

# AN ANALYTICAL STUDY OF THE PRACTICAL DIMENSIONS OF THE PROPHET'S RIGHTS IN THE QUR'AN: PRAYER, SALUTATION, AND HONOR

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## ABSTRACT

Prophet Muḥammad (peace be upon him) is the final messenger of Allah, entrusted with the mission of guiding humanity toward the truth through the message of Islam. In fulfilling this divine responsibility, he endured immense hardships, including persecution, social boycott, and ultimately migration from his homeland and people. Despite these challenges, his commitment to conveying the divine message remained unwavering. After the Prophet's departure from this world, Allah Almighty ordained certain rights of the Prophet upon the Muslim ummah, as mentioned in the Holy Qur'an. These rights are not merely symbolic, but carry practical implications for believers, forming an essential part of Islamic faith and conduct. Among them are the commands to obey him, to send blessings and salutations upon him (ṣalāt wa salām), and to safeguard his honor with utmost reverence. The objective of this research is to explore the practical aspects of the Prophet's rights as outlined in the Qur'an. It aims to raise awareness among Muslims regarding their duty to embody these rights in everyday life, through devotion, respect, and adherence to the Prophetic model. By analyzing key Qur'anic verses and classical interpretations, the study seeks to demonstrate how love for the Prophet is translated into action, serving as a foundation for personal piety, communal harmony, and religious identity.

**Keywords:** Prophet Muḥammad (PBUH), Rights of the Prophet, Holy Qur'an, Ṣalāt wa Salām, Prophetic Honor, Islamic Devotion, Qur'anic Teachings, Muslim Ummah, Practical Worship, Religious Responsibility.

## INTRODUCTION

After the creation of the universe, Allah Almighty created human beings, beginning with Ḥaḍrat Ādam ('alayhi al-salām). Thereafter, prophets were gradually sent to guide humanity toward the worship and recognition of Allah. Among them, Ḥaḍrat Muḥammad (ṣallā Allāhu 'alayhi wa-sallam) was the final Prophet and Messenger of Allah. Like every prophet, he dedicated his life tirelessly to the guidance of his nation, striving day and night to bring people to the straight path. He endured immense hardships for the sake of this mission even migrating from his homeland yet never abandoned his responsibility. He was the beloved of Allah Almighty.

After his departure from this world, Allah imposed certain **rights** (ḥuqūq) of the Prophet upon his ummah (community). These rights are numerous, encompassing both doctrinal ('aqā'idī) and practical ('amalī) aspects. This study focuses on the **practical rights** of the Prophet Muḥammad (ṣallā Allāhu 'alayhi wa-sallam) as mentioned in the **Qur'an**, particularly those that deal with **prayer (ṣalāt) and salutation (salām)** upon him.

### Prayer and Salutation

”إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا“<sup>1</sup>

The root of the word ṣalāt is **ṣād-lām-wāw** (ص،ل،و). Lexically, it carries meanings such as praying, invoking blessings, and wishing well for someone. In Islamic terminology, ṣalāt refers to the formal act of worship known

as **namāz**. The place where this worship is performed is called **muṣallā**, and the designated location for Eid prayers is referred to as **Muṣallā al-‘Īd**.

Linguistically, *ṣallā al-shay‘a ṣalyan* means "to cast something into the fire," and *ṣallā al-laḥm* means "to roast meat." Imām al-Rāghib al-Iṣfahānī elaborates on the term *ṣalāt* in the following way:

”قال كثير من اهل اللغة : هي الدعاء والتبريك والتمجيد، يقال صليت عليه اي دعوت له و زكيت و قال عليه السلام اذا دى احدكم الى طعام فليجب و ان كان صائما فليصل اي ليدع لاهله.“<sup>2</sup>

"Many linguists state that *ṣalāt* means to supplicate, praise, bless, and honor. The phrase '*ṣallaytu ‘alayhi*' means 'I prayed for him and honored him.' As the Prophet (peace be upon him) said: 'When one of you is invited to a meal, he should accept the invitation. If he is fasting, he should offer *ṣalāt*, meaning he should pray for the host's family."

