

LANGUAGE, EDUCATION AND RELIGION FOR NATIONAL DEVELOPMENT

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PROF. A. G. A. S. OLADOSU

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CHAPTER ONE

ARABIC EDUCATION IN SOUTH WEST NIGERIA: THE ROLE OF PRIVATE ARABIC SCHOOLS (PASs)

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Abstract

The paper examines the contribution of private Arabic schools (PASs) to the survival of Arabic education in the South West geopolitical region of Nigeria. It also seeks to answer whether the schools' curricular activities were conducive to teaching and learning the language. Finally, it identifies some of the challenges facing the schools. The collection of school data (including questionnaires, interviews and assessments of school documents) was used to answer these questions.

Introduction

Nigeria is a federation of 36 states. Abuja is the Federal Capital Territory (FCT). Each of the state capitals is also a commercial center. The country is located on the West Coast of Africa and has a population of over 186 Million people¹. The country further divided into six geopolitical zones:

1. North Central, which consists of seven states: Niger State, Kogi State, Benue State, Plateau State, Kwara State, Nasarawa State and FCT.
2. North East, which comprises six states: Bauchi State, Boron State, Tararba State, Adamawa State, Gombe State and Yobe State.
3. North West, which is made up of seven states: Zamfara State; Sokoto State; Kaduna State; Kebbi State; Kastina State; Kano State and Jigwa State.
4. South East which is composed of five state: Enugu State; Imo State; Ebonyi State; Abia State and Anambra State.
5. South South which is composed of six states: Akwa Ibom State; Bayelsa State; Cross River States; Delta State; Edo State and River State.
6. South West which consists of six states: Oyo State; Osun State; Ogun State; Ondo State; Ekiti State and Lagos State². This study focuses on the South West geopolitical zone of the country. From the perspective of education, the federal and state governments of Nigeria operate a formal Western-style education system, which has undergone much reform. At present, the system operates a 9-3-4 structure, which means:
 - a. A nine-year Basic Education, including the primary and junior secondary education.
 - b. A three-year senior secondary education.
 - c. A four-year tertiary education, offered at the University, Colleges of Education for teacher education and polytechnics or monotechnics for technical education³.

The duration of tertiary education varies from four years for the arts and social sciences, five years for engineering and law and six years for medicine⁴. Aside from the formal system of public education, there are also private Arabic schools (PASs) which have contributed immensely to the survival of Arabic education in Nigeria.

Private Arabic Schools (PASs)

Researchers have written extensively on the Arabic language: its close affinity with the Semitic group of languages⁵; its role in enabling the west to recover major texts of Greek philosophy through their Arabic versions, translated into Latin, together with the summaries, commentaries and

independent works of Arabic philosophy⁶; and its use in scientific works such as chemistry, alchemy, algebra, physics, medicine, astronomy, geography, optics and mathematics⁷. Other researchers have written about its international significance as a means of communication at the United Nations (UN), the African Union (AU) and the Organisation of Petroleum Exporting Countries (OPEC); and its influence on national languages, literatures and orthographies of some languages, including Persian, Urdu, Turkish, and the languages of Indonesia, Burma, Afghanistan, India, Iran, Indo-China and Maltese⁸. Moreover, languages such as Aryan, Chinese, English, French, German, Greek, Hindu, Italian, Latin, Russian and Sankrit are said to owe much in their lexical facets to Arabic⁹. English, in particular, is said to have borrowed the greatest number of its Eastern origin words from Arabic¹⁰. On the other hand, Arabic itself is said to have adopted many foreign words, especially those from European languages¹¹.

To the Arabs, who are the native speakers of the language, Arabic is a medium of both aesthetic and intellectual expression, realized through its wealth of prose and poetry. Within the artistic realm, Arabic poetry is unique for its exceptional historical value, serving as the register of the history, achievement and glory of the Arabs¹². In the spiritual domain, Arabic occupies a paramount position as both Arab and non-Arab Muslims are bound by the norms of Islam to use the language in all most aspects of their religious devotions.

In Nigeria, Arabic has contributed to the preservation of some aspects of the country's history, culture and language. It is particularly important to note that the Bornu Empire and the Hausa States of Nigeria owe much of their administrative breakthroughs to Arabic language. It should also be added that the language remained the medium of diplomacy and state correspondence and the only language of historical documentation from the latter half of the 11th century to the 17th century¹³. From the perspective of linguistics, Arabic has made positive impacts on specific Nigerian dialects. For example, both Hausa and Fulani borrow heavily from Arabic. In fact, up to 1,500 words can be identified as Arabic loanwords adopted by the two languages, respectively¹⁴. Moreover, Hausa and Fulani were written using the Arabic alphabet prior to the British invasion of Nigeria. Indeed, up until today, the two languages have retained the Arabic lexis for the 7 days of the week and for some of the 12 months of the year¹⁵. Furthermore, native speakers of the Nigerian Yoruba language have adopted some Arabic lexical items for communicating among themselves. Such words include:

1. ALAAJI: A Muslim male has performed the holy pilgrimage to Makkah and Madinah.
2. ALAAJA: A female Muslim who has undergone the same religious obligation to Makkah and Madinah.
3. ANNABI: A prophet.
4. BILISI: A devil
5. ALAADA: A custom
6. HARAAMU: Something that is forbidden.

Al-Iroy has written extensively on examples of this type of borrowing¹⁶. Meanwhile, Ogunbiyi classified Arabic lexical items borrowed and retained in Yoruba language into eight categories¹⁷. Various ethnic groups in Nigeria, like other communities, tend to retain original Arabic lexis where there are no suitable equivalents. Thus, the linguistic historical and cultural relevance of Arabic to Nigeria led to private Arabic schools committed to the language. Such schools are abundant in many parts of Nigeria, particularly where there is a large Muslim population. The schools have been called different names, largely determined by their Arabic educational level or interest. Some are called Quranic schools, where the focus is solely on the recitation and memorization of the Qur'an. Others are known as Islamiyyah schools, where their emphasis is on Islamic-related subjects. The private Arabic schools (PASs) are advanced-level centers for Arabic and Islamic Studies, usually established by Muslim organizations or interested individual sponsors¹⁸. The schools are unique because of their specific focus on Arabic and Islamic scholarship. They operate independently of the formal school system and do not depend on any form of financial intervention by federal, state or local governments.

