

UNIVERSITY OF ILORIN

**THE ONE HUNDRED AND FIFTEENTH
INAUGURAL LECTURE**

**FLUCTUATIONS IN THE FORTUNES OF ARABIC
EDUCATION IN NIGERIA**

By

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My Lords, Spiritual and Temporal,
Members of my Family – nuclear and extended,
My Dear Friends and Relatives,
My Dear Students,
Distinguished Invited Guests,
Gentlemen of the Press,
Great Students of the University of Ilorin,
Distinguished Ladies and Gentlemen

Preamble

BISMILLĀHIR RAHMĀNIR RAHĪM

AL-ḤAMDU LILLĀHI RABBIL ʿĀLAMĪN

ALLAHUMMA SALLI ʿALĀ MUHAMMADIN WASALLIM

RABBISHRAḤ LĪ SADIRĪ WAYASSIR LĪ ʿAMRI

WAḤLUL ʿUQDATAN MIN LISĀ NI YAFQAHŪ QAWLĪ

I wish to start on a sincere note of gratitude to the Almighty ALLAH, who, at last, has granted me the special grace of making this all important presentation.

Today's Inaugural Lecture is the 115th at this great University – the University of Ilorin. It is the 15th from the Faculty of Education, the 6th from my Department: the Department of Arts and Social Sciences Education, the 2nd from Language Education after Prof. Lawal's Inaugural Lecture on 'Meaning without Mean-ness', and the 1st from the Arabic Education Unit of that Department. But before I take this august gathering through the lecture proper, allow me to reflect briefly on my special area of interest.

All my life, I have been feeding on Arabic and Islamic Education, having received the required professional orientation from three of the best universities in the world today: my Bachelor's Degree was from AL-AZHAR University, Cairo, Egypt; my Master's Degree from the American University in Cairo; and my Doctoral Degree, from the University of Ilorin: the University that has gone beyond being better by far to being the best so far.

Officially, I earn my living as a Professor of Arabic Education in the Department of Arts and Social Sciences Education. Unofficially, however, this ḤALĀL source

of income is further substantially and quietly subsidized by the Special Grace of ALLAH, through the services that I render in the cause of Islam.

Over the past 29 years, I have been training teachers of Arabic, at both the undergraduate and postgraduate levels, taking them through not only the principles and practice of instruction in Arabic Education, but also providing insights, among other things, into the principles of curriculum design, curriculum model, curriculum selection, curriculum development and curriculum evaluation in Arabic Education. This area of specialisation has influenced my research interest and writings. Essentially, my researches have focused on curriculum-related issues in the teaching and learning of Arabic. Such issues range from interference features in the spoken and written Arabic of native speakers of Yoruba, as well as problems associated with the curricula activities of Private Arabic Schools in Nigeria, including the need for these schools to have a uniform curriculum and a formally recognised Board to coordinate them. In addition to my contributions to the special area of Arabic Education, I also participate in academic activities outside the Faculty of Education.

Mr. Vice-Chancellor sir, distinguished ladies and gentlemen, this presentation can be better appreciated only if it is situated in its right perspective: the perspective of an Inaugural Lecture coming from one of the most endangered and one of the most derided areas of specialisation, particularly in Nigeria. A little bit of illustration will make this clearer: I completed my primary school education in 1962. In 1965, I obtained the secondary modern school certificate of the defunct Western State of Nigeria. My elementary Arabic Education started at Ile ALURIN, ILOBU, under the tutelage of Shaykh Jimoh Bakare Omotosho of blessed memory. It continued simultaneously with my western education. Throughout my primary and secondary modern school days, and in view of my steady outstanding and

modest academic performance, the vision of all my teachers was for me to become a medical doctor, an engineer or a lawyer. None of them dreamt of GANIY SALAMI, becoming an Arabic teacher. When later one of them got to know that I was into Arabic and Islamic Studies, he couldn't control his emotion: "*GANIY, KI NI O FE FI ARABIC SE NI NIGERIA?*" meaning: "*GANIY, WHAT DO YOU WANT TO DO WITH ARABIC IN NIGERIA?*". He asked sympathetically or despondently.

Today's Inaugural Lecture, by a very humble Arabic Education Professor, is an eloquent answer to that question and to similar derogatory questions cast differently by different sympathisers, well-wishers or people that were disappointed by my choice. This presentation is an affirmative proof that the Arabists can also get there. And what more, the out-going Vice-Chancellor of this great University, Prof. Is-haq Olanrewaju Oloyede, is even another eloquent affirmative evidence that, indeed, "the Arabists are already there! But they are not yet there, until they are really there, because there are thousands of Arabists, who are "pseudo-beggars" outside there.

Mr. Vice-Chancellor sir, distinguished Ladies and Gentlemen, this Inaugural Lecture is about **FLUCTUATIONS IN THE FORTUNES OF ARABIC EDUCATION IN NIGERIA**. It is presented in ten parts:

- 1.0 Introduction, including the Nature of Language
- 2.0 Arabic as a World Language
- 3.0 Arabic Language in Nigeria
- 4.0 Arabic Education in Nigeria
- 5.0 National Board for Arabic and Islamic Studies
- 6.0 Fluctuations in the Fortunes of Arabic Education in Nigeria
- 7.0 My Contributions to Arabic Education
- 8.0 My Contributions to other Areas

9.0 Conclusions

10.0 Recommendations

1.0 Introduction

1.1 The Nature of Language

Language is a peculiar characteristic of the human fold. With its phonetic, phonological, morphological, syntactic, semantic and pragmatic elements, it distinguishes the homo sapiens completely from the lower animals. So phenomenal is language that the Glorious Qur'ān refers to it, among other signs, as a practical indicator and an affirmative pointer to the existence of ALLAH.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (سورة الروم)

And among His signs, is the creation of the Heavens and the Earth,
And the diversity in your Tongues and Colours,
Verily in that, are signs, for those who know.
(Q, SŪRAT AL-RŪM, 30: 20)

The Glorious Qur'ān further emphasizes the importance of a good language by equating it with a productive tree, which has its root firmly fixed while its branches reach out to the heaven:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ
(سورة إبراهيم)

Do you not see how ALLAH sets forth a parable?

A good word is like a good tree, whose root is firmly fixed,
And its branches reach out to the heavens, yielding its fruits
at all times, by the leave of its Lord,

So ALLAH sets forth parables for mankind, in order that they may always remember.

And the parable of an evil word is like an evil tree

Uprooted from the earth, and devoid of stability (Q.14:24-26).

Apart from these Qur'ānic quotations, there are inspiring Biblical references to the importance of language. Several scholars and cultures have also referred to the significance of language: The Holy Bible states that: "A soft answer turneth away wrath: but grievous words stir up anger (Proverbs, 15:1)".

In his own contribution to this discourse, Herder (1783) opines that nothing is as beloved to a nation as the language of its ancestors, for language is the nation's source of traditional, historical, religious, life, intellectual and spiritual inspiration. Herder (1783) casts his reflection in a rhetorical question asking:

Has a nationality anything dearer than the speech of its fathers? In its speech, resides, its whole thought domain, history, religion, and basis of life, all its heart and soul. To deprive a people of its speech, is to deprive it of its one eternal good. With language is created the heart of a people (Johann G. Herder, 1783, in his *Briefe zu Beforderung der Humanitat*).

The Yoruba language is rich in terms of proverbs, underscoring the importance of language. One of such proverbs says that: "*Ibi ailesoro ni oriburuku ti i bere*", meaning that: *Misfortune begins with the inability to speak* (Owokunle, 2012, p. 117).

In Arabic literature, a common saying, emphasizing the importance of language, is that:

وتلك له عند الملمات أعوان

بقدر لغات المرء يكثر نفعه

فكل لسان في الحقيقة إنسان

فأقبل على درس اللغات وحفظها

How much benefit an individual receives depends on how many languages he speaks, and the languages assist him at the moment of difficulties. So endeavour to study and acquire languages, for each language is indeed a human capital.

Another Arabic line says that:

فلم تبق الا صورة اللحم والدم

لسان الفتى نصف ونصف فؤاده

A man's tongue constitutes the first half of his being
His heart constitutes the second half
What remains, thereafter, are just the flesh and the blood.

All these establish the fact that language is one of the major determinants of man's survival on earth.

Moreover, all languages share basic universal properties, including, among other things, the fact that they are systematic, arbitrary, sound-based, creative / productive, communicative, human and culturally transmitted (Yule, 2006, pp 19 - 26).

Systematicity implies that no language operates haphazardly. In fact, there is orderliness at the different layers of language structure: phonetically, phonologically, syntactically, semantically and pragmatically. In other words, the arrangement of sounds, words, phrases and sentences are all subject to neatly established linguistic rules and regulations. Arabic does not allow for clusters of two or more consonant sounds at the beginning of words. It may, however, permit a cluster of only two consonant sounds at the end of words. Words like:

/fikr/	-	FIKR	Idea;
/milh/	-	MILH	Salt;
/rizk/	-	RIZK	Provision;
/fi'l/	-	FI'L	Work;
/qifl/	-	QIFL	Padlock; and
/ribh/	-	RIBH	Profit;

are typical examples of Arabic words with clusters of two consonant sounds at the end of each word.

Arbitrariness means that there is usually no one-to-one link or logical association between the forms of words and the meanings they convey. For example, the word KITĀB, which connotes Book in Arabic, has no logical link with the concept of

Book, and so are the various words which connote that concept in all other languages: BOOK in English; LIVRE in French; IWE in Yoruba; and LITTAFI in Hausa; among other examples.

That language is essentially sound-based, suggests that it is primarily speech and that all other means of symbolizing it, such as writing and signs, are secondary representation of language.

It is remarkable to note that the same speech organs are dexterously manipulated in different languages to produce sounds. These are sounds that have phonemic meanings attached to them. The combinations of these sounds in different ways result in different meanings, in different languages, across different cultures. In other words, each language has a stock of phonemic sounds, which are meaningless in isolation. However, when a phonemic sound combines with other phonemes, the combination results in a meaningful word. In Arabic language, the sounds transcribed as /k/; /q/; /dz/; and /s/ are meaningless in isolation. But when each of them is combined with some other phonemes, they result in different meanings:

/kalb/	-	KALB	Dog
/qalb/	-	QALB	Heart
/dzalb/	-	JALB	Procurement and
/salb/	-	SALB	Looting or Robbery

Examples from English include ban, can, man, and fan, showing that the /b/; /k/; /m/; and /f/ are phonemic sounds in that language.

The process which brings about the changes in the meanings of the words or even morphemes, at another layer, is simply the differences in the combination of the phonemes or meaningful sounds.

Productivity or creativity, as a phenomenal feature of language, implies that, from the phonemes and morphemes of each language, several novel phrases and sentences could be generated to infinity. Any effort on the part of any researcher or

linguist to predict the number of sentences that could be generated in a given language is an exercise in futility. Hence, the qualification of language as a productive, a creative and an open-ended system.

The communicative potential of human language implies that it should not be equated with communication among the lower animals. This is simply because human language is capable of providing specific information not only about what had happened before now, but also about what is happening right now, and about what could probably happen in the future, at a definite point in time, and at a particular place. This is in contradiction to animal communication which is usually narrow and always restricted to the immediate moment and place of communication. For example, the cat meows all over the world, regardless of its geographical location, but cannot go beyond meowing. The dog also barks all over the globe, irrespective of its country, but it cannot communicate beyond barking. All other animals produce sounds that are peculiar to their species regardless of their local, national, regional or continental locations. But they cannot perform beyond their specie-specific sounds. This reality is in a very sharp contrast to the tremendous human capacity not only to speak a specific language, but also to speak more than one language at a time. Finally, the “culturally transmitted” feature of language suggests that, though man is endowed with a Language Acquisition Device (LAD), he or she has to be exposed to relevant language corpus for real language acquisition to take place. The foregoing amounts to saying that, among some other properties, language is fundamentally human-specific.

In the next sub-section, background information is provided specifically, about Arabic language, its influence on world civilisation and its relevance to Nigeria.

2.0 Arabic as a World Language

Arabic is a member of the Semitic family of languages. It belongs to the South-West Semitic branch, which embraces South Arabian and Ethiopian languages. The corresponding sister branch is that of the North-West Semitic languages, consisting of Hebrew, Ugaritic and Aramaic. Both branches belong to a wider group of languages known as the Hamito-Semitic family (Encyclopaedia of Islam, Vol. I, 1960).

Of all the Semitic languages, Arabic is the only one that has gallantly stood the test of time, and has left an indelible mark on the course of world history, culture and civilisation. Comparatively, it is also the richest in terms of repertoire of vocabulary, syntactic distinction and elaborateness of verbal forms. Indeed, it has:

succeeded in bringing out the potentialities of the semitic family of speech to a higher degree of development than any of its cognates most of which are dead or quasi-dead (Hitti, 1976, p.152).

Today, Arabic is a universally recognised language, occupying a position which is not less in status and rank than that occupied by other international languages like English, French or German. It has long been adopted by the United Nations (UN), the African Union (AU), the Organization of Petroleum Exporting Countries (OPEC) and the Food and Agriculture Organization (FAO) as a tool for political and diplomatic exchange. Arabic has native speakers in Africa and Asia, emigrant speakers in North and South America and many non-native speakers scattered around the world. In Africa, it is the native tongue of countries like Algeria, Egypt, Libya, Morocco, Tunisia, Mauritania, the Western Sahara and the Sudan. In Asia, it is the natural medium of expression for countries like Lebanon, Syria, Jordan, Saudi Arabia, Kuwait, Bahrain, Iraq, Qatar, Yemen and Palestine. In the North and South America, Arabic is the mother tongue for about 750,000 people, who are of Arab origin (Berger, 1976). By 1969, it was estimated that, altogether, Arabic was being used as liturgical language by more than 400, 000, 000 people (Chejne, 1969). Currently, Arabic ranks sixth in world's league table of languages. It is spoken as a mother tongue by an estimated 186 million native speakers. The five languages ahead of Arabic are Chinese, Hindi, Spanish, English and Bengali (Whitaker, B. 2009, www.al-bab.com;downloaded on Thursday, 20/09/2012).

2.1 Influence on World Languages and Cultures

A comprehensive survey of the influence of Arabic on national languages, literatures and orthographies of many countries shows that Persian and Urdu are written in Arabic characters; Turkish used to be represented with Arabic script; the languages of Iran, Afghanistan, India, Indonesia, Indo China, and Burma reflect characteristic features of Arabic language, having borrowed extensively from it.

