

'Zulqarnayn: The Kingdom and the Spring of Life'

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

'Zulqarnayn: The Kingdom and the Spring of Life'

Summary:

The story of Zulqarnayn (Dhu al-Qarnayn) has been narrated in the Holy Quran (18:83-101), as the one who travelled to the east and west with the powers bestowed to him by Allah^{-azwj}, reached very close to the 'Spring of Life' and set up a barrier between creations of Allah^{-azwj} called Yajouj and Majouj (Gog and Magog). The Quran also prophesies the end of the world when Gog and Magog manage to cross over the barrier.

Allah^{-azwj} has Mentions Zulqarnayn in the Holy Quran:

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {18:83}

And they are asking you about Zulqarnayn. Say: 'I will recite to you a mention of him [18:83]

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَّبَعْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {18:84}

Surely, We Enabled him (Zulqarnayn) in the earth and Gave him a course from everything [18:84]

و عنه، قال: حدثنا أحمد بن محمد بن الحسين البزاز، قال: حدثنا محمد بن يعقوب بن يوسف، قال: حدثنا أحمد بن عبد الجبار العطاردي، قال: حدثنا يونس بن بكير، عن محمد بن إسحاق بن يسار المدني، عن عمرو بن ثابت، عن سماك بن حرب، عن رجل من بني أسد، قال: سألت رجلاً علياً (عليه السلام): أ رأيت ذا القرنين، كيف استطاع أن يبلغ المشرق والمغرب؟

And from him (Al-Sadooq) who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Al Husayn Al Bazaz, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar Al Ata'ardy, from Yunus Bin Bukeyr, from Muhammad Bin Is'haq Bin Yasar A Madany, from Amro Bin Sabit, from Samak Bin Harb, from a man from (the clan of) Asad who said,

'A man asked Imam Ali^{asws}, 'What is your^{asws} view of Zulqarnayn, how was he able upon reaching the east and the west?'

قال: «سخر الله له السحاب، و مد له في الأسباب، و بسط له النور، فكان الليل و النهار عليه سواء.».

He^{asws} said: 'Allah^{azwj} Subjected the clouds for him, and Extended for him in the courses, and Spread out the light for him. So, the night and the day were the same to him''¹

The story of Yajouj and Majouj (Gog and Magog) is covered in a separate article.

Yajouj and Majouj – Gog and Magog | Hubeali

Zulqarnayn Built a Barrier between his people and Yajouj and Majouj

Allah^{-azwj} Describes the request of the nation of Zulqarnayn, in the Holy Quran:

قَالُوا يَا ذَا 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]

عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: سئل عن ذي القرنين؟ قال: «كان عبدا صالحا و اسمه عياش، و اختاره الله و ابتعثه إلى قرن من القرون الاولى في ناحية المغرب، و ذلك بعد طوفان نوح (عليه السلام)،

From Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{asws}, he (the narrator) said, 'He^{asws} was asked about Zulqarnayn. He^{asws} said: 'He was a righteous servant, and his name was Ayaash, and Allah^{azwj} Chose him and Sent him to a generation from the former generations in an area around the west, and that was after the flood of Noah^{as}.

فضربوه على قرن رأسه الأيمن، فمات منها، ثم أحياه الله بعد مائة عام، ثم بعثه إلى قرن من القرون الأولى في ناحية المشرق (عليه السلام)، فكذبوه فضرِبوه ضربة على قرنه الأيسر فمات منها، ثم أحياه الله بعد مائة عام، و عوضه من الضربتين اللتين على رأسه قرنين في موضع الضربتين أجوفين، و جعل عز ملكه آية نبوته في قرنيه.

But they struck him upon a top on the right side of his head, and he died from it. Then Allah^{azwj} Revived him after a hundred years. Then He^{azwj} Sent him to a generation from the former generation in an area around the east. But they belied him and struck him with a strike upon a top on the left, and he died from it. Then Allah^{azwj} Revived him after a hundred years, and Remedied him from the two strikes which were struck upon his head, two tops in place of the two interior wounds, and Made the might of his kingdom to be a Sign of his Prophet-hood in his generation.

ثم رفعه الله إلى السماء الدنيا، فكشط له عن الأرض كلها، جبالها و سهولها و فجاجها حتى أبصر ما بين المشرق و المغرب، و آتاه الله من كل شيء علما يعرف به الحق و الباطل، و أيده في قرنيه بكسف من السماء فيه ظلمات و رعد و برق،

Then Allah^{azwj} Raised him to the sky of the world and Peeled off from the earth, all of it – its mountains, and its coasts, and its mountain ranges, until he saw what is between the east and

كمال الدين و تمام النعمة: 2/393 .1

the west. And Allah^{azwj} Gave him from all things, knowledge by which he recognised the truth and the falsehood, and Aided him in his generation by an eclipse from the sky wherein was darkness, and thunder and lightning.

ثم اهبط إلى الأرض، وأوحى الله إليه: أن سر في ناحية غرب الأرض وشرقها، وقد طويت لك البلاد، وذللت لك العباد، وأرهبتهم منك.

Then He^{azwj} Sent him down to the earth and Revealed unto him: "Travel in the areas of the west of the earth and its east, and the cities have been folded up for you (brought closer), and the servants have been Made humbled to you, and to be awed from you!"

فسار ذو القرنين إلى ناحية المغرب، فكان إذا مر بقرية زار فيها كما يزأر الأسد المغضب، فينبعث من قرنيه ظلمات و رعد و برق، و صواعق تهلك من ناوأه و خالفه، فلم يبلغ مغرب الشمس حتى دان له أهل المشرق و المغرب-

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'.

قال- و ذلك قول الله: إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَ آتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا فَسَارَ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ إِلَىٰ قَوْلِهِ أَمَا مَنْ ظَلَمَ وَ لَمْ يُؤْمِنْ بِرَبِّهِ فَسَوْفَ نُعَذِّبُهُ فِي الدُّنْيَا بِعَذَابٍ مُّهِينٍ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فِي مَرْجَعٍ مُّعَذَّبٍ عَذَابًا مُّكْرًا إِلَىٰ قَوْلِهِ: وَ سَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ثُمَّ أَتَتْهُ ذُو الْقَرْنَيْنِ مِنَ الشَّمْسِ سَبَبًا.

He^{asws} said: 'And that is in the Words of Allah^{azwj}: **Surely We Enabled him in the earth and Gave him a course from everything [18:84] Until when he reached west of the sun, and found it setting in a muddy spring [18:86]** – up to His^{azwj} Words: **'As for one who is unjust, - and does not believing in his Lord^{azwj}, then soon We will Punish him, - in the world, with a Punishment of the world, then he will return to His Lord – during his return, and He will Punish him with a terrible Punishment [18:87]** – up to His^{azwj} Words: **and We will Speak to him an easy word from Our Command [18:88] Then he – Zulqarnayn, followed – from the sun, a course [18:89].**

ثم قال أمير المؤمنين (عليه السلام): «إن ذا القرنين لما انتهى مع الشمس إلى العين الحمئة، وجد الشمس تغرب فيها، و معها سبعون ألف ملك يجرونها بسلاسل الحديد و الكلابيب، يجرونها من قعر البحر في قطر الأرض الأيمن كما تجري السفينة على ظهر الماء، فلما انتهى معها إلى مطلع الشمس سببا وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ إِلَىٰ قَوْلِهِ بِمَا لَدَيْهِ خُبْرًا».

