

## Ahadith by Imam Ali

1- Ikmāl al-Dīn: ‘Abd al-Adhīm al-Hasani narrates from Abu Ja‘far II (Imam Muhammad Ibn ‘Ali al-Jawād) (a.s) who narrates through his forefathers from the Prince of the Believers (a.s), “Our Qā’im will have an occultation the duration of which is long. As if I see the Shī‘a, roving about like the cattle that are searching for pasture and are not finding it. Behold, whoever from them stays firm on his religion and will not become stone-hearted because of the length of the occultation of his Imam, he will be with me in my rank on the Day of Judgment.” Then he said, “When he rises, our Qā’im will not have commitment of allegiance to anyone on his shoulders. For this reason, his birth will be concealed and his person will be hidden.”

2- Ikmāl al-Dīn: Husain Ibn Khālīd narrates from al-Redhā (a.s), who narrates on the authority of his holy forefathers from the Prince of the Believers, that he said to Husain (a.s), “The ninth from your sons, O’ Hu- sain, is the Establisher of the Right (al-Qā’im bil-Haqq), the Manifester of the Religion, and the Deliverer of Justice.”

Husain (a.s) says, “I said, O’ the Prince of the Believers, is that to happen?”

He said, “Verily so, by the One Who sent Muhammad with Prophet- hood and chose him over all of creation! It will happen, however, after an occultation and a bewilderment in which no one remains on his reli- gion but the sincere ones who are touched by the spirit of certainty, people Allah has taken their covenant for our guardianship and has in- scribed faith in their hearts and has endorsed them with a spirit from Himself.”

3- Ikmāl al-Dīn: ‘Abdullah Ibn Abi ‘Affī, the poet, says, I heard the Prince of the Believers ‘Ali Ibn Abi Tālib (a.s) say, “It is as if I see, O’ con- gregation of Shī‘a, you will be striding like camel herds searching for a pasture, yet you will not find him.”

Ikmāl al-Dīn narrates this tradition again through another chain of narration.

4- Al-Muqtadhib: Abu Juhaifa and al-Hārith al-Hamdāni and al-Hārith Ibn Sharb say that they were all with the Prince of the Believers (a.s). It was customary that when his son Hasan would come, he would say, “Blessed be you, O’ son of the Messenger of Allah.” And when his son Husain would come, he would say, “My father be the ransom of you, O’ father of the son of the best of bondmaids.” He was asked, “O’ Prince of the Believers, why do you address Hasan this way and Husain

that way? And who is the son of the best of bondmaids?” He said, “He is the lost one, the fugitive, the abandoned one, M. U. H. A. M. M. A. D. Ibn al-Has- an Ibn ‘Ali Ibn Muhammad Ibn ‘Ali Ibn Musā Ibn Ja‘far Ibn Muhammad Ibn ‘Ali Ibn al-Husain,” putting his hand on Husain’s head.

5- Al-Ghaiba of Sheikh Tusi: ‘Ibāya al-Asadi says, I heard the Prince of the Believers (a.s) say, “How would you be like when you are left without an Imam of guidance or a visible standard, when some of you are turning away one from the other with disdain!”

6- Al-Irshād: Mas‘ada Ibn Sadaqa says, I heard Abu ‘Abdillah Ja‘far Ibn Muhammad (a.s) say, The Prince of the Believers (a.s) addressed people in Kufa. He praised and extolled Allah and then said, “I am the doyen of the aged people. In me is a mark from Ayyūb and Allah will gather for me my household as He brought together the scattered house of Jacob. That will happen when the ages pass and you say, He is lost or perished. Behold, before it happens, seek understanding through fortitude and re- turn to Allah from sins, as you have already thrown your sanctity away, extinguished your torches, and have pinned your guidance in people who do not have, neither for themselves nor for you, any hearing nor any vision. By Allah, weak are the invoker and the invoked. “If you do not entrust your fate on one another, and do not abandon one another in the cause of helping the right amongst you, and do not faint from weak- ening the falsity, those who will be unlike you will not become bold against you and those who will overpower you will not become strong. “Due to your breach of obedience and desisting it from those who de- serve to be obeyed amongst you, you will wander astray like the Israel- ites who wandered astray at the time of Moses. Truthfully do I say, for forsaking and oppressing my progeny, your wandering will be increased double folds to the wandering of the Israelites. If you feed and drink and saturate from the lineage that is accursed in the Qur’ān, verily you will have gathered on the cry of misguidance, received falsity running head- long towards it, have betrayed the caller of Truth, have ill-treated the best from the warriors of Badr, and have tended for the worst from the sons of Abu Sufyān’s father. Behold, if what is in their hand goes away, purity for the reward and removal of the veil will be nearer. The promise will be near and the Star will appear to you from the east and your moon will shine over your like in a full moon in a full night. When that ap- pears, return to repentance and forsake grief and sorrow and know that if you obey the riser from the east, he will walk you on the path of the Messenger of

