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روش های فقه الحدیثی امام شهید خامنه‌ایﷺ

عباس محمودی[۱] ✉ و علی اکبر خدامیان آرانی[۲]

۱. نویسنده مسئول، استادیار گروه علوم حدیث تطبیقی، مجتمع آموزش عالی قرآن و حدیث، جامعه المصطفی العالمیه، قم، ایران، رایانامه: Abbasmamoodi1358@yahoo.com

۲. استادیار گروه علوم حدیث تطبیقی، مجتمع آموزش عالی قرآن و حدیث، جامعه المصطفی العالمیه، قم، ایران، رایانامه: noorehadith@gmail.com

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چکیده

هدف: این پژوهش با هدف واکاوی روش‌شناسی «فقهِ حدیث» (تفسیر و فهم حدیث) در اندیشه‌های آیت‌الله سید علی خامنه‌ای و تبیین رویکرد ایشان در درک مقصود واقعی کلام معصومینﷺ با تمرکز ویژه بر روایات اخلاقی انجام شده است.

روش پژوهش: این مطالعه با روش کتابخانه‌ای و از طریق تحلیل، استخراج و شاخص‌گذاری تعلیقات و شرح‌حدیث‌های رهبر انقلاب در آثار منتشرشده و پایگاه اطلاع‌رسانی دفتر حفظ و نشر آثار ایشان (Khamenei.ir) انجام شده است.

یافته‌ها: یافته‌های اصلی تحقیق در دو محور خلاصه می‌شود: اول، ایشان در اعتبارسنجی روایات اخلاقی تنها به بررسی اسنادی بسنده نکرده، بلکه معیارهایی چون اعتبار منبع و متانت متن و محتوا را نیز مد نظر قرار می‌دهند. دوم، ایشان برای دستیابی به مقصود نهایی معصومﷺ، در کنار دانش‌های زبانی (لغت‌شناسی، فروق‌اللغات و علوم ادبی)، از قرائن درونی و بیرونی همچون شرایط تاریخی صدور، عرضه بر قرآن کریم، سیاق متن، تشکیل خانواده حدیثی و قرائن معتبر تاریخی بهره می‌جویند.

نتیجه‌گیری: روش‌شناسی فقهِ حدیثِ آیت‌الله خامنه‌ای الگویی جامع و چندبعدی را ارائه می‌دهد که میان تحلیل‌های دقیق زبانی و ارزیابی‌های زمینه‌ای و موضوعی پیوند برقرار کرده و می‌تواند به عنوان یک مدل کارآمد در احادیث‌پژوهی معاصر به کار گرفته شود.

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The *Fiqh al-Ḥadīth* Methodology of Martyr Imam Sayyid Ali Khamenei (May Allah Be Pleased with Him), with Particular Reference to Ethical Traditions

Abbas mahmoodi [1]✉, and Ali Akbar Khoddamiyan Arani [2]

1. Corresponding author, Assistant Professor, Department of Comparative Hadith Studies, Higher Education Complex of Quran and Hadith, Al-Mustafa International University, Qom, Iran. Email: Abbasmamoodi1358@yahoo.com
2. Assistant Professor, Department of Comparative Hadith Studies, Higher Education Complex of Quran and Hadith, Al-Mustafa International University, Qom, Iran. Email: noorehadith@gmail.com

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ABSTRACT

Objective: This study aims to examine the *fiqh al-ḥadīth* (hermeneutics and analysis of hadith) methodology of Ayatollah Sayyid Ali Khamenei, specifically focusing on his approach to interpreting ethical traditions (*rawāyāt akhlāqī*) and deriving the intended meanings of the Infallibles (pbut).

Methodology: Utilizing a library-based qualitative research design, this study systematically analyzes and indexes Ayatollah Khamenei's commentaries on hadith across his published works and official archives on Khamenei.ir.

Findings: The findings indicate a twofold methodological approach: (1) In authenticating ethical traditions, he does not rely solely on the chain of transmission (*isnād*), but also integrates source reliability and textual/content strength; (2) In discerning the intended purport, he employs linguistic sciences (lexicology, semantic distinctions, and grammar) alongside internal and external contextual indicators, including historical settings, Qur'anic corroboration, textual context, and the thematic clustering of hadith families.

Conclusion: Ayatollah Khamenei's *fiqh al-ḥadīth* offers a balanced, multi-dimensional hermeneutical model that synthesizes rigorous linguistic analysis with contextual and thematic evaluation, providing valuable principles for contemporary hadith scholarship.

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Introduction

Fiqh al-Ḥadīth—hadith hermeneutics and comprehension—is a specialized discipline concerned with the examination of hadith texts (*matn*). By establishing foundational principles and a logical framework for their interpretation, it brings the researcher closer to the authentic intent of the speaker of the hadith (Masʿūdī, 2010, pp. 18–19).

The central question of the present study is: Which methods did Martyr Imam Ayatollah Sayyid Ali Khamenei employ in understanding ethical traditions? Accordingly, familiarity with his *Fiqh al-Ḥadīth* methodology is essential to attaining a deeper understanding of his Qur'anic and hadith-based thought. This study aims to identify his hermeneutical method and criteria for understanding traditions. Its scholarly contribution lies in acquainting researchers with the Martyr Leader's views and approach to the use of contextual indicators (*qarāʾin*) in the interpretation of ethical traditions and in presenting this approach to the academic community as an exemplary model for hadith interpretation.

Several studies have examined the jurisprudential foundations of the Martyr Leader. In addition, a thesis entitled *The Fiqh al-Ḥadīth Method of Ayatollah Khamenei* was recently defended at Al-Mustafa International University. Although that study focused primarily on jurisprudential traditions (*rawāyāt fiqhiyyah*), no independent research has yet been conducted to identify his *Fiqh al-Ḥadīth* methodology in relation to ethical traditions (*rawāyāt akhlāqī*).

The present article is based on a focused study and examination of the expositions of ethical traditions delivered at the beginning of his advanced jurisprudence lectures, together with selected ethical traditions discussed in his textbook, *Darsnāmeh-yi Ghinā wa Mūsīqī* [Textbook on Singing and Music]. The discussion is organized around two principal axes: the prerequisites for hadith comprehension and the methodological trajectory of hadith comprehension (Khamenei, 2019, pp. 123–167).

A. Attention to the Prerequisites of Hadith Comprehension

Before undertaking the interpretation of a hadith, two preliminary questions must be addressed. First, it must be determined whether the text under examination is genuinely a hadith. Second, after attaining relative certainty that it is a hadith, it must be examined whether the currently extant wording corresponds exactly to that originally uttered by the Infallible or whether alterations have been introduced into it. These two preliminary

issues, referred to here as the *"prerequisites of comprehension"*, received particular attention from the Martyr Imam in his interpretation of ethical traditions.