Then Amir Al Momineen^{asws} said: 'Zulqarnayn, when he ended up with (following) the sun to the muddy spring, he found the sun setting therein, and with it were seventy thousand Angels flowing it by chains of iron and the hooks, flowing it from a depth of the sea in a drop of the right land, just as the ship flows upon the surface of the water. So **when he reached the emergence of the sun, and found it emerging upon a people [18:90]** – up to His^{azwj} Words: **knowledge of his news [18:91].**

فقال أمير المؤمنين (عليه السلام): «إن ذا القرنين ورد على قوم، قد أحرقتهم الشمس، و غيرت أجسادهم و ألوانهم حتى صيرتهم كالظلمة، ثم أتبع ذو القرنين سببا في ناحية الظلمة: حتى إذا بلغ بين السدين وجد من دونهما قوماً لا يكادون يفقهون قولاً قالوا يا ذا القرنين إن يأجوج و مأجوج خلف هذين الجبلين، و هم يفسدون في الأرض،

So, Amir Al Momineen^{asws} said: 'When Zulqarnayn arrived to a people, the sun had burnt them, and their bodies and their colour had changed until they had become like the darkness. **Then he followed a course [18:92]** – in an area of the darkness: **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 – who are behind these two mountains, **are making mischief in the land.**

إذا كان إبان زروعنا و ثمارنا خرجوا علينا من هذين السدين فرعوا في ثمارنا و زروعنا، حتى لا يبقوا منها شيئاً فهل نجعل لك خبزاً نؤديه إليك في كل عام على أن نجعل بيننا و بينهم سداً إلى قوله: زير الحديد».

Whenever it was during our plantation (harvest) and our fruit (picking), they come out against us from these two cliffs. They devour from our fruits and our plantations until there does not remain anything from these. **so shall we make a remuneration for you** - we could be paying it to you during every year, if **you will make a barrier to be (built) between us and them?'** [18:94] – up to His^{azwj} Words: **'Bring me blocks of iron!' [18:96]'**.

قال: «فاحتفر له جبل حديد، فقلعوا له أمثال اللبن، فطرح بعضه على بعض فيما بين الصدفين، و كان ذو القرنين هو أول من بنى بناء على الأرض، ثم جمع عليه الحطب و ألب فيه النار، و وضع عليه المنافخ، فنفخوا عليه،

He^{asws} said: 'So they dug up for him a mountain of iron (ore), and they took it out for him like the milk. So he placed parts of it upon (other) parts in what is between the two cliffs. And it was so that Zulqarnayn, he was the first one who built a construction (of a fortified barrier) upon the earth. Then the firewood was gathered for him, and the fire was ignited in it, and the bellows were placed upon it, and they blew into it.

فلما ذاب قال: أتوني بقطر- و هو المس الأحمر، قال- فاحتفروا له جبلا من مس فطرحوه على الحديد، فذاب معه و اختلط به- قال- فما استطاعوا أن يظهروه و ما استطاعوا له نقباً يعني يأجوج و مأجوج قال هذا رحمة من ربي فإذا جاء وعد ربي جعله دكاء و كان وعد ربي حتماً». إلى ها هنا رواية علي بن الحسين و رواية محمد بن نصر.

So, when it melted, he said, 'Bring me with molten copper!' – and it is the red brass. So they dug up a mountain for him from brass, and they placed it upon the iron, and it melted along with it, and mingled with it. **So they were neither able to scale it nor were they able to make a hole in it [18:97]** – meaning Yajouj and Majouj. **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]'**.

Up to here is the report of Ali^{asws} Bin Al-Husayn^{asws} and report of Muhammad Bin Nasr. And there is an addition by Jibraeel Bin Ahmad, in his Hadeeth, by chains from Al Asbagh Bin Nubata: -

و زاد جبرئيل بن أحمد، في حديثه بأسانيد عن الأصمغ بن نباتة، عن علي بن أبي طالب (عليه السلام): «و تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ يَوْمَ الْقِيَامَةِ، وَ كَانَ ذُو الْقَرْنَيْنِ عَبْدًا صَالِحًا، وَ كَانَ مِنَ اللَّهِ بِمَكَانٍ، نَصَحَ اللَّهُ فَنصَحَ لَهُ وَ أَحَبَّ اللَّهُ فَأَحْبَبَهُ، وَ كَانَ قَدْ سَبَبَ لَهُ فِي الْبِلَادِ، وَ مَكَانٌ لَهُ فِيهَا حَتَّى مَلَكَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ،

'From Ali^{asws} Bin Abu Talib^{asws} (having said): **'And We will Forsake some of them on that Day surging among others [18:99]** – Meaning the Day of Judgment. And Zulqarnayn was a righteous servant, and he had a position from Allah^{azwj}. He advised for the Sake of Allah^{azwj}, So He^{azwj} Advised him, and he loved Allah^{azwj}, Al He^{azwj} Loved him. And He^{azwj} had (Given him a) course in the cities, and Enabled for him in these until he ruled whatever is between the east and the west.

وَ كَانَ لَهُ خَلِيلًا مِنَ الْمَلَائِكَةِ يُقَالُ لَهُ: رَقَائِيلُ، يَنْزِلُ إِلَيْهِ فَيُحَدِّثُهُ وَ يَنَاجِيهِ، فَبَيْنَا هُوَ ذَاتَ يَوْمٍ عِنْدَهُ إِذْ قَالَ لَهُ ذُو الْقَرْنَيْنِ: يَا رَقَائِيلُ، كَيْفَ عِبَادَةُ أَهْلِ السَّمَاءِ، وَ أَيْنَ هِيَ مِنْ عِبَادَةِ أَهْلِ الْأَرْضِ؟ قَالَ رَقَائِيلُ: يَا ذَا الْقَرْنَيْنِ، وَ مَا عِبَادَةُ أَهْلِ الْأَرْضِ؟ فَقَالَ: أَمَا عِبَادَةُ أَهْلِ السَّمَاءِ، مَا فِي السَّمَاوَاتِ مَوْضِعٌ قَدِمَ إِلَّا وَ عَلَيْهِ مَلِكٌ قَائِمٌ لَا يَقْعُدُ أَبَدًا، أَوْ رَاكِعٌ لَا يَسْجُدُ أَبَدًا أَوْ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ أَبَدًا

And there was a friend for him from the Angels called Rafeel, descending to him, and he would discuss with him and whisper to him. So one day while he was in his presence, Zulqarnayn said to him: 'O Rafeel! How is the worship of the inhabitants of the sky, and where is it from the worship of the inhabitants of the earth?' Rafeel said, 'O Zulqarnayn! And what is the worship of the inhabitants of the earth? 'As for the worship of the inhabitants of the sky, there is no place in the skies for a foot except and upon it is an Angels standing, not sitting down ever, or performing Ruku, not raising his head, ever!'

