

**REMEDIATING DEFICIENCIES IN THE  
IMPLEMENTATION OF THE RULES OF 'ILMUT-  
TAJWID AND 'ILMUL-QIRA'AT IN NIGERIA.**

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**Abstract**

This paper delves into crucial issues surrounding attempts to make flawless Qur'anic recitation, in Nigeria, a permanent tradition. The paper identifies major militating factors against an error-free recitation of the holy Qur'an in Nigeria as a basis for locating appropriate remedial programmes. The study discovered that factors such as acquisition of deficient typologies, language interference, complexity of the rules, lack of awareness *dearth of specialists, dearth of relevant texts*, underutilization of orthographic symbols and methodology used in imparting the knowledge constitute major impediments towards achieving ideal recital of the Qur'an. In proffering relevant remedial measures like the teaching of the ideal typologies of Qur'anic recitation supported by a well planned curriculum, the paper concludes that the rectification of diagnosed deficiencies in reciting the Qur'an is feasible, in the long run, provided the intervention strategies proposed are effectively implemented.

**1.0 Introduction**

The two branches of learning dealing with Qur'anic recitation, *'Ilmut-Tajwid* and *'Ilmut-Qira'at*, among other functions, help to distinguish ideal recitals of the Qur'an from their contrasting aberrant forms. The two branches of Qur'anic

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studies serve as preventive mechanism against the incidence of errors as well as a corrective device when deficiencies are detected in any recitation. When errors are diagnosed in a given recital, a method of combating such errors is to get the reciter to learn properly the ethos of reading theoretically. Though the efficacy of this approach is not questioned, its potency as a remedial measure has inherent limitations. For instance, the rigor and intricacies involved in learning the complex rules may constitute serious obstacles. Moreover, factors outside the realm of the two sciences, some of which will be subsequently discussed, may hinder the process and progress of remediation. Such external factors in league with those internal to *‘Ilmut-Tajwid* and *‘Ilmul-Qira’at* combine to produce the array of conflicting recitals which today exist in Nigeria.

These considerations bring the issue of militating factors against the flawless recitation of the Qur’an into prominence. One will readily concede that the discovery of the causes of a given problem could logically lead to locating appropriate solutions. In view of this, factors responsible for the misuse of the rules governing Qur’anic recitation in Nigeria will be tackled before delving into the crucial aspects of remediation.

### **2.0 Militating Factors Against Ideal Qur’nic Recitation**

The identification of all active and passive factors may be impossible within this discourse. However, some of the chief causes of flaws identified in the process of this enquiry are hereunder enumerated.

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### 2.1 Acquisition of Deficient Typologies

The quality of the model reciters initially acquired determines their level of performance in implementing the rules of recitation. This shows that the quality of the input of teachers invariably determines the output of their students. The teacher's role is thus a fundamental one. It has been observed that majority of *Mallams* and *Alfas* who teach Qur'anic recitation are themselves not grounded in '*Ilmut-Tajwid* and '*Ilmul-Qira*'at. Such *Mallams* and *Alfas* man the ubiquitous local Qur'anic schools all over the country. Even in the modernised Islamic schools (*madaris*) most Qur'anic tutors are not deeply knowledgeable in the rules of recitation.

The situation in government-owned educational institutions is worse than what obtains in private Islamic schools. At the primary and secondary levels, the implementation of the rules of '*Ilmut-Tajwid* is entrenched in the curricular; but this aspect of the package is hardly implemented. Since the teachers are themselves deficient in the knowledge of the subject, the texts of the Qur'an taught at those levels lack the implementation of the rules of '*Ilmut-Tajwid*. Many of the teachers resort to the use of transliterated texts of the Qur'an<sup>1</sup> since they are incapable of reading the Arabic script let alone reading it correctly. At the tertiary levels, '*Ilmut-Tajwid* is yet to be fully embedded in the curriculum. Individual institutions exercise discretion to include or exclude *Ilmut-Tajwid*, mostly in the non-graduate programmes in their curricula. '*Ilmul-Qira* at is generally not taught at any level in government institutions.

