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The Science of Qur’anic Readings between Narration and Understanding according to Imam al-Qastallani

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Abstract

This research addresses the integration of knowledge in the science of Qur’anic readings from the perspectives of narrative transmission (*riwāyah*) and analytical understanding (*dirāyah*). It establishes the definitions of *riwāyah* and *dirāyah* as used by scholars of Qur’anic readings in general and by Imam al-Qastallani in particular, and it reveals the most important manifestations of this integration and its impact on the scholarly formation of students of Qur’anic readings. The research follows a descriptive, inductive, and analytical methodology, as the nature of the study relies on surveying the aspects and facets of the interrelationship between *riwāyah* and *dirāyah*. The study shows the need to combine *riwāyah* and *dirāyah*, and that each of them ultimately goes back to transmitted authority. *Riwāyah* is a practical transmission through in-person recitation and presentation or audition (or both), while *dirāyah* is a scholarly transmission through texts, principles, rules, and reasoning. The study uncovers numerous indications and evidence that Imam al-Qastallani – may Allah have mercy on him – combined both *riwāyah* and *dirāyah* in the science of Qur’anic readings through his encyclopedic book *Latā’if al-ishārāt fī funūn al-qirā’āt* (“*Latā’if al-Ishārāt in the Disciplines of Qirā’āt*”).

Keywords: Qur’anic Readings, *Riwāyah* (Narration), *Dirāyah* (Understanding), Integration of Knowledge.

Introduction

The science of Qur’anic readings (*‘ilm al-qirā’āt*) is one of the most noble sciences in status and highest in rank. Therefore, the scholars devoted great attention to it. Some focused on the aspect of *riwāyah* (narrative transmission), such as Ibn Mujāhid in *al-Sab‘ah* and al-Dānī in *al-Taysīr*. Others focused on the aspect of *dirāyah* (analytical understanding), like Ibn Abī Muryam in *al-Mawḍi‘h*. Still others combined *riwāyah* and *dirāyah* in two separate works, such as Makkī ibn Abī Ṭālib in *al-Tabsirah* (for *riwāyah*) and *al-Kashf* (for *dirāyah*). And some combined *riwāyah* and *dirāyah* in a single book, such as Imam al-Qastallani in his work *Latā’if al-ishārāt fī funūn al-qirā’āt*. Imam al-Qastallani is considered one of the rare encyclopedic scholars who brought together the science of Qur’anic readings in both its transmitted and analytical aspects (*riwāyah* and *dirāyah*). The manifestations of this are numerous in his comprehensive book *Latā’if al-ishārāt fī funūn al-qirā’āt*. From this arose the idea of this research entitled: “**The Science of Qur’anic Readings between Narration and Understanding according to Imam al-Qastallani.**”

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Importance of the Research

The importance of this research lies in introducing Imam al-Qastallani and his book *Latā'if al-ishārāt*, and in shedding light on an important aspect: the combination of the sciences of Qur'anic readings in terms of *riwāyah* and *dirāyah*, and the integration of knowledge among the sciences in the case of al-Qastallani – may Allah have mercy on him.

Research Problem

This research comes to answer a primary question:

What are the manifestations of Imam al-Qastallani's attention to the science of Qur'anic readings in terms of both *riwāyah* (narration) and *dirāyah* (understanding)?

From this main question branch several sub-questions:

Who is Imam al-Qastallani? When was he born and when did he die?

What is the difference between *riwāyah* and *dirāyah* in the science of Qur'anic readings?

Did al-Qastallani's upbringing have an effect on either the *riwāyah* or *dirāyah* aspect?

What was the influence of al-Qastallani's teachers on his *riwāyah* and *dirāyah*?

What are the sources of *riwāyah* and *dirāyah* used by Imam al-Qastallani?

Did al-Qastallani's authored works combine *riwāyah* and *dirāyah*?

Research Objectives

This research is expected to achieve the following objectives:

Introduce Imam al-Qastallani and highlight his scholarly background.

Clarify the terms *riwāyah* and *dirāyah* in the science of Qur'anic readings and explain the difference between them.

Highlight the impact of al-Qastallani's teachers on his intellectual formation in both *riwāyah* and *dirāyah*.

Identify the sources Imam al-Qastallani relied upon in *riwāyah* and *dirāyah*.

Uncover the most important works of al-Qastallani that demonstrate his attention to both *riwāyah* and *dirāyah*.

Research Methodology

This research employs both the inductive-descriptive and analytical methods to achieve its objectives. The inductive approach is used to gather instances and aspects of the connection between *riwāyah* and *dirāyah*, and the analytical method is used to examine and explain those instances.

Research Structure

The nature of the topic required that it consist of an introduction, a preface, two main chapters, and a conclusion, followed by indexes. It is structured as follows:

Introduction: Covers the importance of the research, its problem, objectives, and methodology.

Preface: Provides a biographical introduction to Imam al-Qastallani.

Chapter 1: The science of Qur'anic readings between *riwāyah* and *dirāyah*.

Chapter 2: Manifestations of al-Qastallani's attention to *riwāyah* and *dirāyah*, in eight subtopics:

The upbringing of Imam al-Qastallani and his pursuit of knowledge between *riwāyah* and *dirāyah*.

Al-Qastallani's teachers and their influence on his *riwāyah* and *dirāyah*.

Al-Qastallani's scholarly stature and testimonies of scholars to his combination of *riwāyah* and *dirāyah*.

The book's title, introduction, and reason for authorship.

Combining the study of books with reading them under teachers.

The philosophy of the book's division based on combining *riwāyah* and *dirāyah*.

The book's sources between *riwāyah* and *dirāyah*.

Al-Qastallani's authored works that combine *riwāyah* and *dirāyah*.

Conclusion: Presents the research findings.

Indexes: Include a bibliography of sources and references, and a table of contents.

Preface: Introduction to Imam al-Qastallani

First: His Name and Lineage:

The most eloquent and accurate autobiographical account is that which comes from the person himself, as he is the most knowledgeable of his own lineage. Imam al-Qastallani – may Allah have mercy on him – mentioned his own biography in the introduction to his book *al-La'ālī' al-saniyyah fī sharḥ al-Muqaddimah al-Jazariyyah*. He said: “Says the servant in need of his Lord, Aḥmad ibn Muḥammad ibn Abī Bakr ibn ‘Abd al-Malik ibn Aḥmad ibn Muḥammad ibn Ḥusayn ibn ‘Alī ibn Aḥmad ibn ‘Alī al-Qaṣṭallānī al-Maqri.” From this we gather his full name and lineage as: **Aḥmad ibn Muḥammad ibn Abī Bakr ibn ‘Abd al-Malik ibn Aḥmad ibn Muḥammad ibn Ḥusayn ibn ‘Alī ibn Aḥmad ibn ‘Alī al-Qaṣṭallānī.**

Second: His Kunya (Patronymic):

Imam al-Qastallani – may Allah have mercy on him – was known by the kunya *Abū al-‘Abbās*.

The sources that recorded his biography do not mention the reason for this kunya, nor do they indicate that he had a son named al-‘Abbās (often a reason for such a kunya). It appears the kunya was honorific rather than literal.

Third: His Birth:

Imam al-Qastallani – may Allah have mercy on him – was born on the 12th of Dhū al-Qa‘dah in the year 851 AH (1447 CE) in Egypt.

Fourth: His Title:

He was given the honorific title *Shihāb al-Dīn* – may Allah have mercy on him. It is a fitting title that did not come about arbitrarily: he dedicated his life to the service of the Qur'an and Sunnah and their sciences. The works and writings he left behind truly were a shining flame, a lamp and radiant moon for those scholars and authors who came after him.

Fifth: His Death:

After a noble life of approximately 72 years spent dedicated to studying the Qur'an, seeking knowledge, and authoring works, Imam al-Qastallani – may Allah have mercy on him – passed away. All who wrote his biography agree that his death occurred in the month of Muḥarram in the year 923 AH (1517 CE).

Chapter 1: The Science of Qur'anic Readings between Narration and Understanding

There is no doubt that the science of Qur'anic readings rests upon two fundamental pillars: *riwāyah* (narration, transmission) and *dirāyah* (understanding, analytical knowledge).

In truth, when we review the definitions given by the leading scholars for the science of Qur'anic readings, we find that they are general definitions that do not distinguish between *riwāyah* and *dirāyah*. Among the most famous definitions are:

- “**The science of Qur'anic readings** is the science by which one knows the points of agreement and difference among the transmitters of the Book of Allah in omission and addition, moving and stillness (i.e. vowelization and sukun), separation and joining (of words), and other aspects of pronunciation and substitution, from the perspective of audition (transmission).”
- Or: “It is the science by which one knows their points of agreement and difference in language, grammatical inflection, omission and addition, separation and joining, from the perspective of transmission.”
- Or it is said: “It is the science of how to perform (recite) the words of the Qur'an and their variants, attributed to its transmitter.”

Shaykh ‘Abd al-Fattāḥ al-Qāḍī – may Allah have mercy on him – defined it as:

“It is the science by which the manner of pronouncing the Qur'anic words is known, and how to recite them, in both points of agreement and difference, with each variant attributed to its transmitter.”

It is noticeable that these and similar definitions describe the science of Qur'anic readings in terms of *riwāyah* (narration). They focus on audition, transmission, and performance. Upon investigation and survey, I did not find any scholar explicitly defining the science of Qur'anic readings in terms of *dirāyah*. I have thus endeavored to formulate a definition for it, as follows:

Qur'anic readings in terms of *dirāyah*: “A science by which one knows the intended interpretation(s) of a given Qur'anic reading, whether there is one or multiple, based on transmitted evidences such as the Qur'an, the Sunnah, the reports of the early Muslims, and the script of the muṣḥaf (‘Uthmānic writing), or on the rules of Arabic language, or on both together.”

The Purpose of Each of *Riwāyah* and *Dirāyah* in Qur'anic Readings:

- The purpose of **riwāyah** is complete and precise knowledge of how to pronounce and perform the readings, and mastery of them in a way that cannot be fully expressed in words.
- The purpose of **dirāyah** is to attain fiqh (deep understanding) of the spoken revelation by knowing the intended meaning based on transmitted proofs and the rules of Arabic.

Point of agreement and difference between *riwāyah* and *dirāyah*:

- **Point of Agreement:** Both *riwāyah* and *dirāyah* ultimately rely on transmitted information (*naql*).
- **Point of Difference:** *Riwāyah* is a *practical* transmission, through in-person meeting and recitation or hearing (or both). *Dirāyah*, on the other hand, is an *intellectual* transmission, through written text, establishing principles and rules, and analogical reasoning.

We can also propose a comprehensive definition of '*ilm al-qirā'āt*' that encompasses both *riwāyah* and *dirāyah*, as follows:

“It is the science by which one knows how to pronounce the words of the Qur'an and how to perform them in recitation, in both their agreed-upon and variant forms, with each variant attributed to its transmitter, and its justification and meaning explained, based on transmitted evidences such as the Qur'an, the Sunnah, the reports of the early generations, and the muṣḥaf script, or on the rules of Arabic, or on both together.”

From the above, I conclude that *riwāyah* and *dirāyah* are two inseparable matters, each indispensable to the other for the student of Qur'anic readings. If one of them strays, the other reminds it. Several points reinforce this conclusion, as follows:

First: In the conditions for the validity of a Qur'anic reading, we find both *riwāyah* and *dirāyah* represented. *Riwāyah* is seen in the requirements of an authentic chain of transmission and *tawātur* (mass transmission), while *dirāyah* is seen in the requirement that the reading conform to Arabic grammar and to the 'Uthmānic script of the muṣḥaf.

