INDLU YOMHLABA YOBULUNGISA
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Ilifa elingapheliyo lekhulunyaka lamashumi amabili nanye ngukuthi laphoqelela abantu bomhlaba ukuba baqale ukuzibona bengamalunga omndeni wesintu esisodwa, kanye nomhlaba njengekhaya labantu bonke. Ngaphandle kokungqubuzana okuqhubekayo kanye nodlambedlu olusithibeza umkhathizwe, ukucwasana okwakubonakala sengathi kukhona ngokwemvelo esimweni somuntu kuyaphela ezindaweni zonke. Kanye nakho kushabalala nezithiyo ezabe zehlukanise umndeni wesintu esimweni sokudideka kwamasiko, ubuhlanga noma imvelaphi yesintu. Ukuthi ushintsho oluqave kangaka lwenzeka esikhathini esincane kangaka-ngokushesha okukhulu kabi ngokubuka ngendlela yesikhathi somlando-kusho ubungako bobukhulu bezinto ezinokwenzeka esikhanthini esizayo.

Ngeshwa, inkolo ehlelelekile, ubukhona bayo ngabe buletha isimo sobuzalwane kanye nokuthula, kaningana ukuziphatha kwayo kuyisithiyo esesabeka kakhulu endleleni; ukuveza iqiniso elibuhlungu, seyibonakala njengenentshisekelo eseyedlulele kakhulu. Sizizwa sinesibopho, njengomkhandlu obusayo wenye yezinkolo zomhlaba, sokuba sinxuse ngokujulile ukuba kucatshangisiswe ngenselelo ekhona ebuholini bezenkolo. Udaba kanye nesimo okuza nayo kwenza ukuba sikhulume ngembaba. Sithemba ukuthi ukubambisana emsebenzini kaNkulunkulu kuzoqinisekisa ukuthi lokhu esikushoyo kuzokwamukeleka ngalowo moya woxolo njengalokhu kuphakanyisiwe.

Udaba luba semehlweni ngokushesha uma omunye ecinga ngalokho osekuzuziwe kwenye indawo. Ngenkathi edlule, ngale kwemigqwayelana engatheni, abesimame babethathwa njengenzalo yezinga eliphansi, isimo sabo sihaqwe yinkoloze, benqatshelwa ithuba lokuveza amandla kamoya kumuntu futhi behliselwa endimeni yokusebenzela izidingo zabesilisa. Ngokucacileyo, miningi imiphakathi lapho khona izimo ezinjena ziphikelela, kanti futhi zivikelwa ngentshisekelo edlulele. Ezingeni lentshumayelo yomhlaba, nokho, umqondo wokulingana ngokobulili sekuthe, ngandlela zonke ezinokwenzeka, manje wazithathela amandla omgomo owamukeleka umhlaba wonke. Uthola igunya elifanayo emphakathini wezifundiswa kanye nabezindaba zokwazisa. Uhlaziyo lwabe lujule ngendlela yokuba abavikela ukubaluleka kwamadoda kuzomele bafune uxhaso ngamikhakheni yemibono ethembekileyo.

Amabutho ahaqiwe aziqhayisa ngokobuzwe nawo abhekene neshwa elifana naleli. Ngaleyo naleyo ngqinamba edlulayo ezindabeni zomhlaba, kwenza kube lula esakhamuzini ukwehlukanisa phakathi kothando lelizwe elinonophalisa impilo yomuntu, nokuthobela inkulumoze (rhetoric) eyakhelwe ukubhebhethekisa inzondo kanye nokwesaba abanye. Ngisho nalapho sekufanle ukubanjwa kweqhaza emasikweni esizwe ajwayelekile, ukuza kwabantu sekuvamise ukuba kuphawuleke ngokungenami, kunaleliya sasa nomdlandla wezikhathi zakudala. Umphumela uqiniswe ukwakhiwa kabusha kwehlelo lomhlaba oluza kancane kancane. Noma ngabe yiliphi iphutha lesimo seNhlangano yeZizwe Ngezizwe okwamanje, noma amandla ayo ekhubazeke kanjani ekuthatheni isinqumo esisodwa mayelana nokuphakwa kwamabutho ekuvimbelni uhlaselo, akekho ongelibone iqiniso lokuthi inkanuko yokulangazelela ukuba ngubhongoza ngokobuzwe kuyangokushabalala.

