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**The Explanation of the History
of
Zulqarnain**

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The Glorious Quran and Three Mysterious Mystical Stories

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(Reza Ali Shah, the Second)

(Merry rest his soul)

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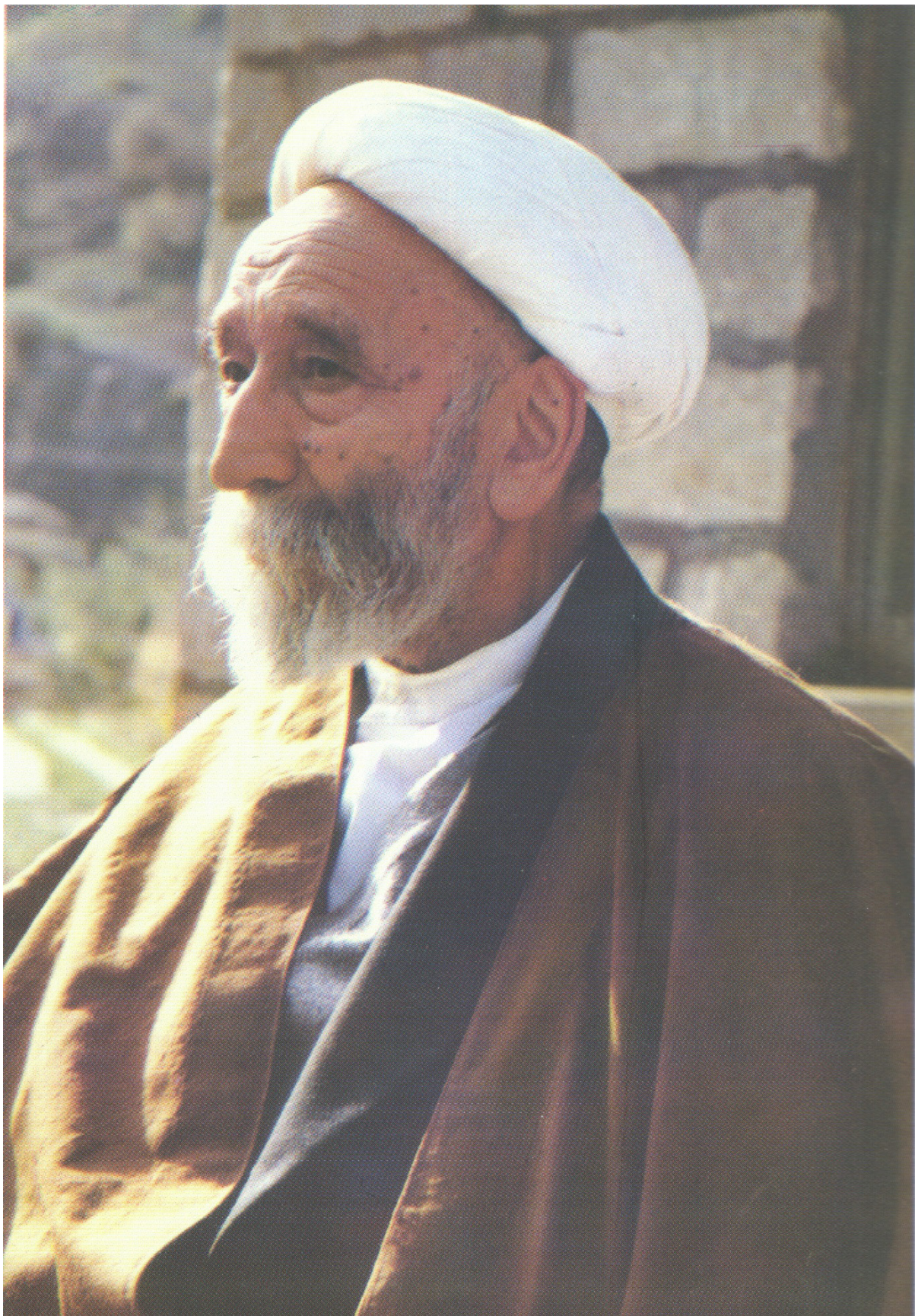
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His Holiness Haj Sultan Hussein Tabandeh "Reza Ali Shah" the Second

Contents

A Short Biography of the Noble Author	9
Written books by His Holiness	14
The permissions issued by His Holiness.....	15
The Explanation of the History of Zulqarnain	17
Who is Zulqarnain?	17
What is his proper name?.....	19
Whether he had prophecy or theosophy.....	20
Appellation.....	22
Khidr and Zulqarnain	24
The summarized story of Zulqarnain	27
Zulqarnain and Cyrus.....	29
The summary of the reign of Cyrus and the Achaemenid state.....	31
Matching Zulqarnain and Cyrus in characters	32
Zulqarnain and Cyrus in Conquests	35
Gog and Magog and blockage	37
Zulqarnain or Tsn Chi Huang Ti.....	41
Zulqarnain and the opinion of the author of Taraeq ul-Haqayeq	44
An epitome of its secrets and mysteries.....	46
Annexe	51
The Poles (<i>Qutbs</i>) of the Nimatullahi Sultanalishahi Order	51

A Short Biography of the Noble Author

His Holiness Haj Sultan Hussein Tabandeh "Reza Ali Shah" the II¹ The 37th Pole (Qutb) of the Nimatullahi Sultanalishahi Gonabadi Order

The truly learned authority of faith, and the mystic of divine knowledge, the ornament of the Gnostics and eyesight of the faithful, His Holiness Haj Sultan Hussein Tabandeh "Reza Ali Shah" the second, the son and successor of His Holiness Haj Sheikh Mohammad Hassan Saleh Ali Shah (May his esteemed grave be sanctified) and the great-grandson of His Holiness Haj Sultan Ali Shah (May his grave be fragrant).

His Holiness, Mr Reza Ali Shah, was the 37th Master and Pole (Qutb) of the Alawia Razawiah Nimatullahieh Sultan Alishahi Order. His auspicious birth date was on the 28th Dhu'l-Hijja 1332 A.H.L., corresponding to the 25th Aban 1293 A.H.S. from the modest, generous and honourable daughter of Mullah Mohammad Sadrol-Olama.

After the breastfeeding and his childhood days, he was engaged in learning to read and to write under Mullah Khodadad Khaibargi, and next started learning the rudiments of Arabic in Baidokht (of Gonabad-Khorasan) under Mr Mullah Mohammad Rahmani Nowdahi (well-known as *Adib*²), and then after, under Mullah Mohammad Ismael Raees ul-Ulama, and Rhetoric under Mr Mullah Mohammad Sadr ul-Ulama, and then he studied the book *Ma'alim*³ ("The Taught") and the book "*Sharayi ul-Islam*"⁴ ("The Canon Laws of Islam") and "*Shar'he Lom'ah*"⁵ ("The Explanation of Glance of Shiite") and "*Shar'he Manzomeh*"⁶ ("The Explanation of Systematics Arrangement") on theosophy

¹ This part has been selectively reproduced and enclosed here from the English translation of the book "The Guardians of Tariqa (the Spiritual way) and Sufism", by Haj Mirza Mohammad Baqir Sultani, Haqiqat Publication. 3rd print, 2006. In Persian. Tehran, Iran.

² Adib: a learned person.

³ Ma'alim: a book by Hassan ibn Zainudin Amoli on jurisprudence in Arabic.

⁴ Sharayeh ul-Islam: a book written by Jaffer ibn Hassan al Mohaghegh Helli on jurisprudence in Arabic.

⁵ Sharhe Lom'eh of Shiite; a text book of jurisprudence; a book man studies in a seminary, and on which he is tested in becoming a religious jurispudent. The original name of the book is Al-Lomat ul-Dameshqiyyah fi fighh ul-Imamiyah ("The Flashing Ornate in the Jurisprudence of Imamiyah") written by Mohammad ibn Makki famous as martyr, the first, in the Arabic language and is about jurisprudence. A commentary has been written on this book by Zainudin famous as martyr the second.

⁶ Sharhe Manzomeh by Mullah Sadra on theosophy.

and logic in the luminous presence of the great teacher His Holiness Mr Saleh Ali Shah (May his grave be sanctified).

In the year 1310 A.H.S. (1350 A.H.L.) on the orders of his noble father he went to Isfahan to complete his education; and there, he studied "*Esharat va Ghavanin*"⁷ ("The Points and the Laws") under Sheikh Mohammad Gonabadi, and *Asfar*⁸ ("The Travels") under Haj Sheikh Mahmood Mofid, "*Sharhe Makaseb*"⁹ ("The Explanation of Earnings") and Geometry and Astronomy under Ayatollah Haj Rahim Arbab and *Farayed ul-Usul* ("The Unique Pearl of Principles")¹⁰ under Mr Haj Seyed Morteza Khorasani known as the *Jarchi* and *Kafayat ul-Usul* ("The Sufficiency of Principles")¹¹ under Ayatollah Seyed Mohammad Najaf Abadi and was successful in obtaining authorization for narrating the traditions, and continued his studies in Isfahan and studied *Sharhe Fusus* ("The Explanation of the Reality")¹² and some other sciences under Sheikh Assadullah Izad Goshasb (Dervish Nasser Ali) and after five years long in Isfahan he returned to Tehran, and entered the "College of Intellectual and Transmitted Sciences" and from Mr Assar, Mr Meshkat and Ashtiyani and other respected teachers also benefited scientifically. He received his B.A. in the year 1318 A.H.S. and resided in Tehran for some time, and in the year 1321 A.H.S., he went back to Baidokht (Gonabad) and, under the care and guidance of his gracious father, began to exercise self-discipline, purification of the soul and refinement of the spirit.

In the year 1316 A.H.S. (1356 A.H.L.), he got married to the highness daughter of Dr Ali Noor ul-Hokama, and on the 7th Dhu'l-Hijja 1364 A.H.L. (22 Aban 1324 A.H.S.), the Almighty God favoured him with a son by the name of Ali, who was the third child among his children. His Holiness's second son Mohammad was born on the 3rd Rabi II 1374 A.H.L., corresponding to the 9th of Azar 1333 A.H.S. His Holiness had only two sons.

In the year 1364 A.H.L. (1324 A.H.S.), he set out for Iraq to visit the sacred

⁷ Esharat va Ghavanin by Abu Ali Sina (Avicenna).

⁸ Asfar (The transcendent wisdom of the four spiritual journeys) a philosophical work written by Sadr-o-Din Mohammad Shirazi (known as Mullah Sadra). He structured the book according to the four journeys of the soul in the path of spiritual realization.

⁹ Sharhe Makaseb by Sheikh Morteza Ansari about reasoning jurisprudence.

¹⁰ Farayed ul-Usul by Sheikh Morteza Ansari on principles of jurisprudence.

¹¹ Kafayat ul-Usul by Akhond Khorasani about the jurisprudence in Arabic.

¹² Sharhe Fusus ul-Hekam "the Explanation of the Reality of Wisdom" by Ibn Arabi about theosophy and mysticism.

Holy Shrines, and he was successful in meeting acknowledged jurists on Islam and religious teachers such as Ayatollah Mr Seyed Abol Hassan Isfahani, Ayatollah Mr Haj Agha Hassan Ghomi, Mr Haj Sheikh Abdul Karim Zanjani, Mr Seyed Hebat o-din Shahrestani and Haj Sheikh Mohammad Hassan Kashef ul-Gheta, and they revered him. On his next journey in the year 1368 A.H.L. to Najaf Ashraf (Iraq), after examining by Ayatollah Kashef ul-Gheta, he held discussions about some problematic points of jurisprudence and obtained a formal authorization for practising jurisprudence (*Ijtihad*).

After fully understanding and having benefited from the pilgrimage of the Holy Shrines, in the year 1364 A.H.L., he went towards Syria, and in Damascus, he visited the esteemed Shrine of Her Holiness Zainab (PBUH) and the sacred shrines of the rest of the Prophet's family, and after sightseeing the cities of Hamas and Aleppo, he went to Beirut and from there to Egypt; in Cairo and Alexandria and he visited historical centres of science, and after sightseeing, he went to Palestine and visited the Aqsa Mosque and the Rock Mosque. He also visited the famous churches, such as the Resurrection Church and the Mary Church and the Gethsemane Church and the rest of the Churches and then he left for Khalil o-Rahman and Bethlehem, and he was fortunate to visit the Holy Shrine of His Holiness Musa (PBUH), and from there he went to Syria and then to Iraq, and on the way of Basra, he went back to Iran. After a shortstop, he went to Qom and visited the Holy Shrine of Her Holiness Ma'soumah (PBUH) and met the Islamic jurists and came back to Tehran and went to Gonabad under the training and care of his esteemed father; he started mortification, spiritual struggle (endeavour) and purification of the soul and the heart and refinement of the spirit. In Sha'ban 1369 A.H.L., he obtained authorization for leading the Congregational Ritual Prayer and inspiring the verbal litanies and invocation on behalf of his noble father. On the 11th of Dul-Qa'dah in the same year (1369 A.H.L.), he was honoured with the spiritual title of 'Reza Ali' to guide and assist the seekers.

