: “Nabbi yagamba nti, ‘Ani mwetegefu okutta Ka’b bin Ashraf (ektgz. Omuyudaaya).’ Muhammad bin Maslama yaddamu nti, ‘Oyagala mmutte?’ Nabbi yaddamu mu ngeri nti: ‘Emukkiriza.’ Muhammad bin Maslama yagamba nti, ‘Awo kkiriza njogere bye njagala.’ Nabbi yaddamu nti, ‘Nzikirizaa (ektgza. nkukkiriza)’” (al-Bukhari: 3032; laba ne 4037; Muslim: 1801) Obulimba bukkirizibwa mu kufuna obugagga: “Oluvannyuma lw’okuwamba ekibuga Khaybar Abasiraamu, Nabbi (S) yatuukirirwa Hajaj Ibn ’Aalat n’amugamba nti: ‘Ayi Nabbi wa Allah: nnina e Makka obugagga obusukkiridde n’abooluganda abamu, era Njagala okuddamu okubufuna; nsonyiyibwa bwemba njogedde bubi (okuwona okuyigganyizibwa)?’ Nabbi (S) yamwesonyiwa n’agamba nti: ‘Yogera kyonna ky’olina okwogera.’” (Abbas 1995-2014: Al-Taqiyya, Dissimulation Part 1, 2014). ref. 8) Abdul-Wahhab ategeeza nti Ibn Mas’ud (omu ku banne ba Muhammad ab’oku lusegere) yagamba nti, “Okulayira Allah ng’olimba kyagalibwa nnyo okusinga okulayira omulala atali ye ng’oyogera amazima” (Abdul-Wahhab 2002: 142). Imam y’aba Shi’ah ey’omukaaga, Ja’far as-Sadiq (699-765), yatuuka n’okugamba nti “Oyo atalina *taqiyyah*, talina ddiini.” (Enayat 2005: 176) N’olwekyo, Hamid Enayat amaliriza nti “mu nkola [*taqiyya*] efuuse enkola y’empisa z’abantu buli lwe wabaawo okukontana wakati w’okukkiriza n’ekisaanira.” (Ekitundu kye kimu: 177)

Enkola y’Obusiraamu ey’“empisa” n’obulokozi eyesigamiziddwa ku buwulize obtaliimu kwebuza ku biragiro bya Kuraani ne Muhammad nayo eraga enjawulo ey’empisa enkulu wakati w’Obukristaayo n’Obusiraamu: Abalwoozebwa okuba Abakristaayo bwe balimba, okufera, n’okutta abatalina musango, baba beeyisa mu ngeri tetakwatagana n’okukkiriza kwabwe era nga bajeemera Kristo; Abasiraamu bwe balimba, okufera, n’okutta abantu abatalina musango baba beeyisa nga bakwatagana n’enzikiriza yaabwe era nga *bagondera* Muhammad ne Kuraani.<sup>20</sup> Enkola eno ey’Obusiraamu ey’“empisa” mu butonde ereeta obwannalukalala, obulimba, n’effujjo, okuva ebintu ebyo bwe biggumiza mu ngeri etegeerekeka era enfunda n’enfunda mu Kuraani yonna ne Adiisi. Nga munnamawulire Omusiraamu Abdel Rahman al-Rashed bwe yawandiika nti, “Kikakafu nti si Abasiraamu bonna si batujju, naye kikakafu era kiruma nnyo, nti kumpi abatujju bonna Basiraamu” (al-Rashed 2004: n.p.). Kumpi ebitundu 75% ku ttemu ly’abatujju erisukka mu 12,500 eryakolebwa mu 2011 lya Basiraamu (“Muslim Statistics (Terrorism)” 2016: Worldwide) Okunonyereza okungi okwetoolola ensi yonna kulaga nti Abasiraamu abawagira effujjo n’obutujju si “kitundu kitono eky’abannalukalala” (“Okunonyereza ku ndowooza z’Abasiraamu” 2002-2019; Shapiro 2014). Okugeza, mu kunonyereza okwakolebwa gye buvuddeko ku mukutu gwa tivvi y’Oluwarabu ogwa Al Jazeera, 81% ku baabuzibwa bawagira “obuwanguzi obutegeka obw’ekibiina ky’Obusiraamu mu Iraq ne Syria (ISIS)” (Schachtel 2015: n.p.). Kino kyeyongera okuba eky’amakulu okutuuka ku kigero Abasiraamu we batwala enzikiriza yaabwe ng’ekikulu, okuva Muhammad bwe yagamba nti, “Tewali n’omu ku mmwe [mazima] akkiriza okutuusa ng’okwegomba kwe kugondera ebyo bye nnaleese” (al-Nawawi, 40 Adiisi: 41), era ekyo kizingiramu okulwana n’obulimba.

