

'Yajouj and Majouj - Gog and Magog'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Yajouj and Majouj - Gog and Magog’

Summary:

Yajouj and Majouj (Gog and Magog) are God’s creatures that are mentioned in the Torah, the Bible, as well as in the Quran.¹

In Islam Yajouj and Majouj are described as a large nation, who disbelieve in Allah^{-azwj}. They were devouring the crops during the rulership of Zulqarnayn, who imprisoned them in a dam but these creatures will finally manage to come out of their enclosure near the end of time and at that time, they will devour the people. For example:

الصدوق: عن عبد الله بن حامد، عن محمد بن جعفر، عن عبد الله بن أحمد ابن إبراهيم، عن عمر بن حصين الباهلي، عن عمر بن مسلم، عن عبد الرحمن بن زياد، عن مسلم بن يسار قال: قال أبو عقبة الانصاري: كنت في خدمة رسول الله (صلى الله عليه وآله) فجاء نفر من اليهود فقالوا لي: استأذن لنا على محمد، فأخبرته فدخلوا عليه، فقالوا: أخبرنا عما جئنا نسألك عنه، قال: جئتموني تسألوني عن ذي القرنين، قالوا: نعم،

Al-Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Ja’far, from Abdullah Bin Ahmad Ibn Ibrahim, from Umar Bin Haseyn Al Bahily, from Umar Bin Muslim, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasar who said, ‘Abu Aqabah Al Ansary said,

¹ [Gog and Magog - Wikipedia](#)

‘I was in the service of Rasool-Allah^{-sawww} and a number of Jews came and said to me, ‘Can you get permission for us to see Muhammad^{-sawww}?’ I informed him^{-sawww}, and they entered to see him^{-sawww}. They said, ‘Inform us about what we have come to ask you^{-sawww} about’. He^{-sawww} (the Prophet) said: ‘You have come to ask me^{-sawww} about Zulqarnayn’. They said, ‘Yes’.

فقال: كان غلاماً من أهل الروم، ناصحاً لله عزوجل فأحبه الله وملك الأرض، فسار حتى أتى مغرب الشمس، ثم سار إلى مطلعها، ثم سار إلى خيل ياجوج ومأجوج فبنى فيها السد، قالوا: نشهد أن هذا شأنه وأنه لفي التوراة .

Prophet^{-sawww} said: ‘He was a boy from the people of Rome, advising for Allah^{-azwj} Mighty and Majestic, so Allah^{-azwj} Loved him and he ruled the earth. He travelled until he came to the setting of the sun. Then he travelled to its emergence. Then he travelled to the mountain of Gog and Magog and built the dam therein’. They (the Jews) said, ‘We testify what this is indeed his occupation, and it is in the Torah as such’.²

The Story of Zulqarnain and Yajouj and Majouj in the Holy Quran:

قَالُوا يَا دَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {18:94}

They said, ‘O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?’ [18:94]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفًا وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفًا وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَسُ بَنِي آدَمَ سَبْعُونَ جِنْسًا وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَأْجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A’ala, from Mujahid, from Ibn Abbas who said:

I asked Amir Al-Momineen^{-asws} about the creatures’. He^{-asws} said: ‘Allah^{-azwj} Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam^{-as}, and the people are the Children of Adam^{-as}, except for Yajouj and Majouj (Gog and Magog)’.³

In Holy Quran, Allah^{-azwj} Says:

حَتَّىٰ إِذَا فُجِحَتْ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {21:96}

Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]

² Bihar Al-Anwaar – V 18, The book of our Prophet^{-sawww}, P 2 Ch 11 H 5

³ Al Kafi – H 14722

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، عن أبي بصير- في حديث خير ذي القرنين- قال فيه: «إذا كان قبل يوم القيامة في آخر الزمان انهدم ذلك السد، و خرج يأجوج و مأجوج إلى الدنيا، و أكلوا الناس، و هو قوله تعالى: حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, from Abu Baseer –

(It has been narrated) in a Hadeeth regarding the news of Zulqarnayn – in which he (Al-Sadiq^{asws}) said: ‘When it is before the Day of Judgement at the end of the times and that dam would collapse, and Yajouj and Majouj would come out to the world, and they would devour the people. And these are the world of the Exalted: **Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]**’.⁴

Who was Zulqarnayn and what is his story?