Ukucwasana ngokobuzwe nobuhlanga nakho kuthole impatho efanayo kulezonqubo zezomlando eseziphelelwe yisineke salokhu kuzenzisa. Lapha, ukuchithwa kwenkathi edlule kube ngumnqamlajuqu. Ubandlululo seluchaphazelekile ngenxa yokuzihlanganisa nezigigaba ezimbi zekhulunyaka lamashumi amabili.ngendlela yokuba seluze lwathatha into eyisimo sesifo sangokukamoya. Ngenkathi kusimama njengesimo sempilo yomphakathi ezingxenyeni zomhlaba ezithize—kanti njengenkinga ezimpilweni zengxenye enkulu yesintu-ukucwasana ngokobuzwe sekube yinto egxekwa yizwe lonke ngokwesimo kangangoba akekho kubantu ongavele aphumele obala ekuzihlanganiseni nakho.

Akusho ukuthi lenkathi yobumnyama edlule seyicishiwe izwe lokukhanya elisha lazalwa. Isibalo esikhulu sabantu sisaqhubeka nokuzwela imiphumela yokucwasana, ngobuhlanga okuzinzile, ubulili,ubuzwe ngohlobo lokuzalwa (*caste*) kanye nangokwendima. Bonke ubufakazi bukhombisa ukuthi lezizenzo zokungalungile zisazoqhubeka isikhathi eside njengoba izikhungo kanye nemigomo eyenziwa isintu iqala kancane ukuthola amandla okwakha ukuhlelwa kabusha kobudlelwane kanye nokuletha ukukhululeka kwabacindezelwe. Iphuzu, empeleni, ngukuthi umzila sewunqanyuliwe lapho kungasekho nakancane ukubuyela emuva. Imigomo enqala seyikhona, yacaciswa, yafafazwa kabanzi ngabezindaba kanti iyangokuya ingena ezikhungweni ezingaba nakho ukuyedlulisela ekuziphatheni kwabantu. Akukho ukungabaza ekuthini, nakuba uvikeleke kangakanani noma ubuhlungu kangakanani umshikashika, umphumela kuyoba ngukuguqula ubuhlobo kubantu bonke, emazingeni aphansi.

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Ngenkathi ikhulunyaka lamashumi amabili livuleka, ukucwasana okwakubonakala kuthobela izivngungu zoguquko ngaphezu kwakho konke okunye yilokho kwenkolo. Entshonalanga, inqubekela phambili kweze-*sayensi* seyike yatholana phezulu ngokungahlonizi nezinye zalezo zinkolo ezingumgogodla ezingazihlanganisi nezinye. Endimeni yoguquko olwenzeka lapho isintu sesiqala ukwazi ngaso, inqubekela phambili eyethembisa kakhulu enkolweni kubonakala kuyinhlangano yamabandla ngamabandla. Ngonyaka ka-1993, umcimbi owabe ubizwa nge *World Columbian Exposition* kwamangaza ngisho nabagqugquzeli bawo ngokudaleka kwe "Phalamende Lezinkolo" yodumo, ngumbono wokuvumelana ngokukamoya kanye nangokuziphatha okwathandeka kuwonawonke amazwekazi futhi kwaze kwasibekela nalezozimangaliso zesayensi, ithekinoloji, kanye nezohwebo okwabe kugujwa kulowomcimbi.

Kafushane, kwabasengathi izindonga zakudala seziwile. Ngokwezazi zenkolo ezinesithunzi, umhlangano wabe uyingqayizivele, "ungakaze ubonwe emlandweni womhlaba". I-Phalamende, kusho umgqugquzeli walo oyisikhulu esiphezulu, "likhulule umhlaba enzondweni yezenkolo". Ubuholi obulindelwe, kwabikezelwa ngeqholo, buyothatha amathuba bese buvusa kulezinkolo ezaqhekeka kudala zalapha emhlabeni, umoya wobuzalwane obuyoveza isisekelo sobuqotho selizwe elisha lempumelelo nenqubekela phambili.

