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15. The Ethos Of Prophet Khidr

Introduction

Imam Sadeq introduces Prophet Khidr as such: He was a divine messenger who invited people to God's unity, Prophethood of messengers and heavenly books. One of his signs was that on whatever dry wood or hard earth he sat, it would make it vegetate and looked green hence his name Khidr. His name was Talia son of Malkan son of Aber son of Arfkhshath son of Sam son of Noah. He was born 3458 years after the Fall of Adam.

His Knowledge

"We had granted him mercy from us and whom We had taught knowledge from Ourselves." (***18:65***)

آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

His Advice To Noses

It has been reported on the authority of Imam Sadeq that when Moses decided to part with khidr, he said to him: Advise me. One of the pieces of advice khidr gave Moses was: Keep away from obstinacy: do not go after anything unless you need to; do not laugh without reason; have your errors in mind and beware of people's errors.

عَنِ الصّادِقِ عَلَيْهِ السَّلامُ قَالَ: إِنَّ مُوسَى بْنَ عِمْرانَ عَلَيْهِ السَّلامُ حِينَ أَرَادَ أَنْ يُفَارِقَ الْخِضْرَ عَلَيْهِ السَّلامُ قَالَ لَهُ: أَوْصِنِي، فَكَانَ مِمّا أَوْصاهُ أَنْ قَالَ لَهُ: إِيّاكَ وَاللَّجَاجَةَ أَوْ أَنْ تَمْشِي فِي غَيْرِ حَاجَةٍ أَوْ أَنْ تَضْحَكَ مِنْ غَيْرِ عَجَبٍ وَاذْكُرْ خَطِيئَتَكَ وَإِيّاكَ وَخَطَايَا النّاسِ.

Prophet Moses said to khidr: Now that I am being deprived from your company, give me an advice. Khidr said: keep company of what does not harm you in the same way that keeping company of others will not benefit you.

قَالَ مُوسَى لِلْخِضْرِ عَلَيْهِ السَّلامُ قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ فَأَوْصِنِي، قَالَ: أَلْزِمْ مَا لا يَضُرُّكَ مَعَهُ شيء كَما لا يَنْفَعَكَ مَعَ غَيْرِه شيء.

It has been reported on the authority of Imam Zayn Al-A'abideen that Khidr's last advice to Moses was: Never blame anyone for his sin, for the most favorable acts before God are:

1- Moderation in giving away

2- Forgiveness in power

3- leniency towards the servants of God, for whoever is lenient towards people, God too will be lenient towards him in the Day of Judgment.

4- Fear of God is the secret of all wisdom.

عَنْ عَلِيّ بْنَ الْحُسَين عَلَيْهِ السَّلامُ قَالَ: كَانَ آخَرُ مَا أَوصى بِه الْخِضْرُ مُوسَى بْنَ عِمْرانَ عَلَيْهِ السَّلامُ أَنْ قَالَ لَهُ: لا تُعَيِّرَنَّ أَحَدًا بِذَنْبٍ وَإِنَّ أَحَبَّ الأُمُورِ إِلى اللَّهِ عَزَّ وَجَلَّ ثَلاثَةٌ، الْقَصْدُ في الْجِدَةِ، وَالْعَفْوُ في الْمَقْدَرَةِ، وَالرِّفْقُ بِعِبَادِ اللَّهِ وَمَا رَفِقَ أَحَدًا بِأَحَدٍ في الدُّنْيا إِلا رَفِقَ اللَّهُ عَزَّ وَجَلَّ بِهِ يَوْمَ الْقِيامَةِ وَرَأْسُ الْحِكَمِ مَخَافَةُ اللَّهِ تَبَارَكَ وَتَعالى.

Khidr's Humility

Khidr has been quoted as saying: Whenever I said to myself that I now know all Allah's friends, the same day I saw a friend of Allah whom I did not know.

