

The Seal of the Prophets' dealings with non-Muslims: A study of its objectives and testimonies from European scholars.

Summary:

This research paper, titled "The Seal of the Prophets' Dealings with His Opponents: A Study in Islamic Objectives and Western Testimonies," presents a concise overview of the Prophet's (peace be upon him) interactions with non-Muslims in most aspects of human life. It examines these interactions from the perspective of the objectives of Islamic law (maqasid al-shari'ah), supported by testimonies from non-Muslim Westerners.

The research aims to achieve several objectives, including: refuting campaigns that distort the image of Islam in the Prophet's (peace be upon him) dealings with those who differed with him, and demonstrating that Islam is a religion that calls for cooperation and building bridges of connection with those who differ with it in all areas of human life, without compromising the fundamental principles of the faith.

Among the most important findings of the study is that the objectives of Islamic law, according to scholars of Islamic jurisprudence, can be general, specific, or partial, and both are clearly realized in the Prophet's (peace be upon him) interactions with others.

Among the specific or subsidiary objectives of Islamic law are commercial transactions (buying and selling) and participation in all kinds of social events with non-Muslims, as long as these do not infringe upon the faith or undermine its fundamental principles.

Keywords: Transactions, Seal of the Prophets, Purposes, Certificates, Europe.

The introduction

All praise is due to Allah, Lord of the Worlds. May peace and blessings be upon the Seal of the Prophets, Muhammad, the trustworthy Prophet, and upon his noble and blessed family and companions.

Allah Almighty sent His noble Prophet to be a bearer of glad tidings and a warner to mankind, a guide and a helper, and a shining lamp. With him, Allah sealed the line of messengers, established proof through him, and placed in his eloquent speech and in his dealings justice, kindness, compassion, and tenderness. He became a role model for all people, to be emulated by generations throughout time, so that they may enjoy a life under the banner of love and peace, guided by the path of Allah, the One, the Beneficent.

The Prophet's (peace and blessings be upon him) interactions were numerous and varied, directed sometimes towards Muslims and

sometimes towards non-Muslims. Every interaction had a purpose, an objective, and a wisdom it aimed for and guided by, for he (peace and blessings be upon him) was as described by his Lord, Blessed and Exalted is He: { وَمَا يَنْطِقُ عَنِ الْهَوَىٰ } [An-Najm:3].

Studying the Prophet's (peace be upon him) interactions with non-Muslims, in terms of their aims and objectives, has become more urgent and in greater demand in an era rife with injustice and injustice. This era is also marked by the growing claims that Islam oppresses non-Muslims, rejects coexistence with them, and strengthens cultural and social divisions at the expense of human brotherhood and the building of a humane society where everyone cooperates to create a life where all enjoy equal rights and responsibilities.

These false claims have prompted me to present a concise study of the Prophet's (peace be upon him) interactions with non-Muslims, encompassing most aspects of human life. Its aim is to clarify the legitimate objectives behind these interactions and to present the testimonies of fair-minded non-Muslims regarding these dealings.

Research objectives:

- Refuting the campaigns that distort the image of Islam in the Prophet's (peace be upon him) dealings with those who differed with him, especially in Western societies where people are increasingly embracing Islam.
- Demonstrating that Islam is a religion that calls for cooperation and building bridges of connection with those who differ with it in all aspects of human life, without compromising the fundamental principles of the faith.
- Clarifying the role of the objectives of Islamic law (maqasid al-shari'ah) in establishing the foundations for dealing with others.

Research problem;

The research problem can be clarified by answering the following questions:

- What are the most important areas of interaction with others?
- What are the guidelines and conditions for interacting with others?
- What are the Sharia-compliant objectives that Islam derives from interacting with others?

Research results :

The objectives of Sharia, according to scholars of jurisprudence, may be general, or specific or partial, and both are clearly achieved in the Prophet's, peace be upon him, dealings with others.

Study Methodology :

The researcher adopted the descriptive analytical approach by presenting the Prophet's (peace be upon him) dealings with those who disagreed with him, providing evidence for them from the Quran and Sunnah,

analyzing the statements of jurists regarding them, and deducing their legal objectives.

Research Content:

The research plan consists of an introduction and three main sections, **summarized as follows:**

Introduction: Research Terminology

Objectives of Islamic Law (Maqasid al-Shari'ah) - General Objectives - Specific Objectives.

