

your land?' Mūsa (Moses) said, 'I am Mūsa.' He said, 'Are you the Mūsa (Moses) of the Children of Isrā'el?' Mūsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mūsa (Moses)! I have some of Allāh's Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allāh's Knowledge which He has bestowed upon you, but I do not know it.' Mūsa (Moses) said, 'If Allāh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mūsa (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mūsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Mūsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'

Allāh's Messenger ﷺ said, "The first excuse given by Mūsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak

الصَّخْرَةَ فَإِذَا رَجُلٌ مُسَجَّى ثَوْبًا، فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُّ: وَأَنْتَى بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عَلَّمْتَ رَشَدًا، قَالَ: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ وَعَلَّمَنِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لَا أَعْلَمُهُ، فَقَالَ مُوسَى: ﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾ فَقَالَ لَهُ الْخَضِرُّ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا. فَاذْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ. فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْخَضِرَّ فَحَمَلُوهُ بَعِيرٍ نَوَلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ لَمْ يَفْجَأْ إِلَّا وَالْخَضِرُّ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَابِ السَّفِينَةِ بِالْقُدُومِ. فَقَالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونَا بَعِيرٍ نَوَلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا. قَالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا﴾ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَكَاثِبِ الْأُولَى مِنْ مُوسَى نِسْيَانًا. قَالَ: وَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَتَقَرَّرَ فِي الْبَحْرِ نَهْرَةً. فَقَالَ لَهُ الْخَضِرُّ: مَا

once in the sea. Al-Khiḍr said to Mūsa (Moses), 'My Knowledge and your knowledge, compared to Allāh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a *Nukr* (a great *Munkar*—prohibited, evil dreadful thing).' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsa (Moses) said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khiḍr) set it up straight with his own hands. Mūsa (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khiḍr) said, 'This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.''' (V.18:78-82)

Allāh's Messenger ﷺ said, "We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story."

عَلِمِي وَعَلِمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُضْفُورُ مِنْ هَذَا الْبَحْرِ، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ. فَبَيْنَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذْ بَصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الْغُلْمَانِ، فَأَخَذَ الْخَضِرُ رَأْسَهُ بِيَدِهِ فَأَقْتَلَهُ بِيَدِهِ فَقَتَلَهُ. فَقَالَ لَهُ مُوسَى: ﴿أَنْتَكَ نَفْسًا رَكِيئًا بَغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾ قَالَ: ﴿أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ: وَهَذَا أَشَدُّ مِنَ الْأُولَى قَالَ: ﴿إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ - قَالَ: مَائِلٌ - فَقَامَ الْخَضِرُ فَأَقَامَهُ بِيَدِهِ، فَقَالَ مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّقُوا لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ: ﴿هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَوَدِدْنَا أَنْ مُوسَى كَانَ صَبْرًا حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا».

قال سعيد بن جبیر: فكان ابن عباس يقرأ (وكان أمامهم ملك يأخذ كل سفينة صالحة غصبا) وكان يقرأ (وأما الغلام فكان كافرا وكان أبواه مؤمنين). [راجع: ٧٤]

(3) CHAPTER. The Statement of Allāh تعالى :
 “But when they reached the junction of the
 two seas, they forgot their fish, and it took
 its way through the sea as in a tunnel.”
 (V.18:61)

4726. Narrated Ibn Juraij: Ya'la bin Muslim and 'Amr bin Dinār and some others narrated the narration of Sa'id bin Jubair.

Narrated Sa'id: While we were at the house of Ibn 'Abbās, Ibn 'Abbās said, “Ask me (any question).” I said, “O Abū 'Abbās! May Allāh let me be sacrificed for you! There is a man at Kūfa, who is a story-teller called Nauf; who claims that he (Al-Khidr's companion) is not Mūsa (Moses) of Banī Isrāel.” As for 'Amr, he said to me, “Ibn 'Abbās said, (Nauf) the enemy of Allāh told a lie.” But Ya'la said to me: Ibn 'Abbās said: Ubayy bin Ka'b said: Allāh's Messenger ﷺ said, “Once, (Mūsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his *Khuṭba* (religious talk). Then a man came to Mūsa (Moses) and asked, ‘O Allāh's Messenger! Is there anyone on the earth who is more learned than you?’ Mūsa (Moses) replied, ‘No.’ So, Allāh admonished him, for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), ‘Yes, (there is a slave of Ours who knows more than you).’ Mūsa (Moses) said, ‘O my Lord! Where is he?’ Allāh said, ‘At the junction of the two seas.’ Mūsa (Moses) said, ‘O my Lord! Tell me of a sign whereby I will recognize the place.’” ‘Amr said to me: Allāh said, “That place will be where the fish will leave you.” Ya'la said to me, “Allāh said (to Mūsa) (Moses), ‘Take a dead fish (and your goal will be) the place where it will become alive.’” So Mūsa (Moses) took a fish