وَحُكِيَ عَنِ الْخِضْرِ عَلَيْهِ السَّلامُ إِنَّهُ قَالَ: مَا حَدَّثْتُ نَفْسي يَوْمًا قَطُّ إِنَّهُ لَمْ يَبْق وَلِيٌّ لِلَّهِ تَعالى إِلا عَرَفْتُهُ، إِلا وَرَأَيْتُ في ذَلِكَ الْيَوْمِ وَلِيًّا لَمْ أَعْرِفْهُ.

His Condolence To The Household Of The Prophet Of Islam

It has been reported on the authority of Imam Reza that when the soul of the holy Prophet was taken away, khidr came and stopped at the door of the house where only Ali, Fatima, Hasan and Husayn were and a garment was on the holy Prophet. He said: Peace be to you, Ahlol-Beyt! Everyone will taste of death and you will be rewarded on the Day of Judgment. There is a successor for everyone who dies, mourning for every calamity and consolation for everyone who dies. Therefore, rely on God, put trust in

Him, ask forgiveness for me and you. Imam Ali said: This is my brother, khidr who has come to express his condolences to you on the passing away of the Messenger of Allah.

عَنِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: لَمّا قُبِضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: جاءَ الْخِضْرُ فَوَقَفَ عَلى بَابِ الْبَيْتِ وَفيهِ عَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمُ السَّلامُ وَرَسُولُ اللَّهِ صَلّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْ سُجِيَ بِثَوْبٍ، فَقَالَ: السَّلامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ، كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّما تُوَفَّونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ، إِنَّ في اللَّهِ خَلَفًا مِنْ كُلِّ هَالِكٍ وَعَزاءً مِنْ كُلِّ مُصِيبَةٍ وَدَرَكًا مِنْ كُلِّ فَائِتٍ فَتَوَكَّلُوا عَلَيْهِ وَثِقُوا بِهِ، وَاسْتَغْفِرُوا اللَّهَ لي وَلَكُمْ فَقَالَ أَمِيرُ الْمُؤمِنِينَ عَلَيْهِ السَّلامُ هَذا أَخِي الْخِضرُ جَاءَ يُعَزِّيكُمْ بِنَبِيِّكُمْ.

His Participation In Hajj Rituals And The Believers Prayers

It has been reported on the authority of Imam Reza that khidr had drunk from the water of life. Hence, he comes to us and greets us till the blowing of the trumpet and we hear him but do not see him. Khidr is present, greet him. He is also present during the Hajj rituals and performs them. He stops in Arafah and says Amen to the believers prayers. He associates with Imam Mahdi during his occultation and keeps his company.

عَنِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: إِنَّ الْخِضْرَ شَرِبَ مِنْ مَاءِ الْحَياةِ فَهُوَ حَيٌّ لا يَمُوتُ حَتّى يَنْفَخُ الصُّورُ، وَإِنَّهُ لَيَأْتِينَا فَيُسَلِّمَ عَلَيْنَا فَنَسْمَعُ صَوْتَهُ وَلا نَرى شَخْصَهُ وَإِنَّهُ لَيَحْضُرُ حَيْثُ ذُكِرَ فَمَنْ ذَكَرَهُ مِنْكُمْ فَلْيُسَلِّمْ عَلَيْهِ وَإِنَّهُ لَيَحْضُرُ الْمَوَاسِمَ فَيَقْضي جَمِيعَ الْمَنَاسِكِ وَيَقِفُ بِعَرَفَةَ فَيُؤَمِّنُ عَلى دُعاءِ الْمُؤمِنِينَ وَسَيُؤنِسُ اللَّهُ بِهِ وَحْشَةَ قَائِمِنا في غَيْبَتِهِ، وَيَصِلُ بِهِ وَحْدَتَهُ.

His Wise Words With Imam Baqer

One day when Imam Baqer was walking in the city of Medina, he leant against a wall for a moment to ponder. At this time, a man came asking: O Aba Ja'afar! What are you grieving at? If your grief is about the world, God provides our daily bread and all people whether good or bad have a share. If your grief is about the hereafter, then it is a true promise whereby there is a powerful king.

