



Research Article

The Role of Shaykh Abdullahi Fodio Institute of Islamic Studies, Dallatu Road, Sokoto to the Development of Qur'an Memorization in Sokoto Metropolis

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Abstract

Qur'an was revealed by Allah (SWA) as guidance to mankind, it contains *qisas* (Stories of the past nations), *Tauhid* (Islamic monotheism), Examples and Islamic law (*Shari'ah*). The aims of Islamic *Shari'ah* are to secure man's belief, life, progeny, sense and wealth. The messenger of Allah (SAW) teaches his Companions specifically and his *Ummah* generally, how to read and understand the message of the Qur'an and the need for teaching others. He mentions the virtues of Qur'an memorization and memorizers at many occasions, like wise his Companions played a vital role in conveying the proper way of Qur'anic recitation and memorization to the subsequent generations. This became tradition over centuries among the Muslim *Ummah*. This paper examines the role of *Shayikh* Abdullahi Fodiyo Institute of Islamic Studies to the Development of Qur'an memorization in Sokoto Metropolis. The paper however discovered how the institute uses Qur'an memorization class in molding the attitude of Muslim youths and producing useful law-abiding citizens in the area.

Keywords: Development, Qur'an, Impact, Memorization, *Huffaz***INTRODUCTION**

In the name of Allah the most Gracious the most Merciful, who revealed to His Messenger Muhammad Ibn Abdullah(S.A.W) the best book ever revealed to His creations and attached it with the best teacher Angel Jibril to ensure proper recitation by the prophet (SAW) in particular, and his *Ummah* (generation) in general. Allah the Almighty stated in the Glorious Qur'an:

Nor does he speak of (his own) desire it is only a revelation revealed. He was taught this Qur'an by one mighty power (Jibril)^[1]

May the peace and blessings of Allah (S.W.T) be upon His Messenger Muhammad (S.A.W) who spent all his life in teaching the Qur'an and encouraging his *Ummah* to do same. He said:

The best among you is he who learned Qur'an and teaches it (to others)^[2]

Peace is upon his household and his entire Companions, for their tireless efforts in sustaining the Book and all its sciences for generations after them, up to the day of resurrection. After the *Sahabah* (Companions of the noble Prophet S. A.W), the *Tabiun* and their Followers made tremendous efforts in teaching this *Ummah* Quranic recitation by outlying the rules and guidelines for reading the Arabic texts of the Glorious Quran, more especially for the non- Arabic speaking Muslims. This is a clear indication that the recitation of the Glorious Qur'an must be in accordance with *Tajwid* which was revived in Hausaland generally and in Sokoto State in particular by some visiting and indigenous scholars, as well as

¹ Qur'an 53 v.3-5

² . Al-Bukhari, *Sahih al-Bukhari*, Darul-kutub al-Ilmiyyah, Beirut, Lebanon, 2007. *Kitab fada'il al-Qur'an, bab Khairukum man ta'allama al-Qur'an*, volume.II page.351

the Islamic Schools. This paper, will *Insha-Allah* asses the role of *Shaykh* Abdullahi Fodio Institute of Islamic Studies, Dallatu road, Sokoto to the development of *Tajwid* and *Tahfiz* in Sokoto Metropolis.

The Establishment of the Institute

Shaykh Abdullahi Fodiyo Institute of Islamic Studies (formally *Shaykh* Abubakar Jibril *Islamiyyah* School) was established by the renowned Islamic scholar *Shaykh* Abubakar Jibril in 1978, at his house in Tudun Wada area with a few numbers of students who were not more than ten (10) including his own children and those of other neighbors.

The school was then named after the founder, “*Al-Shaykh* Abubakar Jibril”, but later on the name was changed to *Shaykh* Abdullahi Fodiyo Institute of Islamic Studies in the year 1990.^[3]

Aim and objectives of the institute include:

1. To provide the Muslim *Ummah* (males, females and children) with Islamic knowledge right from nursery level, to higher education
2. To provide a generation that can convey the Islamic message
3. To provide Muslims children with Islamic moral values
4. To acquaint Muslim children with Islamic creed for them to face the challenges of secularism.
5. To prepare a generation that possesses a high understanding of Islamic civilization.
6. To provide Muslim preachers with Islamic civilization
7. To carry out researches on various important issues related to the Muslim *Ummah*, both previous and contemporary ones, and to find out Islamic solutions and executions.^[4]

Shaykh Abubakar Jibril as a founder

Shaykh Abubakar Jibril was born in Mafara town of Zamfara State ten years after the coronation of late Sultan Abubakar the third that is around 1948^[5]. *Shaykh* Abubakar Jibril grow up in Sudan Republic in a town called “Mayirno”.

