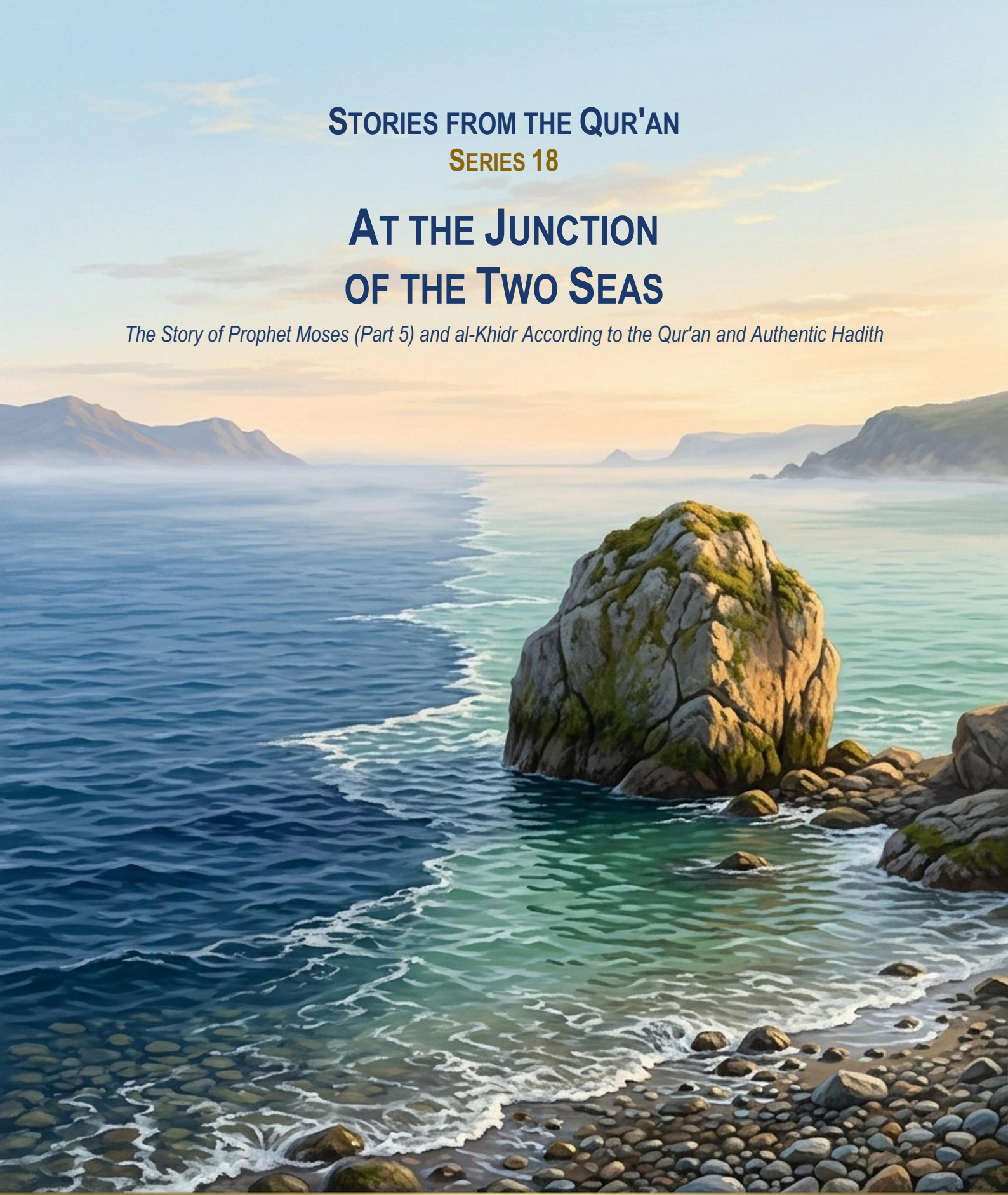
Stories from the Qur'an
Series 18

At the Junction of the Two Seas

The Story of Prophet Moses (Part 5) and al-Khidr According to the Qur'an and Authentic Hadith



Hj Che Alim Hj Che Haron
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 18

AT THE JUNCTION OF THE TWO SEAS

The Story of Prophet Moses (Part 5) and al-Khidr According to the Qur'an and Authentic Hadith

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

"Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"."

