پژوهش‌نامه علوم حدیث تطبیقی
شاپا الکترونیکی: ۶۸۹۲-۲۶۷۶
شاپا چاپی: ۵۲۹۲-۲۶۷۶
https://pht.journals.miu.ac.ir/Home page

تحلیل فقه الحدیثی روایات غنا در اندیشه امام شهید خامنه‌ای

سید علیرضا حیدری[۱] ✉ و فرهاد عباسی[۲]

۱. نویسنده مسئول، دانشجوی دکتری علوم حدیث تطبیقی، مجتمع آموزش عالی قرآن و حدیث، جامعة المصطفی ص العالمیة، قم، ایران، رایانامه: sayed.alireza@mailfa.com
۲. استادیار گروه حدیث مجتمع آموزش عالی قرآن و حدیث جامعة المصطفی ص العالمیة، قم، ایران، رایانامه: Farhad.abbasi 1357@gmail.com

اطلاعات مقاله

نوع مقاله:
مقاله پژوهشی

تاریخ دریافت:
۱۴۰۳/۱۲/۲۳
تاریخ بازنگری:
۱۴۰۴/۰۱/۱۷
تاریخ پذیرش:
۱۴۰۴/۰۲/۱۲
تاریخ انتشار:
۱۴۰۴/۰۳/۲۸

کلیدواژه‌ها:
فقه الحدیث، روش‌شناسی، آیت‌الله خامنه‌ای، تحلیل زمینه‌ای، اعتبارسنجی حدیث، غنا.

چکیده

هدف: این پژوهش با هدف تبیین چارچوب روش‌شناختی فقهِ حدیث آیت‌الله خامنه‌ای، با تمرکز ویژه بر دروس خارج ایشان تحت عنوان «غنا و موسیقی» (۱۳۸۸)، به بررسی نحوه ارزیابی متنی و زمینه‌ای احادیث مربوط به غنا می‌پردازد.

روش پژوهش: این مطالعه با استفاده از روش تحلیل محتوای کیفی جهت‌دار، به تحلیل و بررسی رویکرد اجتهادی ایشان در تفسیر و اعتبارسنجی احادیث غنا پرداخته است.

یافته‌ها: یافته‌ها نشان می‌دهد که روش استنباط فقهی ایشان بر سه بعد اصلی استوار است: ۱) تحلیل اسنادی (تفکیک میان وثاقت ذاتی و اعتبار زمینه‌ای راویان و بررسی شبکه‌ای اسناد)؛ ۲) تحلیل درون‌متنی (واکاوی ویژگی‌های زبانی و صرفی-نحوی)؛ و ۳) تحلیل برون‌متنی یا زمینه‌ای (توجه به شرایط تاریخی، اسباب ورود حدیث، عرف زمان صدور و مقاصد شریعت).

نتیجه‌گیری: این روش‌شناسی تلفیقی، میان احادیث، آیات قرآن و عقل هماهنگی و انسجام معرفت‌شناختی ایجاد کرده و از تفاسیر تحویل‌گرایانه (سطحی‌نگر) جلوگیری می‌کند. بر این اساس، حرمت غنا مطلقِ آوازخوانی تلقی نشده، بلکه مشخصاً شامل شکلی از آن می‌گردد که همراه با «لهو» (سرگرمی باطل) و «اضلال» (گمراهی و فسادانگیزی) باشد.

استناد: حیدری، سید علیرضا؛ و عباسی، فرهاد (۱۴۰۵). تحلیل فقه الحدیثی روایات غنا در اندیشه امام شهید خامنه‌ای. علوم حدیث تطبیقی، ۱۳ (۲۴)، ۲۷-۵۲.

ناشر: جامعة المصطفی العالمیة.
© نویسندگان.
CC BY NC

Comparative Hadith Sciences
ISSN (P): 2676-5292
ISSN (O): 2676-6892
https://pht.journals.miu.ac.ir/Home page

An Analytical Investigation into Ayatollah Khamenei's Fiqh al-Ḥadīth Methodology: A Textual and Contextual Analysis of *Ghināʾ* (Singing) Traditions

Seyyed Alireza Heidari[1]✉, and Farhad Abbasi[2]

1. Corresponding Author, PhD in Comparative Hadith Studies. Higher Education Complex of Quran and Hadith. Al-Mustafa International University. Qom, Iran.. Email: sayed.alireza@mailfa.com
2. Assistant Professor, Hadith Department, Higher Education Complex for Quran and Hadith, Al-Mustafa University, Qom, Iran. Email: Farhad.abbasi1357@gmail.com

Article Info

Article type:
Research Article

Article history:
Received:
16 March 2025
Received in revised form:
14 April 2025
Accepted:
8 May 2025
Available online:
20 June 2025

Keywords:
Fiqh al-Ḥadīth, Methodology, Ayatollah Khamenei, Contextual Analysis, Hadith Validation, *Ghināʾ* (Singing).

ABSTRACT

Objective: This study aims to elucidate the methodology of *fiqh al-ḥadīth* (jurisprudential analysis of hadith) employed by Ayatollah Khamenei, specifically examining his textual and contextual evaluation of traditions concerning *ghināʾ* (singing) as compiled in his pedagogical lectures *Ghināʾ wa Mūsīqī* (2009).

Methodology: The research utilizes a directed qualitative content analysis to investigate Ayatollah Khamenei's jurisprudential framework and interpretive approach toward *ghināʾ* traditions.

Findings: The findings indicate that Ayatollah Khamenei's inference methodology is built upon three principal dimensions: (1) *isnād* (chain of transmission) analysis, distinguishing between intrinsic narrator reliability and contextual credibility; (2) intra-textual analysis, focusing on lexical and morphological features; and (3) extra-textual or contextual analysis, evaluating historical occasions of issuance, social conventions (*ʿurf*), and overall Sharīʿah objectives.

Conclusion: This integrated methodology achieves epistemological coherence among hadith, Qurʾanic verses, and rational intellect (*ʿaql*), preventing reductionist readings. Consequently, the prohibition of *ghināʾ* is demonstrated not as an indiscriminate ban on all singing, but as specific to forms characterized by *lahw* (frivolous amusement) and *iḍlāl* (corrupting misguidance).

Cite this article: Heidari, S. A.; & Abbasi, F. (2026). An Analytical Investigation into Ayatollah Khamenei's Fiqh al-Ḥadīth Methodology: A Textual and Contextual Analysis of Ghināʾ (Singing) Traditions. *Comparative Hadith Sciences*, 13 (24), 27-52.

© The Author(s). **Publisher:** Al-Mustafa International University.

Introduction

Jurisprudential traditions constitute a foundational source of legal deduction in Shiite jurisprudence, playing a pivotal role in guiding believers and elucidating divine ordinances. Transmitted through the teachings of the Infallibles (peace be upon them), these traditions not only convey legal rulings but also embody the broader objectives of Islamic law within diverse historical and socio-cultural contexts (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 1, p. 12). Nevertheless, the linguistic, contextual, and historical complexities embedded in these traditions make their accurate and comprehensive interpretation an epistemological challenge that requires a rigorous and multidimensional methodology.

Since the early centuries of Shiite hadith scholarship, two principal approaches to the analysis of traditions have emerged. The first is the isnād-centered approach, which prioritizes the authentication of chains of transmission according to criteria such as trustworthiness, probity, and precision in transmission (Al-Najāshī, 1986, p. 15). The second is the text-centered approach, which emphasizes the extraction of substantive meanings and the assessment of their compatibility with the Qurʾan and sound reason (Al-Shaykh al-Anṣārī, 1990, p. 45). Despite significant developments in biographical evaluation, legal theory, and Qurʾanic exegesis, integrating these approaches into a coherent and dynamic methodological framework—particularly in the contemporary context—remains an important area for continued scholarly inquiry.

