USMANU DANFODIYO UNIVERSITY, SOKOTO
POSTGRADUATE SCHOOL

THE CONTRIBUTIONS OF QUR'ANIC *TAJWID* AND MEMORIZATION BOARD GUSAU TO THE DEVELOPMENT OF *TAJWID* IN ZAMFARA STATE, FROM 2005 TO 2013.

A Dissertation

Submitted to the

Postgraduate School

USMANU DANFODIYO UNIVERSITY, SOKOTO, NIGERIA

In Partial Fulfillment of Requirements

For the Award of the Degree of

MASTER OF ARTS (ISLAMIC STUDIES)

BY

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JULY, 2016

DEDICATION

This research work is dedicated in memory of my late parents, Alhaji Jibril Gusau and Hajiya Zainab Jibril, my beloved wife Aishat Umar and my children namely, Jibril Bashir, Mujahid, Harira and Saifullahi for their patience and support throughout the period of this research.

CERTIFICATION

This Dissertation written by Bashir Jibril has met the requirements for the award of the Degree of Master of Arts in Islamic Studies of the Usmanu Danfodiyo University, Sokoto, and is approved for its contribution to Knowledge.

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ACKNOWLEDGEMENTS

All Praises and Glorifications be to Almighty Allah the Most Compassionate Most Beneficent Most Merciful. May His Peace, Blessings and Mercy be upon our noble Prophet Muhammad.

My sincere appreciations starts with my noble Supervisor Dr. Abubakar Yelwa Muhammad for his fatherly role, coupled with his with his dedication to my work, despite his tight schedules which contributed immensely to the success of this research. Next are my other Supervisors Professor Yahaya Muntaqa Al- Amin of the Centre for Islamic Studies Usmanu Danfodiyo University Sokoto and Dr. Gambo Hassan of Arabic Department of the same University, for their corrections and useful suggestions that contributed to the success of this work. I am indeed grateful. I am also very much indebted to all the staff of the Qur`anic *Tajwid* and Memorization Board Gusau Zamfara State, particularly the Executive Secretary of the Board, Malam Hadi Sulaiman Modibbon Zamfara. He sacrificed his time to ensure that this research work see the light of the day. I received warm receptions anytime I approach him for help.

My appreciation goes to all Academic Staff in the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto particularly the custodian of the Departmental Library in person of Dr. V.F. Sheriff for supporting me with access to the bulk of relevant Literature.

Finally, my gratitude goes to my brother for his useful advises Malam Lukman Lawal and my beloved wife Aishat Umar, for her endless patience during the research and other brothers and sisters for their prayers to the success of this endeavor. May Allah the Most Beneficent and Merciful reward all of above mentioned personalities with *Jannat al- Firdaus, Amin*.

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TRANSLITRATION OF ARABIC LETTERS

أ :	*Alifun.*	ط:	*Da'un*
ب :	*Ba'un .*	ظ:	*Zha'un*
ت :	*Taun*	ع :	*Ainun*
ث :	*Tha'un*	:	*Ghainun*
ج :	*Jimun*	ف :	*Fa'un*
ح :	*Ha'un*	ق :	*Qafun*
خ :	*Kha'un*	ك:	*Kafun*
د :	*Dalun*	ل :	*Lamun*
ذ :	*Zalun*	م:	*Mimun*
ر :	*Ra'un*	ن:	*Nu'nun*
ز :	*Zayun*	و:	*Wawun*
س :	*Sinun*	ه:	*Ha'un*
ش :	*Shinun*	لأ:	*Lam-Alif*
ص:	*Swadun*	ء :	*Amza*
ض:	*Dwadun*	ي :	*Ya'un*

GLOSSARY

1. Ramadān: Islamic Fasting

2. Malam: Islamic Teacher

3. Jannat al-firdaus: Paradise

4. Tahajjud: Night prayers

5. Fard: Obligatory

6. Fard 'Ain: Obligatory duty on every individual Muslim

7. Fard kifayah: Collective Obligatory duty of Muslim Community

8. Tahfiz: Memorization

9. Muazzin : Caller to prayer

10. Karatun Allo:(Hausa) Traditional Qur'anic education

11. Salatal-mafrudah: Obligatory prayer

12. Wahy Revelation

13. Sunnah: Actions or personal conduct of the Prophet (SAW)

14. Musabaqah: Qur'anic recitation Competition

15. Da'awah: Islamic Preaching

16. Alaramomi (Hausa) Qur'anic Memorizers

17. S.W.T.(*Sub hana'u Wa ta'ala)* Allah The Most High

18. S.A.W (*Sallallahu Alahi Wasallam)* Peace and Blessing Be Upon Him

19. A.S.(*Alaihis Salam)* Peace Be Upon Him

20. R.A (*Radiyallahu Anhu)* May Allah be Please With Him

ABSTRACT

The Qur`anic *Tajwid* and Memorization Board was established in Zamfara State in 2005. The Board is charged with the responsibilities of teaching Zamfara State *Imams,* the *Mu ʹadhins,* Islamic Traditional school teachers (*Islamiyyah)* and all Muslims in general, the proper recitation of the Glorious Qur`ān. In the course of this study, it was discovered that the Qur`ānic *Tajwid* Memorization Board has contributed immensely to the development of *Tajwid* as a branch of Qur`ānic sciences in Zamfara State. The major areas of success recorded by the Board include training, Qur`ānic Recitation Competitions, provision of employment opportunities as a means of encouragement for those who have excelled in this branch of knowledge, performance appraisal through monitoring of *Tahajjud* prayers in the month of *Ramadān* and provisions of scholarship for those who memorized the Glorious Qur`an to any level of their academic aspirations. These and other related issues were dealt with in the course of conducting the research.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

In the name of Allah the Beneficent, the Most Merciful. Peace and Blessings of Allah be with Prophet Muhammad (SAW). Allah the Most High the Creator, the Omniscient, the Supreme, who Created man and made better arrangements of life for His Creatures, has created man as His vicegerent on the earth in order to convey His messages or rules and regulations. This message is contained in the Glorious Qur`an which serves as a channel of closeness to Almighty Allah (SWT). In order to achieve this aim, every Muslim should know the rules and regulations governing the recitation of the Glorious Qur`an, as instructed to the Prophet Muhammad (SAW). Allah says

And recite the Qur'an in slow, measured rhythmetic tones[1]

This is referred to as *Tajwid*.

Tajwid is an Arabic word which literally means "Beautifying." Technically, it refers to recitation of the Glorious Qur`an as it was revealed to the Prophet Muhammad (S.A.W.) by pronouncing each letter properly according to its correct manner of pronunciation.[2] This is attained through perfect articulation of each and every alphabets, paying due cognizance to its phonetic feature such as nasalization, intensification, assimilation, prolongation, velar sound, trilling, and so on.[3] The principle of *Tajwid* is applicable only to the Glorious Qur`an as mentioned in a *Hadith* of the Prophet (SAW). The science of *Tajwid* is classified in to two categories; which are the theoretical and the practical *Tajwid*

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1 Al- Qur`an73:4

2 Abdullahi bɔn. Foduye. *Fara`idu al-Jalilah Wasa`idhu fawaidu Jamilat fi Ulumul Qur`an.* N.P. N.P.P, N.Y.P

3 Hadi, S.G. *Basic Principle of Tajwid,* Farin Batu Digital Press, Gusau, Zamfara. Nigeria.2005,pp66

The former is said to be obligatory upon every matured individual Muslim (*Fardu`ain*) while the latter is a representational obligation (*Fardu kifayah*), that is, it is obligatory upon all Muslims that they should be represented by some members of their community in obtaining the knowledge of *Tajwid* for accurate recitation of the Glorious Qur`an. That was why in a *hadith* reported by Zaid bin Thabit, the Prophet Muhammad (SAW), instructed his companions to read the Qur`an as it was revealed.

He said thus:

> Allah the Most High enjoins people to
> Recite the Qur`an as it was revealed.[4]

Also Allah the Most High says,

> And recite the Qur`ãn in slow,
> measured rhythmic tones. [5]

The legal position of mastering *Tajwid* in the recitation of the Glorious Qur`ān is that it is mandatory upon every matured Muslim. Promotion of the science of *Tajwid* is one of the major activities of Zamfara State Qur`ānic *Tajwid* and Memorization Board. The Board was established by Alhaji Ahmad Sani Yariman Bakura (*Sardaunan Zamfara)* as a result of the need to prepare Muslim youths and scholars to master both the theoretical and Practical teaching and learning of *Tajwid* and *Tahfiz* of the Qur`ān and also the demand to standardize a body that will look into the affairs of Qur'ānic Recitation Competition instead of a Committee which operated by selected individuals. The need arose for the establishment of an organized structure that will ensure proper learning of the Glorious Qur'ān in accordance with the teachings of

[4] Imam S. *Jami`u Ahadith,* N.P, N.P.P. Vol 8,pp 247.
[5] Al-Qur`an73: 4.

Prophet Muhammad (SAW).Thus, the Board of Qur`ānic *Tajwid* and Memorization came into being, which was enacted as a State law on 7th June, 2005.[6]

1.2 Scope and Limitation of the Study

The research intends to assess the contributions so far made by the Board, by sampling two local governments in each senatorial area in Zamfara state, specifically within the period between 2005 to 2013, that is a period of 8 years.These contributions are in various capacities as indicated in the breakdown of the fourth chapter of this proposal, which are discussed in details within the dissertation.

1.3 Significance of the Study

The findings of this study will be significant to the immediate community Zamfara State, students, and the Muslim *Ummah* in general, because to the best of investigations and knowledge of the researcher, no research was conducted on the topic. It will also serve as an example for other researchers to conduct similar researches in other places. Likewise it is going to be an additional literature in the field of Islamic Studies, especially on Qur`ānic recitation and memorization.

1.4 Statement of the Research Problem

The researcher observed that to some extent, there is poor recitation of the Glorious Qur`ān and pronunciation of Arabic letters by some of the inhabitants of Zamfara State, such as those who call to prayers (*muazzinun),* and some of *Imams* of *Juma`at* Mosques who are not pronouncing some alphabets the way and manner it is supposed to be pronounced while praying *Salatul Mafruda* and *Salatul Tahajjud* during Ramadan Fasting. Also that the manner of teaching the Glorious Qur`ān by

[6]Interview conducted with Executive Sectary of the Board Hadi Sulaiman on Tuesday 6/01/2015 at12:45 pm

some of *Islammiyyah* school teachers, and some traditional Qur`ānic teachers is not in conformity with the teachings of Prophet Muhammad (SAW). This research work will bring to the limelight the contributions of the Qur`ānic *Tajwid* and Memorization Board Gusau, to the development of *Tajwid* in Zamfara state, in its various capacities.

1.5 Aim and Objectives

The main aim of the study is to examine the contributions of Qur'ānic *Tajwid* and memorization Board to the development of *Tajwid* and *Tahfidh* in Zamfara State from 2005-2013,so that it will be known to the general public and to offer useful suggestions and recommendations for efficiency of the Board.

The objectives of the study are as follows:-

1. To stress the relevance of the knowledge of *Tajwid* to all Muslims.
2. To enable them recite the Qur'an correctly.
3. To highlight some important rules governing Qur'anic recitation and memorization, as outlined in *Tajwid* literature.
4. To appraise the activities of the *Tajwid* and memorization Board in Zamfara state.

1.6 Methodology

While conducting this research the following methods were adopted. The use of library for relevant source materials such as books, journals and other forms of literature. Interview and Questionnaire methods were also utilized in the process of obtaining relevant data. Thus, different libraries were utilized such as Sokoto State library, Islamic Studies Departmental library, Abdullahi Fodiyo library of Usmanu Danfodiyo University Sokoto, Zamfara State library and others. Interviews were

conducted with officials of the Board and those who are expert (Scholars) in *Tajwid*. A total of 600 copies of the Questionnaire were administered in the ratio of 100 per two Local Government Areas in each of the three Senetorial Districts of the State. In the process, research assistants were utilized.

1.7 **Literature Review**.

The topic of this research is not adequately library oriented because it deals with evaluation of activities of a government parastatal, thus, nothing was previously written specifically on the Board. However, a few of related literatures such as those on '*Ulum-al-Qur`an (Qur`ānic sciences)* such as recitation and memorization of the Glorious Qur`ān and the coming of Islam in the research area are to be reviewed in this section, so that the researcher would have a deeper insight on the topic and area under study.

Adam, A.I. in his book titled *Al Islam Fi Nijeriya wa Sheikh Usmanu bn fuduye Alfulani*[7], discussed on numerous issues such as the location of Africa, Nigeria, Hausaland. He further discussed on how Islam penetrated these areas through preaching, and merchants by some Islamic Scholars and traders who came to Africa, these are relevant to the research areas. Furthermore he discussed on sects namely Qadiriyya, Tijaniyya and sunni respectively that are responsible for the spread of Islam in Africa. It also discussed on the contact of Islamic knowledge in Nigeria, Yoruba land scholars and lastly discussed on the biography of Shykh Usmanu bin Fodiye. However, the author did not discuss on the origin of Zamfara, emergence of Islam in the research areas, the rules of proper recitation of the Glorious Qur'an, the formation of the board and its activities.

[7] Adam A. I. *Al Islam Fi Nigeria wa Sheikh Usmanu bn Fodụyẹ Alfulani*, NPP, Second edition,1971.

Fafunwa, (1974), in his book titled *History of Education in Nigeria*[8]: discussed on the traditional ways of learning the Qur`ān ( *karatun Allo)*, by stating that Qur`an schools originally started in the premises of mosques. The schools later began to operate in the respective teacher's house, preferably in the sitting room, verandah or courtyard. There was no standard regulation or quality in the process of teaching, as everything depended on the availability of space and the quality and personality of the individual teacher. Fafunwa also discussed on philosophy which is relevant to the teachings of Islam on *Iman* (faith) and its connection with learning the recitation , memorization and understanding of the Qur`ān. He cited from a scholar who defined Philosophy as a process of asking particular questions in particular areas. It is also defined as "a process of asking particular questions in particular areas"[9]. Another scholar provided the technical meaning of philosophy as a logical, consistent and systematic thinking so as to reach a sound, coherent and consistent answer.[10] Basically philosophy deals with three basic branches: metaphysics, epistemology and axiology. Metaphysics deals with issues beyond ordinary human comprehension such as the nature of God, man, death, universe etc. Epistemology deals with the meaning, scope, sources and types of knowledge while axiology deals with issues of morality and values. In Islam, the Glorious Qur`ān offers explanations for all the constituents of philosophy. For instance, the nature of Existence of God (Allah the Most High) is fully explained without any doubt in the verses of the Qur`ān.[11] In Islamic philosophy God is perceived as the Almighty Allah the Most High (SWT), and man is His representative on earth. Man is made up of the indivisible components of body, soul and intellect. Man is originally created as good and innocent, and is going to be

[8] Fafunwa, A. B., History of Education in Nigeria,London:owe and Brydon Ltd,1974.
[9] Schofields. 1972 ,
[10] Akinpelu, J. A. *An Introduction to Philosophy of Education.* London: Macmillan Publisher, 1981.

[11] Qur'an 112:1-4

charged for his actions. He is to be rewarded for all good acts, and to be punished otherwise As Allah the Most High stated in the Qur`ān. He must surely give account of his works on earth on the day of judgment. Islam also recognizes the importance of knowledge of man, and enjoins for seeking it. It recognizes two forms of knowledge; namely revealed and acquired knowledge. The Glorious Qur`ān lays emphasis on various values which it compels on Muslims. These include honesty, truthfulness, justice, humility, and so on. However, there is no mention of Qur'anic *Tajwid* and memorization board which the research work intends.[12]

Gada, (2010) wrote a book titled *A* short *history of Early Islamic Scholarship* in Hausaland ,[13]which discussed on the Hausaland, coming of Islam into the Land and its own agents of Islamization, which is relevant to the research work .He also has a thesis titled Islamic Scholarship in Hausaland, where he discussed, among other things, on the impacts of the Glorious Qur`ān on one`s life, i.e mentally, spiritually, and so on. It also discussed on *Makaratun Allo* the nature of (*Malams* of *makaratun Allo),*its categories ,and its nature. Other issues discussed are Hausaland and the Hausa States, the coming of Islam in Hausaland and its agents of Islamization , which is also relevant to the research work.[14] However, the author did not discuss on the emergence of Islam in Zamfara, the formation of the board and its activities in the state ranging from *musabaqah al- Qur'an* and *Tahajjud*.

Gazali, (2005) wrote a book titled *The Kanuri in Diaspora* [15] which discussed on how Islam came to Borno in the North Eastern part of Nigeria. This book indicated that Islam was introduced earlier in Borno than in other places in the present

[12] Akinpelu, J.A. Opcit.
[13] A. M.Gada *A short history of Early Islamic Scholarship in Hausa land,* Department of Islamic studies, Usmanu Danfodiyo University,Sokoto,2010.
[14] A.M. Gada Islamic Scholarship in Hausaland, Ph.D. Thesis, Submited to the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto.2000
[15] Gazali, K.Y. *The Kanuri in Diaspora* ,Lagos, Nigeria, Book shop,2005.

day Nigeria. It also discussed on the significance of Borno to Muslims in Nigeria especially as a place where thousands of people troop to acquire knowledge of recitation and Memorization of the Qur`ān. The book however, has not mention the Qur'anic *Tajwid* and memorization board.

Hadi (2005) wrote a book titled *Basic Principles of Tajwid,* [16]in which the book consists 96 pages and is divided into eight chapters, where the author discussed among other thing the meaning of *Tajwid*, its categories, Arabic letters and brief on the *Riwayah* of Imam *Hafsu,* and Classifications of the sounds of letters according to their various places of articulation, which is relevant to the research work. However, there are some areas which are not covered by the author such as the historical background of Zamfara state, Islam in Zamfara, activities of Qur'anic Tajwid and memorization board in Zamfara, which the research work tends to address.

Ibrahim (2014) dissertation titled The contribution of Emirate councils to the development of Islam in Zamfara State[17] discussed on the historical background of Zamfara State, which is relevant to the research work .It also discussed on the factors that facilitated Islamic development in Zamfara State, the Emirate Councils in Zamfara State, which were re-shaped with the state creation by the first Military Administrator (Colonel Jibril Bala Yakubu) in 1997, who expanded their number and power of administration . The Dissertation did not discuss on some rules governing the proper recitation of the Glorious Qur'an, the board activities in the state, ranging from *musabaqah al-Qur'an* and *Tahajjud.*

[16] Hadi, S.G. *Basic principle of Tajwid* Farin Batu Digital press,Gusau,Zamfara State,2005.
[17] Ibrahim, I. K. The contributions of Emirate Councils to the development of Islam in Zamfara State. M.A Dissertation, submitted to the department of Islamic studies Usman Danfodiyo University,sokoto, 2014.

