

Īsā^(a.s) Kī Maut Par Qudrat

Injeel : Yuhannā 11:1-57

Laazras naam kā ek ādmī thā jo beemaar thā. Wo Baitaaniyaah naam ke ek qasbe me apnī do bahanoṅ ke saath rahtā thā jinkā naam Maryam aur Maarthā thā.⁽¹⁾ Wo Maryam hī thī jinhone Īsā^(a.s) ke pairon par itr kī botal uṅgel dī thī aur phir unke pairon ko apne baalon se saaf kiyā thā. Maryam kā bhaāī beemaar thā⁽²⁾ islie unhone ek ādmī ko Īsā^(a.s) ke paas bhej kar kahalawaayā, “Āp kā acchā dost beemaar hai.”⁽³⁾

Jab Īsā^(a.s) ne ye baat sunī to kahā, “Is beemaarī se uskī zīndagī khatm naheen hogī. Is se Allaah taa’alā kī azmat zaahir hogī jo uskī aur uske chune hue numaiṁde ke liye izzat le kar āī hai.”⁽⁴⁾ Īsā^(a.s) Laazras, Maarthā, aur Maryam se pyaar karte the.⁽⁵⁾ Jab unhone Laazras kī beemaarī ke baare me sunā to wo jahaan the wahaan do din aur zyaadā ruk gae.⁽⁶⁾ Tab Īsā^(a.s) ne apne shaagirdon se kahā, “Chalo, ham Yahudiyā waapas chalte haiṁ.” [Jahaan Baitaaniyaah naam kā qasbā thā.]⁽⁷⁾ Shaagirdon ne kahā, “Lekin ustaad, wahaan Yahudiyon ne hamen pattharon se maarne kī koshish karī thī. Ye abhī thoḍe waqt pahale kī baat hai aur ab āp chaahte haiṁ ki ham wahaan phir se jaaen?”⁽⁸⁾ Īsā^(a.s) ne jawaab diyā, “Kyā din me baarah ghaṁṭe naheen hote haiṁ? Agar koī din ke ujaale me chalegā to wo ḍagmagaayegā naheen, kyunḱi wo duniyā kī roshnī me sab kuch dekh saktā hai.”⁽⁹⁾ Lekin agar koī raat me chaltā hai to wo gir jaatā hai kyunḱi usko raastā dikhaane ke liye roshnī naheen hai.”⁽¹⁰⁾

Īsā^(a.s) ne is sab ke baad ye kahā, “Hamaarā dost Laazras so gayā hai. Lekin maiṁ wahaan jā kar usko neeṁd se uṭhaaṁgā.”⁽¹¹⁾ Shaagirdon ne kahā, “Lekin janaab, agar wo so jaaegā to taṁdarust ho jaaegā.”⁽¹²⁾ Īsā^(a.s) ke kahne kā matlab thā ki Laazras maut kī neeṁd me so chukā hai. Lekin Īsā^(a.s) ke shaagirdon ko lagā ki wo sach me so rahā hai.⁽¹³⁾ Tab Īsā^(a.s) ne binā kisī pareshaanī se kahā, “Laazras mar gayā hai.”⁽¹⁴⁾ Maiṁ tumhaare liye kḥush huṁ ki maiṁ wahaan maujud naheen thā taaki tum yaqeen karo. Chalo, ab ham uske paas chalte haiṁ.”⁽¹⁵⁾ Tab Thomā (jisko Didymus bhī kahte the) ne dusre shaagirdon se kahā, “Chalo, ham bhī chalte haiṁ, taaki ham uske saath mar sakeṁ.”⁽¹⁶⁾

Īsā^(a.s) jab Baitaaniyaah pahuṁche to unheṁ patā chalā ki Laazras chaar din pahale hī mar chukā hai. Usko qabr me dafnā diyā gayā thā.⁽¹⁷⁾ Baitaaniyaah Yerushalam se do meel kī durī par thā.⁽¹⁸⁾ Bahut saare Yahudī log Yerushalam se Maarthā aur Maryam ko pursā dene āe the.⁽¹⁹⁾ Jab Maarthā ne Īsā^(a.s) ke āne kī kḥabar sunī, to wo unse milne ke liye chal paḍī lekin Maryam ghar par hī rukī rahi.⁽²⁰⁾ Maarthā ne Īsā^(a.s) se kahā, “Sarkaar, agar āp yahaan pahale ā jaate, to merā bhaāī naheen martā.”⁽²¹⁾ Maiṁ ye bhī jaantī huṁ ki āp Allaah rabbul azeem se jo bhī maanḡenge wo āpko zarur milegā.”⁽²²⁾