Then, in the same year of 1369 A.H.L. (1329 A.H.S.), he visited the holy city of Mecca, after having fulfilled the ceremonies of Hajj and visited the illuminated garden of the Prophet and the holy graves of the Imams (PBUT) and the rest of the graves of esteemed religious guides, he went towards Syria and Lebanon. From there, he went to Egypt then to Jordan and Palestine. After visiting Jerusalem and the rest of the sacred places and sightseeing in the famous cities of Lebanon such as Baalbek and Tripoli and other cities, he went to Oman and

then towards Iraq, and after having visited all of the Holy Shrines and having held meetings with religious jurists, he came back to Iran.

In the year 1333 A.H.S., Saleh Ali Shah (May his grave be fragrant) was attached to a severe illness, he went to Tehran, and after careful checking up by the physicians, it was deemed necessary to move him to Europe for treatment; and with the insistence of friends and firm conviction of the doctors he set out for Europe. Mr Tabandeh also accompanied his noble father to Geneva to care for and to nurse his father in the hospital. The treatment period was about three months, and a surgical operation was performed.

During this time, according to the invitation and persistence of Mr Sheikh Mustafa, the head of the Shazeliyah Sufi Order, who was resident in Paris, Mr Tabandeh went to Paris and was welcomed and honoured, and he stopped in Paris for a few days, and he visited the interesting places and historical museums and scientific centres. On this journey, Dr Mohebullah Azadeh, Mr Hussein Ali Mesdaghi, Mr Abulhassan Mesdaghi and Mr Haj Mehdi Agha Malek Salehi accompanied His Holiness Saleh Ali Shah (May his grave be fragrant). Dr Mohammad Hussein Hafezi, a resident there, also fully attended to the nurse and took full care of His Holiness in the hospital.

In the year 1336 A.H.S. (1376 A.H.L.), by the invitation of Mr Haj Abulfazl Hazeghi, the Cultural Representative of Iran, he journeyed to Afghanistan and in the few days of his stay, he visited the cities of Herat, Kabul, Qaznain and the holy tombs. He visited the graves of the esteemed religious guides and mystics and then went to Pakistan to see the cities of Peshawar, Lahore, Karachi and Kuwaitah and then returned to Iran. From Zahedan, he went to Kerman and visited the Holy Shrine of the great luminous light, His Holiness Shah Nematullah Wali (May his grave be fragrant) in Mahan, and then he went to Yazd and Isfahan and Shiraz and Kashan and Qom, and he turned back to Tehran, and after a few days stop, he turned back to Gonabad. In 1338 A.H.S., he also went to the northern and western cities of Iran.

In Dul-Qa'dah 1379 A.H.L., he was appointed as the successor and vicegerent of his graceful father with the spiritual title of Reza Ali Shah.

In the year 1380 A.H.L. (1340 A.H.S.), he accompanied his gracious father for the fulfilment of the lesser pilgrimage to the holy cities of Mecca and Medina,

and he was in Mecca during the blessed birthday of the Commander of the Faithful Ali (PBUH) and in Medina on the day of "*Be'that*" (mission of the Prophet (SAWW)), and from there he accompanied his esteemed father to Oman and Palestine, and he was fortunate in visiting Jerusalem and the other sacred places. Then he went to Iraq, visited the Holy Shrines, and returned to Iran.

In the year 1382 A.H.L., corresponding to the beginning of 1342 A.H.S., according to the permission of his esteemed father, he visited the holy city of Mecca for the greater Hajj, and after visiting the Luminous Garden of the Prophet and the graves of the Imams (PBUT) and the Holy Shrine of Her Holiness Zainab (PBUH) in Damascus and after having gone to Jordan and Beirut, in Muharram 1383 he turned back to Tehran. He frequently visited the Holy Shrine of His Holiness Reza (PBUH), and he was honoured to be in the services as a sentry in the Holy Shrine of Reza (PBUH).

On the 8th of Rabi II 1386 A.H.L. (1345 A.H.S.), His Holiness Saleh Ali Shah, as usual, was attending to do affairs customarily; unexpectedly, he has afflicted with the illness he had been suffering from the past. The physicians started medical treatment, but with utmost sorrow and grievousness in the morning of the 9th, during the call for dawn prayers, his pure spirit joined the beloved (May his esteemed grave be sanctified), and the world of Gnosis and the community of Shiites became mournful. His Holiness Reza Ali Shah was in the sacred tomb for 40 days, morning and evening, and the village of Baidokht and the other villages of Gonabad were engaged in mourning.

After the death of Mr Saleh Ali Shah (May his grave be fragrant), according to the commands and will, the seat of guidance and enlightenment and the leadership of the Glorious Alavia Razavieh Nematullahiyeh SultanAlishahi Sufi Order found elegance and adornment with Mr Reza Ali Shah's holy presence, and he was engaged in the affairs of the faqirs (dervishes) and guidance of seekers and initiating the desirous in belief. In the meantime, he was attending to the agricultural issues and completing and expanding the courtyard of the Holy Shrine of Mr Sultan Ali Shah (May his grave be fragrant), and he was engaged in the development of the area and excavation and trimming of the water canal. He built a full guest house with his expenses for the pilgrims' accommodation in the Holy Shrine courtyard, and he assigned an amount of his own to meet expenses.

After the death of His Holiness Saleh Ali Shah (May his grave be fragrant), he went for the lesser pilgrimage once and made four journeys for performing the greater pilgrimage to the holy city of Mecca. He also made a few trips to India in the years 1348, 1350 and 1358 A.H.S., and he visited Europe to treat his heart and rheumatism. Then the wariness of the past intensified, and he went to India on the 17th Bahman 1359 A.H.S. In Iran, he made many trips to the northern, western and southern cities in the year 1359 A.H.S. according to the requests and invitations of friends. He also travelled to Kerman and visited the sacred shrine in Mahan and other cities on the way.

In Baidokht, in the evenings, His Holiness usually used to go to the courtyard of the Holy Shrine and interpret the luminous book of "Bayan o Sa'adah fi Maghamat al-Ibadah) (the exegesis of the Quran written by His Holiness Sultan Ali Shah in Arabic) with a comprehensive explanation that even the thoroughly learned and even the ignorant individuals benefit from it; at the same time, according to the occasion, he used to counsel and instruct the religious and moral advises and mention the necessary duties. On Friday nights, after performing the obligatory duties, he used to narrate the "Treatise of Salihiyeh" (The Righteous) written by His Holiness Noor Ali Shah II.

His Holiness Reza Ali Shah was the learned, jurisprudent and scholar of his time, and he was a known authority; besides his spiritual pure and holy status and excellence in the virtues of humanity and accomplishments in controlling carnal desires and having mastered unique attributes, he was unequalled and exceptional. The book "Khurshid-e-Tabandeh" (The Shining Sun), which is a biography about His Holiness Haj Sultan Hussein Tabandeh "Reza Ali Shah the II", was written by his caliph His Holiness Haj Ali Tabandeh, Mahboob Ali Shah.

Written books by His Holiness

He had abundant love and affection for reading books and their collection, compilation and composition. He has written many practical books on various subjects such as religion, moral and historical subjects in Farsi and Arabic; some were reprinted repeatedly, and his articles were printed in science and religion magazines in Farsi and Arabic languages. Some of his written books are as follows:

1. The manifestation of truth in the secrets of the tragedy of Karbala (printed four times).
2. Treatise on magnetic sleep (printed twice).
3. A biography on Khwaja Abdullah Ansari (printed twice).
4. Translation on the supplication of Abu Hamza Thumali (printed thrice).
5. The philosophy of Plotinus (printed twice).
6. The genius of knowledge and Gnosticism in the 14th century (printed thrice).
7. The philosophy of Averroes (unpublished).
8. The translation of the book "*Al-Kashf an Menahij al-Adellah fi Aghayedel Mellah*" of Averroes (unpublished).
9. Progression and transubstantial motion (unpublished).
10. The history and geography of Gonabad (printed twice).
11. Notes of the visit to Arabic countries.
12. Memories of a pilgrimage to Mecca (logbook) (printed twice).
13. A visit to Afghanistan and Pakistan (logbook) (printed).
14. From Gonabad to Geneva, logbook (printed twice).
15. Treatise on removing the doubts (printed thrice).
16. A guide to prosperity (printed twice).
17. A Muslim commentary on the universal declaration of human rights (printed twice in Farsi and English).
18. Ten lectures (printed twice).
19. Forty shining gems (collection of 40 lectures) (printed twice).
20. The Glorious Quran and the three mysterious Gnostic stories (printed thrice).
21. The three radiant gems of the full-gracious sea of divine word (printed thrice).
22. A short history of the fourteen Innocents (in Arabic) (printed).

The permissions issued by His Holiness

Those who received written authorization to do Bayat (initiation/swear of allegiance), namely his sheikhs (representatives in making Bayat) on behalf of His Holiness, are:

1. The Excellence Mr Haj Mohammad Khan Rastin Arak (Dervish Ronaq Ali).
2. The Excellence Mr Haj Sheikh Abdullah Sufi Amlesh (Dervish Izat Ali).
3. The Excellence Mr Haj Seyed Mohammad Shariat Qom (Dervish Hemmat Ali).
4. The Excellence Mr Haj Seyed Hebatullah Jazbi Isfahan (Sabet Ali).
5. The Excellence Mr Haj Mohammad Javad Amuzegar Kerman (Zafar Ali).
6. The Excellence Mr Haj Mohammad Ali Tabatabai Fani Isfahan (Faiz Ali).
7. The Excellence Mr Abdulghafoor Abolhasanzadeh Qouchan (Dervish Nasser Ali).
8. The Excellence Mr Haj Sheikh Azizullah Mohaghegh Najafi Mashhad (Mozafar Ali).
9. His Honourable Mr Haj Ali Tabandeh Tehran (Mahbub Ali).
10. The Excellence Mr Haj Yusuf Mardani Karaj (Dervish Sedgh Ali).
11. The Excellence Mr Mohammad Ali Nasuti Shiraz (Hedayat Ali).
12. The Excellence Mr Haj Mir Motallib Mirzadeh Garash (Moshtagh Ali).
13. The Excellence Mr Haj Abolqasim Noornejad Mashhad (Dervish Sabir Ali)¹³.

Many persons also received authorization from His Holiness to lead the congregational prayer.

His Holiness, Reza Ali Shah, left this world to be united with his Beloved during the early dawn on the 18th Shahrivar 1371 A.H.S., corresponding to the 11th of Rabi I 1413 A.H.L. His apparent successor was His Holiness Haj Ali Tabandeh, Mahboob Ali Shah, whose period of guidance was short for only four years and a few months long, and on the 27th Day, 1375 A.H.S. corresponding to 6th Ramadan 1317 A.H.L. he was released from the bond of his physical body and his sacred spirit was united with his Beloved. His apparent successor was His Holiness Haj Doctor Noor Ali Tabandeh Majdhoub Ali Shah, the master and pole (Qutb) and the spiritual guide of the glorious Nimatullahi Gonabadi Sufi Order. After the death of His Holiness Majdhoub Ali Shah on the 3rd of Dey 1398 A.H.S.(27 Rabi II, 1441 A.H.L.), His Holiness Haj Engineer Seyed Ali Reza Jazbi "Sabit Ali Shah", who had been assigned for successorship by His Holiness Majzoub Ali Shah, became the leader of the spiritual guide of the glorious Nimatullahi Gonabadi Sufi Order.

¹³ The authorization was issued in 1387 A.H.L. (1346 A.H.S.), but before announcement, he passed away.

The Explanation of the History of Zulqarnain

Who is Zulqarnain?