The real danger lies in the transfer of the deficient forms of reading from generation to generation. Another is the difficult process of remediation. Once a deficient model is

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registered in the learner's language repertoire; it is difficult to expunge flaws from his reading. This task is even more difficult when the deficient patterns have become a component of his linguistic habits.

### 2.2 Language Interference

The phenomenon of language interference has been described as "deviations from the norms of either language that occur in the speech of bilinguals as a result of their familiarity with more than one language"<sup>2</sup>. Many reciters, especially those who have not consciously learnt the rules of recitation reproduce the sounds of Arabic in terms of their mother tongues. Typical contexts include the incorrect vocalization of consonants of Arabic and the substitution of Arabic phonemes lacking in the recitersL1 for those close to them in their mother tongues. Actual wrong vowel insertion takes the following forms in many Qur'anic recitals in Nigeria.

<i>bismillah</i>	————▶	<i>bisimillah</i>
<i>lam yalid</i>	————▶	<i>lamu yalidi</i>
<i>wa ilal-Ard</i>	————▶	<i>wa ilali-Ard</i>

These categories of flaws are clear manifestations of interference. It is interesting to note that Yoruba and Igbo like many Nigerian languages do not have consonant clusters and word-final consonants apart from the alveolar nasal/n/. U. Weinrech has rightly observed that

The extent of interference depends on the linguistic difference between any two language systems. The more numerous the mutually exclusive factors and patterns in each, the greater are the learners problems and the potential areas of interference<sup>3</sup>

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### 2.3 Complexity of the Rules

Interactions with many Qur'anic reciters revealed that many consider the subjects intellectually demanding and too technical for the ordinary Muslim. Even those regarded as well versed in Arabic and or Islamic studies show feeble interest in specializing in the area because they believe this would amount to specializing in too many aspects of the study of Islam. Without doubt, the subjects stress absolute precision in the implementation of their extensive provisions. Such provisions are intrinsically tied to aspects of phonetics, phonology, Arabic syntax and morphology apart from rules peculiar to '*Ilmut-Tajwid* and '*Ilmut-Qira'at*'. Little wonder therefore that many reciters consider it fairly demanding either to attempt their study or to sustain their resolve to learn them.

### 2.4 Lack of Awareness

The heritage of the Holy Qur'an is cherished within the *Ummah* in Nigeria. It is not surprising therefore that its recitation is highly respected in the country. The errors committed in the course of recitation can hardly be intentional but perhaps a reflection of the lack of knowledge of the reciters and that of other compelling factors. The tutors who serve as vehicles for spreading the knowledge of Qur'anic recitation do so with utmost devotion even though their recitation is fraught with flaws. Few of them who are privileged to become aware of their deficient systems of reading are prepared to amend their deficient methods. Some others who consider the ideal patterns as *bid'ah* or innovation do so out of ignorance. The existence of subjects called '*Ilmut-Tajwid* and '*Ilmut-Qira'at*' is unknown to them let alone studying their regulations. The

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millions of reciters who commit serious errors do so without knowing the distinction between ideal recitation and its aberrant forms. To them, they have mastered the reading of the Qur'an to the extent that they are able to recite it fluently and in many cases with captivating melodious tones. They are oblivious of the lack of conformity of such recitals with the established principles of reading.

### **2.5 Dearth of Specialists and Relevant Texts**

The overwhelming majority of teachers of Qur'anic recitation in the country are non-specialists in the fields of *'Ilmut-Tajwid* and *'Ilmut-Qira'at*. Thus, we find that the number of learners of the deficient forms far exceed that of ideal reciters. It must be acknowledged that there is a growing interest in the country in the two branches of learning in the last few years. By and large however, the ratio of specialist-teachers to the millions of who need the knowledge is unimaginable.

The situation is slightly different in the case of instructional materials. Most of the works on *'Ilmut-Tajwid* currently in circulation are themselves good but their relevance and effectiveness in our peculiar situation is questionable. The books are written in Arabic, a language that the majority of reciters do not speak. Moreover, the approaches used in such textbooks do not take cognizance of non-native speakers of Arabic.<sup>4</sup>

### **2.6 Underutilization of Orthographic Symbols**

A number of symbols, which ought to aid the implementation of most of the rules, are either disregarded or

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grossly under-utilized by reciters. The utilization of such facilities offered by the script prevents the incidence of numerous categories of errors. Most recent prints of the Qur'an now incorporate sections serving as guides to the use of symbols. Such appendices come under the title *Istilahatud-Dabt* (Diacritic Technicalities) and or *Ta rif bi Hadhal-Mushaf* (Introducing the Text of this Copy) <sup>5</sup>. The possibility is that many do not bother to read such vital information since they are handicapped by the medium of expression that is Arabic.

