

CHAPTER III
GENERAL DESCRIPTION AND THE STRUCTURE OF MŪSA WITH
HIDHIR STORY

A. Text and Translation

1. Text

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ بَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا (60) فَلَمَّا بَلَغَا
بَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (61) فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (62) قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (63) أَلِ دَلِكِ مَا
كُنَّا نَبْغُ فَاذْتَدَّ عَلَىٰ آثَارِهِمَا فَقَصَبًا (64) فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (65) قَالَ لَهُ مُوسَى هَلِ اتَّبَعَكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا
(66) قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (67) وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا
(68) قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (69) قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا
تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (70) فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ
خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (71) قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا (72) قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (73) فَانْطَلَقَا
حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِعَيْرِ رَبِّيَّةٍ بَعِيرٍ نَفْسًا لَقَدْ جِئْتَ شَيْئًا نُكْرًا (74)
قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (75) قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا

تُصَاحِبُنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (76) فَانطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا
 فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ
 أَجْرًا (77) قَالَ هَذَا فِرَاقُ بَنِي وَبَيْنِكَ سَائِبُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (78) أَمَّا
 السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ
 كُلَّ سَفِينَةٍ غَصْبًا (79) وَأَمَّا الْعُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا
 (80) فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رَحْمًا (81) وَأَمَّا الْجِدَارُ فَكَانَ
 لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا
 أَشْدَهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
 صَبْرًا (82) (الكهف : 60-82)

2. Translation

60. Behold, Moses said to his attendant, “I will not give up until I reach the junction of the two seas or (until) I spent years and years in travel”.
61. But when they reached the junction, they forgot (about) their fish, which took its course through the sea (straight) as in a tunnel.
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.”
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!”

64. Moses said : “That was what we were seeking after:” so they went back on their footsteps, following (the path they had come)
65. 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.
66. 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?”
67. (The other) said: “Verily you will not be able to have patience with me!”
68. “And how can you have patience about things about which your understanding is not complete?”
69. Moses said: “You will find me, if Allah so wills, (truly) patient: nor shall I disobey you in aught.”
70. The other said: “If then you would follow me, ask me no questions about anything until I myself speak to you concerning it.”
71. 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!”
72. He answered: “Did I not tell you that you that you can have no patience with me?”
73. Moses said: “Rebuke me not for forgetting, nor grieve me by rising difficulties in my case.”
74. 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!”
75. He answered: “Did I not tell you that you that you can have no patience with me?”

76. Moses said: “If ever I ask you about anything after this, keep me no in your company: then would you have received (full) excuse from my side.”
77. Then they proceeded: until when they came to the inhabitants of a town, they ask 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!”
78. He answered: “This is the parting between me and you: now will I tell you the interpretation of (those thing) over which you were unable to hold patience.”
79. “As for the boat, it belonged to certain men in dire want: they plied on the water. I but whised to render it unserviceable, for there was after them a certain king who seized for every boat by force.”
80. “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)
81. “So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.”
82. “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 sould attain their age of full strength and get out their treasure – a mercy (and favour) 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.”⁹⁸

⁹⁸ ‘Abdullah Yusuf ‘Ali, *The Hoy Qur’an; text and Translation*, Islamic Book Trust, Kuala Lumpur, 2005, p. 352-354

B. Background of Story

Firstly Allah tells the story of the idolaters who boasts of many treasures and helpers against the indigent-believers. Then their reluctant to attend the Prophet meeting so they do not sit down with people who are destitute in one place and they are not interfered with the view of the poor and their smell is not pleasant. Finally, Allah continued by telling the story of Mūsa along Hidhir. Wahbah al-Zuhaily explains, Many scholars had opinion that Mūsa in this story was Mūsa bin Imran, the prophet of Bani Israil who have truly *mu'jizat*, the owner of *taurat*. Then, Hidhir was predicate for the pious servant of Allah who's meant by Him in His command to Mūsa to learn with him. His name is Balyan bin Malkan, according to stronger opinion of ulama, he is not a prophet⁹⁹. By this story it becomes clear that even Mūsa was a prophet, even he is *Kalamullah* (whom God spoke with), but he was ordered to go to Hidhir to study things he does not know. It is a proposition, that *tawadhu'* is better than arrogant.¹⁰⁰

