

History and the Changing Nature of *Tahfiz* and *Tajwid* in Sokoto Metropolis: From the time of the Sokoto Jihad Leaders to the Contemporary Period (1804-2018)

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Abstract

Qur'an as a book of Allah that contains the comprehensive way of life was preserved and protected by Almighty Allah (SWT) through different ways as he promised in the Qur'an. The best way of preserving any piece of knowledge is by committing it into memory. The Noble Prophet (SAW) taught his companions the verses of the Qur'an and motivated them to memorize the entire Qur'an by expressing the virtues of Qur'anic memorizers. He also ascertains that the best among you is he who learnt Qur'an and teaches (others). These and many other reasons make the Ummah (right from the time of the Noble Prophet (SAW), his companions, the time of the Tabi'un and their followers e.t.c) to strive hard to preserve the book of Allah that contains total guidance to humanity. The process of teaching and learning Qur'an (tahfiz and Tajwid) in Nigeria and in Sokoto specifically followed through different stages. This paper examines the historical nature of Tahfiz and Tajwid in Sokoto metropolis tracing the history from the time of the Sokoto Jihad leaders to our contemporary period. The paper also discussed on the factors that led to the development of tahfiz and tajwid in the area.

Keywords: History, *Tahfiz*, *Tajwid*, Jihad, leaders

Introduction

The word Qur'an is derived from the Arabic root *Qara'a* which means read; to recite, to study, to teach the art of reciting; to teach how to read; to investigate; to examine, to search; and to study¹. But Technically, it is the speech of Allah sent down upon the last and final Prophet Muhammad (S.A.W) through Angel Jibril (A.S) in its precise meaning and precise wording, transmitted to us by numerous persons (*Tawatur*) both verbally and in writing²

Al-Zarqani stated that:

It is an expression revealed to Prophet Muhammad (SAW) from the beginning of surah al-Fatiha to the end of surat al-Nass.³

According to Al-Qattan,

Qur'an is the word of Allah revealed to Muhammad (SAW) which its recitation is a worship.⁴

Al-Sa'dy defined Qur'an as:

The book that was revealed by Allah to Prophet Muhammad (SAW) through the tongue of Angel Jibril.⁵

It is very clear from the context of this definition that both the verbal and written form of the Glorious Quran are divine. it is Therefore compulsory upon the Muslim *Ummah* to recite the Glorious Qur'an as it was revealed, and here the question of *Tajwid* arose.

Origin of *Tahfiz* (Qur'anic Memorization):

The origin of Qur'an memorization can be traced back to the Messenger of Allah (S.A.W), being the first person to receive the Qur'anic revelation and the first human being to memorize the Glorious Qur'an. The messenger of Allah was *Ummiy* (un lettered) He therefore used to put all what was revealed to him into his memory. *Imam Ahmad* (RA) reported from Ibn Abbas (RA) that the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips rapidly with the recitation.⁶ Allah, the Exalted revealed on to him thus:

¹. Abubakar, Kasim, *Memorization of the Glorious Qur'an a guidance for beginners*, Sifawa Press, Sokoto, Nigeria, 2008, page1

². Ibid. page.2

³. Al-Zarqani M.A, *Manahil al-Irfan fi Ulum al-Qur'an*, Maktabat al-Madinah, (ND) vol. I, page 20

⁴. Al-Qattan, M. *Mabahith fi Ulum al-Qur'an*, Maktabat al-Ma'rif, 2000. C.E vol.1, page, 15

⁵. Al-Sa'dy, M.A, *Ikhtisas al-Qur'an*, Maktabat al-Rushd, Riyadh, Saudi Arabia, 1989 C.E, page. 32

⁶. Al-Mubarakpuri, S. *Tafsir Ibn Kathir (Abridged)*, Darussalam, Riyadh, 2003, p.270

Move not your tongue concerning to make haste there with. It is for us to collect it and that it be recited. And when we have recited it to you then follow its recitation. Then it is for us to make it clear to you.⁷

Memorization of the Glorious Qur'an is therefore the *Sunnah* of the Messenger of Allah (S.A.W). He urged his Companions most of the time to do the same. As a result, a number of the Companions of the Noble Prophet (S.A.W) committed the entire Qur'an in to memory.

