BRILL

مجلّة الدراسات الإسلاميّة
ISLAMIC STUDIES JOURNAL
2 (2025) 210–230

brill.com/isj

Qur'ānic Competition and the Development of *Qirā'āt* Science in Northern Nigeria

Nasir Yahaya | ORCID: 0009-0006-2238-4852
Department of Basic Islamic Sciences, Ibn Haldun University, Istanbul, Türkiye
nasir.yahaya@stu.ihu.edu.tr

Received 2 December 2024 | Accepted 18 May 2025 | Published online 14 November 2025

Abstract

The trend of organising Qur'ānic competitions, commonly called *musābaqa*, has gained international attention since its inception in Malaysia in 1961. Subsequently, the practice spread throughout the Islamic world. By employing a qualitative research technique that banks on a historical descriptive approach, this study explores the historical development of *qirā'āt* in Nigeria and the contribution of *musābaqa* to promoting *qirā'āt* knowledge. The study shows that *qirā'āt* science developed through a series of phases that initially dated back to the arrival of Islam in the region, followed by the Islamization of the Hausa Emirates. Despite the challenges of colonialism, several factors, such as migration, scholarly visits, and scholarship missions, contributed to the development of *qirā'āt* science in Nigeria. Shaykh ʿAbd Allāh b. Fodio's book, *al-Farā'id al-Jalīla wa-Sā'iṭ al-Fu'ād al-Jamīla*, is considered the first book by a Nigerian author that discussed *qirā'āt*. In addition, *qirā'āt* were added to the *musābaqa* in 2023 because it was accepted on an international level, even though it is challenging and new. This positively affects education because it introduces the *musābaqa* participants to different Qur'ānic subjects. Also, it inspires the establishment of *Qirā'āt*-based learning institutes, emphasising both the theoretical and practical aspects, and serves as a motivating factor for students, teachers, and *musābaqa* juries to further explore it.

Published with license by Koninklijke Brill BV | DOI:10.1163/29502276-12340031
 | ISSN: 2950-2284 (print) 2950-2276 (online)

Keywords

Qur'ān – *Musābaqa* – *Qirā'āt* science – Education – Nigeria

المسابقات القرآنية وتطور علم القراءات في شمال نيجيريا

ناصر يحيى
جامعة ابن خالدون، إسطنبول، تركيا

الملخص

اكتسب اتجاه تنظيم المسابقات القرآنية اهتمامًا دوليًا منذ بدايته في ماليزيا عام 1961. ومن خلال استخدام المناهج النوعية والوصفية والتاريخية، يتناول هذا البحث التطور التاريخي لعلم القراءات في نيجيريا ومساهمة المسابقة في تعزيز معرفة القراءات. وتُظهر الدراسة أن علم القراءات تطور من خلال سلسلة من المراحل التي ترجع إلى وصول الإسلام إلى نيجيريا، تليها دخول الإسلام لشعوب إمارات الهوسا. وعلى الرغم من التحديات التي جاءت مع الاستعمار، فقد ساهمت عدة عوامل، مثل الهجرة والزيارات العلمية والبعثات الدراسية، في تطوير علم القراءات في نيجيريا. كما يعتبر كتاب عبد اللّٰه بن فودي "الفرائد الجليلة وسائط الفؤاد الجميلة،" أول كتاب لمؤلف نيجيري يتناول القراءات. وقد أُضيفت القراءات إلى برنامج المسابقات عام ٣٢٠٢ نظرًا لقبولها عالميًّا، رغم صعوبتها. وهذا له أثر إيجابي على التعليم، إذ يُعرّف المشاركين في المسابقات بمواضيع قرآنية مختلفة. كما تشجع المسابقات الدول على إنشاء معاهد تعليمية قائمة على القراءات وتحفيز الطلاب والمعلمين ولجان تحكيم المسابقات لمزيد من التعمق في هذا العلم.

الكلمات المفاتيح

القرآن –المسابقات –علم القراءات –التعليم – نيجيريا

Introduction[1]

The trend of organizing Qur'ānic competitions, commonly referred to as *musābaqa*, has gained international attention since its inception in Malaysia in 1961. Its primary aim is to promote Qur'ānic learning and to strengthen relationships among Islamic countries. Al Faruqi contends that the event served as an avenue for custodians and advocates of the Holy Qur'ān to unite under the umbrella of the final revelation. This initiative raised Malaysia's standards for Qur'ānic recitation, produced more proficient reciters, and encouraged a deeper understanding and accurate recitation of the Qur'ān among the public. Subsequently, the practice spread throughout the Islamic world, attracting several Islamic countries to organize similar events on different occasions. The competitions which are either recitation-based, where the participants read directly from the Qur'ān, or memorization-based, where the students are evaluated based on the consolidation of their memory. Interestingly, the organizing committee ensures the event's participation of individuals from Europe, South Asia, East Asia, Central Asia, Africa, and the Middle East.[2]

In the Nigerian context, the event was initiated in 1986 and managed and supervised by the Center for Islamic Studies at Uthman Dan-Fodio University, Sokoto State. Moreover, the event's rotational nature across Nigerian states effectively exposes the practice to the general Muslim population, particularly in the predominantly Muslim Northern part of the country, which attracts several individuals to participate in one of the six categories.[3] The competition typically follows a knockout format, with participants competing from the ward, local government, zone, state, and national levels. The first-place winners of each category represent their respective state at the national level, while the overall winner at the national level represents the nation at the King Abdulaziz International Qur'anic Recitation Competition in Saudi Arabia. In 2023, the national body of the *Musābaqa* organization in Nigeria adopted the *qirā'āt* category due to its inclusion at the international level.[4] This unique category requires proficiency in the seven authentic recitations (*qirā'āt sab'a*) and their narrations (*rìwāyāt*), both in theory and practice, as well as the ability

1 The author wishes to thank Dr. İhsan Kahveci for his valuable comments and suggestions, which have contributed to the refinement of this article.

2 Lois al Fārūqī, "Qur'ān Reciters in Competition in Kuala Lumpur," *Ethnomusicology* 31, 1987, 224.

3 Yakubu Tahir Maigari, et. al., "Exploring the Factors Affecting Competitors' Performance at Qur'anic Recitation Competition: A Case of Compliance with Techniques of Recitation (Ahkamut-Tajweed)," *IOSR Journal Of Humanities And Social Science* 24, no. 8 (n.d.): 3.

4 *Competition Guide: The King Abdulaziz International Qur'ānic Competition*, Saudi Arabia: The Ministry of Islamic Affairs, Daw'ah and Guidance, 1445 / 2023.

to justify every variation in Qur'ānic recitation from the classical books of *al-Shāṭibiyya*, *al-Ibāna*, and *al-Taysīr*. This category of *qirā'āt*, despite its difficulty and novelty, attracted *musābaqa* participants from various states of Nigeria. This dynamic shift in paradigm within the *musābaqa* framework is a complex issue that requires deeper investigation, as it is undoubtedly the most challenging of all the *musābaqa* categories to date.

