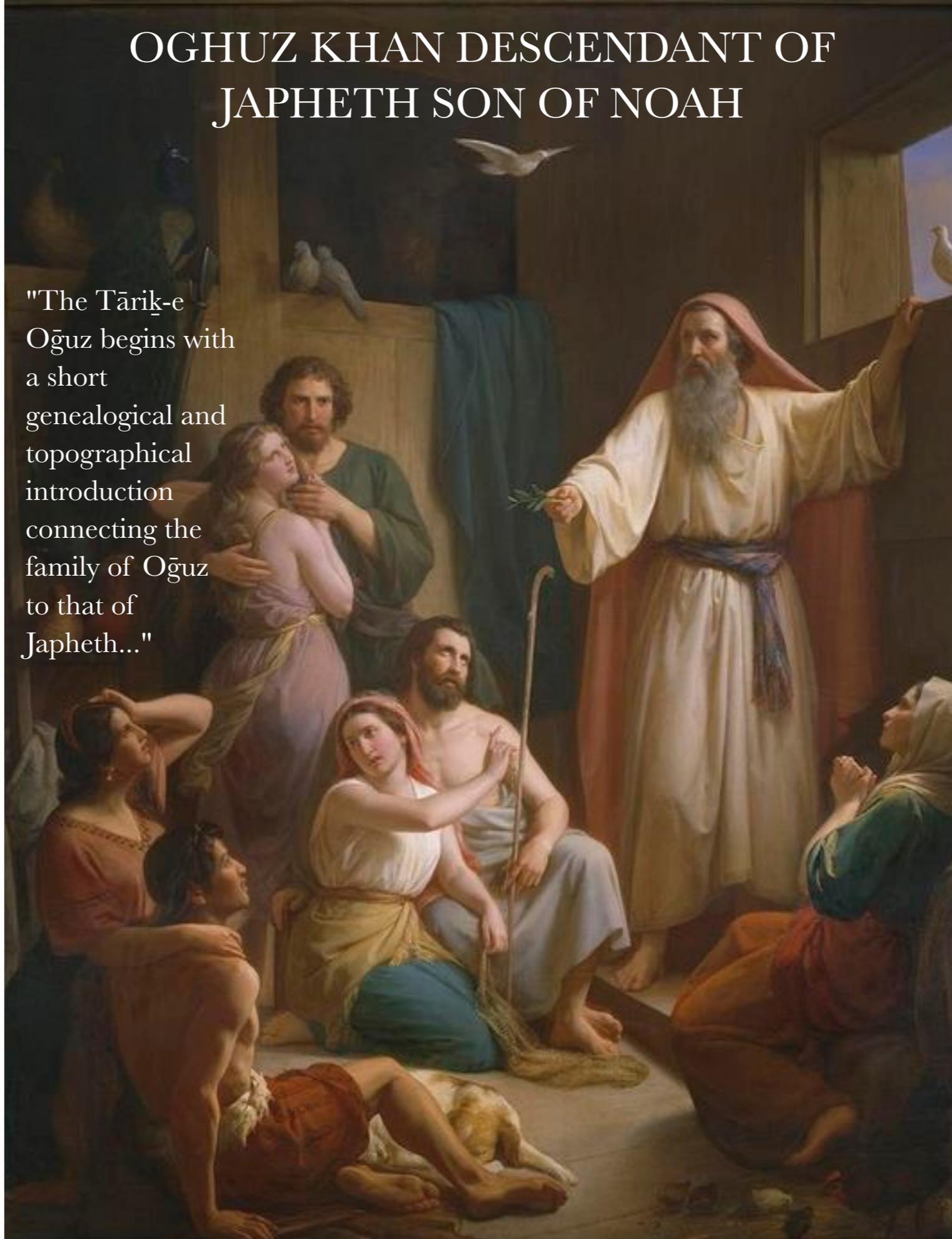
