

## Īsā<sup>(a.s)</sup> Ne Bataayā Talaaq Kyā Hai?

Iñjeel : Mattā 19:1-15

Īsā<sup>(a.s)</sup> logoṇ ko taaleem dene ke baad Galeel naam ke shahar se rawaanā ho gae. Wo Yahudiyā naam kī ek jagah par pahuñche jo Jordan nadī ke dusrī taraf thī.<sup>(1)</sup> Ek bahut bađī bheed bhī unke peechē-peechē chal rahī thī. Īsā<sup>(a.s)</sup> ne wahaañ logoṇ ko shifā atā karī.<sup>(2)</sup>

Kuch Fareesī log [Yahudī rahanumā jo Musā<sup>(a.s)</sup> kī shareeyat par sakhtī se amal karte the] īsā<sup>(a.s)</sup> ke paas āe. Unhone īsā<sup>(a.s)</sup> kā imtihaan lene ke liye unse sawaal puchē. Unhone sawaal kiyā, “Kyā ye sahī hai ki ek ādmī apnī beewī ko kisī bhī wajah se talaaq de saktā hai?”<sup>(3)</sup> īsā<sup>(a.s)</sup> ne jawaab diyā, “Ye sach hai ki tumne āsmaanī kitaab [Taurait] pađhī hai, jismeñ ye likhā hai: Jab shuruaat me Allaah taa’alā ne iñsaan ko banaayā, ‘To unko ādmī aur aurat ko banaayā.’<sup>(4)</sup> Allaah taa’alā ne kahā, ‘Isī wajah se ādmī ghar waalon me se apnī beewī par sabse zyaadā dhyaan detā hai aur wo do jism ek jaan ho jaate haiñ.’<sup>[a]</sup><sup>(5)</sup> To wo do naheeñ balki ek haiñ. Allaah taa’alā ne unko ek kar diyā hai, to islie kisī ko unheñ alag naheeñ karnā chaahie.”<sup>(6)</sup>

Tab Fareesī ne īsā<sup>(a.s)</sup> se puchā, “To phir Musā<sup>(a.s)</sup> ne kyun hukm diyā ki jab koī ādmī apnī beewī ko talaaq de to use waapas bhejne se pahale likh kar talaaq kī sanad de?”<sup>[b]</sup><sup>(7)</sup>

Īsā<sup>(a.s)</sup> ne jawaab diyā, “Kyunki Allaah taa’alā kā kahnā n maanne kī wajah se tumhaare dil sakht ho gae haiñ, islie Musā<sup>(a.s)</sup> ne tumheñ apnī beewiyoṇ ko talaaq dene kī ijazat dī thī. Lekin talaaq denā shuru me is tarah naheeñ thā.<sup>(8)</sup> Maiñ kahtā huñ ki jo bhī apnī beewī ko talaaq detā hai, binā ye saabit hue ki wo kisī aur ke saath jismaanī taalluqaat rakhtī hai, aur kisī dusrī aurat se shaadī kar letā hai, to wo zinā kā gunaahgaar hai.”<sup>(9)</sup>

Shaagirdoṇ ne īsā<sup>(a.s)</sup> se sawaal kiyā, “Agar sirf isī wajah se ek ādmī apnī beewī ko talaaq de saktā hai to phir behatar hai ki wo kabhī shaadī hī n kare.”<sup>(10)</sup>

Īsā<sup>(a.s)</sup> ne jawaab diyā, “Saare log aisā naheeñ kar sakte; sirf wahī kar sakte haiñ ki jinko aisā paidā kiyā gayā hai.<sup>(11)</sup> Kuch log aise paidā hote haiñ jo shaadī karne ke laayaq naheeñ hote aur kuch logoṇ ko iñsaan khud apne haathoṇ se aisā banā dete haiñ. Kuch log aise bhī haiñ jo apnī purī zindagī Allaah taa’alā kī saltanat me lagā dete haiñ aur kabhī shaadī naheeñ karte. Jo koī bhī is baat ko qubul kar saktā hai, to use qubul karnā chaahie.”<sup>(12)</sup>

Tab log apne c̄hōte bacchoṇ ko īsā<sup>(a.s)</sup> ke paas le kar āe taaki wo apnā haath unke sar par rakh kar duā deñ, lekin shaagirdoṇ ne logoṇ se kahā ki wo apne bacchoṇ ko unke paas n le jaaeñ.<sup>(13)</sup> Tab īsā<sup>(a.s)</sup> ne kahā, “Bacchoṇ ko mere paas āne do unheñ mat roko, kyunki Allaah rabbul azeem kī saltanat un logoṇ ke liye hai jo bacchoṇ ke jaise [maasum] hote haiñ.”<sup>(14)</sup> īsā<sup>(a.s)</sup> ne bacchoṇ ke sar par haath rakh kar unheñ duā dī aur wahaañ se rawaanā ho gae.<sup>(15)</sup>

[a] Taurait : K̄hilqat 2:24

[b] Taurait : Iaadā 24:1