

**A SURVEY ON THE CONTRIBUTION OF GONI
MUHAMMAD BELLO BOYI TO THE DEVELOPMENT OF
QUR'ANIC STUDIES IN SOKOTO METROPOLIS**

ATTAHIR SHEHU MAINIYO*

BELLO ABUBAKAR**

Abstract:

Knowledge is the noblest thing one can ask for and the best thing one can seek to attain. It is thus through wisdom, knowledge and understanding that Sulaiman (AS) ruled the greatest empire, the world has ever known. The Prophet, Muhammad (SAW) emphasized that acquisition of knowledge, particularly that of Islam was a duty imposed on each and every Muslim. However, there is no gain saying knowledge is the key to success. This proves the fact that knowledge gives one the power to govern oneself, one household and one's communities. Thus, any individual who fails to acquire knowledge which will enable him/her understands why he/she was founded, who he/she serves and what his/her responsibilities are, is indeed destined to fail. It is in line with this fact that a poet described the presence of knowledge as an effective and strong tool which even scares the Satan when he alluded that 'knowledge is a mighty sword which does not swerve you from striking with it the vital parts of the one who attacks you.¹ That is why the Glorious Qur'an is clearly plain with respect to the preferred rank, in the sight of Almighty Allah of those who possess the knowledge.² This is the case with Goni Muhammad Bello Boyi, a contemporary scholar, who is not only an expert on Qur'anic sciences but also specialist on other fields of Islamic knowledge. Goni had, since his childhood, committed the entire Qur'an into memory, the noble act which gave him an ample opportunity to delve much into the study of Qur'an and other related disciplines. The knowledge, Boyi, acquired earned him recognition as well as respect from the elite and the generality of Muslim *Ummah* in the area.

KEY: Survey, Contribution, Goni, Development, Qur'an, Sokoto metropolis

* **Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto**

** **Department of Islamic Studies, Shehu Shagari College of Education, Sokoto**

Introduction:

History has it that no price can be put on the importance and efficacy of knowledge of the Qur'an one acquires. This is in view of the fact that knowledge of the Qur'an is analogous to the life and light of the heart of an individual Muslim. Perhaps, this may not be unconnected with the fact that those who acquire Islamic knowledge are aware of the truth and act accordingly, thereby having positive impact on those around them. Almighty Allah had emphasized in the Qur'an that:

Only those who fear Allah, amongst His servants, who have knowledge³

Going by the above, Goni Muhammad Bello and his role in imparting Qur'anic knowledge as well as other Islamic disciplines to the contemporary Muslims of the area, under study, is not an exceptional. In fact, Goni has been in the fore-front of raising the standard of Qur'anic education in Sokoto state, particularly, in the promotion of recitation and memorization of the Glorious Qur'an.

Record available has shown that Goni's effort on Qur'anic studies as well as literary contributions is second to none. More so, the establishment of *Ilmi* circles, where he teaches at different places and time, made him a religious icon of his time so much so that many Islamic scholars, within and outside Sokoto state, attend his teachings for the overall development of Qur'anic studies to the larger society.

It is in line with this development that this paper attempts to study the contribution of Goni Muhammad Bello Boyi to the advancement of Qur'anic study with a view to exploring his educational and teaching career, establishment of Qur'anic center as well as production of literary materials circulated amongst his students and the public and their impact on the lives of contemporary Muslims in Sokoto metropolis.

A Synopsis on Sokoto Metropolis:

Sokoto city, the headquarters of Sokoto Emirate is located in the northwest region of Nigeria. The history of the city has been shaped, largely by 19th century Islamic revivalism (*Tajdid*) which is also referred to as the Sokoto *Jihad*. Usman conceives that the most important outcome

of the 19th century was the establishment of a new Islamic state called the Sokoto Caliphate⁴. The name Sokoto, which is the modern version of the local name *Sakkwato* is also known as *Sakkwato Birnin Shehu* (Sokoto that of Shaykh).

