

Syed Ahmed AlHasan
alaihiss salaam
Kaun hai?

Ghair Rasmee urdu Tarjuma



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Bismillah ArRahmaan NirRaheem
Wal Hamd o lillahe rabbil Aalameen
Wa Swallalloho alaa Muhammediun wa aalehi
AlAyemma wal Mahdiyeen wa sallam tasleemann
kaseerann kaseerah

Mukhtasar ta'aruf

Syed Ahmed AlHasan a.s Mehdi e Awwal hai. Imam AlMahdi
Muhammed ibn AlHassan Askari a.s k wasi aur Rasool hai. Jinka Zikr
RasoolAllah ki shab e wafaat ki wasiyyat mea hua hai.

Aap a.s ka naam Ahmed Ibn Ismail Ibn Saaleh ibn Hussain ibn Salmaan
ibn Imam Muhammed ibn AlHassan Askari ibn Ali ibn Muhammed ibn Ali
Musa ibn Jafer ibn Muhammed ibn Ali ibn AlHussain ibn Ali ibn Abutalib
alaihim as salama hai. Imam Ahmed AlHasan ki shajra e nasab k liye Aal e
Mahdi k qabeelay k buzurg Syed Mohsin ibn Saleh bin Hussain bin Salman bin
Imam AlMahdi a.s ki sanad ki jaanib rujoooh karein. (Syed Mohsin chacha hai
Ahmed AlHasan a.s k) . Iss hawaale se inka nasab waapas Imam AlMahdi ki
taraf lautta hai (Sami aur basreeh).

Syed Ahmed AlHasan a.s Iraq ka junooobi hissa - Basra mea rehte they.
Aur university ki taalim mukammil ki aur civil engineering mea bachelor ki
degree haasil ki. Phir Aap Najaf e ashraf tashreef le gaye aur deeni uloom k liye

wahan makeen huye. Baad mea jab hawza e ilmiya Najaf mea nisaabi ekaayiyoun (Najaf mea course units) aur taleemi tareeqoun se waqif huye, Aap a.s ne daryaaft kiya k hawza ki taalimaat kay tareeqay ki kam az kam Aap a.s k nazdeek koi ehmiyyath nahi, aur ye bhi paaya k tadreesi tareeqay kaar bohhot barhi kamiyoun ka shikaar hai. Yaani ye, k woh arabi zabaan mantakh falsafa usool e fiqh ilm-e-kalaam(Aqaayed) aur fiqh (sharayyi ehkamaat) ki taalim to dete hai lekin wo dar asal mea quran e paak ya sunnath e shareef (Hadees-e-Muhammed s.a.w.a aur Aqwaal-e-Masoom a.s) ki bilkul Taaleem nahi dete. Aur naa hi wo ilaahi akhlaakh sikhaate hai jin se ek momin ko araasta hona chahiyea.

Issliye Aap a.s ne faysla kiya k gher kay ek tanha goshay mea khud hee unn k uloom ka muta'aleyaa karein baghair kisi ki madad liye. Aap a.s unke saath to they unke k kuch logoun se raabte mea they, aur woh bhi Aap a.s k saath raabte mea they, Aap a.s hawza se taalim haasil nahi karte they, balke sirf Najaf kay shaher aur hawza mea inkay ulema mea moujoodgi rakhte they, bilkul aese jaise Isa ibn Maryam a.s bayt ul muqaddas aur yahoodi ulema mea moujood they.

Taahem Hawza mea shaamil honay ki wajah ye thi k Aap a.s ne Imam AlMahdi a.s ko khwaab mea dekha aur Imam AlMahdi a.s ne khwaab mea aapko hawza ilmiya Najaf jaane ka hukum diya. Khwaab mea aapko ye bhi aagah kiya jo Aap a.s k saath honay waala tha. Aur amal mea bhi, woh sab kuch waaqey hua jiss k baare mea Aap a.s ko khwaab k zariyea matluh kiya gaya tha.

Yamaani ki daawat kab aur Kahan se aaghaaz hui.

1999 A.D se do daal qabl, Syed Ahmed ALHasan apne waalid Imam ALMahdi a.s se dunia waaqey mea mulaakhaat karte they. Aap a.s unke ilm se sayraab hotay, aur Aap a.s Imam ALMahdi a.s k hukum k mutaabiq amal kiya karte. 1999 k aakhri mea aur Imam ALMahdi a.s k hukum k mutaabiq shiddath k saath Aap a.s ne hawza mea baatil umoor per karhi tanqeed shuruu ki aur un se ilmi, amali aur maali islahaat ka mutaaleba kiya.

Tanqeed aur islah ki darkhwaast ka silsila 2002 tal jaari raha, Yahaan tak k Imam Mahdi a.s ne Syed Ahmed ALHasan a.s ko hukum diya ki kay wo logoun mea elaan kardein k AAP a.s Imam ALMahdi a.s ki taraf se bheje gaye hai. Aur (iss tarteeb k saath) shaher najaf ashraf mea logoun ko Syed Ahmed ALHasan a.s per Imaan lane ki daawath 2002 A.D k saathwe mahine mea aaghaaz hui, mutaabiq ba jamaadiul awwal 1423 Hijri.

Jahaan Aap a.s k waalid Imam ALMahdi a.s ne Aap a.s ko hukum diya k sab ko daawath karein k Aap a.s wahi shaks hai jiska ka tazkera RasoolAllah s.a.w.a ki shab e wafaat ki wasiyyath mea hua hai: Aur Syed Ahmed ALHasan a.s ne logoun ko daawath deni shuru ki.