In his message issued on the occasion of the establishment of the Dār al-Ḥadīth Cultural and Scientific Institute, he stated: "Today, in the field of hadith, there is an urgent and organized need for rigorous examination; for distinguishing the genuine from the spurious, the sound from the unsound, and the definitive from the doubtful; for reflecting on the resolution of textual difficulties and the foundational purports contained therein; for correlating and harmonizing them with the Word of Allah, the Mighty and Wise; for providing scholarly and rigorous explanations; and for disseminating and popularizing that which serves the public good, in addition to numerous other services and endeavors. Alongside all of this, the cultivation of transmitter evaluation (ʿilm al-rijāl), investigation into the historical chronology of hadith issuance and its development, awareness of the contextual circumstances that made the utterance of each hadith necessary or preferable, and the search for parallel themes in the hadith compilations of the Ahl al-Sunnah are among the essential and indispensable tasks." (Khamenei, 1995, https://khl.ink/f/2774)

1. Attention to the Source of the Hadith (Tawajjuh bih Manbaʿ-i Ḥadīth)

One of the principal criteria for assessing the reliability of a narration is the nature of the sources in which it is transmitted. The greater the number and credibility of a narration's sources and references, the stronger its authority and the greater the confidence in its issuance. Before expounding upon or analyzing a hadith, the Martyr Imam identifies its principal sources and draws the audience's attention to them. The following examples illustrate this approach.

The Martyr Imam cites a hadith from *al-Shāfī*; however, at the outset, he explicitly identifies the primary source underlying *al-Shāfī*:

"In *al-Kāfī*, on the authority of al-Bāqir (a.s.): The Messenger of Allah (PBUHH) attended a man from among the Anṣār …" (*al-Shāfī*, p. 887) (Fayḍ Kāshānī, 2004, p. 887; Khamenei, 2015/1394 Sh., https://khl.ink/f/30443).

Al-Shāfī fī al-ʿAqāʾid wa al-Akhlāq wa al-Aḥkām was authored by Mullā Muḥammad Muḥsin Fayḍ Kāshānī, an eminent Shiʿi scholar of the eleventh century AH. This work is evidently an intermediary, secondary hadith source. Citing a narration from it without identifying and verifying its

original primary source detracts from the scholarly rigor of the citation. Accordingly, the Martyr Imam consistently traced traditions back to their original primary compilations.

In another instance, Ayatollah Khamenei cites a narration from *al-Kāfī* and notes the weakness of its chain of transmission (*ḍaʿīf*). He then observes: *"Narrations of the same purport are also found in Daʿāʾim al-Islām, although we generally do not cite the narrations of Daʿāʾim except in particular circumstances, as corroborative evidence (taʾyīd)"* (Khamenei, 2019, pp. 137–138). To compensate for the weakness of the chain, the Martyr Leader refers to thematically similar narrations in other sources, maintaining that substantive corroboration among traditions may remedy deficiencies in the *isnād*. This indicates that he does not regard the chain of transmission as the sole and exclusive criterion for hadith evaluation.

In a third example, in a discussion of singing (ghināʾ), Ayatollah Khamenei cites a narration from Qurb al-Isnād and remarks: "Al-Ḥimyarī himself is trustworthy (thiqah), and his compilation is likewise a reliable and authoritative work (kitāb mawthūq bih)" (Khamenei, 2019, p. 142). Here, the Martyr Imam strengthens the authority of the hadith by referring to the established reliability of the source itself.

"In al-Kāfī, on the authority of al-Bāqir (a.s): The Messenger of Allah (PBUHH) attended a man from among the Anṣār …" (Fayḍ Kāshānī, al-Shāfī, p. 887)

2. Attention to the Chain of Transmission (Tawajjuh bih Sanad-i Ḥadīth)

One of the most important means of assessing the validity of narrations is the evaluation of their chains of transmission (*isnād*), to the extent that some scholars have regarded the chain as the sole basis for the legal or normative authority (*ḥujjiyyah*) of a report. For example, Ayatollah al-Khūʾī states: *"Rather, the criterion for the probative authority of a report is the independent soundness of its chain"* (Khūʾī, 1996, Vol. 1, p. 167). The late al-Mamaqānī similarly writes: "*Acting upon narrations is impermissible unless the transmitters in their chains are subjected to critical scrutiny"* (Mamaqānī, 2010, Vol. 1, p. 174).

Regarding the status of the isnād among Shiʿi scholars, Shaykh al-Ṭūsī notes: "We found that the Shiʿi community critically distinguished among the transmitters of these reports … Whenever they rejected a hadith, they examined its isnād and declared it weak because of its transmitters. This has been their enduring method from antiquity to the present." (Ṭūsī, 1996, Vol. 1, p. 141)

An *isnād* is the uninterrupted chain of transmitters linking the compiler of a work to the Infallible. The Shiʿi Imams (a.s.) placed considerable emphasis on the transmission of narrations through documented chains (Kulaynī, 1987, Vol. 1, p. 52, hadith 7).

The Martyr Imam likewise considers the *isnād* to be a fundamental criterion in hadith evaluation. Accordingly, whenever a chain gave rise to doubt or ambiguity, he would explicitly identify the issue and address it before expounding the hadith, thereby ensuring the audience's clarity and intellectual assurance.

1. Examination of Ismāʿīl ibn Muslim al-Sakūnī: In expounding a narration from Shaykh al-Ṣadūq's *al-Amālī*, whose chain includes Ismāʿīl ibn Muslim al-Sakūnī (Ṣadūq, 1997, p. 108), he states: *"It is well known that al-Sakūnī was a non-Imami Sunni. However, on the basis of certain contextual indicators, some scholars have maintained that he was not non-Imami but rather an Imami Shiʿi, indeed one of the distinguished companions of Imam al-Ṣādiq (a.s)."* He then offers his final assessment: *"In any case, he is trustworthy (thiqah); he is the narrator from whom al-Nawfalī transmits"* (Khamenei, 2014, https://khl.ink/f/45906).

2. Distinguishing the Transmitter from a Witness Mentioned in the Report: Ayatollah Khamenei recites the chain of a narration as follows: *"From Dāwūd ibn Sarḥān, who said: We were in the presence of Abū ʿAbdillāh [Imam al-Ṣādiq] (a.s.) when Sadīr al-Ṣayrafī entered, greeted him, and sat down ..."* (Ṭūsī, 1993, p. 302). He then remarks: *"The chain of this narration is among the exceptionally sound chains." Addressing a possible objection, he explains: "Although Sadīr al-Ṣayrafī has not been explicitly authenticated (tawthīq), this is inconsequential, because he is not the transmitter of the report; the transmitter is Dāwūd ibn Sarḥān, whom he identifies with Dāwūd al-Raqqī and regards as trustworthy"* (Khamenei, 2001, https://khl.ink/f/42122).