Hausa and Yoruba were also first written in Arabic characters before Nigeria was colonised. Persian lexis are essentially Arabic-based, while Maltese is basically a mixture of Arabic and Italian words (Chejne, 1969). Furthermore, a good number of languages owe much of their lexical items to Arabic language. These include: English, French, German, Spanish, Latin, Italian, Greek, Russian, Aryan, Sankrit, Hindu and Chinese (Mazhar, 1972). English in particular, has borrowed the greatest number of its Eastern loan words from Arabic (Serjeantson, 1962). Of course, Arabic, on the other hand, has also adopted foreign words particularly from European languages (Cowan, 1976). Moreover, Arabic language was the medium through which many of the marvelous works of the Romans and Greeks were exposed to the West. Similarly, words of Arabic origin were translated directly into English in the fields of Astronomy, Physics, Trigonometry, Algebra, Mathematics, Medicine, History, Geography, Historical Biographies, etc, (Alsayed, 1973). With the Western Culture so much enriched by Muslim scholarship through the medium of Arabic Language, Arabic became the language of research, not only among Muslims, but also among European scholars during the 10th and 11th centuries (Alsayed, 1973; Fafunwa, 1984). The remarkable role played by Arabic for about three consecutive centuries is eloquently stated in the following quotation:

Language, next to religion, constituted the major endowing contribution of Arabians. For some three hundred years, beginning in the mid-eighth century, Arabic was the vehicle for transmitting scientific, philosophic and literary thought, which was quantitatively and qualitatively superior to anything being transmitted in Latin, Hindu, Chinese or any other language (Hitti, 1970, p. 106).

In the same vein, the incumbent President of the United States of America, Barack Obama , acknowledged what he called ‘civilisations’ debt to Islam’ as he noted that at places like Al-Azhar, Islam carried the light of learning for many centuries, paving the way for Europe’s Renaissance and Enlightenment . He commented further that it was innovation in Muslim communities that developed the order of the algebra, the magnetic compass and tools of navigation, just as he credited Islam, and invariably Islam’s lingua franca: Arabic, with the mastery of pens and printing and the understanding of nature and treatment of diseases. (This speech titled, *Remarks by the President on a New Beginning*, was made at Cairo University, on Thursday, the 4th of June, 2009)

To the Arabs - the native speakers of the language - Arabic is a medium of aesthetic and intellectual expression realised through its wealth of prose and poetry. Within the artistic realm, Arabic poetry is distinguished for its exceptional historical value, serving as the register of the history, achievements and glory of the Arabs. In the spiritual sphere, Arabic occupies a paramount position. Both Arab and non Arab Muslims hold the language in a very high esteem and accord it such a reverence that has hardly been accorded by the adherents of a particular faith to the language of their creed. This unique attitude has been brought about at the instance of the Arabic Qur'ān, which has remained the pivot around which several Arabic linguistic sciences have revolved: Arabic syntax and morphology evolved to protect the Qur'ān from corruption by foreign speakers; Tafsīr (commentary on the Qur'ān) and Tajwīd (the art of reciting the Qur'ān according to established rules of pronunciation and intonation) evolved to facilitate its comprehension and recitation respectively; lexicography developed in order that specific expressions embodied in it may be explained and understood (Abduttawwab, 1980).

Thus, the Qur'ān, with its unique set of experiences, values, concepts and outlook, has become a factor to be reckoned with in any study of Arabic language. To date, the Arabic Qur'ān, believed by Muslims to be of divine origin, is taken for a linguistic miracle unrivalled in any other tongue. It has consequently facilitated the development of the language and “contributed to its transformation from an obscure dialect into one of the great languages of medieval and modern times” (Chejne, 1969, p.8).

3.0 Arabic Language in Nigeria

3.1 Arabic as a Medium of Documentation

Arabic was already well known to Nigeria before the European colonial conquest at the beginning of the 20th century. The old Kanem/Bornu Empire, which was established as far back as the 9th century A.D., was, by the end of the 11th century, converted to Islam (Tukhan, 1975, p.69; Hodgkin, 1960, p.4; Muhammed AL-Hajj, 1983, p.156; Ogunbiyi, 1987, p.10). With Arabic as its medium of transmission, Islam found its way gradually to other parts of the Northern States and from there to the South. By the middle of the 13th century, Kanem had become an extensive

empire and a centre of Islamic civilisation (Rudin, 1976, p.286). Evidence of diplomatic exchanges and external communications between the Bornu Empire and the Mamluk rulers of Egypt, the Ottoman Caliphs of Istanbul and the Saadian of Morocco are provided by Muhammed Al-hajj (1983). These exchanges were documented in Arabic, thus giving credence to Hunwick's (1964) assertion that Arabic was the medium of external contact, state correspondence and historical documentation during the Islamic-oriented Borno Empire. This is also true of the pre-colonial Hausa States of Nigeria (Hunwick, 1964). In this regard, Hodgkin (1960) observes that:

For the Hausa past before 1500, we are wholly dependent upon local chronicles – composed in Arabic and relatively late in date even though based upon earlier records – of which the Kano Chronicle is much the fullest and most informative (Hodgkin, 1960,p.4).

Giving “a provisional account of the Arabic Literature of Nigeria up to `1804”, Bivar and Kisket (1962) listed about 45 Arabic works written by scholars, who lived in what is today known as Nigeria. Whittlings (1943) published “The unprinted indigenous Arabic Literature of Northern Nigeria”, while Kensadale (1955) published a “Catalogue of the Arabic Manuscripts” preserved in the University Library, Ibadan (Ogunbiyi, 1987). Balogun (1975) listed 115 Arabic works written by Uthman Dan Fodio. Bello (1976) listed 521 Arabic works attributed to Nigerian writers (Ogunbiyi, 1987). Similarly, Bashir (1985) listed 110 Arabic books by Uthman B. Fudi, 101 by Abdullahi B. Fudi, 114 by Muhammed Bello B. Fudi, 51 by Shaykh Junaid, the Waziri of Sokoto, 44 by °Abd al-Qadir bn al-Mustafa, 3 by Asma, the famous daughter of Uthman B. Fudi and 97 others by various Nigerian writers (Ogunbiyi, 1987).

3.2 Influence on Nigerian Languages

The influence of Arabic on selected Nigerian languages has also been pointed out. Hausa and Fulani have borrowed extensively from the language. Abubakar (1972), identified 1,500 Arabic words adopted by the two languages respectively, adding that both languages had adopted Arabic characters in writing; Arabic names for the seven days of the week; some of the Islamic Lunar months; and the Arabic prosody and numerals. It has equally been noted that 60 years after British colonisation of the country, the number of native speakers of Hausa and Fulani who could write their respective languages in Arabic characters were by far more than those who

could do the same thing using English characters. On the influence of Arabic on Yoruba language, al-Ilori (1961) cites several examples of Arabic lexical items loaned into Yoruba language. Words like:

Alaaji	-	somebody who has performed the HAJJ
Anabi	-	a prophet
Billiisi	-	the devil
Alaada	-	custom/habit
Haraamu	-	a forbidden thing

are just few of the many Arabic words borrowed into Yoruba language.

Ogunbiyi (1984) also identified a number of subject matter groups in which Yoruba has borrowed from Arabic language. These are in the areas of : Religion, Ethics, Morals, Place, Trade, Politics, Literacy, Education, Time, Personal Attributes, Qualities and Defects, Parts of the Body, Household, Personal Items and Miscellaneous (Ogunbiyi, 1984).

While talking about the influence of Arabic on Nigerian languages, it is important to emphasize that the language is spoken as a mother tongue by the Shuwa Arab tribe based in the North-Eastern part of Bornu State of Nigeria (Federal Ministry of Education “FME” 1985). Prof. R.D. Abubakre of the Department of Religions, University of Ilorin, has researched extensively into the features of the Arabic dialect spoken by the Shuwa tribe (Abubakre 1988, pp.185-197).

Furthermore, Jimoh (1994) reproduced letters written in Arabic by Adamo Obanikoro, (1915-1942) the Oba of Lagos to Oba Shuaibu the 7th Emir of Ilorin and another letter from Oba Shuaibu, the 7th Emir of Ilorin to Oba Eshugbayi of Lagos.

3.3 Arabic as the Official Language of Islam

It is equally relevant to briefly consider the status of Arabic as the official language of Islam. By virtue of the interwoven relationship between Arabic and Islam, Arabic has acquired the status of the official language of that religion. This status was affirmed with the revelation of the Glorious Qur’ān in the classical Arabic

which has so far remained the norm not only for artistic purposes, but, indeed, for religious and spiritual functions as well. This classical form is not only the literary form used by all the Arabic writing peoples, but also the religious language of all Muslims, no matter what their native tongue may be. To Muslims, Arabic is the only appropriate language of approach to Allah (Hitti, 1976, p.112).

Generally speaking, this naturally makes Arabic the “second language” of every non-Arab Muslim, being the language supposedly acquired next to his mother tongue through the study of the Arabic Qur’ān, and later, through the study of other branches of Arabic and Islamic Studies.

Arising from the above submissions, Arabic cannot be defined as a foreign language within the Nigerian context where a whole indigenous tribe has been identified as using the language as a mother tongue and where Arabic has been marked with specific functions discussed earlier. It should be noted, however, that in the Nigerian socio-cultural context, the status of Arabic as the official language of Islam has constituted a distraction for its study by non-Muslims most of whom have equated the language with Islam and, therefore, consider it, in most cases, irrelevant to them. This attitude has an adverse effect on their enrolment for it in the school system where only Muslim students tend to enroll for Arabic. Even among the Muslim students, the motivation to learn the language is comparatively at its lowest ebb since students are sceptical over its extrinsic value, and are reluctant to study it because of its religious connotation.

It is equally unfortunate that the few non-Muslims, who show some degree of interest in the language, are not encouraged by some Muslims, who receive them with suspicion, thinking that there are ulterior motives behind their zeal for Arabic Studies. Nonetheless, some non-Muslim Nigerians have been able to leave a mark in the field of Arabic Studies. They include Professor I. A. Ogunbiyi, who retired from the Lagos State University. Moreover, the religious factor has also affected government support for the cause of Arabic scholarship in the country. This may be explained by the sensitivity of Nigerians to issues bordering on religion. Since Nigeria is formally a secular state, there is the need to convince those who are not aware of the purely linguistic and literary values of Arabic. The next section deals with Arabic Education in Nigeria.

4.0 Arabic Education in Nigeria

Generally speaking, people’s conception of education differs from one society to another depending on their socio-cultural orientations. Despite the differences, however, it is possible to advance an acceptable working definition for the

purposes of this Inaugural Lecture. In this respect, education could be defined as a process, as a product and as a discipline (Ukeje, 1979). As a process, education stands for a set of activities involving the handing down of the norms of a given society from one generation to another. It entails the transmission of worthwhile values and ideals in form of knowledge, skills, attitudes, beliefs and everything that is cherished and held in a very high esteem by a particular society. These worthwhile values are not only acquired, but also observed under specific contexts, which are determined by well defined educational aims, goals and objectives. The values are also applied through a clearly spelt-out method. Education, in this regard, is a process, which continues throughout the life of an individual (Ukeje, 1979).

As a product, education is measured by qualities and characteristics displayed by an educated fellow. Such an educated fellow is conceived of as possessing a distinctive knowledge and culture which makes him or her self-realised and a well-developed character. Hence, any individual that is so characterised is viewed as a symbol of education (Ukeje, 1979, pp. 372 - 376).

As a discipline, education is defined in terms of the various branches of organised knowledge transmitted in specifically indentified educational institutions. Traditionally, these include Colleges of Education, Institutes of Education, Faculties of Education and similar educational establishments. Any such educational institution specialises in the exclusive transmission of clearly defined branches of education including Arts Education; Social Studies Education; Science Education; Curriculum and Instruction; Kinetic and Health Education; History of Education; Philosophy of Education; Psychology of Education; Sociology of Education; Comparative Education; Educational Technology; Educational Management; Principles and Practices of Education; Educational Guidance and Counseling or Counselor Education to mention but a few.

The conceptions of education stated above could be adapted as a working definition of Arabic Education. In this regard, Arabic Education is conceived as the process by which Arabic-related skills, competencies, attitudes and cultural heritage are developed in learners using professionally approved method of teaching. In this context, the development process is presumably carried out by trained teachers of Arabic, who are guided by the general and specific principles and practice of instruction. This brings us to an overview of the Arabic School System in Nigeria.

4.1 Arabic School System in Nigeria

The Arabic School System in Nigeria is run through two distinctive channels: the non-formal channel and the formal channel. The non-formal channel is in form of centres, which abound in many parts of the country. Wherever there is a Muslim population, some kind of Arabic school is established, where both Islam as a religion and Arabic as a language are taught simultaneously. In most cases, these centres operate independent of the formal school system. There is usually Qur'ānic schools that concern themselves with the art of reciting the Qur'ān, and Private Arabic Schools established by voluntary Muslim Organisations or interested individual proprietors. In such schools, students pass through three distinctive stages of Arabic Education: The ibtidā'iyah Stage; the i'dādiyyah Stage; and the Thanawiyyah Stage. Each of these stages are described briefly below.

4.1.1 The ibtidā'iyah Stage

This stage takes care of the learners' primary education in Arabic and Islamic knowledge. The duration at this level varies from pupil to pupil, depending on how much Arabic a given pupil has acquired. For pupils with no background knowledge of Arabic, instruction may extend to 6 years. For adults who had attended formal western oriented schools, instruction may spread over 3 to 4 years. In both cases, pupils get acquainted with the rudiments of the language. At the end of this level of education, learners can read and write some Arabic, use it to identify common objects and understand the spoken and written language within the elementary school level. Indigenous Nigerian teachers of Arabic are employed at this level and both the Mother Tongue (MT) and Arabic are used as media of instruction. Textbooks addressed to native speakers are mostly used and this encourages translation method in the teaching process.

4.1.2 The i'dādiyyah Stage

Literally, this is the "preparatory" stage at which students are prepared for their secondary education in Arabic and Islamic Studies. It may be equated with the Nigerian Junior Secondary School level and it lasts for between 3 and 4 years depending on individual schools. Here, the four language skills are emphasized. Students are exposed to Arabic Grammar, some aspects of Arabic Morphology, Islamic Religious Studies, Social Studies and Mathematics. Both Arabic and the relevant MT are used as media of Instruction. Textbooks are mostly imported from Arab countries and teachers are both Arab native speakers and proficient Nigerian speakers of Arabic. The Arabs are normally degree holders, while the Nigerians are either degree holders or at least holders of the Arabic secondary

school certificate. Final examinations are conducted internally at the end of this stage. Successful students may either gain scholarship to complete their secondary and University education in Arab countries or complete their secondary education internally, at a stage known as Thanawiyyah.

