

# نصاب امتحان شعبہ تعلیم خدام الاحمدیہ بھارت برائے ماہ جنوری فروری 2018

## حفظ سورۃ الجمعہ مکمل

### سورۃ آل عمران رکوع نمبر 10 تا 9

وَإِذْ	آخَذَ	اللَّهُ	مِيثَاقَ	النَّبِيِّينَ	لَمَّا
اور جب	لیا	اللہ نے	میثاق	نبیوں سے	البتہ وہ جو
اتَّخَذْتُمْ	مِّنْ كِتَابٍ	وَّحِكْمَةٍ	ثُمَّ	جَاءَكُمْ	رَسُولٌ
دی ہے ہم نے تم کو	کتاب	اور حکمت	پھر	آئے تمہارے	کوئی رسول
مُصَدِّقٌ	لِّمَا	مَعَكُمْ	لَتَوْفُؤُنَّ	بِهِ	وَلِتَنْصَبُنَّهُ
تصدیق کرنے	اس کی جو	پاس ہے	ضرور ایمان	اس پر	اور ضرور مدد
والا	آفَرَزْتُمْ	وَآخَذْتُمْ	عَلَىٰ ذِكْمٍ	إِصْرِي	قَالُوا
فرمایا	کیا اقرار کیا تم نے	اور لیا تم نے	اس پر	میرا عہد	کہا انہوں نے
آفَرَزْنَا	قَالَ	فَاشْهَدُوا	وَأَنَا	مَعَكُمْ	مِّنَ الشَّاهِدِينَ
اقرار کیا ہم نے	فرمایا	پس گواہ رہو	اور میں	ساتھ تمہارے	گواہوں میں سے ہوں
فَمَنْ	تَوَلَّىٰ	بَعْدَ	ذَٰلِكَ	فَأُولَٰئِكَ هُمُ	الْفَاسِقُونَ
پس جو	پھر گیا	بعد	اس کے	تو یہ لوگ ہی	فاسق ہیں
أَفَعَيَّرْتُمُونِ	يَبْغُونَ	وَّ	لَهُ	أَسْلَمَ	مَنْ
کیا پھر اللہ کے	وہ چاہتے ہیں	حالانکہ	اسی کے	فرمانبردار ہوئے	وہ جو
دین کے غیر کو					

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فِي السَّمٰوٰتِ	وَالْاَرْضِ	طَوَعًا	وَّكَرْهًا	وَّالْيَمِيْنِ	يُرْجَعُوْنَ
آسمانوں میں	اور زمین میں	طوعاً	وکرہاً	اور طرف اس کی	وہ لوٹائیں جائیں گے
قُلْ	اٰمَنَّا	بِاللّٰهِ	وَمَا	اُنْزِلَ	عَلَيْنَا
تو کہہ دے	ایمان لائے ہم	اللہ پر	اور اس پر جو	اُتارا گیا	ہم پر
وَمَا	اُنْزِلَ	عَلٰى اِبْرٰهِيْمَ	وَاسْمٰعِيْلَ	وَاسْحٰقَ	وَيَعْقُوْبَ
اور جو	اتارا گیا	ابراہیم پر	اور اسماعیل پر	اور اسحاق پر	اور یعقوب پر
وَالْاَسْبَاطِ	وَمَا اُوْتِيَتْ	مُوسٰى	وَعِيسٰى	وَالنَّبِيُّوْنَ	مِنْ رَّبِّهِمْ
اور اس کی اولاد	اور جو دیا گیا	موسیٰ کو	اور عیسیٰ کو	اور نبیوں کو	انکے رب کی طرف سے
لَا تُفَرِّقُ	بَيْنَ اَحَدٍ	مِنْهُمْ	وَنَحْنُ	لَهٗ	مُسْلِمُوْنَ
نہیں ہم فرق کرتے ہیں	درمیان کسی کے	ان میں سے	اور ہم	اس کے	فرمانبردار ہیں
وَمَنْ	يَّبْتَغِ	غَيْرَ	الْاِسْلَامِ	دِيْنًا	فَلَنْ
اور جو	چاہے	سوائے	اسلام کے	کوئی دین	تو ہرگز نہیں
يُقْبَلُ	مِنْهُ	وَهُوَ	فِي الْاٰخِرَةِ	مِنْ	الْخٰسِرِيْنَ
قبول کیا جائے گا	اس سے	اور وہ	آخرت میں	میں سے ہوگا	خسارہ اٹھانے والوں
كَيْفَ	يَهْدِي اللّٰهُ	قَوْمًا	كَفَرُوْا	بَعْدَ اِيْمَانِهِمْ	وَشَهِدُوْا
کیوں کر	ہدایت دے گا اللہ	کسی قوم کو	(جنہوں نے) کفر کیا	بعد اپنے ایمان کے	اور گواہی دی تھی انہوں نے
اِنَّ الرَّسُوْلَ	حَقُّ	وَجَاءَهُمْ	الْبَيِّنٰتُ	وَاللّٰهُ لَا يَهْدِي الضّٰلِمِيْنَ	الْقَوْمَ

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یقیناً رسول	سچا ہے	اور آئے ان کے پاس	دلائل	اور اللہ نہیں ہدایت دیتا	قوم ظلم کرنے والی کو
أُولَئِكَ	جَزَاءُ هُمْ	أَنْ عَلَّمِيهِمْ	لَعْنَةُ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ أَجْمَعِينَ
یہی وہ لوگ ہیں	بدلہ ان کا یہ ہے کہ	یقیناً ان پر	لعنت ہے اللہ کی	اور فرشتوں کی	اور لوگوں کی سب کی
خُلِدِ يَنْ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ الْعَذَابُ	وَلَا هُمْ	يُنْظَرُونَ
رہ پڑنے والے ہیں	اس میں	نہیں ہلکا کیا جائے گا	ان سے عذاب	اور نہ وہ	مہلت دے جائیں گے
إِلَّا الَّذِينَ	تَابُوا	مِنْ مَّ بَعْدِ ذَلِكَ	وَأَصْلَحُوا	فَإِنَّ اللَّهَ	عَفُورٌ رَّحِيمٌ
سوائے ان لوگوں کے جنہوں نے	توبہ کی	بعد اس کے	اور اصلاح کر لی	تو یقیناً اللہ	بہت بخشنے والا
إِنَّ	الَّذِينَ	كَفَرُوا	بَعْدَ	إِيْمَانِهِمْ	ثُمَّ ارْذَاؤُا
یقیناً	وہ لوگ جنہوں نے	کفر کیا	بعد	اپنے ایمان کے	پھر بڑھ گئے
كُفْرًا	لَنْ	تُقْبَلَ	تَوْبَتُهُمْ	وَأُولَئِكَ هُمْ	الضَّالُّونَ
کفر میں	ہرگز نہ	قبول کی جاوے گی	تو بہانہ کی	اور یہ لوگ ہی	گمراہ ہیں
إِنَّ	الَّذِينَ	كَفَرُوا	وَمَاتُوا	وَهُمْ	كُفَّارٌ
یقیناً	وہ لوگ جنہوں نے	کفر کیا	اور مر گئے	اس حال میں کہ وہ	کافر تھے
فَلَنْ	يُقْبَلَ	مِنْ أَحَدِهِمْ	مِلَّةِ الْأَرْضِ	ذَهَبًا	وَلَوْ افْتَدَى
تو ہرگز نہ	قبول کیا جائے گا	کسی سے ان میں سے	بھرز میں	سونا	اور اگر چہ وہ فدیہ میں دے
بِهِ	أُولَئِكَ	لَهُمْ	عَذَابٌ أَلِيمٌ	وَمَا لَهُمْ	مِنْ نَّاصِرِينَ

