

# Linguistic Circulation of Quranic Words among Quranic Schools in Hausa Land. A Field Study in Kano, Jigawa and Katsina States

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## Abstract:

*This research is about a descriptive study of linguistic and rhetorical circulation of Quranic words and its denotations among the Quranic reciters in Hausa land known as (Alarammomi), with concentration on Kano, Jigawa and Katsina States, whereby it scrutinizes the verbal change in the Quranic word at one time and semantic change at another time and even structural, to certain meanings innovated by the reciters to meet their social and expressive needs. Reciters in Quranic Schools may even made some additions or omissions in the words, or vowel a consonant or replace a letter or a vowel or context for the Quranic word with a similar one in Hausa language, relying in all this on verbal semblance or semantic affinity between Hausa Language and the Quranic language, thereby causing verbal or semantic interaction which allow them to have other connotations in their languages. This research has made the Quranic schools in Kano, Jigawa and Katsina states as the samples representing the remaining Hausa states, as it choose three local governments from each state, taking into cognizance its geographical divisions of north, south and east, then choosing three Quranic school from each local government. In Kano state for instance they chose Dala, Albasu and Bichi local governments. In Jigawa State they Chose Malam Madori, Birnin Kudu and Gumel local governments, in Katsina State Daura, Funtuwa and Mani local governments.*

**Keywords:** Quranic words, Quranic schools, Hausa land, Kano, Jigawa and Katsina

*In the Name of Allah the Most Gracious the Most Merciful*

## 1. INTRODUCTION

No one denies the role of linguistic circulation and semantic development of words and meanings in all the world languages. Many people have borrowed a lot of meanings and words from other languages into their native languages adding to them other words and meanings in place of their original ones, or enriching their own native language. Our aim in this research is to study those words, sentences or structures which Quranic reciters in Hausa land known as (Alarammomi) draw from the Noble Quran into Hausa language, and use them as means of meeting their social and communicative needs, in their own special ways, and based upon their social intentions. Arriving at this finding

i.e. Linguistic Circulation of Quranic Words among Quranic Reciters in Hausa land entails familiarity with certain matters represented in five points, and a conclusion for the research's content, the findings and recommendations as follows:

Point One: Theoretical Study of the technical meaning of linguistic circulation.

Point Two: Quranic Schools in Hausa land (Kano, Jigawa and Katsina).

Point Three: Applied Study on Linguistic Circulation of Quranic words in Quranic Schools in Hausa land (Kano, Jigawa and Katsina).

Point Four: Field Study on Linguistic Circulation of Quranic Words in Quranic Schools in Hausa Land (Kano, Jigawa, Katsina).

Point Five: Statistical Study of linguistic circulation of Quranic words in Quranic schools in Hausa land. Discussion of the previous element will reveal the extent of the circulation of the Quranic words and their meanings among the reciters of Quranic schools in Hausa land.

## 2. LITERATURE REVIEW

### POINT ONE: THEORETICAL STUDY OF THE TECHNICAL MEANING OF LINGUISTIC CIRCULATION

#### ONE: LINGUISTIC CIRCULATION FROM LINGUISTIC AND TECHNICAL PERSPECTIVE:

##### CIRCULATION FROM LINGUISTIC PERSPECTIVE:

The Term circulation in Arabic “Attadawul” is linguistically speaking a derivative of the three sounds root of (D.W.L.), the meaning of which revolves around transformation from one state of being to another, or circulation<sup>1</sup>In Mu’ujam Al-Wasit: it revolves around the epochal change of time, transformation from one state of being to another, and circulation<sup>2</sup>, thus the main linguistic denotations of the word center around, circulation, transformation, change, and movement from one state of being to another. Linguistic Circulation from Technical Perspective:

Pragmatics is one of the Linguistic Issues that draw the attention of researchers in modern times, owing to its communicative perspectives in the process of interlocation among the members of the society, researchers have for a long time tried to unveil the essence of this phenomenon, which is still shrouded in ambiguity and cloudiness as a result of entangling opinions and theories surrounding it. An ardent reader of Linguistics will find an array of definitions concerning the issues of Pragmatics. Some of the definition of Pragmatics is the one proposed by Mas’ud Sahrawi who sees Pragmatics as: “A linguistic school of thought which studies the relationship of language activity and its users, the ways and manners by which the language symbols can be used successfully, the contexts, the different occasional categories through which a speech is actualized, and searching for the reasons of preferences of communicating in natural languages<sup>3</sup>This definition emphasizes that Pragmatics is a communicative language usage received through context and occasion, thus it transform a speech form literal to contextual denotations, moreover, it is a

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<sup>1</sup>IbnManzur, Jamal Al-Din AbulFadh Ibn Mukarram, Lisanul Arab, Dar Sadie, Beirut, P,327.

<sup>2</sup>Anis, Ibrahim (Doctor) et al:Al-Mu’ujam Al-Wasit,n.p, p,327.

<sup>3</sup>Sahrawi, Mas’ud (Doctor):Al-Tadawuliyahindaulama’ Al-Arab, Dirasah Tadawuliyah fi “Al-Turath al-Lisani Al-Arabi, Dar-Al-Tabi’, Beirut, 1<sup>st</sup> Edition, 2005,p,5.

linguistic communication “which in its social frame work aims at unveiling the conditions and factors that contribute to linguistic act on one hand, and studies its effectiveness and scientific effects on the other hand.”<sup>4</sup>

The term “Pragmatics” has its roots in the works of the philosopher and semanticist. Charles William Morris in the Thirties of the last century, and the Pragmatic analysis does not rely on the symbols on its own, or treats them independently, but rather concentrates on the users and the effect they produce in the context of communicative interaction of real life.”<sup>5</sup>This shows clearly that “Pragmatics takes stake at meaning and connotation, and not the literal direct meaning of a sentence as is presented by the structural relations, and the meanings of individual words, it really depends upon the implied meaning or message of the uttered content without implying it directly.