(٣) بَابُ قَوْلِهِ: ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا خُوفَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَاتًا﴾ [٦١] مَذْهَبًا، يَسْرُبُ: يَسْلُكُ، وَمِنْهُ: ﴿وَسَارِبًا يَالْتِهَارًا﴾.

٤٧٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدَهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ قَالَ: إِنَّا لَعُدْنَا ابْنَ عَبَّاسٍ فِي بَيْتِهِ. إِذْ قَالَ: سَلُونِي، قُلْتُ: أَيُّ أَبَا عَبَّاسٍ جَعَلَنِي اللَّهُ فِدَاءَكَ بِالْكُوفَةِ رَجُلًا قَاصًّا يُقَالُ لَهُ: نَوْفٌ، يَزْعَمُ أَنَّهُ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، أَمَا عَمْرُو فَقَالَ لِي: قَالَ: قَدْ كَذَبَ عَدُوُّ اللَّهِ. وَأَمَا يَعْلَى فَقَالَ لِي: قَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبِيُّ بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُوسَى رَسُولُ اللَّهِ ﷺ، قَالَ: ذَكَرَ النَّاسُ يَوْمًا حَتَّى إِذَا فَاضَتْ الْعُيُونُ وَرَقَّتِ الْقُلُوبُ، وَلِيَ فَأَذْرَكَهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولَ اللَّهِ، هَلْ فِي الْأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ؟ قَالَ: لَا، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَزِدَّ الْعِلْمَ إِلَى اللَّهِ. قِيلَ: بَلَى، قَالَ: أَيُّ رَبِّ، فَأَيْنَ؟ قَالَ: بِمَجْمَعِ الْبَحْرَيْنِ، قَالَ: أَيُّ رَبِّ اجْعَلْ لِي عِلْمًا أَعْلَمُ ذَلِكَ مِنْهُ»، فَقَالَ لِي عَمْرُو: قَالَ: «حَيْثُ

and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Mūsa) (Moses), "You have not demanded too much." And that is as mentioned by Allāh :

"And (remember) when Mūsa (Moses) said to his boy-servant.." (V.18 :60) Yūsha' bin Nūn. (Sa'id did not state that). The Prophet ﷺ said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), 'I will not wake him,' but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock." Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Mūsa (Moses) said, "We have suffered much fatigue on this, our journey." (This was not narrated by Sa'id). Then they returned back and found Al-Khiḍr. 'Uthmān bin Abi Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khiḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Mūsa (Moses) said, 'I am Mūsa (Moses).' Al-Khiḍr said, 'Are you the Mūsa (Moses) of Banī Isrā'el?' Mūsa (Moses) said, 'Yes.' Al-Khiḍr said, 'What do you want?' Mūsa (Moses) said, 'I came to you so that you may teach me something of that knowledge which you have been taught.' Al-Khiḍr said, 'Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa

يُفَارِقُكَ الْحُوْتُ»، وَقَالَ لِي يَعْلى :
«قَالَ: خُذْ حُوتًا مَيِّتًا حَيْثُ يُنْفَخُ فِيهِ
الرُّوحُ، فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكَتَلٍ
فَقَالَ لِفَتَاهُ: لَا أَكْفُلُكَ إِلَّا أَنْ تُخْبِرَنِي
بِحَيْثُ يُفَارِقُكَ الْحُوْتُ، قَالَ: مَا
كَلَّمْتْ كَثِيرًا فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ:
﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ﴾، يُوشَعُ بْنُ
نُونٍ، لَيْسَتْ عَنْ سَعِيدٍ قَالَ: فَيَمِينًا
هُوَ فِي طَلِّ صَخْرَةٍ فِي مَكَانٍ ثَرِيانٍ إِذْ
تَصَرَّبَ الْحُوْتُ وَمُوسَى نَائِمٌ، فَقَالَ
فَتَاهُ: لَا أَوْقِظُهُ حَتَّى إِذَا اسْتَيْقَظَ
فَسَيِّئَ أَنْ يُخْبِرَهُ وَتَصَرَّبَ الْحُوْتُ
حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللَّهُ عَنْهُ
جَزِيَةَ الْبَحْرِ حَتَّى كَانَ أَثَرُهُ فِي حَجَرٍ
- قَالَ لِي عَمْرُو - هَكَذَا كَانَ أَثَرُهُ
فِي حَجَرٍ وَحَلَقَ بَيْنَ إِبْهَامَيْهِ وَالتِي
تَلِيَانِهِمَا ﴿لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا
نَصَبًا﴾ قَالَ: قَدْ قَطَعَ اللَّهُ عَنْكَ
النَّصَبَ - لَيْسَتْ هَذِهِ عَنْ سَعِيدٍ -
أُخْرَى فَرَجَعَا فَوَجَدَا خَضِرًا - قَالَ لِي
عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ - عَلَى طِنْفِسَةٍ
خَضِرَاءَ عَلَى كَبِدِ الْبَحْرِ - قَالَ سَعِيدُ
بْنُ جُبَيْرٍ: - مُسَجِّى بِتُوبِهِ: قَدْ جَعَلَ
طَرَفَهُ تَحْتَ رِجْلَيْهِ وَطَرَفَهُ تَحْتَ رَأْسِهِ
فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ
وَقَالَ: هَلْ بَارِضِي مِنْ سَلَامٍ؟ مَنْ
أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى
بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: فَمَا

(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea; Al-Khiḍr then said, 'By Allāh, my knowledge and your knowledge besides Allāh's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khiḍr and said, 'The pious slave of Allāh.' (We said to Sa'īd: "Was that Khiḍr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khiḍr scuttled the ship and then plugged the hole with a piece of wood. Mūsa (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71) (Mujāhid said, "Mūsa (Moses) said so protestingly.") Al-Khiḍr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsa (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsa (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73) (Then) they found a boy and Al-Khiḍr killed him. Ya'la said: Sa'īd said, 'They found boys playing and Al-Khiḍr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khiḍr set it up straight. Sa'īd moved his hand thus and said, 'Al-Khiḍr raised his hand and the wall became straight. Ya'la

شأنك؟ قال: جئت لِتُعَلِّمَنِي مِمَّا
عُلِّمْتَ رَشْدًا، قال: أما يُكْفِيكَ أَنَّ
التَّوْرَةَ بِيَدَيْكَ وَأَنَّ الْوَحْيَ يَأْتِيكَ يَا
مُوسَى؟ إِنَّ لِي عِلْمًا لَا يَنْبَغِي لَكَ أَنْ
تَعْلَمَهُ وَإِنَّ لَكَ عِلْمًا لَا يَنْبَغِي لِي أَنْ
أَعْلَمَهُ. فَأَخَذَ طَائِرٌ بِمِنْقَارِهِ مِنَ
الْبَحْرِ، وَقَالَ: وَاللَّهِ مَا عَلِمِي وَمَا
عِلْمُكَ فِي جَنْبِ عِلْمِ اللَّهِ إِلَّا كَمَا
أَخَذَ هَذَا الطَّائِرُ بِمِنْقَارِهِ مِنَ الْبَحْرِ،
حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ وَجَدَا مَعَابِرَ
صِغَارًا تَحْمِلُ أَهْلَ هَذَا السَّاحِلِ إِلَى
أَهْلِ هَذَا السَّاحِلِ الْآخَرِ عَرَفُوهُ،
فَقَالُوا: عَبْدُ اللَّهِ الصَّالِحُ - قال: قُلْنَا
لسعيد: خَضِرٌ؟ قال: نَعَمْ - لا
نَحْمِلُهُ بِأَجْرِ فَحَرَّفَهَا وَوَتَدَ فِيهَا وَتَدَا،
قال موسى: ﴿أَحْرَقْنَاهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتَ شَيْئًا إِمْرًا﴾ - قال مُجَاهِدٌ:
مُنْكَرًا - قال: ﴿أَلَدَّ أَقْلَ إِبْنِكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ كَانَتْ الْأُولَى
نِسْيَانًا، وَالْوُسْطَى شَرْطًا، وَالثَّالِثَةُ
عَمْدًا. قال: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا﴾ لَقِيَا غُلَامًا
فَقَتَلَهُ - قال يَعْلَى: قال سعيد -
وَجَدَ غُلَامًا يَلْعَبُونَ فَأَخَذَ غُلَامًا
كَافِرًا ظَرِيفًا فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ
بِالسَّكِينِ. قال: ﴿أَفَلَتَ نَفْسًا رَزِيئَةً
بِعَيْرِ نَفْسٍ﴾ لَمْ تَعْمَلْ بِالْجَنِّثِ - وَابْنُ
عَبَّاسٍ قَرَأَهَا: رَزِيئَةً رَزَاكِيَّةً رَزَاكِيَّةً

