

**INTERCULTURALISM IN THE WRITINGS OF
YORUBA GRADUATES OF ARAB UNIVERSITIES,
1964-2012**

BY

IBRAHIM, LERE AMEEN

Matric: 135600

DECEMBER, 2014

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BY

IBRAHIM, LERE AMEEN

B.A. Hons. (Ilorin), PGDE (Riyadh), Dip. & M.A (Ibadan)

A thesis in the Department of ARABIC AND ISLAMIC STUDIES submitted to
the Faculty of Arts

in partial fulfilment of the requirement for the Degree of

DOCTOR OF PHILOSOPHY

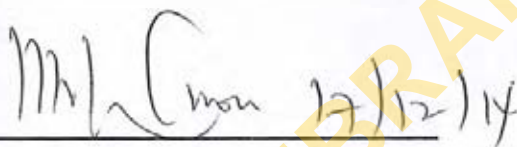
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December 2014

CERTIFICATION

I certify that this work was carried out by Mr Ibrahim Lere Ameen in the Department of Arabic and Islamic Studies, University of Ibadan.

 17/12/14

SUPERVISOR

Professor M. O. Abdulrahmon

Cert. B.A Hons., M.A, PhD (Ibadan)

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DEDICATION

This work is dedicated to Lawyer Tewogbade Tawfiq Al-Afrīqī

For his unimaginable support to my trip to Saudi Arabia in 2005 for PGDE Programme in

King Saud University, Riyadh

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ACKNOWLEDGEMENTS

I am, first and foremost indebted to Al-mighty Allah for His countless blessings on me and particularly for seeing me through this programme despite the plethora of difficulties which seemed making it unachievable. I appreciate you, my Allah, the wonderful God, the all-Seeing who forgets no one. I pray that I will ever remain to Him '*abdan shakūran* (a grateful servant).

I must, indeed, acknowledge the fatherly and supervisory role of Professor AbdulRahmon Miftah Oloyede whose constructive criticism and timely guide went a long way in having this project completed. I pray Allah, the Al-Mighty to continuously show him His mercy and preserve his life to reap the fruit of his labour.

My sincere appreciation goes to the entire members of the department for their various contributions towards the success of the project. I am indeed grateful to the Head of Department: Dr. K.K, Oloso, Professor S.H.A Malik, Drs: S.A Sittu, K.A Omofoyewa, J.A, Sittu, I, Adebolu, H, Uthman-Oladosu and A.O, Akewula. I am particularly indebted to Dr L.O Abbas for his continuous encouragement towards achieving the goal. The role of Prof. A.A, Oladosu, and Drs: I.O Uthman, M.K Kareem and M.A Noibi as well as Dr. Mahfouz Adedimeji of English Department, University of Ilorin, Mrs Bada of Postgraduate School, at rescuing me at the tail end of the programme is specially acknowledged. Also recognised is the support of the administrative staff of the Department such as Mrs: Alhajas: Muritala T. L, Oloso N.A, Mrs: Ajala A.E, M.O, Olaibi and Mr A. Egunjobi.

I wish to register my profound gratitude to the then and the current Faculty Post-graduate Sub-Deans, Dr. B.O Awosonmi, and Dr. R.O Olaniyi for the special interest in my work. I equally acknowledge the contributions of thier team members especially Drs: Adebiji of English, Okpokolo of Archaeology. Equally appreciated in this regard is Prof. B Ayeleru. I pray to grant every one of you his heart desire.

I also want to thank all my teachers starting from Baba Matokese who first taught '*Alfabaiyah*' , Alhaj Hashim Ejalonibu, the Mufasir '*Ām* for Iwoland who had the glory of teaching '*Al-Ajrūmiyyah*' and late Ustadh AbdulRasheed '*al-Ma'hadī*'. My teachers at undergraduate level such as Professors R.D Abubakre and Z.I Oseni, Y.A Quadir, I.O Oloyede, Drs: Abdul Salam Thaḳāfī, Mallam '*Āshir*', Late H.I Olagunju, Isa Alabi and a host of others. The special training I received from Drs: Fawzan, Abdul Khāliq and Dāmiq, all in King Saud University, Riyadh, is highly cherished.

I acknowledge with thanks the foundation-Vice-Chancellor of the Fountain University, Osogbo, Professor H.O.B, Oloyede, Professor Kamal Balogun of Olabisi

Onabanjo University and my direct Boss, Dr. (Mrs) Labo-Popoola Sharifat, the then Coordinator of General Studies, and the entire members of the University for their persistent support even after leaving the school. May Allah reward you all abundantly.

Also worthy of appreciation is the fatherly and spiritual support of Professor D.O.S, Noibi who I closely worked with as his first Personal Assistant at the level of Muslim Ummah of South-West, Nigeria (MUSWEN). I pray Allah to preserve his life for Islam and the service to humanity. My co-staff at the MUSWEN, Brothers: Wakīl Olaniyi, , Saheed Yahya (Computer), AbdulWaheed Hassan, Abdul-Ganiyy Oyekunle and a host of others.

I sincerely appreciate an unflinching support of my friend, Mr. M. A, Adegboro of Kenneth Dike Library. Equally appreciated are Drs: M.A Folorunso and Ishaq Lawal both of State College of Education, Ilesa. I also acknowledge my 'boys' such as Sarafadeen Olukeyo, Alyas⁶, Mogaji AbdulRazaq Oninasi and the entire students. The spiritual supports of the following people are appreciated. They are: Alhaji Baniyamin Sutti, Alhaji Mukhtar Alim, Alhaji Uthman Sutti, Alhaji Jamiu Akinoso, the Imam of Courage Close and Alhaji Lawal Mufutau, Baba Adini of Courage Close Mosque, Aigoro, Mallam Qasim Monloin, Malam Said Aladorun, Dr Sa'id Alaja, Alhaji Afeez Adedimeji, Alhaji Tajudeen Faleemu of Religions Department, University of Ado-Ekiti and Mr and Mrs Ayanleke, my neighbour. Also appreciated are Drs: M.M. Jimba of Kwara State University, Sirajudeen Adam of Kogi State University, Akanni of Olabisi Onabanjo University, AbdulAziz Asif, AbdulSamī⁷ of Tai Solarin College of Education, Ogun State and Qasim Abū Bilal of University of Lagos, AbdulBaqis: Daud al-Bardiyy, Abdul-Aziz, al-Khidr of Al-Imam Islamic University, Riyadh, Abdulkabir Abuko, of King Saud University, Dr Qasim Tijani Akorede, Alhaji Yunus Kharashi and Alhaji Hashim Magaji, Baba Abdul-Tawaab, Brothers: Daud Lawal, AbdulRasheed Babapoly, Mallam Daud Afenifere of Port-Harcourt, Alfa Akib Abdul Azeez (Ilawo) and host of others.

I would like to take this opportunity to remember and pray for my father-Late Alhaji Asafa Akande *Āl-Umar* for his struggle to provide us sound education. May Allah reward Him with *Al-Jannah*. I also pray that Allah grant my mother- *Ummu Lere*, with sound health and continuous happiness to eat more and more from fruits of her labour.

These words of appreciation will be incomplete should I fail to recognise the persistent support of my cherished sister, my mentor- Alhaja Afusat Muhammad Bashir and her husband. I pray Allah to grant them their heart desire both here and the hereafter.

I am indebted to the entire members of my family who stood by me with prayers. I cannot quantify the moral support I received from my brother Alhaji AbdulRamon Al-Umar

and his wife Ummu Faisal. Other family members appreciated are Ummu Manloin, Ummu Oriolowo, Alhaji Baniyamin and a host of others.

My profound gratitude goes to my wife, Hajia Omowumi and our kids- Akande and Tinuke who have always been source of joy for us. I pray Allah to preserve them for us and enable them maintain the righteous way they are being shown.

Finally, I thank everybody who has contributed in one way or the other to the success of this project. May Allah reward everybody abundantly. *Wa Ākhiru Da 'wānā ani-l –Hamdu Lillāhi Rabb al- 'ālamīn.*

Lere Ameen Ibrahim

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GLOSSARY OF NON- ENGLISH WORDS

<i>'Alāmāt al-Tarqīm</i>	-Punctuation marks
<i>Al-Amthāl</i>	-Proverbs
<i>Al-Ba'thah</i>	-An informal Arabic Institute in Kuwait
<i>Al-falsafah al-Islāmiyyah</i>	-Islamic philosophy
<i>Al-Hikam</i>	-Words of wisdom
<i>Al-Ihtikāk</i>	-Intermingling
<i>Al-Islāh</i>	-Reformation
<i>Al-khitābah</i>	-Oratory
<i>Al-Madrasah</i>	-School
<i>Al-Ma'had al-Dīnī</i>	-Religious Institute
<i>Al-Muhākāt</i>	-Imitation
<i>Al-Mushārah</i>	-Mutual participation
<i>Al-Musta'ribūn</i>	-Non-Arab Arabists
<i>Al-Tamadun</i>	-Modernity
<i>Al-Tathbīt</i>	-Consolidation
<i>Al-Thānawiyyah al-'Umūmah</i>	-General O' Level Certificate
<i>Al-Thaqāfah al-Islāmiyyah</i>	-Islamic Culture
<i>Al-'Ulūm</i>	-Sciences
<i>Al-Wasiyyah</i>	-Advice/Will
<i>'Aqīdah</i>	-Creed
<i>'Asr</i>	-Era or period
<i>Balāghah</i>	-Rhetorics
<i>Barā'ah al-Istihlāl</i>	-Methodical opening of speech
<i>Faniyyah</i>	- Artistic
Hajj	-Muslim pilgrimage
<i>Husn al-Tashbīh</i>	-Good comparison
<i>Ījāz al-Lafzī</i>	-Brevity
<i>'Ijuba'</i>	-Homage paying
<i>'Ilmiyyah</i>	-Scientific
<i>Iqtibās</i>	-Adaptation
<i>Jahiliyyah</i>	-Pre-Islamic Era
<i>Jawdah al-Kināyyah</i>	-Superb allusion
<i>Jumlatun Fi'liyyah</i>	-Verbal Sentence

<i>Jumlatun Ismiyyah</i>	-Nominal Sentence
'Mai'	-Traditional title for Kanem-Borno Ruler
<i>Mujtahid</i>	- A scholar that exerts intellectual capability to make analogical deduction
<i>Muqaddimah</i>	-Prelude
<i>Murāsalah</i>	-Correspondence
<i>Nahw</i>	-Syntax
<i>Nasīb</i>	-Lamentation over the deserted building and traces of the beloved ones and the horse before composing poem.
<i>Qawā'id al-Imlā'</i>	-Rules guiding writing structures
<i>Risālah</i>	-Message
<i>Saj'</i>	-Rhyme
<i>Salaf</i>	-The first Muslim generation
<i>Sarf</i>	-Morphology
<i>Tafsīr</i>	-Qur'anic Exegeses
<i>Ta'īm</i>	-Teaching
'Ulamā'	-Scholars
'Ummah	-Community/ nation
'Usūl al-Dīn	-Fundamentals of Religion
'Waka'	-Yoruba arts of poetry with Islamic colouration

Glossary of Abbreviation

ABU	-Ahmad Bello University
AIN	-Arabic Institute of Nigeria
APP	-Adalis Printing Press
ARC	-Arabic by Radio Certificate
AU	- <i>Al-Hikmah</i> University
CAC	-Corporate Affairs Commission
GDP	-Gross Domestic Products
GS	-General Studies

HIF	- <i>Haramain</i> Islamic Foundation
HMTA	- <i>Hajj Mabūr</i> Travel Agency
IIRO	-International Islamic Relief Organisation
IMCSLS	-Imam <i>Mālik</i> College of <i>Sharī'ah</i> and Legal Studies
ITA	- <i>Ināyyah</i> Travel Agency
IU	-Islamic University
JDI	- <i>Jam'iyyah Da'wah Islamiyyah</i>
KFU	-King Faisal University
LAM	-Language Acculturation Programme
NATAIS	-National Association of Teachers of Arabic and Islamic Studies
NAAA	-Non Arab African Arabists
NCAR	-Nigeria Centre for Arabic Research
NECO	-National Examination Council
NGAU	-Nigeria Graduates of Arab Universities
NGO	-Non-Governmental Organisations
NAA	-Non Arab Arabists
NWOGAU	-Non-Western Oriented Graduates of Arab Universities
NYSC	-National Youth Service Corps
OTM	-Organisation of <i>Tadomun al- Muslimīn</i>
SPBI	-Specular Border Intellectuals
SPW	-Specular Writers
SPWB	-State Pilgrim Welfare Boards
SYBI	-Syncretic Border Intellectuals
SYW	-Syncretic Writers
WAEC	-West Africa Examination Council
WAMY	-World Assembly of Muslim Youths
YGAU	-Yoruba Graduates of Arab Universities

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ABSTRACT

The Yoruba-Arab contact, traceable to the 16th century commercial visits, had a religio-intellectual impact on the former and is evident in the writings of Yoruba Graduates of Arab Universities (YGAU) which are replete with intercultural features. Existing studies have largely concentrated on the socio-cultural, economic and spiritual impacts of the Yoruba-Arab contact on the writings of traditional Yoruba 'Ulamā' while the works of YGAU, between 1964 and 2012, have been neglected. This study, therefore, examined themes and styles in the writings of selected YGAU, with a view to determining the extent of intercultural influences in them.

The study adopted Edward Said's specular and syncretic border intellectual theory. The purposive sampling technique was adopted in selecting 34 Arabic writings of 24 YGAU comprising seven *al-Naqd al-Adabī* (Literary criticism), eight *al-Dīn* (Religion), four *al-Lisāniyyāt* (Linguistics), two *al-Manhajiyah* (Methodology), four *al-Tarjamah* (Biography), and nine '*Ilm al-Ijtimā'* (Sociology), based on major historical phases and geographical distribution of the universities: North Africa, nine and Asia, 11. Data were subjected to historical and critical analysis.

The YGAU's writings had three historical phases: 1964 - 1984, 1984 - 1994 and 1994 - 2012. The YGAU were divided into Syncretic Border Intellectuals (SYBI) and Specular Border Intellectuals (SPBI). The SYBI (10), mostly language specialists, preferred non-religious themes and Arabo-Yoruba style while the SPBI (14) favoured religious themes and conventional Arabic discourse. The first phase featured four works: one sociology and three biography which presented the life experiences of some eminent Yoruba 'Ulamā'. The works featured Islamic doxology and adoption of Quranic verses. While adopting the Arabo-Islamic style, there was a deviation from conventional Arabic themes. The second phase witnessed seven works: one biography, three sociology, one language and two religion. While the biographical work accounted for a prominent Yoruba scholar, that of sociology focused on globalisation and *da'wah* in Nigeria. Language works focused on rhetorical analysis, whereas religious works featured the Islamic creed. Although three works contained exculpatory expressions, they all utilised registered words, Islamic doxology and simple language. Apart from biography and exculpatory expressions traceable to the Yoruba 'Ulamā', the patronised themes and styles were similar to that of the Arab. The third phase featured 23 writings: two religion, nine sociology, two language, five literature and two methodology. While religious works addressed socio-religious issues and canonical Islamic rituals, sociological works

analysed the Yoruba culture and its interplay with foreign culture. Works on language and literature centred on conceptual and aesthetic analysis, and literary comparison. The works on methodology treated modern Arabic research. Whereas three works: one religion and two non-religion utilised Islamic doxology, the rest featured quotations and paraphrases. While all North Africa's works focused on language, the Asia's were not, though, both agreed in styles. The works on methodology and the art of aesthetic analysis were adopted from the Arab while exculpatory expressions were borrowed from the Yoruba '*Ulamā*'.

The intellectual writings of Yoruba graduates of Arab universities were driven by their exposure to the intercultural link between the Yoruba and Arab worlds. Differences in their themes and styles resulted from their uneven attachment to the culture of the homeland.

Key words: Interculturalism, Arabic writings, Yoruba graduates of Arab universities, Syncretic and specular border

Word count: 498

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the study

Literature forms the basis of language in all times and climes. This linguistic-literary connectivity is known in Arabic studies as *Adab al-Lughah*. Zayyat defines this technical term as a profound effect of poetic and prosaic works; the by-product of imaginative thought which captivates minds and stimulates feelings¹. The role of literature in preserving the socio-cultural values of any society cannot be underestimated. This reality probably informs why Jose describes literature as a rich source of authentic material. Jose equally opines that such literature can be “dealt with in a way more integrated to an intercultural experience”. The functionality of literature depends on certain elements which include the language in use” and authentic representation of the spoken language and cultural environment². Samovar et al describes culture and communication as inseparable entity as neither of the two elements can function independently without another. Their words:

Culture and communication are indispensable because culture not only dictates who talks to whom, about what and how the communication proceeds. It also helps to determine how people encode the messages, the meaning they have for the messages, and the conditions and circumstances under which various messages may or may not be sent, noticed or interpreted... culture is the foundation of communication³.

The language of every literature, in view of Akinwumi constitutes the flesh-and-blood that keeps its culture alive. According to him, any “culture without literature in its own language atrophies, withers, dries and petrifies”⁴. It is through the local language, he further argues, that one can communicate directly with the local environment and make meaningful and relevant comments.

While the Akinwumi’s submission might be partly subscribed to, the role played by some foreign languages, such as Arabic in West Africa, in preserving the cultural legacies of their hosts, may prove the view incorrect. What perhaps occasioned the above conclusion of Akinwumi is the linguistic misrepresentations which often characterize the works of foreign writers on the community with which they share no cultural identity. Such linguistic misrepresentation is discovered by Bidmus⁵ in the work of Muhammad Mahmud Al-Sawwāf entitled: *Rihlatī ilā al-Diyār al-Islāmiyyah Afrīqiya al-Muslimah*. Al-Sawwāf, while recounting his experience during his visit to Nigeria refers one late Alhaj Ilyās, the then Baba Adini of Nigeria, as “Pope”. He did this on the assumption that Nigerian Muslim community also appoints Pope as in the case of Roman Catholic community. This linguistic

misrepresentation, as observed by Samovar et al, can be corrected through linguistic acculturation. Their words:

When foreign learners that have been taught the culture alongside the language encode their messages, they will not do so from a void, but from a deep understanding of what they are saying, its implications and history. They will be able to do much than communicate simple needs and ideas and they will be better equipped to interact within the target language, culture and truly give something back and participate in it⁶.

However, the quality of literary contributions of Yoruba '*Ulamā*' to the development of Yoruba society affirms the above submission. Though, the linguistic capability of the Yoruba '*Ulamā*' at early stage of writing and publication was meek and less expressive. Many of such writers would even prefer anonymous or put name of any Arab writer to their works in order to circumvent the blame for writing weakness. Al-Alurī informs us that such in-confident attitude later faded away such that the literary productions of our traditional '*Ulamā*' could compete favourably with the Arab counterparts⁷.

The introduction of Arabic into our higher institutions of learning is another factor for its potency as a medium of intellectual communications. Arabic tutors from various Arab countries such as Egypt and Lebanon were deployed to Nigeria for linguistic acculturation⁸. The literary attention of the products of these institutions was first focused on the literary outputs of the Arabs. It later shifted to the works of their counterparts- traditional '*Ulamā*', with little or no serious interaction with the literary outputs of Yoruba graduates of Arab Universities- another subset of Yoruba '*Ulamā*' in the region. It is noteworthy that the result of the works of the former on the latter are suggestive of the need to further improve on the trend of Arabic writing in the region, hence the idea of exploring the literary works of Arab trained '*Ulamā*' became imperative. It is believed that the high level of Arabic literary acculturation of this group of scholars will be of great assistance in consolidating the efforts of the home-grown Yoruba '*Ulamā*' and further encourage intercultural studies in the land.

1.2 Statement of the problem

The Arab-Yoruba contact dates back to 16th century commercial visits of the former to the ancient domain, old Oyo, of the latter, and the introduction of Islam into the region⁹. This subsequently led to development of intellectual and spiritual caravan across in-between the desert and the forest of Africa. Existing studies have largely concentrated on the socio-cultural and spiritual impacts of these contacts on the writings of traditional Yoruba '*Ulamā*' while the works of Yoruba Graduates of Arab Universities (YGAU) are neglected. This work,

therefore, examines the Arabic writings of YGAU. The above stated situation, however, gives rise to the following research questions:

- a) What aspects of literary themes commonly patronised by this group of scholars?
- b) Any aspect(s) of Arabic literary innovation introduced into the region?
- c) Are the works of individual members homogenous in terms of style?
- d) To what extent could their works be described intercultural?

1.3 Objective of study

This study aims at achieving the following objectives:

- a. To discover the commonly patronised literary themes by YGAU
- b. To determine the aspect(s) of Arabic literary innovation they introduced into the region.
- c. To showcase the stylistic approach of the writers with a view to determining the intercultural undertone in the intended message.
- d. To correct misconception about this group of scholars by some traditional scholars.

1.4 Scope and limitation of study

In view of the high population and variation of the host countries of the scholars under study, the present attempt shall be limited to works of those who hold at least first degree in the middle East and North Africa from which: Saud Arabia, Egypt, Kuwait and Libya are selected as a case study. The study shall therefore be restricted to intercultural features in the works with special focus on their writing themes and styles.

However, our reference to YGAU includes not only those that hail from south west of Nigeria but also the Yoruba area of Kwara state.

1.5 Theoretical framework

The syncretic and specular border intellectual theory is one of the recent cultural theories in social sciences. It was proposed by Edward Said in 1986¹⁰ and expounded by Abdul Jan Muhamed¹¹. The theory states that the awareness of intellectuals is situated on cultural border. This, according to Said, defines a “structural symmetry and tensions that characterize the border intellectual’s subject position and obscure the border intellectual’s agency as well as the orientation of his or intentionality towards two cultures”. This cultural theory is premised on syncretism and specularism¹².

While syncretism could describe the position of an individual or a group of people in diaspora, who despite the challenges of the prevailing cultural nuances, still strive to be more “at home” with his culture, Specularism refers to the situation of set of people in an unfamiliar society and strives to strike balance between his own culture and the culture of the host¹³.

This theory, according to Jan Muhammad, lends credence to Freudian and Lacanian views which emphasise that “subjects are formed, in a very deep sense, by social, political, and biographical processes and that the affective components involved in these formations produce deeply sedimented and effectively “finished” subjects who cannot simply reformulate themselves by discursively reexamining their positionalities.”¹⁴. The theory, in other words, depends on textual subject position rather than biographical subject notion common to most of postcolonial theories which have been found less productive¹⁵.

1.6 Research methodology

This work adopted a purposive sampling method, also known judgmental sample. Thirty four Arabic writings (between 1964 and 2012) of 20 YGAU comprising *Al-Adab* (7), *al-Diyānah* (8), *al-Lisāniyāt* (4), *al-Manhajiyāt* (2), *al-tārīkh wa tarjamah* (4), and ‘*Ulūm al-ijtimā’iyyah* (9) were selected based on the geographical location and the historical phases. Notable among the works are: Ake’s *Dhikriyāt fī al-Azhar*, Oladosu’s *Usus al-Baḥth al-Akādīmī*, Adekilekun’s *Ṭhār Shaykh Labīb fī Talāmīdhīhi*, Miṭāh’s *Man al-Ma’būd?* Jimba’s *Ṭhār al-Islām fī al-Adab al-‘Arabī*, Murtala Bidmus’s *Mustaqbal al-Lugah al-‘Arabiyyah fī Najīriyyah*, Sirajudeen’s *Al-Qawl al-Jāmi’ fī Jawāz Akthar min Jāmi’*, and Balogun’s *Rihla al-Baḥth*. Data were subjected to exploratory and interpretive analyses. Non-phonetic typology of transliteration was adopted and the entire translated piece in the work is mine except otherwise indicated.

1.7 Definition of terms

1.7.1 Meaning of Culture

Culture, as a social concept, attracts various definitions from different scholars. Chuta¹⁶ defines it as “all the material and spiritual characteristics and products of human intelligence acquired from the remote and past, in the advancement of humanity”. Onigbo¹⁷, in his definition, sees it as all the qualities which group men together and distinguish them from the rest of animal kingdom. The most basic aspect of that quality is the man’s capability to communicate and receive back information from one another. The cultural diversity characterising human society is often predicated by incongruent nature of man which,

according to Anigbo, can be appreciated by mutual understanding. This is because man, by his nature, requires close association with his fellow men for the promotion of greater security and interdependence¹⁸.

Culture, as a social phenomenon, is categorized basically into two: traditional and instrumental conceptions. The traditional conception is the one which embodies a more popular and static approach and identifies culture with a group of “products”¹⁹ that a particular community has generated historically. This is technically referred to as expressive culture. The instrumental conception however refers to the conceptual model in which the world is interpreted and the culture is situated. This is also known as extensive conception.

1.7.2 The concept of Interculturalism

The word Interculturalism is a morphological derivative collocated from the suffixes: ‘inter’ culture’ and ‘ism’. This collocation literally implies a process of social intercourse between two or more cultures in a given society. It is technically defined as “the recognition that culture is important and of equal value to all people. It also recognizes that forcing people to subscribe to one set of values can create tension between individuals and group”. The introduction of this concept is very recent. It is preceded by the concept of multiculturalism which equally borders on the idea of cultural dynamism²⁰. The extant difference between these interrelated terms lies in the fact that the latter appears more inclusive. The relationship between these terms is further detailed in the intercultural education guideline for schools thus:

Both the terms describes a situation where there is more than one culture in a country. While the term ‘multiculturalism’ is sometimes used to describe a society in which different cultures lives side by side without much interaction, the term ‘interculturalism’ express a belief that we all become personally enriched by coming in contact with and experiencing other cultures and that of people of different cultures can and should be able to engage with each other²¹.

Among the features of interculturalism is that culture is sacrosanct and identity with any cultural value should be fluid and socially constructed. This implies that any aspect of human culture could be criticised in a bid to obtaining positive change. By this, a member of a particular cultural society “can have more than one identity to change and ascribe to different identities and to form attachments to group as they see it fit”²².

1.7.3 Intercultural vs. cross-cultural communications

Inter-cultural and cross-cultural communications are two socio-logical concepts with nearly interrelated implication. While intercultural communication could refer to “exchange in interpersonal settings between individuals from different cultures”, cross-cultural communications can be seen as such communication that “takes place between members of whole cultures in contact or between their cultural spokespersons or representatives”. Gudykunst, as quoted by Posser is of the opinion that the two concepts are integral parts of intergroup communication²³. This probably informs the reason why the two concepts are used interchangeably, as in the case of present study.

Mere mentioning intercultural communication as a theoretical concept, one is bound to raise a number of questions which include; when does communication become intercultural, what differentiates intercultural from communication that is not intercultural; what is it required of one to be an intercultural communicator? One may equally want to know the point of demarcation, if any, between the term intercultural and cross-cultural communication and adaptation. These questions seem partly answered by Gabriella²⁴ when he says:

Intercultural communication can be understood via the same basic variables and process used to describe other forms of communication. All the communication occurs between people who have varying degree of familiarity with each other. The key factor of understanding intercultural communication is the concept of stranger. Different cultures (and sub-cultures) may have different rules and norms in accordance to which I will point out that understanding of the other's culture facilitate cross-cultural communication.

The two terms, simply put, are linguistically interconnected. They are equally knitted by the concept of strangeness and unfamiliarity at practical level. This probably informs the reason why some scholars often use the two terms interchangeably. They are both seen as human oriented concept concerning individuals and groups of diverse culture. Even though, the intercultural communication, as a social concept, is new in the annals of human existence, its institution as an area of study could not start until post second world war which coincided with the creation of the United Nation. It is however generally accepted that Edward T. Hall was the first to use the term²⁵.

Among the leading scholars of this concept is Kim who describes it as "the entirety of the phenomenon of individuals who, upon relocating to an unfamiliar socio-cultural environment, strive to establish and maintain a relatively stable, reciprocal, and functional relationship with the environment"²⁶. From this definition, it could be deduced that the word

“communication” is broader in meaning than mere oral communication. It rather signifies holistic adaptation or contact which immigrants acquire in the host community. This includes: “knowledge of host language, culture, worldviews, beliefs, norms, and rule of social conduct and interpersonal relationship” which they learn to resonate emotionally and aesthetically²⁷. It is this Kim’s interpretation of the concept that shall be adopted in the present study, for it is believed that meaningful cultural adaptation can be possible only when the spirit of openness, strength and positivity are exhibited.

1.7.4 Yoruba graduates of Arab Universities (YGAU) defined

This group refers to individual Yoruba indigenes that left their home country with a view to having temporary stay in any part of Arab world for the sake of knowledge acquisition. This set of scholars can be categorized into four sub-groups; the first one includes those whose intent is mainly to undergo pure Arabic tutelage without necessarily joining a particular higher institution of learning. The number of this group is very scanty nowadays. The second one comprises those who having obtained higher degrees in non-Arab universities, later found their ways to any Arab country for post-graduate degrees. The third group comprises those who obtain, at least their first degrees in any Arab universities, in the world. Most of YGAU belong to this group. The fourth one, which is very rare, is composed of those who are privileged to be born in any part of Arab land and had their university education therein.

1.8 Literature Review

Scholars across the ages have explored the Arabic literary traditions of Yoruba land. What perhaps triggered such interest are sorts of similarities that exist between Yoruba and Arab cultures which constantly give rise to further researches. Commenting on the existing researches on literary productions of Yoruba ‘*Ulamā*’, Bidmus opines that such intellectual activities are better done by homegrown researchers than the foreign ones. He also establishes that some investigations carried out by non-Yoruba scholars on Yoruba literary tradition are characterized by historical and linguistic misrepresentations. This was always resulted from their inability to decipher some cultural intricacies inherent in Yoruba tradition. Even though, some modern researchers in the field still show interest in working on foreign literary production, the available works on the Arabic literary tradition of Yoruba are not only of quantity but also of quality. In spite of such profound contributions there seems no in-depth works on Yoruba graduates of Arab Universities.

This work, therefore, aims at exploring the literary productions of this group of scholars with a particular focus on intercultural influences inherent in their works. It is in view of this that some relevant literatures to the present study are critically reviewed.

1.8.1 Studies on inter-linguistic works

1.8.1.1 Integration of western modernism in postcolonial Arabic literature: a study of Abdul Wahab Al-Bayati's third world poetics²⁸ by Gohar, S.M.

In this article, Gohar examines the disposition of postcolonial Muslim poets to western literary tradition using Abdul-Wahab Al-Bayat as a case study. He explains that the colonial wave with its far reaching effect on the fabric of virtually all the colonies rarely had negative effect on the Muslim literary tradition. The reason for this, as claimed by Gohar is that Islamic literature in "a large part of Islamic world is composed of indigenous languages". He also affirms that, the western Muslim writers do not consider postcolonial/western literature as hostile texts but rather 'part of the human cultural heritage liable for literary exploitation'.

A pointer to this, according to the author, is the adaptation of non-native forms by postcolonial Muslim poets to revolutionalise local perspectives to deploy narratives of confrontations and challenge the ruling regimes which they found oppressive and brutal. Gohar concludes that the Muslim world attained this success probably because both political leaders and poets speak the same language of resistance against western imperialism.

1.8.1.2 *Al-Lughah al-'arabiyyah wa mustaqbalu tulābihā fī Najīrīyā: i'ādat al-nazar fī qadiyyat tadmīn al-thaqafat al-injilīziyyah fī manāhij al-madāris al-'arabiyyah al-hadīthah*²⁹ by A.I. Lawal

This article employs Arabic as a means of analysis. It reviews the situation of Arabic in Nigeria before and after the incursion of colonialists into Nigeria and the impact which the latter has on the former during and after the process of interaction of the duo. According to Lawal, Arabic is one of the world languages of international reputation which had contributed in no small measure to human development. In particular, the role played by Arabic in West Africa, Nigeria inclusive, eventually got to a level that linguistic standard of some Africans was at par with that of Arabs. Lawal, equally submits that the subjugation of Arabic in Nigeria was not championed only by the colonialists but also the Orientalists. He further explains that the basic aim of the former was originally to siphon the riches of Africans and not necessarily to colonise their language. But in view of the pivotal role of language in achieving this huge project, suppressing the ruling language became necessary. On the

contrast, the second group- the western orientalist studied Islam and its language as a best approach to achieve their interior motive against the religion and not to better the lot of Islam and its language.

This, as argued by Lawal, informs the reason why they advocate not only the teaching of Arabic via other languages such as English but also researching into it through those languages. Also arising from this development is the issue of adopting English language into curricula of modern Arabic schools in Nigeria- a matter which has caused very serious disagreements among the scholars of Arabic and which remained unresolved till the present time.

Ironically, in spite the havoc caused by the west to suppress Arabic, as seen in this discussion, the author finds no other means to redress the situation than to study the language of the west(English) just as Arabic is being studied.

1.8.1.3 *Al- Musanafāt al-sarfīyyah 'inda ba'di 'ulamāi bilād Yoruba*³⁰ by Abdul Ganiyy A.A

This paper sheds light on the trend of writing and publication of Arabic among Yoruba 'ulamā'. It gives a particular attention to some literary researches carried out so far by Yoruba 'ulamā' in Arabic morphology. Abdul Ganiyy, for the purpose of analysis, selected three published books on Arabic morphology and a manuscript by Yoruba ulama'. These works are: *Tasrif al-Mubtadi' Shar'h Tasrif al- Maidanī* written originally by Abul Fadl Ahmad and expatiated by Shaykh Adam Al-Aluri, *Mabadi' Ulūm al-Sarf* by Abdullah Ibrahim al-Muqadam and *Advā' 'Ala Dilālah al-Ziyadah fī al-Awzān-* a manuscript by Muhammad Uthman al-Thaqāfi.

The author notes that Yoruba 'ulamā' pay little attention to writing on Arabic morphology. And that the scanty ones produced are triggered by academic needs. The author then concludes that the little works available on this subject are characteristically homogenous in both styles and approaches.

1.8.1.4 *I'ādat al-nazar fī manāhij al-madāris al-'arabiyyah al-khāsah fī bilād Yoruba*³¹ by

A.G.A.S, Oladosu

The article, as revealed in the title, intends to assert the strong need to reconsider the curricula of the modern private Arabic schools in Yorubaland. Among the factors identified by Oladosu for such recommendations are: Cultural Revolution, sudden change of social behavior and economic style which are capable of influencing both political and educational concepts of the nation. Investigating the relationship between the National Policy of education

and the nature of the present curricula of Arabic private schools in Yoruba land, Oladosu argues for the need for latter to blend with the former in order to optimise its outputs.

According to the author, the government's desire to promote Nigerian languages is reflective in the National policy on education which encourages every citizen to master at least one of the three leading languages in Nigeria. Oladosu therefore advocates reconsideration of curricula of modern Arabic schools in Yoruba land to include not only English but also Yoruba for the advantage of students of Arabic in Yorubaland.

1.8.1.5 *Al-akhtā' al-sawtiyyah fī tilāwat al-qur'ān li-tulāb al-jāmi'āt al-mukhtārīn fī Najīrīyā: dirāsātun tahtliyah*³² by Salih Bilad al-Janari

This article, written in Arabic, is designed to discuss phonetic errors in the Qur'anic recitation among Nigerian university students using Usman Dan Fodio University as a case study. The research, according to the author, is a product of his accumulated experience gathered in the course of teaching students of Arabic with diverse mother tongues (Yoruba and Hausa), from 2003 to 2006. Phonetics and Tajwīd, according to Al-Janari are technically interrelated and can be described as two sides of a coin. He further explains that the early scholars such as Imam 'Ali and Ahmad al-Farāhād did not differentiate between the two and that some of the modern scholars such as Abu Muhammad Safwah-deen considered the two as a single subject in his book- *al-Bayān al-Sadīd fī Ahkām al- Qirā'ah wa al-Tajwīd*.

Al-Janari discovers that the linguistic background of individual students greatly influenced the kind of phonetic errors they commit as the forms of phonetic errors committed by Students of Hausa origin differ from the ones commonly committed by those from Yoruba land. The author identifies the following as the causes of phonetic errors commonly committed by the students: non-availability of some Qur'anic sounds in the language of the students, availability of Qura'nic sound in the language of student but not being used in different way in his own language.

It could be assumed that if such research is to be conducted on those trained in the Arabland the results would have, to a certain extent, be different. This is because the environment under which they study would have assisted them in overcoming larger part of the problems with Nigerian university graduates.

In his conclusion, Al-Janari recommends that linguistic laboratory should be used to teach this subject and that emphasis be laid on teaching the aspect of minimal pair in linguistics.

1.8.1.6 *Al-Hadhf wa al-idgām fī al-lughah al-‘arabiyyah wa al-yoruba: dirasatun taqābuliyyah*³³ by Abdul Ganiyy , A.A

This paper attempts at studying the linguistic relationship between Arabic and Yoruba. It focuses more on the problems facing Yoruba students of Arabic such as elision and assimilation which are often occasioned by linguistic interference.

It is established that both elision and assimilation are linguistic features that characterize both Arabic and Yoruba which presupposes that Yoruba students of Arabic should not have problems when confronted with such aspect of linguistic in Arabic. However, the result of his findings proves otherwise. The reason for such recurrent errors by Yoruba students of Arabic, as noted by the author, lies in the intricacies, forms and variations of the linguistic elements in Arabic.

1.8.1.7 *Mushkilāt al-atakāfu’ fī tarjamat ma‘ān al-l-qur‘ān al-karīm ilā al-lughah al-yoruba*³² by Abdul-Salam, A.S

This work discusses the issue of translation equivalence in Yoruba translated Qur’an. The main purpose of embarking on the exercise, according to the author, is to facilitate good understanding of glorious Qur’an among the Yoruba Muslims with sizeable knowledge of reading literacy. The idea of translating Qur’an is noted by the author to have suffered the translation-equivalence problems. In investigating this problem, he adopts a number of methods which include: descriptive, analytical and comparative analysis. Among the versions of the translated Qur’an sampled for analysis are: *Al-kur‘anu Alaponle, itumo si ede Yoruba* by Y.A Quadr of Department of Religious studies, *Al-Qur‘an Alaponle pelu itumo re ni ede Yoruba* produced by the King Fahd complex and *Al-Kurani ti atumo si ede Yoruba* by *Al-Amānah al-‘īmah li Rabītah al-‘īlam al-Islamī* in Saudi Arabia.

Abdul Salam observes that all the available copies feature translation equivalence problems which surface at lexicographical, structural as well as metaphorical and contextual levels. Such problems are resulted from non-cognizance of the cultural implications of the linguistic elements of the host language. The author therefore appeals to the workers in the field of translation to take note of such translation deficiency in their subsequent works on the Qur’an.

1.8.2 Structural and textual studies of Arabic works of Nigerian authorship

1.8.2.1 *Dirāsatan tahlīliyyah li al-intājāt al-lugawiyyah li 'ulamā' bilād Yoruba fi najjīrīya*³³ by Abdus-Salam, A.A.

As a background to the study, the author digs into the history of Arabic writing in Nigeria, emphasizing the role of 'ulamā' of Ilorin in particular. According to him, Arabic writing in Nigeria passed through a lot of stages and assumed a new dimension in Yoruba land with the coming of Isaac Ogunbiyi, who first translated a Yoruba folklore book- *Itan Ijapa*, into Arabic Language. This dimension was warmly embraced by a number of 'Ulama' who followed the suit.

One major observation made by the author regarding the work of Yoruba 'Ulama' in Arabic linguistic is that majority of them are addicted to the traditional pattern of writing, not until recent time when some researchers in the area started adopting a comparative method technically known as *al-Manhaj al-Muqārin*. Though the author is not categorical about those group of scholars with this new trend, but it may be assumed that it was those trained in various parts of Arab world among the Yoruba 'Ulamā'.

1.8.2.2 A Case for Nigerian Literature in Arabic³⁶ by M.G.A, Raji

In this article, Raji establishes unsuitability of the term "Arabic Literature" to portray the literary efforts of Nigerian Arabists in an attempt to domesticate the language in the region. The word "literature", according to him implies artistic portrayal of any particular life in its own or another language. By this implication, qualifying Nigerian national literature as "Arabic" can be culturally aberrant. Raji bases his argument on the submission of Liman, the author of the ode on Nigeria Civil War, who feels not comfortable to describe his composition as an "Arabic Literature simply because it was composed in Arabic". Liman would not equally prefer to have his works either reviewed or criticized by Arab but Nigerian in order to retain Nigerian Arabic flavor.

The evolvement of Nigerian national literature as opined by Raji started gathering momentum with the independence of Nigeria in 1960, when Islamic tradition became exposed to the impacts of modern secular thought and the modern European literature. The involvement of non Muslims in showcasing Nigerian culture in Arabic is another reason for unsuitability of the term in Nigerian context.

Raji however identifies three basic sources through which Nigerian literature in Arabic have emerged in the course of history, which are: translation of Yoruba folktales into Arabic, rendering Nigerian poetry in Arabic and writing Nigeria drama in Arabic.

In his assessment, Raji highlights the following as parts of characteristics of literary outputs on Nigeria which he describes as Nigerian literature in Arabic, to include: consideration of the language as non-sacred, introduction of proverbs, figure of speech and disappearance of devotional character such as the opening and closing doxologies, pious character and juridical style.

1.8.2.3 A study of the contents and structural patterns in the didactic Arabic poetry of Yoruba 'ulamā 1885-1995'³⁷ by Fatai Owolabi Jamiu

This PhD thesis addresses the extent of Yoruba '*Ulamā*'s exploration of didactic Arabic poetry in Yorubaland. It also examines how both contents and structures of such compositions could assist in achieving the goal of social transformation. The method adopted by the author in conducting this research includes both analytical and descriptive. Library and archival materials as well as structured interview were used in gathering the required information in this regard.

By Yoruba '*Ulamā*', as claimed to be the target population of the work, one would expect an even representation of every segment of Yoruba '*Ulamā*' in the selected works. However, a careful study of this research reveals that the author has only succeeded in studying only the works of traditional '*Ulamā*' with utter negligence of the works of both institution-based scholars and graduates of Arab Universities which the present research aims to address

The author concludes that Yoruba '*Ulamā*' resort to didactic Arabic poetry mainly to replace such composition on request. Also observed by the author is that virtually all the works produced on this theme are tailored in line with the format of classical Arabic poetry.

1.8.2.4 Argument and counter argument in selected works in Arabic by Nigerian authors³⁸ by Ismaheel Akinade Jimoh

This research explores the argumentative features in the works written in Arabic by Nigerian authors. Matters which often lead to intellectual confrontation among these '*Ulamā*' go beyond religious affairs. It equally involves sociolinguistic, political and philosophical matters. Sampled among the scholars known for indulging in such intellectual activities are: Nasir al-Kabara, Muhammad Al-Athari, Al-Khafanghi, Abubakre Muhammad Gumi, Adam Al-Alurī, and Ahmad Rufai' al-Ibadanī.

The author argues that the involvement of Nigerian authors in such intellectual polemics is a pointer to the fact that our scholars are not only potent in the use of the language

but also are assertive in their opinion and not necessarily sticking to foreign ideas. This intellectual confrontation, as noted by Jimoh, serves as checks and balances in the circle of Nigerian scholars. Among the grey area noted by the author in the works of Nigeria 'Ulamā' is inadequate attention to proper referencing. They do this in order to avoid destructive criticism".

A critical look at this work however shows inappropriateness of its title which claims to have focused on Nigerian authorship. This work has no reflection on the literary contributions of Yoruba graduates of Arab Universities, another vibrant segment of Yoruba 'Ulamā'.

1.8.2.5 Arabic writing in Nigeria a critical study of styles in selected Arabic prose by Nigerians³⁹ by Bidmus, M. A.

In this work, Bidmus categorizes Nigeria Arabic writers into two groups. The first group which he refers to as group 'A' is consisted of "those that attended Arabic education from private Arabic institutions known as *Madāris 'Arabiyyah Khāssah* without tasting western type of education, while the group B is formed by those writers who have the opportunity to attend formal training in their quest for Arabic education " in the western setting. Also included in this group are those who had opportunity of completing their studies either in Nigerian universities or abroad. The two prominent Nigerian writers whose works feature tremendously in this research are Shaykh Adam Abdul-lah Al-Ilorī and Dr Ali Abubakar. While the former with no shared feature with members of our target population-Yoruba land, could be assumed representing the southwestern part of the country, the latter who is a product of Arab based institution represents the north. Bidmus also criticizes the works and suggests some other areas which could be further studied by subsequent researchers.

1.8.3 Arabic literary tradition in post colonial Nigeria

1.8.3.1 The Arabic literary tradition of Nigeria⁴⁰ by John Hunwick

Hunwick, in this paper establishes the profound impact of Arabic literary tradition in Nigeria. He traces the history of writing culture in Nigeria to about 800 years and credited the honour of the pioneering authorship in Arabic to that popular grammarian and a poet of Kanem, Abu Ishaq Ibrahim al-Kanemi.

Writing exercise in Nigeria in the second half of twentieth century witnessed improved usage of Arabic as a literary language and a common language of day-to-day

communication. He equally argues that Kanem-Bornu area became popular as a result of the determined efforts of Mais who attracted scholars to settle in the area. Among the prominent scholars that settled in Borno, according to him, was Ahmad b. Fartuwa.

It could be observed that Hunwick delves more on Arabic literary activities in the north more than he does in other parts of the countries where Arabic literary tradition flourishes in the same period. Equally the work is silent on the contemporary literati whose works in Arabic are worth being acknowledged.

1.8.3.2 Yoruba participation in Arabic literary tradition: a tentative account³⁹ by R.D Abubakre

In this article Abubakre critically examines the implication of the term '*Adab*' on one hand and Arabic literature on the other. He argues that the thematic approach to study Arabic should be more diagnostic and convincing than being chronological. The author further argues that translating *Adab* to mean literature is incomplete for it is wider than belles-lettre and less wide than general literature. Abubakre also believes that the term is 'conventionally used to designate the Arabic literary period are more hypothetical than they are scientifically verifiable'. He then suggests other three classificatory criteria which include; diachronic, place of production of literary work and synchronic.

With the above as a background to the focus of the research, Abubakre highlights the area in which Yoruba '*ulamā*' feature significantly in Arabic literature, which include: phonemic, prosodic syntactic and pragmatic. Also discussed in the paper is the extent of Yoruba composition of Arabic poems and the trends of prose writing. Among the features of Arabic writing by Yoruba, as noted in the work is the adoption of conventional opening viz-a-viz Islamic aphorism such as *Basmalah*, *Salsalah* etc.

1.8.3.3 Arabic and Islamic literary writings in Hausa land: a source for African Historiography⁴² by Saliu Lawal

Lawal, in this essay, surveys the historical development of Arabic and Islamic writings in Hausaland and how such intellectual productions could be judiciously used as sources of African historiography. The tradition of written literature, according to the author, started in the 15th century with the incursion of Arab scholars into the land. This perhaps informs the reason why a great number of Hausa words were traced to Arabic language.

It is noteworthy to assert that the literary tradition of this period was championed by visiting scholars who were non-Hausa such as Abdul Karīm al-Maghīlī, Shaykh al-Sayyuti,

the author of Tafsīr al-jalālayni, Abdul Rahman Zaity and a host of others. The author argues that the involvement of Hausa people in Arabic literary production predated the Jihād of Uthman dan Fodio and that the literary productions of these periods both published and those in manuscripts are rich enough to better the lot of African historiography.

1.8.3.4 The role of Al-Azhar university in educating Nigeria youth: Ilorin Al-Azhar institute as a case study⁴³ by Jimba, M.M.

Jimba, in this essay, aims at unfolding the contributions of Al-Azhar University to the Arabo-Islamic scholarship in Nigeria. The paper focuses on Ilorin al-Azhar institute as a case study. The author probes into the historical background of Nigeria's contact with Al-Azhar which, according to him, dates back to ages. He also draws his audience attention to the historical overview of Ilorin Al-Azhar Institute and the collaborative role played by Shaykh Muhammad Kamal-deen Al-Adabī with Al-Azhar authority in its realization.

Among the contributory factors for the success of this institute is long standing support of Al-Azhar University. Since its inception, this University has continued to deploy Egyptian Arab to serve as tutors. The host environment, Ilorin, is equally described fertile and conducive for such intellectual bargaining. The curriculum, a replica of what is in play at its mother institution in Cairo, is also of great assistance in producing virile students that could be admitted for degree programs in any Arab university of their choice. All these, according to Jimba, have greatly assisted in laying good foundation for the ambitious individuals to build their carriers. Today, products of this institute could be found in various prestigious capacities as professors, diplomats, ambassadors etc.