Wo Marhaley jo Syed Ahmed ALHasan a.s ne hawza ilmiya k liye tayy kiye:

Daawath k aaghaaz mea aur daawath aam honay se pehle hawza ilmiya ki islah k liye koshish. Ye koshishein teen mehwaroun per markkooz thi jo zayl hai:

1 – Ilmi islah jiss mea dawaalath istemaal kiye gaye

Awwal kitab “sargardaani ya Allah ki taraf se raasta” k naam se ek kitab ka rakhna jiss ka bohhot acha asar hua sheikh Muhammed Yaqoobi iss se mutaasir huye aur iski tareefayn ki. Iss hadd tak k inhone (be mutaabiq tha) ne iss kitab ko dobara shaaya karne ka faysla kiya tha.

Duwwam Ilmi kotaahiyoun k baare mea tulaaba aur ulema k saath baat chit aur guftagu karna. Iss kaam mea jo log Aap a.s per imaan laaye they, unn

mea se kuch ne Aap a.s ki madad ki, aur unn logoun mea se bhi kuch ne madad ki jo Aap a.s kay kalam aur haq ko jo Aap a.s bayaan karne se mutaasir they.

2- Amali islaah jo amr bil maaruf wan ahi anil munkar se munsalik thi:

Misaal k taur per jab Saddam taaghoot ne quran ko najis karne ka faysla kiya (Jab uss ne isse apne najis khoon se likha) halaanke musalmaanoun ka ittefaaq hai k khoon najis hai aur Quran ko najis karna haraam. Iss waqt Aap a.s ne ulema se darkhwaast kiya k wo ek mauqif ikhteyaar karein aur kam az kam ek bayaan jaari karke dein. Lekin unhone taqayya ka bahaana kiya: inke liye inki jaan Quran se zyaada azeed thi. Kyun k agar inko yaqeen hota k Allah k siwaaye ko taakhat nahi (Laa quwwata illa billa) aur yaqeen hota k Allah Subhaanahi wa taala inki dafaa kareinge to woh zaroor toot jaate. To lehaaza Aap a.s ne zaati mouquf ikhteyaar kiya aur taaghut saddam k iss khabeesana amal se apni bezaari ka elaan kiya aur Aap a.s ne apni ijtemaa'at aur taqreeroun mea bayaan kiya k Saddam ne apne najis khoon se quran likh ker apni maut ko apne haath se dastakhat kardiya hai: Lekin Aap a.s ki madad karne kay bajaaye unhone Aap a.s se kinaara kashi karna shuru kardiya hatta k unn mea se ek ne Aap a.s ko apne se Mudbaana tareeqay se be taalluq kardiya! Kyun k unhay darr tha k jab Saddam Aap a.s ko phaansi k liye giraftaar karega to woh bhi Aap a.s k saath phaansi per charh jaayenge; kyun k unhonay Aap a.s ki taqreer taaghut saddam k khilaad suni thi; beherhaal iss muqaam yaani amali islaah mea Aap a.s ne un se koi masboot jawaab daryaaft nahi kiya.

Maali islaah jo k faqeeroun mea se sadqaat k amwaal kharch karne se mutaaliq thi

Ye aakhereen marhala tha iss daawat k aam honay se pehle. Aur iss ki koshish mea hawza ilimiya kay bohhot se tulabaa ne Aap a.s ki himaayath ki. Magar unn mea se sirf Khaleel tadaad ki himaayat zaroorat mandoun k khaatir thi, Aur aksar ki himaayat iss wajah se thi k wo khud hawza ilmiyaa k maal

kharch karne me a imtiyaazi sulook ki ajah se masaayeb aur sakhtiyoun me a muhtela they. Iss ilaaqe me a bohhot kam nataaye j haasil kiye gaye. Albatta baad iske kay Syed Ahmed AlHasan a.s (Ya Hawza e ilmiye a me a aap k baaz ansar) ne Najaf me a deeni maraaje se sakht aur talkh muzaakeraath anjaam diye a; inn maraaje me a Sistani, Muhammed Syed Hakeem aur Muhammed ishaaq fayaa z shaamil they. Inn logoun me a se jinhonay jawaab me a sab se zyaada zabaani hum aahangee ka izhaar kiya sheikh Yaqoobi they, jo behe nahi karte ; balke jab Syed Ahmed AlHasan (Ya uss waqt k Syed Ahmed AlHasan k mominoun me a se ek) ne unhein Ameerilmomineen Ali a.s ki maali policy yaad dilaayi to unhone ne ghaltiyoun ka eteraaf kiya, aur kaha k hamein maali islaah ki zaroorath hai.

Beherhaal in tamaam mahooroun me a fauri nataaye j maamuli they aur ye jama'At Imam ki taraf ek khadam bhi barhaana nahi chahti thi.

Syed Ahmed AlHasan a.s k taalukhat Najaf k maaruf aur deegar maraaje se:

Syed Ahmed AlHasan a.s hawza k Ulema aur tulaba k tawajjo ka Markaz they, woh Aap a.s ka ehtraam karte they, unhein Azeez samajte they, aur Aap a.s baa haibath aur ba waqaar they. Sab iss baat ki gawaahi dete they, aur Aap ki sanjeedgi, iqdaamaat , Allah ki zaat me a shiddat buniaad saazi k liye Aap a.s k tanqeed aur badd unnwaani (jiss se hawza labrayz thi) k islaah k liye Aap a.s ki koshishou se sadme a me a they. Baad me a jab Aap a.s ne unhein bataaya k Aap a.s apne waalid Imam AlMahdi a.s ki taraf se Rasool hai, soorath e haal badal gayi, aur unhone “Jaadugar” aur “jhoota” jaise alfaaz kehne shuru kardiya (Jo k Aap a.s k daayere se bohhot door hai). Baad me a maraaje ea se baaz ne Aap a.s ka qatl ka fatwa jaari kiya.

