

The Language of Al-Qur'an: A Tool to the Islamic Education and Muslim Unity in Nigeria

Dr. Atotileto Aminu Abdus-Salam

Department of Languages (Arabic Unit)

Al-Hikmah University-Ilorin

Tel: +2348130516913 E-Mail: atos2@hotmail.my

Mrs. Jelilat Adetunji

Barihi College of Arabic & Islamic Studies, Olomi-Ibadan

Tel: +2347053615351 E-mail: jradetunji@gmail.com

Abstract

It is well known that the Arabic language is not only the language of the Arabs, but it is the language of the Holy book of Islam (al-Qur'an). The spread of the Arabic language outside the Arabian Peninsula was mainly due to Islam. The earlier efforts in Arabic language studies were influenced and motivated by the Islamic religion. Therefore, the earliest Arabic studies were for the purposes of serving Islamic education and unifying Muslims in every corner of the world, Nigeria inclusive. However, Arabic language in any community is traceable to the advent of Islam, as the factor that is responsible for the spread of Arabic among the Muslim *Ummah* in Nigeria. In addition, Muslims used Arabic in all aspects of their ritual worship. Therefore, this paper intends to examine the role of Arabic language as a tool to the Islamic education and Muslim unity in Nigeria. Methodologies employed in this paper are historical and sociological approaches. The paper discovered that with the spread of Islamic education in Nigeria, Arabic language played very important role and contributed immensely to the development of Muslim unity in Nigeria.

Key words: *Arabic and Islamic, Muslim unity and Scholarship, Intellectual and Knowledge*

Introduction

Education is a viable and a determinant among others that develops political, economic, social, moral and religious integration of every country. Over the years, Arabic language had been played vital role in the history of West Africa in general and in the history of Nigeria in particular. Arabic language is considered as one of the youngest of the semantic of language that fall into the class of semantic including Hebrew, Arabic, Syria etc. the language remained the written language of people speaking different dialects like Arabians, Iraqis, Syrians, Egyptians, Tunisians, Moroccans and others. Arabic is the language of original

Arabs who are the inhabitants of al-Jazirah al-Arabiyyah. Arabic education had been emerged in Nigeria as far back as the time Islam reached Nigeria. During that period Arabic education took place in madrasas (Qur'anic schools) which were located either in the mosques, teacher's premises or under the shade of a tree. In those schools, the Qur'an was the main textbook and the curriculum. The teacher called Mallam (A learned man) will sit with the Qur'an on a stool or chair while the pupils sit in a semi-circle on the floor or ground. The teacher recites from the Qur'an and the pupils repeat after him until he is sure that the pupils are pronouncing the words correctly. Fafunwa ascertained that: *"The high standard of Arabic and Islamic education continued until the coming of the British to Nigeria in the middle of 19th century"*⁽¹⁾. Lemu asserted that:- *"every Muslims should learn to read, write and speak Arabic because it is the language in which the holy Qur'an was revealed and it is as well the formal language of worship in Islam"*⁽²⁾.

Today, Arabic studies are taught in Nigerian schools at all levels (primary, secondary and tertiary institutions). In addition, Arabic language has become famous among Muslims all over the world for being the language used to communicate with Allah in Islam. In fact, the entire world currently focused on the learning of Arabic purposely because of religious, political and economic reasons. Meanwhile, the historians agreed that the advent of Islam in Nigeria has a great impact on Arabic language since 9th century C.E purposely because of the regular contact of the Arab scholars from Egypt, Sudan, Turkey, and Morocco etc with the Nigerians *Ulama* (Scholars), and with traders during that period. Despite that, this made the influence of Arabic language more effective in the intellectual and cultural heritage of the people of Shuwa Arab in the old Kanem-Bornu empire-Nigeria at the end of 11th century C.E⁽³⁾. As Islam paved the way for the learning of Arabic language, a good number of Muslims both in Northern and South-West parts of Nigeria endeavored to study Arabic language both at lower and higher levels. Based on the above aforementioned, this study serves as an eye-opener to what Nigerian Muslims stand to gain in terms of peace and development if Arabic language and Islamic education are given due consideration and proper patronage.

