

Roman Urdu



**JAMAAT KAISE AUR KYUN QAIM KARNA
ZAROORI HAI?**

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Khudawand Isa Al-Masih ke har pairawkar ko kisi jamaat ka hissa hona chahiye. Jamaat se mera matlab Khudawand Isa Al-Masih ke pairawkaron ka woh giroh hai jo hafte mein kam az kam ek baar ikattha ho kar dua karte hain, Kitab-e-Muqaddas ki taleem hasil karte hain, ibadat karte hain aur Isha-e-Rabbani mein shareek hote hain. Jamaaton ko kabhi kabhi kaleesiya bhi kaha jata hai.

Injeel-e-Sharif mein aam taur par jamaat ki qiyadat ek ya ek se zyada buzurgon ke haath mein hoti hai, jinhein kabhi kabhi pastor bhi kaha jata hai. Aam taur par yahi buzurg jamaat ki rehnumai karte hain aur Kalam-e-Khuda ki taleem dete hain. Lekin jamaat ka har imaan wala shakhs is zimmedari mein shareek hai ke woh jaaye aur shagird banaye.

Aksar jab koi nai jamaat shuru hoti hai, to us mein koi aisa buzurg maujood nahin hota jo jamaat ki qiyadat ke liye tarbiyat-yafta yani jo qiyadat ko seekha hua ho.

Fikr na kijiye, yeh ek mamool ki baat hai. Nai jamaatein aksar kuch waqt tak baghair tarbiyat-yafta rehnuma ke ikatthi hoti hain, lekin waqt ke saath yeh aam baat hai ke ek ya ek se zyada buzurg jamaat ke liye tayyar kiye jaayen.

Aaj hum Injeel-e-Sharif mein bayan ki gayi pehli jamaat ke baare mein seekhenge. Jab Khudawand Isa Al-Masih saleeb par qurbaan hue, dafn kiye gaye aur phir murdon mein se ji uthe, to Injeel-e-Sharif hamein batati hai ke woh chaalis din tak apne qareebi shagirdon se milte rahe aur unhein Khuda ki badshahi ke baare mein taleem dete rahe. Unhon ne unhein yeh hukm diya: “Lekin tumhein Ruh-ul-Qudus ki quwwat milegi jo tum par nazil hoga. Phir tum Yerushalam, poore Yahudiya aur Samariya balkeh duniya ki intiha tak mere gawah hoge.” (Aamaal 1:8)

Iske baad Khudawand Isa Al-Masih phir se aasman par chale gaye. Phir unhon ne apne qareebi shagirdon par Ruh-ul-Qudus ki qudrat nazil ki, jin mein ek shakhs Rasool Patras (raziyallahu anhu) bhi the. Jab Ruh-ul-Qudus Rasool Patras (raziyallahu anhu) par nazil hua, to unhein bahut se logon ke saamne Khudawand Isa Al-Masih ka paigham bayan karne ka mauqa mila. Iske nateeje mein teen hazaar afraad ne bapisma yani paak ghusl liya aur pehli jamaat ki bunyaad padi.

Ab Injeel-e-Sharif mein Rasoolon ke Aamaal 2:37-47 se, woh waqia bayan kiya gaya hai jo kuch is tarah hai...

37 Patras ki yeh baatein sun kar logon ke dil chhid gaye. Unhon ne Patras aur baqi rasoolon se poocha, “Bhaiyo, phir hum kya karein?”

38 Patras ne jawab diya, “Aap mein se har ek tauba karke Isa ke naam par baptisma le taake aapke gunah muaf kar diye jaayen. Phir aapko Ruh-ul-Qudus ki ne’mat mil jaayegi.

39 Kyunke yeh dene ka wada aapse aur aapke bachon se kiya gaya hai, balkeh unse bhi jo door ke hain, un sab se jinhein Rab hamara Khuda apne paas bulaega.”

40 Patras ne mazeed bahut si baaton se unhein naseehat ki aur samjhaya ke “Is tedhi nasal se nikal kar nijaat paayen.”

41 Jinhon ne Patras ki baat qubool ki unka baptisma hua. Yoon us din jamaat mein taqreeban 3,000 afraad ka izafa hua.

42 Yeh imandaar rasoolon se taleem paane, rifaqat rakhne aur rifaqati khanon aur duaon mein shareek hote rahe.

43 Sab par khauf chha gaya aur rasoolon ki taraf se bahut se mojize aur ilahi nishan dikhaye gaye.

44 Jo bhi imaan laate the woh ek jagah jama hote the. Unki har cheez mushtarka hoti thi.

45 Apni milkiyat aur maal farokht karke unhon ne har ek ko uski zaroorat ke mutabiq diya.

46 Rozana woh yakdili se Bait-ul-Muqaddas mein jama hote rahe. Saath saath woh Masih ki yaad mein apne gharon mein roti todte, badi khushi aur saadgi se rifaqati khana khate.

47 Aur Allah ki tamjeed karte rahe. Us waqt woh tamaam logon ke manzoor-e-nazar the. Aur Khudawand roz ba roz jamaat mein nijaat-yafta logon ka izafa karta raha.