Although Dāwūd ibn Sarḥān and Dāwūd al-Raqqī are historically distinct individuals, this does not affect the conclusion, since Dāwūd ibn Sarḥān is independently attested as reliable. Al-Najāshī writes: "Dāwūd ibn Sarḥān al-ʿAṭṭār, Kūfī, trustworthy; he transmitted from Abū ʿAbdillāh and Abū al-Ḥasan (a.s.)" (Najāshī, 1986, p. 159, no. 420).

3. Evaluation of Non-Imami Transmitters: Ḥafṣ ibn Ghiyāth: After citing a hadith whose *isnād* includes Ḥafṣ ibn Ghiyāth, Ayatollah Khamenei states: *"Ḥafṣ ibn Ghiyāth was a Sunni judge, yet he was among the companions of Imam al-Ṣādiq (ʿalayhi al-salām), transmitted narrations, and was trustworthy"* (Khamenei, 2017, https://khl.ink/f/45940).

It is thus evident that he did not allow a transmitter's doctrinal affiliation to prejudice the assessment of his reliability. Where a transmitter's trustworthiness was established, he regarded the narration as fully deserving of rigorous hermeneutical examination.

3. Attention to Variant Manuscript Readings (Tawajjuh bih Nuskha-Badalhā)

Reference to variant manuscript readings (*nuskha-badalhā*) of a tradition reflects a scholar's erudition and mastery, demonstrating that the extant textual tradition has been collated rather than that a single reading has been relied upon. The examination of variant readings often affects hadith interpretation, since lacunae or obscurities in one manuscript may be clarified through another. Ayatollah Khamenei regularly draws attention to variant readings. Whether by direct consultation of primary manuscripts or through reliance on the critical apparatus of editors, this attentiveness reflects considerable philological rigor.

1. The Name of Luqmān's Son: In the chain of a hadith in al-Ṣadūq's al-Amālī, it is stated: "From Ḥammād ibn ʿĪsā, from al-Ṣādiq Jaʿfar ibn Muḥammad (a.s.), who said: Among the counsels that Luqmān gave to his son Nātān …" (Ṣadūq, 1997, p. 766). The Martyr Imam observes: "It is evident that the name of Luqmān's son was Nātān. In the variant readings recorded in the textual apparatus, forms such as Nāsān and Nābān are also documented. One of the counsels he gave to his son is as follows …" (Khamenei, 2017, https://khl.ink/f/35926).

2. The Readings al-Hazāhiz and al-Hazāʾiz: After reading the hadith, "The believer should possess eight characteristics: dignity amid upheavals (waqūrun ʿinda al-hazāhiz)" (Ṣadūq, 1983, Vol. 2, p. 406), he notes: "In one manuscript reading, I found ʿinda al-hazāʾiz. Both forms convey the same meaning: severe and turbulent crises and jolting calamities" (Ḥurr al-ʿĀmilī, 1993, Vol. 5, p. 538; Khamenei, 2004, https://khl.ink/f/45891).

Notably, even where variant readings are semantically equivalent, he deliberately draws students' attention to the textual variations.

4. Articulating Diverse Semantic Possibilities (*Bayān-i Iḥtimālāt-i Mukhtalif-i Maʿnāyī*)

A comprehensive hermeneutical approach requires the examination of all plausible semantic possibilities in a hadith. The researcher must articulate these possible interpretations, evaluate them critically, and adopt the interpretation supported by the strongest contextual indicators (*qarāʾin*). Ayatollah Khamenei carefully presents alternative semantic possibilities, as the following examples demonstrate.

1. Interpreting "The Master of a People Is Their Servant": With regard to the prophetic tradition, *"The master of a people is their servant"* (Ṣadūq, 1993, Vol. 4, p. 378), Ayatollah Khamenei offers two possible interpretations:

First: The person who renders the greatest service has the greatest claim to leadership (*siyādah*). Accordingly, in identifying genuine leadership, lineage, titles, and social prestige should be set aside, and attention should be directed solely to the person who offers the greatest service to the community.

Second: A person who has already been granted leadership and authority within a community is obliged to conduct himself as a humble servant of its members (Khamenei, 2014, https://khl.ink/f/25077).

Notably, he does not give exclusive preference to either interpretation, thereby implicitly affirming the possibility of polysemy and the use of a single expression in more than one compatible meaning.

2. Syntactic Ambiguity in Yalzamu al-Ḥaqqu li-Ummatī fī Arbaʿ: In expounding the prophetic phrase, "A right is binding in relation to my community in four matters (Ṣadūq, 1983, Vol. 1, p. 239), the Martyr Imam observes: "Li-ummatī may be understood in the sense of ʿalā ummatī—that is, as incumbent upon my community—which accords with the apparent grammatical construction and common usage. Alternatively, it may mean that the right belongs to these four designated groups, who are themselves members of the community. Under either interpretation, the underlying directive is clear: four fundamental rights must be carefully observed." (Khamenei, 2004, https://khl.ink/f/45930)

B. The Process of Hadith Comprehension:

The comprehension of many traditions cannot be attained immediately or without a rigorous method. Rather, it requires following a deliberate analytical process comprising two successive stages: 1) Understanding the text of the hadith (*fahm-i matn-i ḥadīth*); 2) Understanding the hadith's primary intended meaning (*fahm-i maqṣūd-i aṣlī-yi ḥadīth*).

1. Understanding the Text of the Hadith (Fahm-i Matn-i Ḥadīth)

At this stage, by understanding the meanings of the words used in the text of the ḥadīth (*understanding the individual words*) and how they are combined and related to one another (*understanding the combinations*), the

initial meaning of the ḥadīth is determined[1]. However, the meaning conveyed by an expression is not always identical to the speaker's actual intended meaning. Therefore, at the second stage of understanding the ḥadīth, an effort is made to ascertain the speaker's actual intended meaning, which can be determined with the help of contextual and verbal indicators present in the speech. The Supreme Leader has observed both stages in understanding the ḥadīth.

1.1. Philology; Lexical Analysis (*Fiqh al-Lughah*)

One of the most important factors in understanding the individual words of a ḥadīth is tracing their etymological roots. This reflects the extent to which the commentator is attentive to and proficient in philological analysis and in identifying the original forms of words. In cases where a word is unfamiliar to the audience, Ayatollah Khamenei explains it before proceeding to discuss the overall meaning and intended message of the ḥadīth.

