

What are the similarities between imam "Mahdi" [a.s] and "Dhul-Qarnayn"?

Response:

At first, qualities of "Dhul-Qarnayn" must be said until similarities between imam "Mahdi" [a.s] and him are clarified:

1: he governed on whole the earth:

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

We established him in the land and gave him means to all things.

Surah Al-Kahf – verse 84

According to narratives hadrat "Mahdi" [a.s] will govern on entire world as well:

فروي أن جميع ملوك الدنيا كلها أربعة : مؤمنان وكافران ، فالمؤمنان سليمان بن داود وإسكندر (ذي القرنين) ، والكافران نمرود ويختنصر ، وسيملكها من هذه الأمة خامس لقوله تعالى : " ليظهره علي الدين كله " [التوبة : ٣٣] وهو المهدي

It's been narrated that four guys were the owners of whole the {residential} world: two of them were believer, "Solomon" and "Dhul-Qarnayn" and two other one were infidel, "Nimrod" and "Nebuchadnezzar"; and a person from this nation will be the owner of entire world; because god has said: "so that He exalts it above all other religions" and that person in "Mahdi".

"Al-Qurtubi" – Tafsir – vol. 11, p 47

"Sakhawi" who is a Sunni prominent scholar quotes from "Ka'b al-Akhbar" who said:

إني لأجد المهدي مكتوبا في أسفار الأنبياء ما في حكمه ظلم ولا عيب . يملك الدنيا كما ملك ذو القرنين ، وسليمان بن داود عليهما السلام . .

I see "Mahdi" whose name is written in Prophets' books and there is no oppression and fault in his reign, he'll be the owner of the world as "Dul-Qarnayn" and "Solomon" were the owners of the world.

2: he was given means of access to everything:

Surah Al-Kahf, verse 84 indicates this matter:

“إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا”

We established him in the land and gave him means to all things.

The same goes for imam "Mahdi" [a.s].

3: he went everywhere on the earth:

عن أمير المؤمنين علي بن أبي طالب (عليه السلام) في قصة المهدي قال : ويتوجه إلي الآفاق فلا تبقي مدينة وطأها ذو القرنين إلا دخلها وأصلحها.

There is a narrative from commander of the faithful [a.s] about imam "Mahdi" [a.s] who said: and he'll go everywhere on the earth, each city that "Dul-Qarnayn" entered, he'll go there too and reform it.

"ilzam al-Nasib" – vol. 2, p 261

4: he had a long occultation then he appeared amongst people:

يا أحمد بن إسحاق مثله في هذه الأمة مثل الخضر عليه السلام ، ومثله مثل ذي القرنين ، والله ليغيبن غيبة لا ينجو فيها من الهلكة إلا من ثبته الله عز وجل علي القول بإمامته ووقفه [فيها] للدعاء بتعجيل فرجه .

O "Ahmad ibn Ishaq"! His event in this nation is like event of "Khidr" [a.s] and his event is like event of "Dul-Qarnayn"; swear to god! He'll have an occultation in which no one survive from perishing; unless those whom god has kept their believing in his imamate and made them successful in praying for hastening his appearance.

"Mu'jam al-Ahadith al-Imam Mahdi" – vol. 4, p 267

5: He had long life:

وأبنا أبو الفضائل وأبو تراب قالا نا أبو بكر أنا أبو الحسن أنا عثمان وأحمد قالا أنا الحسن أنا إسماعيل قال وأنا إسحاق عن عبد الله بن زياد بن سمعان قال بلغني عن بعض مؤمني أهل الكتاب أن ذا القرنين عاش ثلاثة آلاف سنة.

Some of the believers who are followers of the book have said that "Dul-Qarnayn" live for three thousand years.

"The history of Damascus" – vol. 17, p 361

وفي التوراة أن ذا القرنين عاش ثلاثة آلاف سنة والمسلمون يقولون ألفا وخمسمائة .

It's written in Torah that "Dul-Qarnayn" lived 3000 years but Muslims say 1500 years.

"Ibn Jawzi" – Tazkira al-Khawas – p 364

In all above these issues Imam "Mahdi" [a.s] is similar to "Dul-Qarnayn".

Good luck.