

CHAPTER IX

IMĀM ‘ALĪ B. MUḤAMMAD AL-HĀDĪ

(This is) an account of the Imam after Abū Ja‘far Muḥammad b. ‘Alī, peace be on him, (describing) the date of his birth, the evidence of his Imamate, and (giving) a survey of the reports about him, the period of his Imamate and the age he reached. (It also) records his death, the reason for it, the place of his grave, the number of his children and a selection of reports about him.

The Imam after Abū Ja‘far, peace be on him, was his son, Abū al- Ḥasan ‘Alī b. Muḥammad, peace be on them, by virtue of the qualities of the Imamate, which were united in him, and the complete nature of his outstanding merit (*fadl*). The fact is that no one could succeed to the position of his father except him because of the corroboration of his father’s nomination of him to the Imamate and the (clear) indication of his father of his succession. He was born at Ṣurya in Medina, the city of the Apostle, in the middle of the month of Dhū al-Ḥijja in the year 212 A.H. (828). He died at Sāmarrā’ in the month of Rajab in the year 254 A.H. (868). At that time he was forty-one years and some months. Al-Mutawakkil had made him come from Medina to Sāmarrā’ with Yaḥyā b. Harthama b. A‘yan, where he resided until he died. The period of his Imamate was thirty-three years. His mother was a slave-wife called Sumāna.

AN EXTRACT FROM THE REPORTS OF HIS NOMINATION FOR THE IMAMATE AND OF HIS BEING INDICATED FOR SUCCESSION

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the authority of ‘Alī b. Ibrāhīm, on the authority of his father, on the authority of Ismā‘īl b. Mihrān, who said:]¹

When Abū Ja‘far (al-Jawād) left Medina for Baghdād on the first of the two occasions in which he did so, I (i.e. Ismā‘īl b. Mihrān) said to him at his departure: “May I be your ransom, I am afraid for you with regard to this situation. To whom does the affair (of the Imamate) belong after you?”

He turned his face towards me, laughing, and said to me: “It is not as you think this year.”

When he was summoned to al-Mu‘taṣim, I went to him and said: “May I be your ransom, you are outside (our normal reach). To whom does this affair belong after you?”

¹ *Al-Kāfi*, I, 232, tradition no. 1.

He wept until his beard became damp. Then he turned to me and said: “On this occasion when there is fear for me, (it should be known that) the affair (of the Imamate) after me belongs to my son, ‘Alī.”

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the authority of al-Ḥusayn b. Muḥammad, on the authority of al-Khayrānī, on the authority of his father:]²

I (i.e. al-Khayrānī’s father) was close to the door of Abū Ja‘far, peace be on him, to be of service in whatever I was entrusted. Aḥmad b. Muḥammad b. ‘Īsā al-Ash‘arī used to come at daybreak at the end of each night to learn about the news of the illness of Abū Ja‘far, peace be on him. There was a messenger who used to go between Abū Ja‘far and (me) al-Khayrānī (that is, the reporter of the tradition at the door). When he came Aḥmad would rise and the messenger would speak privately with (me).

[Al-Khayrānī reported:]

One night, (the messenger) came out. Aḥmad b. Muḥammad b. ‘Īsā rose from his seat. The messenger spoke privately to me and Aḥmad wandered around. He stopped when he could hear the conversation. The messenger said: “Your master (*mawlā*) sends you his greetings and tells you: ‘I am dying and the affair (of the Imamate) will go to my son, ‘Alī. You should treat him after me in the same way as you treated me after my father.’”

Then the messenger departed and Aḥmad returned to his place.

“What did he say to you?” he asked.

“It’s all right,” I answered.

“I heard what he said”, he asserted and repeated what he had heard.

“Allāh has forbidden what you have done,” I told him, “because Allāh says: *Do not spy* (XLIX 12). Since you have heard, remember the testimony. Perhaps we will need it one day but beware of revealing it until the (appropriate) time for it.”

When morning came, I wrote the text of the message in ten letters. I sealed them and gave them to ten of our leading colleagues. I said: “If death comes upon me before I ask you for them, open them and acquaint yourselves with what is in them.”

When Abū Ja‘far (al-Jawād), peace be on him, died, I did not leave my house until I knew that the leaders of the group had gathered at Muḥammad b. al-Faraj’s (house) to discuss the affair (of the Imamate). Muḥammad b. al-Faraj had written to me to inform me of their meeting with him, saying: “If it was not for

² *Al-Kāfi*, I, 324, tradition no. 2.

the fear of publicity, I would come to you with them. It would be better for you to ride out (to us).”

