

# The Social, Psychological, and Linguistic Challenges of Teaching the Arabic Language and Religious Studies in Nigerian Secondary Schools

Sulaiman Garba Abubakar

Department of Islamic Studies, Shehu Shagari College College of Education, Sokoto, Nigeria

Email address: sgabubakar1@gmail.com

**Abstract**—A person who wishes to seek religious knowledge especially from those who are native of Arabic language and he is not a native speaker of Arabic, he needs to learn the language and acquire a solid understanding of it. This will enable him understanding the meanings being indicated by the *Qur'an* and *Sunnah* with respect to Islamic Law. Once he is equipped with this ability, he will be able to carry out what the *Qur'an* and *Sunnah* command of him and shun what these two sources prohibit him. However, it must be admitted that acquiring an intimate and in-depth knowledge of Arabic is not a small task. It is difficult for a native speaker of Arabic, not to mention those who are not Arabic native speaker. In this paper, the following issues should be discussed on how to improve learning Arabic in Nigeria: The Importance of Arabic Studies to the Nation - Inclusion of Arabic Studies in the School Curriculum - Problem Facing Arabic language and religion Studies in secondary Schools.

**Keywords**— Teaching and learning, psycho-linguistics, Arabic, Nigerian Schools, Social prestige.

## I. INTRODUCTION

The teaching and learning of a language to young Nigerian students other than the famous languages of the Western world viz English, French, and to a lesser extent German, Spanish and Italian, require a significant amount of motivation. This is noticeably so given the social prestige which the languages of the West command, but which other languages, like in our case Arabic, lack. Moreover, the predominance of Western languages among Arabic-speaking countries lessens the urge and the need to acquire knowledge of the Arabic language, despite the growing global economic significance of some of the Arab nations. Therefore, the teacher of the Arabic language is burdened with the double task of teaching, and hugely motivating their students at an incomparable level. This paper, in this regard, engages the tasks before the teacher of Arabic in a multi-cultural and multi-religious Nigerian Secondary School class. One of the initial tasks before the teacher in this scenario is dispelling from the minds of the students the wrong notion that the Arabic language is essentially the language of the religion of Islam, and that whoever learns it either becomes a Muslim, or remains relevant only in the affairs of Islam. In addition to this, the paper also contends with the peculiar orthography and grammatical rules of the Arabic language that are diametrically different from those of the languages of the West which the students are fairly familiar with. Consequently, the

paper deploys elements of psycho-linguistics as its theoretical perspective with which it grounds its contestations on the teaching and learning of the Arabic language in a multi-cultural and multi-religious Nigerian Secondary School class.<sup>1</sup>

### *Significance of Teaching Arabic Language*

The significance of Arabic teaching cannot be underestimated in the modern world. It is the official language of over 20 countries and there are about 300 million speakers of Arabic across the world. Most of the Arabic speakers are concentrated in the Middle East. People around the world Arabic, since it is the language of the Holy *Qur'an*. Hence Muslims, all over the world consider it sacred. The Arabic language gained importance as a result of the spread of Islam in the 7<sup>th</sup> and 8<sup>th</sup> centuries. During this period the Arabic came into contact with the European languages and enriched them. Even though little changes took place in the Arabic language during the last century, it got refined with new words and technological terms during the last century<sup>2</sup>

It is written in the golden pages of history that Arabs have contributed immensely to the advancement of science, medicine, and philosophy. The valuable knowledge of the Greek, Roman, and Byzantine cultures was preserved for the world through the Arab libraries. Arabs have also made significant contributions in literature, mathematics, navigation, astrology, and architecture. Knowledge of Arabic will help us to explore this vast body of knowledge in their original form.

In today's world, Arabic is of utmost importance due to the economic significance of the oil producing Arabic countries in the global scenario.<sup>3</sup> Learning the Arabic language can open doors to employment in the oil and travel industry. To Know the Arabic language helps you find a career in a variety of fields such as journalism, business and industry, education, finance and banking, translation and interpretation, consulting, foreign service and intelligence<sup>4</sup> etc.

