

Dhul Qarnain in the holy Qur'an

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Preface

This is a small account of the character of Dhul Qarnain in the holy Qur'an. He is equated to erstwhile emperors like Alexander and Cyrus by many Islamic Scholars. However, such surmises are questionable on grounds of relevance. In the first place, these emperors are not messengers of Allah deployed to serve as Guides to humanity. Secondly, their accounts does not convey any valid 'Ilm that guides along the Straight Path.

A close scrutiny of ayaat 83 to 99 will convey a different story and meaning. The book deals

with the question of who is Dhul Qarnain and what is the purpose of his life's mission.

It is my third writing in book form, the previous books being, i. Timeline Scrolls of a Spiritual Seeker which are a collection of bits of thoughts, and ii. Towards His Light dealing with Quranic epistemology.

The author

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CHAPTER 1

INTRODUCTION

Dhul Qarnain is the name of a ruler with authority over the earth about whom an account is given in the holy Quran. It is in Surah 18. Al-Kahf (The cave) in ayaat numbers 83 to 99.

The phrase 'Dhul Qarnain' seems to be a title name. The exact name of the person

being referred to under the title name is, however, unknown. Nevertheless, many Islamic scholars have identified the specified individual with one or other historic personalities. We, in this writing, would try to focus on the implications of the narrative, and find out its relevance as part of the 'Ilm, Allah Swt wants us to take from it. The narrative is similar to what is given below.

Dhul Qarnain is an established ruler on earth on whom Allah Swt has bestowed a way to everything. During his lifetime, he takes to three different ways.

In the first course, he follows up the sun to its setting point which is found to be on a mire land or a swampy region. By its side,

were a people who create and spread corruption on earth. Allah Swt asks Dhul Qarnain either to punish them or give them respite to improve their behavior. Dhul Qarnain says he will punish those who are incorrigibly wicked who when is returned to Allah Swt will have the greater punishment of the Akhira. The good people will have peaceful living under his reign. Thus, Dhul Qarnain lays down the fundamental principle of his governance.

Dhul Qarnain, then, follows up another way. He reaches the point of sunrise. The sun is seen rising on a people for whom Allah Swt has not given a defensive cover. Dhul Qarnain leaves them as such. Allah Swt says

that He is in full know of the underlying knowledge, 'Ilm of Dhul Qarnain.

He follows another way, and comes across a people who do not understand Dhul Qarnain's speech. They complain about two groups of people, the Yajuj and the Majuj who are corruptors on earth. They make a plea to build a wall to prevent the transgression of the corrupting peoples. In return, they are prepared to pay a tax. Dhul Qarnain declines the offer of money, saying what Allah has provided him, is better. He offers to construct a dam with the assistance of their labour. The dam has been constructed using iron and molten copper. Now, the corruptors of land will not be able to either cross over or penetrate through the dam. Dhul Qarnain declares that it

is a mercy from Allah Swt, and as He wills, one day, it will be made level with ground. At that time, He will let Yajuj and Majuj surge like waves over other people. This is the period of widespread corruption involving a way of Dhul Qarnain. Then, the trumpet of Yaumul Qyamah will be blown to gather all people together for Judgement.

The Background

The Qureish of Mecca approached the holy Prophet, Muhammad sallallahu alaihi wasallam (ﷺ) seeking answers of three questions. The questions had, actually, been designed for the Qureish mushriks by the Jewish Rabbis with the motive of testing the Prophethood. The first question was about

Ruh. The other two questions were about i. the young men in the cave and the tablet containing inscriptions about them, and ii. a ruler called Dhul Qarnain.

The answers were not in the know of the unlettered Prophet. He ﷺ could tell only from what Allah Swt had taught him. So, Rasoolullah (ﷺ) asked the people who had posed the questions to come the next day for the answers. He ﷺ prayed for and expected the answers to come from Allah. However, the wahy or the divine revelation in this respect, did not descend upon him (ﷺ) for at least a fortnight.

In the end, Angel Jibreel (a.s) brought wahy containing the replies which can be found in Surah 17, Al-Isra and Surah 18, Al-Kahf. The answer to the question on Ruh is in Surah Al-Isra, ayat number 85. The story of the people who had slept in the cave is narrated in Al- Kahf from ayat 18:9 to ayat 18:26. An account of the ways of the ruler Dhul Qarnain is found in the same Surah from ayaat 18:83 to 18:99.

CHAPTER 2
INNER VISION

The unique way

In ayat number 84 of Surah Al-Kahf, Allah Swt declares that it is He who has established Dhul Qarnain upon the earth.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

18|84|Indeed We established him upon the earth, and We gave him to everything a way.

The authority over the earth belongs to Allah Swt. He Swt establishes Dhul Qarnain imparting this authority to rule over earth. And he has been given a way or سَبَب, 'sabb' to everything, meaning Allah Swt has made his mission easy for him.

فَاتَّبَعَ سَبَبًا

18|85|So he followed a way.

Dhul Qarnain takes the way without targeting an issue or a problem. Since his way itself is the solution, the problem ceases to be.

Unlike in the case with ordinary people who try to find a way to solving an issue, Dhul

Qarnain takes to a course turning that course into remedy. His '*sabab*' or way is the end and the means. Allah Swt, instead of introducing him to a situation of corruption, he is being walked through that way. And as he is walked through, his mission is accomplished.

Therefore, his way is not decided by the likes and dislikes of mind which operate in time.

This unique way of remedies encompassing issues is to be understood as internal vision or *basweerah*.

The State of Basweerah

Before **BASWEERAH** is experienced, the blessed one enters the state of *Ihsan*. In *Ihsan*, the servant of Allah is led by the *nafs*, the self or the spiritual being. He becomes a

wholesome individual whereby the lower faculties are rendered passive. He sees with the inner eye called qalb. In this state, Allah Swt imparts His 'Ilm to His favoured servant, to the extent He wills.

