CHAPTER II

MYTHOLOGY\(^1\) OF KHI\(\text{ḍr}\) IN ISLAM

A. The description of Khi\(\text{ḍr}\) in Religious Literature

We may be thinking, what God's purpose by creating all impossibility in a state of human knowledge about why the world is filled with something that not same, about the degree, human life and individual selfhood? Oftentimes we see something that is not reasonable and therefore all the fascination will always be born. Khi\(\text{ḍr}\) is always identified as the mysterious figure. Therefore, since the first until now is still repeatedly raised questions about his whereabouts, whether he is a prophet or guardian (\textit{wa\textbar{l}i}), whether he is alive or dead, whether he is the child of Adam or never had a father or a mother, and so on.

Need to understand about figure of Khi\(\text{ḍr}\), directly proportional to our belief that Khi\(\text{ḍr}\) is form one of the prophets of God that must be believed by all Muslims. This role is important, because it deals with the strengthening of our faith, because confidence will dismiss any confusion. We might be asked about the people who should we believe when we never know how that person has, and why should we believe and what impact will we get.

\textbf{a)} Controversy about Descent and Biographical Data of Khi\(\text{ḍr}\)

There is no mention of any agreement on the truth of the figure of Khi\(\text{ḍr}\), Ibnu ‘Abbās said his real name is Balya bin Malkān bin Fa\(\text{līgh}\) bin

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\(^1\) The term mythology can refer either to a collection of myths (a mythos, e.g., Inca mythology) or to the study of myths (e.g., comparative mythology). According to Alan Dundes, a myth is a sacred narrative explaining how the world and humankind assumed their present form, although, in a very broad sense, the word can refer to any traditional story. Bruce Lincoln defines myth as "ideology in narrative form". Myths may arise as either truthful depictions or over elaborated accounts of historical events, as allegory for or personification of natural phenomena, or as an explanation of ritual. They are transmitted to convey religious or idealized experience, to establish behavioral models, and to teach. ([http://en.wikipedia.org/wiki/Mythology](http://en.wikipedia.org/wiki/Mythology)) (08/11/2013)
Abir bin Ṣalīkh bin Arfakhsad bin Sam bin Nūh.\(^2\) To explain the life of a person which a full of controversy, sometimes will be felt of always be a difficult, presumably that it will be found which who talk about Khīḍr. The controversy actually born from primary sources (al-\(\text{Qur'ān}\) and al-\(\text{hādīth}\)) is not completely talking about Khīḍr in a comprehensive—just a little story fragment, which justifies that Khīḍr, is a man who has also been ‘recorded’ in the history of the world.

Would be very difficult to determine the \(\text{nasab}\) of Khīḍr in origin, except in accordance with the opinions of the scholars which concentrate on Khīḍr. Therefore, there are at least eight opinion of which author quotes from book \textit{Membaca Misteri Nabi Khidir as}. by Mohammad Sanusi and Muḥammad Ali Fakih RA, which can be traced as follows\(^3\):

\textit{First}, Daruquthni in his book \textit{al-\(\text{Afrād}\)} said that Khīḍr is son of Prophet Adam. This indicates that he includes from brother of Qabil and Habil bin Adam, although in \textit{qur‘ān} and \textit{hādīth} fraternal relationship is never mentioned, Daruquthni opinion referring to Rawad bin Jarah from Muqatil bin Sulaiman, Dhhahhak report, from Ibn ‘Abbās. In views of Ibn Hajar al-‘Asqalaṇī Rawad was weak in his exposition, and Muqatil is a narrator who act aloof and accused of lying (\textit{matrūk}), while Dhahhak not hear directly from Ibn ‘Abbās.

\textit{Second}, Abu Haitam as-Sajistaṇī said in \textit{al-Ma‘marīyn}, that Khīḍr is a son from Qabil bin Adam. This opinion looks very stark contrast to the first opinion, besides this opinion raises acute issues also should be fall of one of them—if a second opinion is standing

upright, without support the opinions others. Third, Ibn Qutaibah opinions, report from Wahab bin Munabih who said that Khidr is a Balya bin Malkan Qali’ bin Syalikh bin ‘Abir bin Arfaksyadz bin Sam bin Nûh. Imâm Nawawî also has the same opinion and added, that the name Malkân a change of Kalmân. If the opinion Ibn Qutaibah correct and refer to reference, then whatever is said by Ibn ‘Arabi can also be justified, because Claude Addas in his book Mencari Belerang Merah (Kisah Hidup Ibn ‘Arabi) carefully expressed friendship with Balya bin Malkan—which according to Ibn 'Arabi is Khidr—because Ibn ‘Arabi so familiar and very known. Fourth, the report from Ismail bin Abi Uways, that Khidr is Mu’ammar bin Malik bin ‘Abdullah bin Teksr bin Azd. Meanwhile according to Abu Khaththab bin Dahyat report from Ibn Habib al-Baghdadi is that the name of Khidr those ‘Amir. These two opinions are equally not explained the actual roots of the name or the father of owner name and a clear lineage sequence. Maybe this opinion is very naive, because said something very different from the perspective of the original name of Khidr—like Daruquthî and Abu Haitam as-Sajistanî confusion in the give a statement of the name from Khidr father. Five, this opinion is a second opinion from Ibn Qutaibah, that Khidr so called ‘Amaniel bin Nur bin ‘Iyesh bin Ishaq. With the same opinion, Muqatil mention his father's name is ‘Amiel. Sixth, according to the narrative of Muqatil that Khidr is prophet Ilyasâ’. In Ibn Hajar al-‘Asqalani views, this opinion does not make sense over again. Seventh, that Khidr is one of the Iran lads. This idea comes from Ibn Syaudzab on which at-Ṭabarî takhrîj with good support (sanad) from Dhamrah bin Rabî’ah narrative, report from Syaudzab. In book at-Tarîkh Ibn Jarîr at-Ṭabarî's opus rumored that Khidr is a one of its one of the faithful followers of Prophet Ibrahîm who co-migrated with him from the land of Babylonian.
Eighth, in book of *at-Tarīkh*, at-Ṭabārī’s said, “on majority of early periods scribe, Khīḍr is one of civilian in King Afridun regime.” Nevertheless, there is also a saying; he lived at the period of King Nobly Zulkarnāīn on prophet Ibrahīm period, where he became a mighty army. One a day, King Zulkarnāīn ordered his army to search for the water of life (*māul hayāh*) for the eternal life to God worship.