- Objectives of Islamic Law (Maqasid al-Shari'ah): A compound term consisting of two words: Maqasid and Shari'ah.

1- The meaning of "maqasid" in Arabic:

The word "maqasid" is a plural. Its singular form is "maqasid" or "maqasid" (with a fatha or kasra on the qaf). The verb form has several meanings, including: seeking something, uprightness on the path, moderation, and the opposite of moderation: excess, which is between extravagance and stinginess [Ibn Manzur: 3/354].

2- Shari'ah Linguistically

Shari'ah comes to mean: religion, creed, method, way, and Sunnah. In the Arabic language, it is also used to refer to a watering place. [Ibn Manzur: 8/175]. Technically: The name Shari'ah, Shari', and Shari'ah encompasses everything that God has prescribed in terms of beliefs and actions. [Ibn Taymiyyah: 19/306]. Or: "What God Almighty has prescribed for His servants in terms of rulings brought by a prophet from among the prophets, may God's prayers and peace be upon him and upon our Prophet." And peace be upon them, whether it is related to the manner of action and is called subsidiary and practical, and the science of jurisprudence was written for it, or to the manner of belief and is called fundamental and doctrinal, and the science of theology was written for it. The Shari'ah is also called the religion and the creed [Al-Tahanuni: 1/1018].

3- Defining the Objectives of Shari'ah as a Specific Field of Knowledge

The objectives of the Lawgiver, the objectives of Shari'ah, or the legal objectives are all terms for the same meaning, all revolving around highlighting the meanings, wisdom, and goals that the Shari'ah came to consider and achieve in all or most aspects of legislation [Ibn Ashur: 2/21] for the benefit of the people [Al-Raysuni: 7].

4- General Objectives

These are the objectives that are observed in all areas of legislation. The Lawgiver considered these meanings and wisdom in all or most aspects of His legislation, including worship, transactions, family matters, crimes, and punishments. For example, the objective of servitude, which is present in all areas of legislation. Prayer is performed as an act of worship to God, jihad is an act of worship to God, and good treatment of one's

spouse is an act of worship to God. Thus, you find the objective of servitude in all areas of legislation, as worship is a general concept of what God loves and is pleased with.

5- Specific Objectives

These refer to... The objectives related to a specific area of legislation, such as the objectives of Islamic law in matters of inheritance and related issues, the objectives of Islamic law in financial transactions, or in matters of family law.

The objectives related to several areas of legislation, but closely intertwined and overlapping, may also fall under the category of specific objectives, such as the objectives of public authority and the objectives of acts of worship [Al-Raysuni: 14].

The First Topic: On the General Objectives of Islamic Law in Dealing with Others.

1- Conveying the Message and Being Eager to Guide People

Conveying the message to God Almighty is one of the general objectives of Islamic law, as it is the duty of all prophets and messengers. Every prophet sent to his people fulfilled this obligation and said to them: { فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ غَيْرُ مَكْدُوبٍ } [Hud: 65].

The Prophet (peace and blessings be upon him) fulfilled this obligation. From the very first moment his Lord commanded him to openly proclaim the message, he was extremely eager to guide all people to Islam and to invite them to it, out of compassion for them and the consequences of dying in polytheism and disbelief in God Almighty. He fulfilled this obligation in accordance with God Almighty's words: { وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا } [Al-Isra: 105] and His words: { ... وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا } [Al-Furqan: 56] He began his call with his clan, his people, and those around him, then he migrated to Medina, where the Jews and Christians lived, and he called them to Islam. Then he sent his messengers and letters to the kings outside Medina in the neighboring countries, holding them responsible for preventing people from worshipping their Lord. He wrote to them in his letters, "The sin of the Magians is upon you," "The sin of the Arians is upon you," "The sin of the Christians is upon you," "The sin of the Copts is upon you," "The sin of the Akkaris is upon you" [Ghalush: 515]. And he, peace be upon him, was always praying for their guidance, and he said concerning Daws: "O God, guide Daws and bring them here" [Al-Bukhari: 6397]. He prayed for the mother of Abu Hurayrah (may God be pleased with him), and Abu Hurayrah said, "Rejoice! God has answered your prayer and guided the mother of Abu Hurayrah." So he praised God and thanked Him and spoke well of Him. [Muslim 1934]