Īsā^(a.s) ne kahā, “Tumhaarā bhaāī zīndā hogā aur phir se jiegā.”⁽²³⁾ Maarthā ne jawaab diyā, “Maiṁ jaantī huṁ ki wo qayaamat ke din phir se zīndā ho jaaegā.”⁽²⁴⁾ Īsā^(a.s) ne usse kahā, “Maiṁ logoṅ ko maut se zīndā karne waalā huṁ, aur maiṁ hī jaan huṁ. Mujh par īmaan rakhne waalā agar mar bhī jaae to bhī zīndā ho jaatā hai.”⁽²⁵⁾ Aur jo zīndā hai aur mujh par īmaan bhī rakhtā hai to wo kabhī naheen martā. Maarthā, kyā tum is baat par īmaan rakhtī ho?”⁽²⁶⁾ Maarthā ne jawaab diyā, “Jī huzur, maiṁ is baat par īmaan rakhtī huṁ ki āp Maseehā haiṁ, Allaah rabbul azeem ke pyaare numaiṁde, jo is duniyā me āe haiṁ.”⁽²⁷⁾

Maarthā ye sab kahne ke baad, apne ghar waapas chalī gaī aur usne apnī bahan Maryam ko chupchaap saarī baateṁ batā deen. Maarthā ne kahā, “Hamaare rahanumā yahaan ā gae haiṁ aur wo tumheṁ bulā rahe haiṁ.”⁽²⁸⁾ Jab Maryam ne ye baateṁ sunen to jaldī se uṭh kar Īsā^(a.s) se milne chal paḍī. Īsā^(a.s) tab tak shahar ke aṁdar naheen gae the aur abhī usī jagah par hī the jahaan Maarthā unse milne āī thī.⁽²⁹⁾ Yahudī log Maryam ko pursā dene āe the aur jab unhone Maryam ko uṭh kar jaate hue dekhā to wo bhī uske peeche-peeche chal paḍe. Unko lagā ki Maryam qabr par rone ke liye jā rahī hai.⁽³¹⁾ Lekin, Maryam us jagah gaī jahaan Īsā^(a.s) the aur unko dekh kar unke qadmon me gir gaī. Wo bolī, “Huzur, agar āp yahaan hote, to merā bhaāī naheen martā.”⁽³²⁾ Īsā^(a.s) ne dekhā ki Maryam ro rahī hai aur uske saath āe Yahudī bhī ro rahe haiṁ. Īsā^(a.s) ko ye dekh kar bahut afsos huā aur wo bahut pareshaan hue.⁽³³⁾ Unhone puchā, “Tumne use kahaan dafan kiyā hai.” Unhone kahā, “Āie aur dekhie, huzur.”⁽³⁴⁾ Īsā^(a.s) bhī ro paḍe. [a]⁽³⁵⁾ Unko rotā dekh kar Yahudī āpas me bole, “Dekho ye usse kitnī zyaadā mohabbat karte haiṁ.”⁽³⁶⁾ Lekin kuch logoṅ ne ye bhī kahā, “Agar ye ādmī aṁdhe logoṅ ko āṅkhoṅ kī roshnī de saktā hai, to phir use marne se kyun naheen bachaayā?”⁽³⁷⁾

Ye sun kar Īsā^(a.s) ko bahut afsos huā. Wo qabr ke paas gae jo ek gufā me thī jiskā muṁh ek patthar se baṁd thā.⁽³⁸⁾ Īsā^(a.s) ne kahā, “Is patthar ko haṭaao.” Us mare hue bhaāī kī bahan, Maarthā, ne kahā, “Lekin huzur, usko mare hue chaar din ho chuke haiṁ aur aṁdar bahut zyaadā badbu hogī.”⁽³⁹⁾ Tab Īsā^(a.s) ne usse kahā, “Kyā maine tumko

naheen bataayā thā ki agar tum īmaan rakhtī ho to tum Allaah rabbul kareem kī taaqat dekhogī?”⁽⁴⁰⁾