Aap a.s ki talaash aur taaqub k liye maloon Saddam hukumat ki koshish:

Saddam ne unn logoun me se kuch ko giraftaar karna shuru kardiya jin ka Syed Ahmed AlHasan a.s se waasta tha, hatta unn logoun ko bhi jo Aap a.s per imaan nahi laaye they. Daawath aam honay k baa diss ne hawza k bohhot se tulaaba ko giraftaar kiya (Hatta k unko bhi jo Aap a.s per imaan nahi laaye they); sirf iss liye k wo chahte they inke zariyea Syed Ahmed AlHasan a.s tak pohonch sakey aur Aap a.s ko giraftaar kar sakey. Sab shukr aur tareefayn Allah subhaanahu wa taala k liye jiss ne Saddam aur uske sipaahiyoun ko nakaam aur zaleem o qwaar kiya aur unhein maayus waapas lauta diya.

Saddam ka takh ulatne waali jung k baare me Syed Ahmed AlHasan a.s ki raaye

Jab Saddam Maloon ne Quran e Paak ki behurmati ki, issey apne Najis khoon se naqal kiya, aur phir apni manhoosi saalgiraah manaayi to Syed Ahmed AlHasan a.s ne farmaaya: Ye Saddam ki saalgiaah ka aakhri jashn hai, aur issi saal k baad wo phir kabhi apni manhoos saalgirah nahi manaayega; kyun k iss ne Allah Subhaanahu wa taala se tajaquz kiya aur Allah Subhaanahu wa taala ki baadshahi me Allah Subhaanahu wa taala ko lalkaara, Ab Allah Subhaanahu wa taala isse kabhi rehaa nahi karega – hadees e qudsi me Allah subhaanahu wa taala ki taraf se aaya hai: k “Zaalim wo talwaar hai jiss k zariyea me inteqaam leta hun aur iss se (bhi) inteqaam leta hun” Saddam ek zaalim tha Aur Allah Subhaanahu wa taala ki taraf se, Aur talwaar k saath iss k apne sazaa k liye pohonch gaya.

Imam Ahmed AlHasan a.s ka Iraqi hukumat k saath taaluq, aur Yamaani daawath ko badnaam karne aur mitaane k liye mazhabi rehnumaiyoun aur hukumat ki tableghi muheem

Imam Mahdi a.s k Ansaaroun ne kisi bhi tarah intekhaabat ya hukumat me hissa nahi liye; kyun k Syed Ahmed AlHasan awaam k zariyea hakam k taqreer per yaqeen nahi rakhte hai; balke Allah subhaanahu wa taala ki taraf se Ambiyaa aur Awsiyaa a.s k taqreeri per yaqeen rakhte hai, khwaah logoun

ko pasand naa ho. Hukumat waqtan fauqatan Ansaar ki ek Ibaadat gaahoun mea se ek ko tabaah karti thi, aur inki tadaad ko giraftaar karti thi. Baad mea Najaf mea daftar jo Ansaar k maqsoos they, unko seal kardiya gaya, aur waaqaye zargah (zargaah ek gaaon ka naam hai) se qabl dus ansaar ko giraftaar karliya gaya. Girafaarshuda Ansaar mea Syed Hassan Hamaami bhi they jo Naajaf k buzurgaan ulema aur maraaje Syed Muhammed Ali Hamaami Marhoom k farzand hai.

Jab unhone karbala aur Najaf mea Ansar ki ibaadatgaahoun ko tabaah aur Najaf mea daftar ko seal kardiya, to unhone ne zaraaye iblaagh (media) ko iss waaqaye ki film bandhi ya reporting se manah kiya. Aur phir jab zargah ka fitnah huwa aur kuch zaraaye iblaagh ne ansaar ki ibaadatgaahoun ki tabaahi sealing aur girafaarriyoun k waaqeyaath ko report kiya to unhone zargah k waaqeyaath ko Ansaar se mansoob karke apne juraayem per parda daalne ka soncha; taa kay wo keh sakey jo sulook hamey pichlay Ansaar k saath kiya hai, Ansaar iske mustahaq they, Allah azzawajal ka shukr hai k haqeeqath khul gayi aur un kay juraayem be naqaab hogaye. Iss k baawajood hukumat ne baaz Ansaar ko girafaar karna jaari Rakha aur ek arse tak Najaf mea daftar ko bandh Rakha aur Ansaar ko dobara kholne ki ijaazat nahi dete.

Majlis e Aala aur iski shaakhoun k baare mea:

1428 Hijri mea Zilhij k mahine mea Najaf mea ek conference munaqqad hui, iss conference mea maraaje k baaz numaayendoun ne iss mubaarak daawath ki mukhaalefath ki darkhwaast ki. Kuch Satellite network ne iss guftagu ko nashar kiya. Iss darkhwaast k chand roz baad sittamgaar dastoun ne Najaf mea Ansaar per hamla karke unhein girafaar karliyaa aur daftar ko seal kardiya.

