

RULES AND ETHICS OF MEMORISING THE GLORIOUS QUR'AN: A STUDY FROM AL-FARA'ID AL-JALILAH OF SHAYKH ABDULLAH BN FODUYE

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Abstract (In English). Memorization of the Qur'an was one of the important areas that Muslims in the past have worked on, to preserve it from distortion, this was in line with the promise of Allah the Most High for its protection as Q.15:9 says: "Verily, it's We who revealed the Dhikr (i.e. the Qur'an) and surely We will guard and protect it." As Sa'ady said: the protection is during and after revelation. The research methodology adopted in this paper is a literature study approach. The study of literature is the same as research in general, but the data obtained by the researchers is secondary data using the literature study method. The paper intends to highlight the rules and ethics of memorization of the Glorious Qur'an as pointed out by Shaykh Abdullah bn Foduve in his book *al-Fara'id al-Jalilah wasaid al-Fawaid al-Jamilah fi Ulum al-Qur'an*. In the review, the authors tried to show the importance, rules, and ethics for Qur'anic memorization in the content of the book under study, it discusses on the supportive majors on memorization of the glorious Qur'an. The paper also recommends to the Qur'anic Schools, Islamiyya, Tsangaya, and individuals to follow the book's teachings. And the significance of his relevant contribution to the science of the Qur'an (Tajwid and memorization)

Keywords: Qur'an, Ethics, Memorisation, Al-Fara'id Al-Jalilah, Abdullah Bn Foduye

INTRODUCTIONS

The relevance and importance of the Glorious Qur'an to the Muslims cannot be overstressed. It is the direct source of guidance to the whole world including non-Muslims whose lives are positively affected indirectly by the unique, timeless, sacrament scripture. Learning, teaching, and reading the glorious Qur'an are highly encouraged because of its attendant rewards and benefits.

Memorization of the Glorious Qur'an and engaging in it, is optimistic and every Muslim's dream. However, many people complain about their daily schedule for not having time to devote to it. Muslims in the past have achieved



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their goal through planning, as most of successes recorded in every aspect of life must have set objectives techniques and planning etc. The paper aims at reflecting on some of the Abdullah b. Foduye's views on the issue of memorization of the Qur'an in his book titled. "*Al-Fara'id al-Jalilah Wasait al-Fawa'id al-Jamilah Fi Ulum al-Qur'an*"

The Glorious Qur'an is the only Divine Book that presents the complete code of conduct to lead a life in both worlds for the betterment of society. It is perhaps through the memorization of the Glorious Qur'an that a Muslim can understand the principles and teachings of Islam which leads human beings learn to behave with one's parents, relatives, orphans, poor and neighbors and to act and be good with other members of the society. The memorization of the Glorious Qur'an and understanding of its teachings serves as a guide and code of conduct for the Muslim *Ummah*, and that's why there are numerous moral excellent teachings that Islam enjoys Muslims uphold in the Qur'an, the Qur'an refers to them as normal behavior supposed to be adopted by humanity. In the Qur'an for instance, Allah the Exalted enjoys Muslims to respect their parents and be kind to them to the extent of their parents' generations or age mates.

Memorizing is one of the techniques used by ancient scholars in preserving knowledge, especially the preservation of the Qur'an. There is no doubt that in this modern age, many methods are used to ensure the preservation of al-Qur'an.¹ However, the memorizing method is still used to ensure that the Qur'an remains intact in the hearts of its followers. This approach is fortified with a variety of rewards that will be given by Allah to those who memorize the Qur'an. It is found through many of the saying by the Prophet Muhammad (S.A.W.) Memorizing the Qur'an is not an easy thing to be done by every Muslim. The Qur'an memorization process requires the person to have some skills beforehand to recite the Qur'an well, with proper *tajwid* and smooth reading. Only then does someone begin to memorize the Qur'an. To produce a good and strong memorization and be able to remember all 30 *juz* of the Qur'an, the Muslim individual must follow the specific rules to ensure his memorization sticks well in his mind.²

METHODOLOGY

The research methodology adopted in this paper is a literature study approach. The study of literature is the same as research in general, but the data obtained by the researchers is secondary data using the literature study method. Some steps that the researchers will take in preparing this article include: first, the researchers search for and collect reference sources relevant to this research's theme. Second, several scientific papers that have been collected are then processed and elaborated, to comprehensively explain the inter-sections of this article. Third, Rules and Ethics of Memorising the Glorius Qur'an: A Study from *Al-Fara'id Al-Jalilah* of Shaykh Abdullah Bn Foduye.

