

## The Contribution of Some Individual Scholars on Ilm Al-Tajwid in Hausaland and the Problems they Encountered

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### ABSTRACT

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 recites 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). Therefore, the paper discusses contribution of scholars towards the development of *Ilm Al-Tajwid* in Hausaland and the problem they encountered. Also, the paper explores the recommendation, summary, and conclusion. Looking at the nature and scope of the paper analytical and interview were conducted in doing this research.

**Keywords:** Scholars, *Ilm Al-Tajwid*, Sokoto, Hausaland, problems

### Introduction

Apart from the already mentioned scholars who contributed to the development of the science of *Ilm al-Tajwid*, there are also some scholars who contributed their quota in the development of *Tajwid* through their writings. These scholars wrote comprehensive books on *Ilm al-Tajwid*. These books greatly boost the knowledge of *Tajwid* in particularly in Hausaland and Nigeria in general, as they made the knowledge easier for the students of *Tajwid*, more especially that the books are written in the vernacular language (Hausa). The scholars are: -

- a) Malam Abubakar Usman Nupawa (Mai Idgami)
- b) Danhajo Zagga
- c) Datti Ahmad
- d) Malam Bello Muhammad Boyi (Goni)
- e) Dr. Muhammad Sani Abdullahi Jos

### **a. Malam Abubakar Usman Nupawa (Mai-Idgami)**

Malam Abubakar Usman Nupawa, popularly known as *Mai-Idgami* was born in Nupawa area Sokoto, around 1942 C.E (1364 A.H) He started *Karatun Allo*<sup>1</sup> at his early age at Malam Yahya Nupawa's school where he completed the recitation of the Qur'an and started learning some books of Islamic Jurisprudence (*Karatun Sani*) as it was the tradition in Hausaland<sup>2</sup>.

Mal. Nupawa also studied from his friend and inlaw Malam Muhammad Ash'habu, who is his associate and closest friend.

#### **His Search of *Tajwid* Knowledge and Qur'anic Memorization:**

Malam Abubakar Nupawa was one of the closest students of *Shaykh* Al-Zawawy. He constantly attended *Tajwid* sessions of the *Shaykh* at various centres. This gave him opportunity of benefiting more from the *Shaykh*. At times *Shaykh* Al-zawawy used to assign Malam Abubakar to lead the *Tajwid* sessions on his behalf at various centres.

Malam Abubakar Nupawa's other teacher is *Shaykh* Ali Hassan Suleman, who taught him the science of *Tajwid* and helped him in memorizing the Glorious Qur'an.

#### **His Contributions Towards *Tajwid* in Sokoto and Hausaland**

Malam Nupawa is one of the scholars who contributed a lot in Sokoto in the field of *Tajwid*. The following are his areas of contributions:

1. He served as the chairman of the Sokoto State Qur'an Recitation Competition in 1984; before the establishment of the National Qur'an Recitation Competition, there was an effort of a concern group that organized a committee with the aim of conducting Qur'an Recitation Competition between Islamiyyah schools during marriage and naming ceremonies. The aim of the competition was to enlighten the general public about *Tajwid* and the need for its application in our daily recitations.<sup>3</sup>

Malam Abubakar Nupawa was the Chairman of the Committee, Malam Sidi A. Sidi B.R.O and Malam Abubakar Ali Bakura was the Secretary.

2. He teaches Qur'an and *Tajwid* at the Mosque of Sokoto Central Market.
3. He established a School of Qur'an Memorization in collaboration with some Muslim scholars such as Malam Bello Dan Malam, Malam Sidi A. Sidi in 1984. He started with his three children. The school was given the name *Tahsin Qira'at al-Qur'an*
4. He also established a Qur'an session in Gusau local government where he taught Qur'an and *Tajwid* in the late eighties and early nineties.
5. He opened a school of *Tajwid* and Qur'an memorization at Amarawa villege of Illela Local Government.
6. Malam Abubakar also teaches *Tajwid* at Tsamiyar Dila mosque in Sokoto.
7. He serves as a Judge of Sokoto Local Government Qur'an Recitation Competition.

