

LANGUAGE, EDUCATION AND RELIGION FOR NATIONAL DEVELOPMENT

A Festschrift in Honour of

PROF. A. G. A. S. OLADOSU

Edited by

**M. M. JIMBA
M. A. ADEDIMEJI
M. A. LAWAL
M. S. ABDULLAHI**

.....
**A Publication of the Department of Arts Education, Faculty of
Education, University of Ilorin, Ilorin, Nigeria**
.....

LANGUAGE, EDUCATION AND RELIGION FOR NATIONAL DEVELOPMENT

EDITED BY

**M. M. JIMBA
M. A. ADEDIMEJI
M. A. LAWAL
M. S. ABDULLAHI**

(c) 2020 Department of Arts Education, University of Ilorin, Ilorin, Nigeria
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.

February, 2020

ISSB: 978-978-56857-3-2

A publication of the Department of Arts Education, University of Ilorin, Ilorin,
Nigeria

Published by
Department of Arts Education, Faculty of Education,
University of Ilorin, Ilorin, Nigeria

Printed in Nigeria by
Haytee Press and Pub. Co. Nig. Ltd.
No. 2, Mejindadi Street, off
Oja-iya Area, Ilorin Kwara State
Tel: 08038282074

THE EDITORS

Professor M. M. Jimba

Department of Linguistics, African and European Languages,
Kwara State University, Malete,
Kwara State,
Nigeria.

Dr. M. A. Adedimeji

Department of English,
Faculty of Arts,
University of Ilorin, Ilorin,
Nigeria.

Dr. M. A. Lawal

Department Arts Education,
Faculty of Education,
University of Ilorin, Ilorin,
Nigeria.

M. S. Abdullahi

Department Arts Education,
Faculty of Education,
University of Ilorin, Ilorin,
Nigeria.

Ogunniyi, V.O.

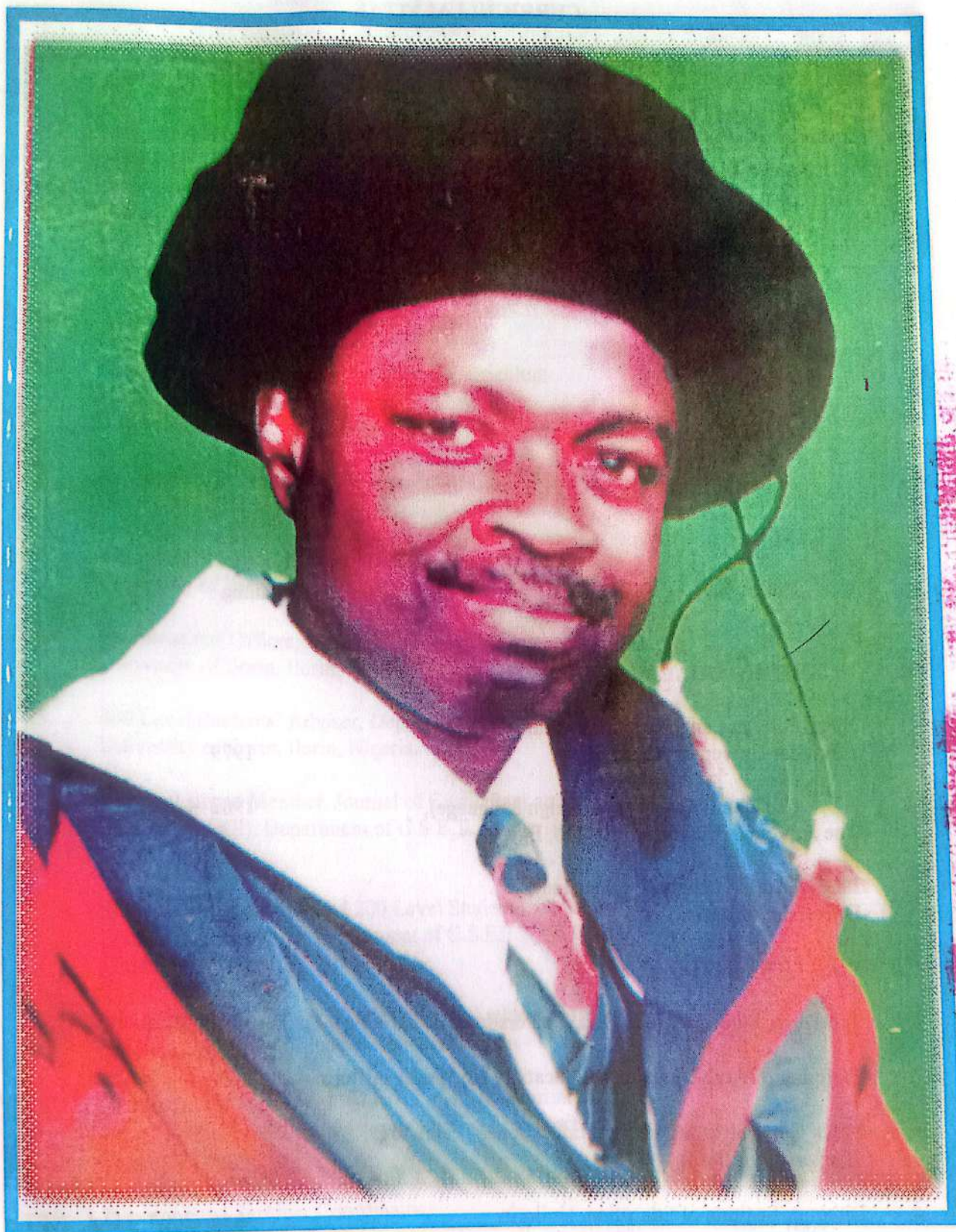
EDITORIAL ADVISORY BOARD

Professor Y. A. Quadri
Department of Religions,
Faculty of Arts,
University of Ilorin, Ilorin,
Nigeria.

Professor R. A. Lawal
Department Arts Education,
Faculty of Education,
University of Ilorin, Ilorin,
Nigeria.

Professor R. I. Adebayo
Department of Religions,
Faculty of Arts,
University of Ilorin, Ilorin,
Nigeria.

Dr. S. B. Olajide
Department Arts Education,
Faculty of Education,
University of Ilorin, Ilorin,
Nigeria.



Professor A. G. A. S. Oladosu

**BIO-DATA OF PROFESSOR A.G.A.S OLADOSU
CURRICULUM VITAE**

PROFESSOR OLADOSU, Abdul Ganiy Abdus Salaam

A. PERSONAL INFORMATION

Name:	Abdul Ganiy Abdus Salaam OLADOSU
Current Postal Address:	Department of Arts Education, University of Ilorin, Ilorin, Nigeria.
Place of Birth:	Erin-Osun
Nationality:	Nigerian
Marital Status:	Married
Number of Children:	5
GSM No.:	08033768610
E-mail Address:	agadosu@unilorin.edu.ng

B. ACADEMIC QUALIFICATIONS

- | | | |
|----|---|------|
| 1. | B.A. (Foreign Languages & Literature),
Al-Azhar University, Cairo, Egypt | 1979 |
| 2. | M. A. (Teaching Arabic as a Foreign Language),
The American University in Cairo, Egypt | 1982 |
| 3. | Ph. D. (Arabic Language Education),
University of Ilorin, Ilorin | 1988 |

C. POSITIONS HELD

- | | | |
|----|---|-----------------------|
| 1. | Sub-Dean, Student Affairs Unit, University of Ilorin | 1999 - 2001 |
| 2. | Professor of Arabic Language Education, University of Ilorin | 2002 |
| 3. | HOD, Curriculum Studies and Educational Technology,
University of Ilorin | 2002 - 2004 |
| 4. | Director, Institute of Education, Unilorin | Aug. 2004 - Oct. 2007 |
| 5. | Director, Academic Planning Unit, Unilorin | 2008 – April, 2011 |

- | | | |
|----|---|----------------------------|
| 6. | Director, Centre for Ilorin Studies, University of Ilorin | Aug. 2011 - July, 2014 |
| 7. | Chief Imam, University of Ilorin, Unilorin. | 1st Nov. 2008 to Feb. 2020 |
| 8. | Member, University of Ilorin Governing Council | 2012-2014 |
| 9. | Representative of the Vice-Chancellor, University of Ilorin,
on the University of Ilorin Teaching Hospital (UITH). | 2014 to 2017 |

D. WORKING EXPERIENCE

(a) Departmental Level

- | | | |
|-----|---|-------------------|
| 1. | Teaching and Research, Department of Curriculum
Studies and Educational Technology (C.S.E.T.),
University of Ilorin, Ilorin, Nigeria. | 1983-2005 |
| 2. | Academic Staff Secretary, Department of C.S.E.T.,
University of Ilorin, Ilorin, Nigeria. | 1983-1992 |
| 3. | 200 Level Students' Adviser, Department of C.S.E.T.,
University of Ilorin, Ilorin, Nigeria. | 1984-1988 |
| 4. | Examinations Officer, Department of C.S.E.T.,
University of Ilorin, Ilorin, Nigeria. | 1983-1992 |
| 5. | 400 Level Students' Adviser, Department of C.S.E.T.,
University of Ilorin, Ilorin, Nigeria. | 1989-1995 |
| 6. | Editorial Board Member, Journal of Curriculum and
Instruction (JCI), Department of C.S.E.T., University of Ilorin,
Ilorin, Nigeria. | 1991-2004 |
| 7. | Students' Adviser, 100 and 200 Level Students of
Economics/Education, Department of C.S.E.T.,
University of Ilorin, Ilorin, Nigeria. | 1996/1997 Session |
| 8. | Visiting Senior Lecturer, Department of Arabic and Islamic
Studies, University of Ibadan, Ibadan, Nigeria. | 1995-1996 |
| 9. | Member, Editorial Board, ALFIKR: Annual Journal of the
Department of Arabic and Islamic Studies, University of Ibadan,
Ibadan, Nigeria. | 1995-1996 |
| 10. | Departmental Seminar Coordinator,
Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria. | 1997-1998 |
| 11. | Departmental Post Graduate Programme Coordinator,
Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria. | 1999-2002 |

