



## The Origin and Development of Ilm al-Tajwid in Hausaland: A Critical Analysis

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### Abstract

Many Islamic Scholars have highlighted the meaning of *Al Tajwid* literally and technically. The word *Tajwid* is derived from the Arabic root *Jawwada*, which means to make well, to improve or to make good." it also means to enable, to make possible or to bring forth what is better. As a technical term *Tajwid* means to make good or to better the recitation of the Glorious Qur'an by giving each letter it's right with regards to the correct way of pronunciation. This would only be possible by taking into consideration the origins of pronunciation of Arabic letters and safeguarding the rules of recitation on combination of letters such as clear pronunciation (*Izhr*), assimilation (Idgham and substitution (lqlab). *Tajwid* also means a mode of recitation of medium speed. This definition could serve as an explanation to a verse in the *Qur'an* where Allah (S.W.T.) commands Muslims to recite the Qur'an in a slow measured and rhythmic tone. Scholars of *Tajwid* categorized the discipline into two parts, namely theoretical and practical. Therefore, the paper intends to explore the origin and development of *Ilm Al-Atajwid* in Hausaland, in this juncture the paper discusses many things such as definition of *Tajwid*, position of *Tajwid* in *Shari'ah*, Importance of *Tajwid*, origin and development of *Ilm al-Tajwid* in Hausaland and origin and its development from the Glorious Qur'an and Sunnah of Prophet Muhammad (S.A.W). The analytical method is employed in conducting the research.

**Keywords:** The Origin, Development, Ilm al-Tajwid, Hausaland, Qur'an and Hadith/Sunnah

## INTRODUCTION

In The name of Allah the Beneficent the Most Merciful. May Peace and Blessings of Allah be to Prophet (S.A.W)

Before discussing fully about the origin, spread and the development of *Ilm al-Tajwid* from the time of the Prophet (S.A.W) down to our contemporary era, one certainly needs to know the definition of the word *Al-Tajwid*..

Literally, the word *al-Tajwid* means to present or to deliver or to come with a beautiful and good thing. While technically the word means, the knowledge or series with which one would know how to give each and every thirty Arabic alphabets of the Holy Qur'an what it deserves in terms of its length, Sifah and other things.<sup>1</sup> Therefore, one can easily understand that *al-Tajwid* is the knowledge by which one would learn the proper and correct recitation of the Holy Qur'an as it was taught by the Prophet (S.A.W).

In other words, it is the knowledge by which one would protect and guard his tongue from committing unnecessary mistake while reading the Holy Book of Allah (S.W.T).<sup>2</sup>

Having discussed what *al-Tajwid* is all about, we also need to know its position in the Islamic *Shari'ah*. As far as *Ilm al-Tajwid* is concerned, there is no contradiction (Khllafa) whatsoever among the scholars that, the *Ilm* of *al-Tajwid* itself is sufficient obligation (Fard Kifayah). That is an obligation which if a group of Muslims observe it, the rest are free. But

<sup>1</sup> M. Al-Almahmud Hidayatul-Mustafid Fi Ahkam Al-Tajwid P.5 Al-Sayyid Al-Shaykh.

<sup>2</sup> *ibid.* P. 5

putting the knowledge of al-*Tajwid* into practice is a stipulated or specified obligation upon each and every Muslim male or female.<sup>3</sup> That is an obligation which every Muslim must observe.

Therefore, from the above explanation, one can deduct that, seeking the knowledge of al-*Tajwid* is compulsory as putting it into practice. Because you can only put something into practice if you learn and master it. Thus, Muslims must struggle to acquire the knowledge of *Tajwid*.

Seeing the legal position of *Ilm al-Tajwid*, let us now examine its origin, spread and development. However, it would be examined under the following three headings:-

### Definition of *Tajwid*

The word *Tajwid* linguistically means „proficiency“ or „doing something well“. It comes from the same root letters as the word „Jaiyyid“ in Arabic (meaning „good“): Jeem, Waw and Daal. When applied to the Qur’an, it means giving every letter of the Qur’an its rights and dues of characteristics when we recite the Qur’an and observing the rules that apply to those letters in different situations. We give the letters their rights by observing the essential characteristics of each letter that never leave it. And we give them their dues by observing the characteristics of each letter that are present in them some of the time and not present at other times.<sup>4</sup> The Qur’an was revealed with *Tajwid* rules applied to it. In other words, when the angel Jibreel (alaihis salaam) recited the words of Allah to the Prophet Muhammad (Sallallahu „alaihi wa sallam) he recited them in a certain way and he showed the Prophet (Sallallahu „alaihi Wa Sallam) the ways in which it was permissible to recite the Qur’an. So it is upon us to observe those rules so that we recite it in the way it was revealed. At the time of the Prophet (Sallallahu „alaihi Wa Sallam) there was no need for people to study *Tajwid* because they talked with what is now known as *Tajwid* so it was natural for them. When the Arabs started mixing with the non-Arabs as Islam spread, mistakes in Qur’an recitation started appearing, so the scholars had to record the rules. Now, because the everyday Arabic that Arabs speak has changed so much from the Classical Arabic with which the Qur’an was revealed, even Arabs have to study to/weed<sup>5</sup>.