Malam Nupawa however was among the scholars who succeeded in training their children to memorize the Glorious Qur'an there by encouraging them to train others. He was blessed with about nine Qur'an Memorizers among his children. They are:

1. Bunyaminu Abubakar Usman
2. Hadi Abubakar Usman
3. Khalidu Abubakar Usman

<sup>1</sup> Early:Qur'anic School

<sup>2</sup> Interview with Mai. Ishaqa Usman Nupawa (age: 75) at his house in Nupawa area Sokoto on 29/12/ 2022 at 11:00 am

<sup>3</sup> Interview with Malam Sidi A. Sidi (age: 55 ) at his house in Tsamiyar Dila area, Sokoto. On 29/11/2022 at 9:30 am

4. Zahra'a Abubakar Usman
5. Saratu Abubakar Usman
6. Asiya Abubakar Usman
7. Aisha Abubakar Usman
8. Balkisu Abubakar Usman
9. Zainab Abubakar Usman, among others.

He died on Saturday 3/12/ 1419 A.H (1998 C.E).<sup>9</sup>

**b. Mallam Muhammad Danhajo Zagga**, a lecturer in the State College of Arts and Science (SCAS) Sokoto also wrote a comprehensive book on the science of *Ilm al-Tajwid*. The book which is titled “DAUSAYIN TAJWIDI A KA’IDAR RUWAYAR IMAM HAFS” is written in Hausa language and it consists about 129 pages with about 16 chapters. The book is also current because it was published in 1993. The writer in this work did his possible best to simplify the book for the students of *Tajwid*. The book is the best of its kind which should be possessed by all the Muslims who want to learn the science of *Ilm al-Tajwid*. The writer greatly helped in the development of *Ilm al-Tajwid* in Nigeria. May Allah (S.W.T) the Almighty reward him, amin.<sup>4</sup>

The book no doubt contributed greatly to the development of the science of *Tajwid* in Nigeria. May Allah (S.W.T) reward the writer and give him the courage to produce more and more of such important work, amin.<sup>5</sup>

**c. Malam Datti Ahmad** published a book in Hausa titled “MADUBIN ILIMIN TAJWIDI NA KOYAR DA KARATUN AL-KUR’ANI”. This book was published in the year 1991 C.E. It consists about 154 pages with about 21 chapters. This book really provides a comprehensive explanation on the science of *Ilm al-Tajwid*. In fact, it is advisable for every student of *Tajwid* to process this book for its simplicity and comprehensiveness. Mallam Datti Ahmad surely contributed a lot in the development of *Tajwid* in Nigeria by writing this book. May Allah (S.W.T) reward him abundantly, amin.<sup>6</sup>

**d. Malam Bello Muhammad Boyi (Goni)**

His *Kunya* is Abu-Fatimah Muhammad Bello bn Muhammad Boyi Bn Muhammad bn Abdulahi. His lineage from his mother is Muhammad Bello bn Safiyyah bint Abubakar (popularly known as Sahabin Sa’i) bn Ladan bn Bukhari bn Ibrahim (one of the flag bearers of *Shaykh* Usman Bn Foduye)

**His Birth, Childhood and Search for Knowledge**

*Malam* Bello Boyi was born in Sokoto in Gidan Uban-Doma area, Kofar Atiku in the year 1378A.H (1968 C.E). *Malam* Bello brought up in his parent's house where he first learned Quran from his mother Modibbo Safiyyah and from his uncle Abdul-Rahman Al-Sayudi and his brother *Shaykh* Yahya bn Muhammad Boyi.<sup>7</sup>

<sup>4</sup> M. Muhammadu Danhajo Zagga, *Dausayin Tajwidi a Ka'idar Ruwayar Imam Hafs*. Rkhsa Publications Kano, Nigeria, 1993.

<sup>5</sup> Dr. Harun RAsheed Yusuf; “*Ilimin Tajwid a Saukake*”. Kamfanin Buga Littafai na Imam Publishers.

<sup>6</sup> Datti Ahmad, *Madubin Ilimin Tajwidi da Koyar da Karatun al-Kur'ani*, Mainasara Press, 13A Club Road, P.O.Box 1115.