### 2.7 Sundry Factors

This discussion will be incomplete without mentioning few other causes of flaws. We begin with the methodology used in imparting the knowledge. Qur'anic recitation, in the local Qur'anic schools, is not taught in a way the learner will appreciate. The procedure is rather long and cumbersome especially in the local *Makarantar Allo* in the North and *Ile-Kewu* in the West. In such schools, the use of rote memorization at the initial stages of learning prevents the learner from developing mechanisms for obviating errors from his recitation habits. In a similar vein, errors transferred from the teacher to the learner becomes more or less a permanent feature of his recitation. Apart from the copyist tradition that has its shortcomings, the form of the *Maghribi* script used does not properly distinguish for example between *ra* and word final *nun* which are identically written. In the process of hand-copying, essential orthographic symbols indicating various rules are also left out.

The previous linguistic experience of the learner is disregarded. The approach thus creates a new linguistic set outside the previous linguistic knowledge of the learner. He is

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prone to frustration mid-way through his studies. Teachers who impart the knowledge lack the skills in applied socio-linguistics to relate the learners' previous knowledge to the new data introduced to him. Any serious remedial work should be planned and implemented with the numerous errors identified in mind.

### **3.0 Issues in the Remediation of Deficiencies**

Apart from putting this discussion in good stead, the multifaceted causes of flaws suggest that the solution will most probably have different facets. This contention is further reinforced by the numerous variables to be considered in proffering logical solutions to the problem at hand. The population of reciters who misuse the ethos of reading reveal various diversities. The group comprises males and females, majors and minors, literate and illiterates, teachers and students and so on. Apart from Arabic, which they use in varying degrees and at various linguistic levels, many can be classified as bilinguals. Deviations from the norms of reading show that various categories of rules are violated. All these make the proper classification of persons who violate particular rules problematic.

Considering this seeming catalogue of variables, the study is constrained to limit remediation measures for discussion to only fundamental aspects of remediation. Measures that readily recommend themselves include the need for awareness generation, the teaching of ideal typologies and the need for both corrective and preventive devices. These and other peripheral issues will be addressed in the succeeding portions.



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### 3.1 Awareness as Basis of Remediation

The process of eliminating flaws has to begin with the provision of appropriate information on the issue of misuse. In our empirical situation, no remedial work will be successful if those that require remediation fail to acknowledge the concept of and facilities offered by *'Ilmut-Tajwid* and *Ilmut-Qira'* at as basic mechanisms for achieving error-free recitals. The success of the awareness programme itself will depend on a number of conditions.

The identification of the categories of people who require awareness is crucial because this will determine the kind of planning to be embarked upon. The implementers are as essential as the target population of wrong users. In the light of these, three categories of misreaders were (can be) identified *viz.*:

- a. The group of defective readers who are entirely ignorant of the existence of the rules of recitation or the ideal recitals of the Qur'an.
- b. The group that consider the application of the principles of *Ilmut-Tajwid* and the *Qira'at* as *bid'ah* (innovation).
- c. The group of enthusiasts who accept the relevance of the subjects but are constrained by their incompetence.

The three groups are henceforth referred to as Groups A, B and C respectively. Facilitators of the awareness programme may be groups or individuals. The latter is made up of individual specialists cum teachers and individual leaders of Islamic groups while the former will comprise Islamic socio-religious groups, educational institutions and education authorities.