b) **Nubuwah and Wilayah of Khīḍr**

Khīḍr knowledge is that very different from Moses. A knowledge that Prophet Moses in his capacity as the apostles was not is able to reach out, and then, who the owner of this knowledge? Is he a *wilāy* or a prophet? Concerning of this question take place ensued controversy, this is where the actual Sufi ideas really fight with Islamic reasoning (*syari‘at*) in order to discuss the status of *wilāy* or one of the prophets of God.

In general, fiqh scholars argue that a righteous servant (*abdān min ibādinā*) here is a Prophet. Temporary, the majority scholars of Sufi’s said that Khīḍr is a one of *wilāy* of God (*wilāy Allah*) who has given to him knowledge from God (*al-‘ilm al-ladūnī*). However, they have a rational reason for building the respective claims. Then, before looking at the idea of guardian (*wilāy*) and prophecy of Khīḍr, it helps if we first discuss what exactly the conception of *wilāy* on the one hand, and prophetic or *nubuwah* on the other side.

i. **The Concept of Nubuwah**

The term prophecy or *nubuwah* etymologically derived from the word *naba‘a – yanba‘u* which means the news.⁴ The term *nubuwah* (loosely translated as prophecy) is used ambiguously to refer to at least two very different realities and activities. The first sense, which seems to

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be the least descriptive and most innovative usage, is connected with human theoretical (ناصري) virtue. The second sense, apparently much closer to what would ordinarily be understood as the unique role of the divine lawgiving messenger in the Islamic context.

Prophecy according to al-Ghazālī is a phase in which there are eyes of the glow, with the light looks of things unseen and unknown by reason, higher position than the intelligence, because it is a guidance and a mercy given directly from God. Whereas, al-Hakim al-Tirmidhī said prophecy is the knowledge about God to know all about the secret of unseen (ٍيلم الْغَيْبِ). While Ibn 'Arabi defines prophecy as a position that is determined by God to a servant to the noble character and good deeds are known by heart, and denied by the soul, guided by reason, and in accordance with the noble objectives.

From the definition above, it can be said that a prophet is a man sent by God for the benefit of the world and to give a warning about the hereafter. It must be a messenger, which has a noble soul, knowledgeable and more capable than anyone else of his time because of the glory of his soul. With the quality and readiness of spirit that far exceeds the others he was able to communicate with the higher realms (communicate with God). The communication can be pass through with the intermediary of mind.
tenth, i.e. Gabriel, and without intermediaries in the form of a conversation with God behind the veil or in the form of revelation, so that is a prophetic way, according to Ibn 'Arabi.\footnote{Readiness here is not only a psychic preparedness course, but also intellectual and psychological readiness. Because, according to al-Hākim al-Tirmidhī, a prophet not only have a mentally strong, but also have a healthy and strong body as well as with intelligence, see ‘Abd al-Fattāh ‘Abdullāh Barakah, al-Hākim al-Tirmidhī Wa Nazariyatuhū Fī al-Walāyah, Maṭbu‘at Majmā‘ al-Buhūth al-Islāmiyyah, Cairo, vol. II, 1971, p. 122.}

ii. **The Concept of Wilayah**

The term *walī*\footnote{Wali (Arabic: ولي, plural *Awliyā‘*،َ وَليَاء)) is an Arabic word meaning "custodian", "protector", "helper", or authority as denoted by its definition "crown". "Wali" is someone who has "Walayah" (authority or guardianship) over somebody else. For example, in fiqh, a father is *walī* of his children. In Islam, the phrase *wa lī yul-Lāh* can be used to denote one vested with the "authority of God":

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\text{إِنَّمَا يَعْلَمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا أَنَّ ذَٰلِكَ يُقَيِّمُونَ الصَّلاَةَ وَيَؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ}
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"Your (real) friends are (no less that) Allah, His Messenger, and the (fellowship of) Believers—those who establish regular Prayers and regular Charity, and they bow down humbly (in worship)." —QS. Al-Mā‘ida/5. 55.} (pl. *awliya‘*) is derived from the Arabic root *w/l/y/* and means being near, close, adjacent or following someone or something. Thus, *walī* is one who is near or intimate as a friend, helper, companion, partner, relation, beloved, heir, benefactor, saint, protector or guardian. In the Qur‘ān the word *walī* and its plural *awliyā‘* occur eighty-six time, with the first occurrence in *sūrah al-Baqarah* and the last in *sūrah al-Jumu‘ah*. Other derivations also occur in words such as *yālī, walāya, wālī, awlā, mawlā, wallā, yuwallī, wallī, muwallī* and thus, together with *walī* and *awliyā‘*, there are more than 200 citations. Besides being used as a term for God as a Protector and Guardian in the sense of a divine attribute, in English, *wālī* most often means a Muslim saint or holy person. It should not be confused with the different word *wālī* (والي) which is an administrative title that means magistrate and is still used today in some Muslim countries. [http://en.wikipedia.org/wiki/Wali](http://en.wikipedia.org/wiki/Wali) (02/11/13)
in the Qur’an the term *wali* also means a friend, ally, patron, next-of-kin, protector or a guardian.\(^\text{11}\)