Muhammad (2003) in his Ph. D. Thesis titled *Ilm-Al-Tajwid And Qur`ānic Recitation Competition in Northern Nigeria*[18]. Discussed on issue that are related to the research work such as the definition of the Glorious Qur`ān, basic Components of `*Ilm –al- Tajwid* ,Recitation of the Qur`ān during the period of the Prophet (SAW), the period of the *Tabi`un,* in Hausaland, and also '*Ilm-al- Tajwid* in the Sokoto Caliphate. It also discussed on some of the Arabic letters in the Qur`an which are difficult to be pronounced by some Muslim tribal groups in Nigeria, such as the Yoruba and the Hausa Fulani. He also indicated that annual participation of the Qur`ān Recitation Competition by States in these areas has helped allot in solving the problem. However, the Ph. D thesis did not discuss on the origin of Zamfara, emergence of Islam in Zamfara, genesis for the formation of Qur'anic *Tajwid* and memorization board and its activities.

Saylor Foundation Compiled a document titled *The Hausa Kingdoms*[19] which discussed on the Hausas state, their Origin and the area they cover. This work is also on the history of all Hausa States or Kingdoms, where detailed discussion was made on it`s form. However, there was no mention of Qur'anic recitation and memorization board.

The National Open University of Nigeria, in its syllabus for Islamic Studies courses has a course titled Islam in Nigeria, which has a book of reference titled *The Sokokto Caliphate in the Nineteenth_Century,* which discussed on the first contact of Islam in North and West Africa, Just after the introduction of Islam in Mecca, about 23 Muslims led by Ja'far were asked by Prophet Muhammad (SAW), to migrate to

[18] Muhammad, A. Y. *Ilm-al-Tajweed and Qur`anic Recitation Competition in Northern Nigeria* ,Ph.D. Thesis, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto.2003.
[19] Saylor Foundation The Hausa Kingdom. "10-_November-2014"url

www.saylor.org/courses/hist/#10.2.2

Abyssinia – the present day Ethiopia for safety. Also, Uqba bn Nafi` conquered North Africa and established Qairawani for his own religious activities, Uqba met some Roman tribes who peacefully accept the religion of Islam with their King to the extent of marrying one of their daughter who gave him many children by name Baja Manga and he make sure they spoke Arabic. These children of Uqba bn Nafi`were said to be the ancestor of *Fulani* tribal group, also stated some of the factors responsible for the introduction of Islam in North and West Africa were The jihadi movement, the traders, the itinerant Muslim scholars and the Islamic festivities. It further discussed the life and teachings of sheikh Usmanu bn Foduye. However, there was no mention of Qur'anic *Tajjwid* and memorization board in the state.

Umar (1997) in his book titled *The Science of Qur`ānic Recitation*[20], discussed the meaning of *Tajwid*, historical development of *Tajwid* (Qur`ānic Recitation) the meaning of *sab`ah Ahruf* with regards to *Tajwid*, the rules of switching from one chapter to another, punctuation marks in the Qur`ān ethics of recitation such as cleaning of the mouth and so on, which is relevant to the research work. However, the author did not mention Qur'anic *Tajwid* and memorization board ranging from its activities and so on.

Abubakar (2009) wrote a book titled *Light To Reciters of the Glorious Qur`ān and Call to Prayer ,*[21] *which* discussed on the importance of *shaddah* (doubling of sign of a letter) when reciting the Glorious Qur`ān, and practical advice on how to read the Qur`ān properly. It also discussed on different opinions of erudite Islamic scholars on why the Qur`ān should not be written or recited in vernacular. He indicated on the significance of proper recitation of the Glorious Qur`ān as part of the *sunnah* of Prophet Muhammad (SAW) which is relevant to the research work. However, the

[20] Umar. A.Z. *The Science of Qur`anic Recitation*, The Nugerian Air Force Printing Press, Kaduna, Nigeria.1997.
[21] Abubakar .A.W. *Light To Reciters of the Glorious Qur`an and call To Prayer,* NP,2009.

book did not mention the origin of Zamfara, formation of the Qur'anic *Tajwid* and memorization board and its activities in the state.

Kasimu, A. published a book titled Memorization of the Glorious Qur`ān – *(Tahfiz Al-Qur`ān):A Guide For Beginners*[22] .It discussed among other things, meaning of the Glorious Qur`ān, other names of the Qur`ān, the revelation(*wahy),* and its modes of revelation of the Glorious Qur`ān to the Prophet (SAW), reasons for compilation of the Glorious Qur`ān and how it was done, Standardization of the Qur`an, Qur`ān as Miracle and so on, which is relevant to the research work. However, the author did not mention Qur'anic *Tajwid* and memorization board and its activities in the state.

Rahim A.B.A, in her Journal article titled'' *Understanding Islamic ethics and its significance on character building''*[23] discussed on how one`s character can be modeled through the knowledge and practical implementations of teachings of the Glorious Qur`ān and *Sunnah* of the Prophet Muhammad, the two primary sources of Islamic ethics are the *Qur'ān* and *Sunnah* of the Prophet Muhammad (SAW). *Al-Qur'ān* is the first most significant source given by Allah the Most High for the human beings to refer to, pertaining to human conducts. The second is the *Sunnah* of the Prophet Muhammad (SAW), as a role model to be imitated.Both Qur'ān and the *Sunnah* of the Prophet Muhammad (SAW), encompasse scriptural morality. She also stated that there are some elements in the Qur'ān which can be considered as fundamental problems of ethics, such as, the nature of right and wrong, divine justice and power, freedom and responsibility. [24]

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[22] Kasimu, A. *Memorization of the Glorious Qur`an –Tahfiz Al-Qur`an A Guide For Beginners*. Sifawa press,Sokoto,2008

[23] Rahim A.B.A *Understanding Islamic ethics and its* significance *on the character building* international journal of social science and humanity ,vol.3 no 6 November 2013

[24] Rahim A.B.A, opcit

Khalid, S. In his book titled *karatun Allo: The Islamic System of Elementary Education in Hausa land*[25], discussed on the form and feature of *makaratun Allo,* where the Qur`ān is being taught as follows: A typical Qur'ān school is located in a mosque which serves the dual purposes of a place of worship and a school. Most of the schools are however in other places, e.g. special building for the purpose, the verandah or porch of the *malam* (teacher), under trees, inside compounds, etc. The notion of an entrance examination, which an aspiring student must take before he can enter a given level of the educational system is foreign to the traditional Qur'ānic school system. Likewise final examinations conferring qualifications, which Western education so often culminates. Furthermore, the pupils sit on the mats, bare floor or ground either in a semi-circle or straight line. Each child holds his written wooden slate (*allo*) and recites the verses of the Glorious Qur'ān. The teacher recites to his pupils the verse to be learnt and they repeat after him. He does this several times until he is satisfied that they have mastered the correct pronunciation. Then the pupils are left on their own to continue repeating the verses until they have thoroughly memorized, then the verse are then linked with the previously memorized verses, and in this way the pupils gradually learns the whole Qur'ān by heart. At this level, hardly is any attempt made to enable the pupils understand the meaning of what they recite or write. The teacher only pays particular attention to the reading and writing skills of every pupil as well as keep tract of his attendance, even though no formal registers are kept, which is relevant to the research work.[26] However, the author did not mention the Qur'anic *Tajwid* and memorization board and its activities.

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[25] Khalid S.The Islamic System of Elementry Education in Hausaland, Department of Sociology, Usmanu Danfodiyo University Sokoto

26 Khalid, S.,Opcit

CHAPTER TWO

THE FORMATION OF QUR`AN *TAJWID* AND MEMORIZATION BOARD

2.0 Introduction

The chapter is going to discuss on the origin of Zamfara State and the emergence of Islam in the area. It will also highlight on the genesis for the formation of the Board, its aims and objectives, recipients of its activities, its administrative structure and functions of its officials.

2.1 Historical Background of Zamfara

Zamfara was one of the heathen states in Central Sūdān.[1]In accounts recorded by Sultan Muhammadu Bello and other Islamic historians, the area called Zamfara is one of the famous regions in *Bilād-al-Sūdān* which later included Kano, Rano, Daura, Katsina, Zaria, Birom, Gobir,Kebbi, Zamfara,Yauri, Nupe, Gurma, Borgu, and Yoruba.The prominence of the people of Zamfara have not been clearly recorded, but according to some local historians, the Zamfara people like in many other kingdoms of the central Sudan, came from the east through Borno and what is today known as Kano. They were farmers and hunters. The Zamfara people were and are still called "*Taubasai*" or Tribal cousins of the Kanawa.[2]

The first Zamfara settlement, which was only a small land, was Dutsi, an area within Zurmi district. History asserts that Zamfarawa were seventy seven in number and for seven years they lived without a ruler. They appointed Dakka as their leader. The subsequent rulers were known as "*Ginshikin Gidan Dakka*."That is, pillar of the

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[1] D.M Abdullahi,*Who is who in Zamfara State,N.N.P.,N.P., 1998,pp 2.*
[2] Ibid, pp.2-5

house of *Dakka*. After *Dakka*, there were four successive male kings namely: Jatau, Jimia Dakka, Kokai-Kokai, Dudufani, and a Queen Yargoje.[3]

The origin of Zamfara is told differently by different orals traditions, but the one that is more acceptable is that of a beautiful Princess, a daughter of Sarkin Gobir whose name was Fara, who was married to a man she hated. One fateful day she ran away from her husband and entered the bush where she eventually got lost. A group of hunters found her and took her to their home at Unguwar Maza near Dutsi in today`s Zurmi Local Government. Fara felt comforta- ble with the hunters and preferred to live with them. For years she lived with the youngest of them who eventually impregnated her. The hunters therefore took her back home, where she gave birth shortly. In appreciation for seeing his daughter back home safely, the King, her Father, decided to give the hunters all the land of Unguwar Maza at the bank of River Niger,. They called the land "Kasar Mazan Fara," and so Birnin Zamfara was built over the place where Fara was originally founded by the hunters.[4]After its formation gradually Zamfara became a kingdom of itself. By the Sixteenth Century Zamfara became very powerful extending its territories west east and northwards to occupy Zabarma, Katsina, Kano and Adar. It also established a commercial centre. Zamfara held the veins of trade routes in the western Hausaland. The Borno-Katsina-Gonja route, the Asbin-Gobir route and the trade route of Timbuktu all convened in Birnin Zamfara. To drive home its finesse in trading, various trading centers were created such as Zurmi and Kiyawa, a village in the present day Kaura Namoda Local Government[5]

With the advent of colonial rule, Zamfara was one among the Hausa states amalgamated to form the North Western State and later Sokoto State. Even when the

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[3] D.M., Abdullahi, opcit, pp.5-7
[4] The Path, Tuesday, December,30,1997, p.12
[5] D.M.Abdullahi, opcit, pp.*10*

British occupied Sokoto, Zamfara was still a separate unit with a head ruler (Sarkin Zamfara) at Anka and several other chiefs such as Sarkin Kiyawa Kaura, Sarkin Zamfara at Talata Mafara, Sarkin Dankon Bukkuyum and Sarkin Mafaran Gummi. During the colonial era and after independence, Zamfara was still regarded as semi-autonomous . The Government of the defunct Northern Region stationed an Assistant Administrative Zonal Officer to look after the area. Native Authority branch offices were established by Sokoto Native Authority at Gusau to supervise the administration of Zonal Departments such as Native Authority Treasury, Agriculture, Health, and Works, all independant of those at the capital in Sokoto .[6]

Zamfara State was created by the Federal Military Government of Late General Sani Abacha on 1st October, 1996.The newly created State has about 3,278,873.[7] inhabitants belonging to different culture as dictated by the forces that shaped individual heredity, environment , self direction, self dignity and self identity. Zamfara State lies between latitude 11^0 and 13^0 east and longitude 6^0 and 7^0 north. It covers a land area of 38m 418 square kilometers. It shares boarders with Sokoto State to the North, Kebbi and Niger State to the West, Katsina State to the east and Kaduna State to the South. [8] At inception the State consisted of twelve local governments,which were Anka, Bakura, Kaura Namoda, Tsafe, Gusau, Maradun, Bukkuyum, Gummi, Bungudu, Mafara, Maru, and Zurmi. Later on two additional local governments were created; Shinkafi, and Birnin-Magaji, which makes a total of fourteen local governments today. Like some other places, the State got its name from the inhabitants of the area, the "Zamfarawa," which is the traditional affiliation by which the people of Anka, a town which had been the headquarters of Zamfara Kingdom in the early

[6] Daily Times 285-978,Friday October 9, 1998. p15-16
[7] C-GIDO (Lanback Global income distribution database), 2006 censor. www.online Nigeria.com/map.gif
[8] *Bazamfara,* Cultural Magazine, Vol.1 March 1997, p.12

times.[9]Historically Zamfara Kingdom was one of the Kingdoms that made up of the old Sokoto Caliphate. The Kingdom extended from River Rima bend in the North down to River Niger in the South-West. By first decade of the 16th Century Zamfara Kingdom became strong, with its first capital at Dutsi. The factor that united the people of Zamfara State is the homogeneity and harmonious relationship of the indigenes. The major indigenous tribes of the State were Zamfarawa, Gobirawa, Burmawa, Fulanis, and Katsinawa . About 90% of the inhabitants are Muslims. The major occupations of Zamfara people are farming, hunting, and trading.[10]

Like any society or State, Zamfara has its own religious, political and cultural background. The people of Zamfara are predominantly Muslims. Large proportion of them are adherents of the religion of Islam since many centuries ago. This was possible because of the contact of the empire with other people from different places through trade activities. Most of the trade route undertakers were Muslims and they combined trade with Islamic missionary activities. Zamfara Kingdom came in contact with these personalities through the Trans-Saharan trade with people who came from Borno – Katsina-Gonja route, the Azbin-Katsina route and the trade routes of Timbuktu, all of which converge at Birnin Zamfara.[11]

2.2. **The Emergence of Islam in Zamfara**

Islam in Nigeria

There were trade routes linking North Africa and the *Bilad al-Sudan* (Land of the blacks) as it was known, which is the present West African sub-region. Thus,

[9]D.M.Abdullahi, opcit, pp.22
[10] Ibid, pp.22
[11] Ibid pp7

Islam reached the Nigerian area through the eastern Trans-Saharan trade route which linked Tripoli and Kanem Bornu through Fezzan and Bilma. The Muslim merchants therefore are said to have been the brain behind this gigantic Islamic activities. Other minor trade routes existed between the Kanem and other communities surrounding her. It could be suggested that probably through these routes, Islam spread into other parts of the Nigerian area. By the 15th century, most of the Northern parts of the Nigerian area has witnessed the penetration of Islam.

Thus the religion of Islam was introduced into the Nigerian area not by military conquests but peacefully through the influence of traders across the Trans-Saharan trade route.[12]

Islam in Hausaland

Islam made its first appearance in Hausaland after reaching Borno Land. A source indicated that Borno came into contact with Islam ealier than the 10th century C.E, while Borno traders came to Hausaland around 11th century .[13]

From this indication it could be deducted that since most of the Borno Traders who came to Hausaland were Muslims and most likely scholars they might have contributed in the spread of Islam and teaching of recitation of the Glorious Qur`an in the area.

The visit of *Shayky* Muhammad bin Abdulkarim Al-Maghili in particular, could be considered a landmark in the annals of Islamization process of Hausaland. This scholar visited Hausaland in the year 1492 C.E on his way to Makkah. As he returned, he decided to stay for a while in Hausaland so as to contribute in the spread and

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[12] Trimingham, J. S 1976, Islam in West Africa, Oxford: Oxford University press, pp 67

[13] A.M Gada *A short History of Early Islamic Scholarship In Hausaland*, Nadabo printing production, No.2 Waziri
Junaidu Road Abakwa, Kaduna, Nigeria*,2010,pp2-3*

development of Islam. Indeed, his visit gave additional impetus to the transformation, Islamization and intellectual activities which was already going on in the area. For instance, before his visit to Ahir, Islam was already established in Agadez which was then part of Gobir land.[14]

Through the efforts of the visiting scholars, either as individuals or groups, it could be assumed that many people of the land accepted Islam with the exception of those who were not willing to accept it for one reason or the other. In addition, some Muslim rulers were attracted to adopt the Islamic system of Government, though this was met with stiff resistance. This resistance resulted in creating a system whereby Government had to combine traditional religio- political system, with the Islamic political principles and practices. The reason for this could have been that not all the people they governed accepted Islam as a religion. Although some rulers accepted Islam as a religion, they could not at once divorce themselves from the traditionally established political system of associating leadership with the traditional belief of "*Iskoki"*. There was, of course, a gradual transformation from this type of Government to the firmly established Islamic system of leadership as accepted by some rulers like Muhammadu Korau of Katsina and Muhammad Rumfa of Kano.[15]

Islam in Zamfara

The actual date Islam reached Zamfara is not certain.[16] But by the middle of the Seventh Century the dynasty installed a Muslim ruler in some of the Hausa States such as Kano and Katsina, Islamic influence could be traced as far back as the 14th Century.

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[14] A.M Gada opcit pp.4
[15] Ibid,p.5
[16] S. Yusuf *A History of Islam, scholarship and Revivalism in western Sudan, Being an Annotated Translation with*
Introduction of Infaqul-maisur fi Tarikh Bilad al-Tukur of Sultan Muhammad Bello bin Fodio, Tamaza 4 Kaduna
By pass, Wusasa, Zaria, Nigeria. 2013, pp116.