With the growing importance of Middle East in the International affairs there is a shortage of people who are well versed in Arabic language and culture in the West. Apart from this, numerous business opportunities are available in the Arabic world as a result of the expansion of markets. Studying the Arabic language will give you a cutting edge in your endeavor towards becoming an international businessman oriented towards the ever-growing Arabic market. Arabic language has played an important part in shaping the Islamic

future in the world of globalization and conflict of civilization.<sup>5</sup>

Just as the Qur'an revealed in Arabic, the *Sunnah* of our Prophet (peace be upon him) came to us in Arabic as well.

Ahmad Al-Rashid:

"There can be no doubt that learning the Arabic language should be one of the top priorities. Indeed, it should be seen as one of the basic necessities for a person who wishes to study Islam. Likewise, the teaching of Arabic is equally a priority for those who wish to impart Islamic knowledge to others. This is especially the case when the student is young."<sup>6</sup>

The only reason of this is that the Arabic language is the language of our religion. The Qur'an was revealed in Arabic. Allah says:

"Indeed, We have made it an Arabic Qur'an that you might understand."<sup>7</sup>

(Al-Zukhruf 43:3)

Just as the Qur'an came to us in Arabic, the *Sunnah* of our Prophet (peace be upon him) came to us in Arabic as well. Both of these sources are Arabic in their wording, in their idioms, and in their meanings. Because of this, the people of knowledge have concurred that proper understanding of the sacred texts can only be realized in accordance with the dictates of the Arabic language as understood by the Arabs at the time the revelation took place.

#### *Psychological and Linguistic Challenges in Teaching and Learning of Arabic Language to Secondary School Students in Nigeria*

A student who wishes to become fully proficient in Arabic should take into account the study of Arabic, can take a considerable amount of time. In consideration of this fact, the best approach for a non-Arabic speaking student is to pursue the study of the Arabic language in conjunction with the study of other Islamic disciplines in his own language. While developing his ability to understand the Arabic language, he can seek knowledge from the Qur'an and *Sunnah* and from the books written by scholars in theology, Qur'an commentary, *Hadith* studies, Islamic Law, and various other fields that are available in a language he understands. These books might either be written in his native language or be translations of Arabic works. If a student employs such an approach, he will benefit greatly, with the help of Allah. After some time, he will see that he has accumulated a body of knowledge that is not at all insignificant. When he reaches the desired level in his Arabic proficiency, he will be able to build upon the knowledge that he has already acquired by referring directly to the original Arabic source works. With such a background, this will not present any difficulty for him.

A student should try to benefit from the experience of many non-Arabic Muslim communities around the world whose educators have developed tried and true methods and syllabi to teach their people Arabic and the most important matters of their faith in their local languages. It may be possible for students and educators to acquire these programs through various charitable and educational organizations.<sup>8</sup>

#### *Brief History of Arabic and Islamic Education in Nigeria*

Historical records indicated that Arabic Language was the oldest foreign language in Nigeria. It has predated the English Language in the nations board for centuries. It was believed that Arabic Language and Islamic Religion have entered into Nigeria since the first century of *Hijrah* through caravan traders and Muslim scholars who were either going or coming from hajj.

Immediately, after the introduction of Islam as a religion in Nigeria, Arabic Language and Islamic education started to gain ground in the land. This was primarily because of the cordial relationship between Arabic and Islam in general. Arabic is the language in which the Qur'an was revealed and since the revelation of the book, Arabic has remained the language of Islamic liturgy. In both teaching and practice Arabic is essential in Islamic religion. It has remained the language of Islamic evangelization, and the medium for expressing such Islamic practices as reading and reciting the holy book. It is the medium for demonstrating and understanding of the Qur'an and its associated practices as exemplified in Qur'an studies in Islamic principles on its own part have no substitute to every Muslim. Seeking for knowledge in Islam is a compulsory duty which every Muslim has to accomplish. Therefore, teaching and practice in Islam goes hand in hand.<sup>9</sup>