As *ayaat* or verses of the Quran are sent down through Angel, Jibreel a.s, Muhammad ﷺ is subjected to the same experience of internal vision. He ﷺ sees and registers what is received. In basweerah, qalb of the nafs is the viewing and knowing receptacle. This happens when Allah Swt guides by His Nur. As the Nur falls on the nafs, the qalb starts seeing. The seeing is known without interpretation or intervention of the intellect or mind which is understanding.

Understanding is when qalb hears. See the ayat below:

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ
وَلَوْ كَانُوا لَا يَعْقِلُونَ ۚ

10|42|And among them are those who listen to you. But can you cause the deaf to listen although they will not understand, **يَعْقِلُونَ**?

Basweerah does not take place in time. It Is a timeless phenomenon where by Allah Swt imparts His 'Ilm to the qalb of His favoured servant. Allah Swt has said in ayat An-Nur, thus: 24:35

يَهْدِي اللَّهُ لِنُورٍ هَمَّ نِشَاءٌ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ
كُلِّ شَيْءٍ عَلِيمٌ

24:35Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

Allah Swt, walks Dhul Qarnain through three ways in a basweerah. Each way represents an episode. By taking along the basweerah, Allah Swt teaches His blessed servant , the different roles of his life as in the qadr which would ensue in real life in the physical world. The three ways encompassed in the qadr, revealed to Dhul Qarnain, constitute end time human history. The character of Dhul Qarnain that Allah Swt

introduces in the holy Quran, is bound to play the pivotal role in the qadr as it unfolds in time.

CHAPTER 3

YAJUJ AND MAJUJ AND THE RADM OF RAHMAH

The first way

Allah Swt teaches Dhul Qarnain about the modes of operation of the Yajuj and the Majuj who continually and relentlessly cause corruption the earth. In the basweerah, he is shown their horrific indestructible source of evil that spreads over land, sea and air attacking from outside and from within to put out the light of divine 'Ilm sent down and disseminated on earth by Allah Swt. This is the first way in the basweerah, he is decreed to walk through ahead of its realisation.

فَاتَّبَعَ سَبَبٌ

18|85|So he followed a way.

The empire of Dhul Qarnain spans uninterrupted from the east to the west, encompassing the whole of earth. So, his life history is ordained to be part of the global history.

He follows up the sun, first, to the west to its setting point. He sees it set on a dark muddy region.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ
عِنْدَهَا قَوْمًا قُلْنَا يَاذَا الْقَرْنَ بَيْنَا مَا أَنْتُمْ عَذِّبُونَ أَمْ أَنْتُمْ تَتَّخِذُونَ فِيهِمْ
سُنَنًا

18|86|Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

The dark muddy region - عَيْنٍ حَمِئَةٍ - is indicative of the land's relation with the hell. The excessive eutrophication has deoxygenated and made life in it barely possible. Geographically, the tract of mire could be the extension of a water body further

ahead. Because of this, their westward movement is restricted, thus protecting the east on the other side of the globe.

The *عَيْنِ حِمَّةٍ* extends to the horizon where the sun seems setting. There's no hope of light in the near future, the sun being in the setting phase, letting dark night to follow. It is a place of persistent ignorance where the wicked wallow in its dark pool. They are led by mere material desires.

Despite their inclination to extreme evil, Allah Swt tells Dhul Qarnain that he could even adopt a way of goodness with them. *"Allah said, O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."*

The second way

Thereafter, Dhul Qarnain is shown adopting another way. Dhul Qarnain sees the sun rising on a people in the east. Allah Swt has not given them a shield of protection against the sun. The dawn is to break into full light of knowledge upon them in contrast to the darkness of ignorance in the western swamp.

The setting sun at the mire is at the same time the rising sun on the other side of the earth. Being on the basweerah, Dhul Qarnain views the east without undertaking a night journey across the mire land. He keeps up with the speed of light in switching the way.

The Third Way

Taking a third way, he presently sees a people in between the extreme east and the extreme west.

ثُمَّ اتَّبَعَ سَبِيلًا

18|92|Then he followed a way.

Dhul Qarnain is now in a pass between two mountain ranges. The people there do not understand speech.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ
وَنَقُولًا

18|93|Until, when he reached [a pass]
between two mountains, he found beside
them a people who could hardly understand
speech.

The people living in the pass are illiterate, and cannot understand the language of Dhul Qarnain which obviously is the language of 'Ilm and of power of authority. They are not equipped to defend themselves either with physical power or using strategies based on 'Ilm. So they're vulnerable to frequent transgressions from the west. They complain to Dhul Qarnain about the corruption spread by Yajuj and Majuj, and request him that a barrier be built against the corruptors. They are ready to raise a fund to pay him in return.

قَالُوا يَا ذَا الْقُرْآنِ إِنَّا إِجُوجٌ مَّأْجُوجٌ مُّفْسِدُونَ فِي الْأَرْضِ
هَذَا جَعَلْنَاكَ خَرَجًا عَلَيْنَا فَتَبَيَّنَا وَبَيْنَهُمْ سَدًّا

18|94|They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

Dhul Qarnain finds them inarticulate, straight forward and receptive. They can be moulded into the best form of people to follow him. So, he undertakes to build a dam spanning across the mountain cliffs, with their cooperation. He declines their offer of money in return to the service. Dhul Qarnain says what Allah Swt has provided him is superior to

the monetary returns. He volunteers to construct a radm or dam instead of a mountain barrier or 'sadd' proposed by the people, on condition that they should assist him in his endeavour with their might.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُوا زِينَةَ الْجُعَلَاءِ بَيْنَكُمْ وَبَيْنَهُمْ
رَدْمًا

18|95|He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.

The *radm* is built using iron bars stacked up to the level of mountain peaks on either side. The iron bars are then made red-

hot by blowing, and over them molten copper is poured.

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ
بِإِذَا جَعَلَهُنَّ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهَا قُطْرًا

18|96|Bring me bars of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

Thus, the great dam is completed making it so high and robust that the Yajuj and the Majuj are not able to cross over or penetrate through it.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

18|97|So Yajuj and Majuj were unable to pass over it, nor were they able [to effect] in it any penetration.