1.8.3.5 Investigation of Arabic broadcasting in Nigeria 1970-2006⁴⁴ by Tajudeen Adebayo

Adebayo in this work examines the contents, themes, directions of Arabic news items and programmes in Nigeria. He also evaluates the extent of conformity of these journalistic efforts to the current trends in Radio and Television production in Nigeria. Although, the graduates of Arab Universities rarely study journalism as a course, their background in Arabic afforded many of them to work as freelance broadcasters as a means of getting paltry sum for self-sustenance.

In spite of this unfortunate situation, the author describes Arabic broadcasting in Nigeria as being of high quality not only in content but also text. He equally sees it to be inconformity with the current trends in both radio and television production in Nigeria.

1.8.3.6 *Harakah al- lugah- al-'arabiyyah wa 'ādābihā fī Najīrīyā*⁴⁵ by Galadanchi, S

The attention of Galadanchi in this work is focused not only on historical background of Arabic in Nigeria but also on the evaluation of the functionality of the language. This informs the reason why Galadanchi explains the disposition of Nigerian government at the threshold of postcolonial period toward the language. According to Galadanchi, Government did not only allow Arab countries to come and establish embassies in Nigeria but also made frantic effort to send some Nigerians to the Arabian and western Universities to acquire the knowledge of Arabic.

The author also discusses the outstanding performance of some Nigerians in the area of Arabic linguistic and literature. In this work, a particular attention is paid to the work produced during the caliphacy of Shaykh Uthman bn Fodio- the period that was described as golden era of Arabic in Nigeria.

However, in spite of the radical development of Arabic as encapsulated in the work, the research seems incomprehensive enough in view of its scope. It discusses more of northern development of Arabic with little or no attention to the functionality and historicity of the language in southwestern part of the country and hence creating a vacuum that could be filled by other researchers.

1.8.3.7 *Nigeria and the Arab states*⁴⁶ by Chidebe, C

Chidebe, in this paper examines the factors that facilitated the contact of Nigeria with Arab nation and the impact of such contact on the Nigerian society. Among the effect of this contact, according to Chidebe, was the emergence of full-fledged Islamic culture and its civilization in various part of the country. With the coming of Euro-western Christian Mission, the dominant control being enjoyed by Islam became threatened. Despite this, the Muslims were less appreciative of the implication as they continued to rejoice over the past glories and successes while their counterparts were relentless in making breakthrough. This scenario, however, greatly contributed to drastic diminishing of Islamic culture already entrenched in the region.

The major contributing factor to the rescue of Islamic culture from the verge of collapse was the institution of Hajj. Chidebe argues that sustenance of this culture was often championed by those Nigerian citizens who overstayed their religious welcome in Makkah. Among the benefits of such practice is the eventual drift of Nigerians into Arabland for knowledge acquisition.

The Nigerian relationship with Arab nation took another dimension in 1960 when the country joined a group of Afro-Arab states at the United Nation whose intention was to put end to the racial and white settler domination. This move was shortly truncated on the belief that it was more advantageous to Islam. Despite such national rejection, the northern Nigerian government tactfully deployed other means of maintaining its own political and cultural honeymoon with Arab states. The role played by Sardaona of Sokoto in this regard, according to Chidebe, cannot be underestimated. This probably informs why he (Sardaona) was nominated as a member of the Governing Council of Muslim World League- a situation which widens the opportunity of getting scholarship from individual Arab state.

With the seizure of power by the Military in 1966, the Nigerian foreign policy towards the Middle East conflict became neutral. The most central factor, which seemed putting Arab states in good light, according to Chidebe was the eruption of the the civil war and the internal offer or denial of moral and diplomatic support to Nigerian's secessionist-opponent, Biafra. The obvious support of Israel to Biafra, who refers to Igbo as Jews of Africa, against the Nigeria Federal Government, triggered the interest of Arab nation in the Nigerian unity. This, invariably further deepens Nigerian relationship with Arab states. And this continues up till today.

However, a cursory look at Chidebe's account of Nigeria-Arab states relation reveals only socio-political aspect with little focus on religio-intellectual aspect which the present work aims to address.

1.8.3.8 *Misbāh al-dirāsāh al-adabiyyah fī al-diyār al-Naijīrīyā*⁴⁷ by Al-Aluri, A

This book focuses not only on the historical background of Arabic in Nigeria but also on the peculiarities of Nigerian scholars. Also explained is the high level of commitment by Nigerian scholars in showcasing Nigerian cultural heritage via Arabic. Al-Alūrī is of the opinion that the works by these scholars are not only of quantity but also in quality and that such works could compete favourably with their Arab counterparts. This is evident in the quality of excerpts cited for illustration in the book. Notwithstanding, this work could be seen exclusive as it gives no attention to the works of some group of scholars such as graduates of Arab Universities which the present study is out to address.

1.8.4 Studies on intercultural communications in the works of Nigerian 'ulamā'

1.8.4.1 *Athar al-Islam wa al-adab al-Arabī fī al-adab al-naijīrī al-maktūb*⁴⁸ by Jimba, M.M

This work discusses the influence of Islam and Arabic literature on Nigerian literatures written in various languages. The author identifies four basic sources/cultures that form what is known today as Nigerian written literature. These include; local, Arabic/Islamic, and western and Christian cultures. Jimba devotes a section mainly on the exposition of Nigerian inputs to the development of Arabic prose in Nigerian literature written in Arabic. According to him, story, novel and drama are the aspects of the prose lately explored in Nigeria. The pioneering Yoruba scholars of this literary genre, according to the author are: Zakariyau Oseni, Abdul-Ganiy Alabi and Mashood Adebayo, who incidentally happens to be one of the target population of the present study.

Moreover, it should be noted from the forgoing that Jimba's interest regarding this research is only to bring afore the extent of the impact of Islam on the Nigerian literature written in Arabic and not to analyze or determine the quality, trait and scopes of the works analysed.

1.8.4.2 *The Nexus between Africa and Arabia and the contributions of Africans to nascent Islam*⁴⁹ by Olayinka K. Amuni.

As evident in the title, the focus of Amuni is to elucidate the events surrounding the contact of Africa with Arabia and the resultant effects of the former on the development of Islam. Amuni identifies both Ethiopia and Egypt as a platform for his study. His choice for Ethiopia is probably because of the relationship which existed between Ethiopia and Arabs as far back as 615 C.E. when the Prophet Muhammad asked his followers to seek asylum with the King of Ethiopia, Al-Najāshi (Negus) on account of the untold hardship being melted on them by the Mekkans. Amuni also argues that both Arabia and Ethiopia are generically belonging to the same Semitic language family.

Another, African country sampled by Amuni in this work is Egypt. The sincerity of purpose demonstrated by Muqawqis in treating the content of the message from the prophet went a long way in developing Islam in Egypt such that the first world class University is situated there. The history of the Arab according to the author "is replete of African personalities such as the sage Luqman and Anthara b. Shaddad.

However, in spite of the attachment of Islam to Arabic and contribution of Africans to the development of Arabic as the language of Islam, the work is silent on the development of the language in the region.

1.8.4.3 Interplay of Arabic and Yoruba cultures in South-Western Nigeria⁵⁰ by R.D Abubakre

The focus of the work is to analyze the development of Yoruba literary culture as it affects Arabic language and prose. An allusion was made to the literary outputs of graduates of Arabic in European, American, Nigerian and Arab universities. This was with a view to establishing the extent of acculturation and enculturation of Arabic among the Yoruba.

However, the author's silence on the content and quality of the works cited has inhibited the extent of contributions of Nigerian graduates of Arab universities which the present study aims to showcase.

1.8.4.4 Prose and Drama in Nigerian literature in Arabic: the journey so far⁵¹ by Z.I Oseni

This is another relevant work to this study. The motive of the work, as the title suggests, is basically to show the extent of contributions of Yoruba 'Ulamā' to this aspect of prose. This is probably the reason why the author ignores the need to examine the background of those whose works he analysed.

1.8.4.5 *Dawr al-Mamlakah al-'arabiyyah al-su'ūdiyyah al-da'wī fī Naijīrīyā*⁵⁰ by Ahmad A.B

Ahmad analyses the role of Kingdom of Saudi Arabia in Nigerian *da'wah* project. The introduction to this work sheds light on how the Nigerian 'Ulamā' try to sustain the work of *Da'wah* before the involvement of Saudi Arabian government. It can be observed from the analysis of the author that there are two principal ways by which Saudi Arabia government aided *da'wah* projects in Nigeria. It assists through some of its designated ministries, boards, agencies and commissions such as Ministry of *Da'wah* and Higher education, *Dāru al-Iftā'* etc.

According to the author, the gesture is equally exercised through registered non-governmental agencies such as al-Haramain Charitable Foundation (now defunct), Islamic Development Bank, and al-Muntadā etc. The Islamic institutions that have benefited from these programmes in Yorubaland are; Arabic Institute of Nigeria, Kharāshī Higher Arabic School, Shams al-Dīn al-Islāmī Arabic School all in Ibadan, Shaykh Abdul Azīz bn Baz College of Shari'ah, Iwo. The focus of this work however does not transcend the area of the *Da'wah*, with little or no focus on the intellectual activities of graduates from this land and hence creating a vacuum to be fulfilled by the present work.

1.8.4.6 A Thematic and stylistic study of Arabic poetry in Ibadan (1875-1975)⁵³ by AbdulRahmon, M.O

AbdulRahmon makes an incisive investigation into the position of Arabic poetry in Ibadan. He reviews the historical background of the study in Ibadan and the level at which the Ibadan '*Ulamā*' have been able to contribute to the development of Arabic in the land. He concludes that the giant stride made by Ibadan '*Ulamā*' in the art of composing poetry cannot be underestimated. The result of this study shows that the same thing obtains in many parts of Yoruba-land. Though AbdulRahmon's discourse entails the literary phases passed by Arabic tradition in the land, his discussion does not cover subsequent efforts by scholars of the present generations among which the graduates of Arab Universities could be categorised. This could however be regarded as a vacuum to be filled by the present research.

1.8.4.7 *Al-thaqāfat al-'arabiyyah fi naijīriya min alf wa sab'mi'ah wa khamsīn ilā alf wa tis'u mi'ah al-istiqlāl*⁵⁴ by Abubakr, A.

This is an investigation into the efflorescence of Arabic literary tradition in Nigeria. This work was originally a doctoral thesis of the author at Cairo University. The research, which was published in 1972, is basically premised on field work using interview and observation as instruments of data collection. The intent of the research is primarily to showcase the extent of the acculturation of Nigerians with regard to Arabic/Islamic literary tradition. The contributions of some Arabic institutions at all strata are randomly analysed. The impacts of the mosques and *Sufi Sawiyyah* were not equally left out. More importantly a whole chapter is dedicated to discuss Arabic prose and poetry of the 19th and 20th centuries. The author classifies the aspects of prose commonly patronized by Nigerians into two: the aesthetic and scientific. He identified Muhammad al-Amīn al-Kanem and Shaykh Abdullah bin Fodio as precursors of these literary genres in this area. The author also acknowledged the efforts of those who wrote on the subject before him such as Umar Ibrahim and Adam Abdullah al-Alūrī.

However, being a research aiming at covering Arabic literary tradition in Nigeria as a whole, the author found it difficult to detail some peculiarities characterising the works of Arabic scholars of different strata such as Arab trained Yoruba '*Ulamā*' which the present works aims at investigating.

1.8.4.8 *Dhikriyat fī al-Azhar bayna al-mādī wa al-hādī*⁵⁵ by Salman, M.B

This book aptly summarizes Salman's reminiscence at Al-Azhar- his *Alma mata*. He describes the educational situation in Egypt, in the eighteenth century, as being deplorable as a result of the political instability. The writer also explains the hurdles he faced not only during his academic pursuit but also after his completion of his programme while struggling to have life partner.

The role of Al-Azhar in the production of manpower in the field of Arabic and Islamic studies is critically discussed. Salman emphasized the need for the management of al-Azhar to teach their students, aside Arabic language, other some international languages such as English and French.

1.8.4.9 *Mustaqbal al-adab al-'arabi fī naijīriya*⁵⁶ by Kobi-Bauchi, A.A.U

Kobi-Bauchi in this work investigates the origin of Arabic literature in Nigeria and various factors which led to the spread of its language in the region. Also discussed in the work are the Arabic literary productions by Nigerians both in prose and poetry. According to him, Nigeria at the early stage of poem compositions were influenced by the approach of *Jahiliyyah* and early Muslim poets such as Imr' al-Qais and Hasan bin Thābit. It is noteworthy that the adoption of modern approach in Nigerian literary culture started shortly after the establishment of school of Arabic studies in Kano which exposed Nigerians to contemporary poetic works. The common poetic themes by Nigerian are: social, didactic, elegiac and descriptive poems.

Regarding the prose writing, Kobi-bouchi divides this aspect of literary genre in Nigeria into aesthetic and didactic. He highlights the following as the prominent features that characterise the Arabic prose works written by Nigerians: adoption of Qur'anic verses, the use of *abjadiyyah* to document events and happenings and using *Basmalah* and *Salsalah* to open formal letters. The author also identifies the following as the problem confronting Nigerian Arabic literature: paucity of teachers of Arabic language and literature, incompetence of some teachers particularly at primary level, non-availability of literature books and lack of assistance from the government.

1.8.4.10 *Al-nathir al-'arabi fī Naijīriya nashi'atuhu wa tatawwuruhu*⁵⁷ by Ibraheem, L.O

Ibrahim examines the place of prose in the Nigerian literature in Arabic. His investigation was based on the religio-political method adopted by Shaykh Adam Al-Ilori in his *Misbahu al-Dirāsāt al-Adabiyyah fī Diyār al-Naijīriyā*. The method divides Arabic

literary activities in Nigeria into six periods. These are: *al-Barnawī*, *al-Wangārī*, *al-Magīlī*, *al-Fūlānī*, *al-Inkilīzī*. While the *Barnawī* period could be described as a formative stage which featured ordinary prose, the period of *al-Wangārī* however witnessed further development in terms of annotated writings on religious books imported to the region by the visiting 'Ulama' and pilgrims. The author appraises the *Magīlī* era as having great impact on the works produced by Nigerian 'ulamā. The era of *al-Fūlānī* which witnessed the literary productions of Uthman bin fodio and his people is described by the author as the "a golden age of Arabic literature" in Nigeria. The prose of this period attains a high level of maturity at the time when Arabic literature in Arabland was passing through *Inhitāt* (decadence)

It is interesting to note that the author recognizes the role of graduates of Arab universities in the development of Arabic prose in Nigeria even though the intention of the paper is not exclusively meant to explore their works.

The author concludes by calling the researchers in the field of Arabic and Islamic studies to research into the cultural legacies of Nigerians instead of focusing on the works of Arab who have more than competent hands to explore their own literary culture.

1.8.4.11 *Al-qissah wa al-masrahiyyah: tā'rikhun wa usūlun*⁵⁸ by Alabi, A. A

This book investigates the origin and development of story and drama in Arabic with a particular reference to Nigeria. Alabi posits that story and drama form an integral part of the modern Arabic prose due to the interaction between western and Arabic literature. Other aspects of literature examined in the work are: novel, proverbs, legendry and Days among the Arabs.

It is worth mentioning that the research contains not only the story written in Arabic but also those written in English. Alabi explains that the history of story and drama in Nigerian Arabic literature shares similar trend with the manner they were experienced in Arabland. The precursors of story and drama writing in Nigeria, according to the author, are: Isaac Ogunbiyi, Zakariya Oseni and a host of other.

1.8.4.12 **Didacticism and lyricism in Arabic poetics of Ikirun**⁵⁹ by Folorunso, M.A

Folorunso in this PhD work discusses didactical and lyrical elements in Arabic poetics of Ikirun, a renowned Muslim town in Osun state, Nigeria. The author identifies the features that characterize the writings of Yoruba 'Ulamā' and devotes a chapter for analysing the prose works of Ikirun 'Ulamā'. This chapter also features a brief survey of the efforts of Yoruba

'*Ulamā*' with respect to Art prose in Nigeria. Folorunso discovered that the intellectual contributions of Ikirun '*Ulamā*' are more pronounced in prose than poetry.

The notable prose writers in Ikirun are: Ya'qub Mukhtar, Mustafa Sanusi Zuglul and Hamzah Husayn. Incidentally none of these '*Ulamā*' falls within the scope of the present study.

1.9 The thesis synopsis

Chapter one, the introductory segment of the study, presents background information on the thesis. It features the statement of the problem, the objective of the study, its scope as well as the research methodology adopted. It also presents the definition of terms and various related materials reviewed.

Chapter two explores the evolution and the development of Arabic literary tradition in Nigeria with a particular reference to Arabo-Islamic culture in Yorubaland. It also examines the role of hajj as a preparatory ground for Nigeria educational mission into Arab world, the development of Yoruba educational mission in Arabland as well as the impact of the latter on the former. The merits and demerits of such socio-religious contact were incisively explored.

Chapter three discusses the place of writing and publication among the Yoruba graduates of Arab universities, their complementary contributions to the entrenchment of Arabic literary tradition in Yoruba land and various dimensions introduced to the Arabic literary writings.

Chapter four focuses on the intercultural influences inherent in the writings of Yoruba graduates of Arab Universities. It examines the influence of modern Arab writers as well as traditional '*Ulamā*' on the writing approach of YGAU and the disparity between the writing approach of SYBI and SPBI.

Chapter five, the concluding chapter, summarises the whole study, highlighting its findings and makes some recommendations for the subsequent researchers.

1.10 Summary

This chapter has been able to discuss the affinity between the language and literature and the role of cultural values in fostering such relationship. The study reveals the enormous danger inherent in the attempt of some foreign writers at documenting socio-cultural life of certain communities to which they share little or no cultural affinity. Such danger include: inadequate presentation of cultural heritage which often resulted from linguistic misrepresentations.

The involvement of Yoruba Graduates of Arab Universities in Arabic literary tradition was described apt and timely as it appears complimentary to the existing struggle of our traditional and institution-based '*Ulamā*' in the entrenchment and sustenance of Arabic literary tradition in Yorubaland. Also featured in this chapter is critical review of the works relevant to the present study which aims at examining the cross-cultural influences in the writings of YGAU.

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2.0 THE BEGINNING OF ARABO ISLAMIC CULTURE IN YORUBA LAND

2.1 Preamble

The term Yoruba implies the language as well as indigenous people of south-western states of Nigeria such as Oyo, Osun, Ogun, Ondo, Ekiti and Lagos¹. They are found as indigenes in some other parts of Nigeria such as the present Kwara, Kogi and Edo states. The genetic development of Yoruba stretches beyond Nigerian shore. Its indigenes are found in a number of towns in some African countries such as Benin Republic and Togo. Also, the Caribbean and South Americans, particularly those in Cuba and Brazil are reported to be more sentimental in preserving not only the language of Yoruba but also the entire culture². This linguistic diffusion, according to Abubakre, is an aftermath of the slave trade which involved Yoruba land. As it is commonly said "culture hardly dies" majority of Yoruba-speaking people who were sold to the New World in slavery strove hard to retain their language, and to an increasing extent, their cultural identities. This partly informs the reason why, even after the British abolition of the slave trade in coast of Sierra Leone, Yoruba could still constitute a good proportion of the region³. This wide distribution of Yoruba informs the dialectical variations of the language. Of these variations, the linguists refer to "the brand of Oyo dialect as closed to the standard Yoruba"⁴.

The various subgroups commonly referred to, as Yoruba, today, were initially known by their various ethnic identities. Ogunbiyi informs us that "the earliest reference to Yoruba as an ethnic group, by the British was *akus* or *eyeo*"⁵. He equally opines that the glory of their popularity by this appellation-Yoruba, goes back to some earliest Arabic writers notably Ahmad Baba (d.1627) and Muhammad Bello (d. 1837) who in their independent researches: *Mi'rāj al-Su'ūd and Infāq al-Maysūr* refers to them as Yoruba⁶

The ancient Yoruba people were idol worshippers. It is interesting to note that despite the heterogeneity of the Yoruba worship in the land, the Yoruba contact with Islam, which dates back to 16th century, involved no physical confrontation. Being the first foreign religion to reach the land, it had been well established for not less than 300 years before the advent of Christianity⁷. Ahmad Baba (d. 1627), describes Yoruba land as a place where unbelief thrived effervescently at the expense of Islamic practices. This submission probably informs the conclusion of Fafunwa that this region had been known to Muslims as far back as seventeenth century or earlier⁸. These submissions therefore lend credence to the conclusion of AbdulRahmon that Islam, before Fulani Jihad in 1804, had been thriving in Yoruba land.⁹

While Arabic, in most part of Africa, is often said to have preceded Islam, such sequence of entry into most parts of Yoruba region did not follow the trend. Rather, the coming of Islam, as contained in many Islamic literature, preceded Arabic literary activities in the region, though both are operationally interconnected. The relationship between the two is simply symbiotic.¹⁰

2.2 The Arabic prose

Prose, is defined as “a written language in its usual form, as opposed to poetry”.¹¹ This definition is however suggestive of the need to understand the word poetry in order to understand prose vis-à-vis poetry. Equally, the definition is defective in that it restricts prose only to written production, with exclusion of the oral ones. A more inclusive definition is given as “ordinary non metrical form of spoken and written language; main matter-of-fact quality; tedious discourse”¹². Prose like poetry is of different types, and this could be better expressed in Oseni's submission¹³ that:

... we should recognize the fact that prose has many varieties. The ordinary prose used in everyday discourse and straight forward prose used in writing formal academic works are different from the ornate type characterized by the use of rhetorical devices such as similes, metaphors, metonymy, occasional rhymes e.t.c. the latter is what is called in Arabic *al-Nathr al-fanni* (art prose).

Ibn Huasain classifies Arabic prose into four: correspondence, (*Murasalah*), scientific (*Ilmiyyah*), publishing (*Ta'lifiyyah*) and artistic (*Fanniyyah*).¹⁴ Hana al-Fakhuri further classifies it into five: historical, oratory, story-telling, didactic and correspondence. He further remarks that conversational and argumentative discourses are believed by Arab to be part of this literary genre¹⁵. Oseni however submits that what is referred to in English literature as prose poem has close affinity to what is known in Arabic as *Saj'* (rhyming prose) which went through various developmental stages in classical Arabic, especially in the *Maqamah* genre of the Abbasid era”. *Saj'* is considered by some scholars to be a subdivision of Arabic prose while some see it as the third genre of Arabic literature¹⁶. It is equally considered by some as an offshoot of poetry even though it lacks basic metres by which poem is known.

In the submission of Tabanah, prose and poem are two sides of the same coin. He states:

النثر قسيم الشعر , إن من الكلام ما هو منظوم مقيد
بالوزن والقافية ... ومنه ما تخلص من قيدي الوزن

والقافية وذلك هو الكلام المنثور، أو (النثر) لأنه لم يضبطه قالب من قوالب الشعر ... ولكننا في دراستنا الأدبية والنقدية لا نعني بالنثر كلام خلا من الوزن والقافية، وإنما نقصد كل نوع خاص من هذا النثر...

Prose and poetry are a coin of two faces; there are among the speech those that are typified with metrical standard and rhyme. There are also among them those that are free from such constraints... Our critical study of prose, however, is not in reference to such speeches that are free from metric standard. It is rather all about every type of speech of prosaic nature.⁷

Perhaps what Tabanah regards to be "purely prosaic" is what Oseni describes as artistic prose¹⁸. Like other languages of rich literature, prose in Arabic, is of varieties which include drama, proverbs, biographies, novel, short stories, articles, etc. Whoever flips through Arab's books on Rhetoric and criticism would feel amazed at the indifference of Ancient Arab writers in respect of prose, and their disproportionate contribution to the development of Arabic poetry in all its ramifications.

Attesting to this, Jahiz says:

النظم والنثر يشتركان في الكلام الذي هو جنس لهما،
ثم ينفصل النظم عن النثر بفضل الوزن الذي به صار
المنظوم منظوماً. ولما كان الوزن حلية زائدة وصور
فاضلة اعتبرت المعاني مشتركة بين النظم والنثر.

Both poetry and prose are interconnected in view of the speech production to which they both belong. But poetry seems more distinct than prose by virtue of its metrical standard. The beauty accrued to the speech by this metre engenders the assumption that both poetry and prose are of equal status at semantic level.¹⁹

The metrical value attached to Arabic poetry may have informed the reason for the great attention it receives above prose. One will still doubt the Jahiz's submission that poetry is of equal status with prose in terms of clarity of meaning. Prose, is no doubt, expressive of clear meaning than poetry. As Arabic prose requires no linguistic technicality for its expression, the beauty of Arabic poetry lies in its strict observance of not only prosodic intricacies but also of the figurative expressions²⁰ which make the intended message often more difficult to understand.

Susin Rajab observes that the myopic view of Ancient Arab writers regarding prose is sectional because the prose is viewed from the structural angle without due consideration for the content and this is what actually hampered their deep understanding of what the concept is all about. This myopic idea later faded away as books on various disciplines were brought to Arab land from India and got translated into Arabic²¹.

The importance of prose in Jahiliyyah period cannot be overemphasised, even though the Arab in this period were known to be unlettered who could neither read nor write. Worse still, very few among the Arab of the period with the skill of writing arts were not inclining to document events except those in connection to royal gatherings where some great personalities used to pride themselves. The employment of prose in this regard became necessary because poem which was primarily meant for this purpose, as observed by Alabi, remained inadequate to capture the event with exertitude due to metrical constraint which determine good composition of poem²²

Arabic Prose in the *Jahiliyyah* period enjoyed inadequate preservation and documentation compared to poem for the former is inherently devoid of such features like metric standard and rhyme that could have facilitated its being committed to memory. On rare occasion, as observed by Alabi, art prose enjoined patronage as it was being used to record critical matters in the royal gatherings, hence a great deal of it got lost in the process. In spite of this, the common aspects of prose that lingered to Islamic period were: oratory (*al-Khitabah*) advice (*al-Wasiyyah*) words of wisdom (*al-Hikmah*) proverbs (*al-Amthal*) and (*Saj' al-Kuhān*).²³

With the coming of Islam and its literary studies, several aspects of prose work became modified to suit Islamic taste while some naturally sank into oblivion. The period was indeed tolerant of prose genre, as the holy Book of Islam was not revealed in poetry neither is it in prosaic expressions and assonance of soothsayers which were the most admired themes of prose in the *Jahiliyyah* period. The words of wisdom *al-Hikmah* also got declined for it was overwhelmed by the divine wisdom contained in Qur'an and Hadith of the prophet. Oratory, being a functioning instrument for the accomplishment of Islamic preaching became popular. It was through this medium that correspondence with emperors and kings were kept. Its function was no longer restricted to the religious circle but also extended to the political and legal spheres.²⁴

2.3 Arabic prose in Yorubaland

The introduction of Islam to Yorubaland came along with Arabic language. So it became pressingly important on its adherents to learn the language.²⁵ Prose, being the first

branch of Arabic literature known to the Yoruba started to gain root as the Imams found it expedient to start their *Khutba*, at least with some *Muqaddimāt* (introduction) mainly in Arabic before rendering the import of the sermon in the mutually intelligible language to the audience.²⁶

Just as the ancient Arabs gave greater attention to poetry at the expense of prose, so also did Yoruba *Ulama'* at the early stage of Arabic writing in the region. The ability to compose Arabic poem was considered an outstanding quality that gave a scholar an edge over his colleagues. Writing of prose was seen as of less importance, no matter the quality of the work. The situation with Arabic prose in the region remained the same until the advent of the British rule when the situation changed positively in favour of prose writing.²⁷ According to Abubakre "the region witnessed low attendance of Arabic school as a result of government and Christian Missionary School" but it later became profitable as the situation gave rise to fast growing modern Arabic schools. During this period the first Arabic press was established in Abeokuta in the early 1930s. This development served as an impetus for the '*Ulamā'* to publish their manuscripts particularly the prose ones which could hardly be transmitted orally like poems. Ever since, Arabic press has increased in different parts of the region.²⁸

With the development of Arabic language in post-independence Nigeria, Yoruba scholars the region, scholars are no longer restricting themselves to ordinary prose writing on religious matters, a sizeable number of them have also graduated into what could be described as "core" artistic aspect of prose writing such as story, drama and lexicography. Prominent among such '*ulamā'* are: I.A Ogunbiyi, the author of Yoruba Folktales in Arabic- which Abubakre described as "a virgin ground for a possible cross fertilization between Arabic and Yoruba"²⁹ Z. I. Oseni, the author of '*Amid al-Mubajjal* the first published Arabic play in Nigeria. Kamaldeen Balogun also wrote on *Rihlatul-Bahth an al- Insān*. Others are: Bārī Adetunji, the author of *Baqā'un Muqadarun*, and *al-Walad al-farrār*. Mas'ūd Adebayo also wrote *Ustadhun Ragma Anfihī*. There are others who have developed interest in translation especially Yoruba prose works rooted in Nigerian culture. Prominent among these scholars are: Mashood Jimba who translated "Ogbojuode ninu Igbo Irunmole" by D.O Fagunwa into Arabic. Sirajudeen Adam also translated "a White Rope in Stained Hands" by Sa'id Sulaiman into Arabic-*Al-habl al-Abyad fī Aidin Mulawwathah*.

2.4 Preodization of Arabic literary activities in Yorubaland

Building our own classificatory criterion for this study, we shall benefit from the previous classifications. We group the period under review into four historical phases; *Asr al-*

Da'wah wa al-Islāh (Era of da'wah and reformation), *'Asr al-Muhākāt* (Era of imitation) *'Asr al-Tathbūt* (Era of consolidation), *'Asr al-Tahdīth* (Era of modernization), *'Asr al-Tatbīq wa al-Ihtikāk* (Era of execution and intermingling). This shall be examined as follows:

2.4.1 *'Asr al-Da'wah wa al-Islāh* (Era of da'wah and reformation)

This is a formative stage of Arabic literary tradition in Yoruba land. It started with the introduction of Islam into the land and terminated around 1844 when the first Roman Catholic school was established.³⁰ That was the time when the precursors of Arabo-Islamic cultures were mostly non-Yorubas. The concern of such scholars was mainly to teach Islam in Arabic text (not Arabic) to the people of the land. They relied solely on those materials produced by Arabs.³¹ They traversed through Yoruba land sowing the seeds of Islam which eventually promoted the learning of Arabic. It was this period that eventually produced the first generation of indigenous Yoruba *'ulamā* who watered the seeds of Arabic to germinate. The language barrier that existed between the teachers and the pupils eventually occasioned the need by the pupils to learn the language of their teachers. This according to Shaykh Adam informs the reason why early Yoruba *'ulamā* commanded other indigenous language aside Arabic. He says:

وكان الطلبة والمشايخ يتعلمون عدة لغات لفهم دروسهم ،
وإذا كان شيخه هوساويا تعلم لغته ليدرس بها العلوم ،
وإذا كان فلانيا تعلم لغته ليدرس بها ، لذلك كانت
الطبقة الثانية يعتادون ترجمة الدروس من الهوساوية
أو الفلانية إلى اليوروبية

The teachers and their pupils would learn many languages in order to understand their lessons. If one's teacher happens to be Hausa, he learns his (teacher's) language to facilitate his studies. If he (his teacher) is a Fulani, he learns his language for the sake of study. This informs the reason why the second generation of scholars (in Yoruba land) was used to translating their lessons from Hausa or Fulani into Yoruba.³²

In spite of these challenges, there were among these scholars particularly those from Ilorin, who composed some poems in Arabic. Notable among such scholars are: Shaykh Abubakre Bobe and his three children: Muhammad, Uthman and al-Amīn. Shaykh Adam described Abubakre Bobe as *Qiblah al-'Ilm* owing to his outstanding effort in teaching Ilorin people various aspects of the Islamic Sciences.³³

2.4.2 'Asr al-Muhākāt (Era of imitation)

This period started from 1844 and ended in 1880. It witnessed the emergence of purely indigenous Yoruba 'Ulamā. It was in this period that the use of Arabic scripts known as *anjemi* became more popular. By virtue of this medium of literacy, the indigenous Yoruba scholars were drawn by Yoruba Obas to the palace to assist in recording palace proceedings.³⁴ The early composed Yoruba *wakas* were equally preserved via this medium. Onireti³⁵ quoted one of such preserved Yoruba waka thus:

كادبا لدعبا القادر ## اوبتا تو لغو تسي شغو درا
عشغو عشو عو جملى ## عشو علمي وجا كافرا

Kadupe lodo Oba Al-Qadiri // Oba to logo to sisogodara
Osogo Osawa Awa jemale // Osawon Elomi won je Kafira

We thank God Al-Qadiri the (Omnipotent) who predestinates and perfects His predestination. He has predestinated that we should be Muslims // He made others to be infidels (sic)

Let us offer thank to the God, al-Qādir, the One who possesses power and dispenses it as He wills. He does it by making us Muslims while several others were made infidels.

Also common in this era is the bookcopying and attempt by some courageous individual scholars to embark on glosses, abridgment and compilation of earlier writers.³⁶ It should be noted that aside these splashes of Anjemi and some writing prototypes, as far as our research is concerned, no single publication of note by Yoruba indigenous 'Ulamā' was recorded.

2.4.3 'Asr al-tathbit (Era of consolidation)

It started from 1880 and ended 1960 when Nigeria got independence. This period featured not only Arabic poetry but also Arabic prose. It also witnessed the birth of modern Arabic schools.³⁷ AbdulRahmon³⁸ mentions one Abubakre Alaga who, having completed his studies in Ilorin, on his way back to Ibadan, had a course to stay awhile in Iseyin for the propagation of knowledge. In response to the request of Iseyin people to have Shaykh retained with them, he composed the following lines of poem extempore:

نطلبه حيث سرنا	##	للعلم حقا خرجنا
فليأتنا حيث كنا	##	ومن يردده لدينا
كي لا يجوع لدينا	##	وزاد لا بد منه

We are truly out for knowledge; we seek it anywhere we go

Let whoever wants it from us come to wherever we are

Well accompanied with provisions, for him not be starved while with us.

These lines of poem have been rendered, in an abridged form, by Shaykh Adam Al-Alūri into Yoruba *waka*, using that same Arabic metric standard used by the original author thus:

*Imo wuwa lake nkan wa ++ to ba wu yin e ka relu wa
E ke lubo ekopo aaso ++ ke mama wa kibosi ebi*³⁹

It is gratifying to note that the Arabic literary activities which seemed originally confined to mere writing and copying later metamorphosed to printing and publishing. Though, it is difficult to point out a particular part of Yorubaland where the first published Arabic work was produced. Despite the leading role of Ilorin in propagating Arabo-Islamic culture into many parts of Yorubaland, there is no categorical evidence ascribing such honour to the place. This probably informs the conclusion of Abdul Ganiyy who says:

ومن المحتمل أن تبدأ حركة الكتابة والتأليف منها أيضا، ويرجع تاريخ الثقافات العربية وتطورها إلى القرن السادس عشر قبيل جهاد عثمان بن فودي وإنشاء الدولة الإسلامية في إلورن شمال بلاد يوروبا والتي أصبحت الدولة الإسلامية بإمبراطورية صكتو ، والكتابة العربية تطورت حينئذ في بلاد يوربا من ألورن

It could be assumed that writing and publishing exercise equally commenced from there (Ilorin) as the Arabic culture of the region and its development dates back to sixteenth century before the Jihad of Uthman dan Fodio and establishment of the Islamic state in Ilorin, the northern part of Yoruba land which later became an Islamic emirate under the Sokoto Sultanate. Arabic writing in this period had developed in Yoruba land⁴⁰

This presumption by Abdul Ganiyy seems supported by Abubakre who describes one prolific writer, Ahmad b Abubakre of Ilorin (1870-1936) as the forerunner in this intellectual exercise.⁴¹ But this description is not assertive enough to credit such glory to him. This is because the date of his first publication- *Iltiqātu'l-mutūn min khamsati funūn* was not mentioned by Abubakre. Paradoxically, this same Abdul Ganiyy did not mince word in crediting the glory of this literary innovation to Ibadan scholars, particularly, Alufa Sanusi Haruna Kātībī (1858-1938), despite the leading role which he claimed to be played by the former in producing the latter. He asserts:

وقد بدأت حركة الكتابة في إبادن من الشيخ محمد السنوسي المسمي بالشيخ الكاتبي الذي كتب عن الأحوال الاجتماعية والحوادث في إبادن قبل تولية ملك مدينة عثمان ابانبا. وهذه الحركة تطوّرت عند مجدد منهج التعليم العربي في بلاد يوربا الشيخ محمد جمعة اللبيب، (تاج الأدب وله كتاب في اللغة...

The writing activities in Ibadan started with Shaykh Muhammad Al-Sannusi called Al-Saykh al-Kātībī w ho wrote on social events in Ibadan before the installation of Uthman Apanpa as the king of the town. This exercise was later developed by that revivalist of Arabic teaching syllabi in Yoruba land-Al-Shaykh Muhammad Jum'ah Al-Labīb- (Tāj al-Adab) who authored a book on science of language.⁴²

If the finding of AbdulRahmon is anything to go by, the above submission of AbdulGaniyy could be contended. Arabic Prose writing, according to AbdulRahmon, predated that of poetry. The early works of Alfa AbdulSalam Okeoto which featured tremendously on prose, could be traced back to 1890 whercas that of Sanusi, who is regarded

as one of the trail blazers in Arabic poetry could not start until 1910. The conclusion of Abdulganiyy is probably informed by the Sanusi's position in the propagation of Arabic poetry.

Other eminent Arabic scholars produced in this era are Baniyamin Tāhir Matāla who commented on three cryptic Arabic texts which include *Shagrab* by Shaykh Muhammad Jamiu, Taju'l-Adab, his teacher, the *Misbah al-Zamān* by Ismail Nibras al-Adab and *Khashf Ghashina* by Suhayil b. Muhammad of Senegal. It should be noted that most of the literary works in the period were of didactic and historic themes. They rarely touched language related themes which were believed to have little relevance to the then society. Among those who wrote on language themes inspite of the little need for it were Shaykh Ahmad Rufa' Ballo, the author of *Hibbat al-Mawlā fī Bayāni Ma'āni Lā and Tuhfat al-Latīf fī Nuzmi Khātimah al-Misbāh al-Munīr*. Shaykh Baniyamin equally wrote a poetic Arabic Dictionary entitled *Mi'atai al-Qāmūs* etc.⁴³

Other features of the literary works of this era include the visit of some Arab to Yoruba land and the establishment of modern Arabic schools in different parts of Yoruba land. This intellectual effort is what AbdulRahmon describes as a "catalyst for the rejuvenation of Islamic traditional system of learning"⁴⁴. Shaykh Adam mentions one Muhammad Mustafā Afandi as the first Arab man to involve in this intellectual exercise. Afandi did not only establish model Arabic school but also authored a modern Arabic textbook entitled: *Miftāhu al-Lugah al-'Arabiyyah*. This Book according to Al-Alūrī, "proved to be one of the earliest works in Arabic, which see the teaching of Arabic to West African pupils from the students' perspective"⁴⁵.

Paradoxically, despite the unparalleled contribution of the Muhammad Mustafā, there seems no consensus of opinions about his identity. While some scholars traced his country of origin to Syria, others see him as having originated from Morocco. In his research into the influence of Morrocans on the development of Arabic scholarship in Yorubaland of Southwest Nigeria, AbdulRahman identifies three differing opinions on his identity. Among the names by which he is referred to are: Mustafa Effendi, Muhammad Mustafā al-Shami and Sherif Muhammad Mustafā. The noted contradiction in the nomenclatures seems resolved in the AbdulRahmon's submission thus:

The first two names could have been a mixed up unconsciously in view of poor recording habit that usually characterize an illiterate community. "Al-Shami" could have referred to a Syrian, and in which case there is no link with available facts. The Syrian and Lebanese immigrants that came to Nigeria at that time and till now were not known as preachers and

cultivators of Arabic language; rather they have been identified as contenders with the British nationals for the exploitation of Nigerian resources. This marked a distinction from the Moroccan "Sharifs" who toured towns and villages to preach Islam and teach the Arabic language⁴⁶.

Relying on this analysis, it could be safe to assert that that Shaykh Muhammad Mustafa referred as the pionnering Arab cultivator of Arabic in Yorubaland is a Moroccan. Abubakre equally mentioned one Abdul Karīm al-Tarablīsī as another intenerant Arab with notable effort in the development of Arabic tradition in Yorubaland⁴⁷.

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2.4.4 'Asr al-tahdīth (Era of modernization)

This period spanned from early 60s to the early 80s. It was this time that the nexus of Yoruba with Arab which started on individual and personal level got formalised and more developed. As a result, some Arab countries such as Saudi Arabia, and Egypt established embassies and consulates in Nigeria⁴⁸

The relationship of the Arab scholars with Yoruba 'Ulamā later assumed another dimension with the establishment of Arabic Unit in the premier University of Ibadan⁴⁹. Some Arab countries such as Lebanon, Iraq, Egypt, and Sudan collaborated with this Unit by a way of sending Technical Aid Staff.⁵⁰

Among the schools, that have enjoyed such offer are: Arabic Institute of Nigeria, Elekuro, Ibadan, Amin Arabic training Centre, Iwo, Islamic Institute, Ede, Dāru al-Da'wah, Isolo, Zumrah al-Adabiyah Kamāliyyah, Ilorin, Kwara state, Shamsu Su'ūd al-Islām, Ibadan, and host of others. The Egyptian Government went beyond sending Technical Aid Staff, they established an Arabic Institute in Ilorin under the supervision of Shaykh Kamal-deen Al-Adabī, and it was affiliated to Al-Azhar University, Cairo⁵¹. The graduates of the institute are offered direct admission to al-Azhar University in Cairo. This era equally witnessed the introduction of Arabic printing press⁵². These developments further assisted the Arabic literary production not only within the circle of traditional Yoruba 'ulama but also the institution-based ones. The scope of thematic discourse got widened beyond religious issues. Like other parts of the Muslim world that got to know Arabic through Islam, the Islamic literary tradition greatly beclouded the Arabic tradition of the period.⁵³

The portrayal of Yoruba life in Arabic works of Yoruba 'Ulamā started by translating few Yoruba writings into Arabic. Notable among the precursors in this innovation are Isaac Ogunbiyi who published in 1975 his *al-Qisas al-Sha'biyyah an Sulahifat 'inda Yorubawiyīn* and Olalere Adigun who translated *Laylatu Samar al-Ifriqiyah*. Ahmad Abdul Salam also translated D.O Fagunwa's *Ireke Onibudo-Qasab al-Mukhayyam* into Arabic. These translated works eventually resulted into publishing of the original works on Yoruba⁵⁴.

2.4.5 *Asr al-tatbīq wal-ihdikāk* (Era of execution and intermingling)

This period could be said to have started in the late 80s and it has witnessed the tempo of admission seekers into Arab universities. It was this period that Arabic computer was introduced into the land.

Arabic studies in Yorubaland, particularly in various higher institutions of learning was restricted to the four wall of classroom with little encouragement for its optimum use. Unlike

what obtains in Arab world where Arabic is the official language , the official language in Nigeria academic institutions is English as a result of which the Arabic language is subservient to English. This informs the reason while official letters/memos are written in English at the expense of Arabic. Students of the language can meaningfully interact with members of other units only through the medium of English. ⁵⁵.

With the coming of some Arab charitable organisations which adopt Arabic, the status of the language started to receive encouragement. Transactions within these organisations and the Arab world are carried out in Arabic,

2.4.6 Hajj as a preparatory ground for Nigeria educational mission into Arab world

The urge for knowledge acquisition instilled by Prophet Muhammad in the early Muslims remains a legacy being sustained by the successive Muslim generations all over the world till the present day. It is taken, as described by the Prophet, a religious duty which must be fulfilled at all cost. The directive of the Prophet which enjoined the *Sahābah* the companions to travel as far as china in search of knowledge of all kinds still remains a cherished culture of conscious Muslims⁵⁶. With the passage of time, Arab lands, particularly Egypt and Makkah became popular centers of learning for Muslims. Important mosques in these cities offered advanced learning in the early days of Islam. The role of mosque in preparing African Muslims in this regard cannot be overemphasised. This probably informs the submission of Chidebe who describes Mosque and Hajj as viable symbols representing Islam on the African intellectual landscape⁵⁷. Al-Aluri ⁵⁸ equally describes Hajj as an eye-opener for African Muslims to join other Muslim nations in paying religious visit to Saudi Arabia. He says:

لقد فتح الحج طريق الاتصال بين غرب أفريقيا وبين الجزء
الأكبر من العالم الاسلامي كما هيأ أسباب لقاء عدد من
المسلمين الحجاج الذين وفدوا من مختلف أنحاء العالم إلى مكة
المكرمة وهيأ أسباب الاستفادة منهم علمياً وأدبياً وثقافياً

Hajj, has indeed, opened the route for contact between the West Africa and the larger part of the Islamic world as it facilitated meeting Muslim pilgrims that came from different parts of the world to Mekka. It equally facilitated ways to benefit from them in term of Science, literature, and culture.

This opinion is equally shared by Galadanchi⁵⁹ who sees Hajj exercise as the first stimulating factor for the incursion of Nigerians into Arab lands. Chidebe comments on

the role of Hajj in the efforts of African Muslim to search for further education in Arabic and Islamic success.

Besides these Muslim pilgrims, we have the Nigerian students who went to Arab countries in search of knowledge of Arabic language, and of the Quran and Sharia of the faith. We know of course, that many of these students and pilgrims decided, for one reason or the other, to stay in the towns along the road to Mecca and Madina. In fact, it is this long established practice among Nigerians that gave rise to what George Shepherdsen would call "Nigerian diasporas" in Chad, Sudan and Saudi Arabia⁶⁰

Another contributory factor to the entrenchment of this tradition in Nigeria is the personal interest developed by the kings and heads of state who used to attend *Hajj* where they met scholars and eventually established diplomatic relationship with (Arab) kings for further contact. The resultant effect of this religio-intellectual connectivity is aptly captured in the words of Aghalino thus:

Most of the kings after their conversion made visit to holy land where they not only offered prayer but also studied Arabic education and people's way of life. On getting back home these king began to introduce some of these innovations in their states. They built mosques and schools where Quranic education was taught. And Islam, being a religion of the Book, emphasis was placed on literacy. This possibly explains why Arabic scholars documented most of the history of the region.⁶¹

It should be pointed out that the sustenance of this tradition was based on the supports of the traditional heads since the colonial government was indifferent to it. This is the submission of Galadanchi when he says:

والظاهر أن الحكومات لم يكن لها دخل في تلك الرحلات التعليمية ولكن من المحتمل أن يكون بعض الملوك والأمراء يقومون بتشجيع أفراد من الناس ومساعدتهم في تلك الرحلات . ويرجع الفضل كله للأزهر الذي كان يقبل كل طالب يذهب إلى جواره من البلاد الإسلامية ويعلمه بدون مقابل ولم توقف الطلبة النيجيريون عن ذهاب الأزهر، حتى بعد أن وقعت نيجيريا تحت قبضة الاستعمار، ووضعت الحكومة المستعمرة حواجز بين نيجيريا و البلاد الأخرى ، وخاصة البلاد الإسلامية. إلا أن الحكومة لم تفكر في إرسال بعثات تعليمية هناك، مع شدة حاجة الناس إلى مثلها. وفي خلال فترة الاستعمار كلها، والتي تربو على نصف قرن، لم ترسل

الحكومة أية بعثة علمية إلى مصر. هذا، مع أن الحكومة تعرف حق المعرفة أن نظام المدارس، ونظام التعليم الجديد الذي أدخلته كان من الممكن أن ينتفع بالبعثات العلمية إلى مصر، لم يتعلم هناك يتخصص في طرق تدريس اللغة العربية، ثم يعود ليطبقها في المدارس النيجيرية ومن المعروف أن بعض الجرائد النيجيرية قد نشرت في سنة 1950، تقول: "إن الأزهر قد تفضل باعطاء منح إلى نيجيريا، ولكن الحكومة لم تقبل تلك المنح ولم تفكر في قبولها

It is clear that (Nigerian) governments have no hand in this educational tour. It is probable that some kings and (local) rulers did encourage individuals and gave support to them in this tour. The credit for this goes to Al-Azhar University which admitted students from Muslim countries free of charge. Nigerian students did not stop attending Al-Azhar, even after the country was colonized and a barrier put between it and the neighbouring countries, despite its strong need for such a gesture. The colonial government, throughout its rule, which lasted for more than a half century, was indifferent to sending educational mission to al-Azhar despite the conviction of the former of the latter's versatility in educational matters and the new teaching method from which the former can benefit, particularly those specializing in teaching Arabic language that could be applied in Nigerian schools. It is reported that some Nigerian dailies published in the year 1950 thus: "Al-Azhar has indeed given out to Nigeria some scholarships which the government neither accepted nor thought of its acceptance"⁶²

Comparatively, the involvement of Hausa in this exercise preceded the Yoruba. The reason may be attributed to the fact that the northern governments were interested in religious matters, while some Muslim philanthropists regarded helping the cause as an act of *Ibādah*, couple with the importance which the Emirs and Sultan in particular, attached to it. However, the history of Nigerian Arabic education mission in Egypt has it that the Kanem-Bornu Empire preceded all other tribes in Nigeria.⁶³

The existence of Nigerian students' hostel in Cairo, built in 1889 by the Mais of Bornu is enough indication of strong relationship between northern Nigeria and the Egyptian government. As far back as 1890, there were 35 Nigerian students registered in this hostel with only one student from Yorubaland⁶⁴. It is reported that in 1893, one small child known as Muhammad b. Abdullah Atrukumami accompanied his father to Hijaz and decided to stay behind so as to further his study in Cairo having completed Hajj exercise.⁶⁵

Also, during the reign of Mai Dunama, a diplomatic relation was established with Tunisia in Magrib as far back as 1257⁶⁶.

