

## Section Five

The traditions that mention his facial appearance (sham<sup>3</sup>iluh)

Comprised of twenty-nine traditions

500. <sup>1</sup>Uifat al-Mahd<sup>3</sup>: From Ab<sup>3</sup> Sa<sup>3</sup>`<sup>3</sup>d al-Khudr<sup>3</sup>, from the Holy Prophet, Allah's blessings be on him and his family, who said: "The Mahd<sup>3</sup> is from us Ahl al-Bait and a man from my umma. He will have a aquiline nose. He will fill the earth with justice just as it will be filled with injustice."

501. Al-Mu<sup>3</sup>annaf<sup>2</sup>: Informed us `Abd al-Razz<sup>3</sup>q, from Mu`ammar, from Ma<sup>3</sup>ar, from a man, from Ab<sup>3</sup> Sa<sup>3</sup>`<sup>3</sup>d al-Khudr<sup>3</sup>, that the Mahd<sup>3</sup> will have a aquiline nose and a wide forehead.

502. Musnad al-R<sup>3</sup>ay<sup>3</sup>n<sup>3</sup>, Mu`jam al-<sup>3</sup>abar<sup>3</sup>n<sup>3</sup>, and Man<sup>3</sup>qib al-Mahd<sup>3</sup><sup>3</sup>: <sup>3</sup>udhayfat b. al-Yam<sup>3</sup>n, may Allah be satisfied with him, narrates that the Messenger of Allah, Allah's blessings be on him and his family, said: "The Mahd<sup>3</sup> is a man from my progeny. His face is like a glittering star. His complexion will be Arabian while his physique will be similar to the Israelites. He will fill the earth with justice just as it will be filled with injustice. The inhabitants of the earth and the sky and the birds in the air will be satisfied during his government. He will rule for twenty years."

503. Al-`Aw<sup>3</sup>l<sup>3</sup><sup>3</sup><sup>3</sup>: From Ab<sup>3</sup> Salmat b. `Abd al-Ra<sup>3</sup>m<sup>3</sup>n b. `Auf, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Certainly, Allah will raise a person from my progeny. His front teeth will be slightly apart and he will have a wide forehead. He will fill the earth with justice and will bestow wealth abundantly."

504. Al-Fitan<sup>5</sup>: Narrated to us al-Wal<sup>3</sup>d, from Sa<sup>3</sup>`<sup>3</sup>d, from Qat<sup>3</sup>da, from Ab<sup>3</sup> Na<sup>3</sup>ra, from Ab<sup>3</sup> I-<sup>3</sup>idd<sup>3</sup>q, from Ab<sup>3</sup> Sa<sup>3</sup>`<sup>3</sup>d al-Khudr<sup>3</sup>, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahd<sup>3</sup> will have a wide forehead and a aquiline nose."

And through another chain of narrator from Ab<sup>3</sup> Sa<sup>3</sup>`<sup>3</sup>d al-Khudr<sup>3</sup>, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The Mahd<sup>3</sup> will have an aquiline nose and a wide forehead."

505. Musnad Abū Yaʿlī<sup>6</sup>: Narrated to us Qaṣṣān b. Bushair, from ʿAdī b. Abū ʿUmra, from Maʿar al-Warrāq, from Abū I-ʿiddīq, from Abū Saʿd, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

Certainly, a man from my Ahl al-Bait will rise upon my umma. He will have an aquiline [nose] and a wide [forehead]. He will fill the earth with justice just as it will be filled with unfairness and injustice. He will rule for seven years.

506. Kamāl al-dīn<sup>7</sup>: Narrated to us ʿAlī b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Abū ʿAbd-Allah al-Kāfī, from Muḥammad b. Ismāʿīl al-Barmakī, from Ismāʿīl b. Mālik, from Muḥammad b. Sinān, from Abū I-Jarīd Ziyād b. al-Mundhir, from (Imam) Abū Jaʿfar al-Baqir, from his father, from his grandfather, from Amr al-Muʿminīn ʿAlī b. Abū Ḥabīb—peace be on them all—who said while he was on the pulpit:

A man from my descendants will emerge in the end of times. His color will be white with a reddish complexion and he will have a wide stomach, sturdy thighs, and large shoulders. On his back are two moles: One the color of his skin and the other will be similar to the mole of the Messenger of Allah, Allah’s blessings be on him and his family.