I rode out and went to him. I found the people gathered with him. We went through the door. I found that most of them were in a state of perplexity.

“Who of you have the letters?” I asked. “Those who are present, take out those letters.”

They took them out.

“This is what you have been ordered (to do).” I told them.

Some of them said: “We would prefer that someone else had been with you in this matter to confirm these words.”

“Allāh will give you what you want,” I told them. “Here is Abū Ja‘far al-Ash‘arī (i.e. Aḥmad b. Muḥammad b. ‘Īsā) who will testify to my hearing this message. Question him.”

The people questioned him and he held back from giving his testimony. I called upon him to take an oath (of destruction, *mubāhila*). He was frightened of that and then admitted: “I heard that. (Such a communication) is a great honour for a man, which I would have preferred to have gone to an Arab. But as a result of the challenge to an oath (of destruction), there is no way of concealing testimony.”

It was not long then before the people submitted to Abū al-Ḥasan (‘Alī al-Hādī), peace be on him.

Reports of this kind are so very numerous that our task in presenting them would make the book unduly long. As a result of the agreement of the group (‘*isāba*’) on the Imamate of Abū al-Ḥasan (‘Alī al-Hādī), and of the absence of any who claimed it other than him at his time so that there might have been some doubt in the matter, there is no need to present the reports of the nominations of his being preferred.

A SURVEY OF THE EVIDENCE FOR ABŪ AL-ḤASAN ‘ALĪ B. MUḤAMMAD (AL-HĀDĪ), PEACE BE ON HIM, REPORTS ABOUT HIM, HIS PROOF AND HIS EXPLANATIONS

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the, authority of al-Ḥusayn b. Muḥammad, on the authority of

Mu‘alla b. Muḥammad, on the authority of al-Washshā’, on the authority of Khayrān al-Asbāṭī, who said:]³

I (i.e. Khayrān al-Asbāṭī) went to Abū al-Ḥasan ‘Alī b. Muḥammad (al-Hādī), peace be on them, at Medina. He asked me: “What is the news of al-Wāthiq?”

“May I be your ransom,” I replied, “I left him in good health, but while I am one of the closest people in contact with him, my (last) contact with him was ten days ago.”

“The Medinans say that he has died,” he told me.

When he told me that “the people” were saying (that), I knew that he meant himself. Then he asked me: “What has Ja‘far (i.e. al-Mutawakkil) been doing?”

“I left him in the wretchedest of predicaments in prison,” I said.

“He is now in control of affairs,” he told me.

“What has Ibn Zayyāt been doing?” he asked me.

“The people are with him and the authority is his authority,” I answered.

“Now it is unlucky for him,” he said. Then he fell silent. He said to me: “There is no escape from the decrees and ordinances of Allāh, Khayrān. Al-Wāthiq has died. Ja‘far al-Mutawakkil sits (on the throne) and Ibn al-Zayyāt has been killed.”

“When, may I be your ransom?” I asked.

“Six days after your departure,” he said.

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the, authority of ‘Alī b. Muḥammad, on the authority of Ibrāhīm b. Muḥammad al-Ṭāhirī, who said:]⁴

Al-Mutawakkil became ill with boils which appeared on him. He was on the point of death. No one dared to touch him with a knife (to cut them away). His mother vowed that if he was preserved she would give a great deal of wealth from her fortune to Abū al-Ḥasan ‘Alī b. Muḥammad (al-Hādī), peace be on them. Al-Faṭḥ b. Khāqān said to him: “If you sent to this man - meaning Abū al-Ḥasan (‘Alī b. Muḥammad al-Hādī), peace be on him - and ask him, perhaps he will have the description of something by which Allāh will bring ease to you.”

“Send to him,” he ordered.

The messenger departed. He returned and said: “Take the dregs of the fat from a sheep. Mix it with rose-water and put it on the boils. It will be beneficial, if Allāh permits.”

3 *Al-Kāfi*, I, 497. tradition no. 1.

4 *Al-Kāfi*, I, 499-500. tradition no. 4. The names in the *isnād* have been corrected according to al-Kulaynī and what comes later in the account.

Those who were present with al-Mutawakkil began to scoff at his words. Al-Faṭḥ said to them: “There will be no harm in trying out what he said. By Allāh, I hope there is advantage in it.”