2.4.7 Yoruba educational mission to Arabland

Galadanci makes reference to one Ibrahim Musa from Ilorin, as the only Yoruba student to register with Al-Azhar University in 1890⁶⁷. This person is, perhaps, the first Yoruba indigene to travel to Arab world for pure academic purpose. In view of dearth of such development in Yoruba land during the period, it may be presumed that Ibrahim Musa might have had such opportunity from Diaspora as no other person from Yoruba land was reported to have joined him in the exercise. The first Yoruba man reported to have graduated from the same University was Shaykh Afis Abou⁶⁸. Abou got admission into Al-Azhar in 1946 and finished his programme in 1958. This researcher was reliably informed that throughout of Shaykh Afis studentship in Cairo, no student from Yorubaland was registered for academic purpose at Al-Azhar.⁶⁹

The travel of Shaykh Adam to Cairo in 1962 was mainly to understudy the state of education at Al-Azhar University. He used the opportunity to interact with scholars of the institution and several other people that matter in the circle of Islamic affairs such as Shaykh Mustapha AbdulRazaq, Shaykh Shalabi, al-Imam Hasan al-Bana, the Head of Ikhwān al-Muslimīn, and host of others⁷⁰. He later visited other parts of Arab world in company of some of his students like Saudi Arabia, Syria, Jordan and Iraq.

It is worth mentioning that, before independence, it was only the Al-Azhar University that Yoruba indigenes used to patronise for educational purpose. The doors of other Arab universities were open to Nigerians only after the independence when some Arab countries such as Saudi Arabia, Lebanon, Kuwait, Qatar, Iraq etc opened embassies and consular section in Nigeria⁷¹.

It should be pointed out that since the inception of this fellowship, Yoruba people at Al-Azhar University had no restriction to a particular course of study until 1989 when the admission policy was reviewed to admit foreign students only for religious disciplines such as *Tafsir*, *Usūl al-dīn*, *'Aqīdah*, *Sharī'ah* etc. The policy was reversed in that same academic year in honour of the then President of Nigeria, Ibrahim Gbadamosi Babangida who paid a visit to Al-Azhar. But in spite of this opportunity, very handful of these students opted for non-religious courses⁷². This is probably because its language of instruction (Arabic) differs from the recognized language (English) in Nigerian academic setting. With the passage of time, some other Egyptian Universities attracted the attention of Yoruba students and were

patronized in spite of the paucity of academic scholarship in such universities. They later formed an organization as a way of promoting brotherhood of Yoruba students in Egypt⁷³

In Saudi Arabia, the history of training foreign students started with the establishment of Islamic University, Madinah in 1381⁷⁴. Being a university established mainly for religious training, it runs only religious and linguistic courses⁷⁵. Initially, students were allowed to study only for first degree after which they were deployed to other parts of the world to practice the acquired knowledge. This policy was later to be reviewed as foreign graduates of the University are now being considered for higher degrees. In 1390, King Saudi University, the oldest University in the whole gulf, also started the programme. A Foreign Student Affairs Unit (FSAU) *Shu'ūn al-Tulāb al-Ajānib* was later put in place to facilitate the process. The University, according to Al-Tabrī, has trained not less than 24,000 foreign students within 40 years of embarking on the programme.⁷⁶ Today, other Saudi-based universities have opened their doors to consider foreign students who could now choose any course of study for which he/she is qualified.

Kuwait is a small country located in the Persian Gulf. Its history of education, as obtains in other parts of the world, started informally. It was, for the first time, anchored by some individual philanthropist citizens who founded a few Quranic Schools known as al-Katātīb where the art of writing and arithmetic were also taught. The first modern educational institution was introduced in 1912 when a group of merchants came together to establish a modern school to train their workers rudimentary knowledge of commerce, arithmetic and letter-writing skills. Subsequently other forms of modern educational institutions such as Al-Ahmedia and All-girls schools were founded.⁷⁷

Kuwait government, in 1936, became involved in providing formal education for its citizens. Such involvement became more pronounced after 11 World War which witnessed the increase in oil production and state revenue. By this token, primary education became compulsory for children between 6 and 17⁷⁸. The post primary school became more defined. It was classified into *al-Thānawīyyah al-'Āmmah* and *al-Ma'had al-Dīnī*. Students graduating from *Al-thānawīyyah al-'Āmmah* are eligible to further their studies in any field of study for which they are qualified, while those attending *al-Ma'had al-Dīnī* are allowed to take only religious courses. There is another educational programme in Kuwait called *Alba'that*. This programme is mounted basically to train students how to read and memorise Qur'an.⁷⁹ All the levels of state education, including higher education, are free.⁸⁰

With time, the Kuwait government saw the need to extend its free education to non-Kuwaitis. And this humanitarian gesture attracted students, Nigerians inclusive from

different parts of the world. Students from Yoruba land were unable to join their counterparts, in this gesture, until early sixties when a pocket of them were awarded scholarship to study up to undergraduate level as postgraduate scholarship is regarded a right only for the citizens.⁸¹

Foreign students of Kwait institutions, unlike that of Saud Arabia, on completion of their studies, are left with the choice of either staying back as workers or going back to their respective homelands. Some are equally offered postgraduate admission on self-sponsoring. The school-aged population of both Kuwaitis and non Kuwaitis represented 24 percent of the total population in 2005. The population of the entire school aged people stands at 716,000 of which the Kuwaitis represents 60% and the rest being non Kuwaitis.⁸²

The demise of Jabir, the former king of Kuwait seemed bringing in a new dimension in the scheme of scholarship distribution. In his honour, a postgraduate scholarship scheme was instituted for foreign students, for the first time. This gesture was extended only to applicants for religious courses. It is sad to note, however, that since the Kuwait government had decided to give out scholarship through the Nigerian government, the beneficiaries of this gesture have always been people who rarely need it.⁸³

The free education policy operated by Libyan government cut across all educational levels including postgraduate studies.⁸⁴ Such scholarship is meant not only for the Libyan indigenes but also the foreign students. Religious schools were built across the nation and some religious subjects introduced into government schools.⁸⁵ Al-Ashmariyyah University, located at Ziliten, Libya is reported to have developed from a mere *Sufi Zawiyah*. The special interest shown to religious studies may not be unconnected with the government conviction of its socio-religious values considered inevitable for national development. This enviable situation eventually attracted the attention of foreign students to drift to Libya.⁸⁶ The Libyan government preference for religious education is perhaps what triggered Nigerian Muslim youths to travel to the country. We are reliably informed that before this period Yoruba had already been in various parts of the country engaging in various commercial transactions other than intellectual exercise⁸⁷. The indiscriminate admission policy by the Libyan government served as impetus for Yoruba people to study not only religious courses but also non-religious ones.

2.4.8 The intercultural impacts on the Yoruba graduates of Arab universities

Culture, according to Taylor,⁸⁸ is a complex whole which includes knowledge, belief, art, morality, habit acquired by man or woman as a member of a society". No matter the level

of resentment of cultural heritage of a particular society in which one resides, one cannot be absolutely immuned from being influenced by it in one way or the other.⁸⁹ Islam, as noted by Chidebe, is an important factor which forms the basis of Nigerian history and culture⁹⁰ and this socio-religious relationship seems to have promoted Arabic and Islamic culture among the Yoruba graduates of Arab Universities. He says:

Earlier pre-colonial contacts between Arabs and Nigerians took a significant form of intellectual borrowing and cultural transplantation. Arab did not only bring wares from Arabo-Islamic world, but they also introduced new concepts and new ideas to African mental horizon⁹¹.

So, the contact of Yoruba people with Arab countries for the purpose of Hajj as well as for knowledge acquisition is no doubt a source of intercultural influences that have significantly impacted the writings of the graduates of the Arabian institutions. In spite of their (YGAU) cultural upbringing and strong conviction of its richness, many find it difficult to resist the steady permeation of the host culture. Such acculturation cuts across every gamut of life of many of them, in particular their literary productions. This is a resultant effect of environment, ideological belief, social values and objectives of the establishment of such institutions⁹².

One area of such strong influence is the religion of Islam which is the main reason why Yoruba scholars got attracted to Arab Universities. Religion is a spiritual phenomenon characterised by unquestioned loyalty to a particular ethos. Its impacts become more pronounced where its teachings are easily acquired and its practice well facilitated. In such instances it becomes not only a means to establish divine communion with the Creator but also a culture considered inevitable. Saudi Arabia Universities for instance, as a matter of policy, place high premiums on student welfare and intellectual development. Also pronounced in Saudi education policy is strong affiliation to ideological creed '*Aqīdat al-Salaf*' this objective is further summarized in the Students Hand-Book of al-Imam Muhammad bin Saudi Islamic University, thus:

إن تعليم للطبقات البشرية من أبناء هذه الأمة وتثقيفهم في مجالات العقيدة الإسلامية الصحيحة من الأهداف الأساسية لجامعة الإمام بن سعود الإسلامية كي تعدّ الدعاة الصالحين إلى جانب العناية بالدراسات العربية

Indeed, training people of different classes of this nation and enlightening them regarding the authentic Islamic creed, is part of the fundamental objectives of Al-Imam bin Su'ud University. This is aimed at preparing them to be righteous preachers, asides training them for Arabic studies⁹³.

... أن الجامعة الإسلامية بالمدينة المنورة مؤسسة إسلامية عالمية من حيث الغاية عربية سعودية من حيث التبعية. كما حدد أهدافها بالتالي:

1. تبليغ رسالة الإسلام الخالدة إلى العالم عن طريق الدعوة والتعليم الجامعي والدراسات العليا.
2. غرس الروح الإسلامية وتتميتها وتعميق التدين العمل في حياة الفرد والمجتمع، المبني على إخلاص العبادة لله وتجريد المتابعة لرسول الله؟ .
3. إعداد البحوث العلمية وترجمتها ونشرها وتشجيعها في مجالات العلوم الإسلامية والعربية بخاصة، وسائر العلوم وفروع المعرفة الإنسانية التي يحتاج إليها المجتمع الإسلامي بعامة.
4. تثقيف من يلتحق بها من طلاب العلم من المسلمين من شتى الأنحاء، وتكوين علماء متخصصين في العلوم الإسلامية والعربية... بما يؤهلهم للدعوة إلى الإسلام، وحل ما يعرض للمسلمين من مشكلات في شؤون دينهم ودنياهم على هدى الكتاب والسنة وعمل السلف الصالح.
5. تجميع التراث الإسلامي والعناية بحفظه وتحقيقه ونشره.
6. إقامة الروابط العلمية والثقافية بالجامعات والهيئات والمؤسسات العلمية في العالم ...

The Islamic university in Madinah can be regarded an International Islamic institution in terms of the objectives and a Saudi Arabia based institution. Its objectives, among others, include:

- Delivering the everlasting message of Islam via *Da'wah*, undergraduate and postgraduate educations
- Planting and developing the spirit of Islam and deepening the sense of worship in the life of individuals and the society based on sincerity of worship and followership only to the prophet of Allah.
- Conducting academic research, translation and publication and encouraging the task in the field of Islamic and Arabic sciences and other aspects of studies in which Muslim community are in need of.
- Enlightening those being admitted among the Muslims all over the world and developing them to be specialists in Islamic and Arabic sciences that would prepare them for *Da'wah*, and to be able to solve the problems of Muslims vis-a-vis their religious and mundane life as stipulated in the Qur'an, Sunnah and *Salaf al-Salih*
- Gathering Islamic legacy and trying to preserve them by a way of editing and publishing. Forging academic and cultural

These objectives do apply not only to the above universities, but also most of the Saudi Arabian universities particularly those admitting foreign students. It could be inferred from the forgoing that the main objective of admitting foreign students in these universities is to prepare them for Islamic religious services. This is indicated in the special interest always shown by these universities in "core" religious related courses such as '*Aqīdat* (Islamic creed), *Usūl al-Dīn* (Principles of Religion), *Da'wah* (Islamic Call), *Hadīth*, (Prophetic Traditions) *Tafsīr al-Qurān* (Qur'anic exegesis) and *Shari'ah* (Islamic Law) *al-Falsafah al-Islāmiyyah* (Islamic Philosophy) *Al-thaqāfah al-Islāmiyyah* (Islamic Culture). While those offering courses like Arabic Language and Literature are being fairly treated after their studentship, those in the first category continue to enjoy the privileges on completing their academic studies. Many of them are offered job opportunities as *Du'āt* (Islamic evangelists), contractors to building Arabic Schools, digging well and building mosques in Nigeria and many other parts of the world.⁹⁵

Concerning Kuwait Universities, there hardly been any difference in terms of student welfare except in the area of '*Aqīdah*. The authorities of these universities see no reason why they should forbid students from listening to music or intermingling with members of the opposite sex. They are neither forced to perform daily prayers as in the case of some Saudi universities,⁹⁶ as it is believed that they (students) are old enough to differentiate between good and bad.

The situation in Egyptian universities, particularly al-Azhar University is different from what obtains in both Saudi Arabian and Kuwaiti universities. Such peculiarity is the inclusion of the use of English in the university curriculum.⁹⁷ As a university course, it must be taken and passed like other core courses. Foreign students are not compelled to adopt and adapt a particular doctrinal view. They hardly keep beard so as not be mistaken for being members of *Ikhwān al-Muslimīn* which the Egyptian government regards as a threat⁹⁸. Foreign students are given a measure of academic freedom to engage in socio-commercial activities. Many venture into business which often turns detrimental to their academic pursuit. Many travel to Saudi Arabia in the name of Hajj and 'Umrah, even though the intention is either for business or to patronise some philanthropic individuals and organisations for financial support in certain cities and villages. Aside this, some lecturers at al-Azhar, the most patronized university by Yoruba, are strict; some would pre-affirm students' failure even before writing the examinations. Reasons for such uncivilized disposition include students' declination to the purchase of course materials prepared by the lecturers, and suspecting the the students to be

pompous and arrogant. No matter the level of student brilliance and commitment, one could not presume his likely year of graduation, as a four year course may be unduly extended to five or six years as a result of conditional and unconditional failure.⁹⁹ This psychological disturbance, at times, lead to students' withdrawal from the university, joining no-future-ambition circles, without the knowledge of their parents. Overcoming this situation requires persistent prayer and adoption a way of life of the concerned lecturers even though such disposition does not agree to one's way of life. Corroborating this, AbdulRahmon¹⁰⁰ narrates:

إن أحد الإخوة الطالب بجامعة الأزهر الشريف كان لا يتعود إعفاء اللحية منذ أن كان معروفا لدى أقرانه ولداته. طلع هذا الرجل يوما بين ظهرانهم بعد أن أكمل دراساته فإذا بذقنه اللحية الكثيفة فسأله أحد الأصدقاء قائلا : مالي أراك في مثل هذا المظهر ؟ فجاوبه قائلا : واقعيا , أنا لا أتعود إعفاء اللحية ولا أرغب فيها والسبب المودي إلى هذا المظهر هو أن هناك مادة (أصول الدين) من المواد الإجبارية بقسمنا بالجامعة وكان محاضرها أصوليا , ولا ينجح في تلك المادة إلا ذو لحية كثيفة فتركت اللحية خشية الرسوب وقد أكملت هذه اللحية وظيفتها وما لها تعد إلا الإزالة

...A brother, an al-Azhar University graduate who was unknown for beard keeping appeared before his colleagues and friends one day, having finished with his programme at al-Azhar, with thick beard. One of his friends asked him. Why this appearance?. He replied: " Really, I'm neither used to beard keeping nor am I interested in it. But what brings about this is that there exists in our department, at university one compulsory course being taken by a "fundamental" lecturer. The course can be passed only by those with beard. So I left my beard to avoid failure. It has indeed finished its function, now to be removed.

Ironically, the prevailing harsh condition that characterises the life of foreign students in Egypt turn out to be a blessing in disguise for some; it created in them sense of business that make them more sociable with people of various classes. They believe in taking risk for success.¹⁰¹

The situation in Libyan universities is with difference in terms of religious ideology, though it is very akin, in some social aspects, to what applies in Egypt. Contrary to what obtains in Saudi Arabia, Sufism gains prominence in Libya. Its precepts are recognised and its scholars are held in high esteem by the government in policy making. Foreign students are treated with care and are free to think based on the knowledge acquired. The situation is not all

that permissive and pervasive like that of Egypt, yet the spirit of national consciousness infused in them unconsciously afforded majority of them to withstand tough situation.¹⁰²

2.4.9 The by-products and the question of identity

The essence of education, as emphasised by the educationists, is to attain balanced growth of individual to be able to better the lot of his community and even beyond¹⁰³. Realisation of this lofty objective by a particular society depends principally on the place of cultural imperatives and the prevailing religio-political ideology in such community. This explains the reason why an educated individual in a particular community may appear ill-educated elsewhere.

The secularistic substance injected by the colonial government into Nigeria educational curricula still reflects in its products till today.¹⁰⁴ Graduates of every field of study, religion inclusive are trained primarily to contribute to the socio-economic development of the nation. This summarily interprets the Asmaila's observation, as quoted by Omolayo thus:

The strategic objective of the government in higher education is channelled towards production of graduates who are **well rounded and thoroughly grounded**; who are skilled and competent; who are creative, flexible and adaptive to new challenges; who are **adept to critical thinking and cultural literacy**; who are enabled and empowered to participate fully in their economy, **their society and their globalizing world**¹⁰⁵ (Emphasis mine)

The comment of Abdulrahmon, on the curriculum of Arabic and Islamic studies, further dispels the erroneous expectation of the Nigerian graduates of the twin-subject thus:

The curricula of the twin-subjects at various levels of Nigerian educational system are not designed to produce Imams and Alfas, but high level man power in humanistic studies. Men and women who can utilise their Arabic and Islamic background to mould the youth to rational beings and patriotic Nigerians. The general philosophy and fundamental principles of Arts disciplines which include Arabic and Islamic studies stress the objectives and expectations of graduates of Arts discipline¹⁰⁶

The antithesis that exists between the Nigerian university education based on "secularity", and that of Arab, leaned on "divinity", has pushed many YGAU into cultural dilemma upon return to their home land and hence re-searching for identity. Integrating into social mainstream is often found difficult as a result. While some of YGAU managed to sail through this difficult terrain, others have always been complacent and blame such unfortunate instance on the low status of their discipline. One of the affected individuals lamented that

should Arabic be the only course available for university admission, he would rather prefer his child deprived of university education. Recounting the reason for such ill-conclusion, he says "for about twenty years ago that I have finished from Al-Azhar, I am not recognised by Nigerian government".¹⁰⁷

2.4.10 YGAU as teachers in Arabic-oriented institutions

The history of Arabic education in Nigeria has shown teaching profession as the most famous occupation amongst its graduates. The sentiment attached to this profession by the precursors of Arabic who first brought civilization into Nigeria further attests to this reality. Despite the versatility of the early Nigerian *'ulamā* to function in other human endeavours that attracted greener pasture, they still preserved the profession very jealously. This is probably because of its viability in personality building¹⁰⁸. They preferred to subsist on petty trade and farming in order to have time for the job. AbdulRahmon informs us of ill-disposition of one Alfa Katibi towards Imamship offer extended to him. This indifferent attitude, according to AbdulRahmon, was borne out of the belief that other responsibilities attached to the position could hamper his teaching efficiency¹⁰⁹. Those who eventually fared into other sectors such as business, politics could not even withdraw totally from teaching carrier. They alternatively created some avenues such as weekends and post working hours to re-assert their relevance in the profession.¹¹⁰

That was the situation before the coming of the colonialists who deprived the language of its frontal role and substituted it with English. With the English becoming the official language, Arabic naturally became subjugated and the Arabists irrelevant in government circle.¹¹¹ To re-assert the relevance of Arabic in Nigerian academic circle its curricula needed to be reviewed in accordance with the new National Policy of Education.¹¹² Invariably, this condition afforded graduates of Arabic the opportunity of social mainstreaming as they receive such holistic orientation required for full participation in the national economy and the globalising world, along side their area of calling¹¹³.

However, despite this compliance, the government biased attitude¹¹² to the discipline still reflects in its disposition towards it as it is considered lacking socio-linguistic value required for social development. Graduates of the twin courses are hypocritically looked down upon. They are pretentiously regarded less competent in handling official matters save teaching activities despite sameness of the orientation they received with their counterparts in other academic disciplines. A handful of those who eventually found themselves in other sectors are reported to be encountering one problem or the other particularly at the point of promotion on

account of having their degrees in the discipline¹¹⁴. This perhaps explains why many graduates of the course are complacent to be teachers and not necessarily aspiring to work in order sectors. Many students of Arabic, on this account, change their course of studies in order to circumvent being a teacher at all cost.¹¹⁵ This pitiable situation has, with the passage of time, gave rise to an erroneous belief that Arabists can be useful only in the teaching oriented profession such as *Da'wah*.

Further vindicating this assumption is the influx of Yoruba graduates of Arab universities into modern Arabic schools upon their return from Arabland. They have maximally impacted in re-engineering the linguistic versatility of Yoruba students using modern Arabic approach. Aside the complementary role they play in the existing Arabic schools, some of them establish their model Arabic schools where they used modern teaching method.¹¹⁶

Some Saudi Islamic charitable organizations such as al-Haramain Charitable Foundation and International Islamic Relief Organization did establish modern Arabic schools where this set of graduates work as teachers and administrative staff. As obtainable in Saudi Arabia, male and female sections are situated afar from each other. In addition to the provision for pupils of school age, vocational and modern Arabic schools were established for women folk¹¹⁷. Also, special study centres are organized for adult male in different parts of Yorubaland. The products of these schools are enrolled directly for degrees in Arab world without necessarily undergoing Language Acculturation Program (LAP).¹¹⁸ Today, some graduates of these schools are feeding various departments of Arabic in Nigerian Universities.

2.4.11 YGAU as teachers in pre-higher educational institutions

Consequent upon Nigerian civil war, the Gowon led-administration promulgated a Decree to float a national Scheme to reconstruct, reconcile and rebuild the country. This eventually resulted to the creation of National Youths Service Corps supported by Decree No 24 of 22nd of May 1973. The objective is also "to inculcate in Nigeria youths the spirit of selfless service to the country and to emphasise the spirit of oneness and brotherhood of all Nigerians, irrespective of cultural or social background".¹¹⁹ To achieve this laudable objective, Nigerian graduates of various higher academic learnings were mandated to partake in the scheme. The certificate awarded thereof serves as a springboard for official appointment and a requisite for further studies in Nigerian academic system. This meeting point, however,

afforded Nigerian graduates of Arab Universities the opportunity to join their counterparts, Nigerian trained graduates, in the scheme.¹²⁰

In the early eighties, the demand by Yoruba Muslim for the teaching of Arabic/Islamic in both primary and post primary schools ushered in a good number of this set of scholars into public service. In this instance, the stringent conditions of appointment were least considered so as to accommodate Arabic literate individuals to partake in the exercise.¹²¹ In addition to holders of academic certificates from Arab world, the locally trained individuals without specific teaching qualifications equally applied. Alhaji Baniyamin Sutti, one of the beneficiaries of the programme said that some of their co-workers presented Arabic by Radio Certificate (ARC) as a teaching qualification.¹²²

It is gratifying to note that some visionary individuals among this set of scholars made judicious use of this opportunity; they adroitly showcased and defended their academic discipline and strove hard to pursue higher degrees which often resulted in their promotions at various level of life. Conversely, the complacent individuals were faced with disparagement and image bashing.¹²³ The social virus surfacing from this situation rubbed not only on the victims but also on the other Arabists/Islamists elsewhere. The bitter experience of AbdulRahmon as a newly-employed graduate teacher in one of the secondary schools in Ibadan, better explains this:

The principal of my school, Isabatudeen Girls' Grammar School, Ibadan, herself a Muslim, politely expressed her worry that her students might not be well disposed to me because of my possible poor spoken ability in English as an Arabic graduate. I objected to her insinuation having seen me for the first time as I had just presented my letter of posting. On hearing my protestation in English she apologised. She claimed, however, that her experience in her former school with the Arabic teachers there informed the perception she had¹²⁴.

This derision of Arabic graduates goes beyond the teachers. Even, pupils who are willing to learn more about their religion often decline to get associated with their teachers who could not be proud of on account of language barrier. The only Friday earmarked for Muslim pupils to conduct the morning devotion is handled by other Muslim teachers who, in most cases, are not well versed in Islamic studies, owing to inability of Arabic teachers to address the pupils in English language.¹²⁵

2.4.12 YGAU as dons in higher academic institutions

Unlike what obtains in the northern part of the country, appointment into academic positions in higher institutions in the south-western region gives no special consideration to a particular academic programme. In addition to higher degree certificates obtained from recognised academic institutions, possession of O' Level Certificate is, by convention, a must for one to be offered teaching appointment in most universities in south-western part of Nigeria.¹²⁶

It could be recalled that obtaining higher degrees from various Universities in Arab world do not lay emphasis on this as an admission requirement. It follows therefore that majority of admission seekers into these universities, Yoruba inclusive, do not attach importance to this certificate. This situation, however, vindicates the submission of AbdulRahmon that the implementation of Ordinary Level of English as a requirement for higher and undergraduate degrees has been forcing many of these graduates to seek admission into other universities upon completion of studies from Arab Universities.¹²⁷ Among such Universities is the University of Ilorin which adjusted its admission policy to enable the department of Arabic admit more students for postgraduate studies of Arabic. Possession of Ordinary level results is less emphasised in the postgraduate admission requirement¹²⁸. This afforded many interested graduates of Arab universities to further their studies in this university up to doctoral level and consequently found themselves in various axes of higher institutions as lecturers. These scholars are not always spared of criticism from some students with little or zero background in Arabic, who often complain of being marginalised for not using English as a language of instruction. They are, at times, reportedly negligent of extra departmental issues, circumventing faculty constituted committee meetings.¹²⁹ The reason for such attitude is often linguistic disability suffered by this category of teachers. This awful development, according to AbdulRahman differs not from the common practice of some traditional 'ulama' who eventually found themselves in the teaching service commission. He says:

Proficiency in the Nigerian official language is of necessity for any Arabists/Islamists to function properly in the aspect of social-integration. It is no secret that the disability of the many of the Arabists in written and spoken English has hampered their efficiency. Such people became docile and recluse in their places of work and as such become object of ridicule in most cases. And in an attempt to hide this deficiency they always abscond from their duty posts; hence they are incapable of defending their discipline when it is necessary to do so¹³⁰

As previously established, there are a handful of this set of scholars who were able to maneuver their way and compete favourably not only with the Nigerian trained dons but also

colleagues at international level. Some dabble into active politics and were given prestigious appointment such as ambassadorial position, chairmanship of local government etc.

2.5 YGAU in post- September 11 attack

Shortly after the September 11 attack, in the year 2001¹³¹, the fortune of many of the YGAU particularly those working with foreign Islamic organizations, was upturned. The incident affected not only the unregistered organisations such as Al-Haramain Islamic Foundation (*Mu'assasah al-Haramain al-Khayriyyah*) but also the registered ones like International Islamic Relief Organisation (*Haihah al-Igāthah al-'Ulamīyyah*) and The World Assembly of Muslim Youth (*Nadwah al-Shabāb al-Islāmī*). While the former were completely closed up, the latter had their accounts frozen. Resulting from this terrible incident was deprivation, hunger and social disparagement. The level of individuals' faith was tested. Some remained resilient while many other failed in the process.¹³²

The common means of sustenance among the traditional 'Ulamā' such as engagement in spiritual consultancy and monetisation of socio/religious outings against which they had always campaigned as unIslamic are no longer condemned. Some even retracted their 'aqīdah motivated proclamations, evoking self-counter-evidences to re-justify the legality of their new stand. This unfortunate situation made one of the affected brothers to openly express his regret over his preference for a Saudi-based job at the expense of a lecturing appointment he was offered where he did youth service corps upon his return to Nigeria as a fresh graduate.¹³³

In spite of this travail, some committed individuals with financial wherewithal argued the need to revamp the situation. They vouched that such intercultural exposure by which they are equipped must be used to the advantage of the incoming generation. Among such mechanism put in place to achieve this was the establishment of mixed schools with vibrant curricula: western, Islamic and Arabic education. Samples of such model schools are: 'Ināyah Academy, Iwo, Osun State,¹³⁴ Umm al-Qurā Group of School, Ibadan,¹³⁵ Dār al-Na'im International School, Lagos,¹³⁶ Al-Da'wah Comprehensive College, Ijebu-Ode¹³⁷.

It is gratifying to note that many affected individuals and some visionary fresh graduates among these scholars are now enrolling for evening classes to revamp this awful situation caused by what AbdulRahman describes as language disability¹³⁸. They do partake in series of qualifying examination such as West Africa Examination Council (WAEC), National Examination Council (NECO) etc. A pointer to the success of this development is the increase in the number of such scholars applying for higher degrees in the University of Ibadan.¹³⁹

2.6 YGAU in Tourism and hajj operation

In recent time, tourism, has received a boost from the states and federal governments. This is probably because of its invaluable role in promoting cultural exchange which enhances international understanding and goodwill among the diverse peoples of the world. This sector, as described by Eja et al, is “the largest industries that has contributed in no small measure to the socio-economic growth of many countries especially countries where tourism is the main stay of their economy”.¹⁴⁰

The available records have shown that about 2.5% of the GDP in Africa is attributed to tourism industry that has generated about 5.5% of all employment in the region .Eja also submits that In Nigeria, about 8.1% of the GDP has been generated from the tourism sector as a result of the numerous tourism potentials in the region.¹⁴¹

This probably informs the change of attitude by Nigerian governments at all levels towards the exercise. In view of the immense benefit that accrues to the industry, some individual Nigerians, non-governmental organisations have also developed interest in the venture. They have floated travel agencies that are registered for the purpose. The focus of these organisations is confined not only to the available potentials in Nigeria but also beyond.

The impact of tourism in Arabic and Islamic culture is not new in the annals of Islamic history. Laderlah et al even describe the exercise as “a major market of Islamic countries”.¹⁴² In Islam, the concept of tourism is far beyond social attraction. It is considered as a means of appreciating the wonderful creatures of Allah. This, according to Al-Hamarneh et al, can be achieved via three basic ways: “first, the revival of Islamic cultures and the spread of Islamic values; second, economic benefit for Islamic societies; and, third, the strenghtning of Islamic selfconfidence identity and beliefs in the face of negative stereotyping in comparison to other cultures and lifestyles”.¹⁴³ In spite of these virtues, the worldview of tourism which borders on syncretic practices seems to be pissing off some Muslim individuals, particularly those from non Islamic countries, from the active participation in the exercise. Rather, they jealously maintain the religious aspects of tourism to holy lands. Some religious movements, mostly *Sufists* attach importance to paying annual visits to Sufi leaders than pilgrimage.

The pilgrimage tradition in Nigeria is as old as the introduction of Islam into the region¹⁴⁴. Since then up to the 20th century, the pilgrimage into Makkah has been a private affair. Describing the past and present situation of Nigeria and Nigerians vis-à-vis this religious exercise Nguvugher has this to say:

... up to 20th century, pilgrimage was a private affair. Like their other West African counterparts, pilgrims raised their travel fares earned

during stays in settlement *en route*. or through their cattle which some traveled with or other personal resources that were complemented *en route*. The means of transportation (trekking or boarding lorries or trains) and the resources available to the pilgrims made pilgrimage a slow exercise, with only few completing it in less than two years. The average time was eight years, with some spending up to thirty year or even virtually a lifetime. Pilgrimage hardship was reduced beginning in the 1950s upward with the introduction of air travel as well as government involvement. In April and May 1958, Pilgrim Welfare Board were setup in the North and West respectively. But even at this time until the early 1970s, government role was largely limited to logistic issues. Awash with money oil beginning in the 1970s upwards as well as the desire for religious and political relevance and survival, the government fully involved by setting up the Nigerian Pilgrim Boards in 1975 which was hurriedly stepped down to the state levels. Since then, government involvement has been on increase, culminating in the passing into law of the 1989 decree which established the the Nigerian Pilgrims Commission¹⁴⁵

The above stated account better explains the high level of politics that often come to play in the management of the Hajj exercise by the Hajj Commission and the state Pilgrimage Boards. The leadership position in the commission/Board such as chairmanship and other key offices are rarely given to the "competent" individuals. This informs why cases of flopped exercises are annually experienced¹⁴⁶. It explains also why many conscious pilgrims would prefer Nigerian students studying in Hijāz to come to their aid to fulfil this religious exercise. Commenting on the complementary role of Nigerian students in Hijāz particularly Yoruba to the success of this religious exercise, Abubakre writes:

...almost all the Nigerian students, predominantly Yoruba, who study in Hijaz and Egypt assist the various Nigerian States' pilgrims' welfare boards in the tasks of bridging communication gaps between the pilgrims and the landlords in Kingdom of Saudi Arabia. They are also valuable guides to the pilgrims on religious matters which involves directing pilgrims to the different sacred places, and leading them in ritual ceremonies. They are also helpful to the pilgrims in the non-religious commercial business of doing shopping cheaply in the holy lands and Jeddah. The knowledge of Arabic by those Nigerian students in Saudi Arabia and Egypt has started to pay off for the people of Nigeria in this particular direction¹⁴⁷

With the passage of time, the Saudi Arabian government got acquainted with this lofty exercise and then resolved to formalise it as a matter of policy. With establishment of *Ma'had Abhāth al-Hāj*, a body charged with monitoring Hajj exercise and caring for the pilgrims, some foreign students were annually absorbed as temporary staff to ensure smooth running of

the Hajj services¹⁴⁸. On account of the experiences and linguistic versatility employed to the advantage of pilgrims, many of the YGAU became interested in floating private travel agencies for the conduct of Hajj exercise¹⁴⁹.

The first Yoruba graduate of Arab University reported to have ventured into this was Dr Siraj deen Al-Asra¹⁵⁰. Before registering his 'Ināyah Travel Agency, Sirajudeen had worked with a Saudi-based Travel Agency known as *Sharkah Najm al-Dīn al-Su'ūdiyyah*¹⁵¹ where he served as a Director in Nigeria office, Lagos. This office, served the whole of West-Africa. He was also the pioneer Director of Hajj Mabūr Travel Agency, an affiliate of *Tadomunu* Islamic Organisation in Nigeria- an organisation mainly populated by Yoruba graduates of Arab University¹⁵². Today, many graduates of Arab Universities are now into the venture, recording resounding success on yearly basis.

Some state governments in Nigeria have, also come to realise the potentials of this set of people to handle this technical service. As a result, they are, appointed to serve in various capacities in the State Pilgrim Welfare Boards (SPWB). This development has partly answered the call of Al-Zaytūnī, who laments the utter neglect of capable hands in handling Hajj matter when he says:

ثم ما ذا تعني حكومة نيجيريا من شئون الحج والعمرة حتى
تنبري لها كل سنة أو ليس الحج والعمرة من المراتع
والمزارع التي زرعها التعليم العربي بعرق جبين رجاله
وبمجهوداتهم الشخصية الجبارة بدون أي تعاون ولا مساعدة
من الحكومة، والحج هذا ثمرة من ثمرات التعليم العربي
الناضجة أو ليس رجال العربية أحق بها.

What then concerns Nigerian government in the affairs of Hajj and 'Umrah to the extent of monopolising it on yearly basis? Are the (Hajj and 'Umrah) not of pasturages and farmlands cultivated by Arabic learning with the sweat of its cultivators and their personal struggles, with neither cooperation nor assistance from the government? This Hajj is part of the ripe fruits of Arabic learning. Are the Arabists not the most deserving to it¹⁵³

2.7 Adalis Printing Press, Ibadan

Adalis is an extension of Jam'iyyah al-Da'wah al-Islāmiyyah- a Nigerian based charitable organisation headed by late Dr Ibrahim Abdul Baqi.¹⁵⁴ It started operation in 2003, in Ibadan.

It should be pointed out here that floating printing press was not inclusive in the initial agenda of the organisation which focused on improving the socio-economic life of humanity irrespective of socio-religious affiliations. It also sponsors sinking public bore-holes, building schools and mosques.¹⁵⁵

The idea of establishing Printing Press was conceived shortly after the September 11 Attack when Muslim charitable organisations and their international sponsors became objects of suspect terrorist acts.¹⁵⁶ The withdrawal of individual sponsors from the humanitarian services consequently necessitated floating the printing press, to serve as an alternative source of in-come so as to be able to continue Islamic Da'wah activities. Since its inception, the centre has published not less than 500,000 works both in Arabic and English.¹⁵⁷ Presently, for logistic reason, the Press Centre has been relocated to Osogbo in Osun State.

2.8 Introducing new dimension

The problem trailing September 11 attack in America was suffered not only by the Arab Muslims but also the entire World Muslims. The hope of the needies particularly in various underdeveloped countries became shattered, following the suspect by America that Muslim philanthropists and charitable organisations have hands in global terrorist acts. This led to discountinane of free education for orphans, special care for widows, provision of basic soicio-amenities such as sinking of bore-holes, building of schools, hospitals, etc.

Working in the spirit of that popular Arab proverb; "*Mā lā yudraku julluhu lā yutraku julluhu*" what could not be wholly achieved should not be absolutely abandoned, the Yoruba graduates of Arab Universities, the direct agents for exectution of these humanitarian projects consequently devised the following approaches to continue the project in their own pace.

2.8.1 *Al-Hikmah* University

Sequel to the embargo lifted by the Nigerian government on floating private University by individual and corporate organisations¹⁵⁸, the YGAU considered the situation an opportunity to make a meaningful contribution to the national development. Consequently, the World Assembly of Muslim Youths- a Saudi-based Islamic charitable organisation was consulted to come and establish an Islamic University in the land. And the request was

considered worthy for two reasons: reducing the expenses on the Nigerian students seeking Admission to study in Arab world and enabling such students to have maximum interaction with their immediate environments to which they are prepared to contribute.¹⁵⁹

As a university intended to serve the general public, some existing private schools, organisations and individual philanthropists with, at least, some structures to take off, were consulted to partner with the WAMY to fast-track the execution of the project. Among all the willing partners, a site belonging to Alhaji Abdul-Raheem Jagunmolu Igbaja was found more conducive for the purpose. At this point, an agreement was reached by the two parties to co-own the institutions and the name of the site was changed to read: Al-Hikmah University.¹⁶⁰

The institution, as a Conventional Private University was licensed to start operating in 2005. It commenced the academic activities during 2005/2006 session with 70 students distributed across the three take-off colleges: Humanities, Management Sciences and Natural Sciences. In response to the yearning of the teeming admission seekers in education oriented courses, the institution has, in addition to the three existing colleges, floated a College of Education. Presently, the student population has reached three thousand (3000).¹⁶¹

Even though, the school fee was highly subsidised for studying various courses available in the University, Arabic and Islamic, the major factor for establishing the University suffered a lot of neglect as prospective students prefer other courses to it. This therefore led to further reduction of the fees for Arabic Islamic studies so as to attract more students.¹⁶²

Expectedly, as a jointly owned venture, each party needed to be represented based on the agreement. This perhaps led to the appointment of one Saudi trained Sudanese, Dr. AbdulRahman Salih, the pioneer University Registrar representing WAMY in the highest echelon of the University management. Professor Akanji from University of Ilorin then emerged as the Foundation Vice-Chancellor. Other principal offices were occupied by Nigerian trained individuals while those trained in the Arab Universities are confined to lecture rooms teaching religious courses for which they are specially trained.¹⁶³ This seemingly imbalanced distribution was due to some technicalities required for the smooth running of the university in line with Nigerian Universities Commission. Despite the socio-cultural antithesis among the university's stakeholders there was a perfect relationship among the university's members during the tenure of the pioneer Vice-Chancellor. The Arabic and Islamic studies were encouraged. They were not only taught as an awardable degree programme but were also offered as part of General Studies at all levels. This management position is indeed a pointer to the relevance the YGAU in the system in spite of the dimness

of their population at the management level. The YGAU feel on the top of the world for the influence they have over the entire students who took their general courses at all levels. The coming of Professor Abubakre, an Arabist by profession, as the second Vice-Chancellor further boosted not only the situation of Arabic but also its teachers¹⁶⁴. In his regime, more members of YGAU were absorbed and some of them already in the system got rapid promotions.¹⁶⁵ The Abubakre's administration was challenged of favouritism as such promotion, in some quarters, was regarded as lacking merits. The "PhD" of AbdulRahman Salih- a Sudanise, the then University registrar and the representative of WAMY, was said to be mere honorary.¹⁶⁶

This problem, which could not be resolved throughout Abubakre's tenure, became compounded with the coming of the third Vice-Chancellor- Professor Sulaiman Age who is an Industrial-Chemist by profession. No sooner that he assumed the office than the problem got revisited. The approved promotion for some members of this group of scholars were contested and requested to be retracted. Further compounding the situation was the incessant complaints by some students with zero background in Arabic who had to take Arabic and Islamic courses with Arabic as a medium of instruction. While the Sulaiman's administration turned a deaf hear to the call for revoking the approved promotion by the past administration¹⁶⁷, it resolved that all Arabic courses in General Studies Unit should be taught in English.¹⁶⁸

What probably suggests Sulaima's infidelity to this group of scholars is his recent desire to reduce the status of Arabic from being computed courses to a mere auditing. This development which the Vice-Chancellor argued to be the dictate of National University Commission was refuted on the ground that the situation has not been the same in other faith-based universities in Nigeria.¹⁶⁹ This situation however later degenerated to involve the founding parties and turned them against each other. The school is now being solely managed by AbdulRaheem Oladimeji Foundation. It must be pointed out that in spite of the separation between the two parties; the Islamic culture initially advocated by the latter (WAMY) is still being maintained.

2.8.2 *Kuliyah Imam Malik* (Imam Malik College)

Imām Malik College of Sharī'ah and Legal Studies was formally a unit of the defunct Al-Haramain Islamic Foundation, Nigerian office.¹⁷⁰ It came into being in 1998 with the name: Higher Institute of Da'wah (*Al-Ma'had al-'ilī li-al-Da'wah*). It was later renamed in 2000 as Al-Haramain Higher Institute of Da'wah, to reflect the name of the Foundation.

After September 11 attack which heightened the problem of terrorism at global level, this Foundation was blacklisted as one of the sponsors of al-Qaidah network and it was consequently proscribed along with other Saudi-based organisations¹⁷¹. Consequently, the untimely death of this foundation drove its workers, Yoruba graduates of Arab universities into job market.

It is interesting to note that this sorry situation eventually became a blessing in disguise not only in revamping the economic situation of its workers but also in the quality of the service. It could be recalled that the college curriculum while under Al-Haramain, took a little or no cognizance of the Nigerian cultural imperatives. The focus was mainly to produce Muslim evangelists *Du'āt* with alien cultural orientations. The products were not only less useful for the purpose but were also incapable to further their studies in Nigerian universities upon the completion of their Diploma Programme.¹⁷²

With the demise of Al-Haramain, a committee was set up to look into a way forward for the school with a term of reference which included: independence source of income and review of the curricula etc. The resolutions of the committee are:

- I. Changing the name of the school to reflect similar existing institutions in the country.
- II. Appealing to Nigerian Muslim community and philanthropist for financial support.
- III. Embarking on business oriented projects and
- IV. Affiliating the college with recognised Nigerian higher institutions.¹⁷³

In fulfilment of the recommendation, the institution was re-named Imam Malik College of Shari'ah and Legal Studies *Kuliyah Imam Mālik li-al-Sharī'ah wa al-Qāmūm*, and was registered in 2003 with Corporate Affairs Commission (C.A.C). The college has equally been affiliated with Ahmad Bello University for the award of Diploma Certificate. Efforts are currently being made by the college to get approval from the same University for the award of Bachelor of Arts in Islamic Studies (Fiqh and Usūl al-Fiqh). In 2005, some International Arab oriented universities were approached in quest for collaboration and affiliation. These universities are: Islamic University, Niger, King Faisal University, Chad, and International African University, Sudan. It was only King Faisal University that granted the request. This academic link was later halted with the abolition of Foreign Study Centre Programme (FSCP) in Nigeria¹⁷⁴

2.8.3 *Ma'ad Umm al-Qurā*

Umm al-Qurā is an academic Institute that runs a number of educational programmes ranging from pre-nursery to Diploma program fully accredited with Ahmad Bello University, Zaria. It is a section of the humanitarian programmes embarked upon by Islamic International Relief Organisation (IIRO)¹⁷⁵ established in Nigeria in 1989.

The Diploma Section was first known as *Ma'had ta'hil Mu'alimī al-Lughah al-'Arabiyyah* in 1990. It started operation at *Ma'had al-'Arabī al-Naijīrī*, Elekuro, Ibadan, as a temporary site. The school was later moved to Boluwaji area before getting to its present site at Amuloko area, Ibadan. In 1995, the institute got accredited with Ahmad Bello University, Zaria for the award of Diploma Certificate- the development which afforded its products to further their studies in Nigerian higher institutions.¹⁷⁶

The establishment of modern Nursery and primary school sections could be traced to 1996. The secondary school section was introduced in 2001 and got government's approval in 2003. Recounting the achievement of the school within short the period of its establishment, the Director of the Institute says:

وها هو المعهد يحتفل بإنجاز آخر – والله الحمد والمنّ- ألا وهو
تخريج الدفعة الأولى من طلبة الشهادة الثانوية بعد اجتياز
الامتحانات العامة WAEC و NECO لهذا العام ، والتي تمّ
إجراؤها داخل حرم المعهد بتوفيق الله وفضله وبدون انضمام
المعهد مع أية المدرسة أخرى مسجلة لدى الحكومة، مع أن
عمر المرحلة الثانوية لا تتجاوز ثلاث سنوات ، ولكن الإدارة
تمكنت من تسجيل جميع مراحل المعهد بما فيه القسم العربي
المتمثل للدبلوم للدراسات العربية والإسلامية

Hurray! Here is the institute celebrating- by Allah's grace and His favour- another achievement as it turns out the first set of secondary school leavers having participated in this year WAEC and NECO, conducted in this campus without being referred to other registered institutes. In spite of the fact that the secondary section is just three year old, it is fully approved by the government. The authority has successfully registered all the educational sections of the institute including Arabic section that offers Diploma in Arabic and Islamic studies¹⁷⁷.

In view of the increase in the number of academic programmes being run by the institute, the group of schools were renamed *Ma'had Umm al-Qurā*. Unfortunately the smooth running of the school became threatened when its sponsor, IIRO, was suspected of sponsoring terrorists and as a result, had its account frozen. The situation eventually

accounted for the introduction of the school fees across all the academic sections except the Diploma¹⁷⁸.

2.8.4 Nigeria centre for Arabic research (*Al-Markaz al-naijīrī lil-buhūthi al-‘arabiyyah*)

Nigeria Centre for Arabic Research (NCAR) is an International Research Institute established in 2005 in Iwo, Osun State, Nigeria. It is a non-governmental organisation with Arabic oriented culture and Islam as a guiding principle. It seeks to investigate both the cultural and intellectual aspects of Nigerians and non-Arab Africans' lives using Arabic as a medium of communication. This body neither has affiliation with a particular ideological movement nor any external influence¹⁷⁹. The organisation was initiated by Dr Khidr Abdul Baqi, and it started operation with 15 members from its immediate locality. Presently, the centre has opened a branch office in Riyadh, Saudi Arabia.¹⁸⁰

The centre is particularly interested in investigating the Arabo-Islamic cultural tradition outside the Arab domain and awakening the spirit of self-identification by non-Arab Arabists (NNA) (*Al-Musta'ribūn*) among the Africans, not minding ideological affiliation to socio-religious belief of the members. This is intended to be achieved through the following:

- I. Resisting the age-long aspersion regarding the language by making it a viable cultural language among the non-Arab Arabists.
- II. Sustaining cultural identity of the Non-Arab African Arabists (NAAA)
- III. Creating enabling environment for uninterrupted intellectual discourse on local, regional and international issues in Arabic.
- IV. Facilitating viable intercultural connections between Africa and Arab world.
- V. Reviving the works of tall figures in the circle of Arabic cultures in Nigeria and Africa, present and past.
- VI. Researching into Nigerian and African issues in various aspects of life.
- VII. Raising the linguistic taste among the non-Arab Arabists.
- VIII. Instituting public Media House (Arabic Chanel for non-Arab Arabists)¹⁸¹

With a view to achieving this laudable vision and objectives, the centre has put in place a strategic plan for the execution of a number of projects which include: translation of African literary works into Arabic, floating viable website for non-Arab Arabists in Africa, publication of non-Arab literary productions by Africans, Bibliographical Encyclopaedia for Arabic gurus in Africa, strategic report on Islamic evangelism in Africa, training young Muslims to acquire linguistic competence in Arabic¹⁸².