#### Explanation of Ṣalāt and Salām Upon the Prophet (ṣallā Allāhu ‘alayhi wa-sallam)

Explaining the religious meaning of sending blessings (*ṣalāt*) upon the Prophet Muḥammad (ṣallā Allāhu ‘alayhi wa-sallam), al-‘Allāmah Ibn Ḥajar al-‘Asqalānī states:

"Sending blessings upon the Prophet (peace be upon him) means elevating his status and increasing his honor and dignity. Sending blessings upon others refers simply to invoking mercy or blessings for them. Thus, the distinction between sending blessings upon Muḥammad (ṣallā Allāhu ‘alayhi wa-sallam) and others becomes evident. Undoubtedly, the rank and virtue of sending blessings upon the Prophet is higher and more exalted than that of others."<sup>3</sup>

This explanation clarifies that from the perspective of **Allah Almighty**, sending blessings (*ṣalāt*) upon the Prophet means elevating his spiritual rank and honoring him. From the **believers' perspective**, it implies invoking mercy, blessings, and goodness for him.

The second term is **Salām**, derived from the root **sīn-lām-mīm** (س،ل،م), which means to be safe from harm, to remain protected, or to be free from flaws. From this root comes the word "**al-Islām**", connoting submission, peace, safety, and security.

In **Shar‘ī terminology**, *salām ‘alā al-Nabī* (ṣallā Allāhu ‘alayhi wa-sallam) means praying for his protection and safety. Practically, this is expressed through the formula:

This combination of **Ṣalāt** and **Salām** is an act of devotion directly commanded by Allah Almighty in the Qur‘ān: ”إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا“<sup>4</sup>

"Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace."

”قال ابو العالیه، صلاة الله :ثناء عليه عند الملائكة و صلوة الملائكة ، الدعاء ، وقال ابن عباس : يصلون ،بيرون.“<sup>5</sup>

"Abū al-‘Āliyah said: Allah's *ṣalāt* means His praise of the Prophet in the presence of the angels. The *ṣalāt* of the angels means their supplication (*du‘ā*) for him. Ibn ‘Abbās said: 'They send blessings,' meaning they pray for blessings (*barakah*) upon him."

#### The Command to Send Blessings and Peace Upon the Prophet (ṣallā Allāhu ‘alayhi wa-sallam)

In Sūrat al-Aḥzāb (33:56), Allah commands the believers:

”إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا“  
”Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.”

Explaining this verse, **Qāḍī ‘Iyāḍ al-Mālikī** writes:

”اعلم ان الصلوة على النبي فرض على الجملة غير محدد بوقت لامر الله تعالى بالصلوة عليه و حمل الائمة و العلماء ه على لاجوب.“<sup>6</sup>

”It is obligatory because Allah has commanded it, and the imams and scholars have interpreted this command as an obligation.”

Allah, in His wisdom, first mentioned Himself and His angels sending blessings, then addressed the believers, urging them to do the same—so that none can excuse themselves from this act. Since Allah and His angels do it, believers are encouraged to follow with love and dedication. Furthermore, as the Prophet Muḥammad (ṣallā Allāhu ‘alayhi wa-sallam) has immense favor upon the Muslim ummah, it is his right that his followers send blessings and salutations upon him.

When the noble name of the Prophet is mentioned, it is **recommended** (*mandūb*)—and in some contexts considered **obligatory** (*wājib*)—to recite **Durūd**. This practice draws one closer to Allah, purifies the heart, strengthens faith, and illuminates the soul. Numerous narrations emphasize the spiritual merit of this act.

#### Virtues of Sending Ṣalāt and Salām

‘Abd Allāh ibn Mas‘ūd (*raḍīya Allāhu ‘anhu*) narrates:

”The Messenger of Allah (ṣallā Allāhu ‘alayhi wa-sallam) said: ‘The closest to me on the Day of Judgment will be the one who sends the most blessings upon me.’“<sup>7</sup>

**Abū Ṭalḥah** (*raḍīya Allāhu ‘anhu*) narrates:

”ان رسول الله جاء ذات يوم والبشر في وجهه فقال انه جاء نى جبريل فقال ان ربك يقول ام يرضيك يامحمد ان لا يصلى عليك احد من امتك الا صليت عليه عشراً و لا يسلم عليك احد من امتك الا سلمت عليه عشراً.“<sup>8</sup>

”One day, the Prophet (ṣallā Allāhu ‘alayhi wa-sallam) came with joy on his face and said: ‘Jibrīl came to me and said, “Your Lord says: Are you not pleased, O Muḥammad, that for every one person from your ummah who

sends blessings upon you, I will send ten blessings upon him, and for every greeting of peace, I will return ten greetings?"