The Effects of Arabic language on Islamic Education in Nigeria

Undoubtedly, Nigerian Muslims, like their counterparts all over the world need Arabic for the better understanding of the glorious Qur'an, the Sunnah of the Prophet and all other branches of Islamic teachings from which the Islamic values and ideals are derived. They also need it

as an international lingua franca among Muslims across the globe ⁽⁴⁾. Lemu noted that:-
“Every Muslim must have knowledge of Arabic for the daily prayers and other acts of devotion and worship”⁽⁵⁾.

It is obvious that the Arabic is not only a core subject nor a major component in Islamic teachings but the language of education that unite Muslims in Nigeria. Al-faisal buttressed thus:-

“From the dawn of Islam until today, many successive generations have been nurtured and taught under the aegis of the Qur’an. From his tender years, the Muslim child begins his education by knowing how to read then understand and commit to memory the holy text. All other facets of the curricular of Islamic education were based upon the acknowledgement of the Qur’an as the core, pivot and gate way of learning”⁽⁶⁾.

Dike observed the significance of the Arabic works and the relevance of Arabic to Nigerian Muslims, He said:-

“As a Historian myself, I have taken the keenest interest in this development for it is through the aid of these Arabic documents and those written in African languages in the Arabic script. Though our interest in Arabic at Ibadan-Nigeria began at the research level, it was always clear that the Arabic language and Islamic studies ought to form part of the undergraduate curriculum. It was with these considerations in mind that we began to look for ways and means of establishing the discipline of Arabic and Islamic studies at the University of Ibadan....”⁽⁷⁾.

It is worth to be noted that various factors lead people in the society to have interest in learning Arabic as a second language, among are the following ⁽⁸⁾:-

i- **Religious factor:** It is noted that Muslims around the world try to learn Arabic because of being the language of Islam which the Holy book (i.e Qur’an) was revealed to the world through the Angel Jibril to the noble Prophet Muhammad by learning and facilitate the understanding the religion of Islam and reading the Qur’an fluently.

ii- **Cultural factor:** The learning of Arabic language across the world simplify the understanding of literature and culture of Arabian people, based on this, it is necessary for them to learn Arabic and branches of Islamic teachings.

iii- **Personal factor:** It is agreed that many people around the world both Muslims and non-Muslims are inserted to speak more than one language beside their own language because of personal interest and world globalization. Therefore, they learn Arabic as a tool of communication and business strategies amongst their business counterpart in the Arabic speaking countries.

Historians have been recorded that another noteworthy development of Arabic language in Nigeria took place prior to the 1804 jihad of Sheikh Uthman Dan Fodio. The extent of this had been seen from the scholarly works of Sheikh Uthman, Abdullahi bn Fodio and Muhammad Bello. It has been recorded that Sheikh authored almost one hundred Arabic books; Abdullahi bn Fodio, a brother to Sheikh authored sixty Arabic books while Muhammad Bello, son of Dan Fodio authored seventy eight Arabic Books⁽⁹⁾. The role played by Sheikh in acquiring people with Islamic and Arabic learning cannot be over emphasized. The Caliphate concerning education enhanced the awareness of the Northerners in knowledge acquisition. They developed interest in the Qur'anic studies, which is the foundation of Islamic education; this covered both male and female Muslims with Quranic reading, Islamic teachings and Arabic language bear in mind that knowledge acquisition in Islam is from the cradle to the grave. Sheikh used to quote the Hadith of the Prophet which says:- *“Searching for knowledge is incumbent on both male and female Muslims”*⁽¹⁰⁾.

Furtherance, The use of Arabic as a medium of instruction and transmission of knowledge took place during the Sheikh Uthman Dan Fodio caliphate in the 1880; he brought about reforms in Islam and encouraged education at all levels. Sheikh's encouragement of the education for all involved his own daughters like Asmah and Rukayyah to write and compose poems in Arabic⁽¹¹⁾. More so, Sheikh allowed women to present at his public enlightenment programs. By the time Islam reached Nigeria, it had already made great contributions in law education, history, linguistics, sociology, economics and politics. As a matter of fact, if it were not for the overthrow of the Sokoto caliphate in 1903 by the British forces, Sokoto caliphate would have been the most advanced educationally.

