The Performance of Female Students in the Recitation *(Telawah)* of the Holy Quran in the U.K.

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Abstract

This study aimed at finding the level of female students' performance of Islamic Schools in Telawah in the U.K. Study Population is all female students in recent years in the Islamic Schools and their number is (196) students from different Islamic Schools in the East Midland and Sheffield. Quasi-experimental study sample included (158) female students who have studied the nine rules under consideration in this research. To implement this study the following research one Quranic text is selected from the first ten the parts assigned for the students to study and the verses (87-98) of Al-Baqarah were selected. The students' performance evaluation of in the Telawah of these verses was done according to the following procedures: A committee was formed from the researcher and the two specialists teachers of Telawah; the committee listened to the recorded Telawah on a tape from the recorder for each member of the sample alone;the student's result was adopted in any of these rules in the event that two members agreed at a minimum and thus it is possible to limit the number of mistakes that have occurred with each student of the students included in the study; accordingly, each student was given a score of (100) in each rule of the nine rules, then in the whole rules combined; and finally, to be certain of the validation of procedures for conducting the study to evaluate the students' performance, the committee after two weeks of the first evaluation listened again to the recorded Telawah of 20 students from the students sample. The coefficient correlation was calculated between test scores for this regular sample by using the Pearson Correlation Coefficient reaching (0.88) and this is an accepted correlation, which shows the reliability of the judgments of the arbitrators.

To answer the questions included in the study, the following appropriate statistical treatments were used: Frequencies, means, and percentages were used to calculate this in each rule of the nine rules and for the sample members who have attained the mastery level in a number of rules; T-test was used to compare the average performance of the sample in each rule of the Telawah rules with the approved mastery level in this study, which is the score (70); and Pearson's Correlation Coefficient has been found to find the correlation strength between the students' performance level in each rule of the nine rules compared with other rules and the rules as a whole. The results of the present study showed that the percentage of those who reached acceptable mastery level in the whole of the nine rules is (9.5%), which is an indicator of the low level of students' performance in Telawah.
In the light of the finding of this study, the researcher recommended the following:
1- Holding Continuous training courses for teachers in Telawah.
2- Holding Training courses teachers in modern methods of teaching.
3- Caring for Arabic Language and linking it with the rest of the subjects as possible.

Keywords: Islamic Schools, Quran, Koran, Islamic Studies, East midland, Sheffield, U.K.

Introduction

Muslims consider the Holy Quran as the origin of Islam and the Muslim scholars define it as "The speech of Allah to Prophet Mohammad (peace be upon him) written in the Quran quoted as frequently; worshiped by reciting; miraculous, even one sura of it (Al-Majali, 2006). Muslims recite the Quran keenly to approach to Allah be He exalted. The Quran - as Muslims see - raises the Muslim's position in this world and in the afterworld, where the Prophet Mohammad peace be upon him says, as Imam Muslim (2000) narrated : "Allah raises with this book people and lowers by it others." The Prophet Mohammad peace be upon him also says in the hadeeth narrated by Imam Bukhari (2000): "The best of you the one who learn and teaches the Quran."

In addition, Muslims see the Quran as a constitution for their lives, it is from Allah be He exalted who created human beings, Allah knows what is good for them, Allah says, "And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." (Holy Quran, Chapter 16: 89, Surat An-Naĥl).

Moreover, Islam focuses on the need to read the Quran as it must be, so Muslims put the rules of the Telawah of the Quran as a guide to teach Muslims how to read the Quran. These rules have been put because of social relations of the Arab Muslims with non-Arabs and the entrance the non-Arabs (those do not speak Arabic) into Islam and, which led to what is called in Arabic *"Lahn"* and this means error and deviation in reading from the truth. (Maabad, 2005). Therefore, Muslims scholars believe that every Muslim must master the Telawah of the Quran, Allah be He exalted says: "and recite the Quran with measured recitation." (Holy Quran, Chapter 73:4. Surat Al-Muzzammil). For that, scholars divide Tajweed Science into two sections: Theoretical section and practical section, theoretical section is *Fard Kifaya* "collective duty" (which is that the *Fard* that if performed by some, the obligation falls from the rest. The meaning of *Fard Kifaya*, is that if there are not enough people that respond to it, then all the people are in sin. If sufficient amount of people respond, the obligation falls from the rest) while making practical application is *Fard Ayn* "individual duty" (It is the Fard that is a compulsory duty on every single Muslim to perform like praying and fasting) .

So Muslim must take care to read the book of Allah (the Quran) as it should be. This matter applies to the Arab Muslim and non-Arab Muslim. Mahmoud (2001) mentioned that scholars agreed on that reading of the Quran has a specific manner that the Quran reader must legitimately take into consideration during Telawah of the Quran to receive recompense which Allah has promised for the Quran reader, if the Quran reader neglects it or fails to take into account he is considered sinner, this manner is reciting the words of Quran, and pronouncing the letters in the correct way or improving its performance by giving each character or letter its consideration through excellence and mastery, so Islamic Schools in western countries interested in teaching the Quran and allocated lessons for studying it and has also students have been taught Arabic writing, pronunciation and reading because this strengthens the student to read the Quran correctly. These schools are also interested in putting several parts so that the student can memorize with learning to read the Quran while learning student general rules of Tajweed as well as the rules of reading the Quran, no doubt that the increased attention of this aspect is an important indicator of the progress of Islamic Schools of the goals set by them to make the student reach to the desired level which these schools seeks to.

