The Effect of Galaṭ Ibn Mujahid's Assessment on the Development of Qira'āti Science

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Abstract. Known as the initiator of *al-qirā'āt al-sab'*, Ibn Mujāhids commentary about particular ways of quranic reading (*qirā'āt*) must be considered by scholars after. This article focuses on what does Ibn Mujāhid mean in labeling *galaṭ* on some *qirā'āt* and how does it impact the subsequent development of *'ilm al-qirā'āt*. By tracing all *galaṭ* labels in Ibn Mujāhids book, *al-Sabah fī al-Qirā'āt*, this study finds 21 cases in which the reasons of the labeling refer to two main categories: *sanad* and linguistic galats. This kind of labeling invites various responses from other scholars, so this impacts on the following study of *qirā'āt* such as the development of the term "*syāzzah*", some critics and commentaries about the meaning of the term "*galaṭ*", the elimination of the labeled *qirā'āt* from the list of *al-qirā'at al-masyhūrah/ al-mutawātirah*, and particular attention in the application of *qirā'āt* in the legal form of particular *ṭāriq*.

Keywords: Label, *Qirā'āt*, Galat.

1 Introduction

One of the things that Muslims believe as a faith that is considered final is the authenticity of the Qur'an. Theologically they rely on that belief in QS. Al-Hijr (15): 9:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُ لَحَٰفِظُونَ

"Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian."

Al-Mawardi concludes that the various interpretations of Islamic scholars on Allah's preservation of the Qur'an in this verse lead to three prominent opinions. First, Allah will maintain the authenticity of the Qur'an until the Day of Resurrection. Second, Allah protects the Qur'an from the intervention of Satan, who can insert or change something from the Qur'an. Third, Allah preserves the Qur'an in the hearts of those whom he wishes good for them [1]. Not only in terms of written text, how to read the Qur'an is also believed to be a part that Allah SWT guards [2].

However, in the stage of Muslim history, this dispute about how to read the Qur'an not only occurred after the Prophet Muhammad died after tens or even hundreds of years, but

the dispute has continued ever since the Prophet was still alive among them. The famous story of 'Umar's feud with Hisham bin Hakim bin Hizam is one of the actual forms of the dispute. Fortunately, the case was immediately resolved by the Prophet Muhammad by stating that indeed the Qur'an was revealed in various ways of reading [3], [4], [5], [6], [7].

Thirteen years after the death of the Prophet Muhammad SAW, this problem was repeated around the year 24 H. In several narrations, it is stated that the dispute over the reading of the Qur'an at an early age turned out to be mutually disapproving and almost fought to maintain their belief [8]. From this incident, 'Uthman took the initiative to re-codify the Qur'anic manuscripts so that they can be used as guidelines for Muslims in reading the Qur'an [9]. The purpose of unification still does not make the codification team headed by Zaid bin S|ābit completely uniform the existing readings of the Qur'an because it is a fact that is believed that the Prophet did not only teach one type of reading [10].

The codification product that accommodates the differences in readings is what later became one of the backgrounds for the emergence of various kinds of readings and the expansion of Islamic territory. Therefore, several scholars are trying to be able to carry out criticism and selection of the existing *qirā'āt-qirā'āt*. *Qirā'āt*, which was originally an oral tradition taught by teachers to students, was later recorded in various works, either in the form of independent works discussing *qirā'āt* or other field literature that also discusses *qirā'āt* such as exegesis literature, *'ulūm al-Qur'ān*, and hadith [11]. At first, the *qirā'āt* literature only tried to record the narration and attribution of reading to a certain *qāri'* [2]. Still, at a later stage, the scholars tried to set standards in the acceptance of existing *qirā'āt* and then apply them by selecting several *qirā'āt* according to their valid opinion.

One of the figures who have a significant role in carrying out the process of standardization and selection of *qirā'āt* is Abu Bakr Ibn Mujāhid (d. 410 H) [12]. Although he is not the first person to conduct the selection and determination of *qirā'āt* standardization, Ibn Mujāhid is well remembered in laying the science of *qirā'āt* because the result of his selection is al-*qirā'āt al-sab'* in his magnum opus *al-Sab'ah fī al-Qirā'āt* is accepted by Muslims in various directions and developed by later scholars [13].