West of Zamfara, the ruler of Kebbi, Muhammad Kanta, C.1516-1554, at least had a Muslim name. Likewise the Tuareg State to the north, founded in the begining of the 15th Century, was ruled by a Muslim sovereign.[17] The immediate neighbors of Zamfara, i.e. the Katsinawa had their first Muslim ruler, Muhammad Korau, in the 14th Century. The acceptance of Islam by the Zamfara rulers was probably in the 17thcentury. The first Zamfara ruler that bore a Muslim name was Aliyu Dan Daka (C.1670) mentioned above. Islam had by 18th Century started to make a headway at least in the major towns of Zamfara. Sarkin Zamfara Aliyu Dan Daka gave instructions for building Mosques in towns and villages of Zamfara.[18] However, after *Sarki* Aliyu Dan Daka the immediate succeeding *sarakuna* have not given active support to the propagation of Islam in Zamfara

Another important reason for the establishment of Islam in Zamfara was that Sarkin Zamfara Babba (C. 1715) who assembled over one hundred *Mallamai* (scholars) to pray for him for success of war against Kebbi. Among the *Mallamai* was *Mallam* Ramalan b. Ahmadu, a Fezzani (from Fezzan) who settled in Zamfara and wrote many books and poems. Some of his works consisted of extracts and commentaries from *Sahih al-Bukhari*. In the middle of Zamfara area of Mafara, *Mallam* Muhammad b. Muhammmad popularly known as *Mallam* Tukur Dan Binta, a contemporary and helper of shehu Usmanu Dan Fodiyo, had been active in supporting the *Shaykh*`s activities long before the *Jihād.*[19]

In another account the emergence of Islam in Zamfara could be attributed to the the first settlers in Gusau, who were descendants and followers of two illustrious Fulani families, Alhaji Mustapha and his brother Malam Abdulrrahman .These two

[17] G. Na-Dama *Rise and Collapse of a Hausa State :Asocial and Political History of Zamfara*, PhD Thesis, A.B.U Zaria, 1997, pp.301
[18] Ibid,pp.324
[19] G. Nadama, opcit, pp.325

itinerant scholars who were emigrants came to `Yandoto; which was a town of scholars and one of the most important centers of Islamic learning in the 18th century West Africa.[20] They however lived in the outskirts of `Yandoto, because of their opposition to the corrupt and unjust Habe Aristocracy. The emergence of Shehu Usmanu Danfodiyo,which was foretold long ago, was a big encouragement to Alhaji Umar, the son of Alhaji Mustapha and Muhammadu Sambo the grandson of Mallam Abdurrahman from his son Malam Muhammadu Ashafa, to whom Shehu Usman`s students had allegiance even before the *jihad*. These pious families with some of the`Yandoto *Habe* rebels and the subsequent *jihad* that followed, led to the establishment of Gusau as a garrison town (*ribat*) for the *jihad*. Muhammadu Sambo was the flag bearer and commander of Shehu`s *jihad* ,[21] which marked the strength of Islam in Zamfara.

2.3. **Genesis for the Formation of the Board**

Before the creation of Zamfara State there was no Qur`ānic *Tajwid* and Memorization Board in Gusau, but there were books on *Tajwid* such as *H*IDAYATUL *MUSTAFIDAH* , but most of the *Makaratun Allo, Islamiyyah* school teachers, and other places where the Glorious Qur`ān is being taught were not conversant with the book, because kha (خ)is pronounced as ha (ح) and *Dad* (ض) is pronounced as *La* (ل) which in turn distort the real meaning of some Arabic words of the Glorious Qur`ān. Based on this reason a committee called *Jama`atu Tajwid-al- Qur`ān* was established under the leadership of the present Deputy Governor of Zamfara State Malam Ibrahim Wakala Muhammad, along with Malam Idris Shehu and Malam

[20] New Nigerian,Friday,August 24,1990.pp20
[21] Ibid,pp20

Abdullahi Aleru.[22] It was charged with the responsibility of teaching the teachers of *Islamiyyah* schools proper recitation of the Glorious Qur`ān in accordance with the way and manner it was recited during the time of Prophet Muhammad (SAW). After their graduation, certificates of mastering the science of recitation(*Tajwid)* is issued to them, then posted back to their various schools. This was done across Zamfara State. Supervision follows to see if they are carrying out what they have learnt in their respective areas, and this marks the beginning of the study of *Tajwid* in Zamfara State[23]

In 1996, when the late Gen. Sani Abacha the then Military Head of State created Zamfara State, it was Arabic and Islamic Education Board that was over-seeing in to the affairs of Qur`ānic Recitation and Competition, *Islamiyyah* schools and *Makaratun Allo,* in the State. It was the Board that provided them with teachers of *Tajwid* who were drawn from various places like neighboring States to train the *Islamiyyah* school teachers, teachers of *Makaratun Allo* and also some *Imams* of *Juma`at* mosques selected from various areas of the State, who were not conversant with rules of *Tajwid*. These *Ulama`u (*teachers) of *Tajwid* were attached to the above mentioned Qur`ānic schools until they see that they train students and other people in *Tajwid –al-Qur`ān* before they were allowed to lead prayers in public mosques.[24]

This continued till 1999 when the civilian Governor of Zamfara State, Alhaji Ahmad Sani Yariman Bakura, who was very much interested in the religion of Islam and the teachings of the Glorious Qur`ān to the extent he said that " he who ever memorized the Glorious Qur`ān should be placed on salary grade level 08 equivalent

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[22] Interview conducted with Hadi Sulaiman the Executive Secretary of Qur`anic *Tajwid and* Memorization Board Gusau, Zamfara State. on Tuesday 06/01/2015
[23] Ibid
[24] Ibid.

to University Graduates.[25] He first established the Ministry of Religious Affairs which has a Department called Centre for *Tajwid* in year 2000, headed by *Malam* Hadi Sulaiman Moddibon Zamfara as the Director, with responsibilities of teaching *Imams of Juma`at* Mosques, *Ladans,* teachers of *Islamiyyah* schools and *Makaratun Allo* knowledge of the science of *Tajwid*. By providing them with books on *Tajwid* such as *Hidayatul Murid, Tuhfatul atfal, and Alburhan.* Seeing that the Department did not function the way it is supposed to function since it is under another Board as he said "whatever is under another department can hardly function the way it is supposed to."

On this ground he established two Boards: the Qur`ānic memorizatiotion Board, which is charged with the responsibility of facilitating memorizing the Glorious Qur`ān and was headed by *Malam*Yusuf Abdullahi Mafara. (Former Permanent Secretary of Arabic and Islamic Education Board Zamfara State), and *Tajwid -al-Qur`ān* Board which is charged with the responsibilities of teaching the science of Qur`ānic recitation (*Tajwid)* according to the pattern of the Prophet Muhammad (SAW). The board was headed by *Malam* Hadi Sulaiman *Modibon* Zamfara (Presently the Executive Secretary of the Qur`ānic *Tajwid* and Memorization Board) . Later, it was observed that the science of recitation of the Glorious Qur`ān (*Tajwid)* and Memorization are together, because one cannot be achieved without the other. Hence, the two Boards were merged together at the end of the year 2004, and was enacted as a State law in 2005.[26]

2.4 Aim and Objectives of the Board

The primary aim of establishing the Qur`ānic *Tajwid* and Memorization Board in Zamfara is to see that Qur`ānic recitation and memorization is done according to the

[25] Interview with Yusuf Abdullahi Mafara, Permanent Secretary of Arabic and Islamic Education Board Zamfara. On 5/i/2015.
[26] Hadi, S. G. Op cit, 06/01/2015

way and manner the Glorious Qur`ān was recited during the time of the Prophet Muhammad (SAW). While the objectives are as follows:

1- To standardize the reading of the Glorious Qur`ān according to the teachings of Prophet Muhammad (SAW).
2- To see that the aspect of *Tajwid* is added in the Zamfara State Secondary Schools Curriculum.
3- To produce memorizers of the Glorious Qur`ān who are grounded in recitation of the Glorious Qur`ān according to the teachings of Prophet Muhammad (SAW).
4- To produce *Imams* who are also grounded in *Tajwid* for better recitation while leading Prayers.
5- To Produce Reciters and Memorizers who will be attending Qur`ānic Recitation Competition which Usmanu Danfodiyo University is Organizing annually.[27]

2.5 The Beneficiaries of Activities of the Board

Beneficiaries of the activities of the Board are numerous, but by the time of interview with one of the officials of the Board only few were mentioned by saying that the Board has no record of its activities since its establishment, which leads to the reason why most of them might be forgotten. Some of them are as follows:-

1. Murtala Aliyu Dabbagi, born in 1985 at Gusau in the area called *Zawiyya,* where he grew up and acquired the basic rudiments of Arabic language. He was given offer of appointment on grade level 03/1 for memorizing the Glorious Qur`ān without any certificate to back it up. It could have been level 08 according to the pledge of Governor Ahmad Sani Yariman Bakura who said memorizers of the Glorious Qur`ān should be equal with a University Graduate as earlier mentioned, for his own contribution towards the proper recitation of the Glorious Qur`ān in the State. But at

[27] Ibid

the time of investigation the statement of the Governor was not put in practice .He studied the science of Qur`ānic recitation under the board. He is known for sound recitation and memorization of the complete Glorious Qur`ān. He came first at the National Qur`anic Competition at Bauchi in 2006, Organized by Centre for Islamic Studies, Usmanu Danfodiyo University Sokoto. He was also given sponsorship to further his studies, where he gained admission in to *Kulliyatul khassa* at Gusau to study Senior Islamic Studies certificate programme. After graduating from the College, he then proceeded to Centre for Islamic Studies, U.D.U.S., where he did his Diploma in Arabic and Islamic Studies, then B.A Arabic at the same University. All these programmes were sponsored by the board.[28]

2. Thaminu Dalhatu, also born in Gusau Zawiyya in 1982, where he acquired the rudiments of Arabic language and memorized the Glorious Qur`ān. Before joining the Board he has never attended any formal education System.[29] He was employed by the Board on grade level 03/1 and later beautified his recitation under the support of the board. He was given sponsorship to study abroad in Egypt where he obtained a Bachelor of Arts Degree in *Shari`ah* and he is currently a judge under the Ministry of Justice of Zamfara State.[30]

3. Jamilu Labaran, was born at Sabon Fegi in the City of Gusau in 1978. His pursuit of knowledge of Qur`ānic recitation could not be traced by the informant at the time of the interview. However he was given an offer of appointment by the Board on grade level 03/1 for memorizing the Glorious Qur`ān, he he learnt the science of Qur`ānic recitation under the board, before he was given sponsorship to further his studies abroad at University of Maddina (*Jami`atul Qurra).* After his graduation with

[28] Interview with Nuradeen Muhammad Deputy Director Competition on 17/03/2015
[29] Nuradeen Muhammad, opcit
[30] Ibid

Bachelor of Arts in Arabic he continued working with the Board for some time and later joined Zamfara Teachers Board as a teacher of Arabic. He is presently a lecturer with Federal College of Education Gusau.[31]

4. Abubakar Aliyu Wazoji, also born in Gusau in 1983, where he had his Secondary School Certificate before joining the Board as level 03/ officer. He memorized the Glorious Qur`ān under the board with its science of recitation and he is the only person who did not engage in the Qur`ānic recitation competition. He was given sponsorship to further his studies. He got admission in to the Federal Polytechnic Kaura Namoda. He later proceeded to Federal University Abuja for his first degree in Linguistics and he is presently working with the board.[32]

5. Sadiqu Sadiq, born in Jega Local Government Area of Kebbi State in 1975. He acquired rudiments of Arabic language at Zawiyyah Gusau, where he also memorized the Glorious Qur`an with additional qualification of S.I.S (Senior Islamic Studies Certificate) before joining the Board, and was placed on grade level 04/1. He acquired basic knowledge of Qur`anic recitation under the present Executive Secretary of the Board Malam Hadi Sulaiman Modibbon Zamfara. He was once took first in the National Qur`anic Recitation Competition. He was one of the National Panel of Judges of the Qur`anic Recitation Competition and is a staff of the board to date.[33]

6. Ibrahim Ibrahim, was given an offer of appointment as a staff on grade level o3/1for memorizing the Glorious Qur`ān. He acquired his science of Qur`ānic recitation under the Board and competed in both State and National Competition for Qur`ānic recitation and *Tafsir* where he came first for state and third position at National level. He was posted to one of the *Islamiyyah* schools in the state called

[31] Ibid
[32] Alh. Salisu Muhammad Bungdu, Director Competition of the Board phone interview on 15/4/2015
[33] Nuradeen Muhammad,opcit

Darul-Tajwid Gusau. He was later given sponsorship like others to study at any higher institution of his choice, where he got admission at Ahmadu Bello University Zaria, where he obtained B.A (Ed) Degree in Islamic Studies. He is presently a lecturer at Zamfara State College of Arts and Science (ZACAS)[34]

7. Nura Dakin Gari, memorized the Glorious Qur`ān under the control of the Board. He was given an offer of appointment on grade level 03/1. He was allowed by the Board to further his studies at Bayero University Kano, where he obtained Bsc. in Computer science. He is presently working with the new Federal University in Gusau, Zamfara State.

8. Surajo Abubakar, was also employed by the Board on grade level 03/1 for virtue of memorizing the Glorious Qur`ān with its sciences of recitation, and later sponsored to further his studies. He got admission at Federal Polytechnic Kaduna, where he obtained a National Diploma, and HND in Shari`ah Law. He is still working with the Board.

A part from the above mentioned and high ranking officers 80 percent of the employees of the board did not have any Certificate to show. It is only the effort and interest put in by the first civilian Governor Alhaji Ahmad Sani Yariman Bakura for employing them so as to serve in the teaching of the Glorious Qur`an in the State.[35]

The Board occupies a house which belongs to one Alhaji Shehu Maishanu on rent basis at the old Daula Hospital, which is situated at Gamzaki Road Tudun Wada, opposite Mai Shanu house Gusau.

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[34] Ibid
[35] Nuradeen Muhammad,opcit.

2.6 Administrative Structure of the Board

It comprises the following:-

i. Executive Secretary
ii. Director of Administration
iii. Director of Finance
iv. Director Planning & Inspectorate
v. Director Tajwid
vi. Director *Ulumul* al-Qur`ān
vii Director Qur'anic Competition.[36]

2.7 Functions of the Officials

i. Executive Secretary. His function is the overall administrator who has a final say on any aspect relating to the Board.

ii. Director of Administration. Is in charge of the official activities of staff of the Board ranging from their files, how well are they performing in their duties and their promotions. He has a deputy who acts on his behalf in his absence called Staff Officer.

iii. Director of Finance. Is charged with the responsibility of preparing and paying salaries of staff and their welfare and also whatever has to do with finance within the vicinity of the Board. He has three officers under him namely (1) Accountant (2) Deputy Accountant (3) Cashier.

1. The Accountant, cross checks the work of his Deputy for amendments where necessary before taking it to the Director of Finance for approval.
2. The Deputy Accountant prepares vouchers for all kinds of payments, such as salaries claims and so on, which are taken to the Accountant for checking.

[36] Hadi S.G. opcit, on 06/01/2015

3. The Cashier is responsible for payments of vouchers prepared by the Deputy Accountant, either by cash or in Cheque.

iv. The Director of Planning &Inspectorate, is in charge of planning and transfer of staff .He has a Deputy under him, and an Assistant under the Deputy with the responsibility of monitoring staff that were posted to various places in the state, such as *Islamiyyah* schools, *Juma`at* Mosques, *Makaratun Allo* and so on, in order to teach *Tajwid* of the Qur`an.[37]

v. The Director of *Tajwid*, is charged with the responsibility of monitoring the reciters of the Glorious Qur`an in accordance with the way and manner it was recited during the time of the Prophet (SAW). He is also charged with the responsibilities of conducting interview for selection of *Imams* during *Ramadan* who are grounded in *Tajwid al*-Qur`ān to lead *Tahajjud* prayers in the last 10 days of the month. He has two deputies.

vi. The Dirctor '*Ulum al*-Qur`ān, who is charged with the responsibilities of the knowledge of circumstances of revelation (*Asbab al-Nuzul)* , *Islamiyah* Competitions and Friday Sermons.

Vii. The Director Qur'anic Competition, is charged with the responsibilities of Qur`ānic Recitation Competition from Area Development Councils (A.D.C.) the State level up to the Federal or National levels.[38]

From A.D.C level messages will be sent to all *Islamiyyah* schools in the local government area of the state, to provide 2 each for the following categories

[37] Nuradeen Muhammad, opcit
[38] Alhaji Salisu Muhammad Bungudu,opcit

10 Hizb, 20 Hizbu,40 Hizb,60 Hizb, and if available those who memorized the whole Glorious Qur`an with its *Tafsir* are provided at A.D.C level for screening by the Director who will now screen them to see if really they memorized the Glorious Qur`an as they claim. The successful Reciters will be taken to the Local Government level to compete with their counterparts. The successful ones from the Local Governments will now represent their Area Development Councils in order to compete at the State level with a view of screening in accordance with the teachings of the Prophet Muhammad (SAW.) by observing the following :-*Rules of Isti`adha and Basmalah, Maudud, Harakat,* power of recitation, (good or bad recitation.) Where the need arises for correction it will be corrected by the Committee of the *Musabaqah.* That is how they go about to select reciters that will compete Nationaly.[39]

[39] Nuradeen Muhammad opcit

CHAPTER THREE

BASIC RULES OF THE SCIENCE OF QUR`ANIC RECITATION

3.0 Introduction

As a discipline in `*Ulum- al-Qur`ān (*Sciences of the Qur`ān) the major aspects of concern in '*Ilm- al-Tajwid* are correct pronunciation of Arabic letters in the Qur`ān and the correct length and emphasis given to vowel signs under different circumstances and combinations, such as the rules of *Isti`adha and Basmalah,* pronunciation of Arabic Alphabets, origins of pronunciation of Arabic alphabets, (*Sifatul huruf),* rules of *nun alsakinah and Tanwin,* and other related issues. This chapter is contains brief explanations on some of these basic components.

3.1 Isti`adha and Basmalah

Isti`adha entails saying : "*A'udhu billahi mina sh-shaitanir rajim''*

Meaning: literally seeking refuge, but in the science of Qur`ānic recitation it means "seeking Allah` s protection the Most High from *Shaitan* the acursed."[1]

In the Glorious Qur`ān Allah the Most High Says

When thou dost recite The Qur`ān, seek God's
protection From Satan the Rejected One.[2]

While *Basmalah* means starting in the name of Allah the Most High. In the Glorious Qur`an Allah says

In the name Of God, Most Gracious,
Most Merciful.[3]

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[1] Khalid Ibn, M. H. *Taqribul Ma`ani fi shar`I Hirzul amani fiqira`atil sab`u,* Darul Zamani Linashari Waltauz`i, NPP, Fouth Edition, 2000, PP 36-44.
[2]Al- Qur`an 16:98

This explains that it is not only for recitation of the Glorious Qur`ān that one is expected to recite the *Basmalah,* but it is supposed to be observed for doing every good action which a Muslim wants to embark upon, according to the above quotation.Therefore, there are four ways which a Muslim should follow to recite *Isti`adha and Basmalah* before reading the Glorious Qur`ān, and they are as follows:-

1. *Qif wa qif (*dual pause)

   This means that a pause should be observed after reciting *Isti`adha* as well as after reciting *Basmalah* before proceeding to the subsequent verse.