<sup>7</sup> Interview with Malam Bello Boyi (age:52) at his school in Hubbare area on (2/582022) 57

### **His teachers**

Malam Bello Boyi learned numerous branches of knowledge from different scholars of varying branches of knowledge. The following are some of them:

1. His father Malam Muhammad Boyi
2. His mother Saffiyya bint Sahabin Sa'i
3. His Uncle Malam Abdul Rahman Al-Sayudi
4. His elder brother Malam Yahya bn Muhammad Boyi
5. His elder brother Malam Umar bn Muhammad Boyi
6. *Shaykh* Muhammad Bakabe
7. *Shaykh* Husain bn Al-kalin Garka.
8. *Shaykh* Muhammadu Gwandu
9. *Shaykh* Ahmadu Gigane
10. *Shaykh* Ibrahim Bakane among others

Among the scholars from whom *Malam* Bello Boyi studied other branches of knowledge related to Qur'an its *Tajwid* and the science of *Qira'at* were:

His father *Shaykh* Muhammad Boyi, *Malam* Bello Boyi testified that he studied most of his knowledge from his father. He enunciates:

I have learnt most of my knowledge from him (His father). It was very rare for me to have acquired a certain knowledge that was taught in our area without having learnt some of it from him. He was my greatest reference in any knowledge studied from other scholars. He elaborated to me many things I failed to understand from other scholars. He used to clarify to me any ambiguity I was unable to understand. I have learnt Qur'an recitation from him. I have read the entire Qur'an while he was listening more than three (3) times<sup>8</sup>

*Malam* Bello *Goni* studied from his father *Fara 'id al-Jalilah*, *Sulalat al Miftah*, *Miftah al-Tafsir* from his father *Malam* Boyi, he also studied *Al-Itqanfl Ulum al-Qur'an* of Imam Al-Sayudi and *tafsir Jalalain* and *Diya' al-Ta'awil of Malam Abd' Allah* of Gwandu.

1. *Shaykh* Abullahi Al-Zawawy
2. *Shaykh* Musa Zaria
3. *Al-shaykh* Muhammad Hasan AH Sulaiman. *Malam* Bello stated that he benefited from this scholar what he was unable to benefit from others concerning the science of *Tajwid* and *Qira'at*. He learnt from him the introductory part of *Tajwid*, such as *Makharij al-Huruf* and *sifat al-huruf*. He also learnt from him the seven modes of recitation in the book of *Shadibiyah* and other Qur'an I related sciences.<sup>9</sup>

*Malam* Bello Boyi was given "*Ijazah*" (certificate) and authorized by the *Shaykh* to teach Qur'an, *Shadibiyah*<sup>19</sup> and other subjects related to Qur'an and its *Tajwid*.

### **His Contributions towards *Tajwid* in Sokoto and Hausaland**

*Malam* Bello bn Muhammad Boyi contributed alot (and he is still contributing) towards memorization and *Tajwid* of the Glorious Qur'an. He spent many years teaching *Tajwid*, *Qira'at*, *Ulumul Qur'an* and other related sciences. The following are centers where he teaches people:

1. At his house at Gidan Ubandoma area, where he used to teach people individually, different fields of Islamic knowledge, *Tajwid tahfiz* and *ulum al-Qira 'at*. People from various places

<sup>8</sup> Interview with Mai. Bello Boyi (age:52) at his School on (19/8/2022) A .book that teaches the seven *Qira 'at*

<sup>9</sup> Ibid.

used to attend the session from within and outside the state. Such as, Gusau, Brnin-Kebbi, Gwandu and Jega among others. This centre of learning is still in existence and functioning.

2. At the residence of *Mai am* Mode Abubakar at Dan-Hili area.
3. At the residence of Dr. Ahmad Rufai (His old house)
4. At the mosque of late Gado Kwanberu (May Allah have mercy on him). These three centers (No.2-4) were not functioning due to the commitments of the *Shaykh*.
5. Centre of *Tafsir* and teaching *Ahadith* of the noble Prophet (S.A.W) at his house in Ubandoma area.<sup>10</sup>
6. At the residence and mosque of Mai. Aliyu Gidan Kanawa. This centre was established in the year 1991 C.E where he taught memorization of the Glorious Qur'an *Tajwid, Qira'at and Tafsir* of the Glorious Qur'an. He was successful in teaching complete recitation of the Glorious Qur'an in accordance with different Qira'at such as:

*Riwayat* Hafs an Asim

*Riwayat* Warsh an Nafi'I

*Riwayat* Qa'lun an Nafi'I

*Riwayat* Duri an Abi Amr

*Riwayat* Susi an Abi Amr

*Riwayat* Duri an Al-Kisa'I

*Riwayat* Bazzi and Qunbul an Ibn Kathir T

The book titled *al-Shatibiyyah* was also taught by the *Shaykh*. All these efforts took place between 1991 to 2010 C.E. (about twenty years ago) within these periods the students taught were adults. The *Shaykh*, later on decided on introducing children's classes for Qur'anic memorization in 2006 C.E. In the year 2010 C.E the school was moved to its permanent site at Hubbare area. This centre is now the biggest centre where *Tajwid, tahfiz* and other Qur'anic sciences were taught in Sokoto. The school is now renamed as "*Ma'ahad- -al-tahfiz wal-Dirasal al-Qur'aniyyah*. Malawi Bello (Goni) Boyi is the director of the Institute. There are many students that memorized the Glorious Qur'an at this centre from its inception to date.<sup>11</sup>

### His Books

Malam Bello Boyi wrote many books on different branches of Islamic knowledge. The following are some of his books on *Tajwid* and Qur'anic sciences.