There are so many words about Zulqarnain. It is written in the exegesis "The Discovery of the Secrets" (*Kashf ul-Asrar*) and in the exegesis of Abu-Bakr Atigh, and in some other exegeses, that Zulqarnain is the same Greek Alexander, the son of Philghus or Philip, who ended the reign of the Achaemenids dynasty, whose last king was Darius III (Dara), in 330 B.C. and died in 323 B.C. who conquered so much in the east and the west. In the *Almonjed* is written that Zulqarnain was the title of some of the kings; of those, the most famous was Alexander the Great, the son of Macedonian Philip, and because he conquered Fars (Persia) and Rome, he was also named. But the most convenient is; that since he had so much power and a majestic look, he was entitled to so. In the book "Who is Zulqarnain?" compiled by Dr Seyed Hassan Safavi, Zulqarnain, has been accorded with Macedonian Alexander, and he wrote; the Greek Macedonian Alexander was famous for oppression, tyranny and atrocity, so the people called him the Gojastak (damned) Alexander, but the Holy Quran has mentioned Zulqarnain as an honest, pious and good-behaviour person. But since Macedonian Alexander had a good behaviour towards the Jews and was appreciated and loved by them, and they asked the question about him, even declaring that only if Mohammad (SAWW) approved what is written in our book as correct, it would be acceptable, otherwise not. Therefore Quran narrates their writings, and the intention of the Quran was only to comply with their written texts but not to explain the reality; then, the name was Macedonian Alexander. But in my opinion, it is not correct because, in Quran, it is not expressed precisely: "We say in accordance with the words of Jews." In addition, the words of the Quran, in addition to answering their question, must comply with reality. Indeed, all would not know that the purpose that it is the explanation for the Jew's opinion unless it was expressly written. The word of the Quran is proof that can be called for an affidavit and not only to possess narrative aspect. On the other side, the Jews honoured Cyrus so much, even more than Macedonian Alexander, and he was reputed for them and was famous for religious obedience, justice and fairness.

Thus, this word is rejected because Zulqarnain was one of the righteous and

good kings according to the holy Quran; but what has been written about the Macedonian Alexander is contrary to that; and some people, as the glorious exegete has written here,¹⁴ that there were two persons named Zulqarnain, the Great and the Little. Also, there were also two persons as Zulqarnain among the kings of Yemen. One of them was the Great, who was from the grandchildren of His Holiness Isaac, the son of His Holiness Abraham, who was a great man and conqueror of east and west, named Alexander as was renowned, and his date was close to His Holiness Abraham. And Alexander, the small, that his name was also Zulqarnain and he was Greek; he also had some victories, and he some conquering and exterminated the Achaemenids kingdom, but their names and moralities and behaviours were the counterpoints to each other.

As Mr Imadzadeh writes, Zulqarnain the Great went to the west in the year 2128 B.C., and he began some conquering; but this date is contrary to what they have mentioned before, that his generation is connected to Isaac ibn Abraham; because it has been written in the book "*The Ghamus of the Tora*", His Holiness Abraham was born in the twenty century (1996) B.C.; but they have written the date of Alexander in the twenty-two century B.C. And some people have said him as Saab-ibn Zi-Mara'ed, the first king of Tobba, one of the Yemen kings; because in the olden times, the Yemen government was divided into eighty-four districts, and the districts had different governors, and every one of them was contented into four citadels that every citadel was called as a castle or the notary public office, and for the people there was a ruler. They called every rule "zu", meaning "the possessor", like "zughamdan" (the possessor of the sheath) and "zumo'in" (the possessor of a friend), and they have said its plural as "azva" and "zu yen" (possessors) and someone who had leadership on all of the districts was called king (Malek). If that king could attach Hadramout and Shamar with Yemen, they would call him Tobba, and all were from the Aribah (naked) Arabs, who were the Arabs before His Holiness Ismail. And the first Tobba was Saab-ibn Zi-Mara'ed, famous to Zulqarnain. And the deceased Seyed Hebat-o-Din Shahrestani also believed that he was one of the "azva" (possessors) of Yemen and Tobba, but not the Macedonian Alexander. And some people also know him as Cyrus the Great, who was from the Achaemenids dynasty, the son

¹⁴ المجلدات الاربعة، بيان السعادة في مقامات العبادة، تأليف العارف الشهير الحاج سلطانمحمد الجنابدى الملقب بسلطانعليشاه طاب ثراه، الطبعة الثانية، ١٣٨٥ هجرى قمرى، ١٣٤٤ هجرى شمسى، مطبعة دانشگاه طهران.

قرآن مجيد و سه داستان اسرارآمیز عرفانى، ترجمه و نگارش حضرت آقاى حاج سلطانمخسين تابنده گنابادى رضاعليشاه ثانى، چاپ اول ١٣٦٠، چاپ سوم ١٣٦٥. انتشارات حقيقت.

of Kambiz (Cambodia), the seventh ruler of the Achaemenids dynasty, who declared his government in 559 B.C., and he conquered so much in the east and the west, and he died in 519 B.C. Mawlana Abul Kalam Azad has declared this opinion, who was one of the movement's leaders for freedom of India and minister of culture of India in the time of independence; he was born in 1888 A.D. according to 1267 A.H.S., and he died in 1337 A.H.S. And he wrote a detailed article about that, which was published in the magazine of the Culture of India (Saghafat ul-Hind) in Arabic in the numbers 1, 2 and 3 in 1950, and then translated into Persian by Dr Mohammad Ibrahim Bastani Parizi in 1330 A.H.S. Of course, as Mr Dr Bastani has written in the introduction that Shahrestani, the writer of "*Melal and Nihal*" (Nations and Folks), has also paid attention to this point several centuries before, and it has been mentioned too in the Modalities of Realities (*Tarayeghol Haghaegh*), and he writes in mentioning the knowledge of the Roman Alexander in the Explanation of Nations (*Towzih ul-Melal*) that is the translation of "*Melal and Nihal*" of Shahrestani (second volume, the publication of Tehran, 1358, page 257) and it is: Hakim Roman Alexander, who is King Zulqarnain, not whom has been mentioned in Quran, but that person was the son of the King Philghus, who was born in the year of thirteen and from a great king. This word was not so important for historians and exegetes until Abul Kalam Azad researched that in detail and proved it, and then after it was endorsed and accepted by many Islamic scholars; and we will explain that hereafter, and the deceased Indian Sir Ahmad Khan has expressed this opinion before and Abul Kalam Azad has tried in proving and clarification of that.

What is his proper name?

There is a dispute about his name. The former renowned words mentioned the name Alexander. Some people have called him Ayyash, which means the liver, and some have called him Marzya from the descendant of Japheth ibn Noah and some have named Musaab, the son of Abdullah from the grandchildren of Ghahtan, and some have said Saab ibn Zi Mara'ed from the dynasty of Tobba of Yemen and some people have said him Abdullah, the son of Zahhak, the son of Saad. And Abu Rayhan Biruni¹⁵ writes in one of his books: The Remnant

¹⁵ He was born in 362 Hegira in Kharazm and he died in 440 Hegira in Ghazni one of the recent cities of Afghanistan (according to 972 till 1048 A.D.). And I have mentioned his word from the book of Mr. Dr. Bastani and he has also cited to the book of The Remnant Works (Aasar ul-Baghiyah), publication of Europe, p. 40, publication of Leipzig in 1838 A.D..

Effects from the Empty Centuries (*Aassar ul-Baghiyah an el-Ghron ul-Khaliyah*), that some people know Zulqarnain, a man named Otrou, who arose against Samires, one of the kings of Babylon and fought, till he conquered over him, and some people have said he is Monzir bin Maa o-Sama (Monzir bin Amra ul-Ghais) and some people have also called Saab ibn Homal Hamiri as Zulqarnain, and some groups have also given this title to Abu karb Shamar Baraash; then he says, "I suppose, this title can be better attributed to the kings of Yemen", and he believes that he was one of the kings of "azva" (possessors) of Yemen and Ibn Khaldun¹⁶ has also written the same, and he has been mentioned by the name of Amr, according to some quotations from some people in the exegesis "The Discovery of the Secrets" (*Kashf ul-Asrar*), and Atigh Naishabouri mentions in his exegesis that some people have called him Alexander bin Roman Cesar, and some others have named him Alexander bin Egyptian Ghalissun; but he has mentioned the story of the war of Alexander with Dara thereafter, and firstly he has written Darnush, that is the same Darius, and then he has mentioned the defeat and being killed of Dara and the conquests of Alexander; that it sounds that Zulqarnain is the same Alexander. And it has been quoted in the exegesis "*Almizan*" from the book "*Albedayet and Alnahayet*" (The Beginning and the End) that Alexander is the same Zulqarnain and his father was the first Cesar of Rome; and he was from the dynasty of Sam ibn Noah and Zulqarnain II was Alexander the son of the Greek Philip, the Egyptian Macedonian and his relationship is connected to Ais bin Isaac bin Abraham. Generally, there are also so many debates about that, and it is not necessarily going into elaboration. And it has been written in the "*Ghamus of Tora*" when Damascus is mentioned that in 333 B.C. Alexander Zulqarnain overcame it after the end of the war of Asus, which clears that he knew Zulqarnain the same as Alexander. And since the mentioned date is related to the Greek Alexander, he has also mentioned Alexander as Zulqarnain in some other places.

Whether he had prophecy or theosophy

And there are debates about whether he was a prophet or not. But there is no debate that he was a good and righteous man. He has written in the exegesis Abul Fotuh that the Ibn Keva asked some questions of Amir al-Mo'menin Ali (PBUH) as to whether Zulqarnain was a king or a prophet. He said: "He was a righteous servant for God. *He was a benefactor servant. He loved God, and God*

¹⁶ Abdulrahman ibn Khaldun was born in 732 Hegira in Tunisia and he died in Cairo in 808 Hegira according to 1332 A.D. and he died in 1406 A.D.

loved him too. He advised for God, and God also wanted his goodness."¹⁷ Then Ibn Keva asked: "Say to me about his horns whether they were from Gold or silver!" He said: "They were neither from God nor silver. But he invited his nations for monotheism, and the people hit one side of his head, and he became hidden, and then he came and invited them again, but the people hit on another side of his head. Then he said, "*There is such a person among you too!*"¹⁸ and he pointed to himself; it meant, "He is Zulqarnain of the nation of Mohammad (SAWW)." And it has been narrated in the "*Almizan*" exegesis from Ayyashi from Abi Hamzeh Somali from His Holiness Baqir (PBUH), and it has also been mentioned in the book "*Dorre Manthsour*" (The Written Pearl) from Abi Sheikh from Abel Wargha from Ali (PBUH) that he was as a prophet. And it has been written in "*Kashfol Asrar*" (Discovery of the Secrets), "Some people said that he was a prophet, where the addressing (in the Quran) as: "We said: O, Zulqarnain"¹⁹ is as a revelation that is special for the prophets. Some people said that he was not a prophet; but he was a well-being, good man, counsellor, and a just and learned king, and the addressing of "*We said, O Zulqarnain*" is an induction to heart, which is called inspiration, but not a revelation; and inspiration can be come down in non-prophet too. Some other people say he was a prophet, but not envoi ("*Rassoul*"), who is responsible for propagating to the others. But the phrase "*We said, O Zulqarnain!*" is contrary to that because it stands for the mission of invitation. And some people have said that he was like Solomon, who possessed both prophecy and kingship. In "*Almizan*" and some other exegeses, a narration is cited that it was asked from the Prophet (SAWW) about Zulqarnain, whether he was a prophet or not. He ordered: "*I do not know whether Zulqarnain was a prophet or not!*"²⁰ But in my opinion, it is not a correct narration originally, and it must be rejected because the dignity of His Holiness is so higher to say that I do not know it; moreover, this is an insult to His Holiness and the falsehood attribution in its meaning is clear. The deceased Haj Mirza Abul Hassan Sha'rani (died in 1393 A.H.L., 1352 A.H.S.) writes in the book of "*Nathre Toubah*", which is the encyclopaedia of the Holy Quran that Zulqarnain was not a prophet, but he was a world-subduing king and the praising him in the Quran is the same the praise of Cyrus in the Jews Holy Book, that it does not denote to the prophecy and they know Zulqarnain the

¹⁷ احب الله و احبه و نصح لله نصح الله له

¹⁸ و ان فيكم مثله

¹⁹ قُلْنَا يَا ذَا الْقُرْنَيْنِ

²⁰ لا ادرى اكان ذوالقرنين نبياً ام لا

same Macedonian Alexander, but not Cyrus.