The mother of the *Shaykh* travel to Saudi Arabia for Hajj she went together with him while he was seven years old. When arriving Sudan his mother enrolled him in to Qur’anic School called “*khalwa*” by Sudan people. *Shaykh* completed Qur’anic recitation from his teacher Ustaz Abdullahi Mulli, after his completion of Qur’an recitation he started studies on Fiqh, Arabic language and other related fields.

Shaykh returned home (Nigeria) after the death of his mother, and that was in 1973. He continues searching for knowledge in Sokoto and Zaria.

His Teachers

1. Abdullahi Mulli (Sudan)
2. Faqih Khalil Adam (Sudan)
3. Shaykh Umar Yahaya (Sudan)

His teachers in Nigeria are

1. Malam Shehu Gyalgyal
2. Malam Aliyu Baro Wamakko
3. Malam Shehu Na Liman
4. Malam Yahaya Nawawi
5. Malam Abubakar Takatuku
6. Malam Haliru Gidadawa^[6]

Shaykh Abubakar jibril was known to be a preacher who always centered his preaching on Islamic monotheism, warning against Innovations, bad creeds such as Shiites and any other bad behavior.

In 1980, *Shaykh* was appointed as chief Imam of Farfaru Jumu’at mosque. The Symons of the *Shaykh* touches many areas of ethics and current issues.

³. Interview with malam Muhammad Usman Ali, (age:54) at his office in the school on 25/04/2013 at 10:30 am

⁴. Ibid

⁵. Hauwa’ S. Fada, The Role of Sheikh Abdullahi Fodio Institute of Islamic Studies, T/wada Sokoto in Promoting Arabic language and Islamic civilization. a B.A project submitted to the department of Arabic language, Usman Dandodio University Sokoto. 2005, page:43

⁶. Ibid

Administrative Structure of the Institute

The highest administrative authority of the Institute is the co-coordinator who can be selected by the board of trustee, each section of the Institute has a head who is answerable to the coordinator these heads are having assistants that control the activities of the class masters and the entire staff.

Sections of the Institute

Shaykh Abdullahi Fodiyo Institute of Islamic Studies has four sections, namely:

1. **Nizamiyyah section:** This is the first section opened by the Institute, the section operates Islamic primary education only and it has seven classes. It is purposely meant for students that have not attend government schools and those who are attending government schools after they return back.
2. **Islamiyyah section for married women:** This section is only for married women being conducted during the night session only from Saturday to Wednesday. In this section, women are taught Islamic theology and other subjects related to Islamic religious knowledge. Such as, *fiqh*, *Sirah* and *Hadith*. They are also taught Islamic ethics of matrimonial life. The section has eight classes.
3. **Islamic Model primary section:** This section was established in order to give an integrated knowledge of both Islam and Western education to the students. Islamic education covers seventy percent (70%) of the syllabus, while western education covers thirty percent (30%).
4. **Tahfiz section:** This section is the concern of this paper for its direct relationship with *Tajwid* and *Tahfiz*. It was established in 1992 with fifteen (15) students (male and female). The main aim of the section is to train students the art of memorizing the Glorious Qur'an and applications of *tajwid*. The sessions of the program are being conducted on Saturdays to Wednesdays of the week.
The criterion of choosing students into this section is based on merit and from the two main sections (*Nizamiyyah* sections and Model primary section). The best students who completed the recitation of the Glorious Qur'an are usually admitted into the *Tahfiz* section.^[7]

The role of the Institute in Promoting Qur'an memorization in the area

This section of the institute succeeded in training and producing many memorizers of the Glorious Qur'an males and females in Sokoto Metropolis. The students of the Institute represented the Institute at various Qur'anic Recitation Competitions right from the local government up to the international level.

The following are some of the memorizers that graduated from *Tahfiz* section of the institute and some of them represented the School in various Qur'anic recitation competitions.

1. Shitu Abdul-Qadir
2. Dawud Abdul-Qadir
3. Bashir Uthman Abubakar^[8]
4. Zayyanu Altine
5. Abdul Qayyum Abubakar Ali
6. Mukhtar Dayyib Umar
7. Zanira Abubakar Ali
8. Zahra Musa
9. Nazir Abubakar Sulaiman
10. Shi'ttu Abubakar Sulaiman
11. Asma' Abubakar Ali
12. Bilqis Abubakar Ali
13. Rufa'atu Abdullahi Musa
14. Zainab Abubakar Dogon Daji
15. Jamilu Hashim
16. Zakariyyah Muh'd Musa
17. Sa'ad Amin
18. Abdul Nasir Almustapha
19. Umar Idris
20. Abdul-Rahman Haliru Sidi
21. Salma Abubakar Ali
22. Sufyanu Abubakar Sadiq
23. Kasim Abdulqadir