   Example:

أعوذ بالله من الشيطا ن الرجيم

بسم الله الرحمن الرحيم .

قل هوالله احد .[4]

2. *Sil wa qif (link and pause)*

This means that *Isti`adha and Basmalah* should be linked with a pause after the *Basmalah*, then the subsequent verse should be recited separately. Example:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمان الرحيم .

قل هو الله احد .

3. *Qif wa sil (*pause and link)

This means that a pause should be observed after reciting *Isti`adha* while *Basmalah* should be linked with the subsequent verse. Example:

أعوذ بالله من الشيطان الرجيم .

بسم الله الرحما ن الرحيم قل هوالله أحد .

4. *Sil wa sil (*dual link)

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[3] Ibid 27:30

[4] Muhammad, S. Q. *AL-Burhanu fi-Tajwid Al- Qur`an*, Al-Qahira, 2010, pp11

This means that no pause is to be observed either after the *Isti`adha* or after the *Basmalah*. In otherwords both *Isti`adha, Basmalah* and the subsequent verse should be linked together. Example:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمان الرحيم قل هو الله أحد .[5]

However, *Tajwid* scholars have indicated the wisdom behind prohibition of this 4th manner of recitation, in fact the listener might conclude that the *Basmalah* is part of the last verse of the finished chapter. Furthermore, there is a chapter in the Glorious Qur`ān which has no *Basmalah* at the beginning and one would want to proceed from the last verse of that Chapter(Chapter 8 i.e *Sūrah al- Anfāl*)to the first verse of *Sūrah Al-Taubah* (Chapter 9). In that case three different ways are observed as follows:-

1 ***Al-Waqfu***

2. ***Al-Saktu***

3. ***Al-Waslu***

1.***Al-waqfu***. In which a pause is observed at the end of chapter 8 after a normal breath, before moving on to the first verse of chapter 9 thus:

إن الله بكل شيء عليم. برأءة من الله ورسو له

2. ***Al-saktu,*** which refers to observing a pause at the end of chapter 8 for a duration of two *harakats* without taking a breath before proceeding to the first verse of chapter 9 thus:

إن الله بكل شيء عليم برأءة من الله ورسوله[6]

[5] Khalid bin, M,H.opcit, pp.41-42.
[6] Muhammad, S.Q, opcit p.28.

3.***Al-waslu*,** this is when the last verse of chapter 8 and the first verse of chapter 9 are linked together with neither a pause, nor *Waqf.* Example.

إن الله بكل شيء عليم برأءة من الله ورسوله

Two reasons were considered for the absence of *Basmallah* in the above mentioned rules:

1. Chapter 9 was not started with *Basmalah* because it was revealed with the commencement of war against the unbelievers particularly those who broke their covenant with the Islamic community. As for those who did not break, they observed the terns of the treaty.
2. Chapter 8 and 9 are considered as a single chapter because they are talking about *jihad* and other related matters. Most importantly, chapter 9 was revealed without *Basmalah* and therefore, this is enough for the prohibition. However, one is allowed to recite the *Basmalah* when reading some verses of chapter 9 provided this is not done at the beginning.[7]

3.2 Pronunciation of Arabic Alphabets

Sifah is an Arabic word which means characteristics or attributes. In *Tajwid* , *Sifah* is referred to as the characteristics of an Arabic alphabet which enables it to differentiate itself from another letter of the same or different origins.[8] It refers to the quality or description of how to pronounce Arabic letters from their origins.[9] There are two groups or forms of pronunciation of letters. The first group are those which are

[7]Muhammad .S.Q. opcit p12
[8] Ibid,pp.30
[9]Muhammad A.Y. Ph.D. Thesis Ilm *Tajwid* and Qur`anic Recitation competition In Northern Nigeria. Department of Islamic Studies, Usmanu Danfodiyo University Sokoto,2003, pp10.

independent without opposites. These include whistling (*Al-Safir),* Shaking the voice (*Qalqalah),* easiness (*Al-liyn),* spreading (*Al-tafasshi),* and prolongation (*Al-Istitalah).*

The second group are those that have their opposites as follows:-

Form	opposite
Lowering the voice (*Al-Hams)*	Outward pronunciation *(Al-Jahr)*
Emphasis in pronunciation *(Al-Shiddah)*	Softening of pronunciation *(Al-Rikhawah)*
Raising the tongue (*Al-Isti`la`)*	Lowering the tongue *(Al-Itidal)*
Attachment *(Al- Itbaq)*	Sepration *(Al-Infitah)*
Sharpness of the tongue (*Al-Idhlaq)*	Complete usage of the tongue *(Al- Ithmat)*[10]

3.3 Origins of Pronunciation of Arabic Letters (*Makharij-al-khuruf).*

There are differences of opinion among scholars on the number of origins of letters. *Imam* Al-Jazri, Khalid Ibn Ahmad and some scholars maintained that there are seventeen (17) origins of pronunciation while other scholars like *Imam* Al-Shatibiy maintained that there are sixteen (16) origins. Qutrab, Al-Jamri and Ibn Ziyad on the other hand stated for only fourteen (14) origins. The first view that stated 17 is the most popular and accepted opinion. [11]These are the places of origin of pronunciation of

[10] Muhammad A.Y.,opcit,pp.11-12

[11] Umar I. and Dansadau A.M. *`Alaqati `Ilm-al-Aswat bi `Ilm-al-Tajweed,* Dept. of Arabic, UDUS,1996 pp.54-55.

all Arabic letters. On this opinion *Imam* Al-Jazri stated in the *Muqaddimah* of his book that:-

"The places of articulation of letters are 17 – and
Whoever has obtained knowledge would select such a Number."[12]

There are five (5) places which are organs of speech in the human body from where all the seventeen places of articulation of letters emerged. These are :-

a) The Glottis (throat) - (*A- Halq).*

b) The tongue - (*Al-lisan) .*

c) The two lips - (*Al-shafatayn).*

d) The Nasal Cavity - (*Al-khaishum).*

e) The Oral Cavity - (*Al-Jawf).*

(a) <u>The Glottis (ألحلق)</u>

Six sounds of Arabic letters are produced in the throat. These includes the following:-

AL-Hamzah and Ha`un ( ء, ه ),* originating from the lower part of the glottis. *Ai`nun and Ha`un (ع, ح* ), originating from the middle part of the glottis. *Ghainun and Kha`un (غ, خ),originating from the upper part of the glottis.[13]

[12] Muhammad S. Q. *Nihayah Qawl- Al-Mufid fi `Ilm-al-Tajwid,* Mustapha Albani and sons Pub (N.P.P), 1349 A.H., p.43
[13] Abdullahi A.H.S.,*Tajwidi al-Qur`anil Karim Fidow`I ilmul Aswatil Hadith.*Second edition, NPP, NYP, PP 101

(b) The tongue(اللسان)

The tongue is used in modifying the flow of air through the oral cavity in the production of seventeen letters of the Arabic alphabets. These sounds are realized in the following manners.

Qa`fun (ق) in the production of this letter the back of the tongue close to the glottis (Pharynx) is involved, eg. أقْ

Kafun (ك) This sound is produced beneath the letter (ق) that is from the back the tongue close to the mouth, eg. أكْ

Jimum, Shinun and Ya`un (ي ,ش ,ج). The central part of the tongue is used in the production of these three letters, eg أجْ, أشْ, أيْ.

Dadun (ض). In the production of this, either side of the tongue is raised in to contact with the upper molars, eg. أضْ

Lamun (ل) This sound represent the literal sound. It is produced with the tip of the tongue coming into contact with the hard palate, eg. ألْ

Nunun (ن) . In the production of this sound, the tip of the tongue gets into contact with the upper palate close to the origin of *Lamun(* ل) , eg. أنْ

Ra`un (ر) . This sound represents the retroflex sound. It is produced with the tongue slightly rolled inwards, causing its tip to vibrate against the hard palate,

eg. أرْ [14]

[14] Muhammad M.U. *Man`hajul-Jadidah fi `ilm-al-Tajiwid*, Alh. Umar Mu`tazu publisher Kano, Nigeria.N.Y.P, pp31.

Dalun, Ta`un and tha`un (ط, ت, د). In the production of these sounds, the tip of the tongue is placed in to contact with the root of the upper incisors, eg. [15] أدْ أتْ أطْ

Zayun, Sinun and Sadun (ص , س, ز) These three alphabets represent three alveolar fricative sounds. They are realized with the tip of the tongue coming very close to the root of the upper and lower incisors, eg. ازْ أسْ أصْ

Tha`un, Dha`lun and Za`un (ظ, ذ, ث) These three letters represent three dental fricative sounds. They are realized with the tip of the tongue coming into contact with the edges of the upper incisors, eg. [16] أثْ, أذْ, أظ

(c) The two lips (الشفتا ن) The lips are used in the articulation of the following four sounds of Arabic :

Fa`un (ف) .This letter represents the labio-dental voiceless fricative sound. It is realized with the inner portion of the lower lip coming into contact with the edges of the upper incisors, eg. أفْ

Wawun, Ba`un and Mimun (و, ب, م.) .These three letters represent bilabial sounds (produced with two lips). *Wawun (و)* is realized as a bilabial glide, that is by rounding the lips. eg. أوْ

Ba`un (ب) Is realized by holding the dry portion of the lips. eg. أبْ and *Mim (م)* is a bilabial sound, that is, it is produced by the wet portion of the two lips. eg. أمْ [17]

(d) The Nasal Cavity (*الخيشوم*). The nasal cavity is involved in the production of nasal sounds (*Nunun* –Alveolar nasal and *Mimun* Bilabial Nasal) which is known as nasalization (*Ghunnah)*.

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[15] Abdullahi A.H.S.,*opcit, pp101-121*
[16] M.U. Muhammad,opcit, pp 31-33
[17]A.A.Abdul Azeez, Ibn Abdul Fatai ,*AL-Tajwid Al-Mayasshar 93 shari`I Fage Ta kudu, Kano,Nigeria.2002, pp 22*

(e) The Oral Cavity (ألجوف) This is a place where the tree sounds of *maddah* (المد) (prolongation) are produced. They are *Alif, Wawun, and Ya`un (ي , و ا)* these sounds emanate from the oral cavity.

3.4 Rules of *Nun-al- Sakinah and Tanwin*

Nun al-sakinah literally means letter *"Nun"* (ن) that has *sukun,* and is therefore said to be unvowellised. While *Tanwin* means *nunation.* Technically, *Tanwin* refers to *Nun al-sakinah* that is only observed by pronunciation but not in writting.[18]

In another definition, *nun –al –sakinah* refers to *sukun,* and you will always see it with *sukun.* While *Tanwin* is *nun-al- sakinah* that comes at the end of a verbal name, and is being observed by pronunciation not in writting, and has signs of *dommatain, (الضمتان) fathatani(الفتحتان) and kasratani (الكسر تان)* .[19]

According to Muhammad Al-Sadiqu Qamhawi, *Nun-al- sakinah (ن)* refers to *nun* that is *harakaless(*has no vowel sign,) and it occurs in names, verbs, alphabets and also occurs in the middle and ends of a word.While *Tanwin :* is an additional *nun-sakinah* that occurs at the end of verbal names and separate it[20]

The same rules apply to both of them because of their similarities. The rules are four, namely: i) *Al-Izhar,* (Manifestation), *ii) Al-Idgham,*(Assimilation), *iii)Al-Iqlab,(*Alteration*), iv)Al-Ikhfa`,(*Suppression*).*

(i) Al –Izhar, literally means manifestation. Technically it refers to the proper pronunciation of *izhar* alphabets from its origin without a nasal sound, and it`s alphabets are six : ء ه ع ح غ خ . Examples are in the table bellow:

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[18] . Abdullahi A.H.S.,*opcit,95-100*
[19] M.S. Kamal *Kitabul Tajwid,*npp.,2007,pp2.
[20] Muhammad S.Q. Op Cit, pp12

S/N	EXAMPLES	*NUN AL-SAKINAH (*SEPARATE WORDS)	*NUN AL-SAKINAH* (SINGLE WORDS)	LETTERS OF *IZHAR*
1	عَذَا بٌ أَلِيمٌ *`Adhabun `Alim*	مَنْ ءَامَنَ *Man Amana*	يَنْأَ وْنَ *Yanhawna*	ء *(ainun)*[21]
2	جُرُفٍ ها رٍ *Jurufin Har*	إِنْ هُوَ *In huwa*	يَنْهَوْنَ *Yan'auna*	ه *(ha`un)*
3	سَمِيعٌ عَلِيمٌ *Sami`un Alim*	مَنْ عَمِلَ *Man `Amila*	أَنْعَمْتَ *An`amta*	ع *(`ainun)*
4	عَلِيمٌ حَكِيمٌ *` Alimun Hakim*	مِنْ حَسَنَةٍ *Min Hasanatin*	يَنْحِتُوْ نَ *Yanhitun*	ح *(ha`un)*
5	أَجْرً غَيْرٌ *Ajrun Ghairun*	مِنْ غَفُورٍ *Min Ghafur*	فَسَيُنْغِضُّونَ *Fasayunghiduna*	غ *(ghainun)*
6	ذرة خير *Zarratin khairin*	مِنْ خَوْفٍ *Min khawf*	المُنْخَنِقَةُ *Almunkhaniqah*	خ *(Kha`un)*

The above table showed that *Nun al- ssakinah* and letter of *Izhar* can occur both in single or double words, unlike *Tanwin* which can only appear in separate words. [22]

(ii) <u>*Al-Idgham*</u> (الإدغام) Literary means assimilation . Technically it means retroactive assimilation of *Tanwin or Nun- al-sakinah,* of six letters whenever they occur after the *Nun- al-sakinah and Tanwin.* The letters are : ي ر م ل و ن which are put together in to the acronym : " يرملون " There are four letters among them that requires nasal sound which are (ي و م ن) and the other two which are (ل ر) that do not require nasal sound [23].They are further classified into two, those that require nasal sound (*Ghunnah)* referred to as nasal assimilation (*Idgham Bi ghunnah).*It is also called " incomplete assimilation" (*Idgham Naqis).* Examples are on the table below:-

[21] Abdullahi A.H.S.,*opcit,opcit, pp95-100*
[22] A.A.Abdul Azeez, Ibn Abdul Fatai .Op Cit,pp 52.
[23] Ibid,pp. 39

S/N	*Tanwin*	*Nun al-sakinah*	Letters of *Idgham*
1	لِقَوْمٍ يُؤْمِنُونَ *Liqawmin Yu`minun*	فَمَنْ يَعْمَلْ *Faman Ya`mal*	يا (*Yaun)*
2	عَامِلَةٌ نَّاصِبَةٌ *`A`milatun Nasibah*	مِنْ نِعْمَةٍ *Min ni`imati*	ن (*nun)*
3	حَبْلٌ مِنَ مَّسَدٍ *Hablun Min Masadi*	مِنْ مَّسَدٍ *Min Masad*	م (*Min)*
4	أَبِى لَهَبٍ وَتَبَّ *Abi` Lahabin Watabb*	مِنْ وَلِيٍّ *Min Waliyyin*	و (*Waw)*

From the overleaf examples the *nun- al-sakinah and Tanwin* are supposed to be assimilated into the letters of *Idgham. Ghunnah* needs to be observed for two *harrakaats.*[24] There are those that do not require *Ghunnah* and this kind of assimilation is referred to as retroactive or non –nasal assimilation (*Idgham Bighairi ghunnah).* It is also called complete assimilation (*Idgham Kamil).*

In this kind of assimilation the letters of *Idgham* assimilate the *nun-al-sakinah* or *Tanwin* preceding them without any nasal sound.

Example:

S/N	*Tanwin*	*Nun-al-sakinah*	Letters of *Idgham*
1	وَيْلٌ لِكُلِ *Wailu` Likulli*	وَلَمْ يَكُنْ لَهُ *Walam Yakun la`hu*	ل (*Lam)*
2	مُحَمَدٌ رَسُولُ اللَهِ *Muhammadu Rasulullah*	مِنْ رَبِّ الْعَلَمِينَ *Mi Rabbil `alamin*	ر (*Raun)*

(ii) ***Al- Iqlabu****(الإقلاب)* : Literally means alteration. Technically it means changing the *nun-al-sakinah or Tanwin* to *Mim* (م) when they precedes the letter of *Iqlab,* which is "b" (ب). In this case a *ghunnah* for two *harakats* is required.

[24] Hadi, S.G., opcit,pp.35

Example:

S/N	*Tanwin*	*Nun al- sakinah* double words	*Nun al-ssakinah* single word	Letter of *Iqlab*
سَمِيعُ بَصِير	1 *Sami`um Basir*	أن بُورِكَ *Am burika*	أنبِئْهُم *Ambi`uhum*	ب (b)

A small *Mim* is indicated above *nun- al-sakinah* to represent *sukun* whenever it precedes the letter (ب) [25]

(iv) ***Al-Ikhfa`u*** ____ء الإخفا__ :Literally means a feature (*sifa)* in between *Izhar(*Manifestation) and *idgham* (Assimilation), in which case a nasal sound (*Ghunnah*) for two *harakats* is required. It is done by lowering down the tip of the tongue from upper palate with the production of *Ghunnah* sound for two *harakats.* The letters of *Ikhfa`u* are 15 which are as follows :-

ص, ذ,ث, ك, ج, ش, ق, س,د, ط, ز, ف, ت, ض, ظ .

The letters are joined from the first word in the following poem:-

صِفْ ذَ اثْنَا كَمْ جَا دَ شَخْصَ قَدْ سَمَا دُمْ طَيِّبًا زِدْ فِي تُقًى ضَعْ ظَلِمَا [26]

3.5 Other Related Issues

Such as the rules of Prolongation (*Al-Madd)* and Definite Article (*Lamul-Ma`arifah).* The rules of *Al-Madd* are very important in the recitation of the Glorious Qur`an .

Al-Madd literally means prolongation. Technically it means prolongation of certain vowel sounds in speech. Example: قال, قيل, يقو ل,

[25] Muhammad S.Q. Op Cit, pp.20.
[26] Hadi,S.G.,OP cit, pp37.

The letters involved here are three, which are :

ا , و , ي .