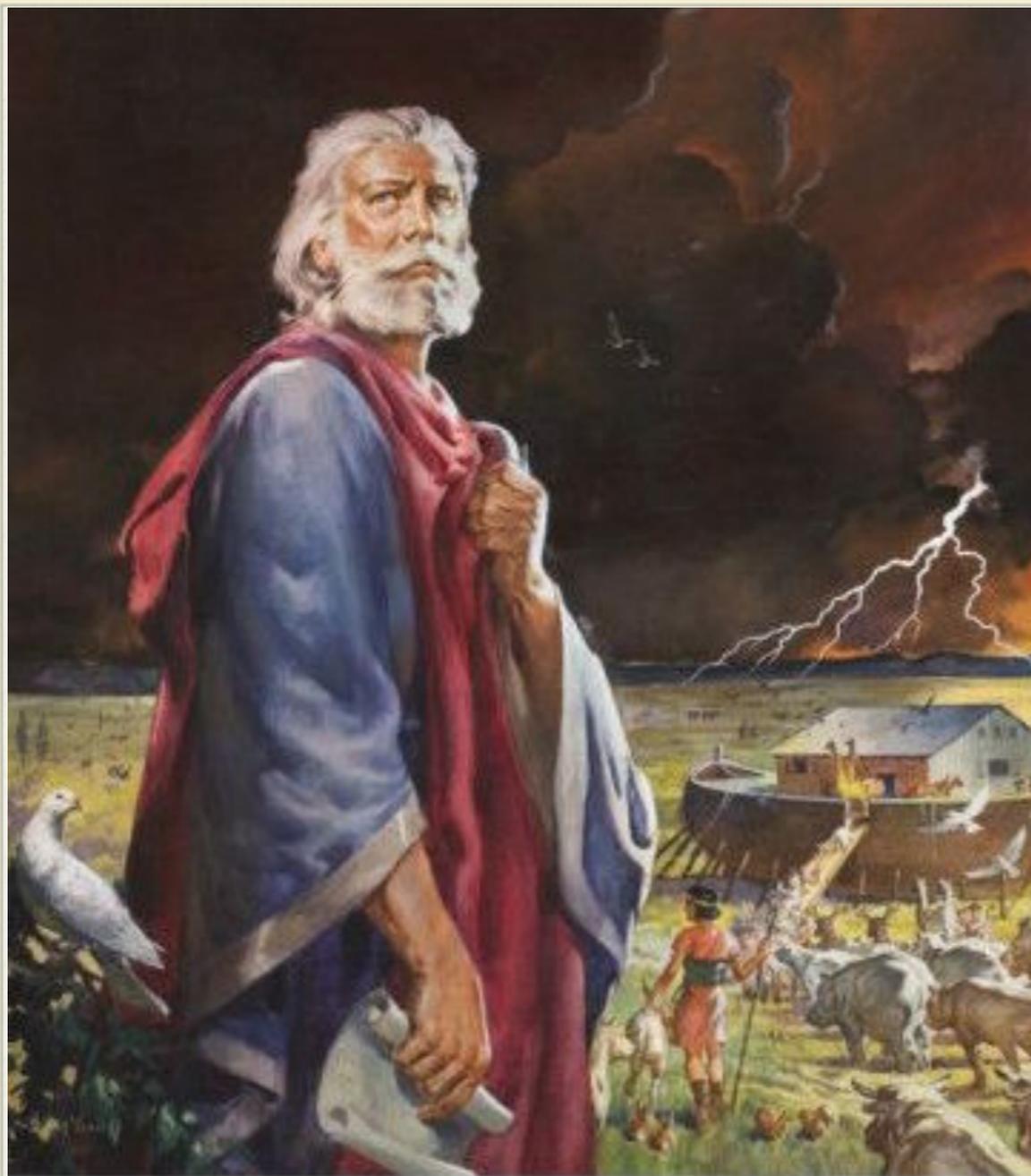