Second: The words of **Ibn Mujāhid** regarding the categories of those who carry the Qur'an:-

“Those who carry the Qur'an differ in their rank of carrying it:
– Among them is one who is eloquent, learned in the aspects of grammatical inflection (*i'rab*) and the readings, knowledgeable in languages and meanings of words, perceptive to the defects in readings, critical of the narrations. He is the *imām* (leader) to whom the preservers of the Qur'an in every region turn.
– Among them is one who recites without making grammatical errors (*yu'rib wa lā yalḥan**) but has no knowledge beyond that. He is like a Bedouin who reads in his dialect and cannot change his tongue; he is *natural* in his speech.
– Among them is one who only transmits what he heard from those he learned from, having nothing besides performance of what he learned, with no knowledge of grammatical inflection or other matters. He is the *memorizer*. But someone like him will not remain long before he forgets when time passes; he will lose the inflections due to the great similarity (of forms) and the abundance of cases of fath, ḍamm, and kasr in one verse, because he does not rely on knowledge of Arabic nor insight into meanings to fall back on—his reliance is only on his memorization and hearing.

– The memorizer may forget, so his transmission is lost and the letters become confused for him, and thus he recites with errors that he does not recognize. Doubt calls him to narrate it from someone else and exonerate himself—he might be believed by people and so they accept that from him, even though he forgot it and was mistaken in it, and then he brazenly persists in it.

– Or there may be someone who read to a shaykh who had forgotten and lost the inflections, and doubt entered his recitation so he misunderstood. Such a person should not be followed in recitation, nor is his transmission a proof.

And among them is one who applies grammar to his recitation and is perceptive to the meanings, and knows the languages, but has no knowledge of the various readings or people’s differences and the narrations. So perhaps his insight into grammar will lead him to recite a word that is permissible in Arabic but which no one of the past recited – that would make him an innovator.”

We find that Imam **Ibn Mujāhid** favored and gave precedence to the first category, describing its member as the complete imam – the one who *narrates and understands*, who *transmits and comprehends*. Such a person “flies with two wings, looks with two eyes, holds with two hands, and walks on two legs,” as he put it. This person critiques what he transmits and perceives the flaws in what reaches him by virtue of his knowledge of Arabic and language and his expertise in the methods of recitation.

Third: The words of **Makkī ibn Abī Ṭālib al-Qaysī**:

“It is incumbent upon the student of the Qur’an to choose for his recitation, transmission, and precision those teachers known for piety, integrity, understanding of the Qur’anic sciences, and penetrating knowledge of Arabic and tajwīd in reproducing the words of the Qur’an, and accurate transmission from the well-known imams. When the reciter combines sound religion, reliable transmission, understanding of the Qur’anic sciences, and penetrating knowledge of Arabic and proper tajwīd in conveying the words of the Qur’an, his state is perfected and his leadership is deserved.”

He also said: “The experts among the scholars of recitation in the past have described the *qurrā’* (Qur’an readers) as follows: the readers vary in their knowledge of tajwīd. Among them is one who knows it through narration (*riwāyah*), analogy, and discernment – that one is skillful and intelligent. Among them is one who knows it by hearing and imitation – that one is weak and feeble, and he will not cease to doubt and introduce distortion and corruption since it is not built on a foundation, nor transmitted with understanding. He said: transmitting the Qur’an with insight and understanding is better than (just) hearing and narration. He said: narration has its transmission, and understanding has its precision and knowledge. He said: when a reciter combines transmission and intelligence and understanding, then he deserves leadership, and his recitation is sound – if, along with that, he is religious.”

We see that Imam **Makkī ibn Abī Ṭālib** made *combining riwāyah and dirāyah* a condition for a Qur’an teacher, considering it necessary for one who leads in teaching Qur’an.

Fourth: The words of **Imam Abū ‘Amr al-Dānī**, in which he enumerates the conditions for a Qur’an teacher, expressed in poetry:

“... and one perceptive in transmission and narration,
renowned for understanding and analytical knowledge;

*Firm in the well-known letters,
and a preserver of the established transmission paths.”*

And his statement:

*“So seek out the shaykhs of knowledge and transmission,
and those distinguished by understanding and insight.”*

Fifth: Imam al-Ḥuṣrī drew attention to the necessity of the sciences of *dirāyah*, especially grammar, for anyone undertaking to teach the Noble Qur'an. He said in poetry:

“Master the finest speech of the Arabs if you would be a Qur'an teacher,

Otherwise, you will err when you recite or teach.

Many a group claims knowledge of recitation,

Yet their reach in grammar is shorter than a span.

*If one asks: ‘What is the grammatical parsing of this, and its justification?’,
you find a man of long armspan falling short by a forearm.”*

All these statements and others *emphasize the importance of combining riwāyah and dirāyah in the science of Qur'anic readings*. Imam al-Qastallani was no exception; he paid great attention to this, as will become clear in the next chapter.

Chapter 2: Manifestations of al-Qastallani's Attention to Narration and Understanding

Subtopic 1: The Upbringing of Imam al-Qastallani and His Pursuit of Knowledge between *Riwāyah* and *Dirāyah*

Imam al-Qastallani – may Allah have mercy on him – was raised in an environment devoted to the Qur'an. He memorized the Noble Qur'an and perfected its recitation and tajwīd. He then proceeded to acquire the sciences related to it. He was aided in this by the fact that Egypt at that time was brimming with scholars in all disciplines and various sciences—Qirā'āt (Qur'anic readings), ḥadīth, fiqh, language, and other sciences—many of which combined *riwāyah* and *dirāyah*. Below is a detailed account of his early learning:

1. **His pursuit of the science of Tajwīd and Qirā'āt:** After completing the memorization of the Qur'an, our Imam al-Qastallani – may Allah have mercy on him – began memorizing the greatest texts related to tajwīd and Qirā'āt. He memorized the *Shāṭibiyyah* poem, *al-Tayyibah* in the ten Qirā'āt, and *al-Muqaddimah al-Jazariyyah* in tajwīd. He then recited the seven readings to al-Sirāj, 'Umar ibn Qāsim al-Nashshār, and three readings (to the end of the verse “ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمُنْتَهَىٰ أَوْ نُرَىٰ رَبَّنَا ” – Al-Furqān: 21) to al-Zayn ibn 'Abd al-Ghanī al-Haythamī. He read the seven readings and then the ten readings in two complete readings (khatmāt) to al-Shihāb Ibn Asad. He also read part of the beginning of Sūrat al-Baqarah in the seven readings to Shaykh Khālid al-Azhari.

2. **His pursuit of Fiqh:** The Imam's great zeal was not limited to receiving Qirā'āt and its sciences; he was also keen to seek knowledge of fiqh and its principles. He studied fiqh under al-Fakhr al-Maqsamī and al-Shihāb al-'Abbādī. He read the quarter on acts of worship from the *Minhāj* (Al-Nawawī's *Minhāj al-Ṭālibīn*), and portions of the Book of Sales and other sections

from *al-Bahjah* (Ibn al-Wardī's *Bahjat al-wasā'il*) with al-Shams al-Bāmī. He also read a portion of *al-Hāwī* (Al-Māwardī's *al-Hāwī al-kabīr*) with al-Burhān al-'Ajlūnī.

3. **His pursuit of Ḥadīth:** As for his study of hadith, the Shaykh – may Allah have mercy on him – had a great passion and love for the Noble Hadith and its sciences. He applied himself to its pursuit with every fiber of his being and gave it great attention to the extent that he listened to the entire *Ṣaḥīḥ al-Bukhārī* in five sessions with al-Shihāb al-Shāwī

Nor did it stop there: he even traveled in pursuit of hadith. He read *Sunan Ibn Mājah* in Mecca to Zaynab bint al-Shubakī, and also read it there to al-Najm Ibn Fahd and others

4. **His pursuit of Arabic Grammar:** In addition to Imam al-Qastallani's attention to learning the readings and their disciplines, hadith and its sciences, and fiqh and its branches, he devoted himself to studying grammar and the linguistic sciences at the hands of scholars of his time. Among these was **Imam al-'Ajlūnī**, from whom he learned grammar. He read with him *Shudhūr al-dhahab* (Ibn Hishām's primer in grammar) and heard from him portions of the commentary on the *Alfiyyah* (Ibn Mālik's 1000-line poem on grammar).

From the above, it is clear that Imam al-Qastallani – may Allah have mercy on him – had an upbringing marked by an academic character, in which he combined *riwāyah* and *dirāyah*, especially in the science of Qirā'āt. He began by memorizing the Qur'an, and as soon as he completed it, he set out to memorize the texts related to it: in tajwīd he memorized the *Muqaddimah al-Jazariyyah*, and in Qirā'āt he memorized the *Shātibīyyah* (for the seven readings) and *al-Ṭayyibah* (for the ten readings). He then strengthened the *riwāyah* aspect by reading to shaykhs – he recited the seven readings, then the three supplemental readings (making ten), then the ten readings in total, and he did not suffice with a single completion.

It is also evident from this upbringing how much Imam al-Qastallani especially valued the science of Qirā'āt, as it was among the very first sciences he received. In addition to what was mentioned, he himself confirms this by saying: **“And this science – meaning the science of Qur'anic readings – is the first science that Allah blessed me to learn, and the earliest art in which I engaged myself, before reaching puberty, to understand.”** He did not neglect the *dirāyah* aspect, for he pursued studies in fiqh, grammar, and hadith. This indicates his broad-mindedness and the extent of his keenness to learn all types and branches of knowledge, which had the greatest impact on the diversity of his expertise and the range of his writings.

Subtopic 2:

Al-Qastallani's Teachers and Their Influence on *Riwāyah* and *Dirāyah*

There is no doubt that a shaykh or teacher deeply influences their student: the student adopts their manners and etiquette, and the teacher's subtlety, vast knowledge, and diverse learning become firmly rooted in the student's heart. It is established by wise experts that teachers and shaykhs are mirrors reflecting the image of their students. Such was the case with Imam al-Qastallani – may Allah have mercy on him. He studied under a constellation of scholars of diverse intellectual talents and possessing most of the major scholarly specializations. They were truly authorities in a variety of sciences and disciplines, and they themselves combined *riwāyah* and *dirāyah*. Among them were masters of recitation (*muqri'*), hadith scholars (*muḥaddith*), jurists, linguists, and so on.