Imam Baqer said: My grief is about neither of them, rather it is about man who said: Have you ever seen a man fearing God who has not helped him? Have you ever seen a man putting his trust in God and He not been sufficient for him? Have you seen a man who has taken refuge with God but He has not given him refuge?

Imam Baqer said: No. Then that man turned away and went his way. People said to Imam Baqer: Who was that man? The Imam said: It was khidr. The late Sadooq says: This hadith is authentic but another report says it is about Imam Zayn Al-A'abideen.

خَرَجَ أَبُو جَعْفَرٍ مُحَمّدُ بْنُ عَلِيّ الْبَاقِرُ عَلَيْهِما السَّلامُ بِالْمَدِينَةِ فَتَضْجَرُ وَاتَّكأَ عَلى جِدارٍ مِنْ جِدْرَانِها مُتَفَكِّرًا، إِذ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ: يا أَبا جَعْفَر عَلامَ حُزْنُكَ عَلى الدُّنْيا فَرِزْقُ [اللَّهِ عَزَّ وَجَلَّ] حَاضِرٌ يَشْتَرِكُ فيهِ البِرُّ وَالْفَاجِرُ، أَمْ عَلى الآخِرَةِ فَوَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَادِرٌ.

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ: م عَلى هَذا حُزْني ، إِنَّمَا حُزْني عَلى فِتْنَةِ ابْنَ الزُّبَيْرِ فَقالَ لَهُ الرَّجُلُ: فَهَلْ رَأَيْتَ أَحَدًا خافَ اللَّهَ فَلَمْ يُنْجِه، أَمْ هَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلى اللَّهِ فَلَمْ يَكْفِه؟ وَهَلْ رَأَيْتَ أَحَدًا اسْتَجَارَ اللَّهَ فَلَمْ يُجِرْهُ؟ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ لا، فَوَلّى الرَّجُلُ، فَقيلَ: مَنْ هُوَ ذَاكَ؟ فَقالَ أَبُو جَعْفَرٍ: هَذا هُو الْخِضْرُ عَلَيْهِ السَّلامُ.

وَقَدْ رُوِي في خَبَرٍ آخَرٍ أَنَّ ذَلِكَ كَانَ مَعَ عَلِيّ بْنَ الْحُسَيْنِ.

One Of His Desires

Anas Ibn –Malek has been quoted as saying: One day when I was leaving home with the holy Prophet we heard a voice from the rift of a mountain. The holy Prophet said: Go and see where does this voice come from? Going there, I found a man praying and saying: O God! Put me among the nation of Muhammad who receive mercy and forgiveness and whose prayers are answered and their repentance is accepted. Hearing this, I went back to the holy Prophet and told him what I had seen. The holy Prophet said: Go and tell him the messenger of God greets you but say who you are. I went to him and conveyed to him what the holy Prophet had said. He said: send my regards to the messenger of God and tell him: I am Khidr, your brother. Pray to God so that God will put me among your nation who are recipients of mercy and forgiveness and whose prayers and repentance are accepted.