Despite this interest, however, we find that there is general weakness among the students (even in the Arab world) in reading the Quran as that many of studies suggests, which state that the reasons of the weakness among these students as following.

The reasons of the weakness among students in Telawah:

1. The weakness of many Quran teachers academically, Abdullah (2001)
2. Not using teaching aids in teaching the Quran's Telawah (Al-Dhafeeri, 2010; Rawabdeh, 2002; Atallah, Al-Rzoq, 1999).
3. Lack of parents' interest in observing their children and not preparing students and memorizing them from an early age, Abdullah (2001) and Yaljen (1986).
4. Absence of teacher preparation educationally. (Al-Dhafeeri, 2010)
5. It is possible that the researcher may add another reason owing to his work as a teacher of the Quran and Arabic Language in mosques in Britain, which is the presence of letters in the Arabic language that does not exist in other languages, which makes it difficult for the student to pronounce them leading to a failure to read the Quran according to the right rules.
6. The researcher believes from his experience that way of writing the Quran (Quran Drawing) is different from ordinary writing of the used Arabic Language, leading to weakness of the student to know the correct pronunciation of the word in the Quran.

Study Problem

Number of Muslims witnesses a major increase the in European countries including Britain, and therefore, this called for increasing the number of Private Islamic Schools cares of building Muslim character that can meet the challenges in the western countries.

Because the Quran is the main source of legislation, Islamic schools dealt with interest in it, they adopted it for their students, as the students must memorize, interpret and recite as well as these Islamic schools allocated school lessons in the school program for it in particular rules of *Telawah* and *Tajweed*, so that the student will be able to read the Quran well and perfect. In addition, information available from teachers indicate a general weakness in the application of the rules of *Telawah*, therefore this study came to seeks to identify this phenomenon and find out its correctness of what accompanied with variables that affect on the students' performance, such as lack of teacher training educationally and Arabic being a second language after English and other European languages such as French. Consequently, the phenomenon of weakness of female students in Islamic Schools in Britain one of the phenomena worthy of research and study.

Study Objective

As was mentioned before, Muslim scholars believe that the theoretical science of *Tajweed* rules is collective duty while the application of these rules is individual duty on everyone who reads the Quran, hence learning the *Telawah* of great significance and with it Muslim approaches to his Lord, in the definition of the Quran " worshiped by reciting it " reciting the Quran is a worship, with it we perform prayers, it the common factor of all the Arabs languages and is read by Muslim Arab and non Arab.

Thus the importance of the study in that it recognizes the actual reality of the of female students' performance in *Telawah* and explaining their weak points in scientific methods through which correct treatment can be provided for *Telawah* difficulties and to overcome it learning barriers. It is an important study for the student, teacher, headmistress and headmasters, supervisor and educational researcher in Islamic Schools in Britain and elsewhere, which will be reflected positively on improving student's performance in *Telawah.*

The significance of the study as the following:

  - According to the researcher's knowledge, this study is the first study conducted on female students of Islamic Schools in Britain to see their performance in reciting the Quran.
  - Explaining to the teachers the need to link between *Telawah* subject and other subjects, such as Arabic Language, through it the Quran is revealed because of the impact of each one of them on the other.
  - Explaining to educational supervisors the students' actual level, which makes them hold appropriate habilitation courses for teachers, and providing them with modern methods of teaching the Quran and its *Telawah*.
  - Explaining to the officials in the Islamic Schools in Britain and elsewhere to the need to pay attention to this subject and other related subjects such as Arabic Language and other branches of Islamic Education Subject such as (Jurisprudence (Feqh), Hadeeth, etc.) for continuous development of teachers which will be reflected positively on students' performance in *Telawah*.

Study Limits

  - This study is limited to female students in Islamic Schools in East Midland and Sheffield in Britain; it does not include the rest of the schools.
  - Tool: A tape recorder is used, where we listened to the *Telawah* of to the study sample of one Quranic text, which is the verses (87-98) of Al-Baqarah (Chapter2), and we recorded it directly and then we wrote it down on papers prepared in advance to measure study sample's verbal behavior specific to *Telawah* rules.
  - *Telawah* rules are : *Madd Muttasil, Madd Munfasil, Idghaam with a Ghunnah, Idghaam without a Ghunnah, Madd Al-Badal, Ikhfaa, Oral Idhar, qalqalah, Qalb*. Students' mistakes were ignored in the rest of the *Tajweed* rules.

Reasons of Study

  1- Complaint of male and female teachers of the phenomenon of students' weakness in *Telawah* and the researcher is feeling of the need for studying this problem.
  2- Muslims' needs in western countries, including Britain, to those who can read the Quran to teach it to their children this make it necessary to study the reasons for the students' weakness; especially they are going to be teachers in the future.
  3- Lack of studies (according to the knowledge of the researcher) that specialize in studying the reasons for students' weakness in reading the Quran in western countries.