1. *Al-Lawami' al-Durar fi ma yataallaqu bi al-Huruf wa al-Ayat wa al-Suwar* (published): This book contains a summary of the places where *Suwar* of the Glorious Qur'an were revealed, the number of *Ayat* of each *Surah*, number of its words, letters and the letters its *Ayat* usually end with.
2. *Tahdhir al-Qurra 'a min mahalik al-Riya 'a* (published): is a book of five chapters which extensively discussed the need for Qur'anic memorizers to purify their intentions in the process of memorizing the book of Allah, and to avoid any act of *riya'* (show off/eye service)
3. *Nabdhatun Yasirah ta ta'allaqu bi Ta 'alim al-Qur 'an wa Ta 'allummih* (Is a book on methodology and ethics and virtues of Qur'an teachers) (published).
4. *Almusil ila-Ahkam al-Murattabah ala Qasr al-Munfasil* (this is a book on conditions of prolongation in Qur'anic recitation) (published)
5. *Al-Tuhfahfi Riwayat Shu'abah*. (Unpublished) poems.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

6. *Sharhu —Tuhfat al-atfal* ( a commentary on *Tuh-fat al-Atfal*)
7. *Al-Mudihu linazmi ma kha 'lafa -Qalun warshan min dariq Al-shadibiyah* (it will soon be published)
8. *Al-Ta'aliq al-Yasir ala Miftah al-Tafsir* (commentary on *Miftah al-tafsir*)(2 volumes)
9. *Radd Al-Fikr ila Riwayat Susi an 'Abi Amr* (2 volumes)
10. *Al-durar al-lami'fi Riwayati Warsh an Nqfi 'u* (1 volume)<sup>12</sup>

Apart-from these works there are however, some books written by the *Shaykh* that are not directly related to *Tajwid* and Qur'anic sciences. These include:

1. *Bayan Adam al-Jnkarfi al-Masa'il Al-Far'iyah wa Mashru'iyat al-Qabdi wa al - Irsalfi al-Salat.*
2. *Al-Tawassut Wa-al-Shafa'ah 'Bayn al-Tafrid wa al-Ifrdd.* (A book on intermediation)
3. *Izalat al-Raib an Tahrim al-Ghibati* (a book on the prohibition of *GhibaK*) (backbiting)
4. *Mukhtasar Fadai 7- Al-Sahabah* (R.A) A book on the virtues of *companions of \ the Prophet* (S.A. W)
5. *Irshad al-Ikhwah Al-Dalabah Ila jawaz al-Ruqa wa al-Kitabati wa Al-Tama'im al-Shar 'iyah.* (A book on the?Islamic legal position on servile and charm)

### **His students**

*Malam (Goni)* Bello Boyi is one of the *Tajwid* Scholars that have a number of students from within and outside the state. The following are some of his famous students:<sup>13</sup>

1. Mai. Ibrahim Sokoto
2. Mai. Al-hassan Gummi Sokoto
3. Mai. Nasir Usman Sokoto,
4. Mai.Bello Abdul Hakim Galadanci Sokoto
5. Mal.Kabir Sabo Sokoto
6. Mal.Uwaisu Muhammad Kwandawa
7. Mal.Aliyu Malami Tsamiyata Sokoto
8. Mal.Nura Aliyu Sokoto
9. Mal.Hamza Bello Kofar Kware
10. Mal.Bello Abubakar Minannata Sokoto

### **d. Dr. Muhammad Sani Abdullahi Jos**

His origin was from Hantsaki Village of Gunjungu district of Miga Local Government, Jigawa state. He was born in Jos Plateau state in the year 1970 in Pump Street area.

### **His Education**

Malam Sani started acquiring Islamic education in makarantar allo, as it was the tradition of the region, under Mal. Shehu Takatuku, in Jos. he later joined primary school in the year 1976/1977. His first primary school was Ahmad Arabi Islamiyaah Primary School. However, completed his primary education in Saint Theresa primary school Jos in the year 1982 and joined Elkenemi College of Islamic Theology Maiduguri in 1983 and came out

With flying colors in the year 1989.

*Malam* Sani had memorized the Glorious Qur'an when he was in Secondary School under his teacher, Nazi Seradar of Syrian origin, in the year 1991<sup>14</sup>. Malam Abdullahi j emerged as a

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Interview with Malam Sani Abdullahi (Jos) (age: 52) at his office in SMMIQGS, Sokoto 20/08/2022 at 4:35pm

winner in the National Qur'an Recitation Competition held at Plateau State in 1991, following this development, he had an opportunity to represent Nigeria at the International Qur'anic Recitation competition held at Makka, Saudi Arabia in the year 1992 where he captured second position winner worldwide in the first category. *Malam Abdullahi's* zeal for Qur'anic education and other fields of knowledge got a boost when he was admitted into the Islamic University, Madinah in the Department of Qur'anic sciences in 1996. After successful completion of his 1<sup>st</sup> degree, he perused his master's degree in the year 2005 in University of Jos and obtains a doctorate degree in the department of Islamic studies, Usmanu Danfodiyo University in 2014.

### **His Contributions towards *Tajwid* in Sokoto and Hausaland**

Malam Sani Abdullahi started having contact with Sokoto state in the year 1997 when he was appointed by the Centre for Islamic Studies as a judge of the National Qur'an Recitation competition. In the year 1998 he was appointed as a resource person in the Intensive *Tajwid* Course, Organized by Centre for Islamic Studies for Islamiyyah School tutors and local government Musabaqa Judges. This gave opportunity to students in the town'to meet him and benefit from his vast Qur'anic knowledge. Relatively, he was posted to Sokoto as Qur'an supervisor for Sultan Muhammadu Maccido Institute for Qur'an and General Studies Sokoto by Saudi authority in the year 2004. This also gave him opportunity to contribute more in promoting *Tajwid* and Qur'anic memorization in the state. His contributions are as follows:

1. He served as supervisor of Qur'an memorization in the Institute (SMMIQGS) from 2004 to date.
2. He teaches Qur'an and *Tajwid* course organized by the Institute for the benefit of their Qur'an tutors. A renowned book of *Tajwid (Muqaddimat al-Jazriyyah)* is being taught by him, and it was memorized by all participants.
3. He organizes revision sessions known as (*Musaffah*) for Qur'an memorizers from within and outside the institute.
4. He teaches Qur'an memorization as well as science of Qira'at. The students are being taught the most popular book which contained the seven schools of Qira'at (*Hirz al-Amany*) known as *Main al-Shadibiyyah*.
5. He teaches Qur'an by listening. In this way he teaches students different *riwayat*. A number of students do attend the session from within and outside Sokoto metropolis.
6. He conducts *Tafsir* of the Glorious Qur'an every Sunday and Wednesday in order to make the memorizers aware of the meanings of what they had memorized<sup>15</sup>.
7. He serves as a supervisor to some non-Governmental Schools of Qur'an Memorization from within and outside Sokoto metropolis, such as Sidi Mamman Islamiyyah School, Abdullahi bn Mas'ud School for Qur'an Memorization Sokoto, Sautul Haqq, Islamiyyah Runjin Sambo Among others.
8. He wrote a book on Science of *Tajwid* entitled *Tazwid al-Shubban bi Tajwid al-Qur'an* (Providing Youth with the Science of *Al-Tajwid*)
9. He wrote another book on the guidelines for Qur'an memorization entitled *Jagoran Mai Harda*; in Hausa language. ( A guide for Qur'an memorizer)
10. He wrote his Thesis on the Science of Qur'anic stylish writing (*al-Rasm*) titled (*Muwafaqat al-Masahif al-Muasarah bi al-Rasm al-Uthmany*)<sup>16</sup>

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

### **The Problems of the Science of *Ilm Al-Tajwid* they encountered**

As there is hardly anything without problems militating against its development, *Ilm al-Tajwid* also has such problems. These problems could be viewed from different angles. Almost all the scholars interviewed about the problems of *Ilm al-Tajwid* have the same view.