### **Second: The Scope of Pragmatics:**

Some of the topics covered by Pragmatics include:

Context

Intention-

Utterance

Speech Act

Implications

Arguments

Below are brief statements on these elements:

#### **Context:**

Context is one of the most significant factors underlying speech interaction, it is indeed a vast topic “Containing the elements of the space-time frame of speech utterance, the nature of interlocutors and their sex, alongside the moment of utterance, these external factors are cable of transferring the interlocutors from dealing with the linguistic level, to the pragmatic interpretation.”<sup>6</sup>

The significance of context in communication and understanding is evidence in the fact that direct language cannot perform its function without it, because discourse analysis is linked to social contexts.

#### **Intention:**

This phenomenon has had a great deal of researches and discussion within the field of pragmatic studies, owing to its significance in promoting speech to the level of successful interaction, intention rests upon a duo which is: Constructive intention, by which the speaker intends to make his interlocutor acquire certain information, and Interactive intention, which has to do with making his interlocutor aware of his informative purpose.<sup>7</sup> Intention, as an element of linguistic circulation plays a high role allowing for the continuity of speech and success of reception of the message as it was initially intended, and thus it remain very central to the pragmatic studies.

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<sup>4</sup>Bn Isa, Abdul-Halim, (Doctor), Al-Marja’iyyah Al-Lugawiyah fi al-Nazariyyah Al-Tadawuliyah, a Specialist Research Periodical in Literary Studies, Al-Basirah Center For Research, Consultancies And Educational Services, No:1, 2008 C.E.,p.11.

<sup>5</sup>Ilfi, Bolan, Pragmatic Approach to Literature, Translated by Muhammad TanfoLiliAhmayani, Royah Publication and Distribution Company, 1st Edition, 2018, p.19.

<sup>6</sup>Ibid, p.10.

<sup>7</sup> Ibid, p.11.

### **Speech Acts:**

This theory reiterates that the function of language may transcend the statement of reality in its narrow scope; as a word for instance may have numerous denotations according to its users, likewise sentences have numerous meanings according to situations and contexts in which they occur in the course of linguistic circulation. Speech Acts “Are uttering some words that is production of sounds in specific manners, related and linked somewhat to a certain society, and subjected to its system.<sup>8</sup> Broadly speaking it consists any speech emanating from one person and leaving a powerful effect in the mind of the receptor; for utterances actualize actions by mere pronunciation, for instance when I say: I congratulate you, we are here at the instance of an action taking place (My congratulation) as a result of an actualized action (which is your success).

### **Argument:**

As defined by Al-Azawi it means: “Presentation of proofs and evidences leading to certain results, as is manifest in the actualization of deductive sequences within the discourse, in other words argument is manifested in actualization of sequences of sayings, some of which are linguistic arguments, and others are the conclusions that are drawn from them”<sup>9</sup>.

The significance of Argument in linguistic circulation lies in the fact that the main objective of discourse is influencing the receptor, and the circulative analysis is capable of unveiling the mechanism of this influence through language by making the speeches meticulously sequential and connected to each other, thus some become argument supporting the other, where a speaker makes a speech as an argument for another speech, in order to convince the receptor either implicitly or explicitly.<sup>10</sup>

### **Implications:**

Implications are types of discourse the meanings of which do not appear on the surface directly, but rather implicitly “As human experience prompts individuals to stock the contents of information in the course of their encounter with innumerable experiences, whether external topics in the outer world or internal ones in their own selves such as feelings and thoughts, as each these experiences tend to leave its footprint upon the surface of the memory, and thus individuals are able to discern them out of sayings, actions, phenomena or entities, through inferable mental processes which deploys all the human capacity, such as memory, logical rules, psychological obsessions and social contexts, covering all that is connected to them, and all that can be inferred.”<sup>11</sup>

### **Third: The impact of Circulation among the Society:**

Language is communicative vehicle by means of which individuals share their intents with the society, and thus its powerful effect in all the circulative activities and movements occurring in the society, some of the social effects of language include:

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<sup>8</sup>Austin, John, La Techou, The General Theories of Speech Acts, How to Achieve things through Speech, Translated by:Abdulqadir Qini, East Africa, Morocco, 2<sup>nd</sup> Edition, 2008, p.124.

<sup>9</sup> Al-Azawi, Abubakar, Al-Khidhab wa al-Hijaj, Moroccan Ministry of Culture, 1st Edition, 2007, p.24.

<sup>10</sup> Bairam, Abdullahi, (Doctor), Al-Tadawuliyah wa Al-Shi'r Qira'ah fi shi'ir Al-Madih fi al-Asr al-Abbasi, op.cit,p.36.

<sup>11</sup> Ashar, Abdussalam, (Doctor), Indama natawasal bil gair, Muqarabah tadawuliyah Maghribiyah li aliyaaat al-tawasul wa al-hijaj, Casablanca, Morocco, 2006, p.49.

**Dealing Effect:**

Interaction is the language's function of successful transfer of information which manifests itself through the value of linguistic usage, the sender here concentrate his efforts in structuring the speech in such a way that the receiver would be able to discern correct and subtle information therefrom.<sup>12</sup>Circulation contributes in inferring information outside the discourse through the different features of context, which works toward enriching the social interactive deal, and defining the intention of discourse, likewise speech acts have apparent effect in expanding the circle of discourse effect in the mind of the receiver.

**Interactive Effect:**

Interactive is a highly vibrant phenomenon among the human race, thus linguistic circulation has effective influence in it, in terms of daily activities and movements depending upon the social interaction, "People tend to establish their social relations and achieve their personal objective through the circulated language...Its major role lies in expression of the intent of the speaker, language here does not only play a circulative role that vary according to the intent or aim for which the speaker convey his speech.<sup>13</sup>

The effect of linguistic circulation covers the following three elements of interaction all of which are affected, these elements are: The sender, the message, and the receiver.

