

## TEACHER EDUCATION AND SUSTAINABLE ARABIC STUDIES IN THE NIGERIAN EDUCATIONAL SYSTEM

---

**JAMIU Akano Ishaq**

*Department of Arabic Studies, Emmanuel Alayande College of Education, Oyo*

---

### **Abstract**

*The National Policy on Education (2004) states that “No educational system can rise above the quality of its teachers and as such teacher education will continue to be given a major emphasis in all its educational planning”. Teacher education therefore becomes an enviable channel through which a nation could realize not only her overall educational goals, but more importantly, her overall national objectives as a nation. Language is a very crucial and usually a very controversial one in many nations of the world today. Thus, its relevance and importance cannot be rubbished away in any society. In the Nigerian society, some languages, whether foreign or local, have become very relevant because of their importance and deep-rooted connection with the populace. Arabic is one of such languages, for a larger percentage of Nigerians need it in their academic, social as well as religious pursuit. In this paper, therefore, the sustainability of Arabic as a school subject is critically examined and the need for government to accord Arabic language its rightful position in the present Nigerian educational system.*

---

### **Introduction**

All human societies, whatever their stage of development, if they must continue to survive, have to engage in education. Education, therefore, is a universal phenomenon, which constitutes all the process, institutions and activities by which human societies continually transfer, through the interactive process of teaching and learning, what it considers to be of value for its overall survival.

Ekundayo (2007), citing Ekundayo (2003), posits that within any system of knowledge, be it indigenous or modern, there are experts or masters whose primary roles include transmission as well as the creation or regeneration and preservation of knowledge in their various spheres. The said masters or experts acquire the status after they have undergone a process of learning

through the system of education. Thus, Ekundayo (2007), concludes that the process by which people acquire knowledge for the purpose of transferring such knowledge to others can be understood as teacher education. In their view, also, Adeyemo and Adeniji, (2012), point to the fact that teacher education is therefore, the training and or experience that an individual in the field of teaching acquired from training institutions.

Ekundayo (2007), citing Ajayi (1987), emphasizes that all over the world, much prominence has been given to the development of teacher education because of the belief that the validity of any educational system is dependent upon the quality of teaching and the availability of competent teachers. The teacher factor could, therefore, be said to be the most

crucial elements in any educational programme, since what he knows can make a difference and what he does not know can be an irreparable loss to the development of the potentialities and abilities of society's younger generation.

### **The Concepts of Sustainability and Sustainable Development**

Sustainability implies keeping something or somebody alive or healthy continually for a long period of time. The percentage of the population below illiteracy level is one of the indices of measuring the sustainability of education and quality of teacher education in a nation. Bello (2010), quoting world communication on environment and development WCED (1987), defines sustainability as an approach which seeks to reconcile human needs and capacity of the environment to cope with the consequences of economic system: a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are all in harmony with nature and enhance both current and future potential to meet the needs and aspirations. A sustainable development, according to Aleem (2010), is one where economy, society and the environment all balance out and can agree with each other so that it is fair for everyone.

In her words, something is sustainable if it can maintain balance with the system supporting it and can do so indefinitely. Therefore, Bello (2010), anchors sustainable development on the improvement of the quality of human life, alleviation and possible elimination of poverty, provisions for the least disadvantaged in the society and ensuring popular participation, collection, autonomy and institutionalization of human and

democratic rights. More so, Folahan (2013), quoting WCED (1987), emphasizes that, sustainable development is globally defined as the "development that meets the needs of the present generation without compromising the ability of the future generation to meet their own needs". Henceforth, the sustainability of education in any country depends largely on teacher education which, according to Adeyemo and Adeniji (2012), is the training and or experience that an individual in the field of teaching acquired from training institutions. Such training inculcates teaching skills and development of all the innate abilities of a teacher. Adeyemo and Adeniji (2012) opine that the initial preparation of teacher integrated into higher education has been in many countries accompanied by a change of nomenclature which had been for a long time known as teacher training. However, whether any educational arrangements, development, and growth is effective or sustainable, the present writer believes that it depends to a large extent, on the number, quality and devotion of the teachers. As such, the development and sustainability of teacher education in Nigeria is given priority by the National Policy on Education (2005) when it gives approval and recognition to the following five (5) teacher training institutions which are:

1. Faculties of Education
2. Institutes of Education
3. Colleges of Education
4. Schools of Education in Polytechnics, and
5. National Teachers Institute

### **Teacher Education in Nigeria**

According to Olayanju (2007), quoting Adeyinka (1990), the origin and development of teacher education in Nigeria can be traced to the beginning of western education in the country. In his words, the various Christian Missions such as the Wesleyan Methodist, the Church Missionary Society, the Baptist, the Presbyterian Society and the Roman Catholic were very active in Nigeria between 1842 and 1860 and they contributed in no small measure to the development of teacher education.

