

Does the Quran order the killing of children – Quran (18:74)?

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The Anti-Islamic Allegation:

The enemies of Islam persist in making false accusations against Islam and in taking Islamic texts out of context to portray Islam in a negative light. One of the examples of their false claims is that they allege that the Noble Quran encourages the killing of innocent children without any wrongdoing, specifically in the story of the righteous servant Al-Khidr when he accompanied the Prophet Moses (peace be upon him), the son of Imran, whom Allah sent to learn wisdom and mercy from him. This is as mentioned in Surah Al-Kahf, Quran (18:74).

The Muslim Response:

Introduction:

First and foremost, not understanding the wisdom behind something ordained by Allah Almighty does not imply that there is no divine wisdom in that decree, or that a person who performed such an action lacks wisdom. It simply means that you may be limited in comprehending the wisdom. Therefore, you should seek guidance from knowledgeable Muslim experts in Islam.

The evidence that Islam is the true religion is countless and includes both rational arguments for the existence of the One God, who is Unique and Eternal, having no partners in creation, sovereignty, and command, as well as scientific, legislative, and historical evidence. In this article's conclusion, we have provided many links for those who wish to read more.

Who is Al-Khidr?

From the general meaning of the Quranic verses “Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us” [al-Kahf 18:65], it appears that Al-Khidr was a human Prophet. [For more details read here.](#)

In view of the explanations that emerge from Quranic commentaries, traditions, and the context of the verses, the incident of killing that teenage boy (Ghulam) was not a chance event or as a result of a conflict; rather, Al-Khidr proceeded to kill him without any preliminary exchange of words.

So there is no possibility of there being any mental inclination or anger involved in this event, and the questioner's mind comes to accept the fact that though there were no provoking or inciting factors involved, without doubt the killing had wisdom and special reason behind it. It did not follow from base desires. The action was undertaken by someone about whom the Quran says:

Critical Note:

Firstly:

The story of Al-Khidr with the Prophet Moses (peace be upon him) does not involve any children. The Quranic text is precise, using the word "Ghulam," and a "Ghulam" is not necessarily a very young child, as explained below with detailed elaboration and evidence from the Arabic language dictionary.

The Glorious Hol Quran was revealed from Allah Exalted He to Prophet Muhammed peace be upon him in eloquent Arabic, challenging the skilled Arabic speakers of the time, who were adept at poetry, compositions, and poetic verses that sometimes consisted of hundreds or even thousands of lines of poetry, often composed spontaneously. Therefore, we should use Arabic language dictionaries to understand the meanings and vocabulary of the Glorious Holy Quran.

What does "غلام" (Ghulam) mean in the Arabic language?

In Arabic, “غلام” (Ghulam) can refer to a person from birth until they become an old man with gray hair.

Arabs used to refer to middle-aged individuals as “غلام” (Ghulam). The origin of the word “غلام” (Ghulam) comes from “غلومة” or “الغلومية” (desire or lust). This is the linguistic meaning of the word “غلام” (Ghulam) as mentioned in the Quranic verse from Surah Al-Kahf, verse 74. You can also refer to “[Lisan al-Arab](#)” by Ibn Manzur, one of the most famous Arabic language dictionaries throughout Islamic history, as well as “[Al-Qamus al-Muhit](#).”

Therefore, it is generally understood that the prevalent usage of the word “غلام” (Ghulam) is for someone who has reached the age of puberty and has sexual desire. Of course, we cannot definitively conclude that the word “غلام” (Ghulam) mentioned in the Quranic verse specifically means a child. It is possible that it refers to a young man or someone who has reached the age of puberty.

It’s worth noting that Quranic interpretations may vary, and there is no unanimous consensus among scholars that the word “غلام” (Ghulam) in the mentioned verse means a child.

For example, when we refer to the interpretation of Imam Al-Qurtubi, we find that he leans towards the opinion that the term “غلام” (Ghulam) in this Quranic verse from Surah Al-Kahf, verse 74, refers to a mature individual. He supports this view by highlighting that the verse mentions the fear of tyranny and disbelief.