Being the city of the Caliphate, it is predominantly inhabited by Muslims and is an important seat of Islamic learning not only within the state but throughout Nigeria. This suggests that there have been famous centers of learning in Sokoto metropolis for many years⁵. The Sultan is the spiritual leader of Nigerian Muslims. Oral tradition has it that Sokoto was founded by Shaykh Uthman bn Foduye in 1804 and was later maintained by his son Muhammad Bello as a *ribat* when the former was in Sifawa. It later became the Caliphate capital after Shaykh's death.

Presently, Sokoto metropolis is made up of Sokoto North, Sokoto South and, to some extent, parts of Wamakko local government areas. By the way, Sokoto metropolis which was predominantly occupied by notably Fulani and Hausas – that are made up of Gobirawa, Zamfarawa, Kabawa, Adarawa- has a projected population of 4.2 million people.

Record has it that apart from these two major tribes, there are other groups such as Yoruba, Igbo, Tuaregs, and Zabarmawa who emigrated from neighboring Niger republic and resided in the state. Being the capital city founded by the triumvirates, the literary revolution of the area was accompanied by the transformation occasioned by the change in the entire structure and the fabric of the society under the caliphate⁶. Thus, education became a yardstick for all opportunities in the state and the knowledge a ladder for climbing heights of respect and dignity. This period witnessed the establishment of schools for educational needs of all categories of people⁷.

Islam, being the widely practiced religion, affects nearly all aspects of life among the people of the area. Proliferation of *Jum'at* mosques and other educational centers, within the study area, has further proven the point. Sokoto is therefore seen as a citadel of learning for Nigerian Muslims and Islamic education as well. The Usmanu Danfodiyo University, Sokoto which was founded in 1975, is also located in the area under review.

Goni Muhammad Bello: Life and Education:

Goni Muhammad Bello Boyi was born in Sokoto at Gidan Uban Doma area along Kofar Atiku road in the year 1378 AH which coincides with the Gregorian year 1968 CE. Goni Muhammad Bello's *kunya*⁸ is Abu Fatima Muhammad Bello bn Muhammad Boyi bn Muhammad bn Abd Allah. His lineage from his mother is Muhammad Bello bn Safiyyah bint Abu Bakr, known as Sahabin Sa'i, bn Ladan bn Bukhari bn Ibrahim⁹. As was traditionally obtained in Hausa-Fulani set up, he was brought up under his parent's tutelage and instruction. This accorded him ample opportunity to study Qur'an at an early age under his mother *Modibbo* Safiyyah and later went to his uncle Abd Ar-Rahman Al-Suyudi as well as his consanguine brother Malam Yahaya bn Muhammad Boyi to further his study. His zeal and interest to study the Book of Allah, the young Bello, after exerting much effort, committed the entire Qur'an¹⁰ into memory. This was precisely on 29th August 1414AH. Similarly, Goni's life was an embodiment of worship to Almighty Allah and a service to humanity. He was not obsessed with materialism, a cancer which afflicts most of our contemporary Muslim brethren. In addition to Qur'anic education, he exhorts his students to study other sciences so as to meet the challenges in the pursuit of education. His appeal for furtherance of their study was so loud that everyone among his students could easily remember.

Goni Muhammad Bello is happily married to two (2) wives and many children. Among his children are Mansur Goni Muhammad Bello, Muddaththir Goni Muhammad Bello, Mujtaba Goni Muhammad Bello, Muhaisin Goni Muhammad Bello, Ibrahim Goni Muhammad Bello and Usman Goni Muhammad Bello among others. Three (3) out of his children have already committed the Glorious Qur'an into their memories; these are Muddaththir, Mansur, Muhaisin and Mujtaba¹¹. Ibrahim who had already memorized thirty (30) hizbs would likely commit the remaining hizbs in due course, while others are at appreciable stages of completing theirs¹².

His Teachers:

Islamic education is an essential need derived from Islam as a religion or a way of life. The Qur'an is therefore the main source of Islam which contains every principle of Islamic thoughts.

