RECITATION AND MEMORIZATION OF THE QUR`AN IN NIGERIA:
A COMPARISON OF TRADITIONAL AND MODERN QUR`ANIC SCHOOLS

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Abstract
This paper attempts comparison of the methods of teaching the recitation and memorization of the Qur`an in traditional and modern Qur`anic schools in Nigeria. The paper discusses the historical development of the Qur`anic schools in Islam and the evolution of traditional and modern Qur`anic schools and their activities in Nigeria. The gradual steps of learning Arabic letters, vowels, recitation and memorization of the Qur`an are explained. Details about methods of guarding memorization of the Qur`an from escaping are also highlighted. Some techniques developed by the traditional Qur`anic school`s Alarammas (Qur`anic teachers), for identification of identical parts in the Qur`an, are also mentioned. Some of the findings of the paper reveal that the traditional Qur`anic schools excel in mastering the memorization of the Qur`an, while the modern Qur`anic schools excel in reciting the Qur`an proficiently. The paper concludes that, although, the two schools share the same objective of teaching recitation and memorization of the Qur`an and differ in the methods of their teaching, nevertheless, they can share and exchange the experience of each other to improve the recitation and memorization of the Qur`an.

Field of Research: Recitation and Memorization of the Qur`an in Nigeria: A Comparison of Traditional and Modern Qur`anic Schools

1. Introduction
The Glorious Qur`an occupies central place in Islam. Muslims are instructed to recite it and conduct their lives according to its teachings. The Almighty Allah says: “And recite the Qur`an (aloud) in a slow (pleasant tone and) style” Ch 73:4. The Prophet Muhammad (PBUH) said: “The best among you are those who learn the Qur`an and teach it” (al-Bukhari Vol.3, P.108).
Memorization of the Qur`an is a recommended act. A good number of Prophetic traditions provide evidence to that. One such Hadith says: “it shall be said to the companion of the Qur`an [in the day of judgment], recite [of what you have memorized and rise up, recite [melodiously] as you would recite in the world for, indeed, your rank shall be at the last verse you recite”[Abu Dawood no. 2914]. This, and many other Qur`anic verses and Prophetic traditions motivate Muslims to learn the Qur`an by heart.

The memorization of the Qur`an began since the time of the Prophet (PBUH) and, in Nigeria, since the advent of Islam around 9th century. Since then, schools have been established where Alarammas (Qur`anic teachers) teach students in verandas or porches of their houses, under the shade of trees etc.
In subsequent years, modern Qur`anic schools emerged which are popularly known as Tajweed or Tahfiz al-Qur`an schools. The two schools share the same goals of teaching the recitation of Qur`an as well as facilitating its memorization to students, and they have, indeed, succeeded in graduating several Qur`anic memorizers who are currently teaching in such schools or serving as Imams in
different mosques. In this paper, the writer attempts to make a comparison of the processes and methods of learning and memorization of Qur’an in the two schools with a view to find out the ways the two can benefit each other so as to improve learning and memorization of Qur’an.

2. Historical Development of Qur’anic Schools in Islam

The first time and place where teaching of the recitation of the Qur’an began was Jabal al-Nur in the cave of Hira, at the city of Makkah. That was when the Arch angel Jibril came to Prophet Muhammad (PBUH) and taught him the first five verses of Surah-Alaq (Bukhari p.78). Since then, the Prophet (PBUH) continued to receive revelation of the Qur’an until the last revelation came to him in the 10th year after Hijrah. A verse in Surat Al-Qiyamah explains how the Prophet (PBUH) was moving his tongue to “make hasten” in reciting the Qur’an after angel Jibril. It says “Move not your tongue concerning the Qur’an, O Muhammad (PBUH) to make hasten therewith, it is for Us to collect it and give you the ability to recite it, and when we have recited it to you through Jibril, follow its recital. [al-Qiyamah:16-18].

The first Qur’anic school was the house of the Prophet (PBUH) in Makkah, where he taught his companions what was revealed to him. The increase in the number of Muslims necessitated shifting the school to the house of al-Arqam bn Abi al-Arqam [al-Mubarakpury p 80].

The third Qur’anic school emerged in Madinah when the Prophet (PBUH) sent Mus‘ab bn Umayr to teach the Muslims of Madinah the Qur’an and other practical aspects of worship and the people of Madinah entitled their new teacher al-Muqr’i [the Qur’an teacher] [Ibn Kathir 70].