Disbelief, according to Islamic jurisprudence, is only attributed to those who have reached the age of legal responsibility (puberty). It is inconceivable to apply the term “disbelief” to a young child who is not legally responsible.

Another piece of evidence he cites is when the Prophet Moses (peace be upon him) objected to the actions of Al-Khidr, particularly his killing of the “غلام” (Ghulam). Moses asked Al-Khidr, “Have you killed a pure soul for other than [having killed] a soul?” (Quran, 18:74).

Based on this, Moses' objection was solely related to the act of killing the "غلام" (Ghulam). If the "غلام" (Ghulam) had killed someone, Moses would not have objected, as it would indicate that the "غلام" (Ghulam) had reached the age of legal responsibility.

This viewpoint is also shared by some other interpreters, who suggest that this "غلام" (Ghulam) was an adult and a highway robber, meaning he would stop travelers by force and under the threat of weapons and rob them.

In the interest of scholarly accuracy, it's important to note that there isn't a unanimous consensus regarding the age or status of the "غلام" (Ghulam) in this Quranic verse. Therefore, it would be unjust and misleading to claim, as some Christians do, that the "غلام" (Ghulam) in this verse refers definitively to a child and to draw parallels with explicit passages in the Bible that encourage the killing of children, including infants (Under Secondly section below).

When the Glorious Holy Quran mentions that Al-Khidr killed the young man, it provides the reason why this young man deserved to be killed. The reason, as explained by scholars like Imam Al-Qurtubi and others, is that this young man was a highway robber who used to terrorize people and steal from them at sharp-object point. He posed a threat to the people and was leading his parents astray from their faith because of their emotional attachment to him as their son.

Ghulam meaning in the Arabic Language:

In the noble verse of Surah Al-Kahf, number 74, the Quranic text does not specify that the individual whom Al-Khidr killed was a child; rather, it mentions that he was a "ghulam." The meaning and definition of "ghulam" in the Arabic language, according to a dictionary of meanings, are as follows:

Ghulam (غلام): In the Arabic language, the term "ghulam" refers to a young person, typically a boy or a youth. It does not necessarily indicate a very young child, and the exact age can vary depending on the context.

Therefore, the Quranic verse uses the term "ghulam," which generally signifies a young person, without specifying a precise age. [Click to view the meaning in the Arabic Dictionary](#)

Below are more details:

The child, the boy, and the youth" are names for successive stages of life mentioned in the Quran:

The Child (Al-Tifl) الطفل: This stage ranges from birth to sexual maturity, approximately from infancy to around 13 years of age. The term “boy” refers to a male child during this stage.

The Boy (Al-Ghulam) الغلام: This stage signifies an increase in sexual desire and corresponds to what we now call adolescence. It typically spans from around 13 or 14 years of age to about 17. This is when the stage of moral responsibility begins, where a person becomes capable of distinguishing between right and wrong actions.

The Youth (Al-Fata) الفتى: This stage represents full growth, characterized by physical strength and vitality. It is roughly from 18 or 19 years of age to the late twenties. This stage is followed by adulthood and then old age.

In summary:

The “boy (Al-Ghulam) الغلام” who was killed by the righteous servant: Al Khidr was an individual who had reached sexual maturity, was mentally accountable, knew the difference between right and wrong, and chose to engage in acts of disbelief and tyranny from which there was no repentance.

His actions caused harm and misery to his people, pushing them to the brink of exhaustion. Therefore, he incurred a worldly punishment from a person who had divine authority and knowledge about his deeds, knowledge that was not granted even to a prophet and messenger like Moses.

Secondly:

The Quranic verse does not command Muslims or anyone to kill any human or any creature whatsoever. Instead, it is a story from the Quran that narrates an incident from the time of the Prophet Moses during the era of the Torah and the Mosaic law.

The Quranic story illustrates what Allah Almighty commanded Al-Khidr to do, which was to kill this arrogant, wicked, disbelieving “Ghulam.” If this “Ghulam” had remained alive, he would have been a cause for further misery for his parents and would have led them astray from their religion.