Allah (a.s) so you would avert deafness and find cure from dumbness and stay away from the labors of roving and wandering and searching and throw away the loads of burdens from your necks. Allah does not chase away anyone except the one who rejects mercy and divorces chastity. Those who do wrong will know what to what return they shall be turned to.

7- Al-Ghaiba of al-Ne‘mānī: Abu ‘Abdillah Ja‘far Ibn Muhammad (a.s) narrates through his forefathers, saying, “Euphrates swelled at the time of the Prince of the Believers (a.s). At this time, he and his two sons, al- Hasan and al-Husain (a.s) rode their courses and passed by the tribe of Thaqīf. They said, ‘Ali is coming. He will made the water recede.’ The Prince of the Believers (a.s) said, ‘By Allah, I and these two sons of mine will be killed and Allah will send a man from my progeny in the End Times, who will avenge our blood. He will go into hiding from them in order to be away from the people of misguidance, so the ignorant would say, Allah does not have any need to the Household of Muhammad.’”

8- Al-Ghaiba of al-Ne‘mānī: Al-Mufadhdhal Ibn ‘Omar says, Said Abu ‘Abdillah (a.s), “One tradition, which you comprehend well, is better than ten you narrate. Verily, every truth has a reality and every veracity has an illumination.” Then he said, “We, by Allah, do not consider a man from our Shī‘a to be a faqīh unless when he is addressed through hints and allusions, he understands them. The Prince of the Believers (a.s) said on the pulpit of Kufa, ‘Dark blind gloomy mischief are ahead of you. None will be rescued from it but the nauma.’ He was asked, ‘What is nauma O’ Prince of the Believers?’ He said, ‘He is the one who does not know the people and people do not know him. Behold, the earth does not remain without a Hujja of Allah; however, Allah will blind His cre- ation from him due to their oppression, injustice, and their excesses on themselves. If the earth would remain one hour without a Hujja of Allah, the earth will be injested along with its dwellers. However, the Hujja will know the people and the people will not know him, as Yusuf knew the people, while they knew him not.’ Then he recited this verse, Alas for the ser- vants! Not there comes to them an apostle, but they mock at him.”

9- Nahj al-Balāgha: The Prince of the Believers says in a tradition, “When it will be like that, the Master of the Religion will journey along with the trail of his followers. They will gather around him like the clouds of autumn.”

10- Nahj al-Balāgha: The Prince of the Believers (a.s) says in one of his sermons, “He has appareled himself with the garment of sapience, and has seized it with all of its protocols by proclivity towards it and cognition of it and dedication to it. For him, wisdom is his lost commodity which he seeks, and it is his wish for which he yearns. He will go faraway at a time when Islam disappears like a feeble camel leaves while beating the end of its tail and dragging its neck on the earth. He is the heir of the heirs of His Hujja and a vicegerent from the vicegerents of His apostles.”

Explanation: Says Ibn Abi al-Hadīd, The Imāmiyya believe that this passage refers to the Awaited Qā'im (a.s). The Sufis maintain that it refers to the Wali Allah. They maintain that the world does not remain devoid from al-Abdāl, who are forty, and al-Awtād, who are seven, and al-Qutb, who is one. Philosophers say this refers to al-ʿArif. The Sunnis maintain that he is the Mahdi, who will be created. All Muslim denominations agree that the world and religious laws will not end but at after the Mahdi (a.s). “He will go faraway” means that he will hide himself when corruption and mischief manifest and Islam disappears with the desertion of equity and virtue. This is a proof of the veracity of the Imāmiyya's belief.