### The Postion of Al-*Tajwid* in *Shari’ah*

One of the famous scholars of *Al-Tajwid*, Imuin Al-Jazr.& stated that acquisition of theoretical and practical knowledge of *Tajwid* is mandatory (*Wajib*) on every Muslim man and woman for the recitation of the Qur’an.<sup>8</sup> Thus, whoever does not recite the Qur’an with *Tajwid* is liable to commit a sin. Allah (S.W.T.) commands Muslims to recite the Glorious Qur’an where He says:- Meaning “... read ye. therefore, of the Qur’an as much as may be easy for you .. While commenting on this portion of the above quoted verse of the Qur’an Abdullah Yusuf „Au Stated that recitation of the Qur’an is meritoriously equivalent to Salāt (prayer) and other forms of obligation religious devotions in Islam.<sup>1°</sup> The Prophet (S.A.W) recited the Qur’an with *Tajwid* in the presence of Angel Jibril (A,S.)<sup>6</sup>. The Sahābah (R.A.) learnt recitation of the Qur’an in turn from the prophet (S.A.W) as part of Sunnah of their daily practice. in view of these evidences it could be ascertained that Al-*Tajwid* Is an individual obligation (fird ayn,) on every Muslim and a Sunna of the Prophet (S.A.W). On the other hand specialization in the knowledge of Al-*Tajwid* for the purpose of teaching it to others is classified asfard Kifayah (collective obligation) which some people could undertake in order to suffice others and represent the entire Muslim Community.”

### The Importance of *Tajwid*

Listening to the Qur’an being recited correctly is enough to soften even the hardest of hearts and Muslims and non-Muslims alike find it a deeply moving experience even if they do not understand what is being said. We feel this even more in Ramadaan when we are in the tajaweeh prayers and we can really feel the difference if we go to a Masjid where the *Tajwid* rules of Qur’an recitation are not being observed as they should. Every single Muslim has to recite Qur’an in Salaah but many of us do not realise that reciting the Qur’an correctly, observing the rules of recitation is not an advanced science for expert reciters alone, rather it is an obligation upon each and every one of us whenever we recite the Qur’an<sup>7</sup>.

### Origin Of the *Ilm al-Tajwid* from the Qur’an:

The Origin and Development of the Science of *Ilm al-Tajwid* from Hadith (Sunnah) As we examined the historical origin, spread and development of the science of *Ilm al-Tajwid* from the time of Prophet (S.A.W) down to our contemporary era, we now need to see its origin from the two major sources of Islamic law, viz, Qur’an and Sunnah. In this attempt, I would start with the origin of *Ilm al-Tajwid* from the primary source i.e. al-Qur’an.

<sup>3</sup> Ibid. P.5.

<sup>4</sup> Abdul-wahab Debs, *Questions and Answers on Tajweed ,Dar al-Salam*, Cairo, Egypt.2005, page.17

<sup>5</sup> Tahir, H.I. *Tajwid principle of Qur’anic recitation, Bab-Es-salam Home*, Lagos Nigeria,2006,page.1

<sup>6</sup> Al-Qattan, M. *Mabahith fi Ulum al-Qur’an*, Maktabat al-Ma’rif, 2000. C.E vol.1, page, 15

<sup>7</sup> Ibid, 15

## The Origin of *Ilm al-Tajwid* from the Qur'an

As al-Qur'an is the place value of *Ilm al-Tajwid*, it should therefore be believed that, certainly, the science of *Ilm al-Tajwid* originated from the Qur'an. As already discussed from the beginning of chapter one, the idea of the science of *Ilm al-Tajwid* or Qur'anic recitation came into existence when the first five verses of chapter ninety-six of the Qur'an were revealed to Prophet Muhammad (S.A.W) in the Cave of Hira by Angel Jibril (A.S). In this revelation, the Prophet (S.A.W) was asked to "recite" which indicates the origin of Qur'anic recitation. The verses are as follows:-

"Proclaim (or recite) in the name of your Lord and Cherisher who created. Created man out of a mere clot of congealed blood. Proclaim! And your Lord is bountiful. He who taught (the use of) the pen. Taught man that which he knew not".<sup>8</sup>

Therefore, we can see that, it was from this first revelation of the Holy Qur'an that the science of *Ilm al-Tajwid* originated. Because whenever we talk of the science of *Ilm al-Tajwid*, we certainly mean the proper recitation of al-Qur'an. And it was from this juncture that the Prophet (S.A.W) began to teach Muslims and those that he called to embrace the science of Qur'anic recitation.