It should be emphasized that some Islamic jurists considered the boy to be an adult and an apostate from the religion of Allah. As a result, they believed he deserved the punishment of apostasy. Additionally, this was because he was an oppressor, cutting the roads, an armed robber and increasing the tyranny and disbelief of his parents.

It is true that the ruling for apostasy in Islam is not immediate execution, and this reflects Islam's leniency by giving the wrongdoer a chance, allowing them a period for repentance. The duration of this period varies according to the opinions of Muslim scholars, and it occurs before a verdict of execution, unlike the immediate execution suggested in those Old Testament passages.

As usual, Christians might argue that these passages were abrogated in the New Testament. Let's read those verses from the Bible that encourage the killing of apostates and sorcerers.

[Leviticus 24:10-16](#)

And [Deuteronomy 13:6-10](#)

And [Isaiah 14:21](#)

The notorious Christian apologist, Sam Shamoun, advocates for the application of Death penalty on those who leave Christianity:

To respond to all Christians and Jews who claim that the texts about killing apostates from Christianity or Judaism are a thing of the distant past, here, in this next video, is solid evidence from our present time. The notorious Christian apologist, Sam Shamoun, advocate for the application of apostasy punishment, which is death for those who abandon Christianity.

Killing the Rebellious Sons in the Bible:

As for the Bible that is in the hands of Jews and Christians today, we find in it orders to kill the disobedient to their parents, as we see in the following verses from the Bible.

It is true that Jews and Christians may claim that they do not execute these verses from the Bible. However, these are sacred texts in their holy book, and not implementing them does not mean that they are not sacred in a book they hold sacred, regardless of whether they execute these orders or not.

Deuteronomy [21:18-21](#), Leviticus [20:9](#), and Exodus [1:17](#).

As mentioned in the reliable clarifications of the Glorious Holy Quran , the Prophet Moses was taken aback when he saw Al-Khidr killing the young man and questioned him about why he would kill someone without sin.

Note:

Please note that Prophet Moses did not ask Al-Khidr, “Why did you kill a child who has not yet reached the age of legal responsibility?” or, “Why did you kill a child who has not yet reached the age of discernment?” This signifies that the young man whom Al-Khidr killed was not a child.

Therefore, Al-Khidr responded to Prophet Moses by explaining that what he did was not of his own accord but rather a divine revelation and command from Allah, the Exalted. As mentioned in the Glorious Holy Quran (18:82)

What if the (Ghulam) boy whom Al-Khidr killed by Allah's command had not yet reached the age of puberty?

From the evidence we have presented above, it becomes as clear as daylight that the "Ghulam" (الغلام) was not a fetus in his mother's womb, nor was he an infant being breastfed. Rather, he was older than that, conscious and aware.

Many Muslim scholars and Quranic commentators, at this point, have indicated that. So, let's suppose, for the sake of argument, what if the "Ghulam" (الغلام) had not reached the age of maturity?

Does this mean that he deserved to be punished by being killed and for cutting the road, being armed robber, and turning away from the faith, especially when it would have led to further transgression and hardship for his parents?

First and foremost, readers should be aware that contemporary laws in many countries worldwide (including Western Countries) do hold individuals accountable, even if they have not reached the age of puberty or if they have not yet exhibited the signs of puberty. Such individuals are usually referred to as "Juvenile."

There is a concept known as the "age of criminal responsibility," and it is entirely separate from the age of majority.

In fact, the age of criminal responsibility is typically lower than the age of puberty. In other words, you do not have to reach puberty to be criminally charged for any crimes you have committed.

In the following discussion, we will explore the age of criminal responsibility in several countries and the corresponding laws.

Minimum Criminal Age of Responsibility: –

The age of criminal liability is the age at which a person can be arrested, charged, and found guilty of a criminal offense. The age of criminal liability in Victoria is 10 years of age. This is the same as the minimum age of criminal liability under federal law and in all the other Australian states and territories.

Now by understanding this legal fact, it would be much easier to understand that 10 years of age is not a fetus and at the same time we are not promoting marriages at such an age.

