

CHAPTER II

MYTHOLOGY¹ OF KHIḌR IN ISLAM

A. The description of Khiḍr 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. Khiḍr 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 (*walī*), 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 Khiḍr, directly proportional to our belief that Khiḍr 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.

a) Controversy about Descent and Biographical Data of Khiḍr

There is no mention of any agreement on the truth of the figure of Khiḍr, Ibnu ‘Abbās said his real name is Balya bin Malkān bin Faḷīgh bin

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>) (08/11/2013)

Abir bin Salīkh 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 Khiḍr. The controversy actually born from primary sources (*al-Qur'ān* and *al-hadīth*) is not completely talking about Khiḍr in a comprehensive—just a little story fragment, which justifies that Khiḍr, is a man who has also been 'recorded' in the history of the world.

Would be very difficult to determine the *nasab* of Khiḍr in origin, except in accordance with the opinions of the scholars which concentrate on Khiḍr. Therefore, there are at least eight opinion of which author quotes from book *Membaca Misteri Nabi Khidir as.* by Mohammad Sanusi and Muḥammad Ali Fakih RA, which can be traced as follows³:

First, Daruquthnī in his book *al-Afrād* said that Khiḍr is son of Prophet Adam. This indicates that he includes from brother of Qabil and Habil bin Adam, although in *qur'ān* and *hadīth* fraternal relationship is never mentioned, Daruquthnī opinion referring to Rawad bin Jarah from Muqatil bin Sulaiman, Dhahhak report, from Ibn 'Abbās. In views of Ibn Hajar al-'Asqalani Rawad was weak in his exposition, and Muqatil is a narrator who act aloof and accused of lying (*matrūk*), while Dhahhak not hear directly from Ibn 'Abbās.

Second, Abu Haitam as-Sajistani said in *al-Ma'mariyn*, that Khiḍr 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

² M. Alwi Fuadi, *Nabi Khidir*, Pustaka Pesantren, Yogyakarta, 2007, p. 1. See more Aḥmad bin Ibrahim al-Naisaburi, *Qaṣṣah al-Anbiyā'*, Dar al-Kutub al-Ilmiyah, Libanon, 1994, p. 220-4.

³ Moḥammad Sanusi and Muḥammad Ali Fakir RA, *Membaca Misteri Nabi Khidir as.*, Mitra Pustaka, Yogyakarta, 2010, p. 2-10.

upright, without support the opinions others. *Third*, Ibn Qutaibah opinions, report from Wahab bin Munabih who said that Khiḍr is a Balya bin Malkan Qali' bin Syalikh bin 'Abir bin Arfakhsyadz bin Sam bin Nūh. Imām Nawawī also has the same opinion and added, that the name Malkān a change of Kalmān. If the opinion Ibn Qutaibah correct and refer to reference, then whatever is said by Ibn 'Arabī can also be justified, because Claude Addas in his book *Mencari Belerang Merah (Kisah Hidup Ibn 'Arabī)* carefully expressed friendship with Balya bin Malkan—which according to Ibn 'Arabī is Khiḍr —because Ibn 'Arabī so familiar and very known. *Fourth*, the report from Ismail bin Abi Uways, that Khiḍr is Mu'ammār bin Malik bin 'Abdullah bin Teksr bin Azd. Meanwhile according to Abu Khatthab bin Dahyat report from Ibn Habib al-Baghdādī is that the name of Khiḍr 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 Khiḍr —like Daruquthī and Abu Haitam as-Sajistānī confusion in the give a statement of the name from Khiḍr father. *Five*, this opinion is a second opinion from Ibn Qutaibah, that Khiḍr 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 Khiḍr is prophet Ilyasā'. In Ibn Hajar al-'Asqalānī views, this opinion does not make sense over again. *Seventh*, that Khiḍr is one of the Iran lads. This idea comes from Ibn Syaudzab on which at-Ṭabārī *takhrīj* with good support (*sanad*) from Dhamrah bin Rabi'ah narrative, report from Syaudzab. In book *at-Tarīkh* Ibn Jarīr at-Ṭabārī's opus rumored that Khiḍr is a one of its one of the faithful followers of Prophet Ibrāhīm who co-migrated with him from the land of Babylonian.

