

Development of Urban Architecture the Time of the Prophet Muhammad PBUH in Madinah Period

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Abstract— Discussing Islam is inseparable from the figure of the Prophet Sallallaahu Alayhi Wasallam. His life history is the main attraction because it contains everything related to aspects of life governed by Islam. No exception in terms of government and the construction of the city of Medina, as one of the stages of his prophetic history.

This study aims to explore and examine the growth and development of urban architecture at the time of the Prophet Sallallahu Alayhi Wasallam. The method used in this study is the historical research method by reviewing libraries combined with time series methods. The historical research method is used to study the life history of the Messenger of Allah mainly related to the Development of the City of Medina while the Time series method is used to trace the growth and development of the architecture of the city of Medina.

The results of this study indicate that the growth and development of the city at the time of the Prophet Muhammad, over a period of ten years, experienced very rapid and rapid dynamics with growth and development that covered all aspects and dimensions of life, the development of the city in the Prophet's era was based on the fulfillment of means - physical means to build the social aspects of the life of the people of Madinah City which prioritize the aspect of worship which is the core of the life of Islamic society.

Keywords: *the architecture of the city of Medina, city development*

I. INTRODUCTION

The city is a big house and the buildings in it are artifacts (historical objects) as a representative of cultural values. The orientation of a city can be seen from the experience and history of the city. The way to find out the history or origin of a city is to find the marker elements or marker attributes of the city. Cities do not only express certain geographical areas (places), but also a set of activities (work), and the dynamics of the population (folk) that keep moving.

Islam as a religion that is *Rahmatan Lil Alamin* (a blessing for the universe), certainly has rules about urban problems. Urban problems such as floods, squatter settlements, and slums, street vendors, congestion, etc. could be overcome by applying Islamic *Shari'a*?

In Islamic law, there is no one thing does not get attention, because the perfection of this *Shari'a* is comprehensive and covers all aspects of human life, both in the village and in the city. For this reason, it is imperative to

study or examine contemporary problems faced by the Islamic Ummah, especially urban problems that can produce reliable and realistic urban *fiqh*.

Discussing Islam is inseparable from the figure of the Prophet *Sallallaahu Alayhi Wa Sallam*. His life history is the main attraction because it contains everything related to aspects of life governed by Islam. No exception in terms of government and the construction of the city of Medina, as one of the stages of his prophetic history.

The city of Medina, commonly called the City of the Prophet, is an expression of ideas in a strong religious spirit, with a physical order that is full of values, as well as opening a space for social dynamics in the *ukhuwah Islamiyah* order. The construction process of Medina began with the migration of Muslims, a movement of change when the Prophet and his followers faithfully moved from Makkah to Madinah. In this flow of change, the Prophet found prophetic values to strengthen the city buildings in his place to create a life full of grace and virtue [4].

The efforts of prophet in building a dignified city framed in the spirit of revelation, which until now remains the magnet of humanity throughout the world, are still relevant to be imitated if we want to build and have a blessed house called the city.

Based on the description above, it is known that the success of urban development is closely related to Islamic law both physically and non-physically. This is unraveled in the history of the Prophet *Sallallaahu Alayhi Wa Sallam* in building the city of Medina. To find out more about how the Prophet *Sallallaahu Alayhi Wa Sallam* planned and organized the city of Medina, the research on the development of urban architecture in his era became the basis of this research.

II. CITY PLANNING ACCORDING TO ISLAM

Sharia has introduced the concept of Islamic city planning in such away. If then there is a backwardness and chaos in the arrangement of cities in countries that are predominantly Muslim, we should not blame Islamic law and Islamic law, but what we need to develop, we arrange, and we educate our Muslim citizens who live in the city so that those who are not educated and irresponsibility changed his mental attitude to be educated and responsible in developing and caring for the city where they lived [4].

A very clear and striking difference between cities that apply Islamic law and those who completely abandon Islamic law, for example making sculptures. Islamic law forbids Muslims from making statues or statues, albeit due to aesthetic reasons or city landmarks. That is why the city of Makkah and the City of Medina or the cities that apply Islamic law, we do not find any human and animal statues. When we examine in the Qur'an and the hadith, then we will find the sunnah of the Prophet Sallallahu Alaihi Wasallam relating to the solution of urban problems, for example the Prophet decided and consider the area of the road at least 7 (seven) cubits, make a toilet/latrine behind the house, cultivating land / idle land, building settlements, making wells, building markets, mosques, ditches, and so on. This proves that the Prophet Sallallahu Alayhi Wasallam was the leader of the ummah who governed the lives of the people both in Medina and Makkah. He is a city administrator [4].