Appellation

There is also debate about the appellation to Zulqarnain:

- 1- Some people say that since he conquered so many in the east and the west and possessed so many countries from both sides, he was called to this name; it means he possessed two earth horns.
- 2- Some people have written since he became the king of Rome and Pars, the two powerful earth countries, then he was named that.
- 3- And a group have said, since he lived two centuries-long and the people of the two centuries were overthrown, and he was alive; therefore he was called to that. And there is also disagreement in determining the century and how long it was; some people for the time of century have said 25 years long, and some have said the time of century was thirty years long, and some have informed as twenty years long, and some have mentioned as fifty and some others as hundred years long.
- 4- Some people had also said that he usually had long hair (tress), and he divided it into two parts, one part on the right side and the other part on the left, and when he wanted to put a hat or turban on his head, he wrapped the two parts in two sides and put them under the turban that was formed similar to two horns. And the long hair in the Arabic language is called "*Gharn*" (century).
- 5- And some people have said that he ordered to make a crown for him that they had built it with two forms of the golden horn.
- 6- A group have said that God conquered the light and darkness for him because he could march at night like days and in darkness too; he possessed the two horns from light and darkness.
- 7- And some people have also said that since two sides of his forehead were hairless bouffants, he was called to that because "*Gharn*" also means forehead in the Arabic language; as in the book "*The Hussein's Reign*"²¹ compiled by my deceased grandfather Haj Mullah Ali Noor Ali Shah a narration has been mentioned from the exegesis of Ayyashi. In the first volume of "*The*

²¹ سلطنة الحسين

Hussein's Reign", which mentions the martyrdom of His Holiness Amir (PBUH), it is narrated by Amr ibn al-Hamgh that its beginning is: "I went to Amir al-Mo'menin (the master of the believers), as his forehead (gharn) was hit"²². And since this narration is very interesting, we will mention all of that: "Amr ibn al-Hamgh said, One day, as His Holiness Amir (PBUH), was hit on his forehead (gharn) and he was laid down, I went to him. He said, hey Amr, I'm going from you. Then he said, it will be a disaster for you till seventy years, and he repeated it thrice. I asked whether after that would comfort. His Holiness didn't answer and was unconscious. Omm Kolthum began to weep. His Holiness became conscious, and then he said: Hey Omm Kolthum, why do you make me inconvenience? If what I see, you could see too, you'd never weep. The angels have lined up in the seven heavens behind together, and the prophets are behind them too, and all are waiting for me. And His Holiness Mohammad (SAWW) has taken my hand here, and he says come to us; what is for you in front is better than what you are now. Then I said, may my parents be sacrificed for you, you said, it will be disaster till seventy years long, will there be any comfortableness or not after that? He said yes. Abu Hamzeh Thomali narrated this narration. Then he said, "I said to His Holiness Abi Jaffar Baqir (PBUH) that Ali (PBUH) has said such and such, and it has passed seventy years long, but there was not any comfort. He said God had determined seventy years long, but as they killed Hussein (PBUH), the wrath of God became more for the people of the earth and delayed it hundred and forty years long, and we announced you this news secretly and privately, but you couldn't keep it, and you divulged it. Therefore God delayed it again and didn't determine for us a time. He'll eliminate and eradicate what God wants, and He'll fixate what He wants."²³ And as it is narrated in "Kafi", on the subject of "Karahiyat Towghit" (The Timing Abomination), Abu Hamzeh said, "I said that matter to His Holiness Sadiq (PBUH). He said it is as same as what my great father said".

²² قال عمرو بن الحمق دخلت على امير المؤمنين عليه السلام حين ضرب على قرنه
²³ قَالَ دَخَلْتُ عَلَى امِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حِينَ ضُرِبَ عَلَى قَرْنِهِ فَقَالَ لِي يَا عَمْرُو إِنِّي مُفَارِقُكُمْ. ثُمَّ قَالَ سَنَةُ السَّبْعِينَ فِيهَا بَلَاءٌ قَالَهَا ثَلَاثًا. فَقُلْتُ فَهَلْ بَعْدَ الْبَلَاءِ رَحَاءٌ فَلَمْ يُجِبْنِي وَ أَعْمَى عَلَيْهِ فَبَكَتْ أُمُّ كَلثُومٌ فَأَفَاقَ فَقَالَ يَا أُمَّ كَلثُومَ لَا تُؤْذِينِي فَإِنَّكَ لَوْ قَدِ تَرَيْتَنِي مَا أَرَى لَمْ تَبْكِي إِنَّ الْمَلَائِكَةَ فِي السَّمَوَاتِ السَّبْعِ بَعْضُهُمْ خَلْفَ بَعْضٍ وَ الْاَلْتَّبِئُونَ خَلْفَهُمْ وَ هَذَا مُحَمَّدٌ (ص) أَخَذَ بِيَدِي يَقُولُ اِنطَلِقْ يَا عَلِيُّ فَمَا أَمَامَكَ خَيْرٌ لَكَ بِمَا أَنْتَ فِيهِ فَقُلْتُ يَا أَبَى أَنْتَ وَ أُمِّي قُلْتَ إِلَى السَّبْعِينَ بَلَاءٌ فَهَلْ بَعْدَ السَّبْعِينَ رَحَاءٌ قَالَ نَعَمْ. رَوَى ذَلِكَ أَبُو حَمْرَةَ الثَّمَالِيُّ قَالَ أَبُو حَمْرَةَ فَقُلْتُ لِأَبِي جَعْفَرٍ (ع) إِنَّ عَلِيًّا كَانَ يَقُولُ كَذَا وَقَدْ مَضَتِ السَّبْعُونَ وَ لَمْ يَرَوْا رَحَاءً فَقَالَ إِنَّ اللَّهَ قَدْ كَانَ وَقَّتْ هَذَا الْأَمْرَ فِي السَّبْعِينَ فَلَمَّا قُتِلَ الْحُسَيْنُ (ع) اِسْتَدَّ غَضَبُ اللَّهِ عَلَى الْأَرْضِ فَأَخْرَجَهُ إِلَى الْأَرْبَعِينَ وَ مِائَةً فَحَدَّثْنَاكُمْ فَأَدْعَيْتُمُ الْحَدِيثَ وَ كَشَفْتُمُ قِنَاعَ السِّرِّ فَأَخْرَجَهُ اللَّهُ وَ لَمْ يَجْعَلْ لِذَلِكَ عِنْدَنَا وَقْتًا يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ.

Since this tradition has so many points and secrets and is informative, I mentioned it for blessing.

8- Some people have mentioned it by a Gnostic view, which is, in fact, the interpretation, and they have said because he was comprehensive of outward and inward and surrendered over the material and incorporeity worlds, and he was dominant over the invisible and visible worlds and the knowledge of outward and inward had been given to him, he was called to this name.

Some other appellations have also been mentioned, which are more similar to fables, and they have been mentioned in some books in detail, and their summaries are as follows:

9- He had two horns and protuberances on the two sides of his head that he covered under his hat or turban in order for the others not to know that, but gradually all were informed of that.

10- And it has also been said that he invited his nation towards God, but they hit him, and they slotted the right side of his forehead, and he was hidden for a while. Then he appeared again and began to invite. But they hit the left side of his forehead. He was hidden some while too. Then he appeared and repeated his invitation and conquered the east and west.

11- Some people have written that he lived hundred years long. The people killed him, and God survived him again, and he lived hundred years long more.

12- Some other people have written, as he was survived the second time, two horns grew on his forehead at the place of the hits, that maybe they were not horns, but similar to that, because some wellings will appear after many of deep wounds and it occurred the same for him, and they were similar to a horn.

But one of the first seven appellations we mentioned seems more correct than the others.

Khidr and Zulqarnain

Some people have said about Zulqarnain that he was contemporaneous with His Holiness Abraham and some other people have said that he was from the close grandchildren of His Holiness Isaac from the children of Esau, the twin brother

of His Holiness Jacob. It has been said in the "*Nasekh ul-Tavarikh* (Transcriber of the Histories) that Zulqarnain was the maternal cousin of Khidr, but his mean of Zulqarnain was the same Macedonian Alexander; however, Mr Emadzadeh writes that Khidr was from the children of Sam ibn Noah and he is the maternal cousin of Zulqarnain; and he writes there were two Khidrs, one was Khidr the first, who was the maternal cousin of Zulqarnain and he was contemporaneous with Lot, and another one was Khidr the second, who was from the Israelites prophets. But in my opinion, Khidr was one person, and he was particular. And Moses, as we have mentioned before, he was the same Moses Kalim-Ullah. It has been mentioned in that book and in some other compilations that Khidr accompanied Zulqarnain in all his travels until he reached Egypt. Then they write that they informed Zulqarnain about the angel who is always alive. Then he asked what the way to get eternal life is? They answered that God had created the water of life; if everyone drinks it, he will be alive forever. He asked where that stream is? They answered it is in the darkness. He asked where the darkness is? They answered it is in the east; then, they became hidden after that. Zulqarnain asked the scientists of his nation for that stream and the water of life. But they could not answer. There was a young man there who was silent. He asked him do you know about that? He answered, Yes, the knowledge of it is by me. He became happy and sat that young man close to himself and asked. He answered, I have read in the book of Adam, as the names have been taught to him, the whole realities of the world and the earth were taught to him, and were recorded in that book, and they have been written there that God created a stream in the earth named as "the stream of life" if everyone drinks from it, he will be alive forever, and it is in the darkness and glooms, but nobody can get it. He asked whether you know that. He said, Yes! It is in the east. Zulqarnain presented the scientists of his country and ordered them to cooperate and moved to the east with many of them and so many people of his troops, and they travelled about 12 years long till they reached the darkness and they prepared there about 6 thousand mares; two thousand people with the commandship of Khidr and 4 thousand people by Alexander moved following to him in the darkness. Then one day, Khidr reached a river in the darkness and threw the red bead that Zulqarnain had given him into the water. Then the light appeared. Khidr followed that light; then, he reached a stream with digestible water. He drank from that and performed ablution, and after that, he moved. But Alexander and the others didn't reach it, and only Khidr drank from that water and got eternal life. Then Alexander was disappointed, and they moved till they

went out of that darkness and wept so much because he was disappointed about eternal life; he said to his followers in the darkness they should take from the gravels in the gloom. Some of them took, and some others said what we might do with gravels, and they didn't take. As they went out of that, all those gravels were the precious pearls. Therefore the people who had taken became regretful why they took so little, and those who had not taken became regretful why they did not take anything. It was a short summary of what Mr Emadzadeh has mentioned in the History of the Prophets. But he has mentioned it in detail, and I wrote the summary of that here. And the young man who has mentioned was the same Khidr. And in the "*Almizan*" exegesis, it has been narrated from Maghrizi that at the time of Abraham and in front of the army of Zulqarnain the Great. He met the stream of life in his travels with Zulqarnain and drank from that, and his followers were not informed of that, and only Khidr drank from that and gained eternal life.

Here the summary and epitome of what Mr Emadzadeh narrated were mentioned for naming the story that has been written about that. But in my opinion, many of its matters are full of secrets and mysteries. E.g. Zulqarnain, despite the kingship position he had, he was interested and greedy in the mundane, and he was looking for the water of life. They let him understand that in this world, there is no eternal life; if you want to get the water of life, you should resort to Khidr till he guides you. And for reaching it, should endure toils, injuries and difficulties.

The beginning is the asking stage

Limitless and boundless is another stage

Effort and exertion should be long years for you

Then would be changed some statuses

The stream of life is also in the darkness; it means that the man should look for it in the darkness of this world because this world is materially and mere darkness, and it is like the "*Shab-e-Ghadr*" (the grand night) that man should travel in it till achieving the purpose, then reach the light and brightness; and man should gain profit from his action in darknesses; and should take his good deeds and worships, which are the gravels on this way till by reaching the light we can see that all of them were gems; and as every verse of Quran we read, and every time that we mention the monotheism "*Zikr*" (remind) and pay attention to God, if it were of honesty and sincerity, all of them would be as gems and they will see as bricks of gold and silver in paradise. Therefore the people who did

and have worshipped as well and have done the instructions are regretful, why they have not done more than that; and the people who have not done anything will be regretful, why they have been passed away with the empty hands.

The water of life can not be belonged to anyone, even if he is the king and the possessor of the east and the west; and even Zulqarnain, who was one of the close obedients of God and in accordance with many of exegesits was a prophet, could not reach to the stream of life; that Hafiz says:

*Hey Alexander, sit down, in vain don't grieve
Because they won't give from kingdom, the water of life thee*

This part was at the beginning of his wayfaring that he should travel this way till he could reach the gems of knowledge and episteme, and it should also be by the guidance of Khidr.

*Don't get to this stage without Khidr's guidance
Frighten by the danger of aberration; it is dark*

Of course, Zulqarnain was not profitless from going through the darkness; however, he didn't get the water of life; and he travelled the way of darkness by mortification and endurance of difficulties and acting to the instructions of wayfaring, and he took from the gravels, which are the deeds and manners of religion and way and he observed all of them as precious gems when reached the brightness, and became respectful besides God. It has been written in "*Almizam*" that it has been said that four pieces of knowledge have been donated to four people: the knowledge of names to Adam, who said: "*And Adam was taught all the names.*"²⁴ And bestowing the knowledge of interpretation of the dream to Josef, as: "*And teach you the interpretation of the traditions.*"²⁵ and the knowledge of Invisibles to Khidr as: "*And whom, We had taught knowledge from Ourselves.*"²⁶ and the knowledge of Talisman to Zulqarnain as: "*And granted him means of access to everything.*"²⁷ that it sounds his high dignity.