3. Tewali bukukafu bwa bulokozi mu Busiraamu. Muhammad yagamba nti, “Tewali muntu yenna mu mmwe atalina bifo bibiri: Okubeera mu Jjana n’okubeera mu Geyeena. Bw’afa n’ayingira mu Ggeyeena, abantu b’e Jjana basikira obutuuzi bwe.” (Ibn Majah: vol. 5, book 37, no. 4341) Era yagamba, “Jannah [eggulu] lirilaanye buli buli muntu ng’akagwa- k’engatto, bw’etyo ne (Geyeena) Omuliro” (al-Nawawi, *Riyad*: ekitabo 1, no. 105). Olw’olukalala olujjuvu mu ngeri etegeerekeka olwa “olw’ebikolebwa n’ebitakolebwa” nga tewali asobola kukuuma mu bujjuvu n’ensonga nti shirk esobola okukwekebwa ng’ekiwuka ekiddugavu ekiri ku lwazi oluddugavu mu kiro ekikutte enzikiza, tewali Musiraamu ayinza kumanya oba ajja kuba ng’akkirizibwa mu Jjana oba mu Ggeyeena. Mazima ddala, Athari agamba nti n’Abasiraamu abasinga okwewaayo “balowooza nti

<sup>20</sup> Sundiata alaba nti “ebikolwa eby’obukambwe eby’Amawanga g’Obusiraamu n’abatujju b’Obusiraamu bisobola okulondoolebwa okuva ku kintu Muhammad yennyini kye yayogera, kye yakola, oba kye yakkiriza” (Sundiata 2006: 17). Ku luuyi olulala, “Abo abavumirira ebikolwa eby’okunyigiriza, eby’obunnanfuusi n’eb’effujjo ebikolebwa mu linnya lya Yesu ow’e Nazaaleesi bajja kusanga Yesu y’omu ku ludda lwabwe kubanga awatali kwekkiriziganya yayogera ku bikolwa bino ebibi era ye kennyini yanyigirizibwa era n’attibwa olw’obutabaako kibi kyonna”. (Ekitundu kye kimu: 18). Jjukira ekigambo kya Shayesteh nti, “Tutegedde nti ensi eyitibwa ey’Ekikristaayo eremereddwa nnyo okwewaayo eri Yesu Kristo. N’olwekyo, *obutakkiririza* mu Yesu Kristo kwe kusasaanya obugwenyufu mu abo abalabika nga babeera wansi w’erinnya ly’Obukristaayo. Ku Njiri ya Yesu Kristo, waliwo ekika ky’Omukristaayo kimu kyokka mu nsi, abo bokka abalokoka okuva ku mufuzi w’obugwenyufu. N’olwekyo, Abasiraamu tebalina kutwala bugwenyufu obuli mu bibiina ebityitibwa Abakristaayo ng’akabonero akalaga nti enzikiriza y’Ekikristaayo erina ensobi.” (Shayesteh 2004: 204, oktrz. yayongeddeko)

omuntu alina okwogera insha' Allah nga yeeyogerako ng'omukkiriza, ektgz., omuntu alina okugamba nti, 'Ndi mukkiriza, Allah bw'aba ayagala.' Teboogera na bukakafu nti bakkiriza, olw'okutya ennyo Allah, okukkiriza kwabwe mu kwagala n'ekiragiyo kya Katonda, n'obutayagala kwetendereza." (al-Athari 2005: 135) Ekirala, Obusiraamu buyigiriza nti "emitima gy'abantu giri wakati w'Engalo bbiri ez'Engalo za Allah [era] azikyusa nga bw'ayagala" (at-Tirmidhi: vol. 4, ekitabo 6, no. 2140). Ne Abu Bakr, munne wa Muhammad ow'oku lusegere era khalifa eyasooka, "yakozesanga omukono gwe ogwa ddyo ku mutima gwe n'addinjana mu ddoobozi ery'omwanguka okwegayirira kw'Omubaka wa Allah . . . : 'O (Allah) Omukyusa w'emitima! Omutima gwange gunyweze buli kiseera ku ddiini Yo (ey'Obusiraamu).' Wadde nga yalina okukkiriza ng'okwo, okwali okunene ennyo okumala abatuuze bonna ku nsi, yali atya nti omutima gwe guyinza okubula. Kale, yayogeranga, ng'akaaba nti: 'Ssinga nandibadde n'omuti oguluma!' Buli lwe yajjukiranga ekifo kye mu maaso ga Allah, yagambanga nti: 'Ku lwa Allah! Ssandiwummudde era ne mpulira nga ndi mutebenkevu okuva mu kibonerezo kya Allah, ne bwe kiba nti ekigere kyange kimu kyali mu Jjana.'" (Khalid 2005: 98-99)

Okugatta ku ekyo, tewali Musiraamu ayinza kuba na bukakafu bwonna obw'obulokozi kubanga Obusiraamu "bugaana abagoberezi baabwo okulaba Katonda mu bulamu ku nsi. . . Kuraani okwawukanako n'ekyo, ekkiriza nti obulokozi tebubaawo mu bulamu ku nsi, wabula mu bulamu oluvannyuma lw'okufa wadde ng'enkomerero y'omuntu oluvannyuma lw'okufa tekakasibwa." (Shayesteh 2004: 131, 202) Ekyo, kya lwatu, kikontana n'Obukristaayo, obulokozi gye "bufunibwa ku nsi ne bubeerawo emirembe gyonna" (Ibid.: 202; laba, ekyklbrk, **Yokaana 3:16; 3:36; Ebik 16:31; Bar 10:9-10; Bef 1:13-14; 1 Yokaana 5:13**). Ebyo byonna bwe tubigatta n'okuba nti "okusonyiwa" kwa Allah tekukakasiddwa era tekutegeerekeka ddala, era nga tewali amanyi nkomerero ye eyalagirwa nga tannabaawo, n'Abasiraamu abasinga okwewaayo "bakkiriza nti enkomerero y'abantu y'enkomerero etemanyiddwa era tewali muntu amanyi nkomerero ye bw'eneeba" (al-Athari 2005: 148).

