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The Twelfth Infallible: The Tenth Imam Hadi (as) and his forty discourses

The twelfth infallible Imam Ali Naqi Hadi (as)

Name: Ali (as)

Renowned Titles: Hadi, Naqi (as)

Sub Title: Abul Hassan (The Third)

Father and Mother: Imam Jawad (as) & Samana (as)

Time & Place of Birth: 15th of Zilhajjah, 212 Hijrah at Medina

Time & Place of Martyrdom: 3rd of Rajab, 254 Hijrah, at the age of 24 year in the city of samara poisoned to martyrdom by the conspiracy of Motaiz the 13 th caliph of Bani Abbasade.

Tomb: Samera, Iraq.

Duration of life three parts.

1. Eight years pre .Imamate from 212 to 220 Hijrah.
2. Duration of Imamate: 12 Years before the reign of Motawakil from 220 to 233 Hijrah.
3. Duration of Imamate in most difficult & hardest conditions, 14 years of it being coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph & Then The caliphs afterwards.

[Forty Discourses from Imam Ali Naqi \(as\)](#)

عن الامام علي النقي عليه السلام

1. There is no security from the evil of the one who is disregarded & humiliated in his own eyes. [1](#)

(مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمَنَ شَرَّهُ. (تحف العقول ص483-1

2. The world is a market, a community reaps benefit in it & there is another one which faces loss. [2](#)

(الدُّنْيَا سُوقٌ، رَيْحَ فِيهَا قَوْمٌ وَخَسِرَ آخَرُونَ. (تحف العقول ص483-2

3. The one who is pleased with himself: (his own state & condition) those displeased & angry with him shall get abundant in number. [3](#)

(مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاحِطُونَ عَلَيْهِ. (بخارالانوار ج78 ص369) (الانوار البهية ص143-3

4. Poverty & adversity is the cause of getting the soul's rebellion & revolt & the gravity of dismay. [4](#)

(الْفَقْرُ شَرُّ النَّفْسِ وَشِدَّةُ الْقُنُوطِ. (بخارالانوار ج78 ص368-4

5. Better than the good deed is the one who performs it. And more beautiful than the beauty (of speech) is the teller of it (decent words). And superior to the knowledge is its bearer & carrier. And worse than the evil is its attracter. And more horrible than the horror is the one who rides it. [5](#)

خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ وَ أَجْمَلُ مِنَ الْجَمِيلِ قَائِلُهُ وَأَرْجَحُ مِنَ الْعِلْمِ حَامِلُهُ، وَشَرُّ مِنَ الشَّرِّ جَالِبُهُ وَأَهْوَلُ مِنَ الْهَوْلِ -5
(راكِبُهُ. (اعيان الشيعة ج2 (الطبع الجديد) ص39

6. Allah cannot be defined & described except with what He has defined himself. And how can that one (Allah) be defined with words are unable from the perception of who He & the imagination & fancy are short of finding him. And the memories of mind are unable to encompass him & the eyes & vision is unable to sight & summoned him. And lack (the strength of) limiting & encompassing him. And the eyes are short of strength & weak from seeing & bounding him. [6](#)

إِنَّ اللَّهَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ، وَأَنْتَى يُوصَفُ الَّذِي تَعَجُّزُ الْحَوَاسُ أَنْ تُدْرِكَهُ، وَالْأَهَامُ أَنْ -6
(تَنَالَهُ، وَالْخَطَرَاتُ أَنْ تُحْدَهُ، وَالْأَبْصَارُ عَنْ الْإِحَاطَةِ بِهِ. (تحف العقول ص482

7. The one who thinks he is obliged to commit sin has attributed the responsibility of his sin towards Allah & has accused Him of cruelty & excess upon His servants. [7](#)

(فَمَنْ زَعَمَ أَنَّهُ مُجْبَرٌ عَلَى الْمَعَاصِي فَقَدْ أَحَالَ بِذَنْبِهِ عَلَى اللَّهِ وَقَدْ ظَلَمَهُ فِي عُقُوبَتِهِ. (تحف العقول ص461- 7)

