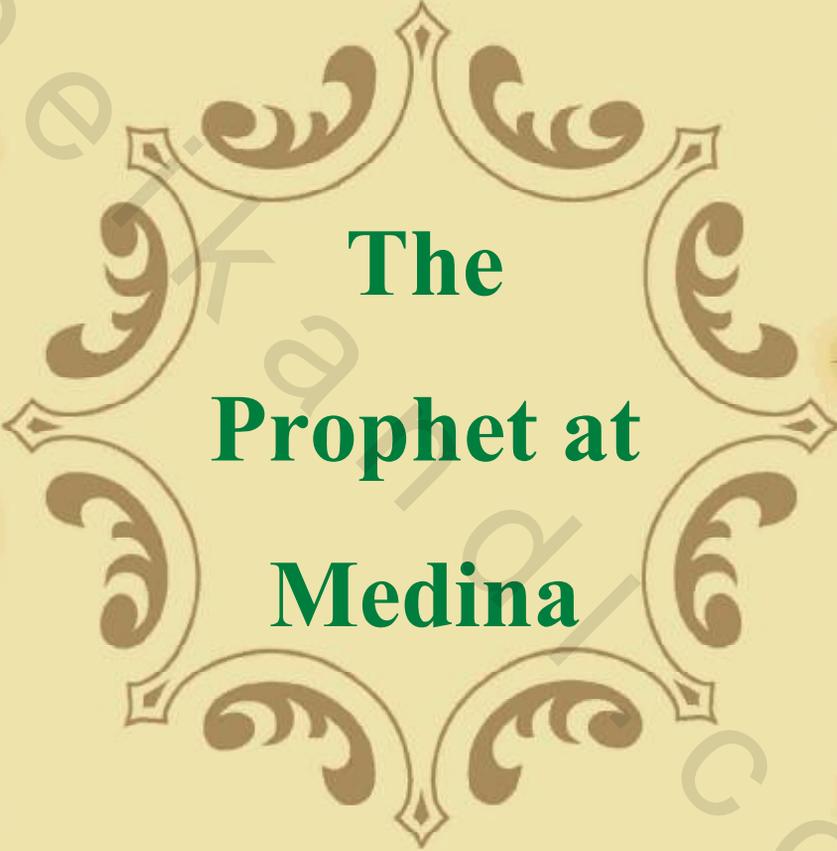


Life of the Prophet

(peace be upon him)

A decorative floral frame with intricate scrollwork and floral motifs, rendered in a light brown color, surrounding the central text.

The Prophet at Medina