The fat was brought, mixed with rose-water and put on the boils. They opened out. Out came what had been in them. The mother of al-Mutawakkil was overjoyed at the news of his health. She sent ten thousand dīnārs under her seal to Abū al-Ḥasan (‘Alī b. Muḥammad al-Hādī). Al-Mutawakkil was now cured of his illness. Some days later al-Baṭḥa’ī went to al-Mutawakkil to report lies about Abū al-Ḥasan (‘Alī b. Muḥammad al-Hādī). He said. “He has money and weapons.”

Al-Mutawakkil sent Sa‘īd, the chamberlain, to go unexpectedly to him at night and seize what money and weapons he could find with him and bring (them) to him.

[Ibrāhīm b. Muḥammad reported: Sa‘īd, the chamberlain, said to me (i.e. Ibrāhīm b. Muḥammad):]

I (Sa‘īd, the chamberlain) went to the house of Abū al-Ḥasan (al- Hādī) at night. I had a ladder with me. I climbed up it on to the roof. I went down some stairs in the darkness. I did not know where I was in the house. Then Abū al-Ḥasan (al- Hādī) called to me from the house: “Sa‘īd, (stay) where you are until a candle is brought to you.” Soon a candle was brought and I went down, I found him wearing a woollen cloak and a hat of wool. His prayer mat was on the floor in front of him. He was facing the *qibla* (i.e. the direction of Mecca). He said to me: “In front of you are the rooms.”

I went into them and searched them but I did not find anything in them. However, I did find a purse of ten thousand dirhams sealed with the seal of the mother of al-Mutawakkil and a bag sealed with her (seal). Then Abū al-Ḥasan (al-Hādī) said: “In front of you is the prayer mat.”

I lifted it up and found a sword in a cloth sheath. I took that and went to (al-Mutawakkil). When he saw the seal of his mother on the purse of ten thousand dīnārs, he sent for her. She came to him and he asked her about the purse of ten thousand dīnārs. One of the servants of the courtiers informed me that she said: “When you were ill, I vowed that if you recovered, I would send him ten thousand dīnārs from my wealth and I sent them to him. This is my seal on the bag. He has not disturbed it nor opened the other bag.”

There were four hundred dīnārs in the (other) bag. (al-Mutawakkil) ordered

another purse of ten thousand dīnārs to be added to the (existing) purse and told me: “Carry that to Abū al-Ḥasan (al-Hādī), peace be on him, and take back to him the sword and the bag with its contents.”

I carried them to him. I felt ashamed in front of him and I said to him: “Master, it grieves me to have entered your house without your permission but I was ordered (to do it).”

He said to me. *“Those who do wrong will be aware of it. By what kind of change shall they be changed (XXVI 227).”*

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the authority of al-Ḥusayn b. Muḥammad, on the authority of al-Mu‘allā b. Muḥammad, on the authority of Aḥmad b. Muḥammad b. ‘Abd Allāh, on the authority of ‘Alī b. Muḥammad al-Nawfalī, who said: Muḥammad b. al-Faraj al-Rukhkhajī told me:]⁵

Abū al-Ḥasan (al-Hādī), peace be on him, wrote to him (i.e. Muḥammad b. al-Faraj al-Rukhkhajī): “Muḥammad, get your affairs in order and take precautions for yourself.”

[Muḥammad b. al-Faraj reported:]

My affairs were in order and I did not know what he meant by what he had written to me until a messenger came for me and took me from Egypt chained in iron and seized everything I possessed. I remained in prison for eight years. Then (another) letter came to me from him while I was in prison: “Muḥammad b. al-Faraj, do not go in the area of the western part of Sāmarrā’.”

I read the letter and said to myself: “Abū al-Ḥasan (al-Hādī), peace be on him, writes this to me while I am in prison. This is indeed strange.”

It was only a few days later that I was set free, my bonds were undone and I was released. After my release, I wrote some requests to him to ask Allāh to restore my estate to me. He wrote to me: “Your estates will be restored to you but it would not harm you if your estates were not restored to you .”

[‘Alī b. Muḥammad al-Nawfalī reported:]

When Muḥammad b. al-Faraj al-Rukhkhajī went to al-‘Askar (Sāmarrā’), (al-Hādī) wrote to him about the restoration of his estates to him. However, the letter did not arrive before he died.

[‘Alī b. Muḥammad al-Nawfalī reported:]

⁵ *Al-Kāfi*, I, 500, tradition no. 5.