Muhammad yennyini teyalina bukakafu bwa bulokozi. Mu Kuraani, oluvannyuma lw'okugamba nti yali taleeta bubaka bupya, Muhammad yagamba nti, "era simanyi kiki ekigenda okukolebwa ku nze oba ne kummwe" (**Q. 46:9**). Adiisi era ekakasa nti Muhammad teyalina bukakafu bwa bulokozi. Mu Adiisi emu, yali akyalidde amaka omusajja mwe yali afiiridde. Muhammad yagamba nti, "Ate ye okufa kumutuuseeko era mmwagaliza ebirungi byonna okuva eri Allah. Allah, newankubadde nga ndi Mubaka wa Allah, simanyi kiki ekinantuukako, wadde nnammwe." (al-Bukhari: 7018; laba ne 1243, 3929)

Mu butuufu, Muhammad yali atya nnyo okufa n'omusango gwa Allah: "Aisha yagamba nti Omuyudaaya omukazi yajja gy'ali n'ayogera ku kibonerezo mu ntaana, ng'amugamba nti, 'Allah akulokole mu kibonerezo ky'entaana.' Aisha olwo yabuuza Omubaka wa Allah ku kibonerezo ky'entaana. Yagamba nti, 'Yee, (waliwo) ekibonerezo mu ntaana.' Aisha n'agattako nti, 'Oluvannyuma lw'ekyo sirabangako Mubaka wa Allah wabula ng'annonya obuddukiro ewa Allah okuva ku kibonerezo mu ntaana mu buli dduwa gye yasabanga.'" (al-Bukhari: 1372) Muhammad yali talina bukuumi nnyo era n'okutya kwe eri ensala ya Allah kwali kunene nnyo ne kimuleetera okutya buli mpewo ey'amaanyi lwe yafuuwanga, okuziba kw'enjuba, oba wadde ekire ne kirabika mu bbanga—kubanga yali alowooza nti ebintu bino eby'obutonde bitegeeza nti olunaku lw'omusango lwali lusembera! "Buli mpewo ey'amaanyi lwe yabanga efuuwa, okweraliikirira kwalabika mu maaso ga Nabbi (ng'atya nti empewo eyinza okuba akabonero k'obusungu bwa Allah)." (al-Bukhari: 1034) "Enjuba yasiikirizibwa omwezi era Nabbi n'asituka, ng'atya nti eyinza okuba essaawa (ektgz. Olunaku lw'enkomerero). Yagenda mu Muzikiti n'asaala esswala n'e Qiyam esinga obuwantu, ng'avuunama n'okuvunnamu nga bwe nnali mmulabye ng'akola. Awo n'agamba nti, 'Obubonero buno Allah bw'asindika tebubaawo olw'obulamu oba okufa kw'omuntu, wabula Allah atiisa abasinza be. Kale bwe mulaba ekintu kyonna ku kyo, mugende mu maaso n'okujjukira Allah, mumusaba era musabe okusonyiyibwa kwe.'" (al-Bukhari: 1059) "Aisha yagamba nti, 'Singa Nabbi yalaba ekire mu bbanga, yatambula n'agenda mu kutambulwa, n'afulumu n'ayingira, era langi ya ffeesi ye n'ekyuka, era singa enkuba etonnya, yawuliranga ng'awummudde.' N'olwekyo Aisha yali amanyi embeera eyo gye yalimu. Kale Nabbi yagamba nti, 'Simanyi (ntya), kiyinza okufaanako n'ebyo ebyatuuka ku bantu abamu aboogerwako mu Kuraani Entukuvu mu Aya eno wammanga: - Olwo bwe baakiraba ng'ekire ekinene ekijja nga boolekedde ebivonvu byabwe, ne bagamba nti, 'Kino kire ekituleetera enkuba! Nedda, naye, kw'ekyo (okubonyaabonyezebwa) kwe wali osaba okwanguyirira empewo mwe muli okubonyaabonyezebwa kw'amaanyi. (46.24)'" (al-Bukhari: 3206) Mu kiseera we yafiira, Muhammad teyalina bukakafu bwa bulokozi era yali asaba Allah amusonyiwe. Mukyala we Aisha yategeeza nti, "Nnawulira Omubaka wa Allah ng'agamba mu kufa kwe nti: 'Ayi Allah, nsonyiwa era onsaasire, era ongatte ku kibinja eky'oku ntikko'" (at-Tirmidhi: 3496; laba ne al-Bukhari: 4440, 5674).

Okuva bwe kiri nti ne Muhammad teyalina bukakafu bwa bulokozi, tewali Musiraamu ayinza kuba na bukakafu bwonna ku nkomerero ye ey'olubeerera. Jjukira nti okusenziira ku **Q. 33:56** abakkiriza ne bamalayika

balina okusabira Muhammad. Kino kireka ekibuuzo: Abasiraamu bwe baba balina okusabira Muhammad, olwo bo ani agenda okubasabira?