12. Head of Department, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria 2002-2004
13. Chief Internal Examiner, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria. 2002-2004
14. Editor in-Chief, Journal of Curriculum and Instruction (JCI) University of Ilorin, Ilorin, Nigeria. 2002-2004

(b) Faculty Level

1. Managing Editor, Ilorin Journal of Education (IJE) Faculty of Education, University of Ilorin, Ilorin, Nigeria. 1990-1993
2. Faculty Representative, Faculty Sub-Committee for Senate on the Review of University of Ilorin Academic Handbook Feb. 1995- Oct. 1995
3. Faculty Representative, Faculty Sub-Committee for Senate 1996/97 Admission Screening Exercise, University of Ilorin, Ilorin, Nigeria. 1996-1997
4. Member, Faculty of Education Senate Research Grant Committee, University of Ilorin, Ilorin, Nigeria. July 1999- 2000

(c) University Level

1. Programme Coordinator, Diploma in Arabic Education, Institute of Education, University of Ilorin, Ilorin, Nigeria. 1990-1995
2. Sub-Dean, Students' Affairs, Main Campus, University of Ilorin, Ilorin, Nigeria. 1999-2001
3. Member, Student Administrative/Consultative Committee, University of Ilorin, Ilorin, Nigeria. 1999-2001
4. Representative of the Dean (Students' Welfare Unit), on The students; Welfare Committee, University of Ilorin, Ilorin, Nigeria. Aug. 2000-2001
5. Member of Senate, University of Ilorin, Ilorin, Nigeria. 2002 to 2006
6. Member, Students' Dress Code Committee, University of Ilorin, Ilorin, Nigeria. June, 2004 to 2008
7. Director, Institute of Education, University of Ilorin, Ilorin, Nigeria.
8. Editor-in-Chief, Institute Journal of Studies in Education, Institute of Education, Unilorin, University of Ilorin, Ilorin, 1st Aug. 2004 – Oct. 2007

Nigeria.

Aug. 2004 to 31st Oct., 2007

9. Director, Academic Planning Unit, University of Ilorin, Ilorin

17th April, 2008 – April, 2011

(d) Community Level

1. Deputy Chief Imam, University of Ilorin Muslim Community, Main Campus Mosque

1992-1994

2. Chief Imam, University of Ilorin Muslim Community Mosque, University of Ilorin, Ilorin, Nigeria.

1st Nov., 2008 to April, 2011

(e) Status over the Years

1. Assistant Lecturer, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria.

1983-1986

2. Lecturer II, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria.

1986-1990

3. Lecturer I, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria.

1990-1993

4. Senior Lecturer, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria.

1993-1996

5. Reader, Department of C.S.E.T., University of Ilorin, Ilorin, Nigeria.

1/10/96-19/6/2002

6. Professor, Department of Arts and Social Sciences Education, University of Ilorin, Ilorin, Nigeria.

20/6/2002 to date

(f) Appointment as External Examiner

1. External Examiner (Arabic & Islamic Studies), Kwara State College of Education, Ilorin. Nigeria

1986-1993

2. External Examiner (Arabic & Islamic Studies), Federal College of Education, Kontagora, Niger State, Nigeria

1986-1993

3. External Examiner (Arabic & Islamic Studies), College of Education, Oro, Kwara State, Nigeria

1997-2001

4. External Examiner (Arabic & Islamic Studies), Osun State College of Education, Ila-Orangun, Osun State, Nigeria

1986 - 1993

5. External Examiner (Arabic & Islamic Studies), Kwara State College of Education, Ilorin, Nigeria. 1999 - 2001
 6. External Assessor, Staff Seminar, Kwara State College of Arabic and Islamic Legal Studies, Ilorin, Nigeria 26th Dec., 1997
 7. External Assessor, (Arabic Studies), Staff Annual Seminar, Kwara State College of Education, Ilorin, Nigeria. 30th May, 2000
 8. Appointment as an External Assessor for the assessment of a candidate considered for the position of Professor, in the Department of Foreign Languages, Lagos State University (LASU), Nigeria September, 2006
 9. Appointment as an External Assessor for the assessment of 3 candidates considered for the position of Professor, in the Department of Arabic, Bayero University, Kano (BUK), Nigeria October, 2006
 10. Appointment as an External Assessor for the examination of a Ph.D. candidate, in the Department of Arts and Social Sciences Education Faculty of Education, University of Lagos (UNILAG), Akola, Lagos, Nigeria. March, 2007
 - 11 Appointment as an External Examiner, Department of Arts and Social Sciences Education, University of Lagos (UNILAG), Lagos, Nigeria. (2008/2009)
- (g) Appointment as Internal Examiner within the University of Ilorin**
1. Internal Examiner (Arabic Studies), Department of Religions, University of Ilorin, Ilorin, Nigeria. 11th September, 1997
 2. Internal Examiner (Arabic Studies), Department of Religions, University of Ilorin, Ilorin, Nigeria. 12th August, 1997
 3. Internal Examiner (Arabic Studies), Department of Religions, University of Ilorin, Ilorin, Nigeria. 30th October, 1998
 4. Internal Examiner (Arabic Studies), Department of Religions, University of Ilorin, Ilorin, Nigeria. 8th December, 1999

(h) National Assignments

1. Member, NCE Course Accreditation Team (Islamic Religious Studies, Kwara State College of Education, Ilorin, 1996
2. Member, NCE Course Accreditation Team (Arabic) Niger State College of Education, Minna 15th October, 1996
18th October, 1996
3. Member, NCE Course Accreditation Team (Arabic) Federal College of Education, Abeokuta 17th February, 1996
20th February, 1999
4. Member, NCE Course Accreditation Team (Islamic Religions Studies, College of Education, Ankpa 19th March, 2000
22nd March, 2000
5. Member, NCE Course Accreditation Team (Islamic Religions Studies, Osun State College of Education, Ilesha. College of Education, Ikere-Ekiti. Osun State College of Education, Ila-Orangun. 25th June, 2000-
5th July, 2000
6. Member, NUC Accreditation Team, Niger Delta, University, Wilberforce-Island, Yenegoa. 12th – 14th Nov., 2007
7. Member, NUC Accreditation Team, University of PortHarcourt, PortHarcourt, 15th and 16th Nov., 2007

(i) Other Services

1. News Caster/Translator: Egyptian Broadcasting Station, Cairo, Egypt, External Service, Yoruba section 1972-1982
2. General Secretary, Alumni Association of Al-Azhar Arabic & Islamic Studies Institute, Ilorin Kwara State 1983-1995
3. Secretary, School Management Committee, Al-Azhar Arabic & Islamic Studies Institute, Ilorin 1983-1995
4. Secretary, School Management Committee, Zumratul Adabiyyah School of Arabic & Islamic Studies Institute, Ilorin 1984-1995
5. Adviser, Editorial Board of Studies in Language & Literature, School of Languages, Kwara State College of Education, Ilorin 1999 to 2004
6. Adviser, Editorial Board, Nigeria Association of Teachers of Arabic in Colleges of Education and Allied Institutions, c/o Dept. of Arabic, Kwara State College of Education, Ilorin 1999 to 2002
7. Editorial Consultant, Religious Forum – Academic (REFA), The National Journal of Contemporary Issues in Religions, Arts and Social Sciences, Publication of Nigeria Association of Religious

Scholars, c/o Dept of Islamic Studies, Lagos State College of
Primary Education, Epe, Lagos State,

2003 to 2006

8. Member, Advisory Board/External Assessor, The Environ scope:
A multidisciplinary Journal of the Polytechnic, Ibadan,
Saki Campus, Saki, Oyo state.

2003 to 2006

9. Editorial Consultant, Ilorin Journal of Humanities: A Publication
of the Kwara State College of Arabic and Islamic Legal Studies.
An affiliate of Bayero University, Kano.

2003 to 2006

10. Visiting Professor, Department of Arts and Social Sciences
Education, Faculty of Education, Al-Hikmah
University, Adewole, Ilorin, Nigeria.