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اسے	یہ لوگ وہ ہیں کہ	ان کے لئے	عذاب ہے	اور نہیں ان کے لئے	کوئی مددگار
لَنْ	تَنَالُوا	الْبَرَّ	حَتَّىٰ	تُنْفِقُوا	مِمَّا
ہرگز نہ	پاؤ گے تم	نیکی	یہاں تک کہ	خرچ کرو تم	اس سے جو
تُحِبُّونَ	وَمَا تُنْفِقُوا	مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ	عَلِيمٌ
تم پسند کرتے ہو	اور جو خرچ کرو تم	کوئی چیز	تو یقیناً اللہ	اسے	خوب جاننے والا ہے
كُلُّ الطَّعَامِ	كَانَ	حِلًّا	لِّبَنِي	إِلَّا	مَا
ہر کھانا	تھا	حلال	واسطے بنی	سوائے	اس کے جو
حَرَّمَ	إِسْرَائِيلُ	عَلَىٰ نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ	التَّوْرَةُ
حرام کیا	اسرائیل نے	اپنے نفس پر	پہلے اس کے	کہ اتاری جاوے	تورات
قُلْ	فَاتُّوا	بِالتَّوْرَةِ	فَاتُّوْهَا	إِنْ كُنْتُمْ	صَادِقِينَ
تو کہہ دے	پس لاؤ	تورات کو	پھر پڑھو اسے	اگر ہو تم	سچے
فَمَنْ افْتَرَىٰ	عَلَى اللَّهِ	الْكُذِبَ	مِنْ بَعْدِ	فَأُولَٰئِكَ هُمُ	الظَّالِمُونَ
پس جس نے باندھا	اللہ پر	جھوٹ	بعد اس کے	تو یہ لوگ ہی	ظالم ہیں
قُلْ	صَدَقَ اللَّهُ	فَاتَّبِعُوا	مِلَّةَ	إِبْرَاهِيمَ	وَمَا كَانَ مِنَ
				حَنِيفًا	الْمُشْرِكِينَ
تو کہہ دے	سچ کہا اللہ نے	پس پیروی کرو	مذہب کی	ابراہیمؑ مؤحد کے	اور نہ تھا وہ مشرکوں میں سے
إِنَّ أَوَّلَ	وُضِعَ لِلنَّاسِ	لِلدِّينِ	بِتَكَّةَ	مُبَرِّغًا	لِّلْعَالَمِينَ
بَيِّنَاتٍ				وَهَدَىٰ	

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یقیناً پہلا گھر	(جو) بنایا گیا	البتہ وہ ہے	جو مکہ میں ہے	مبارک ہے اور	واسطے تمام دنیا کے
فِیْهِ	اَیْتُ	بَیِّنَتْ	مَقَامُ اِبْرٰهَیْمَ	وَمَنْ	دَحَلَهُ
اس میں	نشانات ہیں	کھلے کھلے	مقام ابراہیم ہے	اور جو	داخل ہو اس میں
كَانَ اَمِنًا	وَلِلّٰهِ	عَلٰی النَّاسِ	حُجَّجٌ	الْبَیْتِ	مَنْ اَسْتَطَاعَ
وہ ہوگا امن پائی والا	اور اللہ کیلئے ہے	لوگوں پر	حج کرنا	گھر (خانہ کعبہ) کا	جسے طاقت ہو
اِلَیْهِ	سَبِيْلًا	وَمَنْ كَفَرَ	فَاِنَّ اللّٰهَ	عَنِّيْ	عَنِ الْعٰلَمِیْنَ
طرف اس کی	راہ کی	اور جس نے کفر کیا	تو یقیناً اللہ	بے پرواہ ہے	تمام دنیا سے
قُلْ	يَا هَلْ الْكِتٰبِ	لِمَ تَكْفُرُوْنَ	بِاٰیٰتِ اللّٰهِ	وَاللّٰهُ شَهِیْدٌ	عَلٰی مَا تَعْمَلُوْنَ
تو کہہ دے	اے اہل کتاب	کیوں تم کفر کرتے ہو	آیات کا اللہ کی	اور اللہ گواہ ہے	اس پر جو تم کرتے ہو
قُلْ	يَا هَلْ الْكِتٰبِ	لِمَ تَصُدُّوْنَ	عَنْ سَبِيْلِ اللّٰهِ	مَنْ اٰمَنَ	تَبْعُوْهَا
تو کہہ دے	اے اہل کتاب	کیوں تم روکتے ہو	راہ سے اللہ کی	اسے جو ایمان لایا	تم چاہتے ہو اس (راہ) کو
عَوَجًا	وَاَنْتُمْ شُهَدَآءُ	وَمَا اللّٰهُ	يَغَافِلُ	عَمَّا	تَعْمَلُوْنَ
ٹیڑھا	اور تم گواہ ہو	اور نہیں ہے اللہ	غافل	اس سے جو	تم کرتے ہو

يَا أَيُّهَا الَّذِينَ	اٰمَنُوْا	اِنْ	تُطِيعُوْا	فَرِيْقًا	مِّنَ الَّذِينَ
اے لوگو جو	ایمان لائے ہو	اگر	اطاعت کرو گے تم	کسی فریق کی	ان لوگوں میں سے
اُوْتُوْا	الْكِتٰبَ	يَزِدُّكُمْ	بَعْدَ	اِيْمَانِكُمْ	كُفْرِيْنَ
جو دیئے گئے	کتاب	وہ لوٹا دیں گے تم	بعد	ایمان لانے کے	کافر (ناکر)
وَكَيْفَ	تَكْفُرُوْنَ	وَ اَنْتُمْ	تُثَلِّىْ عَلٰیكُمْ	اٰیٰتُ اللّٰهِ	وَفِيْكُمْ
اور کیونکر	تم کفر کر سکتے ہو	اور جبکہ تم وہ ہو کہ	پڑھی جاتی ہیں تم پر	آیات اللہ کی	اور تم میں
رَسُوْلُهُ	وَمَنْ	يَّعْتَصِمْ بِهَا	فَقَدْ	هُدًى	اِلٰى صِرَاطٍ
		لِلّٰهِ			مُسْتَقِيْمٍ
رسول ہے اس کا	اور جو	مضبوط پکڑے اللہ کو	تو یقیناً	اسے ہدایت دی گئی	طرف راہ سیدھی

## خلاصہ اسلامی اصول کی فلاسفی (”سچائی“ تک)

1- قرآن شریف کی اصلاحات ثلاثہ کے پہلی اصلاح کو جو ادنیٰ درجہ کی طبعی حالت ہے کس نام سے موسوم ہے؟

(ج) ادب کے نام سے موسوم ہے۔

(2) قرآن مجید کی کتنی آیتوں میں طبعی حالت کی اصلاح کا ذکر کیا گیا ہے؟

(ج) 17 آیتوں میں۔

(3) خنزیر کے متعلق حضرت مسیح موعودؑ نے کیا ذکر فرمایا ہے؟

(ج) خنزیر کا لفظ خنز اور ار سے مرکب ہے جس کے یہ معنی ہیں کہ میں اس کو بہت فاسد اور خراب دیکھتا ہوں۔ خنز کے معنی بہت فاسد اور ار کے معنی دیکھتا ہوں۔ پس اس جانور کا نام جو ابتداء سے خدا تعالیٰ کی طرف سے اس کو ملا ہے وہی اس کی پلیدی پر دلالت کرتا ہے اور عجیب اتفاق یہ ہے کہ

ہندی میں اس جانور کو سور کہتے ہیں۔ یہ لفظ بھی سوء اور ار سے مرکب ہے جس کے معنی یہ ہیں کہ میں اس کو بہت برا دیکھتا ہوں۔

(4) حضرت مسیح موعودؑ نے اپنی کوئی کتاب میں یہ ثابت کیا کہ عربی زبان تمام زبانوں کی ماں ہے؟

(ج) من الرحمن

(5) اخلاق کتنے قسم کے ہیں؟

(ج) اخلاق دو قسم کے ہیں۔ اول وہ اخلاق جن کے ذریعہ سے انسان ترکِ شر پر قادر ہوتا ہے۔ دوسرے وہ اخلاق جن کے ذریعہ سے انسان ایصالِ خیر پر قادر ہوتا۔

(6) وہ اخلاق جو ترکِ شر کیلئے صانعِ حقیقی نے مقرر فرمائے ہیں وہ کتنے ناموں سے موسوم ہیں؟

(ج) چھ ناموں سے موسوم ہیں۔ پہلا خلقِ احسان کے نام سے موسوم ہے اور اس لفظ سے مراد خاص وہ پاک دامنی ہے جو مرد اور عورت کی قوتِ تناسل سے علاقہ رکھتی ہے اور محسن یا محصنہ اس مرد یا اس عورت کو کہا جائے گا کہ جو حرام کاری یا اس کے مقدمات سے مجتنب رہ کر اس ناپاک بدکاری سے اپنے تئیں روکیں جس کا نتیجہ دونوں کیلئے اس عالم میں ذلت اور لعنت اور دوسرے جہان میں عذاب۔

دوسری قسم ترکِ شر کے اقسام میں سے وہ خلق ہے جس کو امانت و دیانت کہتے ہیں۔ یعنی دوسرے کے مال پر شرارت اور بدنیتی سے قبضہ کر کے اس کو ایذا پہنچانے پر راضی نہ ہونا۔

تیسری قسم ترکِ شر کی اخلاق میں سے وہ قسم ہے کہ جس کو عربی میں ہُدنہ اور ہون کہتے ہیں یعنی دوسرے کو ظلم کی راہ سے بدنی آزار نہ پہنچانا اور بے شر انسان ہونا اور صلح کاری کے ساتھ زندگی بسر کرنا۔