4. Allah si mutukuvu era si mwenkanya. Nga bwe twalaba emabegako, Obukristaayo bulina “endowooza ya waggulu” ku kibi (ektgz., ekibi ku nkomerero era okusinga kimenya Katonda) kubanga Obukristaayo bulina endowooza ya waggulu ku butukuvu bwa Katonda (ektgz., Katonda mutukuvu ddala n’olwekyo tasobola kugumira kubeerawo kw’ekibi) n’endowooza ey’ekika ekya waggulu ku buntu (ektgz., abantu “abatondeddwa mu kifaananyi kya Katonda” era ekibi kyonoona ekifaananyi ekya kubanga kikontana n’okufaanana Katonda); n’ekyavaamu, ekisonyiwo kya Katonda kyali kya muwendo mungi kitalo. Okwawukana ku ekya, Obusiraamu bulina “endowooza eya wansi” ku kibi, ekitegeeza nti Obusiraamu bulina endowooza eya wansi ku butukuvu bwa Allah. Bwe kityo, Kuraani eraga nti ekibi ky’omuntu tekirina kye kikola ku Allah n’akatono: “*Era omuntu yenna bw’afuba (n’amaanyi n’amaanyi), bakikola ku lw’emyoyo gyabwe: kubanga Allah talina byetaago byonna okuva mu bitonde byonna*” (Q. 29:6; laba ne Q. 14:8; 22:64; 35:15; 47:38). Mu kwogera ku Aya eno, Ali agamba nti, “Bwe twogera ku kuweereza Allah, si kituufu nti tulina kye tumugasa kyonna. Kubanga talina byetaago, era yeetongodde ku bitonde bye byonna (Cf. 14:8). Mu kutuukana n’Okwagala kwe, tuba tunoonya ebirungi byaffe, ate nga mu kwewaayo eri ebibi bwe tuba twekolera obulabe.” (Ali 2006: Q. 29:6n.3428) *Enkuluze y’Obusiraamu* ejuliza omukugu mu by’Obusiraamu omututumufu Muhammad al-Baghawi (c.1041-1122) nti Allah “tafuna magoba wadde okufiirwa okuva mu kyonna ekiyinda okubaawo. Singa Abakaafiiri bonna bafuuka bakkiriza n’abo bonna abatalina ddiitalina ky’aganyulwamu kyonna. Ku luuyi olulala, singa Abakkiriza bonna bafuuka bakaafiiri, talina kyafiirwa.” (Hughes 1895: 146) Obutafaayo bwa Allah n’obutakosebwa kibi kya muntu (oba obulokozi) kikakasibwa mu Adiisi egamba nti: “Yagamba abo abaali ku ludda lwe olwa ddyo nti: Okwolekera ejjana era sifaayo. Yagamba abo abaali ku kibegabega kye ekya kkono nti: Okwolekera omuliro era sifaayo.” (Al-Tabrizi 1939: 3:117-18, no. 454w; laba ne no. 455w) Mu ngeri endala, ekibi kyaffe kiri ku myoyo gyaffe gyokka naye si kibi eri Katonda (laba Q. 7:23; 39:53; 41:46; 47:38). Ebitundu bino n’endowooza z’Obusiraamu ku kibi n’obulokozi bitegeeza nti Allah si mutukuvu era si mwenkanya mu ngeri ezitakka wansi wa nnya:

- Ekisooka, okuva Allah lwa “tafaayo” oba ng’abantu batuukirivu oba bakola kibi, era ekibi tekimukwatako mu mbeera yonna, si mutukuvu kubanga ekibi mu kusooka kwa byonna tekirina kye kitegeeza gy’ali n’olwekyo si mwenkanya okusalira abantu omusango olw’ebikolwa byabwe.
- Ekyokubiri, okutuuka ku kigero nti obulokozi kwe kupima ebikolwa by’omuntu ebirungi n’ebikolwa bye ebibi, kiraga nti Allah si mutukuvu era si wa bwenkanya kubanga aba akkirizza *ebikolwa eby’akaseera obuseera n’ebitatuukiridde* (nga mu butonde bwabyo bwennyini tebikyusa muntu mwonoonyi kufuuka mutukuvu) mu kumatira olw’ekibi ekyonoonye emmeeme y’omuntu oyo enkalakkalira, ekikosa abalala, n’okukosa ensi.
- Ekyokusatu, okuva bwe kiri nti olw’ekiragiro ekisooka n’okuyingira mu nsonga mu ngeri ey’amaanyi Allah y’*aleeta* obutereevu ekibi ky’omuntu, si mutukuvu olw’okuleetera abantu ekibi obutereevu era si mwenkanya okusalira abantu omusango olw’ekibi kye yalagira n’ekyo kye yaleeta.
- Eky’okuna, ku kussa ekitiibwa mu Allah okusalawo kwokka okusonyiwa ebibi by’abantu nga mu kiseera kye kimu talaba nti obwenkanya bukoledwa (nga, okugeza, Kristo bwe yatuukiriza ku musaalaba), “Katonda bw’aba asonyiwa olw’okusaasira kwe yekka, yandibadde atuukiriza ebisabibwa obwenkanya bwe n’obutuukirivu bwe. Obutatuukiriza obwo bwandiraze ekikyamu mu kubeera kwe Katonda. Mazima ekikolwa ng’ekyo kyandibadde tekisaanira kitiibwa kya Katonda.” (Khan 1992: 23) Mu butuufu, mu Adiisi emu Muhammad yagamba nti, “Abantu emitwalo nsanvu mu Ummah yange bandiyingiziddwa mu Jjana awatali kubalirira kwonna.” (Muslim: 218a, okktrz. kwongeddwako) N’olwekyo, Allah “okusonyiwa kwokka” kiringa okugamba nti tewali njawulo wakati w’ekibi n’obutuukirivu, ekirungi n’ekibi, oba obwenkanya n’obutali bwenkanya. Allah mu ngeri eyo era yeeyoleka nti si mutukuvu kubanga oba etteeka lye teryali ttukuvu okutandika oba, bwe liba nga ttukuvu, obutakwetaagisa kutuukirizibwa tebubeera butukuvu. Allah “okusonyiwa obusonyiyi” nakyo kimufuula ow’ekitundu kimu era atalina nkola okusinga n’omuntu, okuva abantu bwe bakimanyi nti okusonyiwa kireeta ekizibu oba okuziba amaaso ku bibi oba kitegeeza nti omuntu akola okusonyiwa yennyini alina okugumira omuwendo gw’ebintu ebikyamu.