SURAH AL-KAHF 18:66

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ACKNOWLEDGEMENT

All praise is due to Allah, whose knowledge encompasses all things, before whose words the sea would be exhausted were it ink, and who taught mankind what it did not know. Blessings and peace be upon the Messenger of Allah ﷺ, who said "May Allah have mercy on Moses", and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah grant us beneficial knowledge and hearts that submit to it, make us patient and well-mannered seekers of knowledge, and make us content with His decree even when its wisdom is not yet visible. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows the **scenery** of a **large rock** on the shore at dawn, at the **place where two seas meet** — one deep blue and the other turquoise-green — with a clear line where the two waters meet.

This image is taken from the story in the Qur'an: ***"I will not cease [traveling] until I reach the junction of the two seas"*** (18:60), and ***"Did you see when we retired to the rock?"*** (18:63). It was at that rock that the fish of Prophet Moses عَلَيْهِ السَّلَامُ slipped into the sea, and there he met the servant of Allah he was seeking.

The exact location of the junction of the two seas is not mentioned in the Qur'an or authentic Hadith, so this cover does not depict any specific place. The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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AT THE JUNCTION OF THE TWO SEAS

In Part 4 (Series 17), we saw the Children of Israel worship the calf and make excuses against Allah's command. This Part 5 takes us on a different journey: the journey of Prophet Moses عَلَيْهِ السَّلَامُ himself — a prophet and messenger, ***Kalīmullāh*** — to seek knowledge from a servant of Allah.

This story is found in Surah Al-Kahf, the surah that is recommended to be recited on Fridays. It teaches that however great a person's knowledge, ***the knowledge of Allah is far vaster***; and that behind events that seem bad, there is wisdom known only to Allah.

SURAH AL-KAHF 18:60

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ﴿٦٠﴾

And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

Translation: Sahih International — quran.com/18:60

COMMENTARY ON 18:60 — THE RESOLVE OF A SEEKER OF KNOWLEDGE

Prophet Moses عَلَيْهِ السَّلَامُ said to his servant: ***"I will not cease [traveling] until I reach the junction of the two seas or continue for a long period"***. A noble prophet was willing to travel for years to learn a single knowledge. According to the authentic Hadith, the servant was ***Yusha' ibn Nun*** (Joshua). Tafsir Ibn Kathir 18:60

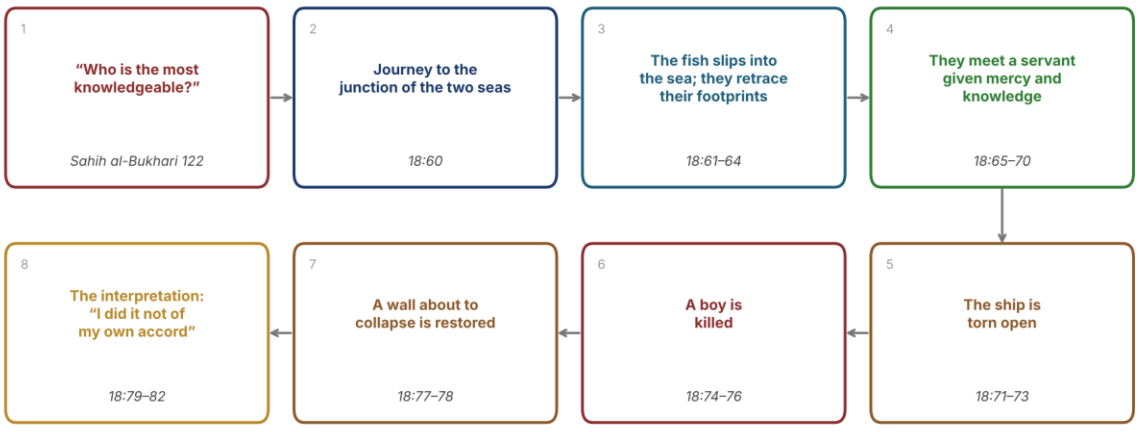


Figure 1: The flow of the story of Moses and al-Khidr — from the question "who is the most knowledgeable" to the interpretation of three events.