فَبَكَى ذُو الْقَرْنَيْنِ بَكَاءً شَدِيدًا، وَ قَالَ: يَا رَقَائِيلُ، إِنِّي أَحَبُّ أَنْ أُعِيشَ حَتَّى أُبْلِغَ مِنْ عِبَادَةِ رَبِّي وَ حَقَّ طَاعَتُهُ بِمَا هُوَ أَهْلُهُ.

So Zulqarnayn wept with an intense weeping, and said: 'O Rakeel! I would love to live until I reach from the worship of my Lord^{azwj} and right of His^{azwj} obedience with what He^{azwj} is Rightful of'.

قَالَ رَقَائِيلُ: يَا ذَا الْقَرْنَيْنِ، إِنَّ اللَّهَ فِي الْأَرْضِ عَيْنًا تَدْعَى عَيْنَ الْحَيَاةِ، فِيهَا عَزِيمَةٌ مِنَ اللَّهِ أَنَّهُ مَنْ يَشْرَبُ مِنْهَا لَمْ يَمُتْ حَتَّى يَكُونَ هُوَ الَّذِي يَسْأَلُ اللَّهَ الْمَوْتَ، فَإِنْ ظَفَرْتَ بِهَا تَعِيشَ مَا شِئْتَ. قَالَ: وَ أَيْنَ تِلْكَ الْعَيْنِ، وَ هَلْ تَعْرِفُهَا؟ قَالَ: لَا، غَيْرَ أَنَا نَتَحَدَّثُ فِي السَّمَاءِ أَنَّ اللَّهَ فِي الْأَرْضِ ظَلَمَةٌ لَمْ يَطَّأَهَا إِنْسٌ وَ لَا جَانٌ. فَقَالَ ذُو الْقَرْنَيْنِ: وَ أَيْنَ تِلْكَ الظَّلْمَةُ؟ قَالَ رَقَائِيلُ: مَا أَدْرِي.

Rafeel said, 'O Zulqarnayn! Surely for Allah^{azwj}, in the earth, there is a spring called 'the spring of life' wherein is a Determination from Allah^{azwj} that the one who drinks from it would not die until he is the one who happens to ask Allah^{azwj} for the death. So if you were to succeed with it, you will live for as long as you desire to'. He said, 'And where is that spring, and do you recognise it?' He said, 'No, apart from that, we discussed in the sky that for Allah^{azwj}, in the earth, there is a darkness, none has trodden it, neither a human nor Jinn'. So Zulqarnayn said, 'And where is a that darkness?' Rafeel said, 'I don't know'.

ثُمَّ صَعَدَ رَقَائِيلُ فَدَخَلَ ذَا الْقَرْنَيْنِ حَزْنَ طَوِيلٍ مِنْ قَوْلِ رَقَائِيلِ، وَ مِمَّا أَخْبَرَهُ عَنِ الْعَيْنِ وَ الظَّلْمَةِ، وَ لَمْ يَخْبِرْهُ بِعِلْمٍ يَنْتَفِعُ بِهِ مِنْهَا فَجَمَعَ ذُو الْقَرْنَيْنِ فَفَقَّاهُ أَهْلَ مَمْلَكَتِهِ وَ عِلْمَاءَهُمْ وَ أَهْلَ دِرَاسَةِ الْكُتُبِ وَ آثَارِ النُّبُوَّةِ،

Then Rafeel ascended and Zulqarnayn entered into a lengthy grief from the words of Rafeel, and from what he had informed him about the spring and the darkness, and did not inform him with knowledge he could benefit with from it. So Zulqarnayn gathered the jurists of the people of his kingdom, and their scholars, and the people studying the Books, and the Ahadeeth of the Prophet-hood.

فلما اجتمعوا عنده، قال ذو القرنين: يا معشر الفقهاء، و أهل الكتب و آثار النبوة، هل وجدتم فيما قرأتم من كتب الله أو في كتب من كان قبلكم من الملوك أن الله عينا تدعى عين الحياة، فيها من الله عزيمة أنه من يشرب منها لم يمت حتى يكون هو الذي يسأل الله الموت؟ قالوا: لا، يا أيها الملك.

So when they had gathered in his presence, Zulqarnayn said: 'O group of the jurists, and the people of the Books and the Ahadeeth of the Prophet-hood! Did you find in what you read from the Books of Allah^{azwj}, or in Books of the ones who were before you from the kings, that for Allah^{azwj} there is a spring called 'The spring of life', wherein there is a Determination from Allah^{azwj} that the one who drinks from it would not die until it so happens he is the one who asks Allah^{azwj} for the death?' They said, 'No, O king!'

قال: فهل وجدتم فيما قرأتم من الكتب أن الله في الأرض ظلمة لم يطأها إنس و لا جان؟ قالوا: لا، يا أيها الملك. فحزن ذو القرنين حزنا شديدا و بكى إذ لم يخبر عن العين و الظلمة بما يجب.

He said, 'So, did you find in what you read from the Books, that for Allah^{azwj} in the earth, there is a darkness none has trodden it, neither a human nor a jinn?' They said, 'No, O king!' So Zulqarnayn grieved with an intense grief, and wept when he was not informed about the spring and the darkness with what he loved.

و كان فيمن حضره غلام من الغلمان من أولاد الأوصياء، أو صيأ الأنبيا و كان ساكتا لا يتكلم حتى إذا أيس ذو القرنين منهم. قال له الغلام: أيها الملك، إنك تسأل هؤلاء عن أمر ليس لهم به علم، و علم ما تريد عندي، ففرح ذو القرنين فرحا شديدا، حتى نزل عن فراشه، و قال له: ادن مني. فدنا منه،

And there was among the ones who were present, a boy from the boys from the children of the successors^{as}, successors^{as} of the Prophets^{as}, and he was silent, not speaking until when Zulqarnayn had despaired from them. The boy said to him, 'O king! You asked them about a matter for which there is no knowledge with them, and there is with men knowledge of what you want'. So Zulqarnayn rejoiced with an intense happiness, until he descended from his throne and said to him: 'Come near me!' So he went near him.

فقال: أخبرني. قال: نعم أيها الملك، إني وجدت في كتاب آدم (عليه السلام) الذي كتب يوم سمي له ما في الأرض من عين أو شجر، فوجدت فيه أن الله عينا تدعى عين الحياة، فيها من الله عزيمة أنه من يشرب منها لم يمت حتى يكون هو الذي يسأل الله الموت، بظلمة لم يطأها إنس و لا جان.