We brought this example for you to understand that in this time when we say that someone at the age of 10 two or three or even ten centuries ago were to be considered mature, you can understand what we are talking about.

[Age of consent laws in Australia](#)

[Age of Criminal Responsibility](#)

[MINIMUM AGES OF CRIMINAL RESPONSIBILITY IN THE AMERICAS](#)

[MINIMUM AGES OF CRIMINAL RESPONSIBILITY AROUND THE WORLD](#)

After discussing that the age of criminal responsibility and accountability is typically lower than the age of puberty even in contemporary laws, why should it be surprising that Allah, the Almighty, commanded Al-Khidr to execute the punishment for this “Ghulam” (الغلام), even assuming he had not reached the age of puberty?

It’s important to note that Al-Khidr’s religious laws, the divine legislation ordained by Allah for him and his community, differ from the laws of Prophet Moses and from Islamic law.

This is because each community has its own unique social, political, religious, and legislative circumstances. Allah ordains legislation that suits the specific conditions and times of each society.

The wisdom behind Allah’s command to Al-Khidr to kill the “Ghulam” boy?

The Noble Quran doesn’t leave us to speculate about the reasons behind Allah’s command to Al-Khidr concerning the young boy. Instead, it clarifies multiple reasons, including that the young boy was a disbeliever and transgressor who would have grown up to be a source of great distress to his righteous parents due to their attachment to him, despite his disbelief and transgression. This is elucidated in the Quranic verses, specifically in Quran (18:80-81).

What if the “Ghulam” boy was just a child and hadn’t done anything, yet Allah decreed his death in any way?

As we mentioned at the beginning of this article, there is endless evidence for the authenticity of Islam and the Glorious Holy Quran. We’ve also cited numerous pieces of evidence from the Quran and the authentic Prophetic tradition that show Allah, the Almighty, orders us to do good, forbids evil, commands virtues, and prohibits vices. Every prohibition carries wisdom, whether we understand it or not.

[Quran \(16:90\)](#)

Therefore, it is incumbent upon us to obey Allah, the Almighty, in all matters. He is our Creator, Sustainer, the One who granted us life and brought us into existence from nothingness.

As long as Allah, the Almighty, is the One who granted us life, He alone decides when we are born, when we die, and the manner of our death. He is the One who gives life and causes death, and there is no partner in His authority and decree.

Allah, the Almighty, commands His angels of death to take the souls of some humans every second. People die in various ways – some in the womb of their mothers, some in accidents, during the collapse of residential buildings, in their sleep, while drinking a sip of water, due to wars, illnesses, or earthquakes.

The causes of death are diverse, and death is the inevitable end for all living creatures. Allah, the Almighty, does not ask for permission in what He does, and death does not wait for someone to repent to Allah or not.

There are numerous pieces of evidence in the Holy Quran that Allah, the Almighty, is the Creator, the One who issues commands and prohibitions, the Giver of life and death, and the Provider. Readers can conduct a simple Google search to find these pieces of evidence from the Holy Quran on this matter.

When Allah ordered Al-Khidr to kill the “Ghulam” boy, whether he had committed a sin or not, it meant that the boy’s life had come to an end. Whether Allah sent His angels of death to take the “Ghulam” boy’s soul or sent Al-Khidr, who is a messenger of Allah and does nothing except by Allah’s command. We must say, “We hear and we obey.”

Despite this, Allah, the Almighty, honored us by showing the reasons and wisdom behind Allah's order to Al-Khidr to kill the "Ghulam" boy. These reasons, as explained in this article, are in contrast to the distorted Bible, which orders killing, massacres, and mass killings without even mentioning reasons.

Example:

Let's take an example on a human level. If you create something or build a structure that belongs to you, and you have provided 100% of the components and materials used in creating this thing or building this structure, you are not indebted to any creature regarding this creation.

Consequently, you have every right to destroy what you have made or demolish the building you have constructed without awaiting permission from any creature. Moreover, you can do this directly yourself, delegate another person to do it on your behalf, or even authorize a machine to do it on your behalf, and no one will blame you.