Statement of the problem

Oladosu observed that most of the PASs operates without any synergy amongst them as regulatory body overseeing their curricular activities (19, 20). Consequently, each school independently plans, develops and implements different curricula. As a result, the schools are denied formal recognition from the government, particular in the South West geopolitical zone of the country.

Purpose of the study

The purpose of this study was examine the contributions made by PASs in the South West geopolitical zone of Nigeria to the survival of Arabic education. Another aim was to specifically review the curricular activities of the schools, including their goals and objectives, the qualifications of teachers, the quality of textbooks and conduciveness of the schools' environment to teaching and learning. The challenges facing the schools were also reviewed. The schools' contributions were measured through the number and percentage of their graduates who were eventually appointed as lecturers at the federal and state universities located in the geopolitical zone reviewed in the study.

Research Questions

1. What are the contributions of private Arabic schools in the South West geopolitical zone of Nigeria to the survival of Arabic education in the zone?
2. Are the curricular activities of the schools conducive to teaching and learning?
3. What are some of the challenges facing the schools?

Research Methodology

The descriptive and analytical research methods used for the study included questionnaire items, checklists and interviews. Additionally, relevant school records were analyzed.

Instruments

Two researcher-designed questionnaires were used as instruments for data collection. The first was a 24-items questionnaire addressed to the proprietors of PASs. It captures information about the:

1. Administrator.
2. School location.
3. Year of establishment.
4. Aims and objectives.
5. School textbooks and their authors.
6. Teaching staff.
7. Highest academic qualification.
8. School subject.
9. Method of instruction.
10. Teaching-learning activities and any other information not captured by the questionnaire. Relevant inferences were made from the responses of the respondents to the questionnaire items, a copy of which is attached as Appendix A.

The second instrument was an eight-item researcher-designed questionnaire, targeted for graduates of the PASs who were eventually appointed as university lecturers across the zone. The instrument gathered information on:

1. Identity of the respondent.
2. Name of the PAS attended.
3. Location of the school (town and state).
4. Respondent's highest academic qualification.
5. Respondents place of work.
6. Respondent's gender.
7. Respondent's position as at the time of the research.

8. Position or positions held by the respondent in the past; and any other information, not captured by the questionnaire. A copy of the questionnaire is attached as Appendix B.

Population, sample and sample techniques

The study population included two groups:

1. At the level of PASs located in the state capitals of the six states of the South West geopolitical zone of Nigeria. Here, proprietors of PASs responded to the questionnaire, designed to capture available PASs.
2. At the level of universities offering courses in Arabic, Islamic Studies or both, in the South West geopolitical zone of Nigeria.

Data collection procedure

Research assistants distributed copies of the 24-item questionnaire designed for administrators of PASs. At least 10 schools and their respective administrators were from each state capital. When the number of available schools in a given state capital did not reach 10, the data was complemented with schools located in towns outside in Osun State, where the study sample was extended incidentally, beyond the state capital to many other towns. However, only 10 schools were considered in line with the original decision to restrict the sample to 10 schools and administrators across the population and sample scope.

The eight-item questionnaire which was designed to shed light on the graduates of the PASs, who occupied important positions at national, state and local levels, as well as in the universities. The decision to restrict this questionnaire to the academic staff of the universities was to enable the researcher to converse directly with the respondents, and to facilitate the process of data collection. Here, the researcher communicated with respondents using different channels: phone calls, WhatsApp and text messages, among others.

Data analysis procedure

Research Question 1 was answered by the rate at which PASs continue to spring up across the six states of the South West geopolitical zone of Nigeria. The question was also addressed through discussions with some of the school administrators.

Research Question 2 was answered through inferences made by the researcher from respondents' responses to questionnaire items relating to assessment of teacher qualifications, quality of textbooks, instructional materials and other curriculum-related activities.

Research Question 3 was answered by discussions with administrators and students of the schools during interactive sessions between the researcher and key stakeholders. Regarding the two questionnaire instruments, these were analysed using percentage indices. The data analyses and the study findings are presented in the following tables.

Table 18. 1 shows that 10 PASs were sampled from each state capital, except for Oyo State, where schools were sampled from towns outside the state capital. The table also shows that instructors' lowest academic qualification was the THANAWIYYAH Certificate (i.e., Senior Secondary School Certificate), while the highest academic qualification was the doctoral degree, in the case of a particular professor who was an administrator of two PASs in Ogun State. The blank spaces show items to which definite answers were not received.

Table 18.2 shows the teaching staff of universities offering courses in Arabic and Islamic Studies in the South West geopolitical zone of Nigeria.

Table 18.2 shows the staff of universities offering courses in Arabic, Islamic Studies or both in the South West geopolitical zone of Nigeria. The table also shows that there are six universities located in the South West geopolitical zone of Nigeria offering Arabic and Islamic Studies. The first three universities are federal universities, while the last three are state universities.

1. Fourteen of the 15 members of staff in the first university attended a PAS.
2. All three members of staff in the second university attended a PAS.

