

Yerushalam Me Taaleem

Injeel : Yuhannā 12:1-50

Fasah kī eid ke chah din pahale, Īsā^(a.s) Baitaaniyaah shahar gae. Us shahar me Laazras naam kā ek ādmī rahtā thā, jisko unhone ziṅdā kiyā thā.⁽¹⁾ Un logoṅ ne Īsā^(a.s) ke liye raat ke khaane kā iṅtazaam kiyā. (Laazras kī bahan) Maarthā ne khaanā dastaraḳḥwaan par lagaayā. Wahaan maujud logoṅ me Laazras bhī Īsā^(a.s) ke saath khaanā khā rahā thā.⁽²⁾ (Laazras kī dusrī bahan) Maryam, ādhā leetar itr le kar āī, jo bahut mahaṅgā thā, aur usmeṅ bilkul bhī milaawat naheen thī. Usne wo itr Īsā^(a.s) ke pairon par uṅḍel diyā aur use apne baalon se poch diyā. Us itr kī meetḥī khushbu pure ghar me bas gaī.⁽³⁾

Īsā^(a.s) kā shaagird, Yahudā Iskariyotī, wo bhī wahaan maujud thā. (Ye wo shaagird thā jo baad me Īsā^(a.s) ke ḳhilaaf ho gayā thā.) Yahudā ne kahā,⁽⁴⁾ “Is itr kī qeemat pure saal bhar kī āmadnī ke baraabar hai. Isko bech denā chaahie thā aur usse mile paison ko ḡareeboṅ me baanṭ denā chaahie thā.”⁽⁵⁾ Asliyat me Yahudā ko ḡareeboṅ kī fikr naheen thī. Usne aisā islie kahā kyunki wo ek chor thā. Ye wahī ādmī thā jiske paas paison ke saṅḍuk kī zimmedaarī thī aur wo aksar usī me se paise churā letā thā.⁽⁶⁾

Īsā^(a.s) ne jawaab diyā, “Use pareshaan mat karo. Usne āj ke din ke liye itr ko bachā kar sahī kaam kiyā hai. Ye din mere liye kafan-dafan kī taiyaarī kā din hai.”⁽⁷⁾ Ḡareeb tumhaare saath hameshā raheṅge, lekin main tumko hameshā naheen miluṅgā.”⁽⁸⁾

Yahudiyon kī baḍī bheed ne sun liyā ki Īsā^(a.s) Baitaaniyaah shahar me haiṅ. To wo wahaan nā sirf Īsā^(a.s) ko balki Laazras ko bhī dekhne gae. Laazras wahī ādmī thā jo mar gayā thā phir usko Īsā^(a.s) ne ziṅdā kiyā thā.⁽⁹⁾ To sabse baḍe imaamon ne bhī Laazras ko maarne kā maṅsubā banaayā.⁽¹⁰⁾ Kyunki Laazras kī wajah se bahut saare Yahudī Īsā^(a.s) par imaan le āe the.⁽¹¹⁾ Agle din ek baḍī bheed ko Yerushalam me patā chalā ki Īsā^(a.s) wahaan ā rahe haiṅ. Wo log wahaan par fasah kī eid^[a] kā jashn manaane ke liye gae hue the.⁽¹²⁾ Log apne haathon me khajur kī ḡaaliyaan le kar Īsā^(a.s) se milne nikal paḍe. Wo log ḳhushī se chillā rahe the:

“Allaah taa’alā hifaazat karne waalā hai!
Uske chune hue Maseehā par barkat naazil ho,
jo uske logoṅ kā rahanumā hai.”^{[b](13)}

Īsā^(a.s) ko ek gadhe kā bacchā milā aur wo us par baiṭh gae. Is baat kī peshangoī [*Zakriyā^(a.s) se*] muḳaddas kitaab me kī gayī thī:⁽¹⁴⁾

“Ḍaro naheen, e Yerushalam ke logoṅ!
Tumhaarā baadshaah ā rahā hai.
Wo gadhe ke ek bacche par baiṭhā huā hogā.”^{[c](15)}

Shaagirdon ko tab tak ye baat samajh me naheen āī jab tak Īsā^(a.s) ko āsmaan me uṭṭhaayā naheen gayā. Tab unko yaad āyā jo unke baare me likhā huā thā aur wo sab bhī jo unke saath kiyā gayā thā.⁽¹⁶⁾

