

## The Oceanic & Maritime world in the Prophetic words

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*The Arabic vocabulary is rich in the maritime words. We find a great deal of words, phrases, references, anecdotes, and allusions of maritime in the sayings of the Holy Prophet (S.A.W). Also, the Holy Quran is too, very generous in using the maritime references. This paper explores the vocabulary of the Prophetic traditions of the six famous authoritative compilations of Hadith: Sahih Bukhari, Sahih Muslim, Sunan of Nasai, Sunan Abu Daud, Jami of Tirmidi and Sunan of Ibn Majah. For the sake of better study, this paper has been divided in four main sections: 1. the narrations of the events of the previous nations; 2. to give examples; 3. Indication of profusion and extremeness; 4. References about the maritime engagements. This shows that how rich the Arabic and the vocabulary of the Holy Prophet (S.A.W) is regarding maritime. This also indicated the Arabs despite being a people of desert were fond of voyages and maritime.*

**Key words:** Maritime, Prophetic Traditions, Voyages, Authoritative.

Various scholars have analyzed the historical process about the ocean studies since late 20<sup>th</sup> century. Human being relates with the world of ocean for numerous purposes. Arabs were involved in the sea voyages before the advent of Islam in the Arabian Peninsula as the history tells about their reach to the far East Regions and China even. The two major and prominent cities of the Arab world; Makkah and Madinah were well known for both overland and oceanic maritime links which provides us appropriate background of the Holy Prophet(SAAW) to make a clear understanding of the oceanic world as we see many references of the Ahadiths related to the nature and characteristics of the ocean in the six authoritative books of ahadiths: Sahih Bukhari, Sahih Muslim, Sunan of Nasai, Sunan Abu Daud, Jami of Tirmidi and Sunan of Ibn Majah.

We find the references of the ahadiths by the following four ways:

1. Narration of the events of the previous nations.
2. To give examples.
3. Indication of profusion and extremeness.
4. References about the maritime engagements.

### 1.Narration of the events of the previous nations:

The Holy Prophet(SAAW) has mentioned the ocean and voyages to narrate the historical events happened in the previous nations. In this regard, we come across various prophetic sayings which significantly indicate the existence of oceanic engagements in the pre-historic times/times before the Common Era, and the prophetic knowledge of previous nations who engaged in the maritime traveling, trading and fighting.

Most of the Ahadiths which narrate the oceanic engagements of previous nations are related to the Bani Israel . Bani Israel who later on known as Jewish community, who were largely dominated in the maritime mercantile world before the takeovers by the Christians and the Muslims. The earliest historical evidences of the Jewish maritime involvements go back to the

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times... as indicated by Michael Pearson and others, but the prophetic sayings drag our attention to the existence of Jewish maritime involvements during the times of Hazrat Musa(A.S) itself. This is only a random calculation of the earliest time in the Hadiths, on the basis of the known time of Hazrat Musa (A.S) as the earliest. We also have two other events, which could be before Musa(A.S) itself, or after that. If the earlier is the possibility, it again drags the chronology of Jewish maritime involvement backwards; it is possible mainly because the genealogical origin of the Bani Israel goes back beyond the times of Musa(A.S).

A story narrated by the Holy Prophet(SAAW) related to the oceanic world is about “a man from Bani Israel who borrowed one thousand dinars from another man of Bani Israel. The debtor went on a voyage across the sea. When he finished his job and the time for payment of the debt became due, he searched for a boat but he could not find any mode of transport. He took a piece of wood and made hole and put one thousand dinars along with a letter to the lender in it and took the piece of wood to the sea and said, 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried my best to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path’<sup>1</sup>