Musābaqa has attracted several scholars who have explored the socio-religious elements of this phenomenon. For instance, Gade et al. explored the motivation of Qur'ānic recitation competitions in Indonesia within the theory of ritualized religious practice. The author suggests that the event serves as a point of view on the inspired systems of religious practice, highlighting rehearsal regimens that improve knowledge and understanding of the inspirational dynamics of prolonged, voluntary, sustained practices of piety.[5] Similarly, Rahtikawati maintains that *musābaqa* improves participants' scientific interpretation and memorization skills. It also fosters a unique setting where participants, judges, religious authorities, and other community members can develop meaningful friendships.[6] Likewise, Nurrahim claims that the event provides benefits and positive principles, such as discovering previously unknown facts related to the Qur'ān, promoting increased competitiveness between students, receiving comprehensive guidance, and achieving progress in memorization proficiency.[7] In his research into new media in the Islamic world, Galal demonstrated how traditional religious practices such as *nusābaqa* are regarded as useful in developing Islamic identity.[8] Moreover, Muhammad Shalouni discusses the significance of endowments for Qur'ānic competitions. He argues that endowments for Qur'ānic competitions should be encouraged and promoted as they are one form of perpetual charity whose benefit continues even after death.[9]

Despite the wide scope of literature investigating *musābaqa* practice, it is evident that previous scholars have primarily focused on the event's overall

5 Anna Gade, Pamela Stewart, and Andrew Strathern, "Motivating Qur'anic Practice in Indonesia by 'Competing in Goodness,'" *Journal of Ritual Studies* 18 (2004); 29–33.

6 Yayan Rahtikawati and Lu'lu' Abdullah Afifi, "Musābaqah Tafsiril Qur'an: A Religious Scientific Contestation and Ceremonial Symbol," *al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (Sep 2021); 8–11.

7 Ahmad Nurrohim and Ilham Adyatma, "The Meaning of Musābaqah Hifẓil Qur'an for Students Who Memorize the Qur'an," n.d., 12.

8 Ehab Galal, "Magic Spells and Recitation Contests: The Qurān as Entertainment on Arab Satellite Television," 2008, 16.

9 Anwar Muhammad El-Shaltouni, "Endowment for Qur'anic Competitions: Its Types, Propagation and Conformity to Sharia," *Faculty of Sharia and Law Al-Azhar University* 34, no. 2 (2022): 2575.

social and educational impact on the lives of Muslims. This includes its role as a ritualized and traditional religious practice and the importance of endowments for m*usābaqa*. However, none of the previously mentioned scholars explored the contribution of *musābaqa* to *qirāʾāt* learning in Nigeria, given that the *qirāʾāt* category is a new and emerging trend in the system. Therefore, this article bridges the gap in the existing literature by emphasizing the importance of Qurʾānic reception in a social context through *musābaqa* events involving active community engagement. This is achieved by presenting the historical development of *qirāʾāt* in Northern Nigeria and the contribution of *musābaqa* to promoting *qirāʾāt* knowledge in the country. This novel approach is essential to this article for two main reasons. First, it differs from previous studies in that it sees the event as a socio-religious practice and an educational tool that helps advance *qirāʾāt* knowledge in Nigeria. Additionally, previous scholars have underestimated the potential of *musābaqa* in promoting *qirāʾāt* education. Therefore, this article highlights the overlooked aspects and offers an extensive overview of the event, serving as a foundation for future research in this field.

The article uses data from historical sources, supplemented by secondary data from relevant academic journals, and draws on the researcher's extensive experience as a participant and juror in the *musābaqa*. According to Boyce, this technique is essential in examining a specific idea, program, or situation. The data collected is analyzed thematically, capturing the richness of the *musābaqa* phenomenon. By grounding the analysis in primary and secondary sources, this paper explores the stages of *qirāʾāt* development and how adding it to the *musābaqa* helped the field grow in Nigeria's Islamic education sector.

1 The Emergence of *Qirāʾāt* and Its Development

The science of *qirāʾāt* is highly valued in Islam due to its strong connection with the Qurʾān. According to al-Zarkashī (d. 1392), *qirāʾāt* sciences are the differences in the wording of the revelation mentioned in the writing of the letters of the Qurʾān or their manner.[10] al-Qāḍī (d. 1403) maintains that Prophet Muḥammad received the Qurʾān through the Angel Gabriel in Arabic, revealed in seven different letters (*aḥruf*).[11] Islamic scholars debated the meaning of

10 Muḥammad b. ʿAbd Allāh al-Zarkashī, *al-Burhān fī ʿUlūm al-Qurʾān* (Beirut: Dār al-Maʿrifa, 1956), 318.

11 ʿAbd al-Fattāḥ b. ʿAbd al-Ghanī al-Qāḍī, *al-Wāfī fī Sharḥ al-Shāṭibiyya fī al-Qirāʾāt al-Sabʿ* (Jeddah: Maktaba al-Sawādī liʾl-Tawzīʿ, 1991), 6.

these letters, but Ibn Jawzī concluded that they were the source for different recitations.[12] The seven letters are also perceived as seven Arab dialects with one meaning, each dialect having different standards and specifications. However, al-Zarkashī (d. 1392) identified the *Quraysh, Hudhayl, Tamīm, Azd, Rabīʿa, Hawāzin, and Saʿd b. Bakr* dialects as the seven Arab dialects in which the Qur'ān was revealed.[13]

The Prophet taught his Companions different Qur'ānic recitation methods and sometimes recited the Qur'ān to one Companion using one letter and another using a different letter. Each Companion would then recite and instruct others based on what they had learned from the Prophet. After his death, the Companions dispersed into new Islamic states to teach the Qur'ān. However, accuracy decreased due to variations in transmission and the high number of transmitters. Muslims agreed to accept readings based on factors like credibility, trust, piety, and extensive knowledge. In the third century AH, Ibn Mujāhid outlined seven Qur'ānic recitation styles connected to famous reciters in his book *Kitāb al-Sabʿa*.[14] The seven reciters identified are from Ḥijāz, Iraq, and Shām regions. They are: Nāfiʿ, ʿĀṣim, Ibn Kathīr, Ibn ʿĀmir, Abū ʿAmr, Ḥamza, and Kisā'i.[15] They disseminated the various recitations from the Prophet's Companions and adherents, which gained widespread acceptance within their regions. Later, scholarly works of Abū ʿAmr al-Dānī (d. 371 AH), al-Shāṭibī (d. 590 AH), and Ibn al-Jazarī (d. 833 AH) serve as fundamental knowledge resources for studying *qirā'āt* sciences. The science has diffused across the Muslim world, allowing every country to adapt and utilize narrations from the Seven *qirā'āt* as a primary form of Qur'ānic recitation and transmit them to future generations in the same way.