Written by:

Salamah Muhammad Salamah

Cartoon:

'Abd Al-Murdy Ubaid

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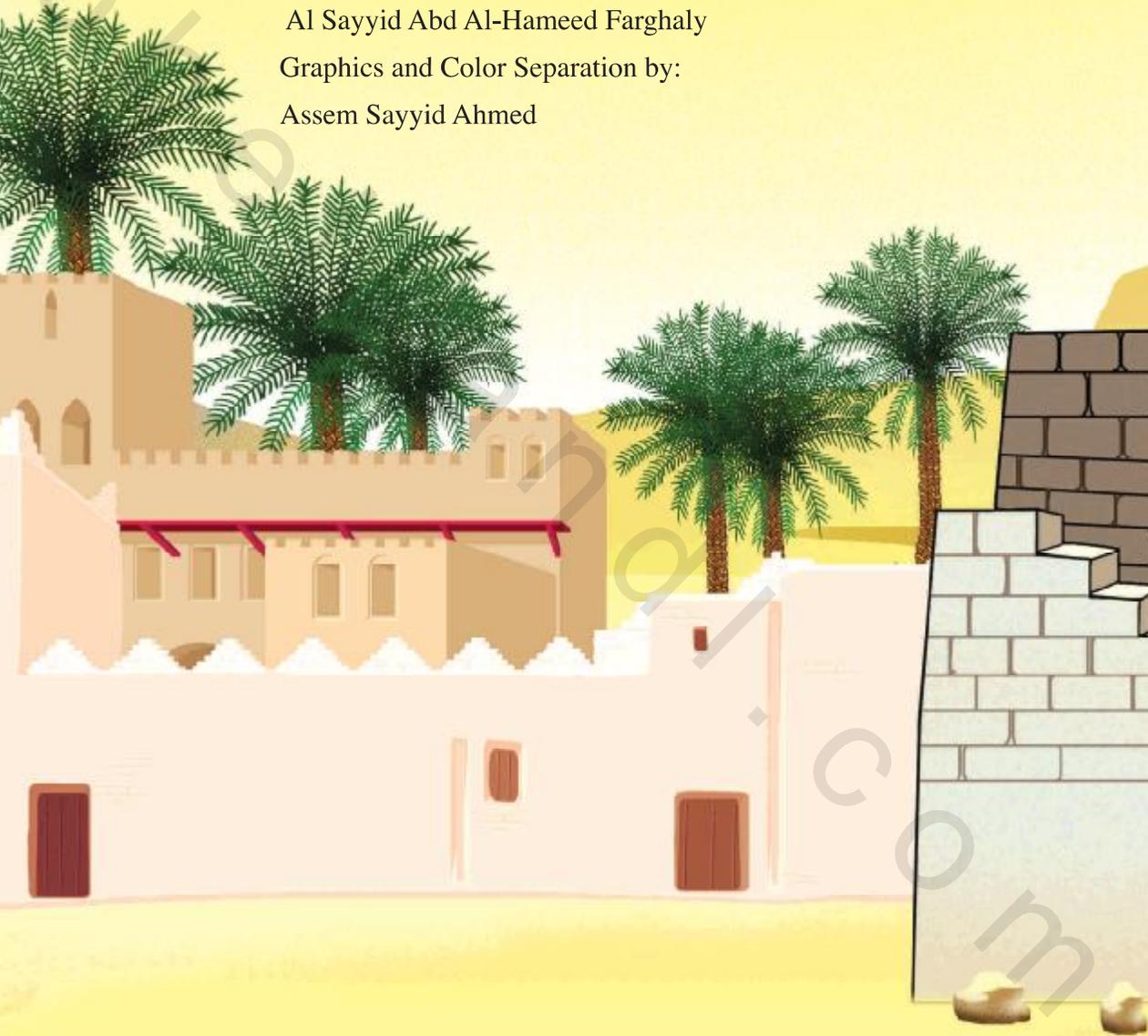
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Linguistic revision:

Al Sayyid Abd Al-Hameed Farghaly

Graphics and Color Separation by:

Assem Sayyid Ahmed



Building the Prophet's Mosque

The first thing the Prophet (peace be upon him) did after he immigrated to Medina was build the blessed Prophet's Mosque in the place where his camel had knelt down. Two orphans of the tribe of Banu An-Najjâr owned this place. The Messenger of Allah (peace be upon him) bought it from them and after that the Muslims started building the mosque.



The Prophet (peace be upon him) himself helped in the building. He used to carry stones on his shoulders and hand them to the builders. He brought food and water for the workmen. This encouraged them and made them continue working without suffering from exhaustion or boredom. They worked in an atmosphere filled with faith, love, and brotherhood. The Prophet (peace be upon him) used to recite these sweet poetic verses to ease things for himself and for others: "O Allah! There is no life but the life of the Hereafter

Please forgive the Anṣâr (supporters) and the Muhâjirûn (immigrants)"

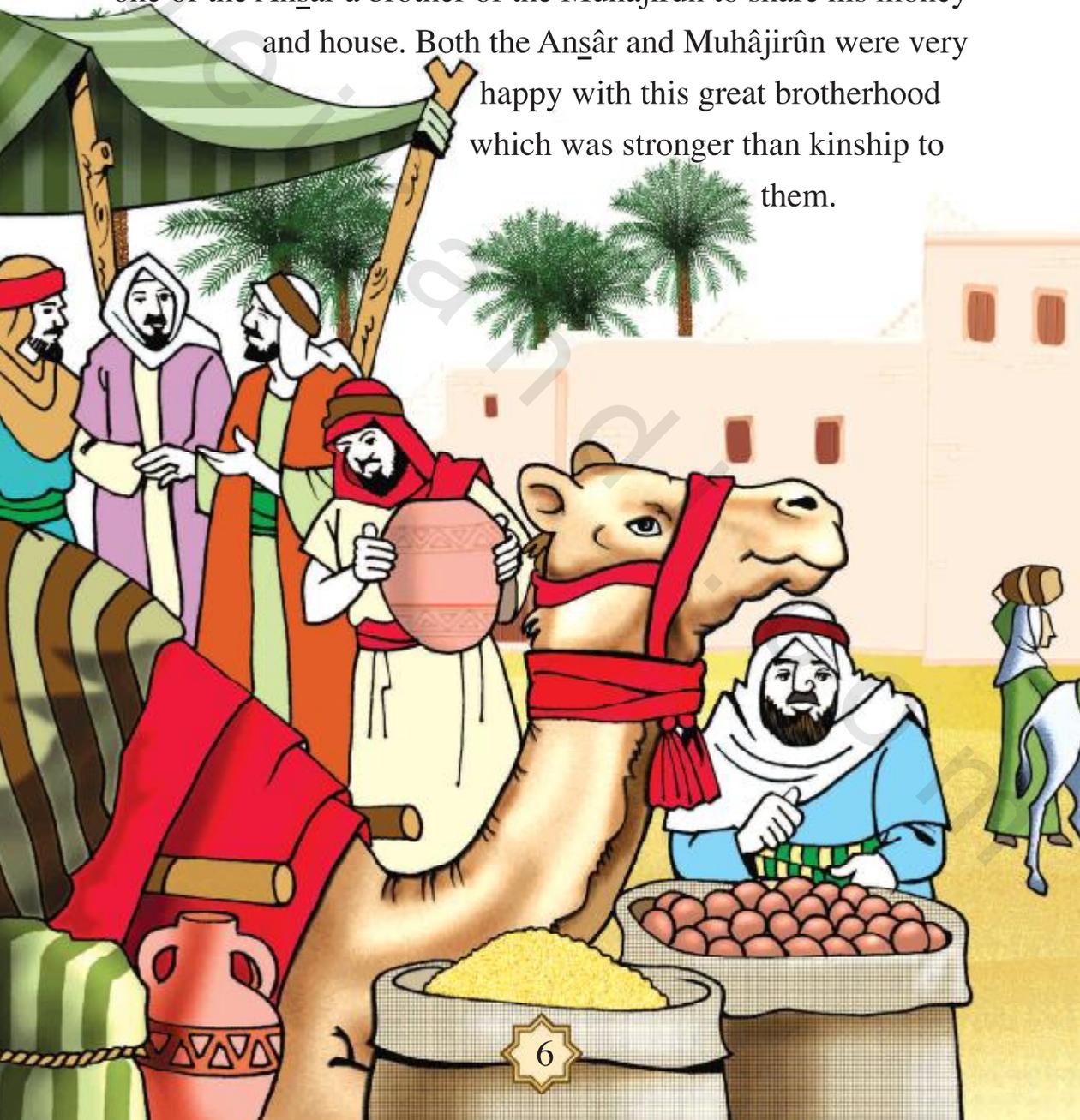


The Mosque was completed after a few months and it was a simple mosque. Its walls were built of brick, its pillars from palm trunks, and its ceiling from palm branches. The floor was made of small stones and sand. Afterwards, the Prophet (peace be upon him) built several rooms adjacent to the Mosque as houses for his wives. After the Mosque and the rooms were completed, the Prophet (peace be upon him) moved out of the house of Abu Ayyûb Al-Anṣârî to it.