وسئل أمير المؤمنين عليه السلام عن ذي القرنين أنبيا كان أم ملكا ؟

And Amir Al-Momineen^{asws} was asked about Zulqarnayn, ‘Was he a Prophet^{as} or a king?’

فقال: لا نبيا ولا ملكا بل عبدا أحب الله فأحبه، ونصح لله فنصح له، فبعثه إلى قومه فضربوه على قرنه الايمن فغاب عنهم ما شاء الله أن يغيب،

He^{asws} said: ‘Neither a Prophet^{as} nor a king, but a servant who loved Allah^{azwj}, and He^{azwj} Loves him, and he advised for (the Sake of) Allah^{azwj}, and He^{azwj} Advised him. He^{azwj} Sent him to his people, but they struck upon his right horn. He was absent from them for as long as Allah^{azwj} Desired him to be absent.

ثم بعثه الثانية فضربوه على قرنه الايسر فغاب عنهم ما شاء الله أن يغيب، ثم بعثه الله الثالثة فمكن الله له في الارض وفيكم مثله - يعني نفسه

Then He^{azwj} Sent him secondly, but they struck him upon his left horn, and he was absent from them for as long as Allah^{azwj} Desired him to be absent. Then Allah^{azwj} Sent him for the third time, and Allah^{azwj} Enamelled for him in the land, and among you all is his example’ – meaning himself^{asws}.

فبلغ مغرب الشمس فوجدها تغرب في عين حمئة ووجد عندها قوما " قلنا يا ذا القرنين إما أن تعذب وإما أن تتخذ فيهم حسنا قال " ذو القرنين: " أما من ظلم فسوف نعذبه ثم يرد إلى ربه فيعذبه عذابا نكرا " إلى قوله: " ثم أتبع سببا " أي دليلا " حتى إذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها سترا "

‘Until when he reached west of the sun, and found it setting in a muddy spring, and found a people at it. We Said: “O Zulqarnayn! Either you punish or you take to goodness regarding them” [18:86] He (Zulqarnayn) said: ‘As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87] – up to His^{azwj} Words: Then he followed a course [18:89] – i.e. indication, Until when he

4. تفسير القمي 2: 40.

reached the emergence of the sun, and found it emerging upon a people for whom We had not Made a shelter from below it [18:90].

قال: لم يعلموا صنعة ثياب " ثم أتبع سببا " أي دليلا " حتى إذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قولا * قالوا يا ذا القرنين إن يأجوج ومأجوج مفسدون في الارض فهل نجعل لك خرجا على أن تجعل بيننا وبينهم سدا "

He^{-asws} said: ‘They did not know the making of clothes. **Then he followed a course [18:92] Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93] They said, ‘O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?’ [18:94].**

فقال ذو القرنين: " ما مكني فيه ربي خير فأعينوني بقوة أجعل بينكم وبينهم ردما أتوني زبر الحديد " فأمرهم أن يأتوه بالحديد فأتوا به فوضعه بين الصدفين يعني بين الجبلين حتى سوى بينهما، ثم أمرهم أن يأتوا بالنار فأتوا بها فنفخوا تحت الحديد حتى صار مثل النار، ثم صب عليه القطر وهو الصفر حتى سده

He (Zulqarnayn) said, ‘What my Lord has Enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]. He instructed them to come to him with the iron. They came with it, and he placed it between the two hills, meaning between the two mountains, until he had evened between the two. Then he instructed them to come with the fire. They came with it, and they blew it beneath the iron until it became like the fire. Then he poured molten copper, and it is the brass, until he had blocked it.

وهو قوله: " حتى إذا ساوى بين الصدفين قال انفخوا حتى إذا جعله نارا " إلى قوله: " نقبا " فقال ذو القرنين: " هذا رحمة من ربي فإذا جاء وعد ربي جعله دكاء و كان وعد ربي حقا "

And it is His^{-azwj} Word: **‘Bring me blocks of iron!’ Until when he had erected between the two cliffs, he said: ‘Blow!’ Until when He made it a fire [18:96] – up to His^{-azwj} Words: a hole in it [18:97]. He said: ‘This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97].**

قال: إذا كان قبل يوم القيامة في آخر الزمان انهدم ذلك السد وخرج يأجوج و مأجوج إلى الدنيا وأكلوا الناس وهو قوله: " حتى إذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون "

He^{-asws} said: ‘When it will be just before the Day of Qiyamah during the end of times, that dam will be demolished, and Yajouj and Majouj will come out to the world and devour the people, and it is His^{-azwj} Word: **‘Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]’.**

قال: فسار ذو القرنين إلى ناحية المغرب فكان إذا مر بقرية زأر فيها كما يزار الاسد المغضب، فينبعث في القرية ظلمات ورعد وبرق وصواعق يهلك من ناواه وخالفه، فلم يبلغ مغرب الشمس حتى دان له أهل المشرق والمغرب،

Zulqarnayn travelled to the areas of the west, and it so happened that whenever he passed by a town, he visited therein just as the angry lion would visit it. So, from one of his horns emitted the darkness, and the thunder, and lightning, and thunderbolts destroying the ones

around it and behind it. He did not reach the west of the sun until the people of the east and the west professed (Religion) to him’.

فقال أمير المؤمنين عليه السلام: وذلك قول الله عزوجل: " إنا مكننا له في الارض وآتيناه من كل شيء سببا " أي دليلا.

Amir Al-Momineen^{-asws} said: And that is the Word of Allah^{-azwj} Mighty and Majestic: ***Surely We Enabled him in the earth and Gave him a course from every thing [18:84]***, i.e., indication.

فقبل له: إن الله في أرضه عينا يقال لها عين الحياة لا يشرب منها ذو روح إلا لم يموت حتى الصبيحة،

It was said to him, ‘For Allah^{-azwj} in the earth, there is a spring called the spring of life. None with a soul will drink from it except he would not die until the Scream’.

فدعا ذالقرنين الخضر وكان أفضل أصحابه عنده ودعا ثلاث مائة وستين رجلا ودفع إلى كل واحد منهم سمكة وقال لهم: اذهبوا إلى موضع كذا وكذا فإن هناك ثلاث مائة وستين عينا، فليغسل كل واحد منكم سمكته في عين غير عين صاحبه

Zulqarnayn called Khizr^{-as}, he was the most superior of his^{-as} companions in his^{-as} presence, and called three hundred and sixty men, and handed over a (dead) fish to each one of them, and said to them: ‘Go to such and such a place, for over there, there are three hundred and sixty springs, and let each one of you wash his fish in a spring other than the spring of his companions’.

فذهبوا يغسلون، وقعد الخضر يغسل فانسابت السمكة منه في العين وبقي الخضر متعجبا مما رأى، وقال في نفسه: ما أقول لذي القرنين؟ ثم نزع ثيابه يطلب السمكة فشرب من مائها واغتتمس فيه ولم بقدر على السمكة،

They went and washed, and Al-Khizr^{-as} sat to wash, but the fish slipped from him^{-as} into the spring, and Al-Khizr^{-as} remained wondering from what he^{-as} saw, and said within himself^{-as}: ‘What shall I^{-as} say to Zul-Qarnayn?’ Then he^{-as} removed his cloth to seek the fish, and he^{-as} drank from its water, but was not able upon (finding) the fish.

فرجعوا إلى ذي القرنين فأمر ذوالقرنين بقبض السمك من أصحابه، فلما انتهوا إلى الخضر لم يجدوا معه شيئا فدعاه وقال له: ما حال السمكة؟ فأخبره الخبر، فقال له: فصنعت ماذا؟ قال: اغتتمست فيها فجعلت أغوص وأطلبها فلم أجدها، قال: فشربت من مائها؟ قال: نعم،

Then they returned to Zul-Qarnayn, and Zul-Qarnayn ordered for taking back the fish from his companions. When he ended up to Al-Khizr^{-as}, he did not find anything to be with him, and said to him: ‘What is the state of the fish?’ Al-Khizr^{-as} informed him. He said to him^{-as}: ‘So what did you^{-as} do?’ He^{-as} said: ‘I^{-as} immersed into it and went on diving to seek it, but could not find it’. He said: ‘Did you^{-as} drink from it?’ He^{-as} said: ‘Yes’.

قال: فطلب ذوالقرنين العين فلم يجدها، فقال للخضر: كنت أنت صاحبها.