2 *Qirā'āt* and Its Development in Nigeria

The development and growth of *qirā'āt* science in Nigeria can be traced to the advent of Islam. Many historians have confirmed the possibility of Islam arriving in Africa early. Adeyemi, for example, maintains that many historians have assumed the possibility of Islam arriving among individuals in ancient Nigeria

12 ʿAbd al-Raḥmān b. ʿAlī al-Jawzī, *Funūn al-Afnān fī ʿUyūn ʿUlūm al-Qur'ān* (Beirut: Dār al-Bashā'ir, 1987), 247.

13 al-Zarkashī, *al-Burhān*, 318–23.

14 Christopher Melchert, "Ibn Mujāhid and the Establishment of Seven Qur'anic Readings," *Studia Islamica* 91 (2000); 5–22, 8.

15 al-Qāsim b. Fīrah al-Shāṭibī, *Matn al-Shāṭibiyya: Ḥirz al-Amānī wa Wajh al-Tahānī fī al-Qirā'āt al-Sabʿ* (Istanbul: Dār al-Hudā wa Dār al-Ghawthānī, 2005), 3–4.

in the 4th century AH / 11th century CE.[16] Interestingly, Islam spread through trading and preachers from Morocco, Algeria, Tunisia, Libya, and other North African countries.[17] Moreover, Dawood argues that Islam entered the region in 46 AH / 666 CE, after the army of the eminent Companion ʿUqba b. Nāfiʿ al-Fihrī crossed the Libyan desert towards the south. There, it reached a village called *Kuwar* on the outskirts of the land of *al-Kanem*, which is now located in Borno State, northeastern Nigeria.[18]

Whatever the case, Arab traders who extended their commercial pursuits to West Africa also introduced their religion and language upon arrival, and they began the task of converting the Africans to Islam. This endeavor required not only embracing the religious principles of Islam but also learning the language of the Qurʾān to fully understand the divine message, despite the challenges of acquiring a foreign language. Arab traders also played a major role in convincing traditional leaders, especially kings and princes, to accept and embrace Islam. This led to the establishment of traditional Qurʾānic schools throughout the region. These traditional schools are the primary organizations where a child grows up and acquires fundamental knowledge in the Islamic legal field. In other words, these schools focus only on the Qurʾānic recitation, memorization, and subjects related to Arabic and Islamic studies.[19] Once a child attained proficiency, they often became responsible for disseminating knowledge to the younger generation.

Qurʾānic schools are known by various names derived from the surrounding environments, such as *Tsangaya*, *Makaranta*, *Dāra*, etc.[20] However, Yahaya et. al. maintain that the common element between these schools is that their students rely on wooden boards, ink, and pens as their primary tools for reading and writing.[21] In this connection, Ware explores how the pen and wooden

16 Kamil Adeleke Adeyemi, "The Trend of Arabic and Islamic Education in Nigeria: Progress and Prospects," *Open Journal of Modern Linguistics* 6, no. 3 (2016): 2–4.

17 Rudolph Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa* (Chapel Hill: University of North Carolina Press, 2014), 264.

18 Attahir Muhammad Dawood, "Qur'anic Schools in Nigeria: Their Origins, System, and Future Prospects," The Holy Quran International Conference, International University of Africa, Sudan, 2011, 51–53.

19 Abdullahi Ibrahim Sani and Cecep Anwar, "Madrasa and Its Development in Nigeria," *Jurnal Pendidikan Islam* 6, no. 2 (2020): 11–12.

20 Helen Boyle, "Islamic Education in West and Central Africa," in *Handbook of Islamic Education*, ed. Holger Daun and Reza Arjmand (New York: Springer, 2018), 2–5.

21 Nasir Yahaya, Usman Waheed, and Faiz Shuaibu Adam, "المدارس القرآنية التقليدية في شمال نيجيريا بين الواقع والمأمول," *Al-Zahra : Journal for Islamic and Arabic Studies* 21, no. 1 (July 2024): 7.

tablets reflect knowledge's cognitive capacity. Similarly, they represent the initial phases of knowledge in Islamic education, originating from the first verse the Prophet received.[22]

3 Phases of the Development of *Qirā'āt* Science in Nigeria

3.1 *The Initial Stage*

Islam was introduced to West Africa, particularly Nigeria, Chad, Niger, and other regions, through trade and the efforts of Islamic scholars who came from Mali and other North African countries. People who accepted the Islamic faith adopted the Maghreb recitation style, which they then transmitted to future generations using the same narrative. Ibn Jazarī mentions the popular Andalusian scholar Shaykh Muḥammad Ibn Khayrūn (d. 306 AH), who came to Kairouan from Andalusia, an area famous for its contributions to the *qirā'āt* sciences. Upon his arrival, people from all over the region gathered to learn Islamic knowledge from him. In this context, it is believed that he was the first person who introduced the Nāfiʿ style to the people of Kairouan.[23] Therefore, it can be argued that the first seeds of *qirā'āt* science in ancient Nigeria can be traced to between the 3rd and 4th centuries AH / 7th and 11th centuries CE through individuals who embraced Islam and learned the Qurʾān and other Islamic principles. These early reciters learned to recite the Qurʾān from one of the ten canonical *qirā'āt* without knowing or focusing on its name. However, it is believed that the recitation style of Ḥamza represents the most possible narration they could have learned during that period, as it was the most popular in Kairouan before Ibn Khairūn arrived.[24]

3.2 *The Islamization of the Hausa Emirate*

Between the 12th and 18th centuries CE, Islam gained recognition from some emirates in Nigeria's Hausa land. According to Adeyemi, the King of Kano State, Ali Yaji, was the first king in the Hausa Emirate (1349–1385 CE) to embrace Islam. Many Fulani Islamic scholars migrated to Kano along with their books on Islamic theology and Maliki jurisprudence under the prominent rule of King Yaqub (1452–1463 CE), with the primary aim and objective of

22 Ware, *The Walking Qur'an*, 38.

23 Muḥammad b. Muḥammad Ibn al-Jazarī, *Ghāya al-Nihāya fī Ṭabaqāt al-Qurrā'* (NA: Maktaba Ibn Taymiyya, 1932), 217.

24 Ibn al-Jazarī, *Ghāya al-Nihāya*, 217–18.

teaching the Qur'ān and preaching Islamic values and principles.[25] However, Dawood believes that the entire Kano emirate did not adopt Islam until the reign of King Muhammad Rumfa (1463–1499 CE), who was keen on constructing mosques, a custom common to societies that embrace Islam.[26]

Mosques served as places for worship and venues for spreading Islamic knowledge. Makdisi has shown that the establishment of mosques was a primary focal point of nation-building throughout Islamic history, citing the examples of the Prophet's Mosque in Medina, the Al-Azhar Mosque in Cairo, the Mosque of Cordoba in Andalusia, and the Umayyad Mosque in Damascus.[27] During the spread of Islam in Africa, several factors contributed to the development of Qur'ānic education, including:

3.2.1 Proliferation of Traditional Qur'ānic Schools and Academic Campaigns

Traditional Qur'ānic schools developed during this period because of the efforts of the earlier Muslims. For the Muslim communities of that period, these schools were vital to their political, social, and cultural life.[28] The schools ranged from primary to higher levels and were generally connected to the shaykh's residence or operated within a mosque's grounds or premises. This supports Ware's argument that the widespread use of traditional Qur'ānic schools during this period led to the emergence of several educational institutions across West Africa, such as Timbuktu, Djenne, Gao, Kano, Kanem, Sokoto, Ilorin, and others.[29] Therefore, it is evident that Islamic knowledge and education were deeply ingrained in the region despite the ups and downs of various kingdoms that contributed to their establishment. In this context, several traditional Qur'ānic schools emerged within many cities across the Kano Emirate, expanded to neighboring villages and towns, and continued growing due to external support from Arab Muslim scholars. The local Islamic ruler's relationship with the broader Arab and Islamic worlds strengthened during this period, and delegates from Nigeria were sent to Arab and other Islamic states to delve deeper into the Qur'ānic and Islamic sciences. For instance, ʿAbd Allāh al-Ilūrī contends that Nigeria had a strong connection with Egypt, which led

25 Adeyemi, "The Trend of Arabic and Islamic Education in Nigeria.".

26 Dawood, "Qur'anic Schools in Nigeria: Their Origins, System, and Future Prospects," 18–19.

27 George Makdisi, *Rise of Colleges: Institutions of Learning in Islam and the West.* (Egypt: Madarat for Research and Publishing, n.d.), 68.

28 Aishatu Adamu Fada, "Factors Perpetuating the AlmajiriSystem of Education in Northern Nigeria: A Case Study of Zaria and Environs, Kaduna State," MA Thesis, Ahmadu Bello University, KAduna, Nigeria, 2005, 41–42.

29 Ware, *The Walking Qur'an*, 56.

to academic missions and the allocation of a wing attributed to it in al-Azhar, still present today as the wing of Borno, where the Qur'ān and Maliki jurisprudence are taught.[30] Similarly, Maigari shows that, apart from Al-Azhar, other delegates studied in the Maghrib and Timbuktu, like Jibrīn b. ʿUmar, ʿUthmān b. Fūdī, and his brother ʿAbd Allāh b. Fūdī.[31]

3.2.2 Scholarly Visits and the Migration of Shuwa Arab

This period also saw the migration of an Egyptian Arab tribe, believed to be Banū Hilāl. The tribe currently lives on the eastern border of Borno State and is commonly referred to as Shuwa Arab.[32] The presence of this tribe in the region resulted in the development of Qur'ānic studies in a way that contributed to the flourishing of Qur'ānic recitation in its correct and beautiful manner. Furthermore, the area received visits from prominent Islamic scholars. According to Dawood, Jalāl al-Dīn al-Suyūṭī (d. 1505 CE) visited most of the scholarly centers in West Africa, including Kano, and his famous Qur'ānic exegesis gained popularity in the region. As a result, local scholars studied it diligently, providing valuable insights and making it a useful resource.[33]

Another important figure who visited Kano and settled there within that period is Shaykh Ḥamad b. ʿAbd al-Karīm al-Maghīlī (d. 1504 CE). According to Binuyo, King Muhammad Rumfa invited him to Kano and appointed him as an advisor in counsel, administration, and political affairs.[34] Moreover, Sani believes that Shaykh al-Maghīlī taught the Qur'ān and other branches of Islamic education. From his influence, many different schools emerged, some specializing in the Qur'ān, *tafsīr*, and other Islamic sciences.[35] He also introduced a system for Qur'ānic learning that allowed students to remain at their homes and visit teachers' houses to learn the Qur'ān. As a result, scholars' homes became the equivalent of classrooms for Qur'ānic education. This

30 Ādam ʿAbd Allāh al-Ilūrī, *al-Islām al-Yawm wa Ghadan fī Nījīrīyā* (Nigeria: Maktaba Wahba, 1985), 56–57.

31 Tahir Maigari, et. al., "Exploring the Factors Affecting Competitors' Performance at Qur'anic Recitation Competition: A Case of Compliance with Techniques of Recitation (Ahkamut-Tajweed)," *IOSR Journal of Humanities and Social Science* 24, no. 8 (August 2019): 26–32, 31.

32 Mauro Tosco, "Arabic Beyond 'Arabic': The Case of Nigeria," *Quaderni di Studi Arabi* 12 (1994): 207–212.

33 Dawood, "Qur'anic Schools in Nigeria: Their Origins, System, and Future Prospects," 18–19.

34 Nurudeen Adewale Binuyo, "Shari'ah in Nige Ria: A Historical Perspective," *Lagos State University Journal* (*Lasu*), no. 2 (2003): 3–5.

35 Nura Sani, "Recitation and Memorization of the Qur'an in Nigeria: A Comparison of Traditional and Modern Qur'anic Schools," 2nd International Conference on Arabic Studies and Islamic Civilization, Kuala Lumpur, Malaysia, 3–4.

innovative approach facilitated the spread of Qurʾānic schools, and the system continued to thrive in subsequent years across various Nigerian emirates.

The arrival of such elite scholars became a good omen for Hausa society, producing local scholars who emerged in various fields of science and literature, such as the eminent scholar Muḥammad al-Katsnāwī, popularly known as Dan Marina, and others.[36] Yet, the largest delegation that the Hausa kingdom witnessed in that period was the migration of the *Wangarawa* Muslim scholars from Mali to Kano under the leadership of ʿAbd al-Raḥman Zītī, who was the great-grandfather of the famous Timbuktu scholar Ahmed Baba.[37] Taiwo claims that the Hausa emirates considered it an honor to host such delegates. As a result, they were offered several positions related to teaching the Qurʾān and other Islamic sciences and encouraged to spread Islam throughout the kingdom. Additionally, the ruling elite relied on these religious leaders to provide intellectual backing that legitimized their authority.[38] Over time, diplomatic embassies between Hausa emirates and Islamic and Arab countries, as well as preachers and Sufi clerics, helped grow traditional Qurʾānic schools across the Hausa kingdom. This exposed more local scholars and Qurʾānic students to alternative aspects of Qurʾānic recitation, enabling them to learn about authentic recitations beyond the common narration of Imam Warsh. However, Boyle believes the Warsh recitation is the most commonly used recitation style in West Africa.[39]

3.3 *The Golden Era under Sokoto*

Shaykh Usman Dan Fodio (1754–1817) initiated a reformist movement in 1804 that resulted in an essential religio-political transformation, leading to the emergence of the Sokoto Caliphate, a geo-political body that encompassed two-thirds of today's Nigeria. The Caliphate served as a decentralized alliance of thirty emirates under Dan Fodio, each recognizing the authority of the Sultan. The Caliphate, during its first leadership, was guided by devotion to Islam. Its primary objective was to purify society of non-Islamic traditions and stick strictly to the principles of the *sharīʿa*. Those under the Caliphate's rule consisted of people from multiple tribes residing in northern Nigeria, comprising Muslim and non-Muslim populations. All the ruling families were Muslim and

36 Joseph Schacht, "Islam in Northern Nigeria," *Studia Islamica* 8 (1957): 123–46, 135.

37 Masdooda Bano, "Curricula That Respond to Local Needs: Analysing Community Support for Islamic and Qurānic Schools in Northern Nigeria," RISE Working Paper Series, 22/103, 2022.

