

Why did Hazrat Kheyr murder a youth whereas he had not committed any crime?

The group of Imam Ali (peace be upon him)

Questioner: Ahmad Reza

The explanation of the question

One of questions that has been asked about the story of Kheyr (peace be upon him) and Musa (peace be upon him) is " why did Hazrat Kheyr murder a youth whereas he had not committed any crimes? This matter has been questioned with different aspects which we will refer to them:

1. The jurisprudence aspect:

From the aspect of retributive jurisprudence, it is not legitimate and legal before someone committed any crimes to be punished. Now this question is asked " how is the explanation of the action of Kheyr from the point of view of the God religion?

What is difference between the science of Imam Ali (peace be upon him) about the future of Ibn Mojam and his science toward the future of the youth?

When Imam Ali (peace be upon him) informed Ibn Mojam of his murder story and Ibn Mojam requested Imam Ali to murder him before he committed any crimes, Imam Ali(peace be upon him) said " do you want me to punish before the crime has happened?

Whereas Hazrat Kheyr knew that the youth had not committed any crimes and he would commit crimes in the future, he killed him.

Isn't there any responsibility for the prediction of Imam Ali (peace be upon him) in relation to Ibn Mojam? Isn't there any responsibility for the prediction of Hazrat Kheyr (peace be upon him) in relation to the action of the youth in the future?

It is an attempt to analyze the action of Hazrat Kheyr (peace be upon him) from the point of view of the necessity of religious and incipient systems and then we

will compare the action of Hazrat Khezr (peace be upon him) and Imam Ali (peace be upon him).

Answer

The first remark: the religious and incipient system

a. the incipient system:

The necessity of the incipient system is creation, prudence and possession of the creatures of the world through cause and effect based on the province of God. In other words, each creature in the world is due to a certain reason and with certain regulations.

Using this regulation, a group has answered, Hazrat Khezr was not the religious emissary of God, but he was the incipient emissary. According to the prudence and wisdom of God, his mission from God was to do such action. The objection of Hazrat Musa has happened according to appearance and the religious system.

In other words, as God uses the angels and the creatures to follow a certain purpose and all of the creatures and the causes in the world are the emissaries of God. Therefore, Hazrat Khezr (peace be upon him) is the emissary of doing such affairs.

The sacred verse of 61 (Anam Surah) refers to such matter that God said

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَنَّهُ رُسُلُنَا ۗ وَهُمْ لَا

يُفَرِّطُونَ.

He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

In other words, the mission of Hazrat Khezr like an angel that takes over the soul was to take over the soul. As we know, Hazrat Musa could not tolerate the actions of Hazrat Khezr, therefore, their mission was different from each other. The mission of Hazrat Musa (peace be upon him) was related to the appearance of human and the mission of Khezr was the inner of human.

R K: Makarem Shirazi, Tafsir Nemune, v 12 p 507, 508, Tehran, Dar Al-Kotob Al-Eslamiye, Sixth Edition, 1368

Shoarani has written about this matter

لأن تلك الأفعال كانت من أحكام روح الإلهام الولائي.

These behaviors issue from the rules of the soul of inspiration.

Al-Shoarani, Abu Al-Mavaheb Abd Al-Vahab Ben Ahmad Ben Ali Al-Maruf (died in 973 hejira), Al-Tabaghat Al-Kobra Al-Mosamat Belvagheh Al-Anvar Fi Tabaghat Al-Akhyar, v 1 p 320, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1418 hejira- 1997, First Edition, Researched by: Khalil Al-Mansur
Hazrat Khezr says at the end of this story

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

I did it not of my own accord.

There are a lot of narrations in the Sunni sources that confirm this point of view. We will mention some of them:

1. Moslem narrates from Abi Bin Kaab that the prophet of the Islam said

إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ كَافِرًا وَلَوْ عَاشَ لَأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا.