1. ***Alifun (*** أ)

When preceded by a consonant bearing a *fat`hah* example (قال)

2. ***Wawun (و)***

When preceded by a consonant bearing a *domma,* example (يقول)

3.Ya`un([27] ي)

When preceded by a consonant bearing a *Kasrah,* example (قيل)

There are two categories of *Maddah*, namely *Al-Maddul-Asliy (*The basic prolongation). And *Al-Maddul-far`iy (*The subordinate prolongation) .

1.The basic prolongation (*Al-maddul Asliy)*

This occurs when a letter of *madd* does not precede a *Hamzah* (ء) or an unvowelised letter (*sukun).*

Example:

الّذي يُوَ سْوِسُ , فِى صُدُورِ النَّاسِ , مَالِكِ يَومِ الدِّينِ

2. The subordinate prolongation (*Al-maddul far`iy).*

This is when a letter of *madd* precedes a *Hamzah* or unvowelised letter (*sukun)*

example :

[27] M.U. Muhammad,opcit, pp.54

It is الّذِ ~ أَطْعَمَهُمْ . إِذَا جَاءَ . قُو ~ أَنْسَكُمْ. الْحَاقَّةُ . اَلَمَ . نَسْتَعِينُ . [28]

further classified in to thirteen groups, according to some *Tajwid* scholars, which are as follows :-

1. *Al- Maddul Wajibu Muttassil* المد الواجب المتصل
2. *Al-Maddul Aridu Lissukun* المد العا رض للسكون
3. *Al-Maddul Ja`izul Munfasilu* المد الجاءز المنفصل
4. *Al-Maddul Lin* المد الّين
5. *Al-Maddul Badal* المد البدل
6. *Al-Maddul Iwad* *العوض*
7. *Al-Maddu Silah* المد الصلة
8. *Al-Maddul Farq* المد الفرق
9. *Al-Maddul Tamkin* المد التمكين
10. *Al-Madul Lazimu-Muthaqqalul-Kalami* المد الآزم المثقل الكلمى
11. *Al-Maddul Lazimu-Mukhaffafu-Kalami* المد الآزم المخفّف الكلمى
12. *Al-Maddul Lazimu-Muthaqqalul-harafi* المد الآزم المثقل الحرفى
13. *Al-Maddul-Lazimul-Mukhaffaful-Harafi* [29] المد الازم المخفّف الحرفى

1. *Al-Maddul Wajibul Muttasil (*The compulsory attached prolongation.)

This is when one of the letters of *Madd (ا, و,ي)* precedes a hamzah within a single word. Four or five *harakats* are supposed to be observed , example

[28] Hadi, S.G. opcit,p.65.
[29] M.U. Muhammad,opcit, pp.55-56

2.سِيئَتْ , جَاَءَ, سُو ءَ

***Al-Maddul Aridu Lissukuni (*The prolongation of Incidental *Sukun*)**

This is when a letter of *Madd (ا,و,ي)* precedes a letter which is immediately followed by a pause. The prolongation here according to the *Ulama`u Tajweed* varies. A speedy reciter (*Hadr)* should observe two *harakaats,* a moderate reciter (*Tadwir)* should observe four *harakaats* while a slow reciter (*Tartil)* should observe six *harakats* in a very slow recitation. Examples:-

ما لك يوم الدّين, ملك النّاس, ما فى القبو ر

But in a case where a pause is observed immediately after a *Hamzah,* which is followed by a letter of *Madd,* the prolongation could last for four , five or six *Harakats,* that is in "*Hadr" Tadwir"* or *Tartil"* respectively. Example:

ويسفك الدّماء . السّفهاء [30]

3. ***Al-Maddul Ja`izul Munfasil (*The Detached prolongation of preference) .**

This is when one of the letters of *Madd (ي, و, ا)* precedes a *Hamzah* which occurs in a subsequent word. The prolongation varies in accordance with the speed of recitation. Two *harakats* are observed in a fast recitation (*Hadr),* four *harakats* in respect of (*Tadwir)* and five *harakats* in very slow recitation (*Tartil).*Example:

مَاأَغْنَى آ. الّذى اَطْعَمَهُمْ. قو اَنْفُسَكُمْ

5. **Al-*Maddul Lin (*The soft prolongation**

This is when a pause is observed after a consonant which is preceded by any of the letters of *Lin.*The letters of *Lin* are unvowelised *wawun* (و) and *Ya`un (ي)* Which

[30] Hadi,S.G, Opcit,p.67.

occurs after a consonant which bears a *fat`ah.* The prolongation here varies in accordance with the speed of recitation, viz: Two *Harakats* in fast recitation (*Hadr),* four *Harakats* in a moderate recitation (*Tadwir)* and six *Harakats* in a very slow recitation (*Tartil).*Example:-

رَبَّ هَذَ الْبَيْتِ . مِنْ خَوْفِ. بِيَدِكَ الْخَيْرِ[31]

6. ***Al-Maddul Badal (*The prolongation of Conversion*)***

This is when a letter of *Madd* is preceded by a *Hamzah* in the same word . This requires only two *harakats.* Examples:- ءوتِى ءامَنُوا, إِيْمَا نًا

6. *Al-Maddul- Iwad(*The prolongation of substation).

This is when a pause is observed on a letter carrying double *Fat`hah.* Example:- اَفْوَاجًا

Unvowelised 'n' sound in the *Tanwin* is substituted with *Alifun.* Example:

instead of "*afwajan"* اَفْوَاجًا it is realized as "*Afwaja".* All these should be recognized by the reciter.

7. *Al-Maddul Silah*(The long linking prolongation)

This is when *Ha`u Damir* precedes *HamzatulQat`i(*Disjunctive *Hamzah),* the duration of this is based on the speed of recitation as follows:-

Two *harakats* in fast recitation (*Hadr).* Four *harakats* in a moderate recitation (*Tadwir)* and five *harakats* in a very slow recitation (*Tartil)* Example:

انَّ مَالَهُ أَخْلَدَهُ

مِنْ عِلْمِهِ إلاَّ بِمَا شَا ءَ [32]

[31] Hadi, S.G, opcit, p.68.

8. *Al-Maddul Farqu* (The Interogative prolongation)

This is an elongation which differentiates interrogatives from statements . It occurs in four places as follows:-

Chapter 6 Verse 143 &144	قُلْ ءَالذَّ كَرَيْنِ حَرَّمَ أَمِ الأُنْثَيَيْنِ
Chapter 10 Verse 59	قُلْ ءَالله أَذِ ن لَكُمْ
Chapter 27 Verse 59	ءَاللهَ خَيْرُ أَمَّا يُشْرِ كُونَ

Also, this *Madd* is considered in the words (ءالْءَنَ)

The *Hamzah* in this kind of *Madd* is referred to as "*Hamzatul Istifham*

(Interrogative *Hamzah)* It should be prolonged up to six *harakats* without option, similarly it can be recited with *Tas`hil (تسهيل)*

9. *Al-Maddul- Tamkinu(*The Emphatic prolongation)

This is when two consecutive *Ya`un* (ي) appears together in such a way that the first one is "*Mushaddad"* while the next one is unvowelised. Example:

حُيِّيتُمْ

النَّبِيِّينَ

One is expected to observe two *harakats* for this type of *Madd.* [33]

10. *Al-Madul Lazimu-Muthaqqalul-Kalamiy* (The requisite assimilated prolongation in words).

This occurs when *shaddah* appears after a letter of *madd* in the same word. It lasts for six *harakats*; example:-

وَلاَالضَّالِّينَ .

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[32] M.U.Muhammad,opcit,pp.65.
[33] Ibid, pp.62.

11. *Al-Maddul Lazimu- Mukhaffafu-Kalamy* (The requisits Dissimilated prolongation in words).

This is when an unvowelised letter appears after a letter of *madd* in the same word, and this is applicable only in two places in the Glorious Qur`an. This is found in chapter ten, verses 51 and 91 respectively. In this manner prolongation lasts for six *harakats* .Thus:

Qur`an :10 Verse 51 ءَالْئنَ وَقَدْ كُنْتُم بِه تَسْتَعْجِلُونَ

Qur`an: 10Verse 91 ءَالْئنَ وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ

12. *Al-Maddul Lazimu-Muthaqqalul-harafiy* (The requisite Assimilated prolongation In Letters).

This is observed on each of the three unvowelised letters in the following stretches of alphabets

Ta-sin-min طسم

Alif-Lam-Min الم

Ghunah for two *harakats* is required in these categories of assimilation.

13. *Al-Maddul-Lazimul-Mukhaffaful-Harafiy* (The Requisite Dissimilated prolongation in Letters).

This is observed on any of the following three letters, and the stretch(*harakats)* is not assimilated into the subsequent letter, which are:

Sad ص
Ya Sin يس
Alif-Lam-Ra الرا

This *Madd* also requires two *harakats* only. The splitting letters that comprise two phonemes are said to be prolonged for two *harakats:*

Example:-

Ha-Min حم

Ya-Sin يس

Ta-Ha طه

Alif-Lam-Ra الر

The splitting letters that comprises of three phonemes are eight. They are

(ن ق ص ع س ل ك م)

They are grouped in the acronyms: نقص عسلكم

While those that comprise of two phonemes are five , they are (ح ي ط ه ر),

which are grouped into the acronym [34] حي طهر

The second aspect which is very important as far as science of Qur`anic recitation is concerned is *Lamul-Mua`arifah (*Definite Article) which is classified in to two

I . *Lamul Qamariyyah*

2. Lamul Shamsiyyah[35]

1. *Lamul Qamariyyah*

This is manifested *Lamul Mua`arifah* which follows fourteen Arabic letters. They are :-

أ ب غ ح ج ك و خ ف ع ق ي م ه

They are grouped in to the acronyms:

إِبْغِ حَجَّكَ وَخَفْ عَقِيْمَه

[34] Hadi, S.G.,Opcit,p.73-74.
[35]Ibid.,p.40.

Examples of *Lamul Qamariyyah*

S/N	EXAMPLES	LETTERS
1	الأنسان *Al-insan*	ا *(a)*
2	إن الأبرا ر *Innal-abrara*	ب (b)
3	من الغيظ *Minal-Ghaiz*	غ (*ghainun)*
4	فالحاملأت *Falha`milaati*	ح (*ha)*
5	والجبال *Waljibali*	ج (*jim)*
6	وإذاا لكواكب *Waizal kawakibu*	ك (*kaf)*
7	وإذا الوحوش *Wa`izal wuhushu*	و (*Waw)*
8	لحب الخير *Lihubbil-khairi*	خ (*kha)*
9	فالفارقات *Falfa`riqaati*	ف *(Faf)*
10	والعا ديات *Wal`adiyati*	ع (`a)
11	والقمر *Walqamari*	ق (*qafun)*
12	اليوم *Alyawma*	ي *(Yaun)*
13	فالموريات *Falmuriya`ti*	م *(Min)*
14	الهدى *Alhuda*	ه (*hau)*

The overleaf mentioned letters are letters of "moon" because the sound of *Lamun* before them is being manifested just like the sound of *Lamun* in the word *Al-qamar.* It is symbolized by sukun. [36]

2. ***Lam-al-shamshiyyah***

This is an elided *Lamun* which precedes each of the following fourteen Arabic letters. They are

[36] Izatu,U. D. *Fanil-Tajwid,*Darfakri,Bairut, Lubnan,2005,p69

ط ث ص ر ت ض ذ ن د س ظ ز ش ل

These fourteen letters are called sun letters and are grouped into the first word of the following poem.

طِبْ ثُمَ صِلْ رَحْمَا تَفُزْ ضِفْ ذَانِعَمْ دَعْ سُوءَ ظَنَّ زُرْشَرِيفًا لِلْكَرَمْ

Example of *Al-Lamul Shamsiyyah:-*

S/N	EXAMPLES	LETTERS
1	والطور *Wat-tur*	ط (*ta'un)*
2	الثمرات *Aththamarati*	ث (*thaun)*
3	والصبح *Wassubhi*	ص (*sadun*)
4	الرحما ن *Arrahman*	ر (*raun)*
5	والتين *Wattini*	ت (*taun)*
6	ولالضّالين *Waladdalina*	ض *(dadun)*
7	والذّاريا *Wadhdhaariyati*	ذ (*dhalun)*
8	والنّازعا ت *Wannazi`ati*	ن (*nunun)*
9	يومِ الدّين *Yawmiddin*	د *(dalun)*
10	والسّماء *Wassama`i*	س *(Sinun)*
11	من الظّلمات *Minazzhulumati*	ظ *(za'un)*
12	الزجاجة *Azzujajah*	ز (*Zaiyun)*
13	والشّمس *Washshamsu*	ش *(Shinun)*
14	والليل *Wallaili*	ل (*Lamun)*

The above letters are referred to as "sun" letters because the sound of *Lamun* before them is being assimilated just like the sound of *Lamun* in the word *Al-Shamsu* (sun). This type of *Lamun* is symbolized by *Shaddah.* [37]

[37] Hadi,S.G.,opcit,p.p.42.

CHAPTER FOUR

THE ACTIVITIES OF THE QUR`AN *TAJWID* AND MEMORIZATION BOARD

4.0 Introduction

The Qur`an *Tajwid* and Memorization Board Gusau, Zamfara State, is a Government Parastatal which is charged with the responsibility of teaching the proper recitation of the Glorious Qur`ān to the Muslim *Ummah,* especially people of Zamfara. The board has embarked on this since its inception.

4.1 Proliferation of Qur'anic *Tajwid* and *Tahfiz* in Zamfara State

Before the establishment of the board in Zamfara state, almost every district in each Local Government has *Islammiyyah* schools, *Makarantun allo (Tsaganya)* where Muslim children from near and far places come to study the Glorious Qur`ān. For instance Anka Local Government Area has 14, Bungudu 28, Bakura 26, Bukkuyum 9, Birnin Magaji 17, Gusau 120, Gummi 24, Kaura Namoda 20, Maradun 6, Maru 18, Shinkafi 15, Tsafe 20. Talata Mafara 60 and Zurmi 29. For the sake of limitation only two schools are selected in each Local Government Area. Thus, in Anka we have *Ta`adibul Qur`ān -wal-lugatul- Arabiyah* and Islamic Training Center , in Bungudu *Hayatul Islam* Kofar Gabas and *Nurul-Islam,* in Bakura *Madrasatul Nural-Islam* and *Malam Isa Madrasatul Islamiyyah ,*in Bukkuyum *Madrasatul-Islamiyyah* and *Madrasatu-Islamiyyah Nasarawa (1),*in Birnin Magaji *Madrasatul Nurul huda Islamiyyah* and *Madrasatu tarbiyatul awlad madomawa,* in Gusau *Madrasatu Zawiyya* and *Madrasatu Rabi`ah* , in Gummi *Madrasatu-Akidatul Sahiha-al-Islamiyyah* and *Madrasatul Nurul huda Daki Takwas,* in Kaura Namoda *Irshadul Tullab* and *Madrasatu Hidayatul awladil Muslimina,*in Maradun *Madrasatu Tajwid –*

al-Qur`ān –wal Dirasatul Islamiyyah* and *Madarasatu Nurul Huda Disara,* in Maru *Madarasatul Darul-Huda* and *Madarasatu Nurul Huda Ruwan Dorawa,* in Shinkafi *Madarasatu Tarbiyatul Awlad* and *Madarasatu Nurul Qur`ān Badarawa, in Talata Mafara School for Islamic Education and *Madarasatu Tarbiyatul Islam,* in Tsafe *Sheikh* Abubakar Gummi *Islamiyyah* School and *Madarasatu Ta`alimil-dinil Islam Ala hakamil Shari`ah,* in Zurmi we have *Madarasatu Tarbiyatu dinil Islam Kadamusa* and *Madarasatu Fityanul Islam* Dauran.[1]In all these schools Qur`ānic teachers are busy teaching Muslim children the recitation and memorization of the Qur`ānic text.

The teachers are commonly referred to as *Malamai.* In the past, the *Malam* (singular) used to teach the pupils by copying the Qur`ānic letters on their wooden slates while they were made to read chorally.[2] During the period, the proper recitation of the Glorious Qur`ān could not be attained, because the letters were taught to the pupils using the Hausa medium. For example, most of the Arabic letters could not be pronounced properly as earlier mentioned in chapter two, such as Dad (ض)pronounced as La (ل) and letter kha (خ) pronounced as *Ha`karami (*literally small *ha`)* while *ha* is pronounced as *ha babba* (ه) (literally big *ha)*.

After mastering the Qur`ānic letters and the various signs, pupils are introduced to spelling and reading of Qur`ānic chapters starting with *Suratu`l-Fatihah* and then the next *Suwar* in ascending order. When the *Malam* is satisfied that a pupil has mastered the spelling and reading of a particular *sūrah,* only then he would allow him or her to wash off the *sūrah* from the slate, and another *surah,* verse, or verses would be written depending on the ability of the pupil. This continues until the pupil reach *Sūratu Fil.* He will have to cook rice and beans for charity (*sadaqah)*. When he reaches

[1] Alhaji Salisu Muhammad,Bungudu a Document compiled by him since 1998-1999, Islamiyyah schools censored in the state.
[2] Hadi,S.G.Interview with the Executive Secretary of the Board on 10/6/2015

Sūratul `A`ala, at this stage, before the pupil could proceed, he would bring something such as either *Tuwo* (local food) or slaughter hens if the child is from a well to do family, and he brings it to the *Makaranta* (school) as a feast. When he gets to *Sūratu Yasin,* a goat will be slaughtered, then finally when he gets to *Suratul-Baqarah,* a ram would be slaughtered. [3] If the pupil is not from a rich family he will be given chance to go and beg with the wooden slate in order to get money, with some information written on it (the slate) signifying that he has just concluded the complete recitation of the Glorious Qur`ān.

The method adopted by the *Malamai* of these mentioned schools is more on how to read the Qur`ānic text and memorize some verses or chapters which will be used in prayers, preaching and other issues relating to Islam. At an ealier period some *Imams* and *mu`adhdhins* could not pronounce some Arabic alphabets the way and manner they are supposed to be pronunced. By then there was no emphasis for the rules of *Tajwid*[4].