In Nigeria, the position of Arabic varies from one place to another while it is first language L1 to the Shuwa Arabs of Borno State-Nigeria, it is the second language L2 to our local and modern Arabic learners and the third language L3 to government school learners. Therefore, the major objectives for studying Arabic in Nigeria have been identified as follows⁽¹²⁾:-

1- Nigeria belongs to some international organizations such as United National Organization (U.N.O), African Union (A.U), Organization of petroleum Exporting Countries (O.P.E.C) and many other world bodies, where Arabic is a working language.

2- Nigeria shares political and socio-cultural affinity and aspirations with many Arabic speaking countries.

3- Nigeria can exchange experiences and ideas and, in fact, can benefit tremendously in the area of petro-chemical industry through interaction with the Arab countries which have made great strides in the area.

4- In recent times, Arab writers have developed a special interest in African affairs in general and Nigerian issues in particular. But the literature produced by some Arab writers contains a lot of factual errors some of which are damaging to the Nigerian image. This explains the need to provide the Arab readers with correct information on Nigerian issues. Such materials are advisedly written in Arabic by Nigerians.

5- Nigerian diplomats in the Arab countries require at least a working knowledge of Arabic to enable them interact meaningfully and smoothly in the host countries.

6- It has been said repeatedly by notable Nigerian historians that to write an authentic African history; many Arabic manuscripts in our archives should be utilized.

In addition to this, Language is one of the closest things to man and very fundamental to his self-fulfillment; and all normal human beings speak a language, because language is so easy to use. Based on this, the relevance of Arabic language in Nigeria should be traced back to the advent of Islam to Nigeria throughout the history of Sokoto caliphate where Islamic teachings which was introduced by them was taught and learnt through Arabic language. The effect of uses of listening, speaking, reading and writing in first language medium education cannot be safely relied upon. Indeed, it may occur that neither learners nor teachers may use Arabic fluently enough to be able to teach or learn the language successfully through it.

Furtherance, the commencement of Arabic in Nigeria, has not been enjoying a full status of an independent language such as English and French. Most Nigerians still seeing Arabic as a language to be studied by the Muslims alone; this perception may be arisen by the arrival of Islam and Arabic education together in the country. This effect the percentage of learners applied to study the language at higher level. Busari said:- *“In terms of the number of*

speakers and extent of its influence, Arabic is by far the most important Semitic language today and must be regarded as one of the important world language”⁽¹³⁾.

Since, the Arabic language in Nigeria had for a long time not permitted the language to develop outside Islamic teachings in Nigeria because the curricula were calculated to ensure that the learners of Arabic language were trained primarily to serve Islam in Nigeria⁽¹⁴⁾. This misconception leads Nigeria educational policy not to pay more attention to Arabic language like others i.e English and French. Although the curriculum did not specifically state that it was designed for Muslims alone. A close glance at the Arabic language curriculum in all levels of education in Nigerian schools (primary, secondary and tertiary institutions), shows that the language has not be given due recognition in the educational policy. It was also observed that perhaps average Nigerian Muslim child use to apply for Arabic program in the Nigerian schools (primary, secondary and tertiary institutions), than a non-Muslim child. The reasons for that are not be incredible. Despite the significant impact of Arabic language in all spheres of life in Nigeria history, little is done on the part of the government to make the language progress positively as expected like other languages such as English, French etc.