When the Prophet (peace and blessings be upon him) learned of the illness of one of the Jewish boys, he hastened to invite him to Islam. When the boy responded and recited the Shahada (declaration of faith),

the Prophet said to his companions, "Pray for your brother." [Al-Hakim: 1342]

2- No Compulsion in Entering the Religion

If one of the objectives of Islamic law is to invite all people to enter the religion, then its corresponding objective is the absence of compulsion in entering the religion, as God Almighty says: { لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ } [Al-Baqarah: 256] Meaning: Do not force anyone to enter the religion of Islam, for its proofs and evidence are clear and evident, and there is no need to force anyone to enter it. Rather, whoever God guides to Islam, expands his heart, and illuminates his insight, enters it with clear understanding. And whoever God blinds his heart and seals his hearing and sight, it will not benefit him to enter the religion by force or coercion. [Ibn Kathir: 1/682]

3- Guaranteeing religious freedom for those who disagree and not harming them. As for those who did not respond to his call, peace be upon him, and chose a belief contrary to his, he, peace be upon him, left them to their own devices, allowing them to practice their religious rituals without fear or persecution, and permitting them to recite what they believed. He returned to the Jews of Khaybar their scrolls that the Muslims had seized as spoils of war. He did not do as the Romans did when they conquered Jerusalem and burned the holy books and trampled them underfoot, nor did he do as the Christians did in the wars of persecution against the Jews in Andalusia when they also burned the scrolls of the Torah. [Haykal: 347]

Ibn Qudamah said: "The Imam is obligated to protect the People of the Covenant (dhimmis), to prevent anyone, whether Muslim or non-Muslim, from harming them, and to rescue any of them who are taken captive, after rescuing Muslim captives and recovering what was taken from them, because they paid the jizya (poll tax) for their protection and the protection of their property." [Ibn Qudamah: 4/181] Such was his tolerance, peace be upon him, towards those who differed with him in belief that he would honor those who came to him from among them and allow them to practice their religious rites, even in his noble mosque. For example, fourteen men from Najran, all of their Christian nobility, came to him... They entered the mosque wearing fine clothes and robes with silk trim. They stood to pray in the mosque facing east. The Messenger of God said: "Leave them be." [Ibn Sa'd: 1/267]

4- Encouraging the Seeking of Knowledge from Them

Seeking knowledge is among the general objectives that Islam encourages in many verses, including the Almighty's saying: { يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ } [Al-Mujadilah: 11]. And his saying, peace be upon him, "Whoever treads a path seeking knowledge, God will make easy for him a path to Paradise. And the angels lower their wings in

approval of the seeker of knowledge. And the seeker of knowledge is prayed for by all in the heavens and the earth, even the fish in the sea. And the superiority of the scholar over the worshipper is like the superiority of the moon over all other stars. Indeed, the scholars are the heirs of the Prophet (peace and blessings be upon him) said, “The prophets did not leave behind dinars or dirhams as inheritance, but rather they left behind knowledge. Whoever acquires it has acquired a great share.” [Ibn Majah: 223] The Prophet (peace and blessings be upon him) urged his companions to pursue this goal, even if they differed in belief, saying to them, “Wisdom is the lost property of the believer; wherever he finds it, he has a greater right to it.” [Muslim: 4169]

Thus, he gave Muslims free rein to learn and acquire knowledge. The Battle of Badr was the first step in this direction. After the Muslims’ victory at Badr, the Prophet (peace and blessings be upon him) said, “The ransom for the people of Badr...” Forty ounces. Whoever does not have it should teach ten Muslims to write. Zayd ibn Thabit was among those who were taught [Ibn Sa’d: 3/16].

He permitted Muslims to narrate from the Jews without restriction, saying: “Convey from me, even if it is a single verse, and narrate from the Children of Israel without restriction. And whoever deliberately lies about me, let him take his place in Hellfire” [Al-Bukhari: 3461].

Second Topic: On the Specific Objectives of Islamic Law in Dealing with Others.