The young man who was killed by Khezr turned to be an apostate;(He would not believe in Islam), and had he lived, he would have killed his parents while he was an apostate

-Al-Neishaburi, Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri (died in 261), Sahih Moslem, v 4 p 2050, hadith 2661, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

2. Ahmad Bin Hanbel narrates this narration from Ibn Abbas in this way that the prophet (peace of Allah be upon him and his descendants) said

الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ كَافِرًا زَادَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ وَلَوْ أَدْرَكَ لَا رَهَقَ أَبَوَيْهِ طُغْيَانًا

وَكَفْرًا.

The youth that Hazrat Khezr murdered had become an apostate and Abu Rabie said in his Hadith" if he had been mature enough, he would have murdered his parents as he had become an apostate.

Al-Sheibani, Ahmad Ben Hanbal Abu Abdullah (died in 241 hejira), Mosnad Ahmad Ben Hanbal, v 5 p 274, no 21159, Published by: Ghartabat Institute, Egypt

What prudence and wisdom have caused such action and this mission? it can be understood from the appearance of the verse that the faith of the parents has a lot of value for God as much as God ordered to kill their child because he was not a righteous child so that God would grant them more righteous and better than him in order to keep their faith.

In fact, it was a favor that God granted to those two righteous persons.

Fakhr Razei has written about this matter

لأن بقاء ذلك الغلام حياً كان مفسدة للوالدين في دينهم وفي دنياهم ، ولعله علم بالوحي أن المضار الناشئة من قتل ذلك الغلام أقل من المضار الناشئة بسبب حصول تلك المفاسد للأبوين، فهذا السبب أقدم على قتله.

The survival of the servant was a corruption for the parents in their religion life. Hazrat Khezr may have known through the revelation that disadvantages from the murder of the servant were less than his survival for his parents. Therefore, he decided to kill him.

Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604), Al-Tafsir Al-Kabir Ao Mafatih Al-Gheib, v 21 p 136, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1421 hejira- 2000, First Edition

R k, Muhammad Hossein Tabatabai, Tafsir Al-Mizan Fi Al-Quran, v 13 under the verse 82, Beirut, Dar Al-Matbuat Ala, First Edition

B: The religious system:

The religious system is the viable regulations and rules that God has considered to guide human and the person is obliged to act to these orders and religious rules with their choice. The rule of punishment before the occurrence of crime and the question presented in this area is in the limitation of the religious system.

According to this point of view, the son was a mature and obliged youth and the word "servant" is used for an immature youth. Fakhr Razei has written about this matter

أن لفظ الغلام قد يتناول الشاب البالغ بدليل أنه يقال رأى الشيخ خير من مشهد الغلام جعل الشيخ

نقيضاً للغلام وذلك يدل على أن الغلام هو الشاب...

The word "servant" sometimes includes a mature youth because it is said "the opinion of a mature person is better than the opinion of a young person". In this example, the Sheikh is versus the servant because the servant is same youth.

Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604), Al-Tafsir Al-Kabir Ao Mafatih Al-Gheib, v 21 p 132, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1421 hejira- 2000, First Edition

Since Hazrat Musa (peace be upon him) says to Hazrat Khezr (peace be upon him) in his objection "did you kill a pure soul without punishment?", it demonstrates that he was mature because if he had not been mature and he had killed someone, his rule would have not been sentenced. The sin of the mature youth was apostate because his parents were devout and he was born from devout parents and after they believed in God, they became unbeliever and apostate. In addition, the punishment of the person that has become apostate is murder whether he repents or not.

...فكون الغلام حينذاك كافرا دليل كونه مكلفا ! و كون أبويه مؤمنين يجعله مرتدا فطريا يستحق

القتل و لا يستتاب و إن تاب لم تقبل، فخشية ارهاقه إياهما طغيانا و كفرا يهدّر دمه ثانيا بعد تهدره

بارتداده، ... فحتى لو كان غير بالغ لكان يحق القتل دفعا للإفساد المحتوم.