Within the field of *fiqh al-ḥadīth*, Ayatollah Khamenei has developed an integrative methodological approach in his advanced lectures *Ghināʾ wa Mūsīqī* (2009). By combining *isnād*, textual, Qurʾanic, and contextual analyses, he presents a comprehensive framework for interpreting jurisprudential traditions. His approach employs a range of analytical tools, including transmission verification through the frequency of transmission (, analysis of narrator networks, and the use of biographical databases; lexical analysis to determine semantic meanings within their operational contexts; morphological and grammatical analysis; examination of thematic relationships between Qurʾanic verses and question-and-answer structures within hadith reports; analysis of textual tone as an indicator of the speaker's intent; investigation of the circumstances surrounding the issuance of traditions; application of the principles of the general and specific and the absolute and qualified; and consideration of the socio-cultural conventions prevailing at the time of issuance. Through these instruments, the

methodology seeks not only to identify the literal and intended meanings of traditions but also to prevent superficial or internally inconsistent interpretations by situating the texts within a broader framework of Qurʾanic principles, rational judgment, and the overarching objectives of the Sharīʿah (Khamenei, 2009, p. 10).

Previous scholarship on *fiqh al-ḥadīth* has largely focused on classical methodologies. Early scholars, including Shaykh al-Kulaynī (d. 329 AH), in *al-Kāfī*, and Shaykh al-Ṣadūq (d. 381 AH), in *Man Lā Yaḥḍuruhu al-Faqīh*, accorded considerable importance to the study of transmission, with the reliability and integrity of transmitters serving as central considerations in hadith evaluation (Al-Kulaynī, 2008, Vol. 1, p. 20; Al-Ṣadūq, 1993, Vol. 1, p. 15). In subsequent centuries, foundational works such as *Rijāl al-Najāshī* (Al-Najāshī, 1986) and *al-Riʿāyah fī ʿIlm al-Dirāyah* by al-Shahīd al-Thānī (1988) further systematized the study of transmission and narrator reliability. However, these approaches have sometimes received criticism for according comparatively less attention to the deeper textual and contextual dimensions of hadith interpretation.

Conversely, text-centered approaches developed in the works of jurists and legal theorists such as Shaykh al-Anṣārī (1990) and al-ʿAllāmah al-Ḥillī (1989) emphasized the compatibility of traditions with the Qurʾan and rational principles, while comparatively less attention was given to the social contexts and historically situated conventions surrounding the issuance of traditions. In the contemporary period, works such as *Muʿjam Rijāl al-Ḥadīth* by al-Khūʾī (1990) and *Kulliyyāt fī ʿIlm al-Rijāl / Kitābshināsī-yi Ḥadīth* by Sobhani (2006) have attempted to bring together transmission studies and textual analysis. Nevertheless, their principal emphasis remains on theoretical and methodological foundations rather than on the systematic reconstruction of the practical analytical procedures employed by contemporary jurists.

Against this background, an investigation of Ayatollah Khamenei's *fiqh al-ḥadīth* methodology, particularly as reflected in *Ghināʾ wa Mūsīqī*, is significant because comprehensive studies devoted specifically to this aspect of his jurisprudential method remain limited. The work presents an integrative approach that combines *isnād* investigation, textual analysis, Qurʾanic correlation, and attention to linguistic and contextual nuances. In doing so, it offers a methodological framework that remains grounded in the Shiite intellectual tradition while responding to the interpretive demands of contemporary jurisprudence (Safari, 2019, p. 50). Although several studies published in hadith-science journals between 2016 and 2021 have examined

selected dimensions of his approach, they have not sufficiently addressed its systematic structure or demonstrated its practical application. This gap highlights the need for a focused analytical study capable of reconstructing and evaluating his methodological model and its contribution to the development of contemporary *fiqh al-ḥadīth*.

Accordingly, the central research question of this study is: How does Ayatollah Khamenei's *fiqh al-ḥadīth* methodology achieve a more nuanced and dynamic understanding of jurisprudential traditions through the integrated application of *isnād*, textual, Qurʾanic, and contextual analytical tools? The study hypothesizes that his integrative approach establishes greater epistemological coherence among hadith, the Qurʾan, rational judgment, and the objectives of the Sharīʿah. It therefore provides a more comprehensive framework for legal deduction that is firmly rooted in the Shiite intellectual heritage while remaining responsive to contemporary scholarly requirements, particularly through such methodological instruments as narrator databases, transmission-network analysis, and the examination of historically situated social conventions.

Research Methodology

This study employs a qualitative research approach based on directed content analysis to examine the *fiqh al-ḥadīth* methodology of Ayatollah Khamenei. Directed content analysis was selected because it provides a systematic framework for identifying, organizing, and interpreting recurring themes and methodological patterns within scholarly texts.

The research corpus consists of selected sections of Ayatollah Khamenei's advanced lectures compiled in *Ghināʾ wa Mūsīqī* (Khamenei, 2009), with particular emphasis on passages directly concerned with the interpretation and analysis of hadith. These materials were selected through purposive sampling and include discussions of textual and semantic interpretation, lexical and morphological analysis, *isnād* evaluation, and the determination of the decisive legal intent through Qurʾanic concordance, analysis of textual tone, examination of the circumstances of issuance, consideration of prevailing conventions, and application of the principles governing general and specific texts.

The analysis draws on multiple authoritative sources. The primary source is *Ghināʾ wa Mūsīqī* (Khamenei, 2009). Secondary and corroborative sources include major Shiite hadith collections, such as *Wasāʾil al-Shīʿah* (Al-Ḥurr al-ʿĀmilī, 1989), *al-Kāfī* (Al-Kulaynī, 2008), and *Man Lā*

Yaḥḍuruhu al-Faqīh (Al-Ṣadūq, 1993); biographical and rijāl works, including *Rijāl al-Najāshī* (Al-Najāshī, 1986) and *Rijāl al-Kashshī* (Al-Kashshī, 1969); and exegetical sources such as *Majmaʿ al-Bayān* (Al-Ṭabrisī, 1992). These sources were used to verify the transmission, textual meaning, and interpretive context of the traditions discussed in the primary corpus.

The data were analyzed through three successive coding phases:

1. Open Coding: Primary methodological themes were identified, including frequency of transmission, transmission networks, lexical and morphological analysis, Qurʾanic concordance, textual tone, circumstances of issuance, and prevailing social conventions.

2. Axial Coding: The identified themes were organized into two broader analytical dimensions: (a) the extraction and evaluation of lexical, morphological, and *isnād*-based indicators; and (b) the determination of decisive legal intent through Qurʾanic correlation, analysis of textual tone, consideration of *ʿurf*, and application of the principles governing general and specific texts.

3. Selective Coding: The principal categories and their interrelationships were integrated into an overarching methodological model of *fiqh al-ḥadīth*, thereby enabling the reconstruction of Ayatollah Khamenei's approach to the comprehension and juridical interpretation of traditions.

The credibility and trustworthiness of the analysis were enhanced through several procedures. Internal consistency was assessed by examining the congruence between the identified analytical categories and the methodological discussions contained in the primary lectures. Confirmability was strengthened through direct cross-referencing with relevant classical hadith, *rijāl*, and exegetical sources. The interpretation was further subjected to peer review by scholars specializing in hadith studies, while comparative verification against classical sources was employed to reduce the risk of interpretive bias and ensure the accuracy of the reconstructed methodology.