Literature Review (Previous Studies):

The researcher did not find a single study in English Language or any study examining or studying the reality of teaching *Telawah* in non-Arab countries, as were the studies dealing with mastering students of the *Telawah* of the Quran very few generally; Al-Tamimi study (1992), for example, its findings indicated to the degree of students' mastery of Tajweed with its two parts theoretical and oral, where it reached (47.2), which is very low and below the level of proficiency set by the arbitrators, which is (70).

Similarly, the study of Nejadat (1990) where he attributed this to the presence of problems related to the prevailing methods of teaching in terms of firmness and lack of clarity, others are related to educational subject and its presentation and other problems are related in not using teaching aids and it is not available. One of the suggested solutions to address these problems, a need emerged to use modern methods in teaching and new techniques that change the role of the teacher from prompter to diagnostic problems and facilitator of learning, so this transfers the student's role of keeper of knowledge to the researcher, discoverer and applier of it, so that the student is the centre of the educational process.

Al – Rzoq (1999) studied the performance level of the eighths grade students in Amman, Jordan chosen randomly from schools in Amman area. Two instrument were used, one to measure the written skills and the other to measure the oral skills, the research found that the performance of the student did not reach the accepted performance level (%.80).

Similarly, Atallah (1994) studied the performance of tenth grade students on the recitation of the Holy Quran in Amman – Jordan, he aimed to detect the causes of the students weakness. The results of the study showed that the students level of performance on the recitation principles was 52% which was too low and below the adopted standard level (70%).

Moreover, Al-Darmaki (1995) studied the common errors made by third prepatory students in the recitation of the Holy Quran and it attempted to identify the causes of the errors and to describe remedial strategies based on the teachers' and supervisors' views in Oman. The researcher found that there were twelve types of errors from the view of teachers and sixteen errors from the view of supervisors, these errors were in qalb, ekhfaa shafawi, edgham shafawi, qalqala kubra, qalqala sughra, Alwaqf al kabeeh, Alwaqf al lazem, tarqeeq allaam in the case of tafkeheem, tafkeem al Ra'a, mad alleen, mad al selah, Almad Allazem and Al waqf Allazem.

Regarding the causes of these errors, the researcher indicated that the main factors were the students the curriculum, the teachers, and the family.

Moreover, Some other researchers studied the method of teaching telawah (Quran Recitation) and the effect of using educational aids such as the study of Al Jazy (2004) who compared the effect of teaching telawah (Quran Recitation) by using three teaching methods (the recorder, the computer, and the conventional) in the learning of the eighth grade in the schools of southern desert in Jordan. The sample of the study was (60) students who were divided randomly into three groups as (20) students studied by using the computer, 20) students studied by using the recorder and (20) students studied by using the conventional way, the researcher used a paper achievement test and an oral test for (rules of telawha). The results of the study indicated that there were significant statistic differences on the post of oral test attributed to the way of teaching and in favor of the second group which studied by using the recorder, the study recommended that it is very important to use varied teaching methods and aids in teaching telawah.

The television was another way to teaching telawah, Hmoud (1998) studied the effect of educational T.V. on the fourth and fifth grader's achievement in telawah compared with ordinary method. The results revealed statistically significant differences between the means of the two groups for fourth and fifth grade students in the favor of educational T.V.

Rawabdeh (2002) explored the effect of implementing learning packages in teaching Telawah, a two – part achievement test (written and oral) was developed to assess telawah learning, the study concluded that learning packages method of teaching was more affective in the students achievement.

Al Shboul (2004) investigated the effect of using language laboratory on immediate and delayed achievement in telawah and memorization course compared with traditional method.

The sample of the study was divided into two groups: An experimental group was taught by language lab and the control group was taught traditionally, Following the completion of study, the achievement test (oral/written) was administered for measuring immediate achievement and the same test was administered to measure delayed achievement retention. The results showed that no statistical significant differences on immediate written test attributed to teaching method, where as statistical significant differences found on immediate oral test attributed to teaching method favoring the experimental group that was thought by language laboratory.

Hammad (2007) studied the effect of using colored copy of the Quran as an educational   medium in learning telawah as compared with traditional way (uncolored print of Quran) among students at Al-Quds open University. Consequently, the researcher used a colored copy of the Holy Quran, written and oral achievement test as tools in a sample of (72) students who were divided equally to an experimentally and control groups. The experiment group studied telawah using the colored copy where as the control group studied telawah using a normal copy. The results showed the existence of statistically significant differences in favour of the experimental group and the writhen and oral achievement tests.

Bedaiwi (2008) studied the opinions of Islamic study teachers at secondary schools towards using computers in teaching Islamic study subjects. These opinions were gathered to shed light on the extent of computer use, the programs that are available at markets, and to be able to profit from these computers in the teaching process of Islamic study subjects. This study had been applied on some Islamic study teachers at secondary schools in Riyadh. The means of the study was a questionnaire that had two sections. The first section was about general information about the teachers of Islamic study at secondary schools. The second section contained four aspects of the questionnaire. The first aspect concentrated on researches about the opinion of Islamic study teachers in using computers in teaching Islamic subjects. The second aspect dealt with the degree of availability of computer devices in teaching Islamic studies. The third aspect concentrated on he difficulties that limited the use of computers in teaching Islamic studies. The fourth aspect dealt with the level of the teachers of Islamic studies knowledge in using computers in the teaching process.