The story of Musas'(A.S) voyage through the ocean, is a detailed one and has been narrated in almost all of the Hadith Classics. *Sahih al Bukhari* says that “Musa(A.S) was sitting with some Israelites. Then a man came and asked him: ‘Do you know anyone who is more learned than you?’ Moses replied: No. So Allah informed Musa(A.S) that His slave Khadir(A.S) is more learned than Musa(A.S). Musa(A.S) expressed his interest to meet Khadir(A.S). Allah made the fish as a sign for him and he was told that when the fish was lost, he should return to the place where he had lost it and there he would meet Khadir(A.S). Thus Musa(A.S) went on looking for the sign of the fish in the sea. The servant-boy of Musa(A.S) said to him: ‘Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it.’ Musa(A.S) replied: ‘That is what we have been looking for’. They went back retracing their footsteps and found Khadir(A.S).<sup>2</sup> In short, both Khadir(A.S) and Musa(A.S) set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Khadir(A.S) and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Khadir(A.S) said: "O Musa(A.S)! My knowledge and your knowledge have not decreased Allah's knowledge except as much as

this sparrow has decreased the water of the sea with its beak." Khadir(A.S) went to one of the planks of the boat and plucked it out. Musa(A.S) said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Khadir(A.S) replied, "Didn't I tell you that you will not be able to remain patient with me." Musa(A.S) said, "Call me not to account for what I forgot."<sup>3</sup> The story continues and finally Musa(A.S)' impatience towards the deeds of Khadir(A.S) finally led to the dismissal of Musa(A.S) by Khadir(A.S). "Before their parting, Khadir(A.S) informed Musa(A.S) why he plucked one of the planks of boat. He did it because there was a king who used to seize every boat by force which was in order. As he plucked the plank, the King will take this boat as disintegrated one and the voyagers will escape from him".<sup>4</sup> The event narration of Musa'(A.S) voyage also drags other references to the ocean too. Dipping of the fish into the oceanic water, walking through the coasts, etc. are examples which also point towards the oceanic beings, routes through the coastal belts, and the consumption of sea-food items.

The third story of the previous communities related to the oceanic landscapes is a story of a young court-magician who believed in Allah. In short, the king, who declared himself as god, called this man and asked him to renounce his religion. As he refused to leave his faith in Allah, the king ordered the courtiers to take him into a mountain peak and throw him down. On the mountain peak, the young man prayed to Allah, and the mountain quaked and all courtiers felt down and died. The young man came to the king by walking. The king asked him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean, ask him to renounce his religion, but if he does not renounce his religion throw him into the water. So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. To summarize the story, finally the king did whatever the young man suggested and he was passed away. But the whole community, other than the king and his courtiers, were believed in Allah. The king ordered to massacre the whole community who embraced in the new faith.<sup>5</sup> However, the oceanic world comes in the story as a mean of capital punishment to the young man, who 'deviated' from the customary beliefs.

## 2.To give examples:

In the Hadiths, we can see the oceanic landscape has been used by the Holy Prophet(SAAW) to exemplify certain ethics. Right now only one Hadith of such kind, it itself shows the prophetic knowledge of oceanic world and voyages through sea. In a Hadith in *Sahih al Bukhari* narrated by Nu'man bin Bashir, "the Holy Prophet(SAAW) says: 'The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them'. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe"<sup>6</sup>

## 3.Indication of profusion and extremeness:

In the Hadiths, we also come across the terms related to the ocean dragged to indicate the profusion and extremeness of certain things. To categorize it, in the Prophetic sayings, the

contexts of ocean or sea-waves have been used either to signify the abundance of sins like the foams of ocean, which will be forgiven by the God if a person practices certain rituals, or to demonstrate the seriousness of matters under conversation. Besides these, we also find out the sayings by the companions of the Prophet (SAAW) regarding the sea, which also refer to the great quantity.

The Hadith contexts, that mention the ocean or sea-waves comparing to the abundance of sins that will be forgiven by Allah with certain chants, are plenty in numbers. The chants may vary, but the statement about abundance of the sins in comparison to the sea-waves or oceanic foams are more or less similar. The Hadiths in this genre will be like this: the Prophet(SAAW) says: ‘whoever says, *Subhan Allah wa bi Hamdihi*, “one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea”.<sup>7</sup> In other Hadiths, the chant will be *Subhan Allah, Alhamdu Lillah, Allahu Akbar*, thirty-three times after every prayer along with *la Ilah Illallah Wahdahu laa Shareeka Lahu Lahul Mulku Walahul Hamdu Wa Hua Alaa Kulli Shai’in Qadeer*;<sup>8</sup> in another one it will be *La Ilah Illallah Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Wa Hua Alaa Kulli Shai’in Qadeer* only.<sup>9</sup>