Whoever reflects on the Prophet's (peace and blessings be upon him) interactions with others will find specific objectives related to particular issues and matters, indicating the necessity of paying particular attention to these matters, especially with those who differ in belief. The purpose of this is to strengthen the bonds of coexistence with them. Among these objectives are... Partial

1. The prohibition against fighting them unjustly or oppressing them.

Islam generally forbids the killing of a soul unjustly, as stated in the Quran: { وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا } [Al-Isra: 33]. From this general prohibition, the People of the Book are given special attention. The Prophet (peace and blessings be upon him) forbade the killing or oppression of a peaceful non-Muslim living under a covenant of protection without just cause, saying: “Whoever kills a non-Muslim living under a covenant of protection will not smell the fragrance of Paradise, even though its fragrance can be found from a distance of forty years’ journey.” [Al-Bukhari: 3166]. He also forbade oppressing them, diminishing their rights, or burdening them with work beyond their capacity, saying: “Beware! Whoever oppresses a non-Muslim living under a covenant of protection, diminishes their rights, burdens them beyond their capacity, or takes anything from them without their

consent..." "A soul, so I will be its advocate on the Day of Resurrection." [Abu Dawud: 3052]

2- Justice and equality with them in citizenship

The Prophet, peace and blessings be upon him, established in Medina the first document known to humankind guaranteeing the rights and duties of all citizens regardless of creed or gender. He specifically addressed the People of the Book, saying: "The Jews shall contribute to the expenses of the believers as long as they are at war. The Jews of Banu Awf are a community with the believers. The Jews have their religion, and the Muslims have their religion, their allies and themselves, except for those who commit injustice and sin... The Jews are responsible for their expenses, and the Muslims are responsible for theirs." Their expenses...and if there is any incident or dispute among the people of this document that might lead to corruption, then its resolution is with God, the Exalted and Majestic, and with Muhammad, the Messenger of God, may God bless him and grant him peace" [Ibn Hisham 2/107].

3. Permissible Commercial Transactions (Buying and Selling)

Permissible commercial transactions with non-Muslims are a legitimate partial objective, as evidenced by the Prophet's (peace and blessings be upon him) act of pawning his armor in Medina with a Jew and taking barley from him for his family. [Al-Bukhari: 2069]

4. Participation in Social Events

Social events are numerous and varied, and the Prophet (peace and blessings be upon him) participated with non-Muslims in these events available in his time, provided they did not conflict with the established principles and foundations of the religion. The purpose of these participations was to strengthen human bonds within the community, introduce others to the virtues and ethics of Islam, and counter the claims of those who distort the true image of Islam's treatment of non-Muslims.

Among the most prominent of these manifestations and partial objectives are the following:

a) **Eating their food, marrying women from among the People of the Book**, and accepting their gifts; the food of the People of the Book is permissible according to the verse { **الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ { حَلَّ لَكُمْ وَطَعَامُكُمْ حَلَّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مَنْ قَبْلَكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ** } [Al-Ma'idah: 5].

However, it is stipulated that for their meat to be permissible to eat, it must be slaughtered according to a valid and legally acceptable method. Anything slaughtered by twisting the neck, electric shock, striking the head, or other such methods is considered carrion and is not permissible to eat under any circumstances [Alawi: 8].

The Messenger of God (peace and blessings be upon him) ate the food of the Jewish woman who gifted him a poisoned sheep. He ate from it, and

then it was brought to him and it was said, “Should we not kill her?” He said, “No.” [Al-Bukhari: 2617]

Marriage to women of the People of the Book is permissible, as Allah Almighty says: { وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ } [Al-Ma'idah: 5], and on the authority of Jabir ibn Abdullah, who said: The Messenger of Allah, peace and blessings be upon him, said, “We marry women of the People of the Book, but they do not marry our women.” [At-Tabari: 3/716]

He, peace and blessings be upon him, accepted gifts from them. He accepted the gift of Muqawqis of Alexandria, who presented “Maria the Copt.” And her sister Sirin, and his donkey Ya'fur, and his mule Duldul, and she was white, and there was no one else among the Arabs at that time besides her. [Ibn Sa'd: 1/107].

B - The call to maintain ties of kinship. The Prophet (peace and blessings be upon him) permitted the Companions to maintain ties of kinship with their polytheistic relatives, to be kind and benevolent towards them. He permitted Asma' bint Abi Bakr (may God be pleased with them both) to visit her mother when she said: “O Messenger of God, my mother has come to me and she is eager to see me. Should I maintain ties with her?” He said: “Yes, maintain ties with her.” [Al-Bukhari: 3183] He also permitted Umar ibn al-Khattab to clothe his relatives in Mecca, in implementation of the words of God Almighty { وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا } [Al-Insan: 8] [Al-Shafi'i: 6/368].

