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چکیده

هدف: این پژوهش با هدف واکاوی ابعاد معرفت‌شناختی، اخلاقی و اجتماعی-سیاسی کتاب شریف «صحیفه سجادیه» در بیانات و اندیشه‌های آیت‌الله سید علی خامنه‌ای انجام شده است تا نقش این اثر گران‌قدر به عنوان منشور جامع زندگی اسلامی و تعالی معنوی تبیین گردد.

روش پژوهش: در این مطالعه از روش تحلیل محتوای کیفی با رویکرد استقرایی برای بررسی و تحلیل سیستماتیک مجموعه‌ای از سخنرانی‌های موضوعی و خطبه‌های مناسبتی ایشان استفاده شده است.

یافته‌ها: یافته‌های پژوهش نشان می‌دهد که از منظر رهبر انقلاب، صحیفه سجادیه «والاترین گنجینه معنوی» و مجموعه‌ای دارای ساختار مستدل و منطقی از معارف اسلامی (اعم از توحید، نبوت، معاد و فلسفه سیاسی) است. در دیدگاه ایشان، این اثر نقشی حیاتی در استحکام درون‌بخشی، اصلاح اخلاق اجتماعی، مبارزه با ظلم و ارائه مفاهیم بنیادینی چون توبه و خائف و امیدوار بودن (خوف و رجاء) ایفا می‌کند.

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An Investigation into the Epistemological, Ethical, and Social Dimensions of *al-Ṣaḥīfah al-Sajjādiyyah* in the Discourses of Ayatollah Seyyed Ali Khamenei

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ABSTRACT

Objective: This study aims to examine the epistemological, ethical, and sociopolitical dimensions of *al-Ṣaḥīfah al-Sajjādiyyah* as reflected in the discourses and sermons of Ayatollah Seyyed Ali Khamenei, highlighting its role as a comprehensive charter for Islamic life and spiritual transcendence.

Methodology: The research utilizes a qualitative, inductive content analysis to systematically analyze a selected corpus of Ayatollah Khamenei's thematic speeches and historical sermons concerning *al-Ṣaḥīfah al-Sajjādiyyah*.

Findings: The findings reveal that Ayatollah Khamenei characterizes the *Ṣaḥīfah* as an unequaled spiritual treasury and a logical, demonstrative compendium of Islamic doctrines (Monotheism, Prophethood, Eschatology, and Political Governance). Within his perspective, the work serves as a vital tool for strengthening inner spiritual resilience (*istiḥkām-i darūnī*), reforming social morality, resisting tyranny, and offering transformative frameworks for concepts such as repentance (*tawbah*) and the interplay between fear and hope (*khawf wa rajāʾ*).

Conclusion: Far from being merely a collection of devotional prayers, *al-Ṣaḥīfah al-Sajjādiyyah* functions in Ayatollah Khamenei's thought as an ideological shield against cultural/theological deviations and a roadmap for individual and collective human perfection, possessing profound relevance for contemporary Islamic society.

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Introduction

The significance of *al-Ṣaḥīfah al-Sajjādiyyah* derives primarily from the fact that an Infallible Imam, namely Imam Ali ibn al-Ḥusayn al-Sajjād (a.s), expressed through its supplications his intimate communion with, profound praise of, and devotion to his Creator. For this reason, the work has been venerated throughout Islamic intellectual history as the *"Psalms of the Family of Muhammad"* (*Zabūr Āl Muḥammad*). It possesses a distinctive status both in terms of its speaker, an Infallible Guide, and its addressee, the Almighty Sustainer of the worlds. Moreover, the profound and transcendent themes articulated in its supplications possess an exceptional degree of epistemic solidity and authoritative credibility. Consequently, *al-Ṣaḥīfah al-Sajjādiyyah* has remained a significant subject of attention among Muslim scholars and mystics throughout the centuries. Imam Ruhollah Khomeini referred to the complete *al-Ṣaḥīfah al-Sajjādiyyah* as the "*Zabūr Āl Muḥammad*" and regarded it as an enduring source of pride and spiritual nobility (Khomeini, 1369 SH, Vol. 21, p. 171).