Through the acquisition of knowledge and studies in various aspect of Islam, a Muslim will gain the proper understanding of the religion and will enable him to practice it as instructed. Ignorance in Islam is not an excuse of one's failure to follow the correct teachings of Islam. It was based on this fact that we find out in history that Islamic religion always continue to thrive through teaching and learning. Most of the learning materials and resources of Islamic knowledge has been written in Arabic. That is why Arabic is always considered as indispensable for proper learning of Islamic concepts.<sup>10</sup>

After the initial inception of Islam in *Borno and Hausaland* scholars from various parts of North Africa especially those from Timbuktu play a very important roles in the spread and efflorescence of Arabic and Islamic culture during this time. Literary activities continue to spread in every part of the land Islamic education through the medium of Arabic Language was fast growing. In addition to the foreign scholars, indigenous Ulama were produced.<sup>11</sup>

By the 17<sup>th</sup> century C.E., Hausa land witnessed the raise of local indigenous intelligentsia that were products of its own local schools. Local authorship and intensive activities started in the area sporadically. Important centers of learning in Katsina, Yandoto, Zazzau and many other produced a class of intellectuals who exercised great influence in the respective localities. Arabic and Islamic education however, reached its peak by earlier nineteenth century when Sheikh Usman bin Fudi established Islamic Empire in Sokoto. During the period, Arabic was the only foreign language employed for administration and education.

During the period of Jihad leadership, many Arabic scholars and prolific writers, like Uthman bin Fudi, Sheikh Raji bin Sahabi al-ramadi Muhammad Bello etc. were

produced. It is worthy to note that the most of the writings of the native scholars of Arabic and Islamic education have now formed an essential record of African and Nigerian history. In every aspects of human history dealing with Africa as a continent and Nigeria as a nation the story will be incomplete without them mentioned. Thus, to write an authentic African history, many Arabic manuscripts in our archives should be utilized.<sup>12</sup>

After the coming of Colonialists in the 19<sup>th</sup> century, Arabic language and Islamic education began to experience a devastating setback. It was the period of suppression and oppression for the language and Islamic religion. The colonial imperialists have a clearly set objective and a mission which they came to accomplish.

“The British people had come with the sole motive of political, religious, cultural and economic domination”.

Even though, with their own clear motive, the British in the initial, were cautious about religious matters especially, on Arabic and Islamic education. But as time goes on, they began to employ different tactics to destabilize the Islamic cultural heritage. They first of all try to demote the influence of Arabic language which was then the only official language in the Northern protectorate. The initial step taken, in this direction was the setting up of a translation bureau and charging it with the responsibility of translating Arabic into native languages. Thus, official records were translated from Arabic to local languages and finally into English languages. Hence, English was made to replace Arabic and all official transactions henceforth, had to be made in English.<sup>13</sup>

The gradual process erosion of Islamic culture continue to supersede Elimination by substitution continued until when the British authority was able to establish primary schools and make English and Christian religious studies the core of curriculum. However, their attempt to take over the well established Qur’anic schools was strongly resisted by the Muslims from the North. They resort to establish even more of such schools to complement the effort of the existing machinery of teaching Arabic and Islamic education. The school uses Arabic as the medium instruction. Up till today such schools have a significant role in sustaining high standard in Arabic and Islamic education in the nations, institutions of learning. The products of these traditional Arabic schools still form the major inputs into the government schools. It was even calculated by some scholars that the output of such schools have formed more than ninety percent (90%) of those who presently specialize in Arabic language in the Nigerian universities and ever many others abroad.<sup>14</sup>

#### *The Nigerian National Policy on Education*

The 1998 National Policy on Education is currently the most comprehensive policy on the education sector. At the same time, it was the policy which has done more harm to Arabic and Islamic education than all others before it. A careful analysis of the policy reveals a kind of calculated attempt and well planned strategy similar to those used by the colonial masters to divide the progress of teaching Arabic and Islamic education in the country. This paper will consider the

revised edition of the policy as it affects primary, junior and the senior secondary schools for lack of space.