11- Al-Ghaiba of al-Ne'mānī: 'Isā Ibn 'Abdillāh al-'Alawī narrates from his father, who narrates from his grandfather, who narrates from 'Alī Ibn Abī Tālib (a.s), “The Patron of this Order is from my offspring. He is the one about whom it will be said, he has died, perished, no rather, has threaded to some valley.”

12- Al-Ghaiba of al-Ne'mānī: 'Akrama Ibn Sa'sa narrates from his father that the Prince of the Believers (a.s) used to say, “The Shī'a will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with nor a source of support to refer to.”

13- Al-Ghaiba of al-Ne'mānī: Ibn Abī 'Aqib says, I heard the Prince of the Believers say, “As if I see you roving about like camel herds seeking pastures and not finding it, congregation of the Shī'a.”

14- Al-Ghaiba of al-Ne'mānī: Sulayman Ibn Hilāl says, Ja'far Ibn Muhammad narrated to us from his father, who narrated from his grandfather, who narrated from Husain Ibn 'Alī (a.s) saying, A man came to the Prince of the Believers (a.s) and said, “O' Prince of the Believers, inform us about your Mahdi.” The Prince of the

Believers said, “When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be.”

He said, “O’ Prince of the Believers, peace be unto you, whose son is he going to be?” The Prince of the Believers said, “From the Children of Hāshim, from the summit of the Arab mountain. He is an ocean who will water a world of oases and will not run short, a man abused when he comes to his folks, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away recede when the faithful surround him, and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader—who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil—should mislead you from following him.” Then he talked about the Mahdi and said, “He is the best refuge, the most knowledgeable, and the kindest of you all. O’ Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah,” said the Prince of the Believers, pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi.”

Translator’s Note: Researchers are encouraged to compare this tradition with with the version in Al-Ghaiba of al-Ne‘mānī.

15- Al-Tarā’if: Abi Ishāq says, Said the Prince of the Believers (a.s) as he was looking at his son Husain, “This son of mine is your master, as the Messenger of Allah (a.s) has named him so. A man will rise from his progeny with the name of your Apostle, similar to him in his character, and not so similar to him in his looks. He will fill the earth with equity.”

16- Nahj al-Balāgha: Says the Prince of the Believers (a.s), “They went right and left, following the pathways of error and leaving the traditions of guidance. Do not haste to what is going to happen and is expected. Do not consider slow what is coming to you tomorrow. How many are a haster about something that should it reach him, he would wish it had not! How near is today to the beginnings of tomorrow! O’ People, this is the time of the coming of every promise and the nearing of the figure whom you do not know. Behold, the one from us who will be then, he

will stride in these hard times with a luminous light and will be following the examples of the virtuous to free a captive and emancipate a slave and disperse a misguided nation and unite the followers of righteousness, while he is in hiding from the people, tracers not seeing his footprints, even if they search. A nation will be whetted like an ironsmith whets an arrowhead—their eyes bright with revelation, their ears saturated with exegesis, and chalices of wisdom are presented to them day and night.”

17- Al-Amāli of Sheikh Tusi: ‘Āsim Ibn Dhamara narrates from the Prince of the Believers (a.s) that he said, “The earth will become full of oppression and injustice, so much so that no one will be able to utter God’s name but secretly. Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”

18- Ikmāl al-Dīn: Ibn Nabāta says, I came to the Prince of the Believers ‘Ali Ibn Abi Tālib (a.s) and found him thoughtful. He was making lines on the ground. I said, “O’ Prince of the Believers, why do I see you thoughtful and you are making lines on the earth? Is it out of desire for the earth?” He said, “No, by Allah, I have never had desired in it, nor for what is in the world even for one day. I was thinking about the son who will be born from my seed—the eleventh from my sons. He is the Mahdi and he will fill the earth with equity as it will be full of oppression and injustice. There will be a perplexity and occultation related to him in which nations will go astray and nations will be guided.” I said, “O’ Prince of the Believers, is this to happen?” “Yes,” he said, “as he will be created. How would you know this, Asbagh! They are the best of this Ummah in the company of the righteous of this Household.” I said, “What will happen after that?” He said, “Allah will do what He desires, for He has wills and purposes and outcomes.”