He said, 'Inform me'. He said, 'Yes, O king! I found in the Book of Adam^{as} which he wrote on the day there were named for him^{as} whatever is in the earth, from a spring or tree. So I found in it that for Allah^{azwj} there is a spring called 'The spring of life', wherein from Allah^{azwj} is a Determination that the one who drinks from it would not die until it so happens that he is the one who asks Allah^{azwj} for the death, (and) a darkness none has trodden it, neither a human nor a Jinn'.

ففرح ذو القرنين، و قال: ادن مني أيها الغلام، تدري أين موضعها؟ قال: نعم، وجدت في كتاب آدم (عليه السلام) أنها على قرن الشمس، - يعني مطلعها- ففرح ذو القرنين و بعث إلى أهل مملكته، فجمع أشرافهم و فقهاءهم و علماءهم و أهل الحكم منهم، و اجتمع إليه ألف حكيم و عالم و فقيه،

So Zulqarnayn rejoiced and said: 'Come near me, o boy! Do you know where its place is?' He said, 'Yes. I found in the Book of Adam^{as} that it is upon a horn of the sun – meaning its emergence'. So Zulqarnayn was happy and sent a message to the people of his kingdom, and he gathered their noble ones, and their jurists, and their scholars, and the people of the wisdom from them, and there gathered to him a thousand wise ones, and scholars and jurists.

فلما اجتمعوا إليه تهيأ للمسير و تاهب له بأعد العدة و أقوى القوة، فسار بهم يريد مطلع الشمس، يخوض البحار و يقطع الجبال و الفيافي و الأرضين و المفاوز، فسار اثنتي عشرة سنة، حتى انتهى إلى طرف الظلمة، فإذا هي ليست بظلمة ليل و لا دخان، و لكنها هواء يفور مد ما بين الأفقين،

So when they gathered to him, he prepared for the journey and they prepared for him by the assistance of the numbers and the strength of the strongest ones. So he travelled with them intending the emergence of the sun, crossing the sea and cutting the mountain (passes), and the plains, and the lands, and the wilderness. So he travelled for twelve years until he ended up to the edge of the darkness, and he wasn't in a darkness of a night or of smoke, but it was air which had spread to what is between the two horizons.

فنزله بطرفها و عسكر عليها، و جمع علماء أهل عسكره و فقهاءهم و أهل الفضل منهم، و قال يا معشر الفقهاء، و العلماء، إني أريد أن أسلك هذه الظلمة.

So he encamped one its verge, and the soldiers were upon it. And he gathered the scholars, and the people of his army, and their jurists, and the people of the merits from them, and he said, 'O group of the jurists and the scholars! I want to ask you about this darkness!'

فخروا له سجداً، و قالوا: أيها الملك، إنك لتطلب أمراً ما طلبه و لا سلكه أحد ممن كان قبلك من النبيين و المرسلين و لا من الملوك. قال: إنه لا بد لي من طلبها.

So they fell down prostrate to him and they said, 'O king! You sought a matter what was not sought nor travelled to by anyone from the ones who were before you from the Prophets^{as} and the Mursils^{as}, not from the kings'. He said, 'It is inevitably for me to seek it'.

قالوا: يا أيها الملك، إنا لنعلم أنك إذا سلكتها ظفرت بحاجتك بغير منة عليك لأمرنا، و لكننا نخاف أن يعلق بك منها أمر يكون فيه هلاك ملكك و زوال سلطانك، و فساد من في الأرض؟

They said, 'O king! We know that you, when you travelled it, you would succeed with your need without exhaustion upon you of our matter, but we fear that there might attach with you, from it, a matter there would happen to be destruction of your kingdom in it, and decline of your authority, and mischief of the ones in the earth?'

فقال: لا بد من أن أسلكها. فخروا سجداً لله، و قالوا: إنا نتبرأ إليك مما يريد ذو القرنين.

So he said, 'It is inevitable that I travel it'. So they fell down in Sajdah to Allah^{azwj}, and they said, 'We disavow to You^{azwj} from what Zulqarnayn wants'.

فقال: ذو القرنين: يا معشر العلماء، أخبروني بأبصر الدواب؟ قالوا: الخيل الإناث الأبقار أبصر الدواب، فانتخب من عسكره، فأصاب ستة آلاف فرس إناثاً أبقاراً، و انتخب من أهل العلم و الفضل و الحكمة ستة آلاف رجل، فدفع إلى كل رجل فرساً، و عقد لافسحر- و هو الخضر- على ألف فرس، فجعلهم على مقدمته، و أمرهم أن يدخلوا الظلمة،

Zulqarnayn said, 'O group of the scholars! Inform me of the insightful of the animals?' They said, 'The female virgin horses are the most insightful of the animals'. So he chose from his army, and attained six thousand horses, female virgins, and choose from the people of the knowledge, and the merit, and the wisdom, six thousand men, and he handed over a horse to each man – and tied up the beautiful – and it is the greenery (vegetables) – upon a thousand horses. So he made them to be at the forefront and ordered them that they enter the darkness.

و سار ذو القرنين في أربعة آلاف، و أمر أهل عسكره أن يلزموا معسكره اثني عشرة سنة، فإن رجع هو إليهم إلى ذلك الوقت، و إلا تفرقوا في البلاد، و لحقوا ببلادهم، أو حيث شاءوا،

And Zulqarnayn travelled among four thousand, and ordered the people of his army that they sit encamped for twelve years. So if he return to them by that time (fine), or else they disperse in the cities, and join up in their cities, or wherever they so desires to.

فقال الخضر (عليه السلام): أيها الملك، إنا نسلك في الظلمة، لا يرى بعضنا بعضاً كيف نضع بالضلال إذا أصابنا؟ فأعطاه ذو القرنين خرزة حمراء كأنها مشعلة لها ضوء، و قال: خذ هذه الخرزة فإذا أصابكم الضلال فارم بها إلى الأرض فإنها تصيح، فإذا صاحت رجع أهل الضلال إلى صوتها.

So Al-Khizr^{as} said: 'O king! We travel in the darkness, not seeing each other, how should we deal with the straying, when it hits us?' So Zulqarnayn gave him^{as} a red bead, as if it was a torch having illumination for it, and said: 'Take this bead. So when the straying hits you, throw it to the ground, so it would shriek. So when it shrieks, the strayed people would return to its sound'.

فأخذها الخضر (عليه السلام) و مضى في الظلمة، و كان الخضر (عليه السلام): يرتحل، و ينزل ذو القرنين، فبينما الخضر يسير ذات يوم، إذا عرض له واد في الظلمة، فقال لأصحابه: قفوا في هذا الموضع، لا يتحركن أحد منكم من موضعه.

So Al-Khizr^{as} took it and went into the darkness, and it was so that Al-Khizr^{as} would travel and Zulqarnayn would descend (take turns). So while Al-Khizr^{as} was travelling one day, when a valley appeared to him in the darkness, so he^{as} said to his^{as} companions: 'Pause in this place. Not one of you should move from his place'.