Below is a detailed presentation of the most important teachers of Imam al-Qastallani – may Allah have mercy on him:

Firstly:- Teachers in Qirā'āt (Qur'anic readings):

1. **‘Abd al-Dā’im ibn ‘Alī Zayn al-Dīn Abū Muḥammad al-Ḥadīdī al-Azharī** – He was a prominent teacher of Qur’an reading in his time, under whom many studied. Al-Qastallani describes him as “our shaykh, the distinguished scholar.” Al-Sakhāwī notes that al-Qastallani received the Qirā’āt from him. (Died 870 AH).
2. **Aḥmad ibn Asad ibn Abd al-Wāḥid, Abū al-‘Abbās, Shihāb al-Dīn al-Umyūṭī, al-Shāfi’ī al-Masri** – Al-Qastallani read the seven readings to him, then the ten readings. He also read the *Muqaddimah al-Jazariyyah* to him at his home in the Zaynabiyyah school in the year (869 AH). Al-Qastallani mentions that he heard from him the *Lāmiyyah* poem of al-Shāṭibī. Al-Qastallani would refer to him as “Imam of reciters and shaykh of Qur’an readers.”
3. **‘Abd al-Ghanī ibn Yūsuf al-Haythamī ‘Abd al-Ghanī ibn Yūsuf ibn Aḥmad ibn Murtaḍā al-Haythamī al-Qāhirī al-Shāfi’ī** – a Qur’an reciter of Cairo. Born (803 AH) in Cairo. Al-Qastallani read to him three readings up to (“ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْآيَاتُ ” (Al-Furqān: 21). He also heard from him the *Qaṣīdah Lāmiyyah* and *Rā’iyyah* of al-Shāṭibī. Al-Qastallani described him as “Shaykh of reciters and of teaching recitation,” and elsewhere as “our shaykh, the distinguished scholar.” (Died 886 AH).
4. **Muḥammad ibn Abī Bakr ibn Muḥammad ibn Abī Bakr, known as al-Shams al-Ḥimṣānī** – Born in Egypt. He devoted himself to Qirā’āt and its sciences, and held the post of Imām at Ibn Ṭulūn Mosque. Al-Qastallani heard from him the *Qaṣīdah Rā’iyyah* “‘Aqīlat Atrāb al-Qaṣā’id” on the rasm (orthography of the muṣḥaf). (Died 897 AH).
5. **Aḥmad ibn ‘Abd al-Qādir ibn Ṭarīf Abū al-‘Abbās al-Miṣrī** – Al-Qastallani heard from him the *Qaṣīdah Lāmiyyah* of al-Shāṭibī in one session. He described him as “the *musnid* (reliable transmitter) of the era.”
6. **‘Umar ibn Qāsim al-Nashshār al-Siraj ‘Umar ibn Qāsim al-Anṣārī al-Miṣrī, known as al-Nashshār** – so nicknamed because of a woodworking profession he had. He was one of al-Qastallani’s most famous shaykhs. Al-Qastallani recited to him the seven readings and read to him the *Muqaddimah al-Jazariyyah* in (868 AH). He also read to him the *Qaṣīdah Lāmiyyah* (Shāṭibī’s *Lāmiyyah*) in the same year, as indicated by al-Qastallani’s statement: “He gave me authorization (ijaza) for the *Qaṣīdah Lāmiyyah* by my recitation to him from memory in the year 868 AH.” Al-Qastallani praised him, saying: “Our shaykh and benefactor, the lamp of the reciters, and imām of Quran reading.” (Died 938 AH).
7. **‘Umar ibn Muḥammad ibn Muḥammad Abū al-Qāsim al-Qurashī al-Makkī al-Shāfi’ī, known as Ibn Fahd** – Al-Qastallani heard from him the *Sharḥ al-Lāmiyyah* of al-Shāṭibī, authored by Muntakhab al-Dīn al-Hamathānī.

Secondly:- Teachers in Hadith and its Sciences:

1. **‘Umar ibn Ḥamad ibn Fahd** – Born (812 AH). He studied under al-Zayn ‘Abd al-Raḥmān al-Zarandī and others. Imam al-Qastallani heard hadith from him in Mecca and elsewhere. (Died 880 AH).
2. **Aḥmad ibn ‘Abd al-Qādir al-Shāwī** – Born 794 AH in Cairo and raised there. He memorized the Qur’an and studied *Ṣaḥīḥ al-Bukhārī* under Ibn Abī al-Majd, al-Tanūkhī, and others. Imam al-Qastallani heard the *Ṣaḥīḥ al-Bukhārī* from him in five complete sessions (and part of a sixth). (Died 884 AH).

3. **Zaynab bint Aḥmad ibn Muḥammad ibn Mūsā, daughter of al-Shihāb al-Dimashqī al-Shubakī** – Born (799 AH) in Mecca. She received ijāzas (certificates) from al-‘Irāqī, and al-Haythamī, and al-Marāghī, and others. Imam al-Qastallani read the *Sunan Ibn Mājah* to her in Mecca. (Died 886 AH).
4. **Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn Abī Bakr ibn ‘Uthmān ibn Muḥammad, Shams al-Dīn al-Sakhāwī** – Born (831 AH). He studied under Imam Ibn Ḥajar al-‘Asqalānī, Shaykh Muḥammad al-Ṭabbākḥ, al-Shihāb Ibn Asad, and others. Al-Qastallani studied hadith under al-Sakhāwī and heard from him portions of his commentary on al-‘Irāqī’s *Alfiyyah* (a hadith terminology poem). (Died 902 AH).
5. **Abū al-Su‘ūd al-Qarāfī al-Makkī** – He was the Chief Judge in Mecca. Imam al-Qastallani read to him some hadith texts. (Died 908 AH).
6. **‘Abd al-Raḥmān ibn Muḥammad ibn Aḥmad al-Faqīh Abū al-Faḍl al-Awjāqī** – Born (852 AH). He learned many sciences from his father, such as tafsīr, Qirā’āt, hadith, etc., and also studied under al-‘Izz ibn Abd al-Salām and others. Imam al-Qastallani read to him some hadith texts and others.
7. **Abū al-‘Abbās Aḥmad ibn Muḥammad ibn ‘Īsā al-Baznassī** – Born (846 AH). He narrated hadith from al-Sakhāwī, al-Tha’ālābī, and others. Al-Qastallani, al-Shams al-Laqqānī, and others studied under him. (Reference: see *Fihris al-fahāris wa al-athbāt* by Muḥammad ibn Ja‘far al-Kattānī.)

Thirdly:- Teachers in Fiqh and Uṣūl (Principles of Jurisprudence):

1. **‘Abd al-Aḥad ibn Aḥmad ibn Muḥammad ibn Ibrāhīm ibn ‘Alī al-Najm ibn Abī al-‘Abbās al-Maqsamī** – Born (775 AH). He studied under al-Zayn al-‘Irāqī. Imam al-Qastallani learned fiqh from him. (Died 875 AH).
2. **Muḥammad ibn Aḥmad ibn ‘Alī ibn Ḥusayn Taqī al-Dīn ibn al-Shihāb al-‘Abbādī al-Shāfi‘ī** – Taught fiqh to al-Qastallani. (Died 884 AH).
3. **Ibrāhīm ibn Aḥmad ibn Ḥusayn ibn Aḥmad ibn Muḥammad ibn Burhān al-Dīn al-‘Ajlūnī (then al-Maqdisī) al-Shāfi‘ī, later resident of Cairo** – He studied *al-Ḥāwī al-ṣaghīr* under al-Zayn Māhir of Jerusalem, and al-Qastallani read to him a portion of *al-Ḥāwī*. (Died 885 AH).
4. **Muḥammad ibn Aḥmad ibn Aḥmad ibn al-Faqīh al-Makhzūmī al-Bāmī** – Born (810 AH). He studied fiqh under al-Ghayāthī and al-Wanā’ī. He authored a brief work in grammar titled *Fathḥ al-muḍann*. Imam al-Qastallani read to him from *al-Bahjah al-wardiyyah fī naẓm al-Ḥāwī* (a versification of *al-Ḥāwī*). (Died 885 AH).
5. **Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn Aḥmad ibn Muḥammad, whose lineage traces back to Abū Bakr al-Ṣiddīq – may Allah be pleased with him** – Born 807 AH. He studied fiqh under Taqī al-Dīn ibn ‘Abd al-Bārī al-Ḍarīr, ‘Alā’ ibn al-Labbān, and others. He was known for his humility, geniality, and generosity. Imam al-Qastallani studied under him, among others, and read to him his marginalia on *al-Minhāj* up to the section on marriage. (Died 891 AH).

Fourthly:- Teacher in Arabic Grammar and Language:

- **‘Alī ibn Mu’min al-‘Ajlūnī** (the same Burhān al-Dīn al-‘Ajlūnī mentioned among his fiqh teachers) – Imam al-Qastallani learned grammar from him. He read *Shudhūr al-dhahab* with him and heard portions of the *Sharḥ al-Alfiyyah* (commentary on Ibn Mālik’s Alfiyyah) from him.

(After surveying the key teachers of Imam al-Qastallani, it is beyond doubt that they played an important role in shaping his intellectual character and guiding him along a sound scholarly path.)

Influence of Al-Qastallani’s Teachers in Developing His *Riwāyah* and *Dirāyah*:

1. **His teachers were leading imams of Qirā’āt and foremost Qur’an masters of their era.** Al-Qastallani sought out the most renowned experts of Qur’anic recitation and related sciences.
2. **The transmission aspect (riwāyah) in al-Qastallani’s training was diverse and graduated.** He began with tajwīd texts (*Muqaddimah al-Jazariyyah*), then progressed to the Qirā’āt themselves – reading the *Shāṭibiyyah* (seven Qirā’āt) then *al-Ṭayyibah* (ten Qirā’āt) – then moved to the *rasm* (orthography), reading the poem *‘Aqīlat Atrāb al-Qaṣā’id*. This stepwise approach ensured a solid foundation in both practical and theoretical aspects.
3. **Emphasis on the importance of didactic texts (*mutūn*) in the transmission aspect and in acquiring sciences in general, especially Qirā’āt.** As the elders have long said: *“Whoever memorizes the texts has mastered the disciplines.”* Al-Qastallani memorized the core texts of his field, enabling him to internalize its knowledge.
4. **Combining learning by audition (*samā’*) from shaykhs with reading to them (*ardh*).** This dual mode of receiving knowledge is the highest degree of transmission in Qirā’āt. Al-Qastallani both read to his teachers and listened to their recitations, ensuring he attained *ijāzas* through both methods of transmission, which reinforced accuracy and understanding.
5. **High aspiration (al-himmah al-‘āliyyah),** exemplified by the variety of al-Qastallani’s teachers and the multiple complete readings (*khatmāt*) he undertook. He did not settle for minimal effort; he read the Qur’an in all ten readings multiple times under different instructors, demonstrating perseverance and a desire for thoroughness.
6. **Trustworthiness in transmission,** evident in his precision in specifying exactly what portion of each text he read to each teacher. Al-Qastallani carefully documented his *sanads* (chains of transmission) and what he read under whom, reflecting a high degree of honesty and precision in *riwāyah*.
7. **Traveling to seek knowledge and to read to eminent teachers.** Al-Qastallani did not confine himself to local scholars; he journeyed (for example, to Mecca) to study with renowned masters like Zaynab al-Shubakī and Ibn Fahd, which was a common practice of dedicated scholars to obtain the loftiest chains and broadest knowledge.
8. **Integration of knowledge (*al-takāmul al-ma’rifī*) between *riwāyah* and *dirāyah* in the training he received from his teachers.** Many of his teachers, such as al-Nashshār, al-Haythamī, and al-‘Ajlūnī, were themselves scholars who combined rigorous mastery of transmitted knowledge with deep understanding. Learning under such figures endowed al-

Qastallani with a model of uniting memorization and performance with comprehension and analysis.

Subtopic 3:-

Al-Qastallani's Scholarly Stature and Testimonies of Scholars to His Combination of *Riwāyah* and *Dirāyah*

Books of biography and history serve as just scales for measuring the merit of men in knowledge, manners, and the like. These works usually record every aspect of these scholars' lives. Let us examine the scholarly stature of Imam al-Qastallani and how he combined *riwāyah* and *dirāyah*, through these established measures:

Najm al-Dīn al-Ghazzī illustrates al-Qastallani's standing with these laudatory words:

“The shaykh, the imām, the learned proof, the widely-traveled erudite scholar; the intelligent jurist, the sagacious Qur’ān reciter; the proficient *musnid* (hadith transmitter), the muḥaddith; Abū al-‘Abbās Shihāb al-Dīn al-Qastallānī – the author of abundant works and complete virtues.”

