

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah *azza wajal*, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah *azza wajal*, Countless Peace and Blessings be upon
His Beloved Messenger *Sallal Laahu 'Alayhi Wasallam*

Nabi Moosa

Alayhis Salaam

and Hadrat Khidr

Alayhis Salaam

After the incident of the Red Sea wherein the entire army of Pharaoh was destroyed, Nabi Moosa *Alayhis Salaam* once asked Allah *azza wajal*, “Who is the most beloved servant of Yours?”

Allah *azza wajal* replied, “He who makes My Dhikr and never forgets me.”

Nabi Moosa *Alayhis Salaam* then asked about the best of servants.

Allah *azza waja*l replied, “He who makes a decision based on truth and never follows his carnal desires.”

Nabi Moosa *Alayhis Salaam* then asked about the most learned of servants, “That servant of mine who is always teaching others through his knowledge and through which he can save them through one single word of his.”

Nabi Moosa *Alayhis Salaam* then asked about someone who had a special type of knowledge.

Allah *azza waja*l replied that his name was “Khidr.” Allah *azza waja*l also informed him that he could be found on the bank of an ocean. Nabi Moosa *Alayhis Salaam* asked as to how he could reach him. Allah *azza waja*l replied, “Carry a fish in your bag and when it disappears, that is where you will meet him.” (Madaarikut Tanzeel)

Nabi Moosa *Alayhis Salaam* then started his journey taking as company Nabi Yusha bin Nun *Alayhis Salaam*. They reached a place where the two oceans met.

While travelling, they came to a place where Nabi Moosa *Alayhis Salaam* decided to sleep for a while. While Nabi Moosa *Alayhis Salaam* was asleep, the fish inside his bag escaped and swam towards the sea. A hole developed at that spot where the fish swam into the water.

As Nabi Moosa *Alayhis Salaam* travelled a little further, it was midday and he asked Nabi Yusha bin Nun *Alayhis Salaam* to prepare the fish for lunch. However, Hadrat Yusha *Alayhis Salaam* replied that he had forgotten to mention to him that the fish had escaped into the ocean while he slept.

Nabi Moosa *Alayhis Salaam* then began to retrace his steps and waited to meet Hadrat Khidr *Alayhis Salaam*. When he reached the spot, he found a very pious looking person who was covered in a shawl and sitting at the same spot. Nabi Moosa *Alayhis Salaam*

then made Salaam to him and he asked, “Who is the one that greets on this part of the earth?”

Nabi Moosa *Alayhis Salaam* then informed him who he was and he declared, “O Moosa! Allah *azza wajaal* has blessed me with a branch of knowledge which you do not possess and He has blessed you with a branch of knowledge which I do not possess”. In other words, this was indicating to both spiritual and knowledge of Shari’ah which were unique to each other.

Nabi Moosa *Alayhis Salaam* then asked him whether it would be possible for him to walk behind him as they travelled so that he could gain a little of this knowledge. However, Hadrat Khidr *Alayhis Salaam* informed him that he would never be able to display patience with him.

Nabi Moosa *Alayhis Salaam* informed him that he will find him most patient. He also informed Nabi Moosa *Alayhis Salaam* never to question him until he had revealed the secret of each action, which Nabi Moosa *Alayhis Salaam* promised as well.

The three of them then began to walk on the sea shore. They then saw a little ship. Allah of them were allowed to board the ship. They were not even asked for any fare. However, while they sat in the boat, Hadrat Khidr *Alayhis Salaam* took out an axe and chopped off one part of the timber and which was also part of the floor area. When Nabi Moosa *Alayhis Salaam* saw this, he could not refrain his anger and asked, as is found in verse 71 of Surah Kahaf:

فَانْطَلَقَا ^{وَقَفَّ} حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ^ط قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا ^ج

لَقَدْ جِئْتَ شَيْئًا امْرًا ﴿٧١﴾

“Now both of them set out, until when they embarked in a boat, he cleaved it. Moosa told, ‘have you cleaved it in order to drown its passengers, undoubtedly you have done a wrong thing.’”

Hadrat Khidr *Alayhis Salaam* then informed him, “Did I not say that you will never be able to display patience with me?”

However, Nabi Moosa *Alayhis Salaam* then asked to be pardoned for this and mentioned that he will not do so in the future.