و نزل عن فرسه، فتناول الخرزة، فرمى بها في الوادي، فابطأت عنه بالإجابة حتى ساء ظنه أو خاف أن لا تجيبه، ثم أجابته، فخرج إلى صوتها فإذا هي على جانب العين التي يقفوها، و إذا ماؤها أشد بياضا من اللبن، و أصفى من الياقوت، و أحلى من العسل،

And he^{as} descended from his horse and grabbed the bead, and threw it in the valley, but the response was delayed from it, to the extent that he almost thought, or feared that it would not respond. Then it responded, and he^{as} came out to its sound, and there it was upon a side of the spring at which it had paused. And its water was more intensely whiter than the milk, and clear than the sapphire, and sweeter than the honey.

فشرب منه، ثم خلع ثيابه و اغتسل منها، ثم لبس ثيابه ثم رمى بالخرزة نحو أصحابه، فأجابته فخرج إلى أصحابه، و ركب و أمرهم بالمسير فصاروا.

So he^{as} drank from it, then took off his^{as} clothes and washed from it, then wore his clothes. Then he^{as} threw the bead around his^{as} companions, and it responded. So he^{as} came out to his^{as} companions and rode, and ordered them with the travelling. So they travelled.

و مر ذو القرنين بعده، فأخطؤوا الوادي، و سلكوا تلك الظلمة أربعين يوماً و أربعين ليلة، ثم خرجوا بضوء ليس بضوء نهار و لا شمس و لا قمر، و لكنه نور، فخرجوا إلى أرض حمراء و رملة خشخاشة فركة كأن حصاها اللؤلؤ، فإذا هو بقصر مبني على طول فرسخ،

And Zulqarnayn passed by after it, but he mistook the valley, and he travelled that darkness for forty days and forty nights. Then he came out to an illumination which wasn't the illumination of the day, nor of the sun, nor moon, but it was a light. Then they came out to a land of red soil, dry, soft, as if its pebbles were like pearls, and there was a castle built upon the length of a Farsakh (3 miles).

فجاء ذو القرنين إلى الباب فعسكر عليه، ثم توجه بوجهه وحده إلى القصر، فإذا طائر و إذا حديدة طويلة قد وضع طرفها على جانبي القصر، و الطير الأسود معلق في تلك الحديدة بين السماء و الأرض مزموم، كأنه الخطاف أو صورة الخطاف أو شبيهه بالخطاف، أو هو خطاف،

So Zulqarnayn came to the door and encamped at it. Then he diverted his face alone to the castle, and there was a bird, and there was a long iron bar placed upon its end upon a side of the castle, and the bird was black, hanging in that iron bar between the sky and the earth, as if it was a swallow, or an image of the swallow, or it resembled the swallow, or it was a swallow.

فلما سمع خشخشة ذي القرنين، قال: من هذا؟ قال: أنا ذو القرنين، فقال الطائر: يا ذا القرنين، أما كفك ما وراءك حتى وصلت إلى حد بابي هذا؟ ففرق ذو القرنين فرقا شديدا، فقال: يا ذا القرنين، لا تخف و أخبرني. قال سل قال: هل كثر بنيان الآجر و الجص في الأرض؟ قال: نعم،

When the clinks of Zulqarnayn were heard, it said, 'Who is this?' He said: 'I am Zulqarnayn'. So the bird said, 'O Zulqarnayn! Does it not suffice you what is behind you until you arrive to a limit of this door of mine?' So Zulqarnayn panicked with an intense panic, so it said, 'O Zulqarnayn! Do not fear, and inform me'. He said: 'Ask'. It said, 'Is there a lot of brick and plaster in the ground?' He said: 'Yes'.

قال: فانتفض الطير، و امتلأ حتى ملأ من الحديدة ثلثها، ففرق ذو القرنين، فقال: لا تخف، و أخبرني. قال: سل. قال: هل كثرت المعازف؟ قال: نعم. قال: فانتفض الطير و امتلأ حتى امتلأ من الحديدة ثلثها، ففرق ذو القرنين، فقال: لا تخف، و أخبرني. قال: سل. قال: هل ارتكب الناس شهادة الزور في الأرض؟ قال: نعم. فانتفض انتفاضة و انتفخ، فسد ما بين جداري القصر،

He^{asws} said: 'So the bird turned away, and fill it until a third of the iron bar was filled. So Zulqarnayn panicked, and it said, 'Do not fear and inform me'. He said: 'Ask'. It said, 'Do the people swear the false testimony in the land?' He said, 'Yes'. So the upperpart surged and it swelled, and it blocked between the two walls of the castle'.

قال: فامتلاً ذو القرنين عند ذلك فرقا منه، فقال له: لا تخف و أخبرني. قال: سل: قال: هل ترك الناس شهادة ان لا إله إلا الله؟ قال: لا. فانضم ثلته، ثم قال: يا ذا القرنين، لا تخف و أخبرني. قال: سل. قال: هل ترك الناس الغسل من الجنابة؟ قال: لا.

He^{asws} said: 'So during that, Zulqarnayn filled a section from it. It said, 'Do not fear and inform me'. He said: 'Ask'. It said, 'Do the people neglect the testimony that there is no god except Allah^{azwj}? He said: 'Yes'. So it joined a third, then said, 'O Zulqarnayn! Do not fear and inform me'. He said, 'Ask'. It said, 'Do the people neglect the washing from the sexual impurity?' He said: 'No''.

قال: فانضم حتى عاد إلى الحالة الأولى، فإذا هو بدرجة مدرجة إلى أعلى القصر، فقال الطير: يا ذا القرنين، اسلك هذه الدرجة فسلكها و هو خائف لا يدري ما يهجم عليه، حتى استوى على ظهرها، فإذا هو بسطح ممدود مد البصر، و إذا رجل شاب أبيض مضيء الوجه، عليه ثياب بيض، كأنه رجل، أو في صورة رجل، أو شبيه بالرجل، أو هو رجل،

He^{asws} said: 'So it joined until it returned to its former state, and there he was with a staircase ascending to the top of the castle. The bird said, 'O Zulqarnayn! Climb these stairs'. So he climbed, and he was fearful, not knowing what might attack upon him, until he was established upon the top of it, and there he was by a roof extending to the extent of the sight, and there was a white youth, luminous of face. Upon him were white clothes, as if he was a man, or in an image of a man, or resembling with a man, or he was a man.

و إذا هو رافع رأسه إلى السماء ينظر إليها، واضع يده على فيه، فلما سمع خشخشة ذي القرنين، قال: من هذا؟ قال: أنا ذو القرنين. قال: يا ذا القرنين، ما كفك ما وراءك حتى وصلت إلي؟ قال ذو القرنين: ما لي أراك واضعا يدك على فيك؟ قال: يا ذا القرنين، أنا صاحب الصور، و إن الساعة قد اقتربت، و أنا أنتظر أن أوامر بالنفخ فأنفخ

And he was raising his head towards the sky looking towards it, and his hand was placed in his mouth. So when he heard the clinks of Zulqarnayn, he said, 'Who is this?' He said, 'I am Zulqarnayn'. He said, 'O Zulqarnayn! I am the owner of the Trumpet, and surely the Hour has drawn near, and I am awaiting to be Commanded with the blowing, so I can blow'.