Definition of *al-Tajwid*

There are different opinions regarding the definition of *Ilm-al-Tajwid*. Some scholars give general definition while other scholars differentiate the practical aspect from the theoretical in their definitions. According to Debs, the word *Tajwid* literally means proficiency, or doing something well.” It is derived from the Arabic word “*jayyid*” which means good, while technically, is a science which explains how to articulate every letter from its point of articulation as well as applying its rules.⁸

According to Tahir, “*Tajwid* is simply a subject that deals with the rules and regulations governing the pronunciation of the letters and words of the Glorious Qur'an.”⁹

Al-Khusary classified the definition of *Tajwid* into two; Theoretical aspect and practical aspect. He defines the theoretical aspect as “the knowledge of principles and rules designed by the *Tajwid* scholars, put into writing by the *Qurra'a*, such as *makharij al-Huruf* (points of articulation), *sifat-al-huruf* (letters Attributes) e.t.c., while the practical aspect is the application of the rules and good pronunciation of the Qur'anic words and this can be done through giving each and every Qur'anic letter its rights and dues”¹⁰

The above definitions clearly show that the term *Tajwid* is to recite the Glorious Qur'an as it was revealed to the Messenger of Allah (S.A.W) and this can be achieved through the application of the established rules of pronunciation and intonation derived from the oral recitation by the Prophet (S.A.W).

⁷. Qur'an, 75, verse, 16-19

⁸. Abdul-wahab Debs, *Questions and Answers on Tajweed*, Dar al-Salam, Cairo, Egypt.2005, page.17

⁹. Tahir, H.I. *Tajwid principle of Qur'anic recitation*, Bab-Es-salam Home, Lagos Nigeria,2006,page.1

¹⁰ Al-Khusary, M.K., *Ahkam-Qirat al-Qur'an*, Dar-Ibn al-Haitham, Al-Qahirah, Egypt,2009,page,60-61

Classification of *Tajwid*:

Scholars broadly classified *Tajwid* into two, practical *Tajwid* and theoretical *Tajwid* as it is reflected in the definition.

a. *Al-Tajwid al-Tatbiqy* (Practical *Tajwid*):

It is defined as, the application of the designed rules and regulations for Qur'anic recitation, when reciting the Glorious Qur'an, such as *Makharij al-Huruf*, the rules of *Nun-al-Sakinah and Tanwin*, *Mudud*, *Sifat al-Huruf* (letters attributes) e. t.c.

b. *Al-tajwid al-Ilmy* (Theoretical *Tajwid*):

This is the knowledge of rules and regulations of how to recite the Glorious Qur'an designed by the scholars of *Qira'at*, such as the rules of *Nun al-Sakinah and Tanwin*, the rules of *Mudud* (prolongations) *makharijal-Huruf* (points of articulating the Arabic letters) and *Sifat al-Huruf* (the attributes of letters).

Tahfiz and Tajwid During the Time of Sokoto Jihad Leaders

Sokoto state is one of the thirty six states of the Federal Republic of Nigeria. It is, geographically, located at the north western region of the country. It shares borders with Zamfara, Kebbi, Katsina states and some parts of Niger Republic. The state is mostly occupied by Hausa Fulani tribes, and ninety nine percent of the people in the area are Muslims. Thus, Sokoto was the headquarters of the Caliphate established by the 18th century *Jihad* Leaders under the leadership of *Shaykh* Uthman bn Foduye (May Allah have mercy on him) and his lieutenants, after series of wars between the jihadists and the rulers of the Hausa kingdom.