In a hadith narrated by Bukhari received from Sa'id bin Jubair, he received from Ibn Abbas with his path, that one day Mūsa gave speech, and then he was asked: "Who is the most intelligent human being?" He replied: "I". With that answer, Mūsa received criticism from his friend, because he did not restore science to Allah. Then God also revealed to him: "Behold, I have a servant who resides at a meeting between the two seas. He is more knowledgeable than you." Mūsa was told to carry a fish in a basket. Then when he lost his fish, so there Hidhir is.¹⁰¹

⁹⁹ Wahbah al-Zuhaily, *Tafsir Munir*, Juz XV, Darul Fikr, Beirut 1992, p 292

¹⁰⁰ Ahmad Musthofa al-Maraghiy, *Tafsir al-Maraghiy*, trans : Drs. Hery Noer Ali e.a., Musthafa al-Babi al-Halabi, Egypt, 1998, p. 335.

¹⁰¹ al-Maraghiy, *Tafsir al-Maraghiy*, .p. 335.

The reason of this Mūsa' wandering, as narrated Syaikhani (Bukhari - Muslim) from the hadith of Abu Ka'b Ibn Abbas that he heard the Messenger of Allah said¹⁰²:

إِنَّ مُوسَى عَلَيْهِ السَّلَامُ خَطَبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا! فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يُرِدِ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: إِنَّ عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ (متفق عليه)

(عليه)

"Surely Mūsa one day preached in the presence of the Children of Israel, suddenly raised a question, "Who is the smartest man? ", Mūsa replied, "I am! ", Allah rebuked Mūsa because of his words, because he did not attribute knowledge to God. Then God said to him, "Surely there is, in a meeting place of two oceans, a servant who is smarter than you". (HR. Bukari-Muslim)

In another narration, of Ubai, verily Mūsa asked God, "If there is among Thy servants who is smarter than me, show me who he is". God said, "Yes, among my servants who is smarter than you ...". Then, He showed the place and Mūsa was allowed to meet him.¹⁰³

This story – as told in the Qur'an – is unknown by the people of the Jews, nor found in his book. Therefore, they deny the story and said that "our Prophet never learned to another prophet", even though they acknowledge that Hidhir also received revelation. However, their denying that Mūsa learned to others is because they presumed that Mūsa has higher rank, degree, and position.¹⁰⁴

¹⁰² Al-Qurthubi, *al-Jami'liahkamal-Quran*, vol. dar al-kutub al-mishriyah, cairo

¹⁰³ Yusuf Qardhawi, *Al-Aqlu wa 'Ilmu fi Qur'an al-Karim*, trans : Abdul Hayyie al- Kattani et al, Maktabah Wahbah, Cairo 1996, p. 250.

¹⁰⁴ *Ibid*

C. Macrostructure

The Macro Structure is one part of the text that determine the main idea of a text. In other words, the macro structure is the theme indicated by a text. In addition to the macro structure, a text also consists of superstructures and microstructure. If the macro structure is the theme of a text, then the superstructure and the microstructure, respectively, are the framework and the choice of diction that make up the text¹⁰⁵.

In the story of Mūsa and Hidhir, if we look at the background of the story, as described in the previous section, it can be seen that the main idea of the story is scientific problems. God rebukes Mūsa, who claimed that he is the greatest in science, and informed him that there is His servant who has the depth of knowledge more than Mūsa. Then God told Mūsa to seek the servant of God and learn from him. Then Mūsa began the journey of wanderings to seek and to learn from the servant of God who, according to some scholars, is Hidhir.