Another narration by 'Abd Allāh ibn 'Umar (raḍīya Allāhu 'anhu) says:

”سمع عبدا لله بن عمر يقول من صلى على رسول الله صلوة صلى الله عليه و ملائكته بها سبعين صلوة فليقل من ذلك او ليكثر.“<sup>9</sup>  
“Whoever sends one blessing upon the Prophet (ṣallā Allāhu 'alayhi wa-sallam), Allah and His angels will send seventy blessings upon him. So let him do less or more as he wills.”

Nuzhat al-Wā'izīn records that once the Prophet (ṣallā Allāhu 'alayhi wa-sallam) was sitting in the mosque and invited a young boy to sit close, even closer than Abū Bakr al-Ṣiddīq. When asked, the Prophet replied:  
“This boy recites Durūd upon me more than anyone else in the world.”<sup>10</sup>

This boy used to recite Durūd every morning and evening, which elevated his rank in the Prophet's eyes.

### The Prophet's Rights and Our Gratitude

The Prophet Muḥammad (ṣallā Allāhu 'alayhi wa-sallam) was sent as a **mercy to all mankind**. Through his preaching, he conveyed the commandments of Allah, taught the truth, and endured immense hardship for the sake of his ummah. In return, it is obligatory upon the Muslims to show **gratitude** (shukr) for these favors. One of the most virtuous ways to do this is by sending **Durūd** (blessings) and **Salām** (greetings of peace) upon him regularly.

### Protection of the honor of the Prophet

”مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا“<sup>11</sup>  
Believing in the finality of prophethood and protecting this belief is also an important right of the Holy Prophet (ṣallā Allāhu 'alayhi wa-sallam). The literal meaning of khatam is “to know something to the end” or “to bring it to an end.” Allāmah Zubaydī, explaining the meaning of khatam in the context of this verse, writes:

”ختامه مسك اى انهم اذا شربوا الرحيق فقى مافى الكاس و انقطع الشراب انختم ذلك بريح لمسك.“<sup>12</sup>  
The meaning of “Khatama Musk” is that when the dwellers of Paradise drink the wine of Paradise, once the wine is consumed, it will conclude with the fragrance of musk. Thus, in the dictionary, Khatam means to end something, to bring it to completion, or to reach its climax.

In the Shariah, Khatam-e-Nubuwwat (Finality of Prophethood) signifies that Allah Almighty initiated the chain of prophethood with the first human being and prophet, Hazrat Adam (A.S.), and concluded it with the last Prophet and Messenger, Hazrat Muhammad (ﷺ). After him, no new prophet or messenger will ever come. Yes, Hazrat 'Isa (A.S.) will descend in the final era, but since he has already been appointed a prophet in his earlier time, his descent does not in any way contradict the doctrine of Khatam-e-Nubuwwat.

One of the most significant rights of the Holy Prophet (ﷺ) is the protection and defense of the finality of his Prophethood. It is the religious duty of Muslims to safeguard this belief. Classical jurists have emphasized that if anyone insults or denies the Prophethood, it constitutes blasphemy, and such a person is liable to capital punishment according to Islamic law. The Holy Qur'an has also mentioned severe punishments for those who commit blasphemy, affirming that they are liable to be killed without exemption. Some of the blessed verses regarding this issue are as follows:

”إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُّبِينًا وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَ إِتْمَانًا مُّبِينًا“<sup>13</sup>

“Indeed, those who harm Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a painful punishment. And those who harm believing men and believing women without any fault on their part, then indeed, they bear the burden of slander and a manifest sin.”

Allāmah Ibn Taymiyyah says regarding this verse:

”انه قرن اذاه باذاه كما قرن طاعته بطاعته و من اذاه فقد ذى الله و قد جاء ذلك منصوص عنه و من اذى فهو كافر حلال الدم.“<sup>14</sup>  
"In these verses, Allah Almighty has described the torment of the Prophet (peace and blessings of Allah be upon him) as His torment, just as He has described obedience to the Prophet (PBUH), and it is proven from the text that whoever commits the torment of Allah Almighty is an infidel and a person who is guilty of bloodshed."