OGHUZ KHAN DESCENDANT OF JAPHETH SON OF NOAH

"The Tārīk-e
Oğuz begins with
a short
genealogical and
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introduction
connecting the
family of Oğuz
to that of
Japheth..."







Among Noah's Three Sons, Shem, Ham, and Japheth, who saved themselves from the "Great Flood" along with their respective Wives, Japheth was the Ancestral Patriarch of the Oghuz.

In Sura 18 of the Holy Qur'an, "Moses has to recount the deeds of the two friends to his people in the manner of an impersonal mystery legend. Psychologically this means that the transformation has to be described or felt as happening to the "other." Although it is Moses himself who, in his experience with Khidr (HIZIR), stands in Dhulqarnein's place, he has to name the latter instead of himself in telling the story." (C.G. Jung).

Dhul-Qarnayn, or "The Two-Horned One", of Sura 18, Sura Al-Kahf ("The Cave"), of the Holy Qur'an, is Moses, whose Soul was previously Reincarnated in Japheth, the Third of Noah's Three Sons (Shem, Ham, and Japheth), who was the Ancestor of Oghuz Khan, the Hero and Patriarch of both the Oghuz Clan and the Kayi Tribe of Ertugrul Gazi, of His Beloved Wife, the Seljuk Sultanness Halime, and His Son Osman I, Founder of the Empire of the Ottomans, whose Master is Ibn Al-Arabi, the Shaykh al-Akbar, the Greatest of all Masters of Gnosis of Islam's Sufism.

KHIDR OR HIZIR IS THE MASTER OR GURU OF THE PROPHET MOSES AND IBN AL- ARABI



"... I am as Moses..." (*"Ibn al-'Arabi's Book of the Fabulous Gryphon"*, "[*The Mighty Mosaic Way*]", by "Gerald T. Elmore", "Brill").

"Ibn 'Arabi's narrative picks up some of the motifs in the story of Khidr [HIZIR] and Moses [*]: he takes a companion on a journey and parts from him; similarly Khidr's excuse for performing the miracle of doing the prayer above the ground ("I only did this for the sake of that unbeliever!") evokes Khidr's explanation to Moses in the Qur'an: "I did not act of my own accord." (18. 82)." (*"... "WHERE TWO SEAS MEET": THE QURANIC STORY OF KHIDR AND MOSES IN SUFI COMMENTARIES AS A MODEL FOR SPIRITUAL GUIDANCE* by Hugh Talat Halman Department of Religion Duke University").

* (*The Holy Quran Chapter 18 Al Kahf, The Cave*).

"Ibn 'Arabi was to remember 628 (1230-31) as the year in which God spoke with him as He spoke to Moses, 206 'without intermediary on the blessed plain (al-buq'a al-mubaraka. Qur'an 28:30) and in a space the size of the palm of one's hand.' 207..."

"206. Fut., IV. P.485: cf. also Kitab al-mubashshirat (MS. Bayazid 1686, f 6ob; MS. Fatih 5322, f 921), where Ibn 'Arabi specifies that the vision occurred during the night of Thursday 20 Rabi I, 628."

(Claude Addas, "*Quest of the Red Sulphur*", "*DAMASCUS, 'REFUGE OF THE PROPHETS'.*" pag. 284)

"One night in 1194, the Andalusian Sufi Muhyiddin Ibn 'Arabi (1165-1240) was traveling by boat from Tunis when he witnessed an extraordinary event:"

"I was in a boat in the port of Tunis. I had a pain in my stomach, but the people were sleeping so I went to the side of the boat and I looked out over the sea. Suddenly I saw by the light of the moon, which was full that night; someone coming toward me on the surface of the water. Finally he came up to me and stood with me. First he stood on one leg and raised the other so I could see that his leg was not wet. Then he did the same with the other leg. After talking to me for a while in his own language, he saluted me and went off making for a lighthouse on top of a hill over two miles distant from us. This distance he covered in two or three steps. I could hear him praising God on the lighthouse. He had often visited our Shaykh al-Kinani, an elder of the order who lived at Marsa 'Idun, from whose house I had come that evening. When I returned to the town a man met me who had asked me how my night with Khidr on the boat had been, what he had said to me and what I had said to him." I.