Figure 1 shows eight main events. The story is found in Surah Al-Kahf (18:60–82) and was explained by the Messenger of Allah ﷺ in the Hadith of Sahih al-Bukhari 122.

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Note: The translation of the Qur'anic verses in this eBook is Sahih International. The translations of the Hadith are our own, from the Arabic text. The grade of each Hadith is stated in its Hadith box, with a link to sunnah.com.

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"WHO IS THE MOST KNOWLEDGEABLE?"

The Qur'an begins this story with the journey, but the Messenger of Allah ﷺ told us the reason for the journey. The following Hadith was narrated by the Companion Ubayy ibn Ka'b رضى الله عنه, and it also rejects the claim that the Moses of this story was "another Moses".

HADITH — SAHIH AL-BUKHARI, NO. 122

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ. فَقَالَ كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « قَامَ مُوسَى النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ يَا رَبِّ وَكَيْفَ بِهِ فَقِيلَ لَهُ احْمِلْ حُوتًا فِي مِكْتَلٍ فَإِذَا فَقَدْتَهُ فَهُوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، وَحَمَلاَ حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُءُوسَهُمَا وَنَامَا فَانْسَلَّ الْحُوتُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمِهِمَا فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ آتِنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا، وَلَمْ يَجِدْ مُوسَى مَسًّا مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. فَقَالَ لَهُ فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ ـ أَوْ قَالَ تَسَجَّى بِثَوْبِهِ ـ فَسَلَّمَ مُوسَى. فَقَالَ الْخَضِرُ وَأَنَّى بِأَرْضِكَ السَّلاَمُ فَقَالَ أَنَا مُوسَى. فَقَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ. قَالَ هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكَهُ لاَ أَعْلَمُهُ. قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا، وَلاَ أَعْصِي لَكَ أَمْرًا، فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ لَيْسَ لَهُمَا سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا، فَعُرِفَ الْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِرُ يَا مُوسَى، مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ

إِلاَّ كَنَقْرَةِ هَذَا الْعُصْفُورِ فِي الْبَحْرِ. فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ. فَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا. فَانْطَلَقَا فَإِذَا غُلاَمٌ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلاَهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ. فَقَالَ مُوسَى أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ـ قَالَ ابْنُ عُيَيْنَةَ وَهَذَا أَوْكَدُ ـ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ. قَالَ الْخَضِرُ بِيَدِهِ فَأَقَامَهُ. فَقَالَ لَهُ مُوسَى لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا. قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ». قَالَ النَّبِيُّ صلى الله عليه وسلم « يَرْحَمُ اللَّهُ مُوسَى، لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا ».

TRANSLATION:

Sa'id ibn Jubayr said: I said to Ibn 'Abbas: "Nawf al-Bikali claims that Moses (the companion of al-Khidr) is not the Moses of the Children of Israel, but another Moses." Ibn 'Abbas said: "The enemy of Allah has lied. Ubayy ibn Ka'b told us that the Prophet ﷺ said: **"Moses the prophet stood up to deliver a sermon to the**

Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am the most knowledgeable. So Allah rebuked him, because he did not attribute the knowledge to Allah. Allah revealed to him: There is a servant of Mine at the junction of the two seas who is more knowledgeable than you. Moses said: O my Lord, how can I meet him? It was said to him: Carry a fish in a basket; when you lose it, he will be there.