Mazhabi rehnumaaiyoun ne Syed Ahmed AlHasan aur Aap a.s kay mubaarak daawath ko badnaam karne k liye ek bohhot barhi propaganda muheem shuru ki. Mea iss jaalsazi aur jhoot ki ek misaal pesh karunga jiss ka Syed Ahmed AlHasan ne zaati taur per saamna kiya: chand saal qabl Irani satellite network "AlKawther" k program (Mahdi Maood) mea Ali korani ko

bataur e mehmaan bulaaya aur taqreebann pooray program ko Syed Ahmed AlHasan a.s per behes tajziyaa aur daawath e Mubaarak k liye Tayyar kiya gaya tha. Ali korani ne jin baatoun ko bayaan kiya unmea se ye the k Ahmed “AlHasan kehte hai k Aap ne Imam Mahdi a.s k saath meri (korani ki) behen ka nikaah tayy kiya hai”. Halaanke unhe yaqeen tha k Syed Ahmed AlHasan ne aesa koi bayaan nahi diya hai, aur woh jaanta tha k woh jhoot bol raha tha; lekin woh apni umr aur sir per amaamah baandhne k baawajood jhoot bolne aur dhoka dene se nahi sharmaaya. Iraqi T.V Channel (ek tableeghi channel jiski Iraq hukumat pusht baani karti aur himaayath karti hai, aur jo hukumat k nazariyaath ka nashar aur dafaa karti hai) mea haadsa e zargah k chandd dinoun baad ek news program mea, baad is k k ye waazay hogaya tha k Syed Ahmed AlHasan ka iss se koi taaluq nahi, unhonay ek shaqs se phone per raabta kiya, aur uss shaqs ne Syed Ahmed AlHasan ko qatl karne ka fatwa diya. Iss dauraan, na to program pesh karne waale, aur na net work (jo k hukumath ki nigraani mea hai) ne iss bayaan per koi radd amal zaahir kiya, jisse ye saabith hota hai k wo hiss baat per muttafiq they. Iss waqt iss ki saraahat inki niyyath mea waaze thi, aur baad mea iss per amal daraamad kiya.

Lekin Imam Mahdi a.s k ansaar ne hukumat k khilaaf hathyaar nahi uthaaye; agarche Iraqi hukumath ki zayr asar quwwatoun ne Najaf aur Karbala mea unki Ibaadat gaahoun ko tabaah o barbaad kardiya, Najaf kay daftar seal kardiya, giraftariyan ki aur abhi tak giraftaar rahe hai. Phir waaqeya e Muharram 1429 Hijri (2008 A.D)mea pesh aaya, jahaan bohhot se ansar shaheed huye aur mazeed aur giraftaar huye....

(Inshallah Haadsaat k baare mea wazaahat hogi, aur hum in waaqeyaath k baare mea ek section shaamil karenge, aur iss k baad pesh aane waale masaayel) Syed Ahmed AlHasan a.s ek sawaal karne waal k jawaab mea farmaate hai:

Hyder Mishattat ne mubahela kiya, phir jo haal uska hua, poochiyea.

Abdulazeez hakeem aur uske bete ne hum per zulm kiya, poochein inka kya haal hua. Maraaje kay lashkar aur muqtadar alsadr k sipaahiyoun ne hum per

zulm kiya, poochiyea inka kuch dere baad kya haal hua. Allah subhaanahu wa taala ne inko sirf chand din hee ki mahulat dee. Hyder mishattat paagaloun ki tarah harkatein karne lagaa ehmaqana harkatoun se iran mea khayd hua. Baadazann (uske baad) Iraq mea, jab is nea Aap a.s k liye apne kaam ko hatmi shakal dee, apne roz naamey mea ye halaf chaap karr, k mea haq per nahi hun, halaak hogaye. Jahaan tak abdelazeez aur inke bete ka taaluuq hai, kuch hee din guzre k America ne apni khud farosh khat putlee (Ammar bin abdelazeez) ko khwaar aur zaleel kiya, aur isse jail mead aal diya. Agar wo inke khilaaf hota to yaqeenan baayes e faqr hota; lekin woh inkay khilaaf kharaa nahi hua, balke inkay saath mukammil samjhauta karliya. Iss [haadse] k baad abdelazeez ne siyaah gher ki ziyaarath kiya aur Bush (jo Allah ka dushman hai) se garam joshi kay saath haath milaaya. Kay ye harkat iski be aqli aur iss dunia se iski muhabbat ko saabith karti hai. Ek saal pehle (Yaani Muharram k waaqaye se pehle) woh sab hamaare khilaaf ikhattey huye. Abdel-azeez hakeem aur inkay bete ne daftar kay dobara khulne k chandd din guzar jaane k baad, dobara daftar ko seal karne ka faysla kiya. Aur ek baar phir, zulm o sittam k zariyea, barhi tadaad mea ansaar ko Ameerilmomineen a.s k mazaar k khareeb, giraftaar kiya. Iss tarteeb k saath, marjayyiyat aur muqtadar alsadr k shaytaani lashkaroun ne apne jurm ki takmeel ki, aur Iraq k tamaam ilaaqoun mea qatl aur hamaari Ibaadat gaahoun ko tabaah karne k liye aage barhey. Lekin chandd hee dinoun k baad nateeja kya nikla ? Abdelazeez ko cancer ki tashqees hui. Jab kay ye duniyavee azaab aur zillat e aakheratt se pehle hai. Ek be saabqa haadsa mea Muqtadar alsadr aur marjayyiyath ke sipaahiyouon k darmiyaan qatl o ghaarath waaqeya hui. Aur haadsa aisa nahi tha kay ek fareeq dusre ka qatl karde, ya dusre per ghaalib aajaye balke Muqtadar alsadr k sipaahiyouon ko halaak kardiya. Phir haalath palat gaye aur marjayyiyath kay sipaahiyouon ne Muqtada alsadr k lashkar ko maar daala. Kya ye sab nishaaniyaa nahi? Ya Allah kya karey k log Imaan le aaye! Aaya her ek k sir per ek Farishta bheje jo in ko maare? Aur jab inse poochay k: tum ne mujhey kyun maara? Iss se kahey : kyun k tumhaara Ahmed AlHasan per Imaan nahi, kya yahee hai jo aap chahte hai? Laahoul la walaa quwwata illa billah Aliyul azeem.