¹ S. Ariffin, M., Abdullah, and I. Suliaman, Effective Techniques of Memorizing the Quran: A Study at *Madrasah tahfiz Al-quran*, Terengganu, Malaysia, *Middle East Journal of Scientific Research* 13 (1): 45-48, 2013.

² S.A.B. Yahya, *Al-Tibyan fi Adab Hamlah al-Quran*. Damsyik, Beirut. Maktabah Dar al-Muayyad, 1994, 16.

LITERATUR REVIEW

Indeed, Muslims are the people who are responsible for maintaining the sanctity of the Qur'an³. Therefore, many efforts have been made to protect the Qur'an word by word and letter by letter⁴. It is one of the efforts to ensure the implementation of some Sunnah of the Prophet and could not be done without memorizing the Qur'an⁵.

Without a doubt, memorization is an honor practice. Allah SWT will give a special position to those who memorize the Qur'an and indeed, many prominent scholars are those who master the Qur'an and the Sunnah. This is their secret as a great Muslim⁶.

Memorizing the entire Qur'an is not compulsory (fard ayn) for every Muslim⁷. Nevertheless, the scholars have issued a fiqh ruling in which memorizing the Qur'an is a collective responsibility or fard kifayah to preserve the authenticity and sanctity of the Qur'an. This has become a necessity for Muslims throughout the ages⁸.

This legal rule is also strengthened by Imam Abbas bin Muhammad al-Jurjani, while Imam al-Shaykh Muhammad Makki Nasir also has the same opinion by stating:

Indeed, memorizing the Qur'an by heart is a fard kifayah. It is strengthened by an explanation from al-Imam Jalal al-Din al-Suyuti that "the Qur'an is the words of Allah revealed to the Prophet Muhammad SAW to weaken those who oppose it, even with short chapters, reading the Qur'an is considered as ibadah"⁹.

The basis for those who wish to memorize the Qur'an can be summarized as follows: The Qur'an is revealed in a verse form, by the Sunnah of the Prophet Muhammad SAW and implementing the Sunnah of the Prophet Muhammad SAW, for the interests of all Muslims and to safeguard the Qur'an from printing errors or counterfeit¹⁰.

Memorizing the Qur'an is crucial for cultivating a solid religious character in Islam because it demonstrates one's deep devotion to the faith. Since prayer is integral to worship and the Qur'an is directly linked, Muslims must memorize this Glorious Book. Additionally, Muslims consider it their significant responsibility to preserve the purity of the text as it contains fundamental religious teachings¹¹. Memorizing the Qur'an offers numerous benefits, including an increase in

³ M. A. Mustaffa, M.A. Ghazali, and S.M. Sawari, *Transformasi Pendidikan Hafazan al Qur'an Dari, Zaman Awal Islam Hingga Kini*. International Seminar on Educational Issues 2015. Selangor International Islamic College University, 2015.

⁴ S. A. Muhammad, *Kayf Tahfaz al-Quran*, Beirut: Dar al-Khayr, 1987, 131.

⁵ Abu Najihat al-Hafiz, *Panduan Bagi Hafiz-Hafizah & Qari-Qariah*, (t.pt): Published by Darul Iman. (n.d), 16.

⁶ Z. Ali, *Kaedah-kaedah menghafal al-Quran*, Kertas Kerja Seminar Kaedah Pengajaran dan Tahfiz al-Quran *Peringkat*, 2003.

⁷ Abu Najihat al-Hafiz, *Panduan Bagi Hafiz-Hafizah & Qari-Qariah*, (t.pt): Published by Darul Iman. (n.d), 16.

⁸ Z. Ali (2003), *Kaedah-kaedah menghafal al-Quran*, ... (n.d).

⁹ Jalal al-Din al-Suyuti al-Syafi'i, *al-Itqan fi 'Ulum al-Quran*, Beirut: Dar al-Fikr, v. 1, 1996, 70.

¹⁰ M. A. Mustaffa, M.A. Ghazali, and S.M. Sawari, *Transformasi Pendidikan Hafazan al Qur'an Dari, Zaman Awal Islam Hingga Kini*. International Seminar on Educational Issues 2015. Selangor International Islamic College University, 2015.

¹¹ Gent & Muhammad. (2019). Memorizing and Reciting a Text without Understanding its Meaning: A Multi-Faceted Consideration of this Practice with Particular Reference to the Qur'an. *Religions*, 10(7), 425. <https://doi.org/10.3390/rel10070425>.

intelligence quotient (IQ), enhancement in the quality of life, strengthening of faith and religiosity, improvement in physical health conditions, promotion of psychological and mental well-being, enhancement of concentration, boost in serotonin hormone function, stimulation of the brain, and instillation of discipline¹².