Table 18.1 Private Arabic Schools in The South West Geopolitical Zone Of Nigeria

S/N	STATE	NUMBER OF PASS	LOCATION	TEACHERS' QUALIFICATION	
				Highest	Lowest
1	Ekiti	10	Ado-Ekiti	BA Arabic	Thanawiy
2	Lagos	10	Lagos; Ikeja	BA Arabic	Thanawiy
3	Ogun	10	Abeokuta	Ph.D.	Thanawiy
4	Ondo	10	Akure	BA Arabic	
5	Osun	10	Osogbo	BA Arabic	
6	Oyo	10	Oyo and other towns	MSc	Nigeria Certificate in Education

Table 18.2 Staff of Universities Offering Courses in Arabic, Islamic Studies or Both in the South West Geopolitical Zone of Nigeria.

S/ N	University	Name of Staff	Number of Staff	Specific Discipline	
				Arabic	Islamic Studies
1	University of Ibadan (UI)	Prof. S.H.A Malik Prof. M.O.A. Rahman Prof. K.K. Oloro Prof. A.A. Oladosu Dr. S.A. Shittu Dr. L.O. Abass Dr. I.A. Uthman Dr. M.K. Kareem Dr. M.A. Naibi Dr. K.A. Omokolewa Dr. H.A. Uthman Oladosu Dr. I.A.S. Adebolu Dr. J.A. Shittu Dr. A.O. Akewula Dr. L.A. Shittu	15	7	8
2	Obafemi Awolowo University	Prof. M.O. Opeleyeru Prof. M.O. Adeniyi Prof. A.K. Makinde	3	-	3
3	University of Lagos (UNILAG)	Prof. M.A. Bidmus Dr. I. Musa Dr. Q. Adegoke Dr. L. Adedeji Mr. B. AbdulRaheem	5	1	4
4	Lagos State University (LASU)	Prof. L. Akintola Prof. H. Sanni Prof. L.M Adetona Dr. T.M. Salisu Dr. Q. Amuni	5	2	3
5	Ekiti State University (EKSU)	Prof. A.R. Musa Dr. O.K. Sulayman Dr. M.O. Bello Dr. T.M. Falemu	4	-	4
6	Olabisi Onabanjo University (OOU)	Prof. K.A. Balogun Dr. A. Akanni Dr. A. Hashim Dr. D. Egbeolowo Dr. S. Owoyemi	5	1	4

3. All the five staff members of the third university attended a PAS.
4. Four of the five staff members of the fourth university attended a PAS.
5. All the four staff members of the fifth university attended a PAS.
6. Finally, all the five staff members of the sixth university attended a PAS.
7. The grand total of the staff members of the six universities was 37; 35 of that number attended PASs, while only 2 did not. Thus, 94.59% of the staff respondents had, at one time or the other, attended a PAS, and only 5.41% of the staff respondents had not.
8. With this mind, it is difficult to ignore the large contribution PASs continue to make for the growth, development and survival of Arabic education in the South West geopolitical zone. It should be noted that this analysis could be generalized to all other educational institutions offering Arabic and Islamic Studies in Nigeria. Graduates of PASs are also engaged as lecturers in the Colleges of Education and in other sectors of the economy, but these were not captured in this study.

Discussion

This discussion is guided by the results of the analysis noted earlier in the chapter.

Aims and Objectives of the PASs

All of the PASs aim to promote Arabic and Islamic scholarship. The aim is lofty and desirable. However, it is usually not a balanced, well-rounded education. Students acquire relevant knowledge, skills, beliefs, attitudes and teachings of Islam but graduates are at a disadvantage compared to their counterparts exposed to the French and English language curriculum. This is usually because their own curriculum is seriously deficient in teaching languages besides Arabic. The curriculum, due to its lack of English instruction, places graduates at a disadvantage when they need to examine or communicate in a language besides Arabic. School administrators need to examine this issue carefully and determine if it is a factor limiting the enrollment of non-Muslims in such schools; administrators should also encourage the government to withhold official recognition of schools that do not have adequate language instruction outside of Arabic.

Number of Male and Female students

The data analysis suggests there is an imbalance between the number of male and female students who are registered at the PASs. There are schools where there are no female enrollees in the geopolitical zone under review. This also requires the urgent attention of the school stakeholders.

Academic qualifications of teaching staff

Some of the teachers do not possess a bachelor's degree or the Nigeria Certificate in Education, which is the minimum required certificate for entering into the teaching profession at that level of the PASs.

School Textbooks

It is remarkable to note that some schools write their own textbooks for some of the school subjects. This is the tradition at the Center for Arabic and Islamic Studies (MARKAZ), Agege, Lagos, which was established by the scholar Shaykh Adam Abdullahi Al-Iloriy (May Allah be pleased with him). It is also the tradition at the two PASs established by Prof. K.A. Balogun in Ago-Iwoye and Abeokuta. This practice should be complemented by texts by foreign authors to maximize learning opportunities. But the textbook is not the only instructional material that teachers of the PASs should learn how to use effectively. Several other instructional resources must be acquired and carefully used to make each teaching and learning encounter engaging, educational and rewarding.

School library/language laboratory

The analysis of the study questionnaire item showed that more than 70% of the schools do not have a school library or language laboratory. This is an issue that should be addressed if learners are to

body of this presentation are the only way to guarantee the survival of Arabic education in Nigeria and to satisfy the needs of the 21st-century learner.

Appendix A

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17/07/2017

Questionnaire for capturing the curriculum-related dimensions of private Arabic schools (PASs) in the South West geopolitical zone of Nigeria

Dear Respondent,

This questionnaire is designed to capture the curriculum-related dimension of your private Arabic School (PAS). The information collected would be treated as confidential and for research purposes only. Please feel free to answer each question to the best of your knowledge.