Olayanju (2007), asserts that the first Teacher Training College in Nigeria was established in Abeokuta in 1856 by the Church Missionary Society (CMS) and was known as "The Training Institution". Meanwhile, the school moved to Lagos in 1896 when the missionaries were expelled from Abeokuta. It later moved to Oyo to become St. Andrew's College, Oyo, and in 1897, the Baptist Mission established the Baptist Training College, Ogbomoso. In 1905, the Wesleyan Methodist Missionary Society founded an institution for the training of catechists and teachers in Ibadan (Olayanju 2007). Bamimore (2010) opines that following the amalgamation of the Northern and Southern protectorates of Nigeria in 1914, the control of education (including teacher education) in Nigeria became centralized. And thus, there was emergence of two types of teacher education namely:

- a. The Elementary Training Centre (E.T.C).
- b. The Higher Elementary Training College (H.E.T.C).

Meanwhile, Bamimore (2010) quoting Adewuyi and Ogunwuyi (2002) explains that development in teacher education in Nigeria from independence to

date could be categorized into: i. The period between 1960-1979. ii. The 1969 National Curriculum Conference iii. The period from 1980 to date.

It worths mentioning to state here that in the early days of teacher education, teachers enjoyed much respect and honour. This is because, as Fafunwa (1974), observes, they were morally upright, few in number, serving as society's encyclopedia, very diligent and enjoying contended and lucrative job.

In addition, on the social aspect, Olayanju (2007) quoting Ibisiki (1984), observes that the teacher is equally a nation builder. People in the society rely on teachers for moral and social upbringing of the children because they have no doubt that teachers had tremendous impact on their children and can easily find an outlet to all their problems both at the personal and academic levels through their knowledge of the individual differences in children.

However, Olayanju (2007), stresses that with time, teachers' status and image gradually degenerated as other lucrative profession emerged. Teaching became full of frustration, humiliations, conflicts and very stressful largely due to negative and non-challant attitude of government to teachers' plight. Government refuses them regular payment of salaries, denies them of their allowances and benefits, and as a result, incessant strike becomes the order of the day. Good percentage of Federal and State yearly budget allocation should be given to education and be properly monitored and implemented. This would go a long way to improve the input and output of education and particularly teacher education, and as a result, affect positively on national development. With the establishment of Teachers Registration Council, recognition is gradually being given to teaching

profession and hopefully more positive results will be harvested with time.

### **The Concept of Teacher Education**

In explaining the concept of teacher education, Ogunwuyi (2010) quoting Oyekan (2000) asserts that teacher education is the provision of professional education and specialized training within a specified period for the preparation of individuals who intend to develop and nurture the young ones into responsible and productive citizens. It is informed by the fact that teaching is an all-purpose profession which stimulates the development of mental, physical and emotional powers of students.

Yahya's (1991) opinion, as quoted by Ogunwuyi (2010), is that the staff constitutes human resource which is the most important and the only active factor of production. Hence, the heartbeat of manpower development and training for prudent use and sustenance of resources in nation building is teacher education.

#### **The Structure of Teacher Education**

The structure of teacher education in Nigeria is gaining improvement with the passage of time. The improvement normally leads to removing or phasing out obsolete arrangement and introducing new ones in order to secure quality assurance in the system. Training of teachers to become professional is handled by numerous institutes and at the end of the day, these institutes, based on their levels and programmes produce strata of professional teachers. The structures available before and now according to Adeyemo and Adeniji (2012) quoting Ajibade (2005) are: Teachers Grade II Certificate, Teachers Grade I Certificate, Nigeria Certificate of Education, National Diploma Certificate of Education, Bachelor of Education Certificate, Post Graduate Diploma in Education. And recently, some Colleges of

Education with approval from NCCE have started running professional Diploma in Education (PDE).