The scope of the study is deliberately limited to Ayatollah Khamenei's *fiqh al-ḥadīth* methodology, using *ghināʾ* as a representative case study because *Ghināʾ wa Mūsīqī* provides a particularly detailed illustration of his approach within contemporary Shiite jurisprudence. This focused design allows for an in-depth examination of the methodological instruments employed in the interpretation of jurisprudential traditions. Nevertheless, the study is limited by its concentration on a single lecture series and the absence of a systematic comparison with the methodologies of other contemporary jurists. Future research could address this limitation through

comparative studies examining the approaches of contemporary authorities, including Ayatollah Sistani and Ayatollah al-Khoei, thereby providing a broader assessment of methodological continuities and differences within contemporary Shiite *fiqh al-ḥadīth*.

Systematic Analysis of the *Fiqh al-Ḥadīth* Methods of Ayatollah Khamenei

Ayatollah Khamenei's *fiqh al-ḥadīth* methodology can be conceptualized as a three-dimensional analytical framework that provides a systematic classification of the principal tools employed in the interpretation and juridical evaluation of hadith. These dimensions correspond to three interconnected stages of the inferential process:

1. Dimension 1: *Isnād* Analysis — verification of transmission and establishment of issuance;

2. Dimension 2: Intra-Textual Analysis — examination of the literal, lexical, semantic, and structural implications of the text; and

3. Dimension 3: Extra-Textual and Contextual Analysis — determination of the lawgiver's decisive intent through consideration of the broader textual, historical, and socio-cultural context.

Dimension 1: *Isnād* Analysis and Validation of Transmission

Isnād analysis occupies a foundational position in Ayatollah Khamenei's methodology. His approach combines classical biographical criteria, including trustworthiness, probity, and precision in transmission, with broader analytical tools such as narrator databases, transmission-network analysis, and the evidentiary significance of transmission frequency. This combination enables a more comprehensive assessment of the reliability and probative value of hadith reports.

1.1. Narrator Databases and Frequency of Transmission

Ayatollah Khamenei makes use of an extensive biographical repository containing detailed information on 231 narrators, thereby facilitating systematic examination of their biographical profiles, scholarly affiliations, and relationships within transmission networks (Khamenei, 2009, p. 45).

A relevant example is the tradition concerning the question, *"What is false speech?"*, in which Imam Jaʿfar al-Ṣādiq (a.s.) interprets *qawl al-zūr* as *ghināʾ* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 304). The principal transmitter examined in this report is Abū Baṣīr Yaḥyā ibn Abī al-Qāsim. Abū Baṣīr receives explicit commendation in *Rijāl al-Najāshī* (1986, p. 142) and *Rijāl*

al-Kashshī (1969, p. 231) and is recognized as a prominent companion of Imam al-Ṣādiq (a.s.) within the scholarly circles of Kufa and Medina. His association with other prominent transmitters, including Zurārah ibn Aʿyan and Muḥammad ibn Muslim, and their occurrence together in numerous chains of transmission further contributes to the assessment of his reliability (Al-Khūʾī, 1990, Vol. 16, p. 145).

Ayatollah Khamenei emphasizes the evidentiary significance of such interconnected transmission networks, observing that Abū Baṣīr's scholarly standing and extensive relationships with other transmitters contribute substantially to confidence in his reports (Khamenei, 2009, p. 55). In this respect, the assessment of a narrator does not depend exclusively on isolated biographical statements but also considers the broader structure of transmission in which the narrator participated.

The frequency of transmission (*Kathrat al-naql*) constitutes another consideration in this methodological framework. For example, Muḥammad ibn Mūsā ibn al-Mutawakkil, who transmits more than one hundred reports in *Man Lā Yaḥḍuruhu al-Faqīh* (Al-Ṣadūq, 1993), is regarded as possessing significant evidentiary value in light of the extensive body of material transmitted through him and the scholarly assessments associated with his status. Ayatollah Khamenei accordingly considers the high frequency of transmission to have practical evidentiary significance (Safari, 2019, p. 105). Similarly, Muʿallā ibn Muḥammad, who appears in numerous chains across the Four Canonical Books (*al-Kutub al-Arbaʿah*), may be evaluated in light of the principle of widespread transmission (*istifāḍah*) (Al-Khūʾī, 1990, Vol. 17, p. 234). Such considerations introduce a relational and cumulative dimension into the evaluation of narrators, supplementing direct biographical assessments with evidence derived from patterns of transmission.

From the perspective of *isnād* analysis, the tradition concerning *qawl al-zūr* illustrates the importance of examining not only individual narrators but also the scholarly networks in which they operated. Abū Baṣīr was an influential jurist and transmitter in second-century AH Kufa and participated in intellectual and jurisprudential exchanges with scholars representing different theological positions (Al-Najāshī, 1986, p. 143). His association with other prominent transmitters, particularly Zurārah ibn Aʿyan and Muḥammad ibn Muslim, further indicates the existence of interconnected scholarly circles through which traditions were transmitted and evaluated. Ayatollah Khamenei therefore treats such relationships as corroborative evidence that can strengthen confidence in a report (Khamenei, 2009, p. 56).

This approach, corroborated by *Muʿjam Rijāl al-Ḥadīth* (Al-Khūʾī, 1990, Vol. 16, p. 146) and considered in comparison with the assessments of Shaykh al-Ṭūsī (1992, Vol. 7, p. 156), demonstrates the manner in which biographical information can be synthesized with transmission patterns to produce a more comprehensive assessment of hadith reliability.

1.2. Transmission Networks and the Distinction between Reliability (Tawthīq) and Credibility (Iʿtibār)

The analysis of transmission networks represents an important feature of Ayatollah Khamenei's approach. A pertinent example is a tradition concerning *ghināʾ* in which ʿAbdullāh ibn Muskān, one of the *Aṣḥāb al-Ijmāʿ* (Al-Kashshī, 1969, p. 165), transmits from Abū al-Rabīʿ al-Shāmī. Although Abū al-Rabīʿ does not possess explicit classical *tawthīq*, his association with highly regarded authorities, including ʿAbdullāh ibn Muskān and Ṣafwān ibn Yaḥyā, together with his recurrent presence within transmission chains, provides contextual evidence relevant to the assessment of his transmission.

A central feature of Ayatollah Khamenei's methodology is his distinction between intrinsic reliability (*wathāqah*) and contextual credibility (*iʿtibār*). *Wathāqah* refers to established reliability supported by direct evidence or explicit testimony concerning a narrator, whereas *iʿtibār* may be established through cumulative and circumstantial evidence derived from transmission patterns, scholarly associations, and corroborating indicators. In this framework, the absence of explicit *tawthīq* does not necessarily render a narrator's report devoid of evidentiary value. Rather, the broader transmission context must also be considered (Khamenei, 2009, p. 57; cf. Al-Khūʾī, 1990, Vol. 18, p. 200).

This distinction is particularly relevant to the analysis of traditions concerning the prohibition of *ghināʾ* in specific contexts (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 310). As an acknowledged member of the *Aṣḥāb al-Ijmāʿ*, ʿAbdullāh ibn Muskān belonged to a highly regarded transmission network (Al-Kashshī, 1969, p. 166). The recurrent transmission of reports through Abū al-Rabīʿ in association with recognized authorities may therefore contribute to the contextual assessment of his credibility. In this respect, Ayatollah Khamenei's methodology treats the transmission network as a form of corroborative evidence capable of strengthening confidence in a report even when explicit formal *tawthīq* is unavailable (Khamenei, 2009, p. 57; cf. Al-Khūʾī, 1990, Vol. 18, p. 200).

Consequently, *isnād* analysis within Ayatollah Khamenei's *fiqh al-ḥadīth* methodology extends beyond a narrowly atomistic assessment of individual narrators. It incorporates the cumulative evidentiary value of narrator profiles, transmission frequency, scholarly networks, and corroborating relationships. This multidimensional approach provides the first stage of his broader interpretive process: establishing sufficient confidence in the transmission of a report before proceeding to its detailed textual and contextual analysis.