38 Fowoyo Joseph Taiwo, "Transforming the Almajiri Education for the Benefit of the Nigerian Society," *Journal of Educational and Social Research* 19 (2013): 245–46.

39 Boyle, "Islamic Education in West and Central Africa," 642.

mostly of Fulani origin. In this connection, al-Ilūrī notes that the *jihād* movement, aimed at guiding people towards correct beliefs, rejecting innovations, and dispelling deviant practices, resulted in the implementation of Islamic law and justice in various aspects of governance, law, politics, socio-economic and diplomatic relationships, and education.[40] Interestingly, Dan Fodio was able to unite the Hausa Emirates under Islamic law, adopt Arabic as the official language, and engage Muslim intellectuals to ensure that Arabic was used as the primary means of contact with the kingdoms in North Africa.[41]

This period is the golden age of Islamic and Qur'ānic studies in Nigerian history because, beginning with the consolidation of Hausa kingdoms under the leadership of Dan Fodio in Sokoto, there was a significant increase in the popularity of traditional Qur'ānic schools and their methodologies. The contributions of scholars to the advancement of Qur'ānic education have positioned the region as a stronghold of knowledge and the mystical heart of Northern Nigeria. Undoubtedly, distinguished Nigerian scholars excelled in various fields of knowledge, including the science of *qirā'āt*. In this context, the contributions of Shaykh Dan Fodio and his brothers to Qur'ānic scholarship are of great significance. Shaykh Abdullah bin Fodio, for example, wrote *al-Farā'id al-Jalīla wa-Sā'it al-Fu'ād al-Jamīla*, a renowned book that focused on Qur'ānic sciences. In the book, he provided insights into the seven *qirā'āt*s and their aspects of recitation. This work holds significance as it is the first by a Nigerian author to discuss the *qirā'āt* sciences, thereby paving the way for future scholars in the region to delve deeper into the subject. Fascinatingly, the Fulani continued to maintain their power and authority, but over time, they faced defeat in their military struggle against Borno in the northeastern region. When the British arrived in the region, only the Igala, Idoma, Tiv, and Jukun lands were not controlled by the Sokoto and Borno Muslim empires.[42]

3.4 *Setbacks during British Colonialism*

Traditional Qur'ānic education faced significant challenges during and after the arrival of the British colonialists. According to Otto, the British initiated their infiltration into the Nigerian region during the second journey of Mungo

40 'Abd Allāh Ādam al-Ilūrī, *Mūjaz Tārīkh Nījīriyya: Qāmūs Ṣaghīr Yulqī al-Ḍaw' 'ala Tārīkh Hādhihi al-Bilād Qadīma wa Ḥadītha* (Kano: Dār Maktaba al-Ḥayā, 1965), 67–71.

41 Atotileto Aminu Abdus-Salam and Jelilat Adetunji, "The Language of Al-Qur'an: A Tool to the Islamic Education and Muslim Unity in Nigeria," *Journal of Nigerian Association of Teachers of Arabic and Islamic Studies* 4, no. 1 (2017): 8.

42 Jan Michiel Otto, *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present* (Netherlands: Leiden University Press, 2010), 556–57.

Park across West Africa from Senegambia (1805–1806) and subsequently expanded their influence in 1849 and 1852. In 1900, they formed the colony of Northern Nigeria and appointed Frederick Lugard as the High Commissioner. Consequently, the troops of Britain's West African Territorial Force successfully defeated the opposing forces of multiple smaller emirates under British authority (1901–1902).[43] Despite the colonial authorities' assurances not to interfere with the Islamic way of living in Muslim communities, Iwobi believes that modern-day Muslim scholars argue that British rule seriously damaged the Islamic identity of these communities by imposing their language and culture on Muslims and significantly weakening the power of the Sharīʿa as the primary legal system.[44] This can be justified because the prevailing education in government schools during the colonial period was either secular or Christian. For this reason, Qurʾānic schools played an educational role for the people of society in the face of the cultural and intellectual invasion to which Muslims were subjected. This is done to preserve their Islamic identity and adhere to their religion, language, culture, customs, and traditions.

Some scholars maintain that Borno surrendered without any resistance, while Kano and Sokoto were captured in 1903 following a bloody war. In 1914, the protectorate nations of Northern and Southern Nigeria were merged into what is now known as Nigeria, ending the North's independent or traditional administration. From 1914 to 1919, Lugard served as Nigeria's inaugural governor general, having previously held the position of first High Commissioner.[45] In this context, Magashi mentions that Lugard asserted the existence of more than twenty-four thousand traditional Qurʾānic schools in the northern part of Nigeria.[46] Similarly, Dawood contends that Lugard mentioned the existence of more than twenty thousand Qurʾānic schools with about two hundred and fifty thousand students in the northern region. Despite the general focus on Islamic education and Qurʾānic studies, this period witnessed marginalization and struggle. It wasn't until Nigeria gained independence in 1960 that a breath of relief was felt. The absence of direct contact with scholars from the Arab and Islamic world, the impact of modern education, and the lack of resources

43 Otto, 562–67.

44 Iwobi Andrew Ubaka, "Tiptoeing through a Constitutional Minefield: The Great Sharia Controversy in Nigeria," *Journal of African Law* 48, no. 2 (2004): 113.

45 Otto, *Sharia Incorporated*, 567–69; Binuyo, "Shari'ah in Nige Ria: A Historical Perspective," 6–8.

46 Salim Bahir Magashi, "Copious Legal Frameworks Protect the Dignity of Children as Members of the Human Family. What Remains to Be Done Is Their Immediate Implementation and Judicial or Social Activism to Curb the Almajiri Practice as a Matter of Legal and Moral Duty," *Jstor* 61, no. 3 (2018): 68.

hindered the local reciter's ability to master the Qur'ānic sciences, ranging from the science of *tajwīd*, *qirā'āt*, and others, which are considered to be some of the challenges faced due to colonialism.