Goni was extremely enthusiastic in his search for knowledge and had his first encounter with both elementary and advanced Islamic learning under his father, Shaykh Muhammad Boyi.

In order to become versatile and learned scholar, one needs to study different branches of knowledge from different scholars of varying degrees of knowledge in his time. To attain this position, Goni Muhammad Bello was involved in studies directed by his father Mal. Muhammad Boyi until he was satisfied that he had collected the elementary knowledge of Islam. He extremely emerged fluent in Arabic language, Qur'anic sciences and Islamic jurisprudence among others.

His learning process was, to some extent, self motivated, emanating from the encouragement he received from his father. Although Goni was not only well read and versed in Qur'anic sciences but was also conversant with other advanced fields of learning. He moreover, studied under indigenous scholars and foreign ones alike. The following were identified as some of the teachers who taught him right from childhood:

1. His father, Mal. Muhammad Boyi
2. His mother Safiyyah bint Sahabin Sa'i
3. His uncle Abd Ar-Rahman Al-Suyudi
4. His elder and consanguine brother Yahaya bn Muhammad Boyi
5. His elder and consanguine brother Umar bn Muhammad Boyi
6. Shaykh Abd Allah Al-Zawawy
7. Shaykh Muhammad Hassan Ali Sulaiman
8. Shaykh Muhammad Bakabe
9. Shaykh Hussain bn Alkalin Garka
10. Shaykh Muhammad Gwandu
11. Shaykh Ahmad Gigane
12. Shaykh Musa Zaria
13. Shaykh Ibrahim Bakane to mention but a few

Relatively, Goni dedicated significant time to scholastic efforts and became well known in this regard. This scholar retired from all other engagements studying and mastering the correct recitation of the Glorious Qur'an, its *Tajwid* and science of *Qira'at* under the supervision of his father, Shaykh Muhammad Boyi.

This significantly informs us how deeply rooted Goni was as par the knowledge of Qur'an. Interestingly, Goni asserts that:

I have received most of my knowledge from my father. Thus, it was very rare for me to have acquired certain knowledge that was taught in our area without having learnt some of it from him. He was my greatest reference in any knowledge studied from other scholars. He elaborated to me many things I failed to understand from other scholars. He used to clarify to me any ambiguity I was unable to understand. I have learnt Qur'an recitation from him. I read the entire Qur'an while he was patiently listening. This was done more than three times¹³.

Other branches of knowledge Goni Bello studied under his father include *Fara'id Al-Jalilah*, *Sulalat al-Miftah Miftah al-Tafsir*, *Al-Itqan fi Ulum al-Qur'an*, *Tafsir Jalalayn* and *Diya' al-Ta'wil*. Considering the number of scholars under which Goni Muhammad Bello studied from within and outside the state, one is left with no doubt as to the quantity of knowledge he had gained. While he was under the tutelage of Shaykh Ali Sulaiman Al-Misri, an Egyptian scholar, Goni attested that he had benefitted tremendously from the knowledge of this scholar especially in the area of *Tajwid* and the science of *Qira'at*.

His ability, skills and competence earned him fame from within and outside the state. Being humble, gentle and visionary scholar, Goni availed himself with the opportunity of the presence of Shaykh Al-Misri and studied under him the introductory part of *Tajwid* to include *Makharij al-Huruf* (place of articulation) and *Sifat al-Huruf* (attributes of letters). His zeal and interest to study the Qur'an and teaches it to others could not allow him pass a day without being with this great Egyptian scholar. This is because he took the search for knowledge particularly that of the Qur'an, to be his life partner.

He therefore, devoted much of his time taking various aspects of Qur'anic education under Al-Misri. For instance, he studied the seven modes of recitation, as expounded in *Kitab Al-*

Shatibiyyah as well as other Qur'an related disciplines. He had in no time gathered the much needed knowledge of Qur'anic sciences and was offered *Ijazah* and authorized by Shaykh Al-Misri to teach the Qur'an, kitab *Al-Shatibiyyah* as well as other Qur'an related sciences.