1.3. Historical and Sociological Contextualization of Transmitters

In Ayatollah Khamenei's methodology, *isnād* evaluation extends beyond formal biographical assessments to encompass the historical and social circumstances in which transmitters lived and transmitted traditions. For example, Abū Baṣīr's active participation in the theological and jurisprudential discourse of Kufa and Medina, together with his close association with Imam al-Ṣādiq (a.s.), provides an important contextual basis for assessing the precision and reliability of his transmissions (Al-Najāshī, 1986, p. 143). Similarly, ʿAbdullāh ibn Muskān operated within a cohesive Shiite intellectual network in Kufa, a context that contributed to the preservation and transmission of traditions within established scholarly circles (Al-Kashshī, 1969, p. 166).

Second-century Kufa constituted an important center of intense theological and jurisprudential debate among diverse intellectual and sectarian groups. Transmitters such as Abū Baṣīr operated within an environment in which doctrinal and legal questions were subject to sustained scholarly scrutiny. This historical setting is therefore relevant to assessing the circumstances surrounding the transmission of traditions, particularly those addressing contested theological and jurisprudential issues (Al-Najāshī, 1986, p. 144). Ayatollah Khamenei accordingly emphasizes the significance of the intellectual environment in which Abū Baṣīr transmitted traditions, arguing that his involvement in addressing jurisprudential ambiguities contributed to the precision and evidentiary value of his reports (Khamenei, 2009, p. 58; Al-Kashshī, 1969, p. 232).

Thus, historical and sociological contextualization constitutes a supplementary dimension of *isnād* analysis. Rather than treating the narrator as an isolated biographical figure, this approach situates the transmitter within the intellectual networks, scholarly debates, and socio-religious circumstances of the period. Such contextualization contributes to a more comprehensive assessment of the reliability and transmission history of hadith reports.

Dimension 2: Intra-Textual and Semantic Analysis

2.1. Lexical Analysis as the Foundation of Operational Meaning

Lexical analysis constitutes a fundamental stage in the interpretation of hadith texts. Ayatollah Khamenei does not regard lexicography merely as a means of identifying the etymological or dictionary meaning of individual terms. Rather, he employs lexical analysis as a starting point for determining their operational and contextual meaning, taking into account the textual environment in which a term occurs (Khamenei, 2009, p. 48). This approach draws upon the contributions of classical Arabic lexicographers, including al-Rāghib al-Iṣfahānī (1992) and al-Fayyūmī (1990), while placing their lexical findings within the broader context of the hadith under investigation.

Accordingly, the semantic analysis of a jurisprudential tradition proceeds from the general lexical meaning of its terminology toward an examination of the particular meaning intended within the text. This distinction is methodologically significant because a dictionary definition alone may not adequately determine the legal scope of a term. The surrounding textual context, its syntactic and semantic relationships, and its use within the relevant jurisprudential discourse must also be considered.

2.2. Lexical Analysis of the Term Ghināʾ

In Arabic lexicography, *ghināʾ* generally refers to singing or vocal performance characterized by melody, modulation, and vocal ornamentation (Ibn Manẓūr, 1994, Vol. 13, p. 334; Al-Rāghib al-Iṣfahānī, 1992, p. 780). In jurisprudential traditions, however, the term frequently appears in association with concepts such as falsehood (*bāṭil* or *qawl al-zūr*), misguidance (*iḍlāl*), and vain or frivolous amusement (*lahw*). These contextual associations are significant in determining the scope of its intended legal meaning.

A prominent example is the tradition concerning *qawl al-zūr*. The questioner asks Imam al-Ṣādiq (a.s.) about the meaning of the Qurʾanic injunction, *"And shun false speech (qawl al-zūr)"* (Qurʾan 22:30), to which the Imam responds: *"Qawl al-zūr is ghināʾ"* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 304). In analyzing this tradition, Ayatollah Khamenei distinguishes between the general lexical meaning of *ghināʾ* and its specific operational meaning within the context of the report. According to this approach, although *ghināʾ* denotes singing at the lexical level, its identification with *qawl al-zūr* in this particular tradition indicates a more restricted semantic application (Khamenei, 2009, p. 50).

Thus, the lexical meaning provides the initial semantic framework, while the textual context determines the specific sense relevant to the legal argument. The prohibition should consequently not be extended from the particular contextual application of *ghināʾ* to every form of vocal performance without additional evidence establishing such generalization.

Classical Arabic usage also indicates that *ghināʾ* could refer more broadly to different forms of singing or vocal performance, including forms that were not necessarily associated with religiously reprehensible conduct (Ibn Manẓūr, 1994, Vol. 13, p. 335). Therefore, its occurrence alongside *qawl al-zūr* in the cited tradition becomes particularly significant for determining its contextual and juridical scope. Drawing on *Majmaʿ al-Bayān* (Al-Ṭabrisī, 1992, Vol. 7, p. 123), Ayatollah Khamenei interprets the identification of *qawl al-zūr* with *ghināʾ* as referring to a form of singing associated with conduct contrary to religious values (Khamenei, 2009, p. 51).

This approach differs from the interpretation attributed to Shaykh al-Anṣārī (1990, p. 46), who understands *qawl al-zūr* in a broader sense encompassing falsehood generally. Ayatollah Khamenei's approach instead emphasizes the relationship between lexical meaning and contextual usage, thereby seeking to prevent an unwarranted extension of the legal prohibition beyond the semantic scope established by the relevant textual and contextual evidence.

A similar methodological consideration arises in the analysis of the apparently absolute tradition, *"Al-ghināʾu ḥarām"* ("Singing is forbidden"; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 303). Although the expression is linguistically general, Ayatollah Khamenei examines the socio-historical circumstances surrounding its issuance in determining its juridical scope. In his analysis, the association of *ghināʾ* in the relevant historical milieu with gatherings characterized by frivolity, moral corruption, and sinful conduct constitutes an important contextual indicator for understanding the intended scope of the prohibition (Khamenei, 2009, p. 56; Ibn Manẓūr, 1994; Al-Rāghib al-Iṣfahānī, 1992).

Accordingly, the analysis of *ghināʾ* illustrates a central principle of Ayatollah Khamenei's *fiqh al-ḥadīth* methodology: lexical generality does not, by itself, determine juridical scope. Rather, the legal meaning of a term must be established through the interaction of its lexical signification with textual context, associated concepts, and the historical circumstances surrounding the issuance of the tradition.

2.3. Lexical Analysis of the Term Lahw

The term *lahw* is central to the interpretation of traditions associated with Qurʾan 31:6: *"And among the people is he who purchases idle talk (lahw al-ḥadīth)"*. Lexically, *lahw* denotes diversion, amusement, or an activity that distracts a person from more significant or purposeful pursuits (Al-Rāghib al-Iṣfahānī, 1992, p. 752).

A tradition attributed to Imam al-Ṣādiq (a.s.) states: *"Al-ghināʾu lahw"* ("Singing is *lahw*"; Khamenei, 2009, p. 85). In analyzing this statement, Ayatollah Khamenei distinguishes between the general lexical meaning of *lahw* and its specific operational meaning within the tradition. Although the term denotes amusement or diversion at the lexical level, its application in the context of the tradition refers to forms of entertainment that divert a person from the path of God and contribute to spiritual or moral deviation (*muḍill ʿan sabīl Allāh*) (Khamenei, 2009, p. 87).

This contextual qualification is significant for determining the juridical scope of the term. Rather than treating every form of amusement or diversion as falling within the prohibition, the analysis associates *lahw* with a specific type of diversion that carries religiously or morally objectionable consequences.