8. Allah has lands upon earth He loves it that he is prayed & supplicated in those lands & whosoever prays & supplicates over there He grants it. (The Hayer of Imam Hussain (as) is one of those). [8](#)

(إِنَّ لِلَّهِ بَقَاعاً يُحِبُّ أَنْ يُدْعَا فِيهَا فَيَسْتَجِيبَ لِمَنْ دَعَاهُ وَالْحَيْرُ مِنْهَا. (تحف العقول ص482- 8)

9. Whenever a time comes that the justice overwhelms & over comes cruelty it is prohibited to form negative bad conjecture & opinion about anyone except when one knows it about him. And whenever a time comes that the cruelty & oppression over whelms the (quantum of) justice then one must not have good opinion about the beneficence of a person till such time he knows it (for sure). [9](#)

إِذَا كَانَ زَمَانُ الْعَدْلِ فِيهِ أَغْلَبُ مِنَ الْجَوْرِ، فَحَرَامٌ أَنْ يَظُنَّ أَحَدٌ بِأَحَدٍ سُوءٌ حَتَّى يَعْلَمَ ذَلِكَ مِنْهُ، وَإِذَا كَانَ زَمَانُ الْجَوْرِ أَغْلَبُ فِيهِ مِنَ الْعَدْلِ فَلَيْسَ لِأَحَدٍ أَنْ يَظُنَّ بِأَحَدٍ خَيْرًا مَا لَمْ يَعْلَمَ ذَلِكَ مِنْهُ. (اعيان الشيعة ج2 (طبع
(الجديد) ص39

10. The person who meets death on the way towards seeking the right, & does not reach it, is upon beneficence. And this is the word of Allah wherein he says.

«ومن يخرج من بيته مهاجراً إلى الله ورسوله ... الآية»

'The one who comes out of his house as a migrant towards Allah & His prophet then the death finds him (on that way) his reward is upon Allah.' [10](#)

فَمَنْ مَاتَ عَلَى طَلَبِ الْحَقِّ وَلَمْ يُدْرِكْ كَمَا لَهُ فَهُوَ عَلَى خَيْرٍ وَذَلِكَ قَوْلُهُ: «وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِراً إِلَى ...» 10-
(الله ورسوله .. الآية. (تحف العقول ص472)

11. Whosoever has the fear of Allah, people fear him & the one who obeys Allah, people obey him [11](#)

(مَنْ أَتَقَى اللَّهَ يُتَّقَ وَمَنْ أَطَاعَ اللَّهَ يُطَعَ. (تحف العقول ص482- 11)

12. Compensate & remind yourself of regrets & envoys of dissipations by giving priority & preference to

fore sighted ness, resolution & sound judgment. [12](#)

(أَذْكُرُ حَسْرَاتِ التَّفْرِيطِ بِأَخْذِ تَقْدِيمِ الْحَزْمِ. (بحار الانوار/78/370-12)

13. Jealousy is the cause of erosion of good deeds & the attracter of chastisement. [13](#)

أَلْحَسَدُ مَا حِيَ الْحَسَنَاتِ جَالِبُ الْمَقْتِ. (اعيان الشيعة (الطبع الجديد) ج 2 ص 39-13)

14. The torturing & teasing of parents is followed by shortage (of sustenance) & being driven towards belittlement. & humiliation [14](#)

(الْعُقُوقُ يُعَقِّبُ الْقِلَّةَ وَيُؤَدِّي إِلَى الذِّلَّةِ. (بحار الانوار ج 78 ص 369-14)

15. Wrath & anger is the key to difficulties & hardships but (at the same time) it is better than nursing grudge. (Malice) [15](#)

(أَلْعِتَابُ مِفْتَاحُ النَّقَالِ، وَالْعِتَابُ خَيْرٌ مِنَ الْحَقْدِ. (اعيان الشيعة (الطبع الجديد) ج 2 ص 39-15)

16. The one who obeys the creator does not have the fear of anger & wrath of the creatures & the one who makes Allah angry & displeased must know that the creatures will (certainly) become angry with him. [16](#)

مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ سَخَطُ الْمَخْلُوقِينَ وَ مَنْ أَسَخَطَ الْخَالِقَ فَلْيَقْنِ أَنْ يَحِلَّ بِهِ سَخَطُ الْمَخْلُوقِينَ. (تحف -16
العقول ص 482)

17. Indeed, both the scholar & the student share the prosperity. [17](#)

(فَإِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ. (بحار الانوار ج 78 ص 367-17)

18. Waking up in the night makes the sleep sweeter & hunger increases the nicety & decency of food. (Imam intends to invoke & encourage the people to keep fast & offer prayers.) [18](#)

(السَّهَرُ أَلَذُّ لِلْمَنَامِ، وَالْجُوعُ يَزِيدُ فِي طَيِّبِ الطَّعَامِ. (اعيان الشيعة ج 2 ص 39-18)

19. Mind the time when you would be lying before your family members & there would be no physician to

stop it (death) & no friend to benefit you. [19](#)

أَذْكُرْ مَصْرَعَكَ بَيْنَ يَدَيِ أَهْلِكَ وَلَا طَبِيبَ يَمْنَعُكَ وَلَا حَبِيبَ يَنْفَعُكَ -19

(اعيان الشيعة (الطبع الجديد) ج 2 ص 39)

20. The one who performs a deed & his heart does not believe in that deed, Allah will not accept any of his practices; but that it be along with the sincerity of intention. [20](#)

فَمَنْ فَعَلَ فِعْلاً وَكَانَ بِدِينٍ لَمْ يَعْقِدْ قَلْبُهُ عَلَى ذَلِكَ لَمْ يَقْبَلِ اللَّهُ مِنْهُ عَمَلًا إِلَّا بِصِدْقِ النِّيَّةِ... (تحف العقول ... 20- ص 473)

21. The one who considers himself to be safe from the planning of Allah & his painful chastisement & wrath commits arrogance till His devine will catches hold of him. And His ordinance gets implemented. [21](#)

(مَنْ أَمِنَ مَكْرَ اللَّهِ وَأَلِيمَ أَخْذِهِ تَكَبَّرَ حَتَّى يَحِلَّ بِهِ قَضَاؤُهُ وَنَافَذُ أَمْرِهِ. (تحف العقول ص 483- 21)

22. Sustain & prolong the beneficences & benevolences by decent neighborhood with them. And keep seeking the benevolences by thank giving, over those. [22](#)

(أَبْقُوا النِّعَمَ بِحُسْنِ مُجَاوَرَتِهَا وَالتَّمَسُّوا الزِّيَادَةَ فِيهَا بِاشْكُرِ عَلَيْهَا. (اعيان الشيعة (الطبع الجديد) ج 2 ص 39- 22)

23. The one who has a clear cut proof & evidence from Allah the hardships of life become light for him; although, he is cut into pieces & spread out & scattered. [23](#)

(مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ هَانَتْ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَلَوْ قُرِضَ وَنُشِرَ. (تحف العقول ص 483- 23)

24. Allah has made the world a place of calamities & the resurrection day the spot of rewards. And He has made the anguishes & calamities of life a media & way to the rewards of justice day. And made the reward of resurrection day are the replacement & compensation for the troubles & anguishes of world (life). [24](#)

إِنَّ اللَّهَ جَعَلَ الدُّنْيَا دَارَ بَلَاوٍ، وَالْآخِرَةَ دَارَ عِقَابٍ وَجَعَلَ بَلَاوِ الدُّنْيَا لِنَوَابِ الْآخِرَةِ سَبَبًا، وَتَوَابِ الْآخِرَةِ مِنْ بَلَاوِ الدُّنْيَا عَوَضًا. (تحف العقول ص 483- 24)

25. When Allah intends a beneficence & benevolence for His servant he accepts the admonition of those admonishing him. [25](#)

(إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا إِذَا عُوِّتَبَ قَبْلَ. (تحف العقول ص481-25)

26. The silly (insane) rightful is on the verge of extinguishing & putting out the light of his righteousness through his stupidity & unwiselessness. [26](#)

(إِنَّ الْمُحِقَّ السَّفِيهَ يَكَادُ أَنْ يُطْفِئَ نُورَ حَقِّهِ بِسَفَاهِهِ. (تحف العقول ص483-26)

27. Imam Ali Naqi (as) addressing caliph Mutta wakkl Abbasi the 10th tyrant ruler of Abbasades recited the following rhymes which said.