He^{-asws} said: ‘Then Zulqarnayn sought the spring of life, but could not find it, and he said to Al-Khizr^{-as}: ‘You^{-as} were its owner’’.⁵

⁵ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 8 H 5

Yajouj and Majouj and the story of the barrier

الشيخ في أماليه، قال: أخبرنا ابن الصلت، قال أخبرنا ابن عقدة، قال أخبرنا أبو الحسن القاسم بن جعفر بن أحمد بن عمران المعروف بابن الشامي قراءة، قال: حدثنا عباد بن أحمد العزمي، قال: حدثني عمي عن أبيه، عن جابر، عن الشعبي، عن أبي رافع، عن حذيفة بن اليمان، عن النبي (صلى الله عليه وآله)، عن أهل يأجوج و مأجوج، قال: «إن القوم لينقروا السد بمعاولهم دائبين، فإذا كان الليل، قالوا: غدا نفرغ فيصبحون و هو أقوى منه بالأمس، حتى يسلم منهم رجل حين يريد الله أن يبلغ أمره، فيقول المؤمن: غدا نفتح إن شاء الله، فيصبحون ثم يغدون عليه فيفتحه الله،

Al Sheykh in his Amaali said, ‘Ibn Salt informed us, from Ibn Uqdat, from Abu Al Hassan Al Qasi, Bin Ja’far Bin Ahmad Bin Umran Al Ma’rouf , from Abaad bin Ahmad Al Arzamy, from his unclce, from his father, from Al Sha’aby, from Abu Ra’fa, from Huzyefa Bin Al Yaman,

(It has been narrated) from the Prophet^{-sawww} about the people Yajouj and Majouj (Gog and Magog), having said: ‘The people who are persistently digging with their shovels at the enclosure (barrier). So, when it is the night, they say, ‘Tomorrow we shall be free from it’. But when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah^{-azwj} Intends His^{-azwj} Command to reach him. So, the *Momin* would be saying, ‘Tomorrow I shall open it, if Allah^{-azwj} so Desires it’. They would come to it and Allah^{-azwj} would Open it.

فو الذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان، و قد شربوه حتى نزحوه، فيقول و الله لقد رأيت هذا الوادي مرة، و إن الماء ليجري في عرضه». قيل: يا رسول الله، و متى هذا؟ قال: «حين لا يبقى من الدنيا إلا مثل صباية الإناء».

By the One in Whose Hand is my^{-sawww} soul, the man from among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So he would be saying, ‘By Allah^{-azwj}! I have seen this valley once, and the water was flowing in its ground’. It was said, ‘O Rasool-Allah^{-sawww}! And when will this be?’ He^{-sawww} said: ‘When there would not remain in the world except the like of leftovers in a container’.⁶

Amir Al-Momineen^{-asws} Showed the Enclosure of Yajouj and Majouj:

فقال الحسن (عليه السلام): «أريد أن تريني يأجوج و مأجوج و السد الذي بيننا و بينهم»، فسارت الريح تحت السحاب، فسمعنا لها دويًا كدوي الرعد، و علت في الهواء، و أمير المؤمنين (عليه السلام) يقدمنا، حتى انتهينا إلى جبل شامخ في العلو، و إذا شجرة جافة قد تساقطت أوراقها، و جفت أغصانها،

(In a lengthy Hadith Amir Al-Momineen^{-asws} was asked by Imam Hassan^{-asws} to show some magnificent wonders) So Al-Hassan^{-asws} said: ‘I^{-asws} want you^{-asws} to show us Yajouj and Majouj (Gog and Magog), and the barrier which is in between us and them’. So the wind came underneath the cloud, and we heard its bang like the bang of the thunder, and it floated in the air, and Amir Al-Momineen^{-asws} was in front of us, until we ended up to a mountain which was lofty in its height. And there was a tree the leaves of which had fallen off, and its branches had dried up.

فقال الحسن (عليه السلام): «ما بال هذه الشجرة قد ييست؟» فقال له: «سلها، فإنها تجيبك»، فقال الحسن (عليه السلام): «أيتها الشجرة، مالك قد حدث بك ما نراه من الجفاف؟» فلم تجبه؟ فقال أمير المؤمنين (عليه السلام): «إلا ما أجبته»،

الأمالي 1: 355. 6

Al-Hassan^{-asws} said: ‘What is the matter with this tree which had dried up?’ So he^{-asws} said to him^{-asws}: ‘Ask it, for it would answer you^{-asws}’. Imam Al-Hassan^{-asws} said: ‘O you tree! What is the matter with you, and what has happened with you what we see from the drought?’ But it did not answer him^{-asws}. Amir Al-Momineen^{-asws} said: ‘But why are you not answering him^{-asws}?’