5. Olw’okuba obulokozi bw’Obusiraamu tebukwata ku butonde bw’omuntu obw’omusingi, Ejjana y’Obusiraamu yandibadde n’obulema ng’ensi bw’eri. Muhammad yagamba nti, “Abange mmwe abantu! Allah Mulongoofu era, n’olwekyo, akkiriza ekya kyokka ekirongoofu” (al-Nawawi, Riyad: ekitabo 19, no. 44). Wadde ng’Abasiraamu era bakimanyi nti obutonde bw’omuntu bulina ensobi ezitta, tewali n’emu ku nteekateeka z’Obusiraamu ez’obulokozi ekwata ku ekya oba egamba nti egenda kuwa abantu omutima, ebirowoozo, omwoyo oba obutonde obupya. “Okussa mu nkola etteeka ly’eddiini [*Shariya*] olw’amaanyi

g'ebuyobufuzi tekiyinzza kukakasa bulongoofu bwa mpisa z'omuntu oba ekibiina ky'abantu" (Shayesteh 2004: 202; laba ne Ghabril 2003: 24 ["okubonereza omubbi ng'asibibwa wadde okumusalako omukono wadde okukuba omwenzi emiggo tekikyusa endowooza y'oyo omubbi oba ow'okubiri agenda mu bwenzi"]). Nehls ne Eric balaga nti, "Abasiraamu bagenda mu maaso n'obulumu obw'amaanyi obw'okukuuma etteeka ly'Obusiraamu eririmu enjuyi nnyingi ennyo (Shariah, Fiqh) nga balina essuubi nti kino kijja kuleeta obutuukirivu ku lunaku lw'enkomerero. Naye tewali mateeka mu nsi gafuula muntu mutuukirivu. Etteeka lye lisalawo ekituufu n'ekikyamu, naye teriyinza kufuula muntu mutuufu. Gwe mutindo gwokka omusango mwe gunaasalirwa omusango." (Nehls ne Eric 2010: 112) Ekivaamu kiri nti *ka kibe nti omuntu akozesa ndowooza ki ey'Obusiraamu ey'obulokozi*, empisa z'abantu tezikyusibwa era tewali kwewozaako nti bwe zityo bwe zikyusibwa. Bwe kityo, tebasaanira kugenda mu ggulu, era n'eggulu teribasaanira.

Kino si kizibu kya ndowooza yokka. Daniel Shayesteh alaga nti mu Busiraamu, "Tumanyi okuva mu Kuraani nti Adam ne Kaawa Allah yabagoba mu lusuku Adeni oluvannyuma lw'okusooka okwonoona. Allah yali takyasobola kugumiikiriza butonde bwabwe obw'emirundi ebiri n'ekibi mu lusuku Adeni n'abagoba mu maaso ge. Kyokka embeera ekyuse kati; abantu basobola okuyingira mu lusuku lwa Katonda wadde ng'emmeeme zaabwe si nnonogofu." (Shayesteh 2003: 72) Kino Muhammad yakikiriza bwe yali ayogera ku kwegayirira kwe: "Nnaweebwa eky'okulondako wakati w'okuyingizibwa mu Jjana, era nnalondako okwegayirira, kubanga kusinga ku bya bulijjo era kumala. Olowooza kw'abo abatya Katonda? Nedda, kiri eri aboononyi abatali balongoofu." (Ibn Majah: vol 5, ekitabo 37, no. 4311) Embeera mbi nnyo n'okusinga: *Setaani alina okutuuka mu Jjana ly'Obusiraamu!* Mu kunnyonyola kwe ku Kuraani, Ibn Kathir agamba nti, "Abamanyi abasinga obungi baagamba nti mu kusooka nti Shaytan yali akiriziddwa okuyingira ejjana, naye waliwo ebiseera lwe yagiyingirayo mu kyama. Okugeza, Tawrah yagamba nti Iblis yeekweka munda mu kamwa k'omusota n'ayingira mu Jjana. Abamanyi abamu baagamba nti kisoboka okuba nti Shaytan yawabya Adam ne Hawa' [Kaawa] okubaggya mu Jjana. Abamanyi abamu baagamba nti yawabya Adamu ne Hawwa' bwe yali ku nsi, nga bo bakyali mu ggulu, nga bwe kyayogeddwa Az-Zamakhshari." (Ibn Kathir 2003: Q. 2:36, endowooza yo)

