

## A PRAGMATIC AND SOCIO-CULTURAL STUDY OF DEVELOPMENTAL LESSONS FROM THE EDUCATIONAL BIOGRAPHY OF THE "PROPHET" MOHAMMED(PEACE BE UPON HIM)

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### **Abstract**

The present study looks at the lessons learned from the life and the role of Prophet Mohammad (PBUH) and the repercussion of these lessons on Muslims from various social and cultural foundations. It likewise discusses the lessons that the Muslims gain from the Hijra. It goes for examining the advantage beyond the life of Prophet Mohammad (PBUH) on Muslims' community, in any case, their diverse social foundations. For Muslim Minorities, the Emigration to Madinah (Hijrah) was a defining moment in Muslim history that has many Inspirational lessons, particularly for Muslim minorities. Prophet Mohammad (PBUH) and his companions set magnificent patterns that Muslims ought to gain from and convert into custom in all parts of life. After the Prophet and his companions' relocated to Madinah, formerly known as Yathrib, it turned into the second most honorable city in Islam, after Mecca. In spite of the fact that Prophet Mohammad (PBUH) always remembered his affection for Mecca, he stayed in Madinah until he died and buried there; he (PBUH) developed this city and build a kernel for establishing a civilization that extant for our these days.

The present study additionally goes for researching the lessons and repercussion .Hijrah still offers profitable lessons impeccable arranging and dependence on Allah Lessons for Muslim minorities. The present study theorizes that Hijrah still offers significant lessons.

**Key words:** Prophet Muhammad (PBUH); Hijrah; Educational Lessons; Mecca; Madinah; Linguistics; Pragmatic; Study.

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## 1. Introduction

Human development never passed without clashes, fights and debate. Subsequently, Allah gives total standards in settling clashes, which are all present in the Quran and Hadith, conventions of prophet (PBUH) (Athir, 1965:16). Prophet Muhammad (PBUH) conveyed every one of these standards and guidelines and rehearsed these in his very own life when required( Ali,1972: 5). It demonstrates the actualizing highlights of the hypothetical aspect, of Islamic principles in settling debate also the integrity of Islam as the outright religion of Allah, the Almighty(Fisher, 2010: 22).

### 1.1. Problem

- 1.What did the life of the Prophet Mohammad (PBUH) reflect on the His followers and society?
- 2.What was the role of Prophet (Mohammad) (PBUH) for Muslims from different cultural background?
- 3.What did the lessons that the Muslims gain from the Hijra?
- 4.What did the lessons behind the way from Mecca to Madinah (Yathrib)?
5. How was the leadership of Prophet Mohammad (PBUH) reflecting on Muslims' Society?

### 1.2. Aim

**This study aims at** investigating the benefit behind the life of Prophet Mohammad (PBUH) on Muslims' Society regardless their different cultural backgrounds.

### 1.3. Hypothesis

Cultural and social parameters are utilized as approaches to express the lessons that Muslims gain from Prophet Mohammad (PBUH).

### 1.4. Methodology

In doing this investigation, the techniques to be pursued are:

1. Presenting the hypothetical foundation related to this work
2. This examination is totally founded on the published subaltern information and clues.
3. This paper, to a great extent, considers the documentation of history.

### 1.5. Limitation

The investigation is restricted to express the lessons that Muslims gain from the Hijrah of Prophet Mohammad (PBUH).

### 1.6. Value of the study

It is hoped that this study will give visions for the investigation of the of lessons that the life of Prophet Mohammad reflect on cultural and social parts of Muslims. It is trusted that this investigation will be useful to each one of the individuals who are keen on sociolinguistics, culture and Hijra. The study may be valuable for the scientists and to all those who are interested in linguistics and the life of Prophet Mohammad (PBUH) that we learn after 14 century(from the date of conceived Prophet Mohammad up to now).

## 2. Fundamental Concepts

### 2.1. Sociolinguistics

The term sociolinguistics is utilized by and large for the investigation of the connection between language and society. It has clear and tight associations with human sciences through the investigation of language and culture, and with anthropology through the examination of the role language plays in the association of social gatherings and organizations. It is also tied to social psychology, particularly with regard to how attitudes and perceptions are expressed and how in-group and out-group behaviors are identified (Yule, 2006: 205).

