

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The spiritual clinic (25)

The answered supplications (14)

"Be Content with Allah's decree"

Belief in Allah's Decree (4)

10 August 2009

(1) Today inshaAllah, we will continue to learn the benefits of the belief in Allah's Decree.

InshaAllah, we will learn from the Quran, the Proof for the Quranic Rule which is (Surat 2-V216)

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you".

In the Surat AL Kahf (18) from V(65) to V(82) we

will learn that: what lies beyond our human perception should be left totally to Allah, who will conduct it on the basis of His perfect and absolute knowledge and wisdom. As for us we must believe that: so long we have no knowledge regarding the unseen so we must accept all the decree of Allah with all the belief that this decree is the good for us even if it seems the opposite

1- Let's read from surat AL-Kahf (18) from V(65-82)

2- Ubayy- Ibn- Ka'b said that he heard Allah's

messenger (S.A.W) saying: Moses was making a speech

to the Children of Israel when he was asked: which person

had been endowed with most knowledge. He replied

that he himself (Moses) was that person. Allah took

issue with him for not having attributed knowledge

to Him, so He sent him a message saying that:

There was a person who had been given greater

knowledge than he had. Moses asked Allah to tell

him how to meet this man. Allah told him to take

a whole fish with him and go to the point where

the two seas meet. Allah said to Moses to keep the fish

in a container. Where he lost the fish, he would find

that person.

Moses addressed the pious man called Al-Khidr (only

knowledge about him in the Quran) in most polite manner

i.e. Moses puts his request, without making any assumptions -

and he makes it clear that he seeks proper knowledge

from a good servant of Allah so he wants to accompany and follow him

The pious man knows the difficulties ahead as Allah

3 granted him a part of divine knowledge for a purpose

which Allah wanted to accomplish, so the pious man

said to Moses that it will be difficult for Moses

to be patient with something which he cannot fully

comprehend, but Moses said: If Allah wills, you

will find me patient (2) I shall not disobey him in anything

So the man stated a condition for Moses for his

companionship (1) That he remain patient

(2) Not to question about any action he

takes until he himself reveals its purpose

Moses accepted (3) the condition and

both of them start the trip.

Soon after words comes the first scene of the trip:

The first event:

They both proceeded along the sea coast - till a ship passed by, they requested the crew to let them go on board, the crew recognized (AL-Khidr) and allowed them to go on board free of charge (kind hearted - poor people)

4 While the ship is in the middle of the sea, AL-Khidr made a hole in the boat. An action that exposes the boat and all its passengers to the risk of being drowned.

Confronted with such evil (harmful) action,

Moses simply forgets the conversation that he had and with his promise not to ask questions, but AL-Khidr tolerates this with patience and he gently reminded Moses of what he said earlier ~~is~~ "Did I not say that you would not be able to have patience with me? Moses now regrets his overreaction, saying that he completely forgot. He requested the man to accept

his apologies and to rebuke him. The man accepts his apologies and the two proceed further.

The Second event:

(5) After when they got out of the ship, they arrived at a village and run into some young boys playing. Al Khidr stopped at one boy in particular and killed him.

This is a case of murder of a young boy, innocent, perhaps even under age, so that he could be held accountable for any misdeeds. This was too much for Moses to tolerate patiently, despite all the promises he had given not to question anything he saw. Moses said to Al-Khidr: you had killed an innocent man without provocation or justification.

This is an evil deed.

Again Al-Khidr reminded Moses and warned him that he was expecting this impatient behaviour from him. So Moses replied that it will be that if

So impatient and upset, Moses addressed Al Khidr: If you had wished, you could have some recompense for rebuilding the wall !!

This comment signalled the end of this unlikely companionship. Moses no longer had any excuse to offer for his impatient attitude which caused him not to fulfill his promise to keep silent and not to question the actions of Al Khidr.

Analysis of the story

Moses as well as everyone following the story, have been subjected to a series of surprises with no indication as to their meaning or purpose, so our responses are the same of Prophet Moses as we all are human beings who know not, i.e do not know the unseen. But Al Khidr represents Allah's decree which is based on Allah's knowledge and His Wisdom.