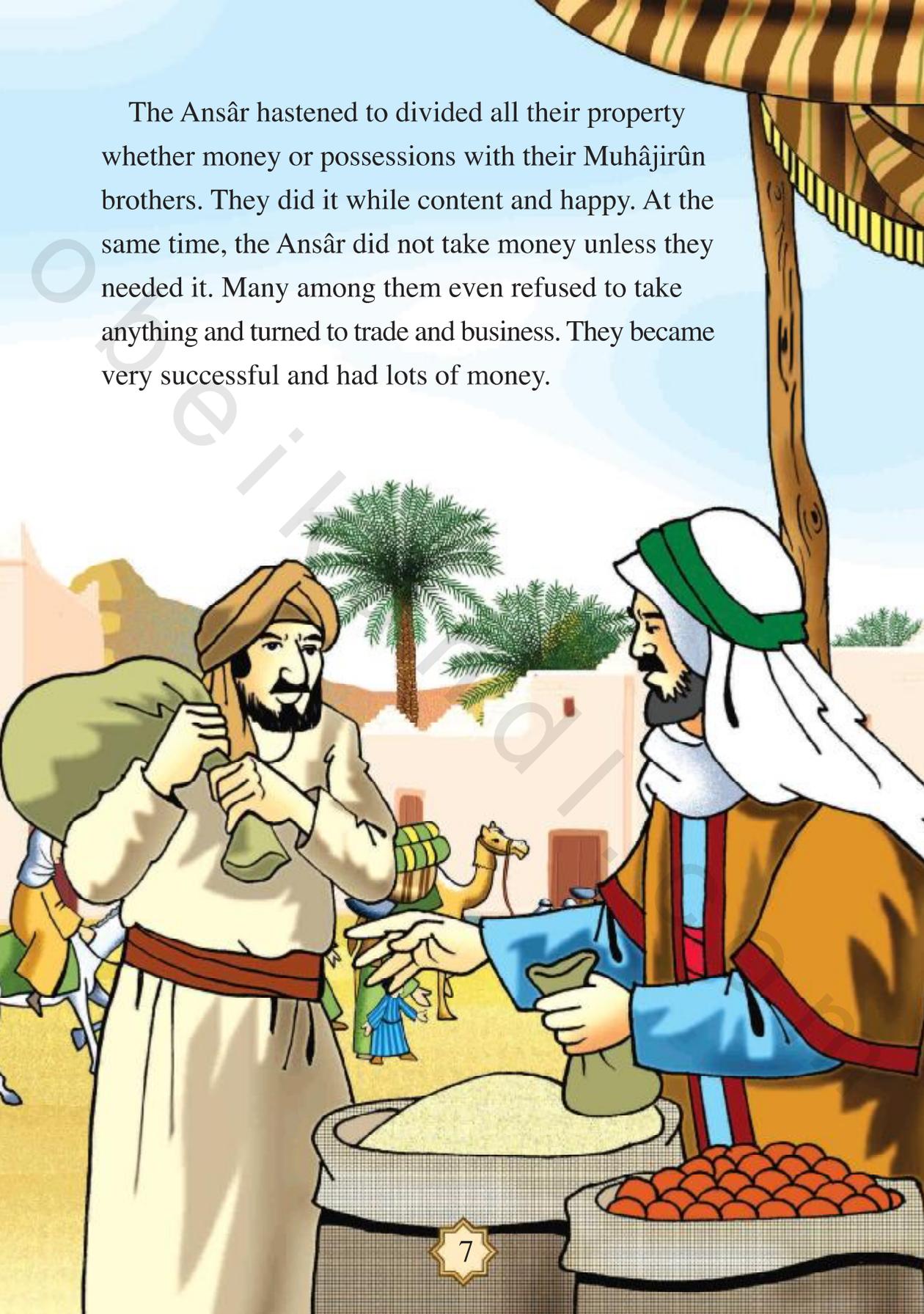


Fraternizing between Muhâjirûn and Ansâr

The Muslims of Mecca who came to Medina were called Muhâjirûn (immigrants). The Muslims who lived at Medina were called the Ansâr (supporters). The Prophet (peace be upon him) associated between them as brothers. He assigned to each one of the Ansâr a brother of the Muhâjirûn to share his money and house. Both the Ansâr and Muhâjirûn were very happy with this great brotherhood which was stronger than kinship to them.