God’s exclusive status as the most influential friend and helper (*wali* *nasit*) is one of the major themes of Qur’anic teaching. He is the Protector of those who believe (2:257),\(^\text{12}\) sufficing for them not only as an aide and a companion, but also as the best intercessor, who forgives compassionately (*anta waliyyūna fā’ghfir lanā wa rhamnā wa anta khayru al-ghāfirīn*) (7:155).\(^\text{13}\) As one who has sent down the Book and also as ‘*wali* of the believers’. God befriends the righteous (7:196)\(^\text{14}\) in this word and the next (12:101)\(^\text{15}\), leading them from darkness to light. *Wali* and *mawla* are used in the Qur’an synonymously to mean a close social relationship, such as affiliation and alliance. A *wali* or *mawla* can claim certain rights of inheritance and has responsibilities to assist allies against enemies, in case such as retaliation against the unjust killing of kinsmen (*wilayāt al-damm*, 17:33).\(^\text{16}\) A *wali* can be legally responsible as a guardian to give the bride in marriage by contractual agreement and also to administer the property of orphans, minors and those who are legally incompetent, several Qur’anic verses elucidate that those who sneer and arrogantly ‘turn away’ will have no *wali* or *mawla*.

\(^{11}\) Oliver Leaman, *Encyclopedia of the Qur’an*, online book at http://books.google.co.id/books?id=UarUm4QXGWAC&dq=The+term+wali+(pl.+awliya%E2%80%99)+is+derived+from+the+Arabic+root+w/l/y/+and+means+being+near,+close,+adjacent+or+following+someone+or+something.&hl=id&source=gbs_navlinks_s (02/11/13)

\(^{12}\) Al-Baqara/2: 275

\(^{13}\) Al-A’rāf/7: 155

\(^{14}\) Al-A’rāf/7: 196

\(^{15}\) Yūsuf/12: 101

\(^{16}\) Al-Isrā’/17: 33
The discourse on Hakimit “sainthood” in the *Kashf al-Mahjūb* begins with a grammatical analysis of the nomenclature. As we noticed earlier, al-Hujwiri glosses the Persian spelling, *walāyat*, with *taṣarrūf* (the power to dispose), and *wilāyat* with *imārat* (the possession of command). He then goes on to explicate the passive and active sense in which the word, *walī*, can be applied:

*Walī* may be of the form, “*faʻil*”, with the meaning of “*mafʻūl*”, as God has said: “And He takes charge of (*yatawālā*) the righteous” (QS. Al-ʾAʿrāf/7: 196), for God does not leave His servant to his own actions and attributes, but keeps him under His protection. Moreover, *walī* may be the form, “*faʻil*”, equivalent to “*faʻil*”, with an intensive force, because a man takes care (*tawallā*) to obey God and constantly to fulfill the obligations that he owes to Him. Thus, *walī* in the active meaning is “one who desires” (*murīd*), while in the passive meaning it denotes “one who is the object of God’s desire” (*murād*). All of these meanings—whether they signify the relation of God to man or that of man to God—are allowable, for God may be the Protector of His friends, inasmuch as He promised His protection to the Companions of the Apostle, and declared that the unbelievers had no protector (*mawālā*).

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17. al-Hujwiri said that status as guardian (*walī*) concept, it is a knowledge foundation about God, and talks about this concept not be separated from a Sufi figure i.e, Muḥammad ibn Ali al-Tirmidhī, better known as al-Ḥakim al-Tirmidhī, see more Ali Ibn Utsman al-Hujwiri, *Kasyful Mahjūb*, translated by Suwardjo and Abdul Hadi WM, Mizan, Bandung, 1992, p. 195.

18. Al-Jurjānī’s, *Taʾrifāt*, partially quoted above, p. 117, where *walī* is def, as a substantive in the form of “*faʻil*”, in the sense of either: the act. Part., “*faʻil*”, as “one whose obedience is constant (tawālat), without disobedience (*‘isyān*) souring it”. The pass Part., “*mafʻūl*”, as “one on whom the beneficence of God and His favors continually come (*yatawālā*)”. Al-Jurjānī continues: “The *walī* is the knower of God and His attributes insofar as that is possible for one who perseveres in pious deeds and shuns sinful ones, turning away from engrossment in the self and the passions”, Ibn al-ʿArabi glossed the “*faʻil*”-form Divine name, *al-ʿAlīm*, to connote both the “Knower” (*ʿālim*) and the “Known” (*Maʿlūm*) in *Futuhat*, vol. III, p. 31-32. see more on book *Islamic Sainthood in the Fullness of Time: Ibn Al-ʿArabi’s Book of the Fabulous Gryphon* by Gerald T. Elmore. Access from this link [http://books.google.co.id/books?id=mD5ogBK5eS8C&hl=id&source=gbs_navlinks_s](http://books.google.co.id/books?id=mD5ogBK5eS8C&hl=id&source=gbs_navlinks_s) (02/11/13)
Moreover, He may distinguish them in an exclusive way by His friendship, as He has said, “He loves them and they love Him”, so that they turn away from the favor of mankind: He is their Friend and they are His friends.  