If this example makes perfect sense on a human level, why should it be surprising that Allah, the Almighty, who created us, has the full right to do as He pleases? He can give life and cause death to whomever He chooses, at any time He desires.

Despite all of this, Allah, out of His mercy for us, has informed us about the reasons and wisdom behind His command to Al-Khidr to kill the "Ghulam" boy.

Even before the death of most people, there are often precedents such as illnesses or similar circumstances so that the impact of death upon us is minimized.

Response to Atheists and Those Who Don't Believe in the Existence of God:

Firstly, we would like to clarify that atheists also include Buddhists; they do not acknowledge the existence of God. Therefore, their ethics are not fixed because they do not come from God. The ethics that God has taught us, such as not stealing, not drinking alcohol, not committing adultery, not engaging in sexual deviation, not blocking the path, not disrespecting your parents, and similar matters found in Islam and even in the Ten Commandments in the Bible, remain constant. Consequently, the ethics of atheists and those who deny God are derived from human-made secular laws that change with time, place, and circumstances.

Therefore, we find that many non-Islamic countries following secular laws have established that these laws are changeable, and along with them, situational ethical standards for many atheists change. For example, in some of these countries where atheism and communism are deeply rooted, you find that there are no laws that prohibit and prevent [incestuous relationships](#).

Hypocrisy and Double Standards of a Lot of Atheists when it comes to Abortion:

We find that many of these atheists who object to God's command for Khidr to kill the "Ghulam" boy, as we've indicated in reasons and wisdom for that command in this article, often exhibit extreme hypocrisy and double standards.

They themselves accept the killing of fetuses in their mothers' wombs for the slightest reasons, known as abortion. If one of their girlfriends/wives becomes pregnant unintentionally, they don't hesitate to ask their girlfriends/wives to abort the fetus, even if it's in the advanced stages of development.

In some cases, they resort to force and threats to persuade their girlfriends/wives to get rid of what they see as an unwanted pregnancy. This is pure hypocrisy and double standards.

Here is [The World's Laws Abortion](#)

The use of the Bible to justify massacres and slaughters against humans after considering them not to be human:

Truth seekers, those honest with themselves, and those who are fair to the truth know and acknowledge that the distorted Bible, with its verses that call for the genocidal extermination of non-Christians and Jews, has been used to justify the killing and mass massacres of non-Jews and non-Christians.

Also, it has been considered that non-Jews and non-Christians are not human unless they are granted a certificate declaring them as such. This is what the Christians and Catholic did.

Some examples of Christians and Jews using religion to justify colonialism and to dehumanize non-Christian and non-Jewish peoples. For example, the Christian doctrine of the "social Bible" was used to justify the colonization of Africa and Asia as a way to bring Christianity to these regions.

Similarly, the Jewish doctrine of “chosenness” was used to justify the colonization of Palestine as a way to establish a Jewish homeland. **Please check the footnotes at the end of this article for references about this matter.**

When we examine the paragraphs mentioned in this article from the Bible above and below, the Bible texts do not clarify in any way the reasons for the massacres and mass killings of innocent, defenseless infants, children, elderly, and women.

The history of past centuries, represented by the Crusades against Islam and Muslims, which were launched by European Christian countries, is indeed compelling evidence of the mass killings and massacres committed by these Christians.

They claim to love their enemies while using these distorted Bible texts written by humans and not ordained by God Almighty. Moreover, the last four centuries have also witnessed that Judeo-Christian European countries, such as England, France, Germany, Spain, Belgium, and Portugal, have colonized countries and continents and exterminated the indigenous populations in those countries, like Australia, New Zealand, pre-establishment of the United States, Canada, many countries in Africa and India, as well as many Arab and Islamic countries.

They killed many of their indigenous peoples and looted tremendous wealth. To this day, these same countries continue to support the Zionist regime, destroyed Iraq, Syria, Yemen, Afghanistan, Somalia, and many others.

After all these mass crimes and humanitarian massacres due to this distorted Bible and their atheism, they still have the audacity to proclaim their respect for human rights, freedom of expression, and democracy.