Likewise, his teacher **al-Sakhāwī** – may Allah have mercy on him – described him, saying:

“Content and chaste, an excellent reciter of Qur’an and hadith and a skilled orator, with a melodious voice in these; a participant in the virtues (i.e. skilled in many disciplines), humble, amiable, and of gentle company.”

Imam **al-‘Aydarūsī** also characterized him, saying:

“He was an imām (leader), a ḥāfiẓ (hadith master), precise and proficient, of great stature; excellent in explanation and research, subtle in his indications, eloquent in expression; skilled in compiling and authoring, elegant in organization and classification; he was the adornment of the people of his era and the very finest of the learned of his age.”

Similarly, **Ibn Iyās al-Ḥanafī** said of him:

“He was a brilliant scholar in hadith and had tremendous fame among people. He was a person of merit, and was among the notable hadith scholars.”

Imam **al-Shawkānī** – may Allah have mercy on him – said about him:-

“He became famous for righteousness and chastity in the way of the people of success.”

These statements and others point to the following:

- **Leadership (imāmah) in knowledge and combining *riwāyah* and *dirāyah*** – Al-Qastallani was recognized as an imām in multiple fields. He was acknowledged for uniting the mastery of transmitted knowledge with deep understanding and analytical insight.
- **Extensive learning in diverse disciplines**, especially the Qur’an and Qirā’āt, hadith, and fiqh – He was well-versed in many branches of knowledge. In particular, he excelled in the sciences of the Qur’an and its readings, as well as in hadith and jurisprudence.
- **Adorned with virtues and possessing keen understanding** – The scholars praised his personal virtues (piety, contentment, humility, kindness) and noted his sharp intellect and sound comprehension.

- **A melodious voice** – He was noted to have a beautiful, moving voice in recitation of Qur'an and in delivering speeches, which indicates his excellence in the practical performance (*riwāyah*) aspect of recitation.
- **Prolific authorship** – He authored many works (“*the author of abundant works*”), indicating both his mastery of *dirāyah* (as writing requires understanding and explanation) and his zeal in disseminating knowledge.
- **Humility, chastity, and pleasant companionship** – Despite his accomplishments, he was humble and morally upright, and had a gentle, endearing social presence, which endeared him to peers and students.

These qualities represent the life and works of Imam al-Qastallani and caused scholars—his contemporaries and those who came after—to acknowledge his knowledge and to concede his excellence and rank in all the sciences. In particular, they recognized his stature in the science of Qur'anic readings in both its *riwāyah* and *dirāyah* dimensions.

Subtopic 4:-

The Title, Introduction, and Reason for Authorship of *Latā'if al-Ishārāt*

Anyone who examines the book *Latā'if al-ishārāt fī funūn al-qirā'āt* will immediately notice the author's attention – may Allah have mercy on him – to both the *riwāyah* and *dirāyah* aspects, especially in the title of the book, its introduction, and the reason he authored it.

First: The Title: In my view – and Allah knows best – Imam al-Qastallani – may Allah have mercy on him – was extremely judicious in choosing the title of his book: “*Latā'if al-ishārāt fī funūn al-qirā'āt*” (“Subtle Indications in the Disciplines of Qur'anic Readings”). Note the phrase “*funūn al-qirā'āt*” (“the disciplines of readings”) – it encompasses everything related to the science of Qur'anic readings, both *riwāyah* and *dirāyah*: from the transmission of the various readings, their chains and methods, to their explanation and justification; and the sciences related to them, such as orthography (*rasm*), verse endings (*fawāsil*), pause and start (*waqf wa ibtidā'*), interpretation, and so on. In summary, we can say that the title itself points to the extent of **knowledge integration** among the sciences of Qur'anic readings.

Second: The Introduction (Muqaddimah): In the opening of his book, al-Qastallani says:

“All praise is due to Allah who revealed His Mighty Book in seven modes (*aḥruf*) as an ease and facilitation for us, and *made us understand the aspects of its readings, granting us understanding in the paths of its narrations.*”

He also said:

“Now then: The Magnificent Qur'an is the spring and origin of all sciences, the mine and source of all knowledge, the foundation and basis of the principles of the Sharī'ah, the root of every science and its apex. Aspiring to its meanings cannot be achieved except by understanding its composition and structures; and no one can hope to grasp its realities—whose marvels and subtleties are endless—*except after knowledge of the aspects of its readings and the differences of its narrations.* Thus, the science of Qirā'āt has become one of the most important and beneficial sciences.”

Note: The phrases that were underlined in the original text (here *italicized*) clearly indicate the combination of *riwāyah* and *dirāyah*. Al-Qastallani explicitly links understanding the Qur'an's meanings with knowing its readings and their transmission.

Third: The Reason for Authoring the Book: Al-Qastallani stated his motivation for compiling this work:

“I often said to myself that I should compile in this field a composition that collects the stray unique gems of its art, and arrange a comprehensive work including its additional benefits — a work that fully encompasses the various modes and narrations, and adequately explains the grammatical aspects of its readings... I continued gathering material bit by bit and drawing the far near until Allah facilitated it for me and smoothed its paths. Thus, by Allah's praise, it came forth as a unique compendium of scattered virtues, opening the ways to attaining objectives and means, such that the one who travels through it:

If he seeks what relates to the transmission (*nashr*) of the ten readings or the additional four beyond them along their various illuminated paths, he will attain his hopes; or [if he seeks] their grammatical analyses with the variety of their proper aspects, he will achieve completeness....”

Subtopic 5:-

Combining the Study of Books and Reading with a Teacher

When one surveys books on Qirā'āt, one finds that the majority of authors begin their works by mentioning the seven or ten Qur'ān readers, followed by the chains of transmission (*isnāds*) connecting to those readers. Among these is Imam al-Dānī in his book *al-Taysīr*, as indicated by his statement: “*The first thing with which I begin this book is mentioning the names of the Qur'ān readers and their transmitters, their lineages, their kunyas, their dates of death, their regions, the continuity of their chains of recitation, the names of their transmitters, and the continuity of our own reading chain back to them.*”

Some authors, on the other hand, begin their book by listing the previous books on Qirā'āt, and then follow that by providing their own chains for reading those books. At the forefront of these is Imam Ibn al-Jazarī in his work *al-Nashr*.

Imam al-Qastallani followed this latter approach. He lists about one hundred books of Qirā'āt — works that span both *riwāyah* and *dirāyah*. After presenting this extensive bibliography, he states: “*I have perused most of these books and lifted the veils from the beauty of their contents, and this science is the first science that Allah blessed me to learn and the earliest art I engaged myself in understanding before reaching puberty.*”

He then provides his chain of transmission (*isnād*) through which he acquired these readings — because the science of *isnād* is the greatest pillar of this discipline. The Qirā'āt are a Sunnah that is followed and a purely transmitted knowledge; thus their establishment and authenticity must be confirmed, and there is no way to do so except through *isnād*. For this reason, knowledge of this science is contingent upon *isnād*. As **Ibn al-Ṣalāḥ** (d. 643 AH) said: “*It is a noble distinctive feature of this ummah, and a highly confirmed Sunnah.*”

It is narrated from **Abū al-ʿAbbās al-Daghūlī** that he said: “*I heard Muḥammad ibn Ḥātim ibn al-Muẓaffar say: ‘Indeed Allah, exalted is He, has honored and distinguished this ummah with the chain of transmission (isnād). None of the nations — whether early or late — have ever had*

isnād; rather, they have scrolls and books in their hands, and they mixed their books with reports that they took from the untrustworthy. By contrast, this *ummah* specifies that a narrator must be a trustworthy person, well-known in his era for truthfulness, who narrates from someone similar to himself, until their reports conclude (back to the source).” He further said: “Indeed a high (*‘ālī*) chain of transmission is a means of nearness to Allah and to His Messenger.”

And it is related that **Yahyā ibn Ma‘īn** – one of the great imams of hadith – said: “A high (*‘ālī*) *isnād* is a means of nearness to Allah and to His Messenger (peace and blessings be upon him).” He was asked on his deathbed: “What do you long for?” He replied: “An empty house and a high chain of transmission.”

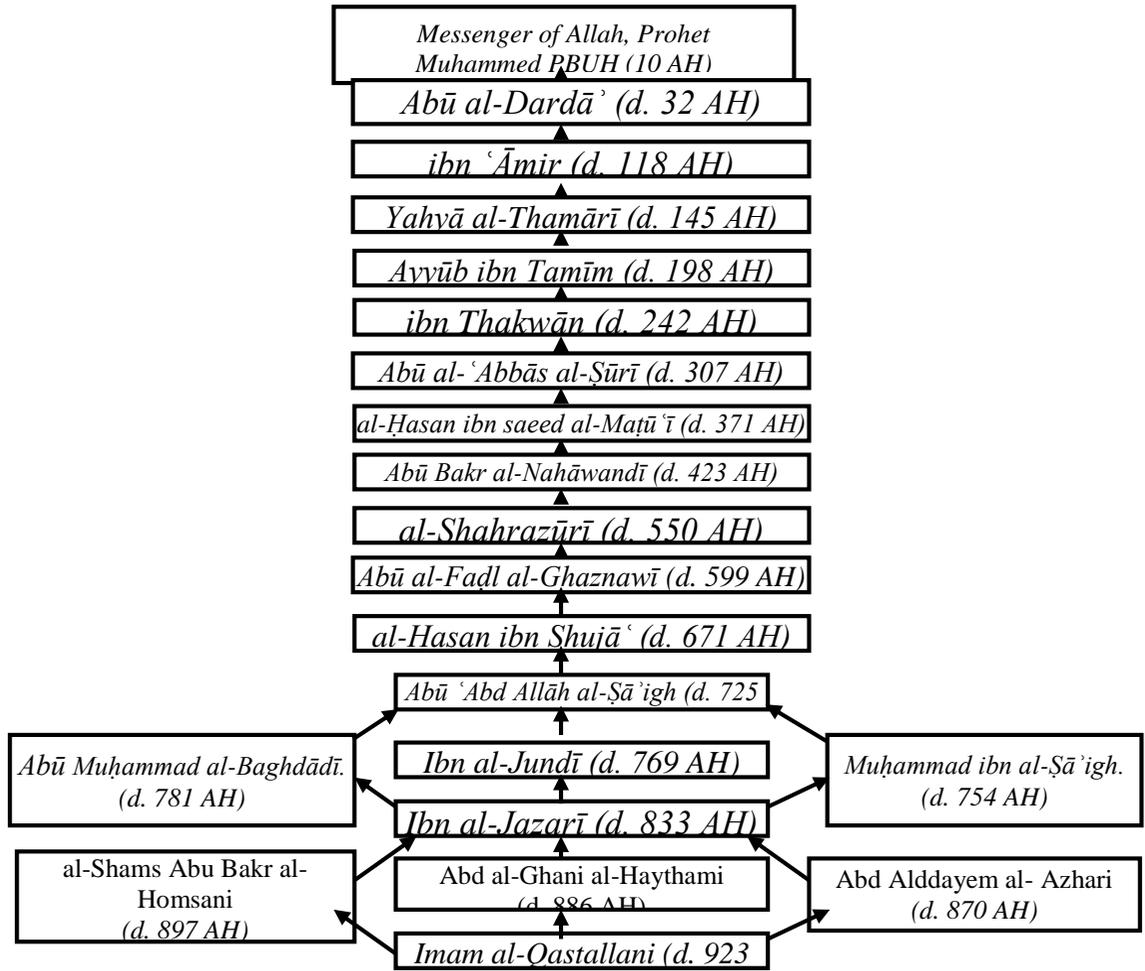
Since *isnād* is among the important matters of the religion, and seeking loftiness in it is a means of nearness to the Lord of the Worlds, and taking it from its proper teachers is proof of the soundness of one’s recitation and the continuity of one’s chain back to the Lord of the Worlds, the righteous scholars have been eager for it and the virtuous have given it due care. Among those is our Imam al-Qastallani – may Allah have mercy on him.