He will have two names: One name will be hidden and the other will be apparent. The one which will be hidden will be Aḥmad and the one that will be apparent will be Muḥammad. When he moves, you will see everything between the east and west being illuminated for him. He will place his hands on the heads of the people, then, no believer will remain but that his heart will be stronger than plates of steel. Allah, the Exalted, will give him the strength of forty men. There will not be a dead person [from the believers] in the grave but that happiness will enter his [heart] while he is in his grave, and the [dead] will be visiting each other in their graves and giving glad-tidings to each other about the rise of the Qaʿim, may Allah’s blessings be upon him.

507. Al-Mustadrak<sup>8</sup>: Narrated to us Abū I-ʿAbbās Muḥammad b. Yaʿqūb, from Muḥammad b. Isḥāq al-ʿanʿānī, from ʿAmr b. ʿQāsim al-Kilābī, from ʿImrān al-Qaṣṣānī, from Qatāda, from Abū Naʿra, from Abū Saʿd, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait. He will have an aquiline nose and a wide [forehead]. He will fill the earth with fairness and justice as it will be filled with injustice and unfairness. He will live for this many years,” and he showed seven with his fingers by showing the five fingers of his left hand and the thumb and the index finger of his right hand.

Al-ʿākim says, “This tradition is correct (ḥaḍīṣ) according to the criteria set by Muslim but neither of them [i.e. al-Bukhārī and Muslim] have recorded it.

508. Dhikr akhbār Iḥbāhīn<sup>9</sup>: Narrated to us Muḥammad b. Jaʿfar, from Aḥmad b. al-ʿusayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-ʿusayn b. ʿafī, from his grandfather al-ʿusayn, from ʿAkramat b. Ibrāhīm, from Maʿar al-Warrāq, from Abū I-ʿiddīq al-Najī, from Abū Saʿd al-Khudrī, from the

Messenger of Allah, Allah's blessings be on him and his family, who said:

The Hour will not be established until a man from my Ahl al-Bait rules. He will have a wide forehead and an aquiline nose. He will fill the earth with justice just as it would have been filled before him with unfairness. He will live for seven years.

509. Al-Fitan<sup>10</sup>: Narrated to us ibn Wahb, from Isḥāq b. Yaḥyā, from ʿAlī al-Taymī, from ʿUwāys, from ʿAlī b. Abī Ḥabīb, peace be on him, who said: “He will be a youth from the Quraish with a tanned (asmar) complexion and lean [in figure].”

The traditions with the following numbers also show the aforementioned concept: 360, 366, 374, 378, 414, 428, 431, 484, 518, 577, 691, 812–814, 835, 836, 1198, 1217 and 1246

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1. ʿIqd al-durar, chap. 3, p. 33. He says: “Al-ʿUfiy Abū Nuʿaim has recorded it in ʿIfat al-Mahdī; Kashf al-ghumma, citing al-Aʿdith al-arbaʿin, vol. 2, p. 469, no. 11; Farʿid al-simʿain, vol. 2, chap. 61, p. 330, no. 58; Yanʿabīʿ al-mawadda, chap. 94, p. 488; Bishrat al-Islām, vol. 2, chap. 3, p. 271, from al-ʿUfiy Abū Nuʿaim; Biḥr al-anwār, vol. 51, p. 80.

2. ʿAbd al-Razzāq, al-Muʿannaf, vol. 11, chap. “Al-Mahdī,” no. 20773; al-Fitan, vol. 5, p. 95, from Abū Saʿd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family.