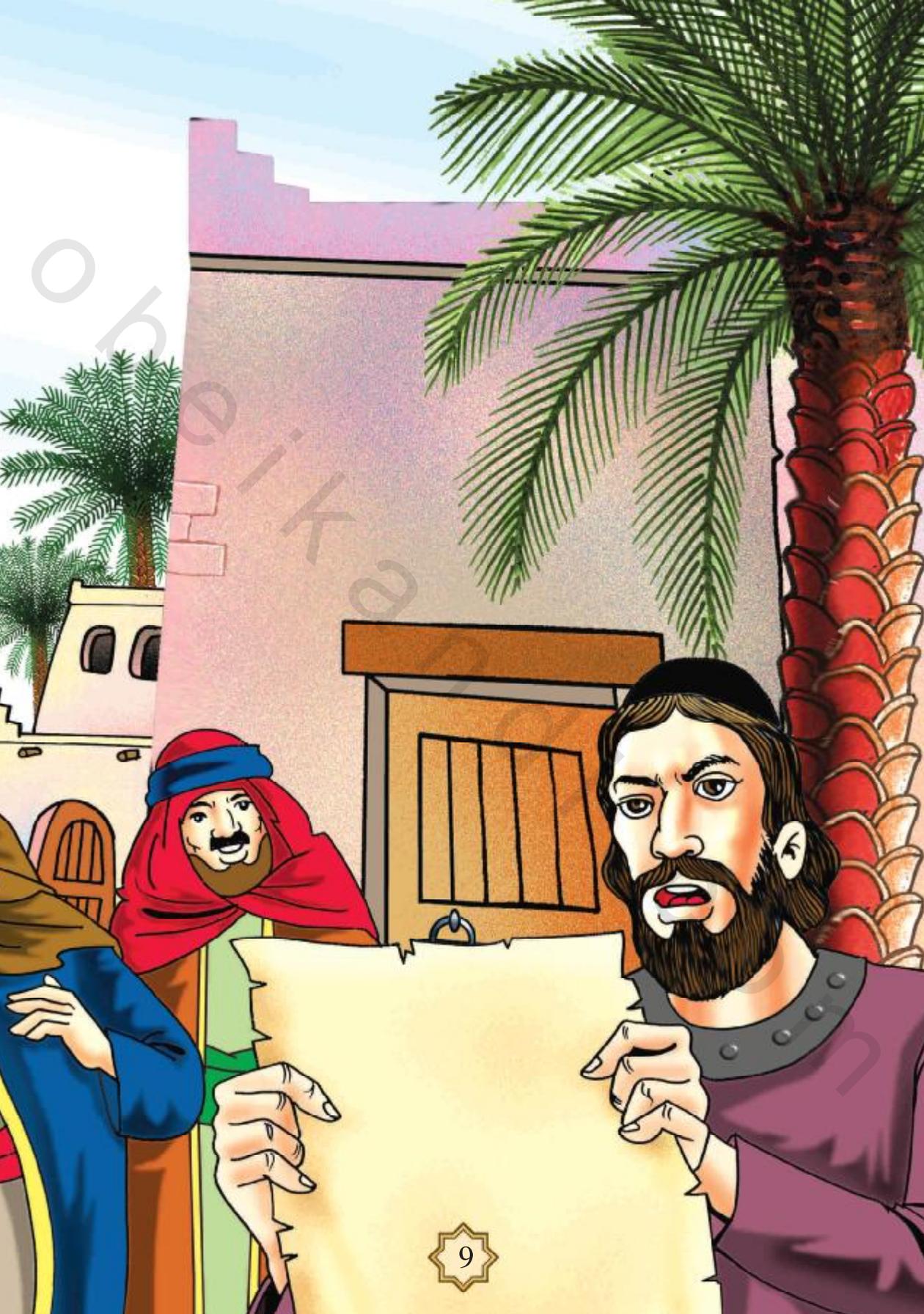
The Ansâr hastened to divided all their property whether money or possessions with their Muhâjirûn brothers. They did it while content and happy. At the same time, the Ansâr did not take money unless they needed it. Many among them even refused to take anything and turned to trade and business. They became very successful and had lots of money.