**The Sender:**

Who is the producer of the speech, the originator of the judgment and the creator of the text, he is the cardinal pillar and the most significant element in the speech process, which mainly yields to his wishes, tandems with his personality and rest upon his education. The significance of a sender emanates from his ability to choose and arrange word, and manipulate the language and its rules, so also his ability to combine linguistic and non-linguistic elements together in his discourse and text.<sup>14</sup>

**The Message:**

Message is "the product of the speaker, the meeting point that connect him with hi receptor, and the medium through which he transfer the basic information, and the ideological and conventional contents he wishes to send to the receiver. It is otherwise known as discourse, text or message, and is rather defined as a combination of symbols strutted and organized according to the used rules and norms of language.

Thus Quranic structures and meanings circulated among Quranic reciters and their pupils bear a message that is received by the interlocutor as soon as they are sent. No doubt that linguistic circulation is considered as one of the media of conveying the message that has been rooming in the innermost heart of the speaker.

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<sup>12</sup> Al-Shahari, Abdul Hadi bn Muzaffar, *Istiratijiyyatil Khidhab*, Muqabalaat Lughawiyah Tadawuliyah, Dar Al-Kitab al-Jadidah al-Muttahidah, Beirut, 1st Edition, 2004, p.5.

<sup>13</sup> *Ibid*.

<sup>14</sup> Al-Yasiri, Muhammad, *Tarik Abdul-Sahib, Dilalat al-Muqam fi al-Diraasaat al-Qur'aniyyah ind al-Muhdasin*, an M.A.Dissertation submitted to the Faculty of Arts, Zu-Qaar University, 2019 C.E., p.19.

**The Receptor:**

Receptor/Receiver is one who receives the message, the saying, the discourse and the transmission, and one of the basic elements in the interactive process, without whom it cannot be achieved, he is in fact one of the factors behind the speaker's initiation of the composition<sup>15</sup> Thus discourse can never be achieved without an interlocutor.

**POINT TWO: QURANIC SCHOOLS IN HAUSA LAND (KANO, JIGAWA AND KATSINA)**

**FIRST: QURANIC SCHOOLS IN KANO STATE:**

The history of Quranic Schools in Kano State is one rooted in ancient time, so that it is difficult to be precisely defined by researchers, all that can be said is that it dates back to several centuries ago. It is said that Islam had entered the region around the Fourteenth Gregorian Century, and that the first king to embrace it and during whose reign it spread was Ali Yaji (1349-1385).<sup>16</sup>

**Kano State from historical perspective:**

Kano State is considered among the most important states in Nigeria, it is a key commercial center in West Africa, especially since the fifteenth century, its written history dates back to the tenth Gregorian century. According to historical references, the first settlers used to dwell around Dala Hill and worship an Idol called (Tsumburbura)<sup>17</sup>. This is the widespread assumption among historians and researchers. However, Sheikh Abdullahi Adam Al-Ilory is of the opinion that the people of Kano came in to contact with Islam through Wangara people, who came through Katsina, Wangara people on the other hand knew Islam through the Arabs and Berbers, Islam is a religion that always goes with Quran and other Islamic sciences which help one in understanding the religion and practicing its Shari'a, that is why schools and Quranic schools are established where Quran is studied across Hausa land especially in Kano, Borno and Katsina states and elsewhere.

**Quranic Schools in Kano State:**

Quranic Schools have different nomenclatures among Hausa people, they are called (Makarantar Allo) meaning slate schools, because pupils use wooden slates for their study, it is also called (Makarantar Toka) meaning the school of ash, because of the fire they lit in the night instead of electricity, resulting in abundant ash from the burning of the fire, it is also sometimes called (Makarantar Muhammadiyya), that is the Mohammedan School; distinguishing them from formal schools.<sup>18</sup> There is a large number of Quranic reciters who established Quranic schools where they teach Quran to Muslim children, some of those reciters include:

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<sup>15</sup> Ibid, p.24.

<sup>16</sup> Arzai, Sukairaju Sulaiman, Al-Katatib fi Kano Baina Madhi wa al-Hadhir, Mu'assasatu Goron Dutse lil Bahs wa al-Fatwa wa al-Irshad, Kano, 1st Edition, 2018, p.56.

<sup>17</sup> Galadanci, Shehu Ahmad Sa'id, Harakatul Lughatil Araniyyah wa Aadaabuhaa fi Nijeriya, Al-Maktabah al-Ifriyyah, 2nd Edition, 1993, p.39.

<sup>18</sup> Arzai, Sukairaj Sulaiman, Al-Kuttub fi Kano Baina Madhi wa al-Hadhir, op cit, p.59.

#### **Sheikh Manzo Arzai Quranic School:**

It was established by Sheikh Muhammad Mahmud bn Malam Mai one of the Greatest Scholars and Quranic reciters who made the city of Kano proud, he was born in Damagaram in Niger Republic around 1882 C.E., his family was originally from Kukawa in Borno, from where his father Malama Mai to Damagaram, where he gave birth to his blissful son Malam Manzo, who was nurtured there.<sup>19</sup> That is how the sheikh grew up, in a scholarly family, where he began memorizing the Glorious Quran at the instance of his father, and completed it at the instance of his brothers, until he mastered it, alongside other fields especially the Quranic Science, he then established his famous Quranic School.

The school is situated presently in Dala Local Government, among its achievements is the change of the name of the school from “Ma’ahad Al-Sheikh ManzoArzai” meaning the Institute of Sheikh ManzoArzai to “Ma’ahad Al-ShaikhManzoArzai li Tajweed Al-Qur’aniwa al-Diraasaat al-Islamiyyah” meaning Sheikh Manzo Arzai Institute for Recitation of Quran and Basic Islamic Knowledge”, so as to allow for incorporating new subjects apart from the recitation of Quran such as: Tajweed, Hadith, Fiqh, Quranic Sciences, Language subjects. The number of students ranges from thirty to fifty, taking their lessons in a single vestibule. The number presently reaches about four thousands pupils, with about fifty-five classes, and about fifty-five teachers.