More so, his enthusiasm and care for the public to learn the Qur'an, as he did, made him feel very much encouraged rendering the services of imparting same knowledge he acquired to the younger ones who came to study under him. The students cut across many states in Nigeria. From that time to the later period, he preoccupied himself teaching *Tajwid*¹⁴, *Qira'at*¹⁵, and *Ulum al-Qur'an*¹⁶. This is because he knows very much the efficacy of maintaining the Qur'an and reciting it at all times. The Prophet Muhammad (saw) informs that:

Verily, the likeness of the beholder of the Qur'an is like that of a reined camel. If he were to undertake it, he would grasp it and if he were to leave it; it would escape¹⁷.

In another tradition he was reported to have encouraged Qur'an memorizers that:

Maintain learning the Qur'an by heart for verily it is greater in escaping from the chest of men than camels from their reins¹⁸.

In order to conduct this noble task, Goni established special centers where he educates his disciples, individually, different fields of Islamic knowledge, *Tajwid*, *Tahfidh* among others.

People coming from near and far places such as Gusau, Birnin Kebbi, Gwandu and Jega benefitted a lot from his knowledge. Some of these centers still function while others have become extinct. These centers include:

1. House of Mal. Mode Abu Bakr located at Dan Fili area, Sokoto
2. House of Dr. Ahmad Rufa'i Runjin Sambo area, Sokoto
3. Mosque of (late) Alhaji Gado Kwamberu¹⁹

These centers have now ceased to exist as a result of his commitments and other religious and social engagements.

4. Goni Bello's house at Uban-Doma area where he normally teaches Tafsir and Ahadith of the Prophet Muhammad (saw).

5. House of Mal. Aliyu Gidan Kanawa. The establishment of this center in 1991 C.E was occasioned by the need and aspirations of people, from far and near, to learn the correct recitation of the Glorious Qur'an. Goni Muhammad Bello had accomplished the task so much so that he was able to teach the complete recitation of the Qur'an in accordance with the different *Qira'at* which include; *Riwayat Hafs an Asim, Warsh an Nafi'i, Qalun an Nafi'i, Duri an Abi Amr, Susi an Abi Amr, Duri an Kisa'i* and *Bazzi* and *Qunbul an Ibn Kathir*.

However, in the course of teaching these *Riwayat* Goni also taught a popular book entitled 'Al-Shatibiyyah' in order to avail the disciples with the opportunity to master the recitation of the Qur'an correctly. Thus, to achieve the desired result in imparting sound Qur'anic knowledge, the adults became the target. Later on, Goni Muhammad Bello, after consultation with teachers around him and other senior disciples decided to introduce an elementary class to accommodate younger ones in the memorization of the Glorious Qur'an. This noble task took off in 2006. This is in line with the Prophet's exhortation in the following Hadith:

Verily he who has nothing of the Qur'an in his heart, is like a house (which has been) destroyed.²⁰

Parents in no time started to realize the fruits of Goni's effort and soon began to patronize his initiative. The enrolment of pupils into the center coupled with the unavailability of classes mandated the leadership of the center to work out modalities in getting a new and permanent site for proper and smooth conduct of activities of the center. Between 2006 and 2010, Goni successfully established an Institute located at Hubbare area, where the tomb of the great Jihadist Shaykh Uthman bn Foduye is sited.