- (i) *Primary*: The policy document states that, the curriculum for primary education shall include:
  - a. Languages  
(1) English (2) French No mention of Arabic
  - b. Mathematics
  - c. Science
  - d. Physical and Health Education
  - e. Religious knowledge
  - f. Agricultural/Home Economics
  - g. Social Studies and Citizenship Education
  - h. Cultural and Creative Arts.
- (ii) The following are some of the educational services that will be provided to enhance the smooth implementation of the stated curriculum above:
  - a. Education Resources Centre
  - b. Specialist Teachers of Particular subjects; such as mathematics, science, Physical Education, Language Arts (in relation to English and Nigerian languages, Music, Fine Arts and Home economics) shall be employed (provision for that in either Arabic or Islamic education.
  - c. With a view to correcting the imbalance between different parts of the country, with reference to the availability of educational facilities and the number of pupils receiving formal education and girls education:
  - d. Effort shall be made by state governments to integrate suitable Qur’anic schools and Islamic schools within the formal education system.<sup>15</sup>

#### *Junior Secondary Schools*

As for the curriculum in Junior Secondary Schools, the policy statement is as follows:

- (1) A minimum of ten (10) and maximum of 13 subjects
- (2) As subjects in group A – core
- (3) At least one subject from B and C

#### *GROUP A*

- (1) English (2) French (3) Mathematics (4) Language of environment to be taught as L.I (5) One major Nigerian language to be taught as L. II (6) Integrated Science (7) Social Studies and Citizenship Education (8) Introductory Technology

#### *GROUP B – PRE VOCATIONAL*

- (1) Agriculture (2) Business Studies (3) Home Economics (4) Local Crafts (5) Computer Education.

In accordance with the recent amendments The Federal ministry of education merged some subjects in to the same curriculum since some of these subjects servicing similar purposes of the policy on education. These subjects includes:

- 1. Basic science and Basic technology as Basic studies- (BST)

2. Islamic, Christian Religious studies, Social studies and Civic education as Religion and National Values (RNV)
3. Pre-vocational studies (PVS)

**GROUP C – NON PRE-VOCATIONAL ELECTIVES**

- (1) Religious Knowledge (not specify)
- (2) Physical and Health Education
- (3) Fine Arts
- (4) Music
- (5) Arabic

**Analysis and Remarks**

1. Out of the 13 maximum number of subjects to be studied in the Junior Secondary School eight are compulsory and does include either the Arabic language of Islamic studies. However, French was included thus, it was considered more relevant and was more officially recognized than Arabic.
2. From the pre-vocational list of subjects 3 are almost compulsory from the present practice. These are:
  - (a) Agriculture
  - (b) Business Education
  - (c) Computer Education
3. At the end of selection from group electives, the students have already exceeded the limit of minimum requirement of ten subjects. In group C selection, he can either refuse to make any choice or go maximum selection even then, he can only choose one of the group C subjects at minimum option or a maximum choice of two. In most cases, students will guide by the school authorities in their choice in this group. In many schools, students will require to choose physical and Health education first in the selection group. The last option will be the unspecified religious knowledge.