Sociolinguistics is the investigation of language in connection to society. Similarly, we can characterize Ethno-phonetics as the investigation of language in connection to culture taking culture in the sense in which it is utilized in anthropology and all the more for the most part in the sociologies. However, culture, in this sense, assumes society; and society thus relies on culture. It follows that on the broadest definitions of sociolinguistics and ethno-linguistics, the two branches of macro-linguistics that they refer to will overlap to a very considerable extent (Lyons, 1981: 267).

Hudson (1996:1-5, cited in Al-Kubaisy, 2015: 7) & Wardhaugh(2010:12, referred to in Al-Kubaisy, 2015: 7 ) characterize sociolinguistics as "the investigation of language in connection to society". Sociolinguistics is information that is gained socially from other individuals, either by direct guidance or by viewing their conduct.

### 2.2. Culture

In the investigation of sociolinguistics, the primary concern is the cultural side since culture is a social wonder. Hudson (1996: 70) characterizes culture as " a standout amongst the most vital attributes of society". He (ibid) also said that a society's culture comprises whatever known or accepted by the individuals to work in a worthy way. With respect to Yule (2006: 216),he utilizations the term culture to allude to all thoughts and presumptions about the idea of things and individuals that we realize when we progress toward becoming individuals from social gatherings. He (on the same page) considers culture as the sort of information that we at first obtain without (Guillaume, 1967: 50).

## 3. Data Analysis

### 3.1. The Pragmatic and Socio-cultural Lessons that Muslims learned from the Life and Hijrah of Prophet Mohammad (PBUH)

It is the new Hijri Year; the 1434th commemoration of the Prophet's migration to Madinah; an extraordinary minute that brings out a long journey of enthusiastic work to convey the message of Allah to mankind, the message of light, leniency, sympathy, solidarity, and equity( Ahmad, 2013: 30).

As this dear event approaches, we recollect the unique commitment of the Prophet (PBUH) and his mates, the supreme sacrifices they offered, the torments and tears of those dedicated brave men who preferred to abandon their homes, riches, solace, families, and everything except for the call and message they were endowed with(Haykal, M.H. (1976: 55). Thanks to their respectable undertaking, around one billion and half of people are honored with Islam all through the world; the call of Athan is made 24 hours around the world; the light of belief keeps sparkling in hearts and souls (Ali, 1972: 19).

As Muslims around the globe fete the Hijri New Year, everybody is centered on recalling and recounting the narrative of Prophet Muhammad's migration from Makkah to Madinah and the hardships he suffered from in the arrangements and in the round (Haykal, 1976: 13). Everybody retains the delightful melody the Ansar welcomed him with, and each

Muslim aches to visit Madinah for its unique spot in the Prophet's heart ( Monjur, 2011: 112).

Inside an advanced setting where we have vehicles, planes and internet, a trip in the desert on camel-back to achieve an inaccessible desert with only a sword to fight unbeliever brigand, it's a biography that by time turns out to be even a n approach of life filled with lessons we could all learn and practice for all situation in our day, regardless of how present day or instructed we are. 1 An article composed by Sahar El-Nadi( Azzam and Gouverneur,ND: 12) .

Not very many of us understand that Hijrah did not finish when Prophet Muhammad (PBUH) came to Madinah securely and was lionized with the lovable melody. Most Muslims don't know that Hijrah really sustains out until our present day so every single one of us could appreciate most of its advantages. Genuinely, the primary immigrants (Muhajerun) at the era of the Prophet have a unique status over us, but at the same time we should remember ourselves that other doors of kindness and benevolent are still largely opened in front of us (Monjur, 2011: 2).

Prophet Muhammad, (PBUH), stated: "A Muslim is somebody who saves individuals the damage of his tongue and his hand, and a migrant is somebody who relocates far from what God has prohibited"(Haykal, M.H. (1976: 55).