Aḥmad b. al-Khaḍīb wrote to Muḥammad b. al-Faraj to go al-‘Askar (Sāmarrā’). He wrote to Abū al-Ḥasan (al-Hādī), peace be on him, to ask his advice. Abū al-Ḥasan (al-Hādī), peace be on him, wrote to him: “Go there, for there you will find relief.”

It was not long after that he died.

[Aḥmad b. (Muḥammad) b. ‘Īsā reported: Abū Ya‘qūb said:]

I (i.e. Abū Ya‘qūb) saw Muḥammad b. al-Faraj one evening before his death at al-‘Askar (Sāmarrā’). He went into the presence of Abū al-Ḥasan (al-Hādī), peace be on him. The latter looked at him with an efficacious look. On the following day Muḥammad b. al-Faraj fell sick. I went to pay a sick visit to him some days after his illness. He told me that Abū al-Ḥasan (al-Hādī), peace be on him, had sent him a cloak and he showed it to me wrapped under his head.

[Abū Ya‘qūb added:]

By Allāh, he was shrouded in it.

[Aḥmad b. Muḥammad b. ‘Īsā mentioned: Abū Ya‘qūb told me:]⁶

I (i.e. Abū Ya‘qūb) saw Abū al-Ḥasan (al-Hādī), peace be on him, with Aḥmad b. al-Khaḍīb. They were both travelling together but Abū al-Ḥasan (al-Hādī), peace be on him, was not keeping up with him.

“May I be your ransom, hurry,” Ibn al-Khaḍīb said to him.

“You will be the first,” Abū al-Ḥasan (al-Hādī), replied to him.

It was only four days later that the stocks were put on the legs of Ibn al-Khaḍīb and he was killed.

Ibn al-Khaḍīb had harassed him with requests for the house in which he had settled. He asked him to move from it and give it to him. Abū al-Ḥasan (al-Hādī), peace be on him, sent to him: “Let me keep a place for you with Allāh, for you will not remain long with it.”

Allāh took him during those days.

[Al-Ḥusayn b. al-Ḥasan al-Ḥasanī reported: Abū al-Ṭayyib Ya‘qūb b. Yāsir told me:]⁷

Al-Mutawakkil used to say: “Shame on you, the affair of the son of al-Riḍā (i.e. al-Hādī) baffled me. I used to try to make him drink with me and be my intimate friend but he refused. I tried to find an opportunity in this respect but I did not find one.”

⁶ *Al-Kāfi*, 500-1, tradition no. 6. Al-Kulaynī’s *isnād* has been shortened.

⁷ *Al-Kāfi*, I, 502, tradition no. 8.

One of those with him said to him: “If you did not find in the son of al-Riḍā the attitude you wanted, there is his brother, Mūsā, who is a reveller and a musician; he eats and drinks, he loves and divorces. Bring him and make him well-known. The reports will start to spread about that with regard to the son of al-Riḍā and the people will not be able to distinguish between him and his brother. Those who come to know (Mūsā) will accuse his brother of the same actions.”

“Write to bring him in honour,” he ordered.

He was brought in (great) honour and al-Mutawakkil sent forward all the Banū Hāshim and the military leaders to meet him. The people travelled alongside. He ordered that when he arrived there an estate should be given to him and (a house) built for him on it. Wine-merchants and dancers should be sent to it. He presented (him) with gifts and gave him (great) honours. He set apart a luxurious house for him, which was suitable for him to visit in.

When he had bestowed (all this generosity) on Mūsā, Abū al-Ḥasan (al-Hādī), peace be on him, met (Mūsā) at the bridge of Waṣīf - it is a place where people used to meet before. He greeted him and paid him his due. Then he said: “This man has brought you to disgrace you and lessen your (dignity). Do not admit to him that you have ever drunk wine. Fear Allāh, my brother, lest you commit that which is forbidden.”

“He only invited me for this and there is no trick against me,” Mūsā replied, “Do not diminish your rank and be disobedient to your Lord,” he told him. “Do not do what will mar you. His only purpose is to destroy you.”

Mūsā refused (to listen to) him. Abū al-Ḥasan (al-Hādī) repeated his words and warning while the other persisted in his opposition. When he saw that he would not agree, he said: “As for the assembly which you want to meet him in, you and he will never meet.”

For three years Mūsā continued to go early every day to the door of al-Mutawakkil and he would be told that he was busy that day. He would go in the evening and he would be told that he was drunk. He would go early in the morning and he would be told that he had taken medicine. This continued for three years until al-Mutawakkil was killed and he never met him to drink with him.