To un logoñ ne gufā kā darwaazā khol diyā. Īsā^(a.s) ne dekhā aur kahā, “E, paalanahaar, maiñ terā shukr adā kartā huñ ki tune merī duā ko sun liyā.”⁽⁴¹⁾ Maiñ jaantā huñ ki tu mujhe har waqt suntā hai. Lekin mere ās-paas log khaḍe haiñ. Maiñ ye islie kah rahā huñ taaki unko yaqeen ho jae ki tune hī mujhe bhejā hai.”⁽⁴²⁾ Īsā^(a.s) ne, ye sab kahne ke baad, ek tez āwaaz me cheekh kar pukaarā, “Laazras, baahar āo!”⁽⁴³⁾ Ye sunte hī wo baahar nikal āyā aur uske jism par kafan ke tukḍe abhī bhī bañdhe hue the. Īsā^(a.s) ne logoñ se kahā, “Iske jism se kafan utaaro aur ise jaane do.”⁽⁴⁴⁾

Wahaan par bahut saare Yahudī the jo Maryam se milne āe the. Unmeñ se bahut saare logoñ ne jab Īsā^(a.s) kī is qudrat ko dekhā to wo un par īmaan le āe.⁽⁴⁵⁾ Lekin, kuch log Fareesiyōñ ke paas muḥbiri karne chale gae aur Īsā^(a.s) ke us karishme ke baare me bataayā.⁽⁴⁶⁾ Baḍe imaam aur Fareesiyōñ ne Yahudī rahanumaaon ko milne ke liye bulaayā. Unhone āpas me mashwarā karā, “Ham sab kyā karen? Ye ādmī bahut karishme dikhā rahā hai.”⁽⁴⁷⁾ Agar ham ne isko naheen rokā to har koī us par īmaan le āegā. Tab Romī log yahaan ā kar hamaare haath se hamaarī ibaadatgaah aur hamaarī qaum leñge.”⁽⁴⁸⁾ Wahaan par ek ādmī maujud thā jiskā naam Kaaifā thā. Wo us saal kā sabse baḍā imaam thā. Kaaifā ne kahā, “Tum log kuch naheen jaante ho!”⁽⁴⁹⁾ Ye acchā hai ki ek ādmī logoñ ke liye mar jae to purī qaum tabaah hone se bach jae.”⁽⁵⁰⁾

Kaaifā, anjaane me Īsā^(a.s) ke qurbaan hone kī peshangoī kar rahā thā aur kah rahā thā ki wo saare logoñ ke liye qurbaanī deñge.⁽⁵¹⁾ Allaah taa’alā ye sab sirf Yahudiyoñ ke liye naheen balki duniyā bhar me phaile apne bandoñ ko ek saath jamā karne ke liye kar rahā thā.⁽⁵²⁾

Yahudī log Īsā^(a.s) ko qatl karne kā mañsubā banaane lage.⁽⁵³⁾ Isī wajah se Īsā^(a.s) ne unke beech me befikrī se safar karnā choḍ diyā. Wo us jagah ko choḍ kar Ifraaeem naam ke ek shahar me chale gae jo registaan ke paas thā aur waheen apne shaagirdon ke saath rahne lage.⁽⁵⁴⁾

Yahudiyoñ kī fasah kī eid^[b] kā waqt kareeb āyā. Eid se pahale bahut saare log Yerushalam chale gae the. Wahaan unhone apne āpko paak karne ke liye rasmeñ purī kareen.⁽⁵⁵⁾ Log Īsā^(a.s) ko ḡhuñḡh rahe the. Wo ibaadatgaah me ek dusre se puch rahe the, “Tumheñ kyā lagatā hai? Kyā wo is jashn me āeñge yā naheen?”⁽⁵⁶⁾

Imaam aur Fareesī logoñ ne Īsā^(a.s) ko qaid karne kā hukm jaarī kar diyā thā. Unhone logoñ se kahā thā ki wo unheñ bataaen ki Īsā^(a.s) kahaan haiñ, taaki unko giraftaar kiyā jā sake.⁽⁵⁷⁾

[a] Īsā^(a.s) kā ronā jhut-muṭh kā naheen thā, iskī do saaf wajah haiñ:

- Unke chaahne waalon ko un par yaqeen naheen thā ki wo maut par qudrat rakhte haiñ.
- Kyuñki sab ke rone se unkā dil bhī bhar āyā thā.

[b] Musā^(a.s) ke daur me Allaah taa’alā ke hukm se is jashn ko manaane kī shuruaat huī thī. Is eid ko tab se manaayā jā rahā hai jab se Misr me maut kā farishtā Ibraaniyoñ ke gharon ke upar se nikal gayā thā aur unke bete zindā bach gae the.