So Moses set out with his young servant, Yusha' ibn Nun … When they reached the rock, they laid down their heads and slept. The fish slipped out of the basket and took its way into the sea … When they returned to the rock, there was a man covered with a garment. Moses greeted him. Al-Khidr said: And where is there such a greeting in your land? He said: I am Moses. He asked: Moses of the Children of Israel? He said: Yes … Al-Khidr said: O Moses, I have knowledge from the knowledge of Allah which He has taught me and which you do not know, and you have knowledge which He has taught you and which I do not know.

… Then a sparrow came, landed on the edge of the boat, and pecked once or twice in the sea. Al-Khidr said: O Moses, my knowledge and your knowledge have not decreased the knowledge of Allah except as much as this sparrow's peck has decreased the sea …" The Prophet ﷺ said: **"May Allah have mercy on Moses. We would have loved him to have been patient, so that more of their story would have been told to us."**

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abdullah ibn Muhammad al-Musnadi, from Sufyan ibn ‘Uyaynah, from ‘Amr ibn Dinar, from Sa‘id ibn Jubayr, from ‘Abdullah ibn ‘Abbas رضى الله عنهما, from Ubayy ibn Ka‘b رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge (Kitab al-‘Ilm), chapter on what is recommended for a scholar when asked “who is the most knowledgeable of people”: to leave the knowledge to Allah, Hadith No. 122. The translation above is abridged (…); the Arabic text is shown in full. Also narrated as No. 3401 and 4725, and by Muslim (No. 2380).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:122

REFLECTION — ATTRIBUTING KNOWLEDGE TO ALLAH

First: A gentle rebuke. Prophet Moses عَلَيْهِ السَّلَامُ did not lie; he was the most knowledgeable prophet of his time. Yet Allah rebuked him ***because he did not attribute the knowledge to Allah***. The manners of a scholar when asked is to say: ***Allāhu a‘lam*** — Allah knows best. Imam al-Bukhari placed this Hadith in the Book of Knowledge to teach this adab.

Second: Above every possessor of knowledge. The Qur’an says: ***“over every possessor of knowledge is one [more] knowing”*** (12:76), and ***“mankind have not been given of knowledge except a little”*** (17:85).

Third: The sparrow’s peck. Al-Khidr’s parable in this Hadith is beautiful: all the knowledge of Moses عَلَيْهِ السَّلَامُ and al-Khidr, compared with the knowledge of Allah, is like the water taken by a sparrow’s beak from the sea.

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THE FISH THAT SLIPPED INTO THE SEA

SURAH AL-KAHF 18:61–64

فَلَمَّا بَلَغَا مَجۡمَعَ بَيۡنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبٗا ٦١

But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدۡ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبٗا ٦٢

So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

قَالَ أَرَءَيۡتَ إِذۡ أَوَيۡنَآ إِلَى ٱلصَّخۡرَةِ فَإِنِّي نَسِيتُ ٱلۡحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيۡطَٰنُ أَنۡ أَذۡكُرَهُۥۚ وَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ عَجَبٗا ٦٣

He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly."

قَالَ ذَٰلِكَ مَا كُنَّا نَبۡغِۚ فَٱرۡتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصٗا ٦٤

[Moses] said, "That is what we were seeking." So they returned, following their footprints.

Translation: Sahih International — quran.com/18:61-64

COMMENTARY ON 18:61–64 — THE FORGOTTEN SIGN

First: A sign from Allah. Allah made the fish the sign of the meeting place. ***"it took its course into the sea, slipping away"***. In the Hadith, the fish was in a basket, and it slipped out into the sea while they slept beside the rock.

Second: Tiredness after passing the place. ***"We have certainly suffered in this, our journey, [much] fatigue"***. The Messenger of Allah ﷺ said in the same narration that Moses عَلَيْهِ السَّلَامُ ***did not feel tired until he had passed the place he had been commanded to reach***. The tiredness itself was a sign that they had gone too far.

Third: Forgetfulness is from Satan. Yusha' said: ***"And none made me forget it except Satan"***. A well-mannered person attributes a mistake to himself and to Satan, not to Allah.

Fourth: Retracing their steps. ***"That is what we were seeking"*** — ***"So they returned, following their footprints"***. A seeker of knowledge does not give up when he takes a wrong turn; he goes back and searches again.