said: 'I think Sa'īd said, 'Al-Khiḍr touched the wall with his hand and it became straight!' Mūsa (Moses) said to Al-Khiḍr, 'If you had wished, you could have taken wages for it.' Sa'īd said, 'Wages that we might have eaten.' And there was a king behind them.' (V.18:79) And there was in front (ahead) of them. Ibn 'Abbās recited: "As there was a king in front (ahead) of them..."

It is said on the authority of somebody other than Sa'īd that the king was Hudad bin Budad. They say that the boy was called Haisūr. "...As there was a king in front (ahead) of them who seized every ship by force." (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a disbeliever and we (Khiḍr) feared lest he would oppress them by rebellion and disbelief.' (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). 'So we (Khiḍr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.' (V.18:81). This was in reply to Mūsa's (Moses) saying: Have you killed an innocent person?" (V.18:74) 'Near to mercy' means they will be more merciful to him than they were to the former whom Khiḍr had killed. Someone other than Sa'īd said that they were compensated with a girl. Dāwūd bin Abi 'Āṣim said on the authority of more than one that this next child was a girl.

مُسْلِمَةً كَقَوْلِكَ: غَلَامًا زَكِيًّا، فَانْطَلَقَا
فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ فَأَقَامَهُ
- قَالَ سَعِيدٌ بِيَدِهِ هُكَذَا - وَرَفَعَ يَدَهُ
فَاسْتَقَامَ - قَالَ يَعْلَى: حَسِبْتُ أَنَّ
سَعِيدًا قَالَ: فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ
﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ - قَالَ
سَعِيدٌ: أَجْرًا نَأْكُلُهُ - ﴿وَكَانَ وَرَاءَهُمْ
مَلِكٌ﴾ وَكَانَ أَمَامَهُمْ - قَرَأَهَا ابْنُ
عَبَّاسٍ: أَمَامَهُمْ مَلِكٌ. يَزْعُمُونَ عَنْ
غَيْرِ سَعِيدٍ أَنَّهُ هُدَدُ بْنُ بَدْدٍ، الْعُلَامُ
الْمَقْتُولُ: يَزْعُمُونَ اسْمُهُ حَيْسُورٌ -
﴿مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ فَأَرَدْتُ
إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدْعَهَا لِعَيْبِهَا.
فَإِذَا جَاوَزُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا -
وَمِنْهُمْ مَنْ يَقُولُ: سَدَّوهَا بِقَارُورَةٍ،
وَمِنْهُمْ مَنْ يَقُولُ: بِالْقَارِ - كَانَ آبَاؤُهُ
مُؤْمِنِينَ وَكَانَ كَافِرًا ﴿فَخَشِينَا أَنْ
يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا﴾ أَنْ يَحْمِلَهُمَا
حُبَّهُ عَلَى أَنْ يُتَابِعَاهُ عَلَى دِينِهِ ﴿فَأَرَدْنَا
أَنْ يُبَدِّلَهُمَا رُتْبَةً خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ
رُحْمًا﴾ ﴿٨١﴾ لِقَوْلِهِ: ﴿أَنْتَ لَكَ نَفْسًا زَكِيَّةً﴾
وَأَقْرَبَ رُحْمًا: هُمَا بِهِ أَرْحَمُ مِنْهُمَا
بِالْأَوَّلِ الَّذِي قَتَلَ، خَصِرٌ. وَزَعَمَ
غَيْرُ سَعِيدٍ أَنَّهُمَا أُبْدِلَا جَارِيَةً. وَأَمَّا
دَاوُدُ بْنُ أَبِي عَاصِمٍ فَقَالَ عَنْ غَيْرِ
وَاحِدٍ: إِنَّهَا جَارِيَةٌ. [راجع: ٧٤]