In another verse of the Holy Qur'an, Allah (S.W.T) says:-

"Those to whom we have sent the Book, study it as it should be studied. They are the ones that believe therein. Those who reject faith therein, the loss in their own".<sup>9</sup>

This is another verse of the Qur'an which is also related to science of *Ilm al-Tajwid*. Allah (S.W.T) mentioned that, those who whom We have sent the Book (al-Qur'an, study it as it should be studied. Those who study it as it should be studied clearly indicates or described those people that recite al-Qur'an with the rules and regulations laid down by the science of *Tajwid*. That is in the process of their recitation they endeavour to give the letters of the Qur'an all what they deserves to be given in terms of length, pausing, 'Sifah', 'Gunnah', 'Tatkhim', 'Tarqiq' and so on. Not only giving the letters what they deserves, but also ponder on whatever they recited which will eventually instil the fear of Allah (S.W.T) in their hearts. Because one can only ponder on the meaning of the Qur'an if he has acquired the *Ilm al-Tajwid*. At the end, Allah (S.W.T) stated that those who recite the Qur'an correctly are those who believe in it. Therefore, al-Qur'an attaches great importance to the science of *Ilm al-Tajwid*, thus we should endeavour to acquire it by all lawful means.

In yet another verse of the Holy Qur'an, Allah (S.W.T) says:-

"And recite the Qur'an in "Slow Style".<sup>10</sup>

This verse is also related to the science of *Ilm al-Tajwid*. In the verse, Allah (S.W.T) ordered the Prophet (S.A.W) and the entire Muslims to recite al-Qur'an in slow style. This word 'Slow Style' certainly means that, al-Qur'an should be read according to the rules and regulations of *Ilm al-Tajwid*. Because it is only when al-Qur'an is read in slow style that, the reader would be able to give each and every letter of the Qur'an what it deserves.

Again in another verse of the Holy Qur'an, Allah (S.W.T) mentioned:-

"And (it is) a Qur'an which We have divided (into parts from time to time) in order that, you may recite it to mankind in intervals"<sup>11</sup>

This verse also clearly stressed the origin of the science of *Ilm-Tajwid* from the Glorious Qur'an as it is related to the recitation of the Holy Qur'an.

In the verse, Allah (S.W.T) mentioned that, al-Qur'an was divided into parts from time to time, so that, the Prophet (S.A.W) will find it easy to recite it to mankind. However, it should be noted that, whenever the word recite (Qara'a) is mentioned in the Glorious Qur'an, it implies the science of *Ilm al-Tajwid*. Therefore, all the above verses of the Qur'an are clearly related to the importance of the science of *Ilm al-Tajwid*.

## *Ilm al-Tajwid* from the Hadith (Sunnah)

Having examined the verses of the Holy Qur'an related to the science of *Ilm al-Tajwid*, let us now examine those traditions of the Holy Prophet (S.A.W) which are also related to science of *Ilm al-Tajwid*.

In one of those traditions, the Prophet (S.A.W) says:-

"Narrated Qatadah. I asked Anas bn Malik about the recitation of the Prophet (S.A.W). He said, "He used to prolong (certain sounds) very much"<sup>12</sup>

<sup>8</sup> Qur'an, 96: 1-5.

<sup>9</sup> Qur'an, 2: 121.

<sup>10</sup> Qur'an, 73: 4.

<sup>11</sup> Qur'an, 17: 106.

In this tradition, Anas bn Malik was asked about the style used by the Prophet (S.A.W) in his recitation. Anas replied that, he used to prolong certain sounds very much. This is no doubt stressed the application of the science of al-*Tajwid* in his recitation. Because in the science of *Ilm al-Tajwid*, there are certain places which need to be prolonged up to six lengths. And we cannot know those places unless we acquire the knowledge of al-*Tajwid*, thus, Muslims should struggle to learn the science.

Another tradition which is related to the science of *Ilm al-Tajwid* says:-

“Narrated by Qatadah: Anas was asked, “How was the recitation (of the Qur’an) of the Prophet (S.A.W). He replied: “It was characterized by the prolongation of certain sounds”. He then recited: In the name of Allah, the Most Merciful, the Most Beneficent. Prolonging the pronunciation of “In the name of Allah”, the Most Beneficent and the Most Merciful”<sup>13</sup>

This tradition also shows how the Prophet (S.A.W) used to recite al-Qur’an. As stated in the first tradition, this tradition also shows that, the recitation of the Holy Prophet (S.A.W) was characterized by prolonging the pronunciation of certain sounds. This style of recitation clearly stressed the application of the knowledge of al-*Tajwid*. Therefore, the Prophet (S.A.W) not only taught his Sahabah about the importance of the knowledge of al-*Tajwid* and the need for them to put it into practice, but he himself practiced it for them to emulate. Because all the activities of the Prophet (S.A.W) are worthy of emulation as stated by the Qur’an.