The radm that has stopped the onslaught of evil forces is Rahmah from Allah Swt. But, it is destined to perish when Allah's word comes to pass.

قَالَ هَذَا رَحْمَةٌ مِّنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا

18|98|[Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my

Lord comes, He will make it level, and ever is
the promise of my Lord true."

End Time Fitna

Dhul Qarnain foretells the fate of the *radm*
from the qadr. It is not to last for ever. As Allah
Swt wills, the radm will be brought to ground.
It is the word of Allah Swt and His word will
invariably materialise as real.

Rahmah will drainoff as evil abounds.
The radm perishes, and Yajuj and Majuj will
surge upon the people on the eastern side like
waves mounting upon waves. It will signal the
end of human history when the Horn will be
blown for the final gathering before Allah's
assembly for Judgement.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُفٍ يَبْعَضُونَ فَخَفِيَ الصُّورُ فَ
جَمَعْنَاهُمْ جَمْعًا

18|99|And We will leave them that day surging over another group , and [then] the Horn will be blown, and We will assemble them in [one] assembly.

While following the first way of his life's mission, Allah Swt has allowed Dhul Qarnain two choices in dealing with the people by the swamp. He might either punish or adopt a course of goodness with them as said in ayat 18:86. Dhul Qarnain replies that the people deserve punishment in the duniya as well as in the Akhira. He will be ruthless towards the wicked and gentle towards the virtuous.

The reply of Dhul Qarnain shall not be misunderstood as having over ruled the option granted by Allah Swt. Dhul Qarnain does not punish the Yajuj and the Majuj in the first instance. Instead, he builds the radm for containing them. It is in keeping with the advice of Allah Swt to adopt a course of goodness for giving them respite to improve. In this sense, the radm is Allah's Rahmah for them as well, despite their extreme evil conduct.

Yajuj and Majuj indicate two groups of people deploying distinct tactics of transgression to destroy their target. They have ever been there as two unstoppable complementary forces in the design of Allah Swt serving as one of the toughest tests

believers would be compelled to confront with. Their role is to bring down the Din of Allah subsequent to a Messenger, causing it to lose Rahmah.

Any effective destructive mechanism will have an external offensive machinery for weakening the exterior of a system followed by a demolition operation from within. It is like life style disease caused by external factors which degenerates the general health allowing microbes and viruses to infiltrate the internal fabric bringing death. Yajuj and Majuj are, therefore, to be deemed as titles of forces causing respectively, the external and the internal ruin. One attacks the physical body while the other penetrate and destroy the spiritual body. It causes

obliteration of the Din and the underlying Iman.

It's source is the *عَيْنِ حَمَّةٍ* of the west. The people who emanate from these dark surroundings transgress others' lands enslaving the people, and indulging in oppression, looting, arson and murder. They systematically destroy sinless ways of and approaches to life. They impose and disseminate their ideology through establishing Godless educational systems for brainwashing the oppressed. The brainwashed becomes subservient to the masters and starts looking westward for guidance. The master-originators of corruption are called Yajuj. They attack from outside. Those who penetrate into and bring down

pure systems working from within are called Majuj. Therefore, Dhul Qarnain's radm of Rahmah was so tall on level with the mountains that the external offensive of Yajuj is rendered futile. They are unable to cross over. The radm is made up of hard metals of iron and copper which makes futile, the efforts of penetration into the internal structure of the protected community by Majuj, the counterpart of the Yajuj.

Allah Swt has asked Dhul Qarnain either to punish or to deal with, in a good way the people beside the hellish source of corruption- the Yajuj and the Majuj.

18|86.....Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

Dhul Qarnain replies that he will be harsh in punishing the wicked and gentle in his conduct towards the virtuous.

Nevertheless, as Allah Swt has suggested a good manner of approach in their case as an alternative option, Dhul Qarnain gives them respite by containing them by means of a defensive radm.

The radm prevents attacks from outside and from within, the offensive tactics of the Yajuj and the Majuj. The Yajuj are the vicious who strike outwardly for weakening a community while the Majuj are the

complementary force that penetrates into the inner fabric of the system causing it to fall flat. Together, they aim the body and the soul of a people until the latter surrender. If Yajuj cannot succeed in the physical warfare, they use espionage net to corrupt the internal structure.

The radm is Rahmah from Allah and hence, it can thwart any attack of the evil. But, it is not built to last for ever. It will lose its Rahmah one day when it will be brought to ground level. Dhul Qarnain, thus, reveals Allah's word, the qadr, that will come true one day. At that time, the evil forces will be surging like waves, one group over the other unchecked. Corruption will be rampant even among communities that have been blessed

with Allah's Rahmah. The situation will signal the end of human history when the Horn will be blown.

18|100|And We will present Hell that Day to the Disbelievers, on display.

CHAPTER 4

DHUL QARNAIN, THE RULER

The background of revelation of the narrative on Dhul Qarnain has already been explained in chapter1. As it goes, the Jewish Rabbis had posed three questions to Muhammad (ﷺ) with the motive of testing the Prophethood. The questions were i. on Ruh,ii.about the young men of the cave and the tablet containing inscriptions about them, and iii.about Dhul Qarnain.

Allah Swt revealed the answer to the question on Ruh in Surah Al-Isra. Answer to the other two questions were revealed and placed in Surah 18.Al-Kahf. The pattern of

distribution hints to the fact that the revelation on Ruh is central in relation to the revelations on the people of the cave and Dhul Qarnain. It indicates that Ruh is connected to the replies to both the questions in Surah Al-Kahf. In Surah Al-Isra, Ruh is explained as below.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِّنَّا
عِلْمًا إِلَّا قَلِيلًا

17|85|And they ask you about the Ruh. Say, "The soul is of the affair of my Lord. And you have not been given of knowledge except a little."