The institute became the biggest and the first of its kind in Sokoto metropolis where *Tajwid, Tahfidh* and other Qur'an related sciences were taught. Shaykh Goni became the Institute's Director and was assisted by his senior disciples with a view to running its affairs smoothly. The Institute was named *Ma'ahad al_tahfidh wa al-Dirasat al-Qur'aniyyah*'. From its inception to date, it has on record a number of students who had committed the entire Qur'an into memory. The Institute has organized the first grand reception (*Walimat*) to celebrate with fifty (50) students who committed the entire Qur'an into their memory²¹. In order to meet the global

challenge of proper education for all, Muslim parents devoted much of their resources, time and all that is required to see that their wards learn and understand Qur'an in addition to other fields of knowledge. This no doubt assists Muslims in the acquisition of knowledge in order to properly understand Allah's religion in its entirety. The Prophet (SAW) described, in one of his traditions, the status of the beholder of the Glorious Qur'an that:

It will be said to the beholder of the Qur'an: Recite, ascend and recite slowly and distinctly as you used to²²

In order to strengthen the ability and interest of the memorizers, Goni encouraged them to study other *Riwayat*²³ of the Glorious Qur'an. This became easy for them since they have memorized the Qur'an. They were also taught advanced knowledge of the Qur'an which they also memorized. His encouragement to his students might have link with the statement of the Noble Prophet (saw) who elucidates that:

There is no envy (acceptable) except in two (cases). A person who is given the Qur'an by Allah and recites it throughout the night and throughout the day, and a person whom Allah has given wealth that he gives out throughout the night and throughout the day²⁴

Shaykh Goni's Literary Contribution:

Shaykh Goni's expertise has resulted in making him a literary figure - like his predecessors – that authored a number of works to his credit on different branches of Islamic knowledge. However, our concern is focused on his various works written on Qur'an and its sciences most of which are:

1. *Al-Lawami' al-Durar fima yata allaq bi al-Huruf wa al-Ayat wa al-Suwar*. This work gives detailed information of place (s) where *Suwar*²⁵ of the Glorious Qur'an were revealed. The number of *Ayat*²⁶ of each *Surah*, number of its words and letters as well as letters upon which the *Ayat* (of a particular *Surah*) ends with.
2. *Tahdhir al-Qurra' min Mahalik al-Riya'*. This book, which contains five (5) chapters, extensively gives a stern warning to anyone who committed the entire Qur'an (or its part) into memory against the implication of show-off and or eye service and the need for them to sanctify their intention in the cause of memorizing the Book of Allah.

3. *Nabdhatun Yasirah tata allaq bi Ta'lim al-Qur'an wa Ta'allumih*. This work has clearly spelled out the methodology, ethics and virtues of Qur'an teachers.
 4. *Almusil Ila Ahkam al-Murattabah ala Qasr al-Munfasil*. In this work, the author enumerated the conditions of elongation while reciting the Book of Allah. Classifications of elongation, where and when to elongate are also discussed in it.
 5. *Al-Tuhfah fi Riwayah al-Shu'bah*. The author has written this work in a poetic form to make it easy for students to understand and memorize it.
 6. *Sharh Tuhfah al-Atfal*. This is a commentary of Kitab *Tuhfah al-Atfal*
 7. *Al-Mudih Li Nazm ma Khalafa Qalun Warshan min Tariq al-Shatibiyyah*. This work will soon be published.
 8. *Al-Ta'liq al-Yasir ala Miftah al-Tafsir*. This work serves as a commentary on *Miftah al-Tafsir*. It is in two volumes.
 9. *Radd al-Fikr Ila Riwayah al-Susi an Abi Amr*. It is also in two volumes
 10. *Al-Durar al-Lami' fi Riwayah al-Warsh an Nafi'*. This work is in one volume.
- Similarly, Shaykh Goni wrote other works that deal with other different aspects of Islamic knowledge. They include, but not limited to:
1. *Bayan Adam al-Inkar fi Masa'il al-Far'iyah wa Mashru'iyah al-Qabd wa al-Irsal fi al-Salah*.
 2. *Al-Tawassul wa al-Shafa'ah Bayn al-Tafrid wa al-Ifrad*. This work enunciates fully on intercession.
 3. *Izalah al-Rayb an Tahrim al-Ghibah*.
 4. *Mukhtasar Fada'il al-Sahabah*.
 5. *Irshad al-Ikhwan al-Talabah Ila Jawaz al-Ruqa wa al-Kitabah wa al-Tama'im al-Shar'iyah*. This work is on the Islamic legal position on servile and charm.