The current curriculum of Arabic language in Nigeria does not promote the growth and development of Arabic studies as a famous foreign language in Nigeria. The universities, which through curriculum development dictate the pace of growth of Arabic in Nigeria, did not rise early enough to tackle the problem of stagnation of Arabic because Arabic and Islamic curricula from the primary to the tertiary levels had followed basically the same pattern⁽¹⁵⁾. Being the language of the Qur’an, Arabic learning particularly for liturgical purposes as noted earlier formed the basis of Islamic teachings. Hence, Islamic teachings framework is essentially embedded in Arabic language learning. Arabic, thus, is considered as a pre-requisite for being a practicing Muslim and also for being understand a better Islam. In addition, learning of the Quran and other branches of knowledge in Islam such as *Tafsir* (Exegesis), *Tajwid* (Sciences of recitation), *Hadith*, *Fiqh* (Jurisprudence), *Shari’ah* (Islamic Law), *Taoheed* (Theology) etc are taught essentially in Arabic or from Arabic sources. Hitti remarked that:- “From 9th to 12th centuries there were more philosophical works written in Arabic language than any other tongue”⁽¹⁶⁾.

Therefore, Arabic language should not be considered as one of the foreign languages in Nigeria, particularly in view of the various uses to which the language is put as aforementioned above. It is, therefore, noted that the National policy of education in Nigeria

makes the language as an elective subject at both the junior and senior secondary schools, despite the historical, cultural, economic, diplomatic, political and spiritual relevance of Arabic to Nigeria ⁽¹⁷⁾.

Doi stated the position of Arabic studies in Nigerian tertiary institutions and observed the poor knowledge of Arabic language by Islamic studies students which constitute a problem to their program. He said as follows:

“The perennial problem is the intake of students in these departments who are just the beginners in the field they know very little of Islamic sciences and Arabic language the most essential tool in understanding Islamic studies”⁽¹⁸⁾.

The influence of Arabic Language on the Muslim Unity in Nigeria

Indeed, various scholars have given different definitions to language. Henry Sweet defines language as: “The expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts”⁽¹⁹⁾. While, Sapir is of the view that language is “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols”⁽²⁰⁾.

From the above definitions of language, Harrison Adeniyi noted the following points ⁽²¹⁾:-

1. That language is peculiar to human beings and that non-human language is not only stereotyped and unproductive, but is also instinctive.
2. That it is a system of complex symbols which produces arbitrary but patterned sounds.
3. That it is used for communicating ideas, feelings and emotions.
4. That it is central to human existence and extremely vital to self realization.

It is noteworthy that language is inseparable from human beings; it is even possible to assert that human beings may not survive without language; the reason is that in all our activities, we employ language either overtly or covertly. The transmission of shared knowledge, customs and traditions would be practically impossible without language that is employed to control, change and shape our environment. When Muslims come together for various activities such as discussion, meetings, competition, we use various languages, Arabic inclusive. Nigeria as a country enjoys diverse cultural and linguistic groupings, and some of its indigenous languages are Hausa, Igbo, Yoruba, Fulfude, Kanuri, Ibibio, Tiv, Ijaw, Edo, Nupe, Urhobo, Igala and several others. Over the years, Arabic language has been playing

vital role in the history of West Africa in general and in the history of Nigeria in particular. The use of Arabic as a medium of instruction and transmission of knowledge took place during the jihad period of Sheikh Uthman Dan Fodio in the 1880s; Sheikh Dan Fodio governed his administration by employing Muslim scholars so that they could establish Arabic as a medium of communication with the rulers in North Africa. Arabic language thus emerged in Nigeria as far back as the time Islam reached Nigeria. It is shown clearly that Arabic had educationally and intellectually played a great role in our Nigerian society, particularly in the northern part of Nigeria. The language remains the most widely spoken in Nigeria which has about 70 million population, i.e., Yoruba, Hausa and Igbo, so much so that certain concepts in those languages may not be understood without reference to it.

Since few decades ago, Arabic has achieved a global status and has been considered as one of choices for progress in human endeavors such as a business transaction, political matters, media etc. all over the world. In other words, Arabic has achieved a global status; it had been considered as a lingua franca as well as natural choice of progress of education at all over the world. Arabic language is considered as one of the tools through which a person can use to communicate with the others. It is an important element in humans' life and also as a major significant between humans and other creatures. More so, language is considered in all the societies as an important element that develops the human potential to acquire different types of knowledge.