چوتھی قسم ترکِ شر کی اخلاق میں سے رفق اور قولِ حسن ہے اور یہ خلق جس حالتِ طبعی سے پیدا ہوتا ہے اس کا نام طلاق ہے یعنی کشادہ روئی ہے۔ بچہ جب تک کلام کرنے پر قادر نہیں ہوتا۔ بجائے رفق اور قولِ حسن کے طلاق دکھلاتا ہے۔ یہی دلیل اس بات پر ہے کہ رفق کی جڑ جہاں سے یہ

شاخ پیدا ہوتی ہے طلاق ہے۔ طلاق ایک قوت ہے اور رفیق ایک خلق ہے جو اس قوت کو محل پر استعمال کرنے سے پیدا ہو جاتا ہے۔

(7) انسان کو پاک دامن رہنے کیلئے قرآن کریم کی روشنی میں حضرت مسیح موعودؑ نے جو پانچ علاج بتلا دئے ہیں تحریر کریں۔

(ج) (۱) اپنی آنکھوں کو نامحرم پر نظر ڈالنے سے بچانا (۲) کانوں کو نامحرموں کی آواز سننے سے بچانا۔ (۳) نامحرموں کے قصے نہ سننا (۴) اور دوسری تمام تقریبوں سے جن میں اس بد فعل کے پیدا ہونے کا اندیشہ ہے اپنے تئیں بچانا (۵) اگر نکاح نہ ہو تو روزہ رکھنا وغیرہ۔

(8) ایصال خیر کے کتنے اور کونسے خلق ہیں؟

(ج) پہلا خلق ان میں سے عفو ہے۔ دوسرا خلق اخلاق ایصال خیر میں سے عدل ہے اور تیسرا احسان اور چوتھا ایثار ذی القربیٰ۔

(9) ایصال خیر کے کتنے اور کونسے درجے ہیں؟

(ج) ایصال خیر کے تین درجوں کا بیان ہے۔ اول یہ درجہ کہ نیکی کے مقابل پر نیکی کی جائے۔ یہ تو کم درجہ ہے اور ادنیٰ درجہ کا بھلا مانس آدمی بھی یہ خلق حاصل کر سکتا ہے کہ اپنے نیکی کرنے والوں کے ساتھ نیکی کرتا رہے۔

دوسرا درجہ اس سے مشکل ہے اور وہ یہ کہ ابتداء آپ ہی نیکی کرنا اور بغیر کسی کے حق کے احسان کے طور پر اس کو فائدہ پہنچانا اور یہ خلق اوسط درجہ کا ہے۔

تیسرا درجہ ایصال خیر کا خدا تعالیٰ نے یہ فرمایا ہے کہ بالکل احسان کا خیال نہ ہو اور نہ شکر گزاری پر نظر ہو بلکہ ایک ایسی ہمدردی کے جوش سے نیکی صادر ہو جیسا کہ ایک نہایت قریبی مثلاً والدہ محض ہمدردی کے جوش سے اپنے بیٹے سے نیکی کرتی ہے۔

(10) حقیقی شجاعت کی جڑھ کیا ہے؟

(ج) حقیقی شجاعت کی جڑھ صبر اور ثبات قدمی ہے اور ہر ایک جذبہ نفسانی یا بلا جو دشمنوں کی طرح حملہ کرے اس کے مقابلہ پر ثبات قدم رہنا اور بزدل ہو کر بھاگ نہ جانا یہی شجاعت ہے۔

نصاب برائے خدام از طرف شعبہ تعلیم مجلیس خدام الاحمدیہ بھارت (جنوری-فروری 2018ء)

سوانسان اور درندہ کی شجاعت میں بڑا فرق ہے۔ درندہ ایک ہی پہلو پر جوش اور غضب سے کام لیتا ہے اور انسان جو حقیقی شجاعت رکھتا ہے وہ مقابلہ اور ترک مقابلہ میں جو کچھ قرین مصلحت ہو وہ اختیار کر لیتا ہے۔

(11) خدا کی کتاب میں پردہ سے مراد کیا ہے؟

(ج) خدا کی کتاب میں پردہ سے یہ مراد نہیں کہ فقط عورتوں کو قیدیوں کی طرح حراست میں رکھا جائے۔ یہ ان نادانوں کا خیال ہے جن کو اسلامی طریقوں کی خبر نہیں۔ بلکہ مقصود یہ ہے کہ عورت مردوں کو آزاد نظر اندازی اور اپنی زمینوں کے دکھانے سے روکا جائے کیونکہ اس میں دونوں مرد اور عورت کی بھلائی ہے۔

## WORLD CRISIS AND THE PATHWAY TO PEACE

### The Devastating Consequences of a Nuclear War and the Critical Need for Absolute Justice (THIRD SPEECH)

On March 24, 2012, the 9th Annual Peace Symposium was held at the Baitul Futuh Mosque in Morden—the largest Mosque in Western Europe—organised by the Ahmadiyya Muslim Jama'at (Community) in the UK.

After reciting tashahhud, ta'awwudh and bismillah, Hadrat Khalifatul-Masih Vaba said: All our guests—assalamo 'alaikum wa rahmatullahe wa barakatohu—peace and blessings of Allah be upon you all. Today, after a period of one year, I once again have the opportunity to welcome all of our distinguished guests to this event. I am extremely grateful to all of you, as you have spared your time to come and attend today. Indeed, most of you are well acquainted with this event which has come to be known as the 'Peace Symposium'. This event is organised each year by the Ahmadiyya Muslim Community and is just one of our many efforts to try and fulfil our desire for peace to be established in the world. In attendance today are some new friends, who are attending this function for the first time, whilst others are old friends who have supported our efforts for many years. Regardless, all of you are well-educated and share our desire for peace to be established in the world, and it is due to this desire that you are all attending this event. All of you are here today with the heartfelt wish that the world comes to be filled with love, affection and friendship. It is this very attitude and these very values that the vast majority of the world longs

for and which it stands in need of. In view of all of this, these are the reasons why all of you, who come from different backgrounds, nations and religions, are sitting in front of me today. As I have said, we hold this conference each year and on each occasion, the same sentiment and hope is expressed by all of us, which is that peace in the world comes to be established before our very eyes; and so each year I also request all of you to endeavour to promote peace wherever you have the opportunity and with whoever you have contact. Furthermore, I also request all those who are linked to political parties or governments that they should also convey this message of peace within their circles of influence. It is essential that everyone is made aware that, for the establishment of world peace, there is a far greater need for high and principled moral values than ever before. As far as the Ahmadiyya Community is concerned, wherever and whenever the opportunity arises, we openly express and declare our view that there is only one way to save the world from the destruction and devastation that it is heading towards, and that is that we must all endeavour to spread love, affection and a sense of community. Most importantly, the world must come to recognize its Creator, Who is the One God. This is because it is the recognition of the Creator that leads us towards love and compassion for His Creation, and when this becomes part of our character, it is then that we become recipients of God's Love. We constantly raise our voice calling for peace in the world, and it is the pain and anguish we feel in our hearts that inspires us to try and alleviate the suffering of mankind and to make the world we live in a better place. Indeed, this very function is just one of our many efforts towards achieving this goal. As I have already said, all of you also hold these noble desires. Furthermore, I have repeatedly called on politicians and religious leaders to strive for peace. Yet, in spite of all of these efforts, we find that anxiety and turmoil continue to spread and increase throughout the world. In today's world we find so much strife, restlessness and disorder. In some countries members of the public are fighting and waging wars amongst themselves. In some nations the public is fighting against the government, or conversely the rulers are attacking their own people. Terrorist groups are fuelling anarchy and disorder to fulfil their vested interests and so they are arbitrarily killing innocent women, children and the elderly. In some countries, as a means to fulfil their own interests, political parties are warring with each other rather than coming together for the betterment of their nations. We also find some governments and countries are continuously casting their glances enviously in the direction of the resources of other nations. The major powers of the