III. CITY GROWTH AND DEVELOPMENT

A city always experiences development from time to time. Development, in this case, concerns political, social, cultural, technological, economic and physical aspects. Particularly regarding aspects that are directly related to urban land use and rural land use are physical developments, especially changes in their area.

The existence of the city can be viewed from a variety of dimensions, it is necessary to state the relation between the various dimensions [7], that the "settlement morphology" and the "legal articulation" dimension are the two dimensions most directly related to the spatial expression of cities. The settlement morphology dimension highlights the existence of urban spaces in the forms rather than the characteristics or characteristics of cities. Some sources suggest that a review of the urban philosophy is emphasized on the physical forms of the urban environment and this can be observed from the physical appearance of the city which, among others, is reflected in the existing road systems, whether or not residential buildings (trade/industry) as well as individual buildings.

IV. RESEARCH METHODOLOGY

A. Research Methods

This research is an early stage of research conducted as a first step in tracing and exploring the growth and development of city architecture in the time of the Prophet Muhammad SAW so that it can find approaches to the concept of urban planning by the Prophet Muhammad SAW. The method used in this study is a historical research method. Steps taken in the process of this research include the selection of topics, heuristics (gathering resources), criticism, interpretation, and historiography.

The choice of topic is based on two things, namely emotional closeness and intellectual closeness.

An emotional closeness that is the reason for research based on the relationship or personal interest between researchers and research objects. In this case, researchers feel interested in the history of the Prophet Muhammad

Sallallahu Alayhi Wa Sallam especially in the construction of the city of Medina.

The second intellectual closeness in question is the scientific closeness of the object to be studied by researchers. In this case, researchers aim to find and uncover the basics of the concept of urban planning and structuring approaches at the time of the Prophet.

B. Data Collection Techniques

Data collection is done by:

1. Heuristics, i.e. initial data collection with, i.e. data collection is carried out using the literature study method, i.e. gathering and extracting data from sourcebooks relating to the research topic. To obtain relevant data, it is also done by collecting data from various sources, namely conducting interviews with historical experts of the Prophet Muhammad.
2. Criticism, namely analyzing the validity of the source by linking one another to the authenticity of the source.
3. Interpretation (Interpretation), namely interpreting the history and linking factual data to form a series.

C. Data Analysis Techniques

Data analysis techniques in this study were qualitative descriptive and did not use samples, populations, and variables given that the material studied was written sourced from a literature study. The literature study is used as a guide so that researchers can examine the facts in the field. In analyzing historical sources, researchers tested the truth or validity of sources and materials from historical sources to then be grouped into writing the development of the city at the time of the Prophet in the Medina period.

In this stage, the description of the data collected will be carried out on the development of the city in the time of the Prophet in the Medina period. External criticism is assessing from what material the book was made at this stage the researcher examined both the material and also the publisher and the person in charge of the source so that it could be trusted as a historical source. Internal criticism is an evaluation of the authenticity of historical sources in the form of objects or written ones. This criticism is carried out by carefully examining the contents of the source so that it is relevant and reliable regarding the development of the City in the Medina period. Finally, the validity of the source of the examination of the book so that it can be recognized as truth

V. RESULTS AND DISCUSSION

1.1 An Overview of the City of Medina in the Age of the Prophet

Medina is a stretch of earth formerly active Merapi volcano which then goes out, then leaves two fertile volcanic lands; *Waqim* in the East and *Wabrah Musyarrafah* in the West, in the Valley 'Aqiq, the starting line for the route to Makkah. But there was an alternative route to enter Medina except through the path between the two volcanic lands. In the north, there is Mount Uhud which became a

safety fort for Medina and its surroundings. This mountain is located 4 miles from the heart of the city of Medina [1].