The youth was unbeliever and obliged. Because his parents were devout, he was considered as an inner apostate and was deserved to be sentenced.

If he repents apparently, it will not be accepted. The fear of his parent's murder by the youth from blasphemy wasted his blood after he became apostate. Even if he had been immature, he should have been killed in order to prevent from the corruption.

Sadeghi, Muhammad, Al-Forghan Fi Tafsir Al-Quran bel Quran va Al-Sanad, v 18 p 166, Tehran: Farhang Eslami Publication, Second Edition

Consequently, the youth was murdered due to his crimes and Hazrat Khezr ((relates his action to his crimes in the future because he wants to say " he is not only doing crimes now, but he will also commit greater crimes in the future. Hence, he was killed according to the religious rules due to his crimes not he

was sentenced before he committed any crimes.

R k, Sobhani, Jafar, Manshur Javid, v 12 p 235, Qom, Emam Sadegh Institute

1365, Makarem Shirazi, Tafsir Nemune, v 12 p 507, 508, Tehran, Dar Al-Kotob Al-Eslamiye, Sixth Edition, 1368

The second remark: the comparison of the action of Hazrat Khezr and Imam Ali (peace be upon him)

It has been said in the Shiite and Sunni sources with several documents that Imam Ali (peace be upon him and his descendants) was martyred and Ibn Moljam has been introduced as his murder. Deceased Sheikh Mofid has said

وروى جعفر بن سليمان الضبعي عن المعلى بن زياد قال : جاء عبد الرحمن بن ملجم - لعنه الله - إلى أمير المؤمنين عليه السلام يستحمله ، فقال له : يا أمير المؤمنين ، إجملي . فنظر إليه أمير المؤمنين عليه السلام ثم قال له " أنت عبد الرحمن بن ملجم المرادي ؟ " قال : نعم . قال : " أنت عبد الرحمن بن ملجم المرادي ؟ " قال . نعم . قال . " يا غزوان ، أحمله على الأشقر " فجاء بفرس أشقر فركبه ابن ملجم المرادي وأخذ بعنانه ، فلما ولى قال أمير المؤمنين عليه السلام :

" أريد حباهه ويريد قتلي عذيرك من خليلك من مراد "

قال : فلما كان من أمره ما كان ، وضرب أمير المؤمنين عليه السلام قبض عليه وقد خرج من

المسجد ، فجئ به إلى أمير المؤمنين ، فقال عليه السلام : " والله لقد كنت أصنع بك ما أصنع ، وأنا أعلم

أنك قاتلي ، ولكن كنت أفعل ذلك بك لأستظهر بالله عليك " .

Abd Al-Rahman Bin Moljam came to Amir Momenan (peace be upon him) and asked him a horse. Imam Ali (peace be upon him) looked at him and said " are you Abd Al-Rahman Bin Moljam Moradi? He said " yes". Imam Ali (peace be

upon him) said " O' Ghazvan! Have him sit on the red horse. He brought a red horse and Ibn Moljam sat on it and held the rein of the horse. When he came back, Amir Momenan said " I want to give him a gift, but he wants to kill me". Can you bring one of your friends from the Bani Morad Tribe to help you? (Reference to the poem of Umarv Bin Madikerb).

When Ibn Moljam did his intention and wounded Ibn Moljam, he was arrested when leaving the mosque and they brought him to Amir Momenan (peace be upon him). Then Amir Momenan (peace be upon him) said " I swear God that I granted you the gift although I knew that you would be my murder. However, I did it so that God would be my companion against you.