The results have shown the agreement of the subjects of the study on the using computers in teaching Islamic studies, and the use of computers in teaching. Islamic studies helps attract the student's attention to the lesson. Also, computers are considered to be an effective technique. The results also showed that computers are not available at schools as they should be. In return, this limits the use of computers in teaching and stands as a hindrance for the teachers in using it. Although the teachers had a good knowledge of computers, the results revealed that the teachers need specialized training courses for using the computers in teaching Islamic studies. In addition, the study pointed out the differences, which have been proved statistically, among those teachers who had training courses on using computers and those teachers who did not take training courses on how to use computers.

In conclusion, the study advised on supply computer devices that adjust to the programs related to the study subject. It also advised encourage teachers to join training courses on how to use computers in teaching. In addition, the study advised to find specialized courses in using computers in teaching Islamic study subjects.

As what mentioned earlier, it is clear that there is a lack of studies of the level of students' performance in the *Telawah* rules (Al-Tamimi (1992), Nejadat (1990), Al-Darmaki (1990), Atallah (1999) and Al-Rzoq (1995), As can be seen there are a number of studies that focused on using different teaching aids and teaching methods for teaching Telawah such as the study of Bedaiwi (2008), Al-Hammad (2007), Al-Jazy (2004), Hmoud (1998), Al-Shboul (2004).

As we can be see that there is also no study (according to the researcher knowledge) searching on the performance level of students in European countries in the *Telawah* of the Quran

Methodology and Procedures

To identify the real level of female students' performance of Islamic Schools in *Telawah* in Britain, the researcher followed the descriptive method to determine the verbal practices among those female students, which are related to the nine rules. The researcher chose the schools of East Midland and Sheffield regions to apply his study, the researcher asked for the help of a group of female teachers due to difficulty that the researcher (being male) can not meet with the female students where laws most of the Islamic schools prevent of this matter.

All members of the study or sample assigned to recite the Quran with its rules and this *Telawah* was recorded and then the researcher with two female teachers who are specialists in the *Telawah* of the Quran listened to this recorded *Telawah* and wrote down the students' mistakes of the nine rules included in this study on papers prepared for in advance.

The following is a brief description of the study population, its sample, the tool that was used for the application of this study, the procedures carried out by the researcher and statistical treatments used.

Study Population

Study Population is all female students in recent years in the Islamic Schools and their number is (196) students from different Islamic Schools in the East Midland and Sheffield, some of the schools required not to mention their names in the research being Private Islamic Schools, which could affect the enrollment of female students in these schools if the results were negative.

Study Sample

Quasi-experimental study sample included (158) female students from Islamic Schools who have studied the nine rules under consideration in this research.

Study Procedures

To implement this study the following research procedures were applied:

1- One Quranic text is selected from the first ten the parts assigned for the female students to study and the verses (87-98) of *Al-Baqarah* (Chapter 2) were selected, which were supposed to be studied by the female students before conducting this study and because these verses contain the largest possible number of rules, which were studied by students previously and in a reasonable number of each rule of these rules.

2- 2- The *Telawah* rules contained in these verses were as follows: *Natural Madd, Qalqalah, Madd Al-Badal , Qalb, Tafkheem Alraa, Tarqeeq Alraa, Madd Muttasil, Real Idhar, Oral Idhar, Mad Munfasil, Ikhfaa, Idghaam methlayn assaghir, Idghaam with a Ghunnah, Idghaam without a Ghunnah, Alnoon and Almeem Almushaddatan, Madd Ared Alsokoon,* articulation of letters and their attributes.

3- A list of rules is distributed on the female teachers to put a sign on the rules, which studied by female students. The rules were selected that all the female teachers agreed that they have taught them, there number is (9) rules with the exclusion of the rest of the other rules, the total of the approved rules (100) rule, as shown in table (1)

Table (1): Rules of Telawah included in the study

Rule	madd Muttasil	mad Munfasil	madd Al-Badal	Idghaam with a Ghunnah	Idghaam without a Ghunnah	Qalb	Ikhfaa	Qalqalah	Oral Idhar	**Total**
Number	9	5	5	14	6	8	23	13	17	100

4- The researcher got help from the female teachers by provided them with a recording machine (recorder and tapes) and the sample of the female students was requested to recite the Quranic verses (87-98) of Al-Baqaarh.The female teachers recorded the *Telawah* on a tapes during the second semester of the Academic Year 2011/2012.

5- The students' performance evaluation of in the *Telawah* of these verses (87-98) of Al-Baqaarh was done according to the following procedures:

A) A committee was formed from the researcher and the two female specialists teachers of *Telawah* of the Quran, one of them is the Head of the Department of Islamic Studies and the other is teacher holds a master's degree in Islamic Sharia and reading the Quran.

B) The committee listened to the recorded *Telawah* on a tape from the recorder for each member of the sample alone, so that the researcher to stop the recorder at the end of each verse or section of it.