Thus, the term, *wali*, is doubly reciprocal, applying not only to both God, but also to each as both the subject and the object of the action. Moreover, the power, or effect, of God’s friendship upon man may be either negative or positive, depending upon whether it “enables him to persevere in obedience to Him and keeps him free from sin,” or “empowers him to loose and bind, and makes his prayers to be answered and his aspirations effectual.” It is noteworthy that here we have an implicit association of the theological notion of ‘*isms*ah (Divine protection from sin) with *wala*ya-proper (more conventionally understood as God’s protection from evil and His guidance to the good), while the positive aspect of sainthood is assimilated with *karamah* (charismatic power).  

In the terminology of Sufism, the word *wali* etymologically derived from the word *wala* or *waliya*, *wala*ya or *wiliya*. This word, according Ibn Manzhūr in his book *Lisan al-'Arab*, meaningful close, lover, friend, helper, owners, servants, close relatives, and also *nashir*, which means helper.  


20 The complementing of *wala*ya*th* with ‘*isms*ah had also been proposed by al-Tustari: “The good from God is command (*amr*) and includes on His part ‘patronage’ (*wala*ya). The evil from God is interdiction (*nahy*) and includes on His part ‘divine protection’ (‘ismsah’). *ismsah*, in the *Encyclopedia of Religion*, vol. VII, p. 465.


Annemarie Schimmel in her book *Mystical Dimension of Islam* states that the word *wilaya* usually translated as 'saints', *wali*, means a person under special protection, friend; this attribute was given by the Shiites (*Syiah*) to 'Ali, the most important *wali Allah*. As said Qusyairi, said it is the active and passive: a *wali* is someone who demanded (*tuwulliya*) by God and who do (*tawalla*) worship and obedience.  

*Awliyā’ Allāh*, friends of God referred to in the Qur’ān several times, the most famous in Sūrah Yunus verse 62:

آلاَّ إِنَّ أُوْلَيَاءَ الْلَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.”  

Whereas, Ibn Fāris said the word *wali* shows the closeness, as well as derivation word, *mawlā*, means that freed (servant), friend, deputy, cousin, helper, neighbor, they all include *wali* in the sense of closeness.

iii. Arguments to *Nubuwah* of Khidr

To support the declaration that Khidr is a teacher of Moses, is included from the one of Prophets; therefore, jurist scholar’s (*ulamā’ al-fiqh*) use multiple arguments through verses of the Qur’ān that shows it;

*First,* Moses spoke to Khidr:

قَالَ لَهُ مُوسَى هُلَ أَتَبَيَّنَ عَلَيْ أَنْ تَعْلَمَنِ مِمَّا عَلَمَتْ رَسُولَ اللَّهِ (٦٦) قَالَ إِنَّا لَنَ تَسْتَطِيعُ مَعِيٍّ صَبِيرٍ (٦٧) وَكَيْفَ نَصِبْ عَلَيْ مَا لَمْ نُتْصِبْ بِهِ

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Moses said to him: “May I follow you, on the footing that you teach me something of the (Higher) Truth which you have been taught” (66) (The other) said: “Verily you will not be able to have patience with me! (67) “And how can you have patience about things about which your understanding is not complete?” (68) Moses said: “You will find me, if Allah so wills, (truly) patient: nor shall I disobey you in aught.” (69) The other said: “If then you would follow me, ask me no questions about anything until I myself speak to you concerning it.” (70)  

For them, the verse above in itself actually has shown a prophetic sign of Khidr, if he is a wali and not a prophet, Moses would not be dialogue or speak to him in a way and he will not answer to Moses with the answers as well, as contained in the verses above. If he was not a prophet then it means he does not ma’su, while he himself a Messenger which is certainly ma’shum.

Second, Khidr spoke to Moses:

“a mercy (and favors) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience.”  

26 QS. Al-Kahf/18: 66 to 70.
28 QS. Al-Kahf/18: 82.
Namely, what is done is not of encouragement Khidr himself, but it is an order from Allah Almighty by divine revelation (wahyū) from God. So here, looks close relationship between God and himself, in which this relationship cannot be created if one is only in the degree of walī. It makes no sense to say a guardian teach a prophet, what else teach a rāsūl ulūl azmi like Prophet Moses.

iv. Arguments to Wilayah of Khidr

Whereas a second opinion stating Khidr is a guardian (walī) grounded in the notion of immortality of Khidr life, which until now normatively Khidr oftentimes go to meet righteous people in different corners of the earth, especially followers of the Sufi way’s. Well if Khidr was a prophet then he came before the Prophet Muḥammad and not after. Which means no prophet came after the Prophet Muḥammad, also if Khidr was alive at the time of the Prophet Muḥammad then Khidr himself became an ummatī. Therefore, those who believe Khidr is still alive until now, also believes that he is a walī. Eventhough, those who believe that Khidr is nothing but a prophet, also believe that he had died a long time ago.