world are consumed by their efforts to maintain their supremacy, and leave no stone unturned in their efforts towards pursuing this goal. Bearing all of this in mind, we find that neither the Ahmadiyya nor the majority of you, who are members of the public, have the power or authority to develop policies to bring positive change. This is because we do not hold any governmental power or office. In fact, I would go as far as to say that even the politicians, with whom we have developed friendly relations and who always agree with us when they are in our company, are also unable to speak out. Instead, their voices too are being drowned out and they are prevented from forwarding their views. This is either because they are forced to follow party policies, or perhaps due to external pressures from other world powers or political allies, which are weighing them down. Nevertheless, we, who take part in this Peace Symposium each year, undoubtedly hold a desire for peace to be established and certainly we express our opinions and feelings that love, compassion and brotherhood should be established amongst all religions, all nationalities, all races and indeed, amongst all people. Unfortunately though, we are powerless to actually bring this vision to light. We do not have the authority or means to achieve the results that we long for. I recall that a couple of years ago, in this very hall during our Peace Symposium, I delivered a speech detailing the ways and means for world peace to be established, and I also spoke about how the United Nations ought to function. Afterwards, our very dear and respected friend, Lord Eric Avebury, commented that the speech ought to have been delivered at the United Nations itself. Nevertheless, this was a display of his noble character that he was so generous and kind in his remarks. However, what I wish to say is that merely delivering or listening to a speech or lecture is not enough and will not lead to peace being established. In fact, the key requirement to fulfilling this primary goal is absolute justice and fairness in all matters. The Holy Qur'an, in Chapter 4, verse 136, has given us a golden principle and lesson, guiding us about this. It states that as a means to fulfil the requirements of justice, even if you have to bear witness and testify against yourself, your parents or your closest relatives and friends, then you must do so. This is true justice where personal interests are set aside for the common good. If we think about this principle at a collective level, then we will realise that unfair lobbying techniques based on wealth and influence should be abandoned. Instead, the representatives and ambassadors of each nation should come forward with sincerity and with a desire to support the principles of fairness and equality. We must eliminate all forms of bias and discrimination, as this is the only

means to bring about peace. If we look at the United Nations General Assembly or Security Council, we find that often statements or speeches made there receive great praise and acknowledgement, but such tributes are meaningless because the real decisions have already been predetermined. Thus, where decisions are made on the basis of the pressure or the lobbying of the major powers, as opposed to just and truly democratic means, then such speeches are rendered hollow, meaningless and serve only as pretence to deceive the outside world. Nevertheless, all of this does not mean that we should simply become frustrated, and give up and abandon all our efforts. Instead, it should be our objective, whilst remaining within the laws of the land, to continue to remind the government of the needs of the time. We must also properly advise those groups who have vested interests, so that at a global level, justice can prevail. Only then will we see the world become the haven of peace and harmony that we all want and desire. Therefore, we cannot and must not give up our efforts. If we stop raising our voices against cruelty and injustice, then we will become amongst those who have no moral values or standards whatsoever. Whether or not our voices are likely to be heard or have influence is irrelevant. We must continue to counsel others towards peace. I am always extremely pleased when I see that, irrespective of differences of religion or nationality, for the sake of upholding human values, so many people come to this function to listen, to learn and to speak about ways to establish peace and compassion in the world. Thus, I would request all of you to strive for peace to the best of your abilities so that we can keep the flicker of hope alight, that a time will come when true peace and justice will be established in all parts of the world. We must remember that when human efforts fail, then God Almighty issues His Decree to determine the fate of mankind. Before God's Decree sets into motion and compels people towards Him and towards fulfilling the rights of mankind, it would be far better if the people of the world should themselves come to pay attention to these crucial matters, because when God Almighty is forced to take action, then His Wrath seizes mankind in a truly severe and terrifying manner. In today's world, one terrifying manifestation of God's Decree could be in the shape of another world war. There is no doubt that the effects of such a war and its destruction will not be limited to the war itself or even to this generation. In fact, its horrific consequences will be exhibited for many generations to come. Just one tragic consequence of such a war will be the effect it will have on new born children, both now and in the future. The weapons available today are so destructive that they could lead to generation after

generation of children being born with severe genetic or physical defects. Japan is the one country to have experienced the abhorrent consequences of atomic warfare, when it was attacked by nuclear bombs during the Second World War. Even today when you visit Japan and meet its people, you see an absolute fear and hatred of war visible in their eyes and from what they say. Yet the nuclear bombs that were used at that time and which caused widespread devastation, were much less powerful than the atomic weapons that are possessed by even very small nations today. It is said that in Japan, even though seven decades have passed, yet the effects of the atom bombs are still continuing to be manifest on newborn children. If a person is shot by a bullet, then it is sometimes possible for him to survive through medical treatment, but if a nuclear war breaks out, then those who are in the firing line will have no such luck. Instead, we will find that people will instantly die and freeze like statues, and their skin will simply melt away. Drinking water, food and vegetation will all be contaminated and affected by radiation. We can only imagine what type of diseases such contamination will lead to. In those places that are not directly hit and where the effects of the radiation are somewhat less, even there the risk of diseases and illness will become much higher and the future generations will also bear much greater risks. Therefore, as I have said, the devastating and destructive effects of such warfare will not be limited to the war and its aftermath, but will pass from generation to generation. real consequences of such warfare, and yet today there are selfish and foolish people who are extremely proud of their invention and describe what they have developed as a gift to the world. The truth is that the so-called beneficial aspects of nuclear energy and technology can be extremely dangerous and lead to widespread destruction, due to either negligence or due to accidents. We have already witnessed such catastrophes, such as the nuclear accident that occurred in 1986 in Chernobyl, in what is now Ukraine, and just last year after the earthquake and tsunami in Japan, it too had to contend with great danger and the country was placed in fear. When such events happen, then it is also very difficult to repopulate the affected regions. Due to their unique and tragic experiences, the Japanese have become extremely cautious and indeed, their sense of fear and terror is fully justified. It is an obvious statement that people die in wars, and so when Japan entered the Second World War, its Government and its people were well-aware that some people would be killed. It is said that approximately three million people died in Japan, and this came to about 4% of the country's population. Even though a number of other countries may have suffered

higher proportions of deaths in terms of total numbers, yet the hatred and aversion to war that we find in the Japanese people remains much higher in comparison to others. The simple reason for this is certainly the two nuclear bombs that were dropped on Japan during World War II, and the consequences of which they are still witnessing and having to bear even today. Japan has proved its greatness and resilience by being able to repopulate and rehabilitate its towns relatively quickly. But let it be clear that if nuclear weapons are used again today, then it is quite possible that parts of certain countries could be completely wiped off the map. They could cease to exist. Conservative estimates put the death toll of the Second World War at about 62 million and it is said that around 40 million of those who were killed were civilians. Thus, in other words, more civilians died than military personnel. Such devastation occurred despite the fact that apart from in Japan, a traditional war was fought with conventional weapons everywhere else. The United Kingdom had to bear the loss of around half a million people. Of course, at that time, it was still a colonial power and so its colonies also fought on its behalf. If we include their losses then the death toll rises to millions. In India alone, around 1.6 million people lost their lives. However, today the situation has changed, and those very countries that were colonies of the United Kingdom, and who fought for the British Empire, could today fight against Great Britain if war breaks out. Moreover, as I mentioned earlier, even some small countries have acquired nuclear weapons. What causes great fear is the knowledge that such nuclear weapons could end up in the hands of such people who either do not have the ability or who choose not to think about the consequences of their actions. In truth, such people do not even care about the consequences, and are trigger-happy. Thus, if the major powers do not act with justice, do not eliminate the frustrations of smaller nations and do not adopt great and wise policies, then the situation will spiral out of control and the destruction that will follow is beyond our comprehension and imagination. Even the majority of the world who do desire peace will also become engulfed by this devastation. Thus, it is my ardent wish and hope that the leaders of all major nations come to understand this dreadful reality, and so instead of adopting aggressive policies and utilising force to achieve their aims and objectives, they strive to adopt policies that promote and secure justice. Recently, a very senior Russian military commander issued a serious warning about the potential risk of a nuclear war. It was his view that such a war would not be fought in Asia or elsewhere, but would be fought on Europe's borders, and that the threat might originate and ignite from

Eastern European countries. Though some people will say that this was simply his personal opinion, I myself do not believe his views to be improbable, but in addition, I also believe that if such a war breaks out, then it is highly likely that Asian countries will also become involved. Another news item that was recently given widespread media coverage was the views of a recently retired chief of Israel's intelligence agency, Mossad. During an interview with the wellknown American television channel, CBS, he said that it was becoming apparent that the Israeli Government wished to wage war on Iran. He said that if such an attack took place it would be impossible to know where or how such a war would come to end. Thus, he strongly advised against any attack. In this respect, it is my opinion that such a war will end with nuclear destruction. I recently also came across an article in which the author stated that the situation of the world today is similar to the situation in 1932, both in economic terms and also politically. He wrote that in certain countries the people held no confidence in their politicians or their so-called democracies. He also said that there were many other similarities and parallels which were combining together to form the same image today that was witnessed just prior to the outbreak of the Second World War. Some may disagree with his analysis, but on the contrary, I agree with it and that is why I believe the world's governments ought to be extremely worried and concerned at the current state of affairs. Similarly, the unjust leaders of some Muslim countries, whose only objective is to hold onto their power at any means and at any cost, should come to their senses. Otherwise, their acts and their foolishness will be the means of their demise, and they will lead their respective countries towards a most terrifying predicament. We, who are members of the Ahmadiyya Muslim Community, try our utmost to save the world and humanity from destruction. This is because in this era, we have accepted the Imam of the Age, who was sent by Allah as the Promised Messiah, and came as a servant to the Holy Prophet Muhammad (peace be upon him), who himself was sent as a Mercy for all of Mankind. It is because we follow the teachings of the Holy Prophet (peace be upon him) that we feel extreme pain and anguish in our hearts at the state of the world. It is that pain which drives us in our efforts to try and save humanity from destruction and suffering. Therefore, I and all other Ahmadi Muslims are striving to fulfil our responsibilities towards achieving peace in the world. One way in which I have tried to promote peace is through a series of letters that I have written to certain world leaders. A few months ago, I sent a letter to Pope Benedict, which was delivered to him in person by an