The word *jihad* is an Arabic word from the root “الجهاد” which means suffering and exerting. Literally, *jihad* means to struggle, to make an effort, to endeavor, to exert. But technically, *jihad* means to put up defense against an enemy through any possible way¹¹. The term *jihad* leaders therefore refer to the scholars that led people into the struggle for the creation of Sokoto Caliphate under the leadership of *Shaykh* Uthman bn Foduye. *Shaykh* Uthman bn Muhammad Foduye bn Uthman bn Salih bn Harun, a scholar, teacher and reformer was born in the year 1754.C.E in Gobir. He was brought up by his parents. and was taught Qur'an by his father Muhammad Foduye and his mother Hawwa', and later on continued learning from many other scholars of his time. Famous among them was Jibril bn Umar from Agadas in the present Niger Republic. The Sokoto Caliphate was a system of an Islamic government established by the Sokoto *Jihad* scholars, after they had defeated and replaced the kingdom of Gobir. The Caliphate came into being from 1808 to 1903¹²

¹¹ Kaura, J.M *Sokoto Caliphate Literature in the Context of 19th Century Jihad in Hausa Land*, 9th Inaugural lecture, 2009, page 8.

¹² Ibid page 7

Shaykh Uthman bn foduye (May Allah have Mercy on him) came at a time when religious education was very minimal. There were a lot of evil inclinations and mix up of religion with many traditions and cultural beliefs. *Shaykh* Uthman bn foduye started calling people to the correct teachings of Islam. He challenged the people of his time more especially the scholars on neglecting the education of their children and their wives¹³. Infact Qur'anic education and science of *Tajwid* were among the areas of knowledge neglected by the people.

Shaykh and his lieutenants strived to change the situation in the area by teaching both males and females the religion of Islam which includes Qur'an and other subjects dealing with other religious obligations, so much so that some scholars accused the *Jihad* leaders of allowing co-education which was against the teachings of Islam. Malam Abd'Allah in reply to such accusation by *Goni* Mustapha from Borno, indicated that they did it out of legal necessity and asked which would be lesser evil, to allow women to remain in total ignorance of their religion or to teach them along with men?. They, therefore, wrote many books of Islamic Knowledge in order to change the situation. Regarding the Qur'anic sciences¹⁴. *Shaykh* Abd'Allah wrote a book titled "*Faraid-al-Jalilah*" and another book "*Miftah-al-Tasfsir*" where he explained some concept of *Tajwid* and Qur'anic sciences for instance he talked on the need for *Tajwid* in Qur'anic recitation. In his "*faraid al-Jalilah*, where he said:

Reciting the Glorious Qur'an with *Tajwid* is the *Sunnah* of the Noble Prophet (S.A.W). The reason is what was reported regarding Ubay (Companion of the Noble Prophet S.A.W), when the messenger of Allah said to him Allah (S.W.T) commanded me to recite the Glorious Qur'an to you. The companion asked, did Allah mention me with my name. The Messenger of Allah said yes, and recite the Qur'an to him with *Tajwid*.) Whoever wants to recite Qur'an, he should make sure that he prepares his voice and recite it with good recitation. You shouldn't chew (the letters of the Qur'an) as cow chews grasses; rather, you should read it with its Arabic form. That is how it was reported from Umar (R.A).¹⁵

These are evidence that there is existence of science of *Tajwid* and its application during their period. Also Qur'anic memorization was known and there were a number of Qur'anic memorizers during the time. Sultan Muhammad Bello mentioned in his book "*Infraq al-Maisur*" that about two hundred *Qurra'* were killed in the battle of *Tsun-tsuwa*.¹⁶ He also described his uncle Malam Abd'Allah as "*al-Qari'al Mujawwad*"¹⁷ that is a vast Qur'anic reciter who recites Qur'an with *Tajwid*.

¹³. Ibid

¹⁴. Ibid

¹⁵. Foduye A. Faraid al-Jalilah, (NP) 2003, p.72-73

¹⁶. Bello S..M., *Infraq al-Maisur*, Muhammad Dan Ige Publication, Sokoto,Nigeria,ND page:119

¹⁷. Ibid. page:211

This shows the level of Qur'anic memorization and science of *Tajwid* during the period of the Jihad leaders.