This stunning articulation really gives us incredible expectation that we excessively could be qualified for a portion of the prizes of "muhajerun", here is the manner by which: The straightforward importance of the word Hijrah (relocation) is to move from one spot to the next and take up habitation there. Today, individuals move to different lands countries to improve their reality by finding better opportunity of works, secure better positions, education, or marriage, yet, by Islamic norms, the extension is a lot more extensive (Guillaume, A. : 1967: 74).

### **3.2. The Pragmatic and Socio-cultural Reflections that Muslims learned from the Life and Hijrah of Prophet Mohammad (PBUH)**

The Prophetic Migration is a great station from the stations of example, the Prophet (peace and blessings of Allah be upon him), in which lessons and dimensions are the basis for every structure and cultural change in the future of Islam. It has had the greatest impact on the emerging society, Where it moved from the image of primitive community ;from cultivation and hunting to a gathering to uphold the doctrine and carry the message and support the greatest issue in the world, in this society various legislation descend, these legislation regulate the relationship of man to his Lord (such as fasting, Hajj and Zakat) and family provisions and regulate the relationship of man to his brother (transactions and provisions of jihad) regulates the relationship between men and women as the family rules , which are distributed to about twenty-six systems separated from the family system, and moved from a single trade community in its view of reality and society and life to a pluralistic society of religion, this transferred the idea from the small Makki circle to the Arab and international stage and gained new experience in building human relations in various forms(Monjur, 2011:76) .

The migration has become the stage of institutions to build the mosque and the market and the liberation of water resources and build alliances, military industry and acquisition of new martial arts such as digging the trench and the use of geography and psychological warfare in the fighting. Migration represents the transition from elitism to openness to all means in calling for Islam, reporting and prevalence, from verbal communication to overcoming obstacles in language, mind, dialogue and sword. Migration represents the stage of liberation and the elimination of economic dependence and monopolies of the Jewish economies of the city by the creation of the Prophet peace be upon

him, separate Islamic markets. Migration represents liberation from dependency in the sources of armament, the transition to production and the multiplicity of sources of armament and the manufacture of weapons (Khan, 1980: 23).

Migration has changed the balance of power in the Arabian Peninsula, and the idea moved from the pursuit and chase to the stage of empowerment and build sources of strength and weaving internal and external alliances. And the emergence of what we call today international relations and political alliances in the movement of society and the calling alike. In migration the idea of the homeland expanded to include the areas where the idea prevails, the immigrants continued to live in AL-madina sharing the causes of life, and even turned to the successors and rulers of the people of the country, history has not recorded any movement of protest or coup against this new situation. For this were not just a passing incident, but a turning point and a distinctive mark paper in the history of Islam and Islamic society, paved the way for the emergence of the caliphate and agreement on Abu Bakr and resolve any possibility of disagreement (Husain, 1967: 76).

From the ethical perspective the Arabs were a paradoxical people. They experienced some outrageous deformities and yet they had some outstanding characteristics. They were undue drinking. When they were excessively drinking and run to the wild under the impact of beverage was for them ideals, not a bad habit (Monjur, 2011: 112).

Robbery was uncommon yet dacoity was normal. To assault and to looting each other was such respected matter. However, in the meantime, they regarded their promising and word more than other nations. Should an individual go to a chieftain of clan and request safeguard, that chieftain was compelled by a sense of duty to secure that person (Nadwi, 1993: 32).

In the event that this was not done, the clan lost position all through Arabia. Poets have a great position and a esteem. They were regarded as national pioneers. Pioneers were required to have incredible forces of discourse and even to almost certainly make improvisation for poetry verses. Generosity had formed into a national excellence. If a hopeless voyager reached to surroundings of a clan, he would be treated as a regarded visitor (Hisham) (Ahmad, 2014: 7).