ثم ضرب بيده، فتناول حجرا فرمى به إلى ذي القرنين، كأنه حجر، أو شبه حجر، أو هو حجر، فقال: يا ذا القرنين، خذها، فإن جاع جعت، و إن شبع شبع، فارجع.

Then he struck his hand and grabbed a stone, and threw it towards Zulqarnayn, as if it was a rock, or resembling a rock, or it was a rock, and he said, 'O Zulqarnayn! Take it. So if it is hungry, you will be hungry, and if it is satiated, you will be satiated'.

فرجع ذو القرنين بذلك الحجر، حتى خرج به إلى أصحابه، فأخبرهم بالطير و ما سأله عنه، و ما قال له و ما كان من أمره، و أخبرهم بصاحب الصور، و ما قال له، و ما أعطاه، ثم قال لهم: إنه أعطاني هذا الحجر، و قال لي إن جاع جعت، و إن شبع شبع.

So Zulqarnayn returned with that rock, until he came out with it to his companions, and he informed them of the bird and what it had asked him about, and what he had said to it, and what was from its matter, and informed them of the owner of the trumpet, and what he has said to him, and what he gave him. Then he said to them: 'He gave me this rock, and said to me, 'So if it is hungry, you will be hungry, and if it is satiated, you will be satiated'.

قال: أخبروني بأمر هذا الحجر فوضع الحجر في إحدى الكفتين، و وضع حجرا مثله في الكفة الاخرى، ثم رفع الميزان، فإذا الحجر الذي جاء به أرجح بمثل الآخر، فوضعوا آخر، فمال به، حتى وضعوا ألف حجر كلها مثله، ثم رفعوا الميزان فمال بها و لم يمل به الألف حجر،

He said: 'Inform me with the matter of this stone', and he placed the stone in one of the two hands (of a scale), and placed a stone similar to it in the other hand (of the scale), then raised the scale, and the stone which he had come with, outweighed the other similar one. So he placed another, but it still inclined towards it, until he placed a thousand stones, all of them like it, and then raised the scale, but it (still) inclined with these and the thousand stones could not tilt it.

فقالوا: يا أيها الملك، لا علم لنا بهذا، فقال: له الخضر (عليه السلام): يا أيها الملك، إنك تسأل هؤلاء عما لا علم لهم به. قد أتيت على هذا الحجر. فقال ذو القرنين: فأخبرنا به، و بينه لنا فتناول الخضر (عليه السلام) الميزان، فوضع الحجر الذي جاء به ذو القرنين في كفة الميزان، ثم وضع حجرا آخر في كفة اخرى، ثم وضع كفا من تراب على حجر ذي القرنين يزيده ثقلا، ثم رفع الميزان فاعتدل،

So they said, 'O king! There is no knowledge for us about this'. Then Al-Khizr^{as} said to him: 'O King! You asked them about what there is no knowledge for them of it. I^{as} have come across this rock'. Zulqarnayn said: 'Then inform about it, and explain it to us'. So Al-Khizr^{as} grabbed the scale, and placed the rock which Zulqarnayn had come with, in a hand of the scale, then placed another rock in a hand of the other, then placed a handful of soil upon the rock of Zulqarnayn, increasing it in weight. Then he^{as} raised the scale, and it balanced.

و عجبوا و خروا سجدا لله، و قالوا: يا أيها الملك، هذا أمر لم يبلغه علمنا، و إنا لنعلم أن الخضر ليس بساحر، فكيف هذا و قد وضعنا معه ألف حجر كله مثله فمال بما، و هذا قد اعتدل به و زاده ترابا؟!

And they were astonished and fell down in Sajdah to Allah^{azwj}, and they said, 'O king! This is a matter our knowledge does not reach, and we know that Al Khizr^{as} isn't a sorcerer. So how can this be, and he had placed a thousand stones, all of them similar to it, but it tilted with it, and this has balanced with it, and it has been increased with soil?'

قال ذو القرنين: بين- يا خضر- لنا أمر هذا الحجر، قال الخضر: أيها الملك، إن أمر الله نافذ في عبادته، و سلطانه قاهر و حكمه فاصل، و إن الله ابتلى عبادته بعضهم ببعض، و ابتلى العالم بالعلم، و الجاهل بالجاهل، و العالم بالجاهل، و إنه ابتلاني بك، و ابتلاك بي.

Zulqarnayn said: 'O Khizr^{as}! For us there is the matter of this rock'. Al Khizr^{as} said: 'O king! Surely the Command of Allah^{azwj} will be accomplished among His^{azwj} servants, and His^{azwj} Authority will conquer, and His^{azwj} Wisdom is detailed. And surely Allah^{azwj} Tries His^{azwj} servants with each other, and Tries the scholar with a scholar, and the ignorant one with an ignorant one, and the scholar with the ignorant one, and the ignorant one with the scholar, and He^{azwj} Tried me^{as} with you, and Tried you with me^{as}'.

فقال ذو القرنين: يرحمك الله يا خضر، إنما تقول: ابتلاني بك حين جعلت أعلم مني، و جعلت تحت يدي، أخبرني- يرحمك الله- عن أمر هذا الحجر.

So Zulqarnayn said, 'May Allah^{azwj} have Mercy on you, O Khizr^{as}! But rather, you^{as} are saying He^{azwj} Tried me with you^{as} where He^{azwj} Made you more knowledgeable than me, and Made you^{as} to be under my hand. Inform me, may Allah^{azwj} have Mercy on you, about the matter of this rock'.

فقال الخضر (عليه السلام): أيها الملك، إن هذا الحجر مثل ضربه لك صاحب الصور، يقول: إن مثل بني آدم مثل هذا الحجر الذي وضع و وضع معه ألف حجر فمال بما، ثم إذا وضع عليه التراب، شبع و عاد حجرا مثله،

Al-Khizr^{as} said: 'O king! This rock is an example which the owner of the Trumpet stuck for you. He was saying, 'An example of the children of Adam^{as} is an example of this rock which you placed, and placed a thousand stones with it, but it tilted with these. Then when the soil was placed upon it, it was satisfied and returned to be a rock the like of it'.

فيقول: كذلك مثلك، أعطاك الله من الملك ما أعطاك، فلم ترض به حتى طلبت أمرا لم يطلبه أحد كان قبلك، و دخلت مدخلا لم يدخله إنس و لا جان، يقول: كذلك ابن آدم، لا يشبع حتى يجثى عليه التراب.

So he is saying, 'Similar to that is your example. Allah^{azwj} Gave you from the kingdom what He^{azwj} Gave you, but you were not pleased with it until you sought a matter no one had sought it before you, and you entered an entrance neither a human nor Jinn had entered'. He is saying, 'Similar to that is a son of Adam^{as}. He is not satisfied until the soil is pushed upon him'.