[Muḥammad b. ‘Alī reported: Zayd b. ‘Alī b. al-Ḥusayn b. Zayd informed me:]⁸
I (i.e. Zayd) was sick and the doctor visited me one night. He prescribed a

⁸ *Al-Kāfi*, I, 502, tradition no. 9.

medicine for me and that I should take it before dawn at such and such a time each day. It was not possible for me to obtain it at night. The doctor left through the door and in came a follower of Abū al-Ḥasan (al-Hādī), peace be on him, at the very same time. With him was a bag in which was that exact medicine. He said to me: “Abū al-Ḥasan sends you greetings and says to you: Take this medicine at such and such a time each day.”

I took it and drank it and I recovered.

[Muḥammad b. ‘Alī added:]

Zayd b. ‘Alī said to me; “Muḥammad, where are the extremists (*ghulāt*) as a result of this account?”

THE ACCOUNT OF THE COMING OF ABŪ AL-ḤASAN (AL-HĀDĪ), PEACE BE ON HIM, FROM MEDINA TO AL-‘ASKAR, HIS DEATH THERE AND THE CAUSE OF IT, THE NUMBER OF HIS CHILDREN AND A SURVEY OF THE REPORTS ABOUT HIM.

The reason for Abū al-Ḥasan (al-Hādī), peace be upon him, leaving Medina for Sāmarrā’ was that ‘Abd Allāh b. Muḥammad was put in charge of war and prayer in Medina, the city of the Apostle, may Allāh bless Him and His Family. He told lies to Al-Mutawakkil with the intention of harming him. Abū al-Ḥasan (al-Hādī), peace be upon him, learnt of his lying and wrote to al-Mutawakkil, mentioning ‘Abd Allāh b. Muḥammad’s unfair treatment of him and the lies with which he had slandered him. Al-Mutawakkil sent his answer to his letter, in which he summoned him to come to al-‘Askar (Sāmarrā’) as an act of courtesy both in word and deed. The text of the letter has been preserved;⁹ it is:

“In the name of Allāh, the Merciful, The Compassionate. . . The Commander of the faithful, being aware of your rank, caring for your close relationship (with him), judging matters which are appropriate for the circumstances of you and your House, confirms your dignity and their dignity, gives security to you and them, requiring by that the consent of his Lord and the performance of what is stipulated with regard to you and them. The Commander of the faithful has seen it as appropriate to dismiss ‘Abd Allāh b. Muḥammad from his appointment over war and prayer in Medina, the city of the Apostle, may Allāh bless Him and His Family, because he was ignorant of your rights, as you have mentioned, and took no account of your rank when he suspected you and attributed to you a matter in which the Commander of the faithful knew of your innocence, and of the truthfulness of your intentions through your piety and your words. You have not rendered yourself worthy when you suspected his

⁹ *Al-Kāfi*, I, 501, tradition no. 7.

(i.e, the Commander of the faithful’s) request (to come to Sāmarrā’). The Commander of the faithful has appointed Muḥammad b. al-Faḍl over what (the other man) used to administer. He has ordered him to honour and respect you, to carry out your orders and views and by that to be close to Allāh and to the Commander of the faithful. However the Commander of the faithful is anxious to be close to you and to see you. If you would come to visit him and reside with him as long as you want, then come, you and those whom you choose of your House, your retainers and your coterie, at your leisure and ease. You would travel when you wanted, stop when you wanted and go how you wanted. If you liked Yaḥyā b. Harthama, the retainer of the Commander of the faithful, and the soldiers with him would travel with you and make the journey (with you). The decision about that is up to you. Ask Allāh for a decision so that you may come to the Commander of the faithful. None of his brothers, his children, his family and his courtiers are as sympathetic to you as he is. No one is more praiseworthy in their treatment of you than him. No one among them is kinder to you, nor are any of them more respectful to you, nor more compassionate to you than he will be to you. Greetings and the mercy and blessings of Allāh be on you.”

Ibrāhīm ibn al-‘Abbās wrote (this letter) in the month of Jumādā al-Ākhira in the year 243 A.H. (857). When the letter reached Abū al-Ḥasan (al-Hādī), peace be upon him, he made preparations for the journey. Yaḥyā ibn Harthama accompanied him until he reached Sāmarrā’. When he arrived there, al-Mutawakkil provided him with what was necessary at that time. He stayed in an inn called the Inn of al-Sa‘ālīk. He resided there for a day. Then al-Mutawakkil gave him a house for himself and he moved there.