Nature of *Tahfiz* and *Tajwid* in the post jihad period and before 1980

After the role played by the Jihad leaders of Sokoto caliphate, (The Triumvirate) towards the development of *Tajwid* and *Tahfiz*, Muslims became to some extent acquainted with the *Tajwid* and Qur'anic memorization. This phenomenon continued until 1903.C.E when the British Colonialism destroyed the Caliphate, and a number of Islamic values were distorted. Islamic educational system was replaced by the Western education which takes away the attention of Muslim youth from engaging themselves in acquiring Islamic education. This no doubt causes negative effects to Islamic education in general and science of *Tajwid* and *Tahfiz* in particular. The legacy left by the *jihad* leaders towards *Tajwid* and *Tahfiz* started declining to the minimal stage so much so that *Tajwid* was not fully practicalized when reciting the Glorious Qur'an and some were in total disagreement with the science of *Al-Tajwid*.

The 1960 independence of the Federal Republic of Nigeria became another stage of *Tajwid* revival and promotion of Qur'anic recitation in Northern Nigeria in general which Sokoto state is inclusive. Despite the declining nature of *Tahfiz* and *Tajwid*, the following are said to be factors responsible for the revival as well as development of *Tahfiz* and *Tajwid*:

1. Creation of Embassies of Arab countries in the nation: After Nigeria became an independent nation many Arab nations opened their Embassies and Consulates for diplomatic relations. As a result, the people of the nation became in contact with the Arabs who some of them were Qur'anic memorizers and *Tajwid* teachers.
2. Studying in Arab countries: With the relationship between Nigeria and Arab countries, students from Nigeria used to go to such countries like Egypt, Sudan, Saudi Arabia purposely for acquiring Islamic and Arabic knowledge. Some of these students memorize the Glorious Qur'an and learn *Tajwid* before returning home.
3. Receiving scholars from Arab countries: Some Arab countries like Egypt used to send scholars of Arabic and Islamic studies to some African countries for teaching the religion of Islam and Arabic language. A renowned Al-Azhar University Egypt used to send two teachers to some institutions that signed an agreement with it to stay for a duration of four years teaching religion and Arabic language. Most of these scholars sent by Al-Azhar were Qur'anic memorizers and specialists in the science of *Al-Tajwid*. This and some other factors contributed to the revival of *Tajwid* to some extent in Nigeria in general and in Sokoto state in particular, but there were no formal schools for Qur'anic memorization and science of *Tajwid* in the state during this period.

The nature of *tajwid* and *tahfiz* in Sokoto from 1980 and beyond

The fall of the Sokoto Caliphate marked the decline of the science of *Tajwid* and its application to the lowest level. As a result of this degeneration, some Muslims in the area thought that the application of *Tajwid* in *Qur'anic* recitation is an innovation or something contrary to the religious teachings. While aware of this negative trend, some scholars gave their contributions towards the revival of the science of *tajwid* and *Tahfiz* as well as its application. However, the nature of their contributions differs. Some of them contributed by preaching on the need for application of *Tajwid* in our daily recitations, advocating that application of *Tajwid* in our recitations is not a *bid'ah* (innovation), but a *Sunnah* of the Noble Prophet (SAW). Such scholars includes *Shaykh* Abubakar Jibril, *Shaykh* Mode Abubakar, *Shaykh* Aliyu Gidan Kanawa and *Shaykh* Isa Talatar Mafara among others¹⁸. The contributions of other scholars were done through direct teaching of the science of *Al-Tajwid* and its application to various students from within and outside the state. Other contributions can be seen in training many students, more especially the youth, on how to memorize the Glorious Qur'an. Among the scholars that devoted their lives to this task were, *Shaykh* Hassan Ali Sulaiman¹⁹, *Shaykh* Abdullah al-Zawawi²⁰ and their students which includes *Goni* Muhammad Bello bn Muhammad Boyi, Malam Mode Abubakar, Malam Abubakar Usman (Mai-Idghami) and Malam Abubakar Ali Bakura Among others.