Al-Ghaiba of Sheikh Tusi: An identical tradition through another chain of narration.

Al-Ghaiba of al-Ne‘mānī: An identical tradition through another chain of narration.

19- Ikmāl al-Dīn: Ibn Nabāta says that the Prince of the Believers (a.s) mentioned the Qā’im (a.s) and said, “He will go into hiding, so the ignorant will say that Allah does not have any need to the House of Muhammad.”

20- Ikmāl al-Dīn: Yazīd al-Dhakhīm says, I heard the Prince of the Believers (a.s) say, “As if I see you are roving like the cattle that are searching for the pasture and not are finding it.”

21- Ikmāl al-Dīn: Ibn Nabāta says, I heard the Prince of the Believers (a.s) say, “The Patron of this Order is the runaway, the fugitive, the loner, and the forlorn.”

22- Al-Ghaiba of Sheikh Tusi: Abu Wā’il says, The Prince of the Believers (a.s) looked at his son Husain (a.s) and said, “This son of mine is a master as the Messenger of Allah named him a master. Allah will bring forth from his seed a man with the name of your Apostle—who will be similar to him in his character as well as his looks—in a time of oblivion of the people and death of righteousness and manifestation of injustice. By Allah, if he should not rise, his neck will be struck. The dwellers and inhabitants of the heavens will rejoice his rise. He will fill the earth with equity as it will be replete with injustice and oppression.”

23- Nahj al-Balāgha: In one of his sermons, the Prince of the Believers (a.s) says, “Then you remain after him (meaning himself, peace be unto him) for so long as Allah wills until Allah raises for you someone who will unite you and pull you together from your dispersion...” as it was mentioned in Kitāb al-Fitan (the Book of Trials from Bihār al-Anwār). Ibn Maitham (a.s) says that one of his sermons contains a segment that is a sort of explanation for this promise, where the Prince of the Believers says, “Be certain that what faces our Qā’im is on the virtue of your pagan (jāhiliyya) order. Because the entire Ummah on that day will be pagans, except the ones who are shown Divine mercy. Do not haste so fear hastes to you. Beware that gentleness is fortune and equanimity is leisure and endurance. The Imam knows better what is right and what is wrong. He will tear out the evil judges from you, cut away your dangers, and dismiss your unjust rulers, and will clean the earth from the dishonest. He will act with equity and will establish amongst you a fair scale of justice. Your living ones will wish they could return shortly once more and live again. This is to happen. For the sake of Allah, you are in your dreams! Safeguard your tongues and be after your livelihood, for depravity will come to you. And if you wait, you will be rewarded and you will find out with certainty that he is the avenger of your victimization and the retriever of your rights. I take a true oath by Allah that Allah is verily with the people who are pious and who do favors.

The author says, explaining a sermon recorded by al-Sayed al-Radhi in Nahj al-Balāgha, Ibn Abi al-Hadīd says, This sermon mentions the Umayyads and has been narrated by a number of historians and is wide- spread and narrated through inordinate sources. It has many segments which al-Radhi has not narrated.

One of such segments asserts, “Look at the Household of your Apostle, if they remain silent, you remain silent, and if they should ask for your help, help them. Allah will bring relief through a man from us Ahl al-Bait. My father be the ransom of the son of the best of the bond- maids! He will not give them but the sword in anarchy, putting on his shoulder eight, so much so that the Qureish will say, If he were from the progeny of Fātimah, he would pity us. Then Allah will incite him over the Umayyads until he leaves them broken bits and mortal remains and accursed they are, wherever they are come upon, they will be seized and mas- saced in a complete massacre. Such is Allah’s practice with those who have passed on before; you will never find any change in Allah’s conduct.”