قال الراوي: و الله لقد سمعتها تقول لبيك لبيك يا وصي رسول الله و خليفته، ثم قالت: يا أبا محمد، إن أباك أمير المؤمنين (عليه السلام) كان يجيئي في كل ليلة وقت السحر، و يصلي عندي ركعتين، و يكثر من التسبيح، فإذا فرغ من دعائه جاءته غمامة بيضاء، ينفخ منها رائحة المسك، و عليها كرسي، فيجلس عليه فتسير به، فكنت أعيش بمجلسه و بركته، فانقطع عني منذ أربعين يوما، فهذا سبب ما تراه مني.

The narrator said, ‘By Allah^{-azwj}! We heard it saying, ‘At your^{-asws} service! At your^{-asws} service! O successor^{-asws} of Rasool-Allah^{-saww} and his^{-saww} Caliph!’ Then it said, ‘O Abu Muhammad^{-asws}! Your^{-asws} father^{-asws} Amir Al-Momineen^{-asws} comes to me every night at the time of dawn, and pray two Cycles *Taqiyyain* my presence, and with abundant Glorification. So when he^{-asws} is free from his^{-asws} supplication, a white cloud comes to him^{-asws}, blowing out from it the aroma of Musk, and upon it is a chair, so he^{-asws} sits himself^{-asws} upon it so travel by it. So I was alive due to his^{-asws} presence and his^{-asws} Blessings. This has been cut off from me for forty days, so this is the reason what you^{-asws} are seeing from me’.

فقام أمير المؤمنين (عليه السلام)، و صلى ركعتين، و مسح بكفه عليها، فاخضرت و عادت إلى حالها.

Amir Al-Momineen^{-asws} stood up, and prayed two Cycles *Taqiyya*, and wiped his^{-asws} hand upon it, and it became green and returned to its (previous) condition’.

و أمر الريح فسارت بنا، و إذا نحن بملك يده في المغرب، و الاخرى بالشرق، فلما نظر الملك إلى أمير المؤمنين (عليه السلام)، قال أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمدا عبده، و رسوله، أرسله بالهدى و دين الحق، ليظهره على الدين كله و لو كره المشركون، و أشهد أنك وصيه و خليفته حقا و صدقا.

And he ordered the wind, so it went with us, and we were with an Angel whose one hand) is in the West, and the other, in the East. So when the Angel look at Amir Al-Momineen^{-asws}, he said, ‘I testify that there is no god except for Allah^{-azwj}, One with no associates to Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the Guidance and the Religion of the Truth, so that He^{-azwj} may Make it to prevail over all the Religion even though the Polytheists may be averse to it. And I testify that you^{-asws} are his^{-saww} successor, and his^{-saww} true Caliph, truly’.

فقلت: يا أمير المؤمنين، من هذا الذي يده في المغرب، و يده الاخرى في المشرق؟ فقال أمير المؤمنين (عليه السلام): «هذا الملك الذي وكله الله تعالى بظلمة الليل وضوء النهار، و لا يزول إلى يوم القيامة، و إن الله تعالى جعل أمر الدنيا لي، و إن أعمال العباد تعرض علي في كل يوم، ثم ترفع إلى الله تعالى».

I said, ‘O Amir Al-Momineen^{-asws}! Who is this one whose one hand is in the west, and the other hand is in the east?’ So Amir Al-Momineen^{-asws} said: ‘This is the Angel whom Allah^{-azwj} the Exalted has Made responsible (to bring in) the darkness of the night and the brightness of the day, and he will not stop until the Day of Judgement. And that Allah^{-azwj} the Exalted has Made

the Command of the world for me^{-asws}, and that the deeds of the servants as presented to me^{-asws} during every day, then these are raised to Allah^{-azwj} the Exalted’.

ثم سرنا حتى وقفنا على سد يأجوج و ماجوج فقال أمير المؤمنين (عليه السلام) للريح «اهبطي بنا مما يلي هذا الجبل» و أشار بيده إلى جبل شامخ في العلو، و هو جبل الخضر (عليه السلام)، فنظرنا إلى السد، و إذا ارتفاعه ما يحد البصر، و هو أسود كقطعة الليل الدامس يخرج من أرجائه الدخان،

Then we went until we paused upon the barrier of Yajouj and Majouj (Gog and Magog). So Amir Al-Momineen^{-asws} said to the wind: ‘Descend with us from what follows this mountain’, and he^{-asws} gestured by his^{-asws} hand to a mountain which was lofty in its height, and it was the mountain of Al-Khizr^{-as}. So, we looked at the barrier, and when he^{-asws} lifted it to the limit of the sight, and it was black like a piece of the dark night, the smoke emitting from its edges.

