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**RAHMATUL AALAMEEN ﷺ KI RAHMAT KE CHAND
DARKHASHAAN PAHLOO**

**NABI KAREEM ﷺ KI PUR AMAN SEERAT PAR AITERAAZAAT AUR
USKE JAWAABAAT**

Tamheed

Nabi Kareem ﷺ par mukhtalif jaan lewa hamle aur Aap ﷺ ka apne habaani dushmano ke saath sulook

Pahla waaqi'ah : Jung uhad me dushmano ke saath Aap ﷺ ka sulook

Doosra waaqi'ah : Ta'if waalon ke saath Aap ﷺ ka sulook

Teesra waaqi'ah : Tafeel bin Umro al Dawsī ka quboole Islam

Nabi Kareem ﷺ par filme aur hamari zimmedaari

Aap ﷺ ki shaan me gustaakhi karne ke chaar aham asbaab

Aap ﷺ ke taalluq se hamara aqeedah

Aap ﷺ ki chaar aham khusoosiyat

Aap ﷺ ki raheemana ta'aleemaat

Zamana jaahiliyat ki paanch ghulamiyaan aur Nabi Kareem ﷺ

Nabi Kareem ﷺ ki seerat aur hamari zimmedaari

Tamheed

Islam deen e Rahmat hai, Allaah Taala ne iske paighaam ko bando tak pahunchaane ke liye Nabi Rahmat ka intekhaab kiya aur Aap ﷺ ki rahmat bila tafreeq mulk wa watan, mazhab wa millat, khaandaan wa qabeela har ek ke liye aam thi. Aap ﷺ har ek ke saath hatta ke haiwaanaat ke saath bhi rahmat wa raafat ka maamla karte the. Magar afsos ke aise Nabi jinhe Allaah Taala ne Nabi Rahmat bana kar bheja, kitab e rahmat se nawaaza, jinki zindagi apno, ghairon, insaano, hatta ke bezabaan haiwaano ke saath bhi rahmat par mabni thi un par log dahashat gardi ki taaleem dene ka ta'ana kaste hai.

Nabi Kareem ﷺ par mukhtalif jaan lewa hamle aur Aap ﷺ ka apne jaani dushmano ke saath sulook

Pahla waaqi'ah : Jung uhad me dushmano ke saath Aap ﷺ ka sulook :

Nabi Kareem ﷺ ki zindagi me 17 martaba Aap ﷺ par jaan lewa attack hua, unhi me se ek hamla jung uhad ka hai. Jung uhad me mushrikeen ne Aap ﷺ ko shaheed karne ki har mumkin koshish kee. Khalid bin Waleed ke dobara hamle ki wajah se saare musalmaan idhar udhar bikhar gaye. Aap ﷺ ke paas saat ansari Sahaba the, vo kaafiron se Aap ﷺ ka difaa karte huye shaheed ho gaye, iske baad do ansari Sahaba Hazrat Talha bin Ubaidullah aur Saad bin Abi Waqaas Aap ﷺ ka difaa karte rahe yahaan tak ke Hazrat Saad Raziallahuanhu ka haath

shal ho gaya, mushrikeen ne Aap ﷺ par kaafi hamle kiye, ek mushrik Utbah bin abi Waqaas ne Aap ﷺ ke sar par paththar de maara jiski wajah se Aap ﷺ gir gaye, Aap ﷺ ka daant toot gaya, peshaani aur chehra zakhmi ho gaya, aankh ke nichli haddi me khod ki kadiyaan dhans gayi, jaisa ke Abu Haazim Raziallahuanhu se marwi hai :

عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: "أَمَّا وَاللَّهِ إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَبِمَا دُووِي، قَالَ: كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُهُ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ الْمَاءَ بِالْمَجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا، فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رِبَاعِيَّتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ "

Tarjamah : “Hazrat Abu Haazim Raziallahuanhu se marwi hai ke unhone Sahal bin Saad se suna aur vo Allaah ke Rasool ﷺ ke zakhm ke baare me pooch rahe the, unhone kaha ke Allaah ki Qasam, mai jaanta hoon ke kis tarah Allaah ke Rasool ﷺ ke zakhm ko dhoya gaya aur koun paani baha raha tha. Aur kis dawa ka istemaal kiya gaya, unhone farmaya : Hazrat Fatima Raziallahuanha ne dekha ke khoon nahi tham raha hai to aap ne haseer ka ek tukda jalaaya aur zakhm par laga diya aur khoon tham gaya aur aaj ke din Aap ﷺ ka daant toot gaya aur chehra zakhmi hua aur khod sar mubarak par toot gayi.”
(Bukhari:4075)

Is jung me Aap ﷺ ke chehre aur peshaani par kaafi zakhm aaye the lekin uske bawajood Aap ﷺ unke liye dua karte hai :

“rabbigh fir li qoumi fa innahum laa ya’alamoon”

Tarjamah : Aye Allaah, meri qoum ko maaf karde, yaqeenan vo mujhe nahi jaante hai.” (Sahi Muslim)

Doosra waaqi’ah : Ta’if waalon ke saath Aap ﷺ ka sulook :