4.1.3 The Thanawiyyah Stage

The Thanawiyyah Stage represents the Senior Secondary School level in the Nigerian formal system of education. It lasts for three or four years with emphasis on intensive study of Arabic Grammar, Morphology, Rhetorics, Logic, Essay Writing, Mathematics, Islamic Studies, History and Geography. Some of these schools offer Physics, Biology and Chemistry. Arabic is the medium of instruction and teachers are Arab native speakers and proficient Nigerian scholars of Arabic. Textbooks are imported mainly from Arab countries. At the end of their secondary education, students take a final examination conducted internally or by an external body. For example, Al-Azhar Institute, which is based in Ilorin under the auspices of the Ansarul Islam Society of Nigeria, has its final year examination papers marked by Al-Azhar and Nigerian tutors of the Institute and finally approved by Al-Azhar authorities in Cairo. Successful graduates of Arabic secondary schools are either awarded scholarships to complete their university education in Arab countries or given admission into Nigerian Universities provided they meet other admission requirements of these Higher Institutions. Today's Inaugural Lecturer is proud to say that he is a product of AL-AZHAR Institute based in Ilorin under the auspices of the Ansarul Islam Society of Nigeria and under the able and dynamic proprietorship of Shaykh Muhammad Kamaludeen Al-Adabiy of blessed memory. Similarly, most of the lecturers in charge of Arabic Studies, Arabic Education and Islamic Studies in most Nigerian Universities were, at one time or the other, students of Private Arabic Schools. For example, Prof. Is-haq Olanrewaju Oloyede, the Vice-Chancellor of University of Ilorin is a product of the Arabic Training Centre, Agege, Lagos; Prof. R.D. Abubakre is a product of the same school; Prof. Y.A. Quadiri and Prof. Z.I. Oseni are products of the Arabic Institute, Owo, Ondo State; Prof. R.A. Raji is a product of RAWDAT Arabic and Islamic Institute, Ikirun, Osun State; Prof. M.A. Ajetunmobi is a product of AL- AZHAR Arabic Institute, Ilorin; Dr. N.I. Raji is a product of MARKAZ AL-DIRĀSĀT AL-ARABIYYAH WAL- ISLAMIYYAH, Ibadan, Oyo State.

It is pertinent to observe here that proprietors of most Arabic schools used to be sceptical about the introduction of English language as part of the school subjects. They entertained the fear that English could divert students' attention and,

therefore, jeopardise the interest of Arabic and Islamic scholarship, which is the focus of these schools (Abubakre, 1984). Conscious of the status of English language however, most students struggle to study it simultaneously along with Arabic language. By the time such students complete their Arabic secondary education, they would have passed their Ordinary Level papers and use it to supplement their Arabic papers for the purpose of admission into Nigerian Universities. This is the approach particularly in the southern part of the country. Graduates of the system, who aspire to complete their university education in an Arab country, are eligible for admission into their university of choice, subject to satisfying the admission requirements and availability of vacancies for foreigners in such universities.

In addition to this system of Arabic Education, Arabic has been incorporated into the formal school system.

4.2 Arabic in the Formal School System

Historically, candidates were presented for the West African School Certificate (WASC) Examinations in both Arabic and Islamic Studies in the late fifties while an approved Arabic language syllabus designed under the auspices of the West African Examination Council (WAEC) came into operation in 1974. In 1976, an Arabic Studies Syllabus designed for the Higher School Certificate and General Certificate of Education (G.C.E.) Advanced level Examination was introduced (Balogun, 1985). Moreover, the 1977 National Policy on Education makes Arabic an elective subject at the junior and senior secondary school levels. Consequently, the Federal Ministry of Education published an Arabic language syllabus for both the Junior and Senior Secondary Schools. This was part of the measures taken to implement the 6-3-3-4 system of education (National Curriculum for Junior Secondary School, Vol.4, 1985). In that dispensation, Arabic was formally introduced at the Junior Secondary School level. At the end of their Senior Secondary Education, students with credit pass in Arabic, Islamic Studies, English Language and two other subjects are eligible to major in Arabic at the university. The subject combination also allows candidates to major in other relevant areas of their interest, provided specific admission requirements are met (JAMB Brochure, 2012).

Along with the incorporation of Arabic language into the formal secondary school system in Nigeria, some state governments in the defunct Northern Nigeria used to establish Arabic Teachers' Colleges. Examples of such Colleges are Arabic Teachers' College, Jebba, in Kwara State; Arabic Teachers' College, Gwale, Kano, in Kano State; and Arabic Teachers' College, Sokoto, in Sokoto State. The

Colleges used to run a five year programme, which leads to an Arabic Teacher's Grade II Certificate awarded by means of a final examination. Besides Arabic and Islamic Studies, which were offered as basic school subjects to be passed for the award of the Grade II Certificate, these Colleges provided professional training in the methods of teaching Arabic and Islamic Studies backed with Educational Psychology and the Principles and Practice of Education. Relevant Nigerian languages (Hausa for Colleges in the North and Yoruba for their counterparts in Jebba, Ilorin, Babanna and Okenne in Kwara State) were taught as compulsory national languages, while English was offered as a second language. Integrated Science, Mathematics, History and Geography were also offered. Admission into the Colleges was open to pupils, who had successfully completed their primary education. The final year students of the programme took a uniform final examination throughout the defunct Northern Nigeria. The Arabic and Islamic Studies components of the examination were moderated by the Institute of Education, Ahmadu Bello University, Zaria under the coordination of the Institute of Education. Successful products of these Colleges, who passed the required papers at the credit level, were eligible for admission into higher institutions. With the introduction of the 9 – 3 – 4 system of education, the schools running the Arabic and Islamic Studies Programmes had to adjust in line with the new reforms. The challenge of mainstreaming the schools has been taken up by the National Board for Arabic and Islamic Studies (NBAIS).

5.0 The National Board for Arabic and Islamic Studies (NBAIS)

The National Board for Arabic and Islamic Studies (NBAIS) started as a unit of the Institute of Education, Ahmadu Bello University, Zaria, charged with the responsibility of coordinating the curricula activities of Private Arabic and Islamic Schools and Colleges in the defunct Northern Region of Nigeria. The unit collaborates with the Northern Ministries of Education for the inspection, supervision and conduct of examinations across the various Arabic and Islamic oriented schools. As the unit metamorphosed into a Board, it sought recognition and approval of the Federal Ministry of Education. This was processed through series of memoranda presented over time, to the Joint Consultative Council on Education (JCCE) and the National Council on Education (NCE) meetings held severally at various times and locations. Eventually, the Board was recognised by the NCE at its 57th meeting in Sokoto, from the 21st to the 25th February, 2011.

The meeting urged and directed:

- The Federal Ministry of Education (FME), the State Ministries of Education (SMoES), the Federal Capital Territory (FCT), education agencies and other stakeholders to recognize the National Board for Arabic and Islamic Studies (NBAIS) and its certificates in line with government programme of integrating Western Education into Qur'anic Schools and also for the promotion of Madrassah System of Education.
- the Board to formalize the curriculum of its Schools of Arabic and Islamic Studies so as to ensure mainstreaming and compliance with the National Policy on Education (NPE).
- the Board to embark on Nationwide Advocacy and Mobilization of its activities.
- that Nigeria Educational Research and Development Council (NERDC) should be on the Board of NBAIS in order to ensure mainstreaming and compliance with the National Policy on Education (NPE).

To that effect, the Board (NBAIS) is now fully recognised as a policy making and Examination Body of all Arabic and Islamic Secondary Schools, Colleges and Centres in the country in line with the Federal Government policy of integration of Western and Islamic Education.

For the implementation of the policy, the Board has already reviewed its Curriculum in collaboration with NERDC, SMoES and relevant Departments in Nigerian Universities. The implementation programme has already been put in place.

The Board shall be known as the NATIONAL BOARD OF ARABIC AND ISLAMIC STUDIES (NBAIS). Its ultimate goal is to accomplish the Federal Government mission of ensuring integration of the Islamic and Western systems of Education. It also aims at achieving unity among Nigerians by integrating the Arabic and Islamic curricula into the National Policy on Education (NPE).

The formal names of the Board's Examinations are:

- a) Basic Arabic and Islamic Secondary School Certificate Examination (BAISSCE) for Junior Secondary Schools;
- b) Senior Arabic and Islamic Secondary School Certificate Examination for Senior Secondary Schools.

The Board's Headquarters Address is: National Board for Arabic and Islamic Studies (NBAIS), Institute of Education Annex, ABU, Gaskiya Road, Zaria.

The subjects to be examined by the Board are:

A. Core Subjects

- i) Arabic language and its branches;
- ii) English language and literature in English;
- iii) One major Nigerian language (Hausa, Yoruba, Igbo);
- iv) Islamic Studies and its branches;
- v) Mathematics;
- vi) Social Studies and Citizenship Education.

B. Other Subjects

- i) Science;
- ii) Business;
- iii) Vocational subject
- iv) Tahfiz and Tajwid.

The operational structure of the Board is made up of:

- (i) Board of Governors under the Chairmanship of the Vice-Chancellor, Ahmadu Bello University, Zaria
- (ii) The general administration is under the Chief Executive, the Registrar and other administrative officers
- (iii) For effective supervision and conduct of examinations, the Board presently operates through four Zonal Officers under the leadership of a Desk Officer in each zone:
 - i) Zone I, Kaduna: consisting of Kaduna, Plateau, Zamfara, Sokoto and Kebbi State. The headquarters (HQ) of Zone I is Zaria.

- ii) Zone II, Kano: consisting of Kano, Jigawa and Katsina States. The HQ is in Kano.
- iii) Zone III, Gombe: consisting of Gombe, Bauchi, Yobe, Bornu, Adamawa and Taraba States. The headquarters is in Gombe
- iv) Zone IV, Kwara: consisting of Kwara, Niger, Kogi, Benue, Nasarawa, Oyo, Osun, Ogun, Ondo, Ekiti, Lagos States and the Federal Capital Territory –Abuja. The HQ is in Ilorin. (Extracted from: the Special Address Prepared by Prof. M. S. Abdullahi, Ag. Registrar, NBAIS, to mark the NBAIS Advocacy and Mobilization Visit, Nationwide, 11th – 21st July, 2011)

The above zones were created in 2008, with the following people as their respective zonal coordinators:

1. Zone I : Alhaji Ja^cfaru Sulaiman
2. Zone II : Mallam Hadi Baba
3. Zone III : Alhaji Muhammad Dalbram
4. Zone IV : Alhaji Abdul- Lateef Adekilekun

In 2002, Oyo and Enugu zones were created. Oyo zone consists of Lagos, Oyo, Osun, Ogun, Ondo and Ekiti States. The Headquarters is in Oyo while the Zonal Coordinator is Dr. K.K. Oloso. Enugu zone consists of Enugu , Imo, Anambra, Akwa-Ibom, Delta, Bayelsa, Rivers, Abia, Cross-Rivers and Edo States. The headquarters is in Enugu while the Zonal Coordinator is Hajia Habibat Udoko. (Source : Alhaji Abdul-Lateef Adekilekun, Zonal Coordinator, Kwara State, on Friday, 14th September, 2012, during a telephone interview with him by this Inaugural Lecturer). Also, Prof. R.D. Abubakre of the Department of Arabic, University of Ilorin, is the Chairman of the Contact Committee of NBAIS. He leads all NBAIS meetings outside Ahmadu Bello University. Indeed, he led NBAIS through the defence of its memorandum before the Joint Consultative Council on Education and the National Council on Education until approval was granted for the establishment of the Board (Source: Text Message forwarded to this Inaugural Lecturer by Prof. R.D. Abubakre, on Friday 14th September, 2012).

It is significant to note that the establishment of the above Board is in line with some of the recommendations of this Inaugural Lecturer over the years. Please refer to Oladosu (1992) on “the Position of Arabic Language in Nigerian Schools”;

Oladosu (1993 (a)) on “A Uniform Curriculum Design for Private Arabic Schools”; Oladosu (1993 (b)) on “Pronunciation Problems Among Pupils of Traditional Qur’ānic Schools in Yorubaland: A Case Study of Ilorin”; Oladosu (2001) on “The Need for Private Arabic Schools in Yorubaland to include English and Yoruba in their Curricula”; Oladosu (2003) on “Arabic and Islamic Education in Nigeria”; and Oladosu (2012) on Arabic and Islamic Education in Nigeria: the Case of AL-MAJIRI Schools.

It is pertinent to note that in line with the vision of making the University of Ilorin an international centre of excellence in all its ramifications, and the ideal of being responsive to the needs and aspirations of the immediate and global communities, the Senate and the Governing Council of the University have granted approval for the affiliation of the Diploma in Arabic and Islamic Studies and Diploma in Arabic and Islamic Education of the Arabic Training Centre, Agege, Lagos, Nigeria, with the University. The affiliation has taken effect with the graduation of the first batch of students of the Centre during the 2011/2012 academic session. Moreover, affiliation with the University of Ilorin is open to all Private Arabic and Islamic Schools that satisfy the required due process from within and outside the immediate environment.

6.0 Fluctuations in the Fortunes of Arabic Education in Nigeria

As regards the focus of this lecture which is FLUCTUATIONS IN THE FORTUNES OF ARABIC EDUCATION IN NIGERIA, we have operationally defined FORTUNE, at this level of the presentation, as the number of students of Arabic enrolled or graduated at each of the identified institutions. It also includes students’ ability to complete their academic programme, at a satisfactory success level.

On the other hand, FLUCTUATION has been operationally defined as observed decline in the number of students of Arabic enrolled or graduated at each of the respective institutions. At the next level of the presentation, fortunes and fluctuations are operationally defined in terms of the number of Universities, Colleges of Education, Private Arabic Schools and other educational institutions that are committed to the promotion of Arabic Education in Nigeria. To address the phenomena of fortunes and fluctuations empirically, relevant data were sought

from the West African Examination Council (WAEC), Colleges of Education, Universities and Private educational institutions, which run Arabic Studies or Arabic Education Programmes. Eventually, enrolment and/or graduation data were received from the following sources:

1. The West African Examination Council (WAEC) Office, Ilorin.
2. Federal College of Education, Zaria.
3. Kwara State College of Education, Oro.
4. Kwara State College of Education, Ilorin.
5. Ahmadu Bello University (ABU), Zaria, Nigeria.
6. Bayero University, Kano (BUK), Nigeria.
7. Kogi State University, Anyigba, Nigeria.
8. University of Ilorin, Ilorin, Nigeria.
9. University of Maiduguri, Maiduguri, Nigeria.
10. AZ-ZUMRATUL ADABIYYAH Arabic School, Okekere, Ilorin, Nigeria.
11. Arabic Training Centre, Agege, Lagos, Nigeria.
12. DĀRUL ʿULŪM ARABIC School, Isale Koto, Ilorin, Nigeria.
13. Imam Bukhari International College of Arabic and Islamic Studies, Oke Sunnah, Ogbomosho, Nigeria.
14. Muhyideen College of Arabic and Islamic Studies, Kulende, Ilorin, Nigeria.