فقال أمير المؤمنين (عليه السلام): «يا أبا محمد، أنا صاحب هذا الأمر على هؤلاء العبيد»، قال سلمان: فرأيت أصنافا ثلاثة طول أحدهم مائة و عشرون ذراعا، و الثاني طول كل واحد منهم ستون ذراعا، و الثالث يفرش أحد أذنيه تحته، و الاخرى يلتحف بها.

So Amir Al-Momineen^{-asws} said: ‘O Abu Muhammad^{-asws}! I^{-asws} am the Master of this command over these servants’. Salman^{-ra} said, ‘So I^{-as} saw three types (of people) – the length of one of them was of one hundred and twenty cubit; and the second, each one of them was of sixty cubits; and third, they (had such large ears that) they lie down upon one of their ears using it as a bed, and cover themselves with the other ear’.

ثم إن أمير المؤمنين (عليه السلام) أمر الريح فسارت بنا إلى جبل قاف ، فانتبهينا إليه و إذا هو من زمردة خضراء، و عليها ملك على صورة النسر، ثم نظر إلى أمير المؤمنين (عليه السلام)، قال الملك: السلام عليك، يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟ فرد (عليه السلام)، و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين. قال: «تريد أن أذن لك أن تزور الخضر (عليه السلام)». فقال: نعم. قال: «قد أذنت لك»

Then Amir Al-Momineen^{-asws} ordered the wind, so it went with us to Mount Qaf. So we ended up at it, and it was emerald green, and over it was an Angel of the image of an eagle. Then he looked at Amir Al-Momineen^{-asws}. The Angel said, ‘Peace be upon you^{-asws}, O successor^{-asws} of the Rasool^{-as} of the Lord^{-azwj} of the Worlds, and his^{-saww} Caliph, do you^{-asws} permit me regarding the response?’ So he^{-asws} responded, and said to him: ‘If you wish, speak, and if you so wish, I^{-asws} shall inform you about what you are to ask me^{-asws} about’. The Angel said, ‘But, you^{-asws} should be speaking, O Amir Al-Momineen^{-asws}’. He^{-asws} said: ‘You want, that I^{-asws} should allow you to visit Al-Khizr^{-as}’. So he said, ‘Yes’. He^{-asws} said: ‘I^{-asws} have allowed you’ (an extract).⁷

After the angels, Yajouj and Majouj are numerous:

جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن قول الله تعالى: " يسفلونك عن ذي القرنين قل سأتلوا عليكم منه ذكرا "

Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

المحتضر: 71، مدينة المعاجز: 91 7

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} the Exalted: **And they are asking you about Zulqarnain. Say: ‘I will recite to you a mention of him [18:83].**

قال: إن ذا القرنين بعثه الله تعالى إلى قومه فضرب على قرنه الايمن فأمامه الله خمسمائة عام، ثم بعثه الله إليهم بعد ذلك فضرب على قرنه الايسر فأمامه الله خمسمائة عام ثم بعثه إليهم بعد ذلك فملكه مشارق الارض ومغربها من حيث تطلع الشمس إلى حيث تغرب

He^{-asws} said: ‘Allah^{-azwj} Sent Zulqarnayn to his people, and they struck upon his right horn, and Allah^{-azwj} Caused them to die for five hundred years. Then He^{-azwj} Sent him to them after that, and they struck upon his left horn, so Allah^{-azwj} Caused them to die for five hundred years, then Sent him to them after that. He ruled over the east of the earth and its west, from where the sun emerges to where it sets.

فهو قوله: " حتى إذا بلغ مغرب الشمس وجدها تغرب في عين حمئة " إلى قوله: " عذابا نكرا " قال: في النار، فجعل ذو القرنين بينهم بابا من نحاس وحديد وزفت وقطران فحال بينهم وبين الخروج.

These are His^{-azwj} Words: **Until when he reached west of the sun, and found it setting in a muddy spring [18:86]** – up to His^{-azwj} Words **with a terrible Punishment [18:87]** – he^{-asws} said: ‘In the Fire. So Zulqarnayn built for them a gate of copper and iron, and asphalt and tar, which came to be between them and the exit.