In some cases, teachers with care-free attitude towards religion will opine that citizenship, social studies are currently civic education have take care of religious education. Some others will say that religious is a personal affair and students study religion at local schools or at homes. Thus, they are not obliged to be very concerned on the religious knowledge taught in the schools.
4. The national policy at this level gave no concern to Arabic language in for choice. In fact, it has relegated it to a marginal level. Islamic studies on the other hand is placed to tentative or waiting list. The probability of the students to drop or ignore it is more than his showing his interest in choosing it on their own. Also we must bear in mind that students of junior secondary level were denied access to Arabic studies at the primary schools level.<sup>16</sup>

**Senior Secondary School**

- (a) According to the policy document, the senior secondary school curriculum shall be comprehensive with a core subjects designed to broaden the students' knowledge and experience.
- (b) The core subjects shall be offered by all the students compulsory. They are required to choose a minimum of

one and a maximum of two subjects in B and C group of subject choice. This will make them to have a minimum of eight and maximum of nine subjects offered at the senior secondary level.

- (c) Out of the three electives subjects a student is at liberty to drop one of his last year of senior level.

**GROUP A – CORE**

1. English
2. French language
3. Mathematics
4. Major Nigerian languages
5. A choice either of Biology, Chemistry, Physics or integrated Science.
6. A choice of either English literature, History, Geography or Social Studies
7. A vocational subject

**GROUP B – VOCATION ELECTIVES**

1. Agriculture
2. Applied Electricity
3. Auto mechanics
4. Book keeping and Accounting
5. Building construction
6. Commerce
7. Computer education
8. Electronics
9. Music

**GROUP C – NON VOCATIONAL ELECTIVES**

1. Biology
2. Chemistry
3. Physics
4. Further mathematics
5. Integrated Science
6. Health education
7. Physical education
8. Literature in English
9. History
10. Geography
11. Social Studies
12. Bible knowledge
13. Islamic Studies
14. Arabic language
15. Government
16. Economics
17. Any Nigerian language that has orthography and literature

**Analysis and Remarks**

1. According to the policy all students at this level must offer a minimum of nine subjects out of which seven are compulsory and French is included but Arabic excluded.
2. Vocational subjects (group B electives) consist of eighteen subjects while group C (non vocational electives) consist of 17 subjects. All together totaling to 35 subjects out of them if social studies and Integrated Science is removed there will be 33 left. This includes Arabic and Islamic studies and students are only to choose 2 out of them. Therefore, the choice of 2 subjects out of the total is not assured.
3. Islamic studies was only mentioned at this level which is the last level. No clear mentioned of it at the lower levels which will serve as the foundation for the present class.<sup>17</sup>

**Transliteration of Arabic into Roman letters**

Transliteration can be very useful and can provide a unique opportunity for a speaker of one language to be able to pronounce or spell words of a different language in corresponding characters so that users of the second language can easily identify and comprehend what he intends to convey. A person for instance, may be able to read and write Arabic fluently using the Arabic alphabet, but may not be able to read in Latin characters, and vice versa. To assist the Arabic-reading person to pronounce or read a word or passage from another language, a transliteration of this word or passage into Arabic characters will be of great assistance. Similarly, a person who can read only using Latin characters will find it

useful if an Arabic word, for instance, can be transliterated into such letters.

The use of transliteration seems to be getting more and more rampant and widespread now because with globalization contacts between different peoples speaking different languages have increased. Communication between the various peoples is therefore facilitated by the use of transliteration. For instance a Hausa Muslim who cannot read Arabic may wish, as it often happens, to read portions of the holy Qur'an or Hadith or read certain supplications which are written and are to be recited in Arabic. Imagine the frustrations such a person may go through without transliteration.

However, useful as transliteration is, it comes along with its own peculiar problems. It is a potential killer of some important languages because it has the tendency to discourage learning the alphabets of such languages.

This dangerous and negative aspect of transliteration can easily be observed these days when one so often comes across Muslims who while priding themselves as highly educated, yet make little or no effort in learning the Arabic alphabet in order to read religious literature from its source. When such Muslims are reminded about the need for them to learn the Arabic alphabet, they counter by arguing that they can read everything, including the Holy Qur'an and Hadith, in transliteration.

The argument of such people may seem plausible on the surface, but looking at the issue more closely and deeply, it will be seen that what they achieve through transliteration is only an approximation of what is needed. This is clear from the definition of transliteration as we have stated it in the first paragraph of this write-up.