Nabi Kareem ﷺ makkah se ta’if ka qasad karte hai taake wahaan ke logon ko Islam ki daawat de. Chunache jab Aap ﷺ ne wahaan ke logon ko Islam ki daawat dee to unhone Aap ki baat maanne se inkaar kar diya aur wahaan ke awbaashon ne Nabi Kareem ﷺ par itne paththar maare ke Aap ﷺ lahoo luhaan ho gaye aur Aap ﷺ ke jism mubarak se khoon bahne laga. Jab Nabi Kareem ﷺ ta’if se waapis jaa rahe the to pahaadon ka farishta Hazrat Jibreel Alaihissalaam ki ma’cet me Aap ﷺ ke paas aaya aur Aap ﷺ se kaha, Aye Muhammad, agar Aap chahe to mai in ta’if waalon ko akhshbain yaani do pahaado ke darmiyaan pees donga. Aap ﷺ ne farmaya : Nahi mujhe ummeed hai ke Allaah Taala unki pusht

se aisi nasl paida karega jo sirf ek Allaah ki ibaadat karenge aur uske saath kisi ko shareek nahi karenge. Jaisa ke Hadees me aaya hai :

"عن عائشة رضي الله عنها ، أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ ؟ قَالَ : " لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِبْنِي إِلَيَّ مَا أَرَدْتُ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمَتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي فَقَالَ : إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلِكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ : يَا مُحَمَّدُ. فَقَالَ : ذَلِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ ". فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا ".

Tarjamah : “Hazrat aisha Raziallahuanha se marwi hai ke unhone ek martaba Nabi Kareem ﷺ se poocha ke, kya Aap par koyi din uhad ke din se zyada sakht guzra hai? Aap ﷺ ne is par farmaya ke, tumhari qoum (quraish) ki taraf se maine kitni museebaten uthaayi hai lekin is saare daur me uqbah ka din mujh par sabse zyada sakht tha, ye vo mauqa tha jab maine (ta’if ke sardaar) kinaanah bin abd ya lail bin abd kilaal ke haan apne aap ko pesh kiya tha. Lekin usne (Islam ko qubool nahi kiya aur) meri daawat ko radd kar diya. Mai wahaan se intehaayi ranjeedah hokar waapis hua. Phir jab mai qarn al sa’alib pahuncha, tab mujh ko kuch hosh aaya, maine apna sar uthaaya to kya dekhta hoon ke badli ka ek tukda mere oopar saaya kiye huye hai aur maine dekha ke Jibreel Alaihissalaam usme maujood hai, unhone mujhe aawaaz dee aur kaha ke Allaah Taala Aap ke baare me Aap ki qoum ki baaten sun chuka aur jo unhone radd kiya hai vo bhi sun chuka. Aap ke paas Allaah Taala ne pahaadon ka farishta bheja hai, Aap unke baare me jo chahe uska use hukum de de. Uske baad mujhe pahaadon ke farsihthe ne aawaaz dee, unhone mujhe salaam kiya aur kaha ke, Aye Muhammad ﷺ ! Phir unhone bhi vahee baat kahi, Aap jo chahe (uska mujhe hukum farmaye) agar Aap chahe to mai dono taraf se pahaad un par laa kar mila doon (jis se vo chukna choor ho jaaye) Nabi Kareem ﷺ ne farmaya, mujhe to iski ummeed hai ke Allaah Taala unki nasl se aisi awlaad paida karega jo akele Allaah ki ibaadat karegi, aur uske saath kisi ko shareek na thaharayegi. (Jaame ul Saheeh:3231)

Aaj qunoot naazilah ke liye log jama hokar namaz padhte hai lekin jab daawat ke liye bulaaya jaata hai to nahi aate hai. **Fan surnaa alal qoumil kaafireen** kahte hai lekin unke haq (**allahumma ahda qoumi fa innahum laa ya’alamoon**) ki dua nahi karte.

Teesra waaqi’ah : Tafeel bin Umro al Dawsī ka qubool e Islam :

Hazrat Tafeel bin Umro al Dawsī jab makkah aaye to makkah waalon ne unse kaha ke Aap Muhammad ﷺ se na mile kyu ke vo jaadoogar hai, vo apne jadoo ke zariye aadmi ko uske baap, bhai, biwi aur khaandaan waalon se door karta hai. Ye baaten sun kar jab bhi vo Aap ﷺ ke paas se guzarte to kaano me rui rakh lete the, ek martaba Aap ﷺ kaaba ke paas namaz padh rahe the, Aap ki tilawat Quraan ki aawaaz na chahte huye unke kaano me padi uske baad unhone apne dil me socha ke mai bhi ek aqalmand aadmi hoon, shaayar hoon, achche aur bure me farq kar sakta hoon, mai Muhammad ﷺ ke paas jaa'unga aur unki baat sunoonga, agar achchi rahi to maanoonga warna radd kar doonga. Iske baad vo Aap ﷺ ke ghar gaye aur apne aane ka maqsad bataaye to Aap ﷺ ne unhe Quraan padh kar sunaaya to vo musalmaan ho gaye. Jab vo apni qoum ki taraf waapis jaa rahe the to unhone Allaah ke Rasool ﷺ se ek darkhwaast kee, Aye Allaah ke Rasool ﷺ ! Mai apne logon ko Islam ki daawat doonga, Aap Allaah se dua keejiye ke vo mujhe koyi nishaani ata farmaye, Aap ﷺ ne Allaah Taala se dua kee : **“allahummaj al la aayah”** Tarjamah : “Aye Allaah unhe nishaani ata farma.” Chunache jab vo apni qoum ke paas pahunche to unka chehra chiraagh ki tarah roushan ho gaya phir unhone dua kee, Aye Allaah is roushni ko chehre ke bajaay kaheen aur muntaqil kar de, uske baad vo roushni aap ke kode me muntaqil ho gayi. Uske baad unhone apni qoum ko Islam ki daawat dee waalidain ne Islam qubool kiya lekin qoum ne aap ki baat nahi maani. Phir Hazrat Tafeel bin Umro Raziallahuanhu Aap ke paas aaye aur kahne lage, Aye Allaah ke Rasool ﷺ ! Meri qoum waalon ne meri baat nahi maani, Aap un par bad dua keejiye lekin Aap ﷺ bad dua karne ke bajaay unhe dua dete hai : **“Allahumma ahda dosaa”** jaisa ke Abu Hurairah Raziallahuanhu farmaate hai:

“جَاءَ الطُّفَيْلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ عَصَتِ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ»»

Tarjamah : “Hazrat Tafeel bin Umro Raziallahuanhu Nabi Kareem ﷺ ki khidmat me haazir huye aur arz kiya ke qabeela daws halaak hua, usne naa farmaani kee aur inkaar kiya, Aap Allaah se unke liye bad dua keejiye, Nabi Kareem ﷺ ne farmaya : Aye Allaah daws ko hidaayat de aur unhe mere yahaan le aa.” (Jaame al Saheeh:4392)

Muhammad bin Qasim ka qabeela :

Sindh ke baadshah Raaja Daahar ke sipahiyan ne dhoke se sindh ke bandargaah dabeel se ek jahaaz laut liya jisme musalmaan yateem aur bewa auraten thi. Us baadshah ke zulm wa sitam se khud wahaan ki riyaaya pareshaan thi. Jab ye khabar Hijaaj bin Yusuf ko mili to usne Muhammad bin Qasim Rahimahullah ki qiyaadat me ek lashkar bheja unhone Raja Daahar se jung karke sindh par fatah

haasil kee aur us zaalim baadshah se logon ko najaat dilaayi. Aur wahaan Islami taaleemaat ko aam kiya.

Bahar kaif Muhammad bin Qasim al Saqafi Rahimahullah ta'if ke qabeele saqeef se taalluq rakhte the. Aaj hindustan me 20 karod ki aabaadi jo ek Allaah ki ibadat kar rahi hai ye Allaah ke Rasool ﷺ ki dua ka nateeja hai, agar Allaah ke Rasool ﷺ ta'if waalon par bad dua karte to shaayad aaj ham Islam ki n'emat se mahroom rahte, isi tarah agar Aap qabeela daws par bad dua karte to shaayad ham Hadees ke ek aham zakheerah se mahroom rahte the.

Dar haqeeqat Nabi Kareem ﷺ saare jahaan waalon ke liye zahmat nahi rahmat banakar bheje gaye hai, jaisa ke Allaah Taala ne farmaya :

(WAMAA ARSAL NAAKA ILLAA RAHMATUL LIL AALAMEEN)

Tarjamah : “Hamne Aap ko saare jahaan ke liye rahmat banakar bheja.” (Surah Anbiya:21/107)

Aap ﷺ ne jaani dushmano tak ko maaf kar diya, gaaliyaan dene waalon ko dua'en, paththar barsaane waalon par phool barsaaya, aaj aise Nabi ko dahashat gard kaha jaa raha hai. Salaam us par jisne gaaliyaan khaa kar dua'en dee, Salaam us par jisne paththar khaa kar phool barsaaye.

Nabi ﷺ par filmen aur hamari zimmedaari :

Dutch zabaan me al fitnah ke naam ek film banayi gayi hai, jo 17 minute ki hai, Na'oozubillah. Nabi Kareem ﷺ par aiteraaz karne waale agar vo insaaf pasandi ke saath mazkooarah ek waaqi'ah par ghour kare to vo hargiz Aap ﷺ ko Prophet of Terrorism (dahashat gardi ki taaleem dene wale Nabi) nahi kahenge. Vo Aap ﷺ par aiteraaz karne ki kabhi jurrat nahi karenge.

Aise haalaat me meri aur aap ki zimmedaari hai ke ham website, TV, Radio waghairah ke zariye difaa Islam aur difaa Muhammad ﷺ ka fareeza anjaam de.

Aap ﷺ ki shaan me gustaakhi karne ke asbaab :

Nabi Kareem ﷺ ki seerat rahmat se bhari huyi hai lekin iske bawajood log Aap ﷺ ki shan me gustaakhiyaan karte hai, iske teen aham asbaab hai :

Pahla sabab : Jihaalat :

Baaz log naadaani aur jaahiliyat ki wajah se Aap ﷺ ki shaan me gustaakhiyaan karte hai, jaise ke Abdullah bin Abdullah al Tarjumaan ne qubool Islam se qabl ek kitab likhi jiska naam hai , isme unhone Aap ﷺ ke khilaaf bahut kuch likha lekin jab un par haq waazeh ho gaya to vo musharraf ba Islam hone

aur ek kitab likhi jiska naam “Tuhfatul Areeb fil radd alaa ahlul saleeb” hai. Isme unhone maseehiyat par radd kiya aur Aap ﷺ ki Nabuwwat ko saabit kiya.

Isi tarah Benjamin Dawood ne apni PHd ka topic “Muhammad ﷺ kamaa ward fee kutub al yahood wal nasaara” (yahood wa nasara ki kitabon ke andar Nabi Kareem ﷺ ki peshan goyi) intekhaab kiya aur ye apni PHd mukammil karne se pahle musharraf ba Islam ho gaye.