Ahmadi representative of mine. In the letter I said to him that as he was the leader of the world's biggest religious denomination, he ought to endeavour to establish peace. In similar vein, more recently and upon observing that hostilities between Iran and Israel were boiling over to a very dangerous level, I sent a letter to both Israel's Prime Minister, Benjamin Netanyahu, and Iran's President, Mahmud Ahmedinejad, in which I urged them to forsake all forms of haste and recklessness when making decisions, for the sake of mankind. I have also recently written to President Barack Obama and Canada's Prime Minister, Stephen Harper, calling on both of them to fulfil their roles and responsibilities towards the development of peace and harmony in the world. I am also planning to write and warn other Heads of State and leaders in the near future. I do not know if my letters will be given any value or weight by the various leaders I have written to, but whatever their reaction, an attempt has been made by me, as the Khalifah and spiritual leader of millions of Ahmadi Muslims worldwide, to convey their feelings and emotions about the perilous state of the world. Let it be clear that I have not expressed these sentiments because of any personal fear, but instead, I am motivated out of a sincere love for humanity. This love for humanity has been developed and instilled in all true Muslims by the teachings of the Holy Prophet Muhammad (peace be upon him) who, as I have already mentioned, was sent as a means of mercy and compassion for all of mankind. Most likely you will be very surprised or even shocked to hear that our love for mankind is a direct result of the teachings of the Holy Prophet (peace be upon him). The question may arise in your minds, that why then are there Muslim terrorist groups that are killing innocent people, or why are there Muslim governments, who in order to protect their seats of power, are ordering the mass killings of members of their public? Let it be absolutely clear that in reality, such evil acts are completely contrary to the real teachings of Islam. The Holy Qur'an does not give permission, under any circumstances, for extremism or terrorism. In this age, according to our beliefs, God Almighty sent the Founder of the Ahmadiyya Muslim Jama'at, Hadrat Mirza Ghulam Ahmad of Qadian (peace be upon him) as the Promised Messiah and the Imam Mahdi, in complete submission to the Holy Prophet Muhammad (peace be upon him). The Promised Messiah (peace be upon him) was sent to propagate the real and true teachings of Islam and the Holy Qur'an. He was sent to establish a bond between man and God Almighty. He was sent to identify and recognize the rights owed by man to one another. He was sent to end all forms of religious warfare. He was sent to establish the

respect, dignity and honour of every Founder and every Prophet of any religion. He was sent to draw attention towards attaining the highest standards of moral values and to establish peace, love, compassion and brotherhood throughout the world. If you go to any part of the world, you will find these very qualities embedded in all true Ahmadi Muslims. For us neither terrorists nor extremists are examples, nor are the cruel Muslim dictators examples to us, nor are Western powers examples to us. The example that we follow is that of the Founder of Islam, the Holy Prophet Muhammad (peace be upon him) and our guiding instructions are the Holy Qur'an. Thus, from this Peace Symposium, I send a message to the entire world, that the message and teachings of Islam are of love, compassion, kindness and peace. Sadly, we find that a small minority of Muslims present a completely distorted image of Islam and act upon their misguided beliefs. I say to all of you, that you should not believe this to be the real Islam and thus use such misguided acts as a licence to hurt the sentiments of the peaceful majority of Muslims or make them a target of cruelty. The Holy Qur'an is the holiest and most sacred Book for all Muslims and so to use abusive and foul language or to burn it will certainly grievously injure the feelings of Muslims. We have seen that when this happens it often leads to a completely wrong and inappropriate reaction by extremist Muslims. Just very recently we heard of two incidents in Afghanistan, where some American soldiers disrespected the Holy Qur'an, and killed innocent women and children in their homes. Similarly, a merciless person shot dead some French soldiers in the South of France without any reason, and then some days later he entered a school and killed three innocent Jewish children and one of their teachers. We find that this behaviour is completely wrong and can never lead to peace. We also see such cruelties regularly come to pass in Pakistan and elsewhere and so all of these acts are giving the opponents of Islam fuel to vent their hatred and a pretext upon which to pursue their goals on a large scale. Such barbaric acts carried out on a smaller scale are not conducted due to personal enmities or grudges, but are in fact the result of the unjust policies adopted by certain governments, both at a domestic and at an international level. Thus, for peace in the world to be established it is essential that proper standards of justice are developed at every level, and in every country of the world. The Holy Qur'an has deemed the killing of one innocent person without reason akin to killing all of mankind. So once again, as a Muslim, I shall make it absolutely clear that Islam does not permit cruelty or oppression in any way, shape or form. This is an injunction that is absolute and

without exception. The Qur'an further states that even if any country or people hold enmity towards you, that must not stop you from acting in a fully just and fair manner when dealing with them. It should not be that any enmities or rivalries lead you to taking revenge or acting disproportionately. Another vital injunction given to us by the Holy Qur'an is that the wealth and resources of others should not be looked upon with envy or greed. I have mentioned just a few points, but these are such that are crucially important because they lay the foundation for peace and justice in society and the wider world. I pray that the world pays attention to these key issues, so that we can be saved from the destruction of the world that we are being led towards by the unjust and untruthful people. I would like to take this opportunity to apologize that I have taken up quite some time, but the truth is that the subject of establishing peace in the world is of truly vast importance. Time is running out, and before it is too late we must all pay great heed and attention to the needs of the time. Before I bring my speech to an end, I would like to talk about one important thing. As we are all aware, these days the Diamond Jubilee of Her Majesty, Queen Elizabeth II, is being celebrated. If we rewind the clock 115 years to 1897, the Diamond Jubilee of Queen Victoria was also being celebrated. At that time, the Founder of the Ahmadiyya Muslim Community sent a congratulatory message to Queen Victoria. In his message, he conveyed both the teachings of Islam and he also sent a message of prayers for the British Government and for the long life of the Queen. In his message, the Promised Messiah (peace be upon him) wrote that the best quality of the Queen's Government was that under its rule, all people were granted religious freedom. In today's world the British Government no longer rules over the Sub-Continent, but still the principles of freedom of religion are deeply entrenched in British society and its laws, through which every person is granted religious freedom. Indeed, a very beautiful example of this freedom is being witnessed here tonight where the followers of various different faiths, religions and beliefs have joined together in one place with a common aspiration of seeking peace in the world. Therefore, using the same words and prayers that the Promised Messiah (peace be upon him) used, I take this opportunity to offer heartfelt congratulations to Queen Elizabeth. As he said: May our congratulations filled with happiness and gratitude to our compassionate Queen be conveyed. And may the honourable Queen always be kept happy and content. The Promised Messiah (peace be upon him) further offered prayers for Queen Victoria, and so again I use his words to pray for Queen Elizabeth: O Powerful and Noble God. Through your Grace

and Blessings keep our honoured Queen forever happy in the same way that we are living happily under her benevolence and kindness; and be kind and loving to her in the same way that we are living in peace and prosperity under her generous and righteous rule. Thus, these are sentiments of gratitude that are held by every Ahmadi Muslim who is a British citizen. At the end I would like to once again express my gratitude to all of you from the depths of my heart, who by coming here have demonstrated their love, affection and brotherhood.