Indeed, there is no authentic evidence which validate the argument of the Sufis, but then supported with an intuitive patterns of interpretation and inspiration which characterizes their intellectual activity, Sufis believe that Khidr is still a walī. It is becoming common among Sufis due to various reasons, of which is the fact that syari’a of Moses stand-out and form criterion syari’a as a Prophets or Messengers sent to his people to convey the divine message from God. While Khidr knowledge in batiniyāh character, is a sign of status of walī, which specifically applies
to people who already have a deep religious knowledge, as did friend (waľī) of God.  

According to at-Tirmidhī, waľī is a very high level of spirituality, which is different from the nubuwah, due to differences between knowledge he received and in practice. The scholars have generally said the sanctity of the Prophet as the only class of the highest rank in the sight of God. However, person who have come to the mastery of the perennial knowledge (huḍūr) like Khîdr, precisely this knowledge become a sign of their higher spiritual level they have. al-Ḥakīm al-Tirmidhī (d. 318/936) also contended that there was a Seal of the Awliya much in the same way that Muḥammad is considered the Seal of the Prophets, he developed the concept of the seal of the saints (khatm al-awliyā) as an esoteric and eschatological parallel to the status of Muḥammad as “the seal of the prophets.”

According to al-Tirmidhī, Khîdr has existed since the time of Prophet Ibrahīm. In his work, kitab khatm al-awliyā is an early reference to the claims of sainthood (walayat) owned by Khîdr. Then the question is how exactly the guardian and prophethood establish a relationship? Could it be an apostle also said to be the saints? This explanation, we will present in the next chapter.

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30 Mohammad Sanusi and Muhammad Ali Fakih AR, op. cit., p. 79.
B. Khiḍr in the View of Islamic Mysticism Scholars

One of the most important figures in Sufism is Khiḍr, “the green one.” Khiḍr represents direct revelation, the direct inner connection with God that is central to the mystical experience. The mystic is someone who needs to have a direct inner experience of the divine; in the word of one Sufi, “Why listen to second-hand reports when you can hear the Beloved speak Himself?”

In Sufi tradition, Khiḍr has come to be known as one of those who receive illumination direct from God without human mediation. He is the hidden initiator of those who walk the mystical path, like some of those from the Uwaisi ṭariqā. Uwaisi are those who enter the mystical path without being initiated by a living master. Instead they begin their mystical journey either by following the guiding light of the teachings of the earlier masters or by being initiated by the mysterious prophet-saint Khiḍr. Khiḍr has had thus gained enormous reputation and popularity in the Sufi tradition due to his role as an initiator. Through this way come several Sufi orders, which claim initiation through Khiḍr and consider him their master. Khiḍr had thus come to symbolize access to the divine mystery (ghāyb) itself. In the writings of ‘Abd al-Karīm al-Jīlī, Khiḍr rules over

32 From the perspective of Sufism, it makes little sense to single out a few passages from the Qur’an as mystical; Sufis view their thought and way of life as Qur’anic in every sense. Examples below will show that even those Qur’anic passages that might seem resistant to mystical interpretation can be the occasion for powerful Sufi exegesis. Any passage in the Qur’an could be—and was—integrated into the Sufi view of life—or, conversely, the Sufi view of life was grounded in the Qur’an as a whole. Indeed, Sufi literature is woven around a core of Qur’anic language. As is common in many varieties of Islamic literature, in Sufi writings the Qur’an does not need to be formally “cited”—a simple Qur’anic phrase would be enough to generate a successful allusion to the verse or passage from which the phrase was taken. For more on the tradition of Sufi exegesis of the Qur’an, see The Qur’anic Hermeneutics of the Sufi Sahl at-Tustarī, Berlin, 1980; Annemarie Schimmel, Mystical Dimensions of Islam, Chapel Hill, 1975.

33 His traditional color of green reflects this because in Sufi symbolism green is the color of the realization of God, see more Llewellyn, Love is a Fire, The Golden Sufi Center, California, 2000, p. 164.

34 Llewellyn, op. cit., p. 163.
‘the Men of the Unseen' (rijalū’l-ghāyib)—the exalted saints and angels. Khidr is also included among what in classical Sufism are called the ‘’abdāl’’ (‘those who take turns’). In Sufi hierarchy, ‘’abdāl’’ is a mysterious rank. It is thought in Sufism that God decides who will be abdal for a decade before an abdal is born. Abdals are thought as the gainers of mysterious power that is knowing the future also called ‘al-Ilm al-ladunī. They are deployed to protect some unwanted evil activities that threaten the existence of Islam. In a divinely-instituted hierarchy of such saints, Khidr holds the rank of their spiritual head.  

While the conventionally religious person may aspire to follow the religious law, lead a virtuous life, and seek salvation, the mystic is driven by a need for direct spiritual experience, by a primal desire for union with God. Khidr is the inner figure who gives us access to this inner reality.

Khidr becomes a key figure for Sufis, particularly when their activates might seem baffling from a more conventional point of view. Just as Khidr’s actions were baffling even to so great a prophet as Moses, so the Sufi’s actions might well seem, from the outside, puzzling or even outrageous. Khidr also becomes the teacher (shaykh) par excellence for any Sufi not attached to a particular teacher at the time.