The Hadith context, in which the ocean has been used to demonstrate the seriousness of matters, is especially visible in a saying of the Prophet(SAAW) narrated by Hazrat Aisha(R.A), wife of the Prophet(SAAW). The Prophet(SAAW) used to speak about Safiyyah(R.A) in front of Aisha(R.A) for various things. “Once Aisha(R.A) said to the Prophet(SAAW): it is enough for you in Safiyyah(R.A) that she is such and such. Hearing this, the Prophet (SAAW) replied: ‘You have said a word which would change the sea if it were mixed in it’<sup>10</sup>

In the sayings of the companions of the Prophet (SAAW), we have a Hadith which is related to the Prophet (SAAW) himself in which the narrator has commented on the speed of a horse rode by the Prophet(SAAW), which ran very fast ‘having an energy as inexhaustible as the water of the sea’.<sup>11</sup> But, in another quotation of the same Hadith by the same narrator in another context, this comment has been reported as a statement by the Prophet (SAAW) himself. In that report, the Prophet (SAAW) says, ‘I found it (the horse) like a sea, or, it is the sea indeed’.<sup>12</sup> Here, the speed of the horse has been exemplified through sea, than the sea-water; though the meaning under intention is same. However, in both reports of the same incident, the marine shapes have been used to indicate the extraordinary speed.

Another Hadith narrated by Anas(R.A) in *Sahih al Muslim* also indicates to the ocean as the extremeness of obedience to the words of the Prophet(SAAW). The companions said to the Prophet (SAAW) at the time of Badr that they will obey all of his orders, even if he asks them to plunge their horses into the sea.<sup>13</sup> A widely narrated Hadith, regarding a question of Umar bin Khattab(R.A) about a statement of the Prophet(SAAW) on the afflictions which will spread like sea-waves.<sup>14</sup>

#### 4. References about the maritime engagements:

In the Hadiths, the oceanic world has been specifically mentioned in relation to the actual maritime engagements. It could be identified in connection either to the mercantile transactions, voyages, prediction of naval expeditions, exemplification of the profusion and extremeness, or the examples. At least in certain contexts, we could see appealingly contradictory meanings in the sayings of the Prophet connected to the mercantile scenarios. Though, it is a matter of debate among the Hadith scholars, unquestionably we get references to the knowledge of the Prophet, along with his time and place, regarding the marines.

### (i). voyage engagements

Regarding the voyages through seas, the Hadiths provide significant amount of the references. First of all, the jurisdiction made by the Prophet(SAAW) regarding the voyage is very comprehensible in the previously referred Hadith, in which the Prophet discourages the sailing except for *hajj* or *umrah* or for naval expeditions in Allah's path.

But, we have certain clear references in which the ocean has been used for the voyages for necessities other than performing *hajj* or *umrah*, or for naval expedition. The first migration of the Muslims from Makkah to Abbyssinia(1000km from Makkah), escaping from the persecutions of pagans in the name accepting the new religion, was taken place through the oceanic route. The Hadiths cited in *Sahih al Bukhari* make this very clear.<sup>15</sup> The Muslims were migrated from Makkah to Abbyssinis( present Ethiopia), in which the righteous king Najashi or Negus(real name Ashama) was ruling, using the maritime means. They were known as 'the people of the ship' among other Muslims. They had significant respect among other companions of the Prophet(SAAW), and they were well-received and well-regarded group.<sup>16</sup> The Prophet(SAAW) himself has called them as 'the people of the ship' and informed them as they have the reward of two migrations.<sup>17</sup>

A Hadith in the *Sahih Muslim*, talking about the appearance of antichrist (Dajjal), his stay and his spy, the narrator speaks about a voyage through the sea.<sup>18</sup>

In the previously cited Hadith regarding the migrations, we can see another narration of a voyage as reported by Abu Musa(R.A). *Sahih Bukhari* and *Sahih Muslim* alike reported this Hadith, though there are variations in the citations. However, in the Hadith cited by *Muslim*, we get the descriptions among the certain coasts of Yemen, in which the narrator Abu Musa(R.A) was residing.<sup>19</sup>

Another Hadith cited in *Abudawud* and in *Ibn Majah* tells not only about the sea, but it also explains the juridical aspects connected to the prayer of a voyager. In the Hadith narrated by Abu Huraira(R.A), "a man asked the Prophet(SAAW): 'Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water?' The Prophet(SAAW) replied: 'Its water is pure and what dies in it is lawful food'<sup>20</sup> The saying of the Prophet(SAAW) also demonstrates the Islamic approach towards the oceanic water along with its living beings. The possibility of fish-hunting from the sea, thus becomes justifiable through Islamic terms. Possibly it also legalizes the voyages for the fish-hunting.