The establishment of National Qur'anic recitation competition by the centre of Islamic studies of Usmanu dan Fodiyo university Sokoto considered to be another giant step to the development of Qur'anic memorization and science of *tajwid* and its application in Sokoto state and Nigeria in general. The competition was organized with the aim of boosting the morale of the Muslim youths towards memorizing the Glorious Qur'an in accordance with *Tajwid*. As a result, many Muslim youths were engaged in learning the procedure and principles of Qur'anic recitation as well as its memorization, not only in Sokoto state but in Nigeria as a whole.

As a result of the competition, the Sokoto state Government through the Ministry of Education appointed a Co-ordinator of Qur'an Recitation Competition at the state level. Moreover each Local Government appointed Co-ordinators for the competition whose responsibility is to search for Qur'an memorizers from various schools. Following the

¹⁸. Interview with Malam Sidi A. Sidi (age: 55) at his house in Tsamiyar Dila area, Sokoto. On 29/11/2014 at 9:30 am

¹⁹. He was an Egyptian nationalist and graduate of the prestigious University of al-Azhar. Among his colleagues were Muhammad Siddiq al-Minshawy the renowned Qur'anic reciter and *Shaykh* Sadiq al-Qamhawy the author of "*Al-Burhan*" the famous *Tajwid* book. He was sent to Nigeria in the early sixties in response to the request by the then Premier of the Northern Region Sir Ahmad Bello, the Sardauna of Sokoto.

²⁰. Al-Zawawy was an indigene of Malaysia, residing in Saudi Arabia. He was sent to Sokoto by the government of Saudi Arabia as a teacher of Islamic studies from 1981-1988.

development, many schools were attracted and paid too much attention in teaching their students and guiding them to the appropriate ways of reciting the Glorious Qur'an as well as its memorization.

The categories of the competition are: Two *Hizbs*, ten *Hizibs*, 20 *Hizibs*, 40 *Hizibs*, 60 *Hizibs* and 60 *Hizibs* with *Tafsir* for both male and female students. As a result, many participants from Sokoto emerged winners and represented Nigeria at the International Qur'an Recitation Competition held in Saudi Arabia.

Sokoto State Arabic and Islamic Education Board organizes a *Tajwid* and *Tahfiz* programme and made it compulsory upon selected students of Some secondary schools under its jurisdiction (*Shaykh* Abubakar Gummi Memorial College and Hafsat Ahmadu Bello Model Arabic Secondary School).

This programme was initiated in *Shaykh* Abubakar Gummi Memorial college when a society for Qur'an memorizers (*Daurat al- Tahfiz*) was organized by the then Vice Principal Mal. Ibrahim Liman Sifawa. The main duty of this society was to organize a weekly gathering among the students where some memorizers will recite the Glorious Qur'an, and mistakes were being detected and corrected by the teachers around and senior memorizers among the students. This society recorded a number of achievements on Quranic memorization and application of *Tajwid*. These achievements drew the attention of Arabic and Islamic Education Board for the need to come out with a programme of Qur'anic memorization that will go hand in hand with other subjects of Western education.

The Board under the then Secretary Mal. Umar Na-Abu Dange, decided to set up a committee of six members that will go round the country to study schools that are running the same programme after which the committee was mandated to:

- a. Draw a syllabus for *Tajwid* and *Tahfiz* programme.
- b. Recommend any measure that will assist in improving the *Tajwid* and *Tahfiz* programme currently going on at the Board Schools.