Okugatta ku ekyo, abatuze b'e Jjana y'Obusiraamu ba ddembe okwenyigira mu mirimu egyagaanibwa mu ngeri ey'enjawulo era egyatwalibwa ng'ebibi ku nsi. Yahiya Emerick akkiriza nti "kumpi eby'amasanyu byonna eby'Ensi bifugibwa oba n'okugaanibwa eri Omusiraamu, kale empeera yaabwe ey'okugondera Katonda mu bulamu buno kwe kwesanyusaamu awatali musango mu bulamu obuddako" (Emerick 2004: 38). Okugeza, Kuraani ekoma ku basajja Abasiraamu okuwasa abakyala abawera bana (Q. 4:3). Kyokka mu Jjana Muhammad yagamba nti, "Tewali muntu Allah gw'anaayingiza mu Jjana wabula Allah ajja kumuwasa abakyala nsanvu mu babiri, babiri okuva mu houris [babezi abalungi; laba Q. 44:54; 52:20; 55:72] n'ensanvu okuva mu busika bwe okuva mu bantu ba Geyeena, bonna bajja kuba n'emikutu egy'omu maaso egyegombewwa era ajja kuba n'ekitundu ekisajja ekitafuuka kiwujjo (ektgz., ekigonvu era ekiweweewu)" (Ibn Majah: vol. 5, ekitabo 37, nnamba 4337).<sup>21</sup> Obutakwatagana bw'amateeka g'Obusiraamu bulabibwa mu kuba nti ebintu byennyini ebisindika omuntu mu Geyeena wadde kiri kityo bijja kuba mpeera mu Jjana! Q. 5:90 (Hilali-Khan) agamba nti, "Abange mmwe abakkiriza! Ebitamiiza (eby'okunywa ebya buli ngeri), zzaala, Al-Ansab, ne Al-Azlam (obusaale obw'okunoonya omukisa oba okusalawo) muzizo gwa mirimu gya Shaitan (Setaani). Kale weewale (nnyo byonna) ebyo (omuzizo) mulyoke musobole okutuuka ku buwanguzi." Mu Adiisi, Muhammad yagamba nti, "Allah yagaana Khamr [ebitamiiza], era buli kitamiiza kimenya mateeka" (an-Nasa'i: 5700; laba ne al-Bukhari: 5579; Muslim: 2003b; Abi Dawud: 3685; Ibn Majah: vol. 4, ekitabo 30, nnamba 3390). Naye, mu Jjana wajja kubaawo "emigga egy'omwenge, essanyu eri abo abanywa" (Q. 47:15). Bwe kityo, Kuraani ne Adiisi teziteekawo nkola ya mpisa n'akatono; mateeka gokka agatali ga bulijjo agayinza okukyusibwa nga Allah (oba Muhammad) bw'ayagala.<sup>22</sup> Ekifundikwa ekiteewalika kiri nti "Ejjana" y'Obusiraamu ejja kuba mbi nnyo

<sup>21</sup> Tekyewuunyisa nti tewali kisuubizo kikwatagana ekyo ekikoleddwa eri abakyala abayinza okutuuka mu Jjana.

<sup>22</sup> Ng'oggyeeko eky'okugaana omwenge, Muhammad yalagira nti, "Toyambala silika oba brocade era tonywa [mu] bibya bya zaabu ne ffeeza, era temulya mu masowaani agakoleddwa mu byo (ektgz., zaabu ne ffeeza), kubanga bino bye biri ku lwabwe (abatali bakkiriza) mu nsi eno" (Muslim: 2067g; laba ne 2065b, c, 2067a; al-Bukhari: 5832, 5833, 5837; an-Nasa'i: 5136, 5301; Abi Dawud 3723; Ibn Majah: omuzingo 4, ekitabo 30, nnamba 3414); wabula, mu Jjana ly'Obusiraamu, abatuze bajja kuba "bayambadde silika omulungi era nga bambadde bbulawuzi ennungi" (Q. 35:33; laba ne Q. 18:31; 22:23; 76:12, 21); era "Balibaweebwa okwetooloola, amasowaani n'ebikopo ebya zaabu" (Q. 43:71; laba ne Q. 76:15 ["Era mu bo mwe muliyisibwa ebibya ebya ffeeza ebyetooloovu"]). Hadiisi endala egamba nti, "Nnali ntudde ne Nabbi [SAW] omukazi n'ajja gy'ali n'amugamba nti: 'Ayi Omubaka wa Allah, obukomo bubiri obwa zaabu.' Yagamba nti: 'Ebikomo bibiri eby'omuliro.'" (an-Nasa'i: 5142; laba ne Abi Dawud: 4236; ku-Tirmidhi: 637); wabula mu Jjana ly'Obusiraamu abatuze "baliyooyootebwamu obukomo obwa zaabu ne luulu" (Q. 22:23; laba ne Q. 35:33). Muhammad

okusinga obulamu ku nsi kubanga ejja kuba ejjudde abatuuze abajja okuba n'obutonde obw'ekibi nga bwe baali ku nsi naye nga basobola okwenyigira mu biwoozo byabwe ebisinga okuba eby'ensiko era okwenyigira mu ddembe mu mirimu kati egitwalibwa ng'emizizo okuva eri Setaani