Regarding the voyages of the companions of the Prophet(SAAW), we find certain references. Many of the previously cited Hadiths were referring to their voyages, mostly during the lifetime of the Prophet(SAAW) itself. Another Hadith by *Abudawud* points out to the voyage of Abu Busrah al Ghifari(R.A), a companion of the Prophet(SAAW) from Cairo. As he was quiet old, he was lifted into the boat and his meal was brought to him.<sup>21</sup> The Hadith also shows the presence of Arab navigation from Cairo to the West Asian lands.

### (ii). naval expedition engagements

The previously cited Hadith of *Abudawud* undoubtedly includes the sailing through the sea for the sake of naval expeditions, as the Prophet(SAAW) says the one who is fighting in Allah's path is excepted from the prohibition of sailing.<sup>22</sup> Thus, we get many references to the naval involvements of the companions through the sea-waters. In this regard, we have two genres of Hadiths: Hadiths that describe any historical moments connected to the naval expeditions, and Hadiths that predict the historical moments.

In the first category, the Hadiths that describe any historical moments connected to the naval expeditions, most of the narrations describe the expeditions in the coastal areas, in which the mentions of sea, sea-foods, or oceanic livings come up. Another Hadith in the *Sahih al Muslim* reports from Jabir bin Abdullah(R.A). In that he says that the Prophet(SAAW) sent an expedition to the sea coast and he was one among them.<sup>23</sup> In a Hadith in the *Sahih al Bhukhari* narrated by Wahab bin Kaisan(A.S) from Jabin bin Abdullah(R.A), The complete Hadith could be translated like this: Narrated Wahab bin Kaisan: Jabir bin 'Abdullah said, "Allah's Apostle sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them." we have reference to both naval expedition and oceanic living.<sup>24</sup> In the Hadith, Jabir (R.A) says that the Prophet(SAAW) sent troops of three hundred men to the sea-coast and appointed Abu Ubaida bin Al Jarrah(R.A) as their commander. During their journey through the sea-coast, they ran short of food, and fortunately they found a fish like a small mountain. The whole troops hunted it and ate it for eighteen days. They fixed its two ribs on the ground like an arch and a she-camel was ridden and passed through them without touching any. There are various narrations of the same event which provides more explanations.<sup>25</sup> In the Hadiths quoted in *Sahih al Muslim* makes clear that the 'fish like a small mountain' was whale which called *al anbar* in Arabic.<sup>26</sup>

In an Hadith in the *Abudawud* narrated by Busr bin Artat, we get evidences of actual naval expedition in the oceanic water. The Hadith was brought ahead to contextualize an event of stealing. During an expedition on the sea, a thief called Misder had stolen a *bhukti* – a she-camel.<sup>27</sup> He was brought in front of the commander Busr and he said that I have heard from the Prophet (SAAW) as saying that hands are not to be cut off during a warlike expedition. However, we do not know that the expedition was actually in the sea-waters or in the coastal areas. But, the literal terms make the expedition as on the sea-waters; since we see the terms like *ala al bahar*, which literally means on the sea, than on the sea-coast.