Meanwhile, government policy have made N.C.E the minimum teaching qualification in Nigeria. Hence both teachers Grade II and I had been automatically phased out.

### **The Objectives of Teacher Education**

Adeyemo and Adeniji (2012) highlight the main objectives of Teacher Education in Nigeria as:

- Training highly motivated, conscientious and efficient classroom teachers for all level of education systems.
- Meeting the manpower needs for the nation.
- Enthroning order in the morally deprived and socially violent society through logical presentation.
- Transforming Nigeria from a consumer nation to a productive or an industrialized nation.
- Helping to reduce crimes to the bearest minimum through moral and civic education.
- Helping to raise the standard of living and imbibing national goals in students.
- Facilitating and sustaining the unity, development and wealth of the nation.
- Production of high standard at all levels of our educational system through adequate inspection, supervision of instruction and management of personnel, students, physical plants and materials in each school.
- Encouraging the spirit of inquiry and creativity in teachers.
- Enhancing teachers' commitment to the teaching profession. Language, Language Policy and Arabic

Lawal (2010), declares that language is perhaps the closest phenomenon to human kind and without it full human development and fulfillment is

inconceivable. According to him, at both early formative/ stages and other subsequent stages of human growth and development (and in whatever spheres of life be it religious, social, cultural or economic) linguistic development parallels and is closely connected with cognitive development. Lawal (2010) asserts further that at the socio-cultural level, no language is ideologically neutral as every language carries with it the cultural and cosmological imprints of its habitual users. Thus, language as the repository and conveyor of all that is noble, laudable and memorable in the traditions and culture of a people, can serve as part of the ingredients of social transformation and renewal through the instrumentality of education. From the religious point of view, which relates to spiritual development as opposed to mundane height, it is language that works wonder for an individual to reach spiritual height. A glaring example is the holy book of the Muslim in which Allah declares that “we have indeed revealed it (the Qur'an) to you mankind in pure ARABIC TONGUE”.Q43 vs 3.

Nigeria's National Policy on language education, as spelt out in the National Policy on Education (NPE) (2005), stipulates, among other things, that:

- a. The Federal (sic) government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major codes other than his own mother tongue (the major codes in Nigeria being identified as Hausa, Igbo and Yoruba).
- b. Medium of instruction at the pre-primary level will principally be the mother tongue or the language of the immediate community. This would oblige the

government to:

- (i) develop the orthography of many Nigerian languages; (ii) produce textbooks and other materials in Nigeria languages;
- c. The government will see to it that the medium of instruction in the primary school is initially the mother tongue or the language of the immediate community and, at a later stage, English;
- d. The government will supply specialist teachers via the Teacher Training Colleges;
- e. At the secondary school level, English fully becomes the language of instruction while Nigerian languages are taught as subject;
- f. For smooth interaction with our neighbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria, and it shall be compulsory in schools.

Though, one may adjudge reasonable, the statement and pronouncement in the policy that French be studied compulsorily in our schools, the position of Arabic both as a foreign language like French and its international value and as a religious language of more than half of Nigerian population is demoted to the lowest ebb. There is no categorical statement on it except that under religious instruction, the study of Arabic Qu'ran is necessary.

Onadeko (2008), opines that years before the polity known as Nigeria today came to being, several languages that could be taken as foreign had found their ways into the land. The languages according to him, are Arabic, English, Portuguese, Latin and French. In his own opinion, Arabic language came with the introduction of Islam, while Latin was introduced by the Catholic

Missionaries. English, Portuguese and French were also introduced by traders, missionaries and/or colonialists. According to him, each of these languages developed in its own way. Arabic is seen not just as a language of religion but of communication among Northern Islamic Clerics. It is today still used and taught in Islamic schools and some tertiary institutions of higher learning. It is seen as the language of ardent Muslims.