2.8.5 Achievements:

The notable achievements recorded so far by the Centre since its inception is publication of some literary works of African authors particularly Nigerians with little or no financial costs. The centre equally plays a coordinating role in publishing conference proceedings. The works published by the Centre so far include:

- I. *Al-Subā'iyāt* (170 pages) by Dr Isa Alabi of Department of Arabic, University of Ilorin, Nigeria.
- II. *Rihlat al-Baḥth an al-Insān* (94 page) by Prof. Kamal A. Balogun, Former Dean, Olabisi Onabanjo, University, Ogun State, Nigeria.
- III. *Min Ilorin ilā Timbuktu: Rihlatum 'Abra Sahra' Baḥthan an Mādī Afrīqiyā* (75 pages) by Dr Mashood M. Jimba, Department of Arabic, H.O.D, Arabic studies, Kwara State, University, Molete, Ilorin, Nigeria.
- IV. *Al-Tālib al-Mugtarr* (68 pages) by Ibrahim, Lere Ameen formerly of Fountain University, now of University of Ibadan, Oyo State, Nigeria.
- V. *Tatbiq al-Sharī'ah al-Islāmiyyah fī Najjīrīyā: Qirā'atun fī Dastūr al-Fadrāliyy al-Najjīrī* (140 pages) by Dr Oba Ahmad Ibrahim.
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Aside these academic publications, the centre has organised a number of seminars and workshops not only among the teachers of Arabic but also for the students. In 2009, the Centre had a collaboration with Al-Asmariyyah University, Zilitin, Libya to organise an international conference on teaching Arabic in African universities to non-native speakers. Also, in 2011, a conference on the Arabic and non-Arabists in non-Arab countries was organised in Ilorin.

2.9 Summary

In the foregoing, I have endeavoured to explain the process of Arabic literary acculturation of Yoruba and the role played by Islam in its sustainance. The literary participation of Yoruba in Arabic literary tradition has been periodized into various phases which include: '*Asr al-Da'wah wa al-Islāh* (Era of Da'wah and Reformation), '*Asr al-Muhākāt* (Era of Imitation), '*Asr al-Tathbūt* (Era of Consolidation), '*Asr al-Tahdīth* (Era of Podemisation), '*Asr al-Tatbīq wa al-Ihtikāk* (Era of execution and intermingling). The role played by Hajj exercise in this matter cannot be overemphasised. It opens the eyes of Nigerian Muslims to join other Muslim nations in paying religious visit to Saudi Arabia and to establish diplomatic relation with them. It was through this meeting that Nigerian students were given opportunity to study not only in Cairo but also other Arab countries such as Saudi, Iraq, Syria, Kuwait, and Libya etc.

While the return of Arab trained Nigerians from northern part of the nation could be described relatively pleasantry, the return of their Yoruba counterparts were ful of tragic events. This is because the grip of western culture on the Hausa people compared to their Yoruba counterparts is less effective. While the Hausa graduates of Arab universities were unconditionally being accorded a rightful position both at social and government levels on their return to their home land , their Yoruba counterparts were placed on the coundition of western intergration in order to be recognised by the government. And those who refused to comply are greeted with derision and social disparagement. This situation however led to the sterility of this group of scholars.

In recent time, these scholars saw the need to surmount the courage by making good use of the situation to better the lots of the incoming generation. Among the device used to achieve this was the establishment of mixed schools where both western and Qur'anic studies could be simultaneously acquired. A vibrant Arabic oriented research was established in a bid to rescue the aged-long built effort from the verge of precipitation.

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100. AbdulRahman Sulaiman was a level-mate of the current researcher, early 90s, in Mufutahu Lanahun College of Arabic and Islamic Studies, Ibadan. The incident narrated involved some of his contemporaries in Markaz al-ta'lim al-'arabi, Agege, who traveled to Al-Azhar University, Cairo. This narration is equally contained in my B.A project submitted to the Department of Religion 2001
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122. Interview with Alhaj Baniyamin Sutti one of the leading students of Shaykh Muhaliy Badrudeen aged 70 in his house Loolo compound, Iwo, Osun state, on 12-04-2013
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164. Interview with Dr dhikrulah Shafi', a lecturer in Arabic Department, Al-Hikmah Unniversity, aged 50', at his office, the Department of Arabic, Al-Hikmah University, on 24- 06-2013.
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3.0 LITERARY WORKS BY YORUBA GRADUATES OF ARAB UNIVERSITIES

3.1 Preamble

In the previous chapter, an attempt has been made to categorize the group of the scholars under study into two, namely; Syncretic Border Intellectual (SYBI), Specular Border Intellectual (SPBI). The YGAU's works are further divided into three based on major historical phases and geographical distribution of the universities: North Africa and Asia. The thrust of this chapter, however, is to discuss the trend of literary productions by this set of scholars and the complementary role they played in sustaining the literary legacy by the early Yoruba 'ulamā'. We shall equally endeavour to examine some themes introduced into the corpus of Arabic literary writing in Yorubaland.

3.2 Writings and publications among Yoruba graduates of Arab universities

Writing, as defined in the New International Webster's Comprehensive Dictionary of English Language¹, is the practice, art, form, style of literary composition. This intellectual art, according to Aderinoye, involves not only recognizing and remembering different shapes or symbols and relating them to spoken language, but also the ability to produce these symbols and create one's own written communication''² In addition to these, achieving good writing is dependent on accumulated experiences, deep thought, stimulating feeling, and enthusiastic passion to render such literary outputs handy to human populace.

The inception of Arabic literary production among YGAU could be described as belated in view of the distance between the first point of their contact with Arab land and the introductory period of embarking on such intellectual exercise which dates back to 1964. This intellectual exercise shall, however, be periodised into three historical phases for the sake of analysis.

Asr nash'at (The evolutionary Era)

This period spans from 1964 to 1984. It witnessed very few intellectual works with limited scope and themes which include biographical accounts and sociology. The first Arabic publication credited to the period was *Dikhriyāt fī al-Azhar* written in 1964 by Sulaiman Busarī Ake Al-Alurī (d.2012)³ and Abdul Raheem Hamzah of Iseyin, the author of *Humāt al-Lugah al-'Arabiyyah*⁴. Another notable writer in the period was Abdul-Latīf Adekilekun of Ede who wrote *Āthār al-Shaykh Al-Labeeb Tāj al-Adab shi'ran wa nathran*⁵ in 1971 and *al-Sakhsiiyyat al-Islāmiyyah* written in 1972.

It is, however, note worthy that in spite of the continuous increase in the turnout of this group of scholars on yearly basis, the writing exercise among them received little attention in this period. Explaining the causes of such intellectual apathy, Shaykh Yusuf, B.A, a graduate of Al-Azhar University and the current National Imam of An-wār al-Islam Society of Nigeria submits:

People (YGAU) hardly thought of writing and publication on coming back home; the situation was not conducive to such intellectual exercise. Self-sustenance remained the focus of the individuals. Very few of us got job while many others would have to join local *ulama'* to have a place in the society. All these put together form the reasons for the paucity of intellectual production among the Yoruba graduates of Arab Universities⁶.

Another contributory factor to the paucity of literary production in this circle, according to Shaykh Afis Abou, was lack of motivation by, and ill-disposition of, the populace to the language. Added to this is need to render the works written in Arabic into the mutually intelligible language (Arabic or Yoruba) for the message to enjoy wider consultation. This, perhaps, is the major factor that pisses off many capable hands in the period from writing in Arabic⁷.

The above assertion probably informs why Arabic writing was restricted to such occasions that have strict connection with Arab world such as doing letters of recommendation for prospective students in Arab universities, request for assistance from Arab philanthropists, charitable organizations or governments and keeping contact with old friends. Aside such unavoidable situations, English or Yoruba language was always preferred⁸.

***Asr al-tatwīr* (The period of consolidation)**

This period, which started in 1984 and terminated in 1994, witnessed further intellectual development. It also marks the employment of YGAU as *du'āt*, *Imams* and teachers who are deployed to various parts of the world. Some were equally appointed as coordinators of humanitarian projects sponsored by individuals and Arab-based organizations. This socio-religious development eventually facilitated Arabic writings in the period as the interaction and transaction between them their employers (Arabs) had to be done via English⁹.

The boost by the eventual establishment of branches of Islamic Charitable Organizations in Yoruba land gave impetus to use of Arabic. As international organizations characterized by Arabo-Islamic orientation, Arabic remains the only language well favoured.

In addition, the internal official matters transacted via Arabic memos, the reports on various projects executed also featured in Arabic. Treatises and pamphlets on the activities of these organizations were written not only in the local languages but also in Arabic¹⁰. This new dimension perhaps, triggered the writing prowess of individual members of this group of scholars such as Shaykh Miftah Sadiq of Ijebu Water-side, Ogun State¹¹ and Kamal al-Deen Ali Mubarak of Ofa and Ibrahim Otuyo of Omupo¹¹.

It is worth mentioning that the period patronized not only the existing themes common in the first phase but also introduced new ones such as discussion of global issues, language, and religious and creedal themes. While it maintains the existing themes, it also introduced new ones. Works of this period are characterised by registered words and employment of simple language. Some were typified by exculpatory expressions and were spiced with Islamic doxology.

Asr al-Hadith (The modern Era)

This phase which stretched from 1994 till the present time featured the coming of Non-Western Oriented Graduates of Arab Universities (NWOGAU) into Nigeria higher educational institutions, both as students and dons. This development increased the tempo of research in "Arabic text" within the academic circle. The official medium of teaching and research in Islamic studies in Nigerian higher institutions is English. This is to enable such works enjoy wider audience. Kamal Balogun, an erudite Islamic scholar with a very strong background in Arabic, further explains.

Bilingualism has always been a peculiar problem to many Arabists/Islamists in Yoruba academic circle. One may be good at both languages, but one's choice of research area at times dictates the kind of language to use for the purpose. For example, someone specializing in Islamics may be, for the purpose of promotion, forced to carry out his research in English. Even those in Arabic would need to prove their mettle within the academic by employing English in most of their writings, to dispel sorts of aspersions being cast on the religion and its language, and to sell aesthetic values of the language for wider appreciation¹²

The tradition of researching into Islamic oriented courses, with the aid of Arabic, seems recently gathering momentum in Yoruba academic circle. The trend seems pioneered by a group of Yoruba graduates of Arab universities, the academic staff of Al-Hikmah University, an Islamic faith-based institution in Ilorin, Kwara State of Nigeria. *Al-Asalah*, Journal of Arabic/Islamic studies¹³, Springboard and the Journal of Management and Humanity¹⁵ of the University are used as platforms to propagate this mission. These journals

accept articles on Islamic oriented topics written in Arabic. The journal of National Association of Teachers of Arabic and Islamic Studies (NATAIS)¹⁵ has equally subscribed to this innovation. The recent publication in honour of late Professor Ali Ajetunmabi¹⁶ equally features this trend.

Another area of literary innovation by this group of scholars is the exploration of some thematic discourses that were rarely explored in Arabic in the region. Such themes include: comparative literary studies (*Dirāsatur Adabiyyatun Muqārinnah*)¹⁷, modernity (*al-Tamaduniyyah*) Teaching Methodology (*Turq al-Tadrīs*) Research Methodology (*Manhaj al-bahth*)¹⁸ and Science (*al-'Ulūm*). Even though these themes could not be argued to have eluded the attention of institution-based scholars but their researches so far on these themes were carried out in English language.

Aside from the enumerated areas of innovation, this group of scholars equally explore some other themes of discourse such as politics, history, didactic, grammar which include Rhetorics (*Balagah*), Syntax (*Nahw*), Morphology (*Sarf*) etc. They equally floated Arabic oriented magazines for the sustenance Arabic literary heritage. Other mechanisms put in place for the promotion of Arabic scholarship include: floating local Arabic magazines and various centers for Arabic research such as:

3.3 *Risālah al-madrasah*

Risālah al-madrasah, the school message, is a locally produced magazine. It was floated in 1416 A.H, by some YGAU working as teachers in Islahudeen Arabic School, Iwo, Osun State, Nigeria. The mission was mainly to improve writing ability of Arabic students in Yorubaland. It aimed at serving as a platform for *da'wah* to pure Islamic creed, free from all forms of syncretism. According to the Director, Alhaji Daud Al-Bardi, the magazine was named "*Risālah al-madrasah*"(the school's message) in view of the role it is expected to play¹⁹. This probably informs the reason while the experienced teachers of Arabic schools in Yorubaland developed interest not only in patronising it but also by encouraging their students to partake in the exercise. In this respect, Al-Bardi says: His words:

...وسميت بالرسالة رغبة في أن يراها القراء كرسالة تأتي من الحبيبة إلى الحبيب ، فيطلع قلبه إلى الوقوف علي ما فيها من متعة حسية بمجرد الوجود ، فيتوطفد الود والمحبة فهذه المجلة الصغيرة عبارة عن صفحات تشمل مقالات متعددة من أساتذة المدارس وطلابها ومقتبسات من الكتب والمجلات

الأخرى ، وليس عدد صفحاتها بادئ ذي بدئ يتجاوز أربعا إلا أنها زينت بصفتين بزيادة عدد مراتديها...

It is named *Risālah* with the hope that the readers will regard it as a message coming from a female lover to a male lover for which the later feels the physical enjoyment and more loved. This small magazine is an expression of a number of pages which contains articles from school teachers, students and extracts from the books and other magazines. Initially, the pages did not exceed four but with the increase of the patronisers other two were added...²⁰

It is note worthy that early editions of this magazine were designed by hand-writing. Some philanthropic individual later came to its aid and procured type-writer for the subsequent issues²¹. Unfortunately, the committed individuals who managed the operation of the magazine got admission for further studies in various Arab lands which led to the halt of the operation.

3.4 *Al-Risālah*

This is another avenue through which the Yoruba graduates of Arab University sustain the intellectual legacy inherited from Arab world. *Al-Risālah* is local journal magazine established in Ilorin by Dr Jimba upon his return from Cairo²². Despite the fact that there was little or no interpersonal relationship between Dr Al-bardi, the vanguard of *Risālah al-Madrasah* and Dr Jimba, the initiator of *al-Risālah* one is bound to wonder why such close affinity in the nomenclature of the two Magazines. Even though, the latter preceded the former in existence, the latter seems borrowing the name from the weekly Student's Magazine- *Risālah al-Jami'ah*- by King Saud university, Riyadh, a sister institution to the author's alma mater -Al-Imam Muhammad bin Saud University, Riyadh.

Unlike *Risālah al-Madrasah* flouted mainly to improve the linguistic standard of the students, *Al-Risālah* was established to be patronised by all and sundry for the sustenance of Arabic literary tradition that has long being rooted in Africa. In his research entitled *Dawr al-majallah al-'arabiyyah fi najjiriyyah*, Alabi²³ listed this magazine as one the reputable Nigerian Arabic magazines that contributed significantly to the development of Arabic in Nigeria. He also describes the efforts of its founder as worth being acknowledged being one of the forbearers of such intellectual exercise in Yorubaland. *Al-Risālah*, like its sister Magazine- *Risālah al-Madrasah* could not live long for a company of factors which include: financial support and little patronage²⁴.

3.5 *Al-Ta'lim*

Al-Ta'lim is an annual publication of Umm al Qura Institute, Ibadan. It came into existence in 1428 AH/2007 C E. The magazine, according to the editor, is "to showcase the institute's stock of experience"²⁵. This probably informs the reason why the first publication coincides with tenth anniversary for the establishment of the secondary school section of the Institute.

Of note, in spite of the historic relevance of Arabic to the establishment of the institute and the availability of competent hands to contribute via Arabic medium, all the contributions in the past series of editions featured in English with exception to the contribution of the Director which often features in Arabic with its translation accompanied.

Viewing the disposition as a great disservice to Arabic which actually led to the establishment of the school, the management receives heavy criticism from the public and has decided to correct the situation in the subsequent editions²⁶.

3.6 *Dirāsaton muqārinnatun li masrahiyyah Oedipus bayna kitābayni ifrīqiyyayni: Tawfiq Hakeem wa Olarotimi*²⁷. By Mashood M.M. Jimba

The author, Mashood Jimba hails from Ilorin, the capital city of the present Kwara state of Nigeria. He finished his primary education in 1974 at Ayetoro Gbede, Kogi state where he was born and had his Qur'anic education. Jimba obtained his junior Arabic education at Al-Ma'hd al-Dīnī al-Azharī, Ilorin after which he had his way to Institute of Muslim Delegates (*Ma'had al-bu'ūth*) in Cairo where he obtained Senior Certificate in Arabic studies in 1983. He also bagged B.A degree in Arabic at al-Azhar University in Cairo. His zeal for knowledge, on return to Nigeria, later propelled him to join university of Ilorin for postgraduate studies in Arabic which he finished in 1995 and 2006 respectively. The author is currently a senior lecturer and the Head of Arabic Studies, Kwara State University, Ilorin and the Head of defunct Arabic Magazine- *Al-Risālah* established in Ilorin²⁸.

His present work under study, as revealed in the title, is a comparative analysis of literary works of Tawfiq Hakeem and Olarotimi. It was published in Kingdom of Saudi Arabia by *Majallah al-Ifrīqiyyah*. The work, including the two forwards of which one is in English, contains forty pages.

What spurred the author into writing this work was not mentioned. However, the submissions of Abdul-Salam Murtada Al-Haqīqi and Adam Sirajudeen Adebayo in their forwards to the work, point to this motive. The work, according to Abdul Salam, aims at widening new horizons in the area of Arabic research in this part of the world. He says:

ومن سداد هذه الدراسة أنها تفتح آفاقا رحبة للبحوث الأدبية الطريفة في تراثنا العربي، إذ لم تتعدّ جلّ أعمالنا المقارنة حدود دراسات تقابلية بين اللغات المحلية والعربية، بينها وبين غيرها من اللغات العالمية السائدة، ما عدا المبادرة الطيبة التي قام بها ذلك الشاعر العظيم "الدكتور عيسى ألبني" في إحدى مقالاته بمجلة "ألورى"، حيث عقد المقارنة الحصيفة بين شعر شوقي العربي وشعر شكسبير الإنجليزي، لكن عرضها باللغة الإنكليزية قلل أهمية الدراسة في الساحة العربية.

Among the relevance of this study is that it opens new horizons in the literary research into our Arabic legacy as most of our comparative studies are confined to contrastive analysis between local languages and Arabic, or between it and other leading languages of the world, except the good attempt made by that great poet, Dr Isa Abubakre Alabi who did a splendid comparison between the poem of Shawqi (Arab) and Shakespeare (English). But, the fact that the discourse was in English lessens the value of the study in Arabic domain²⁹.

The submission of Adam corroborates the above, he writes:

The main objective of this present work is to survey the comparative study of the literary works of Tawfiq Hakim and Olarotimi with a view to pointing out whether there is affinity, as a result of common source; (Sophocles' King Oedipus) and have any direct influence on each another³⁰.

The work does not follow the common research approach based on chapterization. In the introduction, the author unfolds the thrust of the original work- Oedipus as an attempt to establish the reality of destiny as an unalterable phenomenon firmly rooted in Grecian legendary source. This work which appears in form of play is described by Jimba as being of importance for it reflects the relationship of man with his God. Substantiating the claim, he quotes Mandur:

تعتبر مسرحية أوديب ملكا من أروع ما أنتجته عبقرية بشرية من مسرحيات وأقواها من الناحية الدرامية، ... يكاد يكون هناك إجماع إنساني على أن أحدا من الشعراء أو الناثرين لم يكتب حتى اليوم، بما فيهم شكسبير وغيره، مسرحية تبلغ الذروة الدرامية التي بلغها سوفوكليس

King Oedipus play can be regarded as the best human literary production in the field of playwright and the strongest of them

all in the aspect of drama. There seems to be a consensus of opinion that none of the poem nor prose writer, including Shakespeare, has ever produced a play that matches up the drama as done by Schocle's in his King Oedipus...³¹

The literary value of this work which had long attracted the attention of many scholars in humanities, perhaps, informs the interest of Jimba in his comparative study. Sophocles on whom the works of other two writers were based is described as an inborn writer with strong interest in behaviorism in connection with predestination. These studies have always been based on legendary. Sophocles wrote not only on drama but also poem of high standard. This literary engagement, accorded him, is graphically recorded in the annals of history.

Tawfiq Hakim is one of the modern literati who had his mind engaged by Sophocles' King Oedipus. Tawfiq Hakim is an African literary figure, born in 1898 in Alexandria, Egypt. He studied Arabic and Civil Law. He was a member of many literary bodies including *Majma'-al-Luggah* in Egypt and was honoured by President Jamal Abdul Nasir with *Qiladah al-Nail* in 1958. He is credited with many literary works ranging from drama, play to short story in reputable journals. Most of these works are translated into a number of languages such as French, English, Spanish, and Russian. His work on Sophocles is entitled: "Al-Malik Oedipus" (King Oedipus).

The other literati that worked on Sophocles' King Oedipus was Olarotimi a Nigerian English literati the author of "gods are not to blame". Olarotimi was born in 1936. He studied both in Nigeria and abroad and eventually ventured into teaching. He wrote a number of literary works including the one under study.

Jimba concludes that in spite of the incongruence of the genealogical background and literary exposures of these literati, they all attest to the reality of destiny, and that human behavior and disposition have considerable impact on it. This submission, as far as Islam is concerned, is known as *Akhdh al-ashbāb*. Jimba equally opines that these two African writers were successful, to a large extent in their respective even though they have not reached the literary level of Sophocle.

3.7 *Rihlat al-bahth 'an al-insān: hiwarun bayna al-sa'il wa al-mas'ūl*³² by Kamal-deen Balogun

The author of this work was born in 1956 in the historical city of Abeokuta where he had his early western and Qur'an education. He obtained his Intermediate Certificate at Al-Ma'had al-Dīnī al-Azhari, Ilorin and then proceeded to Cairo for his *Thanawiyah* studies

which qualified him for degree program in simultaneous translation at Al-Azhar University. While in Cairo, Balogun worked as a translator at Cairo Radio, Voice of African Unit. He was admitted to University of Ibadan where he bagged his Masters and Ph. D degrees in Arabo-Islamic studies. Balogun is currently a professor of Islamic studies at Olabisi Onabanjo University, Ago-Iwoye, Ogun State of Nigeria³³.

The present work under review is the first literary work of him published in Arabic. And this trait is hardly discerned considering the elegant language and well knitted ideas contained in it. The book comprises 94 pages including the forward and brief about the author written by Ishaq Adebayo³⁴ and Oladosu respectively.

The content of the work is basically sociological. It aims at providing antidote to social malady that has eaten deep into the fabric of human fold. Providing a way-out of this predicament, the author identifies some basic responsibilities placed on man which include; maintenance and sustenance of the earth, worshiping Allah, and serving as vicegerent for which man is endowed the necessary equipments. Lamenting the utter negligence of these duties, the author writes:

ويا أسفاه ! فأين الإنسان اليوم من هذه الوظائف؟ فقد زلت
القدم، وانهارت القيم، وأوشكت الأمة على الضياع التام عند ما
لحقت بها موجات وتيارات الحضارة والمدنية! فإني أزف هذه
الرسائل العشر إلى القراء ليعلموا أنه ما قد غمزها من فقد
الإنسانية.. وقد كنت أعلم أن من أعجز العجز أن ينظر الإنسان
إلى الأمر نظرة طائفة حمقاء ولا يفعل شيئاً ليبدل سيناتها
حسناً ورسائلها فضائل!

Alas! Where is man regarding these responsibilities? The road is missed and the values suppressed such that the society was about to collapse when confronted with the waves and the currents of modernity and civilization. So I bring these ten messages to readers for them to know what has been the lot of this land regarding the dearth of righteousness. And I know that it will be bad of man to just be looking at the matter like a stupid bird without attempting at changing it for better³⁵.

This play consists of 11 acts with two anonymous heroes symbolically referred to as "questioner" السائل and "respondent" المسؤول

The first act (pp.17-18) serves as introduction to the play; a meeting point for the two heroes. The latter appeared before the former in the broad daylight with a lantern in search of a "man". The former felt surprised for the quest of the latter owing to his conviction of

preponderance of people in town that could warrant being looked for. Responding to this, the respondent said: "it is not everybody in befitting outfit that is worthy of being called "a man". Not satisfied with this response, the latter requested the companionship of the former to follow him in quest of his lost target and was readily granted.

The second act (pp. 19- 24) is situated at law-court where two cases were decided. The first suspect was a poor old man accused of stealing a number of yam tubers. Responding to the accusation, the suspect said, "in spite of my wretchedness, I strove to support my son to the point of obtaining Bachelor of Arts (B.A) from University of Ibadan, yet, he remained unemployed. The thing became tighter that we resorted to begging. On that fateful day, I was tempted to steal some tubers of yam to fulfill the momentary need of my family". Pronouncing his judgment, the poor man was instantly jailed. The second suspect accused of murder was an honourable member of the Federal House of Representative. He was reported to have killed a poor man who parked his motor at a car park meant for the men of high class. The suspect was eventually released on account of immunity he enjoys because of his position. How could such a judge be a human being when he jailed a poor old man on account of stealing just some tubers of yam while a murderer was let go unpunished? Worried by such unfortunate incidents, they decided to proceed on their journey in search of a real "human being".

The third act (pp. 25-31) features dismal occurrences in the motor park. A loaf-sale girl of about 10 years old was engaged in talk. She spoke of her background as an abandoned baby discovered at refuse ground by a man called Babake who took care of her until she was five years old. The former was made to fend for the latter through bread selling. No sooner that a smile was put into the face this downcast little girl, by procuring his remaining loaf of breads, worth, N100 than another commotion ensued in the area. Help! Help! My property, my money! There has been a robbery case somewhere around. But who dare approach the scene? The victim later appeared at the park only to be lambasted by the conductor: "why were you shouting instead of thanking God for having your soul spared? Please, come on board provided you have some money left on you. Our slogan here is: "you either fare or fall". Being dizzy by the statement, he aptly approached the driver trying to make him understand his plight only to be further "knocked down": "So long the journey to Mekkah is for those with means, how the trip to Lagos could be imagined to be free? Whereas, fuel is not for free of charge" he retorted. Being further put off by this inhumane approach, both "respondent" and the questioner saw the need to proceed their journey in search of their target.

The fourth act (PP. 32-37) is located at the hospital. There was somebody on sickbed crying for help but no one to rescue him. When interrogated, the sick felt happy and said: "the doctor prefers my death to my life". After a while, his pain got increased and the respondent was forced to call the doctor on the top of his voice. Carefully rushing to the spot, he said: "any emergency case? The doctor felt disturbed on knowing that he was called just to attend to the already admitted patient. He then enquired about his relationship with the sick and whether he has money to settle his medical bill. Following his negative response, the doctor said: "the patient was brought to the hospital sequel to his involvement in a ghastly motor accident in which he was the only a survivor. The test conducted on him costs N50, 000 for which no one was ready to pay. And without it, there is no possibility of having his life spared... Is it not better that he dies than to be alive?. When the latter was urged to render any assistance he could, he replied: "any other relevant discussion? If he dies, he is not going to be the first person to die. Nothing goes for nothing... Before this long discussion could end, the sick one had breathed his last. The respondent felt so bad that he felt like having his eyes cascading down of tear to wash away his depressive feelings. Having been tired of the trip, they felt like passing a night to continue their journey on the following day.

Fifth act (PP.38-44) depicts another harrowing experience. Having slept for a while, they started hearing another call for help from their neighboring house. They peeped from the window and saw the couple struggling for survival as the thieves were plotting to have their way in. Three hundred naira possessed by the wife was presented to thieves to ransom the soul of her husband whom they insisted to kill, but was belittled. He was gunned down that the voice of gun kept his sleeping children awake and saw their father looming in the pool of blood. Being baffled by this situation, the respondent and the questioner blamed the occurrence on the frailty of our national security and insincerity of the police who have turned to be manslayer spilling the blood of innocent citizens on refusing to give out bribe. They then decide to leave the town with their aim unachieved.

Sixth act (pp. 45-52) is situated at the village. The impression given by the villager they first met seem presenting it (the village) as an appropriate place of peace where the kind of person being sought could be met. In the course of interrogation with this villager, the siren of the police was heard. When inquired about the incident, he replied that they came to investigate the case of spiritual killing-the remains of a woman whose head and pair of her breast have been removed. The villager equally lamented the severity of the hunger owing to upsurge change of farmers' attitude to the cultivation of India-hemp instead of eatables. Everybody wants to deal in hard currency. As those in towns would involve in exportation of

crude oil, the villagers equally deal in illegal cultivation. Huge success can hardly be attained by planting ordinary rice mainly patronized by the poor. To this response, the respondent instantly expressed loss of hope in attaining their lost desire in the village. So, they got back to the town to further search.

Seventh act (pp.53-58) pictures the pension's office where the retired civil servants were patiently waiting on a long cue. Interrogating one of these retirees, he replied; "I have been here for about five hours and our waiting is bid for seven days. One of us fell down yesterday and kicked his ghost instantly. Recounting his bad experience, a retired lecturer after about forty years of service expressed his regret for not going abroad on academic calling when hail and healthy. He declined joining the wagon of brain-drain process which could bring the country nothing but a colossal loss. Another retired engineer regretfully said that all his take-home had been expended on the family and that he possessed only a house which was about being sold just as he had sold his car to take care of the family. The respondent and the questioner both felt concerned about the situation and tried to appeal to the head of the pension scheme but to no avail. So they continued searching for their need.

Eighth act (pp.59-66) features the happenings at the International Air Port. The first person met in the arena was a traveler. In the course of their interrogation with him he unfolded that travelling abroad remains the best option for every member of this nation. Why not, the whole life is difficult; no access to good education, sound health ... At offshore, one must just get something to sustain himself. Some get engaged in farming and office work. Several others deal in india-hemp. Some ladies use their private part for hard drug trafficking such as cocaine and heroin or venturing as harlots. This has become a must in order to gain freedom from this oppressive government which has bent on money laundering, siphoning the public fund to build mansions abroad or diverting them into their personal account in foreign banks abroad. By this government attitude, the heart of every member of the land become stiff and no amount of sermon could soften it. By these unfortunate scenarios, both questioner and respondent felt discouraged regarding their want and left the scene instantly.

Ninth act (pp.67-73) is a reflection of parliamentarians' attitude. When both the questioner and respondent got opportuned to witness a parliamentary session, two cases were tabled for deliberation; the hike price of goods and review of parliamentarians' allowances. First deliberated upon was the issue of allowances which peacefully ended with the following approved unanimously. Tourism allowance was raised by 200%, furniture by 100%, hospitality by 100%, fuel by 100% and salary by 300%. The deliberation on the second matter- price hike generated a heat debate which ended in a deadlock. Not being able to

control himself for the sheer egocentrism by these opportunistic parliamentarians, the respondent suddenly cried out: "What an unjust deliberation!" For this effrontery, he was almost made to face the wrath of government were it not for his being aged. Both respondent and questioner left the scene with their hopes dampened.

Tenth act (pp.74-82) depicts the events in the market place. While preparing for shopping, the landlord of their rented apartment intercepted them notifying them of the increment on rentage, a second time of increment in a single year. The landlord insisted that the decision became necessary as a result of price hike of everything in the market. All the plea made to rescind the decision held no water. The tenant should therefore opt for another apartment that suit his financial position or park out. On getting to the market, the situation met was more awful than imagined. A customer (rice-seller) approached was found using two different measurements; the white one, which is natural, contains five kilos while the green, the artificial one, contains only three. This difference is nothing but an expression of commercial freedom as a result of food crisis rocking the country to which the government has remained indifferent. Considering the justification untenable, the respondent read a portion from the Glorious Qur'an prohibiting the act. Instantaneously, the seller responded: "truth is the word of God" but our situation here does not encourage total compliance with such aspect of divine constitution. Everything is in disarray; before the rice could get to the market, the police must be tipped, the carriers must be paid and middlemen must have their own dues. Being tired of the situation, they unhappily left the place, proceeding their journey.

Eleventh act (pp. 83-94) took place at University campus. After much disagreement between the questioner and respondent over the havoc caused by university in the name of modernity, both of them moved to a University campus to witness what really operates there. At the point of entry, while exchanging greetings with the gateman. All of a sudden, the respondent saw a group of students standing somewhere appearing almost in the same form. They hardly can be distinguished by genderity, as both guys and ladies were putting on trousers with their heads shaved and uncovered. Some boys were even putting earrings in the name of civilization. Before ending this discourse, one female student suddenly appeared almost nakedly and was being chased by a guy who, having caught up with her, started giving her a deep kiss in the presence of people. Considering the situation inhumanly, they move into the campus where they saw a lecturer who was distributing his handout emphasizing on its being a catalyst of success in the forthcoming examinations. He declared that he would be busy flying over the world. Seeing the academic circle being permeated by this social cankerworm, the respondent lost hope regarding discovering their target, the questioner then

said: "we have really made you toil; let us retire back home. This journey has been, indeed, stressful.

The excerpt from the work

فنعيش اليوم في عصر وفي ظروف نحن فيها أشد الحاجة إلى
الرشد الفكري وخاصة أمام منعطفات التحول الفكري
والاجتماعي والمادي التي بيننا وبين إنسانيتنا ! فلقد خص الله
الإنسان بثلاثة أشياء :

أولا : عمارة الأرض لقوله تعالى: (واستعمركم فيها (سورة
هود الآية 61) وذلك بتحتصيل ما به تهيئة المعاش وغيره.

ثانيا : عبادة الله سبحانه وتعالى كما قال تعالى (وما خلقت الجن
والإنس إلا ليعبدون (سوره الذاريات الآية 56)

وثالثا: خلافته تعالى المذكوره في قوله: (ويستخلفكم في
الأرض فينظر كيف تعملون (سورة الأعراف الآية 129)
وغيرها من الآيات.

وعلى هذا الأساس، فإن الله قد وهب الإنسان من الاستعدادات
من يوهله للقيام بهذه الوظائف؛

ويا أسفاه! فأين الإنسان اليوم من هذه الوظائف ؟ فلقد زلت
القدم، وانهارت القيم، وأوشكت الأمة على الضياع التام عندما
لحقت بها موجات وتيارات الحضارة والمدنية! فإني أرف هذه
الرسائل العشر إلى القراء ليعلموا أنه قد غمز البلاد ما غمزها
من فقد الإنسانية .. وكنت أعلم أن من أعجز العجز أن ينظر
الإنسان إلى الأمر نظرة طائفة حمقاء ولا يفعل شيئا ليبدل
سيناتها حسنات وذرائلها فضائل!

Today we are living in a period and under a condition strictly requiring
intellectual guidance. We are particularly (looming) in the wake of
social, intellectual and material dynamism serving as a border between
us and our humanity! Allah has surely endowed man with three things:
First; to enliven the earth, as He says: He has made you live on the
earth (Surah al-Hūd:61) so as to attain (your) sustenance and other
things.

Second; to worship Allah, the Most High. He says: "I neither created
the Jin nor man except for them to worship me. (Surah al-dhāriyyāt:56)

Third; to serve as His vicegerent, as mentioned in His word: "and He
makes you a vicegerent on the earth, for Him to see how you work.
(Suratu A'raf: 129) and some other verses. In view of this, Allah has

endows man the basic requirements needed for the fulfillment of these responsibilities.

Alas! Where is man regarding these responsibilities? The road is missed and the values suppressed such that the society was about to collapse when confronted with the waves and the currents of modernity and civilization. So I bring these ten messages to readers for them to know what has been the lot of this land regarding the dearth of righteousness. And I know that it will be bad of man to just be looking at the matter like a stupid bird without attempting at changing it for better³⁶

3.8 *Mustaqbal al-lugah al-'arabiyyah fī naijīriya*³⁷ by M. A Bidmus

Bidmus Aderemi Murtala was born in 1948. He obtained his first degree in Arabic from Kuwait University in 1977 and later joined University of Ibadan for postgraduate studies. He is currently a Professor of Arabic and Islamic studies and a former Dean of Faculty of Education³⁸.

Among his early publications in Arabic is *Mustaqbal al-lugah al-'Arabiyyah fī Naijīriya*. This book of 67 pages is premised on empirical discourse on Arabic in Nigeria. It was published in 1996 by Islamic Publications Bureau, Lagos and was dedicated to Shaykh Adam who the author describes as *Nāshiru al-Thaqafah al-Islamiyyah fī Naijīriya* (Vanguard of spreading Islamic culture in Nigeria). The writing of the book was inspired by personal experience of the author and his perception of the society regarding the future of Arabic which is often believed to be bleak compared to other academic professions. In this regard, the author writes:

إن ما أصبو إليه في هذا الكتاب وذلك بناء على خبرتي في الماضي والحاضر هو استعراض فكرة ما على طالب اللغة العربية من مسؤوليات . وما له من منافع ، وما له من واجبات وماله من حقوق وفوق ذلك ما له من مستقبل باسم. وفي إطار هذا الاستعراض أود أن أتناول بالدرس كيف يتم إعداد هذا الطالب وتربيته حتى يصبح مؤهلاً لحمل تلك الواجبات ويكون بعدئذ أهلاً لتلك الحقوق.

اسمح لي - يا عزيزي القارئ - أقدم لك ملاحظة قبل الكلمة الأخيرة في التوطئة وهي أن طالب اللغة العربية مهما بذلت جهود في إعداده وتربيته لن تحل العقد في نفسه ولسانه حتى ساهم هو في التدريب نفسه بنفسه وحتى يعترف بحقيقة نبوية مفادها أن العلم من المعهد إلى اللحد.

What I aim at by this book is an expression of my past and present experience of what is expected of a student of Arabic in terms of responsibilities; the benefits he deserves and his obligations as well as his rights. And above all, what awaits him in terms of robust feature. In the process of this presentation, I would like to study how this student could be prepared and trained for him to be able to carry out these responsibilities so that he would be entitled to these rights³⁹.

My dear reader, permit me to share with you my observation before I conclude this forward. It should be noted that no matter the effort of a student of Arabic language, his mind and tongue cannot be free from the tie until he gets involved in physical training. This will enable him appreciate the reality of the prophetic saying that knowledge is "acquired" from the cradle to the grave.

The book contains eight chapters excluding the introductory and concluding remarks. Discussed in the introduction was the traumatic experience of the writer. According to the author, a stop put by his father to his western type of education in favour of Arabic was ascribed by his peers to either a curse or punishment for an offence he committed, as they saw the profession to be basically of bleak future. So, the need to correct this insinuation is included in this introductory part.

The first chapter accentuates the glorious position of Arabic in Nigeria before the incursion of the colonial masters. The language was being used not only for religious purpose but also for diplomacy, political and economic purposes. It then stresses the need for the Arabists to buckle up to meet up with the challenges of the imminent twenty first century which spans through all the spheres of life.

Chapter two is all about the support enjoyed by Arabic from the colonial masters. The Islamic governance they met in northern part of the nation was found structurally akin to what obtains in the west- the situation which set their minds at rest regarding their sinister motive. As they embarked on indirect rule of that region, Arabic was hypocritically flaunted being the only linguistic tool to effectively attain their political desire. No sooner that English was well entrenched in the land than Arabic was replaced with it. In 1960 when Nigeria gained independence, there came up series of development which partly gave the language a sigh of relief. A number of Arab countries started opening embassies and consulates in Nigeria hence, the need for Nigerian Arabists to work in these embassies. It was by response to this challenge that made General Yakubu Gowon had to send a delegate to Cairo to study translation in order to meet up with the lingering challenge.

Chapter three discusses possible angles through which the modern problem of the language could be overcome. These include; political, diplomatic, economic and academic circles. Politically, the author stresses the need to put more efforts in creating national consciousness which could be achieved by discussing national and international issues in Arabic so as to bring on board those who are only literate in Arabic. Diplomatically, the nation needs to be defended by employing the Arabists at the level of Nigeria embassies in the Arab countries. With the present economic development predicated on the oil boom which has led to the proliferation of Arab in Nigeria and introduction of commercial ties, employing competent Arabist(s) is imperative. This is because, the commercial documents needed for the transaction must be translated and the proceedings of the meetings between two parties with languages that are mutually unintelligible can only be documented by competent Arabists with linguistic ability to interpret.

Chapter four focuses the ways through which the ample opportunities highlighted could be tapped. This include; restructuring of the curriculum, employment of modern method of teaching, having access to modern teaching equipment such as language laboratory, modern books and getting integrated with international standard of teaching the language for one to be able to meet up with these modern challenges.

Chapter five and six discuss how could the twin courses (Arabic & Islamic) be utilized in Nigeria tertiary institutions as viable tools for Islamic proselytization. An allusion was made to the position of Arabists in Arabland as compared to their counterparts in Nigeria. As a critic in Arab land such as Taha Husain may see himself as of no difference with his colleagues in the Europe, a Nigerian Arabist sees himself first as *'Alim* (Muslim Scholar) before considering himself a critic or literati. Though, in the Arab world, there are those who share the same view with Nigerian scholars such as Muhammad Qutub, Abdul Hasan al-Nadwi and Hasan al-Bana... Also examined is the incongruent position of this twin courses in Nigerian universities; some are run with distinct departments while some are treated as a unit along with other courses in definite department. In spite of this, the author identifies the basic duties expected of teachers of Arabic along with their official callings namely; emphasizing on Islamic values, stressing the danger inherent in detaching the religion from social functions as Nigerian past experience still lingers till today. A call was then made to teachers of the twin courses to make use of their Association to challenge the effect of communism which lays much emphasis on materialism at the expense of social values. He laments some

scholars' attitude who use this Association only to get promotion without much concern on the need to use it to uplift Islam and Arabic. Chapter seven itemizes some ways to achieve the goal of Islamic evangelism which include; having knowledge of psychology, good relationship, good conduct, publication of books and treatises to educate the populace e.t.c

Chapter eight emphasizes the need to adopt Arabic story writing as a tool to deliver Islamic messages and reawakening national consciousness. Tracing this literary art, the author considered it as part of the consequential events of French invasion on Arab land under the superintendence of Napoleon Bonaparte followed by educational delegates sponsored by Egyptian government to Europe. This delegate came back well influenced by European culture. Other factors that contributed to the development of this art as opined by the author are: national problems, general election, women libration, eradication of illiteracy and emanation of journalism. Adumbrated along this memory lane is the story of Arabic literary arts with a number of contributory factors to its development in Nigeria such as national reawakening and religious disposition. The concluding remark of this work could be regarded a resume of the whole discourse.

Excerpt from the work:

إن العالم يتقرب - بسرعة فائقة إلى نهاية قرن العشرين... وعلى الصعيد الدولي فإن كلمة المترددة الآن على ألسنة رجال الفكر هي كيف نستقبل عام ألفين؟ والدلائل كلها تشير إلى أن العالم برمته يستعدّ إستعداد لا يعرف الهزل إستقبالا لغرة القرن الحادي والعشرين. ومن الدلائل المشيرة إلى هذا الاستعداد توحيد الصفوف بين ألمانيا الغربية وألمانيا الشرقية والترتيبات الرامية إلى سك عملة أوروبية وإقامة كتلة إقتصادية سياسية أوروبية موحدة أضف إلى ذلك أن الولايات المتحدة قد وفقت كل توفيق في الأونة الأخيرة في إلقاء ضربة قوية على الشيوعية ومانت الشيوعية على أثرها، وبالتالي أصبحت روسيا يتيمة تحت رعاية الولايات المتحدة. وأصبحت أميركا تقيم حفلات وولائم إفتخارا بفوزها وبصيرورتها الرئيس المفدي الوحيد بدون منافسة في العالم وستبقى كذلك- إلى ما شاء الله-

ونيجيريا بطبيعة ظروفها تبدو هي الأكثر تأثرا بهذا السباق والتأهب نظرا لحجمها الكبير وموقفها الإستراتيجي وثرواتها

الطبيعية الهائلة في أفريقيا . والتعبير المعتاد لدى رجال الفكر والدولة في نيجيريا هو مشكلة الصحة في عام ألفين, قضية الإسكان في عام ألفين ومسألة التربية التعليم في عام ألفين ومكافحة الجوع في عام ألفين وما إلى ذلك. ومسائل هذه تطرح للنقاش بغية إيجاد حلول لها. ومن حقنا نحن معلمي اللغة العربية ودارسيها أن نتساءل ما هي مكانة اللغة العربية في عام ألفين؟ فهل سنتاح لها فرصة لتلعب الدور الذي عسى أن تلعبه؟ فهل هناك عقبات قد تحول دون قيامها بدورها...?

The world today is fast moving towards the end of twentieth century... At the international level, the most common statement in the tongue of intellectuals is: how to welcome the year 2000? By every indication the whole world is overwhelmingly preparing towards meeting the beginning of the 21st century. Of the evidences showing this is the coming together of both eastern and western Germany and the strong arrangement being made to mint\ have commonly agreed upon European currency and thereby form well consolidated European political economic bloc. More so, the United States has recently entered into an agreement to strike against the communism. And that was what led to the downfall of communism and rendered the Russians orphan under the United State. And this has made the America to be basking in euphoria over the victory and for becoming the only irresistible world leader, without competition.

Naturally, Nigeria seems to have been mostly affected by this competition and preparation, considering its large landscape, its strategic location, and gigantic natural resources in Africa. And the common slogan among the intellectuals and people that matter is the problem of health in the year 2000, the case of accommodation in the year 2000, the issue of learning and education in the year 2000, eradication of starvation in the year 2000 e.t. c. And it is our responsibility as teachers and students of Arabic to ask our selves of the position of Arabic in the year 2000. Can there be any chance for it to play its role? What is the role it could probably play? Are there any impediment militating against fulfilling its role? ...⁴⁰

3.9 *Ususu at- bahth al-Akadimi li tulab al-dirasat al-'arabiyyah wa al-islamiyyah*⁴¹ by

Abdul-Ganiyu Abdul Salam Oladosu

The author of this work hails from Erin-Ile of Osun State where he had his primary education before he proceeded to Ilorin for Arabic Intermediate Certificate at Al-Azhar Institute. He later traveled to Al-Azhar University Cairo for Bachelor Degree in Foreign Languages and Literature which he completed in 1979. He also obtained his Masters Degree in Arabic at American University, Cairo in 1982. On completing the programme, he joined

University of Ilorin, Kwara state of Nigeria as an Assistant Lecturer. Oladosu is currently a Professor of Arabic Language Education and Director, Institute of Education. He is a prolific writer with creditable works written in Arabic and English⁴².

Among his publications written in Arabic is: *Ususu al-bahth al-kadīmī*... The work aims at bringing modern researchers in the field of Arabic and Islamic studies on board with respect to modern academic research. It was first published in Ijebuode by Sebotimo Publishers in 1999. This book of 171 pages can be described as one of the new attempts in the field of Arabic/Islamic in Nigeria. This is because, as opined by Z.I Oseni, the researchers in this twin courses rely heavily on English materials due to the paucity of Arabic text. The work, according to the author is a product of his pedagogical sojourn through all the recognized academic crunches ranging from first degree to post graduate levels. It is also a metamorphosis of an article previously published in the Journal of Arabic and Religious Studies (JARS) Department of Religions University of Ilorin in 1994. What makes the book unique is that each chapter discussed is complemented with relevant questions to evaluate readers' understanding. All the example given in the work are drawn from his previous personal works which are originally in English- an effort which speaks volume of the researcher as a syncretic scholars.

This work is comprises five chapters. The first and second chapters feature the meaning, implications and the elements of research. It includes qualities that are to be found in a good researcher, statement of the problems, significance of study, the glossary of the terms used in the work, chapterization, questions and home works. Also discussed are procedures of scientific review of related works, sources of the reviewed materials and memo writing.

The concern of chapter three is the presentation of research methodology of different kinds. This includes historical, descriptive etc. The author suggests some topics premised on these approaches and the best way to gather relevant data to enhance the reliability of the historical facts. The approach for descriptive, as identified in the book is of two categories namely; personal report based, observational based which employs either natural or unnatural observations. Other kinds of studies discussed are; analytical, correlation and causal comparative management.