#### **Gwani Na Dudu Quranic School:**

This Quranic School was established by Gwani Saleh bn Gwani Yusuf, who was a great and famous Quranic reciter in Kano city that has contributed immensely in teaching the Quran. He was born in mid-nineteenth Gregorian century in Aujara village in present day Jigawa state, he grew up in this village and memorized the Glorious Quran at the instance of his father who cared much about him, he then married him off to a lady called “Dudu: he then moved to Gombi town in Hadejia region in Jigawa State where he married his second wife who was coincidentally also called Dudu, thus he was known as Mahiru the husband of first and second Dudus.<sup>20</sup>

The is located in Koki Quarters in metropolitan Kano, and is one of the oldest and deeply rooted Quranic schools in Kano city that graduated multitude of renown Quranic memorizers, though “it remained following the old traditional curricula without any development as is obtained in other Quranic institutions, owing to the resistance of its guardians that the youth should maintain the way bequeathed by its founder “Sheikh Nadudu”, nevertheless, some of his grandchildren has severally attempted to bring about some developments, but still encounter some difficulties and obstacles from the family, and still persist in their effort to at upgrading the institute.<sup>21</sup>

#### **Gwani dan Zarga Quranic School:**

This school is one of the greatest Quranic school in Kano State that contributed toward the development of the Quranic Education, itwa founded by Sheikh Salehbn Abdullah bn Abdullah, (1916-1990, in (Katogi) village in Kano State from a Kanuri ancestry, his father migrated from Maiduguri and settled in “Kano” and remained there until his

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<sup>19</sup> Hamza, Rufa'i Uba, (Doctor), Tadawwur Ilm Al-Qira'at wa al-Shu'un al-Qur'aniyyah fi Nijeriya, Darul Istiqamah, Cairo, 1st edition, 2019, p.365.

<sup>20</sup>Arzai, Sukairaj Sulaiman, Al-Katatib fi Kano bainal Madhi wa al-Hadhir, Op Cit, p.78.

<sup>21</sup> Op Cit.

death, his father died while he was at a tender age, thereafter, his mother took him to her home town, which is the village of “Zarga” in Jahun Local Government in Jigawa State,<sup>22</sup> however Doctor Rufa’i is of the opinion that Gwani Dan Zarga was born in the thirties of the twentieth century in Jahun town in Jigawa State.<sup>23</sup>

The institute was established on a solid foundation of hard work and resolution in teaching the recitation of Quran in mornings and evenings, as pupils receive their new lessons in the morning and repeat them in the evening, a junior Islamic Secondary school was also established as an annex to the institute so as to keep pace with modern trend; where alongside the Quranic Sciences, students learn additional subjects which furnish them with knowledge of other disciplines.

#### **Sharif Ahmad Mustapha Gabari Quranic School:**

The school is situated in Gabari Quarters in Kano city, ‘Established by the two sons of Sharif Alhaji Mustapha, Sayyid Sharif Alhaji Muhammad Al-Mustapha at Sharifai Quarters in Kano city, an area dwelt by Sheikh Al-Maghili al-Tilmisani and gave birth to children, all of them Sheriffs, and Al-Hajj Mustapha is of Al-Maghili’s dynasty’.<sup>24</sup> The Sheikh strove to lay down the foundation of this school, and his son Sharif Ahmad and Sharif Bala also contributed in its development. Pupils troop to the schools from all nooks and crannies to learn the recitation of Quran, the school adopted a system keeping pace with time, and became the most famous throughout Kano province in the seventies and eighties, as it enrolled the children of the elites of the city among the business men and emirs, crowded with students who pour into to their homes after the lesson hours.<sup>25</sup>

#### **Second: Quranic Schools in Jigawa State:**

Jigawa State was originally part of Kano State, and was extracted from it during the regime of General Ibrahim Babangida on 27<sup>th</sup> August, 1991, with its capital in Dutse, with a population of 63/600, in 2004, and mass land of 23145 KM<sup>2</sup>

Since the history of Jigawa is tied to Kano, the advent and spread of Islam in Jigawa is blended with its advent and spread in Kano State, so also interaction and cultural and civilizational exchange, Jigawa is replete with great noble scholars who distinguished themselves in various fields of science and knowledge, Islamic schools and institutes are densely scattered across the state for centuries, which also played significant roles in the development of the recitation of the Glorious Quran, in Northern part of Nigeria.

Some of the notable Quranic schools in Jigawa State are:

#### **Al-Qari’ Sheikh Na Uwan Sidi Quranic School Hadejia:**

This Quranic school was established by Al-Qari’ Na Uwa Sidi, more than 44 years ago, it was named after its founder, who died in 2018, he was from Damagaram, in Niger Republic, from Kanda village, he migrated to Jigawa and died there, his father was the founder and developer of Kanda town.

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<sup>22</sup> Ibid.

<sup>23</sup> Hamza, Rufa’i Uba, (Doctor), Tadawwur Ilm Al-Qiraa’at wa al-Shu’un al-Qur’aniyyah fi Nijeriya, op cit, p.373.

<sup>24</sup> Arzai, Sukairaj Sulaiman, Al-Katatib fi Wilayati Kano binal Madhi wa al-Hadhir, op cit, p.

<sup>25</sup> Hamza, Rufa’i Uba, (Doctor), Tadawwur Ilm Al-Qur’an wa al-Shu’un al-Qur’aniyyah fi Najiriya, op cit, p.