Khidr appears in the Qur’ān in a story in which he is not referred to by name, but as “one of Our servants unto whom We have given mercy and bestowed knowledge of Ourselves.” Khidr is one who has direct knowledge of God. Khidr, identified with the mysterious companion of Moses mentioned in Surah al-Kahf, is the patron saint of travelers, the immortal who drank from the water of life. Sometimes the mystics would meet him on their journeys; he would inspire them, answer their questions, rescue them from danger, and, in special case, invest them with the

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36 Ibid.
khirqa,\textsuperscript{37} which was accepted as valid in the tradition of Sufi initiation. Thus, they were connected immediately with the highest source of mystical inspiration. Ibn ‘Arabi, the theosophist (d. 1240), is one of those who claimed have received the khirqa from Khiḍr.\textsuperscript{38}

In Sūrah al-Kahf verse 59 to 81, Khiḍr figures in a mysterious episode, a thorough study of which would require an exhaustive confrontation with the earliest Koran commentaries. He is represented as Moses’ guide, who initiates Moses “into the science of predestination.” Thus he reveals himself to be the repository of an inspired divine science, superior to the law (shari‘a); thus Khiḍr is superior to Moses in so far as Moses ia a prophet invested with the mission of revealing a shari‘a. He reveals to Moses precisely the secret, mystic truth (haqīqa) that transcend the shari‘a, and this explains why the spirituality inaugurated by Khiḍr is free from the servitude of the literal religion. If we consider that Khiḍr’s mission is likewise related to the spiritual mission of the Imam through the identification of Khiḍr, it becomes evident that we have here one of the scriptural foundations on which the deepest aspiration of Shi‘ism is built. And indeed Khiḍr’s pre-eminence over Moses ceases to be a paradox only if we consider it this light; otherwise, Moses remains one of the six pre-eminent prophets charged with revealing a shari‘a, while Khiḍr is merely one of the hundred and eighty thousand prophets, mentioned in our traditions.\textsuperscript{39}

\textsuperscript{37} The term khirqa is commonly used in Sufism for the patched frock or cloak given by a shaykh to his murid (disciple) at the time of his initiation and pledge of allegiance. According to Sayyid Hussain Naṣr, the khirqa ceremony has a Shi‘i origin from the tradition that the Imam ‘Ali once clothed al-Ḥasan al-Ḥasān al-Baṣrī with such a cloak when he initiated him into the mystic path. The bestowal of the khirqa, usually colored blue, green, white or black, signified the establishment of a permanent spiritual bond between the master and his pupil. See more at: Surviving the Mongols: Nizārī Quhistānī and the Continuity of Ismaili Tradition in Persia, p. 122.

\textsuperscript{38} Annemarie Schimmel, op. cit., p. 105-6.

\textsuperscript{39} Harold Bloom, Alone with the Alone, Princeton University Press, United Kingdom, 1998, p. 55.
According to certain traditions, he is a descendent of Noah in the fifth generation. In any case, we are far from the chronological dimension of historical time. Unless we situate these events in the ‘alam al-mithāl, we shall never find a rational justification of the Koran episode in which Khidr-Elijah meets Moses as if they were contemporaries. The event partakes of a different synchronism, whose peculiar qualitative temporality we have already noted. Moreover, how can “objective” historical methods are applied to the most characteristic episode of Khidr’s career? He is described as he who has attained the source of life, has drunk of the water of immortality, and consequently knows neither old age nor death. He is the “Eternal Youth” and for this reason no doubt, we should discard the usual vocalizations of his name (Persian Khezr, Arabic Khidr)\(^40\) in favor of Khādir and follow Louis Massignon in translating it as “the Verdant One”. He is indeed associated with every aspect of Nature’s greenness. But let us not, for that reason, interpret him as a “vegetation myth”, which would be meaningless unless we presupposed the special mode of perception implied by the presence of Khādir.\(^41\)

Attar’s most famous work, the Conference of the Birds, tells of a mysterious prophet called Khidr. “When you enter into the way of understanding, Khidr will bring you the water of life,” Sufis consider Khidr, also known as the Green Man, to be an immortal being. He drank from the fountain of youth five thousand years ago, and he still walks on earth. He is the teacher of all prophets and messengers through the centuries. He has the power of multiplicity: he may appear in different shape, with a different face, in many different places at the same time.\(^42\)

\(^{40}\) Ibid., p. 56.

\(^{41}\) Ibid.

\(^{42}\) Simon and Schuster, The Book of Immortality, p. 117. Access on http://books.google.co.id/books?id=ITZoAAAAQBAJ&dq=The+Immortal+al-Khi%28E%29%28Dr%29&hl=id&ie=UTF-8&source=gbs Navlinks_s (05/10/13)
In hagiography, Khidr, the Hidden Guide, is deemed the Parton saint of the Sufis. An emissary from the unknown, he appears, transmits a divine message, and then vanishes from cognition. Those praying fervently without receiving any outward response might encounter Khidr in dreams. He emerges from a thick tangle of foliage and explains that one’s longing is the reply from God.  

The fortification of these directions takes on cosmic dimensions in the Sufi teaching, wherein four spiritual masters (awtād, “pegs” or “pillars”) are identified with the four directions—east, west, north, and south. By these four “pillars,” Ibn ‘Arabī explains in Futuhāt al-Makiyyāh, God preserves the four cardinal directions, one pillar for every direction. And by these four pillars together with the “pole”, al-qutb, the greatest master who represents the cosmic axis, God preserves the existence of the world.