3.5 *Post-Independence Nigeria*

Following Nigeria's independence in 1960, there was an increase in the practice of Islamic and Qur'ānic studies in Northern Nigeria. This was due to strengthening diplomatic ties between Nigeria and other Arab and Islamic nations, particularly Sudan, Egypt, Saudi Arabia, and Libya. Each of these nations had academic missions by offering a space for Nigerian students to enhance their intellectual capacity within the realms of Qur'ānic and Islamic studies. As a result, they were provided with vital opportunities to delve into various aspects of Qur'ānic recitation. In this connection, some scholars argue that some developed proficiency during the process, while others excelled so much that they obtained licenses (*ijāza*) in Qur'ānic recitation.[47] During this phase, distinguished scholars began their visits to Nigeria, and over time, the academic mission with Arab academics gradually strengthened, particularly after the establishment of the Islamic University of Madinah in 1961. Moreover, traditional Qur'ānic school students in Northern Nigeria started comparing their performances to those who studied in Arab countries or learned in traditional schools from visiting Arab scholars or local teachers. This unique situation arose due to some observations about their performance, especially in cases involving the application of *tajwīd* during recitation.[48] On the other hand, the most prominent recitation style utilized by the traditional Qur'ānic school is the narration of Warsh. In contrast, most of those who studied in Arab countries learned and mastered the recitation style of Ḥafṣ, and they transmitted the same narration to the next generation in the same way and manner they learned. This divergence led to each side holding its ground and maintaining its position, resulting in two forms of Qur'ānic schools: traditional schools, which still maintain the application of Warsh, and modern Islamiyah schools, which apply Ḥafṣ.[49] In this context, it is crucial to note that the foundational texts on Qur'ānic recitation and *tajwīd* were known to Nigerian scholars of that period, but the practical application was limited. The situation here was

47 Mohammed Ibrahim and Ahmad Kumo, "Qur'ānic Schools and the Development of Education in Nigeria," n.d., 8; Adeyemi, "The Trend of Arabic and Islamic Education in Nigeria: Progress and Prospects," 2016, 2–3.

48 Sani and Anwar, "Madrasa and Its Development in Nigeria," 213.

49 Fallou Ngom and Mustapha H Kurfi, "'Ajamization of Islam in Africa" *Islamic Africa* 8, no. 2 (2017): 11.

unlike that in Arab countries, where students learned, mastered, and applied the rules of *tajwīd* accurately.

Another important aspect of the development of *qirāʾāt* sciences was the widespread use of Qurʾānic recordings in the form of radio cassettes, recited by prominent Egyptian international reciters such as ʿAbd al-Bāsiṭ ʿAbd al-Ṣamad, Maḥmūd Khalīl al-Ḥuṣarī, al-Minshāwī, and others. This is in line with the argument of Kermani, which maintains that recording the Qurʾān on cassettes and CDs was a common phenomenon in the early 20th century.[50] The recordings mostly find their way to Nigeria through students who studied in the Arab world or via pilgrimage. The recordings not only unified the aesthetic norms but also represented new conditions of performance and reception of the Qurʾān in the Northern Nigerian community, especially as many local scholars criticized the dynamic of recitation of the Qurʾān by machine. Furthermore, the usual and common mode of Qurʾānic recitation, which they considered the norm, involves attending public mosque recitations. The simple justification for the criticism lies in acknowledging that recordings often lead to a decline in the popularity and attendance of Qurʾānic recitation events.

4 The Emergence of *Musābaqa* in Nigeria

In 1986, Nigeria held its first national Qurʾānic competition under the supervision of Usman Dan Fodio University, showcasing Nigerian students' proficiency and a way to improve the quality of Qurʾānic recitation among Nigerian reciters. According to Abdulhamid, very few states participated that year, primarily due to a lack of qualified participants and awareness of the National Qurʾānic Program's goal.[51] Since its inception, a group of Northern Nigerian scholars has successfully navigated the path of raising awareness about the significant virtues of competing in goodness through *musābaqa*, using the mass media, especially the FM radio channels. Among them were Sheikh Ibrahim Abubakar Ramadan in Kano; Sheikh Ali Hassan Sulaiman; Dr. Hafiz Ismail; Abd al-Hakim Galadanci in Sokoto; Sheikh Abubakar Mahmud Gumi; and Sheikh Ibrahim

50 Navid Kermani, *God Is Beautiful: The Aesthetic Experience of the Qurān* (Cambridge: Polity, 2015), 178–79.

51 Rafatu Abdulhamid, "Impact and Challenges of Qur'anic Recitation Competition in the Federal Capital Teritory (Fct) Abuja," *Journal of Islamic Studies and Culture* 3, no. 2 (2015): 155–56.

Arab in Kaduna State, who contributed to spreading Qur'ānic knowledge and its recitation.[52]

Nigeria's wealth increased substantially as a result of the oil boom. The nation spent a lot of money on education, including on scholarly missions to Arab countries, particularly al-Azhar University, the Islamic University of Medina, and other Islamic universities in Sudan, Morocco, and Libya, and the efforts of Nigerian scholars that studied in the countries above led to the establishment of thousands of modern Islamic schools that aimed at teaching Islamic studies, including the *qirā'āt*. Moreover, many Nigerians who mastered and excelled in the *qirā'āt* sciences, especially those with academic license (*ijāza*), recorded the Qur'ān on either CDs or audio cassettes in various *qirā'āt* as an additional way of spreading knowledge, which added to the quality of Qur'ānic education and can be seen as a big step up in the level of maturity of Nigerian Qur'ānic recitation. Among them were Sheikh Abdullahi Abba Zaria from Kaduna State, Goni Sadik Ibrahim Sadik from Zamfara State, and Goni Tahir from Borno State. In this context, it is essential to note that Nigeria has become a prominent international *qirā'āt musābaqa* participant across the Muslim world, including those organized in Dubai, Kuwait, Egypt, Libya, Saudi Arabia, Bahrain, and others. Nigerian *musābaqa* participants consistently demonstrate their skill and expertise in these competitions, contributing to the advancement of *musābaqa* in the Islamic world.

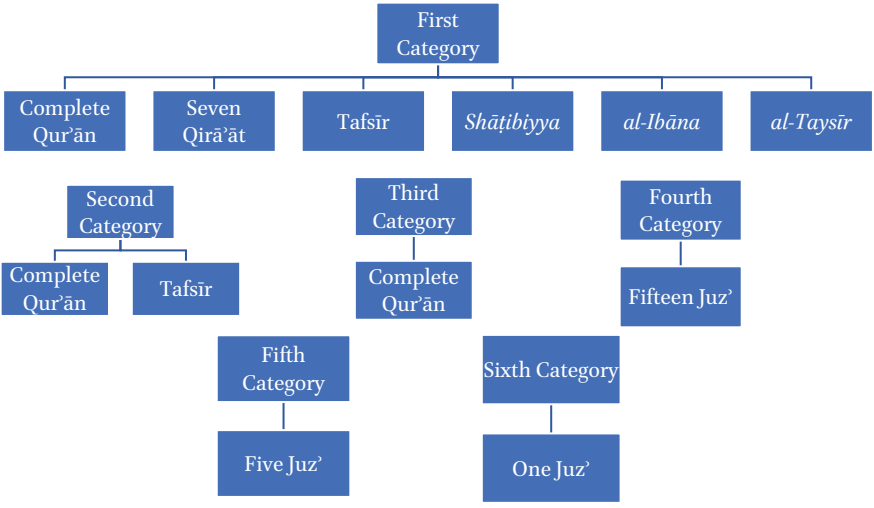
5 Practical Implications of Including the *Qirā'āt* within the *Musābaqa* System