Aims and objectives of the programme

The aim of the programme is to teach Muslims, particularly the youths, techniques of how to memorize the entire Glorious Qur'an and science of *Tajwid*. The duration of the course is three years for JSS and SS and it is conducted in five days of the week, that is Monday to Friday. The lesson is two hours daily and delivered in the evening within (8) hours in a week for Qur'an Memorization, while two hours are used for *Tajwid*.

The Syllabus of the Programme;

The syllabus of the programme is as follows:

JSS 1- Memorization of five *Hizibs* (including the two *Hizibs* of the entry requirement)

JSS II Memorization of six *Hizibs*

Jss III Memorization of nine *Hizibs*

Total 20 *Hizibs*

SSI: Memorization of twelve *Hizibs*

SS II: Memorization of fifteen *Hizibs*

SS III: Memorization of thirteen *Hizibs*

Total forty (40) *Hizibs* in three (3) years²¹

The programme continued by using this syllabus up to the present time. Many achievements were recorded right from the commencement of the program in both *Shaykh* Abubakar Gummi Memorial College and Hafsat Ahmad Bello Model Arabic Secondary Schools.

The programme started in the year 1997 with about 50 students in each school it was designed in such a way that each class must be a science and *Tahfiz* class. The criteria of admitting students in to the programme is through an interview for primary six pupils in various local governments by the selected Qur'anic teachers who assess their ability for enrollment to the programme, among which is to ensure that the entrance requirement of two *Hizibs* for JSS I and 20 *Hizbs* for SS 1 Are acquired.

The programme graduated *Huffaz* (memorizers) who hailed from various local governments of the state, as shown in table 1.1

S/NO	MEMORIZERS	STATE	L/GOV'NT	YEAR
1	Dawud Abdul-Qadir	Sokoto	Sokoto South	2003
2	Abdul Qayyum Abubakar Ali	Sokoto	Sokoto South	2003
3	Hassan Muhammad	Sokoto	Bodinga	2003
4	Aminu Muhammad Isa	Sokoto	Isa	2003
5	Sanusi Mode	Sokoto	Dange Shuni	2006
6	Yusuf Arzika	Kebbi	Birnin Kebbi	2006
7	Lawali Muhammad	Sokoto	Tambuwal	2006
8	Ibrahim Abubakar	Kebbi	Birnin Kebbi	2006
9	Haruna Muhammad	Sokoto	Dange Shuni	2007
10	Abdullahi Abubakar Wurno	Sokoto	Wurno	2008

²¹ . Report of the committee set up by the Sokoto State Arabic and Islamic Education Board, to draft syllabus on *Tajwid* and *Tahfiz* page 2 to 6

At Hafsatu Ahmadu Bello Model Arabic Girls Secondary School are, as shown in table 2.1 below

S/NO	MEMORIZERS	STATE	L/GOV'NT	YEAR
1	Salamatu Muhammad Shagari	Sokoto	Shagari	2003
2	Kulu Muhammad Sanyinna	Sokoto	Tambuwal	2003
3	Rufa'atu Abdullahi	Sokoto	Sokoto South	2003
4	Shafa'atu Bello	Sokoto	Sokoto North	2003
5	Nasiba Imam Tanko	Sokoto	Wamakko	2003
6	Mariya Bello	Sokoto	Sokoto North	2006
7	Hadiza Abubakar	Sokoto	Wurno	2009
8	Bilkisu Abubakar Ali	Sokoto	Sokoto South	2009
9	Asma'u Abubakar Ali	Sokoto	Sokoto South	2010

Considering the positive outcome of the programme, the then governor of the state decided to establish a special institution of Qur'an and general studies. The Institute was established in the year 2000. It was formally known as Attahiru Dalhatu Bafarawa Institute for Qur'an and General Studies. The school started temporarily at *shaykh* Abubakar Gummi Memorial College and Hafsatu Ahmadu Bello Arabic Secondary School for boys and girls respectively, when the permanent site was under construction.

