

AN ASSESSMENT OF THE CONTRIBUTIONS OF 'ILMIYYAH SCHOOLS TO ARABIC AND ISLAMIC LEARNING IN THE SOUTHERN NIGERIAN UNIVERSITIES

Muhib O. Opeloye

Introduction

After 30 years of Arabic and Islamic learning in the Nigerian universities, it is appropriate to assess the contributions of the *'ilmiyyah*¹ schools to the teaching of these two subjects at this level of the Nigerian educational system. The three decades had witnessed a period of dearth of admissible students (during which *'ilmiyyah* schools had to come to the rescue of the universities) and a period of relative ease to get students for admission especially when the two subjects became entrenched in the secondary school curriculum. We would attempt in this study to find out how the inclusion of Arabic and Islamic Studies syllabus in the secondary school certificate examination in the early seventies had affected the contributions of the *'ilmiyyah* schools to Arabic and Islamic learning in the Southern Nigerian universities².

It is important to know that Arabic and Islamic learning take place as distinctive disciplines only in three southern universities viz., University of Ibadan, University of Ilorin and the Lagos State University, hence our focus on these institutions. In the other universities in this geographical region Islamic Studies is taught as part of religious studies while Arabic is taught as a service course to Islamic Studies.³

Our investigation indicates that in this part of the country three *'ilmiyyah* schools had so far been playing a leading role in serving the university system in this regard and they are coincidentally located close to the seat of the three universities. They are Markaz al-Ta'lim al-'Arabī al-Islāmī; al-Ma'had al-'Arabī an-Najjiri and al-Ma'had al-Azhari. Consequently these three institutions shall be made our reference points for illustration.

This paper has been divided into three parts, the first discusses the traditional form of Arabic and Islamic learning; the second focuses on the emergence of the modern standard Arabic school (referred to as the *'ilmiyyah* school) while the third examines the contributions of the reformed *'ilmiyyah* schools to Arabic and Islamic learning in the universities.

Arabic and Islamic Learning through the Traditional Pedagogies

The history of Arabic and Islamic learning in the geographical area now known as Nigeria is traceable to the advent of Islam. This form of learning first took place in Kanem Borno, followed by Hausaland and then Yorubaland. It would therefore be safe to assume that it dates back to about 1000 C.E.⁴ It was indeed the first form of formal education known in the country.

Traditional pedagogies as rightly observed by D. Wagner⁵ are those which were generally used in most formal schooling contexts prior to the 18th century advent of mass public education. The method was often used for the transmission of religious education and it was characterised by its emphasis on rote recitation, a fixed body of written liturgy, individualised instruction and lack of age-graded curricula. Judaism, Christianity and Hinduism used the method to train religious elites and lay persons over many centuries before Muslims adopted it.⁶ The contemporary use has however declined rapidly.

On the Nigerian scene, different grades of traditional Qur'anic schools are still in operation ranging from the primary to the higher levels. Those in the former category are known as *Makaranta allo* (the tablet school) while those in the latter group are known as *'Ilimi* (the higher schools) to use the Hausa terminology.⁷

The mode of instruction as aptly described by Ogunbiyi⁸ is the traditional parrot-like repetition and memorisation method. The teacher copies Arabic alphabet on the pupils' wooden slates, then, employs the choral technique to teach them. Each letter is taught by describing its shape as it appears on the slate. The next stage is the teaching of some Arabic words and chapters of the Qur'ān which are copied on the slates, chanted and learnt by rote. The pupils are not taught the meaning of the words they have memorised. The instruction goes on in usually small classes, manned by some local mallam (corrupted form of *Mu'allim*) and situated within some mosque premises, inside the courtyards of some private houses or under the shade of trees. The ages of the pupils who attend this school range from 4-10. In view of the fact that most of the Qur'anic school pupils still attend secular schools, the Qur'anic school sessions are held outside the secular school hours including Saturdays and Sundays.

Pupils willing to further their Qur'anic education move to the next stage known as *'ilm* school where they are taught the meaning of the Qur'anic chapters and verses they had committed to memory.⁹ It is at this stage that they are introduced to Ḥadīth (the apostolic traditions). The next stage which may be described as post secondary is where the students are introduced to a variety of Arabic and Islamic branches of knowledge such as Grammar, Rhetoric, Jurisprudence, Qur'anic exegesis, Tārīkh and apostolic traditions. It is at this stage that the student chooses his field of speciality.¹⁰

As far as we know the traditional Qur'anic system made no direct contribution to the development of Arabic and Islamic learning in Nigerian universities as most products of the system still had to pass through the modern Arabic schools before they could become materials amenable for the university

education. The emergence of western civilisation in Nigeria no doubt struck a terrible blow to the traditional Qur'anic education. In order to make this form of learning to continue to flourish in the country it had to be patterned after western-type schools, hence the emergence of the reformed *'ilmiyyah* schools.