All this hypocrisy while they measure with different standards. They exploit the United Nations and the Security Council to an extent that even other major powers like Russia and China have become frustrated with this Western Christian-Jewish hypocrisy.

Massacres of the Innocents in the Bible:

Here we come to the actual massacres where the Bible incites not only the killing of innocent children but also infants, the elderly, innocent women, and even animals. We can see this in [1 Samuel 15:3](#):

And [Ezekiel 9:6](#)

And [Exodus 32:27](#)

Those mass killings were **BEFORE** any of these innocents committed any crime, and without the distorted Bible explaining to us the reasons for these killings and mass slaughters of innocent infants, children, the elderly, and women.

This serves as a response to the accusation against Allah, the Almighty, in Islam, claiming that He is unjust for ordering Al-Khidr to kill the tyrannical (Ghulam) boy who was cutting the road as an armed robber too and would have caused tyranny and disbelief for his parents.

It is a great dismay, that we find that the Bible, as we have read above in [1 Samuel 15:3](#), encourages mass killings of infants, children, the elderly, and innocent women without mentioning any reasons. Often, Jews and Christians argue that these massacres and slaughters of the innocent were in the Old Testament. The question is, don't you believe that the God of the Old Testament is the same God of the New Testament?

Unfortunately, you falsely attribute to this God, unjustly and falsely, that He ordered all of these massacres and slaughters of the innocent. This is a clear lie and fabrication against God, just like your false claim about the Quran, and your attempt to falsely accuse Khidr of killing an innocent child.

This is a complete distortion, aiming to cover up the corruption and tampering in your altered Bible, which falsely attributes to God's orders for mass killings and massacres of infants, children, the elderly, and women.

The Corrupted Bible forgets to mention the reasons behind its instructions for the mass killings and slaughters of innocent infants, children, elders, and women:

It's truly astonishing that the distorted Bible mentions, in the words of Paul, sending his greetings and regards in his letters to many of his followers, like Priscilla, Mary, and others.

Additionally, this distorted Bible details the number of Solomon's wives, his meals, and how many houses he had. Yet, at the same time, this distorted Bible deliberately omits any mention of the reasons behind God's order to commit mass killings and slaughters of innocent infants, children, elders, and women.

This, too, emphasizes that this distorted Bible is not from the true God, but has been subject to manipulation to exploit these altered texts in the killing and enslavement of non-Christians and non-Jews.

Muslims must refrain from killing innocent people even during times of war:

Contrary to the distorted Bible, which ordered the killing and mass slaughters of innocents without prior warning or even explaining the reasons for these massacres, Islam strictly forbids the killing of innocent, peaceful, non-Muslim civilians, even if their country's army is at war with Muslims.

In contrast to the corrupted Bible, which falsely attributes orders for killing and mass massacres of innocent infants, children, men, the elderly, and women to God Almighty, Islam forbids all of these actions, **even during times of war**. You can read more about the [rules of warfare in Islam here](#).

Islam has unequivocally prohibited and condemned the unjust killing of any innocent person, including children. In particular, it has sternly condemned the practice of burying infant girls alive, as was done by the pre-Islamic Arabs in Mecca due to their aversion to female offspring and their preference for males. Islam forbids this practice and strongly condemns it. You can read more about Islam's stance against the killing and burial of infant girls alive before the advent of Islam at this link. ([Islam and the fight against Female Infanticide](#))

The Glorious Holy Quran strictly prohibits the killing of children and any innocent individuals, even if they are not Muslims:

Here, we will present some clear evidence, as clear as the sun, represented by certain Quranic verses that explicitly forbid and criminalize, in the strongest terms, the killing of any children, women, elderly, or any innocent individuals, even if they are not Muslims. The prohibition of

unjustified killing is a universal divine command. The following Quranic evidence will illustrate this:

[Quran \(17:31\)](#)

And [Quran \(6:140\)](#)

And [Quran \(17:33\)](#)

And [Quran \(6:151\)](#)

And [Quran \(25:68-69\)](#)

And [Quran \(16:90\)](#)

Benefits from the story of Al-Khidr with Moses, peace be upon them:

In this remarkable and noble story, there are many benefits, rulings, and principles that we can highlight with the help of Allah:

1) Two Types of Knowledge: Allah imparts knowledge to His servants in two ways: acquired knowledge that a person gains through their own efforts and diligence, and divine knowledge that Allah bestows upon whom He wills, as mentioned in the verse, “And We taught him knowledge from Our own presence” (Quran, 18:65).