D. Superstructure and Microstructure

When examined closely, this story is composed of several inter-frame continuously one another. It started with Mūsa' and his attendant's effort to seek Hidhir, their meeting with Hidhir, Mūsa' wandering with Hidhir, and until Hidhir said farewell to Mūsa. Besides, the story is also presented with specialized diction that can author explains as follows:

1. Mūsa's Effort Looking For Hidhir

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا (60) فَلَمَّا بَلَغَا

مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (61) فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا

¹⁰⁵ Burhan Bungin, *Analisis Data Penelitian Kualitatif: Pemahaman Filosofis dan Metodologis ke Arah Penguasaan Model Aplikasi*, Rajawali Pers, Jakarta, 2008, P. 174-175

غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (62) قَالَ أَرَأَيْتِ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
 الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (63) قَالَ ذَلِكَ مَا
 كُنَّا نَبْغِ فَأَرْسَلْنَا عَلَى آثَارِهِمَا قَصَصًا (64) (الكهف : 60-64)

In the verse 60 Mūsa traveled with his attendant and said: "I will not give up until I reach the junction of the two Seas or (until) I spend years and years in travel ". Mūsa is Mūsa bin Imran, a prophet who had a miracle and the law to the Israel. While his attendant is Yusya' bin Nun bin Afrathin bin Yusuf as. 18 Mūsa' statement is because God has revealed to him that there was one of his servants who lived in the meeting between the two seas that have knowledge that Mūsa has not, thus Mūsa wanted to go to him..¹⁰⁶

Dr. Wahbah al-Zuhaily explained in the commentary that the word huquba mean age 80 years or indefinitely. While "*Majma 'al-bahrain*" is the junction of the sea of Paris and the sea of Rum. There are opinions among commentators in interpreting the "*Majma 'al-bahrain*"¹⁰⁷. The author *Fi Zhilal Quran* says that a stronger opinion about "*Majma 'al-bahrain*" is a meeting between the Roman Sea and the Sea Qazlam or the White Sea with the Red Sea and the meeting is in the area of Bukhairat al-Murroh and Bukhairat Al-Timsah; or the junction of the Gulf Aqabah with Suez on the Red Sea. This opinion is more logical because it is close to the Sinai. This place since long has been the stage of history the Children of

¹⁰⁶ al-Maraghiy, *Tafsir al-Maraghiy.*, p.175

¹⁰⁷ Wahbah al-Zuhaily, *Tafsir Munir...*, p. 293.

Israel after their departure from Egypt. Qur'an, however, described it with a very common phrase.¹⁰⁸

“But when they reached the junction, they forgot (about) their fish, which took its course through the sea (straight) as in a tunnel ". In this verse, some commentators say that when he got near the junction of the two seas, they stop traveling. Then Mūsa went sleep because he was very weak. While the fish which was carried by Yusya ', salty-fish said al-Maraghiy, jumped from Yusya's bag.¹⁰⁹ Allah who made it سربا means to make hole marking, that hole is long and endless. That is because Allah restrain the flow of water for the fish, and the fish go into it and leave a hole-mark and it is not be erased because it is freezing.¹¹⁰

According to al-Khalidy, the meaning of *saraban* "jump" is the fish took its way into the sea. God restrain flowing water behind it, so that there is a way that no water at the sea surface, such as a tunnel. As the Prophet mentioned, "And God hold water around it, so it is as a tunnel". They wanted to continue their journey, after they rest enough. Nevertheless, their stomachs feel hungry. “When they had passed on (some distance)." that is beyond the resting place because of weary, "Mūsa said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey." (Verse 62).¹¹¹ The attendant replied: "Sawest thou (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!" (Verse 63).¹¹²

¹⁰⁸ Sayyid Quthub, *Fi Zhilal al-Qur'an*, Juz IV, daar al-syuruq: Cairo, without year, p 2278

¹⁰⁹ al-Maraghiy, *Tafsir al-Maraghiy.*, p. 176

¹¹⁰ Imam Jalaluddin al-Mahally, *Tafsir Jalalain*, Darul Kutub, Beirut, without year, p 382.

¹¹¹ Hamka, *Tafsir al-Azhar.....*, p. 229-230

¹¹² Shalah Abdul Fattah al-Khalidy, *Kisah-kisah al-Qur'an : Pelajaran dari Orang-orang Terdahulu*, trans : Setiawan Budi Utomo, Gema Insani Press, Jakarta, 2000, p. 152

Al-Khalidy interprets 'ajaban that the fish became alive– whereas the fish was salted, stored in a basket – and then jumped out of the basket into the water, then the water is restrained behind it. All these miracles cause an astonishment (*ta'jub*) and wonder in human beings. Therefore, Mūsa and his attendant astonished for the incident.¹¹³ . Mūsa said (verse 64), "That was what we were seeking after;" So they went back on their footsteps, following (the path they had come)".¹¹⁴ . That is, they go back to the last place through their own footprints, in the sand, so that is easier for them to get back to the previous place..¹¹⁵