(4) A. CHAPTER. The Statement of Allāh تعالى "So, when they had passed further on (beyond that fixed place), Mūsa (Moses)

(٤) **بَابُ قَوْلِهِ:** ﴿فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ء إِنَّا عَدَاءُكُمْ لَقَدْ لَقِينَا مِنْ سَفَرِنَا

said to his boy-servant, 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!' (V.18 :62,63)

هَذَا نَصَبًا ﴿٦٦﴾ إِلَى قَوْلِهِ: ﴿قَصَصًا﴾ [٦٤] نُكْرًا: دَاهِيَةً. يَنْقُصُ: يَنْقَاضُ كَمَا يَنْقَاضُ السَّنُّ. لَتَّخَذْتُ وَاتَّخَذْتُ وَاحِدٌ. رُحْمًا مِنَ الرَّحْمِ وَهِيَ أَشَدُّ مُبَالِغَةً مِنَ الرَّحْمَةِ وَيُظَنُّ أَنَّهُ مِنَ الرَّحِيمِ. وَتُدْعَى مَكَّةُ أُمَّ رُحْمٍ أَيْ الرَّحْمَةُ تَنْزِلُ بِهَا.

(4) B. CHAPTER. The Statement of Allāh تعالى: "He said: 'Do you remember when we betook ourselves to the rock.'" (V.18 :63)

4727. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) of Banī Isrā'el was not Mūsa, (Moses) the companion of Al-Khiḍr." Ibn 'Abbās said, "Allāh's enemy tells a lie!" Ubayy bin Ka'b narrated to us that Allāh's Messenger ﷺ said, "Mūsa (Moses) got up to deliver a *Khuṭba* (religious talk) before Banī Isrā'el and he was asked: Who is the most learned person among the people? Mūsa (Moses) replied, 'I (am the most learned).' Allāh then admonished Mūsa (Moses) for he did not ascribe all knowledge to Allāh Alone. (Then) came the Divine Revelation:

'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

"Mūsa (Moses) said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).' So Mūsa (Moses) set out along with his boy-servant Yūsha' bin Nūn, and they carried with them a fish till they reached a rock and rested there. Mūsa (Moses) put his head down and slept.

(٤) بَابُ قَوْلِهِ تَعَالَى: ﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ﴾ إِلَى آخِرِهِ.

٤٧٢٧ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى نَبِيُّ اللَّهِ لَيْسَ بِمُوسَى الْخَضِرِ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أَبِي بْنُ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَامَ مُوسَى خَطِيئًا فِي بَنِي إِسْرَائِيلَ فَقِيلَ لَهُ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، وَأَوْحَى إِلَيْهِ: بَلَى عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: أَيُّ رَبِّ، كَيْفَ السَّبِيلَ إِلَيْهِ؟ قَالَ: تَأْخُذُ حُوتًا فِي مِكَتَلٍ فَحَيْثُمَا فَقَدَتِ الْحُوتَ فَاتْبِعْهُ. قَالَ: فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوسَعُ

(Sufyān, a subnarrator said that somebody other than 'Amr said), 'At the rock there was a water spring called *Al-Hayāt*, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.' When Mūsa (Moses) woke up, he asked his boy-servant, 'Bring our morning meal...' (V.18:62). The narrator added: Mūsa (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha' bin Nūn said to him, 'Do you remember when we betook ourselves to the rock? I did indeed forget the fish...' (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsa (Moses) greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Mūsa (Moses) said, 'I am Mūsa (Moses).' The man said, 'Mūsa (Moses) of Banī Isrā'el?' Mūsa (Moses) said, 'Yes,' and added, 'may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?' (V.18:66). Al-Khiḍr said to him, 'O Mūsa! (Moses) You have something of Allāh's Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh's Knowledge which Allāh has taught me and which you do not know.' Mūsa (Moses) said, 'But I will follow you.' Al-Khiḍr said, 'Then, if you follow me, ask me not about anything till I myself mention it to you' (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-