When the Prophet (PBUH) migrated to Madinah, his newly built mosque served as a school where people were taught recitation of the Qur’an and other aspects of ibadat. [Ibn Hisham p. 80]. Since then the teaching of recitation of the Qur’an and its memorization continued to develop up to the time of Caliphateship of Umar bn al-Khattab who introduced the idea of gathering the children of Muslims near the Prophet’s mosque for teaching them recitation and memorization of the Qur’an, and appointed Amir bn Abdurrahman as the teacher. The teacher was being paid from the Bait al-Mal [government treasury]. Caliph Umar also designed a curriculum which took care of individual differences among the pupils and instructed that those pupils who are slow learners should have their lessons written on wooden slate and those who are brilliant should be taught without slate. He finally cautioned the teacher to be lenient to the students. [Adam al-Ilori].

With development and spread of Islam to many countries, Caliph Umar ordered for the establishment of such Qur’anic schools in Muslim’s cities across the Muslims world. Thus, the Qur’anic schools continued to spread in places where Islam exists.

3. Evolution of Qur’anic schools in Nigeria

In Nigeria, learning Qur’anic recitation and memorization is as old as the advent of Islam in the country which dated back to as early as 9th century through the agency of Muslim traders and itinerate scholars [J. Spencer p.24]. Borno and Kano, both situated in northern Nigeria were the most significant centers of teaching the Qur’an in Nigeria. People from different parts of Nigeria send their children to the two states to learn the recitation and memorize the Qur’an. In Kano, Madabo Quarters which is located in the northern part of the city was the oldest center of learning the Qur’an and other Islamic education. Many scholars who came to Kano, like Shaykh Abdikarim al-Maghili settled in Madabo and taught the Qur’an as well as other branches of Islamic education. From there many other schools emerged, some specializing in Qur’an, some Tafsir others Fiqh etc. [Chamberlain p. 52]
4.1 Traditional Qur’anic Schools

Traditional Qur’anic schools, in the Nigerian context are centers of learning where students are taught recitation of the Qur’an and its memorization. They are better known in local language as Makarantun Allo (schools where wooden slates are used in teaching pupils). The process of teaching and learning normally takes place in an open space, mosque, or under a shade of tree. The school can be a day school, whereby students attend the morning and evening sessions and return to their homes every day. It can also be an itinerate school where the teacher moves from one place to another together with his students. The students of the former mostly hail from the houses near the vicinity of the school and some few others from neighboring places, while in the latter; the students come from different, far and near places [Hafiz 2014]. Due to the nature of their movement from one place to another, the students of itinerate schools are called Almajirai, from the Arabic word Almuhajirun meaning migrants. Some thirty years back, many parents preferred to send their children to such schools because, as they believed, students have ample time to dedicate to recitation and memorization of the Qur’an compared to the students who study at home.[Auwal 2014]

4.2 Admission and Management in Traditional Qur’anic Schools

In traditional Qur’anic schools, pupils are admitted at the age of five to six years. There are no modern formalities of enrollment such as filling a form, school fees, uniforms etc. A Parent who wants his child enrolled will just take him/her to the Alaramma (The teacher) at any time he wishes [Murtala 2014]. This has to do, basically, with the belief that teaching the Qur’an is an act of worship which only the Almighty Allah rewards (for it).

However, a parent or guardian may give whatever amount he so whishes as a Sadaqah (charity). There is also a non-compulsory weekly Sadaqah (charity) known as kudin Laraba, paid on Wednesdays which is the last day of school in the week. To support themselves, however, many Alarammos (teachers) engage in certain occupation especially trade, tailoring and farming. [Paden P. 57].

The school is headed and managed by its proprietor. and normally the school is named after him, i.e Makarantar Malam Yakubu (Malam Yakubu’s school). He is assisted by senior students who have graduated or have reached advanced level in their studies. The school operates in two sessions: morning session which begins by 8:00 am and ends by 12:00 pm, and afternoon session which begins by 4:00 pm and ends by 6:00 pm. For itinerate students, there is also an evening class which operates between 8:00 pm-10:00 pm. Thursdays and Fridays are free school days. A maximum of ten to fourteen days holiday is observed for Eid al-Fitr and Eid al-Adha celebrations annually.