In a commentary, al-Maraghiy said: "The wisdom behind the hungry and the exhausted to the Prophet Mūsa when he has exceeded the point was that he then asked for a meal and thought the fish, so he returned to where he would meet with the person he was looking for". al-Maraghiy also mentioned the opinion of al-Baihaqy who said, "Indeed it shows that the road taken by Mūsa is the sand-road that having sign on it, and God knows more". The area is a meeting place between the fresh water of the Nile with saltwater in Dimyak or Rashid, Egypt. The birds looking for food in the sea confirm this. Because the birds would not want to drink from the salty-water.¹¹⁶

After they came back and met one among many servants of God who was bestowed the highest mercy (*ma'rifat*), which is to know God and to close to Him, that is Hidhir wearing a white shirt. The name "Hidhir" is not mentioned explicitly in the Qur'an, therefore, it is included *mubhamat al-Qur'an* (things that are not explained). His presence as a teacher

¹¹³ *Ibid*

¹¹⁴ Imam Jalil al-Hafid Imaduddin Abil Fida Ismail bin Ibn Katsir, *Tafsir Ibn Katsir*, Darul Kutb, Egyp, without year, p. 402.

¹¹⁵ Hamka, *tafsir Al-azhar...* p. 230

¹¹⁶ al-Maraghiy, *Tafsir al-Maraghiy...*, p. 176-177

(spiritual) is called in the surah of al-Kahf with pious slave symbol ('*Abd Salih*).

2. The meeting of Mūsa and Hidhir

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (65) قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا (66) قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (67) وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا (68) قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (69) قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا (70)

(الكهف : 65-70)

Referring to the verse 65, which is the birth of the term Laduni, commentators expressing many opinions. According to Imam Jalaluddin, lafadz علما is *maf'ul Tsani*, namely sciences related to unseen matters.¹¹⁷

Likewise, Ahmad al-Shawy when giving an annotation to Jalalain for the interpretation of the knowledge of the unseen (*ma'luman min al-mughaiyyibat*), he said that according to the literalist من لدنا علما is a God-given knowledge without learning process nor teacher.¹¹⁸

Meanwhile, according to Abu al-Fida al-Hafiz Ibn Kathir, sentence علما من لدنا علما is a special knowledge God given to Hidhir not to Mūsa. Al-Hidhir is "green prophet", who drank the water of life that rose a

¹¹⁷ Imam Jalaluddin al-Mahally, *Tafsir Jalalain..* p. 38

¹¹⁸ Ahmad al-Shawy al-Maliki, *Hasyiyah al-'Alamah al-Shawy 'ala Tafsir al-Jalalain*, book three , Darul Fikr, Beirut, without year, p 20

sanctity that still exists to recruit the Sufis to the highest spiritualism. He still live on this earth. He was given the title "eye of the heart", which is God's-gift-knowledge (*Ilm Laduni*) through His presence.¹¹⁹

When a person's soul has been sanctified (Tazkiyah) from the influence of lust and evil desires, until as pure as a clean glass, there will arise light (nur) inner himself and will accept light from outer himself. That is called "Light upon light" (*nur ala nurin*), then he will be nearer to God and he became the *muqarabin*. If one has arrived at the station, then it is easy for one receives direct knowledge of the Divine. Those who have the same experience can immediately recognize people who have achieved such dignity, even only once met. Because the rays of the same light source where it came from.¹²⁰

That is what happened to Mūsa. Although first met with Hidhir, Mūsa knew that he was the one who instructed by God to seek. Mūsa said to him: "May I follow thee, on the footing that thou teach me something or the (higher) Truth, which thou hast been taught?" Al-Zuhaily explained that Mūsa' question shows a noble character, no obligation nor compulsion to fulfill in it.¹²¹ According to al-Khadily, lafaz رَشْدًا means the guidance, which also means to distinguish. It means that Mūsa wanted to study in order to become a man who is guided, so he can interact and live among humans with the guidance.¹²²

While Muhammad Nasib al-Rifa'i explained that the question of Mūsa is a request for mercy, not a compulsion. This is an ethic of an attendant to his teacher. As Mūsa' saying, "on the footing that thou teach

¹¹⁹ Amatullah Amstrong, *Sufi Terminologi (al-Qamus al-Sufi) The Mystical Language of Islam, Book Four*, Noorden, United State of America, 1995, p. 117.