2nd Oct., 2018
to 8th Feb., 2020

H. PUBLICATIONS

(a) Journal Articles

1. Oladosu, A.G.A.S. (1984). MUSHKILAT AL MA 'AJIM AL-ARABIYYAH AL-MU'ASIRAH WA ATHARUHA 'ALA AL-DARISINA AL-NASHI'IN. (The problem of contemporary Arabic lexicon and its effect on foreign learners). Journal of the Nigeria Association of Teachers of Arabic And Islamic Studies (NATAIS), 3(1), 78-98 (in Arabic).
2. Oladosu, A.G.A.S. (1986). An Appraisal of the Nigerian Secondary School Arabic Language Curriculum in the Light of Modern Concept of Curriculum. Journal of Curriculum and Instruction. (Journal of the Department of Curriculum Studies and Educational Technology, University of Ilorin, Ilorin, Nigeria, 1 (1), 103 – 113.
3. Oladosu, A.G.A.S. (1990). I'ADAT AL-NAZAR FI AL-NAHW AL-'ARABIYY AL-QADIM WAHAJAT AL-DARISIN AL-JANIB ILA TASHILIHA. (A review of traditional Arabic grammar and the need to simplify it for learners of Arabic as a foreign language. Journal of Arabic and Religious Studies. (Journal of the Department of Religions, University of Ilorin, 7 50 – 54 (in Arabic).
4. Oladosu, A.G.A.S. (1992). The position of Arabic language in Nigeria today. Nigerian Journal of Educational Foundations. (Journal of the Department of Educational Foundations, University of Ilorin, Ilorin) 3 (2). 181 – 190
5. Oladosu, A.G.A.S. (1992). A study of errors in the written Arabic of Yoruba speaking Students. AL-FIKR: Annual Journal of the Department of Arabic and Islamic Studies. University of Ibadan, 13, 59 – 70.
6. Oladosu, A.G.A.S. (1993). Towards a uniform curriculum for private Arabic Schools. Ilorin Journal of Education. (Journal of the Faculty of Faculty of Education, University of Ilorin). 13 37 – 47.

7. Oladosu, A.G.A.S. (1993). Pronunciation problems among pupils of traditional Quranic school' in Yorubaland.: A case study of Ilorin. Nigerian Journal of Educational Foundations. (Journal of the Department of Educational Foundations, University of Ilorin, Ilorin). 4 (2), 159 - 169
8. Oladosu, A.G.A.S. (1994). USUS al-BA'TH AL-MANHAJI FI AL-DIRASAT AL-'ARABIYYAH WA AL-'ISLAMIYYAH. (Principles of systematic research in Arabic and Islamic Studies). Journal of Arabic and Religious Studies. Journal of the Department of Religions, University of Ilorin. 11 73 - 91 (in Arabic)
9. Oladosu, A.G.A.S. (1996). A study of errors in the written Arabic of Yoruba and Hausa speaking students. Studies in Humanities (A Journal of Usmanu Danfodiyo University, Sokoto), Nigeria. 3, 152 - 172.
10. Oladosu, A.G.A.S. (1997). A comparative study of errors in the written Arabic of Yoruba speaking students from government and private schools. The Jos Journal of Education (Journal of the Faculty of Education of Jos, Jos) 2 (1), 77 - 83
11. Oladosu, A.G.A.S. (1998). Research methods in Arabic and Islamic Religious Education: some basic guidelines. Journal of Educational Theories and Practice, (Journal of the Institute of Education. University of Ibadan, Ibadan) 4 (1&2), 94 - 109.
12. Oladosu, A.G.A.S. (1998). Implementing the Arabic curriculum in the 6-3-3-4 system of education. Nigeria Journal of Curriculum Studies. (Journal of the Curriculum Organisation of Nigeria (CON) 1 (7), 69 - 76.
13. Oladosu, A.G.A.S (1998). INJAZAT AL-SHAYKH MUHAMMAD KAMALDEEN HABIBULLAHI AL-ADABI FI AL-TARBIYA ARABIYYAH WA AL-ISLAMIYYAH FI BILAD AL-YORBAH. (Achievements of Shaykh Muhammad Kamaluddin Al-Adabi in the field of Arabic and Islamic Education in Yorubaland). Journal of Arabic and Religious Studies. (Journal of the Department of Religions, University of Ilorin, Nigeria. 13, 81 - 94.
14. Oladosu, A.G.A.S. (1998). Stress management: the Islamic approach. Human Resource Journal. (Journal of the Institute of Personnel Management of Nigeria. 1 (1), 26 - 30.
15. Oladosu, A.G.A.S. (2000). Effect of grammatical and lexical errors on the acceptability and intelligibility of selected Arabic sentences. Ilorin Journal of Education. (Journal of the Faculty of Education. University of Ilorin), 20, 145 - 157.
16. Oladosu, A.G.A S. (2001). HAJAT AL-MADARIS AL-'ARABIYYAH AL-KHASAH ILA IDAFAT AL- LUGA TAYNI AL-YORBAWIYYAH WA AL-INJILIZIYYAH FIMANAHIJIHA AL-DIRASIYYAH. (The need for Private Arabic Schools in Yorubaland to include Yoruba and English languages in their school curricula). Journal of the Nigerian Association of Teachers of Arabic and Islamic Studies. Department of Islamic Studies, Bayero NATAIS University, Kano 6 (1), 18 - 198

(b) **Chapters in Books**

1. Oladosu, A.G.A.S. (1986). Method of teaching Islamic Studies. In M. O. Awoyemi (Ed.), Methods and Teaching (pp 151 – 170) Ilorin: Matanmi & Sons Printing and publishing Co. Ltd.
2. Oladosu, A.G.A.S. (1986). What are learning theories? In A. Abdullahi & N.A. Ihebuzor (Eds.), Principles and Practice of Instruction (pp 65 – 75).
3. Oladosu, A.G.A.S. (1986). Language in teaching and learning. In A. Abdullah & N. A. Ihebuzor (Eds.) Principles and Practice of Instruction (pp. 104 – 110). (A publication of the Department of Curriculum Studies and Educational Technology, University of Ilorin).
4. Oladosu, A.G.A.S. (1992). Methods of language teaching. In A. Akinyemi (Ed.) Book of readings in educational theory and practice (vol 2). (pp. 204 – 217). Ilorin. Institute of Education, Unilorin, Ilorin.
5. Oladosu, A.G.A.S. (1995). Religion and language: The case of Arabic in Nigeria. In R. A. Raji (Ed.), Perspective on Regions Studies (pp. 89 – 101). Ilorin: University of Ilorin Press, Nigeria.
6. Oladosu, A.G.A.S. (1997). A stylistic analysis of the Quranic “verse of the throne”. In Adebayo Lawal (Ed.), Stylistics in Theory and Practice (pp. 217 – 230). Ilorin: Paragon Books.
7. Oladosu, A.G.A.S. (2000). Teaching Arabic oral skills: suggestions for teacher trainees. In A. I. Idowu, S. O. Daramola, A.S. Olorundare, O.O. Obiyemi, N.Y.S. Ijaiya & K. Lafinhan (Eds.), A Guide to Teaching Practice (pp. 122 – 129). (A Publication of the Faculty of Education, University of Ilorin, Ilorin).
8. Oladosu, A.G.A.S. (2001). Concepts in education related to teaching 1: teaching, training, instruction, indoctrination and learning and their Interrelationships. In I. O. Abimbola (Ed.), Principles and Practice of Instruction. (A Publication of the Department of Curriculum Studies and Educational Technology, University of Ilorin, Ilorin). Pp. 81 – 90.
9. Oladosu, A.G.A.S. (2002). Eclecticism in language teaching: application to Arabic education in Nigerian secondary schools. In A. Lawal, I. Isiugo-Abanihe And I. N. Ohia (Eds.) Perspectives on Applied Linguistics in Language and Literature. In Honour of Professor E.E. Ubahakwe. Ibadan: Stirling Horden.
10. Oladosu, A.G.A.S. (2003). Arabic and Islamic education in Nigeria. In J. O. O. Abiri and .A. A. Jekayinfa (Eds). Perspectives on the History of Education in Nigeria. A Publication of the Department of Educational Foundations, Unilorin. Ilorin. (pp. 153 – 169).

11. Oladosu, A.G.A.S. & Abdullah, O.E. (2004). Code of conduct for lecturers in tertiary institutions. In E. A. Ogunsakin (Chief Ed.) Teaching in Tertiary Institutions. Paper presented at the Workshop on Teaching for Newly Recruited University Lecturers. (pp. 23 – 30) Ilorin: Faculty of Education, University of Ilorin, Ilorin.
12. Oladosu, A.G.A.S. (2008). Educational reforms in Nigeria: implications for private Arabic schools, in A. R. Lawal, S.A. Jimoh, S.A. Olorundare and N.Y.S. Ijaiya (Eds). Education Reforms in Nigera, Past, Present and Future A Publication of the Faculty of Education, University of Ilorin, Ilorin (pp. 203 – 214).
13. Oladosu, A.G.A.S. (2008). The role of indigenous and foreign languages in the education reforms in Nigeria. Readings in Languages and Literature in the Current Education Reforms in Nigeria. A publication of the School of Languages, Oyo State College of Education, Oyo, Nigeria., (pp.1 -17).
14. Oladosu, A.G.A.S. (2009). Ethical rebirth and good democratic governance in Nigeria: the role of Nigerian languages. In F.R. Buari and H. Alilonu (Eds.), Language, Literature and Good Governance: the Nigeria Experience. A Publication of the School of Languages, Federal College of Education (Special), Oyo. Pp.21-36.
15. Oladosu, A.G.A.S. (2009). Lack of Iman (Faith): An Islamic Explanation of Nigerian's Underdevelopment Amidst Phenomenal Abundance, I.O. Albert (Eds). Praxis of Political Concepts and Clichés in Nigeria's Fourth Republic. Essays in Honour of Dr. Mu'azu Babangida Aliyu. A Publication of Centre for Peace and Strategic Studies (CPSS), University of Ilorin, Ilorin, (pp. 87 – 100).
16. Oladosu, A. G. A. S. (2013). Sustaining peaceful co-existence in Ilorin: the role of private Arabic school's curriculum. In A. G. A. S. Oladosu, Z. I. Oseni, M. A. Adedimeji, A. L. Azeez (Eds, 2013). Ilorin: history. Culture and lessons of peaceful co-existence. Ilorin: Centre for Ilorin Studies, (pp. 54-62).