It's a crispy answer that is directed to the people behind the question. Allah Swt

asks to inform them that in their scriptures only a little has been revealed of Ruh. They're not to learn more from the Quran except that Ruh is from His command. It is implied that the 'Ilm of Ruh in the Quran is meant for the one who believes in it. Ruh is from His command. It belongs to the sublime knowledge which only a believer is entitled to know. As such, Allah Swt forbids the holy Prophet from disclosing further to the disbelievers, from what has been revealed to him (ﷺ). In case he (ﷺ) discloses anything over and above what has been commanded to convey, Allah Swt warns that the connected 'Ilm would be taken back.

وَلَنَنْشِئَنَّ لَكَ هَبْنِ الْأَذْيَافَ وَحِينَ الْيَكْتُمَلَا تَجِدُكَ بِهِ عَلَيْنَا وَكِيلًا

17|86|And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us

The stance to the disbeliever is clearly enunciated in the ayaat in Surah Al-Waqiya concerning 'Ilm in the Quran. They unequivocally disclose the inability of the disbeliever to even have a touch on the exposed 'Ilm of the Quranic ayaat.

فَلَا أُقْسِمُ بِمَا اقْعَالُنْجُومِ

وَإِنَّهُ لَقَسَمٌ لِّمَنْ تَعْلَمُونَ عَظِيمٌ

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

فِيكَتَابٍمَكْنُونٍ

لَّا يَمَسُّهَا إِلَّا الْمُطَهَّرُونَ

تَنْزِيلٍمِّنْ رَبِّ الْعَالَمِينَ

56|75|Then I swear by the setting of the stars,56|76|And indeed, it is an oath - if you could know - [most] great.56|77|Indeed, it is a noble Qur'an56|78|In a Register well-protected;56|79|None touch it except the purified.56|80|[It is] a revelation from the Lord of the worlds.

The disbeliever needs to first change his state of mind towards Quran for the state of qalb to improve and cause it to open. Quran is

understood as well as known (if Allah Swt so wills), if only the qalb starts hearing or starts seeing.

‘Ilm about Ruh, which is in the affairs of Allah Swt, can only be had by the favoured servant, as Allah Swt teaches that ‘Ilm. However, for the understanding of the believer, He Swt will describe such ‘Ilm by means of amzal or examples. Thus, for the sake of the believer, the description of Ruh is encompassed in the examples in the stories in the next Surah, 18. Al-Kahf.

The word, *Ruh*, has two references, i. to Ruhul Quds, the Malak, Jibreel a.s, and ii. the Ruh of life that Allah Swt breathes into the child in the forming, in the mother’s womb.

Both are from Allah's command for strengthening His servant, but, Ruhul Quds has a special errand.

The people, who posed the question on Ruh, were referring to Ruhul Quds, and so, the reply that Ruh is from His command is limited to them to such extent only. Hence, the description about Dhul Qarnain begins in ayat number 83 of Al-Kahf in the same manner as the reply on Ruh in Surah Al-Isra,

”وَيَسْأَلُونَكَ عَنِ الرُّوحِ, And they ask you about Ruh.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ نَبِّئْهُمْ قُلُوبُهُمْ عَلِيمٌ بِمَا يَفْكُرُونَ

18|83|And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report."

It is indicated that Dhul Qarnain and Ruhul Quds in the questions put forth by the disbelievers are connected to each other. At the same time, it is pertinent to note that in the answer to the question on the people of the cave, this type of beginning is absent. It hints to a mysterious connection between the account on the people of the cave and the Ruh in every individual which the inquirers had not meant.

The question as to who exactly is the person identified with the the name of Dhul Qarnain, doesn't seem to have been clearly answered by scholars, notwithstanding the fact that names of a few historical figures have been attached to it by certain scholars. Similarly, the role of Dhul Qarnain and the

purpose of telling his narrative are also not properly understood. The ayat 83 to ayat 99 containing the account which Muhammad ﷺ has been asked to recite in response to the query, fall under the category, ayaatu mutashabiha. Mutashabiha verses are not directly understood because they use amzal or metaphors for events and characters, needing interpretation. The Hadith collections are a supplemental source that can be relied for interpretation, provided that they do not contradict the Quran. However, the primary source of the Quran is the best source. The holy book is guidance to its own understanding. It opens up to the believer who is bent on uncovering the hidden meaning, or squeezing out the essence.

Dhul Qarnain literally means belonging to two qarns. In the holy Quran, the word 'qarn' appears at few other places as well. There, it is used to mean a generation or an age.

وَكَمَا هَلَكْنَا قَبْلَهُمْ مَنَاقِبَهُمْ أَتَانَا وَرَبُّنَا

19|74|And how many a **generation** have We destroyed before them who were better in possessions and [outward] appearance?

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ

23|31|Then We produced after them a **generation** of others.

الْقَرْنَيْنِ-the Qarnain, therefore, refers to two generations in two distinct periods of time. The person, Allah calls as Dhul Qarnain, hence, belongs to two generations. Part of his life falls in one generation while the remaining part of the life would be spent in another generation.

It, thus, indicates that the life-period of the person so named is divided between two ages, separated by an interval. If it be so, his life's mission should have been decreed to be accomplished in two parts, the first phase of life being complemented by the latter phase, with the intervening period having significance to both the phases. His life must have been pre-destined as per His design, the qadr that takes the course of human history off human

control. As such, the account of Dhul Qarnain and the significance of the interval between the two phases of his life are to be viewed and understood with utmost serious attention.

Allah Swt has established Dhul Qarnain with authority and means to everything by empowering with Ruhul Quds. The basweerah as well as its materialisation in physical world are owing to Allah's help through strengthening with this special Ruh. The messenger of Allah, who is destined to have his life divided between two ages, and who is strengthened by the Ruhul Quds, is Nabi 'Isah (as) who has completed his first phase of life in one qarn, twenty centuries ago, and who is expected to return to live the latter phase towards the end of human history. With this

understanding, we will, Insha Allah, revisit the basweerah of 'Isah (a.s), renamed as Dhul Qarnain.