The concepts of nationality were exemplified in the days of the Prophet, Companions or later caliphs. At the time of the Prophet for example, how the Prophet Muhammad managed and led the Medina community which was multi-ethnic, multi-cultural, and multi-religious (Muliadi, 2012). In addition to regarding a government order and a city order, the constraints of a city also become an influential factor for the sustainability of the Government System from the city itself. Especially for the city of Medina itself, the demographic conditions of the residents of the city of Medina are two conditions that influence it, namely before the arrival of the Prophet Muhammad and after the arrival of the Prophet Muhammad in the city of Medina.

The state of society in Medina before the arrival of the Prophet Muhammad. the same as the condition of the people in Makkah, which is always living in violation of the law. The tribes who lived there fought each other. The government was not effective in implementing law and order, so that tribal war was unavoidable. The Aus and *Khajraz* tribes for more than a century have always lived in an atmosphere of war. The presence of the Prophet in Medina abolished all ethnic differences and classified the population with one common name, Ansar. The Prophet began to organize life through a mechanism of law, order, and peace. Hijrah was a turning point in the career of the Prophet Muhammad PBUH. which lays down the basic concept of a struggle between religion and politics so that Islam is not only understood as a mere holy ritual that eliminates its role in the arena of government [6].

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The arrival of the Prophet Muhammad and the Muslims of Mecca were welcomed by the residents of Medina with joy and full of brotherhood. Islam got a new environment that was free from the threat of the rulers of Quraysh, Mecca, an environment that preached, conveyed the teachings of Islam and elaborated in daily life. Revelation in succession during the Medina period the wisdom of the Prophet Muhammad in teaching the Koran was to encourage his followers to memorize and write verses of the Koran as he taught. He often held repetitions in the recitation of the Koran in prayer, in speeches, in lessons and other occasions [5].

Based on the above opinion, after the arrival of the Prophet in Medina, he began to organize the city by starting to form a facility which was later supported by its

supporting facilities. The purpose of the Apostle itself began with building facilities and infrastructure, none other than to facilitate all activities and activities of the Muslim community, especially for matters of worship and affairs that capture the benefit of Muslims themselves. On the other hand, in the social world and relations between the people or between the tribes there, he teaches about harmony between people, be they neighbors, relatives, relatives and even those who have different understandings or tribes must respect each other for their activities [5].

On the other hand, *Rasulullah* SAW also shaped the people's economy by making a means for the continuation of trade for the Muslim so that the economy of the Muslim community can be maintained properly. Not only on the economic side but also in the education, cultural and even government / political sectors for the city of Medina with the help and direction of Allah SWT [5].

History of the Prophet in the Medina Period

The Medina phase can be divided into three stages [2]:

1. Stages which are overwhelmed by an atmosphere of instability and shock, the occurrence of internal problems and the spread of enemies to Medina to kill the inhabitants from the outside. This stage ended until the "Hudaibiyah treaty" took place in the month of *Dhu'qa'dah* in 6 H.
2. The stages of the ceasefire together with the top leaders of the Paganists and ended with the "conquest of Makkah" (Fathu Makkah) in the month of Ramadan in 8 H which is the stage of preaching to the kings to embrace Islam.
3. Stages of people flocked to Islam, namely the stages of the arrival of the tribes and nations to Medina. This stage continued until the Prophet *Sallallaahu Alayhi Wa Sallam* died in the month of Rabi'ul Awwal in 11 H.

Hijrah does not mean only to escape from slander and torture, but more than that. Hijrah means arranging cooperation to build a new order in a safe country. Therefore, it is incumbent on every Muslim individual who can participate in the construction of this new homeland and strive with all his strength to fortify and elevate his image [2].

There is no denying that the Prophet *Sallallaahu Alayhi Wasallam*, in this case, is the imam, the leader and the giver in building this community. And it cannot be denied either, that he was given control of all matters.

The people who were faced by the Prophet *Sallallaahu Alayhi Wa Sallam* in Medina consisted of three groups, each with different conditions with the others with striking differences. He also faced various people with various problems [2].

The three groups are:

1. His friends who are chosen people, noble and virtuous experts.

2. The polytheists who did not believe while they came from the heart of the tribes in Medina.
3. Jews.

The problem he faced about concerning his friends was the condition of Medina which was completely different from the conditions they had gone through in Makkah. When in Medina, affairs were controlled by the Muslims themselves from the first time and no one controlled them. Therefore, the time has come for them to deal with the problems of civilization and development, the problems of life and economy, the problems of politics and government, the problems of conditions of peace and war, the total resolution in halal and haram issues, worship and morals and other life problems [2].