Doosra sabab : Hasad :

Baaz log Aap ﷺ ki shaan me gustaakhiyaan, bughz wa inaad, hasad aur dushmani ki wajah se karte hai aur aam taur par ye rawayya yahoodiyon ka hai, jaisa ke Allaah Taala ne farmaya :

(WADDA KASEERUM MIN AHLIL KITABI LAW YARUDDOO NAKUM MIM BA’ADI EEMAANIKUM KUFFAARAN HASADAM MIN INDI ANFUSIHIM MIM BA’ADI MAA TABAYYANA LAHUMUL HAQQ, FA’AFU WAS FAHOO HATTA Y’ATYALLAHU BI AMRIHI INNALLAAHA ALAA KULLI SHAI IN QADEER)

Tarjamah : “In ahl kitab ke aksar log bawajood haq waazeh ho jaane ke mahaz hasad wa bughz ki bina par tumhe bhi eemaan se hata dena chahte hai, tum bhi maaf karo aur chodo yahaan tak ke Allaah Taala apna hukum laaye. Yaqeenan Allaah Taala har cheez par qudrat rakhta hai.” (Surah Baqarah:2/109)

Doosri jagah farmaya :

(AM YAHSUDOONAN NAASA ALAA MAA AATAAHUMUL LAAHU MIN FAZLIHI FAQAD AATAINAA AALA IBRAAHEEMAL KITAABA WAL HIKMATA WA AATAINAA HUM MULKAN AZEEMAA)

Tarjamah : “Ya ye logon se hasad karte hai is par jo Allaah Taala ne apne fazl se unhe diya hai, pas hamne to Aal Ibraaheem ko kitab aur hikmat bhi dee hai aur badi saltanat bhi ata farmayi hai.” (Surah Nisa:4/54)

Ek aur jagah farmaya :

(YAA AYYUHALLA ZEENA AAMANOO LAA TATTAKHIZOO BI TAANATAM MIN DOONIKUM LAA Y’A LOONAKUM KHABAALAW WADDOO MAA ANITTUM QAD BADATIL BAGHZAA’U MIN AFWAA HIHIM WAMAA TUKHFEE SUDOORUHUM AKBARU QAD BAYYANNAA LAKUMUL AAYAATI IN KUNTUM TA’AQILOON)

Tarjamah : “Aye Eemaan Waalon ! Tum apna dili dost eemaan waalon ke siwa aur kisi ko na banaav. (Tum to) nahi dekhte doosre log tumhari tabahi me koyi kasar utha nahi rakhte, vo to chahte hai ke tum dukh me pado, unki adaawat to

khud unki zabaan se bhi zaahir ho chuki hai aur jo unke seeno me posheeda hai vo bahut zyada hai, hamne tumhare liye aayat bayaan kar dee.” (Surah Aal Imran:3/118)

Teesra sabab : Buri aadat ki lat :

Agar kisi aadmi ko kisi buri cheez ki aadat padh jaati hai to ye aadat uski fitrat ban jaati hai, misaal ke taur par ek shakhs ne mujhse aakar kaha, Arshad bhai mujhe sharaab ki bahut buri aadat hai, mujhe koyi nuskha bataye taake mai sharaab chod doon. Maine us se kaha Allaah se dua karo aur tal bhi khaa liya karo. Ummeed hai ke aap ki sharaab ki lat choot jaayegi. Phir vo kuch dino ke baad aakar mujhse kaha, Arshad bhai maine sharaab peena chod diya hai. Maine Alhamdulillah kaha. Phir usne kaha Arshad bhai sharaab ki aadat to chali gayi lekin tal ki aadat padh gayi hai.

Isi tarah raat din bible padhne waale ko Anbiya ka mazaaq udaane ki aadat pad gayi hai kyu ke bible me Anbiya Kraam ka mazaaq udaaya gaya, Surah Nisa me farmaya :

(FABIMAA NAQZIHIM MEESAAQAHUM WA KUFRI HIM BI AAYAATILLAH WA QATLIHIMUL ANBIYA'A BI GHAI RI HAQQIW WA QOULIHIM QULO OBUNAA GHULF, BAL TABA'ALLAHU ALAIHAA BI KUFRIHIM FALAA Y'UMINOONA ILLAA QALEELAA, WA BIKUFRIHIM WA QAWLIHIM ALAA MARYAMA BUHTAANAN AZEEMAA)

Tarjamah : “(ye saza thi) ba sabab unki ahad shikni ke aur ahkaam Ilahi ke saath kufr karne ke aur Allaah ke nabiyon ko naa haq qatl kar daalne ke, aur is sabab se ke yoon kahte hai ke hamare dilon par ghilaaf hai. Haalaanke dar asal unke kufr ki wajah se unke dilon par Allaah Taala ne muhar laga dee hai, isliye ye qadr qaleel hi eemaan laate hai. Aur unke kufr ke baa'as aur Maryam par bahut bada buhtaan baandhne ke baa'as.” (Surah Nisa:4/155-156)

Aaj bhi ye log apni aadat se majboor hokar Denmark aur mukhtalif jagahon par Nabi Kareem ﷺ ki shaan me gustaakhiyaan kar rahe hai. Meri aur aap ki zimmedaari hai ke ham Nabi Kareem ﷺ ki saheeh seerat logon me aam karen.

Chaliye mai aap ke saamne Nabi Kareem ﷺ ki seerat ke chand pahloo zikr kar deta hoon taake aap jab bhi ghair muslimo ko mile to unhe bata sake ke Nabi Kareem ﷺ ki shakhsiyat tamaam dunya ki makhlooqaat me sabse behtareen aala wa arfaa shakhsiyat hai.

Aap ﷺ ke baare me hamara aqeedah :

Hamara aqeedah ye hai ke dunya ke jitne bhi charind parind, jaanwar, jamaadaat wa nabaataat, insaan, jinn, shaitaan, mala'ika hai in makhlooqaat me sabse afzal insaan hai, Allaah Taala ne farmaya :

(WALAQAD KARRAMNAA BANEE AADAM)

Tarjamah : “Yaqeenan hamne aulaad Aadam ko badi izzat dee.” (Surah Isra:17/70)

Insaano me bhi sabse zyada fazeelat waale Anbiya Kraam Alaihimussalaam hai.