Kanjalo izinhlangano ezikhuthazekile zamabandla akhonza ngokuhlanganyela zadlondlobala futhi zaqhakaza. Imibhalo eminingi, etholakala ngezilwimi ezehlukene, yaletha emphakathini obanzi, kwabakholwayo kanjalo nabangewona amakholwa, izimfundiso zazozonke izinkolo ezinkulu, uthando olwatholakala ngemisakazo, amathevishini, izithombe, kanye naku *internet*. Izizinda zemfundo ephakeme zafaka izinhlelo zeziqu ezifundweni eziqhathanisa ezenkolo. Ngesikhathi sokuphela kwekhulunyaka, izinkonzo zokuhlanganyela, ezazingacatshangwa emashumini ambalwa eminyaka edlule, zase ziqala ukujwayeleka.

Maye! Kuyacaca ukuthi lemizamo yeswele uzwano kwezobuchopho kanye nokuzinikela ngokukamoya. Okushayisana nalezozinqubo zobumbano eziguqula ubudlelwane besintu sonke, ngumbono wokuthi zonke izinkolo ezinkulu zomhlaba ngokusemthethweni ziyalingana ngokwemvelo nangokwendabuko yazo kuphikiswa ngenkani ukugxila kwemicabango yalezo ezingazodwana ezingenabudlelwane nezinye. Inqubekela phambili yokuhlanganiswa kwezinhlanga yintuthuthuko okungeyona nje yokuthanjiswa kwezinhliziyo noma yamasu athize kepha kusuka ekwazini ukuthi abantu basemhlabeni bakha uhlobo olulodwa, lomehluko wokungafani awudluliseli amandla noma ukhubaze lelo nalelo lamalunga ohlanga. Ukukhululeka komame, ngokunjalo; kuqubule ivuso ezikhungweni zomphakathi kanye nombono othandekayo wokuthi awekho amagunya amukelekile-ngokwemvelo (*biological*), ngokwenhlalo, noma ngokwempatho-avumela ukunqatshelwa komame amalungelo aphelele okulingana nabesilisa, namantombazane ithuba lemfundo elilingana nelabafana. Noma ukuvumela lokho okwenziwa ngezinye izizwe ekwakhekeni koguquko lwempucuko yomhlaba ukusekelwa kwenkohliso yokuthi ezinye izizwe kuncane noma akukho ezingakuletha emizamweni.

Lubukeka luyimfuneko enkulu uqeqesho olusha kubaholi bezenkolo, engxenyeni enkulu, akufezeki. Uhlangothi olukhulu lomphakathi luyazemukela izisho zobunye besintu, hayi nje kuphela njengesinyathelo esilandelayo esingenakuvukelwa ekuthuthukisweni kwempucuko, kepha njengesifezekiso sokubukeka phansi kwanoma luphi uhlobo olulethwa uqhekeko kulesikhathi esinzima somlando wethu sonke. Noma kunjalo, ingxenye enkulu yezinkolo ezihlelekile zikhungathekile emnyangweni wekusasa, zinqandeke kulezozimfundiso ezingaphikiswa nalokhu abakushoyo kwelungelo labathile emaqinisweni okuyinto ebenomthelela ekudalekeni kodweshu olubi kakhulu olwehlukanisa abahlali basemhlabeni.

Imiphumela, ngokwenhlalonhle yesintu, kube ngumonakalo. Kasikho isidingo sokulanda kabanzi ngezinto ezimbi ezehlela abantu abangenakuzivikela namuhla ngenxa yelukuluku lentshisekelo edlulele ephoxa igama lenkolo. Akusho futhi ukuthi into eyenzekayo iqala manje. Thatha esisodwa sezibonelo eziningi, ikhulunyaka leshumi nesithupha lase *Europe* labe lingelenkolo lathatha izimpilo zabantu bakulelolizwe ezingamaphesenti angamashumi amathathu. Omunye kumele azibuze ukuthi ngabe kwaba yini umphumela wesikhathi eside wesivuno sembewu eyabe itshalwe ngesazelo sodumo samandla obumpumputhe ezimfundiso ezimbi ezingaphikiswa zabathize abangabagqugquzeli bodweshu.

Kulokhu osekushiwo kumele kubalwe inkohliso yempilo yomqondo, okuthe ngaphezu kwazozonke ezinye izinto, kwephuca inkolo amandla ayifa layo elikhona ngokwemvelo, lokudlala indima engujuqu ekubunjweni kwezindaba zomhlaba. Zivaleleke ekuxakekeni ngezinhlelo ezihlakaza ziphinde zidunge amandla omuntu, izikhungo zenkolo kaningana bekuyizo eziphambili ekufadalalisweni kokuhlola ingempela kanye nokusetshenziswa kwalawo mandla obuhlakani awenza ukuba umuntu ehluke. Ukugxekwa kwezinto zangokomhlaba noma ubuphekula akunalusizo ekubhekaneni nezimo zokuziphatha eziyinhlekelele zesikhathi esiphila kuso uma bengaqali bakhulume ngobuqotho ngokwehluleka kwesibopho esesishiye uquqaba dengwane futhi nasengozini yalamathonya.