The chapter four is all about discussion of findings and preparation of the reports which includes critical scrutiny of the materials and information gathered for the study. At this level, the material is objectively criticized and sorted out to really arrive at the relevant

part of the study. A success recorded at this point leads to what is discussed and on which a report is written.

Last chapter, provides information bibliographical citation, appendix and preliminary pages. It also presents a general guide for a researcher. And more importantly, a list of some technical terms used in the work are graphically supplied with the equivalent terms in English, an effort which facilitates further understanding of the whole discourse.

Excerpt from the work

إن عملية إجراء البحث جزء لا يتجزأ من حياة طلاب الجامعة ومن حياة محاضريهم وأساتذتهم . فالطلاب – باختلاف مراحلهم الدراسية – يقع على عاتقهم واجب القيام ببحث وجيز يكتبون عنه تقريرا وافيا قبل الحصول على درجة اللسانس أو البكالوريوس . وهم مطالبون كذلك بإجراء بحث عميق وتقديم تقرير غير وجيز عن هذا البحث كجزء من متطلبات الحصول على درجة الماجستير. وهم ملزمون أخيرا بإنجاز بحث أعمق من ذي قبل يعقبه تقريرا أوفى عن نتائج هذا البحث و عما يترتب على هذه النتائج من التوصيات.

The art of research conduct is an integral part of life of university students and even their lecturers and tutors. Students, at their various academic levels are bound to write a concise report as a requisite to obtain a Bachelor of Arts or Science. They are equally required to conduct a comprehensive research and present a concise report on this thesis as part of the requirements to obtain Masters Degree just as it is equally bound on them to do a deeper research and report that are more comprehensive about the findings of this thesis coupled with the recommendations⁴³.

4.10 *al-Shakhsīyāt al-islāmiyyah*⁴⁴ by Abdul-Lateef Adekilekun

Abdul-Lateef, the author, was born in 1945 into Adekilekun family of Imale Quarter in Ede town, Osun state of Nigeria. This family is known for erudition in Islamic scholarship. This informs why his early Quranic education preceded his primary western education. Having had an appreciable knowledge of Islam, he joined Ma'had al-Dīnī al-Azharī, Ilorin where he got Cairo Government scholarship to pursue first degree in Arabic. On the completion of the programme, got joined Ahmad Bello University, Zaria, Nigeria for Postgraduate Diploma in Education PGDE, which he finished in 1980. He also obtained Masters Degree in Arabic and Islamic Studies from University of Ibadan in 1984. Abdul-

Lateef got appointment with Kwara State College of Education and served in the capacities of Dean of languages and Head of his department⁴⁵. Our author has to his credit a number of books among which is *al-Shakhsiyyat al-Islāmiyyah* under study.

The work is a collection of biographies of notable scholars of Islam. It was published by *Matba'ah al-Fujalah al-Jadādah*, Cairo, in January 1972. The book is made up of 55 pages. It was the second publication in the circle Arab Trained Yoruba 'Ulamā' in Yoruba land. The motive behind this write-up, according to the author, is to keep the African readers abreast of the lessons inherent in the life of these scholars and their reformatory struggle. By a way of introduction, an allusion to the hey day of Islam is made, when Islam was the only global force to be reckoned with in the politics and economy. The author also mentions the factors which eventually led to the diminishing return that beset Muslim world. The contact of the author with works of revivalists like al-Gazali (*Hujah al-Islam*), Ibn Taymiyyah (*Shaykh al-Islam*) and Jamal-deen *al-Afgānī* and the like, seems to be the impetus to the writing of this book.

Characteristically, instead of creating a section mainly for the acknowledgement, the names of those appreciated were mentioned at the tail end of the introduction while a special section earmarked for the biographical account of the author. This was written by Ahmad Tijani 'Uthman in the name of the entire African Student Union, Egypt Chapter. The personalities discussed in the book, aside those earlier mentioned are: Muhammad 'Abduhu, Ash-Shaykh Uthman b. Fudi and Abdul Rahman Al-Kawakibi. The biography of these Islamic icons are found distinguished by the author in a number of ways which include: juridical view based on scientific approach, reformatory techniques and their lofty contributions in creating national and global awareness to combat the grand conspiracy against Islam.

Excerpt from the book

وبذلك فقد الدين روحه ، وصار شعائر ظاهرية لا تمس القلوب، ولا تحي الضمائر وسادت الخلافات وانتشرت الأوهام كما شاع في الدين على تولى العصور كثير من الخرافات ، ولصق به ما ليس منه ، فأخطأ الناس فهم القضاء والقدر ولجأ كثير منهم إلى الاستسلام ، والتواكل وعدم الطموح ... فقد تنبه الاستعمار إلى الدول العالم الإسلامي فاحتل بعضها وسيطر

على بعض، وعمل جاهدا على أن يحارب هذا الشعوب في
مقدساتها ومقومات حياتها ، وأن يشيع بينها الفرقة والانقسام
حتى ترسخ قدمه فيها، ويظل أهلها خاضعين له.

...that is how the soul of the religion wears away and its outer signs no longer touch the hearts nor revive the hearts. Then, the struggle for leadership became the order of the day as the delusion permeates religious practices through the ages. There attached to the religion what is not of it. People therefore misunderstood the concepts of predestination and destiny and as a result became self-reliant and complacent. The situation of Muslim world was later attracted to the colonialists. And therefore colonized part of it and the other part controlled (indirectly). They strictly launched attack against these nations not minding the sanctity and serenity of their lives. They also work to cause discrepancy and disunity among them in order to have their feet firm and to render the citizen ever subservient to them⁴⁶.

3.11 *Mawqifū al-Shaykh Adam al-Ilorī min al-sura‘i al-lugawī bayna al-‘arabiyyah wa al-injilīziyyah*⁴⁷ by Hamzat Ishola Abdul-Rahim

AbdulRahim was born in Ilorin 1954. Upon completion his primary and ‘*Idādiyyah* education in Ilorin, he proceeded to Markaz in Agege, Lagos for Tawjīh which qualified him for admission into Benghazi University, Libya. He completed his studies in 1978. On his return to Nigeria, he joined University of Ilorin for postgraduate degrees which he completed in 1986 and 1992 respectively⁴⁸.

This work of the author is a twelve page journal Article (38-49) published in the Journal of the Nigeria Association of Arabic language and literature volume II, No. 1V 2009. It is basically a critique which discusses the view of Shaykh Adam regarding the clash of interest between Arabic and English in Nigeria. It is an intellectual issue which maintains the front burner in Arabo-Islamic academic circle till the present time. The article, according to the author, is to bring to fore the avalanche of criticism made against the Shaykh and the latent reason for the latter’s insistence on his view amidst this barrage of criticism.

4.14 Content Analysis

The work is discussed under five sections including the conclusive part. Contained in the introduction is a brief explanation of enviable position of Arabic before the arrival of the colonial masters who later introduced English language. It was in response to this that some scholars resolved to establish modern Arabic schools where rudimentary knowledge of western education could be acquired. Despite the huge success recorded from this

approach, some Yoruba scholars were still not pleased with the approach. Notable among such scholars was Shaykh Adam Al-Alurī. The second section is all about the conceptual analysis of the term *al-surā' al-lugawī* (linguistic clashing)

The crux of the second and third sections reflects the stand of Shaykh with respect to English. The author describes Shaykh as bitterly criticizing the adopted method of teaching Arabic with English, emphasizing that the method is inimical to the status of not only the students of the language but also the teachers.

The fourth section features the barrage of criticism leveled against Shaykh's stand, as such position gives no consideration to the future of the students who are bound to make use of English as a tool to deliver their religious and social duties. Justifying the view of Shaykh, the author claims that Shaykh did not despise learning English but rather abhorred subjugating Arabic standard in an attempt to attain proficiency in English. The author, in conclusion, submits that both languages-Arabic and English could be combined provided the curriculum for such combination is purposively designed.

3.12 *Dhikriyāt fī al -Azhar*⁴⁹ by Muhammad al-Busayri Salman Ake al-Aluri.

The author, Muhammad Busayri was born in Abeokuta into Ibn Imam Al-Busari's family who were both of Ilorin origin. He grew up in Ilorin and started his early education from his father who later sent him to Shaykh Kamal-deen Al-Adabī for further study⁵⁰. The former was one of the first set of students to open the latter's formal Arabic school in 1947. Salman bagged Bachelor of Arts (B.A) and Higher Diploma in Arabic at Al-Azhar University and 'Ain Shams University, Cairo in 1963 and 1963 respectively⁵¹. On completing his studies, he worked for a while, as a teacher, in various parts of the northern country. He travelled in 1981 to London for a year Proficiency in English. Sulaiman had to his credit many publications among which are: *Kifāyat al-tālib min al-khutab al-mukhtārah fī salāt al-jum'ah*, *Kayfa tu'allim dīnaka* and *Dhikriyāt fī al-Azhar*⁵² which is currently under review.

This work is a compendium of author's reminiscences of his school days at Al-Azhar where he obtained his first degree in Shari'ah and Civil Law. The work was the first published work credited to the circle of Yoruba graduates of Arab University. It was edited by both Shaykh Ibrahim Muhammad Al-Asil, the Secretary, Al-Azhar Magazine and Bab-Al-fatwa and was published in 1964 by *Mat'ba' as-Sa'adah*. The work contains a short biography of the author and two series of forewords written by Al-Shaykh Muhammad Ad-Danasuri and Sayyid Ali Abubakr respectively.

The theme of the work is discussed under seven chapters. The first and second chapters feature the intellectual decadence of Egypt in the eighteenth century and the state of education in time of colonial period. The decadence, according to the author, was a product of industrial revolution under the aegis of *Atrak-Mamulūk*. The political and economic situation of Egypt had greatly impacted on its educational standard which was bifurcated into two major classes of the citizenry. As the professional and military training were restricted to the ruling class, the downtrodden citizens were being given only shallow religious education. The coming of white men to Egypt rekindled the tempo of subjugating the citizenry and eventually led to Arabian revolution staged in 1881- a situation which led to undue cooperation between Turkey and English men.

The chapter three and four analyze the educational situation of Egypt after the revolution championed by President Jamal Abd. Nasir. The sole aim of the revolution was to ease out the traces of imperialism in order to put the nation on a normal shape. This attempt greatly favoured the educational sector, a mechanism believed to facilitate the realization of the national goal. It was in this period that education structure of Al-Azhar was improved as it extended more hand of fellowship to the neighboring nations and beyond to tap from its cesspool of knowledge free of charge.

Chapter five discusses series of hurdles the author had to pass through at al-Azhar. The topmost of which was his being deprived for about three years to continue his *Thānawyyah* studies upon his return to AlAzhar having paid a visit to Nigeria. The role played by the then northern Prime Minister, Sir Ahmad Bello who offered him the scholarship was extolled.

Chapter six emphasizes the need to build the real Islamic *Ummah* and the role expected of al-Azhar to play in this respect. The opines that this could be achieved by de-emphasizing mere acquisition of certificate at the expense of knowledge as the goal of al-Azhar is to sustain the culture of intellectualism premised on the Qur'anic teachings.

The conclusive chapter is all about the recommendations to improve on the identified problems. These include: proportionate distribution of the scholarships in such a way that it will not be highly concentrated in a particular region and that al-Azhar authority should endeavour to teach foreign students the languages recognized in their respective countries for that will be of great help in disseminating the work of *da'wah*.

Excerpt from the work

وأثناء إقامتي بالقاهرة استيقظت في نفسي رغبة التأهل . فذهبت ألتمس زوجة صالحة أسكن إليها وتعاونني على أداء مهمتي وتخفيف ألامى وتحقيق آمالى. ونقلت رغبتى إلى صديق لى اسمه محمد موسى يا كريم يعمل تاجرا بالقاهرة فسر لهذه الرغبة وأسرع ولكن دون تريض للأمر أو بحث مستوف للأسرة التى سيختار زوجتى من بينها ناسيا قول الرسول صلى الله عليه وسلم "تخيروا لنطفكم فإن العرق دساس " وبعد أيام قليلة طلب منى السفر لاتمام الزواج من فتاة قروية ادعى أهلها أنها بكر غير أننى صدمت بحقيقة أذهلتني حين دخلت بها فوجدتها ثيبا وبما زاد تلك الصدمة هولا وضعها لمولود بعد زواجنا بخمسة أشهر فقط ولم أجد أمامى إلا سبيل التفرقة بينى وبينها فطلقتها.

During my stay in Cairo, the intent of getting married sparked up my mind. I therefore started looking for a righteous woman that can guarantee me tranquility and would help me fulfilling my responsibility; somebody who would soothe my worries for the realization of my goal. I shared my feelings with a friend of mine- Musa Yā Karīm who was then trading at Cairo. Being elated by this matter, he quickly expedited into action without in-depth investigation into family of the would-be groom, forgetting the saying of the prophet which says: "make a choice for where you deposit your semen, for the traits interpolate". After some days, he sought my consent to travel for the completion of arrangement to marry a Bedouin lady who claimed to be virgin. The reality of this was down on me by the time I met her and discovered that she had been deflowered. Of what aggravated the situation further is that she put to bed just after five months (of our marriage consummation) - a situation which led me to no option than to part way with her⁵³.

3.13 *Al-thaqafat al-‘arabiyyah fī ‘asr al-‘awlamah*⁵⁴ by Khidr Abdul-Baqi Muhammad

Khidr Abdul-Baqi was born in Iwo, Osun State of Nigeria. He had his intermediate certificate from Islahudeen Arabic School Iwo, where he started his carrier as an Arabic teacher. Khidr later joined Al-Imam Muhammad b. Su‘ūd Al-Islamiyyah for undergraduate studies in the Department of Da‘wah and Journalism. Later, he proceeded to Jami‘at al-Duwwal al-‘Arabiyyah for his Masters and PhD degrees. Al-Khidr is currently a lecturer in the Department of Communication and Electronic Media, Al-Imam Muhammad b. Saud University and Director of Nigeria Center for Arabic Research⁵⁵.

Al-thaqafat al-'Arabiyyah fi 'asr al-'awlamah, the work under review, is one of the notable publications of the author. The work is originally a journal article published in 1999 by *al-Wa'ayy al-Islamī* with its headquarters in Makkah. It discusses the issue of globalization as it affects Arabic and Islamic culture in the scheme of things.

Tracing the evolution and the development of globalization in Arab land, the author opines that it was due to some Arab agitation for modern development which they believe would make them at par with the developed countries. Unfortunately, the concomitant danger of this process, widely interplaying with every component of Arab culture seems irreparable. This inevitable situation has really generated barrage of views regarding its operation. There are among the Arabs those who still insist on advocating exposure to the western culture while others are calling for withdrawing from it seeing it, as a mechanism with capacity to deface Islamic identity. In view of the two extreme positions, the author identifies three basic factors that aid the acceleration of globalization in the modern world. This include; political landscape, geographical location and sectarianism. In a bid to critically discuss the implication of unbridle contact of Arab with western culture, the author categorizes the Arab disposition and the level of their admiration for the west into three main schools of thought namely; Classical Movement, Modern Movement and the Liberalists. Classical Movement is based on two tendencies: Islamism and Nationalism. The proponents of Islamic tendency outrightly reject the idea on the ground that its vision is contrary to the laid down principles of Islam and as a result it is capable of stripping Islam its values. The rejection of it by the advocates of nationalism lies in the belief that the potentials in such culture is capable of subjugating the nationalistic ideology and philosophy of Arab and hence render it subservient to the west.

As for the second Movement rooted in strong belief in western approach, it is argued that the only way by which Arab can advance and get sophisticated is by embracing the concept of globalization – a product of western culture that guarantees human security. This view is directly opposite to the Classical Movement.

The last Movement tries to strike a balance between the two extreme views. It calls for the need to embrace it but with a great caution so that the useful aspect of it is properly tapped and the harmful part is eschewed. He justifies his submission by quoting from surat al-An'ām verse:148, which encourages seeking knowledge even from non-believers and also Surat al-Ra'ad verse:17, where allusion is made to the fact that whatever is of benefit is worthy of being pursued.

مدلول الثقافة لدى كل أمة هو الكيان الحقيقي وترجمة أمينة عن هويتها لأن الثقافة هي مجموعة الكلي المشكل للهوية التي تتميز بها شخصيتها عن غيرها وهذا المجموع الكلي قد يكون عبارته عن معرفة أو خبرة أو معتقد ديني أو قيم أخلاقية أو اتجاهات عامة عن مفاهيم زمانية أو مكانية أو غيرها مما يكتسبها الأفراد والجماعات ويتوارثها جيلا بعد جيل عبر المؤسسات الاجتماعية المعينة بالتنشئة أو التطبيع. وتعد قضية الذوبان والانزهاج الثقافي للجيل أهم وأخطر تداعيات الانفتاح على ثقافات الآخرين لذلك أثارت الكثير من التساؤلات لدى المفكرين والمنظورين قديما وحديثا لهذا قومت فكرة الانفتاح الثقافي في بعض العصور الإسلامية وعرضت بشكل قوي نتيجة لإدراكهم بخطوراته وما يتبع ذلك من تداعيات سلبية. ومرت الأيام ودارت دورتها إلى أن جاء عصرنا الحالي المتطور حيث تواجه الثقافات العربية الإسلامية تحديات ومشاكل على أعلى اختلاف مصادرها ولاسيما في ظل التطورات العلمية المتلاحقة تحت مسميات متعددة: "العولمة العالمية الكوكبية".

Culture is a reflection and a fair translation of identity of any society; a total sum of features by which a given community is distinguished from others. All this, put together are constituent of knowledge, experience, religious creed, moral value, general disposition regarding certain concepts relating to a particular time, space or other things of which individuals or group acquire, and which is being bequeathed down from one generation to another through certain social foundations based on nurture and nature.

The issue of cultural dissolution or explosion in the society is considered to be dangerous attempt to subjugate cultural legacy of others. This has, however, generated a lot of questions from the intellectuals and observers then and now. It also informs the reason why the idea is being strongly kicked against in some Islamic quarters, having perceived the inherent danger and other negative implications that are bound to follow.

With the passage of time and the coming of the present developed generation when Arabic and Islamic culture are facing a lot of challenges from different angles under the pretext of successive technological advancement appearing in different names such as globalization, modernization⁵⁶.

3.14 *Durbatun fī gurbatih*⁵⁷ by Mas'ud Abdul-Ganiyy Adebayo al-oyowī

Mas'ūd Abdul Ganiyy was born into Adebayo's family in Oyo town where he had rudimentary studies of Islam and western elementary education. Mas'ūd later joined Markaz ta'līm Al-'arabī Agege, Lagos for Intermediate Certificate *I'dādiyyah*. Our man then fared into teaching carrier before he had his way to Al-Azhar University, Cairo in 1976. During his undergraduate studies, he worked as a freelance journalist at Cairo Radio. His thrilling experience at the co-operation sparked off his interest to obtain Diploma in Journalism. On his return to Nigeria, he continued his teaching carrier at Markaz Zulaikha Abiola for Arabic and Islamic studies. He remained in this school until he was appointed as the Chief Imam of Oyoland, Oyo State, Nigeria. Mas'ūd has to his credits a number of published books and manuscripts among which is *Durbatun fī gurbah* presently under study⁵⁸.

This treatise of twelve pages is a collection of pithy sayings put together in 2002. The material, as at the period of carrying out the present work, remains in manuscript. Yet it has been manually prepared in form of booklet well known within the circle of Arabic students in his immediate community. It contains the picture of the author and two stanzas of poem urging the readers to remember him in prayer for having benefited from the book. This work is an expression of a hundred of philosophical sayings. The themes of the booklet include: Godliness, sincerity, virtues, patience, dedication, consciousness et.c. As an addendum, it contains lines of elegiac poem on his father and his friend Muhammad Jami'u Ilobu. Bellow is an excerpt from the booklet:

الإستقامة والإنصاع أول خطوة تجاه النجاة
دليل الرغبة في السعي وراء المطالب
نيل المنال بالإصطبار والإنضباط لا بالإقتضاب والإنقباض
قوّ شعورك فيما يخص ويمس حياتك
السبيل والوحيد لقهر الأمس هو إمعان النظر إلى الغد
مستقبلك يبدأ مما أنت تفعله الآن
إذا كثر في الدنيا الفحوش والفجور ، فكن أنت من الشوّاذ

Righteousness and steadfastness are the first step to success.

Interest is indicated by pursuit of one's desire.

Attainment of want is by patience and self discipline and not by force and loneliness.

Strengthen your feelings in what touches and affects your life

The only way to subjugate yesterday is by being thoughtful of tomorrow.

Your tomorrow starts from what you are presently doing.

When the life is full of corruptions and pogroms, then be one of those who are indifferent⁵⁹.

3.15 *Waka Ilorin: fannun adabiyyun sha'biyyun*⁶⁰ by Mashood Mahmood Jimba

Waka Ilorin is one of the early literary publications of the author in the field of Arabic studies in Nigeria. It was published in 1997, by *Tawfiqullah* Publishing House, Ilorin Kwara State. It is about 175 pages excluding its English synopsis that stands at 59, hence making the whole pages run at 261. The import of the book is to bring afore the extent of contribution of Ilorin *waka* poets to the development of human society. It is also to salvage this literary art from the brink of extinction. Justifying the reason for this literary production, the author writes:

... it is rather unfortunate that this Islamic popular chant has suffered neglect from the hands of researchers past and present. No single book has ever been written to explore the treasures of *waka* and the pearls that abound in it, only few academic papers were written on its aspects. Such works are confined to university and research audience.

4.2.3 Content Analysis

The book consists of seven chapters excluding the preamble which chronicled the historical background of Ilorin as a city of rich culture rooted in Islamic ideals. The first chapter discusses etymological derivations of the word '*waka*' and the evolution of its practical versification in Ilorin. Also analyzed in the chapter are other types of *waka* different from the ones common within the circle of Muslim scholars.

The second chapter features selected works of some scholars regarded as precursors in the field of *waka* versification, particularly Shaykh Bidmasi, who the author refers to as the first person to write Yoruba poem in Arabic orthography. Biography of some of these scholars is also discussed.

Treated in the third chapter are issues that relates to the word *waka*, both at social and linguistic levels which make it difficult to give a particular interpretation to the term. A critical look into the work reveals the author's consistency regarding the interpretation of the term. On the cover page, it is referred to as 'song' while he refers to it elsewhere as 'chant'. This, according to the author, could be attributed to the variety of the meanings and the implication of the poetry '*shi'r*' and '*ugniyyah*' song.

Chapter four and five argue the suitability of *waka* as an inevitable part of Islamic literature orally versified. Even though, other forms of Yoruba songs such as *Apala*, *Sakara*, *Fuji*, *Juju* and *Dadakuada* are equally orally interpreted except that the obscenity and vulgarity characterizing them mark them different from being regarded as part of Islamic literature. The main themes discussed here are: eulogy, prayer to and praise of Allah, Preaching, Asceticism, Narration of story, Admonition of Rulers and Scholars, Elegy, Heralding government Programmes, Patriotism, Description, Wisdom, and Satire...

The sixth and seventh chapters describe Yoruba language as a tonal language which uses "DOREMP" formula to measure the verses of *waka*. Four basic metres of Yoruba *waka* and renown school of thoughts in Ilorin are identified. They are: Apomu, Ayinla Sebutu, Pakata, and Dogo/Agbarere. Short biography of the Ilorin prominent *waka* poets is also given.

Chapter eight is devoted to chronicle of the biography of Alhaj Labaika who the author describes as the King of *waka* poetry in Ilorin. An allusion is equally made to his philosophy and his habitual adaptation from the Qur'anic verse which permeates and spices his poetry. The following is an

Excerpt from the work

ولقد دفعني إلى قيام بهذا البحث حبِّي الشديد لكل ما يمت إلى
هذا الدين الحنيف بصلة ورغبتني الجامعة في كل ما يعزى إلى
هذه المدينة التي زينها الله بالإسلام (مدينة إيلورن الإسلامية).
ما كنت في بادئ الأمر أعرف عن واكا سوى أنه شعر إسلامي
شعبي يمتع الناس في أوقات التسلية وينصحهم في أوقات الجدِّ
ولا غير. ولكن، ما أن شرعت في سبر أغواره حتى اكتشفت
أنه بحر لجي تكمن في أعماقه لئى والدرر، أن جميع صدقاته
ومناقشته موضوعاته واستيعاب غاياته والوصول إلى أفاقه
يستعصى على الغواص الماهر والعالم المتبحر فضلا عن
متعلم عاجز مثلي ليس له نصيب من العلم إلا اسمه.
لقد بدأت بكتابة بحث وجيز بعنوان "الحاج لبيك: أمير شعراء
واكا في إيلورن" كتبتة تكملة لمتطلبات مادة "الندوة في اللغة
العربية" رقم (691) وقدمته في الندوة الماجستيرية المنعقدة
لطلبة المرحلة الماجستيرية بشعبة اللغة العربية كلية الآداب
جامعة إيلورن في مايو 1994. لقد أبدى عدد غير قليل من
الحضور إعجابهم الشديد بالبحث، خاصة البروفيسور عبد

الرزاق ديريمي أبوبكر الذي استزاد إنشادي للشعر ورغبني طويلا في القيام ببحث شامل في الروى في شعر واكا. لقد أعدت كتابة البحث بعنوان آخر "وكا إلورن كفن أدبي شعبي إسلامي وقدمته في ندوة قسم اللغة العربية بكلية الدراسات العربية والشريعة الإسلامية، إلورن في سبتمبر عام 1995. لقد تعرض البحثان - على الرغم من إعجاب الحضور بهما - لنقد العقاد وتقويم المتخصصين من دكاترة اللغة العربية في جامعة إلورن وكلية التربية بإلورن، وأساتذتها في كلية الدراسات العربية والشريعة الإسلامية، وعلماءها من شتى المدارس العربية في إلورن. وإلى هؤلاء جميعا يرجع الفضل الأول في فكرة طبع هذا البحث وإخراجه في شكل كتاب.

What prompted me to embark on this research was my strong interest in any matter related to this sacred religion and my unreserved love for matters pertaining to this city, which Allah Has bestowed with Islam (Islamic City of Ilorin). Initially, all I knew about *waka* is that; it is just Islamic poetry meant for people's entertainment at their leisure hour and their guide in the period of seriousness and nothing else. But no sooner that I started probing into it that it that I discovered it to be a Deep Ocean containing pearls and jewelries. And that catching its seashell, discussing its topic, comprehending its target, and penetrating its horizon remain difficult for expertise let alone a weak student like me with no knowledge in stock save its name. I began writing a little project entitled: "Alhaj Labaika: *Amir shu'ara' waka fi Ilorin*" as part of the requirement of Seminar Course in Arabic Language with Code 691. The paper was presented at Masters Seminar Programme organized for Masters Students of Arabic Unit, Faculty of Arts, University of Ilorin, in May 1994. There, a great number of those in attendance expressed strong admiration to the paper, particularly prof. Abdul Razaq Aderemi Abubakar... who encouraged me to further research on the vision of the *waka* songs. I later rewrote this project with another title; *waka Ilorin ka Fannin Adabiyyin Islamiyyin Sha'biyyin*. The paper was presented in the department of Arabic and Islamic Studies seminar, college of Arabic and Islamic Legal Studies, Ilorin, in September, 1995. The two papers, inspite of such admiration, received due criticism and evaluation from the critics who are specialist PhD holders of Arabic Language from University of Ilorin, College of Education, Ilorin, College of Arabic and Islamic Legal Studies as well as several other scholars from various Arabic Schools in Ilorin. To all these people goes the first honour of having this work printed and published in form of book⁶¹.

3.16 *Dhikr man jābū ilā ard ijebu*⁶²(Citation of those who passed through Ijebu Land)
by Thawban Adam-Abdullah

He is Thawban, the son of Shaykh Adam Al-Aluri of Ilorin origin. Thawban had access to Arabic education at early stage of life. He formally joined his father's school where he obtained both *al-I'dadiyyah* and *al-Tawjih* Certificates. Our author taught for a while in his father's school before he established his own at Otubu Lagos. Thawban, like his father, is a prolific writer. He started writing long before he got admission into Al-Imam University, Riyadh where he bagged First Degree in Usul al-deen, "Principles of Religion"⁶³.

The book- *Dhikr man jābū ilā ard ijebu* could be regarded as a master piece of the author's works. Aside the originality demonstrated by the writer in driving home the points discussed therein, it seems exhaustive of virtually everything one can think of with respect to the contributions of itinerant scholars and those of ijebu origin to the development of Islam in the land. It was first published in 2005 by Markaz al-'Ulūm, Otubu, Lagos. The motive for writing this book, according to the author, was not unconnected with writing motivation inherited from his father- Shaykh Adam Abdullah Al-Aluri.

Content Analysis

This work of 395 pages analyses the entrenchment of Islamic culture in Ijebuland. It is discussed under twelve sections. The work is characteristically adorned with various well written forwards by well meaning scholars in Yoruba land, both in prose and poem.

The first section examines the geographical location of Ijebuland, depicting not only the process of socialization and natural endowments of the land but also human and economic resources of it. Also discussed are various festivities particularly the one annually held in the palace, known as Ojude-Oba.

The second and third sections trace the origin of proliferation of different tribes in Ijebu, highlighting the historical background of Ijebuland and the contributions of foreign scholars from various parts of the nation. It also features the contributions of the Muslim Obas and their chiefs to the development of Islam. Chapter four presents Shaykh Adam's indices of classification of Ijebu '*ulama*' into two categories; itinerant and those of Ijebu origin. The biography of all the identified scholars was briefly discussed.

Chapter five analyses the roles and problems confronting Arabic schools and mosques in Ijebu land, with special emphasis on the problem facing Shaykh Adam's school situated in Ijebu-Ode. Chapter six is all about the process of appointing Imam and award of religious titles and the problems characterizing this socio-religious exercise.

Chapter seven focuses on the evolution and the development of religious organizations in Yoruba land in general and Ijebu in particular. In his analysis, religious organization is of three categories; socio-Islamic, worship oriented and revolutionary ones. The impact of the various Muslim organizations is briefly detailed.

Chapter eight discusses the role of the league of Imams and Alfas in Ijebu land, its main objectives and efforts of some prominent scholars among them are analyzed. Chapter nine discloses the author's relationship with Ijebu people. It identified some of the towns and villages to which he has strong ties.

Chapter ten and eleven reiterate the contributions of Muslim Obas as well as some eminent personalities. It also narrates stories of some strange events, such as the claim of appearance of Mahdi, the tomb of Queen of Sabah-Bilqis and the *jinn* festival, in Ijebu land.

The conclusive chapter reflects the story of author's choice to settle in the land, his impacts therein and what people say about such settlement. It also contains his words of acknowledgements as well as the bibliography.

Excerpt from the work:

وبما أن إجيبيوأودي تعتبر بطنا من بطون يوربا ، و قبيلة من قبائلها ، وشعبا من شعوبها ، لا يمكن ذكر دخول الإسلام فيها دون ذكر دخول الإسلام في بلاد يوربا أولا، فيجب في هذا السبب سرد كلام قليل أو سوق مقدمة موجزة عن تاريخ أو خبر دخول الإسلام في بلاد يوربا. ولقد أخذ الإسلام ينتشر في بلاد يوربا تدريجيا منذ القرن الرابع عشر الميلادي، على يد القوافل التجارية من أهل مالي وسنغي وسبرما وهوسا والفلان والبربر وغيرهم ، من الأمم المتجولين في المداين والقرى والأرياف من الذين سبقوا إلى الإسلام بقرون عديدة ، ممن أسلموا في القرن الثاني والثالث الهجري ، وانتشر الإسلام في بلادهم انتشارا عجيبا، وثبت حتى أقاموا دولة إسلامية تطبق الشريعة الإسلامية ، مثل غانا القديمة ومملكة مالي وسنغي وبرنو وكانمي أو مملكة برر وغيرها من الممالك التي قامت في غرب أفريقيا بعد ظهور وتمكن الإسلام فيها.

In view of the fact that Ijebuode is one of the integral parts of Yorubaland, one of its tribes and nations, the history of Islam in it can be narrated only in connection with history of Islam in the land. It is therefore important to briefly make a concise narration of the history of Islam in Yoruba land. Islam started get spreading in the fourteen century from the hands of the merchants who came from Mali, Songai, Subrama, Hausa, Fulani and Barbars and hosts of others; those who toured round the towns and villages (where some Yorubas) first embraced Islam many centuries ago. In the second and third centuries of hijrah, Islam got spread marvelously (in the region), such that Islamic hegemony was established and the Shari'ah of Islam was applied. These areas include: old Ghana Empire, Mali, Songai, Borno, Karnem, Barbar and several other empires that grew up in the West Africa after the emanation of Islam and its entrenchment in it⁶⁴.

3.17 *Mirāth al-haml bayna al-fiqh wa al-tibb al-hadīth (The inheritance of foetus between jurisprudential and modern medicine's view)*⁶⁵ by Ibrahim Otuyo

Ibrahim Otuyo was born In Omupo, Kwara State of Nigeria. Having had elementary studies of both western and Islamic perspectives he proceeded to Markaz Agege where he obtained 'Idādī Certificate in 1966. Otuyo worked as teacher at *Madrasah al-Da'wah* Olorunsogo Ibadan until 1979 when he got scholarship for further studies at Ma'ha al-Riyadh al-'Ilmī. Otuyo's brilliant performance at al-Ma'had won him not only scholarship for undergraduate studies but also postgraduate degrees which he obtained in 1986, 1989 and

1995 respectively. He was appointed a lecturer at Ma'had al-'Ulūm al-Islāmiyyah, Maoritania in 1999. He later got another appointment with Ministry of Islamic Affairs, London as Imam, Teacher and Dā'iyyah. He

is currently the Dean of College of Arts, Al-Hikmah University, Ilorin⁶⁶.

Otuyo has to his credit a number of works in Arabic including the one under review which addresses the position of Sharī'ah vis-à-vis the portion of inheritance to be given to the child in the womb. The work adopts descriptive method predicated on both jurisprudential and medical point of views. The motive behind this work is to expose possible juxtaposition of modern technological advancement with jurisprudential opinions which has been grossly believed to be static. It also establishes the extent of reliability of medical results in dispensing juridical opinions.

Content Analysis

This work is divided into six sections, starting with the introduction which explains the flexibility of Islamic Law and its comprehensiveness; it covers the whole life of man before his existence as a living being, his coming to this world and his life beyond. The position of traditional '*ulamā'*' in determining the portion of estate accrued to the foetus was based on a mere assumption on the probable type of sex (male or female). This is because there was no modern equipment to determine such development as opposed to what obtains in the modern time. The recent technological developments such as ultrasound for the determination of the state of yet-unborn baby, however, raises one big question: To what extent could one rely on these modern technologies in determining the position of *Shari'ah*?

The second section presents the conceptual analysis of the word 'foetus' and the juridical submissions of scholars with respect to the portion of inheritance it or they deserve(s). The whole argument is based on evidences from the Qur'an, Hadith, consensus of the opinions and analogical deductions.

The third and fourth sections feature the juridical verdicts concerning the estate distribution before the development of the foetus to the point of the delivery. Majority of scholars agree that such distribution should be determined the desire of other eligible inheritors. Also analyzed are the factors to determine the number of the yet unborn babies, to ascertain the portion of the inheritance to be legibly earmarked to him/them. Amidst the available views in this regard is the opinion of Hanafi which pegs it the maximum of two. This opinion is seemed preferred by the author who submits that earmarking portions of estate

for just two inheritors, on a assumption, can neither harm such would-be children nor the existing inheritors.

The fifth section examines the validity of the modern medical technology to ascertain the position of the foetus, its gender and some other pieces of information on its well-being. It also samples the popular opinion of some scholars that employing such technology amounts to peeping into the divine secrecy which Allah ascribes only to Himself as contained in (Luqman: 34). This, according to the author, does not contradict the Shariah position which arrogates hidden knowledge to Allah. It is further argued that what Allah alludes to in the often cited verse is the comprehensive knowledge about man. In the above Quranic verse, Allah uses the word “ما” “what” which implies “the entire” as against the word “من” which means “part”. This implies the possibility of human being to arrive at such limited discovery about human situation in the womb. The expression equally implies that the whole knowledge about man which includes man’s life style, his destiny and predestination even at the time of his final coming to this world is solely known to Allah.

Excerpt from the work:

وإذا نظرنا إلى الزمن الماضي نرى أنه لا يوجد حينئذ أجهزة طبية متطورة لاكتشاف نوعية الحمل من ذكورة أو أنوثة أو تعدده وانفراده، ولم يتوصل الطب إلى تحليلات أو فحوصات طبية لمعرفة وجود الحمل أو عدمه ، ولهذا لجأ الفقهاء في تلك العصور إلى تحديد أكثر حمل بناء على التجارب والوقائع التي شاهدها.

وفي هذا العصر قد تطور الطب الحديث واستطاع الأطباء اكتشاف الحمل من نوعيته وتعدده أو انفراده بواسطة بعض الأجهزة أو التحليلات الطبية ، والسؤال الوارد هنا ، هل يمكن الاعتماد على نتائج التحليلات واستخدام الأجهزة ويستغنى عما كتبه الفقهاء القدامى الذين بنوا آراءهم على اجتهادات في تحديد الحمل ، وهذا الذي سيحاول الإجابة عنه في هذه المقالة المتواضعة.

When we looked at the past we discovered that there were no developed medical equipments to discover the kind of the fetus- be it a male, female, many or single. Medicine has not also gotten to the level of medical analysis to know the presence of fetus or otherwise. This is the reason why the jurists of those periods tended to determine more than a single fetus based on the incidents and events they had witnessed

or heard of. In the present time, with the development of modern medicine, the medical doctors have been able to discover the kind of the fetus either as many or a single via the equipment or medical analysis. A question that follows is that, is it possible to rely on the result of these analyses and the use of medical equipments, putting apart what our ancient scholars have written- those whose views in this regard on determining were based on *ijtihad*... This is (the question) what we are aiming to answer in this humble article⁶⁷

3.18 *Man al-Ma'būd?*⁶⁸ By Miftah Muhammad Sadiq

The author of this book, Miftah Sadiq was born in 1955 into Akintoye family Abige, Ogun state. His father enrolled him for Quranic study with various local Islamic scholars in the village before he was taken to Markaz Agege in 1971. Having obtained *I'dadiyyah* Certificate at Markaz, he was appointed as a teacher at Markaz al-'Ulūm Ijebu-Ode. He got scholarship for undergraduate studies at Umm al-Qura university, Makkah in 1979. Miftah is a prolific writer. He writes not only in Arabic but also in English. Among his works is *Man al-Ma'būd?*- one of the Arabic textbooks recommended for his Arabic school⁶⁹.

Man al-Ma'būd? is a booklet of 40 pages. It intends to appeal to human reasoning regarding Allah's existence. The author's argument was based on philosophical approach and personal experiences premised on Qur'an and *Sunnah*. The booklet was published in 2004 by Center for Qur'an and *Sunnah*, in Ijebu-Ode. It is written in response to the gross misconception and skepticism by some people about the existence of Allah and to explain the sharp contrast in the understanding of the *salaf* and the modern world.

Content Analysis

The theme of the work is discussed under main five sections. The first section, captioned "*Man al-Ma'būd?*" i.e "who deserves being worshipped?", establishes that God can be identified via adequate use of human intellect. This, according to the author, informs the reason why Qur'an keeps on emphasizing the need to utilize this endowment- an instrument which distinguishes man from mere animals.

The second section analyses the divergent opinions of scholars regarding who Allah is. It also identifies certain factors that keep many people away from rendering sincere service to Allah. These factors, among others, include lack of authentic knowledge about Him (Allah) and inability of man to sight Him physically. The writer regards these reasons as having no substance to disregard the existence of Allah as there are so many things such as air which people believe in their existence without seeing them. The claim that "air" is a creation of fan

or air-conditioned, as the case may be, may as well be logically be refuted. This is because “air” is neither part of fan nor of air conditioned but an external element attached to it. And, it can be only produced when plugged into electricity.

The third section identifies three important stages that man passes through before becoming a well formed human being. The first stage is called sperm which carries *Khalayah* (cells) at the point of the ejaculation that normally leads to the stoppage of menstrual period. The second stage called ‘*alaqah* leech an expression of the activities which transform the blood into a flesh within forty days. In the third stage called *mudgah* chunk of meet features the transformation of the chewed flesh to bone which is eventually re-fleshed for the realization of a complete man. This is what Qur’an calls *khalqan akhar* (another creature)

The fourth section discusses the relationship between the spirit and the human body. The spirit is likened to motor engine while the human structure is equated to the body of the motor. It is obvious that no matter how appealing the body of a motor look like such motor, without good engine, moves nowhere while the opposite is always not the case. This better explains the lofty position that the spirit occupies in human existence. No wonder, this noble endowment is described in the Quran as a commandment of Allah.

The fifth section describes four important matters that apply to man in his course of living which are described as pre-destiny. These are: his sustenance, his stipulated period on earth, his work and weather he would be successful or otherwise.

3.19 *Nawāqid al-Islam wa mustalzimātu al-shahādātayni*⁷⁰ by Kamal deen Alī al-Mubarak

Kamal deen hails from Offa, Kwara state of Nigeria. His father, who first taught him Qur’an later enrolled him with other Mallams in the town for further studies. In 1967, Kamal deen was registered at Markaz Agege where he did both *I’dādiyyah* and *Tawjih* respectively. Having served as a teacher in various Arabic schools for about two decades, he got admission to Al-Imam University, Madinah. Kamal did both Masters and PhD degrees in University of Ilorin and became a lecturer in the department of Arabic at Al-Hikmah University, and the Chief Imam of same institution⁷¹. Among the works of the author is *Nawāqid al-Islam* under study.

Nawāqid al-Islam... is an ‘*aqidah*-based work dealing specifically with the things that render one’s Islam vitiated and the basic requirements of testimony. The discourse spans through 121pages. The work, as indicated in the title, discusses two different issues. Each

section contains separate chapters which are further divided into subsections known as *fasl*. This work was first written in 1981 mainly to participate in an intellectual competition on Al-Qur'an, *Sunnah* and Islamic creed organized by the College of Usul ad-Deen in the Imam Muhammad bin Su'ud Islamic university, Riyadh. The work won its author a prize. The first edition and second editions were published in 1992 and 2001 respectively, by As-sidiq Printing Production. Commenting on the book, Ustadh Lashin Ali Abu Shanbi says:

وقد أعدّه صاحبه لغرض هذه العقيدة الإسلامية بأسلوب واضح
يلائم الفطرة ويمتّع العقل وينمي الشعور الديني في قلب
المؤمن وان أردنا إلى الإصلاح ما استطعنا وما توفيقنا إلا بالله
Indeed, it (the book) is prepared by the author for purpose of Islamic
creed. The adopted style is clear and conforms to nature. It soothes the
intellect and strengthens the religious feelings in the heart of the
believer. We aim not but goodness as we could, as our success is but by
Allah⁷².

Content Analysis

This work addresses two major *'aqidah* related issues as reflected in the title. These are; what render one's Islam invalid and the ingredients of divine testimony. In the first subject, the author classifies what vitiates Islam in two: the first which is referred to as *nāsikhāl* are those that lead one out of Islam. The second type which stems out of the first comprises those that do not. It is technically known as *gayr nāsikhat*. The ten points regarded by the author as factors vitiating one's Islam are noted to have been discovered originally by Shaykh al-Islam Muhammad b Abdul Wahab. It is put together in form of a book entitled: *al-Jami' al-Farīd*. The only contribution of the author in this attempt is an in-depth analysis on these findings. Common among these factors are: *shirk* (associating partners with Allah), regarding the belief of agnostic as not worthy of condemnation, despising part of prophetic traditions and a host of others.

Concerning the second section which is the requirement of divine testimony, the author categorizes these requirements into two; the compulsory acts which involve *'ibādah* (worship) such as five daily prayers, *al-Zakat*, *al-Sawm* (fasting) the month of Ramadan etc, *al-Mu'amalat* (transactions) business, communal activities etc and *al-Sulūk* (good conducts) which involve being trustworthy, transparency etc. The other aspects are those things that are forbidden but reflect in the act of worship, social transactions and conducts. Each of these elements is critically analysed in the work and buttressed with quotations from the Qur'an and the prophetic traditions.

إنه لما يحزن المسلم الملتزم بأوامر ربه العالم بأمور دينه والقائم بما يجب عليه بقدر استطاعته ليحزنه ما ال إليه أمر معظم المسلمين من عدم الفهم الحقيقي . أو إساءة الفهم لهذا الدين الحنيف لتضييعهم لهذه الأمانة الكبيرة والعهد المسئول عنه حيث قلبوا منه كل شئ عن أصله وخرجوا على مفاهيمه الأساسية واهتموا بالقشور منه دون اللباب ونسوا عما ذكروا به ورسموا لأنفسهم منهجا مخالفا تمام المخالفة لمنهج الله الذي أرسل به رسله من لدن نوح إلى خاتمهم نبينا محمد صلى الله عليه وسلم وزين لهم الشيطان أشياء مناقضة لدينهم ولم يشعروا ، وظنوا أنهم على الملة ما داموا ينطقون بالشهادتين المجردتين عن مضمونهما وأفردوا الأهواء بالعبادة، وعبدوا الله بما لم يشرع لهم من الدين ، وخرجوا من الملة الحنيفة كليا، فحكموا الطاغوت، وقد نهوا عنها ونسوا ما تضمنته كلمة الشهادتين من الاعتقاد وما استلزمه من العبادات والأعمال الصالحة فاضلهم شيطان العصر ودعاة التغريب، وفلاسفة الجاهلية وأبواق الحضارة الفاجرة حتى أفلعوا جذور العقيدة الصحيحة من قلوبهم فأصبحوا في أمس الحاجة إلى من يبصرهم من جديد في الدين، وبين حقيقة ما لهم وما عليهم تجاه ربهم وهذا الدين...

What disheartens a conscious Muslim that obeys the commandments of his God, and fulfil the religious requirement to the utmost of his ability is what has become of many Muslims in terms of lack of or inadequate understanding of his religion – a matter that has led to the gross loss of the trust and non-fulfillment of the responsibilities. They turned the things upside down and went in contrary to the fundamental concepts (of the religion), taking care of the cortex other than its innermost. They underrated the sermon they were given and charted for themselves another path different from the way of Allah-the path for which He sent His prophets right from Nuh to the seal of them, our prophet Muhammad (PBUH). Satan had adorned for them other things contradicting the religion unknowingly. Yet, they believe that they are on the way so long they pronounce *al-Shahadatayn* (religious declarations) which are empty of their essence⁷³. They worship only their whims and caprices and worship Allah in a way different from religious description. They are out of *fitrah* completely and succumbed by *Tāgūt* whom Allah forbade for them. They have forgotten the content of *kalmah* in terms of creed and its religious prescriptions and

righteous deeds. The modern Satan, the western propaganda, the barbaric philosophers and the voices of obnoxious civilization had led them astray such that the religious creed is uprooted from the hearts. They are now in need of who to show them the new religion explaining the dos and donts of Allah Allah for them...⁷³

3.20 *Dawr al-mamlakah al-'Arabiyyat al-su'ūdiyyah al-da'wi fi najīrīya*⁷⁴ by Abdul Wahab Bayo Ahmad

Abdul Wahab was born to Ahmad family of Ita-Baale area, Ibadan. Having studied under some local Mallams of his time, his father took him to Shaykh Muritala Abdul Salam for further studies. He was one of his early students that started the latter's former Arabic school- al-Ma'had Al-'Arabi Al-Naijiri situated at Elekuro, Ibadan. He taught in his alma matta for a while before he got admission for undergraduate study at Islamic University Madinah in 1971. He returned to his come-country in 1975 and was made the principal of his former school where he has been serving till today⁷⁵.

This work is originally a conference article presented at an international conference organized by Islamic University, Madinah in commemoration of a hundred year anniversary of the existence of the Kingdom of Saudi Arabia. The conference was held between 25-9-99 to 5-10-99. The focus of this article of 29 pages is a brief analysis of the role of Saud Arabia in the field of *da'wah* in Nigeria.

The introductory part of the study probes into the evolution of Nigeria as a geographical entity. It traces the evolution of the word "Nigeria" as permanent nomenclature of the area. It equally highlights issues about *da'wah* in the land before the point of its contact with Saudi Arabia which later assisted in boosting the tempo of *da'wah*. It then stresses the prominent role of Shaykh Uthman dan Fodio in the consolidation of Islamic *da'wah*.