In order to correct these mistakes the Board introduced a programme for teaching the *Malamai* (teachers) of *Makaratun Allo* and *Islamiyyah* schools the proper pronunciation of Arabic Letters and Qur`ānic verses. Participants were drawn from all over the State from each Local Government Council, which comprises of *Imams* of *Juma`at* Mosques, teachers of *Islamiyyah* Schools, *Makaratun Allo* and *Mu`adhdhins(*callers to prayers*)* totalling more than 8000 across the State. 1000 from Anka, Shinkafi 1000, Bakura 1000, Moriki 700, Talata Mafara 1000, Tsafe over 1000, Dansadau 1000, and Gusau 1000.[5] These participants were initially given training on *Tajwid* as an induction course which normally takes one week or more*,* starting with

[3] Hadi S.G.,opcit 10/06/2015
[4] Abubakar Musa aged 50, a Director *Ulumul`Qur`ān,*Interview conducted on 8/6/2015
[5] Hadi. S.G. Opcit ,interview on 10/6/2015

articulation of letters (*Makharijil huruf)* by providing card board papers with drawings showing the places of articulation of Arabic alphabets in order to pronounce them the way and manner they are supposed to be pronounced.[6] Also the *Mu`azins (*callers to prayers) were trained how prayer is to be called, so as to practice it the way they are taught. After mastering it, they will now move to learn the recitation of the Glorious Qur`ān, from *Suratul-Fatiha* down to *suratu`Amma,* that is two *Hizb.*

Before the Board could embark on such a training it first wrote letters to Emirs of Local Government Areas.The Emirs in return sent letters to *Uwayen kasa(*District or Village Heads) of their respective places to nominate *Imams* of their respective Mosques. This is done across the 14 Local Goverment Areas in the State. The induction course normally takes place after the *Uwayen kasa* have discussed with Local Government Council Officials. The training was conducted in a Government Secondary School. After training they were expected to practice what they have learnt in the presence of their teachers.[7] Virtually there is no area in Zamfara State that you cannot hear a call to prayer done in a correct way, even in a remote area, all courtesy of the activities of the Board. Then the participants go back to their various schools and teach their students what they have learnt.[8]

Parents are now seeing that studies of the Glorious Qur`ān with *Tajwid* has tremendously helped their children to be self reliant, in view of the gifts and honour some of the reciters of the Glorious Qur`ān that attended *Musabaqah* of the Glorious Qur`ān at State, National and International levels got. Among the beneficiaries is *Sheikh* Sadiqu Sadiq, who won a lot of cash and material prizes at all levels and a street was named after him at Tudun Wada Gusau in his honour for remembrance of

[6] Abubakar Musa,opcit
[7] Ibid
[8] Ibid

his efforts in the recitation and competition of the Glorious Qur`ān. Others are Malam Ridwanu Bala who was married to the daughter of the then Governor Alhaji Ahmad Sani Yariman Bakura for winning first position in the State *Musabaqah* and a woman who was given a car, *hajj* seat and cash prizes for winning first position in the State *musabaqah,* in person of Malama Ramlatu Abubakar.[9]Many others also followed suite.

The youths in the State are encouraged for studies of the Qur`ān with *Tajwid* by considering rewards of various prizes awarded to top position winners of the *Musabaqah,* as well as the opportunity for going to Makkah to perform *Hajj* and *Umrah*. Thus, a lot of them are now enrolled in *Islamiyyah* schools where recitation of the Qur`ān with *Tajwid* and *Tahfiz* (memorization) are *taught*. It is to be noted that in all the States in Nigeria it is only Zamfara state which has a Board of its own, that is responsible for teaching proper recitation of the Glorious Qur`ān. In other states such as Sokoto, Kebbi and Kano, Qur`ānic recitation is either under another Board, a committee or a sub-Committee.

In Zamfara State it is now difficult to find an *Imam* who has no private *Islamiyyah* school where children are learning *Tajwid-al-Qur`ān,* thus *Islamiyyah* schools are numerous. For instance, in Gusau we have *Madrasatu Hizbul Rahim* which has a section of *Tajwid-al-Qur`ān* with more than 500 students. The Director of the school *Sheikh* Sanusi Balarabe and his Assistant *Malam* Sadiqu Sadiq who won first positions in both National and International *Musabaqah*,[10]are Instructors of this section. *Madrasatul Izalatul Bid`a wa`ikamatis Sunnah* also has Qur`ānic *Tajwid* recitation and memorization section headed by Auwal Khamis. Others are *Madrasatu Uthaimin* which has many reciters under it such as *Malam* Jamilu who participated in the

[9] Bashir Rabiu, Aged 48,Deputy Director *Tajwid, interview on 8/6/2015*
[10] Bashir Rabiu, opcit

National and International Qur`ānic Recitation Competitions and *Madrasatul Nurul Ilmi Wal Adab Islami* which most of the staff of the board were its products including the present Executive Secretary of the Board. He now has his own private *Madrasah* called *Darul Tajwid* with students drawn from every part of the State. In all these mentioned *Madarasah* females also participate in the recitation of the Glorious Qur`ān in every category. Ramlatu Abubakar ealier mentioned who came second and third positions since 2005 in the National Qur`ānic Recitation Competition was among them. [11]

Furthermore, the Board has scholars under it who are teaching the youth *Al-Tafsir* (the meaning of the Glorious Qur`ān), *Hadith* and *fiqh.* Competitions are also organized for better understanding of the Religion.[12] It is also organizing *Tahajjud* prayers during the month of *Ramadān* since its establishment. The Board sends its staff to each Emirate Council for screening of *Alarammomi* (Qur`ānic Memorizers) who are also grounded in *Tajwid* -al-Qur`ān. The selected *Alarammomi* are assigned to lead *Tahajjud* prayers in mosques as from the last ten days of *Ramadān* across the State. One *Alaramma* is posted to central Mosques in each Emirate Council all over the State. The board normally engages not less than 1000 *Alarammomi* for this exercise. The screening and selection is done before *Ramadan* fast reaches 20. During the *Tahajjud* prayer in the last 10 days of *Ramadan* the *Alarammomi* used to observe 10 *Raka`at* after *salatul Tarawih.* It is expected that all of them should recite the whole Glorious Qur`ān off- head during the *Tahajjud* prayer. Some of them used to recite 5 *Hizb* in a day for 8 days and 10 *Hizb* each for two days to complete 60 *Hizb,* while some of them used to recite 6 *Hizb* everyday for ten days which makes 60 *Hizb.* People normally attend the *Tahajjud* to listen to the proper recitation of the Glorious Qur`ān.

[11] Bashir Rabiu, opcit
[12] Hadi,S.G.Opcit

Some people used to hold copies of the Glorious Qur`ān, following the recitation of the *Alaramma* in order to correct his recitation where he goes wrong. The *Tahajjud* prayer really helps children both in the study of *Tajwid* and Qur`ānic

memorization.[13]As a result, hardly you find a child in Zamfara State who has not memorized some portions of the Glorious Qur`an with *Tajwid.*

4.2 Conducting the Qur`anic Recitation Competition

The board was conducting *Musabaqah* at State level. Before the creation of Zamfara state, *Musabaqah* of the Qur`ān was only held at Villages and Local Government Authority levels. After the creation of Zamfara State, initially it was started at Area Development Councils (A.D.C.) when letters were sent to all *Islamiyyah* schools in each Local Government to provide 2 persons at ward level ranging from 2 *Hizb, 10 Hizb, 20 Hizb, 40 Hizb* and 60 for the competition. At this level a 3 man panel of Judges were selected to ensure the smooth conduct of the exercise. After completion at the A.D.C. level, the board then sends letters to Local Government Areas to commence their own *Musabaqah* in all categories ranging from 2 *Hizb,* 10 *Hizb,20 Hizb, 40* Hizb and 60 *Hizb,*for both male and female.

The board then provides 3 member panel of Judges with one of them as the Secretary, and 2 other Judges from the local Government making 5 Judges.

The A.D.C. were responsible for the payment of the panel of judges ,but since the establishment of the Board, it is now in charge of every finances of the *Musabaqah* ranging from the A.D.C., State, National and International Qur`ān Competitions. These

[13] Alh. Salisu Muhammad,Bungudu, Aged 53, Director Competition, phone call interview, on 6/7/2015

include their feeding, allowances and transport. [14]The panel of judges of A.D.C. submits the names of winners in all categories of both male and females to the Local Government Co-ordinator. The local Government Co-ordinator then submits the list of winners to the State Co-ordinator. Winners of the 1st to 3rd positions at A.D.C. and State levels are finally selected to represent the State at the National level organized by the Centre for Islamic Studies of Usmanu Danfodiyo University Sokoto.[15]

Below are tables of Zamfara State male and female participants and the positions they won from 2005 to 2013 (which is the research period) during the National *Musabaqah.*

National Qur`anic Competition 2005 held at Kano State of Nigeria

S/N	Male Participants	Year	Hosting States	Categories	Positions
1	Murtala Aliyu Dabagi	2005	Kano	1st (60*H*izb with *Tafsir*)	5th
2	Ibrahim Ibrahim	2005	Kano	2nd (60 *Hizb*)	4th
3	Nura Abubakar	2005	Kano	3rd (40 *Hizb*)	3rd
4	Adam Idris Damri	2005	Kano	4th (20*Hizb*)	15th
5	Zayyanu Usman Salisu	2005	Kano	5th (10*Hizb*)	4th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Aminatu Muhammad	2005	Kano	1st	4th
2	Ramlatu Abubakar	2005	Kano	2nd	2nd
3	Fadimatu Bello Abubakar	2005	Kano	3rd	6th
4	Zainab Hassan Daraja	2005	Kano	4th	6th
5	Salamatu Aliyu Shehu	2005	Kano	5th	9th

[14] Alhaji Salisu Muhammad, opcit
[15] Ibid

National Qur`anic Competition 2006 held at Bauchi State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Murtala Aliyu Dabbagi	2006	Bauchi	1st	1st
2	Bashiru Mainasara Baba	2006	Bauchi	2nd	5th
3	Aliyu Muhammmad Tukur	2006	Bauchi	3rd	5th
4	Shukran Badamasi	2006	Bauchi	5th	6th
5	Sufyanu Abubakar S. Bakura	2006	Bauchi	4th	17th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Balkisu Ahmad Auwal	2006	Bauchi	5th	4th
2	Fatimatu Muhammad Auwal	2006	Bauchi	3rd	4th
3	Aminatu Muhammad Yusuf	2006	Bauchi	1st	5th
4	Ramlatu Abubakar Ibrahim	2006	Bauchi	1st	10th
5	Shafa`atu Yusuf Yahuza	2006	Bauchi	4th	12th

National Qur`anic Competition 2007 held at Kaduna State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Ibrahim Ibrahim Abubakar	2007	Kaduna	1st	2nd
2	Aliyu Muhammad Tukur Bawa	2007	Kaduna	3rd	4th
3	Shukran Badamasi	2007	Kaduna	4th	6th
4	Zayyanu Usman Salisu	2007	Kaduna	5th	7th
5	Abdullahi Abubakar Mikailu	2007	Kaduna	2nd	11th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Sa`adatu Lawal Usman	2007	Kaduna	5th	4th
2	Salamatu Aliyu Shehu	2007	Kaduna	4th	5th
3	Fadimat Muhammad Lawal	2007	Kaduna	3rd	6th
4	Fatimatu Bello Abubakar	2007	Kaduna	2nd	8th
5	Fadima Muhammad Rabi`u	2007	Kaduna	1st	10th

N.B. There was no National Competition in 2008.

National Qur`anic Competition 2009 held at Edo State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Adamu Idris Damri	2009	Edo	3rd	1st
2	Ibrahim Ibrahim	2009	Edo	1st	7th
3	Nura Abubakar Ja`afar	2009	Edo	2nd	8th
4	Murtala Abubakar Muhammad	2009	Edo	5th	9th
5	Nura Shehu Abubakar	2009	Edo	4th	12

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Fatimatu Muhammad Auwal	2009	Edo	3rd	2nd
2	Aminatu Muhammad Yusuf	2009	Edo	1st	3rd
3	Ramlatu Abubakar	2009	Edo	2nd	4th
4	Fatima Ishaq Nasamu	2009	Edo	5th	8th
5	Aishat Musa Gero	2009	Edo	4th	15th

National Qur`anic Competition 2010 held at Sokoto State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Muhammad Sirajo Abdullahi	2010	Sokoto	4th	5th
2	Nura Abubakar Ja`afar	2010	Sokoto	2nd	6th
3	Hafiz Hadi Mai kanti	2010	Sokoto	3rd	7th
4	Abdullahi Abubakar Mikailu	2010	Sokoto	1st	8th
5	Sulaiman Muhammad Auwal Gusau	2010	Sokoto	5th	11th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Fadimatu Muhammad Rabi`u	2010	Sokoto	1st	6th
2	Fauziya Lawal Ishaq	2010	Sokoto	4th	7th
3	Salamatu Aliyu Shehu	2010	Sokoto	3rd	11th
4	Fadimatu Bello Abubakar	2010	Sokoto	2nd	15th
5	Hadiza Sulaiman Abubakar	2010	Sokoto	5th	22nd

National Qur`anic Competition 2011 held at Jifawa State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Aliyu Muhammad Tukur Bakura	2011	Jigawa	2nd	1st
2	Muhammad Sirajo Abdullahi Usman	2011	Jigawa	4th	2nd
3	Mansur Muhammad Shinkafi	2011	Jigawa	5th	2nd
4	Hafiz Hadi Maikanti	2011	Jigawa	3rd	5th
5	Abdullahi Abubakar Mikailu	2011	Jigawa	1st	8th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Fadimatu Bello Muhammad	2011	Jigawa	2nd	2nd
2	Aminatu Muhammad Yusuf	2011	Jigawa	1st	3rd
3	Salamatu Aliyu Shehu	2011	Jigawa	3rd	6th
4	Fadimatu Abbas Umar	2011	Jigawa	5th	8th
5	Aina`u Yusuf Haruna Bakura	2011	Jigawa	4th	9th

National Qur`anic Competition 2012 held at Katsina State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Usman Lawal A. Na Allah	2012	Katsina	4th	2nd
2	Nura Shehu Abubkar Al-Ulawi	2012	Katsina	3rd	4th
3	Sulaiman Isa Al-Jazari Gusau	2012	Katsina	1st	8th
4	Hafiz Hadi Aliyu Maikanti	2012	Katsina	2nd	10th
5	Yasir Al-kasim Abdul Basir Gusau	2012	Katsina	5th	13th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Fadimatu Lawal Muhammad Gusau	2012	Katsina	2nd	**7th**
2	Hawa`u Abubakar Abi Gusau	2012	Katsina	4th	8th
3	Sadiya Usman Muhammad Zurmi	2012	Katsina	3rd	9th
4	Ramlatu Abubakar Ibrahim	2012	Katsina	1st	10th
5	Sharifa Abubakar Aliyu Talata Mafara	2012	Katsina	5th	13

National Qur`anic Competition 2013 held at Zamfara State of Nigeria

S/N	Male Participants	Year	Hosting State	Categories	Positions
1	Mansur Muhammad Shinkafi	2013	Zamfara	5th	1st
2	Fatihu Aminu Mafara	2013	Zamfara	4th	1st
3	Ibrahim Ibrahim Abubakar	2013	Zamfara	1st	3rd
4	Saifullahi Umar Abubakar	2013	Zamfara	3rd	4th
5	Faisal Muhammad Auwal	2013	Zamfara	2nd	6th

S/N	Female Participants	Year	Hosting State	Categories	Positions
1	Ramlatu Abubakar	2013	Zamfara	1st	7th
2	Saratu Muhammad Ibrahim	2013	Zamfara	4th	11th
3	Fadimatu Bello Muhammad	2013	Zamfara	2nd	12th
4	Suwaiba Abdulrrahman	2013	Zamfara	4th	16th
5	Hadiza Aliyu Muhammad	2013	Zamfara	5th	18th

Below is the table of names of Zamfara State participants who attended the International *Musabaqah* from 2005 to 2013(the period of research).

International Qur`anic Competition 2006 held at Republic of Iran

S/N	Names of Participants	Year	Hosting Country	Categories	Positions
1	Murtala Aliyu Dabagi	2006	Saudi Arabia	1st	4th
2	Ibrahim Ibrahim	2007	Iran	1st	

It needs to be noted that the Organizers of the Iranian International Competition do not normally reveal positions to the audience.[16]

4.3 Liaisoning of the Competition

This is a very important activity of the Board, which is done by consultations with other stake holders such as Governor`s office, Ministry for Local Government and Chieftaincy Affairs and the State Committee on *Musabaqah* which comprises Civil Servants, wealthy business men and Politicians. Executive Secretary of the Board is a member of the Committee. For smooth running of the *Musabaqah*, the Committee is working hard to generate funds from individual philanthropists and other contributors in order not to solely depend on Government for everything. The State Government normally gives two vehicles for going to the National Competition, one for males and the other for females.[17]

The Board is also liasoning with the Centre for Islamic Studies Usmanu Danfodiyo University Sokoto which is National Organizing body. The Centre (C.I.S) normally sends guidelines and forms to participating States encouraging them to organize *Musabaqah* in their various States in order to screen those that will represent their States during National *Musabaqah,* and fill in the names of successful ones in the forms, and attached results of the State *Musabaqah* for those who are going to participate at National level, and return them to the Centre for Islamic Studies with registration fees of ₦100,000.

[16] Alh. Salisu Muhammad Bungudu, Phone interview on 17/8/2015
[17] Alhaji Salisu Muhammad Bungudu,opcit.

4.4 Promotion of Islamic Ethics

This section is earmarked to show how the Board is contributing to the propagation of Islamic ethics within Zamfara State in general. Islamic ethics was defined as *akhlaq* (plural of *khuluq*) which means character, nature, and disposition. [18]The word *akhlaq* has a very close relationship with the word *khaliq* (the Creator) and *makhluq* (the creature). Therefore, *akhlaq* assumes a good relationship between *khaliq* (the Creator) and *makhluq* (the creature), and between *makhluq* (the creature) and *makhluq* (another creature) themselves. The term *khuluq* appears in the *Qur'anic* verse where Allah the Most High Says,

And thou (standest) On an exalted
standard Of character. [19]

There are many factors attributed to promotion of Islamic ethics in Zamfara State. Among them are Unity, *Da`awah, Khutbah (*Friday Sermon), Ramadan Fast and *Musabaqah*, which the Board is conducting. Below are details of the research findings:

i. **Unity**.

Before the establishment of the board, *Imams,Mu`azins*

Islamiyyah teachers and those of *Makaratun Allo* have no union. But with the establishment of the Board it started organizing training for them in all the Emirate. This led to the establishment of a Union among them called Association of Zamfara State *Imams.* The *Islamiyyah* and *Makaratun Allo* teachers also formed their own Association too, called Qur`ānic Schools and *Makaratun Allo* Teachers Association in

[18] Rahim A.B.A. *Understanding Islamic Ethics and its Significance on the Character Building,* International Journal of Social *Sciences and humanities* ,vol. 3 no. 6 November 2013, pp.101
[19] Qur'an 68:4.