Thanks for your understanding and cooperation

Respondent's Bio-Data

i. Respondent's Highest Educational Qualification:

Bachelor's Degree ☐ Master's Degree ☐
Doctoral Degree ☐ Professor ☐ Others: Please, specify ☐

ii. Respondent's Gender: Male ☐ Female ☐

iii. Respondent's Status at work: Proprietor/Proprietress ☐

Principal ☐ Vice Principal ☐ Secretary ☐

Others: Please, specify

1. Name of the School:

2. Name of the Proprietor:

3. School Location:

4. Year of Establishment:

5. Aims and Objectives

6. Name of the Nigerian Authors of Text Book Used at School:

7. Name of the Foreign Authors of Test Book Used at School:

8. Highest Qualification of the Teacher:

9. Lowest Qualification of the Teacher:

10. Total Number of the Teacher:

11. Number of the Nigerian Teachers:

12. Number of the Foreign Teachers:

13. Number of Male Teacher:

14. Number of Female Teachers:

15. The School Subjects:

16. Medium of Instructions:

make the best of their learning opportunities. The analysis further revealed that very few of the schools engage in extra-curricular activities such as sports.

Challenges facing the schools

Some of the school challenges relate to funding, mis-conceptions about Arabic as a language of no value other than for religious purposes, lack of uniform teaching methods and resources, lack of uniform duration for each of the educational levels and the need for the enrichment of courses with English and scientific knowledge, among others.

Instructional Methods

As for instructional methods, some of the schools have moved away from the traditional reliance on the grammar-translation method of teaching. In this method, learning materials are translated from the target language, Arabic, into the learners' first language (L1), or mother tongue, which is Yoruba in this case. It is desirable for the target language to be emphasized and constantly utilized whenever the opportunity presents itself. The researchers' interaction with one of the school administrators revealed that this administrator was committed to using innovative approaches in teaching methods, including computer and other technology-based instructional resources. These tools could be used to not only arouse the learner's attention or interest but also to sustain it. This administrator also used conversation to teach Oral Arabic. In addition to these observations, the contribution of the PASs to the survival of Arabic Education in Nigeria is worthy of commendation. The schools' current frustrations are often a result of being denied access to government funds. Yet these disadvantaged schools have managed to survive over the years. They have also managed to defy measures aimed at subverting their efforts. Fortunately, there is now a board, sanctioned by the federal government, with the responsibility of devising, "an integral system of Islamic and Western Education" (18). The board is known as the National Board for Arabic and Islamic Studies (NBAIS).

With this development, one can hope that one of the major challenges facing the PASs has been effectively addressed. This is the challenge of uniformity in all the schools' curricular activities, including teachers' academic qualifications, textbooks, duration of educational programs and others³¹. We hope this development will enable the PASs to gain easier access to government funds. It should be noted that this board has existed under various names since 1960 before it finally became the NBAIS. It is well known in the northern part of the country, where the state governments fund Arabic and Islamic Studies programs; however, it is not a well-known in many southern states, including the South West geopolitical zone. Concerned PASs should be motivated to address this challenge if they wish to instigate change.

Conclusion and Recommendations

This study has brought attention to the massive contributions of PASs to the continuation of Arabic education in the South West zone as well as the country as a whole. The schools should undergo a comprehensive review of their curricular activities at each of the levels highlighted in the body of this chapter. Fortunately, the rebirth of the National Board for Arabic and Islamic Studies by the federal government is a promising sign there will be a comprehensive review of the school system. For example, the importance of an integrated curriculum can hardly be overemphasized. It is a basic requirement for unifying the operations of the schools and for regulating its activities. The aims and objectives should be broadened and the learning experiences should be increased. Simultaneously, the curriculum content must be enriched for the schools to strive.

Moreover, these schools deserve funding by both the federal and state governments because their efforts serve not only the zone, but also Nigeria and the global community. Nigerians, regardless of their religious affiliations, should avoid believing the only value of Arabic is for religious purposes. Awareness campaigns should be sensitize stakeholders of the PASs to the existence of NBAIS, which is the official board superintending the affairs of the school. These recommendations and those in the

Thank you for your understanding and cooperation.
Prof. A.G.A.S. Oladosu

Respondents who graduated from private Arabic schools eventually secure appointment as University lecturers

Name of Respondent	Name of Arabic School Attended	School Location: Town and State	Present Workplace	Highest Academic Qualification	Present Academic Position	Position Held in the Past
						Other information Not captured by Questionnaire

Notes

1. Nigeria population, 2016, <http://world-population-review.com/countries/Nigeria/population>. Downloaded on June 16, 2016.
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19. Oladosu, A.G.A.S., "The Position of Arabic Language in Nigerian Schools Today." NIJEF, Vol. 2, No. 3 (1992), pp. 181-188; and also see Oladosu, A.G.A.S., "Towards a Uniform Curriculum Design for Private Arabic Schools" IJE, Vol 13, No. 1 (1993), pp. 37-46. I

CHAPTER TWO

بعض إسهامات أولادوشو في تطوير اللغة العربية وثقافتها

CONTRIBUTION OF PROFESSOR OLADOSU TO THE DEVELOPMENT OF ARABIC LANGUAGE AND ITS CULTURE

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Abstract

The paper explores the contribution of Prof. 'Abdul-ganiy 'Abdus-salam Oladosu to the development of the Arabic language and its culture. Having presented the biography of Prof. Oladosu and its cerebral academic excellence, the paper examines his vital contribution towards the teaching and learning of Arabic Language in Nigeria, in review of two among his scholarly books. Therefore, the summation of Prof. Oladosu's impressive and scholarly proficiency and efficiency in the field of Arabic studies facilitate and sustain the growth and development of Arabic teaching and learning, research, pedagogy, curriculum planning and implementation within and outside the country.

ملخص

قدم العلماء النيجيريون كثيرهم من العلماء في أنحاء العالم في تطور اللغة العربية وثقافتها خدمات جليلة، لا تقل عما قدمها غيرهم من علماء العالم، ويعد عبد الغني عبد السلام أولادوشو من هؤلاء الرجال الأفذاذ، الذين وصلوا إلى النجوم، وبذلوا كل غال ونفيس في تبسيط اللغة العربية وثقافتها، وتذليل معضلاتها، وتسهيل طرق البحث فيها كالتجربة العلمية الأكاديمية. وهذه المقالة تتجه نحو إلقاء الضوء على شخصية هذا العملاق وخدماته في دفع عجلة اللغة العربية بحثاً وترجمة من خلال نقاط تالية:

1- ترجمة حياته.