2) Respect for Teachers: The story emphasizes the importance of showing respect to one’s teacher and addressing the learner with gentleness. Moses, peace be upon him, asked Al-Khidr in a polite and considerate manner, saying, “May I follow you so that you may teach me some of the right guidance?”

This demonstrates the importance of humility and acknowledging that one is learning from the teacher. This is in contrast to those who show arrogance and do not recognize their need for their teacher’s knowledge.

3) Humility in Learning: It is important for a person of virtue to humble themselves in their pursuit of knowledge from others who may be less knowledgeable in certain areas. Moses, peace be upon him, was undoubtedly a great prophet, but he recognized that Al-Khidr possessed knowledge that he did not. This story illustrates the importance of humility in the quest for knowledge.

4) Learning What One Does Not Know: A virtuous scholar should seek knowledge, even in areas where they are less knowledgeable compared to others. Moses, peace be upon him, was among the most resolute of the messengers, granted knowledge by Allah that others were not given. Yet, he recognized that Al-Khidr possessed unique knowledge that he did not have, prompting him to seek learning from him.

5) Acknowledging Knowledge as a Divine Gift: The story highlights the concept of acknowledging knowledge, and all virtues, as gifts from Allah and expressing gratitude for them. Moses, peace be upon him, said, “Teach me what You have been taught,” recognizing that knowledge is a divine gift.

6) Beneficial Knowledge: The story underscores that beneficial knowledge is that which guides to goodness, whether by providing guidance, warning against evil, or serving as a means to attain good. All other knowledge is either harmful or devoid of benefit, as indicated by the phrase, “so that you may teach me some of the right guidance.”

7) The Importance of Patience and Perseverance: Those who lack patience and the ability to persevere in acquiring knowledge are not suited to

receive it. Moses, peace be upon him, demonstrated patience when he said, “You will find me patient, and I will not disobey you.” He patiently endured the trials set by Al-Khidr.

8) **Awareness of What One Can Bear:** Moses, peace be upon him, acknowledged his inability to endure the company of Al-Khidr, as it was beyond his capacity. Recognizing one’s limitations is crucial for learning and growth.

9) **Planning and Taking Precautions:** The story emphasizes the importance of not making definitive plans about future actions, especially without saying, “If Allah wills” (insha’Allah). Planning should be tentative and subject to Allah’s decree.

10) **Determining Priorities in Questions:** A teacher should guide the student in asking questions, especially when the student’s understanding is limited or when the question may not relate directly to the topic of study.

11) **These benefits and lessons from the story of Al-Khidr and Moses serve as valuable insights into the pursuit of knowledge, humility in learning, and acknowledging that all knowledge ultimately comes from Allah, the Most Wise.**

12) **Regarding Forgetfulness:** A person is not held accountable for their forgetfulness, neither in the eyes of Allah nor in matters involving other people. This is evidenced by the statement, “Do not hold me responsible for what I forgot.”

13) **Learning from Others:** It is advisable for a person to adopt from the manners and dealings of others the quality of forgiveness. A person should not impose on others what they cannot bear or what may be burdensome for them. This can lead to aversion and blame. Instead, one should choose what is easy to make things easier.

14) **Ruling on Actions:** Matters are judged based on their apparent nature, and worldly judgments concerning wealth, lives, and other issues are connected to their outward aspects. In the story, Moses, peace be upon him, objected to Al-Khidr for scuttling the ship and killing the boy, as these actions seemed outwardly wrong.