Al-Sheikh Al-Mofid, Abi Abdullah Muhammad Ben Muhammad Ben Al-Naman Al-Akbari Al-Baghdadi (336-413 hejira), Al-Ershad Fi Marefat Hojajollah Ala Al-Ebad, Researched by: Ale Al-Beit Institute, v 1 p 12, Published by: Dar Al-Mofid, Second Edition, 1414 hejira- 1993, Beirut, Lebanon, 25/ 304

the Sunni scientists have narrated this narration with different documents (some of them are valid)

ذكر عمر بن شَبَّة عن الضَّحَّاك بن مَخْلَد أبي عاصم النَّبِيل وموسى بن إِسْمَاعِيل أَنه سمع أَباه

يقول: جاء عبد الرحمن بن مُلْجَم يستحمل عليا فحمله ثم قال:

أريدُ حَبَاءَهُ (حياته) ويريدُ قَتْلِي ... عَذِيرِي من خَلِيلِي من مراد

أما إِنَّ هَذَا قَاتِلِي. قيل له: فما يمنعك منه؟ قال : إنه لم يقتلني

Ibn Moljam came to Imam Ali (peace be upon him) and asked him to lend a horse (for war or journey). Imam Ali (peace be upon him) lent him a horse and said " I give him a gift (I want to save his life), but he wants to murder me". Who is my supporter against my relative from the Morad Tribe?"

Be aware that he is my murder and they said to Imam Ali (peace be upon him) " what has prevented you from killing him?" Imam Ali (peace be upon him) said "he has not killed me yet".

Al-Talmasani, Muhammad Ben Abibakr Al-Ansari Known as Al-Beri (died in 644 hejira), Al-Joharat Fi Nasab Al-Nabi Ashaba Al-Ashara, v 1 p 1

This matter and this poem have been said in the following sources:

Al-Safadi, Salah Al-Din Khalil Ben Aibak (died in 764 hejira), Al-Vafi Bel Vafiyat, Researched by: Ahmad Al-Arnawt and Torki Mostafa, v 18 p 173, Published by: Dar Ehya Al-Torath , Beirut, 1420 hejira- 2000

Al-Balazeri, Ahmad Ben Yahya Ben Jaber (died in 279 hejira), Ansab Al-Ashraf, p 502, according to the software of Jamat Al-Kabir

Al-Majlesi, Muhammad Bagher (died in 1111 hejira), Bahar Al-Anvar, Researched by: Muhammad Al-Bagher Al-Behbudi, v 42 p 193, Published by: Al-Vafa Institute, Beirut, Lebanon, Second Edition, Al-Mosahahat, 1403- 1983

Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Medina Damascus va Zakara Fazloha Tasmiye Min Haleha Min Al-Amathel, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharama Al-Omari, v 37 p 28, Published by: Dar Al-Fekr, Beirut, 1995.

Al-Jazari, Ez Al-Din Ben Al-Athir Abi Al-Hasan Ali Ben Muhammad (died in 630 hejira), Asad Al-Ghabat Fi Marefat Al-Sahabe, Researched by: Adel Ahmad Al-Refai, , v 4 p 134, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Lebanon, First Edition, 1417 hejira- 1996

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Al-Esabat Fi Tamiz Al-Sahabe, Researched by: Ali Muhammad Al-Bajavi, v 4 p 574, Published by: Dar Al-Jeil, Beirut, First Edition, 1412 hejira- 1992

This question can be answered in several ways:

The first answer: the mission of Khezr was incipient and the duty of Amir Momenan was religious:

As it was said in the first remark in the part of incipient system, Hazrat Khezr may have done such thing as the mission of God like the angels that should take over the souls, but the mission of Amir Momenan (peace be upon him) was religious and he could not punish before someone commuted any crimes.

The second answer: the action of Umar was the fulfillment of renegade, but Ibn Moljam had not been Mahdur punishment of

Al-Dom:

In the first remark, it was said in the part of the religious system that the youth murdered by Khezr may have been punished because he had become renegade in spite of his maturity.

However, Ibn Moljam has not committed any crimes to be punished.

On the face of it, the narration of Amir Momenan (peace be upon him) refers to this matter in the book " Sheikh Mofid"

والله لقد كنت أصنع بك ما أصنع ، وأنا أعلم أنك قاتلي ، ولكن كنت أفعل ذلك بك لأستظهر بالله

عليك .