The various data received from the above institutions are presented in the following tables, line graphs and bar charts.

1. WASSCE FOR MAY/JUNE 2000 TO 2010

Table 1: Total number of students that enrolled for Arabic WASSC examinations and total number of students that actually sat for the examinations from year 2000 to 2010 in Nigeria.

Year of Examination	Number of Arabic Students	
	Enrolled	Sat for WASSCE
2001	1622	1442
2002	5453	4855
2003	7204	6634
2004	5506	5144
2005	9660	8785
2006	10776	9864

2007	12790	11449
2008	11976	11091
2009	14567	14026
2010	16046	14914
TOTAL	95600	88204

Source: West African Examination Council (WAEC), Ilorin

Table 1 shows that there are upward trends in the number of students that enrolled and the number that sat for May/June WASSCE examinations during the period under review.

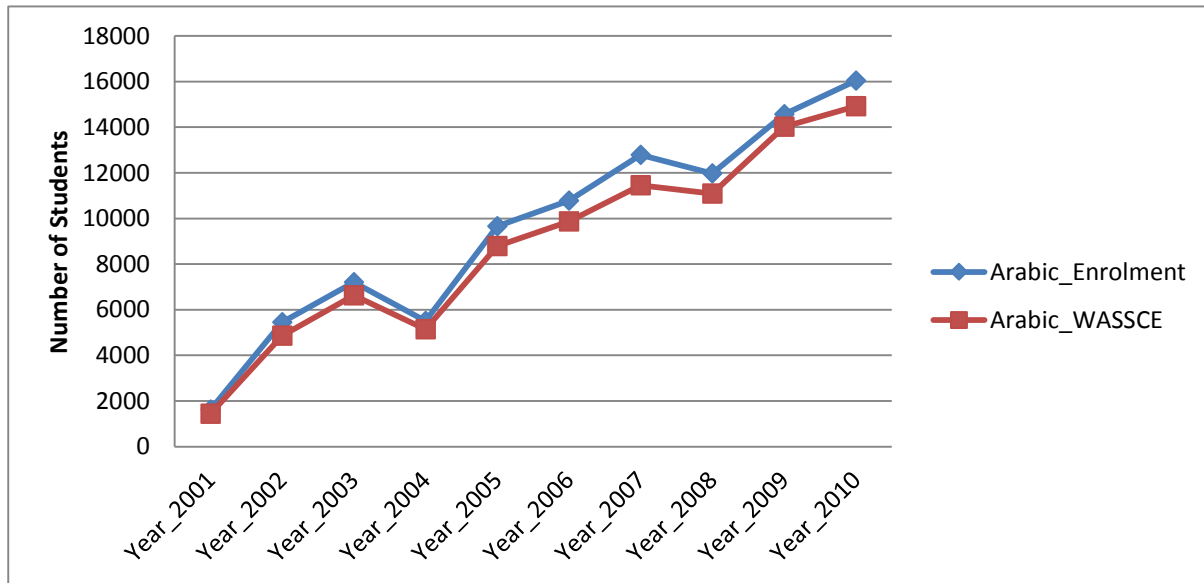


Fig 1: Line Graph of the number of students that enrolled and those that sat for MAY/JUNE Arabic WASSCE examinations from year 2001 to 2010 in Nigeria.

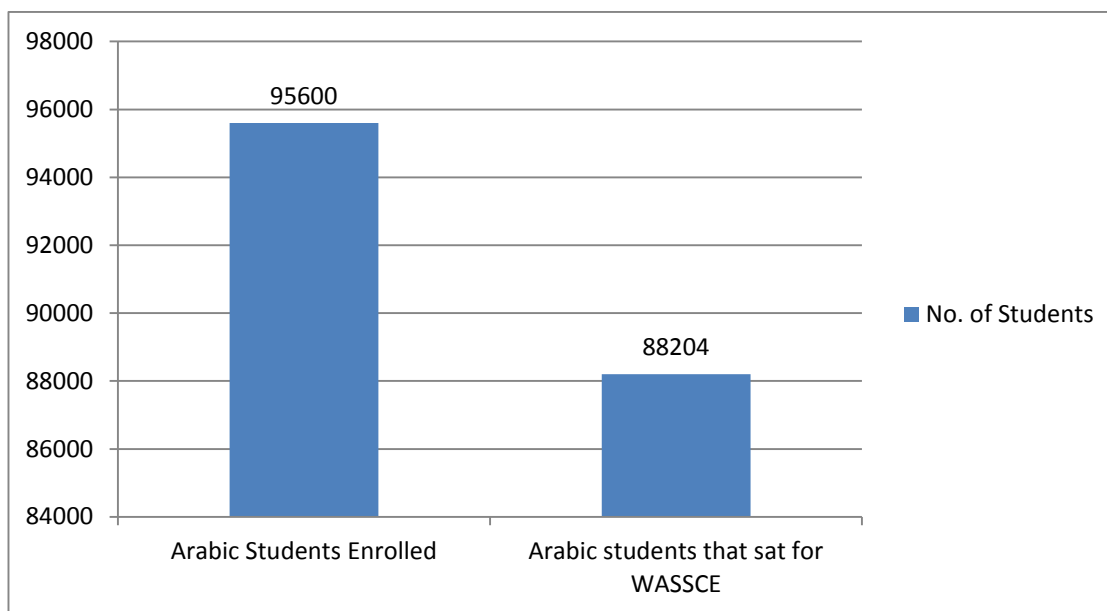


Fig 2: Bar chart of the total number of students that enrolled and those that sat for MAY/JUNE WASSC examinations in Arabic from year 2001 to 2010 in Nigeria.

COMMENTS:

The Line Graphs of the number of students that enrolled and sat for May/June Arabic WASSC Examinations from year 2001 to 2010 as shown in Table 1 and Fig 1 indicate an upward trend in students' enrollment for Arabic during the period under review. Some fluctuations with low enrolments in Arabic, relative to the previous years, are apparent in the graph as evident in the years 2004 and 2008.

2. FEDERAL COLLEGE OF EDUCATION, ZARIA

Table 2: Total number of students of Arabic that graduated from the Federal College of Education, Zaria, from 2001 to 2012.

Academic Year	Number of Arabic Graduates
2001	192
2002	131
2003	102
2004	180
2005	101
2006	78
2007	103

2008	76
2009	118
2010	109
2011	37
2012	88
TOTAL	1315

Source: Registry unit, Federal College of Education, Zaria

Table 2 shows a downward fluctuating trend in the number of graduates of Arabic at the Federal College of Education, Zaria, during the period under review.

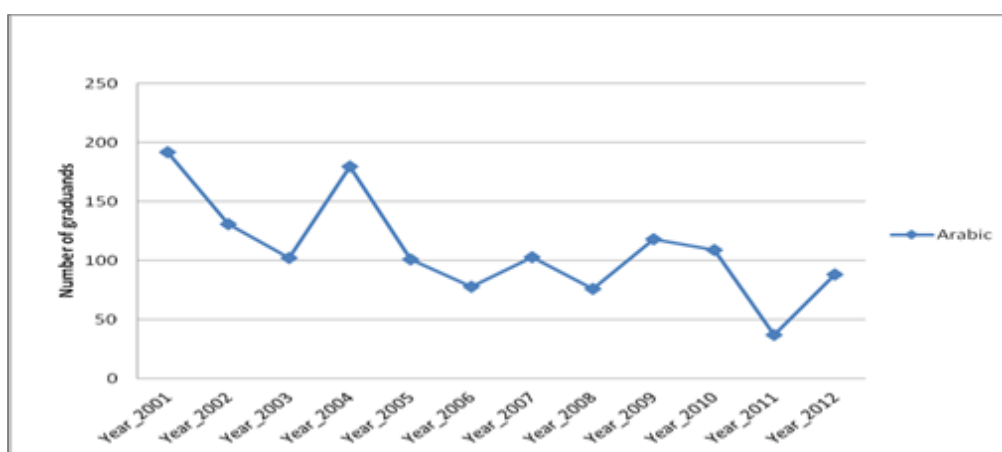


Fig 3: Line Graph of the number of graduates of Arabic from the Federal College of Education, Zaria from 2001 to 2012. Downward irregular trend in the number of graduates of Arabic from this college University is noticed from 2001 to 2012.

3. KWARA STATE COLLEGE OF EDUCATION, ORO

Table 3: Total number of students of Arabic that graduated from the Kwara State College of Education, Oro, from 2000 to 2009. There were no graduates of Arabic in 2002 and 2004.

Academic Year	Number of Arabic Graduates
2000	6
2001	22
2002	
2003	12
2004	

2005	1
2006	12
2007	2
2008	12
2009	8
TOTAL	75

Source: Registry unit, Kwara State College of Education, Oro

Table 3 shows an unpredictable pattern in the number of graduates of Arabic from the Kwara State College of Education, Oro, during the period under review.

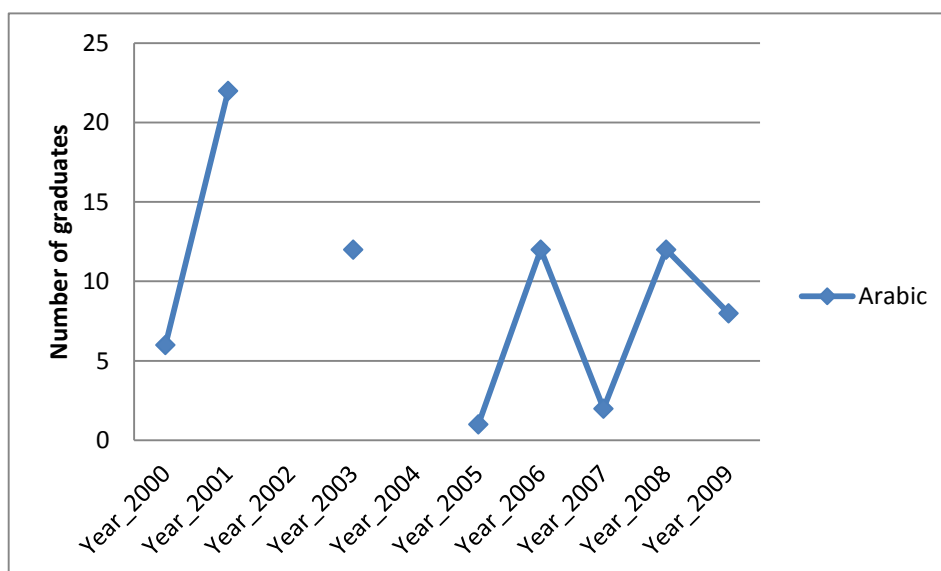


Fig 4: Line Graph of the number of graduates of Arabic from the Kwara State College of Education, Oro, from 2000 to 2009. The number from this College fluctuated in an unpredictable manner from year 2000 to 2009 with no Arabic graduate in the years 2002 and 2004.

4. KWARA STATE COLLEGE OF EDUCATION, ILORIN.

Table 4: Total number of students of Arabic that graduated from the Kwara State College of Education, Ilorin, from 1999 to 2008. There were no graduate of Arabic in 2007.

Academic Year	Number of Arabic Graduates
1999	7
2000	19
2001	45

2002	47
2003	66
2004	66
2005	24
2006	53
2007	
2008	131
TOTAL	458

Source: Registry unit, Kwara State College of Education, Ilorin

There seems to be upward trend in the number of Arabic graduates from Kwara State College of Education, Ilorin, over the period under review with no Arabic graduates recorded in 2007 as shown in Table 4.

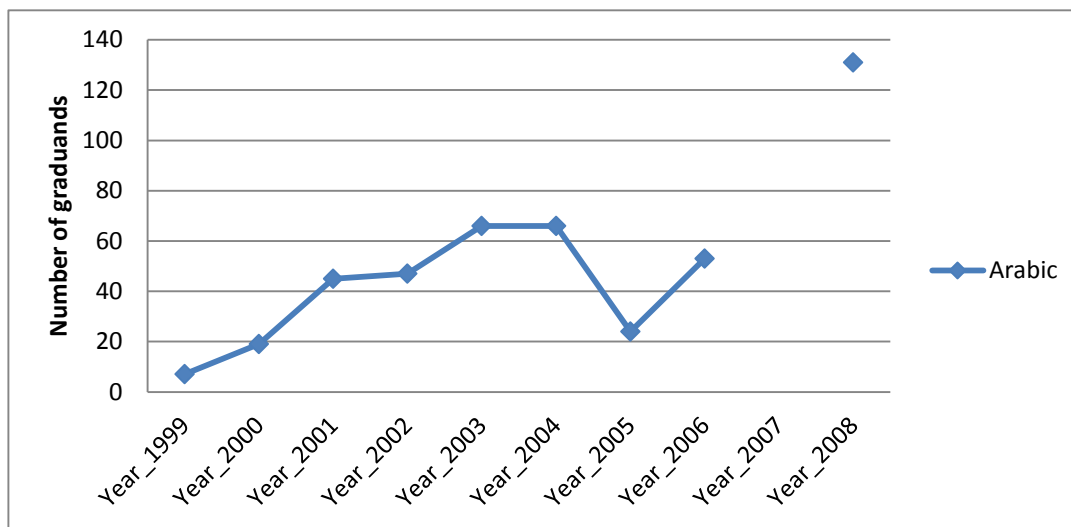


Fig 5: Line Graph of the number of graduates of Arabic from the Kwara State College of Education, Ilorin, from 1999 to 2008. An upward trend in the number of graduates from this college is observed from 1999 to 2004 after which the number dropped in 2005 before picking up again in 2006. No graduate was produced in 2007.

5. KOGI STATE UNIVERSITY, ANYIGBA.

Table 5: Total number of students of Arabic that graduated from the Kogi State University, Anyigba from 2000 to 2009.

Academic Year	Number of Arabic Graduates
2000	5
2001	10
2002	22
2003	15
2004	6
2005	29
2006	31
2007	21
2008	12
2009	13
TOTAL	164

Source: Registry unit, Kogi State University, Anyigba

Irregular fluctuations in the number of graduates from the Kogi State University are apparent from Table 5.