Let us yet examine another tradition which is related to the science of *Ilm al-Tajwid*, the tradition states:-

“Narrated by Ibn Abbas (R.A) regarding (Allah’s) statement – “Move not your tongue concerning (the Qur’an) to make haste therewith” And Jibril (A.S) desented to Allah’s Apostle (S.A.W) with the Divine inspiration, Allah’s Apostle (S.A.W) used to move his tongue and lips and that sued to be hard for him and one could easily recognise that (he was being inspired divinely). So Allah (S.W.T) revealed the verse which occurs in the Surah starting with – “I do swear by the Day of Resurrection” (75:1) i.e. move not your tongue concerning (the Qur’an/ or make haste therewith. It is for us to collect it (in your mind) or Muhammad (S.A.W) through Jibril (A.S) then follow you its recital (75:18) means – “When We reveal it (the Qur’an to you listen to it”. For them: “It is for us to explain it and make it clear to you” (75:18). “It is up to you us to explain it through your tongue. So when Jibril (A.S) came to him, Allah’s Apostle (S.A.W) will listen to him attentively and as soon as Jibril (A.S) left he would recite the revelation, as Allah (S.W.T) had promised him”.<sup>14</sup>

This tradition shows how the Prophet (S.A.W) found it very difficult in reciting and retaining what was revealed to him in the initial stage of revelation. But later on, Allah (S.W.T) relieved him of the burin and ordered him to listen attentively to whatever was revealed to him. And as soon as the Angel Jibril left, he would recite the revelation easily. The tradition also shows that, the science of recitation of al-Qur’an is something difficult which we cannot know unless if we learn it. Because even the Prophet (S.A.W) himself found it difficult at the initia; stage to retain it. But later on Allah (S.W.T) made things easier for him.

Another tradition also states:

Certainly, the Prophet (S.A.W) used to teach us ten verses of al-Qur’an and he will not proceed to another ten verses unless we know their meaning properly and acted upon them.<sup>15</sup>

This tradition is also related to the science of al-*Tajwid*. Because in the process of teaching these ten verses to the Sahabah, the Prophet (S.A.W) will make sure that, they understand all the rules and regulations of *Ilm al-Tajwid* contained in the verses before moving to another ten verses.

And lastly, but not the least, the Prophet (S.A.W) says:-

“Certainly, this Qur’an was revealed on seven letters, therefore, read what is easiest from it”<sup>16</sup>

## Origin and Development of *Ilm al-Tajwid* in Hausaland

*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

<sup>12</sup> Muhammad Khan Islamic University, Al-Madinat. Sahih al-Bukhari V.I Arabic – English Dar al-Arabia 1985/1405.

<sup>13</sup> Muhammad Khan, Sahih al-Bukhari V.6 Arabic – English 1985/1405.

<sup>14</sup> Sahih al-Bukhari

<sup>15</sup> M. Khan, Sahih al-Bukhari V.6 Arabic – English 1985/1405.

<sup>16</sup> M. Sayyidi Muhammad, AL-Tahkiratu Li Bayan al-Umur al-Mushtamira Fi Maqra’al Imam Nafi, P. 14.

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 1903<sup>17</sup>

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 wives<sup>18</sup>. Infarct, 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 sciences<sup>19</sup>. 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).<sup>20</sup>

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 "Infaq al-Maisur" that about two hundred Qurra' were killed in the battle of Tsuntsuwa.<sup>21</sup> He also described his uncle Malam Abd'Allah as "al-Qari'al Mujawwad"<sup>17</sup> that is a vast Qur'anic reciter who recites Qur'an with Tajwid.

## CONCLUSION

It is clear from the foregoing research that the origin and development of *Ilm al-Tajwid* in Hausaland 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 and in Hausaland in general up to the present time. Efforts have been making in conveying the message of the need for practical zing *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.

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<sup>17</sup> J.M Kaura, *Sokoto Caliphate Literature in the Context of 19<sup>th</sup> Century Jihad in Hausa Land*,9<sup>th</sup> Inaugural lecture,2009,page 7

<sup>18</sup> Ibid, P, 7.

<sup>19</sup> Ibid., P, 7

<sup>20</sup> Foduye A. Faraid al-Jalilah, (NP) 2003, p.72-73

<sup>21</sup> Bello S..M., *Infaq al-Maisur*, Muhammad Dan Ige Publication, Sokoto,Nigeria,ND page:119

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