C. Khidr and Ladjnî Knowledge

i. Khidr and Ladjnî Knowledge

The divinely inspired knowledge (al-‘ilm al-ladjnî) (“knowledge by presence,” وعْلُمْنِهِ مِنْ لَدَنَا عَلَمًا), this form of knowledge partakes...
directly of the divine reality and leaps across the synapses of the human mind to transcend both cognitive reasoning and intellectual vision at the same time. The “truth of certainty” refers to that state of consciousness in which a person knows the “real” through direct participation in it, without resorting to logical proofs and without objectifying either subject or object. Viewed in terms of Islamic sacred history, these types of knowledge characterizes God’s Prophet and Messengers, whose consciousness of the truth is both immediate and participatory, because the knowledge on which it is based comes from direct inspiration, al-‘ilm al-laduni identical with perspicacity that obtained in the absence of the learning process as experienced by most people.

Although Muḥammad is the final Prophet of Islam, many scholars in the Islamic Middle Period were open to the possibility that divine inspiration could remain accessible to believers even after Muḥammad’s death. This possibility is symbolized in Islamic tradition by the figure of Khiḍr. Appearing first in the Qurʾān as an unnamed servant of God and companion of the Prophet Moses (Moses), Khiḍr is endowed with a knowledge of the unseen that Moses himself lacks. The Qur’an describes this enigmatic sage, who is not a prophet yet partakes of divine inspiration, in the following way: “and whom We had taught knowledge from Our own Presence.” 46 (Qurʾān 18:65). Traditions of the Prophet Muḥammad would later highlight the difference between Khiḍr’s knowledge and the knowledge of prophets, while at the same time affirming its complementarities to prophecy. For example, in the Sahih al-Bukhari, Khiḍr is depicted as saying to Moses: “Verily, I act on knowledge from the knowledge of Allah, which He has made known to

me but has not made known to you, while you act on knowledge that He has made known to you but has not taught to me.”

Divinely inspired knowledge (al-‘ilm al-laduni) forms an indication that all knowledge comes from God:

"Qul: Etmā’ al-‘ilm ‘inda Allāh wa ‘tmā’ ana tazhir mibīn."

“Say: As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public.”

The process presence of knowledge in this verse is very abstract (indistinct) even classified as secret of God, with the result manner to obtain the science approach through God's attributes. Learning in conformity with the nature of divinity and personality of God wills expressly the true of al-laduni knowledge. The Qur‘ān indicates that Khidr has been preached which God knowledge:

"... ‘Alayhī rabbātāta wa ‘alimmīna wa ‘alimmīna ‘inda ‘Allāh 'ulimā‘a."

“on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence”.

Henry Corbin said, the meeting between Khidr and Moses is usually illustrated as the meeting between syarī‘ah (outward word) and haqiqah (inward world). Khidr means green or fresh, a symbolic color in Islam that relates to liturgical and spiritual being. His knowledge is fresh

and green and drawn out of the living sources of life for it is drawn from Allah’s own knowledge.\textsuperscript{52}

According to Amatullah Armstrong, \textit{al-‘ilm al-laduni} is a (God given) related to the information given to the Prophet Khidr. This knowledge is obtained for the presence of God, not through research or intermediaries (motive). \textit{al-laduni} is knowledge directly given of the friends of God, presence because of the feeling (\textit{dhuq}) and open of hijab (\textit{kasyf}) as well as a God given to them.\textsuperscript{53} At the level of mysticism, divinely inspired knowledge (\textit{al-‘ilm al-laduni}) can be obtained through the sanctity and purity of soul, with the purity soul of person is very easy to obtain the \textit{nisbät} from God to himself, so whatever he does is a form of manifestation of God.\textsuperscript{54}

\textbf{ii. \textit{Laduni} in Discourse of Qur\textsuperscript{ā}nic Interpretation}

The word \textit{al-laduni} or divinely inspired knowledge drawn from \textit{ayāh} al-Qur\textsuperscript{ā}n \textit{sūrah} al-Kahf/18 verse 65;

\begin{quote}
فَوُجِّهْتَ عَلَىٰ مَنْ عَبَّادَنَا أَعْلَمْنَاهُ فَرَحْمَةً مِّنٍّ عَلَمَنَا وَعَلَمَنَا مِّن لَّدُنَا عَلَمً
\end{quote}

“So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.”\textsuperscript{56}

Hamka—as a representation of modernist figure—in his work \textit{Tafṣīr Al-Azhār} acknowledge the existence of \textit{al-laduni} knowledge. According to him, if one’s soul has been sanctification (\textit{tazkiyāh}) from the influence of the passions and evil desires, until pure clean like glass, then

\begin{thebibliography}{99}
\bibitem{54} Busyairi Harits, \textit{op. cit.}, p. 6.
\bibitem{55} QS. Al-Kahf/18: 65.
\end{thebibliography}
appears a nūr in his soul and he will receive a nūr from the outside. It has called with nūrun ‘alā nūrin! Then distance between God grow closer to him, and he became one who muqarrabin. If it has reached the level (maqām) such, it is easy he received direct knowledge of the Divine; in the same manner as the prophets and apostles, or the highest dignity of the form of divine inspiration, which is accepted by the pious of God.\(^\text{57}\)

Meanwhile, Quraish Shihab said divinely inspired knowledge (al-‘ilm al-ladunī) obtainable by a servant if he is diligent in a preparation of soul with processing the external attractive with act of worship. Moreover, move away from the bad morals, and improve themselves with noble character and determined to hone spiritual potential is termed by Al-Biqā‘ī with potential hissiyāh, khayāliyyah and wahmiyyah, then he will receive a potential of ‘aqliyyah of very pure. Perhaps—according to Al-Biqā‘ī — the soul of human is divine grace which is based on human nature which is based on divine grace (nurāniyyah), noble and only a little to do badaniyyah things, with the result that very strong ability to receive divine grace from God. Moreover, this in turn makes it grabbed the highest knowledge without use of a potential thought.\(^\text{58}\) In Sūrah Al-‘Alaq verse 4-5 mentioned the two God ways teaching of human;

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\text{الذِّي عَلَّمَ بِالْقلم (4) عَلَّمَ الْإِنسانَ مَا لَمْ يَعْلَمُ (5)}
\]

“\textbf{He Who taught (the use of) the Pen—Taught man that which he knew not}”\(^\text{60}\)

According to Quraish Shihāb, teaching with "pen" (writing) beckon the role and effort from human inter-alia by reading the writings, and the


\(^{58}\) M. Quraish Shihab, \textit{Tafsīr al-Miṣbah}, op. cit., p. 95.