Lemicabango, noma ingaba buhlungu kangakanani, ayisona isiijeziso ezinkolweni ezihlelekile kunesixwayiso samandla ayingqayizivele eziwamele. Inkolo, njengoba sonke sazi ifika ezimpandeni zenkuthazo. Uma kade ithembekile emoyeni futhi iyisifanekiso saleyoMizimba ebabazekayo eyalethela umhlaba ihlelo lenkolelo, ivuselele ebantwini bonke amandla okuthanda, okuxolela, okuba nesibindi esikhulu, okunqoba ukucwasana, ukuzinikela ngenxa yemiphumela yobuhle, nokucindezela imizwa yobulwane. Ngokungangabazeki, amandla

amakhulu ekuphuculweni kwesimo sobuntu selokhu kwaba yithonya ukufika ngokushiyashiyana kwaleziziBonakaliso zobuNgcwele ezivela kusukela emuva ekuqaleni kwemilando elotshwe phansi.

Wona kanye lamandla, ayesebenza kangaka ezikhathini ezadlulayo, ayohlala eyisici esingenakucishwa ezinqgondweni zomuntu. Ezinkingeni zonke, nangengcosana yenkuthazo ebonakalayo, ayaqhubeka ukuhlengahlengisa umzabalazo wokusindisa izinkulungwane ezingenakubalwa, nasekuqhamukiseni emazweni wonke amaqhawe kanye nabangcwele abampilo yabo ingubufakazi obunamandla bemigomo equkethwe ngezingcwele zezinkolo zabo ngokulandelana kwazo. Njengalokhu ukuhamba kwempucuko kubonisa, inkolo nayo iyakwazi ukuba namandla amakhulu ezinhlakeni enhlalweni yabantu. Nebala, kuyoba nzima ukucabanga ngokuyaphambili okunqala empucukweni engazange ithathale ubuqotho bayo kulomthombo onganqamukiyo. Kungakholeka-ke nje, ukuthi ukudlulela esigabeni sokugcina kulenqubo yokuhlelwa komhlaba yobude beminyaka eyinkulungwane kungaphunyeleliswa zingekho ezangokukamoya na? Uma izinkolelo eziphendukezelwe ngabomu zisatshalalisiwe ezweni lethu kulelikhulunyaka eledlule zingabanga namthelela, zatshengisa ngokugcwele ukuthi izidingo ngeke zafezwa ngokwamandla alokho okwakhiwa ngumuntu.

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Izici ezicabangisayo namuhla zaqoqelwa ndawonye nguBahá'u'lláh emazwini alotshwa ngaphezulu kwekhulu leminyaka eladlula futhi zase zisabalala kabanzi kulamashumi eminyaka angaphezulu:

> Akusoze kube nokungabaza ukuthi abantu bomhlaba, banoma luphi uhlanga noma inkolo, bathola ukuholwa ngumoya ovela eMthonjeni owodwa wasezulwini, futhi bayizikhonzi zikaNkulunkulu oyedwa. Umahluko phakathi kwemithetho abaphila ngaphansi kwayo kumele ibhekiselwe ezidingweni ezinhlobonhlobo nezimo eziphuthumayo zesikhathi ezembulwa ngaso. Yonke lemithetho, ngaphandle kwemibalwa eyabe iyimiphumela yokona kwabantu yabe ishaywe ngokukaNkulunkulu, futhi ibonisa iNtando Yakhe neNhloso. Phakamani bese, ngokuhlonyiswa ngamandla okholo, niphihliza babe zicucu onkulunkulu bemicabango yenu eyize izihlambi zokungezwani phakathi kwenu. Bambelelani kulokho okunisondeze ndawonye kwase kunihlanganisa.