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A SERVANT FROM AMONG OUR SERVANTS

SURAH AL-KAHF 18:65

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

Translation: Sahih International — quran.com/18:65

COMMENTARY ON 18:65 — MERCY BEFORE KNOWLEDGE

Allah describes al-Khidr with two gifts: ***"to whom we had given mercy from us"***, and ***"had taught him from Us a [certain] knowledge"***. Mercy is mentioned before knowledge. True knowledge comes from the mercy of Allah, and leads to mercy.

The Qur'an does not mention his name. His name is known from the authentic Hadith — ***al-Khadir***, commonly called ***al-Khidr***. The Messenger of Allah ﷺ himself explained why he was given this name:

HADITH — SAHIH AL-BUKHARI, NO. 3402

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الأَصْبَهَانِيُّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « إِنَّمَا سُمِّيَ الْخَضِرُ أَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"He was named al-Khadir (al-Khidr) because he sat on a patch of barren white land, and it began to stir with green growth behind him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Sa'id al-Asbahani, from 'Abdullah ibn al-Mubarak, from Ma'mar ibn Rashid, from Hammam ibn Munabbih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets (Kitab Ahadith al-Anbiya'), chapter on the story of al-Khidr with Moses, Hadith No. 3402.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3402

The scholars differ on whether al-Khidr was a prophet or a righteous friend of Allah (walī). Many scholars, including Ibn Kathir, hold that he was a prophet, based on his words ***"And I did it not of my own accord"*** (18:82) — that is, by revelation. Allah knows best. Tafsir Ibn Kathir 18:65

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THE MANNERS OF A SEEKER OF KNOWLEDGE

SURAH AL-KAHF 18:66–70

قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا ٦٦

Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٦٧

He said, "Indeed, with me you will never be able to have patience.

وَكَيۡفَ تَصۡبِرُ عَلَىٰ مَا لَمۡ تُحِطۡ بِهِۦ خُبۡرٗا ٦٨

And how can you have patience for what you do not encompass in knowledge?"

قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرٗا وَلَآ أَعۡصِي لَكَ أَمۡرٗا ٦٩

[Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرٗا ٧٠

He said, "Then if you follow me, do not ask me about anything until I make to you about it mention."

Translation: Sahih International — quran.com/18:66-70

COMMENTARY ON 18:66–70 — A REQUEST FULL OF ADAB

First: Asking permission. ***"May I follow you on [the condition] that you teach me from what you have been taught"***. A prophet asks humbly: ***may I follow you?*** And he describes that knowledge as ***"what you have been taught"*** — not as al-Khidr's own.

Second: An honest teacher. ***"Indeed, with me you will never be able to have patience"*** — because ***"how can you have patience for what you do not encompass in knowledge?"*** People find it hard to be patient with what they do not understand.

Third: A promise with in sha Allah. ***"You will find me, if Allah wills, patient"***. Moses عَلَيْهِ السَّلَامُ tied his patience to the will of Allah.

Fourth: The teacher's condition. ***"do not ask me about anything until I make to you about it mention"***. There are times when a student must wait for the explanation to come in its time.

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HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection … Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, thereby, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him …"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699. The translation above is abridged (…).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

This Hadith explains the reward of a journey like that of Prophet Moses عَلَيْهِ السَّلَامُ: ***whoever follows a path seeking knowledge, Allah will make easy for him a path to Paradise***.

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THE SHIP THAT WAS TORN OPEN

SURAH AL-KAHF 18:71–73

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

So they set out, until when they had embarked on the ship, al-Khidhr tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾

[Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾

[Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

Translation: Sahih International — quran.com/18:71-73

COMMENTARY ON 18:71–73 — THE FIRST EVENT

First: A shocking act. They boarded a ship, and the Hadith mentions that its owners carried them ***without payment*** because they recognised al-Khidr. Yet ***"al-Khidhr tore it open"***. Moses عَلَيْهِ السَّلَامُ at once objected: ***"Have you torn it open to drown its people?"***

Second: A reminder. ***"Did I not say that with me you would never be able to have patience?"***

Third: Forgetfulness. ***"Do not blame me for what I forgot"***. The Messenger of Allah ﷺ said in al-Bukhari's narration: ***"The first was from Moses out of forgetfulness."*** As the bearer of a divine law, he could not stay silent at a wrong.