According to Jamiu (2008), Arabic remains ever dynamic and living language used officially by the twenty-one (21) member states of the Arab league, the United Nations Organization (UNO) as well as one of the three official languages of African Union and OPEC. Jamiu (2008), further asserts that the developed worlds today have taken acquisition of Arabic learning more seriously because of the overwhelming importance of the Arabic speaking countries in International Commerce, finances and sources of energy. Adejoro (2007), opines that Arabic is one of the recognized international languages in the world. Most of the Arab countries such as Saudi Arabia, Kuwait, United Arab Emirate etc. are parts of the largest marketers of petroleum product which form the backbone of the world economy. Jamiu (2008), explains further that in the present African Continent, no indigenous language surpasses Arabic in terms of popularity, richness, quality and international acceptability.

In the words of Abubakre (2002), Arabic enjoyed the monopoly of all scholastic activities in pre-Nigeria before the advent of European missionaries. AbdulRahmon (2008), maintains that Arabic was introduced into educational curriculum partly because of the activities of Islamic movement and Muslim repatriates. Osokoya (1994), opines that the 1925 memorandum on education in British colonial territories seems to have raised the

status of Arabic learning when it stipulated that religious training and moral instruction should be regarded as being fundamental to the development of a sound education. It went further to state that it should be accorded equality with secular subjects.

### **Status of Arabic in Nigeria**

Arabic is:

- Used as a mother tongue by the Shuwa Arabs of Bornu state.
- Used as a second language by some Nigerian Muslims from the North, who are exposed to Arabic after their acquisition of their mother tongue and before they learn English.
- Used as a foreign language by some few Nigerians who learn it after their exposure to their mother tongue and English language?
- Used for religious purposes by some Nigerians who learn it for the purposes of studying Islam. (Oladosu, 1997).

### **Private Arabic Schools**

Arabic education in Nigeria marks the beginning of literacy and formal learning. Jamiu (2008), quoting Abdul (1981) emphasizes that from the 16<sup>th</sup> Century, Kano and Katsina had been famous centres of learning to which students from cities and towns in Nigeria as well as neighbouring countries came to receive their education. Sokoto followed suit later in the 19<sup>th</sup> Century of Jihad of Uthman bn fodio.

Malik (1999) and Raji (2002), emphasize that Arabic was the only form of formal education before the colonial era. Meanwhile, Yusuf (1997), informs that the development and advancement in the teaching and learning of Arabic education continued until the coming of the Europeans

## ***Teacher Education And Sustainable Arabic Studies in the Nigerian Educational System***

to Nigeria in the 19th century. Yusuf further emphasizes that with the introduction of Western System of Education, there was a relative decline in the status of Arabic education. In other words, Arabic form of learning was greatly curtailed by the Colonial and post Colonial administration in Nigeria. However, since Arabic education is more or less concentrated in the hands of private individuals and scholars who engage in its flourish because of its significance as language of Muslim scripture, the motivation for its study continue without fear or favour.

Henceforth, most of the popular traditional Arabic schools which spread across nooks and crannies of the Northern Nigeria and parts of western states improved and metamorphosed into modern ones with the presence of western system of education in the country coupled with modern trends in the Arab world. According to Adam Abdullahi Al-Iloriy (1978), the first person to gather children to teach Arabic with modern system and methodology was Shaykh Mohammed Mustapha who arrived Lagos in 1904. This new system was massively copied.

Infact, as far back as 1955, Shaykh Adam Abdullahi al-Iloriy had established modern and standard Arabic College in Agege, Lagos, with all the facilities required of modern system of education. The Arabic College is known as Markaz-al-Ta'lim al-Arabiyy al-Islam. Similar one was established in 1957 by Shaykh Murtada Abdul-Salam in Ibadan known as Ma'had al-Arbbiy al-Nayjiriy - Arabic Institute of Nigeria, Ibadan. Apart from the two Arabic Institutes mentioned above, there are scores of their kinds in Southern Nigeria (Adam Abdullahi Al-Iloriy, 1986). Meanwhile, Raji (2002) explains that most modern Arabic schools in the North were established by Government of the Northern States and the few privately owned were grant-aided by the Northern

government.

Raji (2002) further emphasizes that most of these modern Arabic Schools and Colleges being financed and managed by private individuals with zero financial aids from the government particularly in the Southern Nigeria had contributed, are still contributing and playing significant role to the overall development of Nigeria as a nation. The schools produced scholars well grounded in both Arabic and Western education and are found in our universities, colleges of education and other levels of education in Nigeria. More importantly, their products serve as Ambassadors to Arab countries and some hold important post at the state, national or international levels.