4.3 Hierarchy of Traditional Qur’anic school Teachers

The traditional Qur’anic school teachers are classified, according to the level of their studies and mastery of the Qur’an, into the following hierarchical system:

a. Malam: is a person who memorizes some portions of the Qur’an and is able to recite every part of it.
b. Alaramma: is a person who memorizes all the Qur’an and produced or is able to produce its copy from his memory
c. Gwani: is a person whose competence exceeds that of Alaramma and masters the Qur’anic Letters and words
d. Gangaran: is a person whose eloquence and mastery of the Qur’anic letters, words and knowledge of the techniques of identifying its identical parts exceeds that of Gwani.
e. *Mahiru*: is a person who, in addition to the qualities of Gangaran, attended *Ilm* School (traditional school where other branches of Islamic studies are taught) and qualifies to teach such other branches of Islamic knowledge like Fiqh. [Murtala 2014]

### 4.4 Recitation and Memorization of Qur’an In Traditional Schools

The process of learning recitation and memorization of the Qur’an in traditional Qur’anic schools passes through learning short chapters, alphabets, vowels, learning the Qur’an to completion and finally memorizing it.

#### 4.4.1 Learning Short Suwar (Chapters of the Qur’an)

A newly admitted pupil is taught the recitation of some short Qur’anic chapters, comprising of Surah al-fatihah, Surah an-nas, al-Falaq, al-Ikhlas, al-Masad, an-Nasr, al-Kafirun, al-Kauthar, al-Maun, al-Quraish and al-Fiil. Every student is taught individually by the teacher. But in some schools, an elderly student is assigned to lead a group of beginners in the chorus recitation of the short chapters.[Nasiru 2014]

#### 4.4.2 Learning Arabic Letters and Vowels (*Babbaqu and Farfaru*)

After mastering and memorization of the short chapters, the pupils move to the next stage of learning Arabic letters via text of the Qur’an (*Babbaqu*). A small wooden slate is bought for the pupil by his parent and the teacher writes the *Isti’adha* for him to serve as the first lesson in learning Arabic letters as follows: اعوذ بالله من الشٌطن والٌحم. The teacher recites the letters one after the other and the pupil repeats after him. Upon mastering that, he writes *Basmalah*, as follows: بسم الله الرحمن الرحٌم, and next is Surat al-Fatiha followed by surat an-Nas, al-Falaq, al-Ikhlas up to Surat al-Fiil, and each may be divided into three or four parts depending on the length of the Surah. [Nasiru 2014]

![wooden slates containing *Isti’adha* and *Basmalah*](image)

After mastering the consonants, the next lesson is learning Arabic vowels through the same process (*Farfaru*). The vowels are applied on the words and taught to the pupil.
It is important to note that the traditional Qur’anic schools are using the Warsh Qur’anic recitation method and Maghrib writing style. This is due to the fact that Islam arrived the area through North Africa whose people use Warsh recitation method.

4.4.3 Learning Qur’anic Recitation to Completion

On completion the afore mentioned studies, the student starts learning Qur’anic recitation through writing the Suwar (chapters) on a wooden slate in ascending order. That is from Surah an-Nas up to Surah al-Baqarah, when the student finishes writing a particular portion, he goes to the teacher and recites for him at least three times. The process continues until the student graduates. [Habu 2014]

The graduation in traditional Qur’anic school is of three types:

1. Saukar Zuku (Hasten Graduation)
2. Saukar Raushi (Gradual Graduation)
3. Saukar Hadda (Graduation by Memorizing the Qur’an)

Saukar Zuku (Hasten Graduation)

This is a type of accomplishment of the Qur’an studies whereby a student writes at least half of Hizb without vowels, attends the Darasu circle (class) where the teacher recites for him, and then sits aside repeating the recitation on his own several times, and then wash and write new lesson the next day. This process, continues daily with the exception of Thursdays and Fridays which are normally the week end and free-school days in traditional Qur’anic schools. The process continues until the student completed the Qur’an. This kind of graduation is normally chosen by students who memorized at least two Hizb or more and want to obtain competence of going through the Qur’anic text from every angle.[Auwalu 2014]

Saukar Raushi (Gradual Graduation)

This is a type of accomplishment of the Qur’an studies whereby students write at least thumuni (1/8 of Hizb) with its vowels and attends the Darasu circle (class) before his teacher, after which he sits aside passively and reads his lesson as many times as possible and then writes a new lesson after two days or so. In such a situation, a student has a strong intention to start the process of memorizing the Qur’an after completing it in such manner.[Auwalu 2014].