Goni's Students:

Goni Muhammad Bello, as one of the *Tajwid* scholars in Sokoto state, has a number of students who receive the knowledge of *Tajwid* under him. Some of these students hail from within and outside the state. It will be difficult to identify such students individually, due to their large number and different times in which they attend Goni's teaching session. But however, the following are said to be his famous students:

1. Mal. Ibrahim Muhammad
2. Mal. Al-Hassan Gummi
3. Mal. Nasir Usman
4. Mal. Bello Abdul-Hakim Galadanchi
5. Mal. Kabir Sabo
6. Mal. Uwais Muhammad
7. Mal. Aliyu Malami
8. Mal. Nura Aliyu
9. Mal. Hamza Bello Kofar Kware
10. Mal. Bello Abubakar
11. Mal. Hadi Sulaiman Gusau
12. Mal. Sanusi Na Iya
13. Mal. Sanusi Bara'u
14. Mal. Attahir Shehu Mainiyo and
15. Mal. Hassan Muhammad among others²⁷.

Goni Bello's education and its impact on the Lives of Muslims in Sokoto Metropolis:

As we have seen above, Goni's zeal in the pursuit of Islamic knowledge was apparently appreciated by many people, particularly in Sokoto metropolis and its environs. He took the search for Islamic knowledge very dear to him that hardly could a day pass without learning a new thing that will improve and quench his thirst for knowledge. It may not be unconnected with the Prophet's statement that:

The best of you is he who learns the Qur'an and teaches it (to others)²⁸

Taking this into account, many of his students became so inspired and their love for Islamic education increased. It has greatly impacted positively on their lives so much that Goni himself used to assign some of them to teach in many circles of learning where he supposed to teach²⁹. This could serve as a testimony of the impact they had on him. Some of these students are however imitating Goni's voice when they recite the Qur'an and in addition to this they had also assimilated his methods and the style he employed while he taught.

Largely, each one of these students will want to be identified as Goni's student for his humbleness, truthfulness, patience, endurance as well as his human relation. He had no doubt manifested all the good qualities one requires to win the hearts of his followers. More importantly, his attitude and noble characters as well as his actions speak louder than his words. What a nice scholar! What can be deduced from the above points is that his fame and popularity, the exhibition of noble characters and the manner of approach earned him a credit so much that people, not only in Sokoto metropolis, but other parts of Nigeria rallied round him. They asked him many questions that affected them relating to Islam and accepted whatever reply he gave them. His role as an arbiter to many marital problems affecting the Muslims in the study area quantifies the extent to which he was accepted as an Islamic scholar.

One of the oral information gathered revealed that Goni Muhammad Bello neither attended public presentation nor featured in radio or television talks. The reason might have been known to him alone as we never heard it before now. But however, this did not hinder him from teaching his students at the designated time and venue³⁰.

Conclusively: Goni Muhammad Bello, as a subject of our discussion, is not only an Islamic scholar within his state per say but also acquired international recognition. Islamic scholars from outside Nigeria acknowledged his contributions for the advancement of Qur'anic studies. This can be seen in the forwords to his works where scholars of international repute recommended students and scholars to read his works with a view to benefitting with his knowledge.

We want to cogently state that Goni Muhammad Bello whenever he finds himself in Saudi Arabia for Hajj or lesser Hajj will avail himself with the opportunity to study other aspects of Islamic knowledge under prominent Saudi Islamic scholars. Among the scholars that taught him while performing Hajj include but not limited to Shaykh Abul Farah Lashin under whom Goni studied *Riwayat Warsh* and Shaykh Al-Tilmidiy who wrote a forword to *Al-Durar al- Lami' fi Riwayah al-Warsh an Nafi* written by Goni Muhammad Bello among others. Shaykh Lashin also wrote a forword to *Tahdhir al-Qurra' Min Mahalik al-Riya'* authored by Goni³¹.