In the second category, Hadiths that predict the historical moments in which the followers of the Prophet (SAAW) will make larger naval expeditions, we have a widely-cited Hadith related to the Prophetic dream followed by his recounting. *Sahih al Bukhari* cites it from the narration of Anas bin Malik(R.A) from Um Haram(R.A). The Prophet (SAAW) one day took a midday nap at her house, and he woke up smiling. Um Haram(R.A) asked him the reason of smile. He answered: 'I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones.' She asked him to invoke Allah to make her one of them, and the Prophet (SAAW) stated she is amongst them. He again slept and woke smiling, and the same incident with her questions and his replies happened twice or thrice.<sup>28</sup> In the same narration of the Hadith along with other citations, we see that Um Haram(R.A) was married to Ubada bin al Samit(R.A) and he took her to a

Jihad. In another narration, *Sahih al Bukhari* makes it clear that she sailed on the sea during the Caliphate of Mu'awiya bin Abi Sufyan(R.A), and after she disembarked, she fell down from her riding animal and died.<sup>29</sup> In another narration, we can also see that Um Haram(R.A) was residing at the sea-shore of Hims with her husband Ubada bin al Samit(R.A).<sup>30</sup> The same narration also makes an interesting predicament by the Prophet (SAAW) that his followers will invade Caesar's City, and the first army amongst them will be forgiven their sins.

In another Hadith cited in the *Sahih al Muslim*, the Prophet(SAAW) predicts an expedition by the Muslims over a particular land, which has been identified as Constantinople. Though the Hadith specifically does not talk about the naval expedition, it contains the references of the sea along with the prediction of the conquering. In the Hadith, the Prophet (SAAW) says that the Last Hour would not come unless seventy thousand persons from Bani Israel would attack a city, which has land in one side and the sea on the other.<sup>31</sup>

### (iii). mercantile engagements

As of course, the ocean was significantly utilized for transporting the goods from the pre-historic period onwards and the mercantile objectives was the most important concern of the peoples through the ocean, the Prophet make certain statements regarding the trading through the sea.

In this hold, a very interesting Hadith is quoted by Abu Dawud(R.A), narrated from Abdullah bin Amr bin al Aas(R.A). In this hadith prophet(SAAW) says that no one should sail on the sea except the one who is going to perform hajj or umrah, or the one who is fighting in Allah's path.<sup>32</sup> The reason raised by the Prophet(SAAW) for this objection is 'under sea there is a fire, and under the fire there is a sea'. This Hadith substantiates the arguments of certain scholars who argue that the Arab Muslims were unaware of the larger possibilities of the oceanic world. Prophet's (SAAW) saying evidently prohibits the navigations through the ocean except for two clear reasons. Then, were the mercantile engagements of Arab Muslims in the following centuries, dominating the landscapes of the Indian Ocean, a violation of the prophetic saying?

At the same time, there is another saying in *Sahih al Bhukhari*, in which a Bedouin asked the Prophet(SAAW) about the emigration.<sup>33</sup> In the reply, the Prophet(SAAW) is saying you work hard beyond the seas, and Allah will not decrease any of your good deeds. In another narration, the Prophet(SAAW) clearly mentions 'do good deeds beyond the merchants (or the sea)'.<sup>34</sup> These lines could be read as a supportive statement regarding the oceanic engagements for the livelihood purposes. As the emigration has to be conducted only after all your primary economic obligations have fulfilled, the trading also would come under the certain frames. And, working hard in the ocean connotes the mercantile engagements overseas. This Hadith is also noteworthy, as Bedouins were largely engaged in the maritime transactions in the prior and later centuries to the Prophet's(SAAW) time.

Another Hadith quoted by Ibn Majah provides certain references to the maritime engagements for the mercantile purposes. But, very interestingly, the merchants in this Hadith are not Muslims, instead they are caught by the Muslims as enemy soldiers.<sup>35</sup> The 'enemy soldiers' claim themselves as merchants, and again captivately the Muslims are not able to verify that they were actually maritime merchants or enemy soldiers. This again refers to the lack of knowledge for the Muslims during the time of the Prophet(SAAW) about the ocean as a mean of the trading.

Apart from the above mentioned Hadiths and their contexts, we can also find out certain Hadiths that mention the oceanic world to outline the routes, walks or journeys through the coastal areas<sup>36</sup>, to describe about the oceanic livings<sup>37</sup>, to refer to the metaphysical world<sup>38</sup> and to outline geographical boundaries<sup>39</sup>.