Malam Na Uwa had travelled far and wide and came into contact with great scholars from whom he benefitted immensely, some of the places he visited include Bula Juji, a town in Malam Madori Local Government, in Jigawa State, where he established a Quranic school about sixty-one years ago. He also travelled to Garun Gabas also in Jigawa state and established another school that graduated a large number of pupils, he also resided in Nguru of modern day Yobe state and established a Quranic school in an area called Tukubar Karma, he then carried on his itinerary to Hadejia where he settled in an area from where he set out for Sabon Gari (Makerar Gabas) in Hadejia Local Government, where the school under discussion is located.

After the demise of the Sheikh, his son Mahir Nasiru assumed the management of the school, and it now has about seventy-eight student with their teachers.

#### **Al-Qari' Sheikh Haladu Malam Madori Quranic School:**

The history of the establishment of this school dates back to about sixty years ago, its founder was Al-Qari' Haladu, who died earlier this year 2022, after his death, his son Ustaz Sunusi Haladu inherited the school and assumed the management of its affairs, Ustaz Sunusi was opportune to study in modern schools, which availed him with modern education, some of the schools he attended include: Al-Misbah al-Munir Primary school Malam Madori 1993, After his graduation from primary school he continued acquiring knowledge in ilmi school (known as Zature Schools) until 2004 when he carried –on with his secondary education and completed in 2008, he also continued learning in Zature schools after his graduation, he was then admitted into the College of Islamic Legal Studies Ringim, from 2009 to 2011.

After this academic sojourn, Sheikh Sunusi returned to the school established by his father to look after it, he has indeed strove to develop the school to its present pinnacle, it graduated many people who later assumed roles in all walks of life, some are lawyers, some medical doctors and some scholars.

#### **Malam Gwani Quranic School:**

The foundation stone for the establishment of this school was laid down about seven years ago, the founder of the school was a scholar known as Sheikh Yahaya Gwani of a village called Sabara, the school is very popular among the Quranic reciters and students, and is until replete with scholars and pupils studying Quran. It is popularly known as Tsangayar Malam Gwani.

The person in charge of the school currently is Ustaz Muhammad and his deputy Ustaz Sadi, and has about sixty pupils, and has since its inception graduated about five hundred students.

#### **Al-Qari' Malam Habu Gadi "Jamilu" Quranic School:**

This school was established by Al-Qari' Idris the father of Malam Habu Gadi, Malam Idris had migrated from a town called Kudairi Santo in Niger Republic, the establishment of the school dates back to about sixty years ago, Malam Al-Qari'a had excellently run the school, and his son started running the school right from the life time of his father, his father died about twenty-seven years ago, Malam habu himself died at about seventy-five years.

After Malam Lawan assumed the demise of Malam Habu the school administration who is a son of he said Malam Habu. The school today has about one thousand students, which further attests that the school is very large and famous and had graduated innumerable number of male and female students, it also got the attention of the government which built a new site for the school in 2006, the school has so far graduated thousands students, among whom are business, Imams, scholars, farmers and civil servants.

**Al-Qari' Malam Tata's Quranic School:**

The school was established more than twenty years ago by Malam Alhassan Tata who run the affairs of the school since its establishment, and is still looking after the school, Malam Alhassan Tata is now sixty-six years old, he migrated to Gumel. He had written the Quran with his own handwriting nine times, and is about to complete the tenth, he is blessed with about seven children all of whom had memorized the Glorious Quran, the school now has about one hundred and fifty student and pupils.

**Malam Ibrahim Dan Digogo's Quranic School:**

This school was established by Sheikh Ibrahim, to whom the school is related, he established the school about fifty-five years ago. He was from Yobe State, from the village of Digogo, he migrated from there to Gumel in Karkasa Quarters. It is his son that looks after the school presently, and run the affairs related to the teaching of the Glorious Quran, the school now has about five hundred pupils. The school is attended by the students from all nooks and crannies to learn the Glorious Quran, some from as far as Niger Republic, among the grandaunts of the school are, workers, traders and other functionaries n both public and private sectors.

**Third: Quranci Schools in Katsna State:**

Katsina State had been a learning center like the one in Timbouctou, with the slate schools, where pupils and kids learn the basics of reading and writing, and then start memorizing the chapters of the Quran at an elementary level, there were also mosques everywhere in the state”.

Since ancient times Katsina society has been holding the Arabic Islamic Education in high premium, and thus the people's interest in it has been on increase, they focused on serving the Glorious Quran and its institutions.

Some of the Quranic Schools in the state are:

**Hanbaliyyin Institute:**

It was established by Muhammad Gaigama, he was said to have originated from Mali Republic, from where he migrated to Katsina, he was learned, godly and legist, he established the institute and added to it some other subjects like jurisprudence, combining in the institute between teaching and judiciary.

**Darma Institute:**

Sheikh Abubakar established it before the emergence of Sheikh Usman bn Fodiyo, which shows that it was established anciently, spanning for about three centuries, the institute is unique in its combination of teaching jurisprudence, language and the rest.

**The old market Institute:**

This institute was established by Al-Hajj Abubakar who expatriated from kogo village, which is not far away to the city of Katsina, he was indeed erudite in jurisprudence and Arabic language

**POINT THREE: APPLIED STUDY ON LINGUISTIC CIRCULATION OF QURANIC WORDS IN QURANIC SCHOOLS IN HAUSA LAND (KANO, JIGAWA AND KATSINA)**

First: Singular Linguistic Circulation of Quranic Words in Hausa Land (Kano, Jigawa and Katsina)

It is established fact that words in linguistic circulation may be single word excised from a sentence, it may also be a whole sentence extracted without any distortion or alteration in the sentence structure, borrowed words usually gain new denotations through this process of transfer to a new system, as it gains new dimensions that cannot be observed when used as single words, on one hand they mingle with other denotations in a form of interchangeable relation either with the same meaning of with different one.<sup>26</sup>

Some of the Circulated Single Words Are As Followed:

**WaHananan:**

Extracted from The Quranic verse: “رحمنا من لنا”، which was circulated by Quranic recited with a meaning different from its lexical meaning, they used the word “Hanan” with in Arabic Language means (Compassion” to mean “Na hana” which in Hausa mean “deprive” “to deny” relaying on the phonetic resemblance between the word in Arabic and the Hausa sentence, as both share the two sounds of (H) and (N).