Then Ibn Abi al-Hadīd says, If it should be asked who this promised man is, the answer would be that the Imamiyya believe he is their Twelfth Imam and son of a bondmaid called Narjis. However, our schol- ars maintain he is a man from the progeny of Fātimah who will be born in the future and does not exist now. If it should be asked who shall be from the Umayyads in that time that this man will take revenge from, the answer is that the Imamiyya say it is through rij‘a. They believe that certain people from the Umayyads and others will be brought back with their very physiques when their awaited Imam comes and that he will amputate hands and feet of many men, gouge out eyes of many, crucify many more, and will take revenge from the enemies of the House of Muhammad (a.s), both enemies of the past and enemies who will come in the future. Our scholars, nonetheless, believe that Allah, the High, will create in the End Eras a man from the progeny of Fātimah (a.s) who does not exist now, and He will avenge through him; and he will fill the earth with equity as it shall be replete with oppression and injustice of the op- pressors; and that he will chastise them in a much severe manner.

24- Al-Kāfi: Mas‘ada Ibn Sadaqa narrates from Abu ‘Abdillah (a.s) say- ing that the Prince of the Believers (a.s) delivered a sermon. He praised and extolled Allah and beseeched blessings for the Prophet and his House and then said, “Allah, the Holy and the High, has not broken the tyrants of the ages but after giving a respite and



leisure. He has not healed the breakage of a bone of a nation but after severity and trial. O' people, there are lessons in the destructions that are awaiting you and the affairs you have left behind. However, not everyone who has a heart is sagacious, nor everyone who has an ear listens, nor everyone who has eyes observes. Servants of Allah, have a good look at what matters to you and then look at the scenes of the people whom Allah gave command through His knowledge and they followed the conduct of the

House of the Pharaoh and enjoyed gardens and springs, and crops and splendid positions. Then look at what finality did Allah lead them to after a period of deferment and gaiety, and command and forbiddance. Whoever upholds patience, he will end up in the Paradise, by Allah, forever and ever, and Allah holds the destiny of things. How odd! How do I wonder from the errors of these sects with the disparity of their proofs in their religion! Neither they follow the footprints of a prophet, nor do they defer to the actions of a successor.

Neither they believe in an unseen, nor do they forgive a fault. Virtue for them is what they themselves consider virtuous and vice is what they themselves consider vice. Every man of them is his own imam, following himself without strong proofs and undeniable reasons. They continue dwelling with injustice and ever increase in errors, never reaching proximity and ever increasing their distance from Allah, the Exalted. Their affinity with one another and their endorsement of one another, all of that is on the virtue of their fear from what the Apostle has bequeathed and to flee from the message of the Creator of the heavens and the earth, which the Apostle has brought to them. They are people of contrition, cavities of doubts, and dwellers of illusion and misguidance and doubts. A person who is left by Allah, abandoned to himself and his own opinion, he is only seen secure by someone who does not know him and is not suspected by someone who does not recognize him. How similar are these people to the cattle whose shepherd has disappeared from them! Alas from the deeds of our Shī'a after their today's close love! How they will disgrace one another after me and will kill each other dispersedly tomorrow—while they are removed from the principal and are holding on to the inferior hopes of an opening. Each party of them will hold a certain branch and will lean to whichever direction the branch will lean to. However, Allah, glory to His name, will gather them for the worst day of the Umayyads, as autumn collects clouds. Allah will then bring them together on love and then will gather them in masses like masses of

clouds. Then He will open gateways for them. They will spring out from their ambushes like the flood of the two gardens [of Sabā']—the flood of the mighty dam of Iram, when a rat punched a hole in it and neither high-lands withstood against it, nor did strong mountains repulse its flow. Allah will then scatter them in the valleys and will thread them as springs on earth. He will take the rights of one nation through them from another. He will settle a nation through them in the place of another nation to chase away the Umayyads and that they may not continue to usurp what they have usurped. Allah will destroy through them pillars and will

destruct through them the mighty structures of Iram and will inhabit with them the midlands of al-Zaytūn. "I take a solemn oath by the Soul Who split the seed and created the nations, this will happen. As if I hear the neighing of their horses. By Allah, all the treasures in their hands after their rise and might in the lands will dissolve as fat melts on fire. Whoever of them dies, will die pagan and to God, the Exalted, will be eventually taken whoever of them remains. And Allah, the Exalted, will forgive anyone who repents. Perchance, Allah will bring together my Shī'a after dispersion for their worst day. The choice is for none; rather, Allah makes the choice and determines all destinies. "O' People, claimants of Imamate who do not deserve it are many. If you do not abandon the bitter truth and do not faint from disparaging the wrong, those who are not like you will not be bold against you and those who are showing strength over you will not become strong over you in order to end and sideline obedience to God. However, you went astray as did the Children of Israel in the time of Moses (a.s). By my life, your perplexity and misguidance will increase after me manifolds compared to that of the Children of Israel.