Mahdavi Yamaani daawath ka chandd magar ehem masaayel ka saamna

Darr haqeeqath tamaam tafseelaath ka zikr karna mushkil hai, ye Mahdavi daawath bil umoom Syed Ahmed AlHasan a.s bil qusoos aur tamaam Momineen ko bohhot se waaqeyaath ka saamna karna parha. Taahem unmea se kuch hee darj zayl hai;

Iss daawat mubaarak ka aaghaz 2002 A.D mea hua tha. Iske baad Saddam ki hukumat ne Syed Ahmed AlHasan a.s ki talaah shuroo ki, Aap a.s chandd mahinountak unki nazar se chupne per majboor huye. Iss dauraan sheikh Nadhim (Allah inki hifaazat karey) k alaawa Momineen mea se kisi ne Aap a.s ka deedaar nahi kiya aur Syed Ahmed AlHasan a.s kay deedaar k liye inhonay bohhot see sakhtiyoun ka tahammul kiya.

2003 mea baasi (saddam ki) hukumat k khaatme k kuch arse baad, Najaf, Basra, umaarah, nasariyya, Baghdad Karbala aur deegar Iraq sooboun mea daawath e Mahdavi mea dubaara kaam aaghaz hua. Phir sheikh Nadhim Aloqaili. Jab kay Hussain Jaboori (Abu Sajjad) inkay saath they, Imam Ahmed AlHasan a.s kay khidmat mea haazir huye. Allah taala ki inaayat se najaf kay ek ansaar [Sheikh Habeeb mukhtar (Allah inki hifaazat farmaaye) Sheikh hazim mukhtar k waalid] ka najaf hee mea alnasr (mohalla e AlNasr) mea makaan tha, aur inke gher se alag ek private kamra ya daftar bhi tha. Usswaqt unhonay iss (Kamrey a daftar) ko daawath k aam kay liye waqf kardiya, aur Syed Ahmed AlHasan a.s ne bhi iss makaan ko bataur daftar liya, Jahaan Aap sab logoun say mulaakhat karte, jin mea Ansaar hawza e ilmiya k tulaba aur deegar bhi shaamil they. Iss waqt Imam a.s Masjid e Sayhla se mutassil makaan mea zindagi basar karte they, aur iss daftar (yak amra) mea Aap a.s dere tak logoun aur Momineen se mulaakhat karte. Ussihee tarah jaise Aap a.s Imam baargahoun mea Salaath al Jummah parha kiya karte they, aur Momineen aur sawaal karne waaloun se mulaakhat kiya karte they.

Isskay baad deeni mudayyiyoun k mujrimaana aur ghayr zimmedaarana fatwoun aur Iraq me baaz baa asar logoun ki tayhreekoun ne bhi uss waqt Imam Ahmed AlHasan a.s k liye haalath ko mushkil banana shuroo kardiya. Nateejatan 2006 me, Aap a.s ansar me se kuch (Sheikh ayydaan abu Hussain) ko apne rehne k liye mehfooz jagah talaash karne per tafweez karne per majboor huye, taakey Aap a.s wahan reh sakey, unhein Najaf k aas paas ziraayi zameen(khayti baarhi ki zameen) ka ek tukra mila, ussay khareeda aur uss per Aap a.s k liye ek gher banaaya, taakey Aap a.s apne ghar waaloun k saath isme reh sakey. 2006 k aakhir me Aap a.s ne wahaan naqal makaani ki; jab k umoomi Ansaar aur logoun se bhi door they, chyun k ba qaayeda se daftar ya maktab nahi jaa sakte they, take ansaar aur umoomi logoun se mulakhat kar sakey, nayz Aap a.s, nayz Aap a.s ab hussainiya me pehle ki tarah ab salaath-al-Jumma nahi parh sakte they, iss taryeeb k saath 2006 k aakhir me daawath ka ek naya marhalla shuroo hua; yaani k log Aap a.s k saath mulaakhat nak arna, maazi ki tarah be tareeqay aamne saamne, Aur Aap a.s k saath baat nak arna be tareeqay baraaye raast. Imam Ahmed AlHasan a.s khabrein irshaadat aur rehnumaayi pohonchaane k liye chandd hee Momineen (Allah unki hifaazat karey) k zariyea mutameen they. Matlab k wahi log jo Aap a.s k ghar k muqama se waqif they, Aap a.s k saath raabte me they, aur iss zamaane me Aap a.s se mulaakhat karte they; unmea Syed Alamaali, Hussain aUboori (Abu Sajjad), Aap k bhai Muhammed (Allah inki hifaazat karey) Sheikh Haydar ziyaadi, Sheikh Muhammed harishaavi aur iss waqt k chand deegar Momineen. Iskay alaawa Aap a.s hawza e Mahdavi aur daftar jo iss waqt najaf meat ha, se raabte me they, aur ba qaayedgee se unki rehnumaayi farmaate.