ثم قال أبو عبد الله عليه السلام: ليس منهم رجل يموت حتى يولد له من صلبه ألف ذكر. ثم قال: هم أكثر خلق خلقوا بعد الملائكة.

Then Abu Abdullah^{-asws} said: ‘There was no man among them who died until there were born for him, from his loins, a thousand sons’. Then he^{-asws} said: ‘They Yajouj and Majouj (Gog and Magog) were more numerous creatures Created after the Angels’.⁸

The end of Yajouj and Majouj:

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يُفْتَحُ سَدُّ يَأْجُوجَ وَ مَاْجُوجَ فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ تَعَالَى: وَ هُمْ مِنْ كُلِّ حَدْبٍ يَنْسِلُونَ فَيَغْشَوْنَ الْأَرْضَ كُلَّهَا وَ يَجْتَازُ الْمُسْلِمُونَ إِلَى حُصُونِهِمْ وَ يَضُمُونَ إِلَيْهِمْ مَوَاشِيَهُمْ

And from Abu Saeed Al-Khudry who said,

‘I heard Rasool-Allah^{-saww} saying: ‘The barrier of Yajouj and Majouj will be opened so they will emerge upon the people just as Allah^{-azwj} the Exalted Said: **and they would be descending from every elevation [21:96]**, so they will be overwhelming the earth, all of it and the Muslims will retreat to their fortresses taking their livestock with them.

فَيَشْرَبُونَ مِائَةَ الْأَرْضِ، فَيَمُرُّ أَوَائِلُهُمْ بِالنَّهْرِ فَيَشْرَبُونَ مَا فِيهِ وَ يَتَرَكُونَهُ فَيَمُرُّ بِهِ مَنْ بَعْدَهُمْ وَ يَقُولُونَ: لَقَدْ كَانَ هَذَا مَرَّةً مَاءً

⁸ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 8 H 4

They will be drinking water of the earth. Their first ones would pass by the river and drink whatever is in it, and leaving it (empty). The ones after them will pass by and say, ‘There used to be water here once!’

وَلَا يَبْقَىٰ أَحَدٌ مِّنَ النَّاسِ إِلَّا مَن كَانَ فِي حِصْنٍ أَوْ جَبَلٍ شَامِخٍ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ فَرَعْنَا مِنَ أَهْلِ الْأَرْضِ وَ قَدْ بَقِيَ مَن فِي السَّمَاءِ

And there will not remain anyone from the people except the ones who were in a fortress or a lofty mountain. Their speaker will say, ‘We are free from people of the earth and there still remain the ones in the sky!’

ثُمَّ يَهْزُ أَحَدُهُمْ حَزْبَتَهُ فَيَرْمِي بِهَا نَحْوَ السَّمَاءِ فَتَرْجِعُ إِلَيْهِمْ مَخْضُوبَةً بَدَمٍ، فَيَقُولُونَ: قَدْ قَتَلْنَا أَهْلَ السَّمَاءِ

Then one of them will shake his spear and throw it towards the sky, and it would return to them stained with blood. They will say, ‘We have killed people of the sky!’

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَلَطَ اللَّهُ عَلَيْهِمْ دُودًا مِّثْلَ النَّعَفِ، فَيَدْخُلُ فِي آذَانِهِمْ وَ يَنْقُبُ أَعْنَاقَهُمْ فَيُصْبِحُونَ مَوْتَى لَا يُسْمَعُ لَهُمْ حِسٌّ وَ لَا حَرَكَةٌ

While they will be like that when Allah^{azwj} will Cause insects like the gnats to prevail upon them. They will enter into their ears and pierce their necks. They will (eventually) die. Neither a hiss will be heard for them nor any movement (detected)’.

وَ رُوِيَ أَنَّ الْأَرْضَ تُنْتِنُ مِنْ جِيْفِهِمْ فَيُرْسِلُ اللَّهُ تَعَالَىٰ مَطَرَ السُّيُولِ فَتَحْمِلُ جِيْفَهُمْ إِلَى الْبِحَارِ

And it is reported that the earth will stink from their carcasses so Allah^{azwj} the Exalted will Send torrential rains to carry their carcasses away (and) into the seas.⁹

مجمع البحرين، ج2، ص: 274⁹