Nevertheless, it turns out that Ibn Mujāhid gave many gala comments in his work. Based on a direct search in the book of *al-Sab'ah*, the author found that at least 21 readings based on the seven *qirā'āt* chosen by Ibn Mujāhid were judged to be wrong by him. But strangely again, some of the readings that are considered gala are still used and read in the practice of applying al-*qirā'āt al-sab'* until now. One of them is through āriq syāṭibiyah, a work of a post-Ibn Mujāhid scholar who continues to develop the basic ideas and results of Ibn Mujāhid's selection and is used by Muslims in various countries. This assessment becomes even more problematic because Ibn Mujāhid does not include the consequences of the reading behind the two terms regarding whether they are accepted (*maqbūl and mutawātir*) or rejected (*mardūd and syāzzah*) [14]. Therefore, in this article, the writing team will conduct a search and interpretation of the gala assessment of the readings Ibn Mujāhid in his work al-Sab'ah and the impact of this assessment on the practice and development of *Qirā'āt* Science after that.

The researcher will categorize and interpret the assessment by conducting a direct search on the readings that were judged to be faulty by Ibn Mujāhid in al-Sab'ah.

Furthermore, the research team will also track the extent to which this assessment affects the practice and development of al-*qirā'āt* al-sab' afterward by confirming the āriq that Muslims most widely used in various parts of the world, namely āriq syāṭibiyyah.

Research on Ibn Mujāhid and al-Sab'ah is not the first time a team of writers has done this. Several previous researchers have studied Ibn Mujāhid and its relation to *qirā'āt*, including Zuhrupatul Jannah's research entitled "The Role of Ibn Mujahid in the Formation of Qira'at Sab'ah" [15] and Abd al-Salām Muqbil al-Majīdī's research entitled "Manhaj Ibn Mujāhid fī Kitābihi al-Sab'ah." The second focus of research is still too general because it portrays the role of Ibn Mujāhid and the methodology he uses in al-Sab'ah [16]. Thus, the topic of Ibn Mujāhid's gala assessment in the first work of al-*qirā'āt* al-sab' is still relevant to be studied considering how central Ibn Mujāhid's role is in initiating al-*qirā'āt* al-sab' which has been accepted and applied by Muslims until now.

2 Methodology

Using descriptive analysis, This paper will categorize and interpret the assessment by conducting a direct search on the readings that were judged to be faulty by Ibn Mujāhid in al-sab'ah. Furthermore, the research team will also track the extent to which this assessment affects the practice and development of al-*qirā'āt* al-sab' afterward by confirming the āriq that Muslims most widely used in various parts of the world, namely āriq syāṭibiyyah.

3 Result and Discussion

3.1 Ibn Mujāhid and his role in the science of *qirā'āt*

The codified products of the Mushaf in the time of 'Uthman have been distributed to several corners of the city center of Islamic civilization accompanied by Al-Qur'an experts who were observed to teach reading according to what the Prophet had taught them [10]. Even though it was motivated by the problems of various readings found by Huzaifah bin Yaman in Azerbaijan, awareness of the legality of reading the Koran in the *sab'ah ahruf* [9], [17], [18] caused the 'Uthmani mushaf to be compiled so that it could still accommodate the accurate readings [19]. Therefore, when the area of Islam is getting more comprehensive, and the friends who are the basis for teaching reading in major Islamic cities have died, a similar case has re-emerged. More and more *qirā'āt* are circulating among Muslims with very diverse conditions of sanad validity and linguistic models [20].

Realizing this, the scholars tried to select several *qirā'āt* which were considered valid and under specific standards. Abu 'Ubaid al-Salām is a figure who is recorded as the first scholar to choose the existing *qirā'āt* into 25 selected *qirā'āt*. Imam al-Ṭabari also selected

about 22 *qirā'āt*, which he considered representative. Several other scholars have also done more or less the same thing [20].

However, the selection made by the scholars is still considered difficult to study and review by the public. Therefore, Ibn Mujāhid initiated the choice of only seven *qirā'āt*s representing the major cities the manuscripts were sent to during 'Uthman's time. Realizing that there were too many differences in *qirā'āt* in his time, he was worried that it would be one of the causes of the entry of problems and chaos among the qurrâ'. At the same time, many *qirā'āt* syâzzah were found that contradicted the rasm 'usmani. He saw the urgency of determining the conditions for the acceptance of a *qirā'āt*, so he began to lay the foundations of those requirements and choose a *qirā'āt* that was under the criteria he had previously set. As a result, he formulated al-*qirā'āt* al-sab', which he took from *qirā'āt-qirā'āt*, which is well-known in Islamic countries by explaining the lineage, the lineage of teacher training of the reciters and narrators in the *qirā'āt* until the Prophet SAW. All of that is summarized in his magnum opus al-Sab'ah fî al-*Qirā'āt* [15].