C) Each member counted the mistakes of the female students in each rule of the rules on a special list prepared for this purpose.

D) The committee was re-listening to the *Telawah* in the event there are differences among its members regarding the existence of a mistake in the *Telawah* of any rule that is in any of the verses included in the study. The female student's result was adopted in any of these rules in the event that two members agreed at a minimum and thus it is possible to limit the number of mistakes that have occurred with each female student of the female students included in the study.

E) Accordingly, each student was given a score of (100) in each rule of the nine rules, then in the whole rules combined.

F) To be certain of the validation of procedures for conducting the study to evaluate the students' performance, the committee after two weeks of the first evaluation listened again to the recorded *Telawah* of twenty female students from the students, where they were selected regular random method of the members of the study sample. The coefficient correlation was calculated between test scores for this regular sample by using the Pearson Correlation Coefficient reaching (0.88) and this is an accepted correlation, which shows the reliability of the judgments of the arbitrators.

Statistical Treatment

To answer the questions included in the study, the following appropriate statistical treatments were used:

1- What is the female students' performance level of Islamic Schools in Britain in each of the rules in every rule of the following *Telawah* rules?

Madd Muttasil, Mad Munfasil, Madd Al-Badal, Idghaam with Ghunnah, Idghaam without a Ghunnah, Qalb, Ikhfaa, Qalqalah, Oral Idhar?
Frequencies, means, and percentages were used to calculate this in each rule of the nine rules and for the sample members who have attained the mastery level in a number of rules.

2- Are there statistically significant differences in each rule of the nine *Telawah* rules among these female students, compared to acceptable mastery level, which is was adopted or approved in this study?

T-test was used to compare the average performance of the sample in each rule of the *Telawah* rules with the approved mastery level in this study, which is the score (70).

3- What is the correlation of the students' performance level in each rule of the nine rules with the level of their performance in the other rules?

Pearson's Correlation Coefficient has been found to find the correlation strength between the students' performance level in each rule of the nine rules compared with other rules and the rules as a whole.

Finding of the Study

This study aimed to identify the female students' performance level in British schools in *Telawah*, specifically this study tried to answer the following questions:

1- What is the female students' performance level of Islamic Schools in Britain in each of the rules in every rule of the following *Telawah* rules? *Madd Muttasil, Mad Munfasil, Madd Al-Badal, Idghaam with Ghunnah, Idghaam without a Ghunnah, Qalb, Ikhfaa, Qalqalah, oral Idhar ?*
2- Are there statistically significant differences in each rule of the nine *Telawah* rules among these female students, compared to acceptable mastery level, which was adopted or approved in this study?
3- What is the correlation of the students' performance level in each rule of the nine rules with the level of their performance in the other rules?

To answer the first question: which is related to the female students' performance level of Islamic Schools in Britain in each of the rules in every rule of the following *Telawah rules*: *Madd Muttasil, Mad Munfasil, madd Al-Badal, Idghaam with Ghunnah, Idghaam without a Ghunnah, Qalb, Ikhfaa, Qalqalah, Oral Idhar*. Means and percentages were calculated of the sample members in each rule of the nine rules; table (2) illustrates this:

Table (2) The arithmetic mean, standard deviation and percentage of the performance of the sample in each rule of the rules included in the study and in rules as a whole.

Domain No.	Domain Name	Maximum Score of Domain	Arithmetic Mean	Standard Deviation	Percentage of Arithmetic Mean
1	Madd Muttasil	9	2.42	2.010	%26.9
2	Mad Munfasil	5	1.37	1.147	%27.4
3	Madd Al-Badal	5	1.78	1.285	%35.6
4	Idghaam with Ghunnah	14	5.03	3.694	%35.92
5	Idghaam without a Ghunnah	6	2.85	1.475	%47.5
6	Qalb	8	3.71	1.969	%46.4
7	Ikhfaa	23	8.25	6.776	%35.9
8	Qalqalah	13	5.61	3.327	%43.2
9	Oral Idhar	17	10.22	3.727	%60.11
Whole Rules		100	41.22	19.08	%41.22

The researcher classified the students' performance in *Telawah* to three levels; according to the approved mastery level in this study, based on his consultations with the female teachers on the students' mastery level of the Telawah of the Quranic text and based on the previous educational literature (see Atallah, 1994; Al Tamimi, 1992). The levels were as follows: very weak performance level, its performance mean is (0-49), weak performance level, its performance mean is (50-69), accepted performance level, its performance mean is (70-100). Table (3) shows the number of students in each level in each rule of the nine of the rules included in the study and the percentage of the number of members or individuals of the accepted mastery level in each rule of the nine of the rules.

Table (3) : Number of students in each level of the three levels and in each rule of the nine of the rules included in the study and the percentage of the number of members or individuals in each rule of the rules and in the rules as a whole.