بُنْ نُونٍ وَمَعَهُمَا الْحُوتُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَنَزَلَا عِنْدَهَا. قَالَ: قَوْضَعِ مُوسَى رَأْسَهُ قَنَامًا. - قَالَ سُفْيَانُ: وَفِي حَدِيثٍ غَيْرِ عَمْرٍو قَالَ: وَفِي أَضَلِّ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا: الْحَيَاةُ، لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ. فَأَصَابَ الْحُوتَ مِنْ مَاءِ تِلْكَ الْعَيْنِ - قَالَ: فَتَحَرَّكَ وَأَنْسَلَّ مِنَ الْمِكْتَلِ فَدَخَلَ الْبَحْرَ فَلَمَّا اسْتَيْقَظَ مُوسَى ﴿قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا﴾ الْآيَةِ. قَالَ: وَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ مَا أَمَرَ بِهِ. قَالَ لَهُ فَتَاهُ يُوْشَعُ بُنْ نُونٍ: ﴿أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ﴾ الْآيَةِ، قَالَ: فَرَجَعَا يَقْضَانِ فِي آثَارِهِمَا قَوْجِدًا فِي الْبَحْرِ كَالطَّاقِ مَمَرِّ الْحُوتِ. فَكَانَ لِفَتَاهُ عَجَبًا وَلِلْحُوتِ سَرَبًا، قَالَ: فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذَا هُمَا بِرَجُلٍ مُسْجِي بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى، قَالَ: وَأَنْتَى بَارِضِكَ السَّلَامُ. فَقَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ أَتَيْتَكَ عَلَى أَنْ تَعْلَمَنِي مِمَّا عَلَّمْتَ رُشْدًا؟ قَالَ لَهُ الْحَضِرُ: يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنيهِ اللَّهُ لَا تَعْلَمُهُ. قَالَ: بَلْ أَتَيْتَكَ، قَالَ: فَإِنْ أَتَيْتَنِي فَلَا تَسْأَلَنِي

Al-Khiḍr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khiḍr said to Mūsa (Moses), 'My knowledge and your knowledge and all the creation's knowledge compared to Allāh's Knowledge is not more than the water taken by this sparrow's beak.' Then Mūsa (Moses) was startled by Al-Khiḍr's action of taking an adze and scuttling the boat with it. Mūsa (Moses) said to him, 'Have you scuttled it in order to drown its people?...' (V.18:71)

"Then they both proceeded and found a boy playing with other boys. Al-Khiḍr took hold of him by the head and cut it off. Mūsa (Moses) said to him, 'Have you killed an innocent person who has killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!' (V.18:74)

He said, 'Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...' (V.18:75-77)

"Al-Khiḍr moved his hand thus and set it upright (repaired it). Mūsa (Moses) said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.' (Al-Khiḍr said) 'This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.' (V.18:78)

Allāh's Messenger ﷺ said, "We wished that Mūsa (Moses) could have been more patient, so that He (Allāh) could have described to us more about their story."

Ibn 'Abbās used to recite :

"...As there was a king in front (ahead) of them who seized every ship by force."

عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا.
فَانْطَلَقَا يَمْشِيَانِ عَلَى السَّاحِلِ فَمَرَّتْ
بِهِمَا سَفِينَةٌ فَعَرَفَ الْخَضِرُ فَحَمَلُوهُمْ
فِي سَفِينَتِهِمْ بَعِيرٍ نَوِيلٍ - يَقُولُ: بَعِيرٍ
أَجْرٍ - فَرَكِبَا السَّفِينَةَ. قَالَ: وَوَقَعَ
عُضْفُورٌ عَلَى حَرْفِ السَّفِينَةِ فَعَمَسَ
مِنْقَارَهُ فِي الْبَحْرِ فَقَالَ الْخَضِرُ
لِمُوسَى: مَا عَلِمْتُكَ وَعِلْمِي وَعِلْمُ
الْخَلَائِقِ فِي عِلْمِ اللَّهِ إِلَّا مِقْدَارًا مَا
عَمَسَ هَذَا الْعُضْفُورُ مِيقَارَهُ. قَالَ:
فَلَمْ يَفْجَأْ مُوسَى إِذْ عَمَدَ الْخَضِرُ إِلَى
قُدُومِ فَحَرَقَ السَّفِينَةَ، فَقَالَ لَهُ
مُوسَى: قَوْمٌ حَمَلُونَا بَعِيرٍ نَوِيلٍ عَمَدْتَ
إِلَى سَفِينَتِهِمْ ﴿أَخْرَقْنَاهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتُمْ﴾، الْآيَةَ. فَانْطَلَقَا إِذَا هُمَا بِبُعْلَامٍ
يَلْعَبُ مَعَ الْغِلْمَانِ. فَأَخَذَ الْخَضِرُ
بِرَأْسِهِ فَقَطَعَهُ. قَالَ لَهُ مُوسَى: ﴿أَنْتَ لَنْ
تَفْسُدَ زَكِيَّةً بِعَيْرٍ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا﴾ ﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ﴿٧٥﴾ إِلَى قَوْلِهِ:
﴿فَأَبَوا أَن يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَن يُنْقِضَ﴾ فَقَالَ بِيَدِهِ هَكَذَا
فَأَقَامَهُ، فَقَالَ لَهُ مُوسَى: إِنَّا دَخَلْنَا
هَذِهِ الْقَرْيَةَ فَلَمْ يُضَيِّقُونَا وَلَمْ يُطْعِمُونَا
﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ قَالَ هَذَا
فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ
تَسْتَطِيعَ عَلَيْهِ صَبْرًا﴾ ﴿٧٦﴾ ﴿فَقَالَ رَسُولُ
اللَّهِ ﷺ: «وَدِدْنَا أَنَّ مُوسَى صَبَرَ حَتَّى

As for the boy, he was a disbeliever.

يُقَصِّ عَلَيْنَا مِنْ أَمْرِهِمَا». قَالَ: وَكَانَ
ابْنُ عَبَّاسٍ يَقْرَأُ ﴿وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ
كُلَّ سَفِينَةٍ﴾ صَالِحَةٍ ﴿غَضَبًا﴾ وَأَمَّا
الْعُلَامُ فَكَانَ كَافِرًا. [راجع: ٧٤]

(5) CHAPTER. The Statement of Allāh تعالى: “Say (O Muḥammad ﷺ): ‘Shall We tell you the greatest losers in respect of (their) deeds?’” (V.18:103)

(٥) بَابُ قَوْلِهِ: ﴿قُلْ هَلْ نُنَبِّئُكُمْ
بِالْأَخْسَرِينَ أَعْمَالًا﴾ [١٠٣]

4728. Narrated Muḥab: I asked my father, “Was the Verse — ‘Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?’ (V.18:103) revealed regarding Al-Ḥarūriyya?” He said, “No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Ḥarūriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Sa’d used to call them *Al-Fāsiqīn* (evildoers who forsake Allāh’s obedience).”

٤٧٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَسَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُضْعَبٍ قَالَ:
سَأَلْتُ أَبِي ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
أَعْمَالًا﴾ ﴿١٠٣﴾ هُمُ الْحَرُورِيُّةُ؟ قَالَ: لَا،
هُمُ الْيَهُودُ وَالنَّصَارَى. أَمَّا الْيَهُودُ
فَكَذَّبُوا مُحَمَّدًا ﷺ، وَأَمَّا النَّصَارَى
كَفَرُوا بِالْحَيَّةِ وَقَالُوا: لَا طَعَامَ فِيهَا
وَلَا شَرَابَ. وَالْحَرُورِيُّةُ الَّذِينَ
يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ،
وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ.

(6) CHAPTER. “They are those who deny in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain...” (V.18:105)

(٦) بَابُ: ﴿أُولَئِكَ الَّذِينَ كَفَرُوا يَنْتَبِتُ
رَبِّهِمْ وَلِقَائِهِمْ فَعُطَّتْ أَعْمَالُهُمْ﴾ الْآيَةَ
[١٠٥]

4729. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allāh.” And then the Prophet ﷺ said: “Read (or recite): ‘And on the Day of Resurrection, We shall assign no weight for them.’” (V.18:105)

٤٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ:
أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ:
حَدَّثَنِي أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ
اللَّهِ ﷺ قَالَ: «إِنَّهُ لِيَأْتِي الرَّجُلُ