\(^{59}\) QS. Al-‘Alaq or Iqra’/96: 4 to 5.

second teaching without pen means imply direct teaching without tools, and which calls with al-‘ilm al-laduni.⁶¹ Allah says:

ۭۭٓ فَوَجَدُوا عِبَادَهُم مِّن عِبَادَاتِهِم رَحْمَةً مِّن عِبَادَاتِهِم وَعَلَمَهُم مِّن عَلَمَهُم

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.⁶³

Made reference to this verse, Muḥammad Ṭabāṭabā’ī in his work al-Mizān fi Tafsīr al-Qur’ān said this knowledge (al-‘ilm al-laduni) not acquisition by human as the five senses and human mind. The reason is the word “min ladunnā ‘ilman” namely; We had taught knowledge from Our own Presence without human effort and this is only for friends of God (waḥī).⁶⁴

In Tafsīr al-Kasyīf mentioned, what is meant by “min ladunnā ‘ilman” is witchcraft (‘ilm al-ghaib) in Sufism, divinely inspired knowledge (al-‘ilm al-laduni) is the knowledge which comes by itself without any agency.⁶⁵ Al-Fairuz Zabādī said that knowledge it’s all about the universe (ilm al-kawa’in).⁶⁶

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⁶¹ M. Quraish Shihab, op. cit., p. 96.
⁶² QS. Al-Kahf/18: 65.
⁶⁶ Ṭahir bin Ya’qūb al-Fairuz Zabādī, Tanwīr al-Miqbas min Tafsīr Ibn ‘Abbās, Dar al-Fikr, Beirut Lebanon, no year, p. 250.
C. Moses and Khidr in Qur’anic Texts

i. Al-Qur’ān Verse al-Kahf/18 Chapter 60 to Chapter 82

(18:60)

Behold, Moses said to his attendant, “I will not give up until I reach the junction of the who seas or (until) I spend years and years in travel.”

(18-61)

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

(18-62)

When they had passed on (some distance), Moses said to his attendant: “Bring us our early meal; truly We have suffered much fatigue at this (stage of) our journey.”

(18-63)

He replied: “Saw you (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: It took its course through the sea in a marvelous way!”

(18-64)

Moses said: “That was what we were seeking after:” so they went back on their footsteps, following (the path they had come).
So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

قَالَ لَهُ مُوسَى هِلْ أَلْبِعَكَ عَلَيْيَ الَّذِي أَعْلَمَهُ مَعْلُومًا عَلَيَّمَا عَلَمَهُ رَسُولُنَا (66-67)

Moses said to him: “May I follow you, on the footing that you teach me something of the (Higher) Truth which you have been taught?”

قَالَ إِنَّكَ لَنْ تُسْتَطِيعَ مِنِّي صَبْرًا (67-68)

(The other) said: “Verily you will not be able to have patience with me!

وَكَيْفَ تَصَرَّفْ عَلَيْنَا مَا لَمْ نُحْتَطْ بِهِ خَبْرًا (68-69)

“And how can you have patience about things about which your understanding is not complete?”

قَالَ سُلْطَانُنَا إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَغْصَبَ لِكَ أَمْرًا (69-70)

Moses said: “You will find me, if Allah so wills, (truly) patient: nor shall I disobey you in aught.”

قَالَ فَإِنْ بَلْجُنُي فَلَا نَسْلِنِي عَنْ شَيْءٍ حَتَّى أَحْذَرَتْ لِكَ مَهَابُ ذَكْرِي (70-71)

The other said: “If then you would follow me, ask me no questions about anything until I myself speak to you concerning it.”

فَأَتَلَّقَا حَتَّى إِذَا رَكَبَ فِي السَّفَنَةَ خَرَفَهَا قَالَ أَخْرَفْنِهَا لِتَغْرُقَ أَهْلَهَا لَفَدَ حَذَّتْ شَيْءًا إِنْمَا (71-18)

So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: “Have you scuttled it in order to drown those in it? Truly a strange thing have you done!”
He answered: “Did I not tell you that you can have no patience with me?”

Then they proceeded: until, when they met a young man, he slew him. Moses said: “Have you slain an innocent person who had slain none? Truly a foul (unheard of) thing have you done!”

He answered: “Did I not tell you that you can have no patience with me?”

(Moses) said: “if ever I ask you about anything after this, keep me not in your company: then would you have received (full) excuse from my side.”

Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up
straight. (Moses) said: “if you had wished, surely you could have exacted some recompense for it!”

He answered: “This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.

As for the boat, it belonged to certain men in dire want: they piled on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: so your Lord desired that
they should attain their age of full strength and get out their treasure—a mercy (and favors) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience."67