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A Boy

SURAH AL-KAHF 18:74–76

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٥﴾

[Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾

[Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

Translation: Sahih International — quran.com/18:74-76

COMMENTARY ON 18:74–76 — THE SECOND EVENT

First: A heavier act. They met a boy, and ***"al-Khidhr killed him"***. The objection of Moses عَلَيْهِ السَّلَامُ was stronger: ***"Have you killed a pure soul for other than [having killed] a soul?"*** and ***"You have certainly done a deplorable thing"***.

Second: A firmer reminder. This time al-Khidr added the words "to you": ***"Did I not tell you"***. Sufyan ibn 'Uyaynah said in the Hadith of al-Bukhari 122: ***"and this is more emphatic."***

Third: Moses sets a condition on himself. ***"If I should ask you about anything after this, then do not keep me as a companion"***.

HADITH — SAHIH MUSLIM, NO. 2662

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ، بْنِ مَسْقَلَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ الْغُلاَمَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا ».

TRANSLATION:

Ubayy ibn Ka'b رضى الله عنه said: The Messenger of Allah ﷺ said: **"The boy whom al-Khidr killed was created (destined) to be a disbeliever. Had he lived, he would have overburdened his parents with transgression and disbelief."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Maslamah ibn Qa'nab, from Mu'tamir ibn Sulayman, from his father, Sulayman al-Taymi, from Raqabah ibn Masqalah, from Abu Ishaq al-Sabi'i, from Sa'id ibn Jubayr, from 'Abdullah ibn 'Abbas رضى الله عنهما, from Ubayy ibn Ka'b رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Divine Decree (Kitab al-Qadar), Hadith No. 2662.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2662a

IMPORTANT — NOT TO BE IMITATED

Al-Khidr's actions were done by revelation from Allah, who knows the unseen — ***"And I did it not of my own accord"***. Now that revelation has ended, no one is permitted to do anything like this on the pretext of "inner knowledge" or "inspiration". Ibn 'Abbas رضى الله عنهما wrote to a man who asked about killing children in war: ***do not kill them, unless you know what al-Khidr knew about the boy*** — which is impossible (Sahih Muslim 1812).

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THE WALL ABOUT TO COLLAPSE

SURAH AL-KAHF 18:77–78

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا
فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ٧٧

So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, "If you wished, you could have taken for it a payment."

قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرٗا ٧٨

[Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience."

Translation: Sahih International — quran.com/18:77-78

COMMENTARY ON 18:77–78 — THE THIRD EVENT

First: A miserly town. They came to a town and asked for food, but ***"they refused to offer them hospitality"***.

Second: Kindness to those who were unkind. ***"And they found therein a wall about to collapse, so al-Khidhr restored it"***. Moses عَلَيْهِ السَّلَامُ said: ***"If you wished, you could have taken for it a payment"***.

This time it was not an objection to a wrong, but a suggestion.

Third: Parting. ***"This is parting between me and you"***. Moses عَلَيْهِ السَّلَامُ kept the condition he had set for himself. The Messenger of Allah ﷺ said: ***"May Allah have mercy on Moses. We would have loved him to have been patient, so that more of their story would have been told to us."***

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THREE SECRETS REVEALED

SURAH AL-KAHF 18:79–82

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ
وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ
أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن
رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.

Translation: Sahih International — quran.com/18:79-82

COMMENTARY ON 18:79–82 — THE AWAITED INTERPRETATION

First: The ship. ***"As for the ship, it belonged to poor people working at sea"***. Al-Khidr damaged it ***"as there was after them a king who seized every [good] ship by force"***. A small damage saved the ship from being lost altogether.