The summarized story of Zulqarnain

He orders, We donated all kinds of powers on the earth to Zulqarnain and

²⁴ Surah Baqarai, verse 31. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

²⁵ Surah Josef, verse 6. وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

²⁶ Surah Kahf, verse 65. وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

²⁷ Surah Kahf, verse 84. وَأَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

showed him the devices and the ways of everything. (It is clear from his situation of travel apparently that besides conquest, he intended to visit the right men and the great people of the religion and the wayfarers of the certain way and also to visit the horizons and people signs both that searching Khidr and the water of life confirm them.) Firstly, he went to the west and conquered some countries there as Egypt and Lydia and Palestine and reached the warm stream that is in the equator parts of the Great Ocean and the coasts of Africa; then he departed toward Iran and made war with Dara, the king of Iran and exterminated his government, and then conquered Iraq and Khorasan. Afterwards, he went to India to war with its king, whose troops contained many elephants. He ordered to build some horses from copper, emptying their bellies and filling them with oil. As the king of India started to make war with elephants, they also made a fire to the copper horses and carried them close to the elephants, and the elephants hit their snouts to them and their snouts burnt, and they escaped and hit themselves to the army of India; hence India's army defeated. Then he proceeded ahead to the east of India, and he visited a nation that was far from the civilization of that time, and they lived on the soil, and they either had no home, or they lived under the tent, and they were from the wild nomadic tribes; they had no clothes either. Then he went to the north, where there were two mountains close to each other and prevented from moving, and they could walk through the valley between those two mountains. There were some tribes near that; neither he knew their language nor they were familiar with his language. They were wild and far from civilization. As they found the greatness of Zulqarnain, they went to him and said to him that there were two tribes living beside this mountain as Gog and Magog, who are so different from us, and they completely differ from us in figure, body and morality and their work is anthropophagy and corruption and destroying our products and assets, and we are ready to give the expenses to you to make a dam to prevent them from coming through. Zulqarnain accepted and said: I do not want any cost, expense and property, but you should help me in working labours, and also in preparation necessities, bring iron pieces for that and then bring copper or zinc. Then he founded the irons there and brought them up and melted copper or zinc and poured it among them, as all stuck together and became as one piece; and since it was so tall and wide and it became one piece, the tribe of Gog and Magog could not climb up from that and go through, and they became comfortable from the evil and corruption of Gog and Magog.

Zulqarnain became so happy for making that dam and thanked God and said this

prosperity was the utmost mercy and bounty of God that occurred to me, and then I could build it.

Zulqarnain and Cyrus

The opinion that has been confirmed by scientists recently is that Zulqarnain is the same Cyrus the Great; however, as we mentioned before, many exegetes know him as the same Macedonian Alexander, and some groups knew him as one of the "*Azva*" and one of Tobba (king) of Yemen; and these two opinions were more famous than the others. But recently, according to some reasons and in accordance with a statue of Cyrus with the characters of verses about Zulqarnain has been found, this opinion has been preferred over all the other opinions. And even Mr doctor Mohammad Ibrahim Bastani has written in the book "*Zulqarnain or Cyrus the Great*" that the appearance of this opinion was first because studying the travel of Daniel and his dreams reconciled the characters of both of them with each other, and after studying the writings of Greek historians this opinion was enforced and confirmed, and I had no reason, but these two opinions; but after many years long that observation of the ancient works of Iran and the other compilations about that occurred, the little remained doubt was lost, and I was sure that Zulqarnain is the same Cyrus the Great and its important reason for that is the stone statue of Cyrus near to Istakhr, the capital of ancient Iran, which was in the coasts of the river of Murghab about fifty Miles far away from that. This statue is in size of a normal human being that there are two wings like an eagle on the two sides of it, and there are two horns like the horns of a ram on two sides of its head that prove the imagination of Zulqarnain appeared only about Cyrus among the people; and its two wings maybe are the same image that is in the book of Isaiah, the prophet, that has been mentioned by the name of the eagle of the east from his word; moreover, the statue has been famed to bird, and the river which flows through there has been named as the Murghab (bird water) river.

The dream of Daniel, who was also a prophet of Jew, confirms it, and after the failure of Jerusalem by Nebuchadnezzar in the year of 587 BC and being captivated seventy thousand people from the Israelites, as it has been written in Daniel's book from the ancient time books, which it occurred in the third year of the kingdom of Bilishfar; he writes in the eighth chapter, I dreamed a ram with two high horns stayed near a river, and one of the horns was leaned over his back and he ploughed and ploughs by his horn and dug the west and the east and

the south. At that time, as I was looking at it, I saw an ibex came near from the west, as it was ploughing the earth with its horn and there was a great strange horn in its forehead and little by little it went to the two horns ram. Then it was rushed to it angrily and broke its horn, and the two horns ram failed to resist, and there was no one to make it free from that.

Then he says in that book, an angle that we should call Gabriel came down to him, and he interpreted the dream so that the possessing two horns ram (Zulqarnain) denotes the unity of the two countries of Mede and Persia that one powerful king governs over these two countries that no government could be able to resist against him. But the one horn Ibex appeared after that meant the country of Greece, and the embossed horn on his forehead denotes the first king of that land; and it was surprising that it was the end of the captivity of Jew, and the Jews interpreted that two-horns ram (Zulqarnain) to Cyrus and they call him Xyrus and the Greek as Cyrus. And he appeared some years long after the dream and Denial's foretold and united the countries of Mede and Persia, and then he attacked Babel and conquered it and saved the Jews from captivity. After some centuries, the Greek Alexander overthrew the Achaemenid government, but according to the mentioned explanation in the history of Zulqarnain compiled by Mr. doctor Bastani, the subject of Daniel's dream and even the existence of Daniel has also been disputed, and some people doubt in it.

By the way, some people from this dream have also recognized that Cyrus and Zulqarnain as the one and they have jibed the characteristics of those two, and the Indian scholar Sir Ahmad Khan has also declared that opinion; then the deceased Mawlana Abulkalam Azad, the Culture Minister of India, who was born in 1267 A.H.S and died in 1337 and he was one of the great and genius men of India and studied in theology and religion for many years long, and he was so experienced perfectly and wrote an interpretation for the Great Quran in the Urdu language, and then he translated some part of the sura of Kahf (The Cave), which is related to the history of Zulqarnain into Arabic language and was published in the journal "*Seghafat ul-Hend*" the numbers 1, 2 and 3, and regularly was sent to me too, and it was inserted in that journal, and Mr. doctor Mohammad Ibrahim Bastani Parizi translated it into Persian, and he published it with some introductions and then some of the Iranian scientists have cited it. This word has been mentioned in detail in the exegesis book "*Almizan*" compiled by the learned Seyed Mohammad Hussein Tabataba'i, and it seems he has accepted it. Mr Seyed Sadr-o-Din Balaghi has also authenticated and

confirmed it in the "Encyclopedia of the Stories of Quran", and the deceased Hojat Balaghi has also cited it. The other recent scientists have also accepted it; in my opinion, it is closer and more suitable than the other interpretations and opinions. And it has been named in the book of Isaiah as the Eastern Eagle, and it will not be jibed with Tobba of Yemen because he did not conquer so many in the east and the west, but he only developed his possessions in Yemen. Though the Macedonian Alexander conquered so many, but he did not jib by any means of religion and morality. And if we compare these people together, Cyrus jibs more than the others to Zulqarnain; thus, we explain that more.

The summary of the reign of Cyrus and the Achaemenid state

Here it is suitable to explain the dynasty of Achaemenid. And since my purpose is not to explain the history, therefore for knowing Cyrus, I write epitome:

The government of Achaemenid was the first powerful government and reign which appeared in Iran. Firstly the headquarters of their government was in the south, and it was named the government of Pars. Their capital was the city of Shush, and the north side of that was famed to Mede that Arabs called it Mahat and Greeks as Media, and their capital was Hegmataneh, which Arabs call Hamedan and the present Hamedan is near to it, but both of them were under the government of Chaldea and Assyria (Babylon city and Nineveh), and they were in labour and toil so much.

Achaemenids were the grandchildren of Achaemenes. Therefore they were called by this name. They governed in Pars. The first governor of this dynasty was the son of Achaemenes with the name of Tschīschpīsch, who reigned about 730 B.C. Then his son was named first Cambodia (Kambiz), then the first Cyrus, then second Tschīschpīsch, then second Cambodia and after him, the third Cyrus, famed as Cyrus the Great, the founder of the great reign and powerful Achaemenid famous to the Eagle of the East that the Persians had called him to this name and Zulqarnain and then after the Jews have mentioned the names for him in their books following to Persians.

After Cyrus the Great, his son, the third Kambiz, reigned and conquered the Egypt country too. After Kambiz, since there was no son of Cyrus anymore, the country's governors chose his paternal cousin Cyrus for the kingdom. And the Achaemenid government took long till 330 B.C., and their last king, the third Cyrus, renowned as Dara, was defeated by the Macedonian Alexander and was

killed by one of his relatives, and the killer was objected to the wrath of Alexander and ordered to move the corpse of Dara with a special ceremony and carried to Pasargad to bury.

In 559 B.C., i.e. 53 years long after the extinction of the government of Ashur and the destruction of Nineveh, the commanders and rulers of Pars were gathered and chose Cyrus for the kingdom, and Pars became one government and Arab called it Qursh, Kiarash, Khyarsha and the Greeks as Cyrus.

Shortly after, Cyrus could conquer Mede without much resistance, overthrew their government, and formed a united country for the first time in Iranian history. And since he defeated many kings and put them under his authority, so they said to him "the King of kings" (Shah-e-Shahan) and "Shahanshah" (the king), and the country of Iran as "Shahanshahi" (Monarchy).

After the conquering Mede, he led an army to the east and conquered their capital city, which was Balkh and conquered the land of Makran and Balochistan about 545 to 540 B.C. and overthrew their reign; and in 545, according to the request of the leaders and the grandeurs of Babylon, who were put out of patience of the oppression and repression of Nebuchadnezzar and after that Bill Shazar, the king of Kaladah, who was prior to all of his formers in malevolence and debauchery and dissoluteness and all were dissatisfied with him and they had heard the justice and just of Cyrus, then they pleased him to move toward Babylon, and he also breakthrough Babylon and conquered it through the streams that they have deviated water of them with the helping of Kubribas, who was the former leader of Babylon, and he extended and commonized the just and justice and made the Jews free too and allowed them to return to their homeland Palestine and to populate the temples. Cyrus died in 529 B.C., and his lifetime took about ten years long after the complete conquest of Babylon.

Matching Zulqarnain and Cyrus in characters

The characteristics that have been cited in Quran for Zulqarnain are that he was a monotheist and was one of the good servants of God (whether we say he was a prophet or not), and invited the people to worship God and his just and justice and peasant hospitality have been mentioned, and he did favour and mercy to the people, and he forgave the enemies and dissidents and offenders whom surrendered. He was not hard in the tribute and taxes. And he helped the people

who were in poverty and distress. He always consulted in works with the scientists and theosophers and asked for their opinions, and everyone could talk with him freely but also protest. Such characters and so many admirable characters could be understood precisely or from the senses and themes of the verses. And also, the verse "*Surely We established him in the land!*"²⁸ denotes that God did favour all devices of progress, power, and authority to him. As He also said about His Holiness Josef (PBUH): "*And thus We established Yusuf in the land!*"²⁹ it means, despite the devices were not ready outwardly and there was no power and authority at first, we took care of him.