Ibn Mujāhid himself is a scholar who was born in Baghdad in 245 H. The scholar whose full name is Abu Bakr Ahmad bin Musa bin al-'Abbas bin Mujahid had the opportunity to study with dozens of great scholars in Baghdad. Likewise, his students were also successful in becoming scholars, especially in qira'at. Besides being the expert on *qirā'āt*, Ibn Mujahid is an expert on Arabic, nahwu, and hadith. Scholars who were with Ibn Mujāhid or after him gave a lot of praise and legitimacy for Ibn Mujāhid's expertise, expertise, and *tsiqah* [21].

In his most phenomenal work, al-Sab'ah fî al-*Qirā'āt*, Ibn Mujahid chose the following seven *qirā'āt*s: Nafi', Ibn Katsir, Abu 'Amr, Ibn 'A mir, 'Asim, Hamzah and al-Kisa'I [22]: These seven *qirā'āt*s were agreed upon by later scholars including al-Dāni and al-Syāṭibi even today. Al-*Qirā'āt* al-sab' compiled by Ibn Mujahid is by no means an overall representation of the sab'ah ahruf contained in the traditions. This is the consensus of all scholars. Ibn Taimiyah argues that there is no contradiction at all among the scholars that what Ibn Mujāhid meant was not al-*qirā'āt* al-sab' compiled by Ibn Mujāhid. Still, Ibn Mujāhid organized *qirā'āt* into seven *qirā'āt* to suit the number of sab'ah ahruf numbers alone without any belief either from himself or from other scholars' that apart from al-*qirā'āt* al-sab' that he compiled is not part of the sab'ah ahruf [19]. Nevertheless, al-*qirā'āt* al-sab' has been indeed popular since Ibn Mujāhid introduced it. With various arguments and backgrounds, Ibn Mujāhid's choice was later accepted by the people until now.

In addition to selecting the existing qurrā' to produce al-*qirā'āt* al-sab,' Ibn Mujāhid also played a role in laying the methodological foundations in the selection of *qirā'āt* validity. The principles of acceptance of *qirā'āt* such as the continuity of the sanad, conformity with Arabic rules, and conformity with rasm 'utsmani. Also began to be introduced and applied by Ibn Mujāhid [13]. As a product of the initial selection, Ibn Mujāhid not only settled on two narrations from each qurrā', but he also inventoried several rāwi from each *qirā'āt*, in contrast to al-Ṣyāṭibi who only took the two most famous narrators for each *qirā'āt*. Not only does explaining several narrators from each *qirā'āt*, but Ibn Mujāhid also presents the sanad of each al-*qirā'āt* al-sab' which he has selected as a

manifestation of the concept of *qirā'āt* acceptance which he mentions in the opening of his book [14].

Departing from Ibn Mujāhid's theory, subsequent works were born that developed the theory he offered either by complementing existing deficiencies, providing comments and criticism, simplifying narrators, to adding other *qirā'āt* which were also considered *masyhūr* to *mutawātir* [19]. Among the works of scholars who are close to the time of Ibn Mujāhid and who tried to develop Ibn Mujāhid's theory of sab'ah are: Ihtijāj fā al-*Qirā'āt* by Abu Bakr Muhammad bin al-Sarī (d. 316 H), Al- Intiṣār li Hamzah by Abū Zāhir 'Abd al-Wāhid al-Bazzār (d. 349 H), Al-Sab'ah bi 'Ilālihā al-Kabīr by Muhammad bin al-Hasan al-Anṣāri (d. 351 H), al-Sab'ah al-Aṣgar by Abu Bakr Muhammad bin al-Hasan al-'Aṭṭār (d.362 H), al-Ihtijāj li al-*Qirā'āt* al-Sab'ah the work of Abu 'Ali al-Fārisi (d. 377 H) and all the books in the following centuries up to the present which talks about al-*qirā'āt* al-sab' is an actual form of appreciation for the contribution of Ibn Mujāhid. Thus the role of Ibn Mujāhid gave a new direction in the study of *qirā'āt* after him.