(c) Books

1. Oladosu, A.G.A.S. (1999). Principles of academic research for students of Arabic and Islamic Studies (in Arabic). Ijebu-Ode: Shebiotimo Publication.
2. Ajetumobi & Oladosu, A.G.A.S. (2001). AL-USWAH: commentary on AL-MAJMU'U AL-MUFID. (in Arabic and English). Ilorin: Islamic Missionaries Association. Nigeria.

I. CONFERENCES, WORKSHOPS, SEMINAR PAPERS/PUBLIC LECTURES

1. Oladosu, A.G.A.S. (2000). The relevance of Arabic language to the teaching of Islamic Studies. A paper presented at the seminar for Arabic Teachers in Primary Schools, organized by Committee of Muslim Organisations, Kwara State, at the Kwara State College of Education, on the 23rd and 24th of February, 2000.
2. Oladosu, A.G.A.S. (2003). Educational crises among Muslims in Nigeria. A paper presented at the 1st Education Lecture Series Conference, organised by the Federation of Muslim Women's Association in Nigeria (FOMWAN), at the Conference Hall, National Mosque, Abuja, on Saturday, the 6th of December, 2003.
3. Oladosu, A.G.A.S. (2004). Curbing corrupt practices through religion: the Islamic approach. Paper presented at the one-day seminar, organized by the College of Arabic and Islamic Legal Studies, Ilorin (CAILS), in collaboration With the Independent Commission on Corrupt Practices and Related Offences (ICPC), ON Wednesday, the April 21st, 2004.
4. Oladosu, A.G.A.S. (2004). The significance of unity among the Muslim Ummah. A lecture delivered at the Nigerian Islamic Association (NIA), Mosque, Chicago, USA, Friday, December 3rd, 2004.
5. Oladosu, A.G.A.S. (2004). The place of the mosque and the importance of generosity to the cause of Allah. A lecture delivered at the Fund Raising Party organized by the NIA, Chicago, USA, on Saturday, December 4th, 2004.
6. Oladosu, A.G.A.S. (2004). The conditions and requirements for repentance in Islam. A Lecture delivered at the NIA Mosque, Chicago, USA, on Friday, December 10th, 2004.
7. Oladosu, A.G.A.S. (2004). The essence and uses of AYAT AL-KURSIYY (the verse of the throne). Public Lecture, at the NIA Mosque, Chicago, USA, on Sunday, December 12th, 2004.
8. Oladosu, A.G.A.S. (2004). Factors militating against unity among the Muslim Ummah: the way forward. A Lecture delivered at the Nigerian Muslim Association Mosque, New York, USA, on Friday, December 17th, 2004.
9. Oladosu, A.G.A.S. (2004). The role of prayer in the life of a Muslim. A Lecture delivered at the NIA Mosque, Chicago, USA on Friday, December, 24th, 2004.
10. Oladosu, A.G.A.S. (2004). Islam and homosexuality. A Lecture delivered at the Muslim Students Convention at Dallas, Texas, USA, on Saturday, December 25th, 2004.

11. Oladosu, A.G.A.S. (2004). The essence and uses of SURAT AL-‘ASR. A Lecture Delivered at the NIA Mosque, Chicago, USA on Sunday, December 26th 2004.
12. Oladosu, A.G.A.S. (2004). Conceptions and misconceptions of QADAR (Destiny): A Clarification. A Lecture delivered at the NIA Mosque, Chicago, USA On Friday, December 31st, 2004.
13. Oladosu, A.G.A.S. (2004). The Indian Ocean Tsunami: spiritual significance. interpretations and implications. A Lecture delivered at the NIA Mosque, Chicago, USA, on Friday, January 7th, 2005.
14. Oladosu, A.G.A.S. (2004). The challenges ahead of the Muslim Ummah. A Lecture delivered at an Islamic gathering organized by the Muslim Community of St. Louis, USA on Saturday, January 8th, 2005.
15. Oladosu, A.G.A.S. (2004). Arabic education in Nigeria: the state of the art. A. Lead paper presented at the 4th Annual National Conference of the Nigeria Association of Teachers of Arabic in Colleges of Education and Allied Institutions (NATACEDA); HELD AT THE Federal College of Education, Zaria, from Tuesday, 7th September to Friday, 10th September, 2004.
16. Oladosu, A.G.A.S. (2005). The Imamate in Islam: qualities, rights and responsibilities of an Imam. A Lecture delivered at the Installation Ceremony of the Chief Imam of ARAMOKO town, In Ekiti State, Nigeria, on Saturday, March, 26th, 2005.
17. Oladosu, A.G.A.S. (2005). Strategies for re-engineering the tertiary institutions to meet Muslim student’s needs. A paper presented at the 1st Muslim Education Summit, held at the Conference Centre, University of Ibadan, Ibadan, from the 17th to the 20th April, 2005.
18. Oladosu, A.G.A.S. (2005). Education crises in Nigeria: the perspective of Arabic Education. A paper presented at the 24th Annual Conference of Nigeria Teachers of Arabic and Islamic Studies (NATAIS) held at the State College of Education, Minna, from Monday, 14th to Friday, 18th November, 2005.
19. Oladosu, A.G.A.S. (2005). Training of human resources in Arabic and Islamic Education. A paper presented at the 3rd FOMWAN Annual Lecture Held at the Queen’s School, Onike, Lagos, on Saturday, 17th December, 2005.
20. Oladosu, A.G.A.S. (2006). Education: A challenge to the contemporary Nigeria. A paper presented at the Public Presentation of Assanusiyyah College Of Education, Odeomu, Osun State, on Tuesday, the 8th August, 2006.

21. Oladosu, A.G.A.S. (2007). Endowment in Islam. A paper presented at the Formal Launching of the Fountain University, Osogbo, at the Golden Gate Restaurant, Ikoyi – Lagos, on Saturday, 13th November, 2007.
22. Oladosu, A.G.A.S. (2009). Managing Ethno-Religious Conflicts in Nigeria: The Islamic Approach. A paper presented at the 3rd Annual Conference and General Assembly of the Society for Peace Studies and Practice held at Tahir Guest Palace, Nassarawa Area, Kano City, Nigeria from the 22nd to the 24th June, 2009.
23. Oladosu, A. G. A. S. (2012). Arabic and Islamic education in Nigeria: The case of al-majiri schools. A paper presented at the International Conference on Arabic and Islamic Studies organized by World Academy of Science, Engineering and Technology (WASET), Paris, France, on the 28th and 29th, November, 2012.
24. Oladosu, A. G. A. S. (2013). Education for sustainable development in Africa. A paper presented at the UCC - UNILORIN 3rd Joint International Conference held at the University of Cape Coast, Cape Coast, Ghana, from the 12th to 16th August, 2013.
25. Oladosu, A. G. A. S. (2013). The role of Arabic and Islamic legal education in national development. A lecture delivered at the 20th Year Anniversary of Kwara State College of Arabic and Islamic Legal Studies, Ilorin, on 14th of March, 2013.
26. Oladosu, A. G. A. S. (2014). Shaykh Muhammad al-Jāmi^ʿal-Labīb (Tājul-Adab): A legendary Ilorin Muslim Scholar. A paper presented at the 2nd National Annual Conference of the Centre for Ilorin Studies, University of Ilorin, Ilorin, from the 22nd to 24th April, 2014.
27. Oladosu, A. G. A. S. (2014). Nigeria, national development and the relevance of the Shari^ʿah. A paper presented at the conference organised by the Islamic Welfare Foundation (IWF), in conjunction with the University of Ilorin on the 27th and 28th, November, 2014.
28. Oladosu, A. G. A. S. (2015). Arabic education in government secondary schools in South West Nigeria: the journey so far. In B. O. Yusuf (Ed.) (2015). NATAIS at 40: Issues and challenges. Ilorin: UNILORIN Press.
29. Oladosu, A. G. A. S. (2017). Economic recession in Nigeria: causes, consequences and the Islamic antidote. In A. K. Makinde (Editor-in-chief). Arabic and Islamic Studies' solutions to global recession. Edited conference proceedings, at the 35th National Conference of Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS), held in Lagos. Sokoto: University Press Ltd, Usman Danfodiyo University. (pp 18 to 24).
30. Oladosu, A. G. A. S. (2019). Arabic education in South West Nigeria: the role of private Arabic schools (PASS). In L. O. Mbaye (Ed.) (2019). the Arabic classroom: context, text and learners. Routledge: 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN. (pp 260 to 273).

NOTES ON CONTRIBUTORS

Abdulazeez, Teslimat is a graduate student of Religious Studies Education, Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

AbdulGhaniy, Solahudeen Ibrahim (Ph.D.) is a Lecturer in the Department of Arts Education, Faculty of Education, Al Hikmah University, Ilorin, Nigeria.

Abubakar Abdullahi Salaty is a Lecturer in the Department of Arabic, Faculty of Arts, University of Ilorin, Ilorin, Nigeria.

Abubakar, Isa Alabi is a Professor of Arabic in the Department of Arabic, Faculty of Arts, University of Ilorin, Ilorin, Nigeria.

Abdul-Hamid, Habibullahi is a doctoral student of Arabic Education, in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Abdullahi, Abdulrasaq is a Lecturer in the Department of Banking, Insurance and Finance. The Professional Training School of Islamic Institute of Accounting and Finance of Nigeria (IIAFNIGERIA).