A look at the non-Arabic Muslims throughout the modern world quite clearly shows that less and less of them are learning to read and write in the Arabic alphabet. The danger is that if the trend continues unabated a time will come when almost all modern-educated non-Arab Muslims will abandon any serious attempt to learn to read Arabic – including the holy Qur'an and Hadith – using the Arabic alphabet. These two important sources of Islam may thus be understood only through translation and may be written and read only through transliteration. One hopes that this is not what is referred to as lifting the holy Qur'an from the hearts of people at the approach of the end of the world.

There is yet another problem with transliteration, namely that since it is not necessarily an exact representation of words, sounds etc. in the corresponding characters of another language or alphabet, and since it is only an approximation, it cannot exactly tally with what it is supposed or expected to represent. Imagine, therefore, the danger if you learn to read the holy Qur'an only through transliteration! It means that you are rendering only an approximation of the words of Allah and their meaning.

#### *Approaches to Transliteration*

There are two main approaches to transliteration thus:

(a) *Transliteration based on sound and pronunciation*

This approach is adopted by those who believe that the purpose of transliteration is essentially to allow a person to read or pronounce properly a portion of the language into which the transliteration has been made. Thus if you as a transliterator to transliterate **أكل الولد الطعام** he or she may transliterate it into either “akalal waladut ta'am” or “akala Iwaladu tta'am”. But if you ask the same person to transliterate what he has written into the Arabic alphabet he is likely to transliterate the sentences into either **أكل الولد الطعام** or **طعام** a combination of both, none of which is correct. Now imagine such a person transliterating verses of the holy Qur'an or Hadith of the holy prophet into Arabic from Latin alphabet, and the danger to Islam and to Arabic will be clear.

(b) The second approach to transliteration is to emphasize not pronunciation or sound, but the correct spelling. For example if we use the same statement as we have transliterated in the above paragraph i.e. **أكل الولد الطعام** it will be transliterated into **akala al-walad al-ta'am** which, if transliterated back into Arabic will be rendered as **أكل الولد الطعام**

Although this second approach cannot be claimed to be perfect, yet it clearly, in our view, approximates the original Arabic more than the first approach.

Following the arguments advanced above, I would like to recommend the second approach which is by and large the approach recommended by most Islamic authors, including those who edited the Encyclopedia of Islam.

However, this system is also not without its problems. For instance it is difficult to differentiate between **سنا** (sana) (senna tree) and **سنى** (to glean), **سما** (sama) (to be high) and **سمى** (samma) (to name), where the normal **alif** and **sana**, and **alif mamdudah** (long **alif**) in **سنى** and are spelt in the same way, although they are written differently in the Arabic original. But, as can be easily observed, the differences between the result of transliteration following the first and the second methods is vast – the second obviously being less prone to bringing about confusion in getting to the correct Arabic Original.<sup>18</sup>

#### *Need for Transliteration*

Despite the problems posed by transliteration, as pointed out above, it has its own usefulness. Take, for instance, someone writing in English or any other non-Arabic language who wants to refer to the Arabic word **الركعة** such a person can translate it into English as “bending the body” or “bow” or “kneeling down” or “dropping to one's knees”. None of these words and phrases, however can convey to the reader the exact import of the word. The best way to convey the meaning of the word is not to translate it but to transliterate it and then, explain what it means in a note. The same is true of many words especially technical words e.g. **الصلاة** (prayer) **الصيام** (fasting) etc.

#### *System of Transliteration adopted by Usmanu Danfodiyo University*

Having notice the haphazard and unscientific nature of transliteration adopted by various writers who present papers

in English during seminars, symposia and conferences, this University, through the Editorials Boards step up at different occasions, decided to adopt one system which should be followed in the editing of any works emanating from there.