3.2 Galat assessment search and categorization

Etymologically, galat is a masdar of wazan galita – yaglatu – galat, which means to make a wrong estimate; weakness or galat of something in which the truth cannot be found. As for this discourse, the pronunciation of galat was adopted by Ibn Mujahid as a term for evaluating several al-qira'at al-sab'. Associated with the meaning, it becomes natural that some of these galat assessments are accompanied by Ibn Mujahid's comments and criticisms of a reading face (wajh al-qira'at). In this study, wajh al-qira'at which was assessed as galat by Ibn Mujahid was found in 21 places as shown in the following table:

Table 1. Wajh al-*Qirā'āt*, which is rated as galat.

No.	Verse and Chapter	*Wajh al-Qira>'a>t*	Repport/riwāyah	Way of Reading
1.	QS. [21]: 88	نُجِّيْ	'Ubaid from Harun from Abu 'Amr	*Idgam*
2.	QS. [12]: 110	فَنُجِّي	'Ali al-Juhmi from Abu 'Amr	*Idgam*
3.	QS. [2]: 117	كُن فَيَكُونَ	Ibn 'Amir	*Nasab*
4.	QS. [6]: 90	أَقْتَدِهِ	Ibn 'Amir	*Dal dan ha'* kasrah
5.	QS. [96]: 7	رَّءَهُ	Ibn Kasir	Without *alif* aftre *hamzah*
6.	QS. [1]: 7	غَيّرَ ٱلۡمَغۡضُوبِ	Bakkar from Ibn Kasir	*Nasab*
7.	QS. [7]: 10	مَعَٰئِشٌّ	Kharijah from Nafi'	*Hamzah* not *ya'*
8.	QS. [20]: 64	ثُمَّ ٱيۡتُوأ	Syibil from Ibn Kasir	*Mim kasrah*

9.	QS. [25]: 69	وَيُخْلَدْ	Husain al-Ju'fi from Abu 'Amr	*Jazm and lam fath}ah*
10.	QS. [28]: 32	ٱلرَّهَبِّ	Hubairah from Hafs from 'Asim	*Ra' and ha fath}ah*
11.	QS. [68]: 14	آن كَانَ	Abu 'Ubaid from Hamzah	*Mad in hamzah*
12.	QS. [22]: 23	وَلُؤْلُوآ	Abu Bakr from 'Asim	With a hamzah only
13.	QS. [27]: 18	يَحْطِمَنَّكُمْ	Ubaid from Abu 'Amr	*Nun sukun*
14.	QS. [70]: 10	وَلَا يُسَّلُ	Abu Ja'far from Syaibah	*Ya' dummah*
15.	QS. [2]: 36	فَأَزَالَهُمَا	Abu 'Ubaid from Hamzah	*Imalah*
16.	QS. [2]: 230	نُبَيِّنُهَا	Abu Bakr from 'Asim	*Nun and ya' tasydid*
17.	QS. [7]: 128	يُوَرِّثُهَا	Hubairah from Hafs from 'Asim	*Tasydd*
18.	QS. [18]: 76	لُدْنِي	Abu Bakr from 'Asim	*Lam dummah and dal* sukun
19.	QS. [23]: 110	سُخْرِيًّا	Hubairah from Hafs from 'Asim	*Sin dummah*
20.	QS. [71]: 23	وُدًّا	Abu Bakr from 'Asim	*Wawu dummah*
21.	QS. [9]: 61	وَرَحْمَةٍ	Ya'qub ibn Ja'far	*Khafd*

Based on the author's analysis, Ibn Mujāhid's galat assessment of 21 wajh al-*qirā'āt* in table 1.0 can be categorized into two parts. First, the evaluation of galat caused by the rules of language, and second, the assessment of galat that are motivated by reasons of sanad. On the issue of language, Ibn Mujahid criticized wajh al-qira'at, which according to him was not following the rules of language he understood even though from the point of view of the history of the fame of the wajh there was no doubt. Syauqi Da'if speculates that Ibn Mujahid used a barometer of the language rules of the Kufa Madrasa [14]. Based on table 1.0, the galat assessment caused by language rules is listed in numbers 1-8.