As they travelled further, Hadrat Khidr *Alayhis Salaam* saw a small baby who was the only child of his parents. Without displaying any mercy, he throttled this child to death. When Nabi Moosa *Alayhis Salaam* saw this, Nabi Moosa *Alayhis Salaam* could not restrain his anger and in a stern voice he asked:

فَانْطَلَقَا ^{وَقَفَّةً} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ^{لَا} قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ^ط
لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

“Again, both of them set out, until when they met a boy he killed him, Moosa said, ‘Have you killed an innocent soul without his having killed another? Undoubtedly you have done a hideous thing.’ [Surah Kahaf 74]

Hadrat Khidr *Alayhis Salaam* again informed him about his promise not to question him. Again Nabi Moosa *Alayhis Salaam* mentioned that if he did this again, he could request Hadrat Khidr *Alayhis Salaam* to leave his company.

They continued to travel until they reached a village. The people were so bad in this village that they refused to even entertain these eminent souls. However, before they could leave this village, Hadrat Khidr *Alayhis Salaam* noticed a wall which was about to collapse and reading the Ism-e-Azam, he made sure that the wall was straightened and could not fall. Again, Nabi Moosa *Alayhis Salaam* could not restrain his anger and declared,

لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

“If you had wished, you could have taken a wage for it.” [Surah Kahaf 77]

Hadrat Khidr *Alayhis Salaam* then replied, “Now the time has come for me and you to choose our separate paths. However, I will reveal to you, before you leave, the wisdom behind my actions.”

He then explained, “Listen! The boat which I had damaged with my axe was a boat which belonged to a few orphans. This was the only manner of them earning a livelihood. It was travelling to an area which was controlled by a very oppressive person who stole boats that were in very good condition. Hence, I had created some damage on this boat so that he could not capture it when he saw that it was damaged.

“As for the child who I had killed, his parents were very pious and good people. However, this child was to become a disbeliever and they also liked this child a lot and pampered his every need. However, I feared that perchance this child, as he grew older, would not mislead his parents, hence I had him killed and saved the parents from certain Kufr. With the patience displayed by these parents, they will give birth to a girl, who will eventually marry a Prophet and this same girl will also give birth to a Prophet and who will enable a certain community towards guidance.

“As for the wall which I had rectified, this also belonged to two orphans. Below this wall, the wealth which was hidden for them was also buried. The father of these children was also very pious and noble. If this wall had collapsed, then the people of the village would have taken away this wealth from these children. It was also the Divine Wish of Allah *azza wajal* that these children, as they grew older, would be able to find this wealth themselves. This is the Divine Mercy of Allah *Alayhis Salaam*. O Moosa, whatever I have done, I have not done except with the strict Divine Permission of Allah *azza wajal*.”

After this, Nabi Moosa *Alayhis Salaam* returned to his community. (Jalalain, Tafseer Saawi, Madaarik. etc)

Hadrat Khidr's *Alayhis Salaam* title is Abul Abbas. His name is Balya and his father's name is Malkaan. The name Balya is a Syriac word and in Arabic it means Ahmed. The word Khidir is also one of his titles. It can be read in three ways, "Hidr," "Khidr" and "Khadar." The meaning of "Khidr" is "someone who is green" or "greenery." It is said that wherever he sat, green grass used to appear from that spot. This is the reason that people started to call him "Khidr."

It is reported that Hadrat Khidr *Alayhis Salaam* belonged to a very eminent royal family and his forefathers were kings in their own period. The 'Ulama have also stated that whoever remembers his name, his father's name and his title, they will pass away in a state of Imaan. (Saawi. 3/17).

Some 'Ulama have considered him to be a Prophet, however the majority of 'Ulama consider him to a Saint. (Jalalain).

The majority of 'Ulama also believe that he is still alive and will remain alive until the Day of Judgement.

It is also said that he has drunk from the well of Eternal Life. There are many Awliya who remain in his company all the time and many of them receive spiritual benefit from him. In his praise, Hadrat Sheikh Sayed Bakri *Radi Allah 'Anhu* writes in his Qasidah, "I swear by Your Truth that Hadrat Khidr is alive and only that person will believe that he had died who has not met his spiritual beauty. Therefore, I continue to greet him as long as the wind reaches him."

It is said that he used to also attend the gatherings of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and in this regard, he can also be considered as a Sahaabi. (Tafseer Saawi)

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