

Gems from Surah Al-Kahf

Part 3

أَرَدْتُ – أَرَدْنَا – أَرَادَ

In Surah Al Kahf from Ayah's 79-82 ALLAH relates a conversation to us that took place between Khidr and Musa عليهما السلام.

Khidr عليه السلام did three things that Musa عليه السلام couldn't see the wisdom in and didn't have patience with Khidr عليه السلام when he saw him to them.

Those things that Khidr عليه السلام did were:

1. Making a hole in the boat

2. **Killing the boy**

3. **Raising the wall that had treasure beneath it.**

All of these things were done by the command of ALLAH for specific reasons and wisdoms.

You will notice when Khidr عليه السلام explains each of these actions he did, the verb أَرَادَ is used but in three different conjugations in the past tense. Each conjugation representing a different doer of the action when in fact it was Khidr عليه السلام was the one who actually carried out the action.

When Khidr عليه السلام explained why he made a hole in the boat he used

أَرَدْتُ [I wanted/intended/desired]

When explaining about killing the boy he said أَرَدْنَا [We wanted/intended/desired].

When explaining the reason behind raising the wall he said أَرَادَ [He intended].

The question is why three different doers for an action that was carried out only by Khidr عليه السلام?

Let us ponder over each action to get to the conclusion.

In the first action talking about making a hole in the boat the verb عَابَ [aa3ba] which means to make or cause a flaw in something, was used. Is it befitting to use ALLAH's name next to a verb like this with this meaning? No, of course not. So, even though the command was from ALLAH to do this, Khidr عليه السلام attributed the action all to himself by using the verb أَرَدْتُ [I wanted/intended/desired] to distance ALLAH's name from such a verb with a bad meaning.

In the second action of killing the boy two things took place. First the boy was killed which is a bad thing and secondly good came about from it because he was replaced by a better more righteous child. So, we have a good and bad thing occurring here.

The verb أَرَدْنَا [We wanted/intended/desired] was used to attribute the killing to Khidr عليه السلام and the good thing that came about to ALLAH.

The third and final thing was the action of raising the wall. This was something that only had goodness in it.

So, the verb أَرَادَ [He wanted/intended/desired] was used to attribute the good action solely to ALLAH and take Khidr عليه السلام out of the equation.

Now read the ayah's below to see how perfectly and carefully ALLAH placed each word in the Quraan.

أَرَدْتُ

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

Muhsin Khan

"As for the ship, it belonged to Masakin (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.

[Surah Al-Kahf Ayah 79]

أَرَدْنَا

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا
وَكُفْرًا

Muhsin Khan

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

[Surah Al-Kahf Ayah 80]

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

Muhsin Khan

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

[Surah Al-Kahf Ayah 81]

أَرَادَ

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ
كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا **فَأَرَادَ** رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي
ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

Muhsin Khan

"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."

[Surah Al-Kahf Ayah 82]

Summary

أَرَدْتُ [I wanted/intended/desired] = Action of causing a hole in the boat. ALLAH's name is not appropriate to be mentioned next to an action that has a bad meaning from the verb عَبَّ 'to cause a flaw in something'. Khidr عليه السلام only mentioned as the doer of this action.

أَرَدْنَا [We wanted/intended/desired] ALLAH and Khidr عليه السلام are the doers mentioned in this verb because the action has to do with a good thing and a bad thing. The good thing goes back to ALLAH and the bad thing goes to Khidr عليه السلام. [Killing of the boy + Good righteous child replaces him].

أَرَادَ [He wanted/intended/desired] Action of raising the wall was all good and nothing bad so all credit goes to ALLAH and that's why Khidr's عليه السلام name is taking out of the equation.

Taken from the series

لَمَسَاتُ بَيَانِيَّةٌ لِلدُّكْتُورِ فَاضِلِ السَّامِرَائِي

Lamasaat Bayaaniyyah By. Dr. Faadhil As-Saamaraa'i

[May ALLAH preserve him.]

Abu Ezra

أَبُو عَزْرِي