Saukar Hadda (Graduation by Memorizing the Qur’an)

This is a kind of accomplishment of the Qur’an whereby a student memorizes what he wrote on his slate after the Darasu, and returns to the teacher to read before him what he memorizes, and if the teacher is satisfied allows him to write a new lesson. The process continues until the student memorized the Qur’an. While in the process he tries to guard and preserve what he has memorized.
through regular *Tilawa* (recitation of what is memorized) in the early morning and in the night under the supervision of the teacher or his parent at home.

### 4.4.4 Graduation Ceremony
A graduation ceremony is held after any of the three graduations mentioned above. The parent spent money to buy a new gown for the graduate and his teacher. A ram is also offered as sacrifice. Different types of food are produced for the event which normally holds on Wednesdays. People from the family members, neighbors and well-wishers are invited. *Zayyana* (a specially, designed and well-decorated wooden slate in which Surat al-Fatiha is written on one of its side and the first five verses of Surah al-Baqarah on the other side) is procured for the student as a certificate of his graduation. The ceremony starts by the recitation of what is written on the decorated slate. The teacher recites and the student follows his recitation. On completion, a special prayer is read after which people converge on the student and his parent shaking hands with them in congratulations.

![Zayyana (Ceremonial Slates, a Certificate of Graduation)](image)

### 4.4.5 Consolidation of Memorization of the Qur’an
The Prophet (PBUH) instructed Muslims to guard what they have memorized of the Qur’an from escaping by constant recitation of it. He says: “It is a bad thing that some of you say, I have forgotten such-and-such verse of the Qur’an, for indeed, he has been caused {by Allah} to forget it. So you must keep reciting the Qur’an because it escapes from the hearts of men faster than camels do [al-Bukhari no. 5032]. To abide by this Hadith, the graduates of traditional Qur’anic schools who memorized the Qur’an follow certain steps to consolidate their memorization and guard it from escaping. The steps include:

a. Making several rounds of graduation: Some students, especially those who chose to devote their lives in the service of the Qur’an, consolidate their memorization by performing several rounds of *sauka* (graduation). In such situation, the student writes on his slate and attend *Darasu* (lesson) as he did before.

b. *Tilawa* (reciting from memory): The memorizer of the Qur’an consolidates his memorization through constant *tilawa* , in which a student isolates himself in a place distant from noisy areas to recite the Qur’an from his memory. A student who completes memorization of the Qur’an recites as many as fifteen to twenty *Hizb* daily. While those who memorized some portions recite as many as they can from what they have memorized. A research informant claimed to have spent more than thirty days, reciting every day, the forty five *Hizbs* he memorized then.[Shu’aibu 2014].
c. **Tukuri:** This is a process where a group of the Qur’an memorizers, mostly of the same mate meet almost daily for collective and rotational recitation of the Qur’an among themselves from their memory. Each member recites as many as *thumuni* (1/8 of Hizb) or *Rubu* (1/4 of Hizb) on his turn, depending on what they have agreed upon. When one is reciting, other members listen to him to correct his mistakes if any. This, indeed, helps in consolidating the memorization and allows students to acquire exposure to recitation in public.

d. **Musaffah:** is like Tukuri, but it is organize on special occasion like Qur’anic graduation, naming and weeding ceremonies.

e. **Taqara:** This is a process in which a person takes some portions from the Qur’an like ten or twenty Hizbs or more, depending on his wish, and recites from it. The importance of this process comes from the fact that it helps in identifying the letters and words of the Qur’an, which helps students when they are engaged into Satu (writing the Qur’anic text from memory on a wooden slate).

f. **Satu:** Is a stage whereby a memorizer of the Qur’an engages in writing portions of the Qur’an like *thumuni* (1/8 of Hizb) or *Rubu* (1/4 of Hizb) from his memory on a slate and takes it to his *Alaramma* (teacher) for *Darasu* (reciting and correcting the mistakes therein). Students start from surah al-Fatiha down to Surah an-Nas, in descending order, and repeat the process as many times as they deem fit before moving to the next step of producing copy of the Qur’an from memory.