2- شخصيته.

3- خدماته في تطوير اللغة العربية.

4- خلال كتابين: أسس البحث الأكاديمي، والأسوة شرح المجموع المفيد.

5- الخاتمة.

6- قائمة المصادر والمراجع.

وفي هذا الصدد نصرح لقرائنا الأعزاء أننا لم نستقص البحث في هذه المقالة حول هذا الموسوعي ولم ننو ذلك، بل عرضنا إبراز بعض خدماته في تطوير اللغة العربية وثقافتها على سبيل الذكر لا الحصر، وفتح عيون طلبة العلم للدراسة العلمية مستوعبة في مستقبل قريب إن شاء الله.

ترجمة حياته:

ولد الأديب الأستاذ الدكتور عبد الغني عبد السلام أولادوشو بمدينة كينب كوست بغانا سنة 1950م أخذ القرآن سرًا عند أحد كتاتيب من مدينة إلبو، يدعى بالشيخ جمعة أبوبكر أوماتوشو ألورن، وفي أثناء تعلمه للقرآن الكريم أدرك شيخه بعد نظره، ما فيه من نجابة منقطعة النظر، وتوسم فيه أمارات النبوغ، ودعا له بالفتح والبركة وحسن التحصيل. وهيئ له أسباب ذلك كله، إلحاقه بوسائل ناجحة لتحقيق تلك الغاية المنشودة، متمثلة إلحاقه بمعهد إلورن الديني الأزهرى، إلورن، ولاية كوارا، نيجيريا. حيث حصل على الشهادة الإعدادية سنة 1971م، ثم نال منحة دراسية أزهرية لمواصلة دراسته بمعهد البعوث الإسلامية بالقاهرة، ونال به الشهادة الثانوية من خلال عامين دراسيين، وهذا برهان صدق على ما ارتآه شيوخه فيه. ولم يلبث الأديب بعد ذلك بل التحق بجامعة الأزهر بكلية اللغات والترجمة، وحصل بها على الليسانس في الترجمة الفورية، ثم الماجستير في تعليم العربية للناطقين بغيرها عام (1) اشتغل مديعا محررا مترجما في قسم اليوربا بشبكة الإذاعات الأجنبية الموجهة بإذاعة جمهورية مصر العربية بالقاهرة. وعين محاضرا مساعدا عام 1983م بقسم المناهج والتكنولوجيا التربوية بجامعة إلورن، (2) وتولى بجامعة إلورن مناصب أكاديمية متعددة، منها نائب عميد شؤون الطلاب، ورئيس قسم الدراسات المنهجية، ومدير معهد التربية، ومدير التخطيط الأكاديمي، ومدير مركز الدراسات الإلورية، ورئيس تحرير مجلة القسم، وإمام وخطيب بجامع الجامعة. وإضافة إلى ذلك كان الأستاذ الدكتور ممتحنا خارجيا لعدة الجامعات، ومستشارا لبعض المجلات الجامعية المحكمة، وعضوا فعالا في لجان اعتماد البرامج التعليمية لدى (NUC). وقدم الأستاذ ما يتجاوز أربعين مؤلفا من كتب ومقالات محلية ووطنية ودولية. (3)

شخصيته:

هناك أسلحة ساعدت تفوق البروفيسور على غيره، وصنعت شخصيته العلمية، وحبته إلى الناس عامة، وإلى الربانيين بصفة أخص. إذ هو كالفقار الذي لا يعرف إلا القرآن، حيث إنه كان يختم القرآن أسبوعيا، قد كان على ذلك وما زال، وكالمترجم الذي لا يعرف إلا الترجمة، وكالمنحوي الذي لا مجال آخر له سوى النحو، وكان متضلعا بالفنون العلمية كلها، وأمارات ذلك جوانبه العلمية الآتية: ومرد هذه المحصولات المعرفية، كونه نزاعا للعلم وتحصيله، شغوبا به منذ نشأته الأولى، وكان الأستاذ واسع الأمل، بعيد الطموح، وإعيا لمسائل اللغة والأدب والتاريخ العربي، ووجد في هذه المواد العلمية حثا على الدأب في الاطلاع، وأدت به هذه المحاولة إلى معلومات متقنة، نتج عن ذلك مؤلفات تبرهن على صحة تركيز هذه الفنون المعرفية في شخصيته.

وأدينا كرس حياته محافظا بما أعطاه الله من العلم وفصل الخطاب وكان لا يغتر بالنفس وهو صوفي رباني متفاني في الدفاع عن أعراض العلماء الربانيين. وكان مولعا بخدمة شيخه العلامة فضيلة (الدكتور) الحاج محمد كمال الدين حبيب الله الأديب المفتي الأول لإمارة إلورن. منذ عودته من مصر في ثمانينيات حتى وفاة الشيخ. وصاحبه في حله وترحاله. وهذه الشخصية العلمية تستقرئ في مجالات كثيرة منها:

أولاً: مجال البحث:

ومما يعد من إسهامات الأستاذ في تطوير اللغة العربية وثقافتها كتابه: الموسوم بـ "أسس البحث الأكاديمي لطلاب الدراسات العربية والإسلامية".

ويعتبر هذا التأليف من أحسن ما قدمه الأديب إلى المكتبة العربية في تقديم دفع عجلة اللغة العربية إلى الأمام، بتبسيط صعوبات البحث فيها، وتعبيد عقبات الكتابة حولها، في جميع ميادينها اللغوية والأدبية والدينية. وهذا الكتاب الحي على مبادئ طرق البحث، وأعلن ذلك المؤلف بوسمه المؤلف بـ "أسس البحث الأكاديمي لطلاب الدراسات العربية والإسلامية".