### Endnotes:

- <sup>1</sup> Al-Bukhari, A.A. (2000). AL-Sahi(Sahihul Bukhari) 3<sup>rd</sup> Edition, Darus Salam, Reyaz. 3.488)
- <sup>2</sup> *The Holy Qur'an*, see 18(54 -82) , Al-Bukhari, 1.74.
- <sup>3</sup> *Sahih Bukhari* 1.124
- <sup>4</sup> *Sahih al Bukhari* 1.78, 4.612, 4.613, 6.249, 6.250, 6.251, 9.570 , Al-Muslim, A. A(2000). AL-Muslim(Sahihul Muslim) 3<sup>rd</sup> Edition, Darus Salam, Reyaz.30.5864; 30. 5865, 30.5866, 30.5867, 30.5868
- <sup>5</sup> *Sahih al Muslim* 42, 7148.
- <sup>6</sup> *Sahih al Bukhari* 3.673, 3.851
- <sup>7</sup> *Sahih al Bukhari* 8.414; *Sahih al Muslim* 35.6508; Ibn Majah 15.7.21.
- <sup>8</sup> *Sahih al Muslim* 4.1243, *Abudawud* 8, 1499
- <sup>9</sup> Ibn Majah 15.7.22
- <sup>10</sup> *Abudawud* 41, 4857.
- <sup>11</sup> *Sahih al Bukhari* 3.795.
- <sup>12</sup> *Sahih al Bukhari* 8.59.2.
- <sup>13</sup> *Sahih al Muslim* 19.4394.
- <sup>14</sup> *Sahih al Bukhari* 1.503. The same Hadith also has been cited within *Sahih al Bukhari* 2.516, 3.119, 4.786, 9.216, 9.570; *Sahih al Muslim* 41.6914, 1.0267.
- <sup>15</sup> *Bukhari* 5.539: Narrated Abu Musa, See *Muslim* 31, 6096, Chapter 41.
- <sup>16</sup> *Bukhari* 4.364:Narrated Abu Musa:
- <sup>17</sup> *Bukhari* 5.216 , Narrated Abu Musa:
- <sup>18</sup> *Muslim* 41, 7028, Chapter 22.
- <sup>19</sup> *Muslim* 4, 1339: See also *Bukhari* 4.364 and 5.216, or footnotes 6 and 7
- <sup>20</sup> *Abudawud*: 1, 83; and in *Ibn Majah* 2.3.12
- <sup>21</sup> *Abudawud* 13, 2406.
- <sup>22</sup> *Abudawud*, 14, 2483.
- <sup>23</sup> *Sahih al Muslim*, 21, 4761.
- <sup>24</sup> *Bukhari* 5.646.
- <sup>25</sup> *Sahih al Bukhari*, 5.647, 5.648, 7.401, 7.402.
- <sup>26</sup> *Sahih al Muslim*, 21, 4757. The same naval expedition has been quoted by *Sahih al Muslim* in 21. 4758, 21. 4759, 21. 4760, 21. 4761, 21. 4762.
- <sup>27</sup> *Abudawud* 38, 4394: .
- <sup>28</sup> *Sahih al Bukhari*, 4.144:  
*Sahih al Bukhari* in 4.47, 4.56, 4.129, 4.175, 8.299, and 9.130.  
*Ibn Majah* also cited the same event in 21.18.39.
- <sup>29</sup> *Sahih al Bukhari*, 4.47
- <sup>30</sup> *Sahih al Bukhari*, 4.175.
- <sup>31</sup> *Sahih al Muslim* 41, 6979.
- <sup>32</sup> *Abudawud*, Book 14, Number 2483
- <sup>33</sup> *Bukhari* 2.532: (See Hadith No. 260 Vol. 5). (Also 3.801-in detail)
- <sup>34</sup> *Bukhari* 3.801  
(See Hadith No. 260, Vol. 5), (also 5.260, 8.186)
- <sup>35</sup> Ibn Majah 21.7.16a:
- <sup>36</sup> See *Sahih al Bukhari* 3.50, 3.464, 3.663, 3.891, 4.226, 5.245, 5.646; *Sahih al Muslim* 21.4756, 42.7149; *Ibn Majah* 49.10.24
- <sup>37</sup> See *Abudawud* 27.3806
- <sup>38</sup> See *Sahih al Muslim* 39.6699, 39.6754; *Abudawud* 40.4705
- <sup>39</sup> See *Sahih al Muslim* 41. 6979