It is time for them to form a new society, an Islamic society which at every stage of its life is different from the stages of the life of the *jahiliyyah* community and is superior to all existing societies in the human realm and represents the Islamic *da'wah*.

1.2 Development of City Architecture in the Medina Period

The Prophet arrived in Medina and he lived in the village of Bani An-Najjar on Friday *Sallallaahu alayhi Wa Sallam*, 12 Rabi'ul Awwal in 1 Hijriyah that coincided with September 27, 622 AD He descended at the location in front of Abu Ayyub's House while saying, " This is where the place stops - God willing "then he moved to the house of Abu Ayyub Allah be upon him [2], [1].

The first step was taken by the Prophet *Sallallaahu Alayhi Wa Sallam* after that was to establish the Nabawi mosque. On the location of the camel sitting, he ordered to establish this mosque. He bought it for two orphans, the owner. He plunged in building, moving bricks and other stones.

At that location, there were former cemeteries of idolaters, debris, palm trees, and *Gharqad* trees. Then the Prophet *Sallallaahu Alayhi Wa Sallam* ordered that the tombs of the polytheists be dismantled, the debris leveled and the date palm trees and *Gharqad* trees cut down, then make the shafts leading to the *Qiblah*. At that time the Qibla direction was still facing *Baitul Maqdis*. The two doors of the mosque sill are made of stone, the walls are made of palm fronds, the poles are from tree trunks, the ground floor is covered with sand and gravel, consisting of three doors, the length from the qibla to the rear end is 100 cubits, the second the side is likewise or less, and the foundation is approximately 3 (three) cubits deep.

He then built houses next to him, tenements made of brick, the roof was made of palm fronds and tree trunks. That is the houses of the wives of the Prophet *Sallallaahu Alayhi Wa Sallam*. After these houses were completed, they also occupied them and moved from Abu Ayyub's house.

The mosque is not just a place to pray five times a day but more than that it is a campus, a place where Muslims learn the teachings of Islam and receive briefings, a place to meet and unite all components of various tribes after a long distance from conflicts and ignorance warfare, bases to regulate all affairs and departures of departures and parliaments to regulate all affairs and departure of

parliamentarians to hold consultative and executive sessions [2], [1].

1.3 Growth and Development of the Facilities and Infrastructure of the City of Madinah.

a. Place of worship

The first step carried out by the Prophet Muhammad in Medina was to build a mosque, this was in order to reveal Islamic combats which had long been fought, besides that as a place to establish prayers that became a bond between servants and Rabbul 'Alamin and cleansing the heart of earth's excrement and world life [3].

1. Nabawi Mosque, Medina

Nabawi Mosque is one of the most important mosques in the city of Medina, Saudi Arabia because it was built by the Prophet Muhammad and became the place of his tomb and his companions. This mosque is one of the main mosques for Muslims after the Grand Mosque in Mecca and the Aqsa Mosque in Jerusalem. This mosque is also the 2nd largest mosque in the world, after the Grand Mosque in Makkah.



Picture of the Prophet's Mosque, Source: Wikipedia

The Nabawi Mosque is the second mosque built by Rasulullah SAW, after the Quba Mosque which was established during his Hijrah journey from Makkah to Medina.

The Prophet's Mosque was built since the first time the Messenger of Allah (SAS) arrived in Medina, where the camel mounts of the Prophet (SAS) stopped his journey. It was reported by Bukhari in his *sanad* that Rasulullah SAW entered Medina by riding his mount, everyone followed him until his mount roared beside the Rasulullah SAW mosque in Medina. When the mount he snatched the Messenger of Allah said, "Here is where my house will be erected, Allah." That location was originally a place for drying dates (*marbad*) belonging to the two orphans Sahl and Suhail bin 'Amr, who was later bought by the Prophet Muhammad to be developed the mosque and his residence [3].