Second: The boy. ***"his parents were believers, and we feared that he would overburden them by transgression and disbelief"***, and Allah would replace him with ***"one better than him in purity and nearer to mercy"***. The parents' grief that day was a mercy that preserved their faith.

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Third: The wall. ***"And as for the wall, it belonged to two orphan boys in the city"***, and ***"their father had been righteous"***. A father's righteousness protected his children's wealth after his death. Tafsir Ibn Kathir 18:82

Fourth: Adab in language. Notice the change of pronoun in the three interpretations: for the ship, al-Khidr said ***"I intended"*** — attributing the defect to himself; for the boy, ***"we feared"***; and for the wall, ***"your Lord intended"*** — attributing the complete good to Allah. The exegetes mention this as courtesy (adab) towards Allah.

	What Is Seen (Outward)	The Hidden Wisdom
The ship (18:71, 79)	Poor people's good ship is damaged — a harm	A small defect saves the ship from being seized by the king
The boy (18:74, 80–81)	A soul that seemed pure is taken	Believing parents are protected; a better child is given
The wall (18:77, 82)	Unpaid work for a town that refused hospitality	Two orphans' treasure is kept safe because their father was righteous
Lesson	What we see is only a part	*"And I did it not of my own accord"*

Figure 2: Three events — what is seen outwardly, and the wisdom hidden behind it.

Figure 2 compares the outward and the hidden wisdom of all three events. The final verse closes them all: ***"And I did it not of my own accord"***.

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THE KNOWLEDGE OF ALLAH AND HIS DECREE

This story is a living picture of Allah's words: ***"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you"***. ***"And Allah Knows, while you know not"*** (2:216).

In our lives there are "ships" that are suddenly damaged, losses that grieve us, and kindness that is not returned. We are not given the interpretation as Moses عَلَيْهِ السَّلَامُ was. But we are given certainty that Allah is All-Knowing and All-Wise.

And the knowledge of Allah has no shore: ***"If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted"*** (18:109) — a verse in the same surah, as if echoing the parable of the sparrow and the sea.

So the prayer taught to the Messenger of Allah ﷺ is: ***"My Lord, increase me in knowledge"*** (20:114).

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WHAT THE QUR'AN DOES NOT TELL

The story of al-Khidr has become the subject of many folk tales and unauthentic reports. Guided by the Hadith in Sahih al-Bukhari 4485 (Series 1), we do not make outside details part of the story we believe in.

POPULAR STORIES AND WHAT REVELATION SAYS

THE POPULAR STORY	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
Al-Khidr is still alive today, meeting saints and righteous people.	Not established in any authentic Hadith. Many scholars, including Imam al-Bukhari, held that he has died, citing: "And We did not grant to any man before you eternity [on earth]" (21:34).
The full name, lineage and homeland of al-Khidr (e.g. Balya ibn Malkan).	Not mentioned in the Qur'an. Authentic Hadith only mentions his title, al-Khadir, and its reason (Sahih al-Bukhari 3402).
The exact location of the junction of the two seas.	Not mentioned in any authentic text. The exegetes' opinions differ and cannot be confirmed.
The name of the boy who was killed and the name of the king who seized the ships.	Not mentioned in the Qur'an or authentic Hadith.
The treasure beneath the wall was a golden tablet inscribed with words of wisdom.	The Qur'an only mentions "a treasure for them" (18:82). The details are not established by authentic reports.
Al-Khidr can be used as an argument for abandoning the Shariah in the name of "knowledge of reality".	MUST BE REJECTED. Al-Khidr acted by revelation (18:82). The Shariah of Prophet Muhammad ﷺ binds all people until the Day of Resurrection.

ARCHAEOLOGICAL NOTE

ARCHAEOLOGICAL NOTE: THE JUNCTION OF THE TWO SEAS

Several places have been proposed as **"the junction of the two seas"** — among them the meeting of the Gulf of Suez and the Gulf of Aqaba at the tip of the Sinai Peninsula, the Strait of Bab al-Mandab, and the Strait of Gibraltar. Ibn Kathir reports from Qatadah that it was the meeting of the Persian and Roman seas, but these reports are scholarly opinion, not revealed text.