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**The Path to Peace— Just Relations between Nations Capitol Hill Washington, D.C., USA, 2012 (FOURTH SPEECH)**

**On June 27, 2012, a historic event took place at Capitol Hill in Washington, D.C. Hadrat Khalifatul-Masih Vaba, Fifth Successor to the Promised Messiahas and Head of the Ahmadiyya Muslim Community, addressed leading congressmen, senators, ambassadors, White House and State Department Staff, NGO leaders, religious leaders, professors, policy advisors, bureaucrats, members of the Diplomatic Corps, representatives of think-tanks and the Pentagon and journalists from the media.**

Huzoor said:

Bismillahir-Rahmanir-Rahim—In the name of Allah, the Gracious, Ever Merciful. All distinguished guests—assalamo ‘alaikum wa rahmatullahe wa barakatohu—peace and blessings of Allah be upon you all. Before proceeding, I would like to first of all take this opportunity to thank you all for taking the time to come and listen to what I have to say. I have been requested to speak about a subject that is extremely vast and wide ranging. It has many different aspects and therefore, it is not possible for me to cover all of them in the short time available. The subject that I have been asked to speak about is the establishment of world peace. Certainly, this is the most vital and pressing issue facing the world today. However, as the time is limited, I will only briefly give the Islamic viewpoint on the establishment of peace through just and equal relations between nations. The truth is that peace and justice are inseparable—you cannot have one without the other. Certainly, this principle is something that all wise and intelligent people understand. Leaving aside those people who are determined to create disorder in the world, no one can ever claim that in any society, country or even the entire world, that there can be disorder or a lack of peace where justice and fair dealing exist. Nevertheless, we find in many parts of the world

that disorder and a lack of peace are prevalent. Such disorder is visible both internally within countries, and externally in terms of the relations between various nations. Such disorder and strife exists even though all governments claim to make policies that are based on justice. All claim that the establishment of peace is their primary objective. Yet, in general, there is little doubt that restlessness and anxiety is increasing in the world, and so disorder is spreading. This clearly proves that somewhere along the line, the requirements of justice are not being fulfilled. Therefore, there is an urgent need to try and end inequality, wherever and whenever it exists. Thus, as the worldwide Head of the Ahmadiyya Muslim Community, I would like to make a few observations about the need for, and the ways to achieve peace based on justice. The Ahmadiyya Muslim Community is purely a religious community. It is our firm belief that the Messiah and Reformer who was destined to appear in this age and enlighten the world as to Islam's true teachings has indeed arrived. We believe that the Founder of our Community, Hadrat Mirza Ghulam Ahmad of Qadian, was that very Promised Messiah and Reformer, and thus we have accepted him. He pressed upon his followers to act and propagate the real and true teachings of Islam that are based on the Holy Qur'an. Therefore, everything that I will say in relation to establishing peace, and in relation to conducting just international relations, will be based on Qur'anic teachings. In relation to achieving world peace, all of you regularly express your opinions, and indeed make great efforts. Your creative and intelligent minds allow you to present great ideas, plans and indeed a vision of peace. Thus, this issue does not require me to speak from a worldly or political perspective, but instead my entire focus will be based on how to establish peace based on religion. For this purpose I shall, as I have earlier said, present some very important guidelines based on the teachings of the Holy Qur'an. It is important to always remember that human knowledge and intellect is not perfect, but is in fact limited. Thus, when making decisions or forming thoughts often certain factors enter human minds, which can cloud judgement and lead to a person trying to fulfil his own rights. Ultimately, this can lead to an unjust outcome and decision being made. God's Law, however, is perfect and so no vested interests or unfair provisions exist. This is because God only desires for the good and betterment of His Creation and therefore, His Law is based entirely on justice. The day the people of the world come to recognise and understand this crucial point will be the day that the foundation for true and everlasting peace will be laid. Otherwise, we continue to find that although efforts

are endlessly made to establish world peace, yet they are unable to provide any worthwhile results. After the conclusion of the First World War, the leaders of certain countries desired for good and peaceful relations between all nations in future. Thus, in an effort to achieve world peace the League of Nations was formed. Its principal aim was to maintain world peace and to prevent future wars from breaking out. Unfortunately, the rules of the League and the resolutions it passed had certain flaws and weaknesses and so they did not properly protect the rights of all peoples and all nations equally. Consequently, as a result of the inequalities that existed, long term peace could not prevail. The efforts of the League failed and this led directly to World War II. We are all aware of the unparalleled destruction and devastation that ensued, where around 75 million people globally lost their lives, many of who were innocent civilians. That war should have been more than enough to open the eyes of the world. It should have been a means to developing wise policies that granted all parties their due rights, based on justice, and thus prove to be a means of establishing peace in the world. The world's governments at the time did endeavour to some extent to try and establish peace, and hence the United Nations was established. However, it soon became quite apparent that the noble and overarching objective underpinning the United Nations could not be fulfilled. Indeed, today certain governments quite openly make statements that prove its failure. What does Islam say in relation to international relations that are based on justice, and so a means of establishing peace? In the Holy Qur'an, God Almighty has made it clear that whilst our nationalities or ethnic backgrounds act as a means of identity, they do not entitle or validate any form of superiority of any kind.\* The Qur'an, thus, makes clear that all people are born equal \* ch. 49: v. 14. Furthermore, in the final sermon ever delivered by the Holy Prophet Muhammadsa, he instructed all Muslims to always remember that an Arab is not superior to a non-Arab and nor is a non-Arab superior to an Arab. He taught that a white person is not superior to a black person and nor is a black person superior to a white person. Thus, it is a clear teaching of Islam that the people of all nationalities and all races are equal. It is also made clear that all people should be granted equal rights without any discrimination or prejudice. This is the key and golden principle that lays the foundation for harmony between different groups and nations, and for the establishment of peace. However, today we find that there is division and separation between powerful and weaker nations. For example, in the United Nations we find that there is a distinction made between certain countries. Thus, in the Security

Council there are some permanent members and some non-permanent members. This division has proved to be an internal source of anxiety and frustration and thus we regularly hear reports of certain countries protesting against this inequality. Islam teaches absolute justice and equality in all matters and so we find another very crucial guideline in Chapter 5, verse 3 of the Holy Qur'an. In this verse it states that to fully comply with the requirements of justice, it is necessary to treat even those people, who go beyond all limits in their hatred and enmity, with fairness and equity. The Qur'an teaches that wherever and whoever counsels you towards goodness and virtue, you should accept it, and wherever and whoever counsels you towards sinful or unjust behaviour, you should reject it. A question that naturally arises is that what is the standard of justice required by Islam? In Chapter 4, verse 136, the Holy Qur'an states that even if you have to testify against yourself, or your parents or your most loved ones, then you must do so in order to uphold justice and to uphold the truth. Powerful and rich countries should not usurp the rights of the poor and weaker countries in an effort to preserve their own rights, and nor should they deal with the poorer nations in an unjust fashion. On the other hand, the poor and weaker nations should not seek to inflict harm on the powerful or wealthy nations whenever the opportunity arises. Instead, both sides should endeavour to fully abide by the principles of justice. Indeed, this is a matter of crucial importance in maintaining peaceful relations between countries. Another requirement for peace between nations based on justice is given in Chapter 15, verse 89 of the Holy Qur'an where it states that no party should ever look enviously at the resources and wealth of others. Similarly, no country should seek to unjustly appropriate or take over the resources of another country on the false pretext of trying to assist or support them. Thus, on the basis of providing technical expertise, governments should not take advantage of other nations by making unjust trade deals or contracts. Similarly, on the basis of providing expertise or assistance, governments should not try to take control of the natural resources or assets of the developing nations. Where less educated people or governments need to be taught how to properly utilise their natural resources, then this should be done. Then, nations and governments should always seek to serve and help those less fortunate. However, such service should not be rendered with an aim of achieving national or political benefits or as a means to fulfil vested interests. We find that in the past six or seven decades the United Nations has launched many programmes or foundations aiming to help the poor countries to progress. Towards this effort they

have explored the natural resources of the developing nations. However, despite these efforts, none of the poorer countries have reached the stage or level of the developed nations. One reason for this is certainly wide-ranging corruption by many of the governments of those under-developed countries. With regret though I must say that despite this, as a means to further their own interests, the developed nations have continued to deal with such governments. Trade deals, international aid and business contracts have continued to be processed. As a result, the frustrations and restlessness of the poor and deprived segments of society have continued to increase and this has led to rebellion and internal disorder within those countries. The poor people of the developing countries have become so frustrated that they have turned against not only their own leaders, but also the big powers as well. This has played into the hands of the extremist groups, who have taken advantage of the frustrations, and so have been able to encourage such people towards joining their groups and supporting their hate-filled ideology. The ultimate result of this has been that the peace of the world has been destroyed. Thus, Islam has drawn our attention to various means for peace. It requires absolute justice. It requires truthful testimony to always be given. It requires that our glances are not cast enviously in the direction of the wealth of others. It requires that the developed nations put aside their vested interests, and instead help and serve the less developed and poorer nations with a truly selfless attitude and spirit. If all of these factors are observed, then true peace will be established. If despite all these aforementioned measures any country transgresses all limits and attacks another country, and seeks to unjustly take control of its resources, then other countries should certainly take measures to stop such cruelty—but they should always act with justice when doing so. The circumstances for taking action, based on Islamic teachings are detailed in the Qur'an, in Chapter 49.\* It teaches that when two nations are in dispute and this leads to war, then other governments should strongly counsel them towards dialogue and diplomacy so that they can come to an agreement and reconciliation on the basis of a negotiated settlement. If, however, one of the parties does not accept the terms of agreement and wages war, then other countries should unite together and fight to stop that aggressor. When the aggressive nation is defeated and agrees to mutual negotiation, then all parties should work towards an agreement that leads to long-standing peace and reconciliation. Harsh and unjust conditions should not be enforced that leads to the hands of any nation being tied, because in the long-term that will lead to restlessness, which will ferment and spread. The result of