Arabic and Islamic Learning in the Reformed 'ilmiyyah Schools

The first modern standard Arabic school to be established in the southern part of the country is *Markaz al-Ta'lim* founded in April 1952 by the late Shaykh Adam Abdullah al-Ilori. The school which started in a rented apartment in Abeokuta with the assistance of the Ansar ud-deen Society moved to its present site in Agege near Lagos in 1954.¹¹ The school at present has a student population of 1,500 students with staff strength numbering 25.¹² The school influenced many others to spring up in the different parts of the region.

The first among them is al-Ma'had al-'Arabī founded in Ibadan in 1957 by Shaikh Murtada Abdus-Salam with the assistance of Shaikh Adam Abdullah.¹³ The Islamic organisation known as Shabbābul Islam based in Ibadan were co-founders of the school even though they withdrew their participation no sooner than the school took off.

In the same year al-Ma'had al-Adabī was founded in Ilorin by His Eminence Shaikh Kamalu-din al-Adabī. The school came to be known as al-Ma'had al-Azharī in 1964.¹⁴ These three have up till the present been the leading reformed *'ilmiyyah* schools in the region. Behind the establishment of these institutions lie common aims and objectives, viz.:

- i) to promote scholarship in Arabic and Islamic Studies.
- ii) to bring modernity into the teaching of Arabic and Islamic Studies which was being taught in a very crude way in the Qur'anic schools.
- iii) to develop in the Arabic learner the four language skills of listening, speaking, reading and writing in the use of the language.
- iv) to inculcate Islamic values in the students with a view to making them good Muslims.
- v) to teach the twin disciplines with the aim of facilitating Islamic propagation.
- vi) to train Arabic and Islamic teachers, preachers as well as Imams.

The structure of the reformed *'ilmiyyah* school system consists of three sections, viz., the preparatory section variously referred to as (*Tahdiri*) or (*Ibtidā'i*); the lower secondary (*I'dādi*) and the senior secondary (*Thanawī* or *Tawjihi*). Between seven and nine years are spent in school depending on whether or not one has background in Arabic before enrolling in the school. The subjects taught include *Nahw* (syntax), *Ṣarf* (morphology) *Inshā'* (composition), *Balāgha* (rhetoric) and *Mantiq* (logic). Others are *Tafsīr al-Qur'ān* (Qur'anic Exegesis), *Fiqh* (Jurisprudence) *Ḥadīth* (the Apostolic tradition) and *Tārīkh al-Islām* (Islamic History).

In this system, to a large extent traditional pedagogies are discarded. The instruction is not individualised, the curricula are graded according to the students' ability and age; the course duration is definite; teaching is based on recommended texts most often imported; examinations are conducted to assess students' progress; academic programmes are executed with plans. The schools are in most cases managed by sold proprietors leaving the day to day administration to an appointed principal. The schools generate funds basically from students' fees and aids received from foreign Islamic governments.

In spite of the reforms introduced into the 'ilmiyyah schools some elements of traditional pedagogies still persist. For instance, learning by rote is still encouraged while translation method of teaching is still very much in vogue. This method has received vehement criticism from some writers who see memorisation styles as displacing critical thinking thus promoting poor learning habits.¹⁵ This observation is not a true reflection of the learning habits of many products of the 'ilmiyyah schools who are generally known to have excelled in their chosen fields of study after leaving the system. This is particularly the case with those who get to university to further their studies in Arabic and Islamic learning. This study reveals that in academic performance they are better than those without 'ilmiyyah school background, which will be made clear in the next section.

The Contributions of 'ilmiyyah Schools to Arabic-Islamic Learning in the University System

The contributions of the 'ilmiyyah schools to Arabic and Islamic Studies in the southern Nigeria universities can be quantified by finding out the ratio of the students with 'ilmiyyah school background to those without 'ilmiyyah school background as well as by comparing their performance. The teaching personnel will not be left out either. As earlier mentioned, our focus would be on the three universities where these disciplines are properly taught. We may start with the University of Ibadan.