Al kadr in these events represents Allah's decree which is always not clear and ~~unexp~~ unexplained for us as it does not attach results to their immediate causes.

Allah's decree which is based on Allah's rules, and one of these rules is in Surat 2 V 216

8 " And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you"

• It is Allah's knowledge (the unlimited) which is behind the events of our life which we can't evaluate as its reality as we have no knowledge of the unseen. (hidden reasons for life events)

Let's now learn the reality behind these three events which looked to us having results which ^{were not expected} were not expected by Moses and any human beings. Let's realize that Allah's mercy is behind all the events of our life, but we need to believe first.

Regarding the boat, Al Khidr (representing Allah's decree

claiming Allah's wisdom) said: The small damage the boat suffered was enough to save it for its people.

As the tyrant king always seized every good boat

Al Khidr ^{Hidden reason} (Allah's decree) made the small damage to

the boat to save it for his poor owners as the

king will not seize a ^{damaged} boat. Hence causing such

damage was a good and kind action.

As for the young boy, Allah revealed his wicked nature to Al Khidr - He was a disbeliever. Had he

lived, he would have caused his parents too much

trouble. His parents were true believers, so if

that boy was to grow up, he might have led them out of love of him, to follow him in his wickedness

Hence, Allah, directed His pious servant Al Khidr

to kill the boy in order to replace him

with one who is would be better and more

debtful ^{o good.} so it was a deed for saving these believers
parents

Regarding the wall which the AL Khidr Laboured
to rebuild, asking no payment for it, despite the refusal of
hospitality from the town people, this wall had a treasure
underneath. This treasure belonged to two young orphans
in the town. Had the wall left to fall down, the treasure
10 would have come visible and the two boys would
not have been able to claim it, considering their
weakness. Since their father was a pious and
righteous man, Allah allowed his children to benefit
by his piety, while they were weak. Allah willed
to give them the time necessary to grow up and
dig up their treasure when they are in position
to keep it.

After clarifying the hidden reasons for
his actions, AL Khidr disowns any share in

It is Allah mercy (will) that dictated all his actions.

It was all by Allah's Command who had imparted to him the necessary knowledge in such cases and showing him what to do in each case.

So now all the actions of AlKhidr (Allah's decree) which seemed evil and unexpected in

the first instance, so now they appear to be simple and wise.

It is when we are allowed to know the hidden reasons for our life events, that we realize that ① all Allah's decree is good for the believer ② "You may hate something and it is good for you"

③ Allah knows and we know not.

Let's learn lessons from these three events that help us in our life :-

Being content with Allah's decree

1- You never know when problems in your life could actually be a source of good for you. So always believe that there is a possibility of good in every problem. So keep your spirit away from the pressure and damage of the problem, by keeping it living in the belief of having good in the problem. Always remember the "disaster of illness" which is always a way to prayer and dua and obedience to Allah, similarly all other disasters.

2- Your heart should be always satisfied with Allah's choice. If a muslim repeats I am content with Allah as my Lord - Islam as my Faith and the Prophet Mohammed (SAW) as my messenger morning and evening and after every adhan call for prayer, Allah is bound to reward him and forgive his sins

3- There is a very important fact in these events which we need to reflect on:-

- The owners of the boat were kind people and poor ones
(good quality)
- The parents of the boy were true believers
(good quality)

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And in spite of their good quality, they were having a big hardship through their decree, according to human being evaluation.

While the people of the town who were miserly and not kind (bad quality), they had the wall rebuilt with no payment i.e. a blessing in spite instead of hardship. Again according to human being evaluation.

But when we know the unseen reasons for Allah's decree we realized that: In reality

These hardships were the real blessings for the believers in the 3 events.

∴ The true believer must all the time have the full trust in Allah's decree, that in any hardship, there may be good.

This is the case for the true believers who are obedient to Allah.

This class is a message to true believers: Be always content with Allah's decree - be always sure that there is a wisdom behind the loss of your child, the

illness you may have, the ^{loss} ~~death~~ of your job,

be confident that Allah's ^{will} wisdom will

always make good for you in every event

For every parent be honest and obedient to Allah. So

Allah will protect your children through your good deeds.

M.S.
August