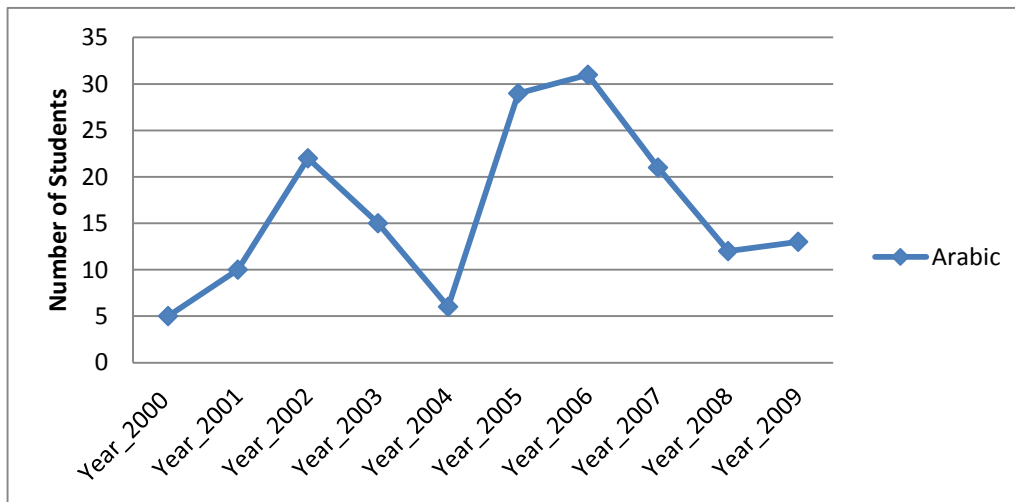


Fig 6: Line Graph of the number of Arabic graduates from the Kogi State University, Anyigba, from 2000 to 2009. Fluctuations in the number of graduates from this University are apparent from the graph.

6. BAYERO UNIVERSITY, KANO.

Table 6: Total number of students of Arabic that graduated from the Bayero University, Kano, from 1996 to 2009. There are no Arabic graduates in the years 1999, 2004, 2006 and 2007.

Academic Year	Number of Arabic Graduates
1996	17
1997	13
1998	12
1999	
2000	15
2001	10
2002	27
2003	25
2004	
2005	29
2006	
2007	
2008	66
2009	32
TOTAL	246

Source: Registry unit, Bayero University, Kano

Table 6 shows an unpredictable pattern in the number of graduates from the Bayero University, Kano, over a period of 14 years with no Arabic graduates produced in 1999, 2004, 2006 and 2007.

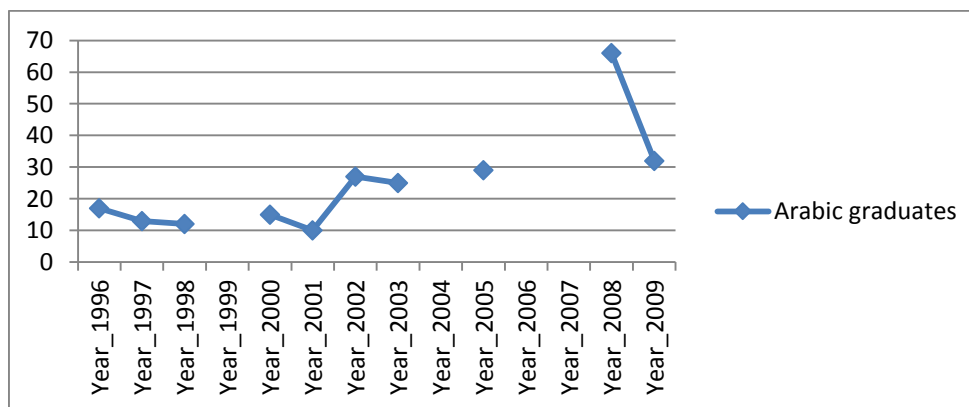


Fig 7: Line Graph of the number of graduates of Arabic from the Bayero University, Kano, from 1996 to 2009. Although, upward trend in the number of Arabic graduates from this

University can be observed beginning from 2001, fluctuations in these numbers during the period under review are apparent as shown on the graph with no Arabic graduate in 1999, 2004, 2006 and 2007 academic sessions.

7. AHMADU BELLO UNIVERSITY, ZARIA.

Table 7: Total number of students of Arabic that graduated from the Ahmadu Bello University, Zaria, from 2000 to 2009.

Academic Year	Number of Arabic Graduates
2000	35
2001	30
2002	38
2003	40
2004	50
2005	67
2006	48
2007	45
2008	38
2009	55
TOTAL	446

Source: Registry unit, Ahmadu Bello University, Zaria

Table 7 shows a slight upward trend, with a little spike in the number of graduates during the years under review.

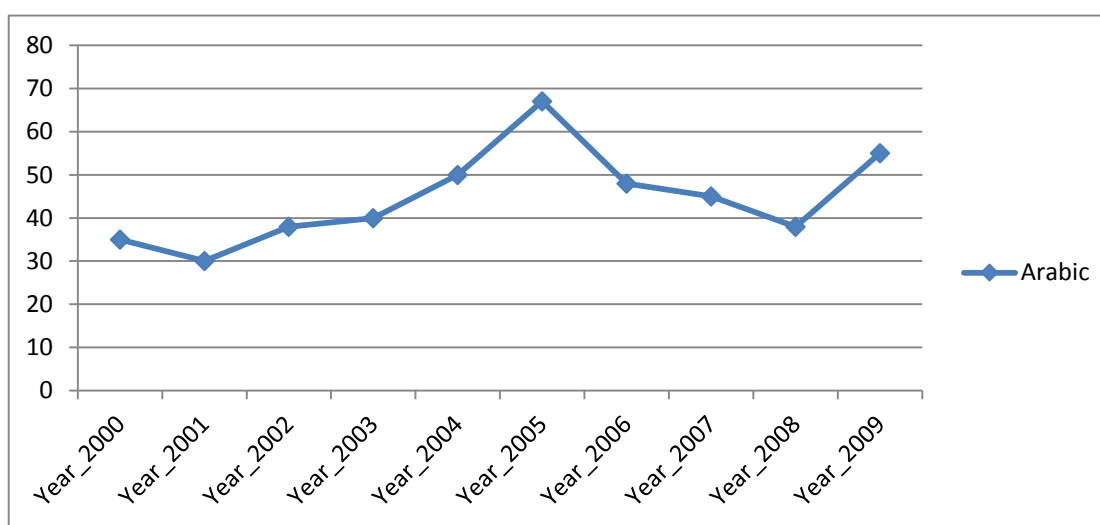


Fig 8: Line Graph of the number of Arabic graduates from the Ahmadu Bello University, Zaria, from 2000 to 2009. The graph shows an upward trend in the number of graduates

from this University beginning from 2001. It fluctuates downward from 2005 and moves up again in 2009.

8. UNIVERSITY OF MAIDUGURI, MAIDUGURI.

Table 8: Total number of students of Arabic that graduated from the University of Maiduguri, from 1988 to 2009. There are no graduates in the years 1988, 1995 and 1997.

Academic Year	Number of Arabic Graduates
1988	-
1989	10
1990	13
1991	32
1992	18
1993	20
1994	29
1995	-
1996	42
1997	-
1998	83
1999	13
2000	14
2001	36
2002	33
2003	11
2004	28
2005	18
2006	29
2007	36
2008	33
2009	33
TOTAL	531

Source: Registry unit, University of Maiduguri, Maiduguri

Table 8 shows an unpredictable pattern in the number of graduates from the University of Maiduguri with no graduates produced in 1988, 1995 and 1997.

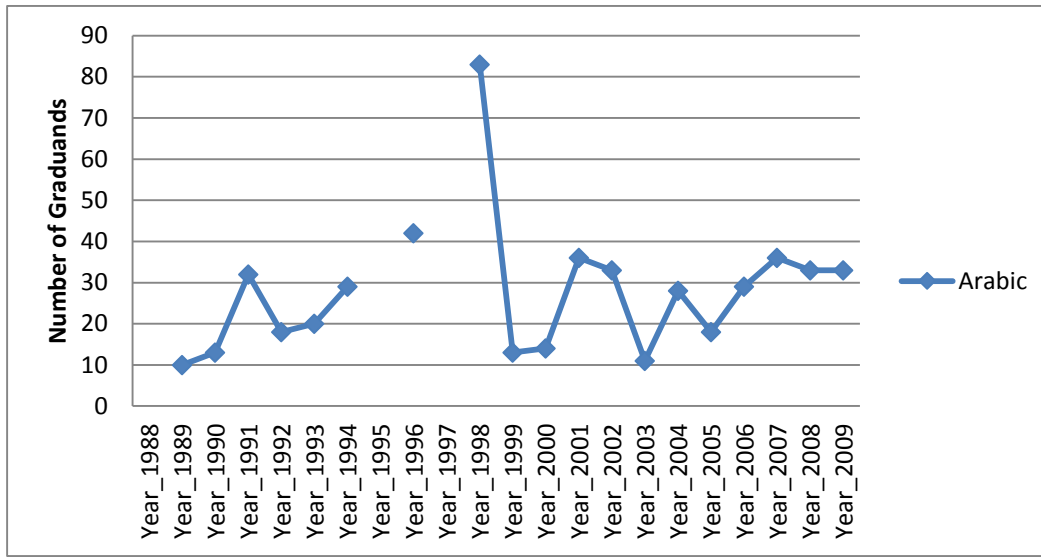


Fig 9: Line Graph of the number of Arabic graduates from the University of Maiduguri, from 1988 to 2009. Fluctuations in the number of graduates are clearly shown on the graph with no graduands in 1988, 1995 and 1997.

9. UNIVERSITY OF ILORIN, ILORIN.

Table 9: Total number of students of Arabic that graduated from the University of Ilorin, Ilorin, from 2002 to 2011.

Academic Year	Number of Arabic Graduates
2002	26
2003	15
2004	-
2005	29
2006	18
2007	21
2008	12
2009	13
2010	7
2011	10
TOTAL	151

Source: Registry unit, University of Ilorin, Ilorin

Table 9 shows a downward trend in the number of graduates from the University of Ilorin, Ilorin with no graduates recorded in 2004.

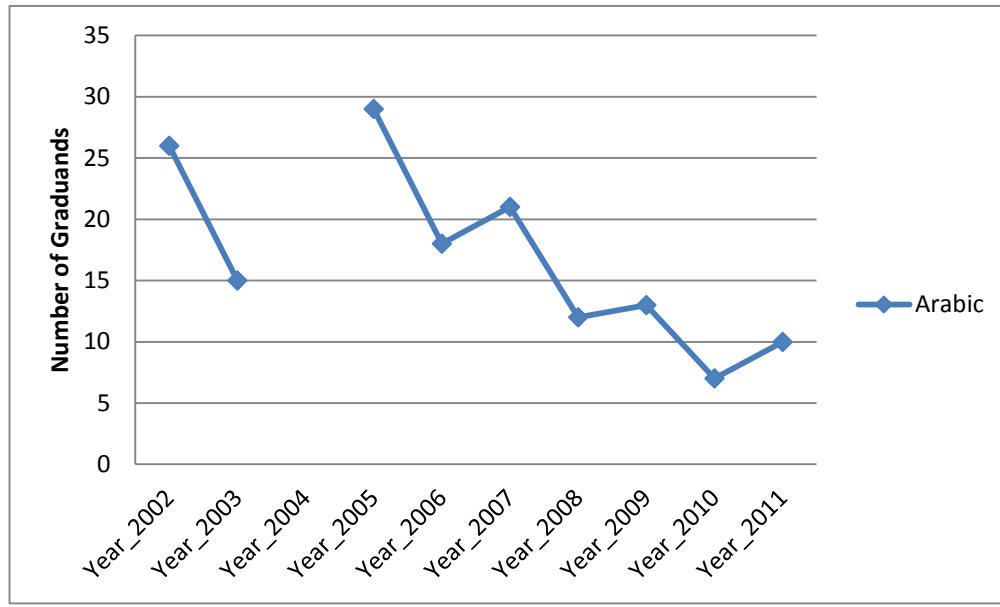


Fig 10: Line Graph of the number of graduates of Arabic from the University of Ilorin, from 2002 to 2011. Downward trend in the number of Arabic graduates with little spikes are observed with no graduates in 2004.

10. AZ-ZUMRATUL ADABIYYAH PRIVATE ARABIC SCHOOL, OKEKERE, ILORIN.

Table 10: Total number of Arabic students that graduated from Az-Zumuratul Adabiyah Private Arabic School, Okekere, Ilorin, from 2003 to 2012 at Junior (AL-I'DĀDIYYAH) and Senior (ATH-THANAWIYYAH) classes.

Year of Graduation	Number of Arabic Graduates	
	AL-I'DĀDIYYAH	ATH-THANAWIYYAH
2003	161	122
2004	178	119
2005	175	124
2006	183	136
2007	159	105
2008	168	127
2009	187	117
2010	179	129
2011	187	131
2012	197	134
TOTAL	1774	1244

Source: Record unit, Az-Zumuratul Adabiyah Arabic School, Okekere, Ilorin

Table 10 shows that there are irregular downward and upward fluctuations at the junior class (AL-I'DĀDIYYAH) and the senior class (ATH-THANAWIYYAH) of Az-Zumuratul Adabiyah Private School, Okekere, Ilorin.

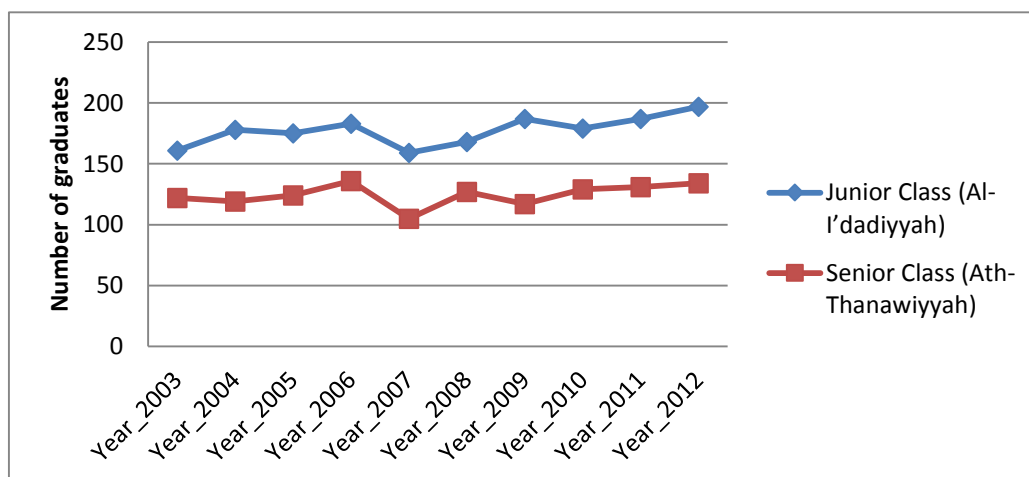


Fig 11: Line Graph of the number of students of Arabic that graduated from Az-Zumuratul Adabiyah Private Arabic School, Okekere, Ilorin, at Junior (AL-I'DĀDIYYAH) and Senior(ATH-THANAWIYYAH) classes from 2003 to 2012.