Īsā^(a.s) ke saath bahut saare log the jab unhone Laazras ko qabr se pukaarā thā ki baahar āo aur wo ziṅdā ho gayā thā. Aur ab wo dusron ko batā rahe the ki Īsā^(a.s) ne kyā karishmā kiyā thā.⁽¹⁷⁾ Bahut saare log Īsā^(a.s) se milne pahuṅche, kyunki un logoṅ ne Īsā^(a.s) ke is karishme ke baare me sunā thā.⁽¹⁸⁾ Aur tab Yahudiyon ke mazhabī rahanumaaon ne āpas me baat karī, “Tum dekh sakte ho ki sab ṭheek naheen ho rahā hai. Dekho! Purī duniyā unke saath ho gaī hai.”⁽¹⁹⁾ Wahaan par kuch Yunaanī log bhī the jo fasah kī eid ke mauqe par ibaadat karne āye the.⁽²⁰⁾ Wo janaab Filippus se baat karne gae. (Janaab Filippus Īsā^(a.s) kā ek shaagird thā jo Bait-Saidā shahar se āyā thā, jo Galeel ke ilaake me thā.) Unhone kahā, “Huzur, ham Īsā^(a.s) se milnā chaahie haiṅ.”⁽²¹⁾ Janaab Filippus ne janaab Andriyaas ko ye baat bataaī aur phir janaab Andriyaas aur janaab Filippus donoṅ ne Īsā^(a.s) ko ye baat bataaī.⁽²²⁾

Īsā^(a.s) ne unse kahā, “Ādmī Ke Beṭe ke liye wo waqt ā gayā hai ki usko ek uṅchā muḳaam mile.”⁽²³⁾ Main tumheṅ ek sacchaāī bataatā huṅ. Gehuṅ ke ek beej ko zameen par gir kar marnā hī hogā tabhī wo bahut saare daanon ko paidā kar paaegā. Lekin agar wo maregā naheen, to wo ek daanā hī rahegā.⁽²⁴⁾ Wo ādmī jo is duniyā kī zindagī ko pasaṅd kartā hai wo use kho degā. Lekin jo log is duniyā kī zindagī se nafrat kareṅge, unheṅ logoṅ ko kabhī nā ḳhatm hone waalī aslī zindagī haasil hogī.⁽²⁵⁾ Jo bhī merī ḳhidmat kartā hai wo wafaadaarī ke saath merī baaton par amal kare. Tabhī merī ḳhidmat karne waale mere saath hameshā raheṅge, chaahie main jahaan bhī rahuṅ. Merī ḳhidmat karne waalon ko merā rab izzat baḳhshegā.”⁽²⁶⁾

[Īsā^(a.s) ne āge kahā,] “Ab merī ruh mushkil me hai aur bahut pareshaan hai. Maiñ aur kyā kahuñ? Kyā maiñ ye kahuñ, ‘Yā Allaah rabbul azeem, mujhe is waqt se bachā’? Naheen, mujhe isī kaam ke liye bhejā gayā hai.”⁽²⁷⁾ E Allaah rabbul azeem apne naam kī azmat dikhā!” Tab āsmaan se ek āwaaz sunāī dī, jisne kahā “Maine apne naam par azmat naazil karī hai, aur maiñ phir se naazil karuñgā.”⁽²⁸⁾

Jab wahaan maujud logoñ kī bheed ne ye āwaaz sunī to unhone kahā ki wo ek garaj thī. Lekin kuch logoñ ne kahā, “Ek farishte ne Īsā^(a.s) se baat karī hai.”⁽²⁹⁾ Īsā^(a.s) ne kahā, “Wo āwaaz tumhaare liye hī thī, mere liye naheen.”⁽³⁰⁾ Ab waqt ā gayā hai ki is duniyā kā faislā kiyā jaae. Ab is duniyā par hukumat karne waale Shaitaan ko baahar phenk diyā jaaegā.⁽³¹⁾ Mujhe is zameen se upar uṭhā liyā jaaegā. Jab ye hogā, to maiñ sab logoñ ko apnī taraf bulaaungā.”⁽³²⁾ Īsā^(a.s) ne ye batā kar zaahir kiyā ki unko kis tarah qatl kiyā jaaegā.⁽³³⁾

Bheed ne kahā, “Ham ne Taurait shareef me sunā hai ki Maseehā hameshā ziñdā rahegā. To āp aisā kyuñ kah rahe haiñ, ‘Ki Ādmī Ke Beṭe ko upar uṭhnā hogā’? Kaun hai ye ‘Ādmī Kā Beṭā’?”⁽³⁴⁾ Tab Īsā^(a.s) ne kahā, “Tumhaare saath nur kuch der tak rahegā. To jab tak tumhaare paas roshnī hai tab tak chalte raho, is se pahale añdherā ho jaae. Jo añdhere me chaltā hai usko ye patā naheen rahtā ki wo kahaan jā rahā hai.”⁽³⁵⁾ To us nur par īmaan laao jo tumhaare saath hai, aur tab tum us nur ke beṭe ban jaaoge.” Jab Īsā^(a.s) ye sab kah chuke, to wo bheed se nikal kar ḡaayab ho gae.⁽³⁶⁾