such restlessness will be further disorder. In circumstances where a third-party government seeks to bring about reconciliation between two parties, then it should act with sincerity and total impartiality. This impartiality should remain even if one of the parties speaks against it. Therefore, the third-party should display no anger in such circumstances, it should seek no revenge, nor should it act in an unfair manner. All parties should be afforded their due rights. Thus, for the requirements of justice to be fulfilled, it is essential that the countries that are negotiating a settlement should themselves not seek to fulfil their own personal interests, nor try to derive benefit unduly from either country. They should not interfere unjustly or pressure either of the parties unfairly. The natural resources of any country should not be taken advantage of. Unnecessary and unfair restrictions should not be placed upon such countries, because this is neither just and nor can it ever prove to be a source of improving relations between countries. Due to time constraints, I have only very briefly mentioned these points. In short, if we desire for peace to be established in the world, then we must leave aside our personal and national interests for the greater good and instead we must establish mutual relations that are based entirely on justice. Otherwise, some of you might agree with me that due to alliances, blocs may be formed in future—or I can even say they have started forming—and it is not unlikely that disorder will continue to increase in the world, which will ultimately lead to a huge destruction. The effects of such devastation and warfare will surely last for many generations. Therefore, the United States, as the world's largest power, should play its role in acting with true justice and with such good intentions, as I have described. If it does so then the world will always remember with great admiration your great efforts. It is my prayer that this becomes a reality

## اسکیم مطالعہ کتاب حضرت مسیح موعودؑ

خلاصہ از الہ اوہام صفحہ 141 تا 180 برائے جنوری فروری 2017

حضور علیہ السلام فرماتے ہیں:

لوگوں کی عقل پر اتنا پردہ پڑ گیا ہے کہ انکو اتنا بھی احساس نہیں کہ کوئی انسان زندہ آسمان پر نہیں جاتا اور نہ ہی بذریعہ سیڑھی آسمان سے نیچے اترتا ہے۔ اگر یہ مانا جائے کہ ایسا معجزہ ظاہری طور پر

ہو سکتا ہے تو ایمان بالغیب کا تو نام و نشان ہی ختم ہو جائے۔ کیوں کہ اللہ تعالیٰ نے اصل حقیقت ساری ایمان بالغیب میں پوشیدہ رکھی ہے۔ جب کفار مکہ نے ہمارے پیارے آقا حضرت اقدس محمد مصطفیٰ ﷺ سے آسمان پر جا کر کتاب لانے کا معجزہ مانگا تھا تو آپ ﷺ نے کفار کو یہ جواب دیا تھا کہ میں ایسا ہرگز نہیں کر سکتا کیوں کہ میں انسان ہوں۔

جیسا کہ احادیث میں آتا ہے کہ آنے والا مسیح آسمان سے دوزرد چادروں میں اترے گا تو یہ ایک استعارہ ہے ظاہر پر حمل کرنا نہایت درجہ کی حماقت ہے۔ اگر ظاہر پر حمل کریں تو اس میں کیا اصل اور مغض ہے لیکن اگر استعارہ کے رنگ میں دیکھیں تو اس کی اصل تشریح ہوتی ہے۔ جیسا کہ تعبیر کی کتب میں لکھا ہوا ہے کہ زرد رنگ سے مراد بیماری ہے یعنی آنے والا مسیح دو بیماریوں کے ساتھ آئے گا لہذا حضور کو سردرد اور کثرت پیشاب (ذیابٹس غالباً) بیماریاں تھیں۔

اسی استعارہ کے متعلق حضور علیہ السلام نے آنحضرت ﷺ کی ایک حدیث بیان فرمائی کہ حضور ﷺ نے فرمایا تھا کہ میری جس بیوی کے ہاتھ سب سے لمبے ہیں اس کی وفات پہلے ہوگی لہذا جب حضرت زینب کی وفات ہوئی تو معلوم ہوا کہ اس بات میں استعارہ مخفی تھا کہ جو زیادہ سخی ہوگی وہ پہلے فوت ہوگی۔

اسی طرح حضرت عیسیٰؑ کا دوبارہ دنیا میں آنا گویا کہ مسئلہ تنازع سے مشابہ ہے جو کہ آریہ مذہب کا ایک نہایت ہی باطل عقیدہ ہے۔ اور خدا تعالیٰ اس قسم کے تمام باطل عقائد کا رد کرتا ہے۔ کیوں کہ اللہ تعالیٰ تو فرماتا کہ کہ نیک لوگ جنت سے کبھی نہیں نکالے جائیں گے۔

حضور علیہ السلام نے فرمایا کہ قرآن کریم میں اللہ تعالیٰ فرماتا ہے کہ (وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ) حضرت عیسیٰؑ سے قیامت کے روز جب یہ پوچھا گیا تب آپؑ نے اپنی لاعلمی کا ذکر کیا کہ عیسائیوں نے مجھے خدا بنایا مجھے اس بات کا علم نہیں کیوں کہ میں ان میں موجود ہی نہیں تھا اگر وہ ان میں واپس آئے ہوتے تو ضرور ان کو عیسائیوں کے غلط عقائد کا پتہ ہوتا۔

پھر حضورؑ فرماتے ہیں کہ قرآنی آیات کو احادیث سے تطبیق ہے اس لئے بہت ساری آیات کی

وضاحت احادیث میں مل جاتی ہیں۔ لیکن یہ بات بھی یاد رکھنی چاہئے کہ قرآن کریم جس حدیث کو رد کرے وہ قابل قبول ہرگز نہیں ہوتی۔

قرآن حضرت عیسیٰؑ کی وفات ثابت کرتا ہے اور حدیث میں آنے والے مسیح کے بارے میں حضور ﷺ نے فرمایا کہ ”امام کمہ منکم“ یعنی تمہارا امام تمہی میں سے ہوگا تو حضرت عیسیٰؑ تو بنی اسرائیل سے تھے وہ کیسے آنے والے امام ہو سکتے ہیں۔ حضرت امام بخاری کا بھی اس حدیث سے یہی مسلک تھا تبھی انہوں نے اس حدیث کو اپنی صحیح میں شامل کیا ہے۔

آنحضرت ﷺ نے معراج کی رات حضرت عیسیٰؑ کو بھی تمام وفات شدہ انبیاء کے ساتھ دیکھا ہے۔ اگر یہ کہیں کہ عیسیٰؑ زندہ آسمان پر تھے تو ساتھ ہی یہ بھی ماننا ہوگا کہ باقی انبیاء بھی باقی سارے زندہ ہونگے۔ یا دوسرا عقیدہ یہ کہ باقی سارے بھی وفات شدہ ہیں جیسا کہ حضرت عیسیٰؑ ہیں۔ کیوں کہ قرآن سے بھی یہی ثابت ہے۔

سورۃ القدر کی تشریح یہاں سے شروع ہے جس میں حضورؐ نے اپنی صداقت پیش کی ہے حضور علیہ السلام فرماتے ہیں: جس وقت آسمانی مصلح زمین پر آتا ہے تو اس کے ساتھ اللہ تعالیٰ فرشتوں کے نزول کے ساتھ اس کی مدد کرتا ہے۔ یہ بات یاد رہے کہ کسی تاریک زمانہ میں لوگوں میں اچانک مذہب کے بارے میں تفتیش کرنے کی طرف حرکت پیدا ہو تو سمجھ لینا چاہئے کہ کسی مصلح کا نزول ہو گیا ہے یا ہونے والا ہے۔ اسی بات کی طرف سورۃ القدر میں اشارہ کیا گیا ہے کہ فرشتے نازل ہو کر لوگوں کے دلوں میں اس مصلح کے متعلق تحریک کرنا شروع کر دیتے ہیں اور خاص بات یہ کہ نیک نیکی میں بڑھتا ہے اور بد اپنی برائیوں میں مزید آگے بڑھنے لگتا ہے اور آنے والے کی مخالفت ایک عام فعل اس سے ظاہر ہوتا ہے۔

ایسے وقت میں دو قسم کی حرکات ظاہر ہوتی ہیں: (1) حرکت تامہ: جو روح میں سادگی اور صفائی بخش کر اور عقل اور فہم کو کافی طور پر تیز کر کے رجحان کر دیتی ہے۔ یعنی کہ جو انسان نیکی اپنے اندر رکھتا ہے اسکو نیکی میں مزید آگے بڑھا دیتی ہے۔ (2) حرکت ناقصہ: اس میں عقل اور فہم کسی قدر تو تیز ہو جاتا ہے لیکن باعث عدم سلامت استعداد کے وہ رجحان نہیں ہو سکتا۔ یعنی کہ عقل میں تو تیزی آتی ہے لیکن اس کا