Arabic and Islamic learning started at the University with the establishment of Department of Arabic and Islamic Studies in the year 1961 in realisation of the growing importance of the twin disciplines. It opened with three lecturers who were of foreign nationality, namely, Mr. B.G. Martins, a Briton, Mr. J.O. Hunwick (now a professor), an American and Mr. F.H. El-Masri, a Sudanese. They were joined in 1963 by Mr. A.R. Dehaini, a Lebanese Government sponsored lecturer and in 1964 by Mr. M.O.A. Abdul the first indigenous lecturer who became a professor of Islamic Studies in the Department before he died in the year 1985.

After completing the necessary spade work two academic programmes were launched in 1963 viz., Bachelor's Degree in Arabic and Islamic Studies and a Certificate course in Arabic. The former was a four-year programme (including one year abroad) while the latter was a one-year course designed for the products of 'ilmiyyah schools to provide an interim measure for the provision of qualified teachers of Arabic and Islamic Studies in the Muslim

secondary schools. Within the first 10 years students admitted for the degree course were mostly those without background in Arabic. This is understandable since Arabic and Islamic studies were not part of school certificate syllabus until 1972. The Department was only able to attract students with background in Arabic when the products of certificate course began to return for degree programme in the early 1970's after satisfying the admission requirements. Table 1 (p. 34) shows the number of students who finished the first degree and certificate courses between 1964 and 1972:

The degree students during this period, being products of western type schools, had no affinity whatsoever with the 'ilmiyyah schools.¹⁷ They were people without an iota of knowledge of Arabic and Islamic Studies, and they could have done other courses for which they were well prepared but for either of these two reasons: the curiosity to know what Arabic and Islamic Studies were all about or the attraction to the course by the scholarship offered by the Department. Students belonging to the former category were known to have excelled in the course despite their lack of previous knowledge in the field. To this group belong I.A. Ogunbiyi and S.H.A. Malik. The former, a Christian by faith, belongs to the 1968 set and he is at present a Professor of Arabic Language and Literature at the Lagos State University. The latter who belongs to the 1971 set is now the Acting Head of Department of Arabic and Islamic Studies at the University of Ibadan. The experience of these scholars shows that lack of previous knowledge may not be a barrier to good mastery of the subjects.

With the commencement of the second decade, the Department of Arabic and Islamic Studies, started to reap the fruit of the certificate course designed for the 'ilmiyyah school products as they started to return for degree course after passing the certificate course and satisfying the other university requirements. This does not however discourage the Department from continuing to admit students without any background in Arabic and Islamic Studies. It only meant running two types of programmes for the two categories of students viz., Syllabus A, a three-year course for students with solid background in the field¹⁸ and Syllabus B, a four-year course (including one year abroad) for the other category of students. With the passage of time when Arabic was separated from Islamic Studies, the former group members were more inclined to opt for Arabic while the latter group opted for Islamic Studies. It should be noted that this was still a period when teaching of Arabic and Islamic Studies in the secondary schools had no effect on the disciplines in the University. As Table 2 (p. 35) shows, students who had only secondary school exposure in Arabic and Islamic Studies without 'ilmiyyah school background were almost nil.

It is evident from Table 2 that up to 1975 Arabic and Islamic Studies were not awarded separate degrees. It is to be noted also that up till that year the students who graduated in the course were predominantly those without 'ilmiyyah school background with the exception of 1973 and 1974 where few of the graduating students belonged to the syllabus A group.

Table 1: Showing the number of students who completed Certificate and Degree courses at the University of Ibadan between 1964 and 1972¹⁶

Year of Graduation	No. who completed Certificate Course	No. who completed First Degree
1964	13	
1965	13	
1966	6	
1967	5	3
1968	6	5
1969	13	7
1970	13	2
1971	15	3
1972	16	8

34

Table 2: Showing the number of students with and without 'ilmiah school background who completed the University of Ibadan degree in Arabic and Islamic Studies between 1973 and 1980¹⁹