This noble work is known as *al-Ṣaḥīfah al-Sajjādiyyah* because it is attributed to Imam al-Sajjād (a.s). It is acclaimed as the *"Psalms of the Family of Muhammad"* (*Zabūr Āl Muḥammad*) because its invocatory and devotional content resembles the Psalms revealed to the Prophet David (*Dāwūd*). It is also referred to as the *"Gospel of the Prophet's Household"* (*Injīl Ahl al-Bayt*) because, like the Gospel of Jesus (*ʿĪsā*), it contains spiritual exhortations and ethical guidance. Furthermore, it is honored as the *"Sister of the Qur'an"* (*Ukht al-Qur'an*), alongside *Nahj al-Balāghah*, which is designated as the *"Brother of the Qur'an"* (*Akh al-Qur'an*).

Although, on the basis of the jurisprudential principle of leniency concerning the evidentiary basis of recommended practices, the *Ṣaḥīfah* would not strictly require rigorous examination of its chains of transmission for the purpose of establishing devotional utility, Shiʿite traditionists have nevertheless subjected its various chains of transmission to extensive and meticulous scrutiny in order to establish and reinforce its epistemic authenticity. In the preface to the *Ṣaḥīfah*, Mutawakkil ibn Hārūn, the principal transmitter of the text, provides an account of the preservation and transmission of the work. Numerous Shiʿite traditionists and bibliographers have affirmed its recurrent, *mutawātir* status. As the prominent bibliographer Āqā Buzurg al-Tehrānī states: *"From the viewpoint of the Shia, al-Ṣaḥīfah al-Sajjādiyyah is among the mutawātir books; for in every generational tier and scholarly era, it has been the subject of formal continuous authorization*

(ijāzat al-ḥadīth) and unbroken transmission; its chain reaches back to two eminent sons of Ali ibn al-Ḥusayn—namely Imam Abū Jaʿfar al-Bāqir and Zayd the Martyr (peace be upon them both)" (Tehrānī, n.d., Vol. 15, p. 20).

Furthermore, scholars and researchers who have examined *al-Ṣaḥīfah al-Sajjādiyyah*, whether from Shiʿite or non-Shiʿite backgrounds, have emphasized that the sublime content and extraordinary literary eloquence of its supplications are of such a high order that their attribution to anyone other than an Infallible Imam would be impossible (Makārim Shīrāzī, 1395 SH, Vol. 1, p. 414). The late Seyyed Ali Khān Madanī al-Shīrāzī, the preeminent classical commentator on the *Ṣaḥīfah*, describes its stylistic excellence as follows: *"The eloquence of the expression of al-Ṣaḥīfah al-Sajjādiyyah and the clarity of its exposition are such that masters of rhetoric fall in prostration before it, and champions of erudition confess their utter inability in its presence, affirming that it bears a prophetic imprint, and that truth and falsehood can never share the same station"* (Madanī Shīrāzī, 1408 AH, Vol. 1, p. 51).

This blessed work has attracted sustained attention from ḥadīth scholars, Qur'anic exegetes, and Islamic mystics from the classical period to the present. Nevertheless, one of the most profound, multifaceted, and comprehensive contemporary readings of the *Ṣaḥīfah* is reflected in the intellectual framework and thematic discourses of Ayatollah Seyyed Ali Khamenei. Over several decades and across hundreds of sermons and specialized meetings, he has addressed the epistemological, ethical, social, and political dimensions of the *Ṣaḥīfah*. The central research question of the present study is: *What overarching role does al-Ṣaḥīfah al-Sajjādiyyah fulfill within Islamic knowledge and societal guidance according to Ayatollah Khamenei?* To address this question, his discourses have been examined through rigorous qualitative and inductive content analysis. Since he did not deliver a single, dedicated lecture series or author a standalone work devoted exclusively to the *Ṣaḥīfah*, its multifaceted dimensions must be reconstructed through a synthesis of his extensive thematic speeches. These speeches contain numerous analytical observations that provide a foundation for their systematic examination in the present study.