The study of Arabic is not encouraged by our government because it is not accorded its rightful status in our schools. In other words, Arabic language deserves to be given attention in government schools as the optional status accorded it affects its teaching and brings about dwindling enrolment of students for the subject. Hence, Yusuf and Jamiu, (2013) observe that the importance of teaching and learning of Arabic as a subject in secondary schools should not be limited to religious education alone. Even at that, AbdulRahmon and Yusuf, (2013), quoting Uthman (2002:80 and 81) express the view that: despite the provision of the Nigerian Constitution and the National Policy on Education that a student shall not receive religious instruction or take part in any religious observance than that of his own or approved by such a student parent or guardian, a lot of attempts are made not to teach the twin subjects in many public schools. These attempts include non-provision of suitable classes, deliberate omission of the subjects from school time-tables and even in some cases deliberate prevention of qualified teachers from teaching the subjects.

With the policy statement of government on language teaching in our educational system, it is clear that much efforts on Arabic education in Nigeria is largely promoted by private individuals purposely because of their religion. In the Northern states, these private Arabic Schools are being grant-aided and supported by the government but the reverse is the case in the southern states.

Arabic is central to a Comprehensive Islamic Studies curriculum and as such, without a mandatory study of Arabic, the objectives of Islamic Studies, which educational policy makers ironically make optional at the senior secondary level cannot be achieved. The reason being that the two major sources (Qur'an and Hadith) of Islamic religious studies are originally written and preserved in Arabic.

On the whole, the government should realize that the role being played by private Arabic schools is contributory to the overall development of the nation. Therefore, the government should assist and give moral and financial support to private Arabic schools through the provision of structures, learning facilities and equipments. These schools need to be aided by government to have uniform syllabus, central examining body and recognition of their certificates. Meanwhile, the proprietors of the private Arabic schools should be liberal enough to allow for government input and soften their hard line posture by giving room for uniformity of syllabus and examination. They should also have a very strong, virile and viable body of proprietors of private Arabic schools in Nigeria through which they can channel their grievances to the government. If this is achieved from both sides, a solid foundation of improvement would have been laid for these Arabic schools.

## **Conclusion**

Arabic must be sustained in our educational system by all means. The language policy statement has to change and allow for a mandatory study of Arabic in our school system at least for the numerous Muslim children.

As much as people continue to pay tax, dutiful and responsive government must vigorously pursue their interest in terms of spiritual, intellectual and moral development of their wards. And since Islamic studies hinges on a sound understanding of Arabic the language must be encouraged by government. The Nigeria educational system must not be totally fashioned along that of the West, which gives paramount attention to the material development of man alone. Indeed, our educational system must combine spiritual/moral development with materialism.

According to Adeniyi (2003), a cursory look at the Nigerian situation reveals that the society has already been imbued with ideals of materialism and comfort of terrestrial life with little or no consideration for spiritual development or morality.

Sirajudeen (2004) argues that development is certainly about the human being, his needs, his psyche, his aspiration, his environment and that unit in which he lives. Accordingly, national development in any nation is a state of national resource mobilization, coordination and utilization, which ensure the satisfaction of the basic human needs. This can be achieved only through education.

Arabic education, if well sustained in the Nigeria education system, will not only continue to enrich the religion of Islam and the Muslims, but will also promote peaceful co-existence with the non-Muslim population of the country. Moreover, the



literary and cultural significance of Arabic is apt to promote social, economic, diplomatic, political and educational collaboration between Nigeria, the Arab nations, and the world countries at large.

Sirajudeen (2004) opines that for mutual understanding and as a cohesive factor to facilitate peaceful co-existence among diverse faiths, especially non-Muslims, a mass education in the Arabic language via a well planned and well executed literacy in Arabic, in the Nigerian educational system, could not only avert the misconceptions by non-Muslims, but would also improve mutual understanding between Muslims and non-Muslims as they can come together for national development.

Abdul Rahmon, (2012), opines that aside from the fact that Arabic language could be utilized as a functional tool for mass literacy in areas where Arabic is reverently held, official communications in form of gazettes and presidential addresses could be translated into Arabic as a way to demystify Arabic and deflate the exclusive negative status it enjoys among non-Muslims.