Year of Graduation	ARABIC						ISLAMIC STUDIES						ARABIC AND ISLAMIC STUDIES COMBINED					
	Total No. of students	'ilmiah background	No 'ilmiah background	'ilmiah %	2nd upper 'ilmiah	2nd upper without 'ilmiah	Total no. of students	'ilmiah background	without 'ilmiah background	'ilmiah %	2nd upper 'ilmiah	2nd upper without 'ilmiah	Total no. of students	'ilmiah background	without 'ilmiah	'ilmiah %	2nd upper 'ilmiah	2nd upper without 'ilmiah
1973																		
1974													11	1	10	9	0	0
1975													18	4	12	22	3	2
1976	9	3	6	33.3	3	0	5	0	5	0	0	0	8	0	8	0	0	1
1977	7	7	0	100	4	0	2	0	2	0	0	1	0	0	0	0	0	0
1978	6	6	0	100	5	0	5	0	5	0	0	0	0	0	0	0	0	0
1979	2	2	0	100	1	0	10	3	7	30	2	4	4	4	0	100	3	0
1980	5	5	0	100	5	0	6	1	5	16.6	1	1	0	0	0	0	0	0

35

As from 1976 however, the two disciplines started to be awarded separate degrees. It is to be observed that students with 'ilmiyyah school background tend to specialise in Arabic as columns 3 and 5 show while those without such background tend to specialise in Islamic Studies. It can be concluded that the lack of 'ilmiyyah background of the Islamic Studies students affects their performance adversely considering the low rate of second upper in that group. Out of the total of 29 students who graduated in Arabic between 1976 and 1980, 18 had second upper and above representing 62% whereas out of the total of 28 students who graduated in Islamic Studies during the same period 6 had second upper and above representing 21%.

The University of Ilorin, founded in 1976, with Department of Religions set up by Professor I.A.B. Balogun encountered no less a difficulty than that of Ibadan in attracting students despite the fact that at that time many secondary schools were already having Arabic and Islamic Studies on their curriculum. Students with requisite qualifications for admission were still few, particularly in Arabic studies where the Department is prepared to admit only the students with background in the discipline. Table 3 (p. 37) brings out clearly the points raised here.

The first observation from this table is the fact that students who graduated in Arabic are fewer than those in Islamic Studies. For instance 44 graduated in Arabic as against 77 in Islamic Studies between 1979 and 1989. This phenomenon may not be unconnected with the fact that in the secondary school Islamic Studies is more popular than Arabic among the students. Secondly, more students with 'ilmiyyah background specialise in Arabic than in Islamic Studies. This is confirmed by the fact that 72% of the Arabic graduates had 'ilmiyyah school background while 25% Islamic Studies graduates had similar background. This fact accounts for better performance of the Arabists than the Islamists as previously noted.

As from 1980 onwards, the University of Ibadan's emphasis was more on higher degree programmes. Consequently, more students were admitted for higher degrees in Arabic and Islamic Studies by the Department than before. The University of Ilorin, understandably, was not as prolific as the University of Ibadan in the production of higher degree graduates. Table 4 (p. 38) shows that students who go up to this level are mostly those with 'ilmiyyah school background.

It is apparent from Table 4 that students with 'ilmiyyah school background showed more interest in higher degree programmes than those without such a background. It is important to note that out of 24 candidates who were awarded the degree of Ph.D. in Arabic and Islamic Studies at the University of Ibadan between 1968 and 1991 only 4 had no 'ilmiyyah school background while of 7 awarded Ph.D. by the University of Ilorin within the same period, only 1 was lacking in that background.²⁰

Lagos State University's experience is much more limited, being a relatively younger University. It was established in 1983 while academic programmes took off in 1984. Arabic and Islamic Studies are currently offered in the Departments of Foreign Languages and Religions respectively. Table 5

Table 3: Showing the number of students with and without 'ilmiyyah school background who completed degree in Arabic and Islamic Studies at the University of Ilorin between 1979 and 1989

Year of Graduation	ARABIC				ISLAMIC STUDIES					
	Total No. of students	'ilmiyyah background	No. 'ilmiyyah background	'ilmiyyah %	Total no. of students	'ilmiyyah background	without 'ilmiyyah background	'ilmiyyah %	2nd upper 'ilmiyyah	2nd upper without 'ilmiyyah
1979	1	1	0	100	1	0	5	0	0	4
1980	1	1	0	100	1	0	0	0	0	0
1981	2	2	0	100	1	0	1	0	0	0
1982	4	4	0	100	2	0	3	0	100	0
1983	4	2	2	50	1	0	1	4	20	1
1984	3	2	1	67	1	0	1	5	17	0
1985	10	5	5	50	4	0	8	7	53	0
1986	7	5	2	71	2	0	2	13	13	0
1987	3	3	0	100	3	0	3	10	23	2
1988	4	3	1	75	3	0	1	13	7	1
1989	5	4	1	80	2	0	0	0	0	0