("I Muhyiddin Ibn 'Arabi, Al-Futuh al-Makkiyya I: 186; 3: 182, quoted in Ralph W. J. Austin, The Sufis of Andalusia (Berkeley: University of California Press, 1971),

27; Claude Addas, Quest for the Red Sulphur: The Life of Ibn 'Arabi (Cambridge: Islamic Texts Society, 1993), 298-299.").

("... "WHERE TWO SEAS MEET": THE QURANIC STORY OF KHIDR AND MOSES IN SUFI COMMENTARIES AS A MODEL FOR SPIRITUAL GUIDANCE by Hugh Talat Halman Department of Religion Duke University").

"The wisdoms of Musa are numerous. If Allah wills, I will enumerate them in this chapter according to what the divine command puts into my mind. This is the first about which I shall speak in this chapter. Musa was only born being a synthesis of many spirits. He was a concentration of effective forces..." *(Ibn Arabi).*

"... Musa was cast into the river in order to receive various knowledges by these faculties. Thus Allah taught him that the spirit which manages him is the ruler. He is only managed by it..." *(Ibn Arabi).*

"Musa's statement, "My Lord gave me right judgement," (26:21) means the khalifate, "and made me one of the Messengers," means the message. Not every Messenger is a khalif [...] he is both khalif and Messenger..." *(Ibn Arabi).*

("The Seal of the Wisdom of Sublimity in the Word of Musa (Moses)" "THE SEALS OF WISDOM (Fusus al-Hikam) by Muhiyyi'd-din Ibn al-'Arabi").



OGHUZ KHAN DESCENDANT OF JAPHETH SON OF NOAH





In “*The Oğuz Khan Narratives*” from the “*Encyclopaedia Iranica*”, it is related the descendant of the Oghuz Clan and Kayi Tribe's Hero and Ancestral Patriarch, tracing it back to Japheth, one of Noah's three Sons:

“The Oğuz Khan narratives constitute a cycle of mythical accounts associated with the life, conquests, and descendants of Oğuz, who is also called Oğuz Khan, Oğuz Qağan, Oğuz Āqā, or Oğuz Atā—the legendary ancestor of the Oğuz tribes...” (“*OĞUZ KHAN NARRATIVES*”, “*Encyclopaedia Iranica*”).

“The Tāriḳ-e Oğuz begins with a short genealogical and topographical introduction connecting the family of Oğuz to that of Japheth, or Öljej/Oljāy Khan, as he is called in the text, and his son Dib Yāwqu Khan, who lived nomadic life around the lakes of Issyk-Kul and Balkhash. Oğuz was born to the family of Qarā Khan, son of Dib Yāwqu Khan, and his unnamed wife (Rašid-al-Din, 2005, pp. 1-2).” (“*OĞUZ KHAN NARRATIVES*”, “*Encyclopaedia Iranica*”).

“The most noteworthy of the later renderings of Yazdi is the anonymous Šajarat al-Atrāk attributed to Oloğ Beg (d. 853/1449), which inserts the Ottoman genealogy into the general genealogical scheme by depicting the Ottomans as the descendants of Ćin, son of Japheth (Pseudo-Oloğ Beg, fols. 8b-17a).” (“*OĞUZ KHAN NARRATIVES*”, “*Encyclopaedia Iranica*”).

In an Ancient Work ascribed to Rabbi and Kabbalist Menahem Azarya of Fano but that is actually authored

by the Great Rabbi and Kabbalist Isaac Luria, it is written that within Japheth, one of Noah's three Sons, was Reincarnated Prophet Moses' Soul:

"Reincarnation of Souls by the renowned Rabbi, Gaon, and Kabbalist Menachem Azarya of Fano":

"... It says in the Yalqut Reuveini (on "Gilgulim" in the name of the Galei Razaya) that Abel was reincarnated in Shem."

"In both Galei Razaya and Yalqut Reuveini (on Shmot) it says that Moses was reincarnated in Shem and Yefet, who were one soul, and Moses' incarnation was together with them."