**Yanbu’aa**

Another word occurred in the Glorious Quran and used by reciters with a deviational meaning different from its original meaning, they used it to men something very ugly, drawing this connotation from the context of the Quranic verse.

**Taqiyya:**

Quranic reciters use to circulate this word, which occurred in the Glorious Quran with the meaning of Godly and Pious, they used it to mean “Naki” in Hausa which denotes “I will not give or I will not do” perhaps the recurrence of the sound ‘Q’ in the two words is the main factor behind the usage.

**Al-Firaq:**

With which they refer to the “Broke” between spouses, and the disagreement that occurs between the two leading to their divorce one from the other, the word is driven from the Quranic texts, and used as a mean of communication among the Quranic reciters in Hausa community.

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<sup>26</sup> Fanini, Abdulqadir, Al-Marja' a wa addilalah fi al-fikr al-lisani al-Hadith, Ifriqiyah al=Sharq, Morocco, 2nd edition, 1999, p, 36.

**That which is after the Word “Mala’ikah”:**

Referring to the word “Qabila” in the verse: “Walmala’ikatuQabila”, the word “Qabila” in Hausa means tribe, they use the word to refer to anybody that is from other tribe than Hausa, thus they implicitly refer to as the word that comes after the word “Mala’ikah” in order to avoid the unpleasant effect that may trail the direct usage, the users here restricted the meaning of the word from the general meaning of tribe as is obtained in Arabic, to the narrow meaning of a person from a different tribe.

**That which comes after “AshaddanNasi”:**

Which mean “Adawa” in His Almighty’s saying: “Latajidannaashaddannasiadawatam”, which is among the word that are not affected by a kind of alteration when circulated, it rather remains in its original form, they use it to connote an enemy.

**That which comes after “Wabilwalidaini”**

This is a reference to the word “Ihsan” in His Al-Mighty’s saying: “Wabilwalidaini”, the word remains in its original form and meaning, which is kindness as it occurred in the previous verse.

**Second: Ideological Structural and Semantic Circulation of Quranic Words in Hausa Land (Kano, Jigawa and Katsina):**

Structure is among the Circulative features been used by the Quranic reciters while speaking, where they implore the Quranic verses in order to express the meaning concealed in the innermost part of their heart, some times the verses been used are not in any way related to the meaning been conveyed.

The following are some of the common structures and meaning in the circulation process among the Quranic reciters:

**Tajri min tahtihalanharu:**

Which is a much-repeated verse of the Quran used by the reciters to refer to “grilled delicious meat prepared and laid on a plate”. This circulated structure drives its original and additional meaning from the physical relation between the intense appetite between the flowing rivers and delicious meat.

**Nasiyatin Kazibatin:**

This expression is used by the reciters to refer to dichotomy between them and other person, there is no apparent match between the original and additional meaning of this structure, perhaps the resemblance of sound echoing between the Arabic word “Nasiyatin” and the Hausa possessive pronoun “Nasu” meaning theirs is the main factor behind this circulation.

**Lakum Dinukumwaliya Din:**

When the reciters intend to show that there is difference of opinion between them and another person, and that each should hold unto his opinion, without attacking the other’s viewpoint. They use to say: Lakumdinukumwaliya din, which is a Quranic verse originally indicating the doctrinal discrepancy between two parties.

**Third: Linguistic Medicinal Circulation of Quranic Words in Hausa Land: (Kano, Jigawa, and Katsina):**

In Hausa Environment there are many medicinal practices been used in curing diseases and ailments, among which are the secrets discovered by Quranic reciters from the verses and chapters of Glorious Quran. To them there is a kind of semantic relation between the verses/chapters and the purpose for with the invoke them, some of these verses and chapters are:

**The Chapter Yasin:**

Which they recite of some times write and bury or hung on their neck as a charm for warding off a misfortune, repelling an evil or sorcery or other medicinal benefits.

**Inna nakhafu min rabbina yamanabusankam...**

This verse is recited for curing the sting of a scorpion, perhaps because of the phonetic implication of the syllable (Kam) in the Arabic word (kamdarira), which in Hausa denotes abrupt stillness, which implores the poison to abruptly stop circulation around the blood of the victim.

**La fi ha gaulunwa la hum anhayunzafun:**

This verse is used in curing the ailment and pain in ear, despite the seemingly absence of any concrete relation between the interactive message of the verse and the purpose for which it is used, however in practical terms the medicinal use of the verse has proved to be effective.

**POINT FOUR: FIELD STUDY OF LINGUISTIC CIRCULATION OF QURANIC WORDS IN QURANIC SCHOOLS IN HAUSA LAND (KANO, JIGAWA AND KATSINA STATES)**

**First: Study of questionnaires and interviews on linguistic circulation of Quranic words in Kano State:**

1. There is obvious effect for Quranic Words circulated among the Quranic reciters in conveying the discourse message:

Answer	Number	Percentage
Agree	24	50%
Somewhat	12	27%
Disagree	1	25%

The number of those agree with the proposition in Kano State has overwhelmingly exceeded by about 50%.

2. There are some factors instrumental to the initiation of linguistic circulation of Quranic words among the Quranic reciters:

Answer	Number	Percentage
Agree	23	53%
Somewhat	11	25%
Disagree	2	4%
Total	43	

The percentage of the proponents to this proposition here rises up to 50% in Kano State, while that of the opponent dropped to 2 percentages.