⁷. Interview with Malam Bello Sulaiman (age:45) at his office on 24/6/2013 at 10:00 am

Participation of the Institute in the Qur'an Recitation Competition at different levels for many years is an indication of its dedication towards training the youth on proper ways of reciting the Glorious Qur'an and its memorization. The Institute participates in Qur'anic Recitation competition in 1992 to date. Many students from the school emerged winners of the competition at various levels for many years. In 2001, a student from the Institute represented Nigeria at the Saudi Arabian international Qur'an Recitation Competition and captured second position.^[9]

The Impact of the contributions to the people of Sokoto

This effort of the Institute shows many impacts to the people of the area especially the youths among them, in many aspects of human endeavor, educationally, morally, spiritually and even economically.

Educational Impact:

1. As a result of tireless effort of the teachers in the Institute Students and their guardians understand the necessity of learning *Tajwid* in order to improve their recitation of the Qur'an within and outside their daily prayers.
2. Many students, from the *Tahfiz* program of the Institute memorized the Glorious Qur'an as they mastered different areas of their western education. The following table can be seen as an example

S/N	NAME	L/G	COURSE OF STUDY	QUR'AN
1.	Abdul-Qayyum A. Ali	S/south	Botany	<i>Hafiz</i>
2.	Nazir Abubakar	S/South	Vet. Medicine	<i>Hafiz</i>
3.	Dawud Abdul-Qadir	S/South	Education	<i>Hafiz</i>
4.	Mukhtar Dayyib	S/south	Education	<i>Hafiz</i>
5.	Zahra Musa	S/south	Micro Biology	<i>Hafizah</i>
6.	Umar Idris	S/South	Medicine	<i>Hafiz</i>
7.	Shith AbdulQadir	S/South	English	<i>Hafiz</i>
8.	Zainab Abubakar D	Tambuwal	Bio Chemistry	<i>Hafizah</i>
9.	Abdul-Rahman Sidi	S/North	Physics	<i>Hafiz</i>
10.	Salman Abubakar Ali	S/South	Biology	<i>Hafiz</i>
11.	Sufyan Abubakar Sadiq	S/South	Arabic	<i>Hafiz</i>

3. Efforts of the institute produced participants of the National Qur'anic Recitation Competition established in 1986 by the Centre for Islamic Studies, Usmanu DanFodiyo University, Sokoto, which contributed in the correct Qur'an recitation which impacted on many youth who had memorized the Glorious Qur'an.

Religious Impact:

The contributions of the Institute brought about changes religiously in the cycle of Muslim *Ummah*. More especially, the youth. Many people brought their children to the school to learn Qur'an and many branches of knowledge.

As a result of number of *Huffaz* that is reciting the Glorious Qur'an in accordance with *Tajwid*. People from different areas are requesting *Huffaz* from the institute to lead them in *Tarawih* and *Tahajjud* prayers in the month of Ramadan.

Moral and Material Impact:

Memorizing the Glorious Qur'an has to do with dedication and abiding by the Islamic rules and regulations, this helped in rehabilitating Muslim youths and keeping them busy in reciting the Glorious Qur'an, observance of five daily prayers and attending centers of Islamic knowledge. This reduces the behavior of vandalism among the youths in the metropolis.

⁹. Malam Bello Sulaiman, opcit.

The Qur'an Recitation Competition changes the material status of many youths in Sokoto. Many cash and kind prizes^[10] were given to many memorizers at many levels of the competition.

CONCLUSION

The contributions given by the Institute towards the development of Qur'an Memorization and *Tajwid* in Tudun Wada area of Sokoto state brought many changes to the people of the area in many aspects of life : religiously. Socially, educationally, morally and economically. Many students memorized the Glorious Qur'an in addition to their different areas of profession. The Institute also tried in molding the characters of the youths in the area some of them are Imams in their respective areas. Some are leading people in *tarawih* and *Tahajjud* prayers in different *Masajid* of the area. Some of them became Qur'anic teachers not only in the Institute but in many Qur'an schools in Sokoto metropolis. like *Shaykh* Abubakar Gummi Memorial College, Sultan Maccido Institute of Qur'an and General Studies, Nimrah Academy of Qur'anic Studies, Al-Furqan Academy of Qur'an Memorization and general studies among others.

List of Informants:

1. Malam Muhammad Usman Ali, (age:54) interviewed at his office in the school on 25/04/2013 at 10:30 am
2. Malam Bello Sulaiman (age:45) interviewed at his office on 24/6/2013 at 10:00 am

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¹⁰ . Such as money, cars, motor cycles, refrigerators, House furniture for ladies among others.