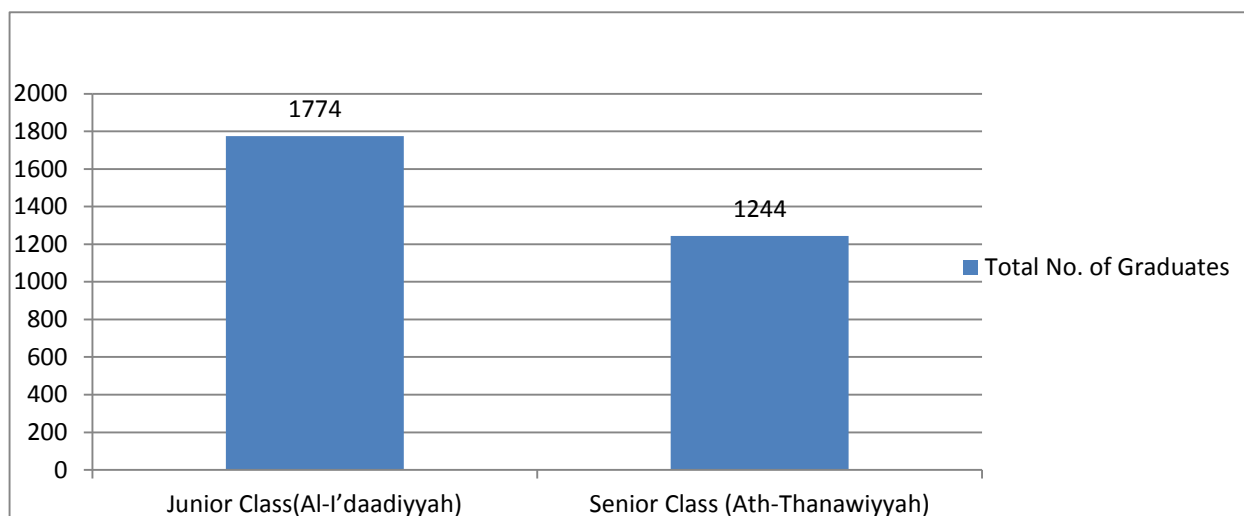


Fig 12: Bar Chart of the total number of students of Arabic that graduated from Az-Zumuratul Adabiyyah Private Arabic School, Okekere, Ilorin, at the Junior (AL-I'DĀDIYYAH) and Senior (ATH-THANAWIYYAH) classes, from 2003 to 2012.

11. MUHYIDEEN COLLEGE OF ARABIC AND ISLAMIC STUDIES, ILORIN

Table 11: Total number of students of Arabic that graduated from Muhyideen College of Arabic and Islamic Studies, Ilorin, from 2003 to 2012, at the Junior (AL-I'DĀDIYYAH) and Senior (ATH-THANAWIYYAH) classes.

Year of Graduation	Number of Arabic Graduates	
	AL-I'DĀDIYYAH	ATH-THANAWIYYAH
2003	220	200
2004	204	195
2005	212	196
2006	218	204
2007	214	180
2008	200	190
2009	195	150
2010	188	120
2011	190	130
2012	178	127
TOTAL	2019	1692

Source: Record unit, Muhyideen College of Arabic and Islamic Studies, Ilorin

Table 11 shows apparent downward trend in the number of students that graduated at the junior class (AL-I'DADIYYAH) and those that graduated at the senior class (ATH-THANAWIYYAH) from Muhyideen College of Arabic and Islamic Studies, Ilorin.

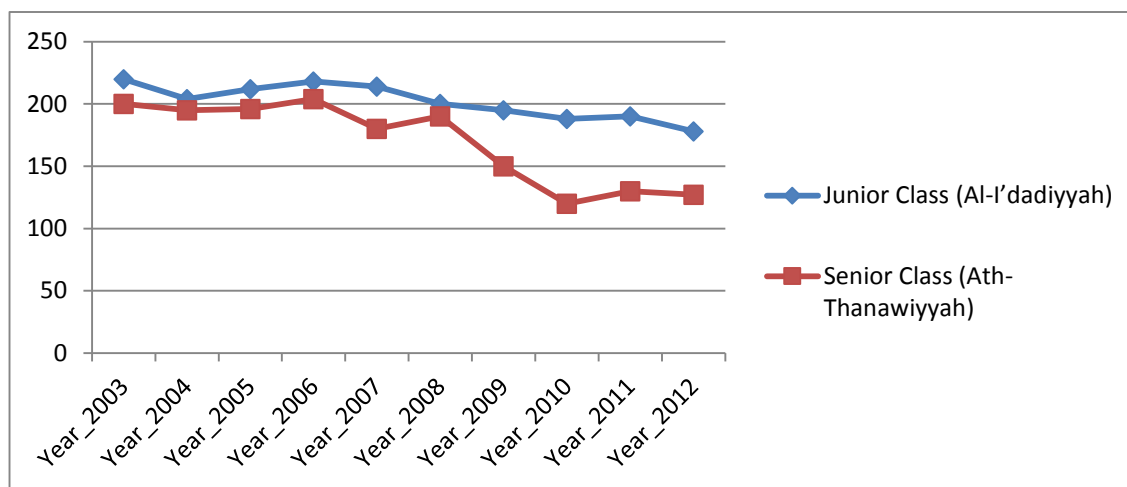


Fig 13: Line Graph of the number of Arabic students that graduated from Muhyideen College of Arabic and Islamic Studies, at Junior (AL-I'DADIYYAH) and Senior (ATH-THANAWIYYAH) classes from 2003 to 2012. The graph shows apparent downward trend in the number of graduates from the school in the two classes during the period reviewed.

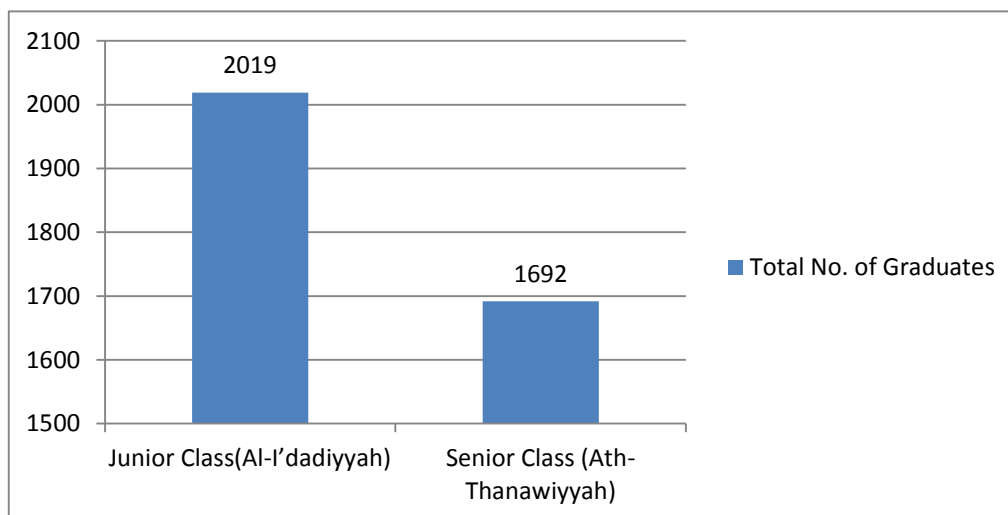


Fig 14: Bar Chart of the total number of students that graduated from Muhyideen College of Arabic and Islamic Studies, at the Junior (AL-I'DADIYYAH) and Senior (ATH-THANAWIYYAH) classes from 2003 to 2012.

12. DĀRUL ‘ULŪM ARABIC SCHOOL, ILORIN.

Table 12: Total number of students of Arabic that enrolled and graduated from Dārul ‘Ulūm Arabic School, Ilorin, from 2008 to 2011.

Year of Graduation	Number of Arabic Students	
	Enrolled	Graduated
2008	335	209
2009	398	220
2010	485	224
2011	505	240
TOTAL	1723	893

Source: Records unit, Dārul ‘Ulūm Arabic School, Ilorin

Table 12 shows an upward trend in the number of students that enrolled and those that graduated at DĀRUL ‘ULŪM Arabic School, Ilorin. However, the upward trend is not significant for the number of graduated students.

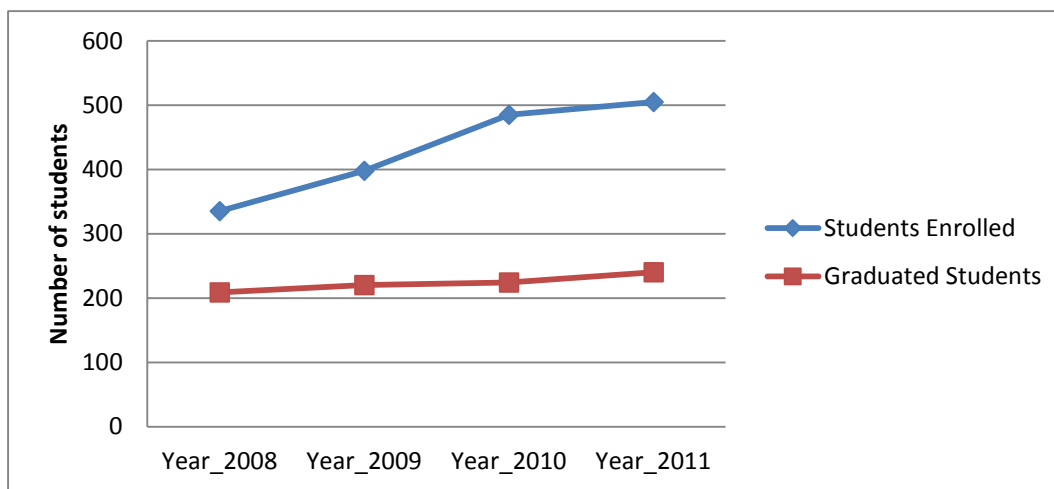


Fig 15: Line Graph of the number of students that enrolled and those that graduated from DĀRUL ‘ULŪM Arabic School, Ilorin from 2008 to 2011. An upward trend in the number of students’ enrolment is noticed, but just slightly for the number of graduated students.

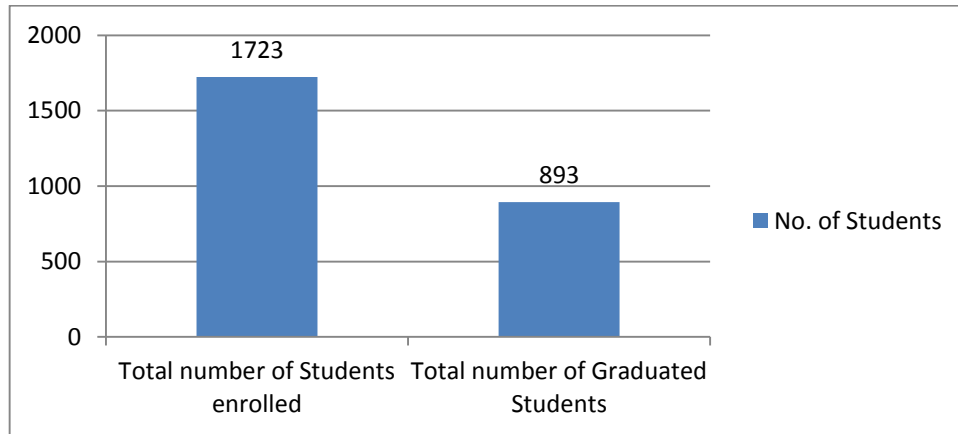


Fig 16: Bar Chart of the total number of students that enrolled and those that graduated from DĀRUL 'ULUM Arabic School, from 2008 to 2011.

13. ARABIC TRAINING CENTRE (MARKAZ), AGEGE, LAGOS

Table 13: Total number of students of Arabic that enrolled and graduated from Arabic Training Centre (Markaz), Agege, Lagos, from 2008 to 2011.

Year of Graduation	Number of Arabic Students	
	Enrolled	Graduated
2008	220	215
2009	225	217
2010	215	205
2011	240	229
TOTAL	900	866

Source: Records unit, Arabic Training Centre (Markaz), Agege, Lagos

Table 13 shows an irregular pattern in the enrollment and graduation of students at the Arabic Training Centre (Markaz), Agege, Lagos.

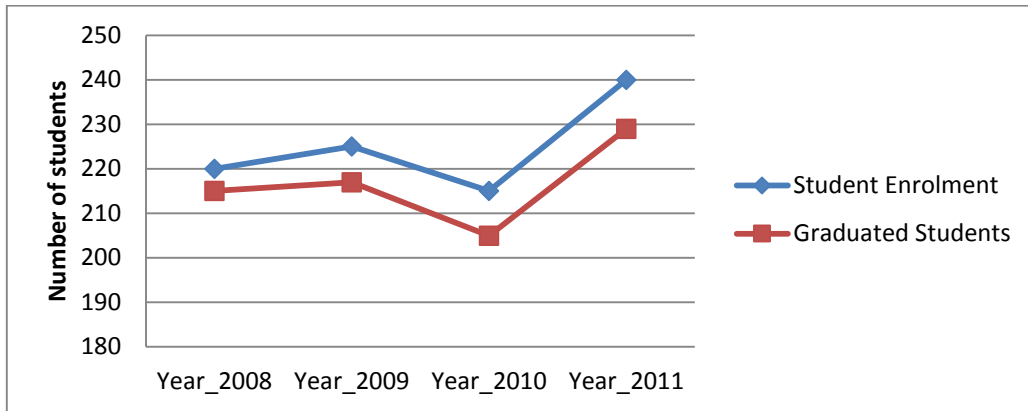


Fig 17: Line Graph of the number of students that enrolled and those that graduated from the Arabic Training Centre (Markaz), Agege, Lagos, from 2008 to 2011.