The body of the work analyses not only the role of Saud Arabia as a nation but also the contribution of some institutions towards achieving the lofty goal of Saudi government. Notable among these institutions are: Saudi-Arabia embassy in Nigeria, Islamic University in Madinah, Imam bin Saud University, Ministry of *Da'wah* and Higher Education, *Dār al- Iftāh* and the Arab World League among others. Among the Nigerian Arabic schools that greatly benefited from the Saudi-Arabia government, according to the author, are: Arabic Institute of Nigeria, *Kharāshī* Arabic High School and *Shamsu Su'ūd al-Islam* Arabic School, Abdul Azeez b. Bāz College of Shari'ah etc. Other Saudi based non governmental institutions with notable impact in the field of *da'wah* are: *al-Nadwah al-'ilamiyyah li al-Shabab al-Islamī*,

Hayh'at al-Igathah al-Islamiyyah al-'Alamiyyah, Mu'asasat al-Haramain al-Khayriyyah, al-Muntada al-Islamī, al-Bank al-Islamī li al-Tanmiyyah and lainat al-Da'wah al-Islāmiyyah fī Ifrīqiya. The major area of contribution by these institutions are; establishment of Qur'anic memorization and modern Islamic schools with adequate funding, building of mosques, digging of wells, distribution of slaughtered ram etc.

Excerpt of the work

وقبل الحديث مفصلا عن هذا الموضوع يجدر بنا أن نتعرف على هذه الدولة الإفريقية من خلال كلمات يسيرة، ليكون عندنا معلومات بسيطة عن تاريخ نيجيريا ، وجغرافيتها، وعن اختراع الدعوة الإسلامية إليها. فأقول- وبالله التوفيق :- إن كلمة نيجيريا كلمة لم يكن لها وجود قبل دخول الاستعمار إلى هذه البلاد، وهي كلمة لاتينية مأخوذة من كلمة النيجير التي أطلقها الأوروبيون المكتشفون القدماء على ذلك النهر العظيم الذي يسميه المؤرخون العرب الأقدمون بنيل السودان...

Before I continue analyzing this topic, we need to make a brief introduction about this African continent, so as to have handy information on Nigerian history, its geographical location and to offer suggestion concerning Islamic da'wah. So, I want to say- by Allah's support- that the word "Nigeria" was previously non-existent before the age of colonization in this land. It is a Latin word taken from the word Niger, a nomenclature given to it by the ancient Europeans who discovered that vast river. And this is what ancient historian Arabian call *nail al-Sudan ...*⁷⁶

Summary

In this chapter, I have been able to probe into the history of writing and publication of YGAU. Factors surrounding the belatedness of such development are also highlighted. The work of Sulaiman Ake al-Ilori, entitled *Dhikriyat fī al-Azhar*, which was published in 1964, is the first publication credited to the circle of YGAU. Other scholars that followed the suit were: Alhaj Abdullateef Adekilekun , Shaykh Abdul Raheem Hamzat and Miftah Sadiq from Ede and Ilorin and Ijebuode respectively. It must be established that these pioneering works are not materially induced. Those who subsequently joined this group of writers are either motivated by academic position or demand by Arab-based charitable organizations under which work in Nigeria and Diaspora. Notwithstanding, this development has an indelible impact on the preservation of Arabic literary tradition in Yorubaland. They write not only for academic purpose but also to document some historical facts in the region.

Endnote

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- 3- Sulaiman, M.B. 1964. Dhikriyat fī al-azhar bayna al-mādī wa al-hādir. Matba'ah al-sa'ādah
- 4- Shaykh Abdul Rahim Hamzah is a graduate of Al-Azhar University, Cairo. He is the author of that popular book: Humātu thaqāfat al-'arabiyyah fī naijiriyyah.
- 5- Adekilekun, A.A. 1971. ʾIthāru al-Shaykh Al-Labeeb Tajul –Adab shi'ran wa nathran. Cairo.
- 6- Interview with Alhaj Yusuf, A.B, the National Imam of Anwar al-Islam Society of Nigeria, aged 70⁺ at Anwār al-Islam Cenntal mosque, Ojo-Giwa area, Lagos on 11-02-2009.
- 7- Interview with Shaykh Hafiz Abou, The Baba Adinni of Lagos, aged 90⁺ at Lagos State Central Mosque on 10-18- 10
- 8- Interview with Alhaj Badr deen Daud, Director of Amin Arabic Training Centre, aged 60⁺ at his residence Oke-Oore, Iwo, Osun State, on 20-08-2013
- 9- Interview with Alhaj Tawfiq, Abdul Rauf, aged 40⁺ at his office, 'Ināya Academy, Iwo, Osun State Nigeria
- 10- Interview with Shaykh Ishaq Salih, aged aged 40⁺ at Islahudeen Central Mosque. 20-07-2012
- 11- Imam Sadiq Miftah is a graduate of Al-Imam University, Riyadh. He is a proprietor of Markaz al-kitāb wa al-sunnah li- al-'ulūm al-'arabiyyah wa al-islāmiyyah. He authors most of the text books being used in his school. Imam Sadiq has not only produced du'at but also prolific writers.
- 12- Interview with Professor Kamal Balogun, aged 60⁺, in his office, Fountain University Osogbo. 12-06-10
- 13- The word *Asālah* is an Arabic term derived from *asl* meaning original. This journal is probably given the name -Al-Asālah with the intent to maintain the original language of the Qur'an for research.
- 14- Springboard is a bi-annual publication devoted to research into all aspects of humanities, social sciences and management. Even though, the policy of accepting articles on Islamic oriented studies in Arabic is not by any written document, the policy has been operating in principle since the inception of this journal.
- 15- The recent publication of NATAIS entitled: al-Mar'ah al-Muslimah watahdiyāt al- mu'āsir, part two of 2008 is a good example of this development. The publication which is edited by Y.O. Imam, features some articles that are Islamic oriented such as: Al-Mar'ah al-muslimah wa tahdiyāt al-mu'asir: khifād al-mar'ah min mansūrin shar'iyyin by Dr Sirājdeen Bilāl 106-121.
- 16- The book is entitled: Transformation in Arabic and Islamic studies in Nigeria: studies in memory of Musa 'Ali Ajetunmobi. It was edited by Amidu O. Sanni and Murtada A. Muhibbu-din. It was published by NATAIS in 2009.
- 17- See Abdul Salam Haqīqi's forward to Dirāsaton muqarinah li-masrahiyah Oedipus bayna kātibyni afriqiyayni by Jimba, M.M published in 2010 by Al-Faisal Al-Adabiyyah Journal in Saudi Arabia. D
- 18- In his coment to Usus al-baht... written by AGAS, Z.I affirms the dearth of Arabic sources for teaching research writing and this has often led to heavy reliance on English sources.
- 19- Interview with AbdulAzeez AbdulBaki aged 50 at his residence, Ajigbaagun compound, Iwo on 23- 06- 2011
- 20- Ibrahim, L.A. 2000. Musāhamāt khiriḥi jāmi'āt al-duwwal al-'arabiyya...
- 21- Interview with Daud al-Bardī, aged 50 at his residence, Ajigbaagun compound, Iwo on 23- 06- 2011.
- 22- Interview with Jimba, MM, aged 50 at his residence, Jimba compound, Ilorin, Kwara state on 23- 06- 2011
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- 24- Interview with Jimba, MM.. 23-06-2011
- 25- Interview with Ahmad, T, the Director of Umm al-Qura group of school, aged 50+, in his office, on 22-06-2012
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- 30- Jimba, M.M. 2010. Dirāsatur muqārinah li-masrahiyah... i
- 31- Jimba, M.M. 2010. Dirāsatur muqārinah li-masrahiyah ...1-2
- 32- Balogun, K. A. 2009. Rihlatul bahth annil insān. 7
- 33- Balogun, K.A. 2009. Rihlatul bahth annil insān... 14
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- 35- Balogun, K.A. 2009. Rihlatul bahth annil insān...
- 36- Badmus, M.A.1996. Mustaqbal al-lughat al-'arabiyyah fi najjiriya... H
- 37- Badmus, M.A.1996. Mustaqbal al-lughat al-'arabiyyah fi najjiriya
- 38- Interview with Professor M.A Bidmos, aged 60+ at University of Lagos on 21-04-2011
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- 40- Badmus, M.A.1996. Mustaqbal al-lughat al-'arabiyyah fi najjiriya
- 41- Oladosu, AGAS. 1999. Ususu al- bahth al-Akadimiyy li tulab ad-dirasat al-'arabiyyah wal-islamiyyah.
- 42- Interview with Professor Oladosu AGAS, the University Imam aged 60+ in his office on 15-05-2009.
- 43- Oladosu, AGAS. 1999. Ususu al- bahth al-Akadimiyy li tulab ad-dirasat... 15
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4.0 ANALYSIS OF THE INTERCULTURAL FEATURES IN THE WRITINGS OF YORUBA GRADUATES OF ARAB UNIVERSITIES

4.1 Preamble

Having probed into the historical development of writing activities and textual studies of selected works of YGAU, this chapter shall endeavour to identify and analyse some cultural features that permeate the writings of this group of scholars. This will take us into examining the socio-cultural influences of the modern and traditional Yoruba and Arab writers with a view to analysing the features and the styles that are developed from such intellectual nexus.

4.2 Between the traditional and modern Arabic writings

As previously described, the Yoruba graduates of Arab universities are set of Yoruba 'Ulamā' who, having learned Arabic in their homeland had opportunity to further their studies in any part of the Arab world. The foreign exposure has greatly impacted not only on their socio-religious disposition but also their style of writing. In spite of such far-reaching effect, their works are, to some extent, a reflection of the traits inherited from the Yoruba traditional settings whereof their learning took its roots.

In his study of stylistic approach of Yoruba writing, Folohunso¹ identifies two principal factors that have significantly influenced the writings of traditional Yoruba 'Ulamā' over the years. This include; the literary heritage of Hausa in the eighteenth and nineteenth centuries and Sokoto Jihād in the nineteenth century which extended to Ilorin, a Yoruba town with tremendous impact in the dispersal of Arabic literary tradition in Yorubaland. This is asserted by Reichmuth and Abubakre thus:

The emergence of an Arabic literature in Yoruba land is a recent phenomenon by comparison with northern Nigerian... the beginnings of this literature were closely related to Jihad movement in the north and to the establishment of Islamic emirate in Ilorin which becomes pursuit of Sokoto caliphate.

This trait, which AbdulRahmon² refers to as Islamic religious influence, has subsisted, over the time, a permanent feature of virtually all Yoruba literary writers regardless of their diverse orientations and exposures. More interestingly, the Yoruba graduates of Arab 'universities have gone a step further by introducing another dimension which I term creedal emphasis as a theme. The instances of such 'Aqīdah driven write-ups include the platonic

poem composed by Daud Al-Bardy³ on his wife while away in Mauritania for knowledge acquisition:

إن اغترابي إلى التحصيل يدني **
وبين إلفي وذكرها يعانيني
لو هاض ما هاضني غيري لأهله **
صباة غير أن الله يحميني
ترى إذا حلّ بي داء تمرضني **
بأضع القول إن الله يشفيني
ولا بعوضة تؤذيني بحضرتها **
هنا فهذي نواميس تدميني
تعينني أن أطيع الله ممتثلاً **
بالأمر مجتنباً للنهي يدني

My being away for knowledge acquisition has weighed me down while memory of her (his wife) good company continues to disturb me.

Were someone else to experience the like of what had befallen me, he would have been dead out of nostalgia. But for me, Allah protects.

Imagine how she cured my illness with her soft words! , *though, my healing lies with Allah.*⁴

In her presence, no mosquito dare approached me. But here are gnats suckling my blood.

She helps me to be submissive to Allah and compliant to His command, keeping away from what He forbids.

Ordinarily, the underlined message in the above composition, to a non-'*Aqīdah* driven individuals, seems normal and quite expressive; its expression can better be appreciated by those who have strong taste for literary arts. But as beautiful as this could be, the author finds it inimical to the principle of '*Aqīdah* which holds that healing is a divine attribute belonging to Allah⁵ alone. This aptly informs the reason while the author makes further elucidation on the statement by saying "*though, my healing lies with Allah*".

Another noticeable example of such ideological trait can be found in the appendage to a poem composed by Abdul Hafiz Adedimeji. This poem is basically a congratulatory message to rejoice with a fellow Saudi trained friend on his Nikah ceremony:

"هذا ما عندي وما عند الله باق وأعترف بأن القصيدة قد لا
تسلم من زلل عقديّة أو لغوية والكمال لله"

This is what I possess and what Allah possesses is everlasting. I declare that this poetic composition might not be free from creedal or linguistic error. To Allah belongs the perfection.⁶

Being a linguist himself, he seems disturbed for committing grammatical blunders, but one is surprised to see him feel more exculpatory for committing technical mistakes in 'Aqīdah (Islamic Creed) rather than committing error in linguistic expression. Contrary to the author's submission, if there is any cause to express exculpation for committing 'Aqīdah blunder that should have come having apologised for committing grammatical mistakes in which he is professionally trained. But doing it other way round shows the author's high sensitivity to 'Aqīdah.

Closely related to this is the submission of Mikail Sanwewe in his paper entitled: *al-Aalīb al-Bayāniyyah fī Sūrah al-Nūr* (Rhetorical features in Sūrat al- Nūr). In an attempt to justify his stand in interpreting the word "Allahu Nūr", he submits:

عارضت بعض اصطلاحات البلاغيين لما وجدت ذلك مما
يخالف عقيدة الإسلام والدلالة على ذلك والذي يجب أن يعتقد
المسلم لأن اللغة تخدم العقيدة كما يقول علماء اللغة.

I disagree to some rhetorical terms commonly used by rhetoricians, for I found them contrary to (the stand) of Islamic creed based on the available evidences. This is a fact that every Muslim must believe as it is in line with the submission of language scholars that language is meant to serve the 'Aqīdah⁷.

Aside the fact that the text being analysed is a portion of the noble Qur'an, the main concern of the author is basically a linguistic discourse. Yet, the linguistic technicalities which seem favouring uncommon interpretation of some Qur'anic texts were undermined in favour of 'Aqīdah. This practice by the author is, indeed, corroborative of the belief by some Egyptian writers such as Sayyid Hasan al-Bana, Sayyid Qutub⁸ among others.

4.3 Coinage of title

The appropriateness of title of any intellectual discourse speaks volume of its content. It also attracts attention of the reader⁹ or listeners. Jimoh¹⁰ describes Nigerian 'Ulamā's

approach to this intellectual exercise as reflective of the content of their argumentative discourse. His words:

The Nigerian scholars are, to a large extent, influenced by verbal artistry. One of their approaches in this regard is to present two antithetical issues in the title, which suggests that the work is intended to argue for or against any of the issue.

This situation seems the same with what obtains in the writings of our graduates of Arab Universities, though the adoption is not always predicated on argumentative discourse. It could, as well, be found in other discourses. While the title formation would appear natural, the approach sounds artificial, as the linguistic data required for such formation may not agree to common structural arrangement. The following better explains the artificiality of the title:

فتح الرحيم الرحمان بدروس الشهر رمضان¹¹

The opening of al-Rahīm (The Merciful) and al-Rahmān (The Beneficent) to Ramadan message

Two important things could be noticed from the above. First: the divine attributes contained in the title are known for co-occurrence in the glorious Qurān¹² but not in the above stated order. In other words, *Rahmān* always comes before *Rahīm*. But in order to attain rhyming purpose, the author puts *Rahīm* before *Rahmān*. Secondly, in *Qawā'id al-Imlā'*, (the principle of Arabic dictation), the letter *mīm* in the word "*Rahmān*" is always with short elongating sign "i" الرحمن as against the long one "I" الرحمان enforced by the author on the title, in order to conform with the word *Ramadān* for the purpose of achieving *Saj'* (rhyming).

Examples of such titles with appropriate rhyming by some of these scholars include:

القول الجامع في أداء أكثر من جامع¹³

The comprehensive speech on instituting more than a single Jum'at Mosque

إرشاد الجماعة إلى جواز تكرار صلاة الجماعة¹⁴

Enlightening the congregation on the legality of observing more than a congregational prayer

ذكر من جابوا إلى أرض إيجيبو¹⁵

The citation of those who traversed Ijebu-land

اللغة العربية بين تدمير خصومها وتعمير حمايتها¹⁶

Arabic language between the care of its protectors and the severity of its foes

أزهار العربية في الرياض الأوربية¹⁷

Investigating further into the reason for such adoption reveals that this tradition is not uncommon among Arab modern ideologues under whom majority of this group of scholars trained. The following titles are samples of works by such Arab writers:

الفرقان بين أولياء الرحمن وأولياء الشيطان¹⁸

By Ibn Taimiyyah

هداية الناسك إلى أهم المناسك¹⁹

By Abdullah bin Muhammad Hamīd

السنة المنشورة لا اعتقاد الطائفة الناجية المنصورة²⁰ أعلام

By Hafīz ibn Ahmad al-Hakāmī

مفاتيح الفرج لترويح القلوب وتفريح الكروب²¹

Edited by Muhammad Sidiq al-Minshāwī

4.4 The opening methodology

By opening here, we mean the introductory remark which prepares the minds of the audience for the intended message. This tradition is not uncommon in virtually every human culture. Jamiu²² informs us that in Yoruba culture one needs to pay homage in form of song before a play is performed. This tradition, according to Jamiu, is called *ijuba*²³. In relation to this, AbdulRahmon²⁴ equally reports that Arab in classical Arabic poetry are used to composing what is called *Nasīb* lamentation over the deserted building and the traces of the camp of the beloved ones and the horses before composing poem. This practice was maintained with a high level of profundity until the Abbasid era when it started fading away. Some poets such as Abu Nawās and Ibn Rashiq had to query the need for unbridle adoption to such tradition when there were no more ruins to cry over²⁵. The impact of Islam on this age-long tradition cannot be overemphasised. According to AbdulRahmon, this kind of opening later assumes another dimension rooted in religious belief. He submits:

Rather than weep over memories of the past, the author gives thanks to God and seek blessings for the prophet Muhammad, his households and all the believers. Another dimension introduced to the opening is the style of giving information about the theme, the purpose of composition and the author himself²⁶.

He further establishes that in "the classical milieu, poet hardly gives information about the purpose for which he composes or even introduces himself"²⁷. Lawal²⁸ equally

notes that this feature characterises the Arabic works produced by the early scholars of western Sudan alongside of which Nigerian *Ulamā'* tailor their writings.

Juxtaposing this tradition with what modern Arabic rhetoricians call *Barā'ah al-Istihlāl*²⁹, methodical opening of a speech to ensure social acceptability, one may see the duo as being mutually exclusive. However, the diversity, disposition, belief and background of the audience may raise a big question regarding the appropriateness of Islamic doxology in every social context. In other words, one may be tempted to ask whether *Barā'at al-Istihlāl* could connotatively imply Islamic doxology. If the response is affirmative, the question that follows is; to what extent could such implication go? Answers to these questions could be partly obtained in our attempt to unravel the approach the Yoruba graduates of Arab universities, as discussed in the following section:

4.4.1 Opening of religious oriented theme

In his article entitled: *al-Ruā Hawla Awqāt al-Salawāt wa Tahdīd al-Qiblah*³⁰ (opinions on the time of prayer and determining the direction of qiblah), the author writes as an introductory remark:

الحمد لله الذي جعل الشمس ضياء والقمر نورا وقدره منازل
لمعرفة عدد السنين والحساب، والصلاة والسلام على خاتم
الأنبياء والمرسلين وعلى آله وصحابه. أما بعد /

Glory be to Allah who has made the sun illuminating and the moon radiating. He then rated them in digits for the sake of knowing the number and count of the years. May the peace and blessing of Allah be on the seal of the prophets and the messengers, his households and companions. Afterwards.

Considering the title of the article, which is basically religious oriented, one cannot but subscribe to the appropriateness of the kind of Islamic doxology employed for two reasons: it is summarily allusive to the topic of discussion and at the same time reflective of its content which is basically religious. So exhibiting religious trait in such stance could have been a plus rather than a minus. But the fact still remains that so far the write-up is written primarily for academic purpose and not otherwise, the adopted approach may be rated aberrant.

4.4.2 Opening of socio-linguistic theme

Ordinarily, one would expect that a piece in socio-linguistic theme written in the western-oriented academic setting should be free from writing tradition that could be regarded

an aberration owing to its deviation from the conventional way of writing. In spite of this we still find some of our graduates of Arab universities who operate in western oriented academic circle guilty of this. An example of this is this article entitled: *al-Taḥdīyāt al-Jadīdah al-Lati Tuwājihu al-Luḡah al-'Arabīyyah fī al-Madāris al-Ibtidā'īyyah fī Najīrīya*: (New challenges that confront the teaching of Arabic language in Nigerian primary schools) by M.M. Gbogboelola³¹.

The introductory remark to this article features the following:

الحمد لله الذي فضل اللغة العربية على سائر لغات العالم ,
حيث جعلها لغة أهل الجنة قائلاً في تنزيله الحكيم "ويلقون فيها
تحية وسلاماً", وصلاة سلاماً على أفضل من نطق بالضاد
سيدنا محمد وعلى أهله وصحبه ومن تبعهم بإحسان إلى يوم
الدين.

Glory be to Allah who has honoured Arabic above the rest of world languages, as He has made it a language of dwellers of paradise. He says in His glorious revelation. "There will be exchanging therein greetings and peace". May the peace and blessing of Allah be on the best speakers of *dod* (the fifteenth letter of Arabic Alphabets) our leader Muhammad, his households, his companions and those who righteously follow him till the day of recompense"

Considering the fact that the piece discusses a sociological theme, it will naturally attract Muslims and non-Muslims who have taste for Arabic literary writing. This religious import characterizing the prelude, however, seems to have limited its audience only to Muslims, as non-Muslims, particularly those who have phobia for Islam, will not be willing to read it except under compelling obligation to do so. The introductory remark, to non-Muslims, sounds biased owing to the writer's description of Arabic *as being the best of all languages and that it shall be the language of paradise in the life to come*. By implication, this introduction may have given a resume of the work and hence reduce the interested reader from accessing the content. Doxology in such instance does not merit what is technically called *Barā'ah al-Istihlāl* in Arabic Rhetoric.

4.4.3 Opening of literary theme

Also relevant for discussion here is the article entitled: *النثر الفني عند الجاحظ*
النثر الفني عند الجاحظ (Literary prose as conceived by al-Jahiz and its implication on
his book "*alBukhala*")³². In spite of the peculiarity of this theme which specially demands

absolute intellectual analyses owing to literary technicalities involved, the author could still not detach himself from the practice as he opened his journal article thus:

الحمد لله رب العالمين وصلاته وسلامه على خير خلقه
أجمعين سيدنا محمد وعلى آله واصحابه الطيبين الطاهرين.
أما بعد/

Praise be to Allah the Lord of the worlds. May His peace and blessing be upon the best of His creatures in their entirety, our leader (prophet) Muhammad and his household and his righteous and honorable companions. Afterwards.

Also the work of Hafis Adedimeji, entitled *Sarī'u al-Kasal*,³³ (Addicted Laziness) an Arabic play, is equally not spared of this feature. The introductory pattern seems typical of Friday *Khutbah*. But the style of linguistic structure presents the work as a product of creative writing than of a religious theme. The following excerpt illustrates this better:

البسمة بداية كل خير، وبغيرها العمل تبور ومقطوع ، فأبدأ
بالذي هو خير. والحمد لله رب العالمين، فهي كلمة الشكر
المنطوقة على كل لسان. وأصلى وأسلم على خير من أبان
وتكلم بما أعجز، سيدنا ومولانا محمد ، سبحات الرحمة
الهائلة على اللاهجين بذكر الله والصلاة والسلام على رسول
الله . أما بعد:

ولا شك أننا- معاشر المسلمين- بحاجة ماسة إلى التأسي
بالرسول صلى الله عليه وسلم في كل ما جاء به ، سواء كان
متصلا بما شرع عن ربه أو بما نطق به من كلام ربه ، أو ما
وجه إليه من مكارم الأخلاق وفرائد الأدب ، من حيث إن
الأدب من الله ، وكان صلى الله عليه وسلم فيه نعم القدوة ،
على أنه القدوة في كل ما كان من حياته صلى الله عليه وسلم
فدعما للأدب، وتأسيا بالرسول صلى الله عليه وسلم الذي كان
سجل حياته حافلا للجد والمثابرة والعمل الدؤوب، خاليا من
التسويق

والكسل والأثرة ، ومشاركة في حمل لواء الثقافة العربية التي
يتزفر علمها في أرجاء الدولة النيجيرية في الوقت الحاضر ،
كما هو حالها في سائر بقاع الدنيا، رغم أنوف حسادها
والمتربصين بها الدوائر، من أجل ذلك كله كتبت هذه
المسرحية التي تتمحور حول فتى اسمه قرّة الذي أغره شهرة

والده وسمعته ودعم أمه الأعمى عن طلب المعالي ونيل الأمانى.

By Allah's name, every good thing starts and without it, it is botched and abortive. So I start with what is good. Praise be to Allah, the Lord of the worlds- a statement of appreciation uttered by every tongue. I seek blessing and benediction on the most eloquently challenging speaker, our leader and master the embodiment of raining mercy on those who remember Allah. May the peace and blessing of Allah be on His messenger. Afterwards. No doubt that we- the generality of Muslims-are in strong need of emulating the messenger (of Allah), may the peace and blessing of Allah be on him, concerning everything he brings for us, either as encapsulated in Shari'ah of his Lord, or his own saying, as revealed to him by his Lord, or by divine guidance as reflected in moral and ethical teachings. This is because, ethical teaching is from Allah while the prophet Muhammad is the good model. That every aspect of his life is worthy of emulation promotes literary art and enhances his followership. This is because the record of his life is full of struggle, patience and commitment. It is also free from procrastination, laziness and egoism. It is expedient to partake in carrying the banner of Arabic civilization whose flag flies around every part of Nigeria as obtains in other parts of the world. This is in deviance of its enviers and those looking up to its suppression. It is in view of this that I write this play which is all about a boy named Qurrah who had been beclouded by his father's popularity and a undue support of his mother from aspiring higher and achieving his goal.

It could be observed in the previous articles that there are correlations between the body of the articles and their doxologies. In this case however, there seems nothing, in terms of content, that reflects in the introduction. In view of the above examples, it could be inferred that observance of doxology by this group of scholars is primarily to serve as a reminder of Allah at all time being a common practice in their respective countries of acculturation.

4.5 Cross-cultural application of words, phrases and sentences

The use of certain words, phrases and sentences depend largely on the nature of the subject matter one deals with³⁴. The environment to which one belongs can equally occasion the use of some expressions. This trait therefore cannot be seen as a defect so long the situation demands for it and also when such words can hardly be substituted³⁵. Usage of such words must equally be free from grammatical blunders. Among the common lexical items that significantly feature in the writings of traditional Yoruba 'Ulamā' as identified by Bukhari³⁶ and Lawal³⁷ are: اعلم ، ليعلموا، زعموا. ومنهم حدثني، قيل، قال، قلت، etc.

Even though YGAU bluntly resist the influence of traditional 'Ulamā' in this regard, there are among them those whose work could be described a replica of traditional writing in view of the adaptation of this feature. A typical example of such works is: *Dhikru Man Jābū llā Ard Ijebū*³⁸, by Thawban Adam Al-Alūrī. The employment of the word, **ومنهم** spans through about 13 pages of the work. Findings reveal a high level of the author's familiarity with the publications of our traditional 'Ulamā. It is equally discovered that the author had developed writing habits before his travel to Arabland where he bagged his first degree in *Usul-al-Dīn*³⁹.

However, as substitute to the common words among Yoruba 'Ulamā', the following which could be described registered words are frequently embraced. Samples of expressions in which such phrases/ words are used are as follows:

a) *Al-Jadīr*

The usage of this word is inflectionally induced and its meaning is contextually determined. This is shown in the following expressions.

- 1- **ومما يجدر بالذكر** هنا أن عدم وجود عدد كاف من الطلبة لملى فراغ قليل منح اللغة العربية في جامعات بلاد يوروبا يعتبر من أكبر مشاكل التي تواجه الجامعات وكليات التربية والمعاهد المماثلة⁴⁰.
- 2- **ويجدر بنا في هذا الضمار** أن نيجيريا أكثر من 300 عرق تتكلم لغات مختلفة وتجمعها قومية واحدة⁴¹.
- 3- **والجدير بالذكر** أن تأثير الإسلام والعربية في أعمال هؤلاء لم يعط اهتماما لائقا به من الدراسة، مع أنه خليف بدراسة مستفيضة⁴².
- 4- **وجدير بالذكر** أنني سعيد بهذا الزواج المثالي وكنت أرجو أن أوفق في الزواج من فتاة نيجيرية غير أن تحقيق هذا الرجاء يتطلب نفقات باهظة وأموال طائلة لا قبل لي بها⁴³.
- 5- **والجدير بنا في هذا الصدد** أن توضع نقطة مهمة من العوامل الأربعة المطروحة سلفا⁴⁴.

b) *Mustahsan*

This word is used both at verbal and nominal levels. When used at nominal level, it is preceded by the preposition- *min*, while its verbal application may attract a preceding preposition- *an* as evident in the following excerpts:

- 1- **من المستحسن** تشكيل لجنة مشتركة بين أصحاب المدارس في بلاد

يوروبا تنظر في وضع منهج موحد على غرار منهج مدارس اللغة العربية الثانوية في الشمال ثم تطلب هذه اللجنة الاعتراف بالشهادة من قبل حكومة بلاد يوروبا، بتعاون مع إخواننا في الشمال ليكون قبول الطلبة في الجامعة بالشهادة أمراً مقضياً⁴⁵

- 2- ويستحسن أن تنتقل من الحوار العذب إلى ملح الدروس المرغوبة النافعة⁴⁶
- 3- إنه من المستحسن أن نستهل هذا الحديث بملاحظة وجيزة توضيحية وتفصيلاً للمقصود بالعلماء المحاضرين في الجامعات النيجيرية الذين يتوقع منهم القيام بمسؤولية بث العقيدة الإسلامية خدمة للإسلام من خلال أنشطتهم الأكاديمية المعتادة⁴⁷

c) *Khulāsāt al-qawl*

This phrase implies "the summary of the speech" or "the thrust of the discourse". It is employed at the conclusive stage of the discourse be it written and oral form. It is, at times, written as *al-khulāsāt* meaning "summary". The excerpts from the works of Said Alim, Ali Mubarak and Sulaiman Ake better illustrate this:

- 1- وخلصه القول أن عبد الحميد الكاتب كان عقلاً جامعاً للثقافة العربية في عصره ، واسع الاطلاع على الثقافتين الفارسية واليونانية مما أحله مكانة مرموقة في تاريخ النثر العربي⁴⁸
- 2- وخلصه القول أن الإسلام لا يحارب الشعر لذاته ، وإنما يحارب الفاسد من مناهج الشعر لأن الشعر باب من أبواب الكلام وضرب من ضروبه فصالح من الشعر كصالح من الكلام وهو مقبول والفاقد من الشعر كالفاقد من الكلام وهو مرفوض⁴⁹
- 3- والخلاصة: أن اصطلاحات التعليمية التي بدأت بلائحة رجب ، ثم تقرير سنة 1880 كان عليها أن تنتظر أربعين سنة إلى أن تقوم ثورة وطنية⁵⁰

d) *Bimā ana*

This phase behaves like a conjunctive which connects two statements or paragraphs together.

- 1- فبما أن عدداً ضخماً من هذه الأنواع الأدبية محفوظ في الصدور من حيث تناقله من الشفاه أو مكتوب باللغات المحلية فقد رأينا من المستحسن أن ننقل اللغة العربية ما يسعنا نقله منها تعميماً للفائدة... وتوسيعاً لقناة نقل التراث بين الأمم...الصيد الجري (م)⁵¹

2- وبما أن الاستقراء أساسي للمنهج الكمي ، فإن من الضروري بأنه استقراء ناقص يستند إلى تعميم خصائص الجزء من الكل⁵²

e) *Bimājib*

This word, like the above stated, is used as a conjunctive but, its meaning often implies as “a result of” or “based on”.

1- أنشئت بموجب هذا القانون أيضا هيئة كبار العلماء لتدريس الكتب القديمة بالطريقة القديمة⁵³.

2- وبموجب هذه المؤهلات والمهارة وقع على عاتق العالم الذي طلب العلم لأجل مسؤولية القضاء والتعليم والتربية⁵⁴

f) *Hādhā*,

This word, *Hādhā*, is a demonstrative pronoun. It is used especially with coma (,). It is also used to open another paragraph. It means “aside from the above”. The following usage better illustrates thus:

- 1- هذا، ولم يثبت نجاح تميز المتفوقين في التربية الرياضية العسكرية والاجتماعية عند اللحاق بالجامعات والمعاهد العليا⁵⁵
- 2- هذا، وأسأل الله أن يجعلنا ممن يستمعون القول ويتبعون أحسنه⁵⁶

g) *Wal-haqq*

This is another commonly used phrase in the writings of YGAU. It implies: “the truth of the matter”, “in reality” and “sincerely speaking”. Below are examples of such usage:

- 1- والحق أن تأثيرات الإسلام لم تقتصر على الشمال وحده ، بل تسربت أيضا إلى الجنوب⁵⁷
- 2- والحق أن المنهج (sic) الأدب الإسلامي من الفنون الأدبية الطريفة استخرجها بعض الأدباء المفكرين الغيورين على دينهم الإسلامي لما لاحظوا من تلاعب بعض الأدباء من العرب والعجم بالأدب العربي شعرا ونثرا⁵⁸

h) *Binā'an*

This word is derived from its basal verb- *banā* which literally means to construct or erect. It is commonly used in gerundial form along with preposition- ‘*ala* to imply “in view of” or “based on” as evident in the following extracts:

- 1- وبناء على اقتراح من يعقوب ، وافق العزيز بالله الخليفة الفاطمي على تعيين جماعة من الفقهاء يتولون التدريس في الأزهر⁵⁹
- 2- وبناء على كراهة إعادة الصلاة جماعة في المسجد الذي له إمام راتب، فإنه عند الحنفية في ظاهرة الرواية، إذا دخل جماعة المسجد بعد ما صلي أهله فيه؛ فإنهم يصلون أفضالاً. وعند المالكية؛ بندب خروجهم من المسجد ليجمعوا خارجه؛ أو مع إمام راتب آخر، إلا بالمساجد الثلاثة - مكة، والمدينة ، والمسجد الأقصى⁶⁰

Aside from the above mentioned features which spans through their write-ups, their oral code switching equally exhibits the following:

على كل حال، يعني، وبالتالي، والله المستعان، على كل، على الاتصال، ما شاء الله ، تبارك الله، سلامات، في أمان الله، مبروك، حياكم الله وبياكم، الله يحييكم

4.6 Humility vs. confidentiality

Tahqīr- al-Nafs which implies expression of humility in writing is one of the common features of Arabic writings of traditional Yoruba 'Ulamā'. Al-Aluri⁶¹ notes that such expression is a resultant effect of fear of committing grammatical errors. It was equally asserted that some scholars at the early stage of Arabic writing in Yoruba land would prefer their works being anonymous or feigning the name of any popular Arab writer as the original author in order to circumvent the comments of the critics⁶². If such attitude, occasioned by infirm level of Arabic writing then, could be understood, one may be tempted to probe into the reason why such trait is still found in the works of our scholars trained in Arab world.

In an attempt to justify the need for retaining this traditional practice, Lawal⁶³ informs us that such expressions are reflections of the teachings of the Qur'an which advocates humility in everything a Muslims embarks on. In view of religious sentiment attached to the employment of this trait, as illustrated above, this thesis categorises Yoruba graduates of Arab universities into three: the first category consists of those who totally averse the practice. They believe that writing, as an intellectual exercise, demands no exculpation. Those belonging to this school of thought are always free to write without necessary fear of committing error. Those belonging to this school of thought are: Isa Lawal, Khidr Abdul Baqi, Ibrahim Abdul Baqi, Abdul Ganiyy Akorede, and a host of others. The scholars in the second category are of the opinion that instead of being exculpatory one should express glorification of Allah, the infallible. This probably informs the reason why such scholars always conclude their works with phrases such as: والله الكمال، والكمال لله وبالله التوفيق وما

توفيقى إلا بالله i.e: “perfection belongs to Allah”, “only Allah is perfect”, “only Allah guides”, “my guidance is only by Allah” and any similar statement to pay obeisance to Allah as a result of such intellectual achievement. Notable scholars in this school of thought are: Dhikrullah Shafī‘, Fadil Abiola al-Imam, and a host of others.

The disposition of the third category, to a large extent, is in conformity with what operates among the traditional ‘Ulamā’. They do not only celebrate Allah in their works but also express humility to their readers. Prominent among upholders of this view are: Mashood Adebayo in his *Ustadh Ragma Anfih*⁶⁴, Kamal deen Balogun, in *Rihlatu al- Bahth an al-Insān: Hīwarun Bayna al-Sā’il wa al- Mas’ūl*⁶⁵ and Thawbān in his *Dhikr ManJābū Ilā Ard Ijebu*⁶⁶. It is also important to note that the approach of scholars towards observing this tradition varies from one writer to another to a considerable extent.

The instances of such influence are sampled below:

1- In the introduction to his book *Ustadh Ragma Anfih*, Mashood states as follows:

وقد يحديني التسرع والتهور إلى الزلل والزيغ فيتضح عدم
النضوج إلى القصور في السبق والتخلف عن اللحاق والعفو
عفو

The hastiness and frivolity may have led to committing error and aberrance- a situation which exposes one immaturity that leads to retardation and backwardness. Therefore, I seek your pardon⁶⁷.

In the above excerpt, the approach to expressing pardon by the author appears simple and indirect while the language used is reflective of high level of rhetorical skill. This approach, to a certain extent, differs from Balogun’s style as evident in the following excerpt:

فأرجو من القراء الأعزاء الغضاضة عن الهفوات ، إذ الكمال
لله وحده! ولا نماري أن كل عمل بشري يحتمل الاستدراك
عليه تصويبا وتقويما. وما أجمل قول الإمام مالك في هذا
الصدد حيث قال: ((كل يؤخذ من قوله ويترك إلا صاحب هذا
القبر))... والله أسأل أن يوفقنا سبيل الرشاد وأن يجنبنا العثرات
والزلات وهو ولي التوفيق

I hope that esteemed readers to overlook the shortcomings, as the perfection belongs to Allah alone! No doubt that there can be no human deed free from evaluation. The word of Imam Mālik better has it that: “anybody can have his word either accepted or rejected except the owner of this grave” (grave Muhammad) I pray Allah to guide us to the righteous path and protect us against committing errors and shortcomings...⁶⁸

The approach of Balogun appears contrary to that of Adebayo which reveals three basic features lacking in the latter's; the exculpation expressed was straight forward and was justified by a quotation from the higher authority to establish his attachment to the tradition. Equally the author saw the need to invoke Allah to protect not only him but also every scholar indulging in such intellectual act.

However, Thawban's approach could be described as a standard deviation from the first two authors. While he is convinced of the need to seek pardon, he believes that such pardon should not be indiscriminate, as there are some members of the society who do not deserve it. This can be better discerned in the following:

وأعتذر إلى الذين يرون من الورود زهورا وعطورا ،
ويعلمون أنها من مظاهر الجمال والكمال ، ومواطن الحسن
والبهاء ... لا الذين لا يروون من الشمس والنار إلا شرارة
وحرارة ، ولا من الحرار فائدة إلا ضرارة...
وأعتذر إلى الأحابيب الحق المخلصين ، وأرحب بهم
وبملحوظاتهم في أي مكان وزمان وشأن...

I seek pardon of those who appreciate the scent of the flower; those who recognize its features of beauty and completion; those with taste to discern its point of goodness and attraction... and not those who would not see anything good in the sun but its heats and hotness... and can see no benefit accrued to the heat but harm. I seek pardon from my righteous friends. I welcome them and their observations every time, everywhere and any how...⁶⁹

4.7 Punctuation style

Punctuation is an indispensable phenomenon of academic writing⁷⁰. The major role of this linguistic tool is often lexically induced. Its basic function, according to Lawal⁷¹, forms the reason why some words are liberally used in some languages where punctuation marks are absent as such words are made to play multiple roles.

The importance of these marks in language structure could not have escaped the Yoruba graduates of Arab Universities. According to Al-bardy⁷², a Saudi trained scholar, "punctuation marks are an integral part of a course called *Qawā'id al-Imlā'* which students have to master at pre-degree levels owing to its cardinal role in writing activities". It will not be out of place to state that the degree of applying punctuation marks in Arabic is not of the same level with what obtains in English. This disparity leads to variations in the use of this

linguistic tool among members of this group of scholars. While the SYBI are indiscriminate in the employment of the two patterns, the works of SPBI are always reflective of modern Arab's style of punctuation which, instead of full stops, favours the adoption of columns and semi-columns except at the endpoint of a paragraph. The argument could be better appreciated in the following excerpts by both SYBI and SPBI:

1- An excerpt representing the SYBI's style:

ولعل أفضل ما نستهل به هذا المحور أن نحاول بيان الفرق بين المستعمرين والمستشرقين. المعروف أن لكل من الطائفتين هدفها وبغيتها وأملها، فعلى سبيل المثال فإن هدف المستعمرين الأساسي هو الاستغلال والاستعباد السياسي، والاقتصادي، والثقافي بيد أن الاستعمار يستخدم طرقاً مختلفة لنيل هدفه وبغيته. أما "المستشرقون" فهو لفظ أطلق على جماعات من الغربيين اهتمت بالشرق ولغاته وعلومه. غير أن بعض العلماء لا يوافقون على هذا التعريف وذلك لما رأوا من نشاطات بعض المستشرقين مما يخالف هذا التعريف، وعلى حد قول هؤلاء فإن من الخطأ أن يعتقد أحد أن الاستشراق مجرد الأعمال الأكاديمية. ومن هنا يمكن تقسيم المستشرقين إلى الطائفتين⁷³

A critical examination of the above excerpt reveals a cross-cultural adoption of both western and modern Arabic approaches. For instance, in this quotation, full-stop is applied three times while comma is used in listing some items as evident in line two. The author by this method is no doubt, influenced by western writers who apply only comma in mentioning or listing items at the expense of conjunctive marker *and* or combining it with comma as common in the writing of modern Arab.

In line four of that same paragraph, the author equally seems influenced by modern way of applying punctuation mark as he opens a sentence using a coordinating word- *gayr* which contextually implies "except". The mixture in the application of punctuation marks is no doubt indicative of the author's mastery of two languages.

2- An excerpt representing the SPBI's style

وبناء على كراهة إعادة الصلاة جماعة في المسجد الذي له
إمام راتب، فإنه عند الحنفية في ظاهرة الرواية، إذا دخل
جماعة المسجد بعد ما صلى أهله فيه؛ فإنهم يصلون أفاذا.
وعند المالكية؛ بندب خروجهم من المسجد ليجمعوا خارجه؛ أو
مع إمام راتب آخر، إلا بالمساجد الثلاثة - مكة، والمدينة،
والمسجد الأقصى، فلا يخرجون إذا وجدوا الإمام فيها قد
صلى، بل يصلون فيها أفاذا، لفضل فذها على جماعة في
غيرها. ويجب على تفصيل المالكية؛ أن نحو المسجد المكي
والمسجد المدني ليس له جماعة معلومون، فلا يصدق عليه أنه
مسجد محلة، بل هو كمسجد شارع وقد تقدم أنه لا كراهية في
تكرار الجماعة فيه إجماعاً فليتأمل⁷⁴.

A mere glance at the above excerpt shows a strict compliance of the author with the modern way of applying punctuation mark by the Arab. Among the three paragraphs provided, there was no full-stop (.) applied while coma (,) is profusely used even in places where western oriented writer would prefer to apply full-stop. However, the following excerpt by Abdul Rahman b. Salih al-Mahmud⁷⁵, a modern Arab writer and an academic staff member, Al-Imam University, Riyadh better explains the above stated argument:

لقد جاء عرضه لهذه المسائل سهلاً مفيداً، جمع فيها بين سهولة
العبرة، واختصارها، واشتمالها على الأدلة ما أمكن ذلك مما
يجعل هذه المقدمات دليلاً مرشداً لأساتذة وطلاب الدورات
العلمية الشرعية، حيث إن مثل هذه الدورات تكاد تفتقد الكتاب
المختصر الشامل المناسب لمثل هذه دورة شرعية لمدة أسبوع
أو أكثر، لأن الموجود إما كتب مطولة أو متون وفنون متكاملة
يحتاج شرح المتن الواحد منها إلى دورة مستقلة.
ولذا كان من السهل الممتنع وجود الكتاب المختصر الشامل
لعدة متون وفنون، وإني لأرجو أن يكون هذا الكتاب الذي
كتبه أخي الشيخ صالح من هذا النوع من الكتب التي يعم نفعها
، ويكون نواة للدورات الشرعية المختلفة، ومنهاجها لها تنطلق
منه لبيان هذه العلوم وترسيخها لدى إخواننا هناك، حيث
تصعب عليهم الكتب العلمية الكبيرة الواسعة.

Like the above stated excerpt, this excerpt also favours the use of coma (,) at the expense of full stop (.).

4.8 Quotation technique

Research is not solely dependent on personal idea⁷⁶. It requires wider consultation of related materials in the scope of research topic. While ideas of other writers are permitted to be adopted, such adoption cannot be arbitrary but methodical to avoid plagiarism⁷⁷. Among such observable methods in harnessing facts is quotation technique. This research technique is applicable not only in English but also in Arabic.

In his research into Arabic writing in Hausa land, Lawal describes the Arabic writings by Jihad writers as typifying this research instrument⁷⁸. What perhaps informs this attitude was that most of the works of these scholars revolve around religious themes and politics which require strong *Quranic* and Prophetic evidences. AbdulRahmon⁷⁹ also discovers that Yoruba '*Ulamā*' are unconscious of proper observance of this research instrument. According to him, some of these scholars care not in copying the works of other writers without proper referencing.

However, quotation technique as a means to acknowledging other writers is not uncommon in the work of Yoruba graduates of Arab universities. But, in spite of its popularity, its method of application, to an appreciable extent, differs from western style. In English, for instance, the information not exceeding three lines can only be quoted using quotation mark, while the one beyond that could be done through indentations. This method however is not in tune with modern Arabic style of writing which recognises only quotation mark in achieving same. This approach, however impacts greatly on the works of Yoruba graduates of Arab universities particularly the SYBI who swings, at will, between the western and eastern approaches whereas SPBI are rarely found using same style. The following excerpt from AbdulRaheem's work represents the use of indentation in Arabic writing as opposed to the conventional technique of quotation among modern Arab writers under whom he trained:

أما عن العربية في غرب أفريقيا بما فيها نيجيريا فالشيخ يقول:
وهكذا انتشرت اللغة العربية بسهولة وصارت لغة العلم
والأدب والتاريخ في غرب أفريقيا كما صارت في بلاد
الفرس والهند والترك... وانشأت معاهد عالية في غانة
ومالي وسنغي وكاشنة وكانو وبرنو وزاريا... ثم جاء
عثمان بن فوديو في القرن الماضي (القرن التاسع عشر)
وأسس الدولة الإسلامية التي تحكم بالشريعة، فقامت

بذلك نهضة علمية فازدهر العلم الأدب، وتشرف الطلاب
وعلت ذؤابة لأنهم أهل الحل والعقد في شئون الدولة
فنجب مئات من الفقهاء والعلماء والأدباء فظلوا كذلك
حتى احتل الإنكليز هذه البلاد⁸⁰

Another trait noted in the works of some of this group of scholars is quoting works of English origin without necessarily translating them into the language of research. Example of this is the work of Uthman AbdulSalam entitled: *Dirāsatum fi 'Ulūm al-Balāghah*. While discussing the origin and development of *Balāghah*, the author quoted one English oriented source minding not the linguistic situation of his target audience. He says:

هذا المعنى كله هو الذي أشار إليه أستاذنا الكريم البروفيسور
عبد الرزاق ديريمي أبو بكر المحاضر الكبير بجامعة إلورن
وعميد كلية الآداب سابقا في كتابه:

Bayan in Rhetoric, an Analysis of the components of the core of
Balāghah

حيث تناول هذا المعنى بالشرح في موضوع

Historical Development of *Balāghah*

وإليك نصه الإنكليزي في ذلك⁵⁴

HISTORICAL DEVELOPMENT OF BALĀGHĀH

Encyclopedia Britannica defines 'rhetoric' as "systematic study of oratory" and that "it is the name traditionally given to the use of language as an art based on a body of organized knowledge". If this definition is acceptable, then there is sufficient evidence to show that Arabs, both in the pre and post Islamic eras, have not lagged behind in this aspect of linguistic endeavours. The critical consciousness of the attentive audience demonstrated, for instance by Zuhayr b. Abi Sulmā in his popular annual poetical contributions called hawliyyāt is remarkable. The critical remarks an-Nabigah used to pass on other poets are also worth mentioning. The audition of poems by the Arabs at their annual fairs of 'Ukāz, Dhul-Majāz and Dhāt 'Irq and selection of classic odes as mu'allaqāt is also note worthy. All these among others are testimonies that the Arabs have, from early times, even before the Qur'anic studies, used their language as an art. Also, they were always not only capable of appreciating literary compositions, but also inclined to the systematic study of the artistic manifestations in these compositions. So Arabs were gifted in rhetoric's. (Cf. Dayf: 1965:1) A good example of a euphonic diction was seen as basic desideratum for an Arab poet to eulogise or defend his tribe or patron.