Life at Medina

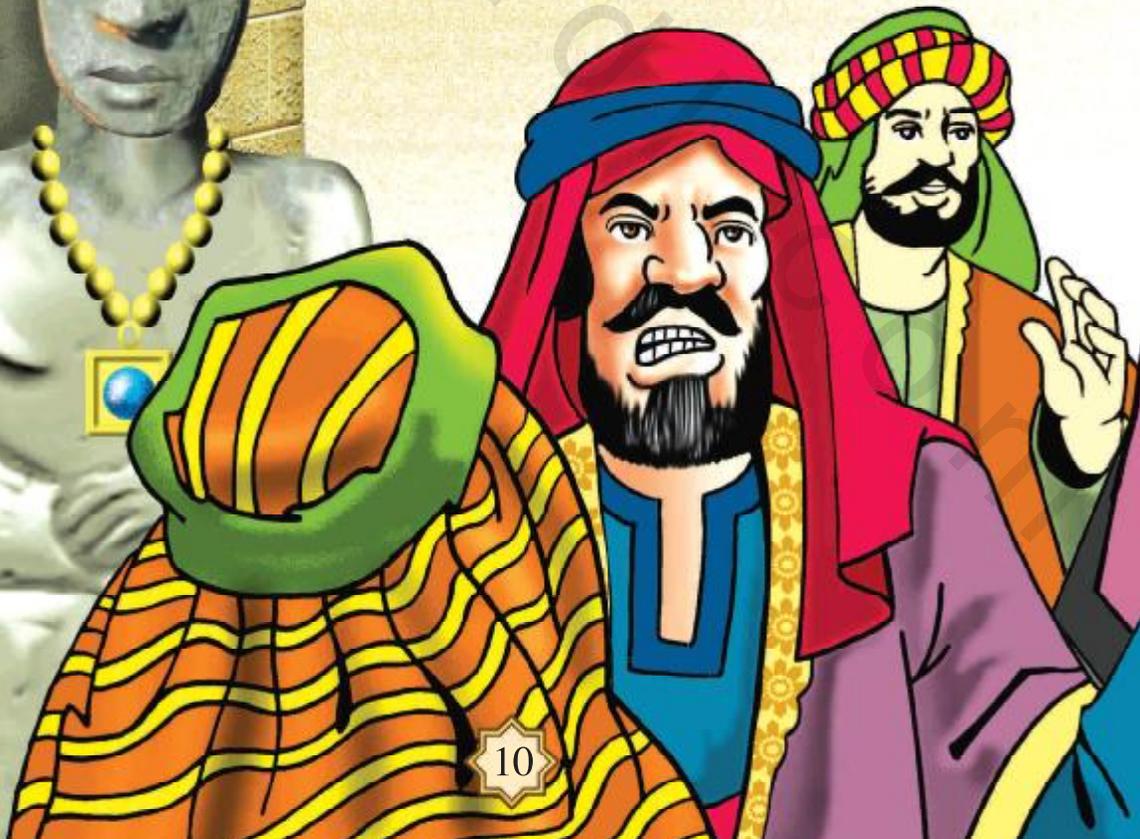
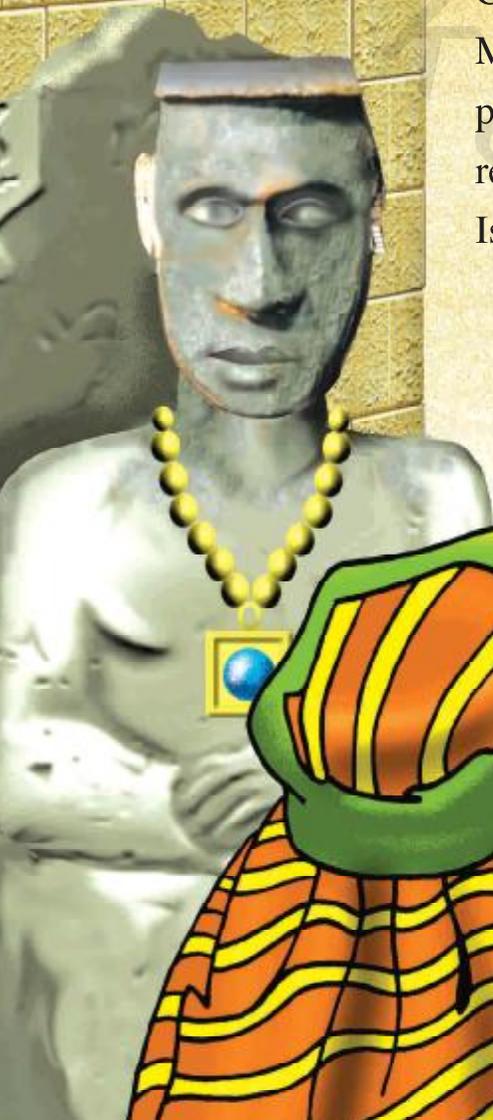
The Prophet (peace be upon him) wished to regulate the matters of life in Medina, especially since Muslims did not live alone. They lived with polytheists and Jews. So, after he had made peace between the Tribes of Aws and Khazraj, he wrote a document regulating the relationship between Muslims. He eliminated the hostility and hatred between them and they became, with the Grace of Allah, intimate loving brothers. This document also bound the Jews and polytheists to stand with Muslims in their defense of Medina against any aggressor. They were ordered not to cooperate with enemies in return for granting them freedom of religion and safety of property.

In this fashion, things in Medina were settled and Muslims had their small state with its constitution, laws, and army. Different groups lived under its shelter and all of it was under the leadership of the Prophet (peace be upon him).