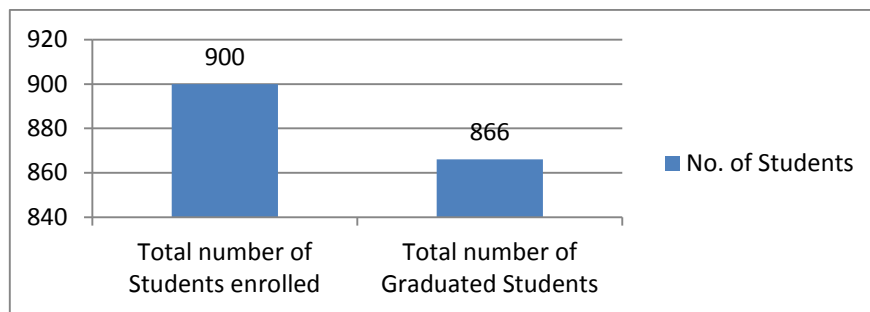


Fig 18: Bar Chart of the total number of students that enrolled and those that graduated from Arabic Training Centre (Markaz),Lagos, from 2008 to 2011.

14. **IMAM BUKHARI INTERNATIONAL COLLEGE OF ARABIC AND ISLAMIC STUDIES, OKE SUNNA, OGBOMOSHO.**

Table 14: Total number of students of Arabic that graduated from Imam Bukhari International College of Arabic and Islamic Studies, Ogbomosho, from 2003 to 2012, at Junior (AL-I°DĀDIYYAH) and Senior (ATH-THANAWIYYAH) classes.

Year of Graduation	Number of Arabic Graduates	
	AL-I°DĀDIYYAH	ATH-THANAWIYYAH
2003	7	7
2004	8	7
2005	12	10
2006	15	14
2007	16	14
2008	20	20
2009	21	21
2010	28	27
2011	28	28
2012	30	30
TOTAL	185	178

Source: Record unit, Imam College of Arabic and Islamic Studies, Ogbomosho

Table 14 shows a slight upward trend in the number of students that graduated at the junior class (AL-I°DĀDIYYAH) and those that graduated at the senior class (ATH-THANAWIYYAH) from Imam Bukhari International College of Arabic and Islamic Studies, Ogbomosho, during the period reviewed.

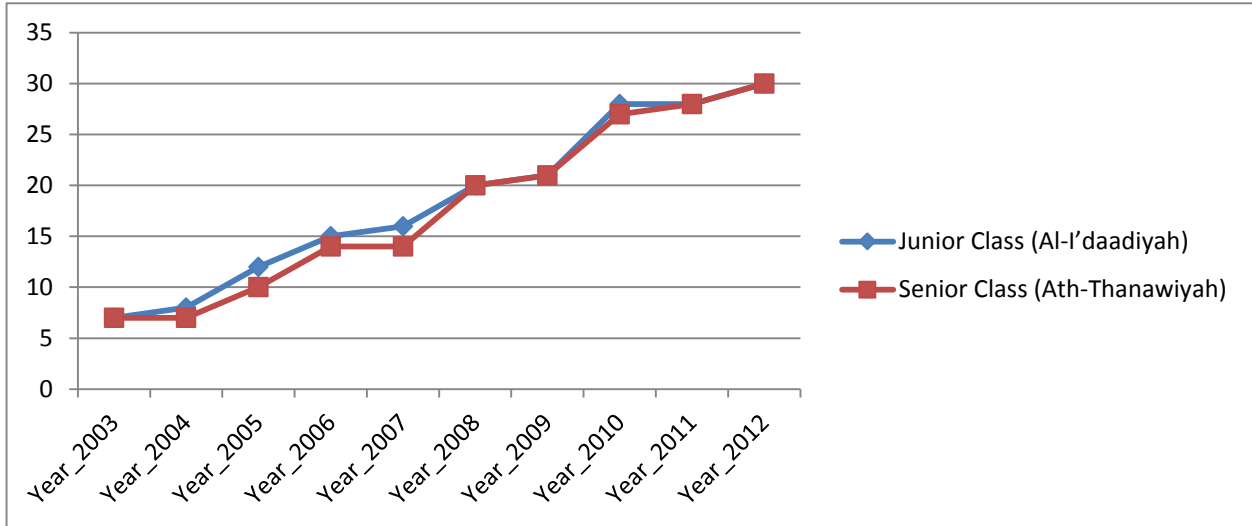


Fig 19: Line Graph of the number of students that graduated from Imam Bukhari International College of Arabic and Islamic Studies school, Oke Sunnah Ogbomoso, at the Junior (AL-I'DĀDIYYAH) and Senior (ATH-THANAWIYYAH) classes from 2003 to 2012. The graph shows an upward trend in the number of Arabic graduates from the school in the two classes.

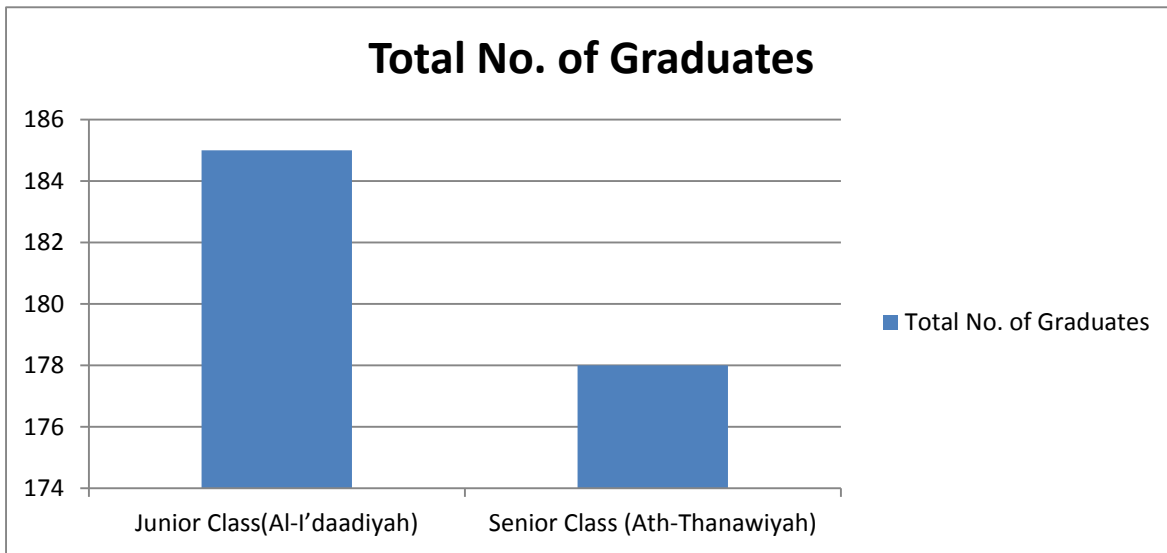


Fig 30: Bar Chart of the total number of students that graduated from IMAM BUKHARI INTERNATIONAL College of Arabic and Islamic Studies school, Oke Sunnah Ogbomoso, at the Junior (AL-I'DĀDIYYAH) and the Senior (ATH-THANAWIYYAH) classes from 2003 to 2012.

15. AL-AZHAR ISLAMIC INSTITUTE, ILORIN.

Table 15: Total number of students of Arabic that graduated from AL-AZHAR Islamic Institute, Ilorin, from 1991 to 2012 at the Junior (AL-I^oDĀDIYYAH) and the Senior (ATH-THANAWIYYAH) classes.

Year of Graduation	Number of Arabic Graduates	
	Junior Secondary Class	Senior Secondary Class
1991	41	84
1992	40	80
1993	38	76
1994	45	78
1995	30	76
1996	35	68
1997	32	70
1998	35	74
1999	28	68
2000	35	54
2001	40	84
2002	36	80
2003	32	69
2004	49	72
2005	30	74
2006	31	49
2007	30	60
2008	35	58
2009	29	65
2010	28	35
2011	35	48
2012	-	7
TOTAL	734	1429

Source: Record unit, AL-AZHAR Islamic Institute, Ilorin

Table 15 shows irregular downward trend in the number of students that graduated from AL-AZHAR Islamic Institute, Ilorin, at the Junior Secondary and the Senior Secondary classes during the period under review.

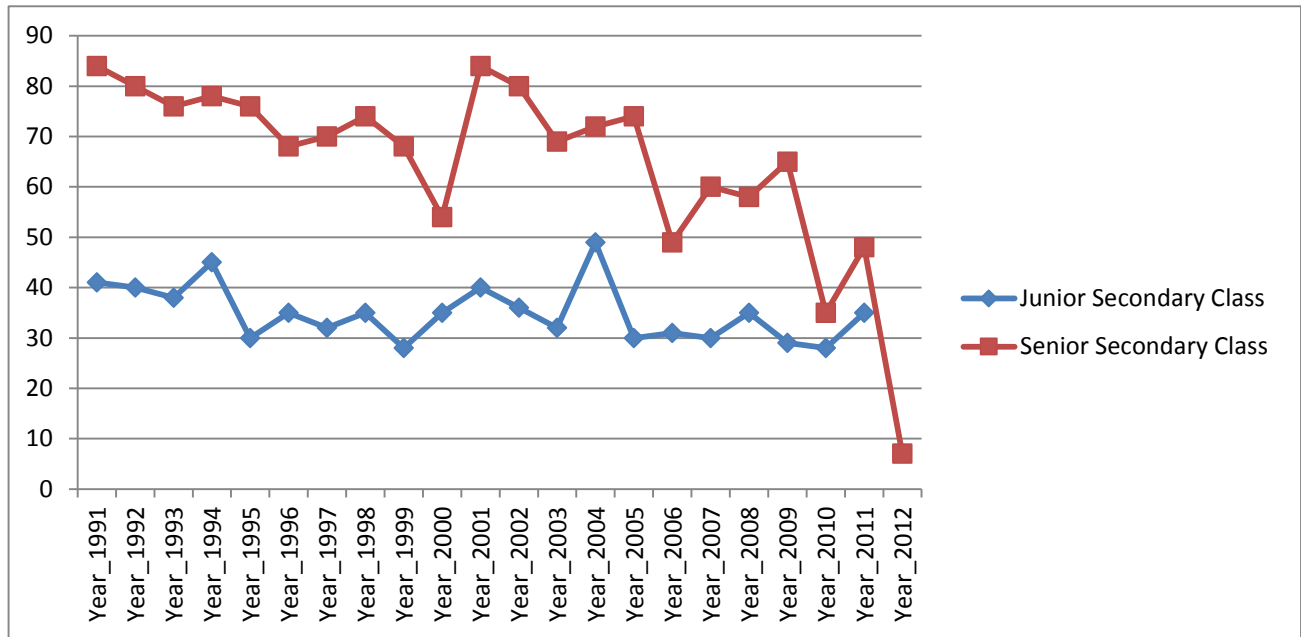


Fig 31: Line Graph of the number of students of Arabic that graduated from Al-Azhar Islamic Institute, Ilorin, at the Junior and the Senior Secondary classes from 1991 to 2012. The graph shows irregular downward trend in the number of students that graduated from both the Junior and the Senior classes during the years under review.

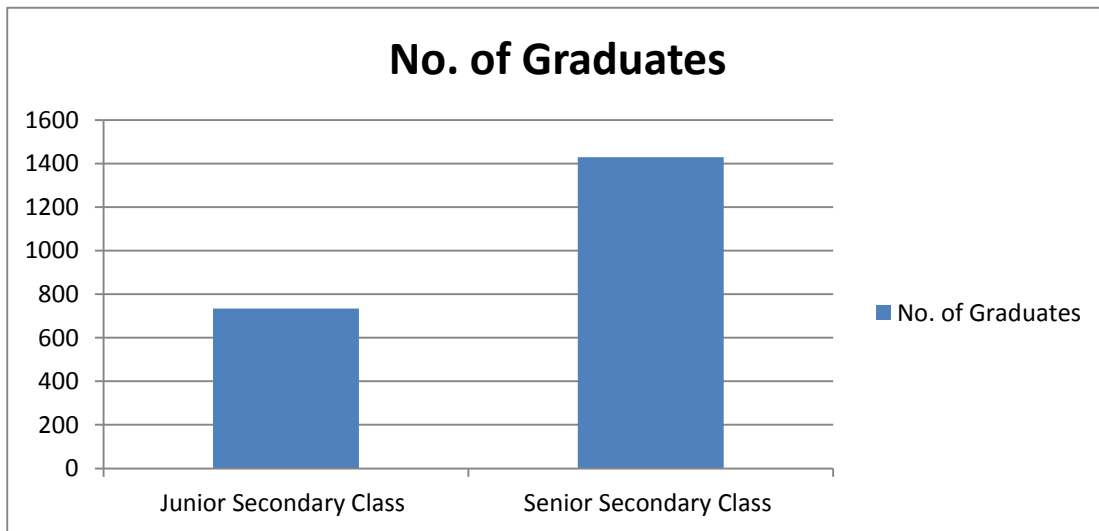


Fig 32: Bar Chart of the total number of students that graduated from Al-Azhar Islamic Institute, Ilorin, at the Junior and the Senior Secondary classes from 1991 to 2012.

Table 16: Total number of Nigerian Universities including number and percentage of the Universities that run Arabic-related programmes

Total number of Nigerian Universities	Total number of Nigerian Universities that run Arabic-related Programmes	Percentage
123	21	17%

Source: 2012 Unified Tertiary Matriculation Brochure

Table 16 shows that the 21 universities that run Arabic-related programmes are fortunes for Arabic Educations in Nigeria. The percentage, however, indicates that the number is not good enough.

Table 17: Total number of Nigerian Colleges of Education including the number and percentage of the Colleges that run Arabic-related programmes

Total number of Nigerian Colleges of Education	Total number of Colleges that run Arabic related Programmes	Percentage
109	44	40%

Source: 2012 Unified Tertiary Matriculation Brochure

Table 17 shows that 44 Colleges of Educations that run Arabic- related programmes are fortunes for Arabic Education in Nigeria. Though, the percentage is better than that of the Universites, it is also not good enough.

In addition to the universities, colleges of education, basic and secondary educational institutions where Arabic is offered as a school subject or an area of specialization within a formal setting, Private Arabic School provide a full-fledged Arabic Education in an informal setting. Such schools, which constitute another set of significant fortunes of Arabic Education include, among other several institutions, Madrasatu Jawāhiril Islamiyyah, Ilorin; Dārul Kitab Was Sunnah, Gaa Akanbi Ilorin; Madrasatu Giyathudd-deen, Lagos; Markazud Da^c watul Islamiyyah, Oyo, to mention just a few, (Adekilekun, 2005, pp. 106-109). Many of these schools are bound in all zones of the country. Another set of fortunes are great Mallams, Shaykhs and Muslim Scholars in charge of Arabic Eduation in Private Arabic Schools. These include more than fifty (50) famous Ilorin Muslim Scholars, Shaykh Abubakr Isale-Koto; Shaykh Muhammad Ahmad Belgore Al-Fulaniy; Shaykh Tājul Adab; Shaykh Muhammad Kamāluddeen Al-Adabiy, etc (Al-Iloriy, 1982).