1. The Nature and Epistemic Status of the Teachings of the *Ṣaḥīfah*

1.1. The Finest Spiritual Treasures

Supplication and communion with the Divine constitute a wellspring of human perfection and confer profound spiritual elevation upon human consciousness. *Al-Ṣaḥīfah al-Sajjādiyyah*, composed under extraordinary

spiritual and historical circumstances, plays a distinctive transformative role in this regard. Ayatollah Khamenei states: *"In my assessment, the blessed al-Ṣaḥīfah al-Sajjādiyyah is among our finest spiritual treasures, provided that we are capable of benefiting from it. Through the supplications of the Ṣaḥīfah—in which each supplication constitutes an independent portal, each opens an entire realm of its own, and each embodies an ocean of transcendent teachings—knowledge is imparted to the human being, the heart is softened, and genuine reverential humility (khushūʿ) is cultivated within the human being. Maintain a constant and intimate familiarity with it"* (Khamenei, 1387 SH/ June 10, 2008).

1.2. Divine Teachings in the Form of Supplication

In the Leader's analytical perspective, *al-Ṣaḥīfah al-Sajjādiyyah* contains divine realities and ontological teachings that Imam al-Sajjād (peace be upon him) articulated in the form of supplication. He states: *"Let our youth develop an intimate bond with the Ṣaḥīfah al-Sajjādiyyah; for outwardly it is prayer, yet inwardly it contains everything"* (Khamenei, 1373 SH/, February 3, 1995).

This point was reiterated during his meeting with two prominent Egyptian Qur'anic reciters: "Al-Ṣaḥīfah al-Sajjādiyyah is genuinely an extraordinary and peerless work. Among the ancient scholars, this book is renowned as the Psalms of the Family of Muhammad (Zabūr Āl Muḥammad). While the supplications of this noble Imam represent the pinnacle of pleading and seeking refuge in God, they are simultaneously replete with Islamic knowledge and ontological wisdom. In other words, it is not merely a liturgical prayer; rather, within the mantle of supplication, the totality of Islamic sciences—Monotheism, Prophethood, and beyond—has been systematically taught" (Khamenei, 1368 SH/ March 2, 1990).

In another discourse, he re-emphasizes this foundational point: "Imam al-Sajjād (peace be upon him) arranged the Ṣaḥīfah al-Sajjādiyyah in the form of supplication and essentially presented it as prayer; yet this book is replete with divine and Islamic wisdom. Pure Monotheism (Tawḥīd) permeates the Ṣaḥīfah. Prophethood and profound love for the sanctified status of the Prophet of Islam (PBUHH) are woven throughout it, just as they are in other transmitted supplications... It was not that this noble Imam merely wished to pray and chose supplication as a form of tactical camouflage; no! He was genuinely praying, supplicating, and conversing with God. However, when an individual whose heart is completely saturated with divine knowledge

speaks with God, his speech naturally assumes this character: wisdom overflows from him, and his very supplication becomes the purest embodiment of wisdom" (Khamenei, 1373 SH/February 17, 1995).

This insight clarifies that, because the soul of the Infallible is saturated with divine gnosis, his intimate dialogue with God necessarily manifests transcendent realities. Thus, the "form" of supplication and its "content" exist in complete harmony.

1.3. Abundance of Divine Wisdom and Integrated Sciences

Khamenei characterizes *al-Ṣaḥīfah al-Sajjādiyyah* as a comprehensive compendium encompassing Islamic doctrines, ethics, statecraft and political thought—in their elevated gnostic sense—as well as Islamic mysticism (*ʿirfān*) expressed through intimate communion with the Creator: *"Imam al-Sajjād (peace be upon him) presented the Ṣaḥīfah in the form of supplication; yet this book is filled with divine and Islamic sciences. The sciences of creation and existence are encapsulated within this work. Consider the Supplication of Abū Ḥamzah al-Thumālī, designated for the dawns of Ramadan; strive to recite it while contemplating its meanings. Likewise, consider the Supplication of Kumayl, recited on Friday eves—these are supplications overflowing with Islamic gnosis, in which cosmic and moral truths are expressed in the language of prayer"* (Khamenei, 1373/ February 17, 1995).

Consequently, the *Ṣaḥīfah* may be understood as a comprehensive act of worship that integrates intellectual instruction in Monotheism with profound emotional attachment to God and His chosen saints, while inviting the supplicant to engage in contemplative prayer.