In his book *Latā’if al-ishārāt*, al-Qastallani cites some of his *‘ālī* (short, elevated) chains of transmission. He says:

“The highest chain that we have obtained in this regard is that **between us and the Prophet – peace and blessings be upon him – there are fifteen men**, and that is in the reading of Ibn ‘Āmir, through the narration of Ibn Thakwān. This reading of Ibn ‘Āmir via Ibn Thakwān is confirmed to go back to **Abayy al-Dardā’**. The chain is that **I recited it to the masters of Qirā’āt — the students of the ḥāfiẓ Shams al-Dīn Abū al-Khayr Ibn al-Jazarī —** and he had recited it to three shaykhs: the eminent **Taqī al-Dīn Abū Muḥammad ‘Abd al-Raḥmān ibn Aḥmad ibn ‘Alī al-Baghdādī al-Wāsiṭī**, and **Imām Abū Bakr ibn Aydughdī, known as Ibn al-Jundī** (up to part of Sūrat al-Naḥl), and **Imām Ibn al-Ṣā’igh**. They recited to **al-Ustādh Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn ‘Abd al-Khāliq al-Miṣrī al-Shāfi’ī al-Ṣā’igh**.

He in turn had recited to **Shaykh al-Imām Abū al-Ḥasan ‘Alī ibn Shujā’ ibn Salem ibn Ali ibn Musa al-‘Abbāsī al-Miṣrī al-Shāfi’ī** (who was blind and was the son-in-law of Imām al-Shāṭibi). He recited to **Imām Abū al-Faḍl Muḥammad ibn Yūsuf al-Ghaznawī**. He recited to **Imām Abū al-Karam al-Mubārak ibn al-Ḥusayn ibn Aḥmad ibn Fathān al-Shahrazūrī** (author of *al-Miṣbāḥ*). He recited to **Abū Bakr Muḥammad ibn ‘Umar ibn Mūsā ibn Zalāl al-Nahāwandī**. And He recited to **Abū al-‘Abbās al-Ḥasan ibn Sa’īd al-Maṭū’ī**. He recited to **Abū al-‘Abbās Muḥammad ibn Mūsā ibn Abdulrahman ibn Abu Ammar al-Ṣūrī al-Dimashqī**. He recited to **Abū ‘Amr ‘Abd Allāh ibn Aḥmad ibn Bashīr ibn Thakwān al-Qurashī al-fahri al-Dimashqī**. He recited to **Abū Sulaymān Ayyūb ibn Tamīm al-Dimashqī**. He recited to **Abū ‘Amr Yahyā ibn yahya ibn al-Ḥārith al-Thamārī**. Al-Thamārī recited to **Imām ‘Abd Allāh ibn ‘Āmir al-Yaḥṣubī** (the Qur’ān reader of Syria). He recited to **Abū al-Dardā’ ‘Uwaymir ibn Zayd ibn Qays**. And **Abū al-Dardā’** recited to **the Messenger of Allah (peace and blessings be upon him)**.

This is the best and most noble form of lofty transmission – being so close in the chain to the Messenger of Allah, peace and blessings be upon him.”



Al-Qastallani notes that after this chain, the chain for Ḥafṣ 'an 'Āṣim and Ruways 'an Ya'qūb, Then There are sixteen men between al-Qastallani and the Prophet (PBUH)

Subtopic 6:

The Book's Division Philosophy Based on Combining *Riwāyah* and *Dirāyah*

Because the science of Qirā'āt, in both *riwāyah* and *dirāyah*, is tightly interrelated with certain other sciences — and its understanding depends on them (such as the science of *isnād*, Arabic grammar, rules of stopping and starting (waqf wa ibtidā'), verse endings (fawāṣil), the *rasm* (Uthmanic script), and others) — and because by knowing these auxiliary sciences the student achieves his aims and goals in Qirā'āt, **Imam al-Qastallani**, may Allah have mercy on him, was very far-sighted in dividing his book into two main parts: “Wasā'il” (Means) and “Maqāṣid” (Goals) .

(Al-Qastallani was unique in using this division.) These two parts are preceded by an Introduction and followed by a Conclusion.

First: The Introduction:

Imam al-Qastallani – may Allah have mercy on him – opens his book with a lengthy introduction that occupies a large portion of it. He begins by praising Allah Almighty and sending blessings on His noble Messenger. He then discusses the virtues of the Noble Qur'an, and then moves to the topic of the revelation of the Qur'an in seven *ahruf* (modes) and the scholars' differing opinions on the meaning of that. He next addresses the writing and compilation of the Qur'an during the time of the Messenger of Allah (peace be upon him), and then under Abū Bakr and 'Uthmān – including the number of muṣḥafs sent out to the provinces. He then turns to the pillars of an authentic reading and the ruling on reading with *shādhah* (irregular, non-canonical) readings and performing prayer with them. After that, he begins discussing the books authored on Qirā'āt, noting that he reviewed most of these works and found that if they fulfilled their purpose in one aspect, they fell short in another – which led him to author *this comprehensive book covering the disciplines of Qirā'āt*. He then proceeds to introduce the **fourteen** Qur'an readers (the ten canonical Imams of Qirā'āt and the four additional readings), along with their narrators, transmission routes, their chronological tiers, and their dates of death. He follows that by discussing the categories of Qirā'āt in terms of *tawātur* (mass-transmission) or lack thereof. He concludes this introduction by defining the science of Qirā'āt, its subject, its benefits, the ruling of studying and teaching it, and the distinction between a *muqri'* (master teacher of Qirā'āt), a *qāri'* (reader/reciter), the Qur'an itself, and the Qirā'āt (readings).

Second: The Wasā'il (Means):

After finishing the introduction, the author proceeds to discuss the first main part of the book, which is the “Means.” He explains the reason for this division in his words:

“Verily this science – i.e. the science of Qirā'āt – can be encompassed in **means** and **goals**. The first part is the **Means**, and these are confined to seven sections: *isnāds*; the science of **Arabic language** (which includes articulation points and characteristics of letters); **stopping and starting** (*waqf* and *ibtidā'*); **verse endings** (*fawāṣil*, i.e. the numbering of verses); **the script of the muṣḥaf** (*rasm*); and **the seeking of refuge (isti'ādah) and the inclusion of takbīr**.”

He then goes on to detail these seven “means,” clarifying their relationship to the science of Qirā'āt. He says, “*Here, I present what is in the seven sections that are means to the goals of this art...*”

Third: The Maqāsid (Goals): We find that Imam al-Qastallani – may Allah have mercy on him – divided the *Goals* into two parts: **Uṣūl** (principles) and **Farsh** (particulars). (This is the usual practice of authors in Qirā'āt.)

• **First: Uṣūl (Principles):** Anyone who reads Imam al-Qastallani's book, especially the *Uṣūl* section, will find that he divided it into ten chapters. He indicates this by saying: “*These are ten chapters; whoever enters them obtains access to understanding the verification of the principles.*” The ten chapters, in order, are:

1. **Chapter on Idghām (Assimilation)** – which he further divides into *Idghām kabīr* (major assimilation) and *Idghām ṣaghīr* (minor assimilation).
2. **Chapter on the Hā' of Kināyah** (the pronoun *hā'* in words like *أَهِ*).

3. **Chapter on Hamzah (the glottal stop)** – which contains three sections:
 - Section 1: single hamzah;
 - Section 2: two consecutive hamzahs;
 - Section 3: the stopping of Ḥamzah and Hishām on hamzah.
4. **Chapter on Madd and Qaṣr** (elongation and shortening of vowels).
5. **Chapter on Fath and Imālah and intermediate forms** (plain vowel vs. tilted vowel, and between the two).
6. **Chapter on the Letter Rā's** (rules for the letter Rā' in recitation).
7. **Chapter on the Letter Lāms** (rules for the letter Lām).
8. **Chapter on Stopping on the Ends of Words** – which he divides into two parts:
 - Part 1: stopping on word-endings that are subject to differences (such as with *sukūn, raum, ishmām*);
 - Part 2: stopping in accordance with the written script (rasm).
9. **Chapter on Yā'āt al-Idāfah** (possessive yā's – the letter yā' indicating possession, such as *-ī* in Arabic).
10. **Chapter on Yā'āt al-Zawā'id** (additional, non-grammatical yā's in the Qur'ān text).

Imam al-Qastallani – may Allah have mercy on him – discusses these chapters with thorough explanation and detailed presentation. He uses clear language and superb organization, laying out ideas in sequence. He cites the opinions of earlier scholars, discusses them, and refutes the criticisms leveled at certain readings. All of this reveals the profound knowledge and extensive learning that distinguished our Imam al-Qastallani, and shows how he combined *riwāyah* and *dirāyah* (practical transmission and analytical understanding).

• **Second: Farsh al-Ḥurūf (Detailed Readings by Qur'ānic Word/Verse):** Al-Qastallani's methodology in the *farsh* (the section dealing with individual words and verses) can be summarized in the following points:

1. **Stating the name of the sūrah.**
2. **Stating whether it is Makkan or Madinan.**
3. **Mentioning the number of its letters, words, verses, and its verse-endings** (fawāṣil).
4. **Presenting the various readings in that sūrah and explaining their linguistic justifications.**
5. **Refuting any criticisms or objections raised against the Qur'ān readers or the readings.**
6. **Addressing, at times, the issue of taḥrīrāt** (reconciling differing transmission routes in Qirā'āt, i.e. clarifying which combinations of variants are permissible for each narrator).

7. **Mentioning the muṣḥaf orthography (rasm) of specific words** when relevant.
8. **Mentioning rulings of waqf and ibtidā'** (where to stop and start in recitation) as they pertain to that sūrah.

From the foregoing, it becomes clear to us that Imam al-Qastallani was very far-sighted in this method of dividing his work. Whoever **masters the “Means” and tools in the science of Qirā'āt will certainly achieve the “Goals” and objectives**

Subtopic 7:-

The Sources of *Latā'if al-Ishārāt* – Between Narration and Understanding

There is no doubt that sources play a primary and significant role for every author. Upon examining this great work *Latā'if al-ishārāt*, it becomes clear that Imam al-Qastallani – may Allah have mercy on him – relied on numerous sources for his material, and these sources combine works of *riwāyah* (transmission) and *dirāyah* (analysis). In addition to what he received directly from his shaykhs through oral transmission, he did not rely solely on Qirā'āt books. Rather, his sources were many and varied, including works of tafsīr (Qur'an exegesis), *ma'ānī* (linguistic analysis of the Qur'an), *waqf wa ibtidā'* (pausing and starting rules), *rasm* (the Uthmanic script), verse counts, and others. This is not surprising, for anyone who examines this book finds that it covers multiple topics and disciplines. This is indicated by the author's own words:

“Verily, for the one who journeys through it (this book) – if he **seeks matters related to the publication (nashr) of the ten readings, or the four additional readings beyond them**, along their various shining routes, he will attain his aspirations; or if he seeks **their grammatical analyses** in their diverse well-founded aspects, he will gain completeness; or **the rules of stopping and starting**, he will find in it an excellent guide for guidance; or **the science of the 'Uthmānic script**, he will obtain his goal and desire; or **knowledge of the verses of Revelation, its words, and its letters in terms of counting**, he will be granted rich aid – along with what it contains of the beautiful subtleties of the lights of exegesis, and the fine secrets of Revelation.”