Domain No.	Domain Name	Students of very weak performance level (0 - 49)		Students of weak performance level (50 -69)		Students of accepted performance level (70 -100)	
		Number	Percentage	Number	Percentage	Number	Percentage
1	Madd Muttasil	117	%80.7	20	%13.8	8	%5.5
2	Mad Munfasil	95	%78.5	18	%14.9	8	%6.6
3	Madd Al-Badal	87	%56.4	25	%48.8	21	%15.8
4	Idghaam with Ghunnah	93	%63.7	28	%19.2	25	%17.1
5	Idghaam without a Ghunnah	70	%45.5	62	%40.3	22	%14.3
6	Qalb	77	%51.0	32	%21.2	42	%27.8
7	Ikhfaa	90	%66.7	22	%16.3	23	%17.0
8	Qalqalah	90	%64.7	22	%15.8	27	%14.4
9	Oral Idhar	46	%29.1	42	%26.6	70	%44.3
Whole Rules		104	%65.8	34	%24.7	15	%9.5

1- Madd Muttasil Rule

The results from table (2) showed that the sample members got mean of (2.42), i.e., that the performance level of this rule is (26.9%), which is a very weak level, the lowest level in all the rules included in the study.

The results from table (3) also showed that (117) of sample members got scores from (0 - 49), and (20) got scores from (50 - 69) and (8) got scores of acceptance (70) or more, i.e. the percentage of those who reached acceptable performance level is (5.5%), which is a very small percentage

2- Mad Munfasil Rule

The results from table (2) showed that the sample members got an arithmetic mean of (1.37), i.e., that the performance level of this rule is (27.4%), which is a very weak level.

The results also showed that including table (3), that (95) of sample members have received scores from (0 - 49), (18) have got scores from (50 - 69), and (8) obtained acceptable scores of (70) or more, i.e. the percentage of who reached acceptable mastery is (6.6%) which is low percentage.

3- Madd Al-Badal Rule

The results from table (2) showed that the sample members got an arithmetic mean of (1.78), i.e., that the performance level of this rule is (35.6%), which is a very weak level.

The results from table (3) showed that (87) of sample members have received score from (0 - 49), (25) have obtained scores from (50 - 69) and (21) got acceptance scores of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (15.8%) which is low percentage.

4- Idghaam with Ghunnah Rule:

The results from table (2) showed that the sample members got an arithmetic mean of (5.3) i.e., that the performance level of this rule is (35.9%), which is very weak level.

The results from table (3) showed that (93) of sample members have received scores from (0 - 49), (28) have obtained scores from (50 - 69) and (25) received acceptance score of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (17.1%) which is better than its predecessors, but it is nevertheless remains less than what is required.

5- Idghaam without Ghunnah Rule

The results from table (2) showed that the sample members got an arithmetic mean of (2.85), i.e., that the performance level of this rule is (47.5%), which is a low level.

The results from table (3) showed that (70) of sample members have got scores from (0 - 49), (62) have obtained scores from (50 - 69) and (22) got the acceptance scores of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (14.3%) which is low percentage as well.

6- Qalb Rule

The results from table (2) showed that the sample members got an arithmetic mean of (3.71), i.e., that the performance level of this rule is (46.4%), which is a very weak level.

The results from table (2) showed that (77) of sample members got scores from (0 - 49), (32) have got scores from (50 - 69) and (42) received acceptance score of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (27.8%).

7- Ikhfaa Rule

The results from table (2) showed that the sample members got an arithmetic mean of (8.25), i.e., that the performance level of this rule is (35.9%), which is a very weak level.

The results from table (3) showed that (90) of sample members have obtained scores from (0 - 49), (22) have got scores from (50 - 69) and (23) received acceptance scores of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (17.0%) which is low percentage as well.

8- Qalqalah Rule

The results from table (2) showed that the sample members received an arithmetic mean of (5.61), i.e., that the performance level of this rule is (43.2%), which is a very weak level.

The results from table (3) showed that (90) of sample members have got scores from (0 - 49), (22) have obtained scores from (50 - 69) and (27) received acceptance score of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (19.4%).

9- Oral Idhar Rule

The results from table (2) showed that the sample members got an arithmetic mean of (10.22), i.e., that the performance level of this rule is (60.11%), which is a low level although it is the highest performance level in all rules included in the studied.

The results from table (3) showed that (46) of sample members have got scores from (0 - 49), (42) have obtained scores from (50 - 69) and (70) received acceptance score of (70) or more, i.e. the percentage of those who reached acceptable mastery level is (44.3%) and this is the highest percentage in the rules of those who reached to the mastery score.

10- Whole or Combined Rules

The results from table (2) showed that the sample members received an arithmetic mean of (41.22), i.e., that the performance level of all of these nine rules included in the study is (41.22%) which is the same arithmetic mean because the total of rules is (100) rules.

The results from table (3) showed that (104) of sample members have obtained scores from (0 - 49), (39) have obtained degrees from the (50 - 69) and (15) received acceptance score of (70) or more, i.e. the percentage of those who reached acceptable mastery level in the whole of these rules is (9.5%), which is an indicator of the low level of students' performance in *Telawah.*

To answer the second question: concerning the significant differences in each rule of the nine rules among students in the study compared to the acceptable mastery level. The researcher used statistical (t); to examine significant differences in the students' performance of each rule of the nine rules, on the basis of that score (70) is the standard by which acceptable mastery is measured. Table (4) shows the statistical values (t-Test) and the significance level associated with it:

Table (4): Statistical (t- Test) to compare the sample's performance means in each rule of Telawah rules and the whole rules mean, based on the approved mastery level in this study.