Fundamentally, there is no age limit for memorizing the Qur'an, like memorizing other memories, general knowledge, and foreign languages¹³. Confidence in memorizing the Qur'an falls within the domain of confidence in learning, commonly called self-efficacy¹⁴. Self-efficacy plays a vital role for children attending Islamic schools that emphasize Qur'an memorization, as having confidence in memorization facilitates the rote learning process and contributes to the success of the overall learning process¹⁵.

RESULT AND DISCUSSION

Brief history of the author

Abu Muhammad Abdullah bin Muhammad Foduye nicknamed Mai Gwandu and Mai Bodinga the younger brother of Shaykh Usman bin Foduye was born in the year 1180A.H/1766 and died at the age of 66 in the year 1245AH/1 829 CE¹⁶. Abdullah bn Foduye was from a learned family, this can be seen in his father's nickname Foduye (corrupted as Fodio) which is a Fulfulde word meaning a Jurist or learned person. Most of his uncles were great scholars and some of them taught him, after receiving his foundational knowledge from his parents (both father and mother). He learned many branches of knowledge from his teacher and elder brother Shaykh Usman bn Foduye and after getting the necessary education at an early age, he later became a colleague in search of knowledge, preaching, journeys, and other activities and most cases an assistant to him. Shaykh Abdullah visited many scholars of his time and from them, he studied different fields of knowledge, it was reported that Shaykh Abdullah himself, mentioned only a few of his teachers and said:

I cannot mention all the scholars who have taught me, but here are the most popular ones. There are many scholars and students from the East and West whom we have benefited, so we cannot mention them all.¹⁷

¹² H. Arifin, Secrets of qur'an interaction and brain health. *International Journal of Islamic and Complementary Medicine*, 3(1), 2022, 13–20. <https://doi.org/10.55116/IJICM.V3I1.33>

¹³ A. Irlina, Teaching the holy quran to young learners (7-12 Years Old). *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, 9(1), 2019, 21. <https://doi.org/10.18592/aladzkapgmi.v9i1.3054>

¹⁴ R. Mustaqimah, The Influence of Intelligence Quotient (IQ), Self-Efficacy, and Self-Regulated Learning on the Ability to Memorize Al-Qur'an. *Didaktika Religia*, 7(2), 2019, 395–423. <https://doi.org/10.30762/didaktika.v7i2.1552>

¹⁵ M. A. Dzulkifli, A. Abdul Rahman, J. A. Bashier Badi, and A. K. H. Solihu, Routes to remembering: Lessons from al Huffaz. *Mediterranean Journal of Social Sciences*, 7(3), 2016, 121–128. <https://doi.org/10.5901/mjss.2016.v7n3s1p121>

¹⁶ A. A. Sokoto, Aspects of *Fiqh in Diya' al-Ta'wil of Shaykh Abdullah b. Foduye*: proceedings of the International Conference on the Life and Works of Shaykh Abdullah b. Foduye organized by the Center for Islamic Studies UDU, Sokoto. 1984, p. 288.

¹⁷ A. Foduye, *Ida' al-Nusukh man akhadht min al-Shuyukh*, M. S, (nd), p. 8

Abdullah b. Foduye has no doubt contributed to spreading the knowledge he acquired from many scholars in different fields of Arabic and Islamic Studies.

The book:

Al-Faraid Al-Jalilah Wasa'it Al-Fawa'id Al-Jamila Fi Ulum Al-Qur'an is one of the books written by Shavkh Abdullah b. Foduve dealing with the science of the Qur'an available at Waziri Junaid History Bureau Sokoto (manuscript section) SHB REF. No. 1/26/13. It has been edited with an introduction of the Qur'an by Dr. Abdul-Ali Abdulhamid from BUK and published in 1981¹⁸. Shaykh Abdullah mentions in the introduction that he is making a poem of what scholars before him wrote¹⁹ the book was divided into seven chapters:

1. Chapter one on the revelation of the Qur'an
2. Chapter Two on the recitation of the Qur'an
3. Chapter Three on Recording the Qur'an
4. Chapter Four on learning/seeking the knowledge of the Qur'an
5. Chapter five on the attitude of the students and teachers/scholars of the Qur'an.
6. Chapter six descriptions of the Qur'an i.e. its names and attributes etc.
7. Chapter Seven on the excellence and recommendation of the Qur'an.

Human beings are prone to forgetting, some scholars even see the correlation between the words *Insan* which in Arabic designates a man, with the word *Nisyan* which means forgetfulness, for this man would be a being who forgets. However, Muslims are encouraged to memorize the Qur'an as stated.