The content of the awareness programme will vary from group to group. For instance, Group A needs to recognise the primacy of reading according to prescribed rules and the

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necessity of learning the rule-governed typologies since the problem in this case is basically that of misconception and flowing from that lack of competence in theoretical and practical *Tajwid* and the *Qira'at*. The anticipated difficulty in dealing with this group lies in their self-perception as 'accomplished' Islamic scholars (*Mallams or Alfas who*) who require no instruction in such an elementary subject as Qur'anic recitation. They will probably accept remedial measures emanating from distinguished scholars they respect and revere instead of an ordinary or strange facilitator. Therefore, distinguished scholars will prove effective, convincing them through the provision of concrete contrary evidence. Another approach is to include them in a general programme of enlightenment in which they are empowered to function as assistant facilitators. If however all these fail, the side to which the *Ummah* tilts in future would finally decide the fate of their misconceived opinion. Group C requires simple mobilization to recognise the need to acquire both the theoretical knowledge of the rules and their practical implementation even if at a minimal level.

Muslim missionaries, Imams exegetes and all such leaders whose opinions are respected are capable of executing the programme of mobilization especially as Groups A and C are concerned. Similarly, education authorities and organized groups like the Supreme Council for Islamic Affairs (S.C.I.A), the Jama'atu Nasril-Islam (J.N.I), the Nasrullahil-Fatih Society of Nigeria and numerous others have important roles to play. Organized Islamic bodies and education authorities like the Board for Arabic and Islamic Studies under State Ministries of Education should collaborate in organising in-service workshops for teachers of Islamic Studies in primary and post-

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primary institutions as well as teachers in private Islamic institutions. Such seminars or workshops ought to metamorphose into short-term courses, which will enable the trainees transfer the knowledge to their students as well as facilitate further awareness programmes. Apart from organising and funding such seminars and courses jointly with the government, they could organize their own separate programmes with similar objectives and strategies as those organized under the aegis of State Ministries of Education. From here, universities in response to the needs of society should mount both diploma and or certificate programmes in *Tajwid* and the *Qira’at* and allow similar courses to get affiliated to them. In the short run, universities and colleges of education need to incorporate them into the existing Islamic Studies degree, diploma and certificate programmes. An effective method of assessment should also be evolved from the primary up to tertiary levels. The current situation in the primary and post-primary levels where though *Tajwid* form part of the curriculum, students are not tested on their levels of performance is inappropriate and does not encourage the realisation of the objectives of learning the subjects.

The role of the mass media in the success of the awareness programmes cannot be over-emphasised. The teaching of the rules of Qur’anic recitation and their practical application through the television, radio, the Internet and other audio and audio-visual devices is almost inevitable in the modern age. Such means of presenting Qur’anic recitation must be well packaged in a way that it is problem-solving and not problem-generating. It will create new set of problem, for instance when its structuring is so complex that the service of a guide is mandatory.

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For the programme to achieve its objectives, it must have a sharp focus. The content should not be combined with sister subjects like Qur'anic translation and exegesis. These are suitable for other programmes. Even within the sphere of *'Ilmut-Tajwid* and *'Ilmut-Qira'at*, care must be taken not to introduce the layman to the intellectualism of theoretical *Tajwid* as this will encumber the learner and thus prove counter-productive.

When the barriers of misconception and level of awareness are removed, a high demand for ideal recitation education is most probable. In which case, the manpower requirement commensurate with the demand has to be considered. The programme of mobilization should stress the need to produce more specialists much as it will emphasise the need for the flawless recitation of the Qur'an. The target population in this regard is Group C, which mostly comprises Arabists and Islamists.

If the *Ummah* becomes at least more *Tajwid* conscious, the possibility of overcoming the problem of the misapplication of the rules governing Qur'an recitation becomes more certain. The next step would then be the creation of an enabling environment, which will ensure the rapid diffusion of the knowledge in Nigeria.

### **3.2 Content and Methods**

One of the identified causes of defects in the implementation of the provisions of recitation is the widespread teaching of defective variants in the country. The procedures followed in imparting the knowledge itself is not focused on achieving utmost accuracy rather its aim is to secure a general ability to read. Thus, little attention is paid to

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achieving absolute precision in the articulation of sound units and the secondary rules of recitation. The validity of any recitation is first measured by the flawless production of the speech sounds of Arabic in accordance with the rules of *Ilmut-Tajwid* and *Ilmut-Qira'at*. A general knowledge of the phonetics and phonology of Standard Arabic is insufficient in this regard.