This writer believes strongly that teacher education is the Sine qua non and bedrock of education and the quality of education in any given society determines its level of national development. To sustain education both human and material resources must be combined, for it is one of the many tools with which Nigeria can be further developed and sustained. Arabic sustainability in our educational system is indeed a “need” and not a “want” for it is the only most globally recognized spoken and widely accepted African language. Nigeria being the big brother and giant of Africa must promote its own thing and not neglect it at the expense of others.

### **Recommendations**

If Arabic had served Nigeria as a medium of literary communication long before any Nigeria language was reduced to Latin scripts and it is being extensively used daily for religious worship, (Abdul Rahmon, 2012) then its sustainability in the Nigerian educational system is of great value. Hence, its seeming unpopular nature and undue relegation given it by the government is ridiculous. This language is pivotal in the lives of Nigerian Muslims, backbone of Islamic moral education, forerunner language in Africa, tongue of world's foremost oil countries and indeed the most popular living language of international repute among the Semitic root languages that are being written from right to left. It is in connection with the above facts that it is recommended that:

- Arabic status in Nigeria be raised above being optional to required status at primary and secondary schools.
- Arabic (and Islamic studies) should be mandatory subjects to all Muslim students in all Nigerian schools to promote moral rejuvenation of Muslim youths among Nigerian students in our schools at all levels.
- Arabic should be allotted at least 5 periods on school time-table per week to allow for proper grasp at the primary and secondary school levels of education.
- Adequate and current textbooks, language laboratory and teaching aids should be provided to make learning real, practical and lively at the pre-tertiary levels of education.

More seminars, workshops and refresher courses should be organized for teachers of Arabic studies to refresh and update their knowledge and enhance productivity and boost their morale.

Conduct of debate and symposia in pure Arabic should be organized by Nigeria Association of Teachers of Arabic and Islamic Studies to achieve good spoken Arabic in schools and Colleges.

### References

- Abdul, M.O.A. (1981) The teaching of Arabic in Nigeria universities: Problems and prospects in Oseni (Ed) *Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies*, 11, (2).
- AbdulRahmon, M.O. (2008) *Perspective in the teaching and learning of Arabic and Islamic Studies in Southwestern Nigeria*. In Zakariyau I. Oseni (Ed). Fluorescence of Arabic and Islamic Studies in Nigeria. Ibadan: HEBN Publishers Plc.
- AbdulRahmon, M.O. (2012) Of "Illiterate" scholars and national development: The Arabic Webs in Yoruba Looms. Ibadan: University Press.
- AbdulRahmon, M.O. and Yusuf, M.O. (2013) "The Study of Arabic and Islamic Studies in Southwest Nigeria: An Historical Overview" in Adediran, D.A. (Ed), *Footprints Journal of COEASU* 10, (1).
- Abubakre, R.D. (2002) *Survival of Arabic in difficult terrains*. Ilorin: Library and Publication Committee.
- Adam, A. A. (1978) *Tawjihi al-Da'wah wa al-Du'at fi Nayjiriyah wa gharb Afriqiyah*. Agege: Matba'ah al-Thaqafah al-Islamiyyah.
- Adam, A. A. (1986). *Nasim al-Sabah fi Akhbar al-Islam wa Ulama bilad Yruba*, Matb'at Thaqafah al-islamiyyah, Agege.
- Adejoro, R.M. (2007) "Arabic language and its relevance to the practice of Islam: The experience in Nigeria" In Abdul-Raheem M.A. (Ed) *Fountain Journal of Arabic and Islamic Studies (FOJAIS)* 1 (1). Ado-Ekiti: Deen-Lat Publishers and Prints.
- Adekola, F. & Amoo, A. (2013) *The heart of science in the service of man, Inaugural lecture, University of Ilorin*. Ilorin: The Library and Publications, Unilorin Press.
- Adeniji, L.A.A. (2003) The place of Islamic Studies in Nigeria's policy on education. In Sulaiman Jamiu (Eds). *Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies*. Ijebu-Ode: Shebiotimo Publication.