Agar hum yeh jaan-na chahte hain ke Injeel-e-Sharif jamaat ke baare mein kya taleem deti hai, to behtar hai ke hum pehli jamaat ke waqia ko padhein aur samjhein. Aaiye, is hisse se jamaat ke paanch pehluon par ghour karein.

Pehla, hum dekhte hain ke jamaat ka hissa banne ke liye logon ko tauba karna, imaan lana aur baptisma yani paak ghusl lena zaroori tha. Haqeeqat mein, jamaat un baptisma-yafta pairawkaron ka giroh hai jinhon ne mil kar yeh faisla kiya ho ke woh baqaida ikhlaas yani sachche man ke saath jama honge, aapas mein rifaqat rakhenge aur mil kar Khuda ki khidmat karenge. Agar aapne Khudawand Isa Al-Masih ki pairwi ka faisla kiya hai, to aapko kisi jamaat ka hissa hona chahiye.

Doosra, jamaat ki rozmarra ke faraiz wohi hain jo Masih ke aath ahkaam hain, jin ka hum pehle mutala kar chuke hain. Jamaat ko chahiye ke woh yeh tamaam kaam mil kar kare aur ek doosre ki madad kare taake sab Khudawand Isa Al-Masih ki pairwi mein mazboot rahen.

Pehla hukm hai tauba karna aur imaan lana.

Doosra hukm hai baptisma lena yani paak ghusl lena.

Hum yeh dono ahkaam ayat 38 mein dekhte hain, jahan Rasool Patras (raziyallahu anhu) ne hukm diya: “Aap mein se har ek tauba karke Isa ke naam par baptisma le taake aapke gunah muaf kar diye jaayen. Phir aapko Ruh-ul-Qudus ki ne’mat mil jaayegi.”

Teesra hukm hai dua karna. Hum padhte hain ke yeh pehli jamaat mil kar dua karne mein mashghool rehti thi.

Chautha hukm hai Kitab-e-Muqaddas ka mutala. Is hisse mein hum dekhte hain ke naye imaan wale rasoolon ki taleem se jude rahe.

Paanchwa hukm hai jao aur shagird banao. Yeh waqia is baat par khatam hota hai ke Khuda har roz nijaat paane walon ko jamaat mein shamil karta tha. Is ka matlab yeh hai ke jamaat ke log imaandari se doosron ko Khudawand Isa Al-Masih ka paigham suna rahe the.

Chhatha hukm hai doosron se muhabbat karna. Pehli jamaat aapas mein rifaqat rakhti thi aur apni milkiyat yani maal o daulat bech kar zarooratmandon mein taqseem karti thi, taake un mein koi mohtaj na rahe. Isi tarah aaj bhi jamaat ke har shakhs ko chahiye ke woh doosre logon ki madad kare.

Saatwan hukm hai Isha-e-Rabbani lena. Is waqia mein do martaba “roti todne” ka zikr aata hai. Roti todne se murad yeh hai ke pehli jamaat baqaida mil kar Isha-e-Rabbani mein shareek hoti thi.

Aathwan hukm hai dena. Is hisse mein hum dekhte hain ke imandaron ne apni milkiyat yani maal o daulat tak bech di aur badi farakhdili se doosron ki zarooratein poori ki. Jamaat ke log jamaat ke liye dil khol kar dete hain.

Is tarah, jamaat un imandaron ka giroh hai jo mil kar aathon ahkaam par amal karte hain aur ek doosre ki madad karte hain taake sab Khudawand Isa Al-Masih ki pairwi mein qaim rahen.

Is hisse mein jamaat ka teesra pehlu yeh hai ke jamaat kisi bhi waqt jama ho sakti hai. Yahan hum dekhte hain ke jamaat rozana milti thi. Is ka matlab yeh hai ke jamaat Mangal ke din, Juma ke din ya Itwaar ke din bhi mil sakti hai. Koi khaas waqt muqarrar nahin hai. Jamaat ko chahiye ke woh kam az kam hafte mein ek martaba ibadat, dua, Kitab-e-Muqaddas ke mutale aur aapsi hausla-afzai ke liye jama ho.

Chautha pehlu yeh hai ke jamaat kisi bhi jagah jama ho sakti hai. Is hisse mein jamaat gharon mein bhi jama hoti thi aur Bait-ul-Muqaddas mein bhi. Is ka matlab yeh hai ke jamaat kisi khaas imarat mein bhi ibadat kar sakti hai, lekin aksar jamaatein gharon mein hi milti hain. Jamaat ke taur par yeh tay karein ke aap baqaida kahan jama ho sakte hain.

Paanchwa pehlu yeh hai ke jamaat Khuda ke jalal ke liye uski ibadat karti hai. Is hisse mein Khuda ki hamd karne se murad ibadati geet gana hai. Yeh bilkul mamool ki baat hai ke jamaat ikatthi ho kar Qadir-e-Mutlaq ki sana mein geet gaaye.

Meri dua hai ke Khuda aapko bhi aisi hi jamaat ka hissa banne ka mauqa de, jaisi jamaat ka yahan zikr kiya gaya hai. Agar aapke paas koi jamaat maujood nahin hai, to apne doston aur khandan walon ke saath Khudawand Isa Al-Masih ka paigham batayein. Mumkin hai ke aap mil kar ek nai jamaat shuru kar sakein.

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