Domain No.	Domain Name	Maximum Score of Domain	Arithmetic Mean	Difference Between the Two Means	Standard Deviation	T-value	P-value	df
1	Madd Muttasil	9	Approved Mastery 6.3 Members or Individuals' Performance 2.42	3.88	2.010	-24.276	0.0000	
2	Madd Munfasil	5	Approved Mastery 3.5 Members or Individuals' Performance 1.37	2.133	1.147	-23.365	0.0000	
3	Madd Al-Badal	5	Approved Mastery 3.5 Members or Individuals' Performance 1.78	1.722	1.285	-16.840	0.000	157
4	Idghaam with Ghunnah	14	Approved Mastery 9.8 Members or Individuals' Performance 5.03	4.768	3.694	-16.224	0.000	
5	Idghaam without Ghunnah	6	Approved Mastery 4.2 Members or Individuals' Performance 2.85	1.346	1.475	-11.465	0.000	
6	Qalb	8	Approved Mastery 5.6 Members or Individuals' Performance 3.71	1.891	1.969	-12.074	0.000	
7	Ikhfaa	23	Approved Mastery 16.1 Members or Individuals' Performance 8.25	7.853	6.276	-15.729	0.000	
8	Qalqalah	13	Approved Mastery 9.1 Members or Individuals' Performance 5.61	3.492	3.327	-13.195	0.000	
9	Oral Idhar	17	Approved Mastery 11.9 Members or Individuals' Performance 10.22	1.685	3.727	-5.682	0.000	
Whole Rules		100	Approved Mastery 70 Members or Individuals' Performance 41.22	28.77	19.08	-18.953	0.000	

The results from table (4) showed that there are significant differences at (α 0.01) between the following rules' means: *Madd Muttasil, Madd Munfasil, Madd Al- Badal, Idghaam with Ghunnah, Idghaam without Ghunnah, Qalb, Ikhfaa, Qalqalah, and Oral Idhar* and the whole rules and the approved mastery level, where (t) values are in the order: 24.276, 23.365, 16.840, 16.227, 11.465, 12.074, 15.729, 13.195, 5.682, 18.953.

To answer the third question: which is related to correlation of the students' performance level of each rule of the nine rules included in the study with their performance level in other rules, Pearson's Correlation Coefficient was calculated and table (5) shows the correlation between students' performance level of each rule of the rules with their level in the other rules and the whole rules.

Table (5): Pearson's Correlation Coefficient between each rule of the nine rule included in the study, the whole rules and other rules

Rule	Madd Muttasil	Madd Munfasil	Madd Al-Badal	Idghaam with Ghunnah	Idghaam without Ghunnah	qalb	ikhfaa	qalqalah	Oral Idhar	TOTAL
Madd Muttasil	1	.784[**]	.453[**]	.719[**]	.549[**]	.501[**]	.585[**]	.500[**]	.363[**]	.767[**]
Madd Munfasil	.784[**]	1	.483[**]	.642[**]	.525[**]	.533[**]	.496[**]	.463[**]	.398[**]	.717[**]
Madd Al-Badal	.453[**]	.483[**]	1	.544[**]	.531[**]	.402[**]	.134	.248[**]	.429[**]	.503[**]
Idghaam with Ghunnah	.719[**]	.642[**]	.544[**]	1	.700[**]	.644[**]	.632[**]	.526[**]	.443[**]	.851[**]
Idghaam without Ghunnah	.549[**]	.525[**]	.531[**]	.700[**]	1	.626[**]	.439[**]	.388[**]	.482[**]	.709[**]
qalb	.501[**]	.533[**]	.402[**]	.644[**]	.626[**]	1	.640[**]	.560[**]	.470[**]	.788[**]
ikhfaa	.585[**]	.496[**]	.134	.632[**]	.439[**]	.640[**]	1	.632[**]	.408[**]	.842[**]
qalqalah	.500[**]	.463[**]	.248[**]	.526[**]	.388[**]	.560[**]	.632[**]	1	.476[**]	.762[**]
Oral Idhar	.363[**]	.398[**]	.429[**]	.443[**]	.482[**]	.470[**]	.408[**]	.476[**]	1	.675[**]
TOTAL	.767[**]	.717[**]	.503[**]	.851[**]	.709[**]	.788[**]	.842[**]	.762[**]	.675[**]	1
									**. Correlation is significant at the 0.01 level (2-tailed).	

It can be noticed note table (5) that the correlations ranged between female students' scores in *Telawah* rules and the total score between (0.50 - 0.85), where the highest correlation coefficient of the whole score is with *Idghaam with Ghunnah* rule (0.85) and *Ikhfaa* (0.84). The lowest correlation coefficient is between the whole score and *Madd Al-Badal* (0.50) and *Oral Idhar* (0.68).