"In the Yalqut Reuveini (the entry on reincarnations) it says in the name of the Galei Razaya that Abel was reincarnated in Noah, etc."

"He was [Noah] our teacher Moses, may peace be upon him..."

"In Tikunei Zohar (the 69th tikkun) it says that he was incarnated in Noah, Shem, and Jefeth."

According to these Studies, as Japheth was the Reincarnation of Prophet Moses' Soul, as we saw previously, and as Japheth was Oghuz Khan's Ancestor, then Prophet Moses' Soul is the Spiritual Ancestor of the Oghuz Clan, and likewise of both the Hero Oghuz Khan and the Kayi Tribe of Turks to which the Hero Ertugrul Gazi (1198 - Söğüt, 1281) Bey from the Kayi

Tribe of Oghuz Turks, His Beloved Wife the Sultanness of the Seljuk Dynasty Halime Sultan (1205-1281), and His Son Osman I (1258 - 1326) Founder of the Ottoman Empire belonged.

OGHUZ KHAN, Founder of Turkic Peoples and Ancestor of the Oghuz Clan and of the Tribe Kayi, is represented with Dhul-Qarnayn's attributes:

"Oghuz Khan pictured with two horns as Zulqarnayn on a 100 Turkmenistan manat banknote." (*"Zu-al-Karnayn", Wikipedia*).

"Muslim exegetes associate Moses with the Jacob story in Genesis, Dhu al-Qarnayn's visit to the cities at the ends of the Earth, and the Prophet Muhammad as caretaker in the garden of Eden." (*MOSES IN THE QURAN AND ISLAMIC EXEGESIS*).

In *"Collected Works... Volume 9 (Part 1):" "THE ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS" - "III CONCERNING REBIRTH" - "2. THE PSYCHOLOGY OF REBIRTH" - "3. A TYPICAL SET OF SYMBOLS ILLUSTRATING THE PROCESS OF TRANSFORMATION"*, C.G. Jung, explaining the Meeting of Moises and KHIDR, HIDIR, HIZIR, or AL-KHADIR, as it is recorded in the Sura 18 of the Holy QUR'AN, says that the Character called

"Dhulqarnein" is indeed MOSES himself, whose Master, Guide, or Guru, is KHIDR, OR AL-KHADIR.

"Khidr's character as a friend explains the subsequent part of the Eighteenth Sura,... about Dhulqarnein."

"... But it has to be borne in mind that Khidr and Dhulqarnein are the great pair of friends, altogether comparable to the Dioscuri, as Vollers rightly emphasizes. The psychological connection may therefore be presumed to be as follows:"

"Moses has had a profoundly moving experience of the self, which brought unconscious processes before his eyes with overwhelming clarity. Afterwards, when he comes to his people, the Jews..., and wants to tell them about his experience, he prefers to use the form of a mystery legend. Instead of speaking about himself, he speaks about the Two-horned One [Dhulqarnein]. Since Moses himself is also "horned," [or better said, with Two Rays of Light on His Forehead] the substitution of Dhulqarnein appears plausible. Then he has to relate the history of this friendship and describe how Khidr helped his friend. Dhulqarnein makes his way to the setting of the sun [sunset] and then to its rising [sunrise]. That is, he describes the way of the renewal of the sun, through death and darkness to a new resurrection. All this again indicates that it is Khidr who not only stands by

man in his bodily needs but also helps him to attain rebirth. The Koran, it is true, makes no distinction in this narrative between Allah, who is speaking in the first person plural, and Khidr. But it is clear that this section is simply a continuation of the helpful actions described previously, from which it is evident that Khidr is a symbolization or "incarnation" of Allah..."

"... To sum up, then: Moses has to recount the deeds of the two friends to his people in the manner of an impersonal mystery legend. Psychologically this means that the transformation has to be described or felt as happening to the "other." Although it is Moses himself who, in his experience with Khidr, stands in Dhulqarnein's place, he has to name the latter instead of himself in telling the story." (*C.G. Jung*).