For example, after presenting the narration, "One who holds in urine has no sound judgment; a bored person has no friend; an envious person has no contentment; and one who does not consider the consequences is not prudent. Considering the consequences is a means of cultivating the hearts." (Ṭūsī, Al-Amālī, p. 301), he first examines its vocabulary and states: "Ḥāqin" means someone who is constrained by the pressure of urine and the like; such a person has no sound judgment at all. That is why it is also considered makrūh for a person to pray while under such pressure, because one's attention is not fully focused." He then explains the word "malūl" and states: "It means lacking patience or energy." He continues: "You should be energetic... Some people imagine that being energetic means dancing, and that if we put on a particular music program or some other program somewhere, or broadcast it on television, people will become energetic! This is not what being energetic means. Being energetic means having the willingness to work, being energetic in one's work, and being active—so that one's heart is ready to move, work, and engage in activity, rather than being tired, bored, depressed, and the like; this is what being energetic means." (Khamenei, Remarks at the Beginning of the Advanced Fiqh Lesson on Enthusiasm in One's Activities, 24 February 2019, https://khl.ink/f/41779)

[1] . In the science of uṣūl al-fiqh, this is referred to as the intended meaning in usage (murād istiʿmālī), which is relied upon for argumentation and reasoning in ordinary, everyday conversations.

He also explains the word "ḥāzim" and states: "It means a wise and intelligent person, someone who takes care to make things firm and secure; all of these meanings are contained in the word 'ḥazm.' The strong binding strap placed around a camel's abdomen is called a 'ḥizām,' and tightening a shoelace is also referred to as 'ḥizām.' It is also used to mean intelligence, reason, and wisdom." (Ibid.)

Another example is his commentary on the ḥadīth, "The best understanding of religion is piety concerning the religion of God." (Ṭūsī, Al-Amālī, p. 30). He first examines the word "fiqh" and states: "Fiqh means knowledge of religion; that is, the set of religious rulings that a person must act upon. Naturally, here what is meant by fiqh is that which manifests itself in our practice. All our acts of worship and our religious acts constitute fiqh; knowledge of these is also fiqh, and these acts themselves are also fiqh." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 3 September 2017, https://khl.ink/f/45865)

He then explains the word "waraʿ" and states: "What is meant by waraʿ is refraining from something, keeping oneself away from something; this is called waraʿ." (Ibid.)

In his commentary on the ḥadīth *"The leader of a people is their servant"* (Ṣadūq, *Man Lā Yaḥḍuruhu al-Faqīh*, vol. 4, p. 378), Ayatollah Khamenei states: *"... Khādim means a servant."* (Khamenei, Ethical Ḥadīth Commentary/Serving the People, 23 January 2014, https://khl.ink/f/25077)

In his commentary on the ḥadīth "The most prudent of people is the one who restrains the most from anger" (Ṣadūq, Man Lā Yaḥḍuruhu al-Faqīh, vol. 4, p. 396), the martyred Imam first explains the word "ḥazm" and states: "Ḥazm means foresight, caution, and taking all aspects of life into consideration. A ḥāzim is someone who, with every step he takes and every action he undertakes, considers all its aspects." (Khamenei, Ethical Ḥadīth Commentary/The Most Prudent, Most Righteous, and Best of People, 9 January 2014, https://khl.ink/f/24916)

Another example in this regard is the manner in which he explains the ḥadīth: "O son of Adam, if you heard a description of yourself from someone else, while you did not know who was being described, you would hasten to despise him. O son of Adam, remember Me when you become angry; I will remember you when I become angry, and I will not destroy you among those whom I destroy." (Ṭūsī, Al-Amālī, p. 278). He first explains the difficult vocabulary, stating: "Maqt means hostility," and "Maḥq, in reality, means inner and spiritual destruction." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 1 January 2019, https://khl.ink/f/45953)

Ayatollah Khamenei also, in his commentary on the ḥadīth "Take from me words which, even if you rode mounts and exhausted them, you would not attain their like" (Ṣadūq, Al-Khiṣāl, vol. 1, p. 315), first examines the word "maṭī" and states: "It is the plural of 'maṭiyyah,' meaning the riding animals and mounts of those days. 'Fa-anḍaytumūhā' means to wear them out." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 24 May 2004, https://khl.ink/f/45928)

1.2. Attention to the Distinctions between Synonyms

The Arabic language contains numerous words that, although generally synonymous with one another, differ in certain details. Accordingly, works have been compiled that are known as books of *furūq al-lughah* (distinctions between words). Employing works on *furūq al-lughah* and paying attention to the differences in meaning among synonymous words in understanding a ḥadīth demonstrates the researcher's scholarly precision in this area. Ayatollah Khamenei has paid attention to this point in his commentary on ḥadīths and has noted it on numerous occasions. For example, in his commentary on the narration *"O Jābir, the world, in the view of those possessed of understanding, is like the shadow"* (Ṭūsī, *Al-Amālī*, p. 396), he points to the distinction between *ẓill*, meaning the shadow before noon, and *fayʾ*, meaning the shadow after noon, and states: *"Fayʾ refers to the shadow after the sun has passed its zenith. Just as this shadow signals the end of the day, and as it becomes longer moment by moment, it indicates that the day is coming to an end. Our lifespan is likewise."* (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson on the Transience of the World, 28 January 2019, https://khl.ink/f/43194)

1.3. Literary Sciences

In reasoning based on the ḥadīth "The major sins are prohibited, and they are associating partners with Allah, the Mighty and Majestic ... and waging war against the friends of Allah, the Mighty and Majestic; and amusements that divert [people] from the remembrance of Allah, Blessed and Exalted, are disliked, such as singing, playing stringed instruments, and persisting in minor sins." (Ṣadūq, Al-Khiṣāl, vol. 2, p. 610), Ayatollah Khamenei writes: "There is a difference of opinion concerning the word 'makrūhah.' One possibility is to say that the wāw in 'wa-al-malāhī allatī taṣudd' is wāw istiʾnāfiyyah [the wāw of resumption]. The prohibited matters have been mentioned separately, and then, with the wāw istiʾnāfiyyah, it is stated: 'wa-al-malāhī allatī taṣudd'... This possibility is weak...