1.4. The Ṣaḥīfah as a Miracle-Bearing Work

Describing the work as a "miracle-bearing" text, Ayatollah Khamenei states: "Particularly during these days of spiritual retreat (iʿtikāf), I wholeheartedly recommend al-Ṣaḥīfah al-Sajjādiyyah. This Ṣaḥīfah is genuinely a miracle-bearing work... Make use of the profound teachings contained in the supplications of Ali ibn al-Ḥusayn (peace be upon him); recite them and contemplate them deeply. These are not merely prayers; they are foundational lessons. The words of Imam al-Sajjād, as well as all the supplications transmitted to us from the Infallible Imams (peace be upon them), are replete with divine wisdom" (Khamenei, 1387 SH/July 16, 2008).

Characterizing the work as *"miracle-bearing"* highlights its linguistic and epistemological inimitability, as well as its comprehensive depth and psychological efficacy, which cannot readily be measured by the standards of ordinary human discourse.

1.5. The Parity of Teachings between the Ṣaḥīfah and Nahj al-Balāghah

Drawing a fundamental comparison between the Ṣaḥīfah and Nahj al-Balāghah, the Leader observes: "If you study this Ṣaḥīfah al-Sajjādiyyah and look beyond the mere grammatical form of prayer, every single supplication within it constitutes an exalted lesson in Islamic and Qur'anic knowledge. If someone places the first sermon of the Commander of the Faithful [Imam Ali] (peace be upon him) in Nahj al-Balāghah, concerning Monotheism, alongside the first supplication of al-Ṣaḥīfah al-Sajjādiyyah, which is devoted to the praise of God (al-taḥmīd), he will observe that the two are identical in depth and significance; one is a sermon and the other is a supplication. The Commander of the Faithful stood before a congregation and articulated divine realities, whereas Imam al-Sajjād stood in supplication and articulated those same realities through the medium of prayer."

He continues: "Or consider Supplication 8 of the *Ṣaḥīfah*; it represents a complete ethical sermon, as though a teacher were addressing people and warning them against moral lapses. Imam al-Sajjād expressed these ethical warnings in the form of prayer: *O God, I seek refuge in You from the agitation of greed, the fury of anger, the domination of envy, the weakness of patience, the lack of contentment, harshness of disposition, the persistence of lust, the habit of fanatical pride, regarding disobedience as insignificant, considering one's obedience to be great, poor stewardship toward those under our charge, aiding an oppressor, or forsaking the distressed.*... In all these prayers—whether Abū Ḥamzah, Iftitāḥ, or the Ramadan supplications—the Imams, under oppressive and tyrannical regimes, managed to convey to the people the entirety of Islamic governance, human rights, social conditions, and ethical sciences. This constitutes another dimension of supplication" (Khamenei, 1371 SH/February 26, 1993).

Thus, the sermons of *Nahj al-Balāghah* and the supplications of the *Ṣaḥīfah* share the same epistemic depth and ultimate objectives, differing primarily in their mode of expression: one communicates through the form of a sermon, while the other communicates through the form of supplication.

1.6. The Demonstrative and Logical Architecture of the Ṣaḥīfah

Among the distinctive conceptual insights in his analysis of the *Ṣaḥīfah* is his identification of the demonstrative and rational structure underlying its supplications: *"Imam al-Sajjād (peace be upon him), in this supplication, as in the other supplications of the Ṣaḥīfah, speaks to God with humility and pleading; yet his discourse follows a rigorous demonstrative course, ordered according to reason, cause, and effect. The majority of the supplications of the Ṣaḥīfah al-Sajjādiyyah—to the extent that I have examined them—possess precisely this characteristic: everything is systematically arranged and structured, as though one were sitting before an interlocutor who speaks through logic and reasoned argumentation. Even the passionate and loving cries found within the Ṣaḥīfah possess this same demonstrative quality"* (Khamenei, 1373 SH/February 3, 1995).

This rational organization presents the *Ṣaḥīfah* as a "Book of Gnostic Logic" (*Kitāb Manṭiq al-ʿĀrifīn*), in which passionate spiritual aspirations are articulated within a coherent intellectual framework.

1.7. The Ṣaḥīfah and Diverse Facets of Human Existence

The Leader emphasizes that the supplications of the Ahl al-Bayt encompass multidimensional teachings addressing diverse dimensions of human life: *"These three Imams [the Commander of the Faithful, Ali; Imam al-Ḥusayn; and Imam al-Sajjād (a.s)], whose presence on the front lines of battle was most prominent, also possessed the most extensive supplications; the lessons conveyed through their supplications are the most comprehensive. Observe the ethical dimensions in the Ṣaḥīfah: it is truly the Psalms of the Family of Muhammad; it is full of spiritual melodies; it is prayer and instruction; it is a lesson in ethics, a lesson in psychology and the science of the soul (ʿilm al-nafs), and a lesson in social affairs... You must seek the cure for spiritual and psychological ailments from God; any society whose members cultivate these virtues will become an invincible society against which no adversary's stratagems can succeed"* (Khamenei, 1376 SH/December 4, 1997).

