

The 56th lesson ,The style of Mission in Mekkah & Medinah, and the difference between both styles –

By Dr. Mohammed Rateb Nabulsi

Translated by : Ibtehal Ramadan

City : Gaza

Country : Palestine

In the Name of Allah, the Most Gracious, the Most Merciful.

Praises be to Allah , and peaces from Allah be upon our master Mohammed the truth and the sincere.

Oh Allah , Teach us what is useful, and but us in the use of this knowledge and increase our knowledge, Oh Allah, Show as right as it is , Direct us to follow it , Grant us the awareness and avoidance of the injustice , Oh Allah ,Bless us as to be of those who listen carefully to a speech then follow its best , Be Merciful to us as to make us among Your good worshippers . Oh. Allah , Take us away from ignorance darkness and illusions , to the shine of knowledge and science , and from the desires stink to heavens.

The difference among the Mekkian chapters and The Medinah chapters:

O, respectable brothers, the holy prophet-PBUH had started the Islamic mission in Medinah. In fact, scholars differentiate between the Makkian reign and the Medinah reign.

1-The Mekkian chapters chore is the belief in the Oneness of Allah (Monotheism) , and the Resurrection Day:

If we take a deep look at the Mekkian chapters and their cores , we'll find out that they repeat mentioning the creation of heavens and earth .more over, these chapters insist on the belief in the Resurrection Day. In other words , the core of the Mekkian chapters was the pillars of belief.

"By the dawn ; By the ten nights (i.e. the first ten days of month Dhul-Hijjah)"

[Al-Fajr 1-2]

" By the sun and its brightness"

[Ash-Shams:1]

"What are they asking (one another) about? About the great news, (i.e. Islamic Monotheism , the Qura'n , which prophet Muhammed –PBUH brought and the Day of Resurrection."

[An-Naba':1-2]

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The difference among the Mekkian Chapters and the Medinahns':

Most of the Mekkian chapters indicated to the Mighty and greatness of Allah – the All-Mighty through pointing to the creation of heavens and earth . it, more over, urged to the belief in the Resurrection Day. The core of the Mekkian chapters was the pillars of belief.

2- the core of Medinah chapters was regulations and directions:

Whereas in Medinah, the first revealed chapter was Al-Mutaffifin

"Woe to Al-Mutaffifun (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to (other) men , give less than due. Do they not think that they will be Resurrected(for reckoning), On a Great Day? The Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinn, and all that exists)?"

[Al-Mutaffifun:1-6]

The significance of the Medinah chapters includes legislations. Whereas the significance of the Mekkian chapters is belief. Thus, Islam is a belief and a worship. The Mekkian stage took care of the belief , and the next stage was at Medinah; which was legislation. To make thing clearer : any Mission to Allah doesn't care for both belief and legislation, or even doesn't care for any of them (belief and legislation)is crippled. That's why they said : If you ever recognize (be aware of) the commander, then you recognize the command , you'll be totally obedient .

3- the Mekkian chapters are recognition of the Commander (i.e. Allah). Whereas the Medinah chapters are recognition of the command

The Mekkian stage was a recognition of the Commander, and the Medinah stage was a recognition of the command.provided that there's a great difference between the two stages.

For example , in the Mekkian stage :

"Then let man look at his food: We pour forth water in abundance."

[Abasa:24-25]

" So let man see from what he is created ! He is created from a water gushing forth."

[At-Tariq:5-6]

"Say :''Behold all that is in the heavens and the earth ''"

[Yunus:101]

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" And how many a sigh in the heavens and the earth thy pass by, while they are averse therefrom ."

[Yusuf :105]

During the Mekkian stage , there are signs to the heavens and earth, to the creation of mankind, and the Resurrection Day. That's why if the mission to Allah doesn't include belief as a content; in order to recognize your Lord , the One to Whose sake you perform Prayers, then this mission is a failure. In other words, the origin of this religion is the true recognition of Allah- the All-Mighty.

