

## Points to Ponder

### Excerpts from the 16<sup>th</sup> Juz of the Quran

Once Moosa (عليه السلام) was delivering a discourse to the people and someone asked, Who at this time is the most knowledgeable? Moosa (عليه السلام) replied, I am. That is to say, as far as that knowledge is concerned which draws one near to the Almighty, there is no one equal to me. This was a valid thing to say since he was an *ulu al-'azam* prophet, and evidently none can reach *ulu al-'azam anbiya* in this category of knowledge.

However, Allah Ta'ala decided to educate Moosa (عليه السلام) to be more cautious when speaking. Hence he was informed that a servant resides where the two seas meet who has more knowledge than even you; meaning he possesses a higher degree of certain specific points of knowledge. Nevertheless, based on this, caution should have been exercised when replying. Describing oneself as being the most knowledgeable in general terms was not befitting for a great person like Moosa A.S. Thereupon, Moosa (عليه السلام) became eager to meet him. And that teaches us that we should always have a yearning for knowledge. So he asked how to reach him. He was told to take with him a fish on the journey. This person will be found at the location where the fish is lost. Moosa (عليه السلام) then set off on the journey with his attendant Yusha' bin Nun and the following story unfolds:

Upon hearing the story, Moosa said, This was the very place we were in search of. We should definitely return back to it. Then the two returned back following their footsteps. The path was probably not a road which is why they needed to follow their footsteps. Then upon reaching there they found from Our servants a servant, meaning Khadir, to whom we had granted Our special Mercy, meaning acceptance. The meaning of acceptance holds the possibility of both *wilayah* and *nabuwwa*; and We had taught him especially from Us, without conventional means of acquisition, a special type of knowledge. This knowledge is referring to certain secrets of creation (*asrar kawniya*) as can be understood from the upcoming incidents. This knowledge has no bearing on attaining nearness. That which does in fact pertain to attaining nearness is knowledge of divine secrets (*asrar ilahiya*). Moosa (عليه السلام) was superior in this type.

Returning back to the story, Moosa (عليه السلام) greeted him with Salam and said to him, May I remain with you, meaning do you allow me to stay in your company, on the condition that from the beneficial knowledge which you have been taught (directly from the presence of Allah) you also teach me? The Sheikh (KHADIR A.S) replied, While in my company you will not be able to exercise patience upon my actions. That is to say, you will begin criticizing me and a student criticizing his teacher in matters of teaching makes companionship difficult; and tell me how will you be able to restrain yourself from criticism regarding those matters which are out of your realm of understanding? In other words, due to the objectives not being known, apparently, it will seem that these actions are contrary to sacred-law. You will not be able to maintain silence upon such unlawful matters. Moosa (عليه السلام) said, No. Allah willing, you will find me to be patient and restrained, and I will not rule against you in any matter. That is to say, for instance if you prohibit questioning, I will refrain from this. Similarly I will not confront you in other matters. He (the Sheikh) said, Fair enough. So if you choose to remain with me, simply keep in mind that you are not to ask me about any matter until I do not first disclose to you regarding its reality.

Three strange incidents take place. The Quranic text explains them thus:

*So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa said: “Have you scuttled it in order to drown its people? Verily, you have committed a thing “Imra” (a Munkar – evil, bad, dreadful thing).”*

قَالَ أَلَمْ أَقُلْ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

*He (Khidr) said: “Did I not tell you, that you would not be able to have patience with me?”*

قَالَ لِمَا تُؤَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

*[Musa] said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).”*

فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِمَا زَكَيْتُهُ بِغَيْرِ نَفْسٍ لَقَدْ حَبِطَ شَيْئًا نُّكْرًا

*Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa said: “Have you killed an innocent person who had killed none? Verily, you have committed a thing “Nukra” (a great Munkar – prohibited, evil, dreadful thing)!”*

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

**(Khidr) said: “Did I not tell you that you can have no patience with me?”**

قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي طَعْنًا قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

**[Musa] said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”**

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ طَعْنًا قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

**Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa] said: If you had wished, surely, you could have taken wages for it!”**

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأَأْتِيكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

**(Khidr) said: “This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.**

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

**“As for the ship, it belonged to Masaakeen (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.**

وَأَمَّا الْعُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِفَهُمَا طُغْيَانًا وَكُفْرًا

**“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.**

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رَحْمًا

**“So we intended that their Lord should change him for them for one better in righteousness and near to mercy.**

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 تَسْطِعْ عَلَيْهِ صَبْرًا

**“And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”**

From Abu Sa'eed al-Khudri, who said: "Whoever reads Soorat al-Kahf on the night of Jumu'ah, will have a light that will stretch between him and the Ancient House (the Ka'bah)."

It was narrated that Ibn 'Umar (رضي الله عنهما) said: "The Messenger of Allaah (salallahu 'alayhi wa sallam) said: **'Whoever reads Surat ul-Kahf on the day of Jumu'ah (Friday), a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven (his sins) between the two Fridays.'**

Abud-Darda' (رضي الله عنه) reported: The Messenger of Allah (salallahu 'alayhi wa sallam) said: **"Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)."** [Muslim]

In another narration, the Messenger of Allah (salallahu 'alayhi wa sallam) said: **"(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)."**

"Whoever reads Soorat al-Kahf on the day of Jumu'ah, will have a light that will shine from him from one Friday to the next."

## Surah Maryam

*Ayah 4: He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Rabb! I have never been unsuccessful in my prayer to Thee.*

This was the opening supplication of Nabi Zakariyya A.S. The amazing way in which he beseeched Allah is evident. He mention a previous bounty of the BENEFactor as an intermediate intercessor and waseelah for this prayer. Qurtubi R.A. mentions something really remarkable here:

ما روي أن محتاجاً سأل واحداً من الأكابر وقال: أنا الذي أحسنت إلى وقت كذا، فقال: مرحباً بمن توسل بنا إلينا ثم قضى حاجته

*A need person once begged from a magnanimous One thus: "I am the one who You did a particular favour at such and such a time." So the Benefactor replied: By All*

*means i will fulfil the plea of the one who asks through the intercession of an earlier favour of mine”*