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the authority of al-Ḥusayn b. Muḥammad, on the authority of Mu‘āllā b. Muḥammad, on the authority of Aḥmad b. Muḥammad b. ‘Abd Allāh on the authority of Muḥammad b. Yaḥyā on the authority of Ṣāliḥ b. Sa‘īd, who said:]¹⁰

“I (i.e. Ṣāliḥ b. Sa‘īd) visited Abū al-Ḥasan (al-Hādī), peace be upon him, on the day of his coming to Sāmarrā’. I said to him: “May I be your ransom, in every matter they are only concerned to extinguish your light and to diminish you so that they have put you to stay in this hideous inn - the Inn of al-Sa‘ālīk.”

“Here you are Ibn Sa‘īd,” he said, and indicated with his hand. Suddenly I was amid pleasant gardens and flowing rivers and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight became confused and

10 *Al-Kāfi*, I, 498, tradition no. 2

my amazement was great. He said to me: “This is where we are. This belongs to us, Ibn Sa‘īd. We are not in the Inn of al-Sa‘ālik.”

Abū al-Ḥasan (al- Hādī), peace be upon him, resided for a time at his residence in Sāmarrā’ publicly honoured. Yet al-Mutawakkil endeavored to make him fall into a trap but he was not able to do that. The reports of him with (al-Mutawakkil) in which there are signs and indications of his (Imamate) are so numerous that it would make the book too long to mention them. If we attempted to present them, we would have to abandon the purpose we set for ourselves.

Abū al-Ḥasan (al-Hādī), peace be upon him, died in Rajab in the year 254 A.H. (868) in his house in Sāmarrā’. Among the children he left behind is Abū Muḥammad al-Ḥassan, his son who was the Imam after him, al-Ḥussein, Muḥammad, Ja‘far and his daughter, ‘Ā’isha. He resided in Sāmarrā’ for ten years and some months until his death. He died at the age of forty-one as we have mentioned before.

CHAPTER X

IMAM AL-ḤASAN B. ‘ALĪ AL-‘ASKARĪ

(In this chapter there will be) an account of the Imam undertaking the office (*al-qā'im*) after Abū al-Ḥasan ‘Alī b. Muḥammad (al-Hādī), peace be on them. (It will give) the date of his birth, the evidence for his Imamate and his nomination by his father, his age, and the period of his succession. (It will) mention his death, the place of his grave and a survey of reports about him.

The Imam after Abū al-Ḥasan ‘Alī b. Muḥammad (al-Hādī), peace be on them, was his son Abū Muḥammad al-Ḥasan b. ‘Alī (al-‘Askarī) by virtue of the occurrence in him of the qualities of outstanding merit, and by his precedence over the rest of the people of his time in terms of knowledge, asceticism, perfection of reason, infallibility (*isma*), bravery, nobility and the great number of his works which brought him close to Allāh, may His name be extolled, all of which required his Imamate and necessitated his leadership. In addition (he was the Imam) because of the nomination of him by his father and the latter's indication of him for the succession.

He was born in Medina in the month of Rabī‘ al-Ākhir in the year 232 A.H. (846). He, peace be on him, died on Friday 8th of the month of Rabī‘ al-Awwal in the year 260 A.H. (873). At that time he was twenty-eight years of age. He was buried in his house at Sāmarrā'. (It was) the house in which his father, peace be on him, was buried. His mother was a slave-wife called Ḥadīth. The period of his succession (to the Imamate) was six years.

A SURVEY OF THE REPORTS PUT FORWARD CONCERNING HIS NOMINATION BY HIS FATHER, PEACE BE ON THEM, AND THE INDICATION OF HIM FOR THE IMAMATE AFTER HIM

[Abū al-Qāsim Ja‘far b. Muḥammad informed me on the authority of Muḥammad b. Ya‘qūb, on the authority of ‘Alī b. Muḥammad, on the authority of Muḥammad b. Aḥmad al-Nahdī, on the authority of Yaḥyā b. Yasār al-‘Anbarī, who said:]¹ Abū al-Ḥasan ‘Alī b. Muḥammad (al-Hādī), peace be on him, made his testamentary bequest to his son four months before his death. He indicated that the affair (of the Imamate) would belong to him after himself. He made me (i.e. Yaḥyā b. Yasār al-‘Anbarī) and a group of servants (*mawālī*) witness that.

¹ *Al-Kāfi*, I, 325, tradition no. 1.