In tamaam Anbiya me 5 Ulul Azm Anbiya Alaihimussalaam hai aur vo paanch Hazrat Nooh Alaihissalaam, Hazrat Ibrahim Alaihissalaam, Hazrat Moosa Alaihissalaam, aur Hazrat Eesa Alaihissalaam aur Hazrat Muhammad Mustafa ﷺ hai aur inme do Anbiya Hazrat Ibrahim Alaihissalaam aur Hazrat Muhammad ﷺ ko khaleelaan kaha jaata hai. Aur in do Nabiyo me afzal Muhammad Mustafa ﷺ hai, jaisa ke Aap ﷺ ne farmaya :

“inna sayyadu waladi aadama youmal qiyaamah”

Tarjamah : “Mai kal roze qiyamat aulaad Aadam ka sardaar rahoonga.” (Sahi Muslim:2278)

Kya anbiya Alaihimussalaam ko ek doosre par fazeelat de sakte hai?

Ham Anbiya Alaihimussalaam ko ek doosre par fazeelat de sakte hai, is shart ke saath ke is se doosre Nabi ki tanqees na ho jaisa ke Allaah Taala ne farmaya :

(TILKAR RUSULU FAZZALNAA BA'AZAHUM ALAA BA'AZ, MINHUM MAN KALLAMALLAHU WARAF'A BA'AZAHUM DARAJAAT)

Tarjamah : “Ye Rasool, hamne unke baaz ko baaz par fazeelat dee, inme se kuch vo hai jinse Allaah ne kalaam kiya aur unke baaz ko usne darjon me buland kiya.” (Surah Baqarah:2/253)

Tanqees ki niyyat se jaayaz nahi jaisa ke Allaah Taala ne farmaya :

(LAA NUFARRIQU BAINA AHADIM MIR RUSULIHI)

Tarjamah : “Uske Rasoolon me se kisi me ham tafreeq nahi karte.” (Surah Baqarah:2/285)

Aap ﷺ ki chaar aham khusoosiyat

Nabi Kareem ﷺ ke andar chaar aisi aham khusoosiyat paayi jaati hai, jo kisi aur me nahi paayi jaati hai.

Nabi ﷺ ki pahli khusoosiyat : Taareekhiyat

Nabi ﷺ ki pahli khusoosiyat taareekhiyat hai, yaani Nabi Kareem ﷺ ki zindagi taareekhi aitebaar se jitni mahfooz hai, dunya me utni mahfooz zindagi kisi aur ki nahi hai. Agar aaj aap Nabi Kareem ﷺ chehre mubarak ke baare me padhna chahte hai to uski kaafi tafseelaat Sahi Ahadees me maujood hai aur unhe padhne se aisa lagta hai ke Nabi Kareem ﷺ hamare darmiyaan maujood hai, in Ahadees me Nabi Kareem ﷺ ke daandaane mubarak, kaan, naak, palak, muskuraahat, uthak baithak, wazoo, namaz, hajj, zakaat, roze waghairah ke baare me kaafi tafseelaat maujood hai.

Misaal ke taur par agar ham kisi bhi badi shakhsiyat se kahenge ke ham aap ki mukammil paida hone se lekar marte dam tak ki zindagi ko cameras ke zariye mahfooz karenge. Vo kahega aap is tarah nahi kar sakte, kyu ke mai ghar me alag rahta hoon aur baahar alag rahta hoon. Lekin Nabi ﷺ ki androoni aur bairooni dono zindagi mahfooz hai kyu ke Aap ﷺ ka kirdaar jo ghar me tha vahee baahar baazaar aur masjid me tha.

Ispringer ka qoul :

Ispringer ek bahut bada mustashriq hai, jab usne al asaabah ka tarjamah english me kiya jo ke kolkata se shaaya hai. Usne uske muqaddame me likha ke musalmaano ko ye haq pahunchta hai ke vo jitna chahe rozaana fakhr kare kyu ke unhone Nabi Kareem ﷺ ki ek seerat ko mahfooz karne ke liye paanch laakh insaano ka deta jama kiya hai.

Asma al Rijaal par kaafi kitaben likhi gayi hai jaise Taareekh Ibn Asaakar 99 jildon, Taareekh Khateeb Baghdadi 40 jildon, Imam Zahabi Rahimahullah ki Al Taareekh al Islami 50 jildon, Allama Muhammad Mazee ki Al Tahzeeb al Kamaal 50 jildon par mushtamil hai.

Sirf Nabi Kareem ﷺ ki seerat ko mahfooz karne ke liye itna mehnat kiya gaya hai. Shaikh Sawbaan ne saha'if al Sahaba naami ek kitab likhi jisme unhone Ahadees ke un safhaat ka zikr kiya hai jo Sahaba ne apne haathon se likha aur un mewazeem ka bhi zikr kiya gaya hai, jinme ye saha'if hai. Agar in saha'if ko Sahi Bukhari se tally kiya jaaye to ek huruf ka bhi farq nahi aayega. Sharjah aur Berlin ke mewazeem me haath ke likhe huye kayi nusqa aaj bhi maujood hai. Ar Quraan Majeed ki hifazat me shak ki gunja'ish hi nahi hai, uski bhi mukammil taur par hifazat kee gayi hai. Hazrat Usman Raziallahuanhu ke zamane me Quraan Majeed ka jo nusqa tha agar usko aaj ke nusqa se tally kar le to ek shosha ka bhi farq nahi aayega.

Aap ki itni mahfooz seerat ka haq pahunchta hai ke ye seerat qiyamat tak ke liye mash'aal raah bane jis tarah Allaah Taala ne apni kitab ki hifazat ki zimmedaari lee hai usi tarah aap ki seerat ki hifazat ki bhi zimmedaari lee hai.