According to Muhammad Bello Abdul-Hakim and others, the most problem of *Ilm al-Tajwid* in Nigeria is the lack of available qualified teachers who will teach it right from the primary up to university levels. Even in our modern Islamiyyah schools, most of the teachers employed to teach are not well qualified in the field of *Ilm al-Tajwid*.<sup>17</sup>

Another problem levelled against the knowledge of *Tajwid* by Malam Bello Muhammad Boyi is the failure of the parents and government to give the religion of Islam maximum support and encouragement it deserves to be given. Except in some other states where Islamic education is given considerable attention.<sup>18</sup>

Furthermore, Dr. Muhammad Sani Abdullahi Jos said there is lack of enough books on *Ilm* of *al-Tajwid* which are translated from Arabic language to Hausa language also militated against the progress of the science in Hausaland and Nigeria in general that is why he authored one Hausa *Tajwid* book in order student of *Tajwid* to understand it very well. Similarly, lack of putting *Tajwid* in our school curriculum is also another problem. Because if the knowledge of *Tajwid* is inserted in the curriculum and make it a compulsory subject, at least the knowledge will gain a considerable popularity.

However, according to Mallam Muhammad Danhajo Zagga and others, another problem of *Ilm al-Tajwid* in Hausaland and Nigeria in general is the negative attitude of some of our Local Mallams who considered the knowledge as something invented in the religion of Islam. Many of these Mallams do not recognise the knowledge of *Tajwid* and they made several attempts in their explanations and commentaries to their followers to deny the legality of the science of *Ilm al-Tajwid*. As a result of this, many Muslims have negative attitude towards the knowledge of *Tajwid*.<sup>19</sup>

### **Recommendations and Suggestions on how to Improve Qur'anic Studies and *Ilm Al-Tajwid* in Hausaland**

It is generally agreed that knowing the type of disease is half way to curing it. Therefore, having the aforementioned problems of *Tajwid* from the different scholars and students interviewed, the following suggestions and recommendations are also offered for solving the already said problems.

First and foremost, Muslims should be made to realise the significance of *Ilm al-Tajwid* to them as the knowledge which is compulsory upon them.

Secondly, available books should be provided which deal with the knowledge of *Tajwid*. These books should be in various languages most especially in Hausa, Yoruba and Igbo. Not only providing the books, but teachers should also be trained on the subject so as to have enough qualified teachers in all levels of educational system.

Thirdly, the government, should give maximum support and encouragement to the Qur'anic studies in general and *Ilm al-Tajwid* in particular. Our modern Islamiyyah schools should be

<sup>17</sup> M. Muhammad Bello Abdulhakim; Board for Arabic and Islamic Studies, Sokoto. Interviewed 13<sup>th</sup> August 2022.

<sup>18</sup> M. Muhammad Muhammad Ahmad; at his House, Kaduna Road, Sokoto. Interviewed on 14<sup>th</sup> August 2022.

<sup>19</sup> Mallam Abubakar Muhammad Danhajo Zagga; State College of Arts & Science Sokoto (SCAS). Interviewed on 13<sup>th</sup> August, 2022.



encouraged financially by the government to educate its citizens. Not only the government should also provide qualified teachers of *Tajwid* to these Islamiyyah schools. For instance, the creation of Board for Arabic and Islamic Studies by the Sokoto State Government in order to embrace Arabic and Islamic Studies in the state is exactly a good step in the right direction which should be emulated by other state governments.

Conclusively, the parents should be made to realise the importance of educating their children Islamically so that they will contribute their quota in the development of the knowledge of *Ilm al-Tajwid*. Similarly, the controversial local Mallams should be mobilized to do away with their attitude of seeing the knowledge of *Tajwid* as something recently introduced to Islam. May Allah (S.W.T) guide us to the straight path, Amin.

### **Summary and Conclusion**

Throughout this study, we have attempted to know the origin, development and significance of *Ilm al-Tajwid* to the Muslims in the contemporary time. With this in mind, the research was intended to find out the causes of the backwardness of the knowledge of *Tajwid* in Nigeria in general and in Hausaland in particular. In the research, attempt was made to find out where the fault lied. Is it with the parents, the government or to the entire Muslims themselves. In doing this, oral interviews with scholars and students concerned were carried out in an attempt to finding lasting solution to the falling standard of *Ilm al-Tajwid* in Hausaland in particular and Nigeria in general. Also, the paper discusses the contribution of individual scholars towards the development of *Ilm al-Tajwid* in Nigeria and in Hausaland in general.

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