Eighth, in book of *at-Tarikh*, at-Ṭabārī's said, "on majority of early periods scribe, Khiḍr is one of civilian in King Afridun regime." Nevertheless, there is also a saying; he lived at the period of King Nobly Zulkarnāin on prophet Ibrahīm period, where he became a mighty army. One a day, King Zulkarnāin ordered his army to search for the water of life (*māul hayāh*) for the eternal life to God worship.

b) *Nubuwah* and *Wilayah* of Khiḍr

Khiḍr 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 *walī* or a prophet? Concerning of this question take place ensued controversy, this is where the actual Sufi ideas really fight with Islamic reasoning (*syarī'at*) in order to discuss the status of *walī* or one of the prophets of God.

In general, fiqh scholars argue that a righteous servant ('*abdān min ibādina*) here is a Prophet. Temporary, the majority scholars of Sufi's said that Khiḍr is a one of *walī* of God (*walī Allah*) who has given to him knowledge from God (*al-'ilm al-ladunī*). However, they have a rational reason for building the respective claims. Then, before looking at the idea of guardian (*walī*) and prophecy of Khiḍr, it helps if we first discuss what exactly the conception of *walī* 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

⁴ Luis Ma'luf, *al-Munjid fī al-Lughāh wa al-'Alām*, Dar al-Mashriq, Beirut, 1987, p. 784.

be the least descriptive and most innovative usage, is connected with human theoretical (*nazari*) virtue. The second sense, apparently much closer to what would ordinarily be understood as the unique role of the divine lawgiving messenger⁵ 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,⁶ 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 (*'ilm al ghāyb*).⁷ While Ibn 'Arabī 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.⁸

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

⁵ *Rasūl* (or its abstract form *risālah*; this much more common Qur'ānic (and popular Islamic) term for the specially *lawgiving* religious prophets—and especially for Muḥammad—throughout his works must have been obvious to his discerning Muslim readers. It is as striking as his related refusal—in marked contrast to contemporary philosophers like Miskawayh and others—to portray Islamic ethical teachings and religious practices as either necessary or sufficient to attain full human perfection. The Prophethood is contained in the Apostleship, and the latter in its intention is wider than the former, but in its extension it is more delimited. Thus every Apostle is a Prophet, but not every Prophet is an Apostle.

⁶ Abū Hāmid al-Ghazālī, *al-Munqidh min al-Dalāl*, al-Maktabah al-Shā'biyyah, Beirut, no year, p. 80.

⁷ Abū 'Abd al-Allāh Muḥammad ibn 'Alī al-Hakīm al-Tirmidhī, *Kitāb Khatm al-Awliyā'*, *tahqiq* by 'Uthmān Isma'il Yahyā, al-Matba'ah al-Kathulikiyyah, Beirut, 1965, p. 342.

⁸ Muhy al-Dīn Ibn 'Arabī, *al-Futuhāt al-Makkiyyah*, Dar Ṣādir, Beirut, vol. II, 1972, p. 90.

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.⁹

ii. The Concept of *Wilayah*

The term *walī*⁰ (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,

⁹ 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-Islāmiyah, Cairo, vol. II, 1971, p. 122.

¹⁰ *Walī* (Arabic: ولي, plural *Awliyā'* أولياء), is an Arabic word meaning "custodian", "protector", "helper", or authority as denoted by its definition "crown". "Walī" 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 ولي الله *walīyu l-Lāh* can be used to denote one vested with the "authority of God":

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

"Your (real) friends are (no less than) 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.

In English, *walī* 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> (02/11/13)

in the Qur'an the term *walī* also means a friend, ally, patron, next-of-kin, protector or a guardian.¹¹

God's exclusive status as the most influential friend and helper (*walī naṣīr*) is one of the major themes of Qur'ānic teaching. He is the Protector of those who believe (2:257),¹² sufficing for them not only as an aide and a companion, but also as the best intercessor, who forgives compassionately (*anta walīyyūna fa'ghfir lanā wa'rḥamnā wa anta khayru al-ghāfirīn*) (7:155).¹³ As one who has sent down the Book and also as 'walī of the believers'. God befriends the righteous (7:196)¹⁴ in this word and the next (12:101)¹⁵, leading them from darkness to light. *Walī* and *mawla* are used in the Qur'ān synonymously to mean a close social relationship, such as affiliation and alliance. A *walī* 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).¹⁶ A *walī* 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'ānic verses elucidate that those who sneer and arrogantly 'turn away' will have no *walī* 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](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 اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (257). (QS. Al-Baqarah/2: 257)