ويعد المؤلف أول من عني بكتابة البحث حول أسس البحث الأكاديمي كتابة علمية دقيقة عربية محضة في صياغة ودقة الكتاب تتجلى في شموليته وإحاطته لمباحث البحث العلمي الجاد. ولقد سهل بهذا السعي على طلاب اللغة العربية ودراساتها صعوبات قد تعرقل طريق البحث فيها. وخير دليل على هذا ما أورده العلامة الباحث المدقق الأستاذ الدكتور زكريا إدريس أبو حسين إمام أئمة مدينة أوشى ووزيرها في تقديمه للكتاب، حيث يقول:

"إن هذا الكتاب لا يستغنى عنه طلاب الدراسات العربية والإسلامية العالية والعلماء الكرام لما فيه من المعلومات المفيدة لكل باحث ومؤلف.. وقد زاد الكتاب رونقا أسلوب المؤلف السهل المتسلسل وتزويد القارئ بموضوعات وأسئلة مناسبة وملاحق تتضمن نماذج الاستفتاء والمقابلة الشخصية وقائمة المصطلحات المتعلقة بالبحث...". (4)

وإن بروفيسور زكريا ماهية الكتاب وأهميته في تقديمه للكتاب خلال إبرازه لمسيس حاجة طلاب دراسات اللغة العربية لمثل هذا الكتاب منذ أمد بعيد في التدريس مادة طرق البحث حتى حاول وضع المؤلف فيه، إلا أنه أدرك حين صدقته قد قام به فأكتفى به، وهذا واضح في قوله:

"لقد كان طلاب الدراسات العربية والإسلامية في حاجة ماسة إلى مثل هذا الكتاب في الجامعات النيجيرية لمدة طويلة، وفي تدريس مادة طرق البحث لطلاب الماجستير والدكتوراه في جامعة إلورن لمدة خمس عشرة سنة قد اعتمدت على المراجع الإنجليزية الواردة والمصادر العربية القليلة، وخطر ببالي عدة مرات أن أكتب كتابا شاملا في هذه المادة باللغة العربية غير أنني وجدت ألف شاغل عن القيام بذلك العمل. ثم أدركت أن الأستاذ الدكتور أولادوشو قد قام به، وقدر الله لي أن أقرأ الكتاب يامعان وحمدت الله على جهوده المشكورة...". (5)

ثانيا: مجال الترجمة:

أما في مجال الترجمة فقد كان الأديب رائدا فيه وما زال يترأس ذلك المجال العلمي الواسع، لكونه متخصصا في الترجمة الفورية، ونبوغه فيها وتمكنه على عرشها، ومهارته في طرائقها، وقد وفق بروفيسور في ذلك حيث مارس تخصصه منذ أن كان في القاهرة، حيث اشتغل مديعا محررا مترجما في قسم اليوربا بشبكة الإذاعات الأجنبية الموجهة بإذاعة جمهورية مصر العربية بالقاهرة. ومكث بها بضع سنين مترجما لأخبار مرة إلى لغة يوربا، وإلى الإنجليزية حيناً، ثم إلى العربية تارة أخرى.

العوامل التي ساعدت الأستاذ على تفوقه في الترجمة:

تضافرت عدة عوامل في صنع شخصية الأستاذ وفي كونه مترجما عالميا، مرد ذلك، تطبيقه لتخصصه في إذاعة القاهرة ردحا من الزمن، ثم بعد عودته إلى أرض الوطن واصل ذلك التطبيق في مجالات كثيرة منها: (6)

1- حلقة شيخنا المفتي الأول لإمارة الورد الشيخ محمد كمال الدين حبيب الله الأدي (رحمه الله) حيث يعظ الناس في مجلس أستاذه في موضوعات دينية، وقضايا إسلامية. وقد زرع الله في قلب أدينا حب العلماء المخلصين وحبهم إلى الله وإلى شيخه محمد كمال الدين حبيب الله الأدي -تغمده الله برحمته- خاصة. ولا تعدد جلسة من جلسات الشيخ المفتي إلا ويلعب الأستاذ دورا هاما مؤثرا.

ولقد صاحب الأستاذ شيخه مترجما مرة، ورائدا حيناً، وواعظا في كثير من الأحيان، خاصة عند ما يستقبل الشيخ الضيوف من العرب وغيرهم أو يستودعهم.

2- إلقاء الوعظ والإرشاد عبر الإذاعة والتلفزة بولاية كوارا وغيرها من ولايات نيجيريا وخارجها. فقد قام هو مع المرحوم الأستاذ الدكتور حاشر عبد السلام (رحمه الله) خير قيام لنشر الثقافة العربية والإسلامية وذلك من خلال تقديمها لبرامج الإسلام، تقديماً رائعا جذابا. وبما أعطى الله الأستاذ من جاذبية الصوت إذا وفق طالب العلم لاستماع إلى برنامجه عبر الإذاعة، وأدرك ما يخرج من فيه من دقائق العلم، وينابيع الحكم، يجده أديبا حقا حسب تعريف ابن قتيبة، لأنه لا يفادر صغيرة ولا كبيرة من مجالات الفنون العربية إلا استغلها استغلالا حسنا من لغة وبلاغة، ونحو وصرف، وإذا أتى بيت شعري مناسب لموضوعه، يحلله تحليلا أديبا رائعا مقنعا، بحيث لا يترك مجالا للنقد لما أعطي من راحة العقل وفصاحة المنطق، وبلاغة التعبير، وحسن الأداء.