These explanations given by C.G. Jung in which "Moses... stands in Dhulqarnein's place", and in which Moses "has to name the latter instead of himself in telling the story...", recounting "the deeds of the two friends to his people in the manner of an impersonal mystery legend...", meaning "Psychologically... that the transformation has to be described or felt as happening to the "other"..." also apply to what the Prophet Moses wrote about Adam, Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, and Joseph, in whose narratives

the Prophet Moses is indeed recounting in a veiled language his own previous Reincarnations.

Dhulkarnayn “the two-horned.” ... The “two-horned” is the epithet given in Asia ... to those conquerors who have subdued the world from the East to the West.” (H.P. Blavatsky).



قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني
مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾

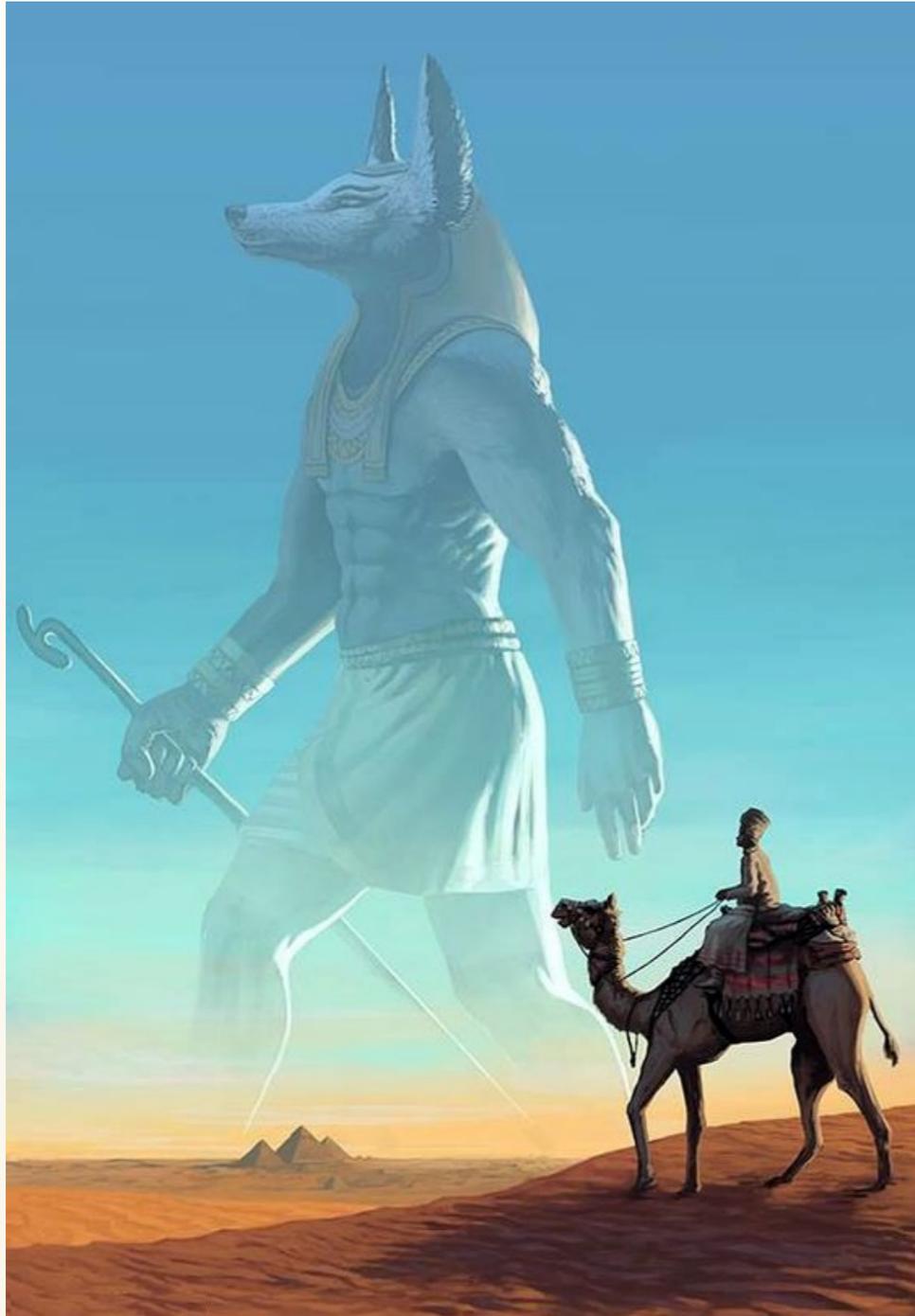
Musa (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