The allophones of *ra*, *lam* and *sad* in various contexts suffice as typical examples of the extraordinary rules of recitation<sup>6</sup>. When the peculiar nature of articulation is not followed, the outcome is the unbridled cases of sound substitution and lopsided articulations of sound segments. A number of instruments can be useful in eliminating wrong articulation of phonemes.

Due cognizance has to be taken of the linguistic background of the learner because he will ultimately learn the new linguistic data exposed to him in the context of his previous language habits. Therefore, it is important that tutors who will impart the knowledge are skilled in aspects of applied socio-linguistics. Sounds of Arabic having the same phonetic values as those in the learner's linguistic system(s) must be indicated. Those lacking should be separately taught first through auditory means and then if need be through descriptive means. The accurate description of a unit of sound will involve identifying the speech organs involved in its production and the way they combine to produce exactly that unit of sound and not another. This method aims at forestalling phonetic and or phonological levels since it is assumed that it is at the point of contact that interference occurs.

Within the sound system of Arabic itself, it is crucial to employ a method of contrasting sounds having phonetic

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affinity in the course of teaching the pronunciation of Arabic consonantal sounds. For instance, the articulation of

[ د ] and [ ض ]	[ ز ] and [ ظ ]
[ ت ] and [ ط ]	[ ء ] and [ ع ]
[ س ] and [ ص ]	[ ك ] and [ ق ]
[ د ] and [ ذ ]	[ خ ] and [ ك ]
[ ح ] and [ ح ]	[ ح ] and [ ء ]

This will minimize sound substitution and under-differentiation.

For the articulation of sound combinations, under the category of accidental attributes in *'Ilmut-Tajwid* and their equivalents or analogues in *'Ilmul-Qira'at*, errors can be prevented or corrected through the use of a number of measures. The steps presented cannot cover all situations. The intention is to indicate some devices with the potentials for both preventive and corrective purposes. The overall aim is to ease the rigor and complexities involved in learning the subjects.

The tutor first relies on the auditory capacities of the learner to achieve articulatory control over Arabic sound combinations following the rules of Qur'anic recitation. Comparative analysis of the structural similarities between Arabic and the reciter's linguistic code(s) could aid the perfect implementation of rules such as *al-Izhar*, *al-Idgam*, *al-Iqlab*, *al-Ikhfa'*, *at-Tashdid*, *al-Madd* and *al-Imalah*<sup>7</sup>. For illustrative purposes, consonant doubling in Arabic and Hausa is relevant as in the following:-

Arabic	Meaning	Hausa	Meaning
<i>jaddu</i>	grandfather	<i>yadda</i>	how

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<i>kullu</i>	every	<i>kullum</i>	always
‘ <i>adda</i>	to count	<i>adda</i>	matchet
<i>shadda</i>	to become strong	<i>shadda</i>	latrine
<i>habba</i>	to love	<i>babba</i>	big
<i>kalla</i>	to become weary	<i>balla</i>	fasten

Hausa also has CVC<sup>1</sup> C<sup>2</sup>V syllabic structure like Arabic as typified in the following

<b>Arabic</b>	<b>Meaning</b>	<b>Hausa</b>	<b>Meaning</b>
<i>Zulmu</i>	injustice	<i>balma</i>	type of rock
<i>Labsu</i>	confusion	<i>dutse</i>	rock
<i>Farshu</i>	spreading	<i>gabce</i>	collapse
<i>Nafsu</i>	soul	<i>farce</i>	finger-nail

Word-final consonants exist in Hausa though with low frequency. They are nevertheless useful in articulating the deletion of word-final short vowels when observing the rule of *al-Waqf* (pausing). Hausa words under this category include:

<i>Duk</i>	(all)
<i>Tun</i>	(since)
<i>Sam</i>	(not at all)
<i>Mutum</i>	(person)

In Igbo and Yoruba, the vowel /o/ will be extremely valuable in learning the articulation of velarised consonants called *al-Hurufu-Mufahkhamah*. Yoruba words like