In the early periods of Islam, subtle questions concerning Arabic rhetoric's were raised in many works by scholars such al-Farra'id. 207A.H) Abu 'Ubydah Muammar b. 'I-Mutthanad. 208/823), Al-Jāiz (d. 255 A.H), Al-Mubarrad Mu'mmar b. 285 A.H) and Ibnu 'I-Mu'tazz

(d. 296 A.H.) Arab rhetoricians are found of referring to an episode during which Abu 'Ubaydah was asked by one Ibrahim b. Ismā'il al-kātib to comment on the Quranic verse (XXXV11.65) *ta'uha ka annahu ru'usu 'shayātīn* (The shoots of its fruit stalks are like the head fang of the devils). The question was justified by the fact that no one has ever seen the heads of the devils, to which the shoot of the fruit stalks are likened. Answering the question, Abū 'Ubaydah said that Allah Almighty spoke to the Arabs according to their language. He adduced a poetical verse where Imru'ul compared some teeth to Anyābu aghwāl (The fangs of ghouls) ⁸¹

The above quoted information which runs through two pages is marked neither by the author with quotation mark nor indentation. This method conforms neither to English method of referencing nor Arab's. It is indeed, a standard deviation.

4.9 The stylistic approach

The term style simply refers a general way of doing things. It has, according to, encyclopedia Britannica, been an object of study from ancient time. Stylistics, more often than not, focuses on rhetorical figures and syntactical patterns considered relevant in the production of expressive and literary style⁸². In the stance of communication, style is regarded as "a particular choice of words or manner of expression used by or typical of a writer or a speaker". The latter definition seems semantically corroborative of the submission of Folorunso that sees the concept as an adoption of one's language to one's idea which suggests and necessitates its varieties as every individual is bound to have his particular manner of expression both in written and oral forms. This fact however, does not grant a writer an unbridled freedom to randomly select a particular style without considering the nature of the topic he writes or speak on, for such disposition is bound to attract condemnation in the stance of academic presentation.

However, this section examines the stylistic approach of Yoruba graduates of Arab Universities. And this examination will be done in various ways which include using the theory of holism and application of comparative method. By holistic theory, it is suggested that the various works carried out by different categories of this group will be examined in general term. This will provide a bird's eye view of the stylistic structure of YGAU's works and the extent of Arab influence on their way of writing

The method adopted by this group of scholars is quite diverse both in content and structure. Such diversity is predicated on a number of reasons which include the nature of the disciplines studied by the individuals.

4.9.1 Language and Diction

Language and diction are two linguistic terms used in determining the intelligibility of written discourse. William, J. S & Melissa, L.B⁸⁴ define Language as structured system of signs, sounds, gestures, or marks that is used and understood to express ideas and feelings among people within a community, nation, geographic area or cultural tradition. This implies that the language being used must be such that considers the linguistic competence of the audience. Going by the above parameter for gauging writing competence, the works of YGAU, in general term, could be adjudged efficient; the messages are passed with strict observance of the mood of the audience. Simple languages are used and big vocabularies always avoided where necessary, such that readers at different levels of academic attainments can access their academic writings. This they do, not only in published works but also in casual writing such as informal communication with friends and relatives.

By and large, this modern approach of writing imbibed by this group of 'Ulamā' is informed not only through learning but also through personal interaction with their tutors who are native speakers of the language. This quality readily makes the works of the former (YGAU) appear almost homogenous with the latter (modern Arab writers) both in structure and theme. The following excerpt illustrates the simplicity of their writing:

الدعاة المعالجون في إفريقيا: جناية أم مكسب للدعوة
... انتشرت في أوساط دعاة هذا الاتجاه ظاهرة الألقاب
الفخمة المثيرة والتي تحمل إحياءات ذات دلالة ومغزي عميقين
في الوسط الاجتماعي المحلي لدى الجماهير المستهدفة، ولها
ارتباط شديد بمضمون هذا التوجيه ، فهناك من يحمل لقب: (
تاج الدعاء) أو (قوة الدعاء) و (السرّ الأعظم) والشيخ
(مستجاب الدعاء) كما نجد مبالغة بعضهم ويلقب نفسه بـ
(صاحب الاستجابة)!!!....

... يمكن أن نجمل الملاحظات والتعليقات بشأن هذا
الاتجاه الجديد وممارسته الدعوية في النقاط التالية:
أولاً: لا شك أن هذا الاتجاه الجديد في الوسط الدعوي من
إيجابياته الكبيرة أنه قد حدّ من ارتياد ضعاف الإيمان من

المسلمين لبيوت ودورة العبادة المسيحية والوثنية وبدرجة كبيرة ملموسة. ثانياً: هناك تحفظ على هذا الاتجاه من قبل الدعاة أنفسهم ، حيث يرون أنه لا داعي لهذا المسمى على أساس أنه لا يوجد في الإسلام وساطة بين الخالق وعباده ... هناك حالات تجاوز كثيرة وقعت أولاً ولا تزال تحدث في واقع الممارسة من بعض هؤلاء الدعاة ، حيث الخلط بين العلاج المشروع والعلاج غير المشروع.⁸⁵

4.9.2 Grammatical structure

The word grammar is etymologically of Latin origin- *gramatica*. It represents Greek *grammatike tekhe* meaning the art of reading and writing⁸⁶. Grammar, according to world book encyclopedia, is a system of language⁸⁷, which deals with "how a language works". It is, more specifically, all about those systems and patterns that operate in a language to give meaning to human expressions. Syntax and morphology are regarded the most prominent aspect of grammar. The grammatical competence, in English speaking countries is gauged not only on the amount of grammatical rules memorised but in the efficient command of the language⁸⁸. The recent institution of teaching Arabic programme to non-native speakers in the most Arab universities equally lends credence to the adequate use of the language rather than its grammatical principles⁸⁹. Despite such socio-linguistic revolution, the need to have good mastery of grammatical principle still remains inevitable.

The works of our scholars under study, to an appreciable level, are in tune with required rules of Arabic grammar. The writers, particularly, the SYBI and SPBI amongst them demonstrate a high degree of grammatical ability to arrange linguistic data in various ways as dictated by the themes and the purpose of writings. Notwithstanding, the works, as will be discussed later, are not totally free from both logical and grammatical errors as perfection belong solely to Allah.

4.9.2.1 Syntactic analysis

Ore Yusuf defines Syntax as the study of the sentence pattern⁹⁰. The linguistic implication of this grammatical concept seems perfectly in consonance with what Arab refers to as *al-Nahw*⁹¹, being the only grammatical concept that deals with systematic arrangement of words to form sentence. There exist in Arabic two basic patterns of sentence formation; they are *Jumlatun Ismiyyah* Nominal Sentence and *Jumlatun Fi'liyyah* Verbal Sentence. Out

of the two types, the latter is widely embraced particularly at a formative stage of language acquisition, while the former is employed at an advanced level of writing. This special typology is found widely used by Yoruba graduates of Arab universities, particularly when writing on non-religious matters.

Closely related to this are some other linguistic elements which appear in nominal form; they include; *Sifat al-Mushabbahah*, *Ism al-Fā'il*, *Ism al-Maf'ūl*, and *al-Masādir* among others. Their formation is basically leveraged on morphological process but with special usage at syntactical level. The following are sample of sentence formation among this group of scholars:

1- وسائغ ضرب من في سنه تربويا⁹²

The word *sa'igun* is formed via morphological measure of a doer technically known as *Ism al-Fā'il*. It is syntactically used to function as a verb with the following gerund-*darb* as its *Fā'il*- the performer of the action.

2 - ولعل أفضل ما نستهل به هذا المحور...⁹³

The word *la'ala* is used to express probability-something in respect of which one is not sure of. The address of prophet Musa (AS) to his people on sighting a firebrand on the mountain of *tūr* better illustrates this, when he said (Kahf:57):

لعلي أتیکم منها بقبس أو أجد على النار هدى

In this verse, Musa uses *La'alī* because he was not sure of getting *Qabas* (firebrand) which was the purpose of leaving his people in the precarious situation. On the contrary, the application of the word by the author was not purposely to express probability but rather to further prepare the minds of the audience regarding the subject of his discourse.

3 - طالع كثيرا من كتب التاريخ وقوانين الدولة العثمانية الشخصية الأدبية⁹⁴

The proper choice of word determines the efficient delivery of the message. For instance, the word *Tāla'a* as applied in the above expression, to a layman may be seen incorrect. The word- *Qara'a* may be preferred instead. Whereas, the word *Tāla'a*, has deeper meaning than *Qara'a* which better expresses the intention of the author.

4 - عجباً، يا أخي لأستاذ اتاندا ، انظر إلى كلية تدريس المعلمين ودور المعلمين...⁹⁵

Starting a sentence with a gerund-*Masdar*, is another advanced level of expression in Arabic. It is used for the sake of emphasis. Here, the speaker expresses wonder, inviting the attention of his addressee towards what he wants them to know.

Aside from the above, there also exist in Arabic syntax a Crossbreed Linguistic Device *اسم فعل الأمر Ismu Fi'l al-Arm*⁹⁶ which shares the qualities of both noun and verb as evident in its nomenclature. This type of expression is rarely found in the works of this set of scholars.

The other form of sentence pattern *جملة فعلية Jumlatun Fi'liyyah* verbal sentence enjoins a high degree of popularity. The recognized sentence typology in English such as: simple, compound, complex and compound-complex are not unknown in Arabic. Among this typology, the majority of Yoruba graduates of Arab universities favour the use of compound, complex and compound-complex forms of expression with the exclusion of simple ones. They explore this in virtually all their works.

Compound sentence, as defined by Bolaji⁹⁷, is realized by "combining the source sentences by means of coordinator such as *and* or *but*". In each of the resulting compound sentences, the coordinator is placed between the sentences it links. The choice of the coordinator is however dependent on the semantic relationship between the sentences to be combined as desired by the writer/speaker as evident in the following expression:

غيرت وزارة المعارف الخطة الدراسية في المكاتب الأهلية
من تحفيظ القرآن وتعليم الدين والقراءة والكتابة إلى تدريس
الدين والتهديب واللغة والحساب والخط و رصدت الوزارة
مبلغ خمسة آلاف جنيه لترميم المباني⁹⁸

The ministry of education has changed the academic plan that guides private institutes from mere Qur'anic memorization, religious studies, art of reading and writing to religious teaching, skill acquisition, language, Arithmetic and hand-writing. The ministry has also earmarked sum of five thousand Jonah for the renovation of buildings.

The syntactic analysis of the above excerpt can be better appreciated in its Arabic text as against the translation. Each of the source sentences can stand on its own without the need for further illustration. Yet the two are brought together by linguistic tool - *and*, called a coordinator to form compound sentence.

Complex sentence is realised by linking the source sentences using a conjunction such as *when*, *because*, *that* or *who*. Among the features of complex sentence is that source sentences "a" and "b" are combined in such a way that "a" is made to serve as clausal replacement for, or clausal addition to some single-word item as can be seen in the following example:

وللشعر العربي في نيجيريا أهمية كبرى، عناية فائقة، فلا تقام حفلة بين المثقفين بالعربية إلا وألقيت فيها قصائد جيدة وذلك لما يتمتع به منتجوا هذه القصائد من الملكة اللغوية والأدبية⁹⁹

Arabic poetry in Nigeria is held in high esteem and is given due attention. There hardly was a ceremony held among Arabic literates except that good Arabic odes are presented. This is because of the linguistic and literary prowess possessed by the authors of these poems.

The third of this sentence typology is what is called compound complex sentence. As evident in the collocation, it is a kind of sentence that shares the features of both compound and complex sentences, e.g:

ومن يتصور أن نيجيريا التي تتمتع شئونها الإسلامية والتربوية والدعوية والإرشادية بعناية فائقة من حكومة خادم الحرمين الشريفين بما في ذلك من رعاية خاصة لبعض المساجد والمستشفيات والمدارس والمعاهد العلمية في نيجيريا والتي تقدم الخدمات الإسلامية والإنسانية والتنقيفية الجليلة للنهوض بنيجيريا الى الغاية المنشودة ولتحتل مكانها القيادية في أفريقيا خاصة وفي العالم عامة¹⁰⁰

This construction is semantically meek. In spite of its being very long, it remains incomplete as it is devoid of predicate to realise the intended meaning. Yet, it is an apt representation of a compound complex sentence. The source sentences are linked by means of coordinator which is *و* (*and*), being the feature of the complex sentence, just as it consists conjunctive element *التي* (*which*), these are complex sentence property.

As previously submitted, virtually all the scholars under study adopt sentence variation which typifies their creative artistry in writing. Their linguistic ability notwithstanding are not totally free from some flaws. A few of constructions can be noticed in the works of this group of scholars are as follows:

1 - فمن وجد إمامه لا يحسن الصلاة ينقرها كنقر الغراب، فليُنصَح¹⁰¹

The underlined phrase is semantically incorrect in view of the context it is used. In Arabic morphology, when a quadripartite verb is formed in this matter, *fā'ala*, it implies *al-mushārahah* co-sharing of two elements in a particular statement. On the contrary, when a trilateral verb is used, it indicates an action of single doer. The author here uses a quadripartite verb *نصَح* *nāsaha* where a trilateral one *نصَح* *nāsaha* ought to be applied and hence disrupts the intended meaning, as evident in the following:

فمن وجد إمامه لا يحسن الصلاة ، فليصح بعضهم بعضا

The expression, as stated by the author, reads:

Whoever found his Imam not observing the prayer very well...let him correct each other, whereas the author intends saying:

Whoever found his Imam not observing the prayer very well...let him (the observer) correct him (the Imam).

2- فإن طالب اللغة العربية كلما تقدم في تعلمه وتعمق في بحثه كلما وجد متعة أدبية وحلاوة علمية في هذه اللغة وبالتالي كلما انجذب مرة أخرى إلى دراستها وهكذا¹⁰².

The above expression presents a number of grammatical issues. First; the word *Akhar* is wrongly used as it disagrees to the preceding word- *Marrah* which is meant to qualify. In other words, both the qualifying and qualified words in Arabic are expected to correlate gender wise. The qualifying word- *Akhar* appears in masculine status instead of feminine, for it to tally with the qualified *marrah* which is feminine form. This could have been expressed thus: مرة أخرى instead of مرة آخر . Secondly; the word *Wabitālī* is used to express what follows a particular action and not necessarily the opposite of the fact being established.

However, instead of the word- *Wabitālī*, *Wabil'aksi* should have been used thus:

فإن طالب اللغة العربية كلما تقدم في تعلمه وتعمق في بحثه كلما وجد متعة أدبية وحلاوة علمية في هذه اللغة وبالعكس .

3- محاصيلات بلاد إيجيبو أو جغرافياتها الاقتصادية¹⁰³

The above expression is a subtopic in *Dhikr man jābū ilā ard ijebū* of Thawban Abdullah Al-Aluri. The grammatical point to note in this expression lies in the use of أو (*or*) a coordinator for linking two sentences, phrases or words. This grammatical tool is used to establish that all the items listed are of equal status and that any of the listed items suffices for others. When one is used it suffices for the other. But in the above usage, both items are appear important. This implies that mentioning one does not suffice for the other. As a result, instead of applying أو (*or*) و (*and*) should have been applied. The expression should have read:

محاصيلات بلاد إيجيبو و جغرافياتها الاقتصادية
Geographical and economic resources in Ijebu-Ode

4.9.4 Morphological Analysis

Morphology is a study of morphemes or how morphemes are joined to form words¹⁰⁴. Morpheme by this definition may be described as a minimal meaningful unit of a grammatical description. This linguistic device, as a typical resource of world languages, is strictly observed in Arabic and it is called *al-Sarf*. Abu Hanifah¹⁰⁵ defines *Sarf* as “a branch of knowledge which investigates Arabic word formation and their instances without consideration of their dynamic and static position”. This remains the basic concern of Arabic syntax. The function of Arabic morphology is to re-mould lexical items which are originally taken from verb.

Diachronically, *Sarf* is a second form of Arabic grammar to evolve as an independent field of study¹⁰⁶. This study covers a wide range of linguistic aspects mainly predicated on lexical patterns such as *Masdar* (Gerund), *Ism at-Tasgīr* (diminutive name) etc. It is worthy of note that some grammatical structures treated under English morphology are grouped under Arabic syntax. A good example of this is “compounding” commonly known as an integral part of morphological process in English¹⁰⁷. Equally what is known as “repletion” in English linguistics is another viable topic under Arabic rhetoric.

The function of morphology depends on its effective use of syntax. While we would want to be content with morphological driven examples in our syntactical analysis, it will not be out of place to give examples of misuse of morphological coinage at the syntactical level- a situation that gives rise to semantic error. Jimba writes:

إلي أمي التي قالت لي مشجعة يوم أخبرتها سرًا أنني سأنقطع عن التعليم لأني
سئمت منه ، وكنت يومئذ في السنة الثالثة الابتدائية¹⁰⁸

In the above expression, the underlined word is a morphological coinage from its verb علم which literally means “to teach” and not تعلم which implies “to learn” or “to study”. In the usage, the author intends to use the latter but employed the former- a situation which has disrupted the intended message as can be seen in the following:

1- The intended message:

To my mother who told me on the day that I confided in her my intention to jettison learning Arabic...

إلي أمي التي قالت لي مشجعة يوم أخبرتها سرًا أنني سأنقطع عن التعلم

2- The implied message:

To my mother who told me on the day that I confided in her my intention to jettison teaching Arabic...

إلى أمي التي قالت لي مشجعة يوم أخبرتها سرا أنني سأنقطع عن التعليم

This type of error is also found in the work of Sambaki entitled: *Azhār al'Arabiyyah fī al-Riyadh al-Iloriyyah* where the author states:

¹⁰⁹ تعليم الشيخ وشيوخه (Shaykh's teaching and his teachers)

The meaning of the word *Ta'lim* as it appears here implies that our author intends to discuss the engagement of Shaykh and his teachers in teaching profession. Whereas, flipping through the content of this subtitle it reveals how Shaykh underwent tutelage under his teachers. The content of the message reads in part:

قرأ القرآن الكريم على والده عبد الباقي وتلمذ لعدد من
الشيوخ، ومنهم الشيخ صالح إسييتو الإلوري، والشيخ عمر
الأرجي الإلوري والشيخ آدم نامجي الكنوي.

He read the noble Quran from his father AbdulBaki and trained also under the tutelage of a number of teachers among who are: Al-Shaykh Salih Iseto Al-Aluri, Al-Shaykh 'Umar Agbaaji Al-Aluri and Shaykh Adam Namaji Al-Kanawī.

In view of the above, the title should have appeared: تعلم الشيخ وشيوخه (Shaykh's learning and his teachers).

4.9.5 Application of rhetorical devices

The word "rhetoric" in Arabic implies *al-Balāghah*¹¹⁰ which, according to *al-Marāgī*¹¹¹ is of three branches, namely; *Ma'ānī*, *Bayān* and *Badī'*. As *Ma'ānī* tends to investigate the semantic connotation of grammatical expression¹¹², *Al-Bayān* concerns itself with presentation of the message in a very lucid and logical manner¹¹³. The third branch of *Balāghah* is essentially all about the beautification of expression, technically known as *al-Muhsināt al-Balāgiyyah*¹¹⁴. As important as each of this aspect is, one needs to be careful in their application by way of complying with the dictate of the situation as well as the theme of the discourse. This linguistic measure, however, is factored into the works of Yoruba graduates of Arab universities as will be later sampled for analysis.

Ma'ānī, of all three branches, regardless of the theme of the discourse, ought to be carefully observed owing to its cardinal position in every kind of human communication. The other two are required mostly in literary works. This probably informs the reason why our

scholars would keep away from unnecessary embellishment of words predicated on the use of metaphor and other rhetoric devices when treating religious themes. A glimpse into the work of Fadil a-Imām ¹¹⁵ on the lessons of Ramadān- فتاح الرحيم الرحمان في دروس رمضان illustrates this. He writes:

لا إله إلا الله كلمة الإخلاص، وعنوان التوحيد، يعلنها
المسلمون في أذانهم وإقامتهم وهي الفارقة بين الكفر والإسلام،
كلمة شهد الله بها نفسه، وشهد بها ملائكته وأولو العلم من
خلقه

The writings of this group of scholars with literary oriented themes such as play, short story, history etc, are found exhibiting a high level of artistic traits. Works of this nature are spiced with several rhetoric devices such as *Muhsināt al Badi'iyah*- word beautification and logical expression and *Suwwar Bayāniyyah*- the two aspects of *Balāghah* that could only be appreciated by those whose business with Arabic goes beyond religious purpose. Among the notable aspects of the identified branches of *Balāghah* favoured by this group of scholars are: *Saj' Rhyming*, *Iqtibās* Adaptation from the Qur'an and Hadith, *Isti'ārah* Metaphor etc. The approach to these rhetorical devices is briefly analysed in the following:

4.9.5.1 *Saj'*:

Saj', known in English parlance as rhyming¹¹⁶ is all about having corresponding sounds especially at the terminal level of phrases or sentences. It is a prosaic device appearing in poetic form. *Saj'* is realised when there is agreement in letters contained in prosaic expressions of different columns. This rhetorical device was not unpopular in *Jāhiliyyah* period particularly among the soothsayers and the judges. They applied it foresee future occurrence and when delivering judgment in the law court. This probably informs the conclusion of Ali who describes the device as a walk-arm of soothsayers thus:

وقد ارتبط السجع في الجاهلية بالكهان فنسب إليهم وذلك لأن
كلامهم غلب عليه السجع فاختموا به كما اختص الشعراء

Saj' in *Jahiliyyah* had much to do with soothsayers' practice such that it became their trade mark. Their speech was overwhelmed by it and they (soothsayers) became known for it just as the poets are known for the poetry¹¹⁷.

Al-Jahiz informs us that this literary device was condemned in the early day of Islam owing to its commonality among the soothsayers. When Islam became well entrenched, the practice regained its status such that the righteous guided caliphs were reported to have

listened to the prosaic presentations spiced with this literary device. This application of *Saj'* featured pure Arabic registered words with exclusion of such impressive but ambiguous words characterising *Saj'* of Jahiliyyah period. The seemingly incompatible situation probably informs the al-Jahiz's classification of this rhetorical device into acceptable and non-acceptable. While the modest use of the Qur'an of this device could be regarded acceptable, the approach of soothsayer *Kuhān* is regarded unacceptable¹¹⁸. The approach of the Qur'an in applying this device is strictly appreciated by the adherents of Islam across the ages most especially during the decadence period when it was employed beyond the limit. Zafaran¹¹⁹ posits that the "melodious effect of *Saj'* can be better appreciated in the scientific recitation of the Qur'an which lies with sounds that close the '*Ayah*, especially the rhythms" and its effect lingers in the memory. On this premise, the device became enthused to the Arabic literate Muslims not only for its linguistic value but also for the religious impulse. Its wide celebration by traditional Yoruba '*Ulamā*' who employ it mostly in form of doxology and in forming the titles of their Arabic writings attests to this. Folorunso¹²⁰ informs us that such application is not unpopular in the writings of traditional Hausa '*ulama* too.

The manner of application of this literary style varies from one scholar to another. While some distance themselves completely from it, some observe it in line with the manner of traditional Yoruba '*Ulamā* confine the usage to doxology and coinage of titles. We have among them those who restrict the usage to literary oriented works.

Our discussion in this section shall therefore be confined to literary oriented works as other aspects have been extensively discussed in the previous sections.

Samples of different types of *Saj'* as used by this set of scholars are as follows:

1- إلى أمي التي قد وضعتني

إلى أمي التي أرضعتني

إلى الخيرات نشئ هدتني

إلى الأم التي تديها ربنتي

من الأشرار من صغري حممتني

عن الإصغاء للأعداء نهنتني¹²¹

2- عمل مثل هذا قلّ أو جلّ لا يمكن إنجازه وإبرازه من عالم الاسوداد إلى عالم الابيضاض أو كنزية المحطوطات إلى كنزية المطبوعات بهجد فرد واحد ضعيف....

فألفاظ تراجم المقطوعات ألفاظ سهلة سلسة ومعانيها واضحة مألوفة
وعباراتها لطيفة مطمئنة وتراكيبها متماسكة غير مضطربة وفقراتها
مترابطة منسجمة...¹²²

While the first example is given by the author in form of dedication to his book, the second one forms part of introductory remark by another author.

4.9.5.2 *Iqtibās*

In his research into the place of Arabic poetry in Ibadan, AbdulRahmon¹²³ informs us that the use of this device was one of the innovations brought into the subject matters of Arabic poetry in the early Islamic and Umayyad eras. Being influenced by this religious trait, the Yoruba 'Ulamā' found it expedient to adopt this rhetorical technique in their writings. They adapt not only Quranic and Hadith but also lines of poems from classical poetry. While the adaptation of both Qur'an and Hadith are referred to as *al-Iqtibās*. Ali Jari submits that adaptation of *Hadith* could be better described as *al-Tadmīn*¹²⁴

It is striking to note that *Iqtibās*, since the dawn of its introduction, has become permanent traits of Arabic writings in Yorubaland, regardless of the background of the writers and the themes of the writings. Unlike other aspects of 'Ilm al-Badī' which our scholars would want to avoid in their religious oriented works, they are fond of applying this rhetorical device in virtually all their writings. The reason for extending its application to religious discourse may be ascribed to the cardinal position of the Qur'an and Hadith in understanding the religion.

According to Ali Jarim¹²⁵, *Iqtibās* could be done either by remote paraphrasing or direct quotation of scriptural text. These forms of rhetorical devices are common in the writings of our scholars as can be seen in the following:

A- Direct usage:

This can be classified in two: a usage without modification and the one with slight modification

I. The following is an example of the usage without modification:

وشملت شرائعه وتعاليمه جميع مجالات الحياة كلها ، ويهدف وراء ذلك -دائماً-
إلى سعادة البشرية في الدارين: " ونزلنا عليك الكتاب تبياناً لكل شيء وهدى
ورحمة وبشرى للمسلمين"¹²⁶

The underlined expression is an adopted *Qur'anic* verse which explains the previous expression. Even though, the expression is marked by quotation mark and not recast

in whatever form, yet there are no indications that it is curled from the Qur'an,(Q17:18) which reads in full:

ويوم نبعث في كل أمة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء
ونزلنا عليك الكتاب تبيانا لكل شيء وهدى ورحمة وبشرى للمسلمين

II. Usage with slight modification is sampled as follows:

وهكذا ينتشر الإسلام وتنتشر معه العربية إلى أن صار أصلها ثابتا وفرعها في
السماء¹²⁷

The adopted Qur'anic verse in the above excerpt is slightly modified. It is curled from (Q 14:23-24) which reads:

الم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في
السماء تؤتي أكلها كل حين بإذن ربها ويضرب الله الأمثال للناس لعلهم يتذكرون.

Instead of أصلها ثابت as contained in the original text, it is expressed as أصلها ثابتا in order to conform with syntactical rule of *Kāna* and its sisters which influence the diacritical position of *Mubtada'*-subject which takes *Raf'* and *Khabar* – predicate which takes *Nasb*. Because of the introduction of *Sāra*- a sister of *Kāna*, introduced before these subject and predicate, the word- ثابت is influenced as it becomes ثابتا with *tā* carrying *Nasb*.

III. كلهم أذكىاء كما وصفتهم .. وليس الخبر كالمعاينة¹²⁸

The adopted expression here is a portion of prophetic saying, which is another form of *Iqtibās*. It, as seen in the excerpt, involves neither modification nor adaptation.

IV. فإن من الجدارة بمكان أن تنوب قيادة الحضارة الإسلامية بين عرق النيل
السوداني على رأس القرن الرابع عشر الهجري ، ذلك الفضل من الله والله
واسع عليم والباقيات الصالحات خير عند ربك ثوابا وخير مردا¹²⁹

One can note that the underlined expression is made up of two different verses from the glorious *Qur'an* which are neither recast nor marked of, to indicate that they are *Qur'anic* verses or are part of the author's personal expression. These two verses could be found in al-Kahf (18 : 46) thus:

المال والبنون زينة الحياة الدنيا والباقيات الصالحات خير عند ربك ثوابا وخير
أملا

B- Paraphrasing technique:

This method has to do with much modification and adaptation. It is also done by a way of summarisation. It is a form of *Iqtibās* that can be appreciated only by those with close contact with Qur'an. Examples of such paraphrasing mode are given as follows:

١١ نحاول ما استطعنا عسى الله أن يجعلنا من الناجحين بتقديرات جيدة¹³⁰

The underlined phrase is a close adaptation from Al-Mumtahinah (Q549: 7) which reads:

عسى الله أن يجعل الله بينكم وبين الذين عاديتهم منهم مودة.
١١ تجلى كل ذلك في أسلوبه الرصين وامتلاكه ناصية اللغة وتنويع أساليب العرض، فأثمرت جهوده، فكانت شجرة طيبة أصلها ثابت وفرعها في السماء ولا تزال بها ثمارها الطيبة يجنيها الورى بعد رحيله جيلا بعد جيل¹³¹

In this expression the author likens the writing of Adam al-Alūrī to a well nurtured tree that seasonally bears fruits; and which lingers on even after the demise of its planter. The Qur'anic verse adapted in this linguistic expression could be traced to Qur'an: 14: 24, which reads:

مثل كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء توتي أكلها كل حين بإذن ربها

١١١ إن فكرة الجاهلية إذا سيطرت على عقل تفسده ... وتصور له الأمور القبيحة في صورة الحسن ، ويتقبل خيرا وشرا بقبول حسن بدون تمييز بين منكراتها¹³²

The underlined phrase could be located in to Qura'an3: 37, where Allah describes the miraculous birth and growth of Maryam, (Mother of prophet 'Isa) when she was under the care of Zakariyah. This description by Allah is borrowed by the author to explain the attitude of people with respect to western culture which is being gladly and indiscriminately adopted without scrutiny. The verse reads: "فتقبلها ربها بقبول حسن وأنبتها نباتا حسنا"

١١٧ ... وقف العالم - إذا هذه النظرية - على شفا جرف هار ينهار به غيابات الانحراف الفكري والخداع العلمي إلا من رحم الله...¹³³

The underlined Qur'anic verse undergoes some modifications that involve not only the diacritical signs but also lexical items, even though the verse seems close to its complete form in sūrah Qur'an 9:109, which reads:

أمن أسس بنيانه على شفا جرف هار فانهار به في نار جهنم

4.9.5.3 *Majāzī vs. Tashbīh*:

Our intention in this section is not mainly to discuss linguistic implication of al-Bayān under which both *Majāzī* and *Tashbīh* fall. Rather, it aims at identifying some rhetorical features characterising the works of our scholars. Few samples of such rhetorical devices are given below:

• وكيف يمكنني أن أحملك إلى لجوس مجانا؟ والبنزين والبتترول لا يعطى
مجانا¹³⁴

Revealed in the above excerpt is a rhetorical device called *Tashbīh Dimnī*- implicit simile. In it, the author likens the impossibility of getting both diesel and petrol from the fuel marketer, free of charge, to the impossibility of lifting the beggar to Lagos, free of charge. It could be observed in this expression that the approach of attaining this form of simile does not follow the conventional pattern in which the basic components of simile such as- *Mushabah*, *Mushabah bih*, *Wajh al-Shabah* and *Adāt al-Tashbih* are present. Being a *Tashbīh dimnī* (inclusive simile) the aforementioned are not to be directly mentioned rather it is deduced from the context as attested to in the above example.

• وأيقنت العقول من رقدتها وكشف عنها ما كان يرين عليها من غبار¹³⁵

This excerpt is an apt example of a rhetorical device known as *Isti'ārah Makanniyyah*. Here, the author likens *al-'Uqūl* intellects to a human being. Whereas, this object to which *'uqūl* is being likened is not mentioned in the text. Instead, the peculiar features of human being such as sleeping, being awake are mentioned. However, attributing the peculiar features of *Mushabah bih* to *Mushabah* is indicative of a strong simile which could be appreciated only by literary men.

• وانتاجات سطرته أقلام أعضائها الواعدة فحري بالجمعية أن تروي قصتها
أغنية على قيثاره الزمان¹³⁶

This excerpt contains a number of rhetorical devices as follows:

وانتاجات سطرته أقلام أعضائها الواعدة

The literal meaning of the above expression is that the achievements of the association are documented by the pens of its members. Obviously, pen is a non-living being with no potentials to act itself. It is rather an instrument whose functionality depends on a human being who uses it. But instead of attributing the act to those who made use of the pen to attain such tremendous achievement it is ascribed to the instrument used. Such literary device is known in Arabic rhetoric as *Majāz al-Mursal* based on instrumentation.

Also in the same excerpt is:

فحري بالجمعية أن تروي قصتها أغنية على قيثارة الزمان

In this sample, telling the story of the association is ascribed to the association itself, whereas, the association gets no mouth to talk let alone extolling its own virtues. It is the individual members belonging to the association that tells the story. This rhetorical expression is equally rooted in *Majāz al-Mursal* with a rhetorical relationship based on space

Another example of *Majāz al-Mursal* can be discerned from the following:

• ومن كان هذا شأنه فإنه لجدير بأن تتزاحم الأقلام في تقدير اسهاماته ، ولهذا اخترنا من كتبه كتاب الإسلام اليوم وغدا في نيجيريا¹³⁷

In the above excerpt, the author describes al-Ilorī as a great man on whose works pens ought to compete to appreciate. The point to note in this expression is ascription of competition to pens- the non-living objects. The intention of the author, far beyond literal meaning, is to establish the extent of the struggle of prolific writers in popularizing this literary guru. He therefore resorted to ascribing the achievement to the instrument used for the purpose. This approach is known as *Majāz al-Mursal* based on instrumentation (*al-'aliyyah*).

4.10 Calligraphy and Paleography

The two terms are all about handwriting process. While the former¹³⁸ refers to all forms of writing art done by hand at any given time, the latter refers specifically to the ancient practice of the art. Writing is a mental art and a viable way of recording language in visible form, giving it relative permanence. It can be equally described as a powerful instrument for transmitting culture from one generation to another¹³⁹. It is an important quality of literacy and civilization. It could be recalled that the present form of writing in any standard language such as English and Arabic had passed through a number of stages which include ideograph and pictograph etc. The recent modern technological development seems reducing the use of handwriting to the lowest ebb. Its use, despite this development, still remains inevitable not only with the academic environment but also in non-academic circle. The development of handwriting is conditioned by the kinds of training, the trainers, place of training and the ability of individuals. This explains the possibility of having a group of trainees under a single trainer developing various forms of handwritings. Characteristically, handwriting is patterned, in most cases, along the trainers' ways of writing.

That the first revelation on to the prophet (SAW) emphasises the use of pen is, no doubt, a pointer to the place of calligraphy in Islam. Commenting on the history of Arabic writing and the role played by Islam in its development, Imamuddin remarks:

Arabic writing which owes its origin to Syriac and spread throughout Arabia from Hīrah or Anbar might have remain confined in Arabia but for Islam whose wide expansion made it the language of the people in the surrounding countries and al-Maghrib (North Africa and Spain). It was Islam which helped it in overpowering the Syriac and Greek writings in Syria, Palestine and Metosopamia, the Pahlavi script in Persia, Coptic in Egypt and Berber in North Africa and suppressed their growth and expansion for some countries to come.¹⁴⁰

Calligraphy, as far as Islam is concerned, is meant not only for documenting information but also for decoration. This informs the reason why Islam places restrictions on some forms of writing that aim that at picturing living beings¹⁴¹. In Arabic, there are varieties of *Khatt* (calligraphy). These include: *Fārisī*, *Dīwānī Nuskah*, *Magribī*, *Ruk'ah* and a host of others¹⁴². The traditional Yoruba '*Ulamā*' and those of Bilād Sudān generally adopted *Khatt Magharibī*. This kind of *khatt* is still sustained in the region till the present time. The adoption of *Khatt Nuskah* in Yoruba land started with the introduction of modern Arabic learning centers (known as *Madrakah*). With the influx of Yoruba '*Ulamā*' into Arabland, the adoption of *Khatt Nuskah* started to gain momentum. The return of this group of scholars to

their homeland later served as a turning point in the development of various patterns of individuals among Arabic students and even some traditional *Ulamā'* with no direct link with the Arabian institutions of learning. *Khatt Ruq'ah* seems to be generally adopted by YGAU, being the commonly adopted one for official matters in their respective host countries¹⁴³.

Like other parts of Arab world, the tradition of mosque's embellishment through inscription of verses of the Qur'an, Hadith and names of Allah has been adopted in Nigeria, Yoruba land inclusive. It is interesting to note that this practice is mostly championed by Yoruba graduates of Arab Universities and, by extension, their trainees. There among these artists those who draw animals such as birds with wordings of *Basmalah*. Some equally depict the image of human beings with Arabic alphabets¹⁴⁴.

It is note worthy that this artistic work was initially a mere hobby which attracted no attention let alone any remuneration. It, all of a sudden, turned to be a lucrative business to which people's attention is caught particularly those with strong taste for the work of arts. Prominent among the professional calligraphers in the circle are: Ismaīl of Tede, Abdulkareem Mikail Sanwewe of Osogbo and Tawfiq Abdul Ganiy of Iwo¹⁴⁵

Also important to note here is that some of the '*Ulamā'* have taken it upon themselves to introduce this art in their various Arabic schools. In 1995, Taofiḡ AbdulGaniy, a leading advocate of *Khatt 'Arabī* wrote a handout on the principle of acquiring handwriting skill which he entitled *al-Khatt al-'Arabī li al-Mubtadi'in* (Arabic Writing for the Beginners). It appears that circulation of this write-up led to the idea of floating a *Khatt* promotion organisation, named *Jam'iyyah al-Khatt al-'Arabī*. The organisation started to operate in 1996. It has attracted not only teachers and students of Arabic but also non-Arabists in other professions that are related to visual arts such as sculptors, architects, painters, inventors, carpenters, welders and builders who are interested in decorating their products with Arabic inscription. As a result of this collaborative effort, some Arabic students who have opportunity to train under these scholars developed further interest. Some of them, upon completion their studies got enrolled as apprentices with trained painters in a bid to carve a niche for themselves in the venture¹⁴⁶.

4.11 Application of proverbs

Proverbs, according to Olayiwola are "expressions different from the ordinary speech. They are capsule-forms of expression that serve as multum-in-parvo presenting long talks and comparisons in very short, frank and pointed style"¹⁴⁷. It is a universal phenomenon celebrated in every human society. Arabic proverb, as observed by Ibrahim Nisam is

constituent of four basic elements such as 'Ijāz al-Lafz-(brefity), Isābah al-Mā'na, (meaningful expression), Husn al-Tashbīh (good comparison) and Jawdah al-Kināyah (superb allusion) Before the age of globalisation, this socio-cultural phenomenon was orally passed from one generation to another¹⁴⁸. The global process of transmission assisted not only the preservation of proverb but also the entire cultural legacy of every human society.

Alimi¹⁴⁹ informs us that the position of this linguistic resource in Nigeria is of no difference from what obtains in other parts of human societies. This probably informs the reason why Yoruba people place a high premium on the use of this linguistic phenomenon as it is believed that command of the language can be guaranteed only on the deep understanding of Yoruba proverbs. Attesting to this, a Yoruba proverb says:

Owe lesin oro; bi oro ba sonu owe la a fi wa a.

A proverb is the 'horse' of words; if a word is lost, a proverb is used to find it¹⁵⁰.

It is striking to note that most of the Yoruba graduates of Arab Universities, in spite of their long access to various Arab communities, still hold this linguistic resource in high esteem. They make judicious use of it in the Yoruba section of Friday sermon, in the cause of rural and public *da'wah* and other places where adequate use of Yoruba is essentially required. They, in some instances, would quote Arabic proverbs in their original text and then translate them into Yoruba with a view to attaining mutual intelligibility. Some may directly translate the proverbs into Yoruba without making recourse to its original text-Arabic. This oral employment reflects maximally in the works of those that specialise in language-based disciplines while it reflects very rarely in the works of those in religious disciplines. The only work on proverb traceable to this group of scholars was written by Said Alimi, a graduate of Kuwait University. This work: *Al-Amthāl al-Yorubiyyah: Dirāsaton Tahlīliyyah* is a concise analysis of Yoruba proverbs. Among the few literary works that employs this linguistic resource are *Rihlah al-Baḥth...*¹⁵¹ and *Sarī al-Kasal*¹⁵² by Balogun and Abdul Hafiz respectively. While the latter's work could be described as partly reflective of this literary device, the former may be seen as an epitome of proverb use.

4.11.3 Arabicization of Yoruba proverb by a way of translation

Just as Arabic proverbs are optimally applied by Abdul Hafiz in his work, he, in some instances, would import some translated Yoruba proverbs into his Arabic writings. A critical examination of these proverbs shows a high level of the author's exposure to the labyrinth of

Arabic grammar and his jealous preservation of the original idea that such proverbs tend to project. The following translated proverbs better illustrate this argument:

1. *Ma aksabahu al-mar'u bi 'urqi yamīnihi yaqirru fi yadihi*

ما أكسبه المرء من عرق يمينه يقرّ في يده
Anything struggled to achieved is preserved¹⁵³

The original version of this proverb reads thus:

"Oun ti a ba fi ara sise fun ni npe lowo eni".

This literally means:

"Whatever one works for stays long in his hand"

Comparing the lexical units of the original expression and the translated version of it, one discovers that the translation is far from being word for word. The idea is conveyed to the target audience in a mutually intelligible manner without compromising the wisdom attached to the proverb in the original language. For instance, the phrase " 'urqu yamīn' in Arabic is of two words with different meanings. " 'Urq"¹⁵⁴ means "sweat" while "Yamīn"¹⁵⁵ means right- the opposite of left. The two as a compound word is used by Arab to describe anything over which one perspires to acquire. Contextually, this phrase- 'urqu yamīn' better illustrates the Yoruba phrase in the above proverb 'fi ara se' i.e what one works to achieve.

However, if this Yoruba proverb were to be translated word-for-word, it would have been meaningless to Arab. The ability of the author to discover the linguistic register which illustrates linguistic elements in various conditions bears glaring testimony to his mastery of the Arabic language.

2. *al-Shajar al-mu'tadilah al-qāmah la tadūmu tawīlan fi al-gābah*

الشجرة المعتدلة القامة لا تدوم طويلا في الغابة
A straight tree stays less longer in the bush¹⁵⁶

The original version of the proverb goes thus:

"Igi ti o ba to kī pe ni igbo"

This proverb is said in Yoruba to describe how things of good quality appeal to everybody's taste- the condition which often leads to their premature extinction, while things of low quality are treated with indifference. Translating this kind of proverb poses no difficulties as the linguistic registers required for the translation can be directly transferred from the original language.

4.11.1 Application by reference

Meant by application by reference are those Arab proverbs used and referenced in one form or the other in the work of Abdul Hafiz. Though, our intention by reference does not imply proper citation of the work from which these proverbs are taken, or ascribing such proverbs to who first mentioned it, but rather to mention certain indication(s) used by the author to establish that such proverbs are not invented by him. Among such words of reference are:

أليس العرب قد قالو¹⁵⁷

يقول العرب¹⁵⁸

على رأي المثل¹⁵⁹

يقال فيما سار سائره¹⁶⁰

The following are samples of the proverbs used in the work in view of the above method:

إنك لا تجتني من الشوك العنب¹⁶¹

الفراش صاحب لا يفسد ولا يطرّد¹⁶²

العبد يقرع بالعصا واللبيب تكفيه الإشارة¹⁶³

مكره أخاك لا بطل¹⁶⁴

قد بلغ السيل الزبي¹⁶⁵

4.11.2 Un-referred Application

This is a direct opposite of previous technique. Here the author adopts the proverb, be it Arabic or Yoruba with no indication of having adopted it in whatever form. This is used only in two places. They are:

إذا عرف السبب بطل العجب¹⁶⁶

الحديث ذو شجون¹⁶⁷

4.11.4 Application by Adaptation/modification

In Arabic, adaptation is referred to as *al-Tadmīn*¹⁶⁸ which implies adoption of certain phrase, statement or expression of others into one personal expression without indication of doing so. The following examples better explain this:

إن العبد هو الذي يقرع بالعصا وحاشا ولدي أن يكون ذلك¹⁶⁹

“Surely, it is a slave that is beaten with stick, God forbids my child being beaten with such”

The underlined expression is completely an Arab proverb while the rest is personal expression of the speaker. But as evident above, the speaker did not indicate that any part of the statement is adopted.

Also used in the same vein is

مثل هذه ثمرة الاغترار بحضراء الدمن¹⁷⁰

This kind of deceptive fruit is a replica of vegetable taken from the refuse.

The underline phrase is adapted from the prophetic saying:

إياكم وخصراء الدمن. قالوا يا رسول الله. وما خصراء الدمن؟ قال : امرأة صالحة من منبت السوء

Beware of *Khadrā' al-diman*! They (the companions) asked. What is *khadrā' al-diman*? The prophet replied: A righteous woman from bad family¹⁷¹.

4.11.5 Post-proverbials

Post-proverbial is a new concept in the literary circle. It is, as put by Raji, a dynamic act of the cultural deviant, the prodigal text which always attempts to overwrite its own source. Post-proverbials, which could be translated to imply *Asakasa*¹⁷² are a product of original proverbs coined either out of ignorance or with a view to making fun. Raji equally submits that this new literary concept cuts across virtually every aspect of human literature and receives little serious attention: his words:

They (proverbial) are found in numerous formations in contemporary poetry, the novel, the drama, the film, the music and other ancillary genres like talk shows, sermon and speeches. Even as they mutate as retorts or as prostheses over the time and space, they have received little critical attention...¹⁷³

Example of such proverb and post-proverbial are:

- (a) "Mālu ti ko ni iru Olorun nī bā le esinsin" which means "cow without tail is protected against fly by God". This is now turned to read:
- (b) "Mālu ti ko ni iru o po ni saabo" cow without tail are many in saabo" i.e a place where majority of Hausa people are living outside their own land.

Being an indigene of the land, who might not want to be indifferent from what is in vogue in his environment, Abdul Hafiz deems it necessary to identify with this form of literary creation as evident in the following expression:

(a) ¹⁷⁴ "من شابه أمه فما ظلم" meaning: "he whoever exhibits his maternal traits proves not being a bastard". Originally, this proverb refers to father and not mother. But the author deliberately substituted father for mother in a bid to chastising and making jest of the person being addressed and not out of ignorance. The original proverb reads:

(b) ¹⁷⁵ "من شابه أبه فما ظلم"

4.11.6 Application in view of Yoruba thinking

There are some Arabic proverbs with direct equivalence in Yoruba proverbs. But the application of such proverbs, could be observed revealing a high level of Yoruba mentality. It is equally observed that some of these similar proverbs share not only the same wordings but also meanings. Some of such proverbs are:

1. ¹⁷⁶ ما ينبت البقلة إلا الحقلة

Similar to this in Yoruba proverb is: "Ipo isu lese hu"

In these two proverbs, there are two direct words with the same meanings. They are ينبت which connotes in Yoruba "hu" i.e "to grow" and بقلة which implies in Yoruba "Isu". Even though the word الحقلة which means garden also has direct equal in Yoruba but the usage seems corroborative of the word "ipo" which means position. The message intended to pass by the two proverbs is that "whatever one grows he reaps".

2. ¹⁷⁷ ما حك جسمك مثل ظفرك

Similar to this in Yoruba proverb is: "Enikan kī ma ara ho bi alara" which implies that your problem can be better solved by you". In the Arabic version, the expression appears as if it addresses a particular person whereas, the Yoruba version of it seems applicable to no one in particular. Also, virtually all the linguistic data in both expressions are connotatively the same except the word "ظفر" that is contained only in Arabic version.

