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Lesson 27: The Tenth Imam And The Twelfth Infallible Figure, Imam Hadi

He was called 'Ali and his best known epithets are Naqi and Hadi. Imam Jawad was his father and his mother was called Sa'idah who is said to have been peerless in piety and devoutness. He was born on Dhul-Hijjah 15, 212 and assumed leadership after his magnanimous father.

Isma'il ibn Mihran says, "When Imam Muhammad Taqi was traveling from Medina to Baghdad, I told him, 'may my life be sacrificed to you! I am afraid that your life may be threatened during this trip. Who would be our leader after you?' He glanced at me and said, smiling, 'I won't die this year.' (He went to Baghdad and as he had said he returned safe). But when the 'Abbasi ruler summoned him to Baghdad again, I called on him once more and said, 'May my soul be sacrificed to you! You are leaving, who will be the leader after you?' He cried profusely and then turned to me and said, 'I will be killed during this trip and my son, 'Ali, will succeed me as the following leader.'" ¹

Qotb Rawandi says, "Imam Hadi like his forebears possessed all the great virtues and he spent nights in praying." Among people, he always smiled and his lips were moving, praying to God.

He spent the bulk of his leadership in the city of Samarra under the surveillance of the 'Abbasi regime and finally he was poisoned to death by them on Rajab 3, 254 and at 42 and was buried in Samarra.

A man called on Imam Hadi and while trembling, timidly said, "My son has been arrested due to your friendship and they are going to kill him tonight. Imam said, "what do you want now?" The man replied, "I want what every parent desires, that is, the release of my son." Imam said, "Go, your son will be released tomorrow and will return to you." Tomorrow, his son came back and told him how he was saved from imminent death through the prayers of Imam Hadi. ²

Some Remarks by the Imam

In this world, people are evaluated by their wealth but in the hereafter, they will be assessed by their good deeds.

This world is like a bizarre where merchants and businessmen are engaged in trade, some will gain (they earn God's pleasure) and some will do poorly (with their own hands, they kindle the flames of hell for themselves).³

^{1.} 'Usul al-Kafi, vol. 2, p. 323.

^{2.} Al-Manaqib by Ibn Shahr Ashub, vol. 3, p. 518.

^{3.} Tuhaf al-'Uqul, p. 483.

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