عَنْ أَنَسِ بْنَ مَالِكٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَآلِه]: وَإِذا بِصَوْتٍ يَجِيءُ مِنْ شِعْبٍ، فَقَالَ يَا أَنَسُ انْطَلِقْ فَأَبْصِرْ مَا هَذا الصَّوْتُ؟ قالَ: فَانْطَلَقْتُ فَإِذا رَجُلٌ يُصَلّي وَيَقُولُ: اللَّهُمَّ اجْعَلْني مِنْ أُمَّةِ مُحَمّدٍ الْمَرْحُومَةِ الْمَغْفُورِ لَها الْمُسْتَجَابِ لَها الْمَتُوبِ عَلَيْها فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِه فَأَعْلَمْتُهُ بِذَلِكَ فَقَالَ لي انْطَلِقْ فَقُلْ لَهُ إِنَّ رَسُولَ اللَّهِ صَلّى اللَّهُ عَلَيْهِ [وَآلِه] وَسَلَّمَ يُقْرِئُكَ السَّلامَ وَيَقُولُ: لَكَ مَنْ أَنْتَ؟ فَأَتَيْتَهُ فَأَعْلَمْتُهُ بِما قَالَ رَسُولُ اللَّهِ صَلّى اللَّهُ عَلَيْهِ وَآلِه] وَسَلَّمَ، فَقالَ لي اقْرَأْ رَسُولَ اللَّهِ مِنّي السَّلامُ وَقُلْ لَهُ أَخُوكَ الْخِضْرُ يَقُولُ لَكَ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْ أُمَّتَكَ الْمَرْحُومَةِ الْمَغْفُورَةِ لَها الْمُسْتَجَابِ لَها الْمَتُوبِ عَلَيْها.

Reading Moses Mind

Ibn–Abbas reports: When khidr damaged the boat, Moses sat in a corner saying to himself: What am I to do with the company of this man? I used to be among Bani–Israel; I used to read the book of God morning and evening, giving orders to them and they used to obey my order.

At this time, Khidr said: O Musa! Do you like me to tell you what you are thinking about? Moses said:

Yes. Khidr said: you were saying such and such to yourself. Moses said: You are right.

قالَ ابْنُ عَبّاسٍ: لَمّا خَرَقَ الْخِضْرُ السَّفِينَةَ تَنَحّى مُوسى نَاحِيَةً وَقَالَ في نَفْسِه مَا كُنْتُ أَصْنَعُ بِمُصَاحَبَةِ هذا الرَّجُلِ، كُنْتُ في بَني إِسْرائيلَ أَتْلُو عَلَيْهم كِتابَ اللَّهِ غُدوَةً وَعَشِيَّةً وَآمُرُهُمْ فَيُطيعُوني.

فَقالَ لَهُ الخِضْرُ يا مُوسى أَتُريدُ أَنْ أُخْبِرَكَ بِما حَدَّثْتَ بِهِ نَفْسَكَ قالَ نَعَم؟

قَالَ قُلْتَ كَذا وَكَذا قَالَ صَدَّقْتَ.

Taking The Opportunity

It has been reported that Zul-Qarnain was one of the worthy servants of God but he was not a messenger. God has favored him with a lot of blessings and had set a spring of life for him saying: Whoever drinks from it, he will not die till the blowing of the trumpet. Zul-Qarnain set out in search of it till he reached a place where there was 360 springs. Khidr was accompanying him for, he was the most beloved person to Zul-Qarnain. Then Zul-Qarnain gave each one of the travelers a salted fish. He gave one to khidr too saying: Go to the springs and wash the salted fish.

They did so and when khidr went to the spring to wash the salted fish, suddenly the fish fell into water and became alive. Seeing this, khidr found out that he had reached the water of life he immediately took off his clothes and dived into water. He was all over in water and drank from it.

Then each of them came back to Zul-Qarnain with a fish in hand except khidr whose hands was empty. Being asked about the story, khidr told him what had happened. Zul-Qarnain said: Did you drink from that water? Khidr said: Yes. Zul-Qarnain said: You are created for this spring. I give you the good tiding that you will be alive but not seen till the blowing of the trumpet.