Imam Ahmed AlHasan a.s iss gher me Muqeem rahey, yahaan tak k 2007 k aghaaz me Aap a.s issey chorne per majboor huye. Aise k biwi bachey samayt gher tark karne k ek hee ghante baad barhi fauj daste Aap a.s k gher per hamlaawar huye. Yaqeenan iss hamle ka koi kanooni jawaaz ya aqli buniaad nahi thi, balke ye sirf iss waqt k baa asar grohoun ka tarz e amal tha, aur kuch nahi. Afsos k unhonay Imam Ahmed AlHasan a.s kay parhosiyoun me se ek ko giraftaar karliya, aur issper khaufnaak tashaddud kiya, jab k

parhosi ko hatta ye maalum bhi nahi tha k aap kaun hai. Aap inke darmiyaan they, lekin wo nahi jaante they k Aap a.s kaun hai. Iss tarah Aap a.s k haalath ghayr mehfooz aur aam Momineen k saath raabte k liye ghayr mouzo hoti chali gayi. Khaastaur per 2008 ka maaruf Muharram k waaqeyat k baad, raabte ki ye soorath e haal sirf chan motabar Momineen internet per daawath k websites aur nayz hawza aur daftar (jab bhi dobara kholne ka maukha milta) k zariyea k hadd tak hee jaari rahi. 2006 k aakhir se 2012 k aakhir tak soorath e haal aise hee jaari rahi. Aur 6 saal guzarne k baad aur jaise Allah taala ne chaaha, apne fazl aur minnat se asaaniyaan payda farmaayi, aur kuch momineen k fazal aur koshishoun se Aap a.s ko nisbatan mehfooz jagah per muntaqal karne k liye sahooliyaath faraahem hui.

Iss tarteeb k saath daawath ka ek naye marhaley ka aghaaz hua, aur facebook per ijtemaayi rawaabat k liye page banaane ka imkaan Aap k liye faraahem hua, taake aap ek baar phir iss ijtemaayi daftar k zariyea logoun mea moujoodgi paa sakey aur is page k zariyea aam momineen aur logoun se baat chit k liye aa sakey; iss tarteeb k saath Aap a.s logoun k darmiyaan waapas aaye. Unse sunte aur jo kuch wo likhte Aap a.s issey mut'aleya farmaate. Aur Aap a.s se kalam karte, aur iss ijtemaayi raabte k page k zariyea Aap a.s unse guftagu mea mashghool hotay. Al hamd o lillah he rabbil aalameen. Nayz iss marhaley mea, Imam Ahmed AlHasan a.s paltalk mea mubaarak daawat k voice chat room k zariyea moujood they aur baatchit karte they. Aur Aap a.s satellite channel Al munqaz al aalemiya (dunia ko najaat dene wala) nayz detroute mea "Al munqaz al aalemiya" radio k zariyea bhi raabta mea they. Al hamd o lillah he rabbil aalameen

Imam Ahmed AlHasan k payro;

Imam Ahmed AlHasan a.s k payrokaar dunia k tamaam mamlukaat mea phayle huye hai; Iraq, Iran, Pakistan, Kuwait, Qatar, muhtahad arab emaarath, misr, maraakesh, Najd aur hijaaaz (Jazeera al Arab) Lebanon, cheen, Australia, Canada, England Sweden, America aur deegar mumaalek, Aap a.s k peer o

shiyoun k alaawa sunni isaayi, yahoodi aur hindu mea se bhi hai jo iss mubaarak daawat per imaan laaye hai

In mea aksar log jo imaan laaye unka ansaar k saath mulaakhatoun k zariyea thi jo bayroon-e- mulk Muqem hai. Inhonay unhe daawath ki wazaahat dee, ya wo internet site k zariyea matlooh huye. Unmea se bohhot ne khwaab dekhe aur imaan laaye hai, jisne internet k zariya, ansaar bhayoun ko bheja.

Naam : Emaanuel rafayl

Mulk : Misr

Mere pass aap k liye khat hai, jo 322 saal qabl bashar sarkayz ne 322 saal pehle likha hai, moharbandh aur mehfooz hai, Mea iss may raaz ko nahi jaan sakaa lekin iss mea Aap ka azeem naam waazey hai. Mujhey Umeed hai k Aap mujh tak wo manaasib [Mafhoom] pohonchaade.

Ba ehteraam

Emmanuel

Daawath e Yamaani ki fa'Aletoun ki maali zaraaye:

Ye zaraaye Ansaar Imam Mahdi a.s l madad thi jinki tadaad Iraq k andar aur Iraq k baahar kam nahi hai – Alhumdolillah.

Imam Ahmed AlHasan a.s ki Imam Mahdi se Mulaaqaat :

Rouza -e-Imam Ali un Naqi o Imam Hassan Askari (Samerra) mea meri pehli mulaakhat hui Imam Al Mahdi alaihis salaam k saath is dunia mea. Aur iss mulaakhat se mea Imam AL-MAHDI ko jaan paaya ye bohhot saal pehle ki baat hai. aur iss mulaakhat k baad kayyi dusre mulaakhat bhi huye Imam a.j.t.f k saath aur AAP a.j.t.f mujhey pehchaan karwaayi aur kayyi cheezain mere liye saaf saaf bayaan kiye.

lekin mujhey hukm nahi diya k kisi se koi baat bataaon, balke AAP a.j.t.f ne mujhey sikhaya aur taakey mujhmay akhlaakh aur taabedaar ban sakoon, aur maine akhlaakh e uloohiyyat k darje per faayez hojaaaon. aur AAP a.j.t.f ne ilm ataa farmaaya aur mujhey sanjeeday ghaltiyan jo hawza e najaf mea uss waqt ho rahi thi usse bataaya. chaahe wo ilm ki ghaltiyan ho ya amali ghaltiyan ho ya samaji ghaltiyan ho ya kaafiyati(econimcal) ghaltiyan ho. Ya chaahe wo hawze ki be hurmati k baarey mea ho, ye sab kuch mere liye bohhot takleefday tha.

chuun k ye qilay ka girna tha jo mere hisaab se haq ki aakhri pehchaan thi. ye mujhey iss tarah lagaa namak hee kharaab hai, kyun k her cheez jo kharaab hojaaaaye namak se theek ki jaa sakti, lekin jab namak hee kharaab hojaaaaye to kia kiya jaaye? ye takleefday, afsosnaak aur khatarnaak sab hee kuch ek waqt mea tha, Imam a.j.t.f ne mujhey zulm o jabar o bad-amli dikhaayi.