Isikhalo esinjena kasisho ukuthi makulahlwe ukholo emaqinisweni ayisisekelo anoma luphi uhlelo lwenkolelo yomhlaba. Akunjalo neze. Ukholo lunesibopho salo kanye nokuzithethelela. Okukholwa ngabanye-noma abangakukholwa-angeze kwaba namandla kunoma muphi unembeza womuntu. Okugcizelelwa yilamazwi angenhla ngokucacileyo ukulahla ukuzisho ubuwena wedwa noma ukuba ngowokugcina okuthi ekuzisondezeni kwezimpande zabo empilweni yangokukamoya, okube yisona sici esikhulu esiklinye uvuso lobunye,nasekukhuthazeni inzondo nodlambedlu.

Kukuyo lenselelo yomlando esikholelwa ngukuthi abaholi benkolo baphendule, uma ubuholi bezenkolo bezokwenza umqondo emphakathini wezwe ophuma ezimweni zoguquko lwekhulunyaka lamashumi amabili. Kuyacaca ukuthi isibalo esikhulayo sabantu sesiyaqala ukubona ukuthi iqiniso lazozonke izinkolo likuyo kanye. Lokhu kubona akuveli nje ekuthonjululweni kwezimpikiswano zesayensi yezenkolo, kepha njengesazelo ngaphakathi sokuqonda esidalwa ulwazi ngabanye oluhlala lukhula kanye nasekuqaleni ukuvuma ubunye bomndeni wesintu. Ngemuva kwesiphithiphi sezimfundiso zezinkolo, izinto izenzeko

ezinkolweni kanye nokuhlelwa kwemithetho okwathathwa emazweni anyamalala, kunesazelo esiqhamukayo sokuthi impilo yangokukamoya, njengobunye kuyavela ezizweni ezahlukene, ezinhlangeni nasemasikweni, kwenza iqiniso elingenamkhawulo ngokulinganayo elivuleleke kubantu bonke. Ukuze lenhlakanhlaka, futhi okuseyinto yesikhashana, iziqoqe yona bese isiza ngendlela ebonakalayo ekwakhiweni kwezwe elinokuthula, kumele ibe nesiqiniseko esimsulwa salabo okuthi, nakuba sekuphele isikhathi, uquqaba lwabantu basemhlabeni lubheke kubo ngezaluleko.

Kukhona empeleni ukwahlukana okukhulu phakathi kosiko lwezinkolo ezinkulu zomhlaba maqondana nemithetho ephatheleni nokwenhlalo kanye nezindlela zokukhonza. Kulezinkulungwaneni ngezinkungwane zeminyaka lapho izambulo zikaNkulunkulu ngokudedelana kwazo zazi singatha izidingo zoshintsho lwempucuko ehlala iguquguquka, kwakungaba lukhuni ukuba kwenzeke ngenye indlela. Ngempela, isimo sangokwemvelo sezomlando wezingcwele zezinkoloezining ezinkulu i kuyoba indlela ukuzwakalisa (*expression*), ngandlelathize, umgomo wesimo soguquguquko lwenkolo. Okungasoze kwavumeleka ngokwesimo sokulunga ukufakwa kwamasiko okwakuhloswe ngakho ukunonophalisa imizwa ngezikamoya, njengendlela yokuvusa ukucwasana neyanhlukano. Umsebenzi wokuqala womphefumulo kuyohlala njalo kungukuphenya ingempela, ukuhlala ngendlela yamaqiniso okugcina eseqhutshwa nokunikeza inhlonipho ephelele emizamweni yabanye yokuba benzenjalo.

Kungahle kuphikwe ukuthi, uma zonke izinkolo ezinkulu zingemukeleka ngokuthi zivela kuNkulunkulu,umphumela kuyoba wukukhuthaza, noma okanye ukulekela, ukuguqula isibalo esikhulu sabantu abasuka kwenye inkolo beya kwenye. Ukuthi lokhu kuliqiniso noma cha, empeleni akukho semqoka kangako uma kuqhaniswa namathuba okuthe umlando wawathola ekugcineni avulelekile kulabo abalibonayo leliyalizwe eledlula leli lasemhlabeni-kanye nasekuqhathaniseni umthwalo olethwa yilolulwazi. Enye nenye yalezizinkolo ezinkulu ingaveza ubufakazi obungenayo enhliziyweni nobuthembekayo empumelelweni yayo yokubunjwa kwezimilo. Ngokunjalo, akekho ongaqophisana, ngokwenelisayo ukuthi izimfundiso ezithintana nehlelo elithile lwezinkolelo lwabe linomthelela noma cha ekuqhubezeleni inzondo ngokwenkolo kanye nenkoloze kunalezo ezithintana nanoma iluphu olunye. Elizweni elihlanganisayo, kuyimvelo ukuthi izindlela zokuphendula nezokuhlangana ziyodlula ngaphansi kwenqubo eqhubekayo yokunyakaziswa, futhi iqhaza lezikhungo zanoma iluphi uhlobo, ngukuba nakanjani zibhekele ukuthi leyonqubekela phambili ingakwazi ukuba iphathwe ngendlela eyokhuthaza ubumbano. Isiqiniseko sokuthi umphumela uyobe ukahle-ngokukamoya, ngokokuziphatha kanye nangokwenhlalo-kusethembeni elingapheliyo lezihlwele ezingathintwangwa ezihlala emhlabeni ukuthi umhlaba kawubuswa nje ngokuthanda kwenhliziyo yomuntu, kepha ubuswa ngothando lukaNkulunkulu.