The first mission that has come to pass is the prophetic mission. In this phase of life, Dhul Qarnain is called 'Isah a.s. In the second mission, he a.s plays the role of Messiah or the anointed one, meaning position of authority or political power. He will not have the role of a messenger cum ruler in one single stretch as had been the case with both Musa a.s and Muhammad ﷺ. He will be a ruler who would eradicate evil forces from earth for reclaiming its spiritual poise. He will follow in the footsteps of the final Messenger and extend his mission through out the earth, establishing just rule as envisaged in the holy

Quran which contains both Torah and Injeel.
He will then be known by the second name,
Dhul Qarnain.

CHAPTER 5

DHUL QARNAIN AND THE RISING SUN

The first episode

The basweerah of Nabi 'Isah a.s has three ways, each of which can be taken as an episode. In the first episode, Allah Swt reveals about the perpetual perpetrators of global corruption who are decreed to test humanity till the end. The life's mission of 'Isah a.s is brought out through the narrative of Dhul Qarnain. He is required to tackle the corruptors in both the qarns so that the poise of righteousness is regained in the world from

the clutches of exceeding corruption that chokes human existence.

Allah Swt, significantly gives two methods of handling. 'Isah as can either punish them or adopt an approach of goodness in their case. This episode is shown first in the basweerah because it is the prelude to two distinct qarns having distinct approaches of the life's mission of 'Isah a.s. It addresses him, as the Prophet and also, as the Messiah, renamed Dhul Qarnain.

'Isah a.s cannot punish the wicked people in the first qarn because of his prophetic mission devoid of the authority to award punishment. As such, his mission is limited to that of a radm-maker, for paving the

way to the emergence of the rising sun who contains evil by acting in both capacities of a prophet and a Khalif.

The role of the authority assigned to the last Messenger is further taken forward and completed by 'Isah a.s in the second qarn. He a.s will be the anointed king with authority over the earth. So, Allah Swt grants him the option of punishing. He a.s speaks of his resolve to punish the evil forces and to promote goodness, as the mighty ruler of Allah in his second coming as Dhul Qarnain.

The second episode

In the basweerah, Allah Swt shows 'Isah a.s, the happenings between the two phases of his life in two qarns or generations.

ثُمَّ اتَّعَسَبَآ

18|89|Then he followed a way

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّاعِقُو مِمَّنْ جَعَلَهُ
مَمْنُودٍ نَّهَايَتُهُ

18|90|Until, when he came to the rising of the sun, he found it rising on a people forwhom We had not made against it any shield.

'Isah a.s sees in the basweerah the happenings in the intervening period between his two phases of life. He sees in the east, the sun rising on a people who have been unable to resist its dazzling light. The sun rises breaking the darkness of night which represents the state of ignorance of the people. Allah Swt has preferred to produce the sun of the unlettered Prophet from a people of extreme ignorance. They have fully succumbed to the light by allowing themselves to be enlightened without resistance.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

18|91|Thus. And We had encompassed [all] that he had in knowledge.

كَذَلِكَ, Thus, it is!

Amazed by the qadr unfolding the significance of the rising sun in the basweerah, 'Isah a.s exclaims كَذَلِكَ which literally means 'thus!'. It is the expression of realisation of what is in between the two qarns and the significance of his two roles with reference to the rising sun. Allah Swt appreciates the 'Ilm underlying the exclamation when He says: "And We had encompassed [all] that he had in knowledge."

'Isah a.s receives total 'Ilm of his life's mission with respect to the mission of the end time Prophet from the basweerah. Allah Swt favours him with His sublime 'Ilm of the hidden future about the rising Sun, Muhammad ﷺ

on whom is bestowed the ever protected guidance, the holy Quran. He a.s comes to know his bridging role of the radm-maker before Muhammad ﷺ, and the finishing role, subsequent to the last Rasool, of the Messiah who punishes the bad and pacifies the good. The holy Prophet ﷺ is, thus, central to the two missions of 'Isah a.s. This realisation is brought out in the exclamation, كَذَلِكَ which roughly means 'so it is!', meaning the approval of receipt of Allah's Ilm in toto and its far reaching effect on human destiny. Allah Swt who is in the know of what is in the qalb of His favoured servant says that He fully appreciates the 'Ilm of 'Isah as, imbibed as it has been given.

كَذَٰلِكَ, probably could be the first word 'Isah a.s heard from Angel, Jibreel a.s, at the time of his conception by mother, Mariyam. While he a.s was conceived by Mariam a.s at the command of Allah Swt, *Malak* Jibreel a.s said ,*khadalik*, "So (Thus), it is!", in appreciation of the realisation of Allah's will (Ayat 21, Surah Mariyam).

قَالَ كَذَٰلِكَ قَالَ رَبُّهُوَ عَلَيْهِ يَتَوَلَّوْنَ لَنَجْعَلَ لَآيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ
مُرَامَقُضِيًّا

19|21|He [Jibreel a.s]said, "Thus [it is]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

It could be that Allah Swt implanted this exclamatory praise of the Creator Rabb in the nafs of 'Isah a.s at so early a stage for its repetition on a subsequent appropriate occasion when he a.s comes to know the importance of his birth. His emergence as a sign and a mercy from Allah Swt is proclaimed by the Malak himself who has been deployed to strengthen him. 'Isah a.s exclaims using the same word, kadalik , when he sees the rising Sun over the hidden sadd of Nabi Muhammad صلى الله عليه وسلم . He knows his radm, as part of Dinul Islam, would be protected in the light of the rising sun. His role in the second phase subsequent to Muhammad صلى الله عليه وسلم is thus rendered complementary to the first qarn but continuous to the mission of the end time Rasool.

People without scriptural knowledge need sadd

‘Isah a.s is constructing the radm to a people who don’t understand speech. In Surah Yunus, Allah Swt speaks about a people who listen, but they are deaf and cannot understand.

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ

10|42|And among them are those who listen to you. But can you cause the deaf to hear, although they will not understand?