1. They made the lofty & high peaks their residence & permanently stationed armed guards to watch that. But none of those could stop the death from approaching them.

2. Finally & consequently after all that grandeur they were dragged from their grand palaces into the ditches of graves & how unfortunately they fell into those bad steeps.

3. after the burial the voice of the caller of Allah raised saying ' Where did those decorations, crowns, (Magnanimities) ostentations, go?

Where did those wealthy & luxurious faces, in front of whom curtains & laurels were hung & placed go?

4. at the time of their being questioned the grave answers eloquently', these are the faces which are presently the attacking spot of the worms & insects.'

5. They ate & drank for long times (all they desired) & right now they are themselves being eaten up. (By insects)

6. For ages they built houses to dwell in but they got separated & away from those houses & transferred to another place.

7. They had been accumulating riches & wealth's for long times but (now) they dispersed all of those wealth's among their enemies & then departed. [27](#)

شعرا نشده الامام عليه السلام، يخاطب به التوكل العباسي 27-

بَاتُوا عَلَى قُلُلِ الْأَجْبَالِ تَحْرُسُهُمْ

غُلِبَ الرِّجَالِ فَلَمْ تَنْفَعَهُمُ الْقُلُ

وَاسْتُنْزِلُوا بَعْدَ عِزِّعِنَ مَعَاقِلِهِمْ

وَأَسْكِنُوا حُفْرًا يَا بئْسَ مَا نَزَلُوا

نَادَاهُمْ صَارِخٌ مِنْ بَعْدِ دَفْنِهِمْ

أَيْنَ الْأَسَاوِرُ وَالْتِيْجَانُ وَالْحُلُلُ

أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنْعَمَةً

مِنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكَلَلُ

فَأَفْصَحَ الْقَبْرُ عَنْهُمْ حِينَ سَاءَ لَهُمْ

تِلْكَ الْوُجُوهُ عَلَيْهَا الدَّوْدُ يَقْتَتِلُ

قَدْ طَالَمَا أَكَلُوا دَ هَرًا وَقَدْ شَرِبُوا

فَأَصْبَحُوا الْيَوْمَ بَعْدَ الْأَكْلِ قَدْ أَكَلُوا

وَطَالَمَا عَمَرُوا دُورًا لِيُتَسَكَّنَهُمْ

فَفَارَقُوا الدَّوْرَ وَالْأَهْلِينَ وَانْتَقَلُوا

وَطَالَمَا كَتَنُوا الْأَمْوَالَ وَادَّخَرُوا

فَفَرَّقُوا عَلَى الْأَعْدَاءِ وَارْتَحِلُوا

(اعيان الشيعة (الطبع الجديد) ج2 ص38)

28. Wealth (means) the scarcity of your aspirations & longings & getting contented with what could be sufficient for you. [28](#)

(الْغِنَى: قَلَّةُ تَمَنِّيكَ وَالرِّضَا بِمَا يَكْفِيكَ. (اعيان الشيعة (الطبع الجديد) ج2 ص38-28)

29. To be enraged & angry with somebody who is under your hand is reprehensible & blamable. [29](#)

(الْغَضَبُ عَلَى مَنْ تَمْلِكُ لُؤْمٌ. (بحار الانوار ج78 ص370-29)

30. The prosperity of thankfulness of the thankful person is more of a benevolence & beneficence for him than the boon for which the thanksgiving became obligatory. Because, benevolence is a necessity of life but thanksgiving is boon, benevolence, & reward (both). [30](#)