In Qurʾanic usage, *lahw* generally carries a negative connotation when it refers to activities that cause heedlessness of God, religious obligations, or the ultimate purpose of human existence (Al-Ṭabrisī, 1992, Vol. 8, p. 456). Similarly, in *al-Tibyān*, al-Ṭūsī (1992, Vol. 9, p. 234) interprets *lahw* in the relevant context as a form of diversion that conflicts with the objectives of the Sharīʿah. Drawing on such exegetical discussions, Ayatollah Khamenei situates the term within its broader Qurʾanic and jurisprudential context (Khamenei, 2009, p. 88).

This approach differs from the broader interpretation attributed to Ayatollah al-Khoei (1990, p. 56), who understands *lahw* in a more general sense of amusement. Ayatollah Khamenei instead qualifies the lexical meaning by examining its Qurʾanic and hadith contexts. He also distinguishes *lahw* from *laʿib* (play), explaining that whereas *laʿib* denotes activity characterized by purposelessness or playfulness, *lahw* refers to an amusement capable of producing spiritual heedlessness and diverting a person from the ultimate purpose of human existence (Khamenei, 2009, p. 32). This distinction contributes to a more precise determination of the semantic and juridical scope of *lahw* in traditions concerning *ghināʾ*.

2.4. Lexical Analysis of the Term Zūr

In Qurʾan 22:30, *"And shun false speech (qawl al-zūr)"*, the term *zūr* denotes falsehood, deviation from truth, or speech contrary to reality (Ibn Manẓūr, 1994, Vol. 4, p. 378). Its significance becomes particularly relevant in the tradition in which *qawl al-zūr* is interpreted as *ghināʾ* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 304).

Ayatollah Khamenei distinguishes between the general lexical meaning of *zūr* and its contextual application in the tradition. Although *zūr* denotes falsehood at the lexical level, its interpretation as *ghināʾ* indicates that the tradition is concerned with forms of singing associated with deviation from truth or with conduct that leads away from religious values (Khamenei, 2009, p. 52).

In Qurʾanic discourse, *zūr* may encompass speech or conduct that departs from truthfulness or constitutes moral deviation (Al-Ṭabrisī, 1992, Vol. 7, p. 124; Al-Rāghib al-Iṣfahānī, 1992, p. 392). Accordingly, its identification with *ghināʾ* in the relevant tradition does not necessarily establish a prohibition of every form of singing. Rather, it points toward a form of singing characterized by moral and religious reprehensibility within the context of the report (Khamenei, 2009, p. 53; Al-Ṭūsī, 1992, Vol. 7, p. 156).

The methodological significance of this analysis lies in the distinction between a term's general lexical signification and the particular meaning it acquires through contextual application. The interpretation of *qawl al-zūr* as *ghināʾ* must therefore be assessed in relation to the semantic, textual, and jurisprudential context of the tradition rather than treated as an isolated lexical equation.

2.5. Lexical Analysis of Iḍlāl (Misguidance)

The term *iḍlāl*, derived from the root *ḍ-l-l*, denotes leading astray, causing deviation, or directing someone away from the divine path. In Qurʾanic expressions such as *"to mislead (li-yuḍilla) from the path of Allah"* (Qurʾan 31:6; cf. Qurʾan 41:26), the term signifies deviation from guidance and the divine way (Al-Rāghib al-Iṣfahānī, 1992, p. 635).

Within traditions concerning *ghināʾ*, *iḍlāl* is employed to indicate the potential practical and ideological consequences of forms of singing associated with moral corruption. Ayatollah Khamenei interprets the concept as encompassing forms of practical and doctrinal deviation that conflict with the objectives of the Sharīʿah (Khamenei, 2009, p. 70).

The relevant tradition provides an example of this application (Khamenei, 2009, p. 68). In this context, *iḍlāl* refers to deviation from the divine path and is understood in light of its broader Qurʾanic and exegetical usage (Al-Ṭabrisī, 1992, Vol. 9, p. 345; Al-Rāghib al-Iṣfahānī, 1992, p. 636). Ayatollah Khamenei accordingly understands *iḍlāl* in the tradition as practical misguidance associated with forms of vain or morally corrupting singing (Khamenei, 2009, p. 71; cf. Al-Sīstānī, 1999, p. 78).

Taken together, the analysis of *lahw*, *zūr*, and *iḍlāl* demonstrates that Ayatollah Khamenei does not determine the legal meaning of terminology solely on the basis of dictionary definitions. Rather, he examines the interaction between lexical signification, Qurʾanic usage, hadith context, and juridical implications. This approach provides an important bridge between intra-textual analysis and the broader contextual stage of *fiqh al-ḥadīth*.

Dimension 3: Extra-Textual and Contextual Analysis

3.1. Morphological Analysis: Precision in Linguistic Connotations

Morphological and grammatical analysis constitutes a further instrument for determining the precise implications of hadith and Qurʾanic expressions. Ayatollah Khamenei employs such analysis to move beyond surface-level readings and identify the semantic possibilities that may affect the scope of a legal ruling (Khamenei, 2009, p. 45).

A significant example concerns the *lām* in the expression *"li-yuḍilla ʿan sabīl Allāh"*. From a grammatical perspective, the particle may be understood in two principal ways:

1. The *lām* of purpose or intention (*lām al-ghāyah / al-gharaḍ*): indicating an intended purpose or objective; and

2. The *lām* of consequence (*lām al-ʿāqibah*): indicating an eventual result or consequence rather than an intended purpose.

Ayatollah Khamenei argues that the distinction has significant implications for determining the scope of the prohibition. If the *lām* indicates purpose, the prohibition of *ghināʾ* would be associated with singing undertaken with the deliberate intention of causing misguidance. If, however, it indicates consequence, the relevant criterion would be the occurrence of misguidance as an actual consequence, irrespective of whether such an outcome was deliberately intended (Khamenei, 2009, p. 45).

The same distinction becomes relevant in the analysis of the narration *"Mā aṣghā ilā ghināʾin illā wāṣil"* (Khamenei, 2009, p. 68). If the *lām* is understood as expressing purpose, the juridical implication would be

restricted to forms of singing associated with deliberate misguidance. If it expresses consequence, the scope would extend to singing that results in moral or spiritual corruption. Drawing on *al-Tibyān* (Al-Ṭūsī, 1992, Vol. 9, p. 235), Ayatollah Khamenei considers the interpretation of the *lām* as indicating consequence to be more consistent with the contextual flow of the tradition (Khamenei, 2009, p. 46; cf. Al-Shaykh al-Anṣārī, 1990, p. 47).

Thus, morphological and grammatical analysis functions as a substantive component of juridical interpretation rather than merely as a linguistic exercise. A seemingly minor grammatical distinction can materially affect the scope and conditions of a legal ruling.

3.2. Analysis of Verb Forms and Tenses

The analysis of verb forms and tenses constitutes another component of Ayatollah Khamenei's linguistic methodology. In the Qurʾanic expression *"wa-min al-nāsi man yashtarī lahw al-ḥadīth"* (Qurʾan 31:6), the imperfect verb *yashtarī* may indicate continuity, recurrence, or an ongoing practice. Ayatollah Khamenei therefore considers the use of the imperfect form relevant to understanding the recurrent nature of the conduct described in the verse (Khamenei, 2009, p. 52).

Similarly, in the tradition *"Lā tasmaʿ al-ghināʾ"* ("Do not listen to singing"; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 319), the prohibitive construction *lā tasmaʿ* conveys a prohibition. Ayatollah Khamenei treats this construction as expressing a normative legal injunction (*ḥukm taklīfī*) within the context of the tradition (Khamenei, 2009, p. 68).

The expression *"lā tasmaʿ al-ghināʾ"* therefore establishes a prohibitive formulation whose juridical scope must be determined in light of the contextual evidence surrounding its issuance (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 320). Drawing on *al-Tibyān* (Al-Ṭūsī, 1992, Vol. 7, p. 157), Ayatollah Khamenei maintains that the prohibition should be examined in relation to the circumstances in which *ghināʾ* was associated with frivolous or sinful forms of entertainment (Khamenei, 2009, p. 69; cf. Al-Sīstānī, 1999, p. 79).