We have therefore seen the extent to which people, not only within the study area, benefitted from the vast knowledge of this scholar particularly those who had committed the Qur'an in their hearts. Goni Muhammad Bello's zeal and interest to add to the existing literature is felt and noted by highly eminent scholars around the globe.

It is pertinent, at this point, to encourage Goni's students and wealthy individuals from far and near to translate the traceable works of the Shaykh into Hausa and English languages for the benefit of those who could neither understand nor read Arabic language. This, we believe, will further increase the circulation of Goni's work to many people as well as researchers who did not understand Arabic language but might have developed interest in studying works written in both languages, Hausa and English.

Endnotes

¹ Abu Iyaad, Shaytan: his ways in misleading, University of Essex Islamic Society, 1995, p. 22

² Qur'an 39:9 and 13:39

³ Qur'an 35:28

⁴ M.T. Usman, "*Commerce and Industry in the Former Sokoto Province, c. 1903-1990*" in M.T. Usman and M.A. Rufa'I (editors) Social and Economic History of Northern Nigeria Since 1500 AD, Aboki Publishers, Makurdi-Nigeria, 2015, P. 43.

⁵ A.M. Kani and K.A. Gandi, (eds) State and Society in the Sokoto Caliphate, Sokoto 1990

⁶ Roder, Wolf. 'Sokoto' Microsoft Encarta, 2008

⁷ H.A.S., Johnston, The Fulani Empire of Sokoto, London, 1967

⁸ Antonomasia

⁹ He is one of the flag bearers of Shaykh Uthman bn Foduye

¹⁰ Goni Muhammad Bello, 55 years interviewed at the premises of the Institute situated at Hubbare area, Sokoto on 2nd May, 2013

¹¹ Mal. Auwal Abdullahi Mainiyo, a student of the Shaykh, Qur'an memorizer, interviewed at Mainiyo area, Sokoto on 16th January 2016

¹² Bello Abdullahi Mainiyo, 25 years and also Qur'an memorizer, interviewed through phone call on 15th November 2015

¹³ Goni Muhammad Bello, Op.cit

¹⁴ The art of beautifying the recitation of Qur'an

¹⁵ Means various pattern of Qur'an recitation

¹⁶ The term denotes science of Qur'an

¹⁷ Quoted in The Virtues of the Qur'an, written by Abdulqadir Al-Armoot, International Islamic Publishing House, Page 6, 1998

¹⁸ Ibid, page 6.

¹⁹ Goni Muhammad Bello, on 22nd November 2015, Op.cit

²⁰ Albulqadir Al-Armoot, Op.cit, page 7.

²¹ Institute's Register, obtained from a staff of the institute Mal. Nura Aliyu on 12th December 2015

²² Albulqadir Al-Armoot, Op.cit, page 7.

²³ The term refers to the art of recitation of the Glorious Qur'an

²⁴ Albulqadir Al-Armoot, Op.cit, page 4.

²⁵ Is the plural of *Surah* which refers to chapters of the Glorious Qur'an.

²⁶ Is the plural of *Ayah* which refers to verses of the Glorious Qur'an.

²⁷ Abubakar Bello, Contributions of Some Muslim Scholars and Institutions to the Development of Tajwid and Qur'an Memorization From 1980 to 2010: A Study of Sokoto State, being an M.A. Dissertation submitted to the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, page, 45

²⁸ Albulqadir Al-Armoot, Op.cit, page 5.

²⁹ Mal. Hamza Bello Kofar Kware, 36 years, one of the Goni's students interviewed at *Ma'ahad al- Tahfidh wa al-Dirasat al-Qur'aniyyah*, on 10th January 2016.

³⁰ Bello Abubakar, 38 years, one of the Goni's students interviewed via phone call on 15th January 2016

³¹ Mal. Hamza Bello Kofar Kware, Op.cit, 15th January 2016.