<i>Lo</i>	(go)	<i>ko</i>	(write)
<i>Ro</i>	(fabricate)	<i>go</i>	(hide)
<i>So</i>	(say)	<i>mo</i>	(know)

are comparable to segments like

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ل in the word	الله	(God)
ر in the word	رب	(Lord)
ق in the word	قلم	(pen)
غ in the word	غير	(instead)
ص in the word	صوم	(fast)
ط in the word	طييرا	(bird)

The three major Nigerian languages have the front half-close vowel /e/. This is valuable in explaining the concept of *Imalah* (vowel harmony) particularly the greater type called *at-taqlil*. The vowel occurs in various positions in the three languages as in the following:

Hausa	Igbo	Yoruba
<i>gero</i> (millet)	<i>kedu</i> (how)	<i>ere</i> (play)
<i>gemu</i> (beard)	<i>ewu</i> (goat)	<i>se</i> (cook)
<i>je</i> (go)	<i>igwe</i> (king)	<i>ebe</i> (ridge)

The sound unit /e/ as it exists in Yoruba is quite helpful in teaching minor *Imalah*

Such words like

<i>ese</i> (leg)	<i>ile</i> (land)	
<i>ebe</i> (plea)	<i>ese</i> (punch)	

Are comparable to words like

<b>سجي</b> [saje]	<b>فاوي</b> [fa'awe]
<b>قلي</b> [kole]	<b>فهدي</b> [fahade]

Long vowels which exist in Arabic also exist in Hausa, Igbo and Yoruba as well as in other Nigerian languages. Though the rule governing *madd* (prolongation) is quite elaborate, long syllables as they exist in the reciter's linguistic



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systems can help overcome some minor obstacles in comprehending the basic rule of *madd*. Additionally, the length of various categories of *madd* can be more accurately determined through a more precise system of measurement. In Japanese, variation in lengths of segments is calculated in terms of units of timing. A unit of timing is called a *mora* (plural form of *morae*)<sup>8</sup>. Timing devices for *Tajwid* and the *Qira'at* is calculable in terms of seconds using fractions where necessary for the various speeds in recitation.

### 4.0 Concluding Remarks

The comparative analysis above has shown that the coming into contact of two or more languages could elicit positive development. The effect of a first language on a second language therefore is not entirely negative. In fact, it could serve as a positive reinforcement for the linguistic resources at the disposal of the learner. The task of the teacher includes identifying potential areas of interference and others where structural similarities exist and in this case, between Arabic and the learner's existing linguistic system(s).

The learner could harbour deficiencies so remote that they are not easily detected. The occurrence of error is either gradual or spontaneous. The ability to detect errors at various stages of learning Qur'anic recitation is thus essential. It is important that error patterns are studied among groups or in an individual. A complete error analysis leading to the causes of flaws cannot be ruled out. The causes of particular errors could be hereditary, neurological, socio-cultural, intellectual or cognitive. The assistance of a professional speech therapist may be necessary in some cases<sup>9</sup>. If however it is within the capability of the teacher of '*Ilmut-Tajwid* and '*Ilmul-Qira'at* to

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rectify abnormalities in reading then appropriate measures should be immediately applied and sustained. Most of the problems will require prompt attention before they deteriorate into more serious deficiencies. Evaluation should therefore form an integral aspect of teaching so that problem areas of learners are promptly detected.

The measures put forward here are essential components of a well-planned curriculum. It is a matter of serious concern that no single curriculum exists in the country for the two subjects<sup>10</sup>. The merits of such a document will lie in its ability to simplify complex procedures, break topics into manageable scope, and select appropriate methodology and evaluation for the two branches of learning. More importantly it will articulate ways of achieving precision in recitation. Presently, individual instructors and educational institutions rely on methods used in various works to impart the knowledge. Apart from the unsuitability of the textbooks as an alternative to a curriculum, their facilities as instructional materials are, in most cases, less relevant in our especial locale. Appropriate textbooks should take due cognisance of the learning situation of students. The emerging phenomenon of authoring books on *at-Tajwid* using the medium of indigenous Nigerian languages is a development we must applaud and encourage.

