

## CONCLUSIONS AND SUGGESTIONS

### 7.1 Summary of Results

1. Ibn Mujāhid included seven *qirā'āt* in his book *Kitāb Al-Sab'ah*. The reason for this, according to Makkiyy, was because there was no consensus on valid *qirā'āt* in the second and third centuries of Hijri amidst numerous reciters. In the fourth century, people began to seek *qirā'āt* that were congruent to the 'Uthmānī script and prevalent among the companions. Ibn Mujāhid's list, which satisfied both criteria, was then followed by those seekers.
2. Al-Ṭabariyy's disagreement with Ibn Mujāhid regarding the valid *qirā'āt* chiefly stemmed from their different views on the meaning of *ḥarf*.
3. Ibn 'Āmir al-Dimashqī obtained his *qirā'ah* from Abū al-Dardā' and al-Mughīrah ibn Abī Shihāb al-Makhzūmī, both of whom were his most famous masters. Outside of these two, opinions regarding his teachers vary.
4. Ibn 'Āmir's *isnād* from the path of al-Mughīrah from 'Uthmān is authentic.
5. Al-Mughīrah, in his narration from 'Uthmān, was accompanied by several renowned scholars, including Abū 'Abd al-Raḥmān al-Salamī, Zirr ibn Ḥubaysh, and Abū al-Aswad al-Du'alī. He was, therefore, not alone in his narration.
6. 'Irāk ibn Khālid was the most famed narrator of *Qirā'ah Ibn 'Āmir*. He was not an unknown; rather, he was among the great reciters of Damascus. A number of imams, including Hishām and Ibn Dhakwān, had studied under him.

7. Al-Mughīrah ibn Abī Shihāb had a high standing before ‘Uthmān. His trust and acquaintance with al-Mughīrah’s deep comprehension of the Qur’ān was so much that he sent him alongside the Levantine *Muṣḥaf* during the second compilation of the Qur’ān.
8. Scholars throughout the centuries have all agreed on the authenticity of *Qirā’ah Ibn ‘Āmir*, from al-Mughīrah, from ‘Uthmān. They are spearheaded by an imam of this discipline, Abū ‘Amr ‘Uthmān ibn Sa‘īd al-Dānī.
9. Al-Ṭabariyy’s rejected *Qirā’ah Ibn ‘Āmir* due to its weak *sanad*, having not reached the level of *tawātur*, and poor linguistical quality in certain parts of the *qirā’ah*. Ibn Mujāhid, meanwhile, regarded certain parts of Ibn ‘Āmir’s *qirā’ah* as linguistically incorrect due to their divergence from proper Arabic. Even so, he still considered it as *mutawātir* as he deemed its *sanad* to be authentic and continuous.
10. Disputes around *qirā’āt* was not a novel occurrence in the lifetime of al-Ṭabariyy, since it has emerged since the times of the companions.
11. The researcher posits that even if the *Qirā’ah Ibn ‘Āmir* is not *mutawātir*, it still qualifies as a *mashhūr* reading due to its satisfaction of other criteria.
12. *Qirā’ah Ibn ‘Āmir* is interweaved with other recognized *qirā’āt*, such as *Ḥafs*, *Ḥamzah*, and *Nāfi’*. Its *uṣūl* are not unique since they can also be found in those other *qirā’āt*.

## 7.2 Suggestions

1. The author suggests the compilation of *qirā'āt* nomenclatures into a one-volume compendium or glossary in both Arabic and English. The absence of such a volume has resulted in poor quality and quantity of research on the subject in English. Additionally, the absence of any recognized references has caused difficulty for the researcher in choosing the appropriate *qirā'āt* terminologies. These compendiums and glossaries are readily available in Arabic, and so the author suggests the establishment of a committee of reciters and *qirā'āt* experts to prepare a glossary of *qirā'āt* terminologies. God willing, it can very much become a significant factor to push the renaissance of the science of *qirā'āt*.
2. Future research on *qirā'āt* should release its focus on worn-out topics and tired methodologies, such as the compilation and *tawjīh* of *qirā'āt*. Researchers may opt to investigate other topics that may expand the contextual understanding of *qirā'āt*, such as the role of the political society in the development and growth of *qirā'āt* from a historical or geographical perspective. Another topic that can be considered is the role of the caliph and caliphate to patronize reciters and recitation in the royal court.
3. The *qirā'āt* that al-Ṭabarī had neglected to ascribe to their reciters should be compiled, and their *isnād* to the reciters should be investigated.
4. The author suggests the holding of annual conferences on *qirā'āt* to familiarize and encourage *qirā'āt* researchers to write in English. This way, the allegations made by orientalist can be clearly refuted. Additionally, it will also enhance the awareness of reciters and Muslims, allowing them to easily accept the different *qirā'āt* of their prayer imams.

5. Future works may also focus on the *qirā'āt* deemed erroneous but still mention in his book. These fail to satisfy the “proper Arabic” criterion, but Ibn Mujāhid still accepted them since their *isnād* is *mutawātir*.