1.8. Exclusive Teachings within the Ṣaḥīfah

One of the notable insights concerning the *Ṣaḥīfah* is that certain categories of divine knowledge are articulated exclusively within it: *"In authentic supplications, there are sublime teachings that one can discover nowhere else except in these very prayers, particularly in al-Ṣaḥīfah al-*

Sajjādiyyah. In our gnoseological sources, there are realities that cannot be found outside the Ṣaḥīfah or the transmitted supplications. These teachings are expressed in the language of prayer, not because the Imams wished to conceal them, but because the very nature of this gnosis is such that it can only be articulated through this medium. Certain concepts cannot be conveyed except through prayer, supplication, dialogue, and whispered communion with the Lord of the worlds. Hence, we find fewer of these specific gnostic truths in ḥadīth collections or even in Nahj al-Balāghah, whereas in the Ṣaḥīfah, Duʿāʾ Kumayl, the Shaʿbāniyyah Whispered Prayer, the supplications of ʿArafah of Imam al-Ḥusayn and Imam al-Sajjād, and the Duʿāʾ of Abū Ḥamzah al-Thumālī, we find them in great abundance" (Khamenei, 1372 SH/October 9, 2005).

1.9. The Ṣaḥīfah as Healing Medicine and Inner Fortification

Ayatollah Khamenei describes the supplications of the Ṣaḥīfah as remedies for moral and spiritual illnesses: "Recite the noble Supplication of Makārim al-Akhlāq—the twentieth supplication of the Ṣaḥīfah—frequently, so that you may perceive what Imam al-Sajjād asks of God... These teachings found in the fifth supplication [Duʿāʾ 5, concerning the seeking of God's protection and contentment: "O You whose wonders of majesty never cease… O Allah, make us independent of the gifts of those who bestow, through Your own gift; and spare us the loneliness of those who sever ties, through Your gracious connection" are healing medicines capable of remedying our moral illnesses and treating the inner wounds of our existence... Cherish this prayer, this supplication, and the luminous state derived from this path" (Khamenei, 1384 SH/October 5, 2000).

Regarding the role of the Ṣaḥīfah in establishing inner fortitude, he states: "I recommend to you, dear friends, that you establish an ongoing intimacy with al-Ṣaḥīfah al-Sajjādiyyah; recite the fifth supplication repeatedly. Where it reminds us of death, where it cautions us against lapses, where it unveils the majesty of God's hosts—the Prophet, his companions, and the angels—all of this builds internal fortification. In every field, internal strength is the determining factor: our inner intellectual and spiritual foundation, as well as the collective cohesion of our society. If our inner architecture is solid, nothing can withstand it" (Khamenei, 1389 SH/December 28, 2011).

Khamenei also notes that emotional attraction to religious teachings among young people is valuable; however, for such attraction to endure, it

must be grounded in the deep conceptual foundations conveyed through supplications such as Abū Ḥamzah, ʿArafah, and Shaʿbāniyyah (Khamenei, September 8, 2005; citing Ibn Ṭāwūs, 1997, Vol. 3, p. 298). Thus, remembrance of death, vigilance against moral lapses, and contemplation of divine grandeur constitute three essential pillars of internal fortification, functioning as a form of non-material and spiritual civil defense.

2. The Scope of Islamic Teachings in *al-Ṣaḥīfah al-Sajjādiyyah*

2.1. Superior Faith and Elevated Conviction

In the Leader's view, the *Ṣaḥīfah* constitutes a rich repository for the cultivation of religious knowledge and the elevation of faith and conviction. He states: *"Focus on matters of faith and doctrine; observe how this renowned Supplication of Makārim al-Akhlāq begins*: *O God, bring my faith to the most complete faith, make my certainty the finest certainty, and bring my intention to the best of intentions and my deeds to the best of deeds)*" (Khamenei, 1399 SH/May 17, 2020; citing Supplication 20).