Accordingly, the analysis of verb forms, grammatical constructions, and prohibitive expressions complements lexical analysis by clarifying the normative force and potential scope of the language employed in jurisprudential traditions. In Ayatollah Khamenei's methodology, linguistic analysis therefore constitutes an essential preliminary step toward determining the broader contextual meaning and decisive legal intent of the text.

4. Concordance between Qurʾanic Verses and Question–Answer Discourse

Examining the relationship between the Qurʾanic verses invoked in hadith reports and the questions posed to the Infallibles (peace be upon them) provides an important means of clarifying the decisive intent underlying their responses. In Ayatollah Khamenei's methodology, the correspondence between the question, the Imam's response, and the Qurʾanic verse cited in support of that response constitutes a contextual indicator for determining the scope and intended meaning of the ruling (Khamenei, 2009, p. 55).

4.1. Example 1: Singing on Festive Days (Ghināʾ fī al-ʿĪd)

In a reported exchange, a narrator asks Imam al-Ṣādiq (a.s.): *"Is ghināʾ permissible on ʿĪd?"* The Imam responds negatively and cautions against compromising the sanctity of the occasion through *ghināʾ*, citing the Qurʾanic principle, *"And do not commit abuse on the earth, spreading corruption"* (Qurʾan 2:60; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 322). Ayatollah Khamenei emphasizes the direct correspondence between the Qurʾanic citation and the question–answer structure of the report, arguing that the verse must be considered in relation to the specific issue raised by the questioner (Khamenei, 2009, p. 147).

The significance of this correspondence becomes clearer when the nature of ʿĪd is taken into account. As a religiously significant occasion characterized by legitimate joy, worship, and communal observance (Al-Ṭabrisī, 1992, Vol. 2, p. 78), its celebration remains subject to the ethical and spiritual norms of the Sharīʿah. The Imam's invocation of a Qurʾanic prohibition against spreading corruption therefore provides a contextual indicator that the concern is not necessarily with every form of vocal performance, but with forms of *ghināʾ* considered incompatible with the spiritual and moral character of the occasion. Drawing on *Majmaʿ al-Bayān* (Al-Ṭabrisī, 1992, Vol. 1, p. 230), Ayatollah Khamenei accordingly understands the cited verse as relevant to forms of *ghināʾ* that undermine the spiritual character and sanctity of the festive occasion (Khamenei, 2009, p. 148; cf. Al-Ṭūsī, 1992, Vol. 1, p. 231).

This example demonstrates the methodological importance of analyzing a hadith as a complete communicative unit. The question posed, the Imam's response, and the Qurʾanic verse cited in support of that response collectively contribute to determining the intended scope of the ruling. The Qurʾanic citation thus functions not merely as an independent proof-text but also as a contextual indicator of the legal and ethical concern underlying the response.

4.2. Example 2: Singing Accompanied by the Remembrance of God (Dhikr)

Another reported exchange concerns the permissibility of *ghināʾ* in conjunction with the remembrance of God. The narrator asks whether *ghināʾ* accompanied by *dhikr* is permissible. The Imam responds negatively and cites the Qurʾanic instruction: *"And remember your Lord within yourself in humility and in fear"* (Qurʾan 7:205; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 318). Ayatollah Khamenei highlights the relationship between the Qurʾanic emphasis on humility (*khushūʿ*) in the remembrance of God and the prohibition of forms of singing regarded as incompatible with that spiritual state (Khamenei, 2009, p. 143).

The remembrance of God in the cited verse is associated with attentiveness, humility, and reverence (Al-Ṭabrisī, 1992, Vol. 4, p. 345). The Imam's response therefore indicates that the relevant concern is the incompatibility between a particular form of vocal performance and the spiritual disposition required for genuine *dhikr*. Drawing on *al-Tibyān* (Al-Ṭūsī, 1992, Vol. 4, p. 346), Ayatollah Khamenei argues that the cited verse provides contextual support for restricting the prohibition to forms of vocal performance that undermine the humility and devotional attentiveness required in the remembrance of God (Khamenei, 2009, p. 144; cf. Al-Sīstānī, 1999, p. 80).

Taken together, these examples illustrate a broader methodological principle in Ayatollah Khamenei's *fiqh al-ḥadīth*: the meaning and juridical scope of a tradition should not be determined solely by its isolated wording. Rather, the relationship between the question posed, the Imam's response, and the Qurʾanic evidence invoked in the dialogue must also be examined. Such concordance provides an important contextual indicator for identifying the decisive legal intent (*al-murād al-jiddī*) and for avoiding interpretations that extend a ruling beyond the specific concern addressed by the tradition.

5. Analysis of Hadith Tone: Reflecting Speaker Intent

The internal tone (*laḥn*) of a hadith constitutes an important interpretive indicator for identifying the speaker's intent and distinguishing between a legally binding prohibition (*taḥrīm*) and moral or legal reprehensibility (*karāhah*) (Khamenei, 2009, p. 100). In Ayatollah Khamenei's methodology, the semantic force of a tradition is therefore assessed not only through its explicit terminology but also through its rhetorical structure, evaluative expressions, and the nature of the consequences associated with the conduct in question.

5.1. Example 1: The Narration of Bayt al-Ghināʾ (The House of Singing)

The tradition stating that "A house in which singing takes place is not safe from sudden calamity (lā yuʾmanu fīhi al-fajīʿah) ... and supplications offered in it are not answered" (Al-Kulaynī, 2008, Vol. 6, p. 435) describes serious spiritual and worldly consequences associated with a house in which ghināʾ occurs. Ayatollah Khamenei examines the rhetorical tone of the narration and argues that its overall formulation indicates strong reprobation and reprehensibility (karāhah) rather than necessarily establishing an absolute legal prohibition (Khamenei, 2009, p. 100).

Expressions such as *"is not safe"* and *"supplications are not answered"* emphasize the adverse spiritual consequences associated with the conduct without employing an explicit legal formulation of prohibition. On the basis of the language and rhetorical structure of the report, Ayatollah Khamenei therefore considers its tone indicative of reprehensibility rather than, by itself, conclusive evidence of *taḥrīm* (Khamenei, 2009, p. 101; cf. Al-Shaykh al-Anṣārī, 1990, p. 48).

This example illustrates the importance of distinguishing between the **rhetorical severity** of a hadith and its juridical force. A tradition may strongly condemn an act and describe serious consequences without necessarily establishing an independently conclusive prohibition. Accordingly, the tone of the report must be considered alongside other textual and contextual indicators before a definitive legal ruling is derived.

5.2. Example 2: Distinguishing Prohibition from Reprehensibility

The tradition *"Al-ghināʾu ḥarām"* ("Singing is forbidden"; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 303) employs the explicit legal term *ḥarām* and therefore has a more direct normative formulation. By contrast, the expression *"Lā tasmaʿ al-ghināʾ"* ("Do not listen to singing"; Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 319) must be examined within its textual and contextual setting to determine its precise scope. Ayatollah Khamenei accordingly emphasizes that the juridical force of a prohibitive expression must be considered in relation to the nature and circumstances of the activity to which it refers (Khamenei, 2009, p. 68).

The explicit use of *ḥarām* provides a strong indication of legal prohibition (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 304). Nevertheless, Ayatollah Khamenei argues that the scope of such an apparently absolute formulation must be determined in light of the broader body of relevant traditions and contextual evidence. In his analysis, the prohibition is directed

toward forms of *ghināʾ* characterized by frivolity, moral corruption, or misguidance rather than indiscriminately encompassing every form of singing (Khamenei, 2009, p. 69; cf. Al-Khūʾī, 1990, p. 57).