والحقيقة أن الترجمة بأنواعها الثلاثة: الحرفية والمعنوية والمجازية. تتطلب المهارة الكافية، والإحاطة الشاملة لمفردات اللغة واستعمالاتها، والإدراك التام لمعانيها الحقيقية، والمجازية، والترجمة بهذه المتطلبات وما يبذل من يُقدِّم عليها من الجهد لا تقل شأنًا إذا قورن بما يبذله مؤلف كتاب، بل إنني أصرح بأن عمل الأول فوق عمل الثاني. نعم هناك فرق واضح جلي بين من يعتمد إلى المفردات يسبكها ويحبكها يختار منها ما يشاء لما يشاء ثم يعبر عنها، عن طواعية وعن طيب خاطر بالأسلوب الذي يرضاه، وعلى المنوال الذي يعشقه، إذا فهو حر مطلق يقدم ويؤخر كيف ما يشاء.

وأما المترجم فهو مقيد لا يسمح له سوى ترجمة ما بين يديه بالطريق الذي اختاره صاحب النص الأصلي، منذ عهد بعيد، وهو بين تقديم رجل وتأخير أخرى. ومع صعوبة الترجمة فقد أحسن الأستاذ الإيراد والإصدار في ترجمته لكتاب المجموع المفيد الذي اشترك في ترجمته وشرحه مع المرحوم الأستاذ الدكتور موسى علي أجيئابي -رحمه الله-، وسمياه بـ"الأسوة شرح المجموع المفيد". وقد ياجني القارئ للكتاب بأن الترجمة من العربية إلى الإنجليزية نعم وصحيح إنه مقولة صدق، ولكن إمعان النظر يوقفنا خلاف ذلك، لأن المؤلفين ضمنا المؤلف سيرة غيرية وقاما بترجمتها إلى العربية متمثلة في سيرة شيخها محمد كمال الدين حبيب الله الأدبي، وأخرى سيرة ذاتية، ثم التصدير الذي كنبه الأستاذ شعيب أوبا عبد الرحيم رئيس الأسبق جامعة إلورن، لإلورن نيجيريا. واكتفيت بعرض نصين مترجمين لتوضيح المقال أحدهما من العربية إلى الإنجليزية، والآخر من الإنجليزية إلى العربية:

سيرة ذاتية مترجمة من العربية إلى الإنجليزية:

أما عبد الغني عبد السلام أولادوشو فقد تتلمذ على يد المرحوم الشيخ جمعة أبوبكر ألورن بمدينة إلوبو حيث تعلم القرآن الكريم ومبادئ اللغة العربية والتحق بالمدرسة الثانوية الحديثة لجماعة أنصار الدين في مدينة إيرن -أوشن، ولاية أوشن وبالمعهد الديني الأزهر لجماعة أنصار الإسلام بمدينة إلورن، ثم سافر إلى القاهرة حيث حصل على درجة الليسانس في اللغات الأجنبية وآدابها بجامعة الأزهر الشريف وعلى درجة الماجستير في تعليم اللغة العربية للأجانب بالجامعة الأمريكية في القاهرة. وفي غضون ذلك اشتغل مديعا محرراً مترجماً في قسم اليوربا بشبكة الإذاعات الأجنبية للوحدة بإذاعة جمهورية مصر العربية بالقاهرة. عاد عبد الغني عبد السلام أولادوشو إلى أرض الوطن عام 1982م وعين محاضرا مساعدا عام 1983م بقسم المناهج والتكنولوجيا التربوية بجامعة إلورن وحصل على درجة الدكتوراه في التعليم العربي في ذات القسم ولا يزال في خدمة فضيلة الشيخ الدكتور محمد كمال الدين الأدبي إلى يومنا هذا.

قضى الإجازة السبئية بجامعة إبادن في العام الدراسي 1996/1995م وهو عضو في منظمات مهنية عديدة منها منظمة معلمي الدراسات العربية والإسلامية بنيجيريا، ومنظمة خبراء المناهج بنيجيريا وغيرها من المنظمات. وهو عضو مجلس التحرير لعدة مجلات أكاديمية جامعية نيجيرية، وفي مجلة الفكر الصادرة من جامعة إبادن، ومجلة المناهج والتدريس الصادرة من جامعة إلورن، ولا تقل مقالاته الأكاديمية عن ثلاثين مقالة منشورة في مجلات علمية مشهورة. وهو مستشار لكليات التربية في نيجيريا، وقد اشترك فعلا في معظم الإجراءات الخاصة باعتماد برامج هذه الكليات. وتجدر الإشارة إلى أن الدكتور عبد الغني عبد السلام أولادوشو هو نائب الإمام وخطيب مسجد المقر الدائم لجامعة إلورن.⁽⁸⁾

ABDUL-GANIY ABDU'S-SALAM OLADOSU learnt the Glorious Qur'an and the rudiments of Arabic Language under the tutelage of late Shaykh Jimoh Bakare Omotosho Alurin in Ilobu. He thereafter attended Ansar-ud-deen Secondary Modern School Erin-Osun and al-Ma'had ad-Dini al-Azhari, Ilorin before proceeding to Cairo for degree courses. He obtained B.A degree in Foreign Languages and Literature from al-Azhar University and M.A in Teaching Arabic as a Foreign Language from the American University in Cairo. He returned home in 1982 and took up appointment in 1983 as an Assistant Lecturer in the Department of Curriculum Studies and Educational Technology, University of Ilorin where he also studied for his Ph.D degree in Arabic Language Education. Before his journey to Cairo and after his return, he devoted most of his time to the service

of His Eminence (Dr.) Shaykh Muhammad Kamalu'd-Din al-Adabiy-author of al-Majmu' al-Mufid while in Cairo, he was a News-Caster/Translator at the Egyptian Broadcasting Station, i.e the Yoruba section of the External Service Network. He spent a Sabbatical leave in the Department of Arabic and Islamic Studies, University of Ibadan during 1995/1996 academic session. He belongs to many professional Associations among which are the Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) and Curriculum Organization of Nigeria (CON) etc Also, he is either a member or an adviser of one editorial board or another for many academic journals in the Nigeria tertiary and higher institutions, especially al-Fikr of the University of Ibadan and Journal of Curriculum and Instruction of the University of Ilorin. He has published not less than thirty academic papers in reputable journals across the country. He is an external examiner of and member of accreditation team to various Colleges of Education in Nigeria. He is at present, the University of Ilorin Deputy Chief Imam in charge of the main campus mosque.