Aur mujhey inn sab k saath chor diya ye bataaye bina k kia kiya jaaye, kia mea waapas chala jaaon jahan se aaya tha? ye ek sawaal jo mea hamesha apnay aap se karta hun, aur jawaab yahee k mea howza e najaf mea rehker bhi sabse anjaan hun. jo kuch mea haq se jaanta hun, iske baad mea kaise dunia mea anjaan nahi rehta?

Issi tarah , din aur mahinay guzarte rahey aur Allah ne chaaha k meri mulakhat Imam a.j.t.f se ho aur iss baar AAP a.j.t.f ne mujhey howza e Najaf mea bheja taake mea iss baat ko bataao jo Imam ne mujhey ek mukhtassir se talib e ilm e howza e najaf ki jamaat k liye bataya.To maine isse zaroori samajker uss mulaakhat k liye gaya chaahe wo choti hee se kyun na ho , kyun k ye mulaakhat meri zindagi mea taareequi anjaam dene waali thi, kyun k ye pehle baar tha k Imam ne mujhey iss tarah kaam diya jo k howza e najaf k logoun k liye tha .

Aur hazar'o dua o salam ho unn per jo Unka ehteram karte hain.

Aur jo mulaakhat hui thi uski kahaani ye hai ek din mea so raha tha aur maine khwaab dekha. aur Imam e zamana a.j.t.f, Sayyed Muhammed jo k Imam Hassan Al Askari a.s k bhai hai unke rouza k pass kharey huye they. Aur AAP a.j.t.f ne mujhey milne ko kaha aur uske baad raat k 2 A.M ho rahey they to mea uthker 4 rakaat namaaz parhi aur phir sogaya, aur phir mujhey ek aur khwaab aaya jismea Imam e zamana a.j.t.f they aur mujhey milne ko keh rahey they. aur mea utha to 4 baj rahey theyto maine raat ki namaaz mukammil ki aur fajr parha

Phir do din k baad, mea Samarra gaya jahan mea do Imam Al-Hadi aur AlAskari ko paaya unnper rehem ho. phir mea waaapas mulk ko gaya jahan Sayed Mohammad a.s ko paaya phir wahan se baghdad jahan Imam Kazim aur Imam Jawwaad they phir wahan se

karbala gaya jahan Imam Hussain a.s ko paaya, phir mea subah mea Imam Mahdi se Imam Mahdi k muqaam per mila jo karbala mea khidra sarak k aakhri mea hai.

To hum uss maqaam per akele they jab k takhreeban koi moujuud nahi tha siwaaye khaadim k jo zanaane ki namaaz ga k khareeb tha jo k hum se door thi.

Beherhaal, wo 30 shabaan 1420 ka din tha, aur mea iss mulakhaat se waapas aaya aur Allah k karam se Maah e Ramzaan k rouzay rakha. phir Ramzaan ki aakhri dinoun mea, Mea najaf ki taraf chala gaya taake wo baat bataadoun jiske liye mujhey bheja gaya aur to behas kuch talib e ilm se zor o shor se honay lag gayi. Aur nateeja ye hua k kisi se taalukhat khatam huye aur kisi se mukammil ikhtelaafat hogaye. aur kuch mujhse raazi huye bina meri koi madad kiye issi tarah din aur mahinay guzrey balke teen saal guzar gaye jab k koi mera madadgaar nahi hua hawza e najaf se. aur haan kuch they jo meri baat se raazi they k howzay mea badd-amli(corruption) hai, to iss wajah se iss badd-amli ko khatam karne ka tareekha shuruu hua.

Lekin iska nateeja sahi tarah se nahi nikla, kuch tareekha e kaar kuch marjaaon k paisoun k maamle mea badley gaye lekin ye bohhot hee choti tabdeeli thi jiske baarey tazkera jaa sakey. aur kayyi ulema waise hee rahey aur badley mea mahaashra beemari e jism aur rooh ko bardaash kar raha tha. aur koi iske baarey mea koi kaam nahi kar raha tha taakey isse badal sakey, aur kuch mahinoun k baad mere aur Imam Mahdi a.s k taalukhaat zaahir honay lagey. Ye k Mea Rasool E Imam e zamana hun aur ye cheez sirf mere elaan karne se nahi hui, balke Howzay ki ek jamaat ne ye sunah aur malakoot al samawaat (kingdom of heavens) k zariyea inhe iss baat ka yakheen hua. jismea se kuch log mujhey jaante they aur kuch log mujhey jaante tak nahi they aur ye sab meri itaayat karna chahte they. aur maine unhe iss maamle ki mushkilaat se aagah kiya aur bataaya k wo mujhey chordenge jiss tarah kufa k log Hazrat Muslim ibn aqeel a.s ko chor gaye they, lekin wo log meri itaayat apnay nafs, maal o aulaad k zariyea karne per aamad ho chukey they aur maine unse ye sab nahi maanga tha.

Aur woh Jamaadi 1423 ki hijri thi aur uske baad kayyi howza k talib e ilm meri itaayat kiye, Lekin phir unhey darr mehsoos hua aur saddam ki fauj mere liye aagay barhi to woh meri itaayat o ahad se peechay hatt gaye. phir her jamaat mera saath chorne ka bahaana talaash karne lagi. aakhirkaar unhoney do baatoun per raazi huye pehli baat ye k mea ek bohhot barha jaadugarr hun aur dusri baat k mea jinnatoun ko khabzay mea rakha hun jisko mea istemaal karta hun. Phir mea gher waapas aaya jab mujhse ye jamaat duur hogayi jismea se mere saath koi baakhi naa raha siwaaye kuch howza k talib e ilm aur kuch imaan laane waale.