The diversity and multiplicity of sources is a natural result of the diversity of topics that combine *riwāyah* and *dirāyah* in this work.

By surveying *Latā'if al-ishārāt*, we can categorize the sources from which Imam al-Qastallani drew his material according to their different subject areas, as follows, with Allah's help:

First: Sources of *Riwāyah* (Transmission) in Qirā'āt:

Imam al-Qastallani in *Latā'if al-ishārāt* relied on several works in Qur'ānic Qirā'āt. Some of these cover individual readings (*mufradāt*), some deal with the seven readings, some with eight, some with ten, some even beyond the ten, as well as didactic poems. For example:

References

Al-Mufradāt (□)

Al-Mufradāt al-Sab' – by Imām Abū 'Amr and 'Uthmān ibn Sa'īd al-Dānī (d. 444 AH).

Mufradah Ibn Muḥayṣin – by Abū 'Alī al-Ḥasan ibn 'Alī ibn Ibrahim al-Ahwāzī (d. 446 AH).

Mufradah Abī Ḥayyān – by Muḥammad ibn Yūsuf ibn 'Alī ibn Ḥayyān, Abū Ḥayyān al-Andalusī (d. 654 AH).

Books on the Seven Readings (□)

al-Sab'ah – by Imām Aḥmad ibn Mūsā ibn al-'Abbās Ibn Mujāhid (d. 324 AH).

- al-Hādī fī al-qirā'āt al-sab' – by Abū 'Abd Allāh Muḥammad ibn Sufyān al-Qayrawānī (d. 415 AH).
 al-Tabsirah fī al-qirā'āt al-sab' – by Abū Muḥammad Makkī ibn Abī Ṭālib al-Qaysī (d. 437 AH).
 al-Hidāyah fī al-qirā'āt al-sab' – by Abū al-'Abbās Aḥmad ibn 'Ammār al-Mahdawī (d. 437 AH).
 al-Taysīr fī al-qirā'āt al-sab' – by Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī (d. 444 AH).
 Jāmi' al-bayān fī al-qirā'āt al-sab' – by Abū 'Amr al-Dānī (d. 444 AH).
 al-'Unwān fī al-qirā'āt al-sab' – by Abū Ṭāhir Ismā'īl ibn Khalaf al-Anṣārī (d. 455 AH).
 al-Kāfī fī al-qirā'āt al-sab' – by Abū 'Abd Allāh Muḥammad ibn Shurayḥ al-Ru'aynī (d. 476 AH).
 Talḥīṣ al-'ibārāt bi-laṭīf al-ishārāt fī al-qirā'āt al-sab' – by Abū 'Alī al-Ḥasan ibn Khalaf ibn Balīmah (d. 514 AH).
 al-Tajrīd li-bughyat al-murīd fī al-qirā'āt al-sab' – by Abū al-Qāsim 'Abd al-Raḥmān ibn 'Atīq al-Fahhām (d. 516 AH).
 al-I'lān fī al-qirā'āt al-sab' – by 'Abd al-Raḥmān ibn 'Abd al-Majīd ibn yusuf al-Ṣafrawī (d. 636 AH).
 al-Nujūm al-zāhirah fī al-sab' al-mutawātirah – by Abū 'Abd Allāh Muḥammad ibn Sulaymān al-Ḥukārī (d. 781 AH).

Books on the Eight Readings (□)

- al-Tadhkirah fī al-qirā'āt al-thamān – by Abū al-Ḥasan Ṭāhir ibn 'Abd al-Mun'im ibn Ghālbūn (d. 399 AH).
 al-Wajīz fī al-qirā'āt al-thamānīyah – by Imām al-Ḥasan ibn 'Alī ibn Ibrāhīm al-Ahwāzī (d. 446 AH).
 al-Talkhīṣ fī al-qirā'āt al-thamān – by Imām Abū Ma'shar 'Abd al-Karīm ibn 'Abd al-Ṣamad al-Ṭabarī (d. 478 AH).
 al-Mubḥij fī al-qirā'āt al-thamān – by Abū Muḥammad 'Abd Allāh ibn 'Alī, known as Sibṭ al-Khayyāt (d. 541 AH).

Books on the Ten Readings (□)

- al-Ghāyah fī al-qirā'āt al-'ashr – by Aḥmad ibn al-Ḥasan ibn Mihrān al-Aṣbahānī (d. 381 AH).
 al-Tadhkār fī al-qirā'āt al-'ashr – by Abū al-Faṭḥ 'Abd al-Wāḥid ibn 'Uthmān ibn Shiṭā (d. 445 AH).
 al-Jāmi' fī al-qirā'āt al-'ashr – by ibn Muḥammad Fāris al-Khayyāt (d. 450 AH).
 al-Mustanīr fī al-qirā'āt al-'ashr – by Abū Ṭāhir Aḥmad ibn 'Ubayd Allāh ibn Sawwār (d. 496 AH).
 Irshād al-mubtadī wa tadhkirat al-muntahī fī al-qirā'āt al-'ashr – by Abū al-'Izz ibn al-Ḥasan ibn Bandar al-Wāsiṭī al-Qalānisī (d. 521 AH).
 al-Kifāyah al-kubrā fī al-qirā'āt al-'ashr – by the same previous author
 al-Miṣbāḥ al-zāhir fī al-qirā'āt al-'ashr al-bawāhir – by Abū al-Karam al-Mubarak ibn al-Husain ibn Ahmad ibn Ali ibn Fathan al-Shahrazūrī (d. 550 AH).
 al-Kanz fī al-qirā'āt al-'ashr – by Imām Abū Muḥammad 'Abd Allāh ibn 'Abd al-Mu'min al-Wāsiṭī (d. 740 AH).
 al-Nashr fī al-qirā'āt al-'ashr – by Imām Muḥammad ibn Muḥammad ibn Muḥammad ibn 'Alī ibn Yūsuf Ibn al-Jazarī (d. 833 AH).

Works on Readings Beyond the Ten (Shādhhdh Readings):

- al-Rawḍah fī al-qirā'āt al-iḥdā 'ashrah (the Eleven Readings) – by Abū 'Alī al-Ḥasan ibn Muḥammad ibn Ibrahim al-Mālikī (d. 438 AH).
 al-Kāmil fī al-qirā'āt al-'ashr wa al-arba'in al-zā'idah 'alayhā (the Ten Readings and forty extra readings) – by Abū al-Qāsim Yūsuf ibn 'Alī ibn Jubārah ibn Muḥammad ibn 'Akeel al-Hathalī (d. 465 AH).
 Īdāḥ al-rumūz wa miftāḥ al-kunūz fī al-qirā'āt al-arba' 'ashrah (the Fourteen Readings) – by Shams al-Dīn Muḥammad ibn Khalīl al-Qabbaqībī (d. 849 AH).

Didactic Poems (Manzūmāt):

- The Shāṭibiyyah poem (officially titled Ḥirz al-amānī wa wajh al-tahānī) – by Abū al-Qāsim Fira ibn Khalaf ibn Ahmad al-Shāṭibī (d. 590 AH).
 Ḥawz al-ma'ānī fī ikhtisār Ḥirz al-amānī – by Imām Muḥammad ibn 'Abd Allāh ibn Ibn Mālik al-Ta'ai al-

Andalusi (d. 672 AH).

Nuzhat al-Bararah fī qirā'āt al-a'imma al-'ashrah – by Imām Burhān al-Dīn Abū Ishāq Ibrāhīm ibn 'Umar ibn Khalīl al-Ja'barī (d. 732 AH).

Ṭayyibat al-nashr fī al-qirā'āt al-'ashr – by Imām Muḥammad ibn Muḥammad ibn Muḥammad Ibn al-Jazarī (d. 833 AH).

Second: Sources of Dirāyah (Analytical Understanding) in Qirā'āt and Related Sciences:

These include commentaries, linguistic and grammatical explanations of readings, Qur'ān exegesis, and other supportive fields:

Commentaries on the Shāṭibiyyah and Ṭayyibah:

Faṭḥ al-Waṣīd fī Sharḥ al-Qaṣīd – by Imām 'Alam al-Dīn 'Alī ibn Muḥammad Abū al-Ḥasan al-Sakhāwī (d. 643 AH).

Sharḥ Shawlah 'ala al-Shāṭibiyyah (also known as Kanz al-ma'ānī fī sharḥ Ḥirz al-amānī) – by Imām Abū 'Abd Allāh Muḥammad Aḥmad ibn al-Ḥasan al-Mawṣilī (d. 656 AH).

Ibrāz al-ma'ānī min Ḥirz al-amānī fī al-qirā'āt al-sab' – by Imām 'Abd al-Raḥmān ibn Ismā'īl ibn Ibrāhīm ibn Uthman Known as Abū Shāmāh (d. 665 AH).

al-La'ālī' al-farīdah fī sharḥ al-Qaṣīdah – by Imām Abū 'Abd Allāh Muḥammad al-Ḥusayn ibn Muḥammad al-Fāsī (d. 656 AH).

Kanz al-ma'ānī fī sharḥ Ḥirz al-amānī wa wajh al-Tahaani – by Imām Ibrāhīm ibn 'Umar ibn Ibrāhīm al-Ja'barī (d. 732 AH).

Sharḥ Ṭayyibat al-Nashr fī al-qirā'āt al-'ashr – by Abū al-Qāsim Muḥammad ibn Muḥammad ibn 'Alī ibn Ibrāhīm al-Nawīrī (d. 857 AH).

Works on the Justification and Arguments for Readings (Tawjīh wa Iḥtijāj):

al-Ḥujjah li'l-qurrā' al-sab'ah – by Abū 'Alī al-Ḥasan ibn Aḥmad ibn Abd al-Ghaffar al-Fārisī (d. 377 AH).
al-Muḥtasab fī tabyīn wujūh shawādhid al-qirā'āt wa al-īdāh 'anhā – by Abū al-Faṭḥ 'Uthmān Ibn Jinnī (d. 392 AH).

al-Kashf 'an wujūh al-qirā'āt al-sab' wa 'ilalihā wa ḥujajihā – by Abū Muḥammad Makkī ibn Abī Ṭālib al-Qaysī (d. 437 AH).

Sharḥ al-Hidāyah – by Abū al-Abbās Aḥmad ibn 'Ammār al-Mahdawī (d. 440 AH).

Works of Tafsīr (Qur'ān Exegesis):

Tafsīr al-Qur'ān al-'Azīm – by 'Abd al-Raḥmān ibn Muḥammad ibn Idrīs al-Rāzī Ibn Abī Ḥātim (d. 324 AH).

al-Wasīṭ fī tafsīr al-Qur'ān al-Majīd – by Abū al-Ḥasan 'Alī ibn Aḥmad al-Wāḥidī al-Naysābūrī (d. 468 AH).

al-Kashshāf 'an ḥaqā'iq ghawāmiḍ al-tanzīl wa 'uyūn al-aqāwīl fī wujūh al-ta'wīl – by Abū al-Qāsim Jaralla Maḥmūd ibn 'Umar al-Zamakhsharī al-Khawarizmi (d. 538 AH).

al-Muḥarrar al-wajīz fī tafsīr al-kitāb al-'azīz – by Abū Muḥammad 'Abd al-Ḥaqq ibn Ghālib Ibn 'Aṭīyyah al-Andalusī (d. 546 AH).