Īsā^(a.s) ne logoñ ko bahut se karishme dikhaae, uske baawjud bhī log un par īmaan naheen laae the.⁽³⁷⁾ Is tarah se Yashaayaah^(a.s) kī baat kā matlab samajh me ā gayā. Unhone kahā thā:

“Yā rab, kisne hamaarī baaton par yaqeen kiyā?
Kisne Allaah taa’alā kī taaqat ko dekhā?”^{[d]⁽³⁸⁾}

Yashaayaah^(a.s) ne bataayā thā ki log kis wajah se īmaan naheen lā paaenge:⁽³⁹⁾

“Allaah taa’alā ne unkī añkhoñ kī roshnī cheen lī hai aur unke zahanon par pardā ḡaal diyā hai. Aisā islie ki taaki wo apnī añkhoñ se kuch dekh naheen paayen aur apne zahan se kuch samajh nā paae. Taaki wo maafī nā maanenge aur maiñ unko maaf nā karuñ.”^{[e]⁽⁴⁰⁾}

Yashaayaah^(a.s) ne ye baat (sadiyon pahale) kahī kyuñki Īsā^(a.s) ke saath jo kuch bhī hone jā rahā thā un par zaahir ho gayā thā aur unhone iske baare me bataayā thā.⁽⁴¹⁾ Lekin bahut saare log Īsā^(a.s) par īmaan le āai the, yahaan tak ki bahut saare rahanumā bhī. Lekin Fareesiyon kī wajah se, wo ye naheen kah sakte the ki wo un par īmaan le āe haiñ. Unko ḡar thā ki kaheen unko ibaadatgaah se nikaal nā diyā jaae.⁽⁴²⁾ Unko logoñ se milī izzat zyaadā pasand thī nā ki Allaah taa’alā se milī izzat.⁽⁴³⁾

Tab Īsā^(a.s) ne unchī āwaaz me kahā, “Jo mujh par īmaan laayā hai wo asliyat me us par īmaan laayā hai jisne mujhe yahaan bhejā hai.”⁽⁴⁴⁾ Jo mujhe dekh rahā hai wo use dekh rahā hai jisne mujhe yahaan bhejā hai.⁽⁴⁵⁾ Maiñ is duniyā me ek nur kī tarah āyā huñ. Maiñ yahaan islie āyā huñ taaki mere upar īmaan rakhne waale log añdhere me nā raheñ.⁽⁴⁶⁾ Agar koī mere kalaam ko suntā hai aur us par amal naheen kartā, to maiñ uskā faislā naheen karuñgā. Kyuñki maiñ is duniyā me faislā karne naheen āyā huñ, balki usko bachaane ke liye āyā huñ.⁽⁴⁷⁾ Jo mujh par īmaan naheen laaegā aur merī baat par amal naheen karegā to uske liye ek faislā karne waalā maujud hai. Mere bolte hue kalaam se hī qayaamat ke din uskā faislā kiyā jaaegā.⁽⁴⁸⁾ Maine jo bhī baat kahī wo maine ḡhud se naheen kahī hai. Allaah rabbul azeem ne mujhe iskā ilm diyā hai ki kaise kalaam karnā hai aur logoñ ko kyā sikhaanā hai.⁽⁴⁹⁾ Aur kabhī ḡhatm nā hone waalī zindagī Allaah rabbul kareem ke hukm se hī haasil hotī hai. To merā kalaam bilkul waisā hī hai jaisā Allaah rabbul kareem ne mujhe bataayā hai.”⁽⁵⁰⁾

[a] Ye wo eid thī jis me Musā^(a.s) ke waqt se ek bheed kī qurbaanī dī jaatī thī. Ye qurbaanī unko yaad dilaatī thī ki jab Misr par azaab āyā thā to maut kā farishtā unke gharon ke upar se nikal gayā thā aur unkī pahālī aulaaden marne se bach gaeñ thī.

[b] Zabur 118:25-26

[c] Taurait : Zakriyā 9:9

[d] Taurait : Yashaayaah 53:1

[e] Taurait : Yashaayaah 6:10