Table 4: Showing the number of students with and without 'ilmiyyah school background who completed higher degrees in Arabic and Islamic Studies at the Universities of Ibadan and Ilorin between 1980 and 1990

Year of Graduation	University of Ibadan		'ilmiyyah %		University of Ilorin		'ilmiyyah %	
	Total No. of students	With 'ilmiyyah background	Without 'ilmiyyah background		Total no. of students	With 'ilmiyyah background	Without 'ilmiyyah background	
1980	5	5	0	100	0	0	0	0
1981	8	8	0	100	0	0	0	0
1982	4	4	0	100	3	2	1	67
1983	4	4	0	100	0	0	0	0
1984	13	10	3	77	2	2	0	100
1985	4	4	0	100	2	2	0	100
1986	0	0	0	0	0	0	0	0
1987	7	7	0	100	0	0	0	0
1988	0	0	0	0	6	5	1	83
1989	0	0	0	0	0	0	0	0
1990	3	3	0	100	0	0	0	0

(p. 40) shows the number of the students who graduated with or without education in 'ilmiyyah school in the last four years.

It should be noted that no students graduated from the Arabic unit in 1988 because it started with a 4-year degree programme and the only student for the programme had no background in Arabic. The student graduated in 1989 with 2nd upper which shows that students without 'ilmiyyah background could do well with hard work. This is further confirmed by the results of 1990 and 1991 as evident in column 7.

The Arabic unit was able to attract 4 students with 'ilmiyyah school background in 1991 and 3 of them obtained 2nd upper which confirms our assertion that students with this background are more likely to have good class. It is however amazing that in that very class a student without background in 'ilmiyyah school obtained a first class. This shows that with dedication and hard work a student can excel in the course without any good background. In the same way a student with good background can perform poorly if he shows no seriousness. It is important, however, to know that Lagos State University Arabic programme, as at present, reflects students' lack of background in the discipline.

Table 5 shows that the first set of graduates of Islamic studies were all lacking in 'ilmiyyah school background which largely accounts for their not very good performance. The situation improved in the subsequent years where the classes included students of 'ilmiyyah school background who obtained good classes.

So far we have considered the effect of 'ilmiyyah schools on enrolment and performance of students of Arabic and Islamic Studies. Our focus here is on the teaching force. Table 6 (p. 41) shows the number and 'ilmiyyah school background of the academic staff in the three universities.

Conclusion: Recommendations

It is clear from the foregoing discussion that the 'ilmiyyah schools have made a tremendous contribution to Arabic and Islamic learning in the southern Nigerian universities. They provided the much needed foundation for the study of the twin disciplines at the university level so much so that acquisition of new knowledge in the field has become less cumbersome for the products of the 'ilmiyyah schools.

As already pointed out, the University of Ibadan Certificate course in Arabic helped a great deal in preparing the 'ilmiyyah school students for university admission to do Degree course in Arabic and Islamic studies. Between 1963 and 1985 when the course was phased out, admission was offered to 293 students,²¹ many of whom had sat for the General Certificate of Education and having satisfied university admission requirements had returned for degree in Arabic and Islamic Studies. This number may appear too few but it helped in a way.

With the abolition of the Certificate course and other sub-degree programmes, the 'ilmiyyah school may no longer effectively serve as sources to

Table 5: Showing the number of students with and without 'ilmiyyah school background who completed degree in Arabic and Islamic Studies at the Lagos State University between 1988 and 1991

Year of Graduation	ARABIC						ISLAMIC STUDIES					
	Total no. of students	'ilmiyyah back-ground	Without 'ilmiyyah back-ground	'ilmiyyah %	2nd upper 'ilmiyyah	2nd upper without 'ilmiyyah	Total no. of students	'ilmiyyah back-ground	Without 'ilmiyyah back-ground	'ilmiyyah %	2nd upper 'ilmiyyah	2nd upper without 'ilmiyyah
1988	-	-	-	-	-	-	6	0	6	0	0	0
1989	1	0	1	0	0	0	10	2	8	20	0	0
1990	5	1	4	20	0	2	10	2	8	20	2	2
1991	7	4	3	57	3	1	13	3	10	23	1	2