Mafāṭīḥ al-ghayb (also known as al-Tafsīr al-kabīr) – by Fakhr al-Dīn Muḥammad ibn 'Umar ibn al-Husain al-Rāzī (d. 604 AH).

al-Baḥr al-Muḥīṭ – by imam Muḥammad ibn Yūsuf Known as Abū Ḥayyān al-Andalusī (d. 745 AH).

al-Nahr al-Madd min al-Baḥr al-Muḥīṭ – by the Previous Author

al-Durr al-maṣūn fī 'ulūm al-kitāb al-maknūn – by Shihāb al-Dīn Abū al-Abbās ibn Yūsuf ibn Muḥammad ibn Ibrāhīm al-Samīn al-Ḥalabī (d. 756 AH).

Tafsīr al-Qur'ān al-'Azīm – by the ḥāfiẓ Imād al-Dīn Abū al-Fidā' Ismā'īl Ibn Kathīr al-Dimashqī (d. 774 AH).

Anwār al-tanzīl wa asrār al-ta'wīl – by The jurist Nāṣir al-Dīn 'Abd Allāh ibn 'Umar al-Bayḍāwī (d. 691

AH)

Works on Ma‘ānī al-Qur‘ān (Qur‘ānic Philology/Meaning):

Ma‘ānī al-Qur‘ān – by ‘Alī ibn Ḥamzah al-Kisā‘ī (d. 189 AH).

Ma‘ānī al-Qur‘ān – by Abū Zakariyyā‘ Yaḥyā‘ ibn Ziyād al-Farrā‘ (d. 207 AH).

Ma‘ānī al-Qur‘ān – by Abū al-Ḥasan Sa‘īd ibn Mas‘adah al-Akhfash al-Awsaṭ (d. 215 AH).

Ma‘ānī al-Qur‘ān wa I‘rābuh – by Abū Ishāq al-Zajjāj (d. 311 AH).

Works on I‘rāb al-Qur‘ān (Grammatical Analysis of the Qur‘an):

I‘rāb al-Qur‘ān – by Abū Ja‘far Aḥmad ibn Muḥammad ibn Ismā‘īl al-Naḥḥās (d. 338 AH).

Mushkil I‘rāb al-Qur‘ān – by Makkī ibn Abī Ṭālib al-Qaysī (d. 437 AH).

al-Tibyān fī I‘rāb al-Qur‘ān – by Abū al-Baqā‘ ‘Abd Allāh ibn al-Ḥusayn al-‘Ukbarī (d. 616 AH).

Works on Arabic Grammar and Morphology:

al-Kitāb – by Sībawayh (‘Amr ibn ‘Uthmān ibn Qanbar, d. 180 AH).

al-Muqtaḍab – by Abū al-‘Abbās Muḥammad ibn Yazīd al-Mubarrad (d. 285 AH).

al-Uṣūl fī al-naḥw – by Abū Bakr Muḥammad ibn Sahl Ibn al-Sarrāj (d. 316 AH).

Sharḥ Jumal al-Zajjājī – by Abū al-Ḥasan ‘Alī ibn Mu‘min ibn Muḥammad ibn ‘Alī ibn ‘Aṣḥūr (d. 669 AH).

al-Muqarrab – by the previous author (Ibn ‘Aṣḥūr).

Tashīl al-Fawā‘id wa Takmīl al-Maqāṣid – by Imām Muḥammad ‘Abd Allāh Ibn Mālik al-Ṭā‘ī (d. 672 AH).

Sharḥ Shāfiyah Ibn al-Ḥājib – by Raḍī al-Dīn Muḥammad ibn al-Ḥasan al-Astarābādī al-Nahwi (d. 686 AH).

Works on Waqf and Ibtidā‘ (Stopping and Starting):

Īdāḥ al-Waqf wa al-Ibtidā‘ – by Muḥammad ibn al-Qāsim ibn Muḥammad ibn Bashshār, Abū Bakr al-Anbārī (d. 328 AH).

al-Muktafī fī al-Waqf wa al-Ibtidā‘ – by ‘Uthmān ibn Sa‘īd, Abū ‘Amr al-Dānī (d. 444 AH).

al-Murshid fī al-Waqf wa al-Ibtidā‘ – by Abū Muḥammad al-Ḥasan ibn ‘Alī ibn Sa‘īd al-‘Umanī (d. 450 AH).

al-Waqf wa al-Ibtidā‘ – by Muḥammad ibn Ṭayfūr, Abū ‘Abd Allāh al-Sijāwandī (d. 560 AH).

Waṣf al-ihtidā‘ fī al-waqf wa al-ibtidā‘ – by Abū Ishāq Ibrāhīm ibn ‘Umar al-Ja‘barī (d. 732 AH).

Works on Verse Endings (Fawāṣil / ‘Add al-Āy):

al-Bayān fī ‘add āy al-Qur‘ān – by ‘Uthmān ibn Sa‘īd, Abū ‘Amr al-Dānī (d. 444 AH).

Ḥusn al-madad fī fann al-‘adad – by Abū Ishāq Ibrāhīm ibn ‘Umar al-Ja‘barī (d. 732 AH).

Works on the Uthmānic Script (Rasm al-Muṣḥaf):

al-Muqni‘ fī ma‘rifat marṣūm maṣāḥif ahl al-amṣār – by Imām Abū ‘Amr Uthman ibn Sa‘īd al-Dānī (d. 444 AH).

The didactic poem ‘Aqīlat atrāb al-qaṣā‘id fī asnā al-maqāṣid – by Imām al-Qāsim ibn Fīrruh ibn Ahmad al-Shāṭibī (d. 590 AH).

al-Wasīlah ilā kashf al-‘aqīlah – by ‘Alam al-Dīn ‘Alī ibn Muḥammad al-Sakhāwī (d. 643 AH).

Khamīlat arbāb al-marāṣid fī sharḥ ‘Aqīlat Atrāb al-Qaṣā‘id – by Abū Ishāq Ibrāhīm ibn ‘Umar al-Ja‘barī (d. 732 AH).

Lexicons and Reference Works (Ma‘ājim):

al-Mufradāt fī gharīb al-Qur‘ān – by Abū al-Qāsim al-Ḥusayn ibn Muḥammad, known as al-Rāghib al-Aṣḥānī (d. 502 AH).

al-Qāmūs al-Muḥīṭ – by Great Scholar Muḥammad ibn Ya‘qūb al-Fīrūz ābādī (d. 817 AH).

Subtopic 8:-

Al-Qastallani’s Works Combining Riwayāh and Dirāyah

Imam al-Qastallani – may Allah have mercy on him – enriched the Islamic library with numerous works that combine riwayāh (transmitted knowledge) and dirāyah (reasoned knowledge) in general sciences

and in the science of Qirā'āt in particular. The biographers who wrote about him mentioned a number of these works and praised them highly. They enjoyed good acceptance, as evidenced by al-'Aydarūsī's statement: "His stature rose – that is, al-Qastallani – may Allah have mercy on him – and fortune was given to his pen and speech. He authored well-accepted compositions that couriers spread abroad even during his lifetime." () This attests to the scholarly status of Imam al-Qastallani, his extensive erudition, and his long reach in many fields that he ventured into and contributed to. His works are diverse, spanning from Qirā'āt and its sciences to books on hadith, Sīrah (Prophetic biography), biographical history, and more.

I have tried – as much as possible – to gather the scattered references to those works and arrange them topically. Thus, with Allah's help, I present them here:

First: His Works on Qirā'āt (Qur'ān Readings):

Fath al-Dānī fī Sharḥ Ḥirz al-Amānī – "The Victory Granted by the One Who is Near, in Commentary on Ḥirz al-Amānī," which is a commentary on the Shāṭibiyyah poem. (Sometimes known simply as Sharḥ al-Shāṭibiyyah by al-Qastallani.)

al-Kanz fī Waqf Ḥamzah wa Hishām 'ala al-Hamz – "The Treasure concerning the Stopping of Ḥamzah and Hishām at a Hamzah," a treatise on the special rules for stopping at hamzah for the readers Ḥamzah and Hishām.

Laṭā'if al-Ishārāt li-Funūn al-Qirā'āt – "The Subtle Indications in the Disciplines of Qirā'āt," the encyclopedic work which is the subject of this study.

Second: His Works on Tajwīd (Qur'ān Recitation and Phonetics):

Sharḥ al-Wāḍiḥah fī Tajwīd al-Fāṭiḥah – "Commentary on al-Wāḍiḥah on the Tajwīd of Sūrat al-Fāṭiḥah," explaining the rules of reciting the opening sūrah.

al-La'ālī' al-Saniyyah fī Sharḥ al-Muqaddimah al-Jazariyyah – "The Radiant Pearls: Commentary on al-Muqaddimah al-Jazariyyah," a detailed commentary on Imam Ibn al-Jazarī's famous primer in tajwīd.

Hidāyat al-Qur'ān – "Guidance of the Qur'an," presumably a text on tajwīd or proper Qur'an recitation (the exact content is not clear from the title alone).

Third: His Works on Hadith and Its Sciences:

Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī – "The Guide for the Seeker: Commentary on Ṣaḥīḥ al-Bukhārī." (This is one of al-Qastallani's most famous works, a comprehensive commentary on al-Bukhārī's Ṣaḥīḥ, and is widely known simply as Irshād al-Sārī.)

Ta'wīl Mushkil al-Ḥadīth – "Interpretation of Problematic Hadiths," addressing hadiths that outwardly seem contradictory or difficult and explaining them.

Tuḥfat al-Sāmi' wa al-Qārī bi-khatm Ṣaḥīḥ al-Bukhārī – "The Gift to the Listener and the Reader in concluding Ṣaḥīḥ al-Bukhārī," likely a treatise or speech given at the completion of teaching Bukhārī's Ṣaḥīḥ.

Sharḥ al-Shamā'il al-Tirmidhiyyah – "Commentary on al-Tirmidhī's al-Shamā'il," which is a collection of hadiths on the characteristics of the Prophet.

Sharḥ al-Qastallānī 'ala Mukhtaṣar al-Zubaydī – "Al-Qastallani's Commentary on al-Zubaidī's Abridgment," probably referring to a commentary on a hadith abridgment by al-Zubaidī.

al-'Uqūd al-Sunniyyah fī Sharaf Khayr al-Bariyyah ﷺ – "The Sublime Necklaces in the Honor of the Best of Creation (Prophet Muhammad), peace be upon him," likely a work on the virtues of the Prophet.

al-Fath al-Mubīn fī Sharḥ al-Arba'in al-Nawawiyyah – "The Manifest Victory: Commentary on al-Nawawī's Forty Hadith."

al-Muqaddimah fī al-Ḥadīth (a primer on hadith) with Sharḥ Nayl al-Amānī by 'Abd al-Hādī al-Abīārī – perhaps an edition or commentary on a hadith primer that includes Abīārī's Nayl al-Amānī.

Manāhij al-Hidāyah li-Ma'ālīm al-Riwāyah – "Paths of Guidance to the Hallmarks of Narration," possibly

a work on hadith methodology or classifications.

Muntaqā Tuḥfat al-Ḥabīb li'l-Ḥabīb bihā Zādah 'ala al-Targhīb wa al-Tarhīb – “Selections from ‘The Beloved’s Gift to the Beloved,’ with which he augmented (the book) Targhīb wal-Tarhīb,” presumably an expansion or commentary on al-Mundhirī’s al-Targhīb wa al-Tarhīb hadith collection.

Mīnhāj al-Ibtihāj li-Sharḥ Muslim ibn al-Ḥajjāj – “The Path of Celebration: Commentary on (Ṣaḥīḥ) Muslim by Ibn al-Ḥajjāj.” (It’s not clear if this was completed or a planned work, but the title suggests a commentary on Ṣaḥīḥ Muslim similar to his commentary on al-Bukhārī.)