Furthermore, it is noteworthy that Arabic is a language existing in both spoken and written media by several millions of Arabs in more than twenty nations stretching from the Atlantic coast of North Africa in the west to the sultanate of Oman in the east and from Syria in the North to Sudan in the South⁽¹²⁾. Many countries in the world today have adopted Arabic language either as the second language or the National language. This language has a deep root in Nigerian environment, as a living language, it is the language of the inhabitants of the Arabian Peninsula. It later became the official language of the Muslim empire and the lingua Franca of Muslim all over the world. Therefore, Many Nigerians took interest in Arabic language in the past, purposely for commercial and religious motivation, it has been discovered that the first contact with the commercial interaction between the North Africa Arabs and the Nigerian counterparts from Borno, Kano, and Katsina in the Northern part of Nigeria and old Oyo empire in the South West of Nigeria, and they succeeded in patronizing their religion and language among Nigerians.

As a result of aforementioned above, if the findings provided in this paper adequately incorporated into the Nigeria educational sector, it will ensure the much desired Muslims' unity in Nigeria.

Problems Encountered by Arabic Language in Nigeria

Nigeria has always been ruled as a secular society right from its conception by the British colonialists and that it is this secular nature of the country that constitutes the major factor militating against the effective learning of Arabic in the country. Meanwhile, Nigeria is a multilingual society with some hundreds of languages. Despite the fact that some of these languages have been standardized having several speakers, none can be said to be the accepted national language. Since the choice of a national language for any people is closely related to the function of initiating a social change, then the responsibility of choosing the language portrays their world outlook, way of behavior and their relationship pattern and their total life. Thus, the language chosen has to reflect the entire citizenry. Furthermore, the major language policy problem Nigeria is faced with has to do with the diverse ethnic people who had little or no interactions before the advent of the colonial masters. To be recognized as one nation, there must not only be interaction and communication amongst the diverse groups but an exchange of ideas and feeling. Therefore, there must equally be cultural exchange and diffusion.

Many problems have been besieged by Arabic language in Nigerian society, and these problems do not peculiar only to Nigeria as a nation but extend to other non-Arab speaking countries. The followings are some of the problems⁽²²⁾:-

1-Inadequacy of qualified teachers: teachers of any languages must be a master of choose language in terms of the four language skills, such as listening, speaking, reading and writing. Non-use of the language by the teachers and specialists in the field of Arabic language to non-native speakers; and lack of qualified Arabic language teachers causes the curriculum to be ineffective. Most of the teachers are not trained teachers of the language; therefore, this resulted to lack of effective learning of Arabic language. The background of proficiency skilled Arabic teachers has an effect on the learners.

2- Lack of instructional materials: Lack of diversity of educational methods used such as tapes, disks, computer, web sites, microphone sounds and others in the language laboratory, which stimulates some learners and encourage them to learn the Arabic language and speak

it. The use of relevance instructional materials facilitates the learning of the language. In most cases some of the text books available for the study of the language are outdated and not relevant to the learners of the language. This issue should be appropriately addressed in the Nigerian society.

3- Lack of Conducive environment: The general environment in Nigerian society is not conducive to learn Arabic language; since the Nigerian government did not feel concern for this language like other languages e.g English and French. The Arabic language was considered as a language to be learned only by the Muslims; this affect the numbers of candidates that which to to learn the language up to the tertiary levels.

4-Lack of methodology: Lack of method of teaching each subject through Arabic medium; the lack of textbooks, which treat the appropriate facts to the environment of pupils and which suite the tastes of the Arabic language to non-native speakers, these are the challenges that prevent the wheel of progress of Arabic language in Nigerian society. The diversity in the use of language argument in the sense of using English or local languages to learn Arabic should be abolished for the effective teaching to the learners. The curriculum designed for the learning should be ensured the real taste of Arabic is preserved.