As a result of this decision, the following system has been adopted, a system which by and large is based on the one adopted by the Encyclopedia of Islam. However, whereas the latter transliterates as K we prefer to transliterate it as Q. Similarly, the Encyclopedia transliterates Z as di while we prefer to transliterate it as the simple letter (j). (For the transliteration of Arabic into Roman alphabet, as adopted in this University, see Appendix at the end of this paper).

#### *Peculiarities of the System Adopted*

In an attempt to go back to the original sources this system has adopted the proper Fulfulde transliteration of Foduye in preference to the current corrupted one of the Fodio or Fodiyo or even the closer one to Fulfulde namely Fudi.

Similarly, the capital of Sokoto State was spell as Sakkwato.

#### *The Unsettled Classes*

There are still unsettled cases in the system of transliteration. These include the rendering of ة when it follows a long “a” vowel e.g. in الصلاة and الزكاة

Do we transliterate these words as al-*Zakah* and al-*Sadah* or as al-*Zakat* and al-*Salat*? Here we recommend the second method to avoid the likely confusion of transliterating these words back into Arabic as and While we have all along been concerning ourselves with transliteration from Arabic alphabet to English alphabet as usually adopted by different authors, we have said nothing about transliteration from Arabic alphabet to Hausa Roman alphabet. For example, should we transliterate Arabic letters into Hausa book letters following the same system we have adopted above? If we want to transliterate عبد الله for instance into the Husa Roman letters should it be ‘Abd Allah or Abdullahi? Should الطبرى be transliterated into al-Tabari or Addabari? This issue is left to the experts in Hausa to decide.

#### *Role of Arabic teaching in translating early Religious scriptures*

Translations of the Bible into Arabic are known from the early Christian churches in Syria, Egypt, Maltaand Spain. Some of these translations are from Syriac (the Peshitta), Coptic or Latin.<sup>[1]</sup> The earliest fragment of the Old Testament in Arabic is a text of Psalm 77, found in the Umayyad Mosque, dating from the 8th century.<sup>[2]</sup> One of the oldest Arabic bibles was discovered in the 19th century at Saint Catherine’s Monastery. The manuscript called Mt. Sinai Arabic Codex 151, was created in AD 867. It includes the biblical text, marginal comments, lectionary notes, and glosses, as found in the manuscript.<sup>[3]</sup> Most Arabic translations have translated **Yahweh** (יהוה), the Hebrew name of God (LORD or Jehovah in English / Kyrios in Greek), as Allāh or Ar-rabb (الله or الرب, respectively). These are similar to the appellations utilized by Muslims in Classical Arabic, but the term Ar-rabb is quite distinct from Muslim usage, which

normally does not use the definite article, instead predominantly making use of a vocative without an article or affixed possessive pronoun. The Aramaic Mār / Mōr (teacher or lord) is translated as Rabb or Sayyid (سيد or رب, respectively). There are many cases where an etymological root exists between an Arabic word and the original Hebrew or Aramaic text, yet it is translated into a colloquial or a commonly used word instead.

#### II. CONCLUSION:

Teaching of Arabic language to our younger secondary and tertiary students gave more impact towards achieving goals of national policy on education since its the language improved deferent aspect of human endeavor, psychologically, socially, economically and religiously.

Transliteration of Arabic language to non native Arabic spoken people a little bit geared towards attaining noble objectives of spreading this language, it therefore helps in festering moralities in the mind of region followers, while the meaning of Arabic manuscripts and other records should be explicitly cleared to non Arabic spoken people if such language acquired and taught.