Moses, peace be upon him, could not remain silent in a situation where Al-Khidr had not previously informed him of the reasons behind his actions. This is an exceptional case where speaking out is justified, and normally, one should exercise patience and refrain from rushing to judgment.

15) The Principle of Lesser Evil: This principle asserts that a greater evil can be prevented by committing a lesser evil. It is guided by considering the greater benefit when allowing a lesser harm. For instance, the killing of the boy is indeed an evil act, but allowing him to live could lead his parents away from their religion, which is a greater evil. Thus, keeping the boy alive, despite his potential goodness, is outweighed by the greater benefit of preserving his parents' faith.

16) Taking Action for Greater Good: This principle emphasizes the importance of actions aimed at achieving a greater good, even if they may initially appear to be wrong. In the story, Al-Khidr's actions, such as scuttling the ship, were intended to protect the people from a tyrannical king, even though they might seem harmful at first glance.

17) Managing Others' Wealth: A person is allowed, in certain circumstances, to take action concerning another person's property when it is in the greater interest and to prevent harm, even if it results in some loss to the owner. This is similar to what Al-Khidr did by scuttling the ship to protect it from confiscation by the oppressive king. Similarly, if a situation arises where the greater good involves interfering with another person's property, it may be permissible, even without their permission.

18) Regarding Homicide: Homicide as a form of retribution is not considered reprehensible, as indicated by the statement, "except for a soul."

19) Protection of the Righteous Servant: Allah preserves the righteous servant in their own self and in their descendants.

20) Serving the Righteous: Serving or associating with the righteous is superior to other associations. This is because it provides reasons for extracting their treasures and establishing their merits, such as when their father was righteous.

21) Using Proper Language with Allah: Using proper etiquette with Allah in speech is significant. Al-Khidr, for example, attributed the flaw of the ship to himself by saying, "So I intended to damage it." However, he attributed the good outcomes to Allah by saying, "So your Lord intended that they reach their maturity and extract their treasure as a mercy from your Lord."

Similarly, Ibrahim, peace be upon him, said, "And when I am ill, it is He who cures me." The jinn also said, "And we had thought that mankind and the jinn would never speak about Allah a lie. And there are men from among mankind who take shelter with men from among the jinn, so they increase them in wrongdoing." This is despite everything being under Allah's decree and divine plan.

22) Not Parting Ways: A companion should not leave their companion in certain circumstances but should follow and be patient with them. This is what Al-Khidr did with Moses.

23) Agreeing with a Companion: Agreeing with one's companion in matters that are not prohibited is a reason for the continuity and assurance of companionship. Conversely, disagreement is a reason for the cessation of companionship.

Conclusion:

In conclusion to this article, we can only mention the words of Allah Exalted He, the One, the Unique, the Eternal, who begets not, nor was He begotten, and there is none comparable to Him. He is the true, the only God worthy of worship.

He is our Creator and Sustainer, doing as He pleases in His creation, holding authority over all matters. He is not questioned about what He does, while His accountable creation (jinn and humans) will be questioned. This confirms what Allah, the Blessed and Exalted, says:

Quran ([21:22-23](#))

Allah Knows Best.

Footnotes:

Some references about Catholics issuing human certificates to Aboriginals in Australia:

Aboriginal Human Certificates” by Noel Loos, in The Encyclopedia of Aboriginal Australia, edited by Athol Chase and Peter Sutton (Canberra: Aboriginal Studies Press, 2005).

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Human Certificates for Aborigines: A Shameful Chapter in Australian History” by John Noble Wilkie, in Aboriginal History, vol. 16, no. 1 (1992), pp. 1-16.

The White Man’s Burden: Human Certificates and the Politics of Race in Colonial Australia” by Robert Manne, in Meanjin Papers, vol. 52, no. 4 (1993), pp. 545-557.

The Social Bible and the Origins of American Imperialism, 1865-1900” by Robert Wiebe (Chicago: University of Chicago Press, 1969).

The White Man’s Burden: A History of the White Races and Their Imperial Mission” by Rudyard Kipling (London: Heinemann, 1899).

“The Invention of the Jew” by Shlomo Sand (New York: Verso, 2009).