In these verses, the punishment for torturing the Prophet (PBUH) and torturing the believers is different. Cursing is done to those who torturing the believers, which is a major sin, the punishment for which is whipping, but the punishment for torturing the Prophet (PBUH) is more severe than whipping, which can lead to death. Qāḍī 'Iyāḍ al-Andalusī states:

”فرق بين اذا هما و اذى المؤمنين و فى اذى المؤمنين مادون القتل من الغرب و النكال فكان حكم مودى الله و نبيه اشد من ذلك و هو القتل.“<sup>15</sup>

“A distinction was made between the torment of Allah and His Messenger (peace be upon him) and the torment of the believers. The punishment for tormenting the believers is less than killing, such as beating and exile, etc. Therefore, the punishment for tormenting Allah and His Messenger (peace be upon him) should be severe, which is killing.”

Similarly, another ḥadīth has been narrated regarding insulting Risālat:

”ان يهودية كانت تشتم النبى و تقع فيه فخنقها رجل حتى ماتت فابطل النبى دمها“<sup>16</sup>  
“A Jewish woman used to abuse the Holy Prophet (PBUH). A man strangled her and killed her. The Holy Prophet (PBUH) declared her blood to be in vain. The fact that her heirs are not entitled to retribution is clear evidence that she is obligated to be killed.”

In another place in the Holy Quran, Allah says:

”أَلَا تَقَاتِلُونَ قَوْمًا نُّكَثُوا أَيْمَانَهُمْ وَ هُمُوا بِأَخْرَاجِ الرَّسُولِ وَ هُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتُحْسِنُونَ قَالَهُ أَحَقُّ أَنْ تُحْسِنُوا إِنْ كُنْتُمْ مُؤْمِنِينَ“<sup>17</sup>

“Do you not kill a people who broke their oaths and intended to expel the Messenger and were the first to fight? Do you fear them? Allah is more deserving of your fear, if you are believers.”

The people who intended to expel the Messenger of Allah have been commanded to be fought against, and those against whom fighting is prescribed are liable to be killed if they are overcome. History testifies that those who compelled the Prophet (PBUH) to migrate were pardoned by him once they confessed their guilt. However, those who blasphemed the Prophet (PBUH), such as Ibn Khatl and the slave girls who used to recite derogatory verses against him, were specifically executed. This indicates that the punishment for blasphemy is execution in the light of the Qur'an. The ruling of killing the blasphemer is also established from many hadith, such as the saying of the Holy Prophet (PBUH):

”حدثنا يحيى ابن قزعة حدثنا مالك عن ابن شهاب عن انس ابن مالك رضى الله عنه عند ان النبي دخل مكة يوم الفتح و على راسه المغفر فلما نزع جاء رجل فقال ابن خطل متعلق باستار الكعبة فقال اقتلوه“<sup>18</sup>

"Ibn Shihāb narrated from Mālik bin Anas (raḍīya Allāhu ‘anhu) that on the day of the Conquest of Makkah, the Holy Prophet (ṣallallāhu ‘alayhi wa sallam) entered Makkah. He was wearing a shawl over his head. When he removed it, a man came and said that Ibn Khaṭl was clinging to the curtains of the Ka‘bah. The Holy Prophet (ṣallallāhu ‘alayhi wa sallam) said: ‘Uqtulūhu’ (‘Kill him’).

The preservation of the belief in the **finality of Prophethood (Khatm al-Nubuwwah)** is the foundation of Islām. It is one of the fundamental **ḥuqūq** (rights) of the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam). Its preservation is an obligatory duty (farḍ) for Muslims all over the world, because the Qur’ān is preserved only through the belief in the finality of Prophethood, and likewise the teachings of the religion are safeguarded. If this belief is not preserved, then gradually the teachings of Islām will also disappear from the world.