¹²⁰ Hamka, *Tafsir Al-Azhar*.p. 239

¹²¹ Wahbah al-Zuhaily, *Tafsir Munir*.... p. 149.

¹²² Al-Khalidy, *Kisah-kisah*... p 188

me something or the (higher) Truth, which thou hast been taught?" is the demand for guidance on beneficial knowledge and righteous deeds that have been taught by God to Hidhir. At that moment, Hidhir said to Mūsa, "Verily thou wilt not be able to have patience with me!" Mūsa will not be able to accompany Hidhir because he will see his actions are contrary to the Shari'ah. Each one on them has knowledge from God that is not owned by the other. "And how canst thou have patience about things about which thy understanding is not complete?" Mūsa would disagree with the actions of Hidhir because he did not know that Hidhir's actions are in accordance with the wisdom of God.¹²³

Mūsa said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught." I'm not going to fight you about something that you commanded me, that does not conflict literally with the God's commandments..¹²⁴ Hidhir then asked him to fulfill the promise, and said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."¹²⁵ In this case, Hidhir as if planned the journey. He told Mūsa that he would look surprising events and incidents. Mūsa will see, based on external matters, things he considered as 'bad' (*baatil*) without ask Hidhir before Hidhir explained it.¹²⁶ Mūsa accepted the Hidhir's conditions to preserve the polite behavior of a pupil against his teacher.

¹²³ Muhammad Nasib al-Rifa'i, *Kemudahan dari Allah : Ringkasan Tafsir Ibn Katsir*, trans : Syihabuddin Gema Insani Press, Jakarta 2001, p 157

¹²⁴ Al-Maraghiy, *Tafsir al-Maraghiy...* p 341

¹²⁵ Al-Khalidy, *Kisah-Kisah...*, p 190.

¹²⁶ *Ibid*

3. The Journey of Mūsa and Hidir

فَانْطَلَقَا حَتَّى إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتُمْ شَيْئًا إِمْرًا
 (71) قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (72) قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
 تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (73) فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا رَكِيئَةً
 بغيرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا (74) قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (75)
 قَالَ إِنْ سَأَلْتُّكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (76) فَانْطَلَقَا
 حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ
 فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (77) قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ
 مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (78) أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ
 أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (79) وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
 فَخَشِينَا أَنْ يُرْهِمَهُمَا طُغْيَانًا وَكُفْرًا (80) فَأَرَدْنَا أَنْ يُبْدِيَهُمَا رُؤْيَاً مِنْهُ زَكَاءً وَأَقْرَبَ
 رُحْمًا (81) وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
 صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي
 ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (82) (الكهف : 71-82)

Then they proceeded: until when they came to the inhabitants of a town, they ask 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!”

According to al-Maraghiy, Mūsa and Hidhir proceeded to walk along the seashore, looking for a ship, until they found it. The boat occupants had known Hidhir among the three men. Therefore, they are freely carried. Suddenly, a small bird perched on the stern. While perching, the little bird drunk seawater and then flew out of sight. Then Hidhir gave scientific problem to Mūsa and explained something to him with clear logic, he asked Mūsa: "Do you know how much water the bird drunk from sea?". He said: "It only took a drop". Then Hidhir said: "That is the comparison between human knowledge and the knowledge of Allah. Human knowledge is very limited, while the science of Allah is not limited."¹²⁷

In the boat, Hidhir leaned to a wall of the boat and drilled the wall. Al-Maraghiy said, suddenly Hidhir took an ax and perforated one of the wood-wall of the ship. To Hidhir’s strange action, Mūsa took off his shirt and patched the hole.¹²⁸ Mūsa forgot his promise to be patient, he argued instead by saying: “Hast thou scuttled it in order to drown those in it? Truly a strange thing Hast thou done!”