إِنَّ ذَا الْقَرْنَيْن كَانَ عَبْدًا صَالِحًا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ حُجَّةً عَلى عِبادِه وَلَمْ يَجْعَلَهُ نَبِيًّا فَمَكَّنَ اللَّهُ لَهُ في الأَرْضِ وَآتاهُ مِنْ كُلِّ شيءٍ سَبَبًا، فَوَضَعَتْ لَهُ عَيْنَ الْحَياةِ وَقِيلَ لَهُ مَنْ شَرِبَ مِنْها شَرْبَةً لَمْ يَمُتْ حَتّى يَسْمَعَ الصَّيْحَةَ، وَإِنَّهُ خَرَجَ في طَلَبِها حَتّى انْتَهى إِلى مَوْضِعٍ فِيهِ ثَلاثَمِائَةٍ وَسِتُّونَ عَيْنًا، فَكَانَ الْخِضْرُ عَلَيْهِ السَّلامُ عَلى مُقَدَّمَتِهِ وَكانَ مِنْ أَحَبِّ النّاسِ إِلَيْهِ، فَأَعْطَاهُ حُوتًا مَالِحًا وَأَعْطَى كُلَّ وَاحِدٍ مِنْ أَصْحَابِهِ حُوتًا مَالِحًا وَقَالَ لَهُمْ: لِيَغْسِلْ كُلُّ رَجُلٍ مِنْكُمْ حُوتَهُ عِنْدَ كُلِّ عَيْنٍ.

فَانْطَلَقُوا وَانْطَلَقَ الْخِضْرُ عَلَيْهِ السَّلامُ إِلى عَيْنٍ مِنْ تِلْكَ الْعُيُونِ، فَلَمّا غَمَسَ الْحُوتَ في الْماءِ حَيَّ فَانْسَابَ في الْمَاءِ فَلَمّا رَأَى الْخِضْرُ ذَلِكَ عَلِمَ أَنَّهُ قَدْ ظَفَرَ بِماءِ الْحَياةِ فَرَمى بِثِيابِهِ وَسَقَطَ في الْمَاءِ فَجَعَلَ يَرْتَمِسُ فِيهِ وَيَشْرَبُ مِنْهُ.

فَرَجَعَ كُلُّ وَاحِدٍ مِنْهُمْ إِلى ذِي الْقَرْنَيْنِ وَمَعَهُ حُوتُهُ وَرَجَعَ الْخِضْرُ وَلَيْسَ مَعَهُ الْحُوتُ، فَسَأَلَهُ عَنْ قِصَّتِهِ فَأَخْبَرَهُ فَقَالَ لَهُ:أَشَرِبْتَ مِنْ ذَلِكَ الماءِ؟ قَالَ نَعَمْ، قَالَ: أَنْتَ صَاحِبُها وَأَنْتَ الَّذِي خُلِقْتَ لِهَذِهِ الْعَيْنِ فَأُبَشِّرُ بِطُولِ الْبَقاءِ في هَذِهِ الدُّنْيا مَعَ الْغَيْبَةِ عَنْ الأَبْصارِ إِلى النَّفْخِ في الصُّورِ.

His Justification Of Human Knowledge

Moses and Khidr were traveling till they reached the junction of two sea-like rivers. God sent a sparrow which took some water with its beak. Khidr said to Moses: How much water do you think this sparrow can drink from the river? Moses said: Very little. Khidr said: O Musa! My knowledge and yours before God is virtually the amount of water this sparrow drinks.

فَسارَ بِهِ في الْبَحْرِ حَتّى انْتَهى بِهِ إِلى مَجْمَعِ الْبَحْرَيْنِ وَلَيْسَ في الأَرْضِ مَكَانٌ أَكْثَرُ مَاءً مِنْهُ، قَالَ وَبَعَثَ رَبُّكَ (اَلْخَطّافَ) فَجَعَلَ يَسْتَقِي مِنْهُ بِمِنْقَارِهِ فَقَالَ لِمُوسَى كَمْ تَرى هَذا الْخَطّافَ رَزْءًا مِنْ هَذا الْمَاءِ قَالَ مَا أَقَلُّ مَا رُزْأً قَالَ: يَا مُوسَى فَإِنَّ عِلْمِي وَعِلْمِكَ في عِلْمِ اللَّهِ كَقَدْرِ مَا اسْتَقى هَذا الْخَطَّافُ مِنْ هَذا الْمَاءِ.

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