Abdullahi, Musa Siddiq is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Abdulrahman, Mohammed Rabi is a Lecturer in the Department of Educational Technology, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Abdulraheem, Isiaka Olalekan is a Lecturer in the Department of Islamic Studies, Nana Aishat Memorial College of Education, Alagbado, Ilorin, Kwara State, Nigeria.

Abdur-rafiu, Jamiu (Ph.D.) is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Abdur-razzaq Mustapha Balogun Solagberu (Ph.D.) is a Chief Lecturer in the Department of Islamic Studies, Kwara State College of Arabic and Islamic Legal Studies, Ilorin, Kwara State.

Abdur-Ahman, Muibudeen Aiku is a Lecturer in the Department of Islamic Studies, Nana Aishat Memorial College of Education, Alagbado, Ilorin, Kwara State, Nigeria.

Adebayo, Rafiu Ibrahim is a Professor of Islamic Studies in the Department of Religions, Faculty of Arts, University of Ilorin, Nigeria.

Adedimeji, Mahfouz A. is an Associate Professor in the Department of English, Faculty of Arts, University of Ilorin, Ilorin, Nigeria. He was Director of the Centre for Peace and Strategic Studies, University of Ilorin between 2013 and 2017.

Adedokun-Shittu, Nafisat A. is a Reader in the Department of Educational Technology, Faculty of Education, University of Ilorin, Ilorin, Nigeria. She is a veteran of research and an awardee of HETL on IHR, Editor's Choice.

Adeniyi, Folakemi O. (Ph.D.) is a Senior Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Ahmad Tijani, Surajudeen (Ph.D.) is a Lecturer in the Department of Curriculum Studies, Faculty of Education, Sokoto State University, Sokoto State, Nigeria.

Ajani, H. Adedeji is a doctoral student in the Department of Educational Technology, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Ajidagba, Usman A. (Ph.D.) is a senior Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Akwaki, Numgba Akwaki is a Lecturer in the Department of Religious Studies, Federal University of Kashere, Gombe State.

Aliyu, Yunus (Ph.D.) is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Aminullahi, Adetoro Yusuff is a Lecturer in the Department of Islamic Studies, School of Secondary Education (Arts and Social Sciences Programmes), Federal College of Education (Special), Oyo

Araashi, Abdullahi Damola is a Master's student in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Asiyanbola, Caleb is a Lecturer in the Department of Educational Technology, Faculty of Education, University of Ilorin, Nigeria.

Ayuba, Olaniyi Jibril is a graduate student in the Department of Arts Education, University of Ilorin. He has just completed his M.Ed. programme in Religious Studies Education in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Badru, Surajudeen Adéwálé is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Bibire, Hassan Abdulkareem is a Lecturer in the Department of Islamic Studies, Nana Aishat Memorial College of Education, Alagbado, Ilorin, Kwara State, Nigeria.

Ibrahim, Ishaq Olayiwola is a Professor of Arabic Studies, Faculty of Languages and Communication Studies, Ibrahim Babangida University, Lapai, Niger State, Nigeria.

Issa, Ahmed Idris (Ph.D.) is a Lecturer in the Department of Educational Technology, Faculty of Education, University of Ilorin, Nigeria.

Jamberlang, Abraham Ray is a Lecturer in the Department of Christian Religious Studies, FCT College of Education, Zuba-Abuja.

Jimba, Moshood Mahmood is a Professor of Arabic Language, Head of Department of Linguistics, African and European Languages. He is Director, Centre for Ilorin Manuscripts and Culture, Kwara State University, Malete.

Katibi, Ibrahim Saheed is a Senior Lecturer and Head, Department of Arabic, Kwara State College of Education, Ilorin, Kwara State, Nigeria.

Kazeem, Ibrahim (Ph.D.) is a Lecturer in the Department of Languages, Federal University, Kashere, Gombe State, Nigeria.

Lawal, Musibau Adebayo (Ph. D) is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Lawal, R. Adebayo is a professor of English Education and Applied Linguistics in the Department of Arts Education, University of Ilorin. He was also Deputy Vice Chancellor, (Academics) at the University of Ilorin, between 2012 and 2014.

Muhammad-Jamiu, Issa (Ph. D.) School Support Officer/Quality Assurance, Ilorin South L.G.E.A. Office, Kwara State Universal Basic Education Board. ayinlaissa@gmail.com

Musa, Husain M-Bashir (Ph.D.) is a Lecturer in the Department of Arabic, Faculty of Arts, University of Ilorin, Ilorin, Nigeria.

Ògúnníran, Victoria Olúdùnní is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Ojo, Oludare David (Ph.D.) is a Lecturer in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Oladosu, K. Kamaldeen is a Lecturer in the Department of Educational Technology, Faculty of Education, University of Ilorin, Ilorin, Nigeria. His research interest spans across ICT in Education and ICT integration.

Olajide, Stephen Billy (Ph.D.) is an Associate Professor in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria.

Salih M. Jum'ah Alaso (Ph.D.) is a Senior Lecturer in the Department of Linguistics, African and European Languages, Kwara State University, Malete, Kwara State, Nigeria.

Sanni T. A. is a Lecturer in the Department of Educational Technology, Faculty of Education, University of Ilorin, Ilorin, Nigeria. He is currently running his Ph.D. in Educational Technology at the Federal University of Technology, Minna, Niger State.

Taiwo, Omolola Fadilat is a graduate student in the Department of Arts Education, University of Ilorin. She has just completed her M.Ed. programme in Religious Studies Education.

Uthman Mohammed Mustapha Kannike is a Lecturer in the Department of Islamic Studies, Federal University of Lafia, Nasarawa state, Nigeria.

FOREWORD

All thanks are due to Allah, the Giver of language, the Subject of religion and the Ultimate Teacher, Who taught man what he knew not (Q.96:5). May His peace and blessings be upon his Noble Messenger, Muhammad (SAW), the illiterate Prophet who preached and worked to ennoble humans and develop humanity with the guidance of the Book of Light. May the grace of the prayer be upon his household, companions and followers till the Day of Finality.

Given that life is not a monolithic and unidirectional phenomenon, our existence is essentially a network of inter-connected and interlinked variables. As it is said that one's network is one's net worth, the more of these variables an individual is able to combine, the more developed and successful s/he is in navigating the stormy waters of life and reaching the shore of success and glory. In fact, it is the combination of these variables that gives credence and relevance to both the essence and existence of a person.

Moreover, the development of a nation is often proportional to the development of its citizens or people. As all life is about development and all development is about life, it is an unassailable desideratum to harness and combine values and virtues that bring about human development and guarantee national development. In other words, no nation can develop beyond its human capital resources and for human capital to be developed, the roles of language, religion and education cannot be over-emphasised as core variables that engender progress and civilisation.

Language is a mental marvel and a divine gift given exclusively to human beings to achieve meaning in their life. It is the basis of all development as it is inconceivable to imagine development without the language in which it would be couched or delivered. It is, therefore, not accidental that whatever level of development the world has reached today is rooted in ideas expressed in oral, written or other forms of language before being converted to reality.

Language gives expression to religion, which Friedrich Schleiermacher in the late 18th century defined as a "feeling of absolute dependence" on God. That humans or *homo sapiens* are not only by nature *homo loquens* (speaking being) but also *homo religiosus* (religious person/personality) is rooted in the antiquity. Man since the time of creation had always realised his helplessness and sought refuge in the divine or the supernatural. This is striking till today in the sense that those who ignore God or claim to disbelieve in Him still depend on gods, deities, philosophies and ideologues that catch their fancy. Everyone certainly has a sense of religion including the irreligious and anti-religious.

Both language and religion reflect in education, the process of giving the body and soul all the beauty it and perfection it is capable of, according to Plato. In fact, the essence of education lies in making its recipient a Total Man or a complete person who is balanced in language and religion in such a way that positivity radiates from him based on the goodness of his head, his heart and his hands or deeds. Education is therefore the accumulation of values and virtues that empower individuals and power national development.

One personality who embodies the triangular harmony of linguistic competence, religious devotion and educational success is Prof. Abdul Ganiy Abdus Salam Oladosu, famously known as AGAS Oladosu. A linguist *par excellence* with a native-like control of both Arabic and English apart from his native Yoruba, Prof. Oladosu is also a leading religious figure and Imam/Chief Imam of a foremost University like the University of Ilorin for decades. He is also a man in whose personality all-round and quality education is evident, indeed, one of the few in whom the African triple heritage identified by Prof. Ali Mazrui is glaring through the combination of the indigenous/traditional, Islamic/Eastern and modern/Western education.

It is within this framework of triple heritage that Prof. Oladosu's scholarship can be rightly situated as a multi-dimensional intellectual. The message his scholarship appears to pass across to the youth of today is that education is beyond speaking a foreign language like English, our *lingua franca*. It is actually about knowing oneself, one's language, one's religion and one's world. That

the world is dominated by the English language does not mean that traditional mores and values as well as religious knowledge and virtues should be thrown overboard. The 21st century Muslim youth of Nigeria are therefore supposed to be justly balanced (Q2:143) and combine the Mazruian triple heritage, just like Prof. Oladosu, for their life to have full meaning.

Meanwhile, this valuable book, *Language, Religion and Education for National Development: A Festschrift in Honour of Professor AGAS Oladosu*, is a fitting and befitting academic memento in recognition of a man who has devoted his life to imparting knowledge in many generations and impacting positively on our local and global society through the instruments of language, religion and education in which he is well versed. As a matter of fact, the depth and breadth of the themes explored in the book are just a fraction of what represents the versatile honouree, who has bestriden the University of Ilorin like a colossus in a successful career of almost four decades.