Besides the facilities contained in a curriculum and textbooks, the instructors using them require skills, which would enable them develop strategies needed for a wide range of variegated situations. The ability to manage the learning problems of students is necessary for optimum success in his task. The methodology of presenting different categories of rules will normally vary. The rule of *al-Ikhfa* for instance, may

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involve taking learners through the practise of articulating prolonged nasal sounds before introducing the rule itself. *Tashdid* or consonant doubling could be taught by first introducing stress and pitch, while the teaching of *Ikhtilas*, *al-Imalah*, *al-Ishmam* and *at-Tashil* may require the 'invention' of additional vowels. New acronyms, which can be easily retained in the memory of learners, could be formed for the speedy identification of the rules of *al-Idgham*, *al-Izhar*, *al-Ikhfa* and the like.

The remediation of diagnosed deficiencies in the application of the rules of *Ilmut-Tajwid* and *Ilmut-Qira'*at in Nigeria is possible in the near future. However, an instantaneous removal of flaws that have accumulated over the years is not feasible. It should be appreciated that the *Ummah* (Muslim community) in Nigeria is already involved in efforts to change the status quo. The staging of Qur'anic recitation competitions at various levels is a positive development in this regard. The intervention strategies earlier highlighted will go a long way in arresting the incidence of the violation of the rules of Qur'an recitation in the country.

### Notes and References

<sup>1</sup>Transliterated versions of portions of the Qur'an in Roman letters are abound in the country. One of the widely used is M.O.A. Abdul's *The Holy Book of Islam* (Lagos: Islam Publications Bureau, 1989) pp. 60-91

<sup>2</sup>Ilse Lehiste, *Lectures on Language Contact* (Cambridge: Cambridge University Press, 1988) p.1.

<sup>3</sup>U. Weireich, *Language in Contact: Findings and Problems* (New York: Linguistic Circles of New York, 1953) p.14.

<sup>4</sup>Majority of works on the principles of *Tajwid* in circulation provide typical illustrations of this approach. See for instance, Muhammad Badrud-Din, *al-Mukhtasar fi Ilmit-Tajwid* (Makkah: Matba'ah Rabitah al-'alalamal-

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Islami. n.d. Also consult Muhammad Said Kamal, *Kitabut-Tajwid* no place: Darul-Jihad, n.d.)

<sup>5</sup>The titles appear in various forms but they generally indicate among others, technical symbols used as a way of guiding the reader. Headings mentioned here are extracted from a copy of the Qur'an, Cairo: Dar at-Turath al-Arabi at-Tiba'ah wa an-Nashr n.d (and another called *Mushaful-Madinatun-Nabawiyyah*' al-Malik Fahd li Tiba'til- Mus-haf ash-Sharif, 1409, A.H.).

<sup>6</sup>*Ra'* and *lam* are velarised in a number of contexts while *sad* is pronounced with *Ishmam* which here indicates *sad* mixed with features of *zayy* in the word '*sirat*' in al-Fatihah following the recitation of Imam Hamzah. See 'Abd al-Fattah al-Qadi, *al-Budur az-Zahirah fil-Qira'atil-ashril-Mutawatirah min Tariqayyish-Shatibiyyah wa ad-Durra* (Cairo:Darul-Kitabil-Arabi, 1981) p.15

<sup>7</sup>These rules have elaborate provisions, which cannot be discussed presently considering our scope. See for a good presentation of the rules of '*Ilmut-Tajwid*. Muhammad Makki Nasr, *Nihayatul -Qawilil-Mufid fi 'Ilmut-Tajwid* (Cairo: Matba'ah Mustafa wa Awladdih, 1349 A.H.)

<sup>8</sup>See for details, Peter-Ladefoged. *A Course in Phonetics* (New York: Harcourt Brace Jovanovic, 1975) p.224.

<sup>9</sup>Samuel Abudarham, *Bilingualism and the Bilingual: An Interdisciplinary Approach to Pedagogical and Remedial Issues* (Lagos: Islamic Publications Bureau, 1980). p.30.

<sup>10</sup>The role of '*Ilmut-Dabt* (Diacritics) in a rule-governed recitation is well articulated in Ismail A. Musa, "Diacritics and the Ethos of Qur'anic Recitation". *Journal of Arabic and Islamic Studies* (JAIS) VOL 1. NO. 1. 1998, pp. 37-44.