Kuhlangene nokuwa kwezithiyo ezihlukanisa abantu, isikhathi sethu sibuka ukudilika kodonga olwalungenakwahlulwa esikhathini esedlule okwakucatshangwa ukuthi luyohla ingunaphakade lwehlukanisa impilo yaseZulwini empilweni yaseMhlabeni. Ezingcwele zazonke izinkolo zabe zilokhu zifundise njalo ikholwa ukuba ekusebenzeleni abanye lingaboni nje kuphela kungukwenza okufaneleyo, kepha kungumgudu womphefumulo wokuba uhlangane noNkulunkulu. Namuhla, ukuhlelwa kabusha kwesizwe okuqhubekayo kunikeza lemfundiso eyejwayelikile umqondo wokubuka kabusha. Njengalokhu isethembiso sakudala selizwe elihaqwe imigomo yobulungisa kancane kancane liyaqala libonakala lithatha isimo sangempela salokho okwakuhlosiwe, ukufeza izidingo zomphefumulo kanye nalezo zomphakathi kubonakala kuzohamba kuhambe zibonakale njengezimo ezisizanayo zempilo kamoya evuthiwe.

Uma ubuholi bezenkolo buzosukumela lenselelo emelwe yilombono wokugcina, lempendulo kumele iqale ngokuvuma ukuthi inkolo kanye nesayensi kokubili kuyizinhlelo zolwazi oludingeka kakhulu okuthi ngalo amandla ukwazi kusombuluke. Kude le nokuba kube nokushayisana phakathi kwazo, lezizindlela ezibalulekile zomqondo zokuhlola iqiniso zincike kwenye nenye futhi zibe lusizo olukhulu kulezozikhathi ezingatheni kepha zokujabula emlandweni ngenkathi isimo sazo sokubambisana semukeleka futhi ziphumelela ekusebenzisaneni. Imiqondo kanye namakhono avezwe inqubekela yezesayensi kuyomele zikhathi zonke ibheke ezelulekweni zokwangokomoya kanye nasekuzibophezeleni ekuziphatheni ngendlela ukuqinisekisa insebenzo yabo efanele; izinkolelo zabezenkolo, noma zingathandwa kangakanani, kumele bavumele, ngokukhululeka nangenjabulo, ekuhlolweni okungathathi cala ngezindlela zesayensi.

Ekugcineni sesifika odabeni esiluqhamukela ngokucophelela njengoba luthinta ngqo emizweni. Phakathi kwezilingo eziningi ilizwe elizikhiphayo, isilingo esithe, ngokungethusi, sabambezela abaholi bezenkolo ileso sokusebenzisa amandla abo ezindabeni zokholo. Akekho, oke wachitha iminyaka emininga ekuzindleni ngokuzinikela nokufunda izinkolo zenye nenye yezinkolo ezinkulu, odinga ukuphinda akhunjuzwe ngeqiniso elimisiweyo elihlala liphindaphindwa mayelana nokungaba nakho ukuba namandla okukhohlakala nokwenza lokhu ngokuthe xaxa ngenkathi lamandla ekhula. Ukunqoba kwangaphakathi okungabikezelwanga mayelana nalokhu okwazuzwa ngabefundisi abaningi kakhulu eminyakeni ngeminyaka ngokungangabazi kwabe kungeminye yemithombo ebalulekile yamandla okwakha ezinkolo ezihlelekile kanti kumele kuvele njengenye yezinto zayo ezigqamile. Ngokufanayo, ukuzinikezela ekuyengweni ngamandla asemhlabeni kanye nenzuzo, ohlangothini lwabanye abaholi benkolo, sekulime umhlaba ovundile wokuphika ukulunga, inkohlakalo kanye nokulahla ithemba kulabo abayibukayo. Imiphumela yekhono lobuholi benkolo lokugcwalisa isibopho sabo sangokwenhlalo kulesisikhathi emlandweni kungechazwe.