What happened to Mūsa is common to most humans. Every man who promise to human beings or God will be impatient if experience it, because the common-sense considerations are not always the same as the feelings when dealt with reality.¹²⁹

Then Hidhir reminded Mūsa the condition they agreed. “Hidhir answered: "Did I not tell thee that thou canst have no patience with me?” (Verse 72). It means I am doing it on purpose. You should not

¹²⁷ *Ibid* p. 192

¹²⁸ Al-Maraghiy, *Tafsir al-Maraghiy*...p.341

¹²⁹ Hamka, *Tafsir al-Azhar*.... p. 235

underestimate this act, as agreed before. Mūsa said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (Verse 73). It means do not complicate me.¹³⁰

The author cites the opinion of al-Khadily, based on this; we can draw lessons as follows:

1. Verily, the prophets ever forget and it does not reduce their infallibility. God spoke to the Prophet in a surah al-Kahf: 24: "... And call thy Lord to mind when thou forgetest..." Forgetfulness of the prophets are part of human nature because they are human. Therefore, forgetfulness is a normal thing for a prophet, as for all human. This forgetfulness is not from Satan because Satan does not control prophets.
2. The refusal of a Muslim to the phenomenon or actions contrary to the law, as Mūsa did when he rejected what Hidhir did..
3. Looking at the physical possibilities make him forget his own promise.
4. Perforate the boat means removing its walls. Referring to the word "kharāqa", there is letter ra' in the middle which separates kha' and qaf, which means damage or separating..
5. ..لتغرق: *lam* here is for the result. So لتغرق أهلها means "that immerses the passengers", there is a hint to the glory of man and its advantages over the materials and tools, because man is more noble and principal. This is why Mūsa refused Hidhir deeds.¹³¹

"Then they proceeded: until, when they met a young man, he slew him." (Verse 74). Imam Jalalain mention that غلاما is a youth who has not attained the age of puberty, still playing with his friends and is the most handsome child among them. About the way of Hidhir's killing,

¹³⁰ Muhammad Nasib al-Rifa'i, *Kemudahan dari Allah....*, p. 158-159

¹³¹ Al-Khalidy, *Kisah-kisah....*, p. 192-194

many different opinions; using a large knife, revoking his head with his hands, or the child's head was slammed into the wall.¹³²

Mūsa said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing hast thou done!" (Verse 74). The point is to kill small children and yet again did evil and sin, and to kill, without any reason, is an act of evil.¹³³

The word "*Ghulam*" is commonly understood in the sense of a teenager, though not always so. On that basis when understood as an immature teenager, then the word *zakiyyan* means "pure" as immature and not yet burdened by a religious responsibility. Therefore, his mistakes are not assessed as sin. But if the word "ghulam" is understood in the sense of a man who attained puberty (*baligh*), then said *zakiyyan* means innocent due to not perform an action that resulted death penalty, for example, does not kill a man without reason. This is the cause of spontaneity of Mūsa to protest against the action of Hidhir.¹³⁴

Hidhir answered: "Did I not tell thee that thou canst have no patience with me?" (Verse 75). Mūsa realized his hasty manner and impatiently refuse on what he faced, then he said: "If ever I ask thee about anything after this keep me not in thy company: then wouldst thou have received (full) excuse from my side." (Verse 76) That is, Mūsa realized that if he made a mistake, broke his promise once again, he had to be separated from Hidhir. The three times excuses from his teacher is enough.¹³⁵

So they went on, until they came to the population of a country, the city of Intakhiyah, they ask to be entertained by the local residents as

¹³² Imam Jalaluddin al-Mahally, *Tafsir Jalalain*..., p. 384.

¹³³ Muhammad Nasib al-Rifa'i, *Kemudahan dari Allah*..., p. 158-159

¹³⁴ Quraish Shihab, *Tafsir al-Misabah*...,p. 104-105

¹³⁵ Hamka, *Tafsir al-Azhar*..., p. 238

guests. But the local residents do not want to entertain them. Then they found a wall-house in the country (which reaches a hundred cubits tall). Then Hidhir uphold the wall (with his own hands). Mūsa said: "(Mūsa) said: "If thou had wished, surely thou could have exacted some recompense for it!" (Verse 77). While we desperately need food. At least, food for both of us, so our hungry will go.¹³⁶ (Verse 77)