¹³ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ. (QS. Al-A'rāf/7: 155)

¹⁴ إِنَّ وَكَيْيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ. (QS. Al-A'rāf/7: 196)

¹⁵ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ

تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ. (QS. Yūsuf/12: 101)

¹⁶ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا. (QS. Al-Isrā'/17: 33)

The discourse on Hakimitī “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).¹⁷ 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, “*fa’il*”, with the meaning of “*maf’ūl*”, as God has said: “And He takes charge of (*yatawallā*) the righteous” (QS. Al-A’rāf/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, “*fa’il*”, equivalent to “*fa’il*”, with an intensive force, because a man takes care (*tawallā*) to obey God and constantly to fulfill the obligations that he owes to Him.¹⁸ 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 (*mawlā*).

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 Utṣman al-Hujwiri, *Kasyfūl Mahjūb*, translated by Suwardjo and Abdul Hadi WM, Mizan, Bandung, 1992, p. 195.

¹⁸ al-Jurjānī’s, *Ta’rifāt*, partially quoted above, p. 117, where *walī* is def, as a substantive in the form of “*fa’il*”, in the sense of either: the act. Part., “*fa’il*”, as “one whose obedience is constant (*tawālat*), without disobedience (*‘isyān*) souring it”. The pass Part., “*maf’ūl*”, 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-‘Arabī glossed the “*fa’il*”-form Divine name, *al-‘Alīm*, to connote both the “Knower” (*‘ālim*) and the “Known” (*Ma’lūm*) in *Futuhat*, vol. III, p. 31-32. see more on book *Islamic Sainthood in the Fullness of Time: Ibn Al-‘Arabī’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. (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.¹⁹

Thus, the term, *walī*, 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 *‘iṣmah* (Divine protection from sin) with *walayah*-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 *karāmah* (charismatic power).²⁰

In the terminology of Sufism, the word *walī* etymologically derived from the word *walā* or *walīya*, *walāyah* or *wilāyah*. This word, according Ibn Manzhūr in his book *Lisān al-‘Arab*, meaningful close, lover, friend, helper, owners, servants, close relatives, and also *naṣhīr*, which means helper.²¹ al-Ḥakim al-Tirmidhī and Ibn ‘Arabī amongst others also contended that there was a Seal of the *Awliyā* much in the same way that Muḥammad is considered the Seal of the Prophets.²²

¹⁹ Ali Ibn Utsman al-Hujwiri, *op. cit.*, p. 211.

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

²¹ See Ibn Manzūr al-Irḥiqī al-Maṣrī, *Lisān al-‘Arab*, Dar Ṣadir, Beirut, 1990, vol. XV, p. 406. See also Abu al-‘Alā ‘Afīfī, *al-Tasawūf al-Thawrāh al-Rūhiyah fī al-Islām*, Dar al-Ma’arif, Cairo, 1963, p. 290.

²² Michel Chodkiewicz, *Konsep Ibn ‘Arabi tentang Kenabian dan Kewalian*, translated by Dwi Surya Atmaja, Sri Gunting, Jakarta, 1999, p. 15.

Annemarie Schimmel in her book *Mystical Dimension of Islam* states that the word *wilaya* usually translated as 'saints', *walī*, means a person under special protection, friend; this attribute was given by the Shiites (*Syiah*) to 'Ali, the most important *walī* Allah. As said Qusyairi, said it is the active and passive: a *walī* is someone who demanded (*tuwulliya*) by God and who do (*tawalla*) worship and obedience.²³ *Awliyā' Allāh*, friends of God referred to in the Qur'ān several times, the most famous in Sūrah Yunus verse 62:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.”²⁴

Whereas, Ibn Fāris said the word *walī* shows the closeness, as well as derivation word, *mawlā*, means that freed (servant), friend, deputy, cousin, helper, neighbor, they all include *walī* in the sense of closeness.²⁵

iii. Arguments to *Nubuwah* of Khiḍr

To support the declaration that Khiḍr 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 Khiḍr:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا (66) قَالَ

إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (67) وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ

²³ Annemarie Schimmel, *Mystical Dimension of Islam*, The Other Press, New York, 1975, p. 204.