2003. These Associations are now coming together and discussing issues confronting them, which affects the general public and the religion of Islam.

For instance they used to support each other and Muslims in general in terms of needs such as sickness, death or any trouble. These associations used to come to their aid by contributing some money at the end of the month, which is deposited in an account to cater for *Da`awah* and the above mentioned activities. If there is any International Conference which the State was invited, it used to inform these Associations to select participants that will attend. [20] Members of these Associations also give out their daughters for marriage to other persons who do not belong to their religious sect, which was not common before the establishment of the Board, [21]Where *Izalatul Bidi`a* will have misunderstanding with *Tariqa* or any other sect the Unity created an enabling environment for re-conciliation between them so as to be united in order to move Islam forward in Zamfara State.[22]

ii. ***Da`awah***.

This is one of the areas that assists in moulding characters of the youth in Zamfara State. With the introduction of *Shari`ah* in the State which goes hand in hand with the activities of the Board, most of the *Ulama`* that attended training on proper recitation of the Glorious Qur`ān were the preachers of the weekly Friday, preaching at the former Ali Akilu ground,( which is now Yariman Bakura Specialist Hospital). It could be recalled that the then Governor of Zamfara State ordered government officials to attend the *Da`awah* (preaching) on Fridays at the

[20] Hadi,S.G. Interview on 25/7/2015.
[21] Hadi,S.G.,opcit on 25/7/2015
[22] Hadi, S.G.,opcit.
23 Ibid

venue by 10 am. The Preachers used the medium to preach to people on issues such as obedience to Allah the Most High and His Messenger, those who are in authority, kindness to parents, neighbors and to be generous to the people.[23] The *Da`awah* led to changes whereby bad places were turned to better places, such as Rio Cinema which was changed to a Library and another Cinema called Northern Cinema was changed to a Preaching ground and a Seminar centre.[24]

iii. ***Khutbah*** *(*Friday Sermon).

Some of the *Imams* who were trained by the Board and appointed to lead Friday prayers at Mosques normally preach to people on some ethical behaviors such as how one should live his life according to the life style of Prophet Muhammad (S.A.W.) and his *Sahabah* . Friday sermon achieved a very tremendous success in moulding the attitudes of the Youth in Zamfara State. In the course of its performance most of the Youths are now involved in lawful business activities instead of becoming thugs, and attending *Islamiyyah* schools rather than going to watch football. It has been observed that Zamfara State Stadium at Gusau has now witnessed a low turnout from 2005 to date .That is from the period the Board was established, because of its Islamic activities in the State, which has diverted the attention of the Youths away from the Stadium.

iv. ***Ramadān Fasting***

During the month of Ramadan *Imams* who are conducting *Tafsir* tends to look for a trained reciter who can recite the Glorious Qur`ān with *Tajwid* prior to the establishment of board. Muslims used to recite the Glorious Qur`ān in a wrong

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24. Hadi, S.G.,opcit.

manner which comprises with a lot of mistakes in the pronunciation of some Arabic alphabets. With the establishment of the board no *Mufassir (*translator) of the Glorious Qur`ān wants a reciter without good knowledge of *Tajwid* to recite the Glorious Qur`an during the *tafsir* session. That is why most of the Youth are now attending modern *Islamiyyah* schools in order to have the knowledge of *Tajwid.*[25]

v. *Musabaqah.*

This is also an activity which is inculcating Islamic ethics in Zamfara State. Muslim youths are now avoiding bad habits and engaging themselves in good things such as going to *Islamiyyah* schools to learn Qur`ānic recitation with *Tajwid,* with the aim of seeing that they would be like those reciters who are popular as excellent reciters with model characters of the teachings of the Qur`ān. They also want to win prizes during *Musabaqah* at State, National and International levels so as to enhance their economic status. Some were sponsored for further studies at Degree and Postgraduate levels within and outside the Country and some were given offers of appointments for the virtue of memorizing the entire Qur`ān. [26]

4.5 Promotion of Islamic Education

Islamic education is a system which transmits the revealed and acquired knowledge to the younger generation of Muslims in order to prepare them for life and enable them to discharge their duties as the vicegerance of Allah on this earth.

[25] Ismail Jibril, is a sheri`ah court Judge with Zamfara state Ministry of Justice.Interview on 13/7/2015 at his resident in Gusau Zamfara State.
[26] Ismail Jibril,opcit

[27]All these would not be achieved without knowing the Book of Allah (Qur`ān) and *Hadith* of the Prophet Muhammad (SAW) which are references to be referred to in terms of worship and seeking for knowledge. The Board is embarking on easing ways for people to have access to all the above mentioned and other branches of Islamic education.

For pursuing these, the Board collaborates with *Islamiyyah* schools in the state, some of them are *Darul Tajwid* Gusau, *Makarantar Kanoma,* and *Darul Tajwid Wal-Tahfidh-al-Qur`ān* Kotorkoshi which are teaching *Tajwid –al- Qur`ān* and other subjects on Islam such as *sirah,Tahdhib, fiqh* and *hadith.* [28]The underlisted are *Musabaqah* participants who were sponsored by the Board to further their levels of education:-

1. Murtala Aliyu Dabagi, studied at *Kuliyatul khassa* Gusau (Senior Islamic Studies), Centre for Islamic Studies U.D.U.S. (Diploma in Arabic and Islamic Studies), then B.A. Arabic at the same University.
2. Ibrahim Ibrahim, studied at Ahmadu Bello University Zaria, where he got B.A (Ed) Degree in Islamic Studies.
3. Jamilu Labaran, studied at University of Madina (*Jami`atul Qurra)* and graduated with a Bachelor of Arts Degree in Arabic.
4. Thaminu Dalhatu, was sponsored to study at Egypt where he obtained Bachelor of Arts Degree in *Shari`ah.*
5. Abubakar Aliyu Wazoji, studied at the Federal Polytechnic Kaura Namoda and later proceeded to Federal University Abuja for his first degree in Linguistics.

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[27] Kazeem, S.A. and Balogun, K.Y. Problems Facing Islamic Education: Evidence from Nigeria, ***Journal of Educational and Social Research,*** MCSER Publishers, Rome, Italy, Vol 3 No. 9, November, 2013, PP 165 – 174.
[28] Hadi, S.G., interview on 21/8/2015.

6. Nura Dakin Gari, studied at Bayero University Kano and obtained B.sc. in Computer Science.
7. Sirajo Abubakar, studied at Federal Polytechnic Kaduna, where he obtained a National Diploma, and HND in Shari`ah Law.[29]

Married women in the state who memorized the Glorious Qur`ān were given offer of appointments and were allowed to further their studies. Presently the Board has nothing less than twenty married women on its staff list. There is no consideration of age in terms of giving offer to memorizers of the Glorious Qur`ān, hence some elderly people who memorized the Glorious Qur`ān are also employed so as to encourage others.

4.5 Widening of Intellectual Horizon of Knowledge of Muslims through Qur`anic Memorization and Understanding

The Glorious Qur`an enjoins Muslims to think and reflect on some of Allah`s creatures where He says

> Do they not look at the Camels, how they are made ?,
> And at the Sky, how it is raised high ?, And at the
> Mountains, how they are fixed ?, And at the Earth,
> how it is spread out.[30]

In another verse Allah the Most High Says

> We send down (stage by stage)
> in the Qur`an that which is a healing
> and mercy to those who believe.[31]

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[29] Nuradeen Muhammad, opcit
[30] Al- Qur`an 88 :17-20
[31] Ibid, 17 :82

The Study of the Glorious Qur`ān serves as a Mercy to Muslims who recite it correctly. It also makes a Muslim to know how to memorize a lot of things. For instance, when a child attend an *Islamiyyah* school he or she will be taught how to memorize some verses or chapters of the Glorious Qur`ān. The child will be trained for this exercise since his childhood, so it will not be difficult for him/her any time he is given a formula either in science or any discipline such as mathematical formula to memorize because he has been trained by the glorious Qur`ān. Not only that, he/she is also trained how to document some Arabic letters on the wooden slate or in exercise book. He is also trained how to use his brain to think because he will come across interpretations of some verses which needs to be elaborated in the Glorious Qur`ān, and given different interpretations, as in cases of *ijtihad* by some scholars on some particular issues.[32]All these are indications whereby studies of the Qur`ān are assisting intellectual development of Muslims.

[32] Hadi,S.G.opcit

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

5.0 Introduction

A total number of 600 Questionnaires were administered for opinion sampling within six (6) selected Local Government Areas of Zamfara State. However, it was only 251people that responded. These Local Government Area were Bakura, Bungudu, Gusau, Talata Mafara, Birnin Magaji and Kaura Namoda. Considering 251as 100 % of respondents, below is the data analysis of the research.

Table 5.1: **Demographic data of Respondents**

Q/No	Factor	Total No. of Respondents	%
1	**Age:**		
(a)	15-20	111	44
(b)	21-30	60	24
(c)	31-40	35	14
(d)	41-50	20	8
(e)	51-above	25	10
		TOTAL= 251	100

From the table above, it could be observed that the highest percentage of respondents were those of 15-20 years of age representing 44%, followed by those with ages between 21-30 years (24%) and the least are those with 41-50 years representing 8%.

Table 5.2: Gender of Respondents

Q/No	Factor	Total No. of Respondents	%
2	**Sex:**		
(a)	Male	174	69.3
(b)	Female	77	30.6
		TOTAL= 251	100

Above table shows that the highest percentage of respondents were males representing 69.3 %, while females were the least representing 30.6 % .

Table 5.3: Marital Status of Respondents.

Q/No	Factor	Total No. of Respondents	%
3	**Marital status:**		
(a)	Married	123	49.0
(b)	Single	116	46.2
(c)	Divorce	12	4.7
(d)	Widow	0	0.0
		TOTAL= 251	100

The table above indicates that the highest percentage of the respondents were married which represents 49.0 %, followed by single (46.2 %) and the least were divorcees representing 4.7 %. While widow are non

Table 5.4: Educational Qualifications of Respondents

Q/No	Factor	Total No. of Respondents	%
4	**Educational qualification**		
(a)	Primary certificate	49	19.5
(b)	Secondary certificate	71	28.2
(c)	Tertiary certificate	93	37.5
(d)	Arabic education	34	13.5
(e)	Others	4	1.5
		TOTAL= 251	100

Findings of this research indicates that 37.5 % of respondents are having tertiary certificate, followed by 28.2 % of Secondary certificate, 19.5 % Primary certificate, 13.5 % Arabic education, while others are 1.5 %.

Table 5.5: Percentages of Places of Residence of Respondents.

Q/No	Factor	Total No. of Respondents	%
5	**Place of residence**		
(a)	Gusau	54	21.5
(b)	Bungudu	22	8.7
(c)	Talata Mafara	52	20.7
(d)	Bakura	65	25.8
(e)	Kaura Namoda	55	21.9
(f)	Birnin Magaji	3	1.1
		TOTAL= 251	100

From the table above Bakura is having the highest respondents representing 25.8% followed by Kaura Namoda with 21.9 %, Talata Mafara 20.7%, Gusau 21.5%, Bungudu 8.7% and Birnin Magaji 1.1%. S

Table 5.6: Background Information on the Level of Qur`anic Knowledge of Respondents

OF Q/No	Factor	Total No. of Respondents	%
6 (a)	Qur`ānic recitation	66	26.2
(b)	Qur`ānic memorization	142	56.5
(c)	Qur`ānic Translation	43	17.3
		TOTAL= 251	100

The above table shows that 56.5 % of the respondents memorized the Glorious Qur`an, 26.2 % are able to recite only, while 17.3 % are able to translate the Qur`an. It can be generalized from the data above that majority of the people have knowledge of the Qur'anic memorization and even memorized some portion or all of the Glorious Qur'an. However the lowest score representing 17.3% have knowledge of Qur'anic Translation.

Table 5.7: Age at which Seeking for Knowledge of Qur`an Started

Q/No	Factor	Total No. of Respondents	%
7 (a)	4-10 years	127	50.5
(b)	11-20 years	97	38.6
(c)	21-above	27	10.7
		TOTAL= 251	100

The table above reveals that the highest percentage of respondents were those who started learning the Qur`an from 4-10 years, representing 50.5 %, followed by those with ages between 11-20 years (38.6 %) and the lowest are those with 21 years and above representing 10.7 %. It could be deduced from the data above that sample population started learning the Glorious Qur'an between the age of 4-10. While the lowest score representing 10.7 % started seeking for knowledge of Qur'an.

Table 5.8: Promotion of Islamic Ethics by Qur`ānic Studies

Q/No	Factor	Total No. of Respondents	%
8	**In what capacity Do you think Qur`ānic studies promote Islamic Ethics**		
(a)	Through constant memorization	38	15.1
(b)	Through constant recitation	40	15.9
(c)	All of the above	173	68.9
		TOTAL= 251	100

Findings of this research reveals that 68.9 % of respondents were of the opinion that all the above mentioned factors contributes to the promotion of Islamic ethics, 15.9 % opted for constant recitation while 15.1 % opted for constant memorization. That it to say categorically from the above data that through constant memorization and constant recitation of the Glorious Qur'an Islamic ethics are promoted.

Table 5.9: Method of Studying the Glorious Qur`ān.

Q/No	Factor	Total No. of Respondents	%
9	**In what method have you studied the Glorious Qur`ān**		
(a)	Through recitation	46	18.3
(b)	Through memorization	34	13.5
(c)	All of the above	171	68.1
		TOTAL= 251	100

The table above shows that 68.1 % of the respondents studied the Qur`an through all of the above methods,18.3% through recitation, and 13.5 % through memorization. This is to say the general population studied the Glorious Qur'an through recitation and memorization.

Table 5.10 : Participation in the Training of *Tajwid* of the Qur`an.

Q/No	Factor	Total No. of Respondents	%
10.	**Are you participating in training of the Qur`anic *Tajwid* in the state ?**		
(a)	Yes.	182	72.5
(b)	No.	69	27.5
11	If "yes" to Q. 10 state the reason/reasons.	• Participation of studies of Qur`anic *Tajwid* makes a muslim to learn some important aspects of *Tajwid* which helps one to avoid committing mistakes while reciting the Glorious Qur`an. • Other reasons are to gain more knowledge. • To contribute to the teaching of Qur`anic *Tajwid* in the State. • To recite the Glorious Qur`an correctly. • Lack of interest in study of Qur`anic *Tajwid* . • Others were silent.	
12	If "No" to Q 10 state the reason/reasons		
		TOTAL= 251	100

The overleaf findings indicates that 72.5 % of the respondents are participating in studies of Qur`ānic *Tajwid* in the State, while 27.5 % are not participating because of their lack of intrest or for some other reason not stated. Therefore it can be generalized

from the bove data that sample population are participating in the training of *Tajwid al-Qur'an.*

Table 5.11: Assessment on the Contributions of the Board through Teaching of *Tajwid –al-Qur`an* to the People in Zamfara State.

Q/No	Factor	Total No. of Respondents	%
13 (a)	Strongly agree	190	75.6
(b)	Agree	55	21.9
(c)	Strongly Disagree	1	0.3
(d)	Disagree	4	1.5
(e)	Undecided	1	0.3
		TOTAL= 251	100

The table above reveals that 75.6 % of respondents strongly agreed that the Board is contributing to teaching of *TajwId al-Qur`an* in the State, 21.9 % agreed, 0.3 % strongly disagreed, 0.15 % disagreed while 0.3 % were undicided. So, from this analysis, it could be deduced that the Board is positively contributing to teaching of *Tajwid* of the Qur`an in the State. The above data comfirmed that the is contributing to the development of *Tajwid al-Qur'an* in the state through teaching the younger ones, *Imams, Islamiyyah* school teachers the *Tajwid al-Qur'an*.

Table 5.12: Assessment on the Contributions of the Board Towards Proper Recitation of the Glorious Qur`an.

Q/No	Factor	Total No. of Respondents	%
14 (a)	Strongly agree	160	63.7
(b)	Agree	86	34.2
(c)	Strongly disagree	1	0.3
(d)	Disagree	4	1.5
(e)	Undicided	0	0,0
		TOTAL= 251	100

Similarly, findings of this research showes that 63.7 % of respondents strongly agreed that the Board is contributing towards proper recitation of the Glorious Qur`an, 34.2 % agreed, 1.5 % strongly disagreed, while 0.3 % disagreed. Also the data above indicates that the respondents have received proper training and also attended seminers towards proper recitation of the Glorious Qur'an.

Table 5.13: Assessment on the Active Participation of the Board in the promotion of *Tahajjud* prayer during the month of *Ramadan*

Q/No	Factor	Total No. of Respondents	%
15 (a)	Strongly agree	168	66.9
(b)	Agree	73	29.1
©	Strongly disagree	3	1.1
(d)	Disagree	5	1.9
(e)	Undecided	2	0.7
		TOTAL= 251	100

The table above revealed that 66.9 % of the respondents strongly agreed that the Board is actively participating in promoting *Tahajjud* prayer during the month of *Ramadan*, 29.1 % agreed, 1.9 % disagreed, 1.1 % strongly disagreed, while 0.7 % were undecided. It could be generalized from the data above that majority of the people are participating actively in the *Tahajjud* prayer in the last ten days of *Ramadan* which inturn promote the proper recitation of the Glorious Qur'an.

Table 5.14: Assessment on Contribution of the Board on Donation of *Tajwid* books to *Islamiyyah* Schools in the State

Q/No	Factor	TOTAL NO. OF RESPONDENTS	%
16 (a)	Strongly agree	170	67.7
(b)	Agree	71	28.2
(c)	Strongly disagree	3	1.1
(d)	Disagree	5	1.9
(e)	Undicided	2	0.7
		TOTAL= 251	100

The above findings confirm that 67.7 % of the respondents strongly agreed that the Board is donating *Tajwid* books to *Islamiyyah* schools in the State, 28.2 % agreed, 1.1 % strongly disagreed, 1.9 % disagreed while 0.7 were undecided. The data above profs that most of the *Islamiyyah* schools have received donation of books on *Tajwid* in order to bust the proper recitation of the Glorious Qur'an in the state.