Initially, this mosque measuring about 50 m × 50 m, with a roof height of about 3.5 m. Rasulullah SAW helped build it with his own hands, together with friends and Muslims. The walls on the four sides of the mosque are made of bricks and earth, while the roof is made of palm leaves with pillars of date palm trunks. Some of the roofs is left open just like that. During the first nine years, the mosque was unlit at night. Only in Isha time, a little lighting was held by burning straw.

Then attached to one side of the mosque, built the residence of the Prophet SAW. The Prophet's residence is not as large and not more luxurious than the state of the mosque, only of course more closed. Also besides there is a part that is used as a place for poor people who do not have a home. Later, these people were known as Ahlussufah or the inhabitants of the mosque's terrace [3].

The Prophet directed the Qibla and Mihrab to Baitul Maqdis and the prayer faced there as done from the beginning until the revelation from Allah as contained in the QS. Al Baqarah (2): 144 which means: "Truly We (often) see your face looking up to the sky, so truly We will turn you to the Qibla that you want. Turn your face towards the Grand Mosque. And wherever you are, turn your face towards him" [2], [1].

2. Qiblatain Mosque

The *Qiblatain* Mosque or the meaning of the two qiblah mosques is one of the famous mosques in Medina. This mosque was first known as the Bani Salamah Mosque because it was built on the former house of the Children of Salamah. It is located on the edge of the road leading to the University of Madinah campus near the King's Palace to the direction of Wadi Aqiq or on a small hill north of Harrah Wabrah, Medina



Picture of Madinah Mosque
Source: Wikipedia

In the early days of Islam, people prayed with the Qibla in the direction of Baitul Maqdis (another name for the Aqsa Mosque) in Jerusalem / Palestine. Only later came the revelation to the Prophet Muhammad to move the qibla towards the Grand Mosque in Mecca. The incident occurred in the 2nd year of Hijri on Monday in Rajab at dhuhr time at the *Bani Salamah* Mosque.

At that time, Rasulullah SAW was praying to face the Aqsa Mosque. Amid during of prayer, suddenly the revelation of Surah Al Baqarah (2): 144, which means:

"Truly we (often) see your face look up to the sky, then really We will turn you to the Qibla that you like. Turn your face towards the Grand Mosque. Everywhere you are, turn your face on him. And indeed the people (Jews and Christians) who were given the Bible (the Torah and the Gospels) did know that turning to the Grand Mosque was true from their Lord, and Allah is not unmindful of what they do. "

After the revelation of the above verse, he paused his prayer, then continued by moving the Qibla direction towards the Grand Mosque. Referring to the incident, then this mosque is called the *Qiblatain* Mosque, which means the mosque has two designs.

3. Al Ijabah Mosque, Medina

The first mosque to save the history of the Prophet's life is the Masjid Al-jIjabah. This mosque is located on Jalan Malik Fadh, Medina, precisely about 385 meters from Baqi Cemetery. If seen from the outside, maybe this mosque looks ordinary, there is nothing special about the building. But if traced, it turns out that the privilege appears behind its name.

Ijabah means granted. Yes, the mosque which has an area of 1,000 m² was given the name Al Ijabah because in the past the Prophet had prayed there and was granted by Allah SWT right then. There were three prayers prayed by the Prophet Muhammad, first, the Prophet SAW begged God not to destroy the people of Muhammad with drought and starving.

This prayer was immediately answered and answered by God. Then, the Apostle again prayed. In his second prayer, the Apostle pleaded with God not to destroy Muhammad's people by drowning. This prayer was also granted by God. After the second prayer was answered by Allah, the Apostle returned to prayer. In the third prayer, the Apostle begged Allah that among his people there would be no slander and difference. Unfortunately, unlike the first and second prayers that were immediately granted, this third prayer was postponed by Allah SWT. This is the history behind naming mosques.



Picture of Al Ijabah Mosque
Source: Wikipedia

4. Quba Mosque, Medina

In Islamic history, the first mosque was the Quba mosque built by 'Ammar ra. When His Majesty the Prophet (PBUH) was on his way to migrate to Medina, in the village of Quba, 'Ammar ra proposed, to build a shelter for His Majesty the Prophet (PBUH) so that he could take a rest in the afternoon and pray in peace. Then, 'Ammar ra began collecting stones and establishing a mosque.

Quba Mosque is the first mosque built in the history of Islamic civilization on the 8th Rabiul Awal 1 Hijriyah. This mosque is located outside the city of Medina precisely about 5 km southeast of Medina. In ancient times when it was built, this mosque stood on a date palm plantation with an area of 1200 square meters.