[Al-Quran 18:66]



ERTUĞRUL GAZI 1188-1281

TENGRI THE SKY WOLF-GOD



The Sky God Tengri, or Tangri, represented under the symbolic form of a Wolf, is the God and Ancestor of all ancient and early Turkic Peoples, which is why the Legends tell that Turks descend from a Wolf.

“The 14th-century Uighur literary work *“The Legend of Oghuz Khan”* described how a wolf guided the Kaghan to win many battles. In The Legend of Oghuz Khan, the wolf is male.”

“Tengri is considered to be the chief god who created all things. In addition to this celestial god, they also had minor divinities (Alps) [Angels] that served the purposes of Tengri...”

Please see "Anubis-Thoth- El Gran Dios Lobo-Espíritu [Anubis-Thoth- The Great Wolf-Spirit God]" (Spanish).

LEGENDS CURRENT IN THE TURKISH CAPITAL CONCERNING INTERVIEWS WITH THIS "MASTER OF SECRETS" KHIDHR OR HIZIR

Numerous instances are recorded in Moslem literature and legend of the sudden appearances and disappearances of Khidhr-Elias. By many he is held to be always visibly present somewhere on the earth, and like his prototype the Tishbite, is often "carried by the Spirit of the Lord" from place to place. Could he be recognised, a knowledge of the secret of immortality might be demanded of him; but it is only a saintly man who can distinguish Khidhr [HIZIR] from another. A Moslem desirous of an interview with this mysterious being, must, according to Turkish popular belief, perform his devotions during forty consecutive days under the central dome of the mosque of St. Sofia at Constantinople [now Istanbul, Turkey], and on the fortieth day he is certain to be rewarded with a sight of Khidhr-Elias. Evliya Effendi, *"The Traveller,"* himself a member of a distinguished Dervish family, declares in

his Narrative that *"thousands of holy men have here enjoyed the happiness of converse with that great Prophet."*

And many are the quaint and fantastic legends current in the Turkish capital concerning interviews with this *"Master of Secrets."*

One of these legends relates that a pious Turk who had undertaken the quest of Khidhr [HIZIR], met, on the fortieth day, in the vicinity of the mosque, a stranger, who said to him, *"The mosque is not yet open; Why comest thou to disturb the sleep of its guardians?"*

"I come to see Khidhr," he replied.

"Dost thou know him?"

"I know him not."

"Then follow me, and I will show him to thee."

Khidhr — for it was indeed he whom the True Believer had met— went on before him, and the pious man observed that his feet left an imprint on the stones over which he walked.

"Dost thou know what Khidhr can do?" asked the stranger.

"No," replied the pious man.

"Khidhr can thrust his finger into stone even as I do."

His finger entered the stone as he spoke, and the stone *"perspired"* abundantly.

"When thou seest a man who does wonders such as these, say to thyself, 'This is Khidhr!' and hold him fast."

"I will not fail," he replied, and his companion disappeared.

The pious man entered the mosque and related his adventure to its guardians.

"Twas Khidhr himself!" they cried. *"If thou see him again, fail not to hold him fast, and let him go only when he has fulfilled thy desire."*

The man performed his devotions in the mosque for another forty days, and on the morning of the fortieth he met a stranger who accosted him as the other had done.

"I would see Khidhr," he again replied.

"What seekest thou from him?" asked the stranger.