Nabi ki doosri khusoosiyat : Jaami'iat

Nabi Kareem ﷺ ki doosri khusoosiyat Aap ﷺ ki jaami'iat hai, yaani Aap ki seerat me zindagi ke har maidaan me har ek ke liye rahnumaayi ka saamaan maujood hai. Iske muqabile me agar ham doosri shakhsiyaat ki zindagi ka mutaallah karte hai to pata chalta hai ke unki zindagi ka ek shoba kaamil nazar aata hai to doosra shoba naaqis nazar aata hai.

Lekin Nabi ﷺ ki seerat bint al khalaah me baithne se lekar hukumat ki gaddi par baithne tak hamari rahnumaayi karti hai.

Nabi Kareem ﷺ ki zindagi ek kaamil namoona hai jaisa ke Allaah Taala ne farmaya :

(LAQAD KAANA LAKUM FEE RASOOLILLAH USWATUN HASANAH)

Tarjamah : “Yaqeenan tumhare liye Rasoolullah me umdah namoona (maujood) hai.” (Surah Ahzaab:33/21)

Nabi Kareem ﷺ ki teesri khusoosiyat : Akmaleet :

Aap ﷺ ke m'ujizaat

Allaah Taala ne saabiqa Anbiya ko jitne m'ujize ata kiya tha saare m'ujize Aap ﷺ ko bhi ata kiya gaye, jaise Eesa Alaihissalaam agar mardon ko zinda karte the, to Aap ﷺ ke liye be zabaan bol padte the, jaisa ke Aap ﷺ ke zamane me ek lakdi thi jis par Nabi Kareem ﷺ tek lagaake khutbah dete the, jab Aap ne usko chod diya to vo bachche ki tarah rone lagi, so ye Nabi ﷺ ka m'ujizah tha ke ek ghair jaandaar, jaandaar ki tarah harkat karne lagi.

Sulaiman Alaihissalaam aasmaano me uda karte the, hamare Nabi Kareem ﷺ meraj ke mouqe par udte huye wahaan tak pahunche jahaan Jibreel Alaihissalaam bhi nahi pahunchte the.

Moosa Alaihissalaam asa se agar paththar ko maarte the to paththaron se chashme bahte the. Hamare Nabi Kareem ﷺ agar matke me haath daal kar baahar nikaalte to ungliyon se paani jaari hota tha.

Moosa Alaihissalaam ne asa ke zariye samandar par maara to samandar phat gaya, isi tarah Aap ﷺ ne ungli se chaand ki taraf ishaara kiya to chaand ke do tukde ho gaye.

Aap ﷺ ka haath resham ki tarah narm wa naazuk tha aur usi haath me jung ke waqt talwaar bhi rahti thi.

“maa masistu deebaajan walaa hareeran allayana min kaffi rasoolillahi ﷺ”

"مَا مَسِسْتُ دِيْبَاجًا وَلَا حَرِيرًا أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"

Tarjamah : “Maine resham aur hareer se zyada narm Allaah ke Rasool ﷺ ka haath paaya.” (Sahi ul Jaame:3561)

Ghazwah hunain me jab saare musalmaan peet pher kar bhaag rahe the to Aap ﷺ apne haath me talwaar liye maidaan ki taraf badh rahe the aur ye ash’aar padh rahe the.

“anal nabi laa kazab – ana ibn abdul muttalib”

Tarjamah : “(Mai jhoota Nabi nahi hoon – Mai Abdul Muttalib ka beta hoon).”

Aap ﷺ me zulm ka haath pakadne ke liye sakhti bhi thi aur mazloom ko tasalli dene ke liye rahmat bhi thi. Kisi shaa’yar ne kaha :

Hasan – yusuf dam – Eesa yadi baizaadaari

Aanch khobaan hamahdaar nad to tanhaadaari

حسن یوسف دم عیسیٰ یٰد بیضاداری
آنچه خوبان همه دارند تو
تنہاداری -

Nabi Kareem ﷺ ki chawthi khusoosiyat : Amleet

Nabi Kareem ﷺ ne ek aisi jagah par shari’at ko naafiz kiya jahaan aisa karna taqreeban naa mumkin tha. **Encyclopedia of Britania** ke alfaaz hai ke us zamane ke do mutmadan mulk the, jinhone kaha ke arab ek ghair matmadan mulk hai aur usko koyi sudhaar nahi sakta. Lekin Nabi Kareem ﷺ ne unki aisi tarbiyat kee oonton ke charwaahe jahaan baan bin gaye, altaf haseen haali kaha :

Utar kar hira se soye qoum aaya

Aur ek nusqa keemiya saath laaya

Mas khaam ko jisne kundan banaaya

Khara aur khota alag kar dikhaaya

Arab jis paqarno se tha jahal chaaya

Palat dee bas ek aan me uski kaaya

Vo bijli ka kadka tha ya saut haadi

Arab ki zameen jisne poori hila dee

Ham kahte hai ke Aap ﷺ arab ki hi nahi balke poore aalam ki zameen hilaa dee, Aap ﷺ ne dunya ko sirf falsafa nahi diya balke usko apply karke bhi dikhaaya.

Aap ﷺ ki raheemaana taaleemaat

Aap ﷺ ki rahmat insano ke liye :

Nabi Kareem ﷺ saare logon ke liye rahmat bankar aaye the aur Aap ko hamesha apni ummat ki fikr daaman ger hoti thi aur apni ummat ke liye hamesha dua'en karte the.