Picture of Quba Mosque
Source: Wikipedia

After the Quba Mosque and the Nabawi Mosque, followed by several mosques, including a small mosque in the gap of Jarar Hill on Mount Uhud, Bani Khudarah Mosque, Juhainah Mosque whose boundaries are drawn by the Prophet and wood stuck as a Qibla position, then he prays there. Then the Bani Sa'idah Mosque outside Madinah housing, Bani Bayadhah Mosque, Bani Al-Hubla Mosque, Bani Udhayah Mosque, and Ubay Ibn Ka'b Mosque in Bani Judailah. Then Bani Amr Mosque, Bani Dinar Mosque, Dar Al-Nabighah Mosque, Adi Bani Mosque, Al-Sunh Mosque, Bani Khutamah Mosque, Banu Harithah Mosque, Bani Haram Mosque in Al-Qa', Bani Wa'il Mosque, Atikah Mosque in Bani Salim [1].

One of the most important means of worship in the context of the construction of Medina is places of prayer for the feast, namely the open field far outside the mosque, outside the abattoir. In these places, the Prophet also performed the istisqa prayer. He forbade the places to be built. "This is where we gather, where we ask for rain, where we pray on Eid and Eid al-Adha. Don't build it, you don't need to give you tents or tents," he said [1].

Thus, the mosques which witnessed the history of the Islamic development of the Prophet.

The function of the Mosque in the time of the Prophet Muhammad

According to Ash Shalabi [3] that the mosque is a symbol of comprehensive Islamic characteristics.

1. The mosque was established as a place for worship, a place of prayer for believers and dhikr and glorify Allah. Every Muslim enters it, establishes prayer and worships in it. No one can harm him as long as he still maintains his holiness and adjusts the rights of respect for the mosque.
2. The mosque was built as a meeting place between the Prophet Muhammad and his companions and messengers who wanted to ask for guidance and love of faith in his da'wah and justify the treatise he was carrying.
3. The mosque was built as a venue for gathering various rational and modern natural sciences and knowledge that has been advocated by the Qur'an to pay attention. And became the madrasa used by believers to hone their thinking and opinions. Besides that, it is an institution that unites knowledge prosecutors from various regions.
4. The mosque was built as a haven for foreigners and Ibn Sabil who settled and did not get help from anyone.
5. The mosque was built as a stronghold where the mujahideen gathered when they got a call to go to war.
6. The mosque was built as a place to treat the wounded of the mujahidin so that the Prophet SAW easily visited them.
7. The mosque was built as a post office (information and administration center) of Islam. It is a source of information and courier delivery and receipt of incoming mail.

b. Economy Facility

Construction of the Madinah City Market

One that was taught by the Prophet Muhammad after moving to Medina which then made a big change in economic mastery was the concept that work was worship. Through this concept, the Muhajirites who emigrated to follow the Messenger of Allāh without bringing any wealth immediately became an asset for the people rather than a liability - because they could optimize their abilities, both in production and trade activities.

Described in history that after the migration of the Prophet Muhammad and his followers, the earth that was originally arid then processed into fertile gardens and beautiful gardens. Because the concept of work is worship as well, positive things related to worship such as justice, honesty, equality, prudence, modesty, infaq, etc. can manifest in people's lives every day when they work.

Initially, it was certainly not easy because when the Muhajirins began actively trading in Medina, for example, they traded in an existing market at that time, a market managed by Jews. The management of the market by the Jews in the Koran is illustrated that they consider it lawful to take the property of others (QS Ali Imran (3): 75), of course, problematic.

Because of the market domination by the Jews, the original Muslims could not fully implement Islamic values on the market - then the Prophet Muhammad SAW also considered it important to immediately establish a market for Muslims

in the early formation of a society that would live with values - comprehensive Islamic values in Medina. In a place that is only a few houses northwest of the Prophet's Mosque - which has been established first, the Prophet established a market with his word "This is your market, it should not be narrowed (by building buildings, etc.) and there should be no taxes on it." (HR. Ibn Majah). This open-air market has a length of about 500 meters and a width of about 100 meters (an area of about 5 ha), so it is large enough to accommodate the needs of city residents who then grow rapidly - Easter. The location is also chosen so that people who come from various regions - easily reach the market. The Madinah Market later became the vein of the economy of the first Islamic state, centered in Medina. Its location which is not far from the Prophet's Mosque but also not too close (every few houses) also has its strategic value. The values that are carried out from obedience to worship in the mosque can color the trading activities in the market, but the bad things from the market such as the crowds do not affect the activities and special devotion of the worshipers in the mosque.