Permission to Fight

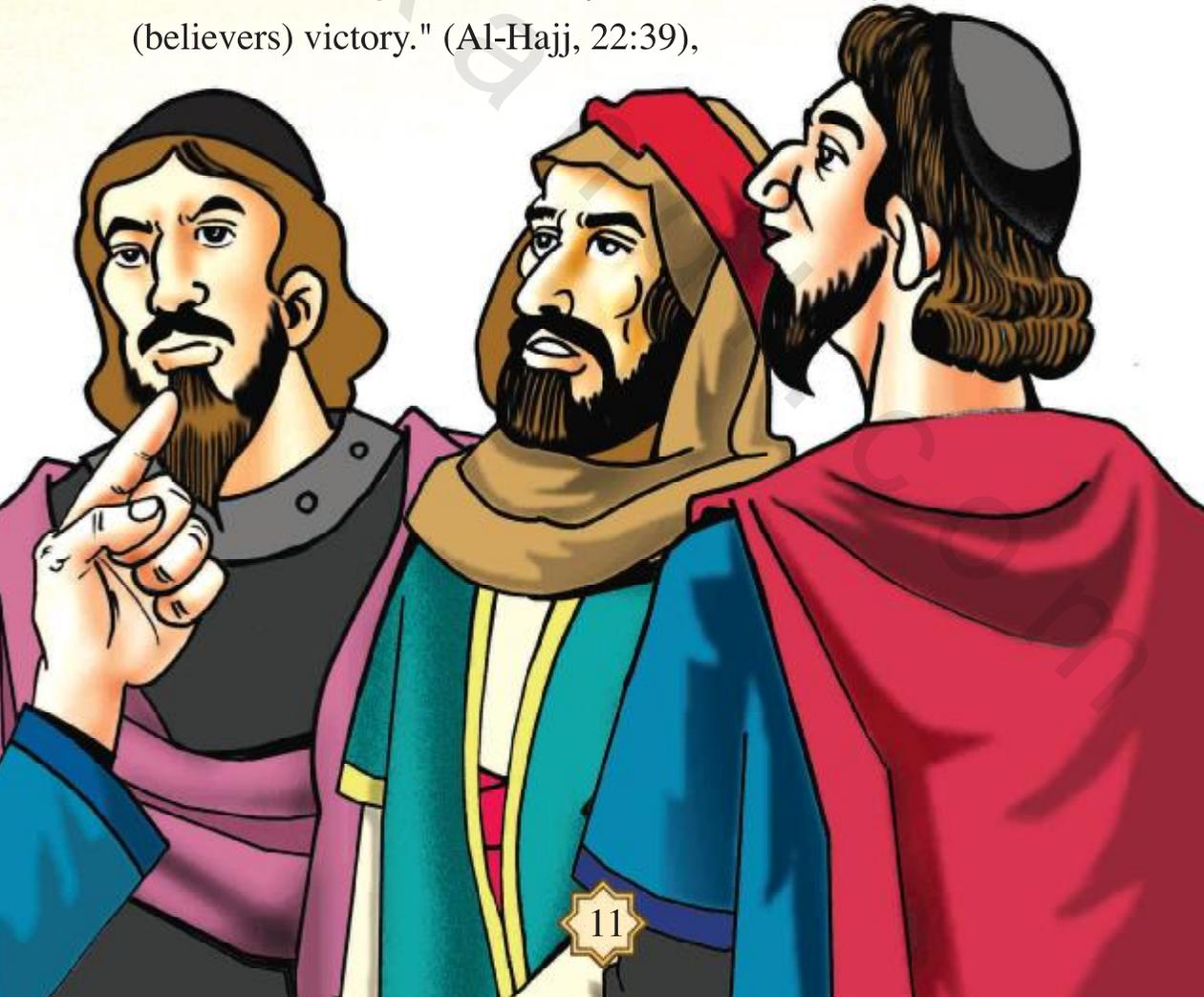
The polytheists of the Quraish were very angry after Muslims had obtained their own safe and stable place in Medina. They started to threaten Muslims with killing and displacing them. They sent someone in secret to kill the Messenger of Allah (peace be upon him) and harm his Companions. A group of the hypocrites in Medina helped the polytheists. These people pretended to be Muslims but in reality they were disbelievers who hated Islam and Muslims.



The Jews did not respect their agreement with the Prophet (peace be upon him) and they betrayed him. They kept on arousing polytheists against the Muslims and tried to separate between them. Muslims in Medina were threatened by different kinds of enemies. Allah sent down permission to Muslims to fight their enemies to defend their lives and religion. Allah said

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

which means, "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory." (Al-Hajj, 22:39),



Saif Al-Bahr Brigade

The Prophet (peace be upon him) started to prepare Muslims for Jihād (fighting in the Cause of Allah). He started sending one brigade after the other to protect Medina against its enemies, to make agreements that any of them would not attack the neighboring tribes, and to search for Quraishi commercial caravans to restore some of the property stolen from Muslims in Mecca. These brigades also aimed at frightening them to distract them from attacking Medina. The first brigade sent by the Prophet (peace be upon him) was the brigade of Saif Al-Bahr during Ramadân in the first Hijri year. The leader of this brigade was Hamzah bin 'Abdul-Muttalib and no fighting took place.



Battle of Al-Abwâ' (Waddân)

The first battle led by the Prophet (peace be upon him) was Battle of Al-Abwâ' and it was during the month of Ṣafar in the second Hijri year. It aimed at blocking one of the Quraish's commercial caravans. The Prophet (peace be upon him) did not find the caravan and returned to Medina without fighting. The Prophet (peace be upon him) kept on sending brigades led by his Companions and continued going out to lead battles until he sent the last brigade in the month of Rajab in the second Hijri year. He sent this brigade just before the Battle of Badr led by 'Abdullâh bin Jaḥsh to a place between Mecca and Tâ'if called Nakhlah.



Nakhlah Brigade

'Abdullâh bin Jahsh proceeded until he reached Nakhlah and found and attacked a Qurishi commercial caravan. This happened on the last day of the month of Rajab, which is a sacred month. Muslims attacked the caravan and killed one of the polytheists called 'Amr bin Al-Hadrâmy. He was the first polytheist killed in battle. They also captured two men. When the Muslims came to Medina with the caravan and the two captives, the Prophet (peace be upon him) was very angry and said, "Never did I order you to fight during a sacred month!"