(أَشَاكِرُ أَسْعَدُ بِاشْكُرٍ مِنْهُ بِالنِّعْمَةِ الَّتِي أَوْجَبَتْ الشُّكْرَ، لِأَنَّ النِّعْمَ مَتَاعٌ وَالشُّكْرَ نِعَمٌ وَعُقْبَى. (تحف العقول ص483-30)

31. The people's (honor & personality) in the world are with wealth & in the Hereafter by their practices. [31](#)

(الْأَنَاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَفِي الْآخِرَةِ بِالْأَعْمَالِ. (اعيان الشيعة، (الطبع الجديد) ج2 ص39-31)

32. Beware of Jealousy for it's effect will appear upon you & it shall not affect your enemy. [32](#)

(إِيَّاكَ وَالْحَسَدَ فَإِنَّهُ يَبِينُ فِيكَ، وَلَا يَعْمَلُ فِي عَدُوِّكَ. (اعيان الشيعة، (الطبع الجديد) ج2 ص39-32)

33. Wisdom does not have effect upon the perverse, & corrupt natures. [33](#)

(الْحِكْمَةُ لَا تَنْجَعُ فِي الطَّبَاعِ الْفَاسِدَةِ. (اعيان الشيعة، (الطبع الجديد) ج2 ص39-33)

34. Disputing & arguments destroys the old friendship. [34](#)

(المرءُ يُفسدُ الصداقةَ القديمةَ. (اعيان الشيعة، (الطبع الجديد) ج2 ص39-34

35. Do not wish purity (sincerity) from the one with whom you are angry & displeased & faithfulness from the one whom you have betrayed (committed treachery with). [35](#)

(لا تطلبِ الصِّفاءَ ممَّنْ كدَّرتَ عليه، ولا الوفاءَ ممَّنْ غدَّرتَ به، (اعيان الشيعة، (الطبع الجديد) ج2 ص39-35

36. The one who is ridding upon an unmoving animal is the prisoner of his self & the ignorant is the prisoner of his tongue.

1. A Person's ridding an animal puts him in a state or pride which originates from the lusty desires & passions or ego.

(راكبُ الحرِّونِ أسيرُ نفسه والجاهلُ أسيرُ لسانه. (بحار الانوار ج78 ص369-36

37. The person who specifies his love & opinion together for you. You (too) specify your obedience for him. [36](#)

(من جمع لك وده ورأيه فأجمع له طاعتك. (تحف العقول ص483-37

38. Talking nonsense & futile things is the enjoyment & pleasure of foolish & insane ones, and the activity of ignorant ones. [37](#)

(الهلُّ فكاهةُ السفهاء، وصناعةُ الجهال. (بحار الانوار ج78 ص369-38

39. The calamity is one, for the patient & fore bearing person, & two (calamities) for the one who (makes fuss) gets impatient & anxious. [38](#)

(المُصيبةُ للصَّابرِ واحدةٌ وللجَّازعِ اثنتان. (اعيان الشيعة ج2 (طبع جديد) ص39-39

40. Self-conceit stops & restrain from seeking knowledge & becomes the cause of (people's) despise, scorn, & ignorance. [39](#)

(العجبُ صارِفٌ عن طلبِ العلمِ، داعٍ إلى الغمطِ والجهل. (اعيان الشيعة، (الطبع الجديد) ج2 ص39-40

- [2. Bihar ul-Anwar Vol. 78, P 368](#)
- [3. Bihar ul-Anwar Vol. 78. P 368](#)
- [4. Bihar ul-Anwar Vol. 78, P 368](#)
- [5. Ayun ush-Shia Vol. 2 \(modern print\) P 39](#)
- [6. Tuhaf al-Uqul P 82](#)
- [7. Tuhaf al-Uqul P 482](#)
- [8. Tuhaf al-Uqul P 482](#)
- [9. Ayun ush-Shia Vol. 2, P 39 Modern Print](#)
- [10. Tuhaf al-Uqul P 472](#)
- [11. Tuhaf al-Uqul P 472](#)
- [12. Bihar ul-Anwar Vol. 78, P 370](#)
- [13. Ayun ush-Shia Vol. 2, P 39 Modern Print](#)
- [14. Bihar ul-AnwarVol78, P369](#)
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