Even ways of managing the market are similar to managing a mosque. This was stated by Umar Ibn Khattab who became the *muhtasib* (market watchdog) after the Messenger of Allāh with his words that "The market adheres to the provisions of the mosque, whosoever comes first in one seat, then the place for him to stand from there and go home or finish buying it."

The value of the message contained in the words of Umar is in line with the hadith of the Prophet mentioned above which is essentially access to the market must be the same for all people; may not market plots. This was implemented by Umar banning people from building buildings in the market, marking their places, or narrowing their way to markets. Even with his stick, Umar called "get out of the way" to those who prevent others from entering the market.



Figure 4: Overview of the ancient Medina market
source: Muttaqin, 2016

So what lessons can we take from the sunnah of the Messenger of Allāh SA to establish a market - which then continues to be enforced by the Caliphs mentioned above? What is clear is that the current market situation is not much different from the market conditions in Medina that are managed by Jews before the establishment of a market for

Muslims by the Prophet Muhammad above. All kinds of Jewish-style cheating occur in this market, and the most striking is the market access that is not easily reached by the majority of the people.

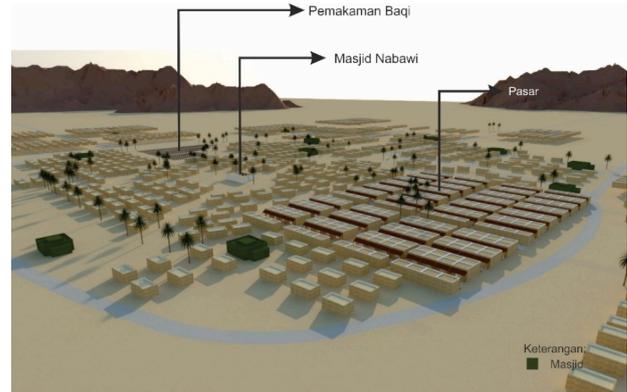


Figure 4: Illustration of the Market Location of the Prophet's Medina
source: 2018 data processing results

c. Education facility

Before the Prophet (SAS) migrated to Medina, the name of the city was Yathrib. After the Prophet (PBUH) migrated, on September 22, 622 AD, the city was renamed Madinah al-Nabi or al-Madinah al-Munawwarah.

In terms of economics and politics, the Jewish position in the city of Yathrib was regarded as the strongest among the population. They even controlled politics in Yathrib. New Jewish influence diminished after the arrival of the Aus and Kharaj tribes. Only in the 6th century did the Arabs escape from dependence on the Jews. Since then Muslims have been able to live freely carrying out religious teachings in Yathrib. And from this situation, the Prophet Muhammad (PBUH) had the opportunity to organize various fields of life: social, economic, political, legal, cultural, and educational based on the values of Islamic teachings which were still in the process of formation. The situation and condition of the city of Medina as such subsequently had a significant influence in the field of education.

In the Medina period, Islam was a political force. The teachings of Islam relating to the lives of many people descended on Medina. The Prophet Muhammad also had a position, not only as head of Religion but also as head of State. One of the characteristics of the development of education in this period was the construction of educational institutions namely the Nabawi Mosque. The mosque not only functions as a place to carry out prayer but is also used as a center for religious education and teaching, adjudicating several community matters, deliberations, and other gatherings.

1. Vision, Mission, and Educational Objectives

The vision of education in Medina or after the emigration is "Excellent in the religious, moral, socio-

economic, and social fields, as well as its application in life". In line with this vision, education in Medina has a mission:

- Guiding the Muslims towards the path that is blessed by God.
- Encouraging Muslims to strive in the way of Allah SWT.
- Provide moral education that is by their circumstances in various situations (losing, winning, happy, miserable, safe, scared)
- Inviting groups outside of Islam (Jewish and Christian) to obey and practice their religion piously
- Adjusting upbringing and preaching to the circumstances of the community at that time.