Thus, analysis of hadith tone operates at two interconnected levels: first, determining the normative force of the expression itself; and second, identifying the precise subject to which that normative force applies.

6. Occasion of Hadith Pronouncement (*Sabab al-Wurūd*)

The circumstances surrounding the pronouncement of a hadith (*sabab al-wurūd*) constitute another important component of Ayatollah Khamenei's contextual methodology. Examining the historical, social, and situational factors that prompted a particular statement can clarify the concern addressed by the Infallible (a.s.) and thereby assist in determining the intended scope of the ruling.

6.1. Example: Singing in a House of Mourning

A tradition states: *"Ghināʾ is not permissible in a house struck by calamity (lā yaḥillu al-ghināʾu fī baytin dakhalat-hu muṣībah)"* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 311). The report addresses the appropriateness of singing in circumstances of bereavement and highlights the incompatibility between frivolous entertainment and the solemnity associated with mourning.

Ayatollah Khamenei emphasizes the cultural and religious significance of mourning practices in Kufa, where communal expressions of grief held considerable importance within the Shiite religious milieu (Khamenei, 2009, p. 137). Mourning for the Ahl al-Bayt (a.s.) and deceased believers occupied an esteemed position within the religious culture of the community (Al-Ṣadūq, 1993, Vol. 4, p. 389). Consideration of this historical setting helps clarify the rationale underlying the pronouncement.

Drawing on *Man Lā Yaḥḍuruhu al-Faqīh* (Al-Ṣadūq, 1993, Vol. 4, p. 390), Ayatollah Khamenei interprets the underlying concern as the preservation of the dignity and sanctity of bereavement from conduct regarded as inappropriate or frivolous (Khamenei, 2009, p. 138; cf. Al-Ṭūsī, 1992, Vol. 4, p. 347). The *sabab al-wurūd* therefore functions as a contextual indicator that helps distinguish the specific social and moral circumstance addressed by the tradition from the broader concept of singing as such.

7. Application of the Principles of General and Specific, Absolute and Qualified Texts (*ʿĀmm, Khāṣṣ, Muṭlaq, Muqayyad*)

The principles governing general (*ʿāmm*) and specific (*khāṣṣ*) texts, as well as absolute (*muṭlaq*) and qualified (*muqayyad*) expressions, constitute essential instruments of legal interpretation. Ayatollah Khamenei systematically applies these principles to determine the precise scope of apparently unrestricted formulations and to reconcile them with traditions containing additional qualifications.

7.1. Example: Restricting the Apparent Generality of the Prohibition

The statement *"Al-ghināʾu ḥarām"* ("Singing is forbidden"; Al-Ḥurr al-ʿĀmilī, 1989, vol. 17, p. 303) appears, in isolation, to establish a comprehensive prohibition. However, Ayatollah Khamenei examines this formulation alongside other traditions that specify the circumstances and characteristics relevant to the prohibition (Khamenei, 2009, p. 56).

Certain traditions qualify the prohibition by associating *ghināʾ* with misguidance, corruption, or other morally objectionable characteristics. Such reports function as contextual qualifications of the apparently absolute formulation. Accordingly, the absolute wording cannot be interpreted independently of the more specific evidence that clarifies its intended subject (Khamenei, 2009, p. 57).

Drawing on *Wasāʾil al-Shīʿah* (Al-Ḥurr al-ʿĀmilī, 1989, vol. 17, p. 306), Ayatollah Khamenei argues that the general formulation should be interpreted in light of the specific traditions, which identify the prohibited subject as forms of singing associated with misguidance and moral corruption (Khamenei, 2009, p. 58; cf. Al-Shaykh al-Anṣārī, 1990, p. 49).

This analytical procedure demonstrates the role of *uṣūl al-fiqh* in *fiqh al-ḥadīth*: apparently unrestricted traditions are interpreted within the total evidentiary framework rather than treated as isolated statements. The reconciliation of general and specific, and absolute and qualified, texts consequently serves to establish a more precise juridical boundary for the prohibition.

8. The Custom (*ʿUrf*) of the Era of Pronouncement

Consideration of the socio-cultural conventions (*ʿurf*) prevailing at the time of a hadith's issuance constitutes a further dimension of Ayatollah Khamenei's contextual analysis. Since words and practices may acquire particular applied meanings within specific historical environments, reconstructing the prevailing *ʿurf* can help determine how a term or practice was understood by the original audience.

8.1. Example 1: Listening to Singing Slave-Girls (Qaynāt)

A tradition states: *"Listening to them [singing slave-girls] is hypocrisy (wa al-istimāʿu minhunna nifāq)"* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 314). In examining this report, Ayatollah Khamenei draws attention to the social meaning associated with singing slave-girls (*al-qaynāt*) in the historical context of the early Islamic period. According to his analysis, these performers were commonly associated with forms of courtly entertainment characterized by moral laxity and licentious practices (Khamenei, 2009, p. 152).

Within the historical context of the Umayyad and Abbasid periods, singing slave-girls were prominent in certain forms of elite and courtly entertainment (Al-Ṣadūq, 1993, Vol. 4, p. 388). Ayatollah Khamenei therefore argues that the ruling must be interpreted with attention to the concrete social reality to which the tradition referred. Drawing on *Man Lā Yaḥḍuruhu al-Faqīh* (Al-Ṣadūq, 1993, Vol. 4, p. 389), he maintains that the association between the performances of *qaynāt* and morally objectionable forms of entertainment was sufficiently strong in the relevant historical context to constitute an important interpretive indicator (Khamenei, 2009, p. 153; cf. Al-Ṭūsī, 1992, Vol. 4, p. 348).

Consequently, the methodological significance of this example lies in distinguishing the historical referent of a practice from its merely linguistic designation. The term *qaynāt* must be understood in relation to the social practices with which it was associated at the time of the hadith's issuance.

8.2. Example 2: The Association of Ghināʾ with Wine-Drinking

Another tradition refers to a person who drinks wine while listening to *ghināʾ* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 312). The report situates *ghināʾ* within a broader context of gatherings characterized by drinking and frivolous entertainment. Ayatollah Khamenei emphasizes the importance of considering this historical association when determining the meaning and juridical scope of the term (Khamenei, 2009, p. 137).

In the relevant historical context, drinking gatherings could involve forms of entertainment that were associated with moral and religious transgression (Al-Ṣadūq, 1993, Vol. 4, p. 390). Referring to *Wasāʾil al-Shīʿah* (Al-Ḥurr al-ʿĀmilī, 1989, Vol. 17, p. 313), Ayatollah Khamenei argues that *ghināʾ* in such reports should be understood in connection with the type of musical entertainment characteristic of sinful and hedonistic gatherings (Khamenei, 2009, p. 138; cf. Al-Sīstānī, 1999, p. 81).

The analysis of *ʿurf* therefore prevents the decontextualization of historical terminology. By reconstructing the social practices and associations attached to *ghināʾ* at the time of issuance, Ayatollah Khamenei seeks to determine whether the ruling concerns the abstract linguistic category of singing or a particular social form of singing characterized by frivolity, moral corruption, and association with sinful environments.

Conclusion and Recommendations

The *fiqh al-ḥadīth* methodology of Ayatollah Khamenei, as examined through his treatment of *ghināʾ*, constitutes an integrated approach that brings together *isnād* criticism, intra-textual analysis, Qurʾanic concordance, and extra-textual contextual analysis. Rather than treating these dimensions as isolated instruments, his methodology employs them in a complementary manner to establish the authenticity, meaning, and precise juridical scope of prophetic and Imami traditions.