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دل پہلے سے ہی تاریکی میں ہوتا ہے جس کی وجہ سے وہ سچائی کو قبول کرنے کی توفیق نہیں پاتا بلکہ مخالفت میں اور آگے بڑھ جاتا ہے۔ جیسا کہ فزادھم اللہ مرضاً میں اس بات کا ذکر ملتا ہے۔  
ہر نبی کے نزول کے وقت ایک لیلۃ القدر ہوتی ہے جو کہ اسکی امداد کے لئے خدا کی طرف سے ہوتی ہے۔ اور اس دور میں فرشتوں کے ذریعہ خدا تعالیٰ کا کلام نازل ہوتا ہے۔

آنحضرت ﷺ کی لیلۃ القدر کا دامن تو قیامت تک پھیلا ہوا ہے لہذا اس وقت جو لیلۃ القدر جاری ہے (یعنی مسیح موعودؑ کے وقت) وہ حضور ﷺ کی ہی لیلۃ القدر کا حصہ ہے۔ آنحضرت ﷺ کا نائب ابھی پیدا ہونے والا ہوتا ہے کہ لیلۃ القدر کی وجہ سے فرشتوں کے ذریعہ حرکت پیدا ونی شروع ہو جاتی ہے جو کہ دو قسم کی ہوتی ہیں۔ (جیسا کہ پہلے ذکر ہو چکا ہے)۔ اور یہ حرکات وقت کے ساتھ ساتھ بہت تیز ہوتی جاتی ہیں۔ آنحضرت ﷺ کی لیلۃ القدر کامل تھی کیوں کہ آپ ﷺ کو کامل شریعت دی گئی اور آپ خاتم النبیین ہوئے۔  
لیلۃ القدر کی مزید تفصیل سورۃ الزلزال میں اللہ تعالیٰ نے فرمائی ہے:

سورۃ زلزال میں ظاہری زلازل کے علاوہ اس بات کا بھی ذکر ہے کہ لیلۃ القدر کے وقت اللہ تعالیٰ فرشتوں کے ذریعہ لوگوں کو حرکت دینا شروع کرتا ہے اور انسان کے اندر جو بھی صلاحیت ہوتی ہے یا جس میں بغض کینہ ہوتا ہے وہ بڑھ جاتا ہے اور باہر نکل کے ظاہر ہونے لگتا ہے۔ سورۃ زلزال میں حضرت مسیح موعودؑ کے زمانے کے متعلق اشارہ کیا گیا ہے کہ ان کے وقت میں علوم و فنون کی ترقی ہوگی۔

لیلۃ القدر کا خلاصہ: 1- نبی یا اس کے نائب کا زمانہ لیلۃ القدر کا زمانہ ہے 2- اس زمانہ میں نہ صرف دینی بلکہ لوگوں کی دنیاوی ترقی بھی ہوتی ہے۔ 3- اس دور میں کثرت سے فرشتوں کا نزول ہوتا ہے جو خدا کا کلام لاتے ہیں اور اسکے بندوں کی مدد کیا کرتے ہیں۔ 4- عوام الناس کی مختلف رنگ میں ترقی ہوتی ہے۔ 5- نیک نیکی میں اور بد بدی میں ترقی کرتا ہے۔ 6- سورۃ زلزال میں لیلۃ القدر میں ہونے والی حرکات کا ذکر کیا گیا ہے۔

یہاں حضرت مسیح موعودؑ سورۃ زلزال کی تفسیر ظاہر کے علاوہ استعارہ کے رنگ میں کرتے ہیں

آپؐ فرماتے ہیں کہ سورۃ زلزال میں زمین کے زیر و زبر کرنے سے مراد زمین کے رہنے والے لوگ ہیں۔ قرآن کریم کے محاورے کے مطابق زمین کا لفظ انسان کے دل اور باطنی قویٰ کے متعلق آتا ہے۔

خدا کے نبی یا رسولوں کا آنا گویا کہ ایک قیامت کا منظر ہی ہوتا ہے جبکہ روحانی مردے زندہ ہونے لگتے ہیں۔

حضورؐ فرماتے ہیں کہ ہمارا عقیدہ اور اعتقاد یہ ہے کہ اللہ کے سوا اور کوئی معبود نہیں حضرت محمد صلی اللہ علیہ وسلم اسکے رسول ہیں۔ اور آپ صلی اللہ علیہ وسلم خاتم النبیین ہیں اور آپ صلی اللہ علیہ وسلم پر شریعت کامل ہوئی ہے۔ (آپ صلی اللہ علیہ وسلم یہاں حضور صلی اللہ علیہ وسلم کی بلند شان کا ذکر فرمایا ہے) قرآن شریف خاتم الکتاب ہے اور اس کے بعد کوئی اور نئی شریعت نہیں آسکتی۔ ایس کوئی نبی اب دنیا میں نہیں آسکتا جو حضور صلی اللہ علیہ وسلم کی کامل پیروی سے باہر ہو بلکہ صرف ظلی نبوت کا مقام حاصل ہو سکتا ہے۔

یاد رہے کہ حضرت عیسیٰؑ کی وفات کے متعلق قرآن کریم نے بار بار ذکر فرمایا ہے اس لئے مسیح ابن مریم کا انتظار کرنا بعید از عقل ہے۔ (71-73 صفحات میں حضورؐ نے دوبارہ نزول مسیح سے مراد کون ہے کی بحث کی ہے)

آپؐ فرماتے ہیں کہ پیشگوئیوں کو صرف ظاہری الفاظ تک محدود کرنا بہت بڑی غلطی ہے۔ اگر دجال کی پیشگوئی کو بھی سراسر ظاہری الفاظ سے دیکھا جائے تو گویا کہ دجال بھی خدا کی قویٰ میں برابر کا حصہ دار بنتا ہے نعوذ باللہ

حاشیہ: حضرت مسیح موعودؑ فرماتے ہیں کہ احادیث میں آیا ہے کہ آنے والا مسیح حارث یعنی زمیندار ہوگا جو کہ سمرقند سے ہوگا۔ آنے والے مسیح کی دو خصوصیات ہوں گی:

1- اندرونی حالت ٹھیک کرنا یعنی مسلمانوں کی بگڑی ہوئی حالت کو ٹھیک کریگا۔ 2- صلیبی عقائد کو توڑنا۔

حضورؐ نے ایک بار عبد اللہ غزنوی کو خواب میں دیکھا اور آپؐ نے خواب میں ہی اپنا ایک کشف بیان فرمایا جس میں آپؐ کے ہاتھ میں ایک تلوار ہے جس سے دائیں طرف پھیرتے ہیں تو

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ہزاروں مخالف قتل ہوتے جاتے ہیں اور اس کو بائیں طرف پھیرتے ہیں تو ہزاروں دشمن مرتے جاتے ہیں۔ اس خواب کو سن کر عبداللہ غزنویؒ فرماتے ہیں کہ اس سے مراد حجت کا کام پورا کرنا ہے روحانی طور پر اور عقلی طور پر جس سے باطل عقائد کا خاتمہ ہو جائیگا۔  
آنے والے مسیح کی 5 علامات:

- 1- وہ حادث ہوگا یعنی اپنی قوت ایمانی سے ایمان کے بھوکوں کو سیراب کریگا۔ 2- سمرقندی یا بخاری نسل سے ہوگا۔ 3- زمیندار خاندان سے ہوگا۔ حضرت مسیح موعودؑ کے خاندان کے افراد سمرقند سے ہجرت کر کے جب ہندوستان کے اس علاقہ قادیان میں آئے تو انہوں نے اس علاقہ کو آباد کیا اور اس وقت کے بادشاہ نے آپ کے آباؤ اجداد کو 80 سے زائد گاؤں سپرد کئے۔ اس واقعہ کا ذکر MR- GREFIN نے اپنی کتاب میں کیا ہے جو کہ سوانح لکھا کرتے تھے۔
- 4- ایسے وقت میں آئیگا جب لوگ اس کے منتظر ہوں گے خصوصاً مسلمان۔ 5- اپنے اعلیٰ مشن کی تکمیل کے لئے لوگوں کی امداد کا محتاج ہوگا۔

جو بھی میرے مقابلہ میں کھڑا ہوگا وہ سخت ذلیل کیا جائیگا لوگ جو مخالفت میں جلد بازی کرتے ہیں انکو چاہئے کہ وہ پہلے غور کر لیا کریں۔  
دو قسم کی قوی اُ کو دی گئی:

- 1- قوت ایمانی۔ جس میں استجابت دعا بھی ہے جس کے لاکھوں نشانات حضور کی قبولیت دعا کے موجود ہیں۔ 2- دین کے وہ اسرار جو پوشیدہ رہے وہ بھی حضور کو عطا کئے گئے۔

تیار کردہ شعبہ تعلیم مجلس خدام الاحمدیہ بھارت