3. ʿIqd al-durar, chap. 3, p. 34. He said: “Al-ʿUfiy Abū Nuʿaim has recorded it in Manḥiq al-Mahdī and al-ʿUfiy Abū I-Qasim al-ʿabārīn in his Muʿjam; Jawahir al-ʿiqdāin, vol. 2, p. 8; al-ʿawāʾiq al-muʿriqa, p. 162, from al-Riyyānī, al-ʿabārīn, and others; Ghayāt al-maʿmūl, vol. 5, p. 343, from al-Riyyānī, Abū Nuʿaim, al-Daylamī, and al-ʿabārīn; Firdaus al-akhbār, vol. 4, p. 6940, which says: “his face is like a glittering moon”; al-Bayḥī, through his chain of narrators from ʿUdhayfa, chap. 17. He writes: “This is a good (ḥasan) tradition. We have narrated it from a large number of people from the companions of al-Thaqafī and his chain of narrators is acceptable to us, and All Praise is for Allah.” He then mentions that Abū Nuʿaim, al-ʿabārīn, and al-Daylamī have recorded this tradition. Nir al-abḥār, chap. 2, p. 154, citing Firdaus al-akhbār; Isʿf al-righībīn, chap. 2, p. 135; Yanʿabīʿ al-mawadda, chap. 73, p. 433; Al-Burhān fī ʿalimāt Mahdī ʿakhr al-zamān, chap. 2, pp. 93–94, no. 16, citing al-Riyyānī in his Musnad and Abū Nuʿaim; Kashf al-ghumma, vol. 2, p. 469, no.9, citing al-Aʿdith al-arbaʿin; al-ʿArf al-wardī, p. 137, with the following wording: “The Mahdī is a man from my descendants. His complexion is an Arabian complexion, his physique is like the Israelites, and on his right cheek is a mole like a glittering star . . . and the birds in the air.” He has narrated it from al-Riyyānī's Musnad and Abū Nuʿaim; al-Jamīʿ al-ʿaḡḡr, vol. 2, p. 187, under the letter ‘al-Mīm,’ no. 45; Mahdī al-Rasūl, p. 4; Ibrīz al-wahm al-maknūn, p. 572, no. 66; Lawʿīy al-anwār al-bahiyya under the commentary on the line of poetry: minh al-imām al-khṭam al-faḡḡ / Muḥammad al-Mahdī wa l-Masūl, from the collection of poems called al-Durrat al-muḡḡa; Faiḡ al-qadīr, vol. 6, p. 279; Mashḡriq al-anwār, sect. 2, p. 112; al-ʿIdhāʿa, p. 188; al-Qaḡr al-Shahdī, p. 48; Ghḡliyat al-mawḡīy, vol. 1, p. 77; al-ʿawāʾiq, p. 162, under the Twelfth Verse; al-Fatḡwā l-ʿadḡthiyya, p. 39, which says: “there is a mole like a glittering star on his right cheek”; Nir al-abḥār, p. 154; Kanz al-ʿummīl, vol. 14, no. 38666; Dhakhīr al-ʿuqbī, p. 136; Sharḡ al-akhbār, vol. 3, p. 378, no. 1251, and many other books and writings which will not be mentioned for the sake of conciseness. In some of these sources, only mentioning the beginning of the tradition will suffice.

I say: Some of them have said ‘Israelite physique’ means that his body–shape is like that of the Israelites, who are tall and well-built.

4. ʿIqd al-durar, chap. 3, p. 34, he writes: “Al-ʿUfiy Abū Nuʿaim al-ʿabārīn has recorded it in al-ʿAwḡḡ; Farʿid al-simʿain, vol. 2, chap. 61, p. 331, no. 582, with the difference that he said: “Allah, the Exalted, will send from my progeny a man with slightly separated front teeth, a wide forehead . . . (to the end of the tradition).” Al-ʿArf al-wardī (al-ʿUwāys līl-fatḡwā), vol. 2, p. 132, with a slight difference; al-Munḡr al-munḡf, sect. 50, pp. 187–188, no. 335, with a little difference; Lawʿīy al-anwār, vol. 2, under the commentary on his saying “minh al-imām al-khṭam al-faḡḡ); Isʿf al-righībīn, p.

135; Jawāhir al-`iqdain, vol. 2, p. 8.

5. Al-Fitan, vol. 5, “`Ifat al-Mahdī wa ni`atih,” pp. 195–196; Far`id al-sim`ain, vol. 2, chap. 61, p. 330, no. 581, with the difference that he said: “The Mahdī is from us.”

6. Musnad Abī Ya`lī, vol. 2, p. 367, no. 154 (1128); Dal`il al-im`ama, chap. “Ma`rifat wujūb al-q`im wa annahī l`ibudda an yak`n,” p. 251.

7. Kamāl al-d`in, vol. 2, chap. 57, p. 653, no. 17; Bi`r al-anwār, vol. 51, chap. 4, p. 35, no. 4, from al-`is`'s Ghayba—although I did not find it there.

8. Al-Mustadrak, vol. 4, p. 557; al-`Idh`a, p. 138.

9. Dhikr akhbār l`bah`n, vol. 1, p. 84.

10. Al-Fitan, vol. 5, chap. “`Ifat al-Mahdī,” p. 197; al-`Arf al-wardī (al-`awwā lil-fat`wā), vol. 2, p. 147, with the following wording: “The Mahdī is from me, from the Quraish.”

There is no contradiction between such a tradition and those that mention his long life, for surely, when he is described as a youth and a young person and other similar attributes, it refers to his chivalry and this is in addition to what has been narrated about him that he will not become old with the passing of the days and that he will emerge with the body of a strong man.

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