And we have certainly made the Qur'an easy for remembrance, so is there any who will remember?²⁰

According to Assa'ady d. 1376 (H) the verse indicates the simplicity of the letters, words, and meaning of the Qur'an. Whoever turns to it, will find it very easy for him to memorize.' the process of memorization of the Qur'an is expressly difficult and demanding, but it is even more difficult to save what you have memorized from forgetfulness.

Memorization of Qur'an

Qur'an the book of Allah is believed to be a revelation sent through the last of the Prophets Muhammad (S.A.W) written down in Arabic. It contains the knowledge and guidance for those who are righteous for all time to come. The Qur'an provides a code of conduct for every believer so that its memorization arises in order to follow its rules and regulation for day-to-day activities." The Prophet Muhammad (S.A.W) has put extra effort to see that he memorises in a statement Allah (S.W.A) said:

Move not your tongue with it (O Muhammad to hasten with it (i.e. recitation of the Qur'an). Indeed, upon us its collection

¹⁸ S. Musa, Bibliographical guide to Sokoto Caliphate Sources, Center for intellectual services on Sokoto Caliphate, 2004. p. 60.

¹⁹ A.S Shawshawi, Hussaini b. Aliyu b. Dalha al-rajurayu (died 899H/1494m) one of the African scholars wrote many books, one of them is what Abdullah works on title. *al-fawa'id al-jamilah alal ayat al-jalilah*, see *fara'id al-jalilah* of Abdullah. Foduye et al. Hamid A. p. 51.

²⁰ Qur'an, 54:17

(in your heart) and to make possible its recitation. So, when we have recited (through Jibril), follow its recitation.²¹

The revelation contained in the Qur'an has been transmitted to us in two ways orally and in written form. Oral transmission was based on memorization and the Prophet Muhammad (S.A.W) himself was the first to commit the revelation to memory, he then instructed his companions to do the same.

The Prophet (S.A.W) said: "The most superior among you (Muslims) are those who learn the Qur'an and teach it"²²

Most traditions that encourage memorization and promise a reward for the correct recitation, have pointed out that, it is recommendable to recite it by heart as stated.

Surely, the one who has nothing of the Qur'an in his chest is like a demolished house.²³

The word *al-Bayt al-kharb* in the Hadith means a demolished house because it is abandoned and uninhabited. It is used to present figuratively a person who knows nothing from the Qur'an. Understanding the text and living according to its rules and regulations is another way that encourages its memorization and the Prophet (SAW) stress in the following Hadith:

Allah has His kinds of people, who are they, O Messenger of Allah? Somebody asked: and he answered: they are the ones who are always with the Qur'an (*Ahl-Al-Rahman*) they are Allah's *ahl* (household members) and his favorite ones.²⁴

Abu Shabha (1992) said that the word *Ahl al Qur'an* are for those who memorize it understand its meaning correctly and live according to its principles. After the honour in this world those who are the ahl-al-Qur'an have another honour to receive in the next life as recorded by Abu Hurairah R.A that the Prophet (S.A.W) said:

The one who was carrying the Qur'an (That is a Hafiz) will come on the Day of Judgment and the Qur'an will say: O Allah honor him! Then, on his head, the crown of honor shall be placed. Again, the Qur'an will say Allah increase for him, upon that, the robe of dignity shall be put on him. Once again, the Qur'an will say: O Allah be pleased with him, and Allah will be pleased with him. Then it will be said, recite and for each verse, he will be raised for one degree²⁵.

The above quotations and those like them, encourage Muslims to memorize the Qur'an since the time of the revelation. Abdullah bn Fodiyo mentioned the companions of the Prophet (S.A.W) who memorized the Qur'an during his lifetime. They include the four right Caliphs, Ibn Mas'ud (R.A) Abu Hurairah (R.A) Ibn Abbas Aisha, (R.A) and Hafsa (R.A), etc.²⁶

Guidelines for Successful Memorization of the Qur'an

²¹ Assa'ady A. Tafsir Assa'ady (1420) p. 825.

²² Qur'an, 75:16-18.

²³ Bukhari Vol.1 No: 546

²⁴ Tirmidhy Vol. 5 No.2913

²⁵ Ahmad bn Hambal, Vol. 3 No. 12301

²⁶ Abdullah bn Foduye al-Faraid al-Jalilah Opcit p. 71-72

Memorization of the Glorious Qur'an is not something that has been a preoccupation of the past or Arabs only. In whose language the Qur'an was revealed. Other nations and tribes have also adopted the practice of memorizing it and that has become inseparable from their tradition and culture. It has been observed that no book on earth is simpler to memorize than Al-Qur'an. Allah (S. W. T) said in the Glorious Qur'an:

And we have indeed made the Qur'an easy to memorize,
so it is there one who would remember.²⁷

One of the significant factors in the preservation of the Qur'anic text from change and corruption is the possibility of memorizing it entirely. The key controls for memorization have been designed for someone who wants to memorize the Qur'an here are some of them.