A quick glance at Al-Mutaffifun chapter, the first revealed chapter at Medinah:

1- The danger of cheating in measure and weight:

O brothers, this is the chapter of Mutaffifun (those who deal with fraud). It comes in the thirtieth part of the holy Qura'n. Regarding a universal context, it seems as if it was pushed to the holy Qur'an. Qur'an's interpretation scholars said: " if lessening in the measure and weight regarding mankind is resulted in woe, then How about lessening in measure and weight regarding the Creator of mankind?". That's to say : if you ignore a person's right , then you deserve woe, then how about ignoring the Creator right. A clear example about this (fraud) is the wrong measuring of fabrics. As when you buy fabric you, ask the seller to loosen his hands while measuring meters . Whereas , when you sell fabric you pull the fabric tightly as if you were about to tear it. That's a good and vivid example of fraud in measuring and weighing. So , if a person has two different criterion (the criterion of selling differs from the criterion of buying) he is then among the group of Mutaffifun (those who deal with fraud) .another example about fraud is if someone intends to buy a bed room, and he liked the style of a certain bed room which has two beds , but asked the seller for a change in order to have it with only one bed. The seller (if he deals with fraud) will say : OK , you'll have a 500 Lyra discount. If the situation was the opposite; the customer wanted to have two beds instead of one bed . the seller would say : O yes , you have to pay 3000 extra Lyras.! This seller has two criteria. Hence, you o brothers have should be aware of this piece of information : your religion is not symbolized in the mosque. In the mosque you receive directions of Allah, attend a lecture , and gain the reward in performing prayer . the symbolization of your religion should be obvious and vivid in your work and dealing. More over, unless you stick to the right path regarding your business and work , you won't collect the fruit of the religion . for example, your religion should be obvious in your business, field, laboratory. In addition to that, fraud dealings are uncountable. Provided that ,

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even though Muslims are used to repeat reciting this chapter (Mutaffifun) , they commit most kinds of fraud dealings. That's the reason why Allah threaten them of woe saying :

"Woe to Al-Mutaffifun (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, "

In mostly every place , you don't receive your full right , but when the other take his right from you , he take a complete right.

2- A Muslim should recognize the Commander and the command:

To sum up what we discussed so far, there's a Mekkian religion ; in which Muslims received regulation at the stage of Mekkian Mission through chapters focused on belief. And the Medinah stage ; in which Muslims received regulation at the stage of Medinah Mission during Mekkian through chapters focused on legislations. Mekkian chapters contain a recognition of the Creator(i.e. Allah) ; whereas Medinah chapters contain a recognition of Allah's Shari'aa (Legislations and directions). That's why you recognize Allah through the universe, and you worship Him through the Share'a (Islamic legislations and obligations). O brothers, this should be an important lesson to all of us. When we study the holy prophet's –PBUH- Jurisprudence we should make the suitable projections over our life. It's very important to know that unless you get yourself armed with a strong faithful harmonic belief about the universe, the life ,the mankind, the good and evil, the truth and falsehood, the perspective of both beauty and ugliness in Islam ; unless you get your self armed with a belief based on meditation in heavens and earth, unless you recognize the permitted things (actions , sayings , and dealings) and the forbiddens , unless having all these branches , you Won't survive in the Resurrection Day. To conclude : it's not enough to only recognize Allah as well as it's not enough to only recognize his commands. In this aspect, some scholars say :the recognition of Allah and the recognition of His commands are two conditions for truthful and right following of religion, further more, each of them is a necessary insufficient condition for truthful and right following of religion. What does this mean (necessary insufficient condition)? Let's explain it in this simple example : in order to cook , you need a jar (of gas) and a head . we consider each of them (the head and the jar of gas) a necessary insufficient condition. If you only have the jar you won't be able to cook, and if you only have the head , you won't be able to cook. You should connect the jar to the head to be able to cook when they integrate together. That's why we said : the recognition of Allah is a necessary insufficient condition, and the recognition of His Curriculum is a necessary insufficient condition.