قال: فبكي ذو القرنين بكاء شديدا، و قال: صدقت يا خضر، يضرب لي هذا المثل، لا جرم أني لا أطلب أثرا في البلاد بعد مسلكي هذا.

He^{asws} said: 'So he (Zulqarnayn) wept with an intense weeping, and said: 'You^{as} speak the truth, O Khizr^{as}! He did strike this example for me. There is no doubt that I will not seek the traces in the city after this travel of mine'.

ثم انصرف راجعا في الظلمة، فبينما هم يسرون، إذ سمعوا خشخشة تحت سنايك خيلهم، فقالوا أيها الملك، ما هذا؟ فقال: خذوا منه، فمن أخذ منه ندم، و من تركه ندم فأخذ بعض، و ترك بعض، فلما خرجوا من الظلمة إذا هم بالزبرجد، فندم الآخذ و التارك، و رجع ذو القرنين إلى دومة الجندل، و كان بما منزله، فلم يزل بما حتى قبضه الله إليه».

Then he left returning into the darkness. So while they were travelling, when they heard clicks under the hooves of their horses, and they said, 'O king! What is this?' He said, 'Take from it. So the one who takes from it would regret, and one who leaves it would regret'. Some of them took and some left. So when they came out from the darkness, they were with the aquamarines, so the taker and the leaver both regretted, (the taker from not having taken enough, and the leaver from not having taken any). And Zulqarnayn returned to Dowmat Al-Jandal (a kingdom), and his house was at it, and he did not cease to be in it until Allah^{azwj} Captured him to Him^{azwj}.

قال: «و كان (صلى الله عليه و آله) إذا حدث بهذا الحديث، قال: رحم الله أخي ذا القرنين، ما كان مختفيا إذ سلك ما سلك، و طلب ما طلب، و لو ظفر بوادي الزبرجد في مذهبه، لما ترك فيه شيئا إلا أخرجه للناس لأنه كان راغبا، و لكنه ظفر به بعد ما رجع، و قد زهد عن الدنيا بعد».

He^{asws} said: 'And he^{saww}, when he^{saww} narrated with this Hadeeth, said: 'May Allah^{azwj} have Mercy on my^{saww} brother Zulqarnayn! He was not mistaken when travelled what he travelled, and sought what he sought, and had he succeeded at the valley of the aquamarines in his sect, when he left something in it, except he would have brought it out for the people because he was desirous, but he (actually) succeeded with it after having returned, and he had become abstemious from the world afterwards''².

Zulqarnayn and his kingdom

جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن قول الله تعالى: " يسئلونك 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,

'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 فأمانه الله خمسمائة عام، ثم بعثه الله إليهم بعد ذلك فضرب على قرنه الايسر فأمانه الله خمسمائة عام ثم بعثه إليهم بعد ذلك فملكه مشارق الارض ومغاربها 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''.³

The Duration of the Kingdom:

أحمد بن محمد بن خالد البرقي، عن محمد بن عيسى اليقطيني، عن عبيد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى بن جعفر (عليه السلام) قال: «ملك ذو القرنين و هو ابن اثنتي عشرة سنة، و مكث في ملكه ثلاثين سنة».

Ahmad Bin Muhammad Bin Khalid Al Barqi, from Muhammad Bin Isa Al Yaqtayni, from Ubeydullah Al Dahqan, from Darsat Bin Abu Mansour Al Wasity, from Ibrahim Bin Abdul Hameed,

³ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 8 H 4

'Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'He was a boy of twelve years of age, and remained in his kingship for thirty years'.⁴

[العياشي] عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: ان الله لم يبعث أنبياء ملوكا في الأرض إلا أربعة بعد نوح، أولهم ذو القرنين واسمه عياش، وداود، وسليمان، ويوسف،

Al Ayyashi, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws}: 'Allah^{azwj} never Sent Prophets^{as} as kings in the earth except for four, after Noah^{as}. The first of them was Zulqarnayn^{as} and his^{as} name is Ayash^{as}, and Dawood^{as}, and Suleyman^{as}, and Yusuf^{as}.

فاما عياش فملك ما بين المشرق والمغرب، واما داود فملك ما بين الشامات إلى بلاد إصطخر، وكذلك كان ملك سليمان، فاما يوسف فملك مصر وبراريها لم يجاوزها إلى غيرها.

So, as for Ayash^{as}, so he^{as} ruled over what is between the East and the West, and as for Dawood^{as} so he^{as} ruled was between Al-Shamaat to the land of Persia, and such was the kingdom of Suleyman^{as}. So, as for Yusuf^{as}, it was the kingdom of Egypt and its outskirts, not exceeding it to other (lands)'.⁵

The spring of life

قال أمير المؤمنين (عليه السلام): «و ذلك قوله عز و جل: إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَ آتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا: أي دليلا، ف قيل له: إن لله في أرضه عينا يقال لها: عين الحياة، لا يشرب منها ذو روح إلا لم يموت حتى الصيحة

Amir Al-Momineen^{asws} said: 'And that His^{azwj} Words, of the Mighty and Majestic: **Surely We Enabled him in the earth and Gave him a course from every thing [18:84]** – i.e., an indication. So 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 ذو القرنين الخضر (عليه السلام)، و كان أفضل أصحابه عنده، و دعا بثلاث مائة و ستين رجلا، و دفع إلى كل واحد منهم سمكة، و قال لهم: اذهبوا إلى موضع كذا و كذا، فإن هناك ثلاثمائة و ستين عينا، فليغسل كل واحد منكم سمكته في عين غير عين صاحبه،

So 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، و قعد الخضر (عليه السلام) يغسل، فانسابت السمكة منه في العين، و بقي الخضر (عليه السلام) متعجبا مما رأى، و قال في نفسه: ما أقول لذي القرنين؟ ثم نزع ثيابه يطلب السمكة، فشرب من مائها، و لم يقدر على السمكة،

المحاسن: 9 / 193 .4

⁵ Tafseer Abu Hamza Al Sumaly - H 195

So 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 ذو القرنين بقبض السمك من أصحابه، فلما انتهوا إلى الخضر (عليه السلام) لم يجدوا معه شيئاً، فدعاه و قال له: ما حال السمكة؟ فأخبره الخبر. فقال له: فصنعت ماذا؟ فقال: اغتمست فيها، فجعلت أغوص و أطلبها 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. So 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?' So 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: 'So did you^{as} drink from it?' He^{as} said: 'Yes'.