Aur phir 1424 Hijri Jamadi k mahinay mea pehli taarikh ko ek imaan laane waaloun ki jamaat mere pass aayi aur apni zamaanat phir taza kiye, aur mujhey gher se nikaala aur daawa phir se shuruu hua, aur maah e ramzaan 1424 k aakhri do dinoun mea Imam Mahdi ne mujhey hukum diya k saari dunia k logoun per ye baat aam kardun jo khoul Imam Mahdi a.j.t.f se aaya hai. aur phir shawwal k teesre din Imam Mahdi a.j.t.f ne hukum diya k zaalimoun k khilaaf inkhelaab ka elaan karo aur apnay khadam jamaao aur tayzi se kaam karo kyun k mea logoun ko haq ki taraf daawat de chuka hu aur ye k haq per amal karo aur **Laa Ilaaha Ill Allah** ka khoul buland karo, aur haqeeqat yahee hai k khoul e khuda sabse buland hai. khoul e khuda sabse buland hai aur khoul e kufr sabse pastt hai. to Allah ki madad karo taakey Allah tumhaari madad karey aur tumhaarey khadam jamaadey.

kia deen e khuda ka koi madadgaar nahi hai?

Kia quran ka koi madadgaar nahi hai?

Kia Wasi e Khuda ka koi madadgaar nahi hai?

kia Allah ka koi madad gaar nahi hai?

Allah ne khasam khaayi hai k jo Imaan laayenge aur achey amal karenge to unhey Zameen per waaris banaayega, isse pehle bhi Allah ne khasam khaayi thi aur unhe deen mea ikhteyaar dega jisse wo raazi hai aur unke darr ko sukoon o hifaazat se badal dega. Meri (Allah) ki ibaadat karo aur naa hee ismea kisiko ko shareek karo aur jo koi issper imaan na laaye to wahi to gunehgaar hai.

Imam Ahmed AlHasan a.s ki taqreer khutba haj mea, logounki Aap a.s se bayt k baare mea:

Mea tumse haq bayaan karta hun, k maine apne liye bayt ki talab ka aaghaz nahi kiya. Balke zaalim Saddam (l.a) k daur mea najaf e Ashraf se hawza e ilmiyaa k tulaaba(Students) ki ek jamaat ne jaana k mea Imam Mahdi (a.s) ka ek Rasool (bheja hua) hun, kyun k unhone mere baare mea khwaab, kashf aur Moujiza mulaaheza kiya, aur unhone dusre tulaaba (students) se ye zikr kiya. Iss baat ka ilm sirf Allah taala ko hai aur inko. **Ye Pehli bayt thi.**

Phir kuch log peechay hat gaye, aur thore se wafadaar baakhi reh gaye jo Allah taala se kiye gaye ahad pe qaim rahey. Aur wo log jo ahad se phir gaye, kehne lagey k ye kashf aur manzar jinnaati hai aur moujizay jaadu hai. Wahi log jo mujhey ba imaan aur bharose waala kehte they ab jaadugar kazaab kehne lagey. Mea Apne gher waapas laut gaya aur sukoon paagaya roz shab ki

tarah aur apne parwardigaar ki sohbat mujhey phir raas aagayi. Uski marzi per phir raazi barzaa uss haqeeqat per yaqeen k saath k Allah taala naykokaaro ki kamaayi zaaya nahi honay deta. Phir Allah taala ki marzi se saddam k zawaal k baad ek baar phir ahad pe qaim chand log uthey aur logoun ko haq ki taraf bulaane lagey baghair maine kisi say kaha. Mea unse mila tak na tha. Unlogoun ne meri dubara bayt ki aur mujhey apni rehaayeshga se baahar laaye. **Aur ye dusri bayt thi.**

Ye Sadaa door tak gayi, aur mere maanne waaloun ki tadaad mea izaafa hua.

Phir Haider mushattat (l.a) aur is k saathi saamne aaye. Tab koi Allah k ahad per qaim na raha siwaaye chand ek wafadaaroun k. Mea phir waapas laut gaya aur apne parwardigaar se dil lagaa liya Aur is ki ataa ki hui aazmayesh per razaamand hogaya. Maine khudh kisi ko bayt ki daawat nahi di magar marzi e ilaahi se mere pass wo tashreef laaye jinko Allah ne Aale Muhammed ki wilaayat se paak o taaher qaraar diya hai. Aur unhe ikhteyaar diya khilqat e Aalam se pehle Qaim e Aale Muhammed ki nusrath k liye Aur Qaim e Aale Muhammed k pass tajdeed e bayt karne k liye aur **bayt ki teesri tajdeed hogayi.**

Ab mere qaran per do martaba zarb lag chuki hai.

Tamaam taarifayn uss Allah ki jo buzurg o bartar hai, jisne mujhey zulqarnain k mushaaba kardiya aur mujhey Ali se tashbeeh di jo Ameerilmomineen hai.

Tamaam taarifayn uss Allah ki jo buzurg o bartar hai, jisne mujhey Imaamat nahi maangne dee balke Imaamat ne mujhey talab kiya.

Tamaam taarifayn uss Allah ki jisne mujhey khwaahish e dunia mea mubtela nahi kiya balke dunia ko mujh se gharz hui.

Ahmed AlHasan

Daawath e Mubaarak ki rasmi (Official) website:

<https://www.Almahdyoon.com>

Ahmed AlHasan ka facebook page:

<https://www.facebook.com/Ahmed.Alhasan.10313>

Daawath e Mubaarak ka rasmi (Official) telegram chat room:

<https://t.me/MahdiMediaEn10313>