He then states that this wāw is coordinated with ‘wa-al-muḥārabah li-awliyāʾ Allāh ʿazza wa-jall,’ because this is consistent with the structure of the sentence. Moreover, there is no doubt that persisting in minor sins is itself a major sin. Therefore, the phrase preceding it, namely ‘wa-al-malāhī allatī taṣudd,’ must also be coordinated [with the preceding phrase]. Consequently, ‘makrūhah’ cannot be in the nominative (bi-al-rafʿ), because it cannot function as the predicate, whereas if the wāw were istiʾnāfiyyah, it would function as the predicate of a subject whose subject is ‘al-malāhī.’ It can instead function as a circumstantial qualifier, meaning ‘mabghūḍah’ [hated/disliked], with makrūh meaning something detested, or meaning evil—in the lexicon, makrūh can also mean evil—meaning, for example, that it is in a state of being evil.” (Khamenei, Lesson Notes on Singing and Music, pp. 379–380)

1.4. Rhetorical Sciences

Another field of knowledge that contributes to understanding the text of a ḥadīth is the science of rhetoric. The martyred Imam paid particular attention to this point and repeatedly drew attention to it in his commentary on ethical narrations. For example, in his commentary on the ḥadīth *“Take from me words which, even if you rode mounts and exhausted them, you would not attain their like”* (Ṣadūq, *Al-Khiṣāl*, vol. 1, p. 315), he stated: *“‘Fa-anḍaytumūhā’ means to wear them out. [That is, if you] ride that camel or horse so much that you exhaust it—meaning, if you go this far, travel this much—in short, it is an allusion to the meaning that no matter how much you search, you will not be able to find words like these in wisdom.”* (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 24 May 2004, https://khl.ink/f/45928)

Another example is that, in explaining part of the ḥadīth “The superiority of the scholar over the worshipper is like the superiority of the moon over all the stars on the night of the full moon” (Ṣadūq, Al-Amālī, p. 116), he draws the audience’s attention to the simile in the narration and states: “When is it that the moon differs from the stars, in that the stars neither provide assistance nor give light, whereas the moon gives light? It is on the nights of the full moon; the nights when the moon is complete. The superiority of the scholar over the worshipper is like this; [the scholar] is like the full moon on the nights of the full moon, giving light, helping others, and illuminating the path. This is what the scholar is like. Look, it is a clear and beautiful simile.” (Khamenei, Ethical Ḥadīth Commentary, Paradise as the Reward of Those Who Seek Knowledge, 20 May 2015, https://khl.ink/f/30447)

Ayatollah Khamenei interprets the expression "lā yajūzu tarāqīyahum" in the ḥadīth "For after me there will come people who will recite the Qur'an in a manner resembling the recitation of singing, lamentation, and monasticism; it will not pass beyond their throats" (Kulaynī, Al-Kāfī, vol. 2, p. 614) in a figurative sense and states: "The Qur'an does not pass through their throats. This is an allusion to the fact that the Qur'an does not reach their hearts and has no effect upon their hearts; it is merely verbal display and recitation." (Khamenei, Lesson Notes on Singing and Music, p. 159)

2. Understanding the Intended Meaning of the Ḥadīth

The second stage in understanding a ḥadīth is the effort to ascertain the speaker's intended meaning, which can be determined with the help of contextual and verbal indicators present in the speech. It appears that the most important stage in understanding a ḥadīth is the collection, analysis, and examination of these indicators, because only through a proper understanding of them can the speaker's intended meaning become clear to the audience.

In understanding ḥadīths, the Supreme Leader does not confine himself to the apparent and initial meaning of the ḥadīth; rather, by drawing upon various indicators, he strives to ascertain the speaker's intended meaning. Some of these indicators are as follows:

2.1. Attention to the Context in Which the Ḥadīth Was Uttered

The Infallibles (peace be upon them), taking into consideration the political and social circumstances of their time as well as the level of understanding of their audiences, spoke accordingly. Therefore, now, centuries after those statements were uttered, identifying the circumstantial and verbal indicators surrounding each ḥadīth is effective in understanding it. The martyred Imam also paid attention to this indicator in understanding ethical ḥadīths and took the context in which they were uttered into consideration. For example, in his commentary on the ḥadīth *"Abū Dujānah al-Anṣārī wrapped his turban around his head and let its loose end hang behind him between his shoulders. He then began walking proudly between the two ranks. The Messenger of Allah (peace and blessings of Allah be upon him and his family) said, 'Indeed, this is a manner of walking that Allah, the Exalted, dislikes, except in battle.'"* (Rāwandī, *Al-Nawādir*, p. 20), he states:

"Imam Ali (peace be upon him) said that on the day of the Battle of Badr, when the two ranks stood facing one another, Abū Dujānah al-Anṣārī wrapped his turban—since the turban was part of the ordinary clothing of the

Arabs—and threw the loose end beneath his chin behind his head. He then began walking proudly between the ranks of the Muslims and the unbelievers, which was considered a form of self-display and pride. Walking in a manner characterized by pride and self-display, which has been exempted [from prohibition] in the presence of the enemy, is not restricted to the traditional battlefield, because today the battlefield does not exist in the form it did when the ḥadīth was uttered. Therefore, it also applies to political positions. It is not specific to the body or physical posture; rather, it applies to all aspects of a person's conduct in which he should not display submissiveness before the enemy." (Khamenei, Ḥadīth of Life: Selected Ḥadīths from al-Nawādir, p. 130)

His approach to understanding this ḥadīth makes it clear in which situation and circumstances the Messenger of Allah (PBUHH) permitted a manner of walking characterized by pride and self-display.

2.2. Employing the Qur'an in Understanding the Ḥadīth

One of the best indicators for understanding the actual intended meaning of the Infallibles (peace be upon them) is to employ the Holy Qur'an in discovering their intended meaning. Ayatollah Seyyed Ali Khamenei has frequently drawn upon Qur'anic verses to ascertain the intended meaning of ḥadīths. For example, in his commentary on the ḥadīth *"Allah compensated al-Ḥusayn (peace be upon him) for his martyrdom by placing the Imamate in his descendants, making healing [available] in his soil, granting the acceptance of supplications at his grave, and not counting the days of his visitors, in their going and returning, as part of their lifespans."* (Ṭūsī, *Al-Amālī*, p. 317), he states: *"These are, of course, only some of the rewards."* He then cites a verse from the Holy Qur'an to substantiate his point and states:

"When Almighty God says about an ordinary martyr: 'Do not think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has granted them of His bounty, and receiving glad tidings about those who have not yet joined them, that there will be no fear concerning them, nor will they grieve,' the reward of a martyr such as Ḥusayn ibn Ali (peace be upon him), whose martyrdom cannot be compared with any other martyrdom, ... is in no way comparable to the reward of an ordinary martyr." (Khamenei, Commentary on a Ḥadīth from Imam al-Ṣādiq (a.s.) Concerning the Visitation of Imam al-Ḥusayn (a.s), 23 September 2019, https://khl.ink/f/43645)

Likewise, in explaining a ḥadīth which states: "The Messenger of Allah (peace and blessings of Allah be upon him and his family) visited a man from the Anṣār who had a good standing with the Messenger of Allah (peace and blessings of Allah be upon him and his family). He visited him at the time of his death and saw the Angel of Death at his head. The Messenger of Allah (peace and blessings of Allah be upon him and his family) said to him, 'Be gentle with my companion.'" Regarding this narration, he states: "At the time of his death, the Prophet was present at his bedside. He saw that the Angel of Death was there and was about to take the soul of this believing servant. [The Prophet] said to the Angel of Death, 'Take care with our companion.'" (Fayḍ Kāshānī, Al-Shāfī, p. 887)