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3- A Muslim is obliged to learn doctrine (jurisprudence) after the repentance to Allah:

A mankind may like Allah so he makes a repentance, but if a man doesn't know any thing about the curriculum of Islam , he may commit forbiddens (Haram) without even feeling. To illustrate this , we mention this example : suppose that a man asked you to lend him a certain amount of money to purchase a house (suppose 500 thousand Lyra) , he has the rest of the house price on condition that he shall give you a monthly payment of money , no matter how little this amount of monthly payment was , as monthly wages. Let's say , you repented to Allah afterwards, but you didn't learn Fiqh (jurisprudence), you may feel happy with this monthly wages . more over, you want to have your debt back in full . this is called usury , and the monthly payments you used to have are usury because this loan included benefit. However, in order to have this monthly payment with in the limits of permission (Halal) in Islam, he should subtract the monthly payment from the total value of the loan. What I want to indicate is that a person may repent to Allah , still he doesn't have a great accuracy in understanding and interpreting the dealing verdicts in Islam. Without enough knowledge he may deal with usury. He, also, may be involved in earning forbidden money. That's why our need to know the stage of Islamic mission in Medinah in order to acquire the directions and regulations of Islam is equal and parallel to our need to learn about the Mekkian stage of Islamic Mission ; the stage of acknowledgement to Allah, the creator of heavens and earth.

" O you who believe! When you contract a debt for a fixed period , write it down."

[Al-Baqarah:282]

The previous mentioned verse states the verdicts of debts.

" Let not a group scoff at another group."

[Al-Hujurat:11]

The previous mentioned verse states the verdicts of social relations.

" Neither backbite one another"

[Al-Hujurat:12]

The previous mentioned verse states the verdicts of backbiting.

To conclude what we mentioned earlier, the first chapter to be revealed at medinah is Al-Mutaffifun . It includes a threatening and prevention to those who deal with fraud and have two different criteria in selling and purchasing. The way they measure when they buy totally opposes the way they measure when they sell.

4- The two criteria in measuring and weight is very common nowadays:

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A story emphasizes this fact was told by a brother , who told me once that he wanted to know the value of his car. Thus, he went to the car market and pretended that he wanted to sell it, they offer him 30 thousand . however, when he showed an intention to buy a similar car , they demand a 70 thousand. Afterwards, he asked a person to estimate its price ,without declaring any intention of selling or purchasing, the man mentioned the amount of 45 thousand , and it was really its worth. Now, the whole world deals with two criteria. This is also said about the powers of this earth. When an oppressor capture 20 thousand captives ; the whole world keeps silent. Whereas , when The weak party succeeded to capture one captive among the strong party (the strong oppressor) , all the world reject and condemns this brutal action. There's not meanest , considering the ethics side, than having more than a criterion in dealing with the same matter. Another example to illustrate the double criterion attitude is if, for example, the mother in-law deals with her daughter in – law in a very aggressive and humiliating way , when she always justifies her daughter and treats her kindly. To eliminate this double criterion we refer back to the holy hadeeth of our holy prophet –PBUH- " Do treat people just as you like them to treat you."

The shameful stigma that totally describes the Western World know is the double criterion attitude. They have one kind of measurement for Muslim, and a totally different kind of measurement for non- Muslims. When 400 child were injected deliberately by AIDS, the whole world intervened to cease punishing them. However, when a man was accused to down a plane, they impelled the country of that man to compensate an amount of half million dollar blood money for each passenger. Is not this a double criterion attitude? When one person is killed they greatly agitated, but when a million person are killed , no one ever utter a word.

The first chapter revealed at Medinah is Al-Mutaffifun . it indicates clearly that double criterion attitude is a great sin . the proof of this is clear since Allah has threatened the double criterion attitude dealer by woe; provided that woe means destruction.

"Woe to Al-Mutaffifun (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to (other) men , give less than due. Do they not think that they will be Resurrected(for reckoning), On a Great Day? The Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinn, and all that exists)?"