²⁴ QS. Yūnus/10: 62. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 243.

²⁵ Ibn Fāris, *Mu'jam Maqāyīs al-Lughāh*, edited by ‘Abd al-Salām Harūn, al-Qahirah, Cairo, vol. VI, 1371, p. 141.

خَبْرًا (68) قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (69)
 قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
 26.(70)

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)²⁷

For them, the verse above in itself actually has shown a prophetic sign of Khidr, if he is a *walī* 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’shūm* so that Moses did not have to obtain knowledge from a *walī* are not *ma’shūm*, while he himself a Messenger which is certainly *ma’shūm*.

Second, Khidr spoke to Moses:

رَحْمَةً مِّن رَّبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ
 صَبْرًا (82)²⁸

“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.”²⁹

²⁶ QS. Al-Kahf/18: 66 to 70.

²⁷ QS. Al-Kahf/18: 66 to 70. ‘Abdullah Yūsuf Ali , *op. cit.*, p. 352.

²⁸ QS. Al-Kahf/18: 82.

²⁹ QS. Al-Kahf/18: 82. ‘Abdullah Yūsuf Ali , *op. cit.*, p. 354.

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 azmī* 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 *ṣyārī'a* of Moses stand-out and form criterion *ṣyārī'a* as a Prophets or Messengers sent to his people to convey the divine message from God. While Khidr knowledge in *baṭiniyāh* character, is a sign of status of *walī*, which specifically applies

to people who already have a deep religious knowledge, as did friend (*walī*) of God.³⁰

According to at-Tirmidhī, *walī* 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 (*huḍūrī*) like Khidr, precisely this knowledge become a sign of their higher spiritual level they have.³¹ al-Ḥakim 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, Khidr has existed since the time of Prophet Ibrahim. In his work, *kitab khatm al-awliyā* is an early reference to the claims of sainthood (*walayat*) owned by Khidr. 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.

³⁰ Mohammad Sanusi and Muhammad Ali Fakhir AR, *op. cit.*, p. 79.

³¹ Michel Chodkiewicz, *op. cit.*, p.16. See more Michel Chodkiewicz, *The Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabi*, translated by Liadain Sherrard, Cambridge, Islamic Texts Society, United Kingdom, 1993.

B. Khiḍr in the View of Islamic Mysticism Scholars³²

One of the most important figures in Sufism is Khiḍr, “the green one.”³³ 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?”³⁴

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 tariqā*. 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-Jillī, 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-ghāyb*)—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 *abdāl* for a decade before an *abdāl* is born. *Abdals* are thought as the gainers of mysterious power that is knowing the future also called ‘*al-Ilm al-ladunnī*. 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.³⁵

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.³⁶

Khidr becomes a key figure for Sufis, particularly when their activities 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 *Sūrah 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

³⁵ Khidr in Sufism, <http://en.wikipedia.org/wiki/Khidr> (23/09/13)

³⁶ *Ibid.*

khirqā,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 *khirqā* from Khiḍr.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 (*sharī’a*); thus Khiḍr is superior to Moses in so far as Moses is a prophet invested with the mission of revealing a *sharī’a*. He reveals to Moses precisely the secret, mystic truth (*haqīqa*) that transcend the *sharī’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 *sharī’a*, while Khiḍr is merely one of the hundred and eighty thousand prophets, mentioned in our traditions.³⁹

³⁷ The term *khirqā* 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 Ḥussain Naṣr, the *khirqā* ceremony has a Shi’i origin from the tradition that the Imam ‘Ali once clothed al-Ḥasan al-Baṣrī with such a cloak when he initiated him into the mystic path. The bestowal of the *khirqā*, 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: Nizāri Quhistāni and the Continuity of Ismaili Tradition in Persia*, p. 122.

³⁸ Annemarie Schimmel, *op. cit.*, p. 105-6.