3. There are some measures deployed by the Quranic reciters in extracting words and meanings from the Glorious Quran into Hausa Language:

Answer	Number	Percentage
Agree	28	65%
Somewhat	5	11%
Disagree	4	9%
Total	43	

The percentage of proponents rise up to 65%, , and emphatically most of them agreed on certain measures deployed by the reciters, such as phonetic resemblance and semantic closeness.

4. Hausa language has developed through the linguistic circulation by reciters in Quranic schools:

Answer	Number	Percentage
Agree	24	55%
Somewhat	3	6%
Disagree	7	18%
Total		

The proponents responded affirming the development of Hausa through the circulation process of Quranic reciters, while few others rejected it.

5. Linguistic Circulation succeeds in meticulous expression of speaker's purpose:

Answer	Number	Percentage
Agree	25	58%
Somewhat	9	10%
Disagree	2	4%
Total	43	

It is obvious from the previous table the proponents of the proposition surpass its opponents, which show that, circulation is an interactive means capable of expressing the background of the speaker, and hence the reciters' deployment of it as a means of communication among themselves.

6. Quranic Schools in Hausa land have contributed in the quantity of the linguistic circulation from the Glorious Quran:

Answer	Number	Percentage
Agree	21	48%
Somewhat	8	18%
Disagree	8	18
Total	43	

The table shows that the proponents of the submission have outnumbered the other two equal groups, which further emphasizes the role of these Quranic schools in linguistic circulation of Quranic words in Hausa Land.

7. There is strong correlation between words and meanings in linguistic circulation of Quranic words among Quranic Schools:

Answer	Number	Percentage
Agree	22	51%
Somewhat	5	11%
Disagree	9	20%

Total	43	
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The statistics shows the dominance of the proponents of the idea over its opponents by 51% to 20%, which further corroborates the relationship between worse and their meanings in linguistic circulation of Quranic words among Quranic reciters in Hausa land.

8. There is emerging relationship between Arabic and Hausa language as a result of linguistic circulation of the Quranic words among Quranic reciters:

Answer	Number	Percentage
Agree	20	46%
Somewhat	10	23%
Disagree	5	6%
Total	43	

Most of the respondents are of the view that there is a correlation between Arabic and Hausa language as a result of linguistic circulation of Quranic words among Quranic reciters, with proponents taking about 46%, the opponents 6%, while those agreed to some extent constitute about 23%.

9. Linguistic Circulation occurs arbitrarily without thinking or contemplating:

Answer	Number	Percentage
Agree	25	58%
Somewhat	9	20%
Disagree	3	6%
Total	43	

The table shows that about 58 of the respondents go for the arbitrariness of the linguistic circulation, where 20% agreed to some extent, which further emphasizes the arbitrary nature of linguistic circulation among Quranic reciters.

10. Only Scholars in Quranic schools, not the pupils or common people are engaged in linguistic circulation:

Answer	Number	Percentage
Agree	18	14%
Somewhat	4	9%
Disagree	14	32%
Total	43	

The table shows that about 32% percent of the respondents did not agree with the proposition in the question, which shows that this linguistic phenomenon is not restricted only to scholars, but rather practiced by pupils and common people alike.

### Second: Study of questionnaires and interviews on linguistic circulation of Quranic words in Jigawa State:

- 1) There is obvious effect for Quranic Words circulated among the Quranic reciters in conveying the discourse message:

Answer	Number	Percentage
Agree	59	88%
Somewhat	11	16%
Disagree	0	0%
Total	67	

It is obvious from the table. That the majority of the respondents agreed with the proposition, whether strongly or to some extent, and nobody answered in the negative.

- 2) There are some factors instrumental to the initiation of linguistic circulation of Quranic words among the Quranic reciters:

Answer	Number	Percentage
Agree	56	83%
Somewhat	4	5%
Disagree	6	8%
Total		

About 83% agreed on that there are factors behind linguistic circulation among Quranic reciters, while about 8% disagree, which further corroborates the proposition.

- 3) There are some measures deployed by the Quranic reciters in extracting words and meanings from the Glorious Quran into Hausa Language:

Answer	Number	Percentage
Agree	40	59%
Somewhat	16	23%
Disagree	67	17%
Total	43	

This statistics shows a kind of discrepancy about the measures developed by Quranic reciters for linguistic circulation, while 59% accepted the idea, 23% agreed to some extent, and 17% rejected it.

- 4) Hausa language has developed through the linguistic circulation by reciters in Quranic schools:

Answer	Number	Percentage
Agree	36	36%
Somewhat	31	46%
Disagree	0	0%
Total	67	

Hausa language, according to this table has developed by the way of linguistic circulation, as 46% of the responded bought in the idea.

- 5) Linguistic Circulation succeeds in meticulous expression of speaker's purpose:

Answer	Number	Percentage
Agree	42	26%
Somewhat	22	32%
Disagree	1	1%
Total	67	

26% of the respondents agreed on the success of linguistic circulation in conveying the purpose of the speaker, 23% agreed to some extent, while 1% disagreed.

- 6) Quranic Schools in Hausa land have contributed in the quantity of the linguistic circulation from the Glorious Quran:

Answer	Number	Percentage
Agree	32	47%
Somewhat	32	47%
Disagree	0	0



Total	43	
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The respondents have agreed on the contribution of Quranic School in the process of linguistic circulation in Hausa land, and anecdotally with equal number and percentage between the two proponent parties of the proposition.

- 7) There is strong correlation between words and meanings in linguistic circulation of Quranic words among Quranic Schools:

Answer	Number	Percentage
Agree	47	70%
Somewhat	13	19%
Disagree	2	2%
Total	43	

The table states that about 70% of the respondents agreed that there is a strong correlation between word and their meanings in linguistic circulation.

- 8) There is emerging relationship between Arabic and Hausa language as a result of linguistic circulation of the Quranic words among Quranic reciters:

Answer	Number	Percentage
Agree	49	73%
Somewhat	13	19%
Disagree	1	1%
Total	67	

According to the table 73% have agreed that there is emerging relationship between Arabic and Hausa language as a result of this linguistic circulation, and 19% have agreed to some extent, while 1% disagreed.