Hidhir said: "“This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.” (verse 78). Finished up here, we've had to split up. You are bound by your promise, if asking once again, I'm not taking you along in this journey. But I will not let your questions unanswered. I will explain everything to you.¹³⁷

Why this case caused separation, not the two cases before? Because in external seeing, the first was an act of evil, so that Mūsa got excuse. In contrast, the third is about doing well to those who do evil. It is not a bad but a commendable act instead.¹³⁸

He said: "*Bi ta'wili ma lam tastathi 'alaihi Sabran* (the interpretation of those things over which thou wast unable to hold patience), do not say: *bi ta'wili ma fa'altu* (the interpretation of what I have done), *bi ta'wili ma ra-aita* (the interpretation of what you see), or the like; to indicate that Hidhir was insinuating and insulting Mūsa.¹³⁹

Imam al-Raghib al-Isfahani said as quoted by al-Khalidy, "*at-ta'wil* is derived from the word *al-aul* which means returning to the origins. From the word formed *al-Muuil* that means the place for going

¹³⁶ Imam Jalaluddin al-Mahally, *Tafsir jalalain*..., p. 385

¹³⁷ Hamka, *Tafsir al-Azhar*..., p. 238

¹³⁸ Al-Maraghiy, *Tafsir al-Maraghiy*...p.341

¹³⁹ *Ibid.*, p. 342

back. Thus, the word means to restore something to its intended destination, whether it's knowledge or deed.¹⁴⁰

Ta'wil is to explain the origin and nature of something, to transform ideas into reality, theory to practice, and an absurd to concrete. Hidhir said to Mūsa, "I will tell thee the interpretation of (those things) over which thou was unable to hold patience." That is, I will tell you the truths of the events you saw. I will tell the truth that you deny, until you know that I have done something right.¹⁴¹

The boat belonged to poor people working at sea. I destroyed the boat because in front of them was a king who seized every boat. (Verse 79). This explained to Mūsa the improbable case. Indeed, Allah has shown Hidhir to the inner wisdom. Then he said that he perforated the boat in order to give it small flaw, because the owners will take the boat across a despotic king who will seize every good boat. I ruined it so that the king did not seize it because of its ugly. Thus, the poor owners of the boat, who do not have other valuables except it, can still use it.¹⁴²

"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). (Verse 80). Narrated from Ibn Abbas, of Ubai bin Ka'b of the Prophet, he said: "the child killed by Hidhir was predetermined, at the time of the determination, as infidels. Therefore, Hidhir killed him. This assassination is meant that his parents' love does not encourage them to be an unbeliever. And we hope that God will replace him with other children better and a deeper affection (to his parents). . "So we desired that their

¹⁴⁰ Al-Khalidy, *Kisah-kisah*....., p. 206.

¹⁴¹ *Ibid.*

¹⁴² Muhammad Nasib al-Rifa'i, *Kemudahan dari Allah*... p. 161

lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.”¹⁴³

The child will be better, more fear to God and devoted to his parents than the child killed by Hidhir. After that, God give the people a daughter in exchange who then is married by a prophet. Another prophet was born in the family. In the end, God gave guidance to a people through the prophet.¹⁴⁴

"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 thy Lord desired that they should attain their age of full strength and get out their treasure – a mercy (and favour) from thy Lord . I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience." Because the walls had been reestablished, so it does not collapse and cover place where the treasure was buried. According to God's will, the child can wait they get strength with their maturity. For that reason, then Hidhir set the wall up straight, as a mercy from God for both orphans whose parents are righteous man.¹⁴⁵ If Hidhir did not do it, even if he let the wall collapse, undoubtedly the stingy people of the land will see the treasure and steal it.

In that verse, the word *وما فعلته عن أمري* showed that the three acts of Hidhir; when leaking boat, killing a young child without a sin, or when setting up the wall straight, are not the result of Hidhir's personal examination, but because God commanded directly to him.¹⁴⁶ God revealed to Hidhir the divine nature of the events. Those divine nature are materially different forms, but having inside them, a kindness.

¹⁴³ Hamka, *Tafsir al-Azhar* p. 241.

¹⁴⁴ Imam Jalaluddin al-Mahally, *Tafsir Jalalain...*, p. 386.

¹⁴⁵ Hamka, *Tafsir al-Azhar*, p. 241-242

¹⁴⁶ *Ibid.*