The rules of language criticized by Ibn Mujahid in the frame of galat assessment, among others:
1. Letter
    Hazf problem in QS. Al-'Alaq (96): 7 as well as the issue of ibdal in QS. Al-A'raf (7): 10 [14].
2. *Idgam*
    Reading with the idgham rule in QS. Al-Anbiya' (21): 88 and QS. Yusuf (12): 110 [14].
3. *I'rab*
    Incompatibility of i'rab rules in QS. Al-Fatihah (1): 7 [14], QS. Al-Baqarah (2): 117[14], QS. Al-An'am (6): 90 [14] as well as QS. Taha (20): 64 [14].
Of the many criticisms of Ibn Mujahid's language represented by the term galat, in reality, not all of them are agreed upon by scholars. There are several defense arguments by

the scholars against the face of qira'at, which was judged to be wrong by Ibn Mujahid. One example is the case of i'rab in QS. Al-Baqarah (2): 117. Ibn 'Amir reads it by line; Ibn Mujahid criticizes the galat in i'rab because it violates the rules of 'atf. On this issue, the scholars, one of whom Abu 'Umar al-Jarmi justifies this face because it is the answer from amr, while the fa' assigns the answer to himself without any other help such as أَنْ [23].

As for the assessment of gala on the grounds of sanad, Ibn Mujahid repeatedly narrated in the preamble of al-Sab'ah about the urgency of qira'at, which is mu'tabar with the tested application of qira'at in the main areas of Islam [14]. Thus, the sanad in al-qira'at al-sab' is no longer questioned about the non-siqah of the narrator, but about the lack of narration or the difference of a wajh al-qira'at from the main reading of the priest.

Ibn Mujahid criticized wajh al-Qirā'āt because the problem of the sanad is in the QS. Al-Furqan (25): 69, QS. Al-Qasas (28): 32, QS. Al-Qalam (68): 14, QS. Al-Hajj (22): 23, QS. Al-Naml (27): 18, QS. Al-Ma'arij (70):10, QS. Al-Baqarah (2): 36, QS. Al-A'raf (7): 128, QS. Al-Kahf (18): 76, QS. Al-Mu'minun (23): 110, QS. Noah (71): 23, and QS. Al-Taubah (9): 61 [14]. *The cases that occurred in the sanad become interesting because, through this assessment, it appears that Ibn Mujahid's foresight in considering the fame of a qira'at to the point of selecting the fame between tariq.* For example وَيُخْلَدَ on QS. Al-Furqan (25): 69, on this face, there is no problem with the language rules [24] and the tsiqah position of the narrators again connected to the chain [21]. However, this face is still set aside because it was only narrated through Husayn al-Ju'fi from Abu 'Amr. Meanwhile, the famous reading from Abu 'Amr is وَيَخْلُد. The following case in QS. Nuh (71): 23 were through the narration of Abu al-Rabi' from Buraid from Abu Bakr from 'Asim and al-Maruzi from Muhammad bin Sa'dan from Muhammad bin al-Munzir from Yahya bin Adam from Abu Bakr from 'Asim read dummah on the letter wawu. The face is in line with the main reading of Imam Nafi' and is accepted. However, the face from Buraid to 'Asim was judged as a wrong qira'at by Ibn Mujahid because none of the narrations from 'Asim read as this face.

Through this search and categorization, galat in Ibn Mujahid's perspective is a term of qira'at assessment based on qira'at that does not meet the standard of language rules or has a narration path that is not following the main reading of the imam and tends to come from narrated history. alone (*infirād*).

3.3 The ulema's response to the gala assessment of Ibn Mujāhid's perspective and its influence on the development of the science of qirā'āt afterward

Ibn Mujāhid's role in the development of the science of *qirā'āt* was not only the product of his selection in the form of al-*qirā'āt* al-sab', which was accepted by Muslims but also at the methodological level of standardization of *qirā'āt* acceptance. The gala assessment that Ibn Mujāhid widely used in al-Sab'ah became one of the assessments quoted and developed by later *qirā'āt* scholars, meaning that the gala assessment carried out by Ibn Mujāhid gave a particular influence in the development of the science of *qirā'āt* in his time.

Among the forms of influence of Ibn Mujāhid's gala assessment, among others, are the efforts of later scholars to interpret and explore why Ibn Mujāhid judged gala and on reading.