He Swt drives home the fact that unless the aqal is receptive, the listening is worthless. The people whom Dhul Qarnain meets with,

have not had any knowledge of the scripture. They are unfamiliar with spiritual learning. They do not carry any preconceived notions or inhibitions that block proper understanding. Their aqal is like a pristine field that receives the seed to produce cent percent yield. These people wanted to construct سَدّ, *sadd*, a mountain, as barrier against evil. But, ‘Isah as in his divine wisdom, offers to construct a radm that bridges the span between two mountains, السَّدَّيْنِ , *saddain*. The word *sadd*, *mountain* is used to allude to Din. Having had no taste of the Din, they wanted ‘Isah as to build a Din like that of Musa a.s. But, ‘Isah a.s builds a strong dam, a radm spanning the *saddain*, the mountains on either side. Obviously ‘Isah a.s is fulfilling the mission of bridging the gap between the Din built at the

time of Musa a.s, and later, at the time of
Muhammad ﷺ.

The radm is built of iron and copper.
'Isah a.s asks to bring bars of iron. He a.s
stacks them to the level of mountain
peaks, الصَّالِفِينَ. He then asks the people to
blow. When the iron has become red hot, He
a.s uses molten copper to cover up.

The Divine Radm

The iron bars, 'Isah a.s used, are the
commandments of Allah Swt from the Torah
given to Nabi Musa as. The people blow up
with Iman to make them rust free and purified.
Over the foundation of the Torah, corrected
and made clean off human interferences, 'Isah

has built the superstructure using glad tidings from the Injeel, the molten copper. The people, who do not understand the speech of 'Isah a.s, has, thus, been turned into his *sahaba* to build a strong Dinul Islam during the first qarn.

The radm is the Din of Rahmah that would ward off evil.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي

18|98|[Dhul-Qarnayn] said, "This is a mercy from my Lord;

Allah's Rahmah cannot be bought using material money. So, Dhul Qarnain rejects the offer of money as return. See a verse in

Surah 23, having synonymous meaning that
Din is not to be bartered.

أَمْتَسْأَلُهُمْ خَرْجًا فَاخْرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ

23|72|Or do you, [O Prophet], ask them for
payment? But the reward of your Lord is best,
and He is the best of providers.

The *radm* cannot be crossed over nor
can it be penetrated or infiltrated by the
vicious. Thus , it is well protected from
external and internal attacks on the body and
the soul of the Din. Being a dam, its defensive
side is filled with water of Rahmah, the
collective Iman of the ummah of 'Isah a.s.

'Isah a.s has not built the *Din* that would last for ever. It is decreed to serve for a limited time. Allah's word is that one day it will be brought to ground level. It can be guessed that the water of Rahmah will have been drained by then through holes of penetration caused by Yajuj and Majuj. However, the protection accorded by the sadd, the Din built by Nabi Muhammad ﷺ would give it an extended life.

The Din of the saddain and the radm

The way to the rising sun precedes the building of radm as Allah Swt has intended to bring home its purpose in relation to the Din built by Muhammad ﷺ. The radm, 'Isah a.s has constructed with the assistance of his

sahaba has a primary role in according protection to the Arab community which will be the frontline ummah of Muhammad ﷺ. The radm, thus, paves the way for the rising sun to dawn upon them without allowing Yajuj and Majuj to turn them into an overpowering enemy against Dinul Islam. The Din of the rising sun, the sadd, in turn, protects the radm from falling apart due to aggressions of Yajuj and Majuj.

The third episode

In a Hadith in Sahih Bukhari, relating to Yajuj and Majuj, it is narrated as reported by his wife, Zainab bint Jash r.a, thus:

‘Zaynab bint Jahsh reported: The Prophet, peace and blessings be upon him, came to me while he was frightened and he said, “There is no God but Allah! Woe to the Arabs from an evil drawing near! An opening has been made today in the barrier of Gog and Magog like this,” and he made a circle with this thumb and finger. I said, “O Messenger of Allah, will we perish while there are righteous people among us?” The Prophet said, “Yes, if wickedness prevails” ’.

The Yajuj and the Majuj could make a small hole in the radm during the lifetime of Rasoolullah ﷺ. The evil forces had started penetrating the Din during that time.

In this Hadith, Rasoolullah ﷺ discloses the primary function of the Din built

by ‘Isah a.s is the protection of the ensuing Din of Muhammad ﷺ and his ummah, among whom the Arabs are the forerunners. It is by penetrating into Arab communities that Yajuj and Majuj could cause the most severe blow to Islam.

The holy cities

The functional location of ‘Isah a.s was Jerusalem and its surroundings. It was here that he a.s had found his Ummah in building the Din. In the night journey mentioned in Sura Isra, Rasoolullah ﷺ was taken to the blessed mosque, Baitul Muqaddis, in Jerusalem where he ﷺ met with ‘Isah a.s and other messengers.

Jerusalem thus became one among the three holy cities of Dinul Islam, besides Macca and Madina. It is pertinent , therefore, that Allah Swt has placed the answer to the question on Ruh in Surah, Al- Isra.

The hole of radm sealed by the sadd

The Din of ‘Isah a.s, which had started obliterating after his Ummah had been led astray, was strengthened by the ummah of Nabi Muhammad ﷺ. The radm having been part of Dinul Islam, it is decreed to last till the end time. Most people, who belonged to the ummah of ‘Isah a.s, were led astray by Yajuj and Majuj. They deserted monotheism causing the original Din to perish. However, during the period of rule of the second Khalif,

Ummar Bin Khatab, Jerusalem came under the direct reign of Mecca and Medina. The *radm* of 'Isah a.s has been kept in tact by the *sadd* of the final Messenger, Nabi Muhammad صلى الله عليه وسلم. It was effectively protected in the mountainous pass, trodden by the crusaders in the repeated attempts of transgression on Jerusalem. However, the *radm* lost much of its *Rahmah* consequential to the First World War and most of it, after the Second World War.