Conclusion, Suggestion and Recommendations

This paper has attempted to examine the effect of Arabic language on Islamic education and Muslim unity. It is noteworthy that Having discussed above that Arabic is an indigenous language, being the mother tongue of the Shuwa Arabs of Bornu State in Nigeria, it deserves the amount of recognition granted other Nigerian languages i.e Hausa, Ibo, and Yoruba. Undoubtedly, Arabic language has significant roles to play in the reformation of the Nigerian society. The acquisition of a deep knowledge of Islam through Arabic language medium has the capabilities of making a sizeable segment of the Nigerian Muslims God-conscious, righteous, honest, law-abiding, incorruptible and morally disciplined. There is no doubt that the survival of Arabic, as the language of the Holy Book (Qur'an) is primarily due to the survival of Islam. Initially, most Islamic learning took place in "Madrasas" Islamic Schools which were located either in the Mosques, in private premises or in special buildings. In these Schools, the Qur'an was the main textbook that is why, when Islam spread to Nigeria, the Schools were called Qur'anic Schools. It is shown clearly that Arabic had played a great role in our educational and intellectual development considering its use and spread.

Today, Arabic language is being taught in many Nigerian schools both in northern and south-western parts of the country that unite Muslims across the nation. But despite that, there are still challenges facing the improvement of Arabic language in our Nigerian Muslim *Ummah*, because, the methods the Arabic teachers employ in teaching the language in Nigeria call for improvement as they contribute to the difficulties facing the learners of the language. Furthermore, in all levels of education in Nigerian schools, out of religious biasness, Arabic language learners are looked down upon in the society and the language itself is considered unfit as a course of study in those levels of education especially in the tertiary institutions. In addition, environmental factors contribute greatly to an inferiority complex among Arabic learners in Nigeria so much so that they prefer to identify themselves with other disciplines beside Arabic. The major suggestions of this paper are that:-

1. The Nigerian government should encourage the learning of Arabic language by spending huge amount of money in one way or the other for the learners of the language either by sending them to Arabic speaking countries such as Sudan, Egypt, Libya, Kuwait etc at the end of their program or to Arabic village i.e An Inter-university Centre of Arabic studies, Ngala-Maiduguri. So that such learners do feel motivated to learn it.
2. The learning of Arabic language should be allowed to grow outside strict Islamic circles in Nigeria, while the curricula should be designed to maintain the status quo, that is, to ensure that learners of Arabic were trained to befit all organized branches of knowledge which do not negate the values and ideas of Islam in Nigeria. Although the curriculum did not specifically state that it was designed for Muslims only, but it was obvious that the general preparations of the average Nigerian Muslim children naturally made him more qualified to go into Arabic classes than a non-Muslim child.
3. Nigerian schools at all levels (primary, secondary, universities/colleges of education) should always organize workshops, seminars, conferences, refreshers courses etc regularly for both teachers and learners and it should be conducted in pure Arabic language in order to boost their morale.
4. All stakeholders in education should join hands together to make Arabic language interesting by motivating the learners through the provision of adequate learning aids such as audiovisual, tapes, slide, Arabic films etc.
5. The Arabic curriculum structure in Nigerian educational system, which did not sufficiently make room for non-Muslim Nigerians to learn Arabic through the school system, should be abolished.

Therefore, this paper recommends the following:

1. Arabic curriculum planners should design the program to encourage the learners to read Arabic texts in its original version (un-translated) so as to develop positive attitudes towards Arabic as a foreign language. So also, they should review enrich Arabic curriculum in other to enable language to be taught effectively to the learners. This would enrich them to have enough back ground to cope with the language.
2. The National policy on Education in Nigeria should orientate learners of Arabic language regarding the benefits that they could get by learning Arabic e.g job opportunity in education and other Islamic institutions at any levels locally and internationally. This orientation could help in increasing learners' instrumental motivation.
3. Arabic language instructors should explain to the learners the importance of Arabic for Muslims and non-Muslims as the language of communication, business etc. This explanation could enhance learners' integrative motivation.
4. Arabic language instructors should attract the learners' attention to concentrate in the Arabic classroom by using different methods of teaching in order to strengthen and facilitate the degree of motivational intensity.
5. Arabic studies curriculum planners should encourage the students to read Arabic news papers, magazines, watching Arabic films and to communicate in Arabic as much as possible. This could improve students' levels of motivational intensity.

Notes and References

Fafunwa, A.B (1982): *History of Education in Nigeria*, London: George Allen and Uwin, p10.