The polytheists took advantage of this opportunity and started to accuse Muslims of committing deeds forbidden by Allah. They accused Muslims of killing men and stealing money during a sacred month. As a result, Muslims were greatly grieved until Allah sent down verses to His Messenger of Allah (peace be upon him) supporting Muslims in what they did. They showed

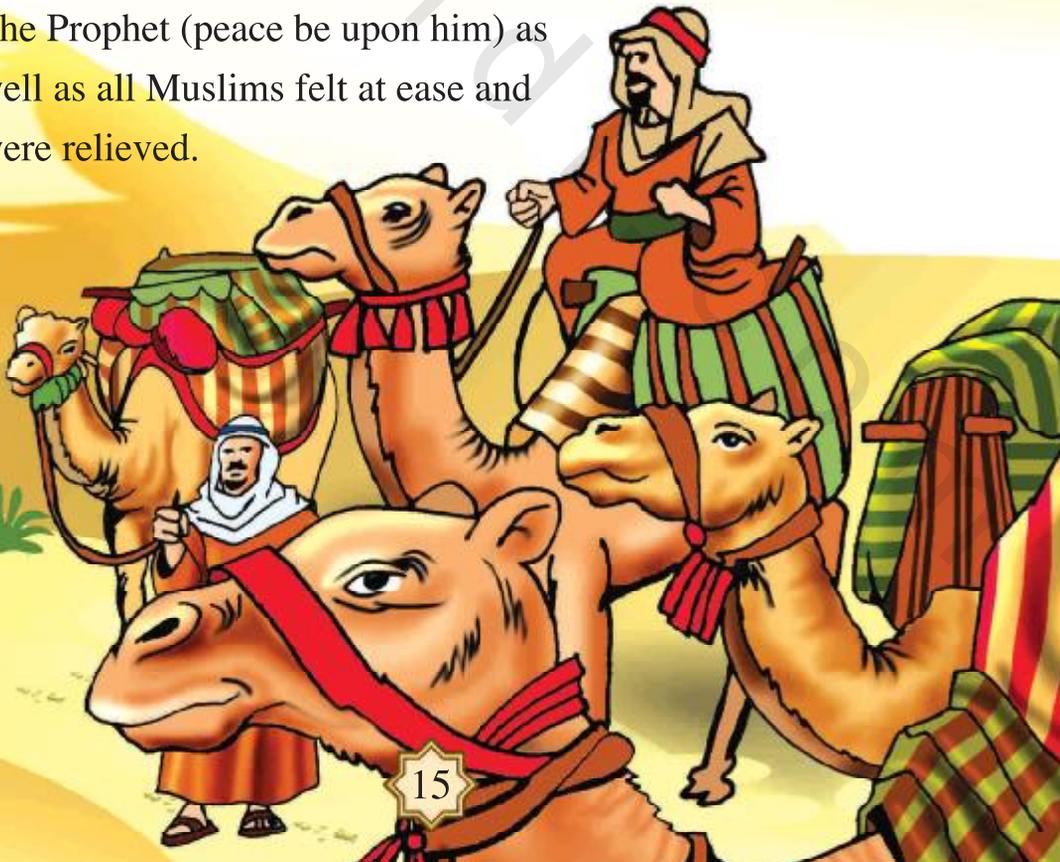


that polytheists fight against the religion of Allah. They hate Muslims, drive them away from their homes, and steal their money. All of these are greater sins in the eyes of Allah. Allah says,

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

which means, "They ask you concerning fighting in the Sacred Months (i.e. the 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Harâm (the Sacred Mosque at Mecca), and to drive out its inhabitants, and Al-Fitnah is worse than killing." (Al-Baqarah, 2:217)

The Prophet (peace be upon him) as well as all Muslims felt at ease and were relieved.



Changing the Qiblah

Muslims used to take Baitul-Maqdis (Jerusalem) in Palestine as their Qiblah (the direction faced during prayer). The Prophet (peace be upon him) wished that Allah would make his Qiblah toward the blessed Ka'bah in Mecca. He used to look toward the heavens, wishing that Allah would grant him his wish. Allah, the Exalted and Ever Majestic, honored him and says,

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةَ تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

which means, "Verily! We have seen the turning of your (Muhammad's (peace be upon him)) face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Al-Masjidul-Harâm (at Mecca)." (Al-Baqarah, 2:144)

This way, the blessed Ka'bah became the Qiblah of Muslims in the east and west of the earth. And this was during the month of Sha'bân in the second Hijri year.