The monotheistic block of *saddain* and *radm*

The *saddain*, the twin-mountains, built by Musa a.s and by Muhammad صلى الله عليه وسلم, together with the connecting *radm* of 'Isah a.s form a single monolithic block of the Dinul

Islam. At the time of construction of the *radm*, the *sadd* of Muhammad ﷺ was hidden. So, Allah Swt gave 'Isah a.s the 'Ilm of the rising sun ahead of the 'Ilm of the *radm*. And he a.s exclaims 'kadhalik' in the realisation of what is to ensue between the two phases of his life , and the role of the connecting *radm*. The monolithic block of Islam, by its structure of the *saddain* and the *radm*, encompasses the whole of true Muslim ummah of Allah's messengers from time to time in the same way as the holy Quran contains the true teachings of the scriptures, the Injeel, the Torah, the Zabur and many others in their pure forms as have been sent down by Allah Swt.

The radm binds the sadd of Nabi Muhammad ﷺ to the sadd of Musa as. Through the *Bani Israel*, it is then connected to Nabi Ibrahim a.s. on its other sadd. It is the fulfilment of the duamade by Ibrahim a.s that he be blessed with a Prophet from the descendants of his progeny through his wife Hajira r.a. The radm is the precursor to the realisation of that Dua in Muhammad ﷺ, the last Prophet of the DinullIslam, symbolised by the rising sun. It is the Din which is sent down to the first Prophet, Adam a.s, through Ibrahim a.s and through thousands of other Prophets sent to many communities at different intervals.

The mission in the second qarn

The mission of 'Isah a.s in the second qarn will be that of the mighty ruler backed by Angel, Jibreel a.s. By the time, Allah Swt would allow the Yajuj and the Majuj to bring down the radm to ground level followed by rampant world wide corruption.

Already, the Ummah of Nabi Musa a.s and the Ummah of Nabi 'Isah a.s have been driven off from the Din. They are known as the Yahuda, the Jews and the Nasarah, the Christians. In order to understand who Yajuj and Majuj are, one needs to look into these communities for those who have infiltrated in it. The world scenario gives the picture of the Muslim Ummah struggling hard to stick to the Din. Word wide, Yajuj and Majuj are happy demolishing the structure of the Din from

outside and from inside targeting every aspect of the righteous society related to life, property , family, faith, intellect and individual's honour. We don't indulge in detailed discussion on the subject which is beyond the scope of this book.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُفِي بَعْضٍ وَنُفَخْنَا الصُّورَ فَ
جَمَعْنَاهُمْ جَمْعًا

18|99|And We will leave them that day surging over another group , and [then] the Horn will be blown, and We will assemble them in [one] assembly.

In Surah Anbiyah ayaat 21:95-21:97, the time of full release of Yajuj and Majuj, is revealed to be at the end of humaniy.

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ
الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ
كُنَّا ظَالِمِينَ

21|97|And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers.

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

21|95|And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ

21|96|Until when Gog and Magog has been released and they, from every elevation, descend

Yajuj and Majuj descend from every hill to the valleys of Rahmah that have blocked their transgression. The period will be marked by the return of a people of the city, Allah Swt had destroyed. Thus, the people of the city

are identified as the beneficiaries of Yajuj and Majuj.

The Arabs are being drawn towards Yajuj and Majuj yielding more and more to their upsurging influence. The radm waits for the final blow by the corruptors to bring it down to the ground level. It seems that the radm may remain for a little more time until the feeble resistance of the Palestinians and their shaky supporters come to an end. It is then that the second phase of the life of 'Isah a.s will commence in the role of Dhul Qarnain.

Allah Swt, after showing the centre of corruption, offered two options to Dhul Qarnain. He may either punish them or give them a chance to correction.

قُلْنَا يَا ذَا الْقُرْآنِ إِنَّمَا أَنْتُ عَذِيبٌ وَإِمَّا أَنْتُ خَيْرٌ فِيهِمْ حُسْنًا

18|86|.....Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

Dhul Qarnain responded that he would be ruthless in dealing with the corrupt and nice towards the good people. This statement reveals his role in the second qarn. The Yajuj and Majuj who are unwilling to correct themselves will be subjected to severe punishment. The Yahuda and the Nasarah who had been led astray will be brought back to the fold of Islam that has held fast on the dhikr of 'La Ilaha Illallah'. The Muslim Ummah

of Nabi Muhammad ﷺ will be in the forefront in the battle against corruption.

The Christian Rejection of the Din.

The Din of Musa a.s had been contaminated when 'Isah as started building his Din. The Din of Musa a.s, nevertheless, lasted for nearly fifteen centuries before 'Isah a.s was sent by Allah Swt to revive the Dinul Islam. The Din of 'Isah a.s was stronger in construction, but was a radm, a gap filler for six centuries when Muhammad sa's started building the Din. It is decreed to be a radm because he a.s has only the role of a Prophet to play in the first phase of his life wherein he has not been bestowed authority of a king

over people. So, his Din is devoid of Sha'riah law.

The Din built by 'Isah a.s and Musa a.s have been revived by the last Prophet on the guidance of Allah's scripture, the holy Quran which is meant to last till Yaumul Qyama. Dinul Islam has been destined to be brought down by Yajuj and Majuj from time to time, and then revived by consecutive messengers of Allah. Its culmination has occurred with the Prophethood of the holy Rasool ﷺ . Allah Swt has been sending a series of prophets in the Bani Israel to mark the prophethood of Muhammad ﷺ from among the Arab. Nabi 'Isah a.s is the bridge that connects Nabi Muhammad ﷺ with the chain of

messengers in the Bani Israel. The bond of the radm has been so strong that Rasoolullah صلى الله عليه وسلم could not imagine that the people of 'Isah a.s would reject him as the messenger of Allah, and become losers on that count. Allah Swt expresses Rasoolullah 's concerned anguish over the Christians in Al-Kahf, 18:6:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

|

18|6|Then perhaps you would kill yourself through grief over them, [O Rasool], if they do not believe in this message, [and] out of sorrow.