Claim not included. So far there is **no archaeological finding** that can be authentically linked to the story of Prophet Moses عَلَيْهِ السَّلَامُ and al-Khidr — whether the rock, the ship, the town or the wall. Claims on the internet about the "real location" or "the tomb of al-Khidr" are not supported by peer-reviewed research, and are therefore **not included** in this eBook.

The lessons of this story do not depend on its location. The Qur'an itself does not name the place, because what matters is knowledge, adab and certainty in the wisdom of Allah.

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PATIENCE IN SEEKING KNOWLEDGE

Prophet Moses عَلَيْهِ السَّلَامُ was among the messengers of firm resolve (***Ulul 'Azm***), to whom Allah spoke.

Yet he was willing to travel far, humble himself before a servant of Allah, and admit his mistakes. This story teaches that ***knowledge is not gained through arrogance, and wisdom is not understood in haste***.

A BRIEF COMPARISON

PARTY	ATTITUDE AND LESSON
Moses	Travelled far to seek knowledge, asked permission with adab, was firm against outward wrong, and kept his word (18:60–78)
Yusha' ibn Nun	A loyal servant; honestly admitted his forgetfulness (18:63)
Al-Khidr	A servant given mercy and knowledge; honest about the limits of his student's patience, and acted by revelation (18:65–82)
The boy's parents	Believers whose faith was preserved through a trial (18:80–81)
The father of the two orphans	His righteousness was the reason his children's wealth was preserved (18:82)

LESSONS FROM THIS STORY

First: Attribute knowledge to Allah — say "Allah knows best". (Sahih al-Bukhari 122).

Second: There is no age or rank limit for seeking knowledge. (18:60).

Third: A seeker of knowledge asks with adab and humility. (18:66).

Fourth: Patience is a condition for understanding. (18:67–68).

Fifth: Tie every promise to in sha Allah. (18:69).

Sixth: Behind every hardship there is wisdom we do not know. (18:79–82; 2:216).

Seventh: Parents' righteousness benefits their children. (18:82).

Eighth: The Shariah cannot be abandoned in the name of "inner knowledge". (18:82; Sahih Muslim 1812).

Ninth: Allah's knowledge has no shore; ask "My Lord, increase me in knowledge". (18:109; 20:114).

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CONCLUSION

Each of us is on a journey like that of Moses عَلَيْهِ السَّلَامُ — boarding the "ship" of life, meeting events we do not understand, and sometimes hastening to judge. The story at the junction of the two seas invites us to pause and say: ***Allah knows best***.

May Allah increase our knowledge, adorn it with adab and patience, and make us content with every decree of His. ***Rabbi zidnī 'ilmā.*** Amin.

In sha Allah, the series **Stories from the Qur'an** will continue with the story of Prophet Moses عَلَيْهِ السَّلَامُ Part 6 — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

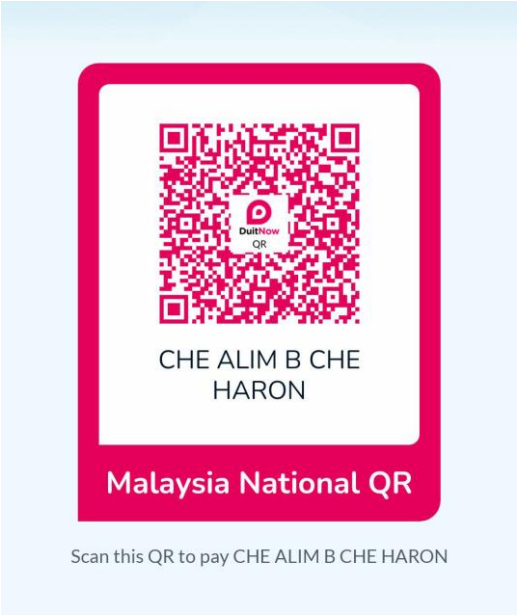
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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