#### IV. Ekibi n'Obulokozi: Okumaliriza

Sultan Muhammad Khan yaleeta ensonga ezigenda ku mutima gwa buli ddiini: ensonga z'ekibi n'obulokozi. Obukristaayo n'Obusiraamu bireeta endowooza bbiri ezikontana ennyo ku nsonga zino. Ekifo ky'Ekikristaayo kikwatagana n'embeera ey'omunda. Kimanyi nti ekibi mu musingi kwe kujeemera Katonda n'okumenya enkolagana ne Katonda ekikosa ebirala byonna. Obukristaayo buwa okwekenneenya okutuufu okw'obutonde bw'omuntu era buwa enyinyonyola entuufu ku nsonga lwaki abantu balina endowooza ey'ekibi mu butonde bwabwe. Kikkiriza bulungi nti abantu tebasobola kweggya mu butonde bwabwe obw'ekibi ne bwe bagezaako batya. N'olwekyo Obukristaayo bukkiriza nti abantu bwe baba nga bagenda kulokolebwa era n'obutonde bwabwe buba bwa kukyusibwa, olwo Katonda yekka y'asobola okutukolera bye tutasobola kwekolera.

Obukristaayo bukimanyi nti okusonyiwa kwa muwendo mungi nnyo: gwe basobezza ye yeetikka omuwendo era n'asasula omuwendo gw'ekibi ky'oyo eyamukozeeko ekibi. Mu kufuuka kwa Katonda omuntu mu kifaananyi kya Yesu Kristo n'okutwala ebibi by'obuntu ku ye ng'omukiise waffe ku musaalaba, endowooza y'Ekikristaayo yokka y'esobola okugonjoola ensonga zonna waggulu mu ngeri ey'okukwatagana. Nga Sultan Khan bwe yagamba nti, “Singa Kristo yasuubiza obulokozi nga tawaddeyo bulamu bwe, ebyetaago by'okusaasira mazima ddala byandibadde bituukirira. Okusobola okumatiza n'ebyetaago by'obwenkanya, Kristo yasasula omutango, nga guno gwali musaayi gwe ogw'omuwendo. Mu ngeri eno Katonda gy'ayolesa okwagala kwe gye tuli.” (Khan 1992: 26)

N'ekisembayo, Obukristaayo busobozesa abantu okutuukirawo obulokozi n'obulamu obupya wano ku nsi we businga okwetaagisa. Kino kiwa Abakristaayo emirembe egiva mu kukakasa obulokozi bwabwe. Era kiwa Abakristaayo ekigendererwa eky'enjawulo eky'okubeera mu bulamu obw'obutuukirivu. Nga Timothy Keller bwe yagamba nti, “Eddiini ekolera ku musingi ‘ññondera—n'olwekyo nzikirizibwa Katonda.’ Naye omusingi ogukola ogw'enjiri guli ‘Nzikirizibwa Katonda okuyita mu ekyo Kristo ky'akoze—n'olwekyo mmugondera.’” (Keller 2008: 179-80) Katonda wa Baibuli takoma ku “kusonyiwa” Mukristaayo, naye awa Omukristaayo ebikozesebwa okubeera nga bw'alina okubeera ng'aweereddwa omutima omupya, endowooza ya Kristo, n'Omwoyo Omutukuvu abeera munda mu ye. Abakristaayo bwe batyo bakyusibwa okuva munda okudda ebweru, era Katonda n'akola mu bo mpolampola olwo “ekibala ky'Omwoyo” (okwagala, essanyu, emirembe, obugumiikiriza, ekisa, obulungi, obwesigwa, obukkakkamu, okwefuga) ne byeyongera okweyoleka (laba **Bag 5:22-23**) nga bwe bafuuka “nga bafaanana Omwana we” (**Bar 8:29**).

Ate Obusiraamu tebukwatagana ku nsonga zonna ezikwata ku kibi n'obulokozi mu bukulu bwabyo. Ennyiriri zaayo entongole zigamba nti abantu bazaalibwa nga balongoofu era mu butonde batera okukola ebirungi, nayo okwo tekubeera kwekenneenya kwa nnamaddala ku butonde bw'omuntu. Obusiraamu tebusobola kulaga nti ekibi ky'omuntu kiri mu nsi yonna. N'olwekyo, obuyinza bungi obw'Obusiraamu bukontana n'enjigiriza yaabwo entongole era bukkiriza nti abantu bonna mu buzaaliranwa balina ensobi era batera okukola ekibi. Mu Adiisi ne mu ngeri endala, Obusiraamu bukkiriza enjigiriza z'Ekikristaayo “ez'okugwa” kw'abantu n'okusikira obutonde bwaffe obw'ekibi okuva ku Adamu ne Kaawa (ektgz., “ekibi eky'olubereberye”).

Wadde nga Allah, okufaananako Katonda wa Baibuli, ayitibwa “omutukuvu,” “omusaasizi,” era “ow'obwenkanya,” ekibiina ekinene eky'obuyinza bw'Obusiraamu kissa ekibi ky'omuntu butereevu ku kiragiyo kya Allah ekyasooka era n'okuyingira kwe n'amaanyi mu bulamu bw'abantu mu ngeri eyo n'abaleetera okukola ekibi. Ekirala, Adiisi eraga nti Allah “tafaayo” oba abantu bagenda mu Jjana oba mu Geyeena. Bino byonna bivaako endowooza ezitakwatagana ku ngeri abantu gye balokokamu mu Busiraamu. Ennyiriri z'obuyinza ezimu ez'Obusiraamu zoogera ku kupima ebikolwa by'omuntu ebirungi n'ebikolwa ebibi ate ennyiriri endala ez'obuyinza zoogera ku Allah okusonyiwa oba obutasonyiwa bantu olw'ensonga ze, ezitakwatagana na bikolwa by'abantu oba okumala gasinziira ku nkomerero z'abantu ez'olubeerera ku kiragiyo kya Allah ekyasooka.