The permanent site of the Institute was commissioned on 9th of November, 2001 by the Chief Imam and Sermoner of the sacred Mosque of Makkah *Al-Mukarramah* Dr. *Shaykh* Abdul-Rahman bn Abdul-Azeez Al-Sudais. The school graduated a number of *Huffaz* (Qur'an memorizers) the following can be seen as example of such:

2005/2006

1. Abdul-Rahman Yusuf
2. Ibrahim Saidu Namaska
3. Ibrahim Muhammad Goronyo

2006/2007

1. Malami Abdullahi
2. Munir Aminu Sifawa
3. Abbas Ibrahim

4. Nafiu Abubakar Rungumi
5. Bashar Abubakar Rungumi
6. Abdul-Aziz Umar Shagari
7. Sa'adiyyah Ahmad Siriddawa
8. Samira Muhammad Illela

2007/2008

1. Ahmad Hamza Tsoho
2. Adam Idris Muazu
3. Abdul-Latif Isa M/shanu
4. Muhammad Sada Buhari
5. Lawal Abubakar Illela
6. Umar Abubakar Shagari
7. Muhammad Dahir
8. Abubakar A. Kado

2009/2010

1. Balkisu Abdul-Aziz
2. Rakkiya Bello
3. Rabiba Murtala
4. Aisha Abu Fari
5. Rahma Muhammad DanZaki
6. Zainab Muhammad e.t.c

Tajwid and Tahfiz in the contemporary period

The contemporary period can be seen as the golden period of *Tahfiz* and *Tajwid* in Sokoto. Sections were established by many *Islamiyyah* schools purposely for memorizing the Glorious Qur'an. In this stage, talented students were selected to enroll into *Tahfiz* section in addition to their normal *Islamiyyah* classes. The schools known to have these sections are *Shaykh* – Abdullahi Fodiyo Institute of Islamic Studies Dallatu Road Sokoto, *Ma'ahad Rungumi Al-Islamiyya*, *Markaz al-thaqafat al-Islamiyyah* Bunu road, Tahsin Qirat al-Quran, Runjin Sambo, Wa'ay al-Islamiyya Kofar Rini Sokoto etc. The period of this stage ranges between early nineties to early two thousand. And most of the memorizers of the Qur'an who participated and represented Sokoto state in various Qur'anic Recitation Competitions are from schools of this kind.

Furthermore, from early 2000 to date, schools were established purposely for the memorization of the Glorious Qur'an. Another distinct feature of these schools was that, young pupils of 3 to 4 years were admitted and started memorizing the Glorious Qur'an, unlike the third stage where talented students who completed their Qur'an recitation were only selected for *Tahfiz* section. Most of the schools of the contemporary period are different from others. They have syllabus and defined time frame within which students are expected to memorize the entire Qur'an. The following are some of the schools.

Nursery for Qur'an Memorization under *Shaykh* Abdullahi Fodiyo Institute.

Madarasat Abdullahi bn Mas'ud li-Talifiz al-Qur'an Polo Club Area Sokoto.

Nady Academy *Tahfiz* section Guiwa Low Cost, Sokoto.

Nimra Academy for Qur'an and General Studies, Mabera area, Sokoto.

Al-Furqan Academy for Qur'an Memorization and General Studies, Mana Karama area Sokoto.

Dar al-Bayan Li Tahfiz al-Qur'an Lokoja Road, Sokoto.

Dar al-Tanzil Li Tahfiz al-Qur'an, Rungumi area Sokoto.

Tahfiz Section of Madrasat Amir al Mu'minina Muhammad Bello Nakasari area, Sokoto.

Tahfiz section of Madarasat al-Qur'an al-Kareem wa al-Dirasat al-Islamiyyah Minamata area, Sokoto.

Tahfiz section of Ma'ahad Assada, Sokoto

Tahfiz section of Tarbiyyah Academy, Arkilla area, Sokoto.

Tahfiz section of Sidi Mamman Institute of Islamic Studies, Sokoto.

Schools of *Tahfiz* under *Shaykh* Dahiru Usman Bauchi foundation, at Mabera, Digar Agyare and Runjin Sambo Sokoto.