Ngesizathu sokuthi ikhathalela ukukhuphula isimilo kanye nokulumbana kobuhlobo, inkolo isebenze emlandweni wonke njengomphathi ekunikezeni ingcaciso empilweni. Kuleso naleso sikhathi yehlwanyele ubuhle, yakhuza okungalungile yase iphakamisa, emehlweni abobonke abafuna ukubona, umbono wamandla angakaqondwa kuze kube manje. Ezelulekweni zayo umphefumulo ocabanga ngokufaneleyo uzuze inkuthazo ekunqobeni imigoqo ebekwe ilizwe kanye nasekuzigcwalekiseni. Njengoba negama lisho, inkolo ngasikhathisinye kade ingamandla aphambili ekuhlanganiseni abantu abehlukahlukene emiphakathini ebanzi kakhulu futhi ephitheneyo okuthi kuyo amandla omuntu ngamunye athe adedelwa engathola khona ukuziveza. Ukusizakala okukhulu kwangalesisikhathi samanje ngumbono ongumcabango odala ukuba isintu sonkana sikwazi ukubona lenqubo ephuculayo njengento eyisenzeko esisodwa, ukunqwamana okuhlala kwenzeka kwezwe lethu nelizwe likaNkulunkulu.

Ngokuholwa ngumoya walombono, umphakathi wamaBahá'í ube ngumgqugquzeli onamandla wezenzo zokukhonza ngokuhlanganyela kusukela esikhathini sokuqalwa kwayo. Ngaphandle kokuhlangana ngokubambisana okudalwa yilezizenzo, amaBahá'í abona emzabalazweni wezinkolo ezahlukene ukuba kuhoshwe ngokuhlanganyela impendulo eNtandweni kaNkulunkulu yesintu esesingena umkanye ebudaleni. Amalunga omphakathi wethu azoqhubeka nokusiza ngazozonke izindlela angasiza ngazo. Sibonga esibambisene nabo kulemizamo yethu sonke, kepha, ukubeka kucace inkolelo yethu yokuthi intshumayelo yokukhonza ngokuhlanganyela, uma izonikela ngokubonakalayo ekwelashweni kwezifo ezihlasela isintu esesiphelelwe ithemba, kumele manje balungise ngeqiniso nangaphandle kokunye ukugwegwesa imiphumela yamaqiniso enza ukuba kuvele umbutho: ukuthi

uNkulunkulu munye nokuthi, ngale kwakho konke ukungefani kokuzibonisa ngokwamasiko kanye nokuhumusha komuntu, kanjalo nenkolo yinye.

Ngokudlula kolunye nolunye usuku, ingozi iyakhula okuzothi umlilo oqubukayo wokucwasana ngokwenkolo ozobhebhethekisa ingomane yomhlaba jikelele imiphumela yakhona engacabangeki. Ingozi enjengalena uhulumeni wabantu, ungenakho ukusizwa, kawusoze wayinqoba. Noma sizikhohlise ngokuthi izimemezelo zokubekezelelana zizodwa nje zingashabalalisa lenzondo ethi yona ivunyelwa nguNkunkululu. Izingqinamba zifuna ubuholi bezenkolo buhlukane nekamuva ngokucace njengalokho okwavulela umphakathi indlela yokukukhuluma ngokulinganayo ngokucwasana okugqwalile kobuhlanga, ubulili kanye nobuzwe. Yinoma kuphi ukuzithethelela okukhona ekusebenziseni ithonya ezindabeni zikanembeza kungaba sekubenzeleni inhlalakahle yesintu. Kulesisimo sokuguquka esikhulu kakhulu emlandweni wempucuzeko, isidingo salomsebenzi asisoze sacaca ukwedlula lokhu. “inhlalakahle yesintu, ukuthula nokuphepha kwaso, kungetholakale”, uBahá’ulláh uyagcizelela ngaphandle futhi kuze kube ubunye baso buyakheka ngokuqinileyo.”

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