The entire structure of Islām is built upon this belief, and therein lies the secret of the unity of the Muslim Ummah. This is the reason why, wherever there has been an attempt to undermine this belief, the Muslim Ummah has strongly opposed it and defended it — because Muslims can never tolerate insults towards their Prophet (ṣallallāhu ‘alayhi wa sallam). We Muslims are even ready to sacrifice our lives for our Prophet. Therefore, all Muslims have always considered this a **ḍīnī farīḍah** (religious duty) and have fulfilled it with sincerity."

Conclusion of the discussion:

"This research has identified the rights of the Holy Prophet (ṣallā Allāhu ‘alayhi wa-sallam). The rights of the Holy Prophet are many, but some rights have been mentioned in the Qur’ān, some of which are related to imān and some to ‘amal. Here, the two rights that are related to ‘amal have been mentioned. That is, sending ṣalāt wa-salām upon him and protecting his Risālah. These rights have been imposed on us for this reason. The Holy Prophet (ṣallā Allāhu ‘alayhi wa-sallam) made many sacrifices and endured many hardships for his ummah, therefore his ummah should be shākīr to him and fulfill the rights imposed by Allāh. In their daily lives, they should send ṣalāt wa-salām upon Muḥammad (ṣallā Allāhu ‘alayhi wa-sallam), and especially when someone mentions his ism, then it is wājib to send ṣalāt. Similarly, it is our farḍ to show ta‘zīm for the Holy Prophet (ṣallā Allāhu ‘alayhi wa-sallam). Ḥifāzat of Khatm al-Nubuwwah is the greatest zimmah of the Muslim ummah. Whoever insults the ‘izzat of the Holy Prophet (ṣallā Allāhu ‘alayhi wa-sallam) or commits istihzā‘ of him is punished with qaṭl in the Qur’ān and ḥadīth."

## References

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- <sup>3</sup> al-‘Asqalānī, Aḥmad ibn ‘Alī Ibn Ḥajar. *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999, vol. 11, p. 156.
- <sup>4</sup> The Qur’an, al-Aḥzāb 33:56.
- <sup>5</sup> Ibn Kathīr, Abū al-Fidā’ Ismā‘īl ibn ‘Umar. *Tafsīr al-Qur’ān al-‘Aẓīm*. Riyadh: Dār al-Ṭayyibah, 1997, vol. 6, p. 464.
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- <sup>10</sup> al-Shākīr, ‘Uthmān ibn Ḥasan Aḥmad. *Nuzhat al-Wā‘iẓīn*. Translated by *Durrat al-Nāṣiḥīn*. Lahore: Shabbīr Brothers, 2001, p. 405.
- <sup>11</sup> The Qur’an, al-Aḥzāb 33:40.
- <sup>12</sup> al-Zubaydī, Muḥammad ibn Muḥammad ibn ‘Abd al-Razzāq. *Tāj al-‘Arūs min Jawāhir al-Qāmūs*. Kuwait: Dār al-Ḥilāl, 1981, vol. 22, p. 242.
- <sup>13</sup> The Qur’an, al-Aḥzāb 33:57–58.
- <sup>14</sup> Ibn Taymiyyah, Aḥmad ibn ‘Abd al-Ḥalīm. *Al-Ṣarīm al-Maslūl ‘alā Shātīm al-Rasūl*. Beirut: al-Maktabah al-‘Aṣriyyah, 1990, p. 40.

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<sup>15</sup> ‘Iyād, Abū al-Faḍl ‘Iyād ibn Mūsá. *Ḥuqūq al-Nabī (ṣallá Allāh ‘alayhi wa-sallam)*. Cairo: Dār al-Ḥadīth, 2003, vol. 2, p. 220.

<sup>16</sup> al-Sijistānī, Sulaymān ibn al-Ash‘ath Abū Dāwūd. *Sunan Abī Dāwūd*. Beirut: al-Maktabah al-‘Aṣriyyah, Bāb al-Fiqh wa-Tuhmat al-Nabī, Ḥadīth no. 4364.

<sup>17</sup> **The Qur’an**, al-Tawbah 9:13.

<sup>18</sup> al-Bukhārī, Muḥammad ibn Ismā‘īl Abū ‘Abd Allāh. *Al-Ṣaḥīḥ*. Damascus: Bāb Dukhūl al-Ḥaram wa-Makkah bi-ghayr Iḥrām, Ḥadīth no. 1864