Aap ﷺ kamzoron ka bahut khayaal rakhte the aur hamesha unki madad kiya karte the. Nabuwwat se qabl jab Nabi Kareem ﷺ Jibreel Alaihissalaam ko pahli martaba dekh kar ghabra gaye aur doudte huye ghar aaye to Hazrat Khadijah Raziallahuanha ne Aap ﷺ ko tasalli dete huye farmaya :

“innaka la tasilur rahima, wa tahmilu alkalla, wa taksibu al ma'adooma, wa taqqaree al zaifa, wa tu'eenu ala nawa ibi al haqq”

“إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ”

Tarjamah : “Hargiz nahi Allaah ki Qasam, Allaah Taala Aap ko kabhi tabah wa barbaad nahi karenge, Aap ﷺ silah rahmi karte hai, be kason ka bojh uthaate hai, muflison ke liye kamaate hai, mehmaan nawazi karte hai aur mushkil waqt me Aap haq ka saath dete hai.” (Jaame al Saheeh:3)

Aap ﷺ ne choton par shafaqqat ka hukum dete huye farmaya :

“man lam yarham sagheerana, wa ya'arifu haqu kabeerina falaisha minna”

Tarjamah : “jo hamare choton par raham na kare aur hamare badon ka haq na pahchaane vo ham me se nahi hai.” (abi Dawood:4943)

Aap ﷺ ki rahmat ghair muslim mu'ahide ke liye :

Aap ﷺ ne ek ghair muslim ko qatl karne se mana karte huye farmaya :

“man qatala mu'aahadan lam yarih ra'a'iha al jannati”

Tarjamah : “Jisne kisi aise ghair muslim ko qatl kiya jisne islami hukumat se agreement kiya hai to vo jannat ki khushboo tak nahi paayega.” (Jaame al Saheeh:3166)

Aap ﷺ ki rahmat jinno ke liye :

Nabi Kareem ﷺ jinno par bhi meherbaan the, isiliye Aap ﷺ ne gobar aur haddiyon se istinja karne se mana kiya jaisa ke Aap ﷺ ne farmaya :

“falaat tastaanjo bihima fa innahuma ta’aamu ikhwaanikum”

Tarjamah : “Gobar aur haddiyon se istinja mat karo kyu ke vo tumhare bhai jinno ki ghiza hai.” (Sahi Muslim:450)

Aap ﷺ ki rahmat farishton ke liye ? :

Aap farishton ke liye bhi rahmat the, isiliye Aap ne masjid jaate huye kachchi pyaaz aur lahsan khaane se mana kiya kyu ke is se farishton ko takleef hoti hai, jaisa ke Aap ﷺ ne farmaya :

“man akalal labasala was sauma wal kuraasa falaat yaqra banna masjidana, fa innal malaa’ikati tataazee mimma yata azee mimma yataazee minhu banoo aadam”

Tarjamah : “Jo koi lahsan ya pyaaz khaaye vo hamari masjid se door rahe aur apne ghar me baitha rahe, beshak jin cheezon se insaano ko takleef hoti hai unse farishton ko bhi hoti hai.” (Sahi Muslim:564)

Aap ﷺ ki rahmat jaanwaron ke liye :

Aap ﷺ ne hame jaanwaron par bhi raham karne ka hukum diya hai aur Islam me bila zaroorat kisi bhi jaanwar ko maarne se mana kiya gaya aur zaroorat ke waqt jab kisi jaanwar ko zabah karte hai to usko achche tareeqe se zabah karne ka hukum diya gaya hai jaisa ke Aap ﷺ ne farmaya :

“innallaaha katabal ihsaana alaa kulli shai in, fa iza qataltum fa ahsinul qitlah, wa iza zabahtum fa ahsinuz zabha, walla yuhiddu ahadukum shaffaratah”

Tarjamah : “Beshak Allaah Taala ne har cheez par ahsaan likha hai jab tum kisi cheez ko maaro to achche tareeqe se maaro aur jab tum kisi cheez ko zabah karo to achche tareeqe se zabah karo aur apni chaqoo tz karle.” (Sahi Muslim:1955)

Aap ﷺ ke paas jaanwar bhi apne maalikon ke khilaaf shikaayat karte the jaisa ke Abdullah bin Ja’afar Raziallahuanhu farmaate hai :

”أَرَدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُ ذَاتَ يَوْمٍ، فَأَسْرَ إِلَيَّ حَدِيثًا لَا أَحَدٌ مِنْ النَّاسِ، وَكَانَ أَحَبُّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ هَدْفًا، أَوْ حَائِشَ نَخْلٍ، قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ الْأَنْصَارِ فَإِذَا جَمَلٌ، فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ، لِمَنْ هَذَا الْجَمَلُ؟»، فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟، فَإِنَّهُ شَكَأَ إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُذْنِبُهُ»

Tarjamah : “Ek martaba Rasoolullah ﷺ ne mujhe apne peeche sawaar kar liya phir mujhe raaz ki ek baat batayi jise mai bayaan nahi karoonga, Rasoolullah ﷺ ko bashari zaroorat ke tahat chupne ke liye do jagahen bahut pasand thi oonchi jagah ya darakhton ka jhund. Ek martaba Aap ﷺ kisi ansaar ke baagh me gaye saamne ek oont nazar aaya aur uske aankhon se aansoo bah rahe the. Nabi Kareem ﷺ uske paas aaye aur uske sar par haath phera to vo khamosh ho gaya. Uske baad Aap ﷺ ne poocha, ye kiska oont hai. Ek ansari naujawaan ne kaha ke, Aye Allaah ke Rasool ﷺ ye mera oont hai. Aap ﷺ ne farmaya : Kya tum jaanwaron ke taalluq se Allaah se nahi darte jinka Allaah Taala tumhe maalik banaaya hai, is oont ne mujhe shikaayat kee ke tum isko bhooka rakhte ho aur ise thakaate ho.” (Sunan Abi Dawood:2549)

Zamana jaahiliyat ki ghulaamiyaan aur Nabi ﷺ

Zamana jaahiliyat me 5 badi aisi ghulaamiyaan thi jiski zanjeeron me log jakde huye the, Aap ﷺ in tamaam ko tod kar logon ko us se azaad kiya.