2.2. Trust in the Absolute Power of God

Regarding spiritual empowerment in confronting adversaries, he asserts: "We look into our own hearts and the hearts of our people, and we witness divine mercy. When we see that our resolve remains unwavering, when the provocations of the enemy fail to perturb us, when intimidation fails to frighten us, and when empty promises fail to deceive us, we understand that this is God's grace. Behind all these outward and material elements, God Almighty is present; the mighty hand of God sustains this system and moves it forward" (Khamenei, 1388 SH/May 13, 2009).

He also cites the supplications of Imam al-Sajjād (peace be upon him): "All worldly holders of power are, in reality, dependent upon Your sustenance, sustained by what reaches them from the table of Your power, and held firmly within the grasp of Your omnipotence: So bless Muhammad and his Household, suffice us, and bestow upon us; for givers give only from the overflow of Your abundance! And bless Muhammad and his Household and guide us; for the guided find guidance solely through the light of Your Countenance)" (citing Supplication 5; Ibn Ṭāwūs, 1997, Vol. 3, p. 298).

Reliance upon God and recognition of His power behind outward victories removes the grounds for despair.

2.3. The Multidimensional Facets of Social Piety (Taqwā)

Highlighting the Supplication of Makārim al-Akhlāq, the Leader identifies dimensions of piety that extend far beyond conventional conceptions of individual piety. He states: *"In this supplication, the Imam says: O God, bless Muhammad and his Household, adorn me with the adornment of the righteous, and clothe me in the ornament of the God-fearing through spreading justice, restraining anger, quenching the fire of discord, bringing together those who are divided, reconciling disputes, spreading good deeds, and concealing defects...).*

What is this ornament of the God-fearing? Usually, when piety is mentioned, people immediately think of abstaining from personal sins and performing private acts of devotion. Although these are undoubtedly essential, Imam al-Sajjād enumerates more than twenty-two social and structural criteria here, directing our attention toward entirely new dimensions of piety" (Khamenei, August 7, 2011).

He analyzes these dimensions in detail:

1. Spreading justice (*basṭ al-ʿadl*): Establishing socioeconomic justice and promoting the equitable distribution of resources and opportunities.

2. Restraining anger (*kaẓm al-ghayẓ*): This is particularly significant for public officials and leaders, whose emotional reactions can affect entire communities (citing Qur'an 3:134, 3:147).

3. Quenching the fire of discord (*itfāʾ al-nāʾirah*): Actively reducing intergroup polarization and political factionalism rather than exacerbating conflict through inflammatory rhetoric.

4. Bringing together divided groups (*ḍamm ahl al-furqah*): Reaching out to those who have become estranged or alienated.

5. Reconciling interpersonal disputes (*iṣlāḥ dhāt al-bayn*).

6. Publicizing virtues and concealing defects (*ifshāʾ al-ʿārifah wa satr al-ʿāʾibah*): Highlighting positive achievements while addressing shortcomings constructively, without resorting to destructive public exposure (Khamenei, 1390 SH/August 7, 2011).

2.4. Delusion and Presumption toward God (Ightirār bi-Allāh)

Presumption toward God (*al-ightirār bi-Allāh*) denotes the spiritual abuse of divine forbearance, clemency, and grace. It is a deep-seated psychological and spiritual disease rooted in self-righteousness, complacency, and the assumption that one enjoys a privileged status before God without the support of righteous deeds. Applying this concept to practical life, Ayatollah Khamenei warns:

"In Supplication 46 of the Ṣaḥīfah, Imam al-Sajjād states: Perpetual woe be to him who swerves from You! Forsaken disappointment be to him who is deprived of You! And the most wretched misery be to him who is deluded concerning You! How frequent is his turning within Your torment, how prolonged is his wandering in Your retribution, how far is his destination from relief, and how despondent is he of an easy exit!.

Becoming deluded regarding God means harboring illegitimate expectations of divine reward without producing righteous deeds, persisting in sin under the pretext of divine forbearance, and considering oneself immune from divine chastisement" (Khamenei, 1375 SH/ January 17, 1997).