[Al-Mutaffifun:1-6]

Our mother Aisha – may Allah be pleased with her (the holy prophet's wife) said : I heard the Messenger of Allah –PBUH saying : "**In the Resurrection Day , the Just judge encounters an hour when he wished that he had never judged between any two people in a single date."**

[Narrated by Ahmed]

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" So, by your Lord (O Muhammed –PBUH) , We shall certainly call all of them to account. For all that they used to do."

[Al-Hijr:92-93]

" Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong doers) do, but He gives them respite up to the Day when the eyes will stare in horror."

[Ibrahim :42]

So, do keep in mind that whenever you open the holy Qura'n and notice the written notification (Madaniah) under the chapter title, then most generally that chapter is a legislative one , in which the commands of Allah the All-Mighty is mentioned and His preventions (i.e. Do's and Don'ts of Islamic Shareia'). On the other hand, if you open the holy Qura'n and notice the written notification (Makkiah) under the chapter title, then most generally that chapter is talking about the creation of heavens and earth, about the Resurrection Day , about the torment, and the bliss.

Allah's said : **" Then as for him who will be given his Record in his right hand will say : Here! read my Record !. Surely, I did believe that I shall meet my account! ". So he shall be in a life , well-pleasing. In a lofty paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!. But as for him who will be given his Record in his left hand , will say : " I wish that I had not been given my Record! And that I had never known how my Account is! Would that it had been my end(death)!. My wealth had not availed me. My power (and arguments to defend myself) had gone from me!"**

[Al-Haqqah:19-29]

Hence, it has been said : " Abandoning a little amount of earning of a forbidden source , is far better that performing 80 pilgrimage after embracing Islam.". Our holy Messenger –PBUH- asked his companions : "Do you know who's the broke (bankrupt) ? they replied : according to us , the broke is the one who owns no money nor property. The holy Messenger –PBUH – then said : In my nation, the broke is the one who comes, when called to account in the Resurrection Day with plenty of good deeds (Salat (i.e. prayer), fasting, and alms payment) ; never the less he had insulted X, slandered Y, taken Z's money illegally, shed this person's blood, and beaten that person. In that day (Reckoning Day) , he'll sit , and every one had been oppressed in the worldly life by him will avenge him self by taking from his good deeds' reward. If all his good deeds' reward has finished before his account with them is settled , they put their sins over his account till he has nothing but guilts and sins. Then he's thrown to the Hell fire."

[narrated Bukhari, reported Abu Hurairah]

To sum up ,the first chapter to be revealed in Medinah is Al-Mutaffifun , and it discusses the relation among people.

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A great Hadeeth organizes the social relations:

It was narrated that Abd-Allah bin Salam (a Jew who was rightly guided –by Allah to Islam) said : "when the holy prophet-PBUH arrived to Medinah (at the holy Hijrah) people hurried to him when they heard that the Messenger of Allah has arrived , so I went and stared at him . I realized , after seeing his face, that his face could never be a liar's face. Then , the first thing I heard him saying was : "**O people, Do greet one another by Islamic Greeting (and make it widely common) , feed food, contact your kinship, and pray late at night (At-Tahajjud) when people are asleep, then you'll peacefully enter the Paradise.**"

[Narrated :Termithy, reported Abd-Allah bin Salam]