I swear God that I granted you the gift although I knew that you would be my murder. However, I did that so that God would become my companion against you.

Al-Sheikh Al-Mofid, Abi Abdullah Muhammad Ben Muhammad Ben Al-Naman Al-Akbari Al-Baghdadi (336-413 hejira), Al-Ershad Fi Marefat Hojajollah Ala Al-Ebad, Researched by: Ale Al-Beit Institute, v 1 p 13, Published by: Dar Al-Mofid, Second Edition, 1414 hejira- 1993, Beirut, Lebanon, 25/ 304

In other words, I kill him before he kills me. God was his companion and God would summon me because of killing an innocent person, but I helped him and did not kill him until he killed me. God should judge me.

Killing Ibn Mojlam was accepted from the point of view of the religion. It was not accepted that Hazrat Khezr (peace be upon him) killed the youth.

The third answer: the rule of the religion of Amir Momenan was different from the religion of Hazrar Khezr (peace be upon him)

Some of other scientists answered the behavior of Khezr from the point of view of the religion system and tried to answer that this action was not one of cases of punishment before committing crimes, but it was one of cases that Hazrat Khezr (peace be upon him) did not act according to the certain religion.

Ibn Arabi has written about this matter

فكان الخضر في حكمه على شرع رسول غير موسى فحكم بما حكم به مما يقتضيه شرع

الرسول الذي اتبعه و من شرع ذلك الرسول حكم الشخص بعلمه فحكم بعلمه في الغلام انه كافر فلم يكن

حكم الخضر فيه من حيث انه صاحب شرع منزل.

Hazrat Khezr (peace be upon him) was the follower of the religion except the religion of Musa. The action of Khezr was according to the religion that he followed. One of regulations of this religion is that human rules according to his science. Hazrat Khezr that was an unbeliever (peace be upon him) ruled according to his science and he did not own a religion.

Al-Tai Al-Khatami, Mohei Al-Din Ben Ali Ben Muhammad (died in 22/4/ 638 hejira), Al-Fotuhah Al-Makiye Fi Marefat Al-Asrar Al-Malekiye, v 2 p 79, Published by: Dar Ehya Al-Torath Al-Arabi, Lebanon, 1418 hejira- 1998, First Edition.

Consequently, Imam Ali (peace be upon him) (suppose that the story is right) is the follower of Islamic jurisprudence system and he does not consider punishment before committing crimes as the behavior of Musa is unacceptable according to the religion of Musa and it was objected by Musa and said

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"

This action was accepted in the religion of Hazrat Khezr (peace be upon him)

Conclusion

The story of Khezr and Musa that includes a lot of jurisprudence and speech secrets and trains that were already said. However, it can be concluded well from the mentioned matters that the behavior of Khezr with the youth has no problem according to the necessity of the incipient because Khezr was the emissary of God to implement the order of God like other emissaries of God and the angels in the purpose of taking over souls. Different narrations confirm

that Hazrat Khezr (peace be upon him) killed the youth in line with the incipient responsibility.

Hence, the comparison of the behavior of Hazrat Khezr toward the youth with the behavior of Imam Ali (peace be upon him) toward Ibn Moljam (suppose that the story is valid) has no meaning because the reaction of Imam Ali (peace be upon him) against the request of Ibn Moljam was according to the retributive jurisprudence of the Islam.

From the point of view of the religious system, the action of Hazrat Khezr (peace be upon him) was not the sentence before the occurrence of crime because the action of Hazrat Khezr (peace be upon him) was according to the religion that he followed. From the point of view of Hazrat Khezr (peace be upon him), the youth became apostate and his punishment is death according from the point of view of the religion of Hazrat Musa (peace be upon him) and the retributive jurisprudence of the Islam. Consequently, there is no doubt (whether jurisprudence or speech) toward the action of Hazrat Khezr (peace be upon him).

Good luck

The group in charge of answering doubts

Research centre of Hazrat Valiasr