Mu Busiraamu ensonga y'obulokozi bw'omuntu tesalibwawo okutuusa ng'amaze okufa. N'olwekyo, tewali Musiraamu yenna—nga ne Muhammad yennyini mw'ali—ayinza kuba na bukakafu bwonna nti ebibi bye bijja kusonyiyibwa era nti ajja kugenda mu Jjana mu kifo ky'okugenda mu Jahannam. Ekivaamu kiri nti Allah takyusa Basiraamu okuva mu “munda-okudda-ebweru” nga Katonda wa Baibuli bw'akola mu Bakristaayo

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era yagamba nti, “Omukazi yenna anaayambala omukuufu ogwa zaabu, Allah ajja kumuteeka ekintu ekifaananako n'omuliro mu bulago” (an-Nasa'i: 5139; laba ne Abi Dawud: 4238); wabula Allah ajja kusumulula abantu abamu okuva mu Jahannam “era bajja kuba n'emikuufu (egyza zaabu), olwo ne bayingira ejjana” (al-Bukhari: 7439).

olw’Omwoyo gwe. Ekirala, wadde nga waliwo ebisuubizo by’essanyu mu Jjana, Ejjana y’Obusiraamu yandibadde ejjudde ensobi zonna n’obubi bw’ensi kubanga abantu ababeera mu Jjana tebajja kuba na njawulo ku kikula kyabwe oba embala yaabwe “eyagwa” nga bw’eri kati.

Mu nkomerero, obutakwatagana bw’Obusiraamu n’endowooza ezitamatiza, ezitakyusa ku bulokozi zisibuka ku kuba nti Obusiraamu bulina enjigiriza ezitamala ku Katonda n’abantu. Nga Yokaana Stott bw’agamba nti, “Bwe tussa Katonda wansi ku ddaala lyaffe ne twerinnyisa ku ddaala lye, olwo ddala tetulaba bwetaavu bwa bulokozi bw’amaanyi, ka tugambe okulaba obwetaavu obwamaanyi okutangirirwa okw’amaanyi okubunyweza. Bwe tuba nga ku luuyi olulala, tulabye ekitiibwa ekiziba amaaso eky’obutukuvu bwa Katonda, era nga tukakasiddwa nnyo olw’ekibi kyaffe olw’Omwoyo Omutukuvu ne tukankana mu maaso ga Katonda ne tukkiriza kye tuli, kwe kugamba ‘aboonoonyi abagwanidde ggeyeena,’olwo era awo wokka obwetaavu bw’omusaalaba we bulabikira nga bweyolekera ddala ne twewuunya nga tetugirabangako.” (Stott 1986: 109) Bwe kityo ebiyigirizibwa birina kikulu kye bitegeeza si ku nkomerero y’omuntu yokka ng’obulamu buno buwedde wabula n’obulamu bwe n’embeera y’abantu baabeeramu mu kitundu kaakati. Mu nsonga zino zonna, enjawulo wakati w’Obukristaayo n’Obusiraamu nnene nnyo ate nga nkulu nnyo.

### **EBIWANDIIKO EBIKOZESEDDWA**

Olukala lw’ebijuliziddwa olujjuvu olukozeseddwa mu kitabo kino luteereddwa mu biwandiiiko ebikozeseddwa mu kitabo *Obukristaayo n’Obusiraamu: The Essentials (Ebikulu)* bisangibwa ku mutimbagano gwa ECLEA ku <http://www.eclea.net/courses.html#islam>.

### **OMUWANDIISI**



Jonathan Menn abeera mu Appleton, WI, Amerika. Yafuna diguli ya B.A. mu by’obufuzi okuva mu Yunivasiite y’e Wisconsin-Madison, n’ebitiibwa, mu 1974, era n’ayingizibwa mu kibiina ky’ekitiibwa ekya Phi Beta Kappa. Oluvannyuma yafuna diguli ya J.D. okuva mu Cornell Law School, magna cum laude, mu 1977, era n’ayingizibwa mu kibiina kya Order of the Coif legal honor society. Emyaka 28 egyaddirira yagimala ng’akola mu by’amateeka, nga munnamateeka w’emisango gy’amateeka, mu Chicago n’oluvannyuma ng’omukwanaganya mu Menn Law Firm e Appleton, WI. Yafuuka omukkiriza era omugoberezi wa Yesu Kristo mu 1982. Okwagala okweyongera mu by’okutegera katonda n’obuweereza kwamuvirako okusoma Master of Divinity mu Trinity Evangelical Divinity School e Deerfield, IL. Yafuna diguli ye eya M.Div. okuva mu TEDS, summa cum laude, mu May 2007. Wakati wa 2007-2013 yali Dayirekita wa Equipping Pastors International mu buva njuba bwa Africa. Kati Jonathan ye Dayirekita wa Equipping Church Leaders-East Africa ([www.eclea.net](http://www.eclea.net)). Ebiwandiiiko bye ebingi eby’okusomesa ku nsonga za Baibuli bisangibwa ku mukutu gwa [www.eclea.net](http://www.eclea.net). Jonathan oyinza okumutuukirira ku: [jonathanmenn@yahoo.com](mailto:jonathanmenn@yahoo.com).