- 9) Linguistic Circulation occurs arbitrarily without thinking or contemplating:

Answer	Number	Percentage
Agree	23	34%
Somewhat	6	19%
Disagree	37	1%
Total	43	

The percentage of those agreed have reached 34%, and those agreed to some extent 19%, which show the acceptance of the proposed opinion (That linguistic circulation occurs arbitrarily).

- 10) Only Scholars in Quranic schools, not the pupils or common people are engaged in linguistic circulation:

Answer	Number	Percentage
Agree	22	32%
Somewhat	10	14%
Disagree	36	53%
Total	43	

The opinion is not accepted by the majority, as is rejected by about 53%, and accepted by 32%, and about 14% accepted it to some extent, which shows that it is not only the scholars in Quranic school that engage in linguistic circulation, pupils and common people also participate in the process.

**Third: Study of questionnaires and interviews on linguistic circulation of Quranic words in Kat State:**

- 1) There is obvious effect for Quranic Words circulated among the Quranic reciters in conveying the discourse message:

Answer	Number	Percentage
Agree	11	44%
Somewhat	12	48%
Disagree	0	0%
Total	25	

The overweighing number are those who agreed with the proposition that there is obvious effect for Quranic words circulated among the Quranic reciters in conveying the discourse message., with no single respondent deviating from the mainstream..

- 2) There are some factors instrumental to the initiation of linguistic circulation of Quranic words among the Quranic reciters:

Answer	Number	Percentage
Agree	17	68%
Somewhat	5	20%
Disagree	0	0
Total	25	

The percentage of those agreed with existence of some factors responsible for the initiation of linguistic circulation reaches about 68%, and those agreed somewhat are 20% without a single respondent rejecting it.

- 3) There are some measures deployed by the Quranic reciters in extracting words and meanings from the Glorious Quran into Hausa Language:

Answer	Number	Percentage
Agree	12	48%
Somewhat	7	28%
Disagree	0	0
Total	25	

According to the table about 48% of the respondents agreed on that there are measures deployed by the reciters in extracting the Quranic words and meanings into Hausa language, there is no single rejection in this respect..

- 4) Hausa language has developed through the linguistic circulation by reciters in Quranic schools:

Answer	Number	Percentage
Agree	14	56%
Somewhat	8	32%
Disagree	0	0%
Total	25	

This statistic reiterates that about 56% agreed that Hausa language has developed through the linguistic circulation among the circle of Quranic reciters in Quranic schools, 23% agreed somewhat, an nobody rejected the proposition.

5) Linguistic Circulation succeeds in meticulous expression of speaker's purpose:

Answer	Number	Percentage
Agree	9	36%
Somewhat	7	28%
Disagree	5	20%
Total	25	

It is obvious from this table that 36% have accepted the opinion which says that linguistic circulation succeeds in meticulous expression about the speaker's purpose, there are those who agreed somewhat about 28%, and 20% rejected the view.

6) Quranic Schools in Hausa land have contributed in the quantity of the linguistic circulation from the Glorious Quran:

Answer	Number	Percentage
Agree	12	48%
Somewhat	10	40%
Disagree	0	0
Total	25	

All the respondents agreed on the contribution of Quranic schools in the process of linguistic circulation from the Glorious Quran, with varying degrees, 48% agreed, and 40% agreed somewhat.

7) There is strong correlation between words and meanings in linguistic circulation of Quranic words among Quranic Schools:

Answer	Number	Percentage
Agree	11	44%
Somewhat	7	28%
Disagree	1	4%
Total	25	

It is obvious from the table that those agreed are 44% are the dominants, followed by those who agreed somewhat with 28%, thus it is certain that there is strong correlation between words and meanings in linguistic circulation of Quranic words among reciters.

8) There is emerging relationship between Arabic and Hausa language as a result of linguistic circulation of the Quranic words among Quranic reciters:

Answer	Number	Percentage
Agree	12	48%
Somewhat	8	32%
Disagree	0	0%
Total	25	

Those agreed constitute about 48%, and those agreed somewhat about 32%, which reiterates the emergence of relationship between Arabic and Hausa as a result of this linguistic circulation among the reciters in Quranic schools.

9) Linguistic Circulation occurs arbitrarily without thinking or contemplating:

Answer	Number	Percentage
Agree	11	44%
Somewhat	5	20%
Disagree	2	24%
Total	25	

This statistics states that 44% of the respondents agreed on the spontaneity and arbitrariness if linguistic circulation, 20% agreed somewhat, while 24 disagreed about it.

- 10) Only Scholars in Quranic schools, not the pupils or common people are engaged in linguistic circulation:

Answer	Number	Percentage
Agree	12	48%
Somewhat	3	12%
Disagree	9	36%
Total	43	

It is not only scholars who are solely engaged in linguistic circulation, but they are joined by their students and other people, this is reiterated by this statistics which shows that about 48% agreed with the proposition, and those who agreed somewhat about 12%, while those opposing it are about 48%.

#### 4. CONCLUSION

At the end of this attempt we can arrive at many outcomes, the most notable of which are the following: The possibility of having linguistic circulation of the Quranic words among those Quranic reciters, as a result of their perpetual mingling with the Glorious Quran. Possibility of reaching the measures been used by those reciters while performing this linguistic circulation, and the extent of the relationship between Hausa and Arabic language. Reaching to the extent of the capability of those Quranic reciters in using the Quranic work to fulfill their social needs. Ascertainning the oral traditions narrated about those reciters indicating some of the linguistic circulation among them. Possibility of enriching Hausa language with Quranic words with may assimilate with its original words one day, which further strengthens the relationship between Hausa and Arabic or Quranic language.

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