To explanation of this Hadeeth , the first partition regarding greeting means that you should say As-Salam Alikum (Islamic greeting) instead of hi, or Hallo. Since As-Salam is an attribute of Allah. The other thing about greeting is that we make mistake when we only greet our acquaintances. As a Muslim , you're obliged to greet those who you don't know along with your acquaintances . A social bad influence of abandoning this partition of Sunnah is that a person , now a days , may live on the next floor , yet he doesn't know his neighbor, they don't visit each other or even greet one another. Regarding the explanation of the second part of the hadeeth (**feed food, contact your kinship**), some people only visit wealthy people and celebrities. Visiting this kind of people is not a good deed, it's among worldly deeds, but the heroism is to visit weak or poor people. To make it clearer , suppose you have two sisters , your first brother in-law is poor and they lived out town. And your second brother in-law is rich and they lived in town. If you till your first sister : O sis, I have no time to visit you , do forgive me. When you call on your second sister every other day. Visiting your second sister is a worldly deed. Whereas, neglecting the first one is a sin. It's a heroism of you to visit your first sister and amuse her. I always say : accepting lofty people's invitation is a worldly deed, and accepting poor people's invitation is a righteous deed. And the holy prophet-PBUH has said : " If I was ever invited to eat a sheep's foot at Ghameem (a remote place from medinah) , I would accept this invitation ."

[Narrated Temithy, reported Anas]

A believer should typically follow the holy prophet –PBUH. Some people now a days say : the number of bites should equals the number of steps (i.e. if the place is far , the food should be very delicious.). the holy prophet-PBUH – has said : " Whoever was invited (to food) and he did not accept the invitation , then he's disobeyed Allah and His Messenger."

[Al-Jame'a As-Sagheer, reported Ibn Omar ; the hadeeth's documentation has some weakness]

Examples of the holy prophet's –PBUH humbleness in dealing with his companions:

The next example shows the humbleness of the holy prophet-PBUH, a poor companion of the holy prophet served him vinegar ,so the holy prophet – PBUH accepted it and said : "**How good is vinegar as a food.**"

[Narrated Muslim, reported Jabir]

The first thing to happen at Medinah was the holy prophet -PBUH praying (Absence prayer) upon Bara'a Bin Ma'rour, who died before the arrival of the holy prophet-PBUH to Medinah. More over, he had recommended that his body shall be headed to Ka'aba. So, when the holy prophet-PBUH reached Medinah he prayed near Bara'a's grave. This holy companion was eager to pray towards Ka'ba' (as a prayer direction) before it was revealed (that Ka'ba' is the Muslims' direction during prayer). Thus, according to his eagerness , he headed to Ka'ba as a prayer direction when Ansar (his folk) went to Mekka at the 2nd Aqabah Pledge. The rest of Ansar didn't accept his direction , so he told the holy prophet what happened between him and his folks . the holy prophet-PBUH replied : If you only have some patience , you were rightly heading to the Qiblah (prayer direction).

Another example of the holy Messenger-PBUH- humbleness, a poor woman who used to clean and sweep the mosque at Medinah died. The holy companions thought that she has no significance , so they didn't inform the holy prophet about her death. After a couple of days he asked after her, when he was informed that she'd died, he got angry and said : Why hadn't you told me? Then , he went to her grave and prayed by it (i.e. he established the concept states that believers belong to one class) .

The holy prophet-PBUH said in this context : " There's a brotherhood among Muslims (religious brotherhood). Thus, a Muslim has no right to oppress his brother, neither let him down , nor to scorn him. Every Muslim is sacred by his brother , this sacredness includes : his blood (his life), his money (property) , and his honor."

[Narrated Muslim , reported Abu –Hurairah]

What the holy prophet-PBUH- had done once he reached Medinah:

Building the Mosque:

the first thing the holy prophet –PBUH did when he arrived to Medinah is building the holy prophet's Mosque

1- The holy prophet's mosque among ancient and modern :

We said that the first thing the holy prophet –PBUH did when he arrived to Medinah is building the holy prophet's Mosque.

A notification : the area of the holy prophet's mosque now at Medinah is equivalent to the area of Medinah at the time of the holy prophet's life. The holy Rawdah ,located between his honored grave and the platform equals the area of his mosque during his life. This holy mosque was built from palm leaves. Afterwards , Islamic invasion (Fath) reached the farthest sides of this world (china – in the east , and Spain in the west. Whereas , although Muslims' population now a days is 1 milliard and 500 million , still they are invaded in the middle of their home lands. Why has this great difference taken place? It has taken place because the holy prophet-PBUH – said :"**I was bestowed victory by means of horror from a distance of a month"**.