Fourth: His Works on the Prophetic Biography (Sīrah) and Merits:

Imtā' al-Asmā' wa al-Abṣār – “Delighting the Ears and Eyes,” likely a work on Sīrah or the history of the Prophet (perhaps an abridgment of a larger Sīrah).

Hāshiyat al-Qastallānī 'ala matn al-Shifā' – “Al-Qastallani’s Marginal Notes on the text of al-Shifā’,” meaning Qastallani wrote annotations on Qāḍī 'Iyād’s famous book al-Shifā' bi-ta'rīf ḥuqūq al-Muṣṭafā.

al-Mawāhib al-Ladunniyyah bil-Mīnah al-Muḥammadiyyah – “The Divine Gifts of the Muḥammadan Endowments,” which is Imam al-Qastallani’s renowned comprehensive biography of the Prophet and discussion of his characteristics. (al-Mawāhib al-Ladunniyyah is one of Qastallani’s most celebrated works, often simply known as “al-Mawāhib al-Ladunniyyah.”)

Mawlid al-Nabī (ṣallā Allāhu 'alayhi wa sallam) – “The Birth of the Prophet (peace be upon him),” likely a work or pamphlet specifically on the story and significance of the Prophet’s birth.

Fifth: His Works in Biography (Tarājim) and History:

al-Rawḍ al-Zāhir fī Manāqib al-Shaykh 'Abd al-Qādir – “The Blooming Garden in the Virtues of Shaykh 'Abd al-Qādir,” a work on the merits of Shaykh 'Abd al-Qādir al-Jīlānī.

al-Faṭḥ al-Mawāhibī fī Tarjamah al-Imām al-Shāṭibī – “The Granted Victory in the Biography of Imām al-Shāṭibī,” a biography of Imām al-Shāṭibī (the author of the Shāṭibiyyah).

Nuzhat al-Abrār fī Manāqib al-Shaykh Abī al-'Abbās Aḥmad al-Ḥarrār – “The Pious Joyride: Virtues of Shaykh Abū al-'Abbās Aḥmad al-Ḥarrār” (likely a Sufi shaykh or notable scholar).

al-Nūr al-Sāṭi' al-Multaqaṭ min al-Ḍaw' al-Lāmi' li'l-Sakhāwī – “The Radiant Light gathered from al-Sakhāwī’s al-Ḍaw' al-Lāmi',” which suggests Qastallani made an epitome or selections from al-Sakhāwī’s biographical dictionary al-Ḍaw' al-Lāmi' (which covers 9th century figures).

Sixth: His Works on Supplications and Devotional Acts (Ad'iyah & Adhkār):

al-Istidhkār bi-Aḥādīth al-Adhkār – “Remembrance by way of the Hadīths of Remembrances,” a compilation or explanation of hadīths about supplications and dhikr (remembrance of Allah).

al-Anwār fī al-Ad'iyah wa al-Adhkār – “The Lights in Supplications and Remembrances,” another work on du'ā' and adhkār.

Seventh: His Works in Fiqh (Jurisprudence):

al-Is'ād fī talkhīṣ al-Irshād fī furū' al-Shāfi'iyyah – “Bringing Happiness: a Summary of al-Irshād in Shāfi'i branches (fiqh),” likely a concise work in Shāfi'i jurisprudence (possibly an epitome of a longer work named al-Irshād).

Eighth: His Works in Other Sciences:

Zahrat al-Riyāḍ wa Shifā' al-Qulūb al-Marād – “The Flower of Gardens and the Healing of Diseased Hearts,” possibly a work in zuhd (asceticism) or spirituality.

Masālik al-Ḥunafā' ilā mashāri' al-ṣalāt 'alā al-Nabī al-Muṣṭafā ﷺ – “Paths of the Devout to the Wellsprings of Prayer upon the Chosen Prophet (peace be upon him),” likely a treatise on the merits and methods of invoking blessings (ṣalāt) on the Prophet.

Mashāriq al-Anwār al-Muḍiyya fī Sharḥ al-Kawākib al-Durriyya – “Eastings of Shining Lights: A Commentary on al-Kawākib al-Durriyya,” which is the formal title of Imam al-Būṣīrī’s famous poem

- Qaṣīdat al-Burdah. So this is a commentary on the Burdah (the Poem of the Mantle).
- Maqāmāt al-‘Ārifin – “Stations of the Gnostics,” likely a work in Sufism describing the spiritual stations of those who truly know Allah.
- Nafā’is al-Anfās fī al-ṣuḥbah wa al-libās – “Precious Breaths on Companionship and Attire,” possibly an esoteric or ethical work dealing with company one keeps and modest clothing (the title is somewhat obscure).
- Yaḡzat Dhawī al-I’tibār fī Maw‘izat Ahl al-Iḡtirār – “The Awakening of Those Who Heed, in Admonishing the Deluded,” a work of admonition and moral counsel for those beguiled by worldly life.

After this overview of Imam al-Qastallani’s most important works — through which he contributed to enriching the Islamic intellectual heritage — it becomes apparent how integrated his knowledge was across disciplines, and how he combined riwāyah and dirāyah in his scholarship.

Conclusion

All praise is due to Allah, by whose grace good deeds are completed, and by whose guidance objectives and goals are achieved. May peace and blessings be upon our Master Muhammad — Allah’s final Prophet and Messenger.

By the grace of Allah Almighty, I have been able to complete this humble research, entitled “The Science of Qirā’āt between Narration and Understanding according to Imam al-Qastallani.” Through this study, I arrived at several conclusions, which I record in the following points:

Al-Qastallani’s early brilliance and comprehensive scholarly upbringing — along with the large number of his teachers and their diverse specialties — in addition to his wide reading, powerful memory, and combination of riwāyah and dirāyah, had the greatest impact on the large number of his authored works and their wide variety encompassing most branches of knowledge.

Al-Qastallani’s book *Latā’if al-Ishārāt* is a Qur’ānic encyclopedia that brings together the sciences of Qirā’āt in both riwāyah and dirāyah. It is an unprecedented compendium in the field of Qirā’āt, covering its transmitted and analytical aspects in a single work.

Scholars of Qirā’āt — as far as I could ascertain — did not explicitly define the science of Qirā’āt in terms of dirāyah. Rather, nearly all their definitions revolve around riwāyah (transmission).

The science of Qirā’āt stands upon two fundamental pillars: riwāyah and dirāyah.

Each of riwāyah and dirāyah ultimately goes back to transmitted authority (naql). Riwāyah is a practical transmission acquired by direct meeting, presentation, or audition (or all of these), whereas dirāyah is an intellectual transmission acquired through texts, establishing principles, rules, and analogy.

It is possible to articulate a comprehensive definition of Qirā’āt that encompasses both riwāyah and dirāyah. Such a definition would be: “The science by which one knows how to pronounce the words of the Qur’an and how to perform them in recitation, in points of agreement and difference, with each variant attributed to its transmitter, and its reason and meaning explained, based on transmitted evidences like the Qur’an, Sunnah, and ‘Athar and the Uthmānic script, or on Arabic principles, or both.” This definition (formulated in this research) synthesizes the transmitted and analytical perspectives into one.

Many statements of the imams of Qirā’āt (like Ibn Mujāhid, al-Dānī, Makkī, etc.) clearly underscore the importance of combining riwāyah and dirāyah in Qirā’āt, and they indicate that one of the conditions for a muqrī’ (a teacher of Qirā’āt) to lead is that he must combine both.

This research has revealed numerous evidences and manifestations that Imam al-Qastallani – may Allah have mercy on him – combined riwāyah and dirāyah in the science of Qirā’āt. These can be summarized as follows:

Qur’ānic Upbringing: Imam al-Qastallani had a Qur’an-focused upbringing that combined both aspects. He memorized the Qur’an and its basic didactic texts (practical riwāyah) and received ijāzas in recitation,

- making Qirā'āt the first science he learned. Simultaneously, he did not neglect dirāyah: he pursued fiqh, hadith, and Arabic studies early on, which broadened his intellectual framework.
- Teachers of Both Types:** Al-Qastallani studied under the top shaykhs and Qur'an masters of his time, many of whom themselves combined transmitted and analytical expertise. They were imāms in Qirā'āt, hadith, fiqh, and language. Learning from such polymaths meant that his own training was imbued with both rigorous transmission and scholarly analysis.
- Peer Acknowledgements:** Al-Qastallani's contemporaries and later biographers testified to his mastery of both riwāyah and dirāyah. They praised his precise transmission (excellent recitation, many ijāzas) and his scholarly acumen (authorship, understanding, multi-disciplinary learning). They described him with titles that reflect both knowledge and narration — ḥāfiz, 'allamah, imām, etc., highlighting that he was recognized as combining both dimensions.
- Title, Introduction, and Purpose of Latā'if al-Ishārāt:** The very title of his magnum opus and its introduction signal a deliberate merging of riwāyah and dirāyah. The phrase “funūn al-qirā'āt” (disciplines of Qirā'āt) in the title, and his emphasis in the introduction that understanding the Qur'an's meanings requires knowing its readings and their transmission, all point to his integrative approach. The reason he authored the book was explicitly to fill gaps left by earlier works — i.e. to create a comprehensive resource that covers performance and theory together.
- Use of Books and Isnād:** Al-Qastallani not only studied the books of Qirā'āt (the theoretical side) but also read them by riwāyah with isnāds. In Latā'if, after listing about 100 earlier works, he asserts he studied most of them (indicating dirāyah) and then immediately cites his own isnāds for the Qirā'āt (indicating riwāyah). He thus combined reviewing the literature with acquiring unbroken oral chains — a synthesis of library and classroom, pen and tongue.
- Innovative Book Structure:** Al-Qastallani's division of his book into Wasā'il (auxiliary sciences like grammar, isnād, etc.) and Maqāsid (core Qirā'āt rules and variants) is itself a manifestation of integration. This structure was a new philosophical approach in presenting Qirā'āt: he effectively taught that mastering the related sciences (which are largely analytical/dirāyah) is a prerequisite to mastering the actual readings (primarily transmitted/riwāyah). It underscores that the two halves support each other.
- Diverse Sources:** The wide range of sources he utilized — spanning pure riwāyāt (e.g. Qirā'āt transmission books and ijāzah chains) and pure dirāyāt (e.g. tafsīr, grammar, linguistics) — in his work evidences his integrated method. He did not limit himself to Qirā'āt manuals; he drew from at least eight different disciplines in his references, confident that insight from each would illuminate the understanding of Qirā'āt.
- Multiplicity of his Own Works:** The sheer number and variety of al-Qastallani's writings highlight that he himself embodied the union of riwāyah and dirāyah. He wrote in fields of hadith (a discipline of isnād and matn — requiring both narration and reasoning), in fiqh, in Sīrah, in Qur'anic sciences — showing breadth of analysis; and he authored in Qirā'āt and tajwīd — showing depth of transmission. Such productivity and versatility were only possible for someone who had both memorized extensively (a hallmark of riwāyah) and understood deeply (a hallmark of dirāyah).
- In conclusion, the science of Qirā'āt is most fruitful and correctly practiced when riwāyah and dirāyah are combined. Imam al-Qastallani's life and work vividly illustrate this integration. His scholarly journey and his encyclopedic contribution Latā'if al-Ishārāt demonstrate the necessity of marrying precise transmission with profound understanding — a legacy that remains instructive for all students and scholars of the Qur'an and its readings.

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