C - Associating with them, conversing with them, enduring their harm, and forgiving those who wrong them.

He passed by a group of people who were a mixture of Muslims, idolaters, and Jews, among them Abdullah ibn Ubayy ibn Salul. ...So he dismounted and called them to God, and recited the Qur'an to them. Abdullah ibn Ubayy ibn Salul said: "O man, there is nothing better than this if what you say is true. So do not disturb us in our gatherings, and return to your camp." He came to you from us, so tell him... Saad bin Ubadah said: Forgive him, O Messenger of God, and pardon him... So the Prophet, may God bless him and grant him peace, forgave him.” [Al-Bukhari: 6254]

D - Participating in religious occasions that are in accordance with the rituals of our religion. The Prophet, may God bless him and grant him peace, came to Medina and found the Jews fasting. He said, “What is this?” They said, “This is the day on which God saved Moses and drowned Pharaoh, so Moses fasted on it in gratitude.” The Messenger of God, may God bless him and grant him peace, said, “We are more entitled to Moses than you,” so he fasted on it and commanded that it be fasted. [Ibn Majah: 1734] This fasting is in fact an imitation of Moses, peace be upon him, and Moses is one of those whom the Messenger of

God - may God bless him and grant him peace - was commanded to imitate in the Almighty's words: { **أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ** } [Al-An'am: 90] [Ibn Al-Arabi: 508].

E. Using what they use or make

The Prophet (peace and blessings be upon him) permitted the Companions to use the utensils, clothing, and weapons of the polytheists that they obtained as spoils of war during battles. On the authority of Jabir (may God be pleased with him), he said: "We used to go on battles with the Messenger of God (peace and blessings be upon him), and we would acquire some of the polytheists' utensils and water skins, and we would enjoy them, and no one criticized them for that." In the narration of Ibn Abdan: "And no one criticized us for it." [Al-Bayhaqi: 128] This is legislation to permit the import and use of clothing, household items, building materials, military weapons, and other necessities of life that Muslims need, manufactured by non-Muslims today, while avoiding items made from what is forbidden by Islamic law, such as carrion and pork.

And – treating their sick, honoring their funerals, and visiting their graves for reflection and learning.

For the Prophet (peace and blessings be upon him) approved the permissibility of treating non-Muslims and providing them with medicine. It was narrated, "A group of the Companions of the Messenger of God (peace and blessings be upon him) set out on a journey until they stopped at a settlement of Arabs. They asked for hospitality, but the people refused. Then the chief of that settlement was stung by a scorpion, and one of them recited the opening chapter of the Quran (Al-Fatihah) over him, and he was cured as if he had been released from his bonds." [Al-Bukhari 5749]

Furthermore Islam permits visiting their graves for reflection and contemplation, just as it permits visiting the graves of Muslims. Abu Hurairah (may God be pleased with him) narrated that the Messenger of God (peace and blessings be upon him) said: "I asked my Lord for permission to seek forgiveness for my mother, but He did not grant it to me. I asked Him for permission to visit her grave, and He granted it to me." [Muslim: 976]

Similarly, it is recommended to show respect to their funeral processions by standing when they pass and reflecting on the scene of death. Jabir ibn Abdullah narrated: "While we were with the Messenger of God (peace and blessings be upon him), when..." A funeral procession passed by, so we went to carry it, and it was the funeral of a Jew - or a Jewish woman - so we said: O Messenger of God, it was only the funeral of a Jew - or a Jewish woman - so the Messenger of God, may God bless him and grant

him peace, said: “Death is a fright, so when you see a funeral procession, stand up.” [Ahmad: 14592]

And to judge between them with truth and justice, and to make truth above belonging to the creed in order to preserve rights, achieve justice, and be fair to the oppressed. On the authority of Ibn Abi Hadrad Al-Aslami, that a Jew had four dirhams owed to him, so he complained to him, and said: O Muhammad, I have four dirhams owed to me by this man, and he has overpowered me over them. So he said: “Give him his right” [Ahmad: 242].

Third topic: Examples of Westerners’ testimonies regarding the Prophet, peace be upon him.