ثانيا: تصدير من الإنجليزية إلى العربية:

I feel greatly honored to be given the opportunity of writing the foreword to a book about one of the greatest contemporary muslim scholars, not only in Nigeria but in Africa as a whole. He Eminence, Shaykh (Dr.) Muhammad Kamaluddin Al-Adabiy, who is the focus of the book has indeed distinguished himself by devoting the whole of his life and intellectual prowess to the authors, the According to the authors, the Shaykh's active role in the propagation of Islam has continued for well over eighty years now.

The book is in two parts: the first part presents biographical sketches of the Shaykh, throwing light on his birth, growth, achievements in the field of Islamic Propagation, contribution to Arabic and Islamic as well as moral Education. The Second part consists of one of his earliest intellectual contribution of "Forty Traditions of the Prophet (Muhammad (SAW))" which he made popular in the late 30s.

In this second section, the authors present a comprehensive review of the prophetic Traditions with relevant annotations, references, translations and transliterations. The themes border on the spiritual, religious and moral education of an individual, thereby providing the basic orientation required of every muslim.

The authors of Al-'Uswah are two of the several pupils of the Shaykh who have enjoyed the opportunities of holding regular face-to-face interactions with him over matters arising from the work. The book is thus a research oriented reference, a valid source of information, an authentic historical document and a reliable educative materials.

I believe that students of secondary and post-secondary institutions as well as their teachers and other seekers of knowledge will find the book a useful reference and moral/ethnic guidance in the study and understanding of the Prophetic Traditions.

We pray the Almighty Allah to continue to guide and guard the Shaykh and to accept this work as form of devotion to the cause of Allah and a service to humanity.

24 Rabi'I, 1422 A.H.

15 June, 2001 C.E.

Prof. Shuaib Oba AbdulRaheem
Vice-Chancellor,
University of Ilorin.
Nigeria.

إنه لشرف عظيم أن تُتاح لي الفرصة لكتابة المقدمة لكتاب يتناول علما من أعظم العلماء المسلمين المعاصرين ليس في نيجريا فحسب بل في قارة أفريقيا كلها. فإن فضيلة الشيخ الدكتور محمد كمال الدين الأدبي الذي يقع عليه التركيز

في هذا الكتاب قد امتاز بتكريس كل حياته ومهارته العقلية للإسلام. وطبقاً لما يقوله المؤلفان فإن دور الشيخ في نشر الإسلام قد استمر لأكثر من ثمانين عاماً.

وينقسم الكتاب إلى قسمين: أما القسم الأول فهو عبارة عن حياة الشيخ منذ ولادته إلى نموه، وإنجازاته في مجال الدعوة الإسلامية ومساهماته في التربية العربية والإسلامية والأخلاقية. وأما القسم الثاني فيتضمن مجموعة من أربعين حديثاً نبوياً شريفاً اشتهرت على يد الشيخ في الثلاثينيات. وفي هذا القسم، قدم المؤلفان عرضاً شاملاً لهذه الأحاديث مع التعليقات والمراجع والتراجم المناسبة ومع كتابتها بالحروف الانجليزية.

وتتناول هذه الأحاديث التربية الروحية والدينية والأخلاقية للفرد والتوجيهات الأساسية اللازمة لكل مسلم من الجدير بالذكر أن المؤلفين تلميذان من تلاميذ الشيخ العديدة، وقد حظيا بفرصة إجراء مناقشات مباشرة مع الشيخ حول المسائل الناتجة عن هذا العمل مما جعل الكتاب مرجعاً مبنياً على أسس البحث العلمي ومصدراً صحيحاً للعلوم ووثيقة تاريخية أصيلة ومادة تعليمية معتمدة.

واعتقد أنّ طلاب المدارس الثانوية والمعاهد العليا ومدرسيهم سيجدون الكتاب مرجعاً مفيداً لتعلم الأحاديث النبوية الشريفة وفهمها.

والله سبحانه وتعالى أسأل أن يديم على الشيخ نعمتي الهداية والرعاية وأن يتقبل هذا العمل قبولاً عملياً في سبيله وفي سبيل خدمة البشرية.⁽⁹⁾

الأستاذ شعيب أوبا عبد الرحيم

رئيس جامعة الورن

اللا من ربيع الأول 1422هـ

من يوليو 2001م

الختام:

في تلك الصفحات السابقة، حاولنا تسليط الضوء على بعض إسهامات الأستاذ الدكتور عبد الغني عبد السلام في تطوير اللغة العربية وثقافتها. وكشف عن حياة الأديب والشخصية العلمية، ثم إبراز تلك الشخصية من خلال مؤلفات من مؤلفات ذلك الطود العلمي، ووضحنا ذلك توضيحاً يثبت الحقائق العلمية والمعلومات المعرفية التي ربحها في ثنايا الكتابين مما يدل على غزارة علم المؤلف وسعة اطلاعه ورسوخ قدمه ومدى ما قدمه بمؤلفاته من المساهمة المعرفية إلى عالم المعرفة، وإلى المكتبات العربية.

وأخيراً أسأل الله أن يبقي الأستاذ على خير حال، وأن يديم توفيقه له، وأن يتقبل منه هذه الأعمال العلمية التي أحسن، وأن ينبتها له نباتاً حسناً. إنه ولي ذلك والقادر عليه.

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