It is an honour for me to be associated with Prof. Oladosu and share the same academic and spiritual space with him over the past three decades. It is also a privilege to write these few paragraphs to herald an academic voyage into discourses on and discursive interventions into issues that have been of interest to Prof. Oladosu, a man who has been consistently passionate about developing Nigeria, enhancing her human capital and making her regain her status in the community of nations.

It is my fervent hope that this book will serve its purpose, apart from deservedly etching Prof. Oladosu in academic gold, in provoking thoughts, providing paradigms and stimulating actions towards achieving national development through the proper use of language, peaceful practice of religion and adequate attention to education in Nigeria. I, therefore, recommend the book to scholars, teachers, intellectuals, policy makers and general readers as I believe the book ultimately has something for everyone who is educated enough to appreciate it.

Prof. Raheem Adebayo Lawal,
Former Deputy Vice-Chancellor (Academic),
University of Ilorin,
Ilorin, Nigeria.

PREFACE

In the name of Allah, the Beneficent, the Merciful

It is axiomatic that the relevance of language, religion and education to national development cannot be over-stressed or exaggerated. This is even truer in Nigeria where acute identity crisis and unending colonial mentality make people abandon the indigenous languages in an ignoble infatuation with the foreign one(s), rather than combine them, leading to social contradictions and political concussions.

Part of the contradictions evident in the polity is the proliferation of places of religious practice and high rate insecurity and crime, whereas religion is to make people closer to God and better as human beings. Religion without righteousness appears to be the order of the day in Nigeria whereas righteousness, with its embedded love, goodness, peacefulness and kindness, is supposed to be the heart of religion.

Besides, it is apparent that education appears to be failing Nigerians or Nigerians are failing education because there is a mismatch between the goals of education and the character of many of those who have passed through its mill in this clime. Though education is the bedrock of development and more Nigerians are attending schools more than ever before, with schools and higher institutions springing up in geometric proportions, the value of education appears to be diminishing or vanishing among the leaders and the followers alike, resulting in the unenviable branding of Nigeria as the global capital of poverty by the World Bank and the high ranking of the country in the corruption and terrorism indices.

How can language, in its generic term; religion, in its absolute sense; and education, in all its ramifications be explored and translated to the desired national development in Nigeria? How can the three fundamental concepts guide Nigerians in particular and Africans at large to the zenith of peace, development and security that has eluded us for some years? What strategies or steps are Nigerians supposed to deploy or take in order to make Nigerians the best they can be using language, religion and education as guiding posts? These are some of the salient questions that this book, produced in honour of a language expert and polyglot, religious leader and scholar as well as educator and educationist, Professor Abdul Ganiy Abdus Salam Oladosu, attempt to answer.

A collection of essays and academic papers by experienced and budding scholars, *Language, Religion and Education for National Development: A Festschrift for Professor Abdul Ganiy Abdus Salam Oladosu* is a book that explores the intricate relationships and various dimensions of the three identified themes, language, religion and education. These themes are analysed and deconstructed one way or another with their applications to national development in Nigeria highlighted both implicitly and explicitly. The book, which contains 33 chapters, is divided into five sections, with its symbolism as a guide.

Section One, "Connecting Language, Religion and Education", contains five chapters and Section Two, "The Cross-roads of National Development" comprises 10. While Section Three, themed "Perspectives on Language in Education", consists of seven chapters, both Sections Four and Five, or "Religion in the Service of Education" and "Education in the Service of Religion" respectively have seven and four chapters, making thirty-three chapters in all. The articles are written in both Arabic and English, even if the articles in the former medium are more preponderant than those in the latter.

In Chapter One of the First Section, the book makes a grand opening with "Arabic Education in South West Nigeria: The Role of Private Arabic Schools (PAS)" in which Prof. AGAS Oladosu discusses how Private Arabic Schools have shaped and moulded the teaching and learning of Arabic in Yorubaland. In Chapter Two, "The Contributions of Professor Oladosu to the Development of Arabic Language and its Culture", Dr Musa Hussain Muhammad Bashir Arikewusola provides a brief biography of Prof. Oladosu while highlighting how his scholarship has impacted Arabic language and culture in Nigeria.

In his intellectually engaging paper, "Some Theoretical and Factual Propositions on Language as Contained in the Glorious Qu'ran: A Critical Linguistic-Exploration", which is Chapter Three, Prof. 'Raheem Adebayo Lawal uses an eclectic critical-linguistic methodology to investigate language themes in the Glorious Qu'ran finding out ultimately that modern linguistic sciences lend credence to the divine origin of the Book. While Chapter Four, "Islam and its Polemics: An Examination of Controversial Issues in *Sahih Bukhari* among the Contemporary 'Ulama in Ilorin, Nigeria", co-written by Isiaka Olalekan Abdulraheem, Hassan Abdulkareem Bibire, Abdur-ahman Muibudeen Aiku and Abdullahi AbdulRazaq, delves into scholarly disagreements based on the interplay of superiority and inferiority complexes among Ilorin scholars on the status of a prominent book of hadith, the attention of Drs Jamiu Abdur-Rafiu, U. A. Ajidagba and Yunus Aliyu is drawn to how translation motivates students to learn Islamic Studies better in Chapter Five, "Secondary School Students' Perception on Effectiveness of Arabic Texts Translations in Learning Islamic Studies in Ilorin, Nigeria."

The Second Section begins with Chapter Six, the "Influence of Prophetic Characteristics on Human Transformation: An Analytical Study of Selected Themes in Albusairi's Prophetic Eulogy" where both Dr Abubakar Abdullah Salaty and Prof. Isa Alabi Abubakar analyse the need to emulate the virtues of truthfulness, trust, generosity, kindness, steadfastness and perseverance which poet Albusairi identified in eulogising Prophet Muhammad (SAW). Besides, while Drs Stephen Billy Olajide and Usman A. Ajidagba appraise "Literacy for more Effective Governance in Nigeria" and suggest connecting literacy, education and good governance for national development in Chapter Seven, the preoccupation of Surajudeen Adewale Badru and Victoria Oludunni Ogunniran, authors of Chapter Eight, or "Creative and Critical Thinking Through Yoruba Literature: A Problem-solving Approach", is evident, apart from composing a rich Yoruba poem to eulogise Prof. AGAS Oladosu. On his part, Dr Musibau Adabayo Lawal attempts an analysis of "Using Arabic Language for Curbing Economic Recession in Nigeria: Inter-faculty Lecturers' Views" in Chapter Nine.

Both Chapters Ten and Eleven address the subject of religious education with reference to its relevance to sustainable development in Nigeria. While Dr Ojo Oludare David argues for the rejuvenation of religious education as a way of awakening the moral and spiritual wellbeing of Nigeria, a country enmeshed in crime, corruption, kidnappings, killings and all sorts of violence in his "Religious Education for Sustainable Development", the duo of Numgba Akwaki Akwaki and Abraham Ray Jamberlang explain how man's inhumanity to man, apart from other factors, has negated the essence of sustainable development and canvass traditional and religious moral revivalism among Nigerians in "Religious Moral Education for Sustainable Development in Africa: The Nigerian Experience."

In the same vein, Chapters Twelve and Thirteen focus on Arabic, both in English and Arabic respectively. In Chapter Twelve, "The Teaching of Arabic and Islamic Studies in Nigeria and its Implications for National Security" is examined by Prof. Ibrahim Ishaq Olayiwola with reference to the challenges of insecurity ravaging Nigeria. Moreover, in Chapter Thirteen, "The Role of Arabic Schools in Economic Development in Nigeria" by Dr Shaikh Jawondo Ayinde provides options on the roles that Arabic Schools can play through curriculum reform with a view to making their graduands self-reliant, not beggars, apart from guaranteeing national security.

Meanwhile, Chapters Fourteen and Fifteen are peace-related. In Chapter Fourteen, "Between Extremism and Violence: The Place of Peace in Human Relations as Envisioned by Islam", Aminulahi Adetoro Yusuff debunks the association of Islam with violence by the ignorant and the misinformed. On his part, Dr Mahfouz Adedimeji in his "Fostering Functional Education System for Peaceful Coexistence in Nigeria: Islamic and Western Perspectives", which is Chapter Fifteen, assesses the Nigerian situation and concludes that peaceful coexistence that is premised on functional education is imperative, apart from stressing the need for balanced education that the current reality demands.

Section Three begins with Chapter Sixteen on "Teacher Education: An Instrument for the Teaching of Arabic as a Second Language in Nigeria" by Abdul-Hamid Habibullahi, where the author traces the history of teacher education in Nigeria to its early origin and addresses some problems facing Arabic Teacher Education in the country. In Chapter Seventeen, Kamaldeen K. Oladosu, Nafisat A. Adedokun-Shittu, T. A. Sanni and Hammad Adedeji Ajani use descriptive and inferential statistics to analyse "Arabic Students' Perceived Usefulness and Ease of Use of Social Media for Learning in Universities in Kwara State" with interesting findings. In the next Chapter, Dr Salih M. Jum'ah Alaso examines how reforms affect Arabic language since the end of the Sokoto caliphate in "The Place of Arabic in Education Reforms in Nigeria."