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 event in the ‘*alam al-mithāl*, we shall never find a rational justification of the Koran episode in which Khiḍr-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 Khiḍr’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 *Khiḍr*)⁴⁰ in favor of *Khaḍir* and follow Louuis 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 *Khaḍir*.⁴¹

Attar’s most famous work, *the Conference of the Birds*, tells of a mysterious prophet called Khiḍr. “When you enter into the way of understanding, Khiḍr will bring you the water of life,” Sufis consider Khiḍr, 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%E1%B8%8Dr+in+Qur+%E2%80%99an&hl=id&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.⁴³

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 ‘Arabi 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*,⁴⁴ the greatest master who represents the cosmic axis, God preserves the existence of the world.

C. Khidr and *Ladunī* Knowledge

i. Khidr and *Ladunī* Knowledge

The divinely inspired knowledge (*al-‘ilm al-ladunī*) (“knowledge by presence,” ⁴⁵وَعَلَّمْنَاهُ مِنْ لَدُنَّا عَلِمًا), this form of knowledge partakes

⁴³ *Ibid.*

⁴⁴ Qutb, Qutub, Kutb, or Kutub (Arabic: قطب), literally means 'axis', 'pivot' or 'pole' Qutb can refer to celestial movements and used as an astronomical term or a spiritual symbol. In Sufism, a Qutb or Kutub is the perfect human being, *al-insān al-kāmil*, who leads the saintly hierarchy. The Qutb is the Sufi spiritual leader that has a Divine connection with God and passes knowledge on which makes him central to (or the axis of) Sufism, but he is unknown to the world.[3] There is only one Qutb per era and he is an infallible and trusted spiritual leader. He is only revealed to a select group of mystics because there is a "human need for direct knowledge of God". <http://en.wikipedia.org/wiki/Qutb> (04/11/13) Henri Corbin indicates importance of orientation to *qutb* direction, the place where the revelation of the sky, ‘sun at midnight,’ will show himself at visitor to a sacred place in mystical path. *Qutb* situated at perfect silence, basic all at God—then from that why all ‘stars a smaller’ circulated in the surrounding area. See, Annemarie Schimmel, *Mytical Dimension of Islam, op. cit.*, p. 205.

⁴⁵ QS. Al-Kahf/18: 65.

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-ladunī* 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 Qur’ān 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 (Qur’ān 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 *Sahīh al-Bukhārī*, by al-Bukhārī, Khiḍr is depicted as saying to Moses: “Verily, I act on knowledge from the knowledge of Allah, which He has made known to

⁴⁶ QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

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.”⁴⁷

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

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ⁴⁸

“Say: As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public.”⁴⁹

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 will expressly the true of *al-ladunī* knowledge.⁵⁰ The Qur'ān indicates that Khidr has been preached which God knowledge:

... ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّنْ لَّدُنَّا عِلْمًا

“on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence”.⁵¹

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

⁴⁷ John L. Esposito, *The Oxford History of Islam*, p. 66. Access on: http://books.google.co.id/books?id=9HUDXkJE3EC&dq=ladunni+God+presents&hl=id&source=gbs_navlinks_s (04/11/13)

⁴⁸ QS. Al-Mulk/67: 26.

⁴⁹ QS. Al-Mulk/67: 26. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 721.

⁵⁰ A. Busyairi Harits, *Ilmu Laduni, dalam Perspektif Teori Belajar Modern*, Pustaka Pelajar, Yogyakarta, 2004, p. 159.

⁵¹ QS. Al-Kahf/18: 65. Abdullah Yūsuf Ali, *op. cit.*, p. 351.

and green and drawn out of the living sources of life for it is drawn from Allah's own knowledge.⁵²

According to Amatullah Armstrong, *al-'ilm al-ladunī* 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). *al-ladunī* is knowledge directly given of the friends of God, presence because of the feeling (*dzuq*) and open of hijab (*kasyf*) as well as a God given to them.⁵³ At the level of mysticism, divinely inspired knowledge (*al-'ilm al-ladunī*) can be obtained through the sanctity and purity of soul, with the purity soul of person is very easy to obtain the *nisbāt* from God to himself, so whatever he does is a form of manifestation of God.⁵⁴

ii. *Ladunī* in Discourse of Qur'ānic Interpretation

The word *al-ladunī* or divinely inspired knowledge drawn from *ayāh* al-Qur'ān *sūrah* al-Kahf/18 verse 65;

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا⁵⁵

“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.”⁵⁶

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

⁵² See Henry Corbin, *Imajinasi Kreatif Sufisme Ibn 'Arabi*, translated by Mohamad Khozim and Suhadi, Lkis, Yogyakarta, 2002, p. 56.