The analysis demonstrates that *isnād* evaluation in this framework extends beyond formal assessments of individual narrators to include transmission networks, the frequency of transmission, contextual indicators of reliability, and the historical and intellectual circumstances of transmitters. The distinction between intrinsic reliability (*tawthīq*) and contextual credibility (*iʿtibār*) further illustrates an attempt to move beyond a strictly formalistic approach to narrator evaluation. At the textual level, lexical and morphological analysis is combined with attention to rhetorical tone, the structure of question-and-answer exchanges, and the relationship between hadith formulations and relevant Qurʾanic verses. At the contextual level, *sabab al-wurūd*, prevailing *ʿurf*, and the principles of general and specific, absolute and qualified texts are employed to determine the intended scope of the ruling.

With regard to *ghināʾ*, this multidimensional analysis indicates that apparently general formulations prohibiting singing cannot be interpreted independently of the wider body of textual and contextual evidence. Within the methodological framework examined here, the prohibition is understood in relation to forms of *ghināʾ* characterized by *lahw*, moral corruption, or misguidance (*iḍlāl*). The findings therefore demonstrate the importance of contextualizing apparently absolute hadith formulations and reconciling them with related traditions, Qurʾanic principles, linguistic evidence, and the broader objectives of the Sharīʿah.

Overall, Ayatollah Khamenei's approach illustrates how *fiqh al-ḥadīth* can function as an integrative interpretive discipline rather than as a merely textual or isnād-based exercise. Its principal methodological contribution lies in coordinating multiple forms of evidence to achieve a more precise understanding of the intended meaning and juridical implications of hadith. At the same time, claims concerning the originality or distinctiveness of this methodology should be assessed comparatively through further systematic research involving the works of other contemporary jurists.

Recommendations

1. Comparative methodological studies: Future research should systematically compare Ayatollah Khamenei's *fiqh al-ḥadīth* methodology with those of other contemporary jurists, including Ayatollah Sistani and other prominent authorities, in order to identify methodological convergences and divergences.

2. Application to contemporary legal questions: The integrative framework identified in this study could be examined in relation to contemporary *al-masāʾil al-mustaḥdathah*, particularly emerging questions in biomedical ethics, economics, technology, and cultural practices.

3. Development of digital rijāl resources: Greater attention should be given to the development and digitization of biographical and relational databases that map narrators, transmission networks, and the frequency and distribution of reports, thereby facilitating more systematic hadith research.

4. Integration into advanced jurisprudential education: The multidimensional approach identified in this study could be incorporated into advanced *Dars al-Khārij* curricula in Islamic seminaries, particularly within courses addressing *dirāyat al-ḥadīth*, *ʿilm al-rijāl*, and *uṣūl al-fiqh*.

5. Further study of contemporary *ʿurf*: Future studies should investigate how changes in contemporary social conventions (*ʿurf al-muʿāṣir*) affect the interpretation and application of traditions concerning cultural, artistic, and social practices.

References

Al-Fayyūmī, A. ibn M. (1990). *Al-Miṣbāḥ al-Munīr fī Gharīb al-Sharḥ al-Kabīr*. Dār al-Hijrah.

Al-Ḥillī, Ḥ. ibn Y. (Al-ʿAllāmah). (1989). *Muntahā al-Maṭlab fī Taḥqīq al-Madhhab*. Majmaʿ al-Buḥūth al-Islāmiyyah.

Al-Ḥurr al-ʿĀmilī, M. ibn H. (1989). *Wasāʾil al-Shīʿah ilā Taḥṣīl Masāʾil al-Sharīʿah* (30 vols.). Muʾassasat Āl al-Bayt li-Iḥyāʾ al-Turāth.

Ali, K., & Rafiei, M. H. (2016). The Role of Recitation Sciences and Techniques in the Development of the Culture and Knowledge of the Holy Quran in the Era of the Companions and Followers. *Quran Recitation Studies, 13*(24), 373–404. https://doi.org/10.22034/qer.2025.18785.1258

Al-Kashshī, M. ibn ʿU. (1969). *Rijāl al-Kashshī (Ikhtiyār Maʿrifat al-Rijāl)* (H. al-Muṣṭafawī, Ed.). Mashhad University Press.

Al-Khūʾī, A. (1990). *Muʿjam Rijāl al-Ḥadīth wa Tafṣīl Ṭabaqāt al-Ruwāt* (24 vols.). Markaz Nashr Āthār al-Shīʿah.

Al-Kulaynī, M. ibn Y. (2008). *Al-Kāfī* (15 vols.). Dār al-Ḥadīth.

Al-Najāshī, A. ibn ʿA. (1986). *Rijāl al-Najāshī (Fihrist Asmāʾ Muṣannifī al-Shīʿah)*. Muʾassasat al-Nashr al-Islāmī.

Al-Rāghib al-Iṣfahānī, Ḥ. ibn M. (1992). *Al-Mufradāt fī Gharīb al-Qurʾān* (Ṣ. ʿA. Dāwūdī, Ed.). Dār al-Qalam.

Al-Ṣadūq, M. ibn ʿA. (Ibn Bābawayh). (1993). *Man Lā Yaḥḍuruhu al-Faqīh* (4 vols.). Muʾassasat al-Nashr al-Islāmī.

Al-Shahīd al-Thānī, Z. al-D. ibn ʿA. (1988). *Al-Riʿāyah fī ʿIlm al-Dirāyah* (ʿA. A. al-Ghaffārī, Ed.). Maktabat Āyat Allāh al-Marʿashī al-Najafī.

Al-Shaykh al-Anṣārī, M. (1990). *Al-Makāsib al-Muḥarramah wa al-Farāʾid al-uṣūl (Al-Rasāʾil)*. Congress of Shaykh Anṣārī.

Al-Sīstānī, ʿA. (1999). *Qāʿidat Lā Ḍarar wa Lā Ḍirār / Al-Ijtihād wa al-Taqlīd*. Dār al-Muʾarrikh al-ʿArabī.

Al-Ṭabrisī, F. ibn H. (1992). *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān* (10 vols.). Nāṣir Khosrow.

Al-Ṭūsī, M. ibn H. (1992). *Al-Tibyān fī Tafsīr al-Qurʾān* (10 vols.). Dār Iḥyāʾ al-Turāth al-ʿArabī.

Fakir Meybodi, M. (2024). The Rich Recitation of the Quran in the Thought of Imam Khamenei. *Studies on the Reading of the Quran, 12*(22), 119–152. https://doi.org/10.22034/qer.2024.9446

Ḥusaynī-Zādah, M. (2011). *Ravish-hā-yi pazhūhish-i keyfī dar ʿulūm-i insānī va islāmī*. Tehran: Research Institute of Hawzeh and University.

Ibn Manẓūr, M. ibn M. (1994). *Lisān al-ʿArab* (15 vols.). Beirut: Dār Ṣādir.

Khamenei, S. ʿA. (1999). *Mabānī-yi istinbāṭ va dirāyat al-ḥadīth*. Office for the Preservation and Publication of the Works of Grand Ayatollah Khamenei.

Khamenei, S. ʿA. (2009). *Dars-nāmeh-yi Ghināʾ va Mūsīqī* (Course transcripts). Intishārāt-i Fiqh-i Rūz.

Safari, M. (2019). *Ghināʾ va Mūsīqī: Taḥlīl-i Fiqhī-yi Maqām-i Muʿaẓẓam-i Rahbarī*. Intishārāt-i Nūr.

Subhani, J. (2006). *Kulliyyāt fī ʿIlm al-Rijāl / Kitāb-shināsī-yi ḥadīth*. Muʾassasah-yi Imam al-Ṣādiq.

Zarganar, M. (2023). A Study of Rich Recitation from the Perspective of the Quran and Jurisprudence. *Quran Recitation Studies, 11*(20), 131–156. https://doi.org/10.22034/qer.2023.8455.