Musābaqa has had a significant impact due to its widespread acceptance throughout Nigeria's Muslim community. Since its inception, it has significantly contributed to the growth and development of the Qur'ānic educational system, enhancing the practical aspects of Qur'ānic recitation. This has led to the dedication of many Islamic schools, colleges, and centers to the recitation and memorization of the Qur'ān, resulting in an improvement in the oral performance standards of Qur'ānic recitation in the state. The inclusion of *qirā'āt* in the competition has exposed both Muslims and *musābaqa* participants to

52 Alexander Thurston, "Islamic Modernism and Colonial Education in Northern Nigeria: Na'ibi Sulaiman Wali (1927–2013)," *Religion and Education* 44, no. 1 (2017): 15–16; Muhammad S. Umar, "Education and Islamic Trends in Northern Nigeria: 1970s–1990s," *Africa Today* 48, no. 2 (June 2001): 134; Ramzi Ben Amara, "The Founder of the Izala Movement in Nigeria 1," 1937, 74.

the knowledge of the seven *qirā'āt*, as the majority of Muslims in Nigeria were only familiar with two kinds of Qur'ānic recitation: Warsh and Ḥafṣ. This is a significant factor that motivates students, teachers, and judges to actively engage in learning this science. Besides, in this unique category, candidates must to be proficient at both the theory and practice of the seven authentic recitations (*qirā'āt sab'a*) and their narrations (*riwāyāt*). They also must to be able to explain every difference in Qur'ānic recitation from the classical books of *al-Shātibiyya*, *al-Ibāna*, and *al-Taysīr*. The category of *qirā'āt*, despite its difficulty and novelty, attracts *musābaqa* participants from various states of Nigeria. In addition, it familiarizes the *musābaqa* participants with various disciplines associated with the Qur'ān, such as 'Ulūm al-Qur'ān, Arabic, Tafsīr, and others. Also, with the inclusion of the *qirā'āt* category into the *musābaqa* system, several positive practical implications, such as shifts in curriculum, teacher training, and student engagement, are observed. Many Qur'ānic centres were established, emphasizing both the theoretical and practical aspects of *qirā'āt* knowledge. Finally, educational institutions initiate and regulate *qirā'āt*-based competitions among students, which serves as a source of inspiration for both local and international non-governmental organizations (NGOs) that concentrate on organizing Qur'ānic competitions in the region. The table below indicates the *musābaqa* categories suggested by the national body under the supervision of Usman Dan Fodio University, Sokoto.

First Category: This comprises memorization of the whole Qur'ān, applying rules governing its recitation with its seven *qirā'āt*, in which the competitor is given four different portions to recite with different styles, then to answer



four questions from the book of *Shāṭibiyya* and three questions from each of *Ibāna* and *Taysīr*, followed by questions on *tafsīr* from *Kalimāt al-Qur'ān* by Muḥammad Ḥasanayn Makhlūf.

Second Category: The competitor is examined in the memorization of the entire Qur'ān and *Muyassar fi Gharīb al-Qur'ān*, followed by a final question on Arabic grammar from *I'irāb al-Qur'ān.*

Third Category: The competitor is evaluated on the whole text of the Qur'ān and must answer questions on *tajwīd* in Arabic.

Fourth Category: The competitor is assessed in memorizing half of the Qur'ān and answering questions of *tajwīd.*

Fifth Category: The competitor is examined in ten *ḥizb* of the Qur'ān with a sound melody and intonation.

Sixth Category: The competitor is examined in two *ḥizb* of the Qur'ān while observing the rules of recitation. This category is exclusively available to selected participants from states that do not have a candidate in the first category.

Conclusion

This article traced the historical development of *qirā'āt* knowledge in Nigeria from its inception to the present, focusing on the contribution of Qur'ānic competitions in promoting *qirā'āt* science learning in the nation. The findings show that *qirā'āt* flourished and developed through a series of phases in Nigeria. The first stage dates to the arrival of Islam in the region through trade and preaching missions from North African countries, potentially as early as the 9th century CE, followed by the Islamization of the Hausa Emirates, which led to diplomatic ties between the Hausa Emirates and the Islamic world. Despite the challenges that come along with colonialism, several factors contributed to the continued development of Qur'ānic studies and *qirā'āt* science. These include scholarly visits, the migration of scholars and an Arab tribe, known as Shuwa Arab, to the region, the contribution of traditional Qur'ānic schools, and the revival of diplomatic ties with the Islamic world, which led to the continuation of academic missions that enabled Nigerian students to learn *qirā'āt* knowledge abroad. Other factors include the impact of Hajj and Umrah, the availability of recorded Qur'ānic recitations, and the introduction

of Qurʾānic competition in the region. Shaykh Abdullah bin Fodio's book, *al-Farāʾid al-Jalīla wa-Sāʾit al-Fuʾād al-Jamīla,* is considered the first by a Nigerian author that discussed the *qirāʾāt* sciences. Furthermore, the inclusion of the Qirāʾāt category in the national Qurʾānic competition in 2023, despite its difficulty and novelty, familiarizes its participants with various disciplines associated with the Qurʾān. It also inspired many Qurʾānic centres to establish *qirāʾāt*-based learning institutes, emphasizing both the theoretical and practical aspects of knowledge, and serves as a motivating factor for students, teachers, and *musābaqa* juries to further explore this knowledge.

Bibliography

Abdulhamid, Rafatu. "Impact and Challenges of Qur'anic Recitation Competition in the Federal Capital Teritory (Fct) Abuja," *Journal of Islamic Studies and Culture* 3, no. 2 (2015).

Abdus-Salam, Atotileto Aminu and Jelilat Adetunji. "The Language of Al-Qur'an: A Tool to the Islamic Education and Muslim Unity in Nigeria," *Journal of Nigerian Association of Teachers of Arabic and Islamic Studies* 4, no. 1 (2017).

Adeyemi, Kamil Adeleke. "The Trend of Arabic and Islamic Education in Nigeria: Progress and Prospects," *Open Journal of Modern Linguistics* 6, no. 3 (2016).

Bano, Masooda. "Curricula That Respond to Local Needs: Analysing Community Support for Islamic and Qurānic Schools in Northern Nigeria," RISE Working Paper Series, 22/103, 2022.

Ben Amara, Ramzi. "The Founder of the Izala Movement in Nigeria 1," 1937.

Binuyo, Nurudeen Adewale. "Shari'ah in Nige Ria: A Historical Perspective," *Lagos State University Journal* (*Lasu*), no. 2 (2003).