CHAPTER 6

THE SHAFĀ'AH OF 'ISAH (A.S)

Allah Swt will be interrogating Nabi 'Isah a.s on the Day of Judgement for the path of shirk followed by his people. The scene is depicted in Surah, 5.Al-Maida. 'Isah a.s is questioned if he has asked his people to take him and his mother as deities besides Allah.

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ
إِلَهَيْنِ مِنْ دُونِ اللَّهِ

5|116|And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the

people, 'Take me and my mother as deities besides Allah?'"

During the period of revelation of the holy Quran, there was no trend among the Christians of worshipping or praying to Virgin Mary, even though they believed in the concept of Trinity. The holy Quran foretells how the people of 'Isah a.s. would slip into further 'shirk', in taking the mother of 'Isah a.s. also as deity which is prevalent among many Christians of now-a-days. The people being mentioned by Allah Swt hence, comprise of the whole Christendom that has left the path of 'La Ilaha Illallah' till the end of time .It is pertinent to note that Allah Swt does not say about the wrong-doers, as the Ummah of 'Isah

a.s. They're being mentioned merely as the people.

'Isah a.s replies that he had never said untrue things, and had he said so, Allah Swt would have known it, for He Swt Knows what is within his nafs, and he a.s cannot know what is within the nafs of Allah.

.....
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ بِي حَقٍّ أَنْتَ تَقُولُ فَفَقَدْ عَلِمْتَهُتَ عَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
بِ

5|116....He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You

know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

Allah Swt is in the full know of the qalb of 'Isah a.s. And there has not been any instance of 'Isah a.s disobeying Him or diverting the people away to shirk. He Swt has already revealed His trust on the noble messenger, Nabi 'Isah a.s, as he a.s exclaims 'Kadalik!' at the vision of the the rising sun.

كَذَلِكَ قَدْ أَحْطَيْنَا بِمَا الَّذِي هُجِرَ

18|91 Thus! And We had encompassed [all] that he had in knowledge.

When he a.s uttered kadalik, Allah Swt knew what is in the qalb of 'Isah a.s. And Allah Swt reveals His Nafs on the appreciation of 'Isah's 'Ilm, in the above verse of the holy Quran. But, 'Isah a.s could not have any idea about the revelation, as he was not in this duniya when the Quran was revealed. Yet, Allah Swt makes 'Isah a.s testify on the Day of Judgement, about his nafs and the Nafs of Allah Swt revealed in the narration of the basweerah of Dhul Qarnain in the holy Book.

'Isah a.s says that before he was raised up, his ummah were steadfast in the Din. He had only told them to 'worship my Lord and your Lord'. The quote is in the first person. This would-be testification by 'Isah a.s on the Day of Judgement is revealed in the holy

Quran as a sign of proof of its truth for his people who know their scripture.

مَا قُلْتُ لَهُمْ إِلَّا مَأْمَرٌ تَنْبِيهِهَا نَا عِبْدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ لِي عَنْهُمْ شَهِيدًا مَا أَذْمُتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَيَّ شَهِيدٌ

5|117| I did not say to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

It is predestined that they should be diverted from the Straight Path by Yajuj and Majuj. Obviously, the reference is on the

Christians who were misled by the illusion of crucifixion of 'Isah a.s, and who have rejected the final Rasool. 'Isah a.s says he had been helpless even though he bore witness to their being diverted along the wrong path in the basweerah when Allah Swt walked him through the three ways in it. Their guidance was only in the hands of Allah Swt who is the Witness over all things.

Allah Swt interrogates 'Isah a.s, knowing the truthfulness of his nafs. He Swt wants to give him (a.s) an opportunity to plead for the people, the Christians. 'Isah a.s makes the shafa'ah for the Christians, using the 'Ilm Allah Swt has taught him in the basweerah.

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

5|118|If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

This prayer of 'Isah a.s is connected to the first episode in the basweerah wherein Allah Swt has asked either to punish or to adopt a good way in respect of the corruptors.

قُلْنَا يَا ذَا الْقُرْآنِ إِنَّا إِنَّمَا أَنْتُ عَذِّبُوا إِنَّمَا أَنْتُ تَخْذِفُ فِيهِمْ حُسْنًا

Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

Presently, Allah Swt makes 'Isah a.s use the same strategy of options viz, of punishment or of forgiveness (respite), to eke out pardon for his people. He Swt may either punish or forgive them, for He is الْعَزِيزُ الْحَكِيمُ, *the exalted in Might, the Wise*.

Al-Azeez and Al-Hakim are the two attributes of Allah Swt that will be abundantly bestowed upon 'Isah a.s, in the second phase of his life. He will rule with might and wisdom strengthened by Jibreel a.s. He will punish the wicked who, when return to Allah Swt will have greater punishment in the Akhira. In the

case of those who believe and do righteous deeds, they will have the reward of heaven. They will be treated cordially under his rule of power and wisdom.

قَالَ مَا مَنَّ عَلَىٰ مَنزِلٍ مِّنْهُ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا
كُرًّا

18|87|He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

The holy Quran is silent about Allah's answer to the shafa'at. It seems Allah Swt has gotten 'Isah as into giving His answer in the

conversation with Allah Swt in the first way in the basweerah in Surah Al-Kahf.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

18|88|But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease."

The depth of the grief of Muhammad صلى الله عليه وسلم brought out in the beginning of the Surah Al-Kahf, over the rejection of the belief by the Christians, despite themselves being righteous in their deeds, is better realised in this context.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

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18|6|Then perhaps you would kill yourself through grief over them, [O Rasool], if they do not believe in this message, [and] out of sorrow.

The Christians fall under two groups, one, the peace loving righteous and the other, those transgress and infiltrate peaceful communities for spreading corruption. 'Isah a.s in his second phase of life as Dhul Qarnain will correct the belief of the the former group, while being ruthless in punishing the latter group. It may be that his shafa'at is meant for the former group of Christians. It

may be that Allah Swt will grant the shafa'at made by 'Isah a.s for his righteous people. But, Allah Swt knows best, Allahu a'lam.