Thus, the purpose of education held in Madinah is to form a society that has great awareness and responsibility in realizing Islamic ideals, namely to create a society that is blessed by Allah SWT by implementing Islamic law in its entirety.

2. Education Curriculum

Education curriculum in Medina in addition to containing teaching material relating to the creed and morals, also education *ukhuwah* (brotherhood) between Muslims, social welfare education and family welfare of relatives, children's education, monotheism education, prayer education, education of polite manners, personality education, and defense education.

3. Targets (Students)

There are more students in Medina than there are students in Mecca. This happened, because when in Medina, Prophet Muhammad SAW already had wider authority, both as head of religion, as well as head of state.

4. Educators

The educator in Medina at that time was the Prophet Muhammad himself who, at a later stage, was assisted by friends and then studied with *tabi'in* and subsequently became scholars.

5. Learning Methods and Approaches

Basically, the teaching and education methods carried out in Medina are the same as those carried out in Mecca, namely by using various methods that are by human nature, namely as beings who have various tendencies, shortcomings, and strengths. For this reason, sometimes the Prophet Muhammad (PBUH) uses the method of lectures, discussions, deliberations, questions and answers, guidance, role models, demonstrations, storytelling, memorization, assignments, and role-playing. The approach used is the natural approach, which provides teachings by the intellectual abilities and intelligence of students,

professional background, and the circumstances that accompany them.

6. Educational Institutions

Educational institutions in Medina can be stated as follows:

- Mosque

Quba Mosque is the first mosque that was made by the Prophet Muhammad as an educational institution. In addition to the Quba Mosque, among the mosques used as centers of knowledge and knowledge dissemination are the Nabawi Mosque, the Haram Mosque, the Kufa Mosque, the Basrah Mosque, and many more.

- As-Suffah

As-Suffah is a space or building that continues with the mosque. Suffah can be seen as a school because teaching and learning activities are carried out regularly and systematically. This institution is also a kind of hostel for friends who do not or do not have permanent residences. Those who lived in Suffah were called *Ahl al-suffah*.

- Kuttab

Kuttab was founded by the Arabs before the arrival of Islam and aimed at giving education to children. However, the educational institution did not receive attention from the Arab community, evidently, because before the arrival of Islam, only 17 Quraysh knew of reading and writing. Teaching reading and writing skills are carried out by teachers who teach voluntarily. The Messenger of Allāh also ordered Badar prisoners of war who were able to read and write to teach 10 Muslim children as a condition to free themselves from captivity.

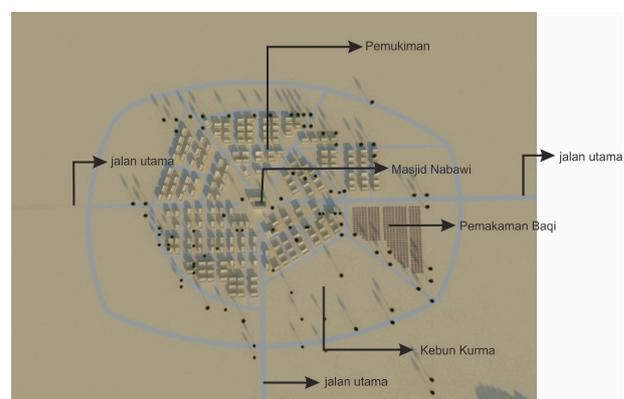


Figure 5: Illustration of the Development of the Medina City of the Prophet's time (source: 2018 data processing results)

VI. CONCLUSION

The growth and development of the city in the time of the Prophet Muhammad, during ten years, experienced rapid

and rapid dynamics with growth and development that covered all aspects and dimensions of life.

In the perspective of City Planning, Rasulullah Muhammad SAW built the city not only physically, but also non-physically. Even the tendency of the description of the development of the city in the time of the Prophet was based more on the fulfillment of physical facilities to build the social aspects of the life of the people of the City of Medina.

The development of the quality of the Madinah community, which later became the passionate community of the ummah, was fostered by the fulfillment of the facilities and infrastructure needed to support these goals which put more emphasis on the aspect of worship which became the core of the life of Islamic society.

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