Pahli ghulami : Shirk

Aap ﷺ ke ba’asat se qabl log shirk wa but parasti ki ghata top taareekiyon me doobe huye the. Aap ﷺ ne logon ko bataya ke ibadat sirf Allaah Taala ki hogi. Ham sirf ek Allaah ke aage jhukenge. Ye saari kaaynaat, solar system, sooraj chaand hamare khadim aur naukari hai. Allaah Taala ne unhe hamare faayde ke liye paida kiya naa ke ibadat ke liye, jaisa ke Allaah Taala ne farmaya :

(ALLAHULLAZEE SAHKHARA LAKUMUL BAHRA LI TAJRIYAL FULKU FEEHI BI AMRIHI WA LITABTAGHOO MIN FAZLIHI WALA ALLAKUM TASHKUROON. WA SAKHKHARA LAKUM MAA FIS SAMAAWAATI WAMAA FIL ARZI JAMEE’AM MINHU INNA FEE ZAALIKA LA AAYAATIL LI QOUMIY YATAFAKKAROON)

Tarjamah : “Allaah vo hai jisne tumhari khatir samandar ko masakhkhar kar diya, taake jahaaz usme uske hukum se chalen aur taake tum uska kuch fazl talaash karo aur taake tum shukar karo. Aur usne tumhari khatir jo kuch aasmaano me hai aur jo kuch zameen me hai sab ko apni traf se masakhkhar kar diya, beshak isme un logon ke liye yaqeenan bahut si nishaaniyaan hai jo ghour wa fikr karte hai.” (Surah Jaasiyah:45/12-13)

Doosri ghulami : Ghalat family system :

Zamana jaahiliyat me nikaah, talaq, khula, wiraasat waghairah ka koyi system nahi tha. Aap ﷺ ne logon ko ek sahi aur mazboot family system dekar unhe is ghulaami se najaat dilaaya.

Teesri ghulami : Buri aadat :

Zamana jaahiliyat me log sharaab, juwa, zina, badkaari, zulm, bachchon ko zinda dargor karna jaisi bura'ion ka shikaar the. Aap ﷺ ne unki aisi tarbiyat kee ke vo saare bura'ion se tawbah kar liye aur kabhi zindagi me in bura'ion ki taraf palat kar nahi dekhe.

Chawthi ghulami : Ghalat ma'ashi nizaam :

Zamana jaahiliyat me log ghalat aur haraam tareeqe se rozi haasil karte the. Aap ﷺ ne unhe us se roka aur kasb halaal par ubhaara. Jaisa ke Allaah Taala ne farmaya :

**(ALLAZEENA YATTABI'OONAR RASOOLAN NABIYYIL
UMMIYYILLAZEE YAJIDOO NAHU MAKTOOBAN INDAHUM FIT
TAWRAATI WAL INJEELI Y'A MURUHUM BIL MA'AROOFI WA
YANHAA HUM ANIL MUNKARI WA YUHILLU LAHUMUT
TAYYIBAATI WA YUHARRIMU ALAIHIMUL KHABA'ISA WA
YAZA'U ANHUM ISRAHUM WAL AGHLAALALLATEE KANAT
ALAIHIM FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA
NASAROOHU WATTABA'UN NOORALLAZEE UNZILA MA'AHU
ULAA'IKA HUMUL MUFLIHOON)**

Tarjamah : “Jo log aise Rasool Nabi ummee ka itteba karte hai jinko vo log apne paas Tawraat wa Injeel me likha hua paate hai. Vo unko nek baaton ka hukum farmaate hai aur buri baaton se mana karte hai aur paakeezah cheezon ko halaal bataate hai aur gandi cheezon ko un par haraam farmaate hai aur un logon par jo bojh aur tauq the unko door karte hai. So jo log is Nabi par eemaan laate hai aur unki himaayat karte hai aur unki madad karte hai aur us noor ka itteba karte hai jo unke saath bheja gaya hai, aise log poori falah paane waale hai.” (Surah A'araaf:7/157-158)

Paanchween ghulami : Dahashat gardi aur afra tafri :

Zamana jaahiliyat me ladaayi jhagda aur zulm wa sitam aam tha aur yahaan jiski laathi uski bhains ka maamla tha, bhai apne bhai ke khoon ka pyaasa tha. Aap ﷺ ne unke zulm aur dushmani ko khatam karke ek pur aman ma'ashre ki tashkeel dee.

Aap ﷺ ki seerat hamari zimmedaari :

Hamari ye zimmedaari hai ke Seerat Rasool (Quraan aur Hadees) ko logon ke saamne pesh karen. Aur logon ko batayen ke aaj ke masayeb wa masayel ka hal sirf Aap ﷺ ki seerat me maujood hai aur Aap ﷺ ki ba'asat saare jahaan waalon ke liye ba'as rahmat hai.

Aakhir me Allaah Taala se dua hai ke vo hame Aap ki Seerat, Quraan Majeed aur Saheeh Ahadees ka gahraayi ke saath muta'alla karne aur uske mutabiq zindagi guzaarne ki tawfeeq de, Aameen.

Note : Agar aap is bayaan ko video ki shakal me sunna aur dekhna chahte hai to baraaye meherbaani is link par click kare :

<https://youtu.be/6UmfdBkTaO0part1>

<https://www.youtube.com/watch?v=xA6pDTLLLmcpart2>

<https://www.youtube.com/watch?v=mDfG9gwWypart3>

<https://www.youtube.com/watch?v=24mlAlHnixopart4>