4.12 Between acculturation and acquisition

In dealing with this section, it is perhaps apposite to quote Bidmus in his appraisal of the learning background of Nigerian writers of Arabic. His words:

The study of the grammatical standard of the work of Nigerian writers of Arabic raises the issues of differences between a native speaker of a language and the person who acquires it as a second language. While the former learn the rule of grammar and yet uses it correctly in speech or writing, the latter usually first learns the rules of grammar which he constantly adhere to as he learns the language.¹⁷⁸

The process of acquiring Arabic language by Nigerians is broader than the description given by Bidmus. While it is unarguable that non-native speakers have to adhere to grammatical rules in order to avoid mistakes, such instance may not be always true of all categories of Nigerian scholars particularly those who had their studies in the Arab world. Their situation could, to a certain extent, be compared with the native speakers who rarely rely on the grammatical rule to make a speech in view of their high level of acculturation. The opportunity of learning grammatical rules before being linguistically acculturated went a long way in achieving optimal fluency in Arabic. And this is attested to by the Arab themselves.

In 2009, this researcher had opportunity to attend a conference at Al-Ashmariyyah University, Libya¹⁷⁹. One Khidr Abdul Baqi, a Yoruba man who happens to serve as the chairman of the organising committee and a member of this group of scholars was unable to attend. While apologising on his behalf for not being present physically, the director of the conference- an Arab- refers to al-Khidr as a black Arab whose oratory power hardly shows his place of origin when speaking and writing Arabic and he can even teach the language to the native speakers.

Similarly, during my days in King Saudi University, Riyadh, as a postgraduate student, I had the opportunity to pay a visit to one Ishaq Omolaja who then was working as Editor in Hamd Jasir publication. In the course of our discussion about Nigerian situation, there entered one Arab professor of Arabic who jocularly intercepted our discussion and addressed Ishaq thus:

أنت عربي لا شك ، ولا فرق بينك وبين العربي الأصيل دون
عدم استطاعتك لنطق الضاد. أنطق بالضاد إن استطعت!

No doubt, you are an Arab. There is no disparity between you and an Arab by blood except your inability to pronounce "dod", pronounce *dod*, if you could!

Going by this submission, what Bidmus refers to as "lack of *dhawq*"¹⁸⁰ which, according to him, emanates as a result of "frantic effort" to avoid grammatical mistake could

better describe the situation of Nigerian traditional scholars with the exclusion of some graduates of Arab Universities whose speeches are rarely characterized by such oral deficiency as attested to by Arabs themselves. Paradoxically, in spite of the above statement, there are among this group of scholars those who would love to identify with the writing mentality of the traditional Yoruba 'Ulamā'. Notable among them are: K.A. Balogun, Mashood Adebayo and Abdul Hafiz. They often spice their Arabic writings with expressions typifying the Yoruba mentality. Samples of such expressions are as follow:

1. *Fa al-Baytu baytukum:*

فالبیت ببيتکم
 "The house is your house"¹⁸¹

In Yoruba context, such expression is made to express friendliness and familiarity to a visitor that may want to refuse to being hospitalized. The Yoruba host would address his visitor saying: "*Ile ni ile yin*". "The house is your house". The statement, if expressed out of context, it would imply that the speaker is emphasizing the fact that the house really belongs to its rightful owner. This kind of expression is known in Arabic rhetoric as *Lāzim al-Fāidah*.¹⁸² But, in this context, it is other way round; it meant to express hospitality.

2. Another example is: *An lā yuhawwila waladī ilā jirāb al-mulākamah*

أن لا يحول ولدي إلى جراب الملاكمة
 "He should not turn my child to a boxing sack"¹⁸³

This is a typical translation of a common Yoruba expression into Arabic. It may be said by an overprotective mother who over-pampers and unjustifiably protects her wards from being disciplined by others. They say: "*Mo so omo mi di apo ese*". Also important to note is the importation of and application of some English words in Arabic writings. Examples of such Arabicised words are:

1. يجلسون روتينيا كالعادة

As a common practice, get seated in routine¹⁸⁴

2. ما رأيكم في هذا السيناريو

what is your opinion regarding this scenario¹⁸⁵

3. صبرا يا مدام

Madam, be patient¹⁸⁶

4. كمل يا بابا وتفضل، أنا متأسف جدا للمقاطعة

5. وكان هولاء العلماء لا يحتاجون إلى ميداليات أو شهادات أو إجازات . كانوا يكتبون كوسيلة المساهمة وتبركا بالسلف وابتغاء مرضاة الله

Those scholars were not in need of medals, certificates of merit or awards. They were writing as a means of contributing to knowledge, seeking blessing of the past generation and attaining the blessing of Allah¹⁸⁸.

6... لأن القوانين الإسلامية ثابتة غير ديناميكية لا تقبل التغيير ولا التبديل ... because, the Islamic Law is static and not dynamic; it can neither be changed nor adjusted¹⁸⁹.

It could be observed in the above expressions that the adopted words are not only arabicised, but also made to undergo grammatical rules of Arabic. For instance, the word "rotiniyan"- an arabicised form of "routine" is used in accusative sense by having its morphological structure modified. Whereas, in English use, the structure remains intact irrespective of the grammatical context in which it is used, as evident in the following:

Nominative form: Routine of job guarantees relaxation.

Accusative form: The security men change their normal routine

Adjectival form : it is just a routine medical examination

Adverbial form : the exercise can be routinely done¹⁹⁰.

In the same vein, the word "*Sinariyo*" scenario which seems to have maintained its morphological structure conforms to the syntactical placement in which it is used. It is in predicative form by virtue of which the form is retained. Were it to be accusative, it could have been made to undergo some structural changes. The same thing applies to other words such as medals (*Medaliyyah*), dynamic (*Dainamīkiyyah*) which are restructured to be in tune with Arab way of expression. The words- "*Madām*" and "*Bāba*" which seems to have maintained their original structures are because of the syntactic position in which they were used.

4.13 Syncretic v.s specular writers: features and methodology

Writing methodology implies not only the procedure, method and style of putting down an idea but it also involves individuals' mannerism. Woods argues that academic works, no matter the theme of the discourse, must not be devoid of basic writing ingredients such as introduction, body and conclusion¹⁹¹. Also important in packaging academic research, is the adoption of a particular mode of referencing in appreciation of previous author(s) contribution in the area being researched on. Aside the aforementioned basic requirements, it

is important to emphasise that the writing approach of Arab themselves, to a certain extent, is at variance with their western counterpart. This has, invariably necessitated a high level of dichotomy deciphered in the works of the group of scholars under study. This could not even exclude those who eventually found themselves in western oriented academic circle like Nigerian higher institutions.

However, the peculiar traits of the Arab style of writing and the extent of its impacts on our scholars shall be examined in view of the classification pattern adopted in this works, thus:

4.13.1 Specular writers:

Specular, as previously defined, are a class of Yoruba graduates of Arab universities who are addicted to writing only in Arabic, either as a result of their inability to use other language(s) or for other reasons.

The advantage accrued to this peculiarity is that their works are guaranteed of being substantially free from mother tongue interference technically called *al-Tadākhulu al-Lugawwi*¹⁹². The writing gives no room for undue competition in the use of linguistic register. This category of scholars have no hindrances in taking to Arab way of writing with little or no regard for western approach. Features of their works include:

I. Predictability of findings and employment of offensive words:

Among the merits of academic research is to allow the work speak for itself without necessarily forcing one's preconceived opinion to influence the results¹⁹³. The result of good finding depends on a well tested hypothesis which may be either validated or invalidated. But this is not always the case in some of the writing of this group. At the threshold of their research, one can easily predict the result of the work without necessarily waiting till the point of conclusion. For example the first paragraph in the article¹⁹⁴ entitled: *Al-Mar'ah al-Muslimah wa Tahdiyāt al-Hayāt: Khifād al-Mar'a fī manzūr al-Islām* can be regarded as having revealed the result of the research findings before accessing the content. It reads:

فإن احترام حقوق الإنسان وصيانتها لاسيما حقوق
المرأة واجب ديني على كل ذي ضمير , غير أنه يجب أن يتفق
الكل أولاً على ما هو المقصود بمفهوم ختان المرأة ومن ثم
حمايتها وصيانتها.

The respect and preservation of human right let alone the right of women are religious duties which must be observed by everybody with sound mind except that it compulsory that everybody agree to the implication of the concept of women circumcision and then try to protect it

The underlined statement is no doubt predictive of the result of the work as the language sounds denigrating any view opposing the stand of the author. This kind of practice is what Ubah describes as religious prejudice¹⁹⁵. In his appraisal of the works of Muslim historiography, Ubah accuses Muslim historiographers of lack of objectivity. This is further demonstrated by the author as he uses seemingly abusive words to establish his stand when he writes:

...لو كان منع الخفاض السنّي خيرا لما تصدرته هيئة الصحة العالمية والمنظمات المشوهة , ولما نادى به بعض من لا خلاق لهم من العلمانيين والمنافقين الذين لا يرقبون في مؤمن إلا ولا ذمة وعلى المسلمين أن يتمسكوا بدينهم الحنيف ولا يخرّوا بهذه الدعوى الهدامة الزائفة.

If *Sunatic* circumcision were of no good, it would not have been embraced by World Health Organization and other licentious organizations. Also some vicious individuals such as communists and the hypocrites- those who ascribe nothing good with Islam- would not have called to it. It is therefore expected of Muslims to uphold their religion and not to be deceived by this destructive and deviant propaganda.

Notwithstanding, there are among specular writers whose works are free from such blemishes. Writings of this group are influenced by western academic environment in which they found themselves. Notable among these scholars are: Abdul Ganiyy Akorede, an expert in modern Arabic Linguistics and Ibrahim Ishaq, the author of *al-Kibr wa al-Tawadu' fi Akhlāq al-Islam*.

II. Referencing method:

Referencing is as an important tool of establishing quality control in academic writing¹⁹⁶. The modern Arab scholars have to regard referencing as an *Amānat* (trust) for which one should account. This informs the reason why they are fond of ascribing every bit of information to the rightful owner, even by mere mentioning the name. This age-long practice of keeping *Amānah* of the source materials greatly aided the collation and standardisation of the Qur'an such that up to the present time it is free of interpolation¹⁹⁷. The knowledge of

Matn and *Isnād* employed in gathering the prophetic sayings could as well be regarded as lending credence to the referencing method they adopted long before the modern writing.

The YGAU, regarding this application, are categorised into two: the regular and seasonal users.. Notable among the first category are: Kamal Ali Mubarak, the author of *Nawāqid al-Islam*, Sirajudeen Al-Asra in his *Al-Hajj fī Makkah lā fī Gairiahā Min al-Amākin* and Agaka in his *Al-Adab al-Islāmī*. The approach of Thawban al-Aluri, with respect to his work, *Dhikr Man Jābū ilā Ard Ijebū*¹⁹⁸ reveals a slight deviation from the practice of modern Arab scholars. His bibliographical citation appears somehow inadequate. Instead of citing all the works used, the author, as shown in the following passage, cited those he believed to be relevant to his work. This pattern is neither in conformity with modern Arab nor English ways of citation. The author writes:

وتنقسم المصادر والمراجع والأصول التي استقيت وأفدت منها
المعلومات والأخبار إلى ثلاثة أقسام رئيسية وهي : المصادر
الشفوية وتتضمن ... المشاهدات والمعانيات والواقعات ...
والمصادر والمراجع التحريرية وتتضمن الكتب والمؤلفات ...
أما المصادر والمراجع العربية فكثيرة أهمها ما يلي...

i. أصل القبائل يوربا. للشيخ آدم عبد الله الإلوري.

ii. إنفاق الميسور في تاريخ بلاد التكرور, لأحمد بللو

iii. الإسلام في نيجيريا. للشيخ آدم عبد الله الإلوري

The sources and references that I used can be mainly classified into three: the oral sources such as interviews..., observations..., and written sources like books, published (documents)... The Arabic sources (used in this work) are many, notable among them are:

- 1- *Aslu qabāil Yoruba* by Shaykh Adam Abdul Allah Al-Alūrī.
- 2- *Infāq al-Maysūr fī Tārikhi Bilād al-Takrūr* by Ahmad Bello
- 3- *Al-Islām fī Najīrīyā* by Shaykh Adam Abdul Allah¹⁹⁹

Also characterising the work of this author is inadequate information about the materials used as evident in the above quotation which contains only the name of the books and the author, while other important information such as date, place of publication and publishers are left out both in Arabic and English sources. Closely related to this is the inadequate information about the interviewees as the author mentioned only names and their social positions with exclusion of the dates and places where such interviews were conducted. Some of the interviewees are not even mentioned at all at the end of the work. The author himself attests to the research defect:

مقابلات متكررة مع الشيخ أرمياء باراكويي قبل وفاته والنايب الثاني عبد الرزاق صلاح الدين وأئمة جوامع المدائن والقرى المختلفة، مقابلات عدة شخصيات من الأمراء والزعماء والكبار والعلماء مثل الزعيم شويي ومحمد جمعة ثاني أودوطولا والملك ذكر الله أوجالغ

(I conducted) Repeated interviews with Shaykh Armiya' Barakoyi before his death and the deputy Imam Abdul Razaq Salahu deen and other Imams both in the towns and villages. I also interviewed some personalities among the (community) leaders, elders and scholars such as elder Shoye, Muhammad Jum'ah Thani Odutola and Oba Dhikrullah Awujale²⁰⁰

The approach of Imam Salman Ake Al-Alurī, in his book *Dhikriyat fi- alAzhar*²⁰¹ and Miftahu Muhammad Sadiq the author of *Man al-Ma'abūd*²⁰² could, compared to the above analyzed work, be described as standard deviation. As former contains no single citation either as a note/reference/bibliography, all that is cited in the latter is Quranic verses. Other forms of information are completely bereft of reference.

The multiplicity of referencing method shows that those who are addicted to this practice are those who eventually found themselves in western oriented academic circle.

4.13.2 Syncretic writers

Syncretic writers as defined in the previous section are the group of Arab Trained Yoruba 'Ulamā whose intellectual contributions are rendered in both Arabic and English and whose style of writing is drawn from both Yoruba and Arab writing methods. Majority of scholars in this category are language specialists. It is, therefore, no surprise that the area of their researches is language oriented. It is striking to note that even those who eventually specialise in Islamic studies whose research, by the dictate of Nigerian situation, is conducted in English, still have passion for language related themes when writing in Arabic rather than religious one. For instance, the first published Arabic work of Balogun, a Professor of Islamic studies, was literary oriented. The book, entitled *Rihlah al-Bahth an al- Insān*²⁰³ is a creative artistic play. Also, Bidmus, another scholar of Islamic education is popular with his Book known as *Mustaqbal al-Luggah al-'Arabiyyah fī Najīrīya*²⁰⁴. Syncretic scholars are rarely found using Arabic for religious discourse in spite of their erudition in it; they rather prefer the employment of English in fulfilling the desire. In addition to this, the dominant research method employed by this group of scholars is confined to socio-historical,

descriptive and analytical studies. Some even tend to critical studies while a sizeable number of them involve themselves in creative writings such as drama, either fiction or non-fiction.

A close study of their works reveals heavy adoption of foreign literary styles. They utilize their bilingualism to enrich their research work in terms of using materials in foreign language in augmentation of the English based ones. They adopt and adapt to the research techniques that operate within their academic locality- the trait which enhance their research work and fastrack their promotion in the system.

The desire of any purposeful writer is to have his work enjoy wide readership. And this is always taken into cognizance by the group under study. The fact that Arabic in this part of the world attracts little audience compared to its English counterpart, informs simultaneous translation of their works into English. For instance, *thār Shaykh Al-Labīb Tāj al-Adab wa Talāmīdhuhu Shi'ran wa Nathran*²⁰⁵ and *Waka Ilorin: Fanun Adabiyun Sha'biyyun*²⁰⁶ by Lateef Adekilekun and Mashood Jimba respectively are wholly translated into English. Even where such is considered cumbersome by some authors, some Arabic vocabularies used in the book are translated under glossary as evident in the Arabic play of Balogun, *Rihlah al-Bahth an al- Insān*²⁰⁷.

In general term, the reflection of religious spirit in their works appears stylish, particularly in journal article. But this trait often features in their published books though with limit. Equally, their constant interaction with glorious Qur'an contributes to the employment of *al-Iqtibās*- adaptation. For instance, *Rihlah al-Bahth...*²⁰⁸ which is purely a literary work is not only started with doxology but also affirms that the intent of the effort is to showcase the beauty of Islam, as evident in the following passage:

الحمد لله الذي جعل الإنسان سلالة العالم وزيدته ، وخصته
بالكرامة كما قال تعالى : ولقد كرّمنا بني آدم وحملناه في البر
والبحر ورزقناه من الطيبات وفضلناه على كثير ممن خلقنا
تفضيلا (70) (الإسراء) والصلاة والسلام على سيّدنا محمّد
القائل : ((كل مولود يولد على الفطرة ، فأبواه يهودانه أو
ينصرانه أو يمجسانه)) أما بعد

Praise be to Allah who made man quintessence of the world and its core and then accorded him a special honour as He says in the Glorious Qur'an: {We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favour above a great part of our creation}. May the peace and blessing of Allah be on our leader who says; (Every child is born on fitrah. But his parent may turn him to be Jewish, Christian or Buddhist. Afterwards.

This introductory remark is a replica of the prescribed style for *Khutbah* delivery. It does not portray the required method of writing a prelude to literary work such as play produced conventional academic setting. Notwithstanding, the content of the work is an apt reflection of creative artistry of the author to receive acclamation from those who have taste for the works of Arts.

The adoption of this method is not confined to the work of Balogun, it is equally adopted by Mashood Jimba in his book *Waka Ilori: Fanun Adabiyyun Sha'biyyun*²⁰⁹. The following is an excerpt of Jimba's adoption of such doxology:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَى أَشْرَفِ الْمُرْسَلِينَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ:

In the name of Allah the Beneficent the most Merciful. May the peace and blessing of Allah be on the most honorable leader of ours, his households, his companions and whoever follows him in righteousness till the day of recompense. Afterward.

Summary

An attempt has been made in the foregoing to analyse some intercultural features inherent in the works YGAU. Factors which necessitate such intercultural connectivity which include a long-time tutelage at home country before traveling abroad as well as the effect of the host country were equally addressed. Based on these factors, writers among this group of scholars are divided into: syncretic and specular writers. While syncretic writers are found to be more at home in terms of writing pattern, the specular ones seem more attached to the writing pattern of their host. It was only those who had developed writing exercise among the specular writers that strike balance between the two patterns.

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The exchange of cultural activities in tangible and intangible forms can be regarded as a permanent feature of human existence. Religion has been a major factor in popularising this phenomenon and widening its scope. The passion of Muslims across the ages to subsume their socio-cultural tendencies in favour of Islamic culture is a major factor to social progression and the preponderance of interculturalism in the literary activities. This, no doubt, ignited the interest of modern researchers in the field of humanity and social sciences to investigate nature and extent of Arabo-Islamic cultural incursion into various parts of Muslim world, Nigeria inclusive.

Our investigation reveals that most of the researchers into the interplay of Arabic with Yoruba culture often focused attention on the literary activities within the traditional and secular settings. They hardly paid attention to the complementary role of the Yoruba graduates of Arab universities (YGAU), another subset of Yoruba scholars widely distributed across southwestern part of Nigeria.

It could be recalled that long before the emergence of this group of scholars, the Arabic literary activities in Yorubaland had reached an enviable level of growth to the extent that the Arabic literary productions in this region could compete favourably with those produced in the Arab world. Arabic, being the first language of literary communication in Nigeria, and Africa in general served not only the Muslims but also the non-Muslims. Its scripts were used to document events in Yoruba language known as *Anjemi*, while the language itself was employed to record events of historical import on Africa and Africans. Literacy in Arabic afforded its scholars the patronage of Yoruba Obas; they were appointed as advisers, spiritual consultants and scribes to record palace proceedings.

The trend with the growth of Arabic literary tradition received further boost with the involvement of Yoruba Muslims in Hajj exercise which saw them "killing two birds" with one stone. Some pilgrims on their way to Hajj often preferred having a stopover in some Muslim countries such as Sudan and Cairo to further their knowledge of Arabic and Islamic Sciences. There were among them those who chose to stay behind at Hijāz with the intention of furthering Arabic education. Comparatively, the involvement of Hausa Muslims in this exercise preceded that of Yoruba. This is because the various governments in the northern region and some philanthropists were interested in the cause of Muslim pilgrimage. Also the Emirs, and Sultan in particular, attached a great importance to it.

It was the religious exercise that prepared ground for the subsequent educational mission of Yoruba scholars to the Arab world for higher studies. The idea of scholars moving to Arabland for learning started from Kanem-Borno which has a students' hostel for its students in Al-Azhar University, in Egypt. The hostel was built by Mai of Borno in 1889 during which period it was reported that no fewer than 135 Bornu students were registered as living in the hostel.

It could be observed that only one Yoruba scholar-Ibrahim Musa, was listed by Galadanci as being among the first set of students admitted into the hostel in 1890. He was the first Yoruba student to travel to Arab world particularly to Al-Ahar for pure academic purpose. In view of the paucity of such development in Yoruba land in the period under review, it may be concluded that Ibrahim Musa had such opportunity from Diaspora as no other Yoruba student was reported to have joined him. It was about half a decade later that Shaykh Afis Abou, the current Baba Adīni of Lagos state, was admitted into Al-Azhar. It must be pointed out that this scholar was the only Yoruba student in the institution throughout his stay in Egypt between 1946 to 1958. This period also witnessed unofficial visit to the Arab world by notable Yoruba scholars such as Shaykh Adam Abdullah and some of his leading students.

The post independence era served as a turning point in the history of Yoruba interaction with the Arab world for educational purpose. Among the countries that encouraged the Diaspora studentship are Saudi Arabia, Libya, Iraq, Syria and Kuwait. It was a development that primarily was religiously induced. It later took a significant form of cross-cultural transplantation which introduced new concept and ideas that were injected into the mental horizon of YGAU. This challenge of social interaction faced by this group of scholars as a result of deficiency in English oral expression cast a shadow of incompetence over them. Some individuals among them argued the need to break such socio-intellectual yoke. They sought to acquire the basic requirements of qualification so as to fit into the system. Such individuals eventually rose to ascend various enviable positions comparable to their Nigerian trained counterparts. There are among them ambassadors, senators, honourable members of legislative Houses, columnists in Nigerian dailies, lecturers in tertiary institutions, officers of the Nigerian Armed Forces, directors in various government and private establishments etc.

This development ironically had a negative impact on the state of Arabic usage; as those who sought the basic requirement for social integration continued to maintain the new social life, those that disregarded it had to hustle for the means of survival. The eventual attempt to curb the trend from further regression without necessarily losing social recognition

prompted the establishment of Arabic and English oriented model schools ranging from nursery to higher level. Notable among such educational institutions are: *Al-'Ināyah* Academy, Iwo, Osun State, *Umm al-Qurā* Group of Schools, Amuloko, Ibadan, Oyo State, *Al-Da'wah* Comprehensive College, Ijebu-Ode, Ogun State, *Dār Na'im* Group of School, Lagos, Imam Malik College of Legal Studies and *Al-Hikmah* University, Ilorin, among others. It is, however, sad to note that the co-existence of Arabic with English in these institutions eventually led to the subjugation of Arabic. This is shown in the high premium given to English language at the expense of Arabic in magazines of some of these schools. Some Arabic teachers were equally noted to have demonstrated unbridle zeal for social integration. Worse still, the status of Arabic, in the only Islamic university- *Al-Hikmah*, initially supervised by this group of scholars, became threatened at a point to the extent that the status of Arabic courses was reduced to optional.

The writings of YGAU had three historical phases: first 1964-1984, second 1984-1994 and third 1994-2012. The preliminary phase 1964-1984 witnessed very few intellectual works with limited scope and themes which include biography and historical accounts. These are uncommon in the works of their Arab tutors. Shaykh Salman Ake of Ilorin who wrote *Dhikriyāt fī al-Azhar*, the first publication in the circle of YGAU was one of the notable author of the era. Another prominent writer of the period is Abdul-Lateef Adekilekun of Ede who authored *al-Shakhsīyāt al-Islāmiyyah* which chronicled the personalities of notable Islamic scholars such as Sayyid Qutub and Hasan al-Bana. The effort of Shaykh Hamzah AbdulRaheem of Iseyin in writing the history of Iseyin cannot be underestimated. Despite the obvious deviation of YGAU from the commonly patronised themes by the Arab at the early stage of their literary development, their works featured not only Islamic doxology but also adoption of Quranic verses as part of Arab style of writing.

Between 1984-1994, the YGAU witnessed further development in literary production. The era marked the introduction of branches of Arab-oriented Islamic organisations into Yorubaland and employment of mainly the YGAU as their workers. Arabic, being the language of operation in these organisations, assisted greatly in strengthening Arabo-Islamic acculturation. YGAU writers in this era got increased and the themes patronised were extended to cover rhetoric, religion and sociology. Scholars of this era discussed not only local issues but also those of global concerns. Notable among the writings of the period are: Rhetorical analysis of *Surat al-Nūr* by Mikāil AbdulKarīm Sanwewe, *Nawāqid al-Islam wa Mustalzimāt al-Shahādātayn* by Ali Mubarak and *Al-Thaqāfah al-Islāmiyyah fī 'Asr al-'Awlamah* by Khidr Abdul-Baqi Muhammad. These works are essentially characterised by

registered words and employment of simple language. Some of the writings were typified by exculpatory expressions spiced with Islamic doxology.

The 1994-2012 introduced another dimension into Arabic writings of our scholars under review. Various literary productions were introduced like floating Arabic magazines such as *Risālah al-Madrasah*, *Al-Risālah* and *Al-Ta'lim*. A vibrant centre for Arabic research-Nigeria Centre for Arabic Research, was also established in the period. Although, the Magazines earlier established became moribund, the centre continues to wax stronger and stronger. This centre recently opened a branch in Riyadh, the capital city of Kingdom of Saudi Arabia. Among other responsibilities of the centre are assist publishing works for researchers in the field of Arabic, mostly free of charge. Among the works published so far are:

- *Al-Subā' iyyat* (170 pages) by Isa Alabi of Department of Arabic, University of Ilorin, Nigeria.
- *Rihlat al-Bahth an al-Insān* (94 page) by Kamaldeen A. Balogun of Olabisi Onabanjo, University, Ogun State, Nigeria.
- *Min Ilorin ila Timbuktu: Rihlatun 'Abra Sahara' Bahthan an Mādi Afriqiyah* (75 pages) by Mashood M. Jimba, Department of Arabic, Kwara State, University, Molete, Ilorin, Nigeria.
- *Al-Talib al-mugtarr* (68 pages) by Ibrahim, Lere. Ameen formerly of Fountain University, Osogbo, now of Arabic and Islamic Studies Department, University of Ibadan, Nigeria.
- *Tatbīq al-Sharī'ah al-Islāmiyyah Fī Najjīriya: Qirā'atun Fī Dastūr al-Fadrāliyy al-Najjīrī* (140 pages) by Oba Ahmad Ibrahim.
- *Al-Shi'r al-siyāsī fī najjīriya: lamhātun wa naādhi* (50 pages) by Murtada Abdul Salam Al-Haqīqī of Federal College of Education, Pakinson.
- *Nahwa Tatwīr al-Ta'lim al-'Arabī Fī Najjīriya* (73psges) 'Ali Abolaji Abdul-Razaq, Kogi State University.
- *Al-Surā' Bayna al-'Arabtyyah wa al-Injilīziyyah fī Najjīriya* (255 pages) by Zakariya Al-Qārī al-ibadānī of Al-Ibadan College of Education, Ibadan, Nigeria
- *Al-Shaykh Adam Abdullah Al-Alūri fī Mawkib al-Khalidīn: Majmū'at al-Dirāsāt wa Buhūthin 'Ilmiyyah 'an Hayāt al-Shaykh Adam Al-Alūrī wa A'amālihi*. 2 Volumes by the Faculty of Arts, University of Ilorin.

What further strengthened the Arabic literary tradition in the circle of YGAU was the proliferation of Arabo-Islamic oriented organisations such as *al-Haramain* Charitable Foundation and *Al-Da'wah Al-Islamiyyah*. The development boosted not only the economic status of YGAU but also their literary productions. It was also in this period that many of them particularly those with little or no linguistic competence in English were absorbed into some Nigerian academic institutions as class teachers and lecturers in higher institutions. While the official writings such as memos, billboards, reports and letters received high patronage among the former, the latter contributed immensely to the writing of scholarly works that are published within and outside the country. The era equally served as a turning point in the development of Arabic calligraphy (*al-Khatt al-Arabī*) and popularising its variants among the local Arabic schools. The practice was later adopted by some traditional 'Ulamā with no direct link with the Arabland. *Khatt Ruk'ah* as a brand of Khatt (calligraphy) was also introduced to complement *al-Khatt Magrib* and *al-Khatt al-Nuskhī* that were already in vogue in the region. Scholars of this era had a credit of introducing the first Arabic Calligraphy Association in Yorubaland, the first of its kind. The organisation, known as *Jam'iyah al-Khatt al-'Arabī*, was founded in 1996. It attracted not only teachers and students of Arabic but also non-Arabists with related professional affiliation like visual artists: sculptors, painters, welders, builders and carpenters. Prominent among such scholars/calligraphers are Taofiq AbdulGaniyy al-Islāhī of Iwo and Ismaīl Tede of Ma'had al-'Arabī and a native of Iseyin. The former even wrote hand-outs on the subject-matter. These factors, taken together, led to widening of Arabic writing scope beyond the socio-religious and linguistic themes. It included core academic works, methodologies of teaching Arabic and social science subjects. Some even ventured into Geography and Astrology. Notable among those scholars Murtada Bidmus, Abdul Salam AbdulGaniyy Oladosu, Kamaldeen Balogun, Mashood Mahmud Jimba, Kamal Mubarak Ali, Sirajdeen, Bilal, Fadl Allah Abiola Nurudeem Al-Imam, Abdul Azeez A-Zakawī and a host of others. Cross-culturalism became more pronounced in the literary productions of this period more than in the last two periods for obvious reasons that many developmental projects were established in the region.

For the ease of reference and classification of literary productions, the YGAU, across the phases were categorised as Syncretic Border Intellectuals (SYBI) and Specular Border Intellectuals (SPBI). The SYBI, mostly language specialists and academics produced more works on non-religious themes. They maintained Yoruba/Islamic culture. SPBI on the other hand favoured the religious themes and employed modern Arabic discourse system. There is

relatively some homogeneity in their writings across the historic phases, in terms of themes and styles.

The most common trait in these phases is religious influence on the literary works which have been described by researchers as reminiscence of literary heritage of Hausas migrant scholars consequent upon 18th and 19th centuries Sokoto Jihad. This trait, over the time, became a permanent feature of virtually all Yoruba literary writings regardless of the diverse backgrounds and exposures of the authors. Added to all these is the introduction of a creedal dimension in the treatment of issues which might primarily have no connection with 'Aqīdah. A spectacular trait of interculturalism is the manner of title coinage in the mode of post classical period of Arabic literary development. They swing between traditional and modern approaches in doing this. Like traditional 'Ulamā some of the titles reflect the content of argumentative discourse. This approach also tallies with what obtains among the modern Arab ideologues such as Ibn Taimiyyah and Shaykh Abdullah bn Muhammad Hamīd, the authors of *al-Furqān Bayna Awliyā' al-Rahman wa Awliyā' al-Shaytān* and *Hidāyah al-Nāsik ilā Ahamm al-Manāsik* respectively. The method of opening, technically termed as doxology, is another reflection of cross-cultural trait common to both SYPI and SPBI. While it received unreserved attention of the latter, it is eschewed by the former in academic writings.

Exculpatory expression is an issue over which the YGAU writers differ. Their differences, however, have no connection with syncretic or specularistic nature of their writings. It is determined by the extent of attachment of individual writers to the socio-cultural dictate of Yorubaland. The writers in this category are divided into three. The first category comprised mainly those who totally reject the practice. They believe that writing intellectual works demands apology to no one as the works state issues as they are. They feel free to write without necessarily anticipating committing error. Prominent among such writers are Isa Lawal, Khidr Abdul Baqi, Ibrahim Abdul Baqi, Abdul Ganiyy Akorede. Scholars in the second category are of the opinion that instead of being exculpatory for the possibility of committing grammatical blunder, such exculpation could be rather substituted for glorification of Allah. This probably informs the reason why they conclude their works with phrases such as *Li- Illāhi al-Kamāl, al-Kamāl li-Allah, wa bi Illahi al-Tawfiq, wa mā Tawfiqī illā bi Illāh* (perfection belongs to Allah, only Allah is perfect, only Allah guides, my guidance is only by Allah) and statements that pay obeisance to Allah.. Notable among those belonging to this school of thought are Dhikrullah Shafi' Olohun Oyin, and Fadil Nurudeen Abiola.

The disposition of the third category, to a large extent, is in conformity with what operates among the traditional '*Ulamā*'. They do not only celebrate Allah in their works but also express humility to prospective readers. Prominent among upholders of this view are Mashood Adebayo, Kamal deen Balogun and Thawbān Abdullah Al-Aluri. The application of punctuation marks and quotation technique also received diverse attention among the YGAU. While the SYBI favoured both modern and traditional standards, the SPBI preferred modern Arab style.

Proverb usage is another writing device that enriches not only oral communications but also written pieces. It is well utilised by YGAU in their works. So far till date there is only a single work solely on proverb produced by our scholars. While it is rarely applied in the works of SPBI, it is commonly utilised by SYBI such as Kamaldeen Balogun, Abdul-Hafiz Adedimeji and Said Alimi. The techniques used for such application include: direct and indirect reference, rhetorical adoption, arabicisation of Yoruba proverbs, post-proverbial colouration and reflection of Yoruba thinking. The research discovered frontloading of findings and the usage of abusive words by some of the writers. These features are found in some religious oriented works of some SPBI. Regarding the mode of referencing, SPBI is further divided into two. While the first category, mostly those that are not in academic institutions are indifferent to its application, those in it adhered strictly to the modern Arab style. In characterising the writings of SYBI, regarding the materials utilised it was discovered that materials foreign to the language of research are combined with both western and modern style of referencing.

The works of YGAU could, in general term, be adjudged of high standard. They demonstrated a high degree of grammatical felicity in the arrangement of linguistic data in various ways as dictated by the themes and purpose of writings. The contents are marked with strict observation of the mood of the target audience. Simple and free flowing languages are used while complex vocabularies are avoided, such that readers can access their writings. This, they do, not only in published works but also in casual writing such as informal writings. The modern approach of writing imbibed by this group of '*Ulamā*' is informed not only through learning but also through personal interaction with their tutors who were the native speakers of the language.

5.1 Suggestions and Recommendations

The literary contributions of YGAU cut across virtually every gamut of life and they are more pronounced in the religious and language spheres than other aspects. This is because the

main objective for admitting foreign students into various Arab universities, regardless of their area of specialization, is to be useful in *Da'wah*. Most of the works by YGAU are in Arabic and this makes it difficult for wider accessibility by the majority of Nigerians who are literate only in English. It is with a view of expounding the scope benefit of these literary resources that I proffer the following recommendations:

- 1- Themes that are of socio-political and economic interest should be translated into local languages as a way of establishing the relevance of the writers in Nigerian society. This will equally erase the erroneous belief that studying Arabic language is relevant only in religious service.
- 2- The YGAU should focus attention on publishing on Yoruba culture and tradition in international journals to enable foreigners access the esthetic values of Yoruba people.
- 3- Works on inter-religious dialogue are better written in English any attempt to continue mode of writing to only Arabic may be a stumbling block on the path of *Da'wah* for which they are mainly trained. Department of Arabic or religions should mount a kind of immersion programme in English language as a way to blend YGAU in the official language. The YGAU can as well float an English Language Institute to be supervised by experts mainly for this purpose. The Nigerian institutions that are admitting YGAU for further studies should introduce some English courses as prerequisite for admission. This is because obtaining higher degrees- Masters /Ph.D in any field of studies in Nigeria means more than being useful only to those in the target field of studies. The general public can only benefit from the pool of knowledge only when delivered in the language of mutual intelligibility.
- 4- Scholars in Nigerian academic institutions should be further encouraged to participate fully in the activities of their Arabic research centre and, the moribund magazines be resuscitated for the optimal use of Arabic literary acculturation and to enable those who are literate only in Arabic have glimpse of what is going on in their local environment.
- 5- There is need for an in-depth study of various aspects of YGAU. Aside the literary culture discussed in this work from intercultural perspective, their involvement in *Da'wah* can as well be examined. The contributions of YGAU as poets, business men, administrators and members of armed forces are begging for cultivation.

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التداخل الثقافي في كتابات خريجي جامعات
الدول العربية في بلاد يوروبا

إعداد

إبراهيم ليري أمين

ملخص بحث الدكتوراه

يهدف هذا العمل إلى إلقاء الضوء على بعض القضايا الاجتماعية النابعة جراء الاستعمار البريطاني وخاصة ما يتعلق بالاتصال الثقافي بين العرب والشعب اليوروباي المتواجد بجنوب غرب نيجيريا. بدأ هذا الاتصال بادئ ذي بدء بوفود نخبة من القوافل التجارية من بلاد العرب إلى ما يطلق عليها اليوم بلاد يوروبا في القرن السادس عشر الميلادي. وقد تحوّل هذا الاتصال الذي كانت التجارة غرضه الأساسي إلى جوانب حياتية أخرى منها الاجتماعية والدينية والثقافية والروحية. وذلك لما يتمتع به هؤلاء من صفات جيدة مستمدة من القرآن والسنة النبوية المطهرة. وتمت خلال ثوائهم في هذا البلاد تحسين جميع النواحي الاجتماعية لاسيما

الثقافية التي فازوا بغرس بذورها في المنطقة لأول مرة. وخير ما يشير إلى انفراد تميّز هذه النخبة لجوء ملوك وأقيال تلك البلاد إلى مرادة العلماء المثقفين الذين تربوا لدى هؤلاء العرب إلى بلاطهم مستعنين بهم في تقييد الوقائع والتواريخ ومن تمّ تعيينهم على مقامات مرموقة في بلاط الملوك مثل كتاب السرّ للملك وأعضاء مجلس الشوري. وهذا كله قبل حلول الثقافة البريطانية.

سعى العلماء التقليديون قبل عهد الاستعمار توطيد علاقتهم ببلاد العرب، حيث فضّل بعضهم البقاء في بلاد العرب مثل القاهرة بعد عودتهم من مكة المكرمة لأداء مناسك الحج ويوجد منهم من نذر أولادهم لتعلم الدراسات العربية والإسلامية في تلك البلاد إلى الأبد. وبعد الاستقلال من قيود الاستعمار البريطاني تحسنت وسائل التواصل بين نيجيريا والعرب، بعد إنشاء قنصليات وسفارات عربية في نيجيريا منها المملكة العربية السعودية ومصر والعراق وسوريا وليبيا وغيرها. ومن الفوائد النابعة خلال هذا التعامل هو توزيع المنح الدراسية لأبناء هذه البلاد لمواصلة دراساتهم في مختلف الجامعات والمعاهد العربية. ولقد بارك الله في جهود هؤلاء العلماء إذ تبعثهم ذريتهم في هذا العمل الثقافي. وكانوا بعد رجوعهم متبعين آثار آبائهم في مجال الدعوة والتأليف.

وعلى الرغم من اتحاد غاية كل من العلماء التقليديين وخريجي جامعات الدول العربية من حيث الكتابة، كان للباحثين المعاصرين اقبال تامّ ورغبة فائقة في التنقيب والاستقصاء عن أعمال العلماء التقليديين بغض النظر عمّا تجود به قرائح أقرانهم الذين تربوا في البلاد العرب. ورغبة في تسديد هذه الثغرة الأكاديمية تهدف هذه الدراسة إلى تسليط الضوء على كتابات خريجي جامعات الدول العربية من أبناء بلاد أوروبا. يهدف هذا العمل إلى تنقيب مدى فعالية خريجي جامعات الدول العربية في عملية الكتابة والتأليف وذلك من خلال الأمور التالية:

- 1- التعرف على أغراض الكتابة لدى هؤلاء الكتاب
- 2- اكتشاف الإضافات وكنوز الأعمال الأدبية لدى علماء أوروبا القدماء.
- 3- عرض أساليب الكتابة بغية الوقوف على آثار التداخل الثقافي المتمثل في كتاباتهم
- 4- تصحيح الاعتقادات الخاطئة لدى البعض عن خريجي جامعات الدول العربية

يحتوي هذا البحث على خمسة أبواب:

يقدم الباب الأول فكرة عامة حول البحث بما فيه من مشكلة البحث، وأهدافه وأدواته، وأسلوب البحث والإطار النظري المتبنى لتحقيق الهدف. ويحوي كذلك التعريفات الواردة في طياته وعرض الأعمال المتماثلة بالبحث الراهن.

ينقب الباب الثاني عن النشاطات الأدبية منذ نشأتها في بلاد أوروبا إلى الوقت الراهن ثم ألقى الضوء على هذه النشاطات من خلال خمسة عصور أدبية مقترحة لها وهي: عصر الدعوة والإصلاح، عصر المحاكات، عصر التثبيت، وعصر التحديث وعصر التطبيق والاحتكاك. تناول هذا الباب كذلك دور الحج في تمهيد الإجراء الثقافي العربي في البلاد، وكذلك بدء البعثات التعليمية إلى بلاد العرب وآثار تلك النشاطات على الدارسين فيها. ولم يغفل هذا العمل عن إسهامات هذه المجموعة المثقفة بالثقافة العربية في تطوير الوطن. وتتمثل هذه الإسهامات في بناء المدارس المزودة بالثقافتين العربية والغربية. تحدث هذا الباب كذلك عن قيامهم بالعمل التدريسي في مختلف المراحل الدراسية داخل البلاد وخارجها كما تعرض للحديث عن تأثيرهم بشاررة وقائع سبتمبر 12 وما عقبها لهم من ويلات وخيرات، ثم تطرق لدورهم في إحداث السياحة وتأسيس مركز علمي لإجراء الأعمال الأدبية وإنشاء المجلات العربية.

والباب الثالث قوامه استقصاء تأريخ الكتابة والتأليف لدى هذه المجموعة ثم عرض عن بعض كتاباتهم بشكل تحليلي.

ويهدف الباب الرابع إلى دراسة تحليلية لكتابات هذه المجموعة مع استخراج والإشارة إلى مواضع التداخل الثقافي في كتاباتهم، وأوجه الاختلاف والائتلاف بين كتابات علماء بلاد يوروبا التقليديين الذين منهم بدأ تعلمهم العربي وبين كتاب العرب المعاصرين الذين لهم فضل نبوغهم الكتابي.

والباب الخامس الأخير عبارة عن خلاصة البحث وعرض ما توصل إليه الباحث من النتائج. قسم الباحث كتاب هذه المجموعة، حسب مدى اتصافهم بالثقافة مضيفهم، إلى قسمين: الكتاب السنكرتكيين، والكتاب السبكلاريين. وهذا التقسيم منتزعة من الإطار النظري لصاحبه أيدواد سعيد. ومن أبرز سمات السنكرتكيين هو أنهم يفضلون الأغراض اللادينية على غيرها وكانوا يستخدمون الأساليب العربية واليوروباوية. أما السبكلاريون فهم أنصار الأغراض الدينية وكانوا يفضلون أسلوب الكتابة العربية المعاصر. لا يملك جلّ السبكلاريين دون لغة الأم واللغة العربية. أما السنكرتكيون فهم بالإضافة إلى لغتهم الأم والعربية يجيدون لغة بلادهم الرسمية تحدثا وكتابة.

يقسم عصور الأدبية بين هاتين المجموعتين إلى ثلاث:

العصر الأول: ويطلق عليه عصر النشأة. كان هذا العصر ما بين سنة 1964 إلى 1984 الميلادي. لم يشهد هذا العصر من نشاطات أدبية إلا قليلة. ومن أشهر الأعمال الأدبية المتداولة آنذاك هو كتابة رسالة التزكية لطاحي القبول بمختلف الجامعات والمعاهد العربية ورسالة الطلب للمساعدات المالية وغيرها من بعض المحسنين العرب والمنظمات والهيئات الفردية والدوائر الحكومية العربية، ومن ثم مراسلة الأصدقاء العرب. والسبب في هذا التخلف الكتابي، حسب ما رآه الشيخ عبد الحفيظ أبو، يعود إلى عدم الحوافز المغربية إلى مباشرته، ذلك بأن المستفيدين الأولين من هذه الكتابات ليسوا بمثقفين باللغة العربية، الأمر الذي يجعل الكاتب مضطرا إلى ترجمة مكتوبه إلى اللغة الرسمية أو المحلية المتداولتين. وعلى رغم ما يتعارض نحو تحقيق هذه النشاطات من عقبات متعددة الوجوه، يوجد من أعضاء هذه المجموعة من ينبري إلى هذا العمل الفكري غير مكترئين بما قد يعرقهم من رثاءة العيش وعدم التقبل الاجتماعي. ومن أشهر هؤلاء الكتاب هم: الحاج سلمان بوصيري أكي الألوري صاحب "ذكريات في الأزهر". ويعتبر هذا الكتاب الصادر سنة 1964 أول كتاب تم نشره في أوساط خريجي جامعات الدول العربية في بلاد أوروبا. ومن ثم كتب الحاج حمزة عبد الرحيم الأسيني كتابه "حماة اللغة العربية..."

ثمّ جاء بعده عبد اللطيف أديكيلىكن بكتابه "آثار الشيخ تاج الأدب شعرا ونثرا" ومن سمات كتابات هذه العصر تضمين الآيات القرآنية وتناول الأغراض المتسمة بالتواريخ والتراجم.

العصر الثاني: ويمتدّ هذا العصر المشتهر بعصر التطوير من سنة 1984-1994 الميلادي. تمّ في هذا العصر تأسيس فروع بعض المؤسسات الإسلامية في نيجيريا. وبما أن هذه المؤسسات عربية الأصل وإسلامية المرجع كانت اللغة العربية هي لغة الأداء وبها يجرى جميع شؤونها الداخلية والخارجية. وتعدّ النشرات والمذكرات والتقارير ومحضر الاجتماع وغيرها من أشهر كتابات هذا العصر، إذ هي من مستلزمات رسمية لسير أعمال الهيئات والمنظمات. ولعل هذه النشاطات العلمية هي الدافع الأساسي لتصقيع المهارات الكتابية وتشخيصها لدى بعض خريجي جامعات الدول العربية. ومن أشهر كتاب هذا العصر هما الدكتور كمال الدين على مبارك الذى الأوفوي كتب "نواقض الإسلام ومستلزمات الشهاداتين" والأستاذ مفتاح صادق الإيجيوي صاحب ذلك الكتاب المشهور ب"من المعبود". والجدير بالذكر أن كلا من الأغراض والأساليب في الكتابيتين نالت قدرا مرموقا من التوسيع في هذا العصر. ولم تعد الأغراض الكتابية مقصورة على التراجم والتواريخ كما هو الحال في العصر السابق بل امتدت إلى مناقشة الأمور الغلوبالية واللغوية

والثقافية والعقدية. وتتسم هذه الكتابات باستخدام الألفاظ السهلة واختيارها كما يشتم من كتابات بعضهم إيجاءات اسلامية واعتذرات عما قد يرتكبون من المفوات اللغوية خلال قيامهم بالكتابة والتأليف.

العصر الثالث: يعرف العصر بالعصر الحديث وهو ما بين 1994-2012مليادي. بدأ هذا العصر بتوظيف وقبول بعض خريجي جامعات الدول العربية في بلاد يوروبا، الذين لا عهد لهم بالثقافة الغربية، في مختلف الجامعات والمعاهد الحكومية التي تدرس فيها اللغة العربية والإسلامية. ولقد أدى هذا التيار إلى تشجيع البحث في مجال اللغة العربية في أوساط الأكاديمية بهذه اللغة. ففيه تأسست المجالات العربية أمثال رسالة المدرسة والرسالة والمركز النيجيري للبحوث العربية. وتعدّ الأدب العربي المقارن والمنهجيات العربية من أحدث الأغراض الكتابية تعرّف عليهما الشعب اليوروباوي أول مرة في هذا العصر حيث إن هذين الغرضين قبل هذا العصر متناولان باللغة الإنجليزية. ومن أشهر كتاب هذا العصر هم: الأستاذ الدكتور كمال الدين بالوغن والدكتور الخضر عبد الباقي محمد والدكتور مشهود جنبا وغيرهم. ويتسم هذه أعمال هذا العصر بإيجاءات اسلامية وتنصيب قرآنية واختيار الكلمات المناسبة والاقتباس والتضمين.

أخيراً، كان لاتسام هذه المجموعة بالثقافتين العربية واليوروباوية آثار ثقافية في كتاباتهم. وتعدّ التباين في أغراضهم وأساليبهم الكتابيتين نتيجة التصاقهم بالثقافة المحلية المتباين.

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