This research presents examples of testimonies from non-Muslim thinkers that reveal their fairness towards our Prophet Muhammad (peace and blessings be upon him) in his prophethood, religious and worldly leadership, morals, and dealings. These testimonies refute all claims of slander against our Prophet regarding his conduct and confirm that the truth lies in what even his enemies testify to. Among these testimonies are the following:

1. George Bernard Shaw says: "The clergy—that is, the religious figures of the Middle Ages—deliberately portrayed Islam in the darkest of colors, whether due to ignorance or reprehensible prejudice. In reality, they were excessive in their hatred of Muhammad and his religion, considering him an enemy of Christ. As for me, I believe it is imperative that Muhammad be called the savior of humanity. I believe that a man like him, if he were to assume leadership of the modern world, would succeed in solving its problems and bringing peace and happiness to the world, which the world so desperately needs today." [Haykal: 572]

2. The French scholar Alphonse de Lamartine said: “No human being has ever set for himself a higher goal than that which Muhammad intended to achieve. It was a goal beyond human capacity, namely, to demolish the false beliefs that stand between the creature and the Creator, to return God to humanity and humanity to God, and to revive the pure, sacred idea of divinity amidst the chaos of distorted, materialistic gods—the gods of paganism. And no human being, in the end, has ever been able to accomplish in a shorter time a revolution on earth greater or more lasting than what he accomplished.” [Alphonse: 9]

3. Michael Hart says: “I have chosen Muhammad (peace be upon him) at the top of this list, and many will be surprised by this choice, and rightly so. But Muhammad (peace be upon him) is the only person in history who was absolutely successful on both the religious and secular levels. He called for and spread Islam as one of the world’s great religions, and he became a political, military, and religious leader. Thirteen centuries

after his death, Muhammad's influence remains strong and ever-renewing." [Hart: 5]

4. Professor Ramakrishna Rao says in his book "Muhammad the Prophet": It is impossible to know Muhammad's personality in all its aspects. But all I can offer is a glimpse into his life through a series of beautiful images: Muhammad the Prophet, Muhammad the Warrior, Muhammad the Businessman, Muhammad the Politician, Muhammad the Orator, Muhammad the Reformer, Muhammad the Refuge of Orphans, the Protector of Slaves, Muhammad the Liberator of Women, and Muhammad the Judge. All these magnificent roles in every aspect of human life qualify him to be a hero. [<https://ihyae.net>]

5. The Canadian Orientalist, Dr. Zwemer, says in his book "The Orient and Its Customs": "Muhammad was undoubtedly one of the greatest Muslim religious leaders. It is also true that he was a capable reformer, eloquent, articulate, courageous, and a great thinker. It is not permissible to attribute to him anything that contradicts these qualities. His Quran and his history bear witness to the truth of this claim." [<https://ihyae.net>]

Research Findings:

1. The objectives of Islamic law (Maqasid al-Shari'ah) mean highlighting the meanings, wisdom, and goals that Islamic law was revealed to uphold and achieve in all or most aspects of legislation, for the benefit of humankind.

2. The objectives of Islamic law, in their generality, are divided into general objectives and specific or partial objectives. Both are clearly realized in the Prophet's (peace be upon him) interactions with others

3. Among the general objectives of Islamic law are:

- The objective of calling to God Almighty in the best manner. This objective was realized through the Prophet's (peace be upon him) invitation to his opponents at the beginning of his mission, his patience with their harm, and his forbearance until he was permitted to fight those who transgressed against his message.

- The objective of no compulsion in religion. This objective was manifested in the abandonment of coercion.

- The objective of justice and equality in citizenship through the Constitution of Medina, which is considered the first constitution that established equality among people in rights and duties, regardless of their beliefs. - Among the partial or subsidiary objectives of Islamic law that were realized in the Prophet's (peace be upon him) dealings with others are: commercial transactions (buying and selling), participation in their social events that do not compromise faith or undermine the fundamentals of religion, benefiting from their knowledge, and refraining from harming or oppressing them.

4- The People of the Book are not all the same in their hostility towards Islam. Some of them are fair-minded thinkers who have acknowledged the Prophet's (peace be upon him) favor upon humanity, praised his character and conduct, and recognized him as one of the greatest human leaders who achieved the highest levels of idealism on both religious and secular levels.

Finally, the researcher recommends reconsidering the study of the Prophet's (peace be upon him) biography and linking it to the objectives of Islamic law, to make it more applicable to reality and more suitable for the developments of contemporary life.

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