40

Table 6: Showing the number and 'ilmiyyah school background of the academic staff in the three universities

Name of University	Total No. of Staff	No. in Arabic	No. in Islamic Studies	No. in Faculty of Law	'ilmiyyah School Background										
					Markaz	al-Ma'had al-Arabi	al-Ma'had al-Adabi	Shamsu Su'ud	Nahd'ah	Kharashi	Ma'had al-Ta'lim, Owo	Dar al-Mu'allimin	Thaqafah al-'ilm	Traditional /Others	No 'ilmiyyah school background
University of Ibadan	7	3	4	0	0	0	0	1	0	1	0	0	0	4	1
University of Ilorin	11	4	7	0	6	0	1	0	0	0	2	0	0	2	0
Lagos State University	14	8	5	1	0	5	1	0	1	0	1	1	1	0	4

41

At the University of Ibadan, out of 7 teaching staff only 1 had no 'ilmiyyah school exposure; at the University of Ilorin there is none while at the Lagos State University 4 out of 14 are without such an exposure and 3 of these are in the junior cadre. The 3 'ilmiyyah schools identified as the leading schools actually have the highest figures, but then the Owo school has to be seen as an extension of the Ma'had al Adabi.

recruit intakes for the Degree courses in Arabic and Islamic Studies. The situation of Arabic (and to some extent Islamic Studies) in the secondary schools is not helpful either. The subject is not popular among students, apart from the fact that students' performance is very poor. This is confirmed by the statistics in Table 7 (p. 43).

If we compare the entries for the four subjects above, we can see that only a fewer number of candidates offer Arabic. Worse still is the fact that more than 80% of the candidates would not be qualified for university admission to read Arabic, having scored below C6.

The entry for English, a compulsory subject, is cited to let us have an idea of the total number of the SSCE candidates for the year 1991. The entry for Islamic Studies is very low when we compare it with that of the Christian Studies. It is sad to note that the total number of Islamic Studies candidates are less than half of the candidates for Christian Studies. The students performance in the subject is not encouraging either as more than 50% would not be qualified for university admission for degree in Islamic Studies.

Many factors have been identified as responsible for the low entry and performance of the candidates for Arabic and Islamic Studies. These include dearth of the teachers of the twin disciplines, scarcity of suitable text books, inadequate number of contact hours on the time-table and the fact that the syllabi of the two subjects are too extensive.

All these go to buttress the fact that the secondary schools would, for a long time to come, be unable to cope with the demands of the universities on admission which is why the 'ilmiyyah schools cannot be dispensed with. The following are therefore our recommendations for better utilisation and functionality of the 'ilmiyyah schools:

1. The entire 'ilmiyyah school system should be standardised and unified such that the same academic programme is run by all.
2. Some secular subjects especially in humanities should be incorporated into the curriculum to put an end to the lop-sidedness of the academic programme. This will help the products of the system who may be willing to further their learning at the university level. The teaching of science subjects in Arabic as practised in some of the schools should be discouraged for lack of facilities to teach them effectively. That should be left for the secondary schools.
3. Admission requirements into the system should be standardised. Only candidates who have completed primary school education and who have acquired Qur'anic reading skill should be admitted. It follows then that maximum of 6 years should be spent in the 'ilmiyyah school. The pupil will therefore be 21 years old before seeking admission into a university which is not too late.
4. Products of 'ilmiyyah school system who satisfy the conditions in 2 and 3 above should be considered admissible into the SS I class instead of enrolling in JSS I. Many have done this in the past and it is time

Table 7: Showing the WAEC SSCE (Internal) August/September 1991 Statistics of Results in Nigeria

	English	Arabic	Islamic Studies	Christian Studies
Entry	293,842	764	40,858	110,811
Total A1 - C6%		16.8	43.4	37.6
Total P7 - P8%		11.0	22.1	33.3
Total P9%		72.2	34.5	29.1

- wasting. If this could be achieved the 'ilmiyyah school would have been properly integrated into the Nigerian educational system.
5. The foregoing suggestions presuppose that a co-ordinating body should be set up to supervise the academic activities of these schools. The assistance of the Ministry of Education in each State should be sought in this regard. This body is to determine which 'ilmiyyah schools would be qualified to present candidates for the SSS level. It follows that the schools should be graded.
 6. The ultimate aim of the 'ilmiyyah schools should be to prepare candidates directly for the universities. If this is possible for the theological seminaries it should not be impossible for the 'ilmiyyah schools. Already three 'ilmiyyah schools in Ogun and Lagos States have developed to the level of being able to feed the universities directly. These are Zulikha Abiola College of Arabic and Islamic Studies, Abeokuta, an affiliate of Usman Dan Fodio University; Awayewaserere College of Arabic and Islamic Studies, Ososa, an affiliate of the University of Ibadan and Ansar-ud-Deen Institute, also an affiliate of Ibadan University. These three should be the models for the rest of the 'ilmiyyah schools in the southern Nigeria.