#### *Observation/Recommendations*

- I. The basic knowledge of Islam enhances the moral orientation of the students. The policy document has not provided for the teaching of the subjects as require. Therefore, there has been an official neglect by the Federal Government of Nigeria (for both Islamic and Arabic teaching), which has from the colonial times, overtly prepared and actually promoted actively English as a second language over and above Arabic despite the fact Arabic is the oldest of the three.
- II. The writers at this juncture consider the prospective if Arabic and Islamic education generally in view of the above data presented as follows:
- III. An average Muslim child shall learn two languages beside the language of the environment. These languages include French and do not give Arabic any recognition.
- IV. The policy statement is not explicit to teaching to religious studies. It gives reference to the religious beliefs existing in the country. One may even be tempted to assume that they will be submitted for teaching in the Nigeria primary schools for all pupils.
- V. In the provision of specialist teachers of particular subjects neither Islamic education is considered nor the Arabic language.
- VI. The policy statement on integration of Qur’anic schools is not realistic as far this write-up. This is because state governments and even Federal government are not obliged to consider any Qur’anic schools when the National Policy do not give the much needed emphasis on the teaching of Islamic education.
- VII. The lukewarm attitude expressed in the provision for effective teaching and learning of Arabic and Islamic education will have a devastating effort forth learning of the subjects on future to the pupils.

#### REFERENCES

- [1] Abdul Karim I'wadh Hiyaza'. (1992). The status of Arabic Language and the importance of its spread in Indonesia. Paper presented at International Seminar on the Teaching of Arabic Language for non-Native Speakers, University of Brunei.
- [2] Fafunwa Babs(1994) Nigerian History of education.
- [3] Kuala Lumpur. Anida Abd. Rahim. (2003). Strategi pembelajaran Bahasa Arab di kalangan pelajar Melayu [Arabic Language learning strategies of the Malay students]. Unpublished Master's thesis, University of Malaya, Kuala Lumpur.
- [4] Lumpur. Bygate, Martin. (1987). Speaking. Oxford University Press.
- [5] J. W. (2007). Qualitative inquiry & research design: Choosing among five approaches (2nd Edn). Thousand Oaks: Sage Publications.
- [6] ,A. Rashid & Plano Clark, V. L. (2007). Designing and conducting mixed methods research. Thousand Oaks: Sage Publications.
- [7] Al-Zukhruf 43:3
- [8] Ellis, R. (1985). Understanding second language acquisition. Oxford, Oxford University Press.
- [9] Ellis, R. (1994). The study of second language acquisition. Oxford, Oxford University Press.
- [10] Finichiaro, M. B., & Brumfit, C. (1983). The Functional-notional approach, from theory to practice. Oxford University Press.
- [11] Ismail Muda. (1999). Penguasaan Bahasa Arab di kalangan pelajar SMK Pengkalan Chepa [The mastery level of the Arabic Language among students of SMK Pengkalan Chepa]. Unpublished Master's thesis, University of Malaya, Kuala Lumpur.
- [12] Khalid Mohd. Latif. (2004). Pencapaian pelajar kelas aliran agama dalam aspek pertuturan Bahasa Arab [Speaking skill achievements of religious streamed students]. Unpublished Master's thesis, University of Malaya, Kuala Lumpur.
- [13] F .Diane. (1986). Techniques and principles in language teaching. Oxford: Oxford University Press.
- [14] Lazim Omar. (2000). Pengajaran dan pembelajaran Bahasa Arab untuk tujuan-tujuan khas: Analisis keperluan di Malaysia [The teaching and learning of Arabic Language for specific purpose: An analysis of needs in Malaysia]. Unpublished doctoral thesis, National University of Malaysia, Selangor.
- [15] Spada, N. (2002). How language are learned (2nd Edn.). Oxford: Oxford University Press.
- [16] Littlewood, W. (1981). Communicative language teaching: an introduction. Cambridge, England: Cambridge University Press.
- [17] G.B B,T.AK & S.G (2011) Teaching Arabic and Islamic studies in Nigerian schools, a seminar paper presented in SSCOE Annual conference
- [18] Musa A.(2009) The contribution of Arabic language towards teaching of religious studies.
- [19] A.A Gwandu (2008) Transliteration of Arabic into ROMAN Language, a paper presented in annual conference at UDUS Sokoto.