Among the scholars who made this effort was a student of Ibn Mujāhid named Abu 'Ali al-Fārisi [21]. He wrote a work entitled al-Hujjah fī 'Ilal al-*Qirā'āt* al-Sab.' Through this book, al-Fārisi mentions the various readings of Ibn Mujāhid in al-Sab'ah and then interprets them from beginning to end. One that does not escape al-Fārisi's interpretation is Ibn Mujāhid's gala assessment. For example, when explaining the history of how to read the QS. Al-An'am (6): 90, sentence (فَبِهُدَىٰهُمُ ٱقْتَدِهِۦ), when wasal-kan Ibn 'Amir read it with isymam on the ha' that was given. Ibn Mujāhid then explained that this kind of reading is ineffective because the ha' in the sentence is ha' waqf; it will never accept harakat under any circumstances. In al-Hujjah, al-Fārisi explains that the correct way to read the ha' waqf during wasal is not to show it, as hamzah waṣal is not visible during waal, so the hamzah waqf which is a marker during waqf is also not shown during *waṣāl* [14].

Besides al-Fārisi, another figure who also developed Ibn Mujahid's gala assessment was Ibn Khalawaih. As a linguist of Ibn al-Anbāri's pupil and an expert on qira'at of Ibn Mujāhid's pupils, Ibn Khalawaih wrote a senior work on *qirā'āt syāzzah* under the title Mukhtaṣar Syawwāzz al-*Qirā'āt* min Kitāb al-Badī' [25]. In this book, Ibn Khalawaih mentions several *qirā'āt* which are judged by shāz. The interesting thing is that Ibn Khalawaih included *qirā'āt*, which Ibn Mujāhid assessed as galaṭ into the *qirā'āt* syāzzah group. Although Ibn Mujāhid has not given the label syāzzah in al-Sab'ah, it turns out that Ibn Mujāhid's gala assessment is one of the forerunners to the dynamics of the term syāzzah in the *Qirā'āt* discipline. Therefore, Miftahul Jannah officially included the term gala, which Ibn Mujāhid labeled in al-Sab'ah in the process of forming the term syāzzah in the *qirā'āt* nomenclature [15].

In addition to interpreting and continuing the assessment of Ibn Mujāhid's gala, some scholars have criticized Ibn Mujāhid's gala claim. Among the scholars who defended the *qirā'āt* which Ibn Mujāhid claimed to be faulty were al-Sakhāwi, Abū Hayyān al-Andalusi and Abū 'Amr al-Dāni [26] in his work Jāmi' al-Bayān fī al-*Qirā'āt* al-Sab' al-Masyrah. For example, when criticizing Ibn Mujāhid's gala assessment of Ibn 'Amir's way of reading sentence (فَبِهُدَىٰهُمُ ٱقْتَدِهِۦ). Instead of blaming this way of reading, al-Dāni states that such *qirā'āt* Ibn 'Amir could be linguistically correct because the reading occurs because he assumes that there is a maṣdar that is discarded in the sentence in the form of (الإقتداء) in the position ha, so that it is linguistically possible to read in the way that was suggested to Ibn 'Amir [27].

In addition to the level of discourse and theory of standardization of *qirā'āt* acceptance, Ibn Mujāhid's gala assessment also provides color in the practice of al-*qirā'āt* al-sab' through certain āriq-tāriq. āriq is a term used to refer to the path of transmission of reading at the third level. For example, 'Āṣim has a disciple Hafṣ. Hubairah took readings from Hafs. So in this example, im (base of a reading/first level) is called *qirā'āt*, Hafṣ is called riwayah while Hubairah and the students who take readings from him are called ṭāriq/one of the āriq. One of the most widely practiced āriq by Muslims in various countries is the āriq Syāṭibiyyah which is documented in Hirz al-Amāny wa Wajh al-Tahanni (resume as

well as a form of nazm from al-Dāni's Kitab al-Taisīr). Based on the confirmation of the writing team on the readings in āriq Syāṭibiyyah, the effect of Ibn Mujāhid's gala assessment on the application of al-*qirā'āt* al-sab' through āriq syāṭibiyyah is as follows:

First, al-Syāṭibi does not take a variety of readings that are considered gala by Ibn Mujāhid. As al-Syāṭibi's methodology is a resume of al-Taisīr by al-Dāni, al-Syāṭibi only takes two of each al-*qirā'āt* al-sab' that Ibn Mujāhid has selected. These two narrations are certainly the most famous and mu'tamad narrations compared to other narrations in each *qirā'āt*. Therefore, it is not surprising that most of the readings that are considered gala by Ibn Mujāhid are not taken in the āriq syaṭibiyyah. After confirming the 21 readings that were judged to be faulty by Ibn Mujāhid, the author found that 13 of them were not included in the āriq syaṭibiyyah, meaning that none of the 14 narrators in the seven *qirā'āt*s used this variety of readings. In table 01, the thirteen places are QS. al-Fatihah (1): 7, QS. al-A'raf (7):10 and 128, QS. āhā (2): 64, QS. al-Furqān (25): 69, QS. al-Qalam (68): 14, QS. al-Baqarah (2): 230, QS. al-Kahf (18): 76, QS. al-Hajj (22): 23, QS. al-Naml (27): 18 and al-Ma'ārij (70): 10 [28].