Chapters Nineteen, Twenty and Twenty-one are not only in Arabic but also explore themes in Arabic as a discipline. In his "Utilisation of Language Laboratory for the Teaching of Arabic as a Second Language", Musa Siddiq Abdullahi canvasses the use of language laboratory to teach students of Arabic. While Prof. Moshood Mahmud Jimba in Chapter Twenty provides an overview of the "Research in Arabic Language in Nigerian Universities: The Reality, the Challenges and Suggested Solutions" and offers recommendations, Dr Kazeem Ibrahim highlights "The Educational Aspects of Arabic Syntax in Nigeria", finding how learners not only learn the language but also learn Islamic morals and ethics through it. In her own paper, which is Chapter Twenty-two, "Effective Teaching of English Language: A Panacea for Educational Failure among Nigerian Youths", Dr (Mrs) F. O. Adeniyi examines English language teaching strategies and suggests that teaching should be geared towards making students develop the ability to communicate effectively and learn effectively.

Section Four starts with Chapter Twenty-three, "Educational Policy of As-Sanusiyyah Sufi Order: Its Relevance to the Nigerian Experience", by Dr Abdur-Razzaq Mustapha Balogun Solagberu. The article describes how the *Sufi* Order arose as well as its contributions to the educational development of its followers. The following chapter, "Reviving the Culture of Learning among Contemporary Muslims in the 21st Century: Reflections on Classical Islamic Educational Thought" by Dr Surajudeen Ahmad Tijani, the intellectual efflorescence of Muslims between the 8th and 13th Centuries is used as a framework for challenging Muslims of today on the need to take scholarship seriously so that Muslims can regain their rightful position in the global community. While Uthman Mohammed Mustapha Kannike in Chapter Twenty-five, "'Mala Hashir': A Revered Model Towards Deradicalising of Nigerian Youth Muslim Scholars and Prioritising the Virtues of the Qur'an", laments the state of the Nigerian society where evil thrives and radicalism as well as insecurity is order of the day, with Prof. Hashir Abdus Salam used as a counterforce to inspire the youth, the next Chapter by Prof. Rafiu Ibrahim Adebayo provides insights on "A Muslim Perspective of Developmental Psychology: Focus on Heredity and Environmental Factors on Human Development", and canvasses re-examining the discipline of developmental psychology to embrace pristine Islamic teachings.

In his article, "Boko Haram's Perspectives on Education and Jihad: Assessment of Islamic Studies Teachers in North-Eastern Nigeria", which is Chapter Twenty-seven, Dr I. Muhammad-Jamiu uses a descriptive survey research methodology to determine the perspectives of respondents on issues bordering on the ideology of Boko Haram while recommending acquisition of knowledge. On his part, in Chapter Twenty-eight, Dr Solahudeen Ibrahim Abdul Ghaniy examines the "Relevance of Integrated Almajiri Education System in the Implementation of Universal Basic Education Programme in Nigeria" ultimately arguing that government should ensure that the programme continues to wax stronger and stronger because of its merits. Whereas, in Saheed Ahmad Ibrahim Katibi's "Elementary Qu'ranic Schools in Ilorin Emirate: Problems and Solutions", which is Chapter Twenty-nine, the proliferation of elementary Arabic schools and the preponderance of problems associated with them make the author proffer solutions that proprietors and policy makers would find relevant.

In the last Section, there are four chapters connected by "Religion in the Service of Education". In Chapter Thirty, both Abdullahi Damola Araashi and Teslimat Abdulazeez investigate "Pupils' Perceived Difficult Topics in Upper Basic School Islamic Studies Curriculum in Iseyin, Nigeria", where certain topics (*Suratul Jinn, Brief History of Khulafahu Rashidun*, etc.) are found to be most difficult with appropriate recommendations given. In the same vein, Omolola Fadilat Taiwo in Chapter Thirty-one studies "Students' Perceived Difficulty Levels of Topics in Senior Secondary Islamic Studies Curriculum in Kwara State, Nigeria" and finds that some topics in *Tahdhib, Fiqh, Tawhid* and *Tarikh* are considered difficult by students with relevant recommendations provided.

The focus of Ayuba Olaniyi Jibril in his "Information and Communication Technology (ICT) and Islamic Studies in Nigeria", or Chapter Thirty Two, is how ICT can be deployed to Islamic Studies pedagogy stressing that integrating the use of technology in teaching topics in the discipline will have positive implications for comprehension and learning. Besides, in the last Chapter, "Islamic Studies Teachers' Perception on Utilisation of Mobile Technologies for Instruction in Agege, Lagos State", Mohammed Rabiul Rahman, Dr Ahmed Idris Issa and Caleb Asiyanbola investigate mobile technologies and their potential for the teaching and learning of Islamic Studies while suggesting the need to distribute mobile technologies across schools in the macrocosm of Nigeria.

By and large, the authors in their varying degrees of depth and expertise have provided in this volume insights and roadmaps through which national development can be galvanised through the effective deployment of linguistic, religious and educational resources that are abundant in Nigeria and Africa at large. The festschrift offers a sort of an *a la carte* intellectual menu from which students, scholars, specialists and policy makers will be able to whet their appetite while fairly representing the issues that have defined Prof. Oladosu's career as a linguist, preacher, teacher and multivalent academic personality.

In bringing this publication into fruition, the editors are grateful to the Department of Arts Education, University of Ilorin, and the various contributors whose articles are presented here for their interest in this work and for responding quickly to the corrections/observations made by the assessors/reviewers. We also duly acknowledge those whose contributions cannot make this volume due one reason or another but we assure them of our esteem. We are thankful to Prof. R. A. Lawal in multiple ways, including adding more value to the work with his foreword. We appreciate the Editorial Advisory Board, especially the retired but untiring Prof. Y. A. Quadri for guiding the process of the work.

We cannot but be thankful to the Almighty Allah for the life of Prof. AGAS Oladosu, whose dazzling career actually motivated the publication of this book. He is definitely a source of inspiration and an institution whose scholarship and discourses will continue to define the direction of research and knowledge. Our hope is that all readers will borrow a leaf from the qualities that have shaped Prof. Oladosu's life and embrace language, religion and education meaningfully without forgetting to apply them in such ways as to promote peace, harmony, security, love and development in Nigeria and Africa.

Happy reading!

Dr Mahfouz A. Adedimeji
For: The Editors
February 22, 2020

TABLE OF CONTENTS

CHAPTER ONE

Arabic Education in South West Nigeria: The Role of Private Arabic Schools

Prof. A.G.A.S. Oladosu

2

CHAPTER TWO

بعض إسهامات أولادوشو في تطوير اللغة العربية وثقافتها

The Contributions of Professor Oladosu to the Development of Arabic Language and its Culture

الدكتور موسى حسين محمد البشير (أريكيوسولا)

12

CHAPTER THREE

Some theoretical and factual propositions on language as contained in The Glorious Qur'ân: A

Critical-Linguistic Exploration

Prof. Raheem Adebayo Lawal

20

CHAPTER FOUR

Islam and its Polemics: An Examination of Controversial Issues *Inṣahīh Bukhārī* among the contemporary 'Ulamā in Ilorin, Nigeria

Abdulraheem, Isiaka Olalekan, Bibire, Hassan Abdulkareem, Abdur-Ahman Muibudeen Aiku Abdullahi Abdulrasaq

33

CHAPTER FIVE

Secondary School Students' Perception on Effectiveness of Arabic Texts Translations in Learning Islamic Studies in Ilorin, Nigeria

Abdur-Rafiu, Jamiu Ph.D., Ajidagba, U. A. Ph.D., & Aliyu, Yunus Ph.D.

42

CHAPTER SIX

الخصائص النبوية وأثرها في التكوين البشري: دراسة تحليلية لنماذج مختارة من مدائح البوصيري

Influence of Prophetic Characteristics on Human Transformation: Analytical Study of Selected Themes in Albusairi's Prophetic Eulogy

أبو بكر عبد الله صلاتي و أ. د. عيسى ألي أبو بكر

51

CHAPTER SEVEN

Literacy for more effective Governance in Nigeria

Stephen Billy Olajide & Usman A. Ajidagba

62

CHAPTER EIGHT Creative and Critical thinking through Yorùbá Literature: A Problem-Solving Approach <i>Badru, Surajudeen Adéwálé & Ògúnníran, Victoria Olúdùhíní</i>	65
CHAPTER NINE Using Arabic Language for Curbing Economic Recession in Nigeria: Inter-Faculty Lecturers' Views <i>Musibau, Adebayo Lawal (Ph.D)</i>	74
CHAPTER TEN Religious Education for Sustainable Development <i>Ojo Oludare David Ph.D</i>	85
CHAPTER ELEVEN Religious Moral Education for Sustainable Development in Africa: The Nigerian Experience <i>Akwaki Numgba Akwaki & Jamberlang, Abraham Ray</i>	90
CHAPTER TWELVE The Teaching of Arabic And Islamic Studies in Nigeria and it's Implications for National Security <i>Prof. Ishaq Ibrahim Olayiwola</i>	102
CHAPTER THIRTEEN دور المدارس العربية في التنمية الاقتصادية في نيجيريا The Role of Arabic Schools in Economic development in Nigeria د. شيخ جاوندو أيندي	109
CHAPTER FOURTEEN Between Extremism and Violence: The Place of Peace in Human relations As Envisioned by Islam <i>Aminullahi Adetoro Yusuff</i>	116
CHAPTER FIFTEEN Fostering functional Education System for Peaceful Coexistence in Nigeria: Islamic and Western Perspectives <i>Dr Mahfouz A. Adedimeji</i>	127
CHAPTER SIXTEEN Teacher Education: An instrument for the Teaching of Arabic as a Second Language in Nigeria <i>Abdul-Hamid Habibullahi</i>	139