Boyle, Helen. "Islamic Education in West and Central Africa," in *Handbook of Islamic Education*, ed. Holger Daun and Reza Arjmand. New York: Springer, 2018.

Competition Guide: The King Abdulaziz International Qur'ānic Competition, Saudi Arabia: The Ministry of Islamic Affairs, Daw'ah and Guidance, 1445 / 2023.

Dawood, Attahir Muhammad. "Qur'anic Schools in Nigeria: Their Origins, System, and Future Prospects," The Holy Quran International Conference, International University of Africa, Sudan, 2011.

El-Shaltouni, Anwar Muhammad. "Endowment for Qur'anic Competitions: Its Types, Propagation and Conformity to Sharia," *Faculty of Sharia and Law Al-Azhar University* 34, no. 2 (2022).

Fada, Aishatu Adamu. "Factors Perpetuating the AlmajiriSystem of Education in Northern Nigeria: A Case Study of Zaria and Environs, Kaduna State," MA Thesis, Ahmadu Bello University, KAduna, Nigeria, 2005.

al Fārūqī, Lois. "Qur'ān Reciters in Competition in Kuala Lumpur," *Ethnomusicology* 31, 1987.

Gade, Anna, Pamela Stewart, and Andrew Strathern. "Motivating Qur'anic Practice in Indonesia by 'Competing in Goodness,'" *Journal of Ritual Studies* 18 (2004): 29–33.

Galal, Ehab. "Magic Spells and Recitation Contests: The Qurān as Entertainment on Arab Satellite Television," 2008.

Ibn al-Jazarī, Muḥammad b. Muḥammad. *Ghāya al-Nihāya fī Ṭabaqāt al-Qurrā'.* NA: Maktaba Ibn Taymiyya, 1932.

Ibrahim, Mohammed and Ahmad Kumo. "Qur'ānic Schools and the Development of Education in Nigeria," n.d.

al-Ilūrī, Ādam ʿAbd Allāh. *al-Islām al-Yawm wa Ghadan fī Nījīrīyā.* Nigeria: Maktaba Wahba, 1985.

al-Ilūrī, Ādam ʿAbd Allāh. *Mūjaz Tārīkh Nījīrīyya: Qāmūs Ṣaghīr Yulqī al-Ḍaw' ʿala Tārīkh Hādhihi al-Bilād Qadīma wa Ḥadītha.* Kano: Dār Maktaba al-Ḥayā, 1965.

al-Jawzī, ʿAbd al-Raḥmān b. ʿAlī. *Funūn al-Afnān fī ʿUyūn ʿUlūm al-Qur'ān.* Beirut: Dār al-Bashā'ir, 1987.

Kermani, Navid. *God Is Beautiful: The Aesthetic Experience of the Qurān.* Cambridge: Polity, 2015.

Magashi, Salim Bahir. "Copious Legal Frameworks Protect the Dignity of Children as Members of the Human Family. What Remains to Be Done Is Their Immediate Implementation and Judicial or Social Activism to Curb the Almajiri Practice as a Matter of Legal and Moral Duty," *Jstor* 61, no. 3 (2018).

Maigari, Tahir, et. al. "Exploring the Factors Affecting Competitors' Performance at Qur'anic Recitation Competition: A Case of Compliance with Techniques of Recitation (Ahkamut-Tajweed)," *IOSR Journal of Humanities and Social Science* 24, no. 8 (August 2019): 26–32.

Makdisi, George. *Rise of Colleges: Institutions of Learning in Islam and the West.* Egypt: Madarat for Research and Publishing, n.d.

Melchert, Christopher. "Ibn Mujāhid and the Establishment of Seven Qur'anic Readings," *Studia Islamica* 91 (2000): 5–22.

Ngom, Fallou and Mustapha H Kurfi. "'Ajamization of Islam in Africa" *Islamic Africa* 8, no. 2 (2017).

Nurrohim, Ahmad and Ilham Adyatma. "The Meaning of Musābaqah Hifẓil Qur'an for Students Who Memorize the Qur'an," n.d.

Otto, Jan Michiel. *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present.* Netherlands: Leiden University Press, 2010.

al-Qāḍī, ʿAbd al-Fattāḥ b. ʿAbd al-Ghanī. *al-Wāfī fī Sharḥ al-Shāṭibiyya fī al-Qirā'āt al-Sabʿ.* Jeddah: Maktaba al-Sawādī li'l-Tawzīʿ, 1991.

Rahtikawati, Yayan and Lu'lu' Abdullah Afifi. "Musābaqah Tafsiril Qur'an: A Religious Scientific Contestation and Ceremonial Symbol," *al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (Sep 2021): 8–11.

Sani, Abdullahi Ibrahim and Cecep Anwar. "Madrasa and Its Development in Nigeria," *Jurnal Pendidikan Islam* 6, no. 2 (2020).

Sani, Nura. "Recitation and Memorization of the Qur'an in Nigeria: A Comparison of Traditional and Modern Qur'anic Schools," 2nd International Conference on Arabic Studies and Islamic Civilization, Kuala Lumpur, Malaysia.

Schacht, Joseph. "Islam in Northern Nigeria," *Studia Islamica* 8 (1957): 123–46.

al-Shāṭibī, al-Qāsim b. Fīrah. *Matn al-Shāṭibiyya: Ḥirz al-Amānī wa Wajh al-Tahānī fī al-Qirā'āt al- Sabʿ.* Istanbul: Dār al-Hudā wa Dār al-Ghawthānī, 2005.

Taiwo, Fowoyo Joseph. "Transforming the Almajiri Education for the Benefit of the Nigerian Society," *Journal of Educational and Social Research* 19 (2013).

Thurston, Alexander. "Islamic Modernism and Colonial Education in Northern Nigeria: Na'ibi Sulaiman Wali (1927–2013)," *Religion and Education* 44, no. 1 (2017).

Tosco, Mauro. "Arabic Beyond 'Arabic': The Case of Nigeria," *Quaderni di Studi Arabi* 12 (1994): 207–212.

Ubaka, Iwobi Andrew. "Tiptoeing through a Constitutional Minefield: The Great Sharia Controversy in Nigeria," *Journal of African Law* 48, no. 2 (2004).

Umar, Muhammad S. "Education and Islamic Trends in Northern Nigeria: 1970s–1990s," *Africa Today* 48, no. 2 (June 2001).

Ware, Rudolph. *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa.* Chapel Hill: University of North Carolina Press, 2014.

Yahaya, Nasir, Usman Waheed, and Faiz Shuaibu Adam. "المدارس القرآنية التقليدية في شمال نيجيريا بين الواقع والمأمول," *Al-Zahra: Journal for Islamic and Arabic Studies* 21, no. 1 (July 2024).

al-Zarkashī, Muḥammad b. ʿAbd Allāh. *al-Burhān fī ʿUlūm al-Qur'ān.* Beirut: Dār al-Maʿrifa, 1956.