### ***Teacher Education And Sustainable Arabic Studies in the Nigerian Educational System***

- Adeyemo, S.A. & Adeniji, L.A.A. (2012) Teacher education: *The tool for the development and sustenance of democratized Nigeria*. In Adeniji, L.A.A. (Ed) *Nigerian Journal of Languages, Arts, Education and Social Sciences (NIJOLATESS)* 3, (1). Ibadan: Remo Prints and Publications.
- Adeyinka, A.A. (1990) The Development of teacher education programmes in Kwara State, 1974-1988. *Journal of Education Foundations*, 1 (2),1-28 1-28.
- Aleem, R.O. (2010) Alms begging in Nigeria and its implications on a sustainable economy In Adesewo M.A. (Eds) *Religions Educator, Journal of the National Association for the Study of Religions and Education (NASRED)*. Ilorin: Haytee Press and Publishing & Co.
- Ali, (1999) *The commentary of the Holy Qur'an*. London: Muslim Thoughts Association.
- Bamimore, P.O. (2010) Development of teacher education in Nigeria. In Adewuyi, J.O., Abodunrin G.O. and Okemakinde, T. (Eds). *Teacher Education: A Synopsis*. Oyo: Odumatt Press and Publishers.
- Beeston A.F.L (1980) "Arabic" The Macmillan Family encyclopaedia. New Jersey: Arete Publishing Company.
- Bello, B. (2010). Religion and moral education as a panacea for sustainable national development In Adesewo M.A. (Eds) *Religions Educators, Journal of the National Association for the Study of Religions and Education (NASRED)*. Ilorin: Haytee Press and Publishing & Co.
- Ekundayo, T.A. (2003) Teacher education in Nigerian Colleges of Education: A comparative study of Adeyemi College of Education, Ondo and College of Education, Ikere-Ekiti. Unpublished M.Ed Project U.I., Ibadan.
- Ekundayo, T.A. (2007) Repositioning teacher education for national development: The challenges of the Nigerian Colleges of Education. In Adewuyi J.O. (Ed). *Journal of Professional Teachers (JOPTET)*. Oyo: Odumatt Press and Publishers.
- Fafunwa, A.B. (1974). *History of education in Nigeria*: London: George Allen & Unwin.
- Federal Republic of Nigeria (1998). *National policy on education*. Lagos: NERDC Press.
- Federal Republic of Nigeria (2004). *Nation policy on education*. Lagos: NERDC Press.
- Federal Republic of Nigeria (2005). *National policy on education*, Abuja, N.E.R.D.C. Press.
- Gregory, O.S. (2008). Issues of languages, literature, linguistic and language teaching: The Nigerian Experience. In D.O. Hameed (Ed). *Journal of Languages and Literature Teaching* Lagos: Bron Educational Consultants.

- Ibisiki, E.G. (1984). The role of the teacher in national building. Ife educator. The Journal of the Education Students Association, Faculty of Education University of Ife, Ile-Ife. XV,(1),
- Jamiu, A.I. (2008). Students' perception of the difficulty levels of topics in the Arabic curriculum of colleges of education in Oyo State. Ilorin, An Unpublished PGDE Project.
- Jamiu, A.I.; Ogungbola, M.A. and Bala M.J. (2008) The importance of Arabic, French and Hausa Languages in the West African Sub-region. In Hameed D.O. (Eds). *Journal of language and Literature Teaching*. Lagos: Bron Educational Consultants.
- Lawal, R. (2010) The roles of language and literature in balanced and transformative education. A Key-note Address presented at the Second National Conference of the School of Languages, Emmanuel Alayande College of Education, Oyo, Oyo State, Nigeria (3<sup>rd</sup> -6<sup>th</sup> of August, 2010).
- Malik N.A (1999) Arabic, The Muslim prayer and beyond. Ibadan: University Press.
- Ogunwuyi, A.O. (2010). Concepts, aims and objectives of teacher education. In Adewuyi, J.O. Abodunrin G.O. and Okemakinde, T. (Eds). *Teacher Education: A Synopsis*, Oyo: Odumatt Press and Publishers.
- Oladosu, A.G.A.S. (1997) Stylistic analysis of the Quranic verse of the Throne. In Adebayo Lawal (Ed.) *Stylistics in Theory and Practice*. Ilorin: Paragon Books.