قال- فطلب ذو القرنين العين فلم يجدها، فقال للخضر (عليه السلام): 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} are its owner''.⁶

ابن بابويه: عن المظفر بن جعفر بن المظفر العلوي السمرقندي، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه محمد بن مسعود، عن جعفر بن أحمد، عن الحسن بن علي بن فضال، قال: سمعت أبا الحسن علي بن موسى الرضا (عليه السلام) يقول: «إن الخضر (عليه السلام) شرب من ماء الحياة، فهو حي لا يموت حتى ينفخ في الصور، و إنه ليأتينا فيسلم علينا، فنسمع صوته و لا نرى شخصه،

Ibn Babuwayh, from Al Mzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father Muhammad Bin Masoud, from Ja'far Bin Ahmad, from Al Hassan Bin Ali Bin Fazal who said,

'I heard Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} saying: 'Al-Khizr^{as} drank from the water of life, thus he^{as} is alive and will not be dying until the Trumpet is Blown into. And he^{as} tends to come to us^{asws} and greets us^{asws}, so we^{asws} hear his^{as} voice but do not see his^{as} person.

و إنه ليحضر حينما ذكر، فمن ذكره منكم فليسلم عليه، و أنه ليحضر الموسم كل سنة فيقضي جميع المناسك، و يقف بعرفة فيؤمن على دعاء المؤمنين، و سيؤنس الله به وحشة قائمنا في غيبته، و يصل به وحدته».

And he^{as} tends to be present wherever mentioned, so the one from you who mentions him^{as}, then let him greet him^{as}. And he^{as} tends to attend the season (of Hajj) every year, and he^{as} fulfils the entirety of the rituals, and he^{as} pauses at Arafat, and he^{as} says 'Ameen' upon a supplication of the *Momineen*, and Allah^{azwj} by him^{as} the loneliness of our^{asws} Qaim^{asws} during his^{asws} Occultation, and maintains relationship with him^{asws} alone''.⁷

تفسير القمي 2: 41⁶

كمال الدين و تمام النعمة: 4/390⁷

An Example of Zulqarnayn in Ali^{asws}

ابن بابويه: عن أبيه، عن محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن اورمة، قال: حدثني القاسم بن عروة، عن بريد العجلي، عن سعد بن طريف، عن الأصمغ بن نباتة، قال: قام ابن الكواء إلى علي (عليه السلام) و هو على المنبر، فقال: يا أمير المؤمنين، أخبرني عن ذي القرنين، أنبياء كان أم ملكا؟ و أخبرني عن قرنيه، أمن ذهب أم من فضة؟

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Owramat, from Al Qasim Bin Owramat, from Bureyd Al Ajaly, from Sa'd Bin Tareyf, from Al Asbagh Ibn Nabata who said,

'Ibn Al-Kawa stood up to Ali^{asws} whilst he^{asws} was upon the Pulpit, so he said, 'O Amir-Al-Momineen^{asws}! Inform me about Zulqarnayn, was he as Prophet^{as} or a king? And inform me about his two horns (قرنيه), were these from gold or from silver?'

فقال له (عليه السلام): «لم يكن نبيا و لا ملكا و لم يكن قرناه من ذهب و لا فضة، و لكنه كان عبدا أحب الله فأحبه الله، و نصح الله فنصح الله، و إنما سمي ذا القرنين لأنه دعا قومه إلى الله عز و جل فضربوه على قرنه، فغاب عنهم حيناً، ثم عاد إليهم، فضرب على قرنه الآخر، و فيكم مثله». يعني نفسه.

So he^{asws} said to him: 'He was neither a Prophet^{as} nor a king, and his two horns were neither from gold nor silver, but he was a servant who loved Allah^{azwj}, and Allah^{azwj} Loved him, and he advised for the Sake of Allah^{azwj}, so Allah^{azwj} Advised him. But rather, he was named as Zulqarnayn because he called his people to Allah^{azwj} Mighty and Majestic, so they struck upon his horn. He was absent from them for a time, then returned to them, so they struck upon his other horn. And among you is his example'. Meaning himself^{asws}.⁸

Sunnah of Zulqarnayn to flow in Al-Qaim^{asws}

و عنه، قال: حدثنا أبو طالب المظفر بن جعفر بن المظفر العلوي السمرقندي، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، قال: حدثني محمد بن نصير، قال: حدثني محمد بن عيسى، عن حماد بن عيسى، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الأنصاري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إن ذا القرنين كان عبدا صالحا، جعله الله حجة على عباده فدعا قومه إلى الله عز و جل، و أمرهم بتقواه، فضربوه على قرنه فغاب عنهم زمانا حتى قيل: مات أو هلك، بأي واد سلك؟

And from him, from Abu Talib Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Muhammad Bin Nusayr, from Muhammad Bin Isa, from Hamaad Bin Isa, from Amro Bin Shimir, from Jabir Bin Yazeed Al Ju'fy, from Jabir bin Abdullah Al Ansary who said,

'I heard Rasool-Allah^{saww} saying: 'Zulqarnayn was a righteous servant. Allah^{azwj} Made him to be a Divine Authority over His^{azwj} servants, so he called his people to Allah^{azwj} Mighty and Majestic, and ordered them for the piety. So, they struck upon his (head which caused Keloids⁹, i.e., a sign of horn), and he remain absent from them for a time, until it was said, 'He has either died or has been destroyed. By which valley has he travelled?'

⁸ كمال الدين و تمام النعمة: 3/393.

⁹ <https://dermnetnz.org/topics/keloid-and-hypertrophic-scar> - A keloid scar is a firm, smooth, hard growth that occurs as a result of excessive scar formation. Keloids occur after skin injury; rarely, keloids can occur spontaneously without any significant preceding skin injury.

ثم ظهر و رجع إلى قومه، فضربوه على قرنه الآخر، و فيكم من هو على سنته، و إن الله عز و جل مكن له في الأرض، و آتاه من كل شيء سبباً، و بلغ المشرق و المغرب،

Then he appeared and returned to his people. So they struck upon his other side of head (horn). And among you is one^{asws} upon his Sunnah, and that Allah^{azwj} Mighty and Majestic Enabled for him in the earth, and Gave him a way from everything, and he reached the east and the west.

و إن الله تبارك و تعالی سيجري سنته في القائم من ولدي، و يبلغه شرق الأرض و غربها حتى لا يبقى سهل و لا موضع من سهل و لا جبل وطئه ذو القرنين إلا يطؤه و يظهر الله له كنوز الأرض و معادنها، و ينصره بالرعب، فيملاً الأرض به عدلاً و قسطاً كما ملئت جوراً و ظلماً.»

And Allah^{azwj} Blessed and Exalted would be Making his Sunnah to flow regarding Al-Qaim^{asws} from my^{asws} sons^{asws}, and he^{asws} would reach the east of the earth and its west to the extent that there would not remain any coast, nor a place from the coast, and no mountain trodden by Zulqarnayn except that he^{asws} would tread upon it. And Allah^{azwj} would Manifest for him^{asws} the treasures of the earth and its mines, and Help him^{asws} with the awe, so he^{asws} would fill the earth with justice and equity just as it had been filled with inequity and injustice'.¹⁰

The coming out of Yajouj and Majouj near the end of time:

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 خبر 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 وَّ مَأْجُوجُ وَّهُمْ 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]**'.¹¹

10 كمال الدين و تمام النعمة: 4 / 394 .

11 تفسير القمي 2: 40 .