Ma'ahad al-Tahfiz wa al-Durus al-Qur'aniyyah, Hubbare Area, Sokoto.

Some of these schools have branches in some local governments of the State like Yabo, Gwadabawa, Illela, Isa and Wurno among others.

These schools have started graduating memorizers, for example: Ma'ahad al-Tahfiz wa al-Durus al-Qur'aniyyah (Under Goni Muhammad Bello ibn Muhammad Boyi) Hubbare graduated over thirty memorizers and that was the first of its kind in Sokoto state.

1. Many among the youths memorized the Glorious Qur'an and mastered *Tajwid* practically and in theory, to some excellent. Some of these youths succeeded in representing the nation at International Qur'an Recitation Competitions such as Kabir Hali Tambuwal and Nasir Uthman, both represented the nation in Egypt International Qur'anic Recitation Competition, in 1992 and 1994. Dawud Abdul-Qadir represented the nation at the International Qur'anic Recitation Competition held in Saudi Arabia in 2001.

Abdullahi Abubakar, Malami Abdullahi and Hadi Mahmud Dole all from Sokoto state represented the nation at the International Qur'anic Recitation Competition held in Saudi Arabia in 2005, Nazir Abubakar Sulaiman in the year 2014.

Conclusion

Conclusively, it is clear from the foregoing research that *Tahfiz* and *Tajwid* in Sokoto State went through different changes right from the time of the Sokoto Jihad leaders to the present time. the Muslim scholars and Institutions played a vital role in promoting *Tajwid* and Qur'an memorization in Sokoto state Since 1808 C.E up to the present time. Efforts have been making in conveying the message of the need for practicalizing *Tajwid* in our Qur'an recitation within and outside the five daily prayers. Scholars who carried out this task are of three classes. The first class engaged in preaching the need for *Tajwid* and correcting the common mistakes that are prevalent in most of the people's recitation.

Example of this class of scholars are; Malam Aliyu Gidan Kanawa, Malam Isa Talata Mafara and Malam Abubaakr Jibri,¹ to mention but a few.

The second category of these scholars include, those that engaged themselves in teaching people the rules of *Tajwid* and its application as well as memorization of the Glorious Qur'an and they are of three types (1) the Sokoto Jihad leaders which includes Shaykh Usmanu Bn Foduye, Mal. Abdullah and Muhammad Bello (2) Visiting scholars such as Shaykh Hassan Ali Sulaiman, Shaykh Abdullah al-Zawawi among others. (3) Resident scholars: Malam Muhammad Bello(Goni) ibn Muhammad Boyi, Malam Abubakar Usman Nupawa (*Mai Idghami*), Malam Sani Abdullahi Jos and Malam Bello Abdul-Hakim among others.

Educational institutions were not left behind both public and private ones. The public schools and Institutions include Centre for Islamic Studies, Arabic and Islamic Education Board and Sultan Muhammadu Maccido Institute for Qur'an and General Studies, Sokoto. While the private ones include: *Shaykh* Abdullahi Fodiyo Institute Sokoto, Nur al-Huda *Islamiyyah* Isa and *Hizbul-Rahim* Zawiyah Tambuwal. Contributions given by these great scholars and Institutions impacted on the people of the state religiously, educationally, morally and materially especially the youths. In the first place, people of the state unlike at the early period are now convinced with the need and obligation of *Tajwid* in their daily recitations. Secondly, government complements the efforts of groups and individuals by introducing programmes and schools for Qur'an Memorization and *Tajwid* in the state. Many youth memorized the entire Qur'an and represent the country at the International Qur'anic Recitation Competition and they returned home victorious with cash and kind prizes. Some books were written on *Tajwid* and techniques for Qur'an memorization by the visiting and resident scholars in the state. Another impact is the proliferation of the schools for Qur'an memorization in the state, which helps in producing memorizers of the Glorious Qur'an.

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