The Supreme Leader then recited the Qur'anic verse "ʿAzīzun ʿalayhi mā ʿanittum" ["Your suffering is grievous to him"] (Sūrah al-Tawbah, 128) and stated: "That is, the Prophet was concerned that his passing would be easy and told the Angel of Death to take care with him; make the taking of his soul easy." (Khamenei, Ethical Ḥadīth Commentary: The Ease of a Believer's Death, 18 May 2015, https://khl.ink/f/30443)

Another example is a narration in which a person asked Imam al-Ṣādiq (a.s.), "Who are the most honorable people in the sight of God?" The Imam (a.s.) replied: "Those who remember Allah the most and those who act most upon obedience to Allah." (Ḥarrānī, Tuḥaf al-ʿUqūl, p. 364)

In his commentary on this ḥadīth, the Supreme Leader states: "The very remembrance of God is itself a value, irrespective of obedience, which is another value in itself, because remembrance itself is the prelude to all good." He then cites the verse "You can only warn those who follow the Reminder" to explain this point to his audience and states: "Indeed, if there were no remembrance, attention, and mindfulness, even the warning of the prophets would not be possible; that is, attention and remembrance. The opposite of remembrance is heedlessness, and if heedlessness occurs, the door to all good will be closed to a person. Therefore, remembrance itself is regarded here as a value." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 14 November 2000, https://khl.ink/f/45938)

2.3. Attention to Contextual Coherence (Siyāq)

Siyāq refers to the manner in which a word is positioned within a sentence, its place within it, and the particular relationship among the individual words of a sentence and the sentences preceding and following it, in such a way that a meaning can be discovered from it that is not explicitly

evident from the wording and implication of the verse, but rather follows from its rational implications. Attention to the context of a sentence has been among the indicators considered by Ayatollah Khamenei in understanding ethical ḥadīths. For example, in his commentary on the ḥadīth of the Prophet (PBUHH) addressed to Abū Dharr, which states: *"O Abū Dharr, I love for you what I love for myself. Indeed, I see you as weak, so never assume authority over two people, and never take charge of the property of an orphan."* (Ṭūsī, *Al-Amālī*, p. 384), he draws upon the expressions *"fa-lā tuʾammaranna ʿalā ithnayn wa-lā tawallayanna māla yatīm"* and states: *"It is clear that the weakness which the Prophet mentioned was weakness in management."* Thus, the Supreme Leader inferred weakness in management from the context of the expression. (Khamenei, Remarks at the Beginning of the Advanced Fiqh Lesson on the Registration of Candidates for the Parliamentary Elections, 1 December 2019, https://khl.ink/f/44293)

In his commentary on the ḥadīth "Indeed, the scholars are the heirs of the prophets, and indeed, the prophets did not leave behind a dīnār or a dirham, but they left behind knowledge." (Ṣadūq, Al-Amālī, p. 116), the martyred Imam, drawing upon the concluding part of the narration, namely "but they left behind knowledge," states: "This is the very indicator that shows that what is meant by knowledge is divine knowledge." (Khamenei, Ethical Ḥadīth Commentary, Paradise as the Reward of Those Who Seek Knowledge, 20 May 2015, https://khl.ink/f/30447)

2.4. The Family of Ḥadīths

In order to discover the speaker's actual intended meaning, Ayatollah Khamenei seeks to take into consideration the corresponding ḥadīths and those belonging to the same family as the narration under discussion. He even takes into consideration ḥadīths with weak chains of transmission and makes use of them to discover the implication of the narration.

On one occasion, the Supreme Leader states: "We do not want to limit ourselves to those narrations whose implication and chain of transmission are sound. The reason is that we want the general atmosphere of the ḥadīths and statements of the Infallible Imams (peace be upon them) to become clear. Sometimes, a person may not be able to derive a particular meaning from a single narration, but when he considers the narrations as a whole, he develops an understanding and perception. We want this understanding and perception to emerge." (Khamenei, Lesson Notes on Singing and Music, p. 345)

In his commentary on the ḥadīth "He has not given death its due measure who counts tomorrow as part of his lifespan" (Ṣadūq, Man Lā Yaḥḍuruhu al-Faqīh, vol. 3, p. 156), he states: "... This is among the matters that have been addressed in numerous narrations and various transmitted supplications, in opposition to this foolish, ordinary outlook whereby you imagine that because we are here now, we will also be here tomorrow, for example, or a year from now..." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 28 December 2014, https://khl.ink/f/45906) He then presents one of the ḥadīth examples belonging to this subject from al-Ṣaḥīfah al-Sajjādiyyah as follows: "Wa-lā ittiṣāla nafasin bi-nafasin wa-lā luḥūqa qadamin bi-qadamin" ["There is no connection of one breath to another, nor the following of one step by another"]; "We are walking, but we should not be certain that we will necessarily take the next step." (Al-Ṣaḥīfah al-Sajjādiyyah, Supplication 40)

In his commentary on the ḥadīth in which the Companions asked the Prophet (PBUHH): "Is there anyone better than us? We accepted Islam with you and fought alongside you." He replied: "Yes, a people from my community who will come after you and believe in me." (Ṭūsī, Al-Amālī, p. 391), the martyred Imam draws upon a portion of Duʿāʾ al-Simāt to explain the reason for this superiority and states: "Wa-āmannā bihi wa-lam narahu ṣidqan wa-ʿadlan"; that is, we believed in the Prophet without having seen the Prophet. (Ṭūsī, Miṣbāḥ al-Mutahajjid, vol. 1, p. 419) Thus, he considers the reason for this superiority to be believing in the Prophet (PBUHH) without having seen him. (Khamenei, Commentary on a Ḥadīth from the Noble Prophet (peace and blessings of Allah be upon him and his family) Concerning the Believers, 23 September 2019, https://khl.ink/f/44451)

In his commentary on a ḥadīth in which the Messenger of Allah (PBUHH), when visiting a person who was asking for death, stated the following regarding the expression *"tustaʿtabu"*: *"Do not wish for death, for if you are a doer of good, you will increase your good deeds through a longer life, and if you are a wrongdoer, you will be given additional time so that you may be granted the opportunity to seek forgiveness; therefore, do not wish for death."* (Ṭūsī, *Al-Amālī*, p. 385), the Supreme Leader states: *"Tustaʿtab means what appears in the supplications: 'Laka al-ʿutbā'; that is, apologizing, asking forgiveness."* (Khamenei, Commentary on a Ḥadīth from the Noble Prophet (peace and blessings of Allah be upon him and his family) at the Beginning of the Advanced Fiqh Lesson on the Opportunity of Life, 15 December 2019, https://khl.ink/f/44414)