By my life, if you outlive after me the rule of the Umayyads, you will then be subjected to the rule of the caller to misguidance and you will revive the wrong and will leave the right behind your backs. You will sever your relation with the near relations, the warriors of Badr, and will look up to the aliens from the progeny of the fighters against the Messenger of Allah (a.s). By my life, if they lose their scepter, the purging for the sake of requitals will come near. The promise will be near and the period will be ending. The bright comet will appear to you from the direction of the east and that bright moon will shine to you. When that happens, turn to repentance and beware that if you follow the Star from the East, he will thread you on the path of the Messenger (a.s). He will heal your blind, dumb, and deaf. He will save you the toils of search and misguidance. The great burdens will be removed

from your necks. Allah does not cast away anyone but the one who defies and oppresses and goes astray and takes what does not belong to him. And soon will know those who acted unjustly, which final end they will turn to.”

25- Nahj al-Balāgha: A sermon of the Prince of the Believers in which he alludes to Mighty Happenings: “He will direct desires to guidance, when people have turned to avarice. He will direct views to the Qur’ān, when they have directed the Qur’ān to their views.” He says, “So much so until wars are waged at you, which grin at you with their fangs while their breasts are filled with a milk that tastes sweet but leads to bitter ends.

Beware tomorrow, and tomorrow shall come with what you do not know. The ruler will call unjust rulers to account for their evil acts. The earth will bring out the treasures of its heart to him and submit him their keys. He will show you how is equity of character. He will revive the dead teachings of the Book and Sunnah.” Ibn Abi al-Hadīd narrates from his teacher Abu ‘Othmān that he said, Abu ‘Obaidah has narrated a longer version of this tradition on the authority of Ja‘far Ibn Muhammad (a.s) through his forefathers, “Behold the righteous men from my House- hold and the pure men of my family are the forbearing of all people in their youths and the most knowledgeable of all people in their old age. We, the Ahl al-Bait, know through the Divine knowledge, judge through the Divine commands, and the words of the Truthful we follow. If you follow our words, you will be guided through our light, and if you do not do that, Allah will destroy you on our hands. With us is the standard of truthfulness. Whoever follows it will find salvation and whoever falls behind from it will be destroyed. Behold, through us the faults of the be- lievers are undone and through us the dress of dishonor is removed from your necks. Through is the initiation and through us, not you, is the finality.” Ibn Abi al-Hadīd says, ““Through us, not you, is the finality” is an allusion to the Mahdi who will rise in the End Times. The majority of the writers of traditions believe that he is from the progeny of Fātimah (a.s). Our Mu‘tazilte scholars do not reject him and they have mentioned him in their books and their scholars have acknowledged him. However, we believe that he has not been created yet and that he will be created, which is also the belief of ahl al-Hadīth.

The Chief Justice has narrated on the authority of Ismā‘ī Ibn ‘Ibād (a.s) from the Prince of the Believers (a.s) that he mentioned the Mahdi and said, “He is from the

progeny of al-Husain (a.s).” He mentioned his facial features and said, “He is a man of broad forehead, high nose, thick abdomen, bulky legs, and his front teeth are apart from one another. There is a mark on his right leg.” ‘Abdullah has also mentioned this Hadīth in Gharīb al-Hadīth.

‘Allamah Majlisi says, The following poem is from the book of poetry that is attributed to the Prince of the Believers (a.s),

My son, when the Turks make turmoil, then expect

The governance of the Mahdi, who will rise and establish justice  
The kings of the earth will be humbled to the children of Hāshim  
And they will pledge allegiance to them

A child from the children without insight

Neither he has a high aim nor does he have wisdom

Then will rise your Qā’im of Truth

He will bring you the Truth and act on the Truth  
The namesake of the Prophet, my soul be his ransom  
My sons, do not abandon him and haste to him

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