Notes

1. By 'ilmiyyah schools we mean the standard Modern Arabic Schools; patterned after the western-type schools.
2. The southern universities in the context of this paper are those located in the south of the Niger River.
3. Such universities include the Obafemi Awolowo University, Ogun State University and University of Nigeria, Nsukka.
4. F. Niyi Akinnaso and Isaac A. Ogunbiyi, "The Place of Arabic in Language Planning and Language Education in Nigeria," in *Language Problems and Language Planning*, Vol. 14, No 1, Spring 1990 (Amsterdam, 1990), p. 3.
5. Daniel A. Wagner, "Qur'ānic Pedagogy in Modern Morocco," in L.L. Adler (ed.), *Cross Cultural Research at Issue*, New York, Academic Press, 1982, p. 153.
6. *Ibid.*, p. 154.
7. The Yoruba call them Ile-Kewu.
8. Isaac Ogunbiyi, "Teaching Arabic Language Skills in Nigeria," in *Language Education in Nigeria*, Vol. 2, Federal Ministry of Education, Lagos 1980, p. 146.
9. A. Babs Fafunwa, *History of Education in Nigeria*, George Allen & Unwin Ltd., London, 1975, p. 61.
10. *Ibid.*, p. 62.
11. Ogunbiyi, I.A., et. al, *Research Report on Arabic and Islamic Learning in Lagos State*, Arabic and Islamic Units, Lagos State University, 1990, p. 107.
12. Information collected from Shaikh Mashhud Ramadan Jibril, the principal of Markaz al-Ta'lim.
13. Mashhud Ramadan Jibril, *al-Ta'lim al-'Arabi fi Najjiriya Qabla ta'sis al-Markaz*.
14. *Ibid.*, p. 50.
15. Wagner, *op. cit.*, p. 159f.
16. Information taken from Department of Arabic and Islamic Studies Brochure 1972/73 session.
17. One of the few exceptions was Alhaji W.O.A. Nasiru who did certificate course in Arabic in 1964/65 and proceeded on Degree course straight away in 1965-66. He finished in 1969 being a member of the third set.
18. Syllabus A was evolved for the first time for students admitted in 1971-1972 session. This was the beginning of return of certificate students i.e. students with 'ilmiyyah school background. To this group belong Y.A. Quadri (now a professor) and Shittu Agbetola (now a senior lecturer) both at the University of Ilorin

19. The data in this table and the subsequent ones were collected from the order of proceedings of the three universities for the respective years of graduation as well as examinations and records offices of the various universities. As for information regarding background in Arabic this was derived from personal knowledge and contacts.
20. Professor Balogun was the first Professor of Arabic and Islamic Studies in West Africa. Though he started his academic career at the University of Ibadan in 1967, he was appointed a professor by the newly established University of Ilorin in 1976. Because of his interest in religious interaction he established a Department of Religions rather than Department of Arabic and Islamic Studies as it obtains in Ibadan. He introduced the same set up at the Lagos State University in 1984 where he was the Foundation Dean of the Faculty of Humanities.
21. The Degree of Ph.D. in Arabic and Islamic Studies are awarded as follows in the two Universities - University of Ibadan: 1968 = 1; 1971 = 1; 1976 = 1; 1977 = 1; 1981 = 1; 1983 = 2; 1984 = 3; 1986 = 5; 1988 = 3; 1989 = 1; 1990 = 4 and 1991 = 1. University of Ilorin 1988 = 2; 1989 = 1; 1990 = 1; 1991 = 1; 1992 = 2.
22. In addition to the figures on Table 1, the following number of students were admitted for the subsequent years: 1973 = 14; 1974 = 17; 1975 = 18; 1976 = 14; 1977 = 13; 1978 = 6; 1979 = 6; 1980 = 6; 1981 = 15; 1982 = 25; 1983 = 10; 1984 = 24 and 1985 = 25.