In understanding a ḥadīth from Imam al-Ṣādiq (peace be upon him) concerning fear and hope, which states: "... Fear Allah with such fear that if you were to meet Him with the good deeds of both mankind and jinn, you would still fear that Allah would punish you; and hope in Allah with such hope that if you were to meet Him with the sins of both mankind and jinn, you would still hope that Allah would forgive you," Ayatollah Khamenei draws upon several supplicatory statements. Regarding why a person who has performed all his obligatory duties should nevertheless have fear, he states: "... Sometimes, after death, a person realizes how many things that he should have done, he did not perform properly, or did not perform with the proper intention." Therefore, in the noble Duʿāʾ Makārim al-Akhlāq, you read: "Wa-staʿmilnī bimā tasʾalunī ghadan ʿanhu" (Al-Ṣaḥīfah al-Sajjādiyyah, Supplication 20); "Make me undertake those deeds about which You will question me tomorrow and for which You will hold me accountable, and draw me toward those deeds..." (Khamenei, Ethical Ḥadīth Commentary, Fear of God and Hope in His Grace, 20 February 2017, https://khl.ink/f/35926)

Regarding hope, he states: "Hope should likewise be such that even if you meet Almighty God with the sins of jinn and humankind, you should still hope that Almighty God will treat you with His gracious favor and His gracious conduct and forgive you. That is, one should express one's weakness and brokenness before the Lord of the worlds... just as one says: 'Innī kuntu min al-ẓālimīn' ['Indeed, I was among the wrongdoers'] (Sūrah al-Anbiyāʾ, 87). The very expression of brokenness, weakness, and supplication brings about the attraction of divine mercy. In the noble Duʿāʾ Abū Ḥamzah, you read: 'Irḥamnī li-ḍaʿfī' ['Have mercy on me because of my weakness']; (Ibn Ṭāwūs, Iqbal al-Aʿmāl, vol. 1, p. 73) because I am weak, have mercy on me. Thus, one of the causes of divine mercy is our weakness, provided that we recognize and acknowledge that weakness. If this is the case, then this hope also exists. Yes, we also have this hope in Almighty God in the noble Munājāt Shaʿbāniyyah: 'Ka-annī bi-nafsī wāqifatun bayna yadayka wa-qad aẓallahā ḥusnu tawakkulī ʿalayka fa-qulta mā anta ahluhu wa-taghammdatani bi-ʿafwika' (ibid., vol. 1, p. 154)." (Khamenei, Ethical Ḥadīth Commentary, Fear of God and Hope in His Grace, 20 February 2017, https://khl.ink/f/35926)

Another example is that there are various opinions concerning the meaning of the ḥadīth "Laysa minnā man lam yataghanna bi-al-Qur'an." The Supreme Leader states: *"Some have said that what is meant is precisely singing, meaning that it is highly recommended to recite the Qur'an with*

singing. However, others, such as al-Sayyid al-Murtaḍā (al-Sayyid al-Murtaḍā, Al-Amālī, vol. 1, p. 31) and a number of Sunni scholars, have said that it means that one should not make the Qur'an a means of self-sufficiency and should not seek to become independent of everything other than the Qur'an through the Qur'an." Drawing upon other narrations belonging to the same family as this ḥadīth, he gives preference to the first possibility and states: *"Since in the ḥadīth 'Yakūnu aqwāmun yatafaqqahūna li-ghayri Allāh—wa-takthuru awlādu al-zinā, wa-yataghannawna bi-al-Qur'an'* (Qummī, *Tafsīr al-Qummī*, vol. 2, p. 306), the word *yataghannawna* means singing and vocal performance, it can serve as an indicator that in this ḥadīth as well it has the meaning of singing." (Khamenei, *Lesson Notes on Singing and Music*, pp. 166–167)

2.5. Employing History

Ḥadīth and history complement one another. Awareness of history and the context in which a ḥadīth was uttered makes it easier to understand the intended meaning of the Infallibles (peace be upon them). The Supreme Leader sometimes explains the historical background and context in which a ḥadīth was uttered when elucidating a narration for his audience.

For example, in explaining the word "ḥamiyyah", which occurs in the ḥadīth "The Messenger of Allah (peace and blessings of Allah be upon him and his family) would seek refuge every day from six things: doubt, polytheism, ḥamiyyah, anger, transgression, and envy." (Ṣadūq, Al-Khiṣāl, vol. 1, p. 329), he stated: "Ḥamiyyah means irrational partisanship: defending or taking the side of a person, something, an idea, a path, a group, or a particular line—in today's terminology, a particular line or faction—in an irrational manner. 'When those who disbelieved harbored ḥamiyyah in their hearts, the ḥamiyyah of the Age of Ignorance'; this was one of the characteristics of the unbelievers in the time of the Prophet: 'He is our relative; he is from our tribe; he is one of our friends; he belongs to our ideological group, so no matter what wrong he does, we must stand up and defend him.'" (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 30 May 2004, https://khl.ink/f/45926)

Another example is a narration from Imam al-Ṣādiq (peace be upon him), which states: "I am amazed at one who fears: how does he not turn in desperation to His saying, 'Allah is sufficient for us, and He is the best disposer of affairs'?" (Ṣadūq, Man Lā Yaḥḍuruhu al-Faqīh, vol. 3, p. 392). In explaining and elucidating this part of the ḥadīth for his audience, the martyred Imam refers to the historical events of the Battle of Uḥud and states:

"The difficult Battle of Uḥud, with all its losses, wounded, and casualties-the Muslims returned to Medina. In the meantime, a group came and said, 'Be afraid; they intend to destroy you. The unbelievers have gathered near Medina to attack the Muslims once again.' A group of murjifūn-those whose role is precisely to weaken people's hearts-also came and said, 'What are you sitting around for? They are going to destroy you; we are finished; we are doomed.' Then the noble verse was revealed: 'Those to whom the people said, "Indeed, the people have gathered against you, so fear them," only increased them in faith, and they said, "Allah is sufficient for us, and He is the best disposer of affairs."' (Sūrah Āl ʿImrān, verse 173)