#### **4. Conclusion, Findings and suggestions for Further Studies**

Struggle, an inevitable aspect of our day by day lives, some of which are huge others tiny, it's usually pulsates and takes different positions for many reasons. Its kind, trait and proportion are diverse to the point that utilizing just a single strategy will make it very difficult to determine it. Thus, the world masterminds draw out some procedure that ought to be embraced for struggle settlement, which may require proper change as indicated by the state of debate. To set up harmony and request in human culture Islam likewise underscores on settling clashes. In such manner, Muhammad (PBUH), the prophet of Islam, directed some one of a kind procedure by his truisms and practices. Basic assessment of those techniques demonstrates his brilliant brain and magnitude for all generation. His perceptions on portraying the idea of contentions and on its diverse techniques for answer for different debate were extremely phenomenal. The present techniques that we perform today appear to be the copy adaptation of his practices, which can be demonstrated by the instances of the above mentioned. Truth be told, in that unmindful period his contemplations gave another look to the improvement of human progress, and even it might contribute a great deal right now, particularly to the contention identified with Muslim world.

The researcher finds the following answers concerning the questions that have been mentioned previously: 1. What did the life of the Prophet Mohammad (PBUH) reflect on the His followers and society? we still live by his guidance and directions, that man who

changed the whole life around him ,he got it from darkness to light and so he did with your soul and heart's, his mention is an antidote to the pain of the soul and body. If you demand benevolent and success and happiness of the two lives here and hereafter for you and your family, follow the true approach of Muhammad. his life( PBUH) was filled with sacrifice, tolerance and mercy , so what we want more than implement these merits to make our life glad and stable. **2.**What was the role of Prophet (Mohammad) (PBUH) for Muslims from different cultural background? the role of Prophet (Mohammad) (PBUH) is ultimately a distinctive and unique role , he (PBUH) the final prophet and messenger from Allah almighty .by the end of his mission and message, the revelation to the earth and the people ended , he is (PBUH) a phenomenal man that his biography still impacts more that millions people worldwide, he is one of the one hundred personality in history that influential people till now, we still until now and every day mention and pray on him even in our prays, what we can say about a man, whose Allah Almighty, has made his name mentioned with his one , he is Mohammad a man of light whose his "Sunnah" " approach" still lovingly followed by most of Muslims.

**3.** What did the lessons that the Muslims gain from the Hijra? Lessons that Muslims learned and practice from Hijra are something infinite and endless and is also extended as long as the extension of this life on this planet. as we know that migration is known as the migration of the Messenger of Allah from Mecca to Medina and this is the dimension known to this meaning, but we can take the migration from another perspective is also known as the migration of the slave to God ,as well as the abandon and leaving of the sins, this last sense shows us that the migration of the last Messenger to the people applied daily and every moment in our lives and our diary, we Muslims are required to refuge to God and migrate to him and also to give up all the sins and bad ethics and to achieve comfortable and peace for us and those around and so we all and the humanity happy and achieve peace and harmony.

**4.** What did the lessons behind the way from Mecca to Madinah (Yathrib)? Many of us are eager to visit the Messenger of Allah in his city " Madinah", in the presence of modern means of comfortable travel, he (PBUH) cut this long distance in one camel exchanged with his Companion Abu Bakr, he also faced the dangers around him and gangs of polytheism that wanted to kill him in any way; with so he continued his way and did not put these difficulties and obstacles in mind, this and other things would teach us to insist on the implementation of the tasks of our lives, whatever we will do in exchange for this. Our prophet (PBUH) worked to achieve the good and peace of mankind in his time and we must to convey this message for the love and harmony of the rest of the world.

**5.** How was the leadership of Prophet Mohammad (PBUH) reflecting on Muslims' Society? The human soul, which is of sound nature, tends towards these qualities. By achieving them in any group, the society will, in turn, contain all that is beautiful and real. This is what the Messenger of Allah (PBUH) care about; he did not differentiate between a relative or a distant person, between rich or poor and weak or strong. All of them were equal in his eyes, so the Messenger of Allah achieved justice and spread love and brotherhood and peace between his community.

The researcher suggests the following points to all people who are interested in the field of Islam and Syariah, linguistics and its fields and contrastive study the migration of the Prophet (PBUH) from Mecca to Madinah "Muhajra" "migrant", had several and important results in the history of the Islamic state, including, get rid of the abuse of Quraysh, and torture of the weak Muslims, and the salvation of Prophet( peace be upon him ) of numerous attempts to kill him planned by Quraish. All this invites us to adhere to this extraordinary event and to learn from lessons and examples, to draw the best results in our life.

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