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Atlas

on the

PROPHET'S BIOGRAPHY

Places, Nations, Landmarks

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DARUSSALAM

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INTRODUCTION

In the Name of Allâh, and blessings and peace be upon our master the Messenger of Allâh, and upon his good and pure family and Companions.

On the evening of Wednesday 28th Sha'baan 1422 AH (14th November 2001 CE), I stood in front of the *Rawdah* in Al-Madinah Al-Munawwarah, and I felt a wonderful sense of peace. The following Verses entered my mind:

﴿إِلَّا نَصْرُهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَرَى اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakinah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise."

[Qur'ân 9:40]

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ لَعِينَةً لِّلْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَعْلَاهَا وَكَانَ اللَّهُ يَكْلِفُ نَفْسٍ عَلِيمًا ﴿٦٦﴾﴾

"When those who disbelieve had put in their hearts pride and

[Qur'ân 20:84]

And it says in the holy Book of Allâh concerning Muhammad ibn 'Abdullâh ﷺ:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝﴾

"And verily, your Lord will give you (all good) so that you shall be well-pleased."

[Qur'ân 93:5]

What a great difference there is between the two.

2 - Allâh says concerning Mûsa ؑ:

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ ۝﴾

"He said: 'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful."

[Qûrân 28:16]

And He says concerning Muhammad ﷺ:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝١ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ۝٢﴾

"Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path."

[Qur'ân 48:1,2]

What a great difference there is between the two.

3 - It says concerning Mûsa ؑ:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝﴾

"[Mûsa (Moses)] said: 'O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).'"

[Qur'ân 20:25]

And it says concerning the Chosen Prophet ﷺ:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ﴾ (١)

"Have We not opened your breast for you (O Muhammad ﷺ)?"

[Qur'ân 94:1]

What a great difference there is between the two.

4 - It says concerning Mûsa ؑ:

﴿وَيَسِّرْ لِي أَمْرِي ۖ﴾ (٦)

"And ease my task for me."

[Qur'ân 20: 26]

And it says concerning the Pure and Trustworthy One ﷺ:

﴿وَيُسِّرُّكَ لِلْيُسْرَى ۖ﴾ (٨)

"And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e., the doing of righteous deeds)."

[Qur'ân 87:8]

What a great difference there is between the two.

5 - Mûsa ؑ spoke to his Lord on earth:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِياً ۖ﴾ (٥٢)

"And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)]."

[Qur'ân 19:52]

﴿فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَسْمَعْ أَفْتًا أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ۖ﴾ (٣٠)

"So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: 'O Mûsa (Moses)! Verily, I am Allâh, the Lord of the 'Ālamin (mankind,

jinn and all that exists)!"

[Qur'ân 28:30].

But the Guide, the Leader of the sons of Adam, spoke to his Lord in heaven:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ۝ ذُو مِرَّةٍ فَاسْتَوَى ۝ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۝ ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۝ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ۝ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۝﴾

"He has been taught (this Qur'ân) by one mighty in power [Jibril (Gabriel)]. One free from any defect in body and mind then he (Jibril – Gabriel in his real shape as created by Allâh) rose and became stable. While he [Jibril (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*) then he [Jibril (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel) ﷺ] whatever He revealed. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw."

[Qur'ân 53:5-11]

What a great difference there is between the two.

6 - Mûsa ؑ was sent to the Children of Israel, to his own people only:

﴿فَإَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا نُغَظِّبْهُمْ﴾

"... 'so let the Children of Israel go with us, and torment them not'..."

[Qur'ân 20:47]

﴿وَمَا آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَنَجُّدُوا مِنْ دُونِي وَكَيْلًا ۝﴾

"And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): 'Take none other than Me as (your) *Wakil* (Protector, Lord, or Disposer of your affairs, etc)'" [Qur'ân 17:2]

But the Trustworthy One was sent to all of mankind, as a mercy to the worlds:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

"And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind."

[Qur'ân 34:28]

﴿إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝٨٧ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ۝٨٨﴾

"It (this Qur'ân) is only a Reminder for all the 'Ālamin (mankind and jinn). And you shall certainly know the truth of it after a while."

[Qur'ân 38:87-88]

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝١٧﴾

"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamin (mankind, jinn and all that exists)."

[Qur'ân 21:107]

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

"Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."

[Qur'ân 7:158]

What a great difference there is between the two.

7 - It says concerning Mûsa ﷺ:

﴿وَالْقَبْتُ عَلَيْكَ حَبَّةً مِّنِّي وَلِصْنَعِ عَلَى عَيْنِي ۝٣٩﴾

"And I endued you with love from Me, in order that you may be brought up under My Eye."

[Qur'ân 20:39]

And it says concerning the Chosen Prophet ﷺ:

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

"So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes." [Qur'ân 52:48]

In the latter Verse, the grammatical structure of the original Arabic is indicative of complete and comprehensive care.

- 8 The Most Compassionate (*Al-Ra'ûf*), the Most Merciful (*Al-Rahim*) is Allâh, may He be exalted, as is mentioned dozens of times in the Qur'ân. In *Sûrat At-Tawbah*, Allâh says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (٢٨)

"Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful."

[Qur'ân 9:128]

So Allâh has given him two of His beautiful Names, namely *Ra'ûf* (Compassionate) and *Rahim* (merciful).

- 9 Swearing by the life of someone is indicative of the high esteem in which that person is held by the one who swears the oath. The life of the Prophet ﷺ is worthy of such an honour, for it was a blessing for the Arab nation and for the entire world:

﴿لَعَنَّاكَ إِنَّمَا لَيْ سَكَرْتَهُمْ يَعْصُونَ﴾ (٧٢)

"Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly." [Qur'ân 15:72]

- 10 The way in which the beloved Prophet is addressed in the Book of Allâh is *Ya ayyuhan' Nabi* (O Prophet), *Ya ayyuhar-Rasûl* (O Messenger), *Ya ayyuhal-Muzzammil* (O you wrapped in garments - cf. *Al-Muzzammil* 73:1), *Ya ayyuhal-Muddaththir* (O you (Muhammad) enveloped (in garments) - cf. *Al-Muddaththir* 74:1). He is addressed in the most liked of terms, whereas the other Prophets are addressed by name only: O Adam, O Mûsa, O Nûh, O Dawûd, O Zakariyya, O Lot, O Yahya, O 'Isa...
- 11 The miracles of the previous Prophets were temporary and came to an end immediately after they happened, so they belong in

أطلس السيرة النبوية



Abdul Hameed

(باللغة الإنجليزية)

This book rounds up a series of atlases, written and compiled by the author in the same pattern.

It reviews the biography of the Prophet (ﷺ) and tracks the places he honored by his visits, the battles he fought, and the expeditions and envoys he directed.

The book presents all the required maps, illustrations, drawings and pictures.

Briefings and excerpts have been added to the pictures and drawings for better understanding, benefit and satisfaction of the readers.



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