Table 5.15: Assessment of the Board on Organization of Qur`ānic Recitation Competition (*musabaqah)* in the State

Q/No	Factor	TOTAL NO. OF RESPONDENTS	%
17	**Is the Board contributing to organization of *Musabaqah* in the State?**		
(a)	Strongly agree	180	71.7
(b)	Agree	65	25.8
(c)	Strongly disagree	3	1.1
(d)	Disagree	2	0.7
(e)	Undicided	1	0.3
		TOTAL= 251	100

It is observed from the table above that the highest percentage which is 71.7 % of respondents strongly agreed that the Board is contributing to the organization of *Musabaqah al-Qur`ān* in the State, 25.8 % agreed, 1.1 % strongly disagreed, 0.7 % disagreed while 0.3 % were undecided. One can categorically say that from the data above, the board is contributing to the organization of *musabaqah* to the sample population.

Table 5.16: Participation of Male and Female Muslims in *Musabaqah.*

Q/No	Factor	Total No. of Respondents	%
18	**Do you agree that both Male and Female Muslims should participate in the Qur`anic recitation Competition**		
(a)		223	88.8
(b)	Yes	28	11.1
19	No		
	If "Yes" to Question18 state the reason/reasons	• Both are Muslims. • Both attend *Islamiyyah* schools. • Both attend the m*usabaqah.* • Islam is not against it. • Because Female are also Muslims.	
20	If "No" to Question 18 state the reason/reasons	• Fear of mixing of both of them in some places either for learning or whatever. • Fear of bad things to happen in such a place.	
		TOTAL= 251	100

Analysis of the above table shows that 88.8 % of the respondents agreed that both Male and Female Muslims are participating in the Qur`anic Recitation Competition, while 11.1 % did not agree. Both have provided their reasons as indicated, to the extent that some female reciters even won prizes in *musabaqah al-Qur'an.*

Table 5.17: Screening and Co-ordination of Qur`ān Reciters.

Q/No	Factor	Total No. of Respondents	%
21	**Is the Qur`ān *Tajwid* and Memorization Board in Zamfara State Screening and Co-ordinating Qur`ān Reciters properly?**		
	Yes.	220	
(a)	No.	31	87.6
(b)	If "Yes" to Question 21		12.3
22	state reason/reasons	• To select good reciters for *Musabaqah al-Qur`ān* at National and International levels. • To get good reciters to lead *Tahajjud.* prayer during the month of *Ramadān.* • To get good reciters for *Tafsir al-Qur`ān* (Qur`ān Translation) during the month of *Ramadan.* • To provide reciters that will be posted to *Islamiyyah* schools to teach the young ones proper recitation of the Glorious Qur`an. • To get good reciters to lead prayers in public Mosques. • Some said they did not hear about it.	
	If "No" to Question 21		
23	state reason/reasons		
		TOTAL= 251	100

The above table reveals that 87.6 % of respondents testified that Qur`an *Tajwid* and Memorization Board screens and co-ordinates Qur`anic reciters, *Alaramomi (*Qur'anic memorizers) properly before allowing them to recite the Glorious Qur'an while leading obligatory prayer and night prayer in the last ten days of *Ramadan* while 12.3 % of the respondents did not agree to that, but claimed that they are not informed or aware of it.

Table 5.18: Influence of Qur`an *Tajwid* Board on the Muslims in Zamfara State.

Q/No	Factor	Total No. of Respondents	%
24	**Do you agree that the Board is assisting the Muslim *Ummah* in the State towards memorization of the Glorious Qur`ān?**		
(a)		242	96.4
(b)		9	3.6
25	Yes. No. If "Yes" to Question 24 state reason/reasons	• By organizing *Musabaqah al-Qur`ān*. • By organizing *Tahajjud* prayer where the Glorious Qur`ān is being read completely off-head, during the last ten days of *Ramadan*.	
26	If "No" to Question 24 state reason/reasons	• No reason/reasons provided	
		TOTAL= 251	100

The table above showes that 96.4 % of the respondents agreed that the Board is assisting the Muslim *Ummah* in the State towards memorization of the Glorious Qur`an by given *Imams Islamiyyah* school teachers allowances at the end of the month. While 3.6 % of the respondents said "No.", without any reason provided.

Table 5. 19: Assistance to the Muslim *Ummah* in the State towards Proper Recitation of the Qur`ān.

Q/No	Factor	Total No. of Respondents	%
27	**Do you agree that the Board is assisting the Muslim *Ummah* in the state towards good recitation of the Glorious Qur`ān**		
		245	97.7
(a)	Yes.	6	2.3
	No.		
(b) 28	If "Yes" to Question 27 state reason/reasons	• By organizing training and re-training on *Tajwid al-Qur`ān.* • By providing teachers who are grounded in *Tajwid* to *Islamiyyah* schools.	
29	If "No" to Question 27 state reason/reason	• No reason/reasons provided	
		TOTAL= 251	100

The above table also revealed that 97.7 % of the respondents agreed that the Board is assisting the Muslim *Ummah* in the state towards good recitation of the Glorious by organizing seminers, training and of the staff of the board who are ground in *Tajwid al-Q*ur'an and posted to *Islamiyyah* schools to teach, while 2.3 % of the respondents did not agree, without given any reason.

Table 5.20: Assisting the Muslim *Ummah* towards better Understanding of the Qur`ān.

Q/No	Factor	Total No. of Respondents	%
30	**Do you agree that the Board is assisting the Muslim *Ummah* in the State towards better understanding of the Qur`ān?**		
(a)		224	89.2
(b)		27	10.7
31	Yes. No. If "Yes" to Question 30 state reason/reasons	• By organizing Seminars on the proper recitation of the Glorious Qur`ān • By teaching other subjects such as *Hadith*, *fiqh* and others. • By teaching the *Imams, Mu`azins* and *Islamiyyah* school teachers proper recitation of the Glorious Qur`ān.	
32	If "No" to Question 30 state reason/reasons	• Because some of the trained teachers on *Tajwid* are not coming to our school. • Lack of proper supervision by the Board.	
		TOTAL= 251	100

It is observed from above table that 89.2 % of the respondents agreed that the Board is assisting Muslim *Ummah* in the State towards better understanding of the Glorious Qur`ān by organizing re-training for *Imams*, *Islamiyyah* schools teachers while 10.7 % of the respondents did not agree, stating that they were not aware of the re-training.

Table 5.21: Motivation of Muslims to Study the Glorious Qur`ān

Q/No	Factor	Total No. of Respondents	%
33	**Does the Qur`ān *Tajwid* and Memorization Board motivates Muslims to study the Glorious Qur`ān in the State ?**		
(a)	Yes.	240	95.7
(b)	No.	11	4.3
34	If "Yes" to Question 33 state reason/reasons	• Memorizers of the Glorious Qur`ān were given offer of appointments. • They are placed on Grade Level 03, without any qualification to back it up. • Memorizers of the Glorious Qur`ān were given sponsorship to further their education to any level.	
35	If "No" to Question 33 state reason/reasons	• Some said they do not know anything about that. • Others said they do not know.	
		TOTAL= 251	100

The above table reveals that 95.7 % of the respondents agreed that the Qur`ān *Tajwid* and Memorization Board is motivating Muslims to study the Glorious Qur`ān by given privission of offer of appointment/ sponsorship to the memorizers of the Glorious Qur'an without any condition attached to it in the state, while 4.3 % of the respondents did not agree on that.

Table 5.22: Prevention of the Muslim *Ummah* from Misuse, Misunderstanding, in Corrected Recitation and Misinterpretation of the Qur`ān

Q/No	Factor	Total No. of Respondents	%
36	**Do you agree that the knowledge of Qur`ān *T*ajwid prevents the Muslim *Ummah* in the State from misuse, misunderstanding, incorrect reading and misinterpretation of the Glorious Qur`ān?**		
(a)	Yes.	221	88.1
(b)	No.	30	11.9
37	If "Yes" to Question 36 state reason/reasons	• With the knowledge of *Tajwid* Arabic alphabets are pronounced correctly • The areas that need elaboration/emphasis are taken care of.	
38	If "No" to Question 36 state reason/reasons	• Some said they do not attend *Islamiyyah* while others said they do not know.	

The above table shows that 88.1 % of respondents confirmed that the knowledge of *Tajwid* prevents the Muslim *Ummah* in the State from misuse, misunderstanding, incorrect reading and misinterpretation of the Glorious Qur`ān, while 11.9 % of the respondents did not agree.

Table 5.23: Contributions towards Developments/Progress of `*Ilm-al-Tajwid* in Zamfara State.

Q/No	Factor	Total No. of Respondents	%
39	**Is your knowledge of Qur`ān contributing to the development /progress of `*Ilm-al-Tajwid* in Zamfara State?**		
(a)	Yes.	235	93.7
(b)	No.	16	6.3
40	If "Yes" to Question 39 state reason/reasons	• Participation in teaching *Tajwid* at *Islamiyyah* schools. • *Tajwid al-Qur`ān* is being taught in our school. • *Tajwid -al-Qurān* is also taught at most of the *Islamiyyah* schools in the State.	
41	If "No" to Question 39 state reason/reasons	• Because I do not attend an *Islamiyyah* school.	
		TOTAL= 251	100

It is observed from above table that 93.7 % of the respondents are contributing to the development/progress of `*Ilm-al- Tajwid* because most of the trainers of *Tajwid al-Qur'an* are now busy teaching *Tajwid* in *Islamiyyah* school in the State. while 6.3% are not.

Conclusion

In the course of conducting this research it was observed that before the creation of Qur`anic *Tajwid* and Memorization Board some of the religious leaders and institutions in Zamfara State such as, *Imams* of daily prayer Mosques, *Islamiyyah* School teachers, and callers to Prayer (*Mu`azins)* were not pronouncing some Arabic Alphabets the way and manner they are supposed to be pronounced while reciting the Glorious Qur`ān or calling to prayers, due to lack of knowledge of the Science of *Tajwid*.

Research Findings

However, as a result of the research findings it was observed and documented that since its formation to date, the Qur`ānic *Tajwid* and Memorization Board has contributed immensely to the development of Qur`ānic education in Zamfara State through the following activities:

1. The name of the board is confirmed as the Qur'anic *Tajwid* and memorization .
2. The organization has been providing training facilities for Religious leaders and institutions of learning on proper recitation of the Glorious Qur`ān.
3. It is also organizing Qur`ān Recitation Competitions in Zamfara State which promoted the knowledge of the science of Qur`ānic Recitation (*Tajwid).*
4. The Board offers employment opportunity to those who were successfully able to memorize the Glorious Qur`ān.
5. Added to that, the Board provides a platform for proper monitoring of Qur`ānic recitation through *tahajjud* prayer during the Month of Ramadan.
6. The Board also awards scholarship to those who memorized the Glorious Qur`an to study at different levels of academic career.

Recommendations

With all these laudable achievements by the Board, there are some areas, that still needs improvements as follows:

1. There is need to change the name of the board to Qur'anic recitation and memorization, because recitation is (*Tajwid)* according to the Glorious Qur'an.
2. There is need for a good record keeping and proper documentation of the activities of the Board. In the course of this research there was no documented/recorded, printed or handwritten materials on the activities of the Board within the Board itself, except some books written on the science of *Tajwid* by the Executive Secretary of the Board.
3. There is no accurate statistics on the number of *Imams, Islamiyyah* schools, Qur`ānic memorizers, those who have enjoyed the Board`s scholarship or sponsorship for seminar and training programmes organized by the Board since its inception. All these have to be documented for better record keeping on the performances of the Board`s activities in the future.
4. Zamfara state is suppose to be emulated in this regard by other states in terms of provision of employment by the board for memorizing the Glorious Qur'an .

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INFORMANTS

Alhaji Ismail Jibril Gusau, 44 years, a *Shari`ah* Court Judge with Ministry of Justice, Zamfara State, interviewed on 13/7/2015.

Alhaji Salisu Muhammad Bungudu, Aged 53, the Director Competition with the Qur`anic *Tajwid* and Memorization Board, Gusau, Zamfara State, interviewd on 6/7/2015 and 15/4/2015.

Abubakar Musa, Aged 50, Director `*Ulum- al-Qur`an*, with Qur`anic *Tajwid* and Memorization Board, Gusau Zamfara State, interviewed on 8/6/2015.

Bashir Rabiu, 48 years, Deputy Director *Tajwid al-Qur`an* with Qur`anic *Tajwid* and Memorization Board, Gusau, Zamfara State, interviewed on 8/6/2015.

Hadi Sulaiman Modibbon Zamfara, Aged 50, current Executive Secretary of the Board, interviewed on, 6/1/2015, 10/6/2015, 25/7/2015, 18/8/2015 and 21/8/2015.

Nuraddeen Muhammad, Aged 44, Deputy Director Competition with the Qur`anic *Tajwid* and Memorization Board Gusau, Zamfara State, interviewed on 17/03/2015.

Yusuf Abdullahi Mafara, Aged 60, a Permanent Secretary of Arabic and Islamic Education Board Zamfara State, interviewed on 5/1/2015.

APPENDIX

Questionnaire

Assalamu Alaikum.

I am a Post Graduate student at the department of Islamic Studies, Usmanu Danfodiyo University, sokoto, currently undergoing a research on `` The Contributions of Qur'anic *Tajweed* and Memorization Board to the Development of *Tajwid* in Zamfara State.``

I hereby wish to solicit for your support in responding to the questions below. I promise you utmost confidentiality, and your response would be strictly used for the research.

Yours sincerely

Bashir Jibril

SECTION A: DEMOGRAPHIC DATA

Instruction: Please tick in the box applicable.

1. Age:

   (a)15-20 [ ] (b)21-30 [ ] (c)31-40 [ ] (d)41-50 [ ] (e)51-above [ ]

2. Sex: (a) Male [ ] (b) Female [ ]

3. Marital status:

   (a) Married [ ] (b) Single [ ] (c) Divorce [ ] (d) Widow [ ]

4. Highest educational qualification:

   (a) Primary certificate [ ]

   (b) Secondary certificate [ ]

   (c) Tertiary certificate [ ]

   (d) Arabic education [ ]

   (e)Other(s): specify……..

5. Place of residence in Zamfara State.

(a) Gusau [ ]

(b) Bungudu [ ]

(c) TalataMafara [ ]

(d) Bakura [ ]

(e) Kaura Namoda [ ]

(f) Birninmagaji [ ]

SECTION B: Background information.

6. What is the level of your qur'anic knowledge?

(a) Qur'anic recitation [ ]

(b) Qur'anic memorization [ ]

(c) Qur'anic translation/Tafsir. [ ]

7. When did you start learning the Qur'an?

(a) From 4-10 years ago [ ]

(b) From 11-20yesars ago [ ]

(c) From 21- Above [ ]

8. In what capacity do you think Qur'anic studies can promote Islamic Ethics?

(a)Through constant memorization [ ]

(b)Through constant recitation [ ]

(c)All of the above [ ]

9. In what method have you studied the glorious Qur'an?

(a)Through reading [ ]

(b)Through memorization [ ]

(c)All of the above [ ]

10. Are you participating in studies of Qur'anic *Tajweed* in the state?

(a)Yes [ ] (b) No [ ]

11. If yes to question 10, state the reason/reasons .

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……...……
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12. If no to the question 10, state the reason/reasons .

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SECTION C:

Assessment of the Contributions of the Qur'ānic*Tajwid* and Memorization Board in Gusau, Zamfara State.

The Qur'ānic *Tajwid* and Memorization Board is contributing to Qur'anic knowledge in Zamfara State through:

13. Teaching of Qur`ān to the people.

(a) Strongly agree (b) Agree (c) Strongly Disagree (d) Disagree

(e) Undecided

14. The proper recitation of Qur'ān.

(a) Strongly agree (b) Agree (c) Strongly Disagree (d) Disagree

(e) Undecided

15. The active participation in *Tahajjud* prayers during the month of

Ramadan.

(a) Strong agree (b)Agree (c)Strong Disagree (d)Disagree

(e) Undecided

16. Donation of *Tajweed* books for Islamiyyah Schools.

(a) Strongly agree (b) Agree (c) Strongly Disagree (d) Disagree

(e) Undecided

17. Organising Qur'anic Recitation Competition (*Musabaqah*) in the State.

(a) Strongly agree (b) Agree (c) Strongly Disagree (d)Disagree

(e) Undecided

18. Do you agree that both male and female Muslims should participate in Qur'anic recitation competiton in the State?

(a)Yes [ ] (b) No [ ]

19. If yes to question 18, state the reason/reasons .

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……...……
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20. If no to the question 18, state the reason/reasons .

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……

21. Is the Qur'ānic *Tajwid* and Memorization Board in Zamfara State screening, co-ordinating the Qur'anic reciters accordingly?

(a)Yes [ ] (b) No [ ]

22. If yes to question 21, state the reason/reasons .

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……...……
……

23. If no to question 21, state the reason/reasons .

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SECTION D:

Examination of the influence of Qur'ānic*Tajwid Board* on the Muslim *Ummah* in Zamfara State.

24. Do you agree that Qur'ānic *Tajwid* Board assists the Muslim *Ummah* in the State towards Memorization of the Glorious Qur'an?

(a)Yes [ ] (b) No [ ]

25. If yes to question 24, state the reason/reasons .

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26. If No to question 24, state the reason/reasons .

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27. Do you agree that the Qur'ānic *Tajwid* Board assists the Muslim *Ummah* in the State towards good recitation of the Glorious Qur'an?

(a)Yes [ ] (b) No [ ]

28. If Yes to question 27, state the reason/reasons .

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29. If No to question 27, state the reason/reasons .

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30. Do you agree that the Qur'ānic *Tajwid* Board assists the Muslim *Ummah* in the State towards better understanding of Qur'ān?

(a)Yes [ ] (b) No [ ]

31. If yes to question 30, state the reason/reasons .

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……

32. If No to question 30, state the reason/reasons .

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33. Does the Qur'ānic *Tajwid* Board motivates other Muslims in Zamfara State?

(a)Yes [ ] (b) No [ ]

34. If yes to question 33, state the reason/reasons .

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……...……
……

35. If No to question 33, state the reason/reasons .

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36. Do you agree that the knowledge of Qur'ānic *Tajwid* prevents the Muslim *Ummah* in the state from misuse, misunderstanding, misreading, misinterpretation of the Glorious Qur'ān?

(a)Yes [ ] (b) No [ ]

37 If yes to question 36, state the reason/reasons .

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……...……
……

38. If No to question 36, state the reason/reasons .

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……..……
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39. Is your knowledge of Qur'an contributing to the development/progress of

Qur`ānic *Tajwid* in Zamfara State.

Zamfara State? (a)Yes
[ ] (b) No [ ]

40. If yes to question 39, state the reason/reasons .

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……...……
……

41. If No to question 36, state the reason/reasons .

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……..……
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