They also write about Cyrus, who was a monotheist and worshipped the unique God and followed Zoroastrianism and Zoroaster. And therefore, the Jewish religious opinion was that he was the Waited Person and, in fact, he was the Promised Messiah, who had been chosen for justice and just and saving of Jew. And if he were not a monotheist and had the opinion of dualism and idolatry, the Jew would never explain about him, despite their bigotry. The historians say that Cyrus had the Zoroastrianism religion and followed Zoroaster, who invited toward monotheism. In addition, in the remained inscriptions from the time of Darush, his nephew, who reigned after Cambodia and came to the throne in the year 521 B.C., and in one of them has been inscribed in the inscription of "*Naqsh-e-Rostam*" in Istakhr as: "Indeed the Great God, Ahura Mazda is the same God Who created the Sky and the Earth and has opened the prosperous ways to the human." And it has been inscribed in another inscription: " Darush announces to all people that Ahura Mazda has denoted the kingdom on the grace and mercy to me, and I've reached by His favour on the strengthening of peace and repose, and I want from my God to take care me and my family and the whole country Who has determined me to the sovereign, in favour and attention; oh God hear my prayer favourably." Of course, Ahura Mazda names God in the religion of Zoroaster, and it is clear that Dariush and Cambodia had no other religion and tradition besides Cyrus's religion; otherwise, it was printed in history. Then Cyrus was also a monotheist, and since it was not a long time distance between them, then the word and beliefs of Cyrus were the same beliefs of Cyrus, and the phrase, which has been written in the recent inscription, in fact, is the same translation of the verse of Quran³⁰: "*This is a mercy from my*

²⁸ Surah Kahf, verse 84. *إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ*

²⁹ Surah Yosof, verse 56. *وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ*

³⁰ Sura Kahf, verse 98. *هَذَا رَحْمَةٌ مِنْ رَبِّي*

Lord", whom Zulqarnain said.

What about the individual and social characters and morals of Cyrus have been written are the same that have been written about Zulqarnain. Even the Greek historians, despite that they were enemies at that time, have confessed to Cyrus's greatness and his moral virtues. As it has been attributed to Herodotus that he has written about him that Cyrus was a merciful, generous, gentle king, and he was not greedy in amassing wealth, but he was greedy in generosity and kindness, and he liked what was necessary to the goodness of human beings, and he made the oppressed to enjoy from justice and just. And the Greek Zinoph also writes: Cyrus was a wise and the glory king, and the greatness of kings with the virtues of the theosophers were gathered in him; he had humility and modesty instead of ambition and selfishness, and his motto was serving the humanity and developing the justice. The Iranian and Islamic historians have also mentioned his moral virtues, and even the recent western historians confess to his greatness.

Mr Dr Mohebollah Azadeh had expressed the following subject that is written hereunder: The verses 89 and 90 of the surah of Kahf also indicate the spherical shape of the earth:³¹ *"Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had not given a shelter, but it. Even so! And We had full knowledge of what he had"* because Zulqarnain like Christophe Colombo didn't change the direction of his movement apparently in the discovery of the continent of America; and after moving to the west, without mentioning the returning toward the east, he reached the east, which in fact he reached the east by continuing the way of west. That is, he went toward the east with the terrestrial and marine devices etc. he had along to the first direction; for example, after reaching the last European beach, he moved to the west and travelled the other half of the planet of the earth, i.e. he travelled the Atlantic Ocean and the Pacific Ocean till he reached the coasts of Japan in the east of the first half of the earth.

His approbation point is good, but if Zulqarnain was the same Cyrus, the direction of his movement that has been mentioned in history has been specified, and it does not match with that.

³¹ Sura Kahf, verse 98. *حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا*.

Zulqarnain and Cyrus in Conquests

Three campaigns for Zulqarnain have been mentioned in the glorious Quran: firstly, he moved to the west and reached a muddy stream, and he conquered that and invited the people of there to monotheism and said: Everyone who accepts it, he will be blessed by God and will be in my favour, and whoever oppresses upon himself and does not accept, he will meet the divine torture and my agony. After that, he went to the east, and he met a wild tribe that had neither house nor clothes, and they were elusive from the sun; as it shone, they went to the cellars that had dug underground, and when it passed away and sunset, they came out, and they ate the grasses of the meadows. Some people say there were some negro tribes and some wild groups and idolaters at the end of India. And it has come in the narrations that the city, which was on the westside named Jabalqa and on the eastside and the place of the sunrise was called Jabalsa or Jabalsa. Then he went to the north and conquered the northern mountainous regions etc. as the Caucasus and the northern cities, and there were some tribes far from civilization who were in labour from the Gog and Magog, resorted to him to restrain them and to build a dam that they not to go through it. And he agreed upon that and made that dam and saved them from the attack of the wild predator cannibal. Then he thanked God that he had the success of building that dam and granted him bringing the easiness for that tribe and he could eliminate the evil of villains from them and said³²: *"This is a mercy from my Lord!"* and they also became thankful for his favour and justice and just.

Three important campaigns and wars have also been written for Cyrus. Firstly he marched an army to Lidya, the west of Iran in the Asia Minor, which is named Anatolia nowadays, and it was a figurehead to Greece, and he made war with its king Croesus because Croesus rebelled and opposed Cyrus and attacked Iran and advanced a little, then Cyrus made war against him and finally became the victor and captured the city of Sardis, the capital of Lidya, but he ordered his troops not to hurt anybody, and to do favour with all, which was unusual to the kings of that time; he even forgave the combatants and treated with the utmost magnanimity to the vanquished people, who massacred and destroyed the cities, which was contrary to the conquerors of that time, so as that they did not feel any defeat and drubbing and he even pardoned Croesus, and he lived under the protection of Cyrus in comfort through his lifetime. Then he moved to the east,

³² Sura Kahf, verse 98. هَذَا رَحْمَةٌ مِنْ رَبِّي

which was his second campaign. And since the wild tribes of there as Gedrosia and Bacteria rebelled and mutinied, and Gedrosia was present Makran and Baluchistan according to some words but some have said that Gedrosia was some cities and full-blessing villages supposing that there were the areas of Jiroft and Rudbar of Kerman and Balochistan was after that and there was between Gedrosia and India, and Bactria was also the present Balkh that Cyrus conquered these parts between 545 and 540 B.C., and then based upon the request and invitation of the grandeurs of Babylon, who were tired of the oppression of their kings and had heard the justice and just of Cyrus, asked him to conquer Babylon too to get rid of the grips of Bill Shazar, the king of Babylon, and Cyrus accepted it too, and the former governor of Babylon, Kebrias who was tired of the oppression of the king of Babylon refuged to Cyrus and encouraged him to conquer Babylon, and they dug some branches of the Euphrates River by his order to turn the channel of water, and the water flew down a little and some corner was opened for the influx of the troops into the city and some Persian warriors passed through the cannels of water in a dark nights to the city and opened the gates and they conquered the city, but they were very kind and favour to the people of there, and Cyrus behaved with them in just and justice and forgave all of them and freed all of the Jews who were captive in Babylon from Palestine and Jerusalem and allowed them to return to Palestine and to rebuild their temples and helped the people in his other possessions with utmost affection and assistance, so that the Jews were interested in him more than before and even called him the Promised Mesiah, because they had become free after seventy years long of captivity, and Jerusalem was cultivated again, and he ordered to give the Jews back all of the properties and equipment of the temples as gold and silver etc. that was looted by Nebuchadnezzar, and fifty thousand Jewish family went from Babylon to Palestine¹³³ and began to cultivate. And Jews believe what has been happened is according to the same foretold that the prophet Isaiah 160 years before Babylon and the prophet Jeremiah sixty years earlier had reported, and since they let Cyrus after the conquering of Babylon those foretold know to, it impressed him so much, and he was kind to them more than before and ordered them to return to Palestine and to give back their properties to them.

³³ Of course, it occurred at that time that the religion of Jew has not abrogated yet, and they obliged them to get out of Palestine in oppression and tyranny, but now the religion of Jew has been abrogated and the religion of Islam also conquered Palestine and Jerusalem and conquering of Jew of there is usurped and oppressively.

Sura: A-Shoara, Verse: 227 وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And they, who act unjustly shall know to what final place of turning they shall turn back.

His third attack was to the north; firstly, he began to reform the situation of Mede because Mede was in the north of the country, and it was ended in the northern mountains, which was between there and The Black Sea, and then after it was called the Caucasus and some people from Pars named it The Qaf Mount, and then he went forward to the north. In that attack, he reached a river and camped around that, and after that time, it was renowned as The River of Kourush, which Greek called Cyrus. And now, it is famous as Kour, abbreviated to Kourush, and it is one of the rivers near The Caspian Sea that unites with Aras. There he met some tribes in the mountain and around that, who complained about the corruption and looting of the tribes of Gog and Magog, and they petitioned and asked to proceed to build an iron dam to prevent them, and he accepted it and built it. And that dam stayed between a gorge, which is in the mountains of Caucasus and between The Caspian Sea, which is in the east of the mountains and The Black Sea, and the only way for passing through is the same gorge, and it joins to the sea from the mountain side; and those tribes attacked from that gorge. Therefore they asked to close that in order for the passage could be closed and to be saved from their evil, and he accepted their requests.

Gog and Magog and blockage

As it has been mentioned in the books of history and geography that Gog and Magog were from the Eastern Turks, who lived in the fifth and sixth "*Ighlims*" (territories), and they lived according to the idioms of the ancient astrologists and geologists; and they were two different tribes: one tribe, who was in the south part and near to the dam named Gog and the other one, who was farther was called as Magog.

As it has been written, these two words are probably originally from Greek, and they said them as Gog and Magog, and then they came into Hebrew and became "*Yajoj*" (Gog) and "*Majoj*" (Magog), and it is said that they were the children of Japheth ibn Noah. They were the wild desert tribes who lived in the north-eastern deserts, and this part was named Mongolia; and they called the nomadic tribes Mangol and Mogul, and it originally was Mangol, Mangug or Manjug that they might be the same Gog and Magog.

These tribes rushed from the primitive and savagery life towards urbanization and agriculture between 1500 and 1000 B.C., but they all had no this manner and about 700 B.C., the tribes of Seth rushed to West Asia and around the north

of Ashur regularly was attacked and looted by the people of Seth and the tribe of Seth entered from the narrow pass of Caucasus and looted the villages around of that, which were to the south.

Then in the fourth period of their changes that they were busy killing and looting, Cyrus appeared and built the dam and prevented them from the influx, and then in the fifth round that is the third century B.C., they rushed to the east and China instead of rushing toward the south and West Asia, and the emperor of China "Qin Huang Ti" built the great wall of China in front of them, and the walls began in the year 264 B.C. and ended in 254 after ten years long.

They rushed to Europe later during the sixth round, in the fourth century A.D., they exterminated the Roman empire, and in the seventh round in the 12th century, so many tribes from Mongolia rushed to the Islamic and Arabic countries led by Genghis Khan and destroyed Baghdad, the great Abbasid capital and so many great cities of the Islamic countries that if we read the history precisely, we will find that these tribes were busy in attacking and killing and looting with different names since the ninth century B.C.; it was stopped only in the fourth round that coincided with the rise of Cyrus and with building the dam, and they fell into the thinking for invasion toward China after three centuries long.

He writes in the book "Who is Zulqarnain?": "Gog and Magog that has been mentioned in Torah, are the tribes of Scythians, who are children of Japheth ibn Noah that their descriptions have been mentioned in the book of Ezekiel and Jeremiah as horseback riding, archery and evil and bloodthirsty, and Scythians had huge figures, and long hair and terrible mien and they were very cruel and wicked, and some of them killed their enemy and drank their blood and prepared from their skins some kerchiefs and clothes, and they gilded some cups from their heads and drank wine in them, and they showed it to their guests in the banquet meetings and said whose skulls belonged; and some other people were cannibals. And who was so old, their relatives killed him and cooked his meat with the meats of livestock and ate it all, and they had other bad habits and procedures too that have been mentioned in that book in detail, and Zulqarnain built a dam in front of this bloodthirsty predator tribe.

With the description which has been mentioned about the dam and according to the Quranic verses, it becomes clear that the dam was firstly between two high mountains and it was in a valley that the mountains were like two high walls on two different sides that there was no passage to pass, but from the same valley,

and in addition, there were armed so much iron in that dam, and then the melted copper or zinc has been poured on that, and stones and bricks were used less. Therefore, we can find that dam was built between two mountains, but not in a field or desert, and why the deceased Sir Ahmad Khan Hindi, as the people attribute to him and some other researchers and scientists have said that the wall of China is the same dam, it is not true, because that wall has been built from stone and brick and more from stone and it continues hundreds of miles.

And it is beside the long and high wall named Darband and is called "Bab ul-Abwab" in Arabic because that wall was built in the time of Sassanid on the coast of The Caspian Sea; Anushirwan ordered to build it. Then as it has been mentioned, the dam was built between The Caspian Sea and The Black Sea, between two mountains, and it is where the mountains strand of the Caucasus as a wall cuts the way between south and north. And there is one way in that strait between this mountain strand and this strain named The Strait of Darial, and as it has been written, the remnant of the iron wall exists yet.

Although we mentioned this matter in detail, but it was a brief explanation of that, and for precise information on the subject of Zulqarnain and matching it with Cyrus, see the book "The Exegesis of Almizan" compiled by Allameh Tabatabai and "The Farhang-e Ghessasse Quran" (*the Dictionary of the Stories of Quran*) compiled by Mr Sadr u-din Balaghi, and "Zulqarnain or Cyrus the Great", translated by Mr Dr Mohammad Ibrahim Bastani.