2.6. The Dynamic Equilibrium of Fear and Hope (Khawf wa Rajāʾ)

A key pedagogical methodology in effective spiritual propagation is maintaining a dynamic balance between fear (*khawf*) and hope (*rajāʾ*), while giving appropriate priority to reverential fear in order to prevent spiritual complacency. Citing Supplication 39 of the *Ṣaḥīfah*, he remarks: *"Imam al-Sajjād presents himself before the Lord, saying: 'Do that, O my God, for him whose fear of You exceeds his hope, not that he may fall into despair!'*[1] *This is an explicit spiritual directive: instill both fear and hope in hearts, while giving preeminence to reverential awe so that believers do not fall into spiritual complacency. Even the Messenger of God wept during his nocturnal prayer despite the divine assurance of forgiveness* [Qur'an 48:2: *'That God may forgive you what preceded of your sin and what will follow'*]. When asked why he wept so intensely, he replied: *'Shall I not be a grateful servant'*" (Khamenei, 1384 SH/January 25, 2006).

2.7. Repentance (Tawbah): An Existential Paradigm of Transcendence

Inspired by the *Ṣaḥīfah*, the Leader conceives of repentance as a universal gateway to divine mercy that God has opened before humanity. Citing Supplication 45, the Farewell to Ramadan, he states: *You are He who opened for Your servants a door to Your pardon, and named it repentance, and placed upon that door a guide from Your revelation lest they stray from it... What excuse can remain for him who neglects to enter that abode after the opening of the door and the establishment of the guide!* (Khamenei, 1375 SH/ January 17, 1997).

In another sermon, he describes repentance not as a constricting enclosure of guilt, but as an expansive avenue toward spiritual renewal (Khamenei, 1388 Sh/September 20, 2009).

Crucially, repentance is not merely an instrument for cleansing minor or major sins; rather, it constitutes an existential and evolutionary movement that can be observed even in the most perfected human archetypes, including Imam al-Sajjād. Khamenei states: *"Observe the Ṣaḥīfah from beginning to end; witness the burning anguish, intimate sorrow, and sublime repentance contained within it: And this is the station of him who feels shame before You on account of his soul, who is wrathful with it, and well-pleased with You"* (Supplication 32).

In the depth of the night, Imam al-Sajjād pleads with God: *Meeting You with a submissive soul and a bowed neck*) (Supplication 32). This rigorous process of self-reassessment is how humanity traverses the ascent toward spiritual perfection, step by step." (Khamenei, 1382 SH/ May 12, 2003).

2.8. Tawfīq (Divine Grace and Enabling Success)

The Leader considers the very opportunity to pray, engage in supplication, and express gratitude to be a pure gift bestowed by Almighty God. He states: *"In the blessed month of Ramadan, when people from all walks of life turn to gatherings of prayer, this very awakening, turning, and spiritual orientation constitutes divine grace. As Imam al-Sajjād states in the Farewell to Ramadan supplication: You thank him who thanks You though You inspired him with Your thanks... and You reward him who praises You though You taught him Your praise* (Supplication 45).

You are the One who granted him the enabling success (*tawfīq*) and taught him so that he could offer Your praise" (Khamenei, 1375 SH/October 1, 2008).

2.9. The Seduction and Fitnah of Worldly Wealth

Regarding the seductive danger of material wealth and its potential to divert individuals from the righteous path, he observes: *"An individual may enter a field with complete sincerity; yet material incentives can prove dangerously seductive. In the Supplication for the Border Guards (Supplication 27), when Imam al-Sajjād prays for the frontline soldiers of Islam, one of his central petitions is: O Lord! Remove from their hearts the attachment to seductive, fitnah-inducing wealth [al-māl al-futūn]). The descriptor futūn (alluringly seditious) is uniquely applied to wealth in this supplication"* (Khamenei, June 10, 2008).

He further notes that throughout history, prominent figures have stumbled when confronted with financial temptation and that the sole protective armor against this peril is Qur'anic piety (*taqwā*) (Khamenei, 1387 SH/June 16, 2004).

2.10. The Imperative of Resisting Oppression (Ẓulm-Sitīzī)

Ayatollah Khamenei maintains that the Islamic prohibition of injustice is not confined solely to the perpetrator of oppression; submitting to oppression is likewise reprehensible. He states: *"In Islam, just as perpetrating oppression is wicked, yielding to oppression is equally wicked. In Makārim al-Akhlāq, you observe Imam al-Sajjād declaring: Let me not be wronged while You possess the power to protect me, and let me not oppress while You have the power to restrain me*" (Supplication 20).