Then the pious man concluded that this was indeed Khidhr, and he seized and held him fast.

"I am not Khidhr," said the stranger.

"Yea, thou art he!"

"I am not. Suffer me to go on my way, and I will show thee Khidhr."

"Yea, thou art indeed Khidhr," insisted the pious man. *"Fulfil my desire, or I will proclaim aloud who thou art and others will then likewise seize and hold thee."*

"I tell thee again I am not he whom thou seekest. Thou wilt see Khidhr on Friday in the mosque at the hour of the noontide namaz. He who shall place himself on thy right hand at the moment the public prayers begin will be Khidhr; hold him fast."

So saying, the stranger disappeared.

Friday came, and the True Believer repaired to the mosque of St. Sofia for the noontide prayer. Just as the service was beginning, a man, dressed as an Usher of the Sublime Porte, placed himself on his right. As they came out of the mosque the pious man seized the Usher, saying,

"Thou art Khidhr! I will not let thee go!"

The Usher stoutly denied that he was other than his dress betokened him, and did his best to get away from the pious man. A long struggle ensued.

The two men wrestled, fell, and rose again, until they came to the cemetery outside the Adrianople gate of the city. The window of a turbe stood open, and the usher climbed through it, closely followed by the pious man, who still held on to his clothing, and after various turns, they came into a splendid subterranean hall. Round it were ranged forty sheepskin mats, thirty-eight of which were occupied by venerable-looking men. The stranger was the chief of the Forty, one of whom had just died, and the pious man was allowed to take his place.

"Thou mayst seat thee on any mat thou wilt save that which is reserved to me", said the Usher, who was the Sheikh of the Forty, as he and his companions prepared to go out on the morrow.

The pious man obeyed, and remained in the underground dwelling for eight days, during which he was left alone from morning until sunset. But on the eighth day the True Believer, moved by curiosity, seated himself on the sheepskin of the Chief. Suddenly he saw as in one glance the whole world with everything in and upon it, even to the innermost thoughts of men, and was filled with wonder and delight. As the hour for the return of the thirty-nine approached, he took another seat, where they found him.

"What hast thou done?" they demanded **in voices of thunder.**

"I have done naught."

"Yea, thou didst sit in the forbidden seat."

"Nay, I did not," mendaciously replied the pious man.

But scarcely had he said the words than the hall became dark, and he found himself again in the cemetery outside the Adrianople gate.

An anecdote recorded by Eflaki as a proof of the exceptional spiritual gifts of Jelalu-'d-Din also illustrates the same belief regarding Khidhr. When this great Dervish poet was still quite young, he was one day

preaching on the subject of Moses and Elias. During the discourse one of his disciples noticed a stranger seated in a corner paying great attention, and every now and then exclaiming,

"Good!" "Quite true!" "Quite correct!" "He might have been the Third with Us Two!" etc.

It occurred to the disciple that this might be Khidhr-Elias. He therefore grasped his garment, and begged for his spiritual aid.

"Oh!" said the stranger, *"seek aid rather from your master, as we all do. Every mystic saint of Allah is the loving and admiring friend of Jelal."*

So saying, he disengaged his robe from the disciple's grasp, and instantly vanished.

The Murid then went to pay his respects to his master, who at once addressed him with the words, **"Elias and Moses and the Prophets are all friends of mine."** The Dervish understood the allusion, and became thereafter a still more ardent follower of his Sheikh.

("Mysticism and Magic in Turkey; an Account of the Religious Doctrines, Monastic Organisation, and Ecstatic Powers of the Dervish Orders").







وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾
فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

[Al-Quran 18:60-61]

"May all Beings be Happy!"

"May all Beings be Blessed!"

"May all Beings be at Peace!"

"May all Beings give Love to one another!"

I have finished writing this work with the Help of God
on FRIDAY, July **19**, 2019.

With all my Heart and Immense Love for the sake of all
Poor Suffering Humanity

Luis Bernardo Palacio Acosta

Bodhisattva of V.M. THOTH-MOISÉS

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