However, when his nation abandoned his curriculum they were defeated by means of horror from a distance of a year.

2- The holy prophet-PBUH stayed at Abi ayyoub Ansari's house:

the holy prophet _PBUH stayed at Abi ayyoub Ansari's house since the first day of his arrival to Medinah .provided that his she-camel settled at the old place of drying dates. Till, they build the mosque and his rooms after wards.

3- The location of the holy prophet's mosque:

the Messenger's she-camel lied down at the place which became after wards the mosque.Muslims then used to pray at that place. It was owned to two orphans (Sahl & Suhail) , they were youth , and were bringing up by As'ad bin Zurarah. The holy prophet –PBUH offered them a price to buy the land (in order to build the mosque). They refused and said : Rather, we offer this land to you as a present. The holy prophet –PBUH insisted to pay its price ; as

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they were orphans and paid ten Dinars as its price. It has a wall then, but has no roof, their prayer direction then was Jerusalem . provided that it has some planted trees palms , and some polytheists grave (an old cemetery). The holy prophet-PBUH ordered then to dig the graves, cut the palms and trees , and organize the the whole place. Then , they put the trees in rows at the front of the mosque. Its length [the distance from the Qiplah (prayer direction) till the back of the mosque] a 100 arm., the same distance from the sides (or even less), the length of basis on the ground was 3 arms. Then, they built it using bricks.

The holy prophet-PBUH helped his companions in building the mosque

The holy prophet-PBUH helped his companions in building the mosque, as he was carrying bricks and stones.

An Egyptian scholar who was living in Saudia Arabia, contributed in widening the holy Mosque of Mekka (Al-Haram) by carrying sand. As contribution to building the holy mosque is considered a great honor. Now back again to the conduct of the holy prophet-PBUH when he was carrying bricks and helping his companions with building the holy Mosque of Medinah , he was saying : "O My Lord, the true living is that of the Other life , so Do have mercy on Ansar and Muhajereen "

[Narrated by Bukhari & Muslim: reported : Sahl Bin Sa'ad]

The holy companions also were saying : " If we set and get a break when the holy prophet is working, this shall be the misleded work."

The holy mosque of Medinah 's direction of prayer then was Jerusalem. It had 3 doors. Tree trunks were used as the mosque's pillars. Its ceiling was palm leaves , and by the mosque ,they built the holy prophet's wives rooms of bricks , with palm leaves as their ceiling. The mosque floor was sand, and its height was not much , you could have reached the ceiling if only you stretched your hands high. More over, at the front of the mosque, there was a shaded area on which the poor Muslims (*AHLUS-SUFFAH*) used to live. After wards , the mosque was developed some how, they made a platform for the holy prophet , after using a cylindrical tree trunk as a platform. The trunk then missed the holy prophet; thus, he used to stand by the made platform and put his hand on the old trunk; as a sign of honoring it. Indeed the holy prophet-PBUH- was very tender hearted. Further more, the mosque ,after wards, was widened, and the prayer direction was changed to be toward the Makkian Mosque (Haram). Another example of the prophet's kindness, he saw once a crying camel, so he headed towards the camel and wiped his eyes. Then he asked : Who owned this camel? A lad from Ansar said : O Allah's Messenger, it's I who own this camel. Then the holy prophet said : Don't you have fear of Allah when you

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deal with this animal. The camel has complained to me your bad treatment. It suffers hunger.

They used to live a very simple and humble life. Allah's chosen a simple time with no complications for His prophet –PBUH to deliver his Mission. Now we live in mansions, lofty style built houses, fast vehicles. The holy mosque's ceiling is very high , you could never touch it by your hands. Its pillars are marbles instead of tree trunks.

Thus : Islam consists of both Belief and Worship. The Mekkian stage concentrated on belief. Whereas the Medinah stage concentrated on worship

Praises be to Allah Lord of Alamin