Second, the reading which was judged to be faulty by Ibn Mujāhid remained in the āriq syaṭibiyyah, but not on the path that was criticized by Ibn Mujāhid, meaning that there was an galat in narration so that it became the background for Ibn Mujāhid to rely on the narration. This second relationship is related to the galaṭ, which is based on the sanad galat. Readings judged to be gala are linguistically justified, but relying on an imam is a mistake (gala) in relying on them. There are at least six of the 21 readings that are judged gala by Ibn Mujāhid, but still exist in the syāṭibiyyah but through other narration paths that Ibn Mujāhid does not criticize. The seven places are QS. al-Mu'minūn (23):10, QS. Nūh (71): 23, QS. al-Taubah (9): 61, QS. al-Anbiyā' (21): 88, QS. al-Qaṣaṣ (28): 32 and QS. Yūsuf (12): 110 [28]. An example of this second relationship is the wo*rd* (سخريا) which is in QS. al-Mu'minūn (23): 10. Ibn Mujāhid mentions that in the narration of Hubairah from Hafs, reading dummah in the letter sin in the sentence and this kind of reading according to Ibn Mujāhid is galaṭ. While three of the *qurrā' sab'ah*, namely Imam Nafi', Hamzah, and al-Kisa'i read it with *dlummah*, all three were not encouraged by Ibn Mujāhid. Therefore, the galaṭ assessment in verse must be understood as the existence of a narration galat in a series of sanad [14].

Third, the readings which were judged to be faulty by Ibn Mujāhid remained in the āriq syaṭibiyyah and were applied according to the narration/isnād criticized by Ibn Mujāhid. This kind of case occurred in three places, namely QS. al-Baqarah (2):117, QS. al-An'ām (6): 90 and QS. al-'Alaq (96):7. In the case (كُنَ) in QS. al-Baqarah (2): 117, Ibn 'Amir read naṣab the word *fayakūna* [29]. According to Ibn Mujahid, this kind of reading is linguistically wrong [14]. This kind of assessment has sparked controversy among *qirā'āt* experts because the reading is one of the readings that is considered mutawātir from Ibn 'Amir. On the one hand, Ibn Mujāhid is not the only one who criticizes the reading linguistically. Several scholars who also criticized the readings included Abu 'Ali al-Fārisi and al-Azhari. However, on the other hand, the condition of the mutawātir sanad requires scholars to accept such readings as al-Sakhāwi and Abu Hayyān al-Andalūsi [26].

As a result, Ibn Mujāhid's gala assessment of specific readings is the background for the struggle of opinion in accepting, interpreting, and criticizing it in the discourse level of *qirā'āt* standardization. Not only that, but the assessment of galaṭ al-Syātibi in al-Sab'ah also influences the application of al-*qirā'āt* al-sab', especially in āriq syāṭibiyyah in the form of appreciation by not including erroneous reports or even in the form of criticism by including several a history that has been judged to be faulty by al-Syāṭibi for linguistic reasons.

4 Conclusion

In al-Sab'ah, the first work in the selection of al-*qirā'āt* al-sab', Ibn Mujahid gives a gala assessment of 21 readings based on the seven reciters he has selected. The main reason for Ibn Mujāhid's gala assessment of the wajh goes back to two main things, namely galats in reading references to a āriq or history and grammatical galats. History galats do readings that are judged to be in galat not taken or not accepted in the practice of reading the Qur'an at āriq al-syāṭibiyyah. As for the readings that were considered ineffective because of galats in language rules, they drew criticism from later scholars. Thus, the term gala used by Ibn Mujāhid can be defined as an galat in the form of a history galat or an inaccuracy in the rules of language. Thus, readings promoted by Ibn Mujāhid on the grounds of sanad are sometimes still accepted if they rely on the right qāri 'or rāwi, while later scholars defend readings that are judged to be faulty because of language rules because the readings are narrated from well-known and even mutawātir sources.

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