CHAPTER SEVENTEEN Arabic Students' Perceived Usefulness and ease of Use of Social Media for Learning in Kwara State, Nigeria <i>Oladosu, K. Kamaldeen; Adedokun-Shittu, Nafisat A; Sanni T. A.; & Ajani, H. Adedeji</i>	145
CHAPTER EIGHTEEN The Place of Arabic in Educational Reforms in Nigeria <i>Dr. Salih M. Jum'ah Alaso</i>	154
CHAPTER NINETEEN استعمال معمل اللغة للتدريس اللغة الأجنبية: اللغة العربية نموذجاً Utilization of Language Laboratory in the Teaching of Arabic as a Second Language <i>Musa Siddiq Abdullahi</i>	160
CHAPTER TWENTY Research in Arabic Language in Nigerian Universities: The Reality, the Challenges and Suggested Solutions <i>Prof. M. M. Jimba</i>	169
CHAPTER TWENTY-ONE The Educational Aspects of Arabic Syntax in Nigeria <i>Dr. Kazeem Ibrahim</i>	180
CHAPTER TWENTY-TWO Effective Teaching of English Language: A Panacea for Educational Failure among Nigerian Youths <i>Dr. (Mrs) F. O. Adeniyi</i>	191
CHAPTER TWENTY-THREE Educational Policy of as – Sanusiyyah Sūfi Order: It's relevance to Nigerian Experience <i>Abdur – Razzaq Mustapha Balogun Solagberu, Ph.D</i>	201
CHAPTER TWENTY-FOUR Reviving Culture of Learning among Contemporary Muslims in the 21 st Century: Reflections on Classical Islamic Educational Thought <i>Ahmad Tijani, Surajudeen (Ph.D)</i>	209

CHAPTER TWENTY-FIVE "MĀla HĀshir": A Referred Model towards Deradicalising of Nigerian Young Muslim Scholars and Prioritising the Virtues of the Qur'Ān <i>Uthman Mohammed Mustapha Kannike</i>	218
CHAPTER TWENTY-SIX A Muslim Perspective of Developmental Psychology: Focus on Heredity and Environmental Factors on Human Development <i>Prof. Rafiu Ibrahim Adebayo</i>	229
CHAPTER TWENTY-SEVEN <i>Boko Haram's</i> Perspectives on Education and Jihad: Assessment of Islamic Studies Teachers in North-Eastern Nigeria <i>Muhammad-Jamiu, I. (Ph. D.)</i>	240
CHAPTER TWENTY-EIGHT Relevance of Integrated Almajiri Education System in the Implementation of Universal Basic Education Programme in Nigeria <i>Abdul Ghaniy, Solahudeen Ibrahim, Ph.D. & Abdur-Rafiu, Jamiu, Ph.D.</i>	252
CHAPTER TWENTY-NINE Elementary Qur'anic Schools in Ilorin Emirate: Problems and Solutions سعيد أحمد إبراهيم كاتبي	261
CHAPTER THIRTY Pupils' Perceived Difficult Topics in Upper Basic School Islamic Studies Curriculum in Iseyin, Nigeria <i>Araashi, Abdullahi Damola. & Abdulazeez, Teslimat</i>	272
CHAPTER THIRTY-ONE Students' Perceived Difficulty Level of Topics in Senior Secondary School Islamic Studies Curriculum in Kwara State, Nigeria <i>Taiwo, Omolola Fadilat</i>	280
CHAPTER THIRTY-TWO Information and Communication Technology (ICT) and Islamic Studies in Nigeria <i>Ayuba Olaniyi Jibril</i>	290

CHAPTER THIRTY-THREE

Islamic Studies Teachers' Perception on Utilization of Mobile Technologies for Instruction in Agege, Lagos State

Abdulrahman, Mohammed Rabin, Issa, Ahmed Idris (Ph.D.), & Asiyanbola, Caleb

.....298

CHAPTER EIGHT

CREATIVE AND CRITICAL THINKING THROUGH YORÙBÁ LITERATURE: A PROBLEM-SOLVING APPROACH

BADRU, SURAJUDEEN ADÉWÁLÉ

*Yorùbá Education Unit
Department of Arts Education
Faculty of Education, University of Ilorin
Ilorin, Nigeria, +2348066149674
walebadru4real@gmail.com*

And

ÒGÚNNÍRAN, VICTORIA OLÚDÙNNÍ

*Yorùbá Education Unit
Department of Arts Education
Faculty of Education, University of Ilorin
Ilorin, Nigeria
+2348033787899
ogunniran.vo@unilorin.edu.ng*

Abstract

Creativity is the act of originality, ability to do things in a way that is virtually different from the way other people do it. It is often said that it is good to do things creatively in order to know, while thinking is the ability to ponder deeply in order to find solution to a problem or to criticise it. It serves as a skill for survival in the vast challenging contemporary world. The purpose of this paper is to encourage individuals, especially learners of the Yorùbá language, to develop the ability of or the skill of problem-solving. Also, it focuses on how individual students could use whatever they learn in Yorùbá language and literature to liberate them from the problems they might run into and become critical thinkers. Creativity and critical thinking made us to appreciate literature and creatively compose a poem for our teacher, Abdul-Ganiyy Abdus-Salam Qládoşù in both Yorùbá and English languages. The poem actually eulogises the totality of Qládoşù. In conclusion, language learners, specifically Yorùbá language learners are therefore, encouraged to be innovative, creative, great thinkers and cultivate the ability to solve problem of whatever nature.

Keywords: Creative, Critical Thinking, Yorùbá Literature, Problem-solving, Approach

Introduction

People tend to respect those who possess extra ordinary quotient of everything. The quotient varied from one kind to the other, it may be knowledge, intelligence, richness (having too much money), beauty, handsomeness, creativity, critical thinking, singing and dancing in musical industry. Thinking remains one of the major requirements for good quality life. Creativity on the other hand, is required from every child; this helps him or her in coping with various activities in his or her immediate society in particular and larger society in general. Literature, be it written or oral, encourages individuals to learn by discovering things by themselves and also helps them to solve problems by finding practical way of dealing with them, learning from past experiences. By implication therefore, knowledge acquired from literature could help individuals to solve one life problem or the other.

Through literature, children could learn that their future and that of the society depends largely on their understanding and perpetuation of the institutions, laws, language and values inherited from the past. In the same vein, knowledge of literature could prepare and equip children with the required

knowledge, skills, mode of behaviour and beliefs for playing their roles in adult life. In the Yorùbá society, especially in traditional society, for an individual to be regarded as educated, they should conform to the norms of the society; they must be of good character, obedient to constituted authority; and must have respect for customs, conventions, superstitions and laws of the Yorùbá society. However, someone who could not think deep may not see any virtue in such societal norms.

Young people and adults alike are, of course, constantly learning the basics of survival and being part of a community (society). As they study and apply what they acquire or learn in language and what they gain through literature, they would run into one problem or the other. The way they approach and solve this problem depends largely on their creativeness and critical thinking ability. Therefore, the focus of this work is to look into how creativity and critical thinking enhances originality and solving problems in education through Yorùbá literature hence, the production of a poem in both Yorùbá and English languages to acknowledge the work of Professor Abdul-Ganiyy Abdus-Salam Qládoşù.

Concepts of Creative and Critical Thinking

Every individual is specially created and endowed to specifically accomplish a mission on earth. To accomplish this mission, one needs to be creative. Creativity is the ability to generate noble response to problems and challenges as well as the ability to generate and implement new ideas (Amala, 2016). It could also be described as originality in the way or manner of creating or inventing something. The ability of individuals to produce composition, products or ideas of any kind which are essentially new and novel could also be regarded as creativity (Iroegbu, Unegbu & Ndoh, 2016). However, without critical thinking, one cannot be creative.

Creative and critical thinking is needed from every learner of Yorùbá language at every level of education, be it informal, semi-formal or formal education. This could be the reason some of the set objectives of teaching and learning Yorùbá at the basic and senior secondary education level centre on learners' creativity and critical thinking. Being creative involves having and using original or unusual ideas to accomplish something (Halpern, 1996). Creativity is a highly desirable attribute since micro and macro societies increasingly needed members who can solve problems in innovative ways in the face of an uncertain future. There are particular traits and conditions needed for creativity and problem-solving to flourish. Some of these include: a spirit of inquisitiveness or curiosity and adventure; an ability to respond intuitively to visualise possibilities, a willingness to consider ideas in divergent ways; and the provision of a safe but challenging learning environment that enables individuals to take risks, make mistakes without the fear of ridicule, and feel free to solve problems in their own ways.

One of the skills needed for success and survival in this complex 21st century is critical thinking. In sciences, most people equate critical thinking with problem-solving and apply their understanding of basic concepts to a task for which the solution is not known in advance (Johnson, 2018). By grappling with a challenging problem, children extend their learning. Critical thinking about literature is not so different. If someone wants children to engage in higher order thinking as they read, perform and discuss literature, the following some important elements could be included in problem-solving activities.

One of such key elements is genuine-intriguing questions. Before individuals can be creative and think critically, there must be something to be creative in and think critically about. Everything in this ever-challenging world needs to be thought about and the thinking should not be a mere one; it should be critical. Another one is divergent answers. Just as genuine problems in science allow for multiple strategies and solutions, a discussion-worthy question about a piece of language or literature should invite multiple interpretations or answers. In shared inquiry discussions, considering divergent ideas could drive children to find deeper meanings in a given task (text) problem. Another major element that should be followed is ample evidence. As in sciences, for an answer or a solution to be sound, there must be relevant reasons behind it. Likewise, ideas about the meaning of literary text (i.e.

drama