6.1 Summary of the Major Findings

The foregoing tables, line graphs and bar charts show varying degrees of fluctuations in the fortunes of Arabic Education in Nigeria. The fluctuations cut across the graduating data received from the three categories of educational institutions involved in this study, i.e., the Universities, the Colleges of Education as well as the Private Arabic Schools. They are also reflected in the tables showing the number of Universities, Colleges of Education and Private Arabic Schools which run Arabic related programmes. The question that naturally agitates one's mind, at this juncture, borders on the possible factors responsible for the fluctuating fortunes of Arabic Education in Nigeria. The answer is not far-fetched: The factors include:

- (i) The stiff competition which Arabic faces with English as an official language of the country; with French as a second official language of the country; and with Hausa, Igbo, Yoruba and other indigenous languages, as Nigerian Mother Tongues;
- (ii) The inconsistency in government's official policies in favour of English and French and against the interest of Arabic;
- (iii) The status of CORE subjects enjoyed by English and French in the country's national curriculum while Arabic is relegated to a mere ELECTIVE subject;
- (iv) The close affinity between Islam as a religion and Arabic as the vehicle of transmitting its ideals, values and ethics;
- (v) Dearth of professional teachers of Arabic, resulting in poor methods of teaching that discourage students and culminate in their withdrawal, poor enrolment and fluctuations in the fortunes of Arabic Education;
- (vi) Lack of an officially recognised National Board, in the previous dispensation, to superintend the activities of Private Arabic Schools and to ensure uniformity in their curricula offerings;
- (vii) Lack of steady job opportunities and future prospects for most graduates of Arabic;

(viii) The general perception of most people, rightly or wrongly, that Arabic is a very difficult language to learn or study, compared to English and French (Oladosu, 2002, i);

(ix) Scarcity of Arabic textbooks written by Nigerian authors for the teaching of the language. This has resulted in the use of textbooks such as AL- NAHWUL WĀDIH and other books originally written for the native speakers of the language and actually depicting a foreign culture and an alien environment. This observation is particularly true of the books recommended by the Nigerian Educational Research and Development Council (NERDC) for the teaching of Arabic at the Basic Educational level. It is however heart gladdening to note that at the Senior Educational level, textbooks provided by Nigerian authors, saturate the list of the recommended textbooks by the NERDC. These authors include Professor Zakariyau Oseni of the Department of Arabic, University of Ilorin, Professor Isa Lawal of the Lagos State University and Professor Sayyid Tunde Malik of the University of Ibadan. We also have authors like Gurbāt Zaria and Umar Ibrahim from universities located in the northern zone of the country;

(x) Exclusion of English, Information Technology and other core subjects from the curricula of most Private Arabic Schools; and

(xi) The teaching of archaic grammatical concepts particularly in Private Arabic Schools. These and similar factors had been underscored, at one time or the other, by researchers such as Ogunbiyi (1974); Oderinde (1978); Abdul (1981) Abubakre (1984); Balogun (1985); Oladosu (1984); (1986); (1990); and (1992).

Undoubtedly, the above findings cry for urgent drastic actions to enhance the fortunes of Arabic Education in Nigeria and to arrest the various features of fluctuations. The suggested actions are captured under the recommendations at the end of the lecture.

7.0 My Contributions to Arabic Education

In addition to my humble contributions mentioned earlier in respect of curricula activities of Private Arabic Schools and the need for them to have an officially

recognised regulatory and supervisory Board, I have also researched into some of the challenges facing learners of Arabic as a second or as a foreign language: For example, Oladosu (1984) looked into the peculiar challenges associated with classical Arabic Lexicon; Oladosu (1990) advocated for a comprehensive review and a simplification of traditional Arabic grammar, which looks very difficult particularly, for students at the elementary level; Oladosu (1992;1996 and 1997) compared errors in the written Arabic of Yoruba and Hausa speaking students; Oladosu (2000) examined the effect of grammatical and lexical errors on the acceptability and intelligibility of selected Arabic sentences; Oladosu (1994 and 1998) dealt with the principles of research methods in Arabic and Islamic Education. In 1999, the two papers metamorphosed into a published book entitled ‘Principles of Academic Research for Students of Arabic and Islamic Studies’.

To the glory of the Almighty ALLAH, the book turned out to be one of the few reference materials, written in Arabic, on research methods. Indeed, it is now the demand of almost all the departments of Arabic and Islamic Studies in Universities and Colleges of Education across the country, particularly, for their research methods courses. The second edition of the book is in press. Furthermore, Oladosu (1998) highlighted the achievements of Shaykh Muhammad Kamaluddeen Habibullahi Al-Adabiy in the field of Arabic and Islamic Education in Yorubaland; while Oladosu 1986(b); 1986(c); 1986(d); 1992; 2000; 2001; 2002; 2003; and 2008(b) are chapters in books dealing with different aspects of Arabic Education. Moreover, Ajetunmobi and Oladosu (2001) is a joint work in Arabic and English, entitled “AL-USWAH”, being a commentary on Shaykh Kamaluddeen’s AL-MAJMU AL-MUFĪD.

With respect to project supervision and to the glory of the Almighty ALLAH , I have supervised, to completion, three Ph.D. thesis in Language and Islamic Studies Education, several Master’s Degree dissertations and many Bachelor’s Degree projects. Currently, I am supervising three Ph.D. thesis in Arabic Education and Mother Tongue Education, two Master’s Degree Dissertations in Arabic Education and a number of Bachelor’s Degree Projects.

It is significant to also add that my most recent paper in Arabic, presented off shore, was at the International Conference on Arabic Language and the Modern Age, held at the Islamic University, Madinah, Saudi Arabia. It was the only paper in Arabic from Nigeria, accepted for presentation at the Saudi conference and one of the only two papers accepted from participants from West Africa. The second

presenter was from Mali. At the just concluded International Conference on Shaykh Adam Abdullahi Al-Ilory, organised by the Faculty of Arts, University of Ilorin, my paper in Arabic was one of the very well received papers at the conference.

8.0 My Contributions to other Areas

By the special grace of ALLAH and as the Chief Imam of the University of Ilorin, I have used this office to promote peaceful co-existence, mutual understanding, and mutual respect between Muslims and Christians, Atheists, and Free thinkers, not only within the campus of the University of Ilorin, but indeed across the several zones of the country, thereby dousing or at least minimizing the frequency of inter and intra religious tensions. To this effect, my Ramadan lectures are targeted annually at current issues. My 2012 Ramadan lecture series and other public lectures delivered at different towns and cities of Nigeria addressed this theme. This is eloquently reflected in: (i) Oladosu (2012.a) on “The Role of the Muslim Ummah in Nation Building”; (ii) Oladosu (2012.b) on “The Role of the Muslim Ummah in the face of the current State of the Nation”; (iii) Oladosu (2012.c) on “ The Importance of Islamic Education to the Muslim Ummah and the World at large ‘; (iv) Oladosu (2012.d) on “ Islam : A Catalyst for Peaceful Co-existence in a Diverse Ethnic Society”; (v) Oladosu (2012.e) on ” RAMADAN: An Effective Instrument for Behaviour Modification”; (vi) Oladosu (2012.f) on “Achieving Peace and Unity through Religion: the Islamic Approach”; (vii) Oladosu (2012.g) on “The Role of the Muslim Ummah in a Multi-Religious Country such as Nigeria”; and Oladosu (2012.h) on “ ISLAM: A Panacea for Ethno-Religious Crisis in a Multi-Cultural Setting”.

It is noteworthy that the Ramadan Lecture series of 2004/2005 took me and Dr Hashir Abdul Salam to Chicago, New York, Texas, Saint Louis, Michigan and Connecticut in the United State of America.

In all these, we have not compromised the fundamental tenets and the core principles and practices of the Islamic faith. Our position has been informed by the virtue of pursuing the Golden Mean and the value of being moderate. We have also been guided and inspired by the teachings of the Glorious Qur’an and the Sunnah of the Prophet.

These are just some of the basis for our vision of United State of Nigeria. A veritable vision of a country characterized by justice, equity, fairness, peaceful co-existence, mutual understanding and reciprocal respect. A vision does not necessarily lead to mortgaging the identity and peculiarities of the various socio-cultural entities that constitute our most beloved country. After all, Nigeria is endowed with abundant natural resources, human capital and all that is required to be a great nation. With piety, righteousness, God- consciousness, sincerity of purpose, eradication of corrupt practices and sound education, this country has potential to emerge, not only as an international military force, but also as a phenomenal global economic power.

9.0 Conclusion

The foregoing has brought to the fore the features of fluctuations in the fortunes of Arabic education in Nigeria. These have been revealed in the enrollment and graduation data received from some Nigerian Universities, Colleges of Education and Private Arabic Schools. They have also been shown by the number of these educational institutions that run Arabic-related programmes as well as the teachers, lecturers, Shaykhs, Mallams and Muslim Scholars in charge of Arabic Education in Nigeria. The factors responsible for the fluctuations have been identified. It remains to be emphasised that these fortunes should be enhanced while the fluctuations should be arrested. The way to achieving this has been addressed in the following recommendations.

10.0 Recommendations

1. To address the stiff competition faced by Arabic with English, French and Nigerian Mother Tongues, the status of the language should be elevated to at least a required subject at the Post-Basic and Senior School educational levels. After all, Arabic has international, continental and regional significance for Nigeria. It also has political,

diplomatic, economic, intellectual, educational, moral and spiritual relevance.

2. Government should be sincere and honest in its support for the cause of Arabic Education in Nigeria. It is difficult to reconcile its emphasis on the political, economic, historical and social values of Arabic (Federal Ministry of Education, Lagos, 1985) and its relegation of the same language to the background by conferring on it the status of an elective subject in the country's national curriculum.
3. Non- Muslims, who are scared by the status of Arabic as the official language of Islam, should entertain no fear as the study of Arabic does not necessarily convert a non-Muslim student of Arabic to a Muslim. Professor Isaac Ogunbiyi, a Nigerian Christian Professor of Arabic, has retained his status not only as a Christian, but indeed as a strong propagator of Christianity
4. Now that a National Board has been established for Arabic and Islamic Studies in Nigeria, the onus is on the Federal Government to grant the Board the legal, political and financial backing that is required for it to be functional and effective. Otherwise, the approval granted for the establishment of the Board shall remain on paper for the Board to die a natural death.
5. There is the need for the Board itself to sustain and improve upon its current efforts towards a nationwide advocacy, mobilisation and extensive campaign to sensitise stakeholders to their respective roles and functions for the survival of Arabic Education in Nigeria.
6. Teachers of Arabic in Nigeria, including university lecturers in the Faculties of Arts and Education, who have not yet registered with the Teachers' Registration Council of Nigeria (TRCN), should do so without further delay. Indeed, all lecturers across all disciplines should, as a matter of professionalism, obtain their Postgraduate Diploma in Education (PGDE) or Postdoctoral Diploma in Education

(PDE) to qualify as a professional teacher or lecturer. It is only through this measure that we can avoid cases of lecturers going to the class and threatening their students that nobody can make an A or B in their respective courses. Any lecturer that makes this kind of statement has defeated himself and caused a life-long psychological trauma for the poor students. Exposure to the psychology of education and the principles and practice of instruction is apt, not only to enhance the quality of lecturers' approach to teaching, but also the quality of their interaction with students.

7. The curricula of Private Arabic Schools should be uniform and properly reviewed to include English, Mathematics, other core subjects and entrepreneurial courses. This is with a view to equipping the products of these schools with the knowledge, skills and competencies required to make them job creators rather than job seekers. The review should also ensure that archaic grammatical concepts are delayed until students get to the University where relevant studies could be carried out into those concepts.
8. Qu'rānic Schools should not wait until their pupils complete the reading of the whole Qu'rān before they are exposed to spoken Arabic. Pupils should be introduced to both skills at the same time.
9. It should be emphasized that the misconception about Arabic, being a very difficult language to learn or study, should be corrected by the production of simplified textbooks and modern instructional materials emphasising our immediate environment rather than foreign countries.
10. The international Conference in the life and works of Shaykh Adam Al-Ilory is a landmark fortune for Arabic Education in Nigeria. We commend the University of Ilorin, under the visionary and dynamic leadership of Prof. Ishaq O. Oloyede, for supporting the conference morally, physically and financially. To sustain and

improve upon the fortune however, we recommend that similar conferences should be organized by the Faculty of Arts annually or biannually.

11. Fifty-two years after the country's independence, Nigerian Muslims, Christians, Pagans, Atheists and Free thinkers ought to have learnt their lesson that it is not part of the grand plan of ALLAH to impose any particular religion on mankind. We should, therefore, imbibe the values of peaceful co-existence, mutual understanding and mutual respect. It is only by so doing that we can make the best of the various resources at the disposal of this great country.

When all these had been done, the way would have been effectively paved for FORTUNES without FLUCTUATIONS in Arabic Education in Nigeria.

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The Ansarul Islam Society of Nigeria occupies a special place in my heart. I won the Azhar scholarship which took me to Cairo in 1973 through this great Society. May Allah continue to strengthen and sustain its members. I thank the Khalifatul Adabiyyah, Shaykh Sofiyullahi Kamaldeen Al-Adabiy, just as I appreciate the immediate past national missioner of the society, Alhaji Ameenullahi Oniwasi-agabaiye. May Allah be pleased with him. Alhaji K.S. Apaokagi, Alhaji Abdurahman Salahudeen, Alhaji Ahmad Kamaludeen, Alhaji Abdullahi Kamal, Alhaji Saka Sa'adu, Alhaji Onikoko, Alhaji Abdullahi Jimba, Honourable Justice Abdulmuttalib Ambali, Honourable Justice Haruna Idris and Honourable Justice Adam Idris are all worthy of appreciation.

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Table 18: Total number of Arabic Private Schools including the number and percentage of the schools located in the northern and southern parts of the country

Total number of Private Arabic Schools	Number located in the northern part of the country	Percentage	Number located in the southern part of the country	Percentage
110	66	60%	44	40%

Source: Adekilekun, 2005, Legacies of Sheikh Al-Labeeb Tajul-Adab and his notable pupils in poetry and prose, Ilorin: Publisher not indicated, pp 106 -109.