The Prophet (PBUHH) said: 'Those who were wounded in the Battle of Uḥud today must come and let us go out to confront those who have gathered to attack us at night. Even if no one comes, I will go alone.' The Prophet set out, and the wounded Muslims immediately put on their battle clothes and followed the Prophet. They went and caused the group that had gathered to attack them to retreat and dispersed them. 'So, they returned'—that is, they came back; 'with bounty from Allah'—that is, they also brought back a blessing, meaning that they took spoils from them; [and] 'and bounty'—an increase from the Lord, meaning that they experienced a sense of victory and a sense of power; 'no harm touched them'—no harm came to them; 'and they followed the pleasure of Allah.' This is what holding fast to 'Allah is sufficient for us, and He is the best disposer of affairs' means. Merely sitting and saying that we are afraid of the enemy and repeating 'Allah is sufficient for us' a hundred times is not enough; sometimes, even while saying these words, one's attention wanders to one's shop, one's lesson, the mosque, one's followers, and the like. This is not enough. When they say, 'Take refuge in "Allah is sufficient for us, and He is the best disposer of affairs,"' it means that, just as that early Muslim sought refuge in 'Allah is sufficient for us, and He is the best disposer of affairs': first, he became convinced in his heart that when he is with God, when he is in the path of God, God is sufficient to help him; and he also acted upon this conviction: he got up, wounded as he was, and set out toward the battlefield." (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 13 April 2014, https://khl.ink/f/45914)

2.6. Attention to the Narrator's Question

One of the ways to ascertain the intended meaning of a ḥadīth is to pay attention to the questions posed by the questioner at the beginning of a

narration and to the Imam's responses to those questions. Failure to take the question into consideration may prevent us from understanding the content of the ḥadīth or cause us to overlook its subtleties and finer points.

A portion of a ḥadīth states: "The one who remembers Allah the most and the one who acts most upon obedience to Allah." (Ḥarrānī, Tuḥaf al-ʿUqūl, p. 364) Another part of this narration reads: "The one who accuses Allah." Clearly, based on these portions of the narration alone, the audience cannot gain an understanding of the speaker's intended meaning, because the Imam's (peace be upon him) answers are responses to the narrator's questions. Accordingly, the Supreme Leader states in his commentary on this ḥadīth: "The Imam (peace be upon him) was asked: 'Who is the most honored of creation in the sight of Allah?' He replied: 'The one who remembers Allah the most and the one who acts most upon obedience to Allah.' Then he was asked: 'And who is the most hated of creation in the sight of Allah?' He replied: 'The one who accuses Allah.'" (Khamenei, Ḥadīth Commentary at the Beginning of the Advanced Fiqh Lesson, 23 November 2000, https://khl.ink/f/45938)

2.7. Attention to the Apparent Meaning of the Narration

One of the indicators that the martyred Imam employs in understanding a ḥadīth is the apparent meaning of the narration. He distinguishes between an indication (*ishʿār*) derived from a ḥadīth and its apparent meaning (*ẓuhūr*). For example, he cites a narration from ʿĀṣim ibn Ḥumayd in which Imam al-Ṣādiq (peace be upon him) said: *"Indeed, in Paradise there is a tree whose winds Allah commands … This is a recompense for whoever refrained from listening to singing in this world out of fear of Allah."* (Qummī, *Tafsīr al-Qummī*, vol. 2, p. 170)

The Supreme Leader states:

"It is possible for someone to infer from the expression 'out of fear of Allah' that singing is prohibited, because a person refrains from something out of fear of Allah when that act is prohibited. For if it were not prohibited, what reason would there be for a person to refrain from it out of fear of Allah? That is, a person does not refrain from a lawful act out of fear of Allah."

Ayatollah Khamenei continues: "This is not a clear and apparent indication, because refraining from something out of fear of Allah does not always indicate that the act is prohibited. Sometimes an act is suspected of being prohibited, and a person refrains from it out of fear of Allah as a precaution. Therefore, 'out of fear of Allah' does not have an apparent indication that the act is prohibited." (Khamenei, Lesson Notes on Singing and Music, p. 127)

One of the narrations in which he has employed the apparent meaning of the narration as an indicator for understanding the ḥadīth is the narration of Jahm ibn Ḥumayd, who says: *"Abū ʿAbd Allāh (peace be upon him) said to me, 'Where had you been?' I thought that he already knew the circumstances, so I said, 'May I be sacrificed for you! I had passed by so-and-so, and he detained me. I entered his house and looked at his female slaves. He said to me: "That is a gathering whose people Allah, Mighty and Exalted, does not look upon. Have you made Allah, Mighty and Exalted, secure regarding your family and property?"'"* (Kulaynī, *al-Kāfī*, vol. 6, p. 434)

The Supreme Leader states: "The late Shaykh Ḥurr has said in his commentary under this narration that although the word 'singing' does not appear in this ḥadīth, since Shaykh al-Kulaynī included it under the chapters on singing, this ḥadīth is among the narrations concerning singing."

He further states: "In our view, this narration has an apparent meaning concerning something other than singing, namely, the issue of looking treacherously at the slave girls of others." (Khamenei, Lesson Notes on Singing and Music, pp. 123–125)

Another example is the following narration from Imam al-Riḍā (peace be upon him): "Whoever keeps himself free from singing, indeed, in Paradise there is a tree whose winds Allah, Mighty and Exalted, commands to move, and a sound is heard from it the like of which he has never heard; and whoever does not keep himself free from it will not hear it." (Kulaynī, al-Kāfī, vol. 6, p. 434)

The Supreme Leader states concerning this ḥadīth: "This ḥadīth does not indicate prohibition, because 'keeps himself free' (nazzaha) and 'keeps himself free from it' (yatanazzahu) do not have an apparent indication of prohibition. Keeping oneself free from disliked acts is also valid." (Khamenei, Lesson Notes on Singing and Music, pp. 123–125)

Conclusion

Imam Shahīd Ayatollah Sayyid Ali Khamenei, who is one of the contemporary jurists of the Qom school, does not rely solely on the chain of transmission in assessing the authenticity of ḥadīths; rather, he also considers other criteria, including the reliability of the source and the strength of the text and content.

Attention to the sources and chains of transmission of ḥadīths, as well as the examination of variant readings of the ḥadīths and different semantic possibilities, are among the approaches that the Supreme Leader employs as prerequisites for understanding ḥadīth, enabling him to attain a relative degree of confidence that a ḥadīth was indeed transmitted from its original source.

In the process of understanding ḥadīth, the Supreme Leader's attention to philology, lexical distinctions, and the literary and rhetorical sciences is among the most important features of his approach to understanding ḥadīth.

At the next stage of *fiqh al-ḥadīth*, namely, understanding the intended meaning of the ḥadīth, Imam Shahīd pays particular attention to this matter and, in order to achieve a proper understanding of the ḥadīths, considers the circumstances surrounding their utterance, the use of the Qur'an, attention to *siyāq*, the formation of a family of ḥadīths, the use of history, and other such factors, thereby seeking to arrive at a correct understanding of the ḥadīth.

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