When a student is groomed through Satu, he engages in a process of producing a copy of the Qur’an from his memory, using light blue, or white papers, and a locally made inks, black for the consonants, red for vowels and *Madd* (Elongation), and yellow for other sings like al-hamz. It took a scribe up to six months or even a year before he produces a copy, depending on his schedules and commitments. The first copy produced is mostly given to the teacher as a gratification gift, and if he produces another copy it is given to his parent, and then he produces his personal copy. From there, some scribes continue to produce as many copies as possible and sold them at an expensive price of not less than sixty US Dollars per copy. It is these kind of copies that are taken to Beirut, Lebanon for scanning and printing for selling at a low price of not more than ten Dollars which is affordable by students of the traditional Qur’anic schools and other low income people [Tilde 2010].

### 4.4.6 Dealing with Identical parts of The Qur’an in Traditional Qur’anic Schools

The Almighty Allah says: “Allah has sent down the Best Statement, a Book [this Qur’an] its parts resembling each other (in goodness and truth) and oft-repeated” [az-Zumar: 23]. Commenting on the verse, Al-Hasan Al-Basri said: one finds a verse in a chapter resembling another verse in another chapter. [Tafsir Ibn Kathir].

There are certain verses in the Qur’an which look identical to other verses, which sometimes confuse the reciters or writers of the copy of the Qur’an from their memory, to either write or recite them wrongly or misplace them. The following are examples from the Qur’an, and the points of difference are underlined:

- **[Al-Baqarah : 193]** "وقلوا هم حتى لا تكون فتنة ويكون الدين لله"  
  "وقلوا هم حتى لا تكون فتنة ويكون الدين لله"

- **[Al-Anfal: 39]** " وإن لكم في الإعاق لعيرة سقيكم مما في بطونهم "  
  " وإن لكم في الإعاق لعيرة سقيكم مما في بطونهم"

- **[An-Nahl: 66]**  
  " وأتبعوا في هذا الدنيا لحنة ويوم القيمة"

- **[Al-Mu’minun: 21]**  
  "إن لكم في الإعاق لعيرة سقيكم مما في بطونهم "  
  "إن لكم في الإعاق لعيرة سقيكم مما في بطونهم"

- **[Hud: 60]**  
  " وأتبعوا في هذا الدنيا لحنة ويوم القيمة"

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To deal with such situation, the Alarammas (teachers) developed certain techniques which include:

a. Identifying the identical verses, noticing the differences between them and then taking into cognizance where each locates in the text of the Qur’an. Therefore, when a reciter or scribe comes across such verse could easily remember its right place. In situations where the identical parts are many, they are counted all and care is taken of where each locates. A student taking Darasu (lesson) is told about their numbers and locations. Sometimes such identical parts are found indicated at the edge of Mushaf used in traditional Qur’anic Schools as in the following example:

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إنه لا يفلح الظلمون. ويتبعوا هذه لعنة ووم القمة
[Al-an`am:21]
إنه لا يفلح الظلمون. وجعلوا الله مما نرأ من الحرف والأنعام نصبا
[Al-an`am:135]
إنه لا يفلح الظلمون. ولقد همت به وهم بها [Yusuf:23]
إنه لا يفلح الظلمون. وقال فرعون أليها الملاء ما علمت لكم من الله غيري [Al-qasas:37]
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The picture shows the symbol written at the edge of Mushaf

As it appears, after writing them at the edge of the Mushaf, a comment was made as this: (اربع في القرآن) meaning they appeared four times in the Qur’an. One thing to note is, this process was developed manually, as there were no computers at the time the Alarammas (Qur’anic Teachers) worked it out.

b. Creating symbols and codes which help in identifying the identical parts, thereby taking care of them when somebody recites or writes the text of the Qur’an. An example of such created symbol is: بـ بـ قـ قـ تـ تـ (Ba Ba Qa Ta Qu) which was developed to solve the problem of misplacing or mixing one part with another in the following verses:

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أله مع الله مقوم بعدلون
أله مع الله أكثرهم لا يعلمون
أله مع الله قليلًا ما تكرون
أله مع الله تعلى الله عما يشركون
أله مع الله هلاتو يرهكم إن كنتم صدقين
{al-an`am : 60-64}
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4.4.7 Classification of students in Traditional Qur’anic School

The classification of traditional Qur’anic schools students applies, mainly, in itinerate schools. Generally, any student, of any age who left his home town in search of Qur’anic knowledge is called Almajiri (migrant). However, his age determines his group as in the following:

1. Kolo: a student who is at the age of eight to thirteen years
2. Titibiri; a student of fourteen to nineteen years
3. Gardi: a student of twenty years and above, up to the time he graduates and becomes Malam (teacher). A student of such age is considered matured enough and can decide to change his school to another.