⁵³ Amatullah Amstrong, *Sufi Terminology (al-Qamuṣ al-Sufī)*, *The Mystical Language of Islam*, Book Four, Published by A.S. Noordeen, 1995, p. 123.

⁵⁴ Busyairi Harits, *op. cit.*, p. 6.

⁵⁵ QS. Al-Kahf/18: 65.

⁵⁶ QS. Al-Kahf/18: 65. Abdullah Yūsuf Ali, *op. cit.*, p. 351.

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 *muqarrabīn*. 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.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 *hissiyah*, *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.⁵⁸ In *Sūrah* Al-‘Alaq verse 4-5 mentioned the two God ways teaching of human;

الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)⁵⁹

“*He Who taught (the use of) the Pen—Taught man that which he knew not*”⁶⁰

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

⁵⁷ Prof. Dr. Hamka, *Tafsīr al-Azhār*, Pustaka Panjimas, Jakarta, 1988, vol. XV, p. 232.

⁵⁸ M. Quraish Shihab, *Tafsīr al-Miṣbah*, *op. cit.*, p. 95.

⁵⁹ QS. Al-‘Alaq or Iqra’/96: 4 to 5.

⁶⁰ QS. Al-‘Alaq/96: 4 to 5. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 796.

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

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا⁶²

*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’i in his work *al-Mizān fī Tafsīr al-Qur’ān* said this knowledge (*al-‘ilm al-ladunī*) not acquisition by usage of 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 (*walī*).⁶⁴

In *Tafsīr al-Kasyīf* mentioned, what is meant by “*min ladunnā ‘ilman*” is witchcraft (*‘ilm al-ghāib*) in Sufism, divinely inspired knowledge (*al-‘ilm al-ladunī*) 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-kawā’in*).⁶⁶

⁶¹M. Quraish Shihab, *op. cit.*, p. 96.

⁶²QS. Al-Kahf/18: 65.

⁶³QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali *op. cit.*, p. 352.

⁶⁴ See Muḥammad Ḥuscīn al-Ṭabāṭabā’i, *al-Mizān fī Tafsīr al-Qur’ān*, Muassasah al-‘Alamī lil Maṭhbūa’t, Beirut Lebanon, 1991, vol. VI, p. 337-8.

⁶⁵ Muḥammad Jawad Maghniyāh, *Tafsīr al-Kasyīf*, Dar al-‘Ilmī Lilmalayin, Beirut Lebanon, 1969, vol. VI, p. 292.

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'an Verse al-Kahf/18 Chapter 60 to Chapter 82

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

(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."

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (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.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (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."

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِيتهُ إِلَّا الشَّيْطَانُ

أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (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!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَلَوَوْتُمَا عَلَىٰ آثَارِهِمَا قَصَصًا (18-64)

Moses said: "That was what we were seeking after:" so they went back on their footsteps, following (the path they had come).

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا (18-65)

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.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَيَّ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا (18-66)

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?”

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (18-67)

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

وَكَيْفَ تَصْبِرُ عَلَيَّ مَا لَمْ تُحِطْ بِهِ خُبْرًا (18-68)

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

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (18-69)

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

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا (18-70)

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

فَلَمَّا نَظَرَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ

شَيْئًا إِمْرًا (18-71)

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!”

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (18-72)

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

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (18-73)

Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

فَلَنُطَلِّقَنَّكَ إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ

شَيْئًا تُكْرَهُ (18-74)

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!"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (18-75)

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

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (18-76)

(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."

فَلَنُطَلِّقَنَّكَ إِذَا أَتَيْتَ أَهْلَ قَرْيَةٍ اسْتَطَعْنَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا فَوَجَدْنَا فِيهَا

جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا (18-77)

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!”

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (18-78)

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.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (18-79)

“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.

وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبُوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (18-80)

“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).

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا (18-81)

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

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ
أَبُوهُمَا صَالِحًا فَآرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (18-82)

“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 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

⁶⁷ QS. Al-Kahf/18: 60 to 82, this translation from book *The Holy Qur'ān Text and Translation* by 'Abdullah Yūsuf Ali, Islamic Book Trust, Kuala Lumpur, 2005, p. 351-4.