The Holy Qur'an similarly commands: Do not wrong others, nor be wronged (Qur'an 2:279). It is impossible for a true Muslim to accept subjugation or tyranny from any power, least of all from imperialist aggressors" (Khamenei, 1383 SH/November 5, 1997).

This worldview transforms the Muslim into an active opponent of injustice and oppression.

2.11. The Blessed Month of Ramadan: Purification and Spiritual Refinement

Drawing upon the *Ṣaḥīfah*'s welcoming (Supplication 44) and farewell (Supplication 45) supplications for Ramadan, the Leader presents a comprehensive vision of this month as a structured program for human transformation.

He states: "Imam al-Sajjād opens Supplication 44 with: Praise belongs to God who made us worthy of His praise... Praise belongs to God who appointed among those paths His Month, the Month of Ramadan!)" (Khamenei, 1376 SH/ May 28, 1987).

He elaborates on three profound designations that Imam al-Sajjād gives to Ramadan:

1. The Month of Islam (*Shahr al-Islām*): The month characterized by absolute submission to God.

2. The Month of Purification (*Shahr al-Ṭahūr*): The cleansing of the soul through fasting, Qur'anic recitation, and sincere supplication.

3. The Month of Smelting and Refinement (*Shahr al-Tamḥīṣ*): The extraction of the pure gold of human nature from the dross and base metals of material attachment through trials and spiritual exertion (Khamenei, February 3, 1995).

In the Farewell Supplication (Supplication 45), the Imam bids farewell to the month in deeply affectionate and evocative language: *Peace be upon you, O greatest month of God! Peace be upon you, O most noble companion of all times! Peace be upon you, O month wherein aspirations drew near!*.

Expressing grief over its departure, he asks God to preserve the spiritual gains acquired during the month and to compensate for all deficiencies (Khamenei, May 28, 1987). Taken together, these discourses present a three-stage spiritual ascent: gaining knowledge of God through His names of Beauty and Majesty; returning to God through repentance; and longing for divine reunion.

Conclusion

Based on the qualitative analysis of Ayatollah Seyyed Ali Khamenei's discourses, it can be concluded that *al-Ṣaḥīfah al-Sajjādiyyah* transcends the status of a purely devotional work. Rather, it constitutes a strategic treasury of profound Islamic gnosis through which Imam al-Sajjād (a.s), employing supplication as a vehicle of religious instruction during a period of severe political and social repression, conveyed and cultivated core Islamic teachings concerning theology, ethics, jurisprudence, statecraft, and mysticism. From this perspective, the *Ṣaḥīfah* stands alongside *Nahj al-Balāghah* as one of the two foundational pillars of Shiʿite intellectual and spiritual heritage, capable of addressing the intellectual, psychological, and social needs of contemporary humanity.

The principal innovative contribution of Khamenei's approach lies in his elucidation of the demonstrative structure underlying these supplications and his presentation of a sociopolitical reading of their teachings. Through this approach, the *Ṣaḥīfah* is brought beyond the confines of private devotional reading and situated within the broader arena of social life and the struggle against injustice and moral corruption. His emphasis on concepts such as *"social piety"*, *"spreading justice"*, *"extinguishing discord"*, *"reconciling disputes"*, and *"resistance to oppression"* demonstrates that the *Ṣaḥīfah* can provide an actionable framework for the reform of both individual character and social structures within an Islamic polity.

Furthermore, Khamenei's particular emphasis on encouraging the youth to engage with this treasury, together with his recommendations for deep contemplation and frequent recitation, indicates that a central function of the *Ṣaḥīfah* is the cultivation of internal fortification and the development of spiritual resilience against intellectual and moral incursions. At the same time, the presence of teachings in the *Ṣaḥīfah* that Khamenei regards as unavailable in other hadith or philosophical sources underscores the need for further academic investigation and practical application of these teachings in religious education, propagation, and spiritual formation. Ultimately,

although Khamenei has not devoted a single standalone volume exclusively to the *Ṣaḥīfah*, his discourses contain a coherent and comprehensive conception of its role in the individual and collective life of Muslims. This conception provides a productive foundation for further research into the ways in which the teachings of the *Ṣaḥīfah* may be brought into dialogue with the contemporary needs and imperatives of Islamic society.

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