As for the correlation between the rules all of them have statistical significances except between the two rules of *Ikhfaa* and *Madd Al-Badal*, the statistically significant correlations ranged between (0.25 - 0.78), where the highest correlation coefficient between *Madd Muttasil* and *Madd Munfasil* is (0.78) and between *Idghaam with Ghunnah, Idghaam without Ghunnah* is (0.70), while the least was between *Qalqalah* and *Madd Al-Badal* rules which is (0.25) and between *Madd Muttasil and Oral Idhar* (0.36).

Results Discussion

The results of the first question showed that the performance level of female students of Islamic Schools in Britain is generally weak, as the performance level of the whole rules is 41.22%, and it is a level on the scale that has been developed and the result of this study agrees with the result of study of Al-Tamimi (1992) which showed that the mastery score of students of *Telawah* was (47.2%) which is very low percentage as well as the study of (Najadat, 1990), the study of Al-Rzoq (1999), in which students' performance level in *Telawah* generally did not reach the acceptable level. As well as study of Al-Darmaki (1995) which found that there are general mistakes in the *Telawah* of the Quran. The results in table (2) showed that the highest percentage that the female students got was in the Oral Idhar (60.11%), and the order was successively in *Idghaam without Ghunnah* (47.5%), *Qalb* (46.4%) and *Qalqalah* (43.2%) then the result is nearly equal for the two rules of *Idghaam with Ghunnah* (35.92%), *Ikhfaa* (35.9%) and *Madd Al-Badal* (35.6%) then *Madd Munfasil* (27.4%) and the least performance level was in *Madd Muttasil* (26.9%).

While Oral Idhar is (60.11%) the reason for this is due to *Al-Meem Asaakinah* as it is pronounced as it is without *Ghunnah, Ikhfaa, Qalb* or etc. Furthermore, *Assokoon* (consonants) mark is placed on the *Al-Meem* letter in the Quran which shows that most students know the consonant letter (*Alharf Alsakin*) ,so they pronounce it as it is.

These findings are agree with the study of Atallah (1994) and study of Al-Tamimi (1992) in which *Idhar* was the highest performance level even it did not reach in this study to the acceptable performance level due to the fact that the sample of female students was from non-Arab female students, therefore they are Arabic non-speaking.

This study is also in agreement with the study of Abdul-Rahman and Bani Khalid (1991), in which the sample members did not reach to the mastery score of *Idhar* rule.

As for the second order, it is *Idghaam without Ghunnah* (47.5%) perhaps the reason for this order is once again that *Ghunnah* does not exist in this rule, which makes it easier for most of the students to pronounce it, so for this the students' performance level is better than their performance level in *Idghaam without Ghunnah*, in addition this result agrees with the result of Attalla (1994), where the students' performance level in *Idghaam without Ghunnah* is better than their performance level in *Idghaam with Ghunnah*, this is because of that the sample members know *Alddabt and Al-Waqf* marks in the Quran, the   absence of any mark on *Al-Noon Assakinah* with the *Tashdeed* of the next letter indicates its *Idghaam* in the second letter with *full Idghaam* without *Ghunnah*, this result agrees as well as with the result of study of Abdul-Rahman and Malkawi (1990), which showed that the amount of gain in learning was in the *Idghaam with Ghunnah* rule higher than that in the other *Telawah* rules, as a result the required effort of students to learn less than the required effort in other rules. Thus, this study agrees with the result of study of Al-Tamimi (1992).

The results as well indicate that the lowest level of the performance of the sample members was in the two rules *Madd Muttasil* (26.9%) *Madd Munfasil* (27.4%), the reason for this is that the *Madd* is generally not used in the spoken Arabic Language in our daily lives, the reason may also be caused by many *madd* rules types in the Quran, in addition to *Madd Muttasil* and *Madd Munfasil*, there are several types of *Madd*, like *Madd Aredd Assokoon*, *Madd Lazem Muthqal, Madd Lazem Lazem Mukhaffaf, Madd layyen, Madd Farq, Madd Ewad* and other types. A lot of *Mudood* and the difference of *Madd* Marks cause confusion for students in general, causing weakness for them in these two rules, particularly because they are non-Arab students who are not familiar with *Madd* in their languages.

The findings of this study differ with the study of Atallah (1994) which found that the lowest level of performance was in the two rules, *Qalqalah* and *Ikhfaa* also disagrees with the study of Abdul-Rahman and Bani Khalid (1991) which showed that the *Qalqalah* was in the lowest rank. The findings agree with the study of Al-Darmaki (1995), which found that the students' performance level in *Madd* rules in general was at its lowest level in comparison with the other rules.

Recommendations

In light of the discussion of findings or the results of this study and its limits, the researcher recommends the following:

1- Holding Continuous training courses for male and female teachers in *Telawah.*
2- Holding Training courses for male and female teachers in modern methods of teaching.
3- Caring for Arabic Language and linking it with the rest of the subjects as possible.
4- Assigning *Telawah* lessons for specialists in reading the Quran.
5- Encouraging students, making them like the Quran and show its importance in the life of the Muslim.
6- Contact with local community and holding sessions in *Telawah* of the Quran for those who wish to learn.
7- Increasing the number of *Telawah* lessons.
8- Conducting similar studies in other branches of Islamic Education, such as Hadeeth, biography (Seerah) and jurisprudence (Feqh).

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