Lemu, S.A (1986): New Islamic Studies Syllabus for Junior Secondary Schools” Contents and Objectives in Balogun, I.A.B and Dopamu, P.A (eds), Nigerian Association for the Study of Religion, Department of Religions, University of Ilorin. p.5.

Fafunwa, pp56-58.

Oladosu, A.G.A.S (2009): Strategies for meeting the Islamic education needs at the tertiary institutions in Nigeria, in Amidu O. Sanni and Murtala A. Muhibbu-din (eds). *“Transformation in Arabic/Islamic Studies in Nigeria” Studies in memory of Musa Ali Ajetunmabi*, Ijebu-ode:Nigeria. pp123-125.

Lemu, S.A, p7.

Al-faysal (1979): The Position of Arabic in Education, in Ashraf and Hussain S. (eds), *Crises in Muslim Education*, Jeddah: King Abdul Azeez University press, p119.

- Abdul, M. O. A. (1983): *The Teaching of Arabic in Nigerian Universities: Problem and Prospect*, NATAIS: Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies, Vol. 2, No. 2.
- Atotileto, A.A & Adetunji, B (2013): *The Teaching and learning of Arabic/Islamic Studies to non-Major Students of the Twin-Subjects in Al-Hikmah University, Ilorin-Nigeria: Challenges and Future Prospects*. A paper Presented at 3rd International Conference on Islamic Education 2013, Published by Association of Malaysian Muslim Intellectuals, Malaysia. pp1-3.
- Ahmad, T.S & Busari, K.A (2011): *Reclaiming the Islamic Heritage in Africa: An Assessment of Sheikh Uthman Dan Fodio's Reform Activity in Nigeria in the 19th Century*. A paper presented at the International Conference on Islam in Africa: Intellectual trends, historical sources and Research methods. Held at ISTAC, International Islamic University, Malaysia. pp10-12.
- Al-Ilory, A.A. (n.d): *Fawaakihu Sakitoh*, Agege:Islamic Civilization Press. Lagos. p3.
- Balogun, D. A. Okon,S. E. Musaaazi J. C. S. and Thakur A. S. (1981): *Principles and Practice of Education*, Lagos: Macmillan Nigeria Publishers Ltd, Nigeria, p6
- Bidmos, M. A. (1991): *In quest of Methodology of Teaching Arabic in Nigeria in Opeloye, M. O (ed), Arabic and Islamic Studies in Nigeria Schools: Challenges of the 6-3-3-4 Educational System*, Ijebu-Ode: NATAIS.
- Busari, K.K. (2002): *Tackling the challenges of teaching Arabic language in Nigeria*, A Handbook of Arabic and Islamic studies, vol.2, p91.
- Raji, R. A. pp5-6.
- Aje, S. A. (2005): *Sociolinguistic Factors Responsible for the stagnation of Arabic as a foreign language in Nigeria*, Journal of the Nigerian association of teachers of Arabic and Islamic studies (NATAIS), Vol. 8, No. 1 p. 59.
- Hitti, P.K (1976): *Short History of the Arabs*, Payout Paris, cited in Bammade "*Muslim Contributions to Civilization*", American Trust Publication, India, p2. See also: Sirajudeen, A.A (2009): *Survey of Islamic Orietation of the Arabic Literature in Nigeria*, in Amidu O. Sanni and Murtala A. Muhibbu-din (eds). "*Transformation in Arabic/Islamic Studies in Nigeria*" *Studies in memory of Musa Ali Ajetunmabi*, Ijebu-ode:Nigeria. A Publication of the Department of Arabic, Usman Dan fodio University, Sokoto.
- A.G.A.S Oladosu (2009): *Strategies for meeting the Islamic education needs at the tertiary institutions in Nigeria*, in Amidu O. Sanni and Murtala A. Muhibbu-din (eds).

“Transformation in Arabic/Islamic Studies in Nigeria” Studies in memory of Musa Ali Ajetunmabi, Ijebu-ode:Nigeria. p156

A.R. Doi (1978): The Islamic Studies in Nigerian Universities in *Journal of Nigerian Association of Teachers of Arabic and Islamic Studies*, p73.