1. Sincerity

Intention or Niyah is very crucial and necessary for every religious deed. Memorization of the Qur'an for the sake of Allah and seeking reward from Him will help whoever wants to get it. The prophet (SAW) has described that in his popular tradition.

Umar bin Khattab (R.A) has narrated: I heard the Messenger (S.A.W) said: that, intention determines the worth of a person's action, and he will only attain what he intends....²⁸

The tradition generalizes all actions and deeds that a Muslim will embark upon, whenever your good intention increases then the reward and benefit increase too.

2. Recitation under a Mentor

Mentorship is very important in seeking knowledge. This is because correct pronunciation and good observation of rules and regulations would be applied. Some techniques would be known too, and it helps to organize time for reading, revision and lastly, it would guide for assessing your memorization. al-Darfawi (n.d) opines that memorization of the Holy Qur'an must be done under a mentor who will guide and correct your recitation.²⁹

3. Timing and revision

Framework in memorization is very important and it helps for the new verses to be memorized. The revision process can be done and achieved only if the timing is done before starting. It is very easy to forget what you have memorized previously if care has not been taken. For that, you must build a connector between the new and old portions. Set a time for the new portion to be memorized and another time for the previous portion that you have memorized earlier.

4. Continuity and using one copy of the Qur'an (Mushaf).

Planning on how many verses or pages you are going to memorize will help a memorizer in assessing his objectives and using one/same copy which has a

²⁷ Qur'an, 54:17.

²⁸ Bukhari vol.1 No. 1

²⁹ Al- Darfawi, A. KA.

particular layout of the verses. This will help to have mental picture of the verse and chapters in your mind, otherwise it will lead to confusion and difficulties.

Abdullahi's Views on Memorization in *Fara'id al-Jalilah*.

In chapter two of the book the author discusses on the recitation and its categories namely, *Tartil*, *Hadr* and *Jadwir* and he opines that *Tartil* is the most recommended in recitation of the Qur'an. Revision of the memorized recitation and some aspects of Tajwid is another issue discussed by the author. These include definition of *Tajwid*, rules of *Nun as-Sakinah* and *at-Tanwin*, pronunciation, attributes of letters, elongation, rules of starting and stopping to mention but a few²². In the same chapter two, he made mention the steps and Ethics for memorization from the intention/sincerity sitting arrangement making prayer and time frame, etc.³⁰

Mentorship and allowances in memorization are another aspect of discussion in chapter four of the book. He emphasized on days to teach/learn the Qur'an but in memorization, it is open unless when you are tired, you can get rest conveniently.

In chapter five the author centered on the student/memorizer of the Qur'an his attitude the way and manner he should interact within the society. However, he has discussed the attributes of someone from whom you should learn the Qur'an. This is because generally students searching knowledge fail in selecting a mentor who is to guide and encourage for the design objectives. On the other hand, some mentors/ teachers are not even qualified, but selected blindly.

CONCLUSION

It has been observed that the Sokoto Jihad leaders leave different written document that can be utilized for our current days. Abdullah b. Muhammad Foduye one of the scholars and second in the rank of the personalities of the Jihad leaders whose prolific and versatile in his writing. However, the significance of his relevance contribution to the science of Qur'an (Tajwid and memorization) can be seen in this very book *al-fara'id al-jalilah wasaid al fawaid al-jamilah*.

Furthermore, the way he addressed issues on Tajwid, and memorization clearly indicate that during their time people learn sound recitation/memorization with the science of Tajwid and apply many ethics and etiquette, condition and do use of plan for the memorization. *al-fara'id al-jalilah* is in the high standard for the contribution of Islam in general.

Recommendations

The following recommendations are given based on the findings:

1. Islamic schools, individuals and other stakeholders should study Sokoto Jihadist literary works to have their past scholar's idea in Arabic and Islamic Studies.
2. Muslims should consider these books as their manuals since they have much relevance and are of spiritual, Political, Social and Economic benefits.

³⁰ Z. Ali (2003), *Kaedah-kaedah menghafal al-Quran*, ... (n.d).

Muslim Philanthropists and well to do in the society should always look in sponsoring researchers and reputable scholars in editing, translating the past literary works in different languages.

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