4.4.8 Tajweed in Traditional Qur’anic Schools

One important thing in recitation of the Qur’an is observing the rules of Tajweed. The word Tajweed, linguistically, means proficiency or doing something well. When applied to the Qur’an, it means giving every letter of the Qur’an its rights and dues of characteristics [Maha Rashid]. Anas bn Malik described the Prophets recitation of the Qur’an: “He [the Prophet] (PBUH) would extend his voice appropriately and clearly [every letter would be pronounced properly]” [Abu Dawood, no.1465]. This, and other traditions of the Prophet indicate the importance of observing the rules of Tajweed when reciting the Qur’an. However, many of the traditional Qur’anic schools are not observing such rules. This and some other reasons pave the way for the emergence of modern Qur’anic schools.

5. Evolution of Modern Qur’anic Schools

Modern Qur’anic schools are institutions of learning in which recitation of the Qur’an in proficient way (Tajweed) is taught together with some other branches of Islamic education like Tafsir, Hadith, Fiqh, Arabic and sometimes secular education like English, Arithmetic etc. The process of teaching normally takes place in an erected building and follows the modern system of dividing pupils into classes. Such schools may be owned by an individual, a community or government. {Aminu 2013}.

Before the emergence of the modern Qur’anic schools, there existed ilm at-Tajweed in Nigeria, although the practical aspect of it received little attention from the majority of the Qur’an reciters. History has established that scholars like Abdullahi bn Fodiyo (1766-1950), Gwani Hamid (1855-
The emergence and massive establishment of modern Qur’anic schools in Nigeria, particularly in Kano state has been attributed to Maitatsine religious disturbances which erupted in 1981. After the crises, the Kano state government constituted a committee to investigate the causes of the crises and provide recommendation. Some of the committee’s findings revealed that Maitatsine is a traditional and itinerate Qur’anic teacher who taught his students wrong ideas which caused the crises, and therefore, the committee recommended, among other things for the establishment of modern Qur’anic schools at the primary and secondary level to discourage parents from sending their children to itinerate Qur’anic teachers. (Aminu 2013).

In 1982, a Tajweed section was established in Government Arabic Teachers College Hadeja. Two more were also established in the School for Arabic Studies Kano in 1984, and in Government Arabic Teachers College, Gwale in 1985. The admitted students of these new schools were mainly the graduate of the traditional Qur’anic schools who have memorized the Qur’an. Therefore, their focus in their new school was to learn recitation of the Qur’an with Tajweed and the theoretical aspect of it. In addition to that, the curriculum included teaching other Islamic Studies courses such as Tafsir, Hadith, Fiqh, and some other secular education like English and Arithmetic. (Aminu 2013).

In 1986, a Tahfiz section for girls was established at Government Girls Arabic Teachers College Goron Dutse with the aim of producing memorizers of the Qur’an from among girls. These efforts by the Government were complemented by individuals and communities who established Tahfiz al-Qur’an schools or transform their own traditional Qur’anic schools into Tahfiz schools.

6. Recitation and Memorization in Modern Qur’anic Schools
Like any other government school, a curriculum was developed for the government established Tajweed and Tahfiz Qur’anic schools, and the students have to wear uniforms. In Tajweed section, the students, as earlier mentioned were memorizers of the Qur’an, therefore they are to consolidate their memorization of the Qur’an with Tajweed and the duration of the course is four years. While in the Tahfiz section where students are expected to memorize the Qur’an before graduation, they have to pass through the current secondary school system of three years in junior and three years in senior secondary school. The students are expected to memorize the first thirty Hizb in junior secondary school and the other thirty Hizb in the senior secondary school (Aminu 2013).

With regard to primary Tahfiz, it is the community, and individuals who take care of establishing and managing them, although many of them are using government school buildings. Monthly or termly charges are paid by the parents which are used to pay the teacher’s salary and other expenses of the school management. The main focus in primary Tahfiz schools is to enable some of the students memorize the Qur’an and teach others its recitation. The students are taught three to five verses, collectively and are instructed to memorize it. In many schools the recitation begins, unlike in traditional schools from Surah al-Baqarah down to an-Nas.