In the book "I'm Timur Jahangosha", written by Amir Timur about his statuses, compiled by the French Marcel Brion, translated to Persian by Zabihollah Mansouri, published by the Mosstufi library in Tehran, the third edition, pages 146 and 149; there has written an explanation about the Zulqarnain dam that its summary is:

I asked the captives of the officer of Kipchaks where the iron wall was. They answered that it was a wall between The Sea of Absecon and The Black Sea, with some gates that man could pass through. He says I remembered that the iron wall is the same Gog and Magog dam. I asked whether, indeed, that wall had been built with iron. They said no, but they have poured among the stones by the leaden mortar. I asked why they had not called it the leaden wall and named it iron. The officers answered that we have heard from our fathers that one part might be built from Iron! I asked when and why this wall was built? They answered that one of Iran's kings had built this wall, but we do not know when it was built! And they say because we could not go towards the south side

to attack the country of Iran, which is staying in the south of mountains.

He writes on page 149: As I heard from one of the captives of Kipchaks, the iron wall has been built by one of the kings of Iran, and it joins from The Sea of Absecon to The Black Sea, and by building it, nobody could pass through from the northern meadows of The Mount Qaf to the champaign of the south, except through the same gates that they had built. And they were built in the cervixes of The Mount Qaf, which were annihilated in the passing of time because iron can not resist so much as stone against snow and rain. But the same wall is there.

And Marcel Brion writes in parenthesis that the gates were not made of iron but were made of bronze; therefore, they were perished due to corrosion.

Then the writer of the book writes: The dam of Gog and Magog is a ten *zar'* (10×104 centimetres) high wall with three *zar'* width built from the large rocks and they have joined them by leaden mortar. And nowadays, some parts of the wall have been destroyed, but in some places where the wall exists, nobody can pass through except being exploded by gunpowder. And the wall was built somehow that firstly the walls would be closed, nobody could pass through even from the mountaintop either, and since the architects knew that in the spring season would flow so much flood in that champaign, hence they built the dam somehow that no place would be exposed by flood, and where it was exposed to the flood, they built it higher to become far from exposure to the flood.

I found that the building of that wall can not be finished in about one or two years long. The old men there said: the building took so long that the king of Iran could not finish it, and after him, his son continued it, and it was finished after fifty years long that five hundred bricklayers and workmen and stonemasons were busy in it, and the passage of invasion of some tribes who lived in Kipchaks was closed to Iran completely.

Then Amir Timur writes: I was astonished, why the king of Iran and his son had laboured fifty years long and have wasted and bore extra expense. Was it not better to conquer the country of Kipchaks and annihilate all tribes till to be safe from the danger of invasion?!

This was the summary of the writings of Amir Timur. But many of the former kings were not interested in bloodshed and atrocities, and they did not want to shed blood; therefore, they wasted time and spent in order not to shed blood. However, their behaviours were toward humanity and justice and philanthropy,

but Amir Timur's behaviour was against mercy and compassion because the religionist is not only in praying and fasting that Amir Timur did, but sociability with the people and fostering the people and nursing the helot are necessary for the kings.

It can be guessed from the written and what has been mentioned that the founder of the dam was Cyrus the Great.

Zulqarnain or Tsn Chi Huang Ti

Mr professor Amir Tavakkol Kambozia from Baluchistan, the researcher scientist in history of Islam in answering to the protest of Mr Ahmad Kasrawi on the verses of Zulqarnain and why it does not match with the nowadays science has written an article that printed many times and in a pamphlet printed on this name by Sonboleh Kambozia that has been written on this matter researchfully and it has been explained in that article in detail; as he writes: The country of China was feudalism before Christ; every area had its governor and Zulqarnain was firstly from the small governor and he was from the family of Tsn and he used from the weakness of the central government and he conquered some by the help of his scientist colleagues and became the emperor of China and chose the title of Tsn Chi Huang Ti, that is the first independent and powerful king from the family of Tsn, for himself and the Arabs titled him as Zulqarnain; as like as they titled Shapur Sassanid as Zulaktaf and the appellation of Zulqarnain was that "*qarn*" means in Arabic as fence and big ramparts and since he built two fences and dam in the eastern and western sides of the country, therefore they called him Zulqarnain, means the owner of two fences and dam. And its capital was Houyan Yang, which is the neighbour of the recent capital of China, Beijing, and it was near the stream of Wei Shui in the north of China.

They call the tribes of Gog and Magog from the tribe of Manuu or Manchonk (Mangol or Mogul) and (Jhunk), and their Arabic are *Yajuj* (Gog) and *Majuj* (Magog) are the great tribes of the present Manchu and Manchristan that were stricken the severe chaos because of the weakness of the third lineage of their kings in two and a half centuries B.C., and the wild northern tribes used the chaos and began to attack and killed and plundered so much, and wherever they went, they looted and massacred, that³⁴ "*Surely Gog and Magog make mischief in the land*". At that time, Tsn Chi Huang Ti, the greatest king of China in

³⁴ Surah Kahf, verse: 94. إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ

ancient times, appeared and overcame all of China and tried to cultivate the country and building the roads and developing agriculture and constructing strong and beautiful buildings and expanding justice and just and attracted the attention of all people of China. Therefore they requested from the powerful king that the Arabs call him Zulqarnain to prevent bloodshed, murder and plunder to build a dam to prevent their attacks. He accepted too and asked them labours and workers and ordered them to melt copper and iron to use them for the dam, and that dam longed about six thousand kilometres.

Four hundred thousand people died in building that dam, five thousand people were occupied for constructing the bunkers for about ten years, and one million soldiers were appointed to protect it permanently.

The height of the dam is from 9 to 12 meters, and the width of its foundation and base is ten meters, and its length, in the opinion of Chinese people, is about four thousand kilometres, and every few meters has been built a tower on the wall to protect the dam and for repelling the enemy.

In the year of 314 B.C., two dams were built due to the wild people's pressure; because of pressure and attack of the wild people, penetration and destruction appeared in it, and then the people complained to Tsn, and he built the great dam. This dam, which is renowned as The Wall of China, began by Tsn (Zulqarnain) from Aan Tonc, located in the upper part of the Liao Tonc Gulf, and it was like a circular fence has turned around and was connected to the sea near the Yunc Penc port, and from there it has been begun from there and from the north of Beijing was divided into two bows and two bows near The Yellow River cut each other, and in one strand was ended to the coast of The Yellow River in the west of China.

And he writes further: Man can construct twice a wall around the earth on the line of the equator with the materials of this massive wall with a height of two meters and width of seventy centimetres. This wall is one of the wonders of human craft that the current sciences and technology have not succeeded in achieving its preparation yet; that is approximately about two thousand and two hundred years long (i.e. two and a half centuries B.C.) without any restoration and repair at a wet and cold point and in the centre of the intense earthquakes is remained, and the orientalist say that the great works and conquers of Zulqarnain are so much that any limit can not be encountered for this inestimable and strange genius.

The aforesaid scientist writes in that article: There are many streams and wells in China that burning and sludge waters with combustible gases evaporate and they have made foggy the surrounding area, and these streams and wells are so much in China that the number of these streams are about thousand and five hundred only in the Otonc-Keanu, which is a small region with the area of 30 to 60 kilometres in Kea Tonc in the west of China; and these are the same as Quran has pointed as³⁵ “*the place of muddy and murky*” and it stays in the west of China. About the other parts of the campaign of Zulqarnain, which have also been pointed out in the glorious Quran, have been mentioned in that article in detail.

The cited scientist has explained all of the details and also the geography of China and the existing mines etc., in that article, and he has translated the glorious verses and has jibed with the status of China that are very interesting. And he mentions that the verses of Zulqarnain reconcile with the nowadays sciences perfectly, and it is a miracle of the Quran.

Here I have retrieved the summary and compact and concise of that article because it is so interesting and investigative, and for perfect information must refer to the original article.

These few opinions that we mentioned about Zulqarnain are different basically, but I mentioned all of them for the information of the readers, and each one of them has some reasons that should be paid attention to and thought about them.

Abu Rayhan Biruni¹³⁶ writes firstly in his book “*Assar ul-Baqiyeh men al-Qorun al-Khaliyeh*” (The Remnant Works from the Empty Centuries) that Zulqarnain was the Macedonian Alexander, and since in his works, he acted according to the orders of his mentor Aristotle, they called him Zulqarnain. And some have said that he reached the two “Qarns” of the sun, which are the sun’s places of sunrise and sunset.

Then he writes after some pages: Some people have said that Zulqarnain was Monzer bin Amra’a al-Qais famous to Mundhir bin Ma-o-Sama, and some have said Zulqarnain was Saab bin Hamal Homayri that Ibn Duraid has said in the book of “*Wa-Shshah*” (the sword). Some have said that Zulqarnain was Abukarb Shamar Yarash bin Afriqas Homayri that his two hairs were down on his shoulders, and he reached the east and the west of the earth and conquered

³⁵ Surah Kahf, verse 86. حَمِيَّةٌ

³⁶ Its translation was done by Akbar Dana Seresht, publication of Tehran, year 1352 A.H.S., page 59.

the north and the south, and the opinion of Abu Rayhan is the latter word because the word “Zu” was attached to the names in Yemen and the grandeurs of there.

About the dam, there are different words that have been written; amongst them, when the governor of Azerbaijan conquered the place of the Eastern Turks who were Gog and Magog in the fifth and sixth “Iqlims” (territories), he sent someone from himself there, and he saw that dam in the backside of a very strong ditch.

He has mentioned another opinion too, but what we explained about this matter and then after are more investigative.

Zulqarnain and the opinion of the author of *Taraeq ul-Haqayeq*

And since the subject of Zulqarnain has been mentioned in “*Taraeq ul-Haqayeq*” in detail, therefore we narrate it separately and epitome: There, he mentions from *Rowzat ul-Manazer* compiled by Abi Alwaleed ibn Shahneh that Zulqarnain is the same Fereydoun, who was one of the kings of the first class of Iran. And he has mentioned from “*Morawaj-o-Zahab*” compiled by Massoudi that Zulqarnain is the same Alexander³⁷ who was after the Messiah (PBUH). And it has been narrated from some Iranian genealogies scholars that some people have thought that Noah was the same Fereydoun and, Fereydoun was the same Zulqarnain.

Some people have said that he was a prophet. Some people have also said he was a righteous servant, and it has also been narrated from His Holiness Amir al-Mo'menin (the Master of the Believers) (PBUH) that he was a righteous servant who advised the people toward God, and he also ordered at the end of the narration “There is *such a person like him among you*⁴ that means his holiness himself, and we mentioned it before.

There are also debates in the appellation (he has mentioned the same last words after that). Then the same author mentions that it is not hidden for the knowledgeable person that the mentioned Zulqarnain in the glorious Quran is not the Greek Alexander because their characters are completely counterpointing of each other, and even Philip divorced the mother of Alexander because he had suspicion to her and denied Alexander and said he was not his

³⁷ But Alexander the great who conquered Iran, was before the Christ.

son. Then how it can be said that he is the same Zulqarnain of the Quran? And he has narrated from Ammar Sabati that he said: I asked his holiness Sadiq (PBUH), what the dignity and rank of our imams is? He said: The dignity and rank of Zulqarnain and Joshua and Asif attendant to Solomon. That denotes the high dignity of Zulqarnain.

He also writes about Gog and Magog that they were the children of Japheth ibn Noah and the Turks are also related to them, and they were twenty-two tribes, and Zulqarnain constructed the dam in front of 21 tribes, and one tribe remained on the other side of the dam, and they were Turk, and it is derived from the origin of “*Aj*”, meaning velocity and combustion.

And in its interpretations, he narrates from the “Tawilat” of Sheikh Abdol Razzaq Lahiji Kashani that Zulqarnain is like the heart, which is the owner of the east and west, and God has placed it in the earth of the body to possess the power and limbs and the total and partial meanings and has prepared the devices for perfection for him, and it went to the west of the sunset of the sun of the ego and saw that sets in the muddy stream of matter and there saw the corporeal and spiritual sensual power and invited to God. Everyone, who believed, it promised him for reward and some powers that did not obey; it promised them the mundane and hereafter torture. It went to the place of the sunrise of the sun of soul and saw the active and learned faculties and saw the intellect and guess and the holiness faculties that they had no cover for asking light from the divine light and understanding of perfections, and God was overcome to their perfections there, and nobody was aware to their secrets, except God, and they had no veil and cover against Him. Then, on the travelling way to Allah, it reached between the two dams of the worldly and kingdom and observed the natural and corporeal powers, and they had no success in understanding the realities yet; they requested the Zulqarnain of existence by disposition language to build a dam for preventing of Gog of sensual wishes and evil desires, and the Magog of temptations and dream powers fights because they corrupt in the earth of existence and they are greedy in the wicked and sensual characters that are barriers to progress and cause to perdition; he also accepts their request, preparing that the existential faculties could help him too and not to disobey from its obedience. Then it said to the animal faculties to blow the moral virtues into the figures of partial meanings and sensual dreams, and the dam was built by its impetus and their obedience and blowing the knowledge and morality and trickling intellectual intentions and pure intents and confidence of the soul, and

it prevented from the attack of the powers of Gog and Magog, and at the time of reaching the promise of God in the small and great resurrections everything will be annihilated, because the action and commandment, which are special to this world, are not at the time of death. The secrets have been mentioned there in detail that I wrote here briefly.

An epitome of its secrets and mysteries

Of course, this story is also full of secrets and mysteries for the wayfarer toward Allah that briefly a few things from that will be mentioned because the Quran has outside and inside, and every inside has an inside till seventy or seven hundred interiors, and understanding all of them is special to the staunches in the knowledge that is the Imams of guidance (PBUT), and the others are benefited from that according to their talents.

The subject of Khidr and Zulqarnain that some people have mentioned their relations, and we said in detail points to this that nobody could travel through the darkness of the nature without the guide, who is Khidr of the way and to reach the lightness and the destination, though, he was Zulqarnain and a powerful king; and reaching the water of life is not possible for everybody, even for Zulqarnain, that despite the fact that he had travelled the degrees of wayfaring; and reached the degrees of high knowledge and passed through the darkness and joined the world of light and filled his hands and skirt fully from the essences of episteme; besides of that he did not reach the water of life, but Moses appealed to Khidr and reached it.

Firstly, he went to the west because the beginning of travelling is in the material and mundane world where the sun of reality in the descending bow has sunset in that world and has been concealed, and it is the world of darkness that should be travelled, and in the appearance of the Riser of the Progeny of Mohammad (May the Exalted God Make His Appearance Soon) the sun will also rise from the west because the ascending travelling and moving toward the world of light should be started from the west of reality, which is the world of matter. In this world, the water, which is also the life resource, is not pure and clear, but it is muddy and murky, but of course, it is water because life depends on water, and it is impossible without that, but it is dark and opaque; it should be reached and be travelled in the darkness till to reach the perfection; then toward the east side, which is the ascending eternal world and it has been called as the city of Jabalsa (Jabarsa) secretedly, and there the outward cloth can not help, but only the piety

cloth, and should only be used the light of reality and should be stayed in front of him to get the benefit, and Zulqarnain in the place of the sunset of sun, which is the world of planting and action, invited and showed the way to them, but in the sunrise place of the sun he just observed them and paid attention to them and to their behaviours because they had passed through the world of matter and its complications and they were only busy in observing the sun of the reality, and their clothes were the clothe of piety, and they were far from the cloth of matter and egotism and paying attention to beside the God.

And from there, the third travel begins and goes toward the north, which is the place of the heart.

*Yours, the Northern Quarter became housing
That the heart is on the left side of the body*

This travelling is more important than the formers, and its difficulties are more because this travelling is toward the heart. In this position, powers and limbs and the inward and outward senses from the troops and succours of the wrath and sensual powers that are Gog and Magog of the inward of the existence of human being and they let them perish spiritually complain to the intellect faculty, which is, in fact, Zulqarnain of the existence that these two corrupting faculties attack them and they bait them for themselves and they foreclose the spiritual and faithful easiness from them, and Zulqarnain of the existence decides and constructs the ironic dam of *Zikr and Fikr* (the God mentioning and thinking) and the morality powers and purification for them; and of course, they should also take effort themselves and behave according to the order and command of Zulqarnain, till the dam would be built and to stay; that:³⁸ *“Indeed when a visitation of Satan touches the worshipers, they remember, and then they are with insight”* is a mentioning and pointing to the same dam.

Of course, to prevent their armies and to ward off the evil power of the Satan should be resorted and recoured to Zulqarnain till he helps and saves us from the sensual evils and the devil's obsessions and imaginations, and the utopia, which is the light of the eye and ideal for all the owners of wisdom and insight and the just government, which is expected for all religionists to be formed in our existence.

³⁸ Surah Al-Araf, verse 201. إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

*If thee proceed to the love territory
You will see the rose garden all where*

*What you see, your desire is the same
What your heart wishes, you will see the same*

And the Zulqarnain of our existence is the same owner of the total guardianship to whom we should resort.

I ask God for the success of resorting to the firm divine rope, which is the guardianship of the Master of the masters, the Zulqarnain the Great, and following the total guardianship, and I hope he keeps us from the extern and intern and inward and outward enemies and preserve us in the side of his favour.

As mentioned before, Zulqarnain has been referred to as His Holiness Amir Ali (PBUH) too; as Firuzabadi writes in the book of *Ghamus* (The Dictionary) that Zulqarnain was the title of Roman Alexander and the title of Monzer ibn Maa o-Sama and also the title of Mawla Ali ibn Abiutaleb because the Prophet (SAWW) said to him: There is a house (or a treasure) for you in the paradise, and you are the owner of the two sides of paradise.³⁹ Or maybe, due to that, he was the father of Hassan and Hussein; or because there were two wounds of Amr ibn Abdowod and Abdu-Rahman ibn Muljam on the forehead of His Holiness, and in Gnostic terms, he was also titled Zulqarnain because His Holiness was the owner of the authority and possessor of the worlds of invisible and visible and the west and the east, which are the “*Nasout*” (humanity nature) and the abstract worlds, and all were under his authority, therefore he was titled as Zulqarnain, who in answering to Abdullah ibn Kava who asked His Holiness about Zulqarnain, and he said: *There is also among you like Zulqarnain.*

In the exegesis of Gazor (Jala al-Azhan) in volume 9, on page 344, under the verse⁴⁰ “*The formers are formers*”, he writes: One day they asked the tradition of Amir al-Mo’menin Ali (PBUH) from Abdullah ibn Abbas, he said⁴¹: Swear on God, you remind me the one of the two heavy and hard affair; because he is

³⁹ وانك لذو قرنيها

⁴⁰ Surah Al-Waqiat, verse 10. وَالسَّابِقُونَ السَّابِقُونَ

⁴¹ ذَكَرَتْ وَ اللَّهُ أَحَدَ الثَّقَلَيْنِ، سَبَقَ بِالشَّهَادَتَيْنِ وَ صَلَّى القِبْلَتَيْنِ وَ بَاعَ البيعتَيْنِ وَ أَعْطَى البسَطَتَيْنِ وَ هُوَ أَبُو الحَسَنِ وَ الحَسَنِ. رُذِّتَ لَهُ الشَّمْسُ مَرَّتَيْنِ مِنْ بَعْدِهَا غَابَتْ عَنِ القِبْلَتَيْنِ وَ جَرَّدَ السِّيفَ تَارَتَيْنِ وَ هُوَ صَاحِبُ الكَرَّتَيْنِ، فَمَثَلَهُ فِي الأُمَّتِ كَمَثَلِ ذِي القَرْنَيْنِ، ذَاكَ مَوْلَايَ عَلِيَّ بْنِ أَبِي طَالِبٍ أَحَدُ الثَّقَلَيْنِ.

the second book of God; who is the first person, who said *Shahadatain*⁴² (I testify that there is no god, but Allah, and I testify that Mohammad is His servant and apostle.) and believed and prayed toward the two Qiblas of Jerusalem and Kaaba, and he did two bayats (swear of allegiance): the bayat of “*Aqabah*” and bayat of “*Shajarah*”. And he was denoted the two extension and expansion; the extensions of knowledge and body. And he is the father of Hassan and Hussein. And the sun was returned twice for him, as after it was set from two Qiblas. He stripped blades twice: one is for descending, and the next for paraphrase; and he is the possessor of two turns and returns that they confessed twice for his imamate: one is in the Ghadir, and the other one is in the day of bayat after the killing of Othman; and there like Zulqarnain in the nation who has the two sides of paradise ... and he is my Mawla (Master) Amir al-Mo'menin Ali ibn Abi Taleb (PBUH).

⁴² اشهد ان لا اله الا الله و اشهد ان محمد عبده و رسوله

Annexe

The Poles (*Qutbs*) of the Nimatullahi Sultanalishahi Order

His Holiness the Prophet Mohammad ibn Abdullah
His Holiness Imam Ali ibn Abu Talib
His Holiness Imam Hassan ibn Ali
His Holiness Imam Hussein ibn Ali
His Holiness Imam Ali ibn Hussein Zayn al-Abidin
His Holiness Imam Mohammad ibn Ali al-Baqir
His Holiness Imam Jafar ibn Mohammad al-Sadiq
His Holiness Imam Musa ibn Jafar al-Kazim
His Holiness Imam Ali ibn Musa al-Reza
His Holiness Imam Mohammad ibn Ali al-Jawad
His Holiness Imam Ali ibn Mohammad al-Naqi
His Holiness Imam Hasan ibn Ali al-Askari
His Holiness Imam Mohammad Hujjat ibn al-Hassan al-Mahdi
His Excellency Sheikh of Sheikhs Ma'ruf Karkhi
His Excellency Sheikh of Sheikhs Sari Saqati
His Holiness Sheikh Abu al-Qasim Junaid Baghdadi
His Holiness Sheikh Abu Ali Rudbari
His Holiness Sheikh Abu Ali Katib
His Holiness Sheikh Abu Omran Al-Maghribi
His Holiness Sheikh Abu al-Qasim Gurakani
His Holiness Sheikh Abu-Bakr Nassaj Tusi
His Holiness Sheikh Ahmad Ghazali Tusi
His Holiness Sheikh Abu al-Fazl Baghdadi
His Holiness Sheikh Abu al-Barakat
His Holiness Sheikh Abu Massoud Andalusian
His Holiness Sheikh Shuaib Abu Madyan
His Holiness Sheikh Abu Sa'id Sa'idi Abu al-Futuh

His Holiness Sheikh Kamal o-Din Kufi
His Holiness Sheikh Abu-Bakr Saleh Barbari
His Holiness Sheikh Abdullah Yafi'i
His Holiness Haj Seyed Nimatullah Shah Nimatullah Wali
His Holiness Shah Burhan o-Din Khalilollah I
His Holiness Shah Habib o-Din Muhibbollah I
His Holiness Mir Shah Kamal o-Din Atiyatollah I
His Holiness Mir Shah Burhan o-Din Khalilollah II
His Holiness Mir Shah Shams o-Din Mohammad I
His Holiness Mir Shah Habib o-Din Muhibbollah II
His Holiness Mir Shah Shams o-Din Mohammad II
His Holiness Mir Shah Kamal o-Din Atiyatollah II
His Holiness Mir Shah Shams o-Din Mohammad III
His Holiness Sheikh Mahmoud Dacani
His Holiness Sheikh Shams o-Din Dacani
His Holiness Seyed Ali Reza, Reza Ali Shah I Dacani
His Excellency Sheikh of Sheikhs Mir Seyed Ma'sum Ali Shah Dacani
His Excellency Sheikh of Sheikhs Mohammad Ali Noor Ali Shah I
His Holiness Haj Mohammad Hussein, Hussein Ali Shah Isfahani
His Holiness Mohammad Jafar Majdhub Ali Shah I Hamedani
His Holiness Haj Zayn al-Abidin Mast Ali Shah Shirwani
His Holiness Haj Zayn al-Abidin Rahmat Ali Shah Shirazi
His Holiness Haj Mohammad Kazim Sa'adat Ali Shah Isfahani
His Holiness Haj Mullah Sultan Mohammad Sultan Ali Shah Gonabadi
His Holiness Haj Mullah Ali Noor Ali Shah II Gonabadi
His Holiness Haj Mohammad Hassan Saleh Ali Shah Gonabadi
His Holiness Haj Sultan Hussein Tabandeh Reza Ali Shah II Gonabadi
His Holiness Haj Ali Tabandeh Mahboob Ali Shah Gonabadi
His Holiness Haj Dr Noor Ali Tabandeh Majdhub Ali Shah Gonabadi
His Holiness Haj Seyyed Ali Reza Jazbi Thabit Ali Shah



The Tomb of the Poles (*Qutbs*) of the Nimatullahi Sultan Ali Shahi Order
“The Shrine of Sultani”, Mazare Sultani, Baidokht, Gonabad, Khorasan, Iran