6.1 Graduation in Tajweed and Tahfiz Schools
In the government owned Tajweed and Tahfiz schools, the graduation goes along side with other sections of the school (GR II and SIS). However, with regard to private schools, the graduation ceremony is like that of traditional schools as mentioned earlier, except that in modern Qur’anic schools the students graduate en masse. Traditional rulers and government officials are invited to grace the occasion. The decorated wooden slate is written in Hafs style instead of Warsh used in traditional schools, and in addition certificate are also issued to the students.
6.2 Consolidation of Memorization in Modern Qur’anic School

In modern Qur’anic schools, consolidation of memorization is done through collective repetition of what the students memorized in the class. And sometimes teachers instruct the students to disperse in the premises of the school, each reciting on their own what they have memorized [Khamis 2014]. Musabaqah (Qur’anic recitation competition) which the school, independent organizations or governments organize from time-to-time help in consolidation of memorization, as the students to participate are given rigorous training and conduct rehearsals before the Musabaqah. [Talibu 2014].

7. Comparison of the Two schools

The traditional and modern Qur’anic schools share the same aim of teaching recitation and memorization of the Qur’an. However, in traditional Qur’anic schools wooden slate, locally made ink, and a copy of the Qur’an, Warsh style are used as instructional materials, while in the modern Qur’anic schools blackboard, chalkboard, and copies of the Qur’an in Hafs style are used. In traditional Qur’anic schools, students are mostly, taught individually whereby student present himself before the teacher, takes his lesson and takes his seat aside to continue repeating what he was taught. In modern Qur’anic schools, students are taught collectively and the lesson is either written on the board or they are reading directly from the Mushaf.

In most of the modern Qur’anic schools, the teachers know and observe the rules of Tajweed in the course of their teaching. But in traditional Qur’anic schools most of the teachers do not know the rules of Tajweed, let alone practice it in their recitation or teaching the Qur’an. This, has a negative impact on both the teachers and students who pronounce wrongly, certain Qur’anic letters and words that do not exist in their local language such as ص،ذ،خ. A person who knows Tajweed rules and listen to the recitation of traditional Qur’anic teachers and students will find many of them pronouncing ص as ض،ذ as خ،خ as خ and ص as ص. In modern Qur’anic schools students are taught Tafsir of the Qur’an which allows them to know the meaning of what they recite of the Qur’an. While in traditional Qur’anic schools the absence of such study denies the students the knowledge of the meaning of the Qur’an which is very important to every Muslim.

8. Synergy of the two systems

From what has been discussed, it could be understood that each of the schools has in its system what the other lacks and needs, therefore, the two should put hand together to benefit from each other in what would help in achieving their common goal which is the improvement of learning recitation and memorization of the Qur’an. For example on the one hand the organization of regular Tukuri and Musaffa which is championed by the traditional Qur’anic schools could be used by the modern Qur’anic schools to help in consolidating students memorization of the Qur’an.

On the other hand, the traditional Qur’anic schools should introduce the use of Tajweed rules in their recitation of the Qur’an as the modern Qur’anic schools do. Because pronouncing letters and words of the Qur’an wrongly may lead to the total distortion of the meaning of the verse, and sometimes bedevils students effort in Satu (writing the Qur’an from memory). One more thing to help in solving such problem is to encourage traditional schools to introduce teaching the meaning of the Qur’an. This is because many of the memorizers of the Qur’an do not know its meaning, unlike modern Qur’anic schools where Tafsir, Qira’at, hadith and some other alien courses are taught to broaden the students’ scope of knowledge.

9. Conclusion

From this paper, we understand that traditional and modern Qur’anic schools in Nigeria played and are still playing a very impressive and important role in teaching recitation of the Qur’an and its memorization. A lot of people who graduated from such schools are now serving as either teachers in different schools or imams in mosques. The two schools differ in some of the methods they follow.
in teaching their students. The traditional schools seem to have excelled in mastering the memorization of the Qur’an, as its students could produce a copy of the Qur’an from their memory without a single mistake. This is despite the fact that the writer may not even understand the meaning of the Qur’an. The students of modern Qur’anic schools, on the other hand, excel in reciting the Qur’an proficiently, and may know the meaning of what they recite because they learnt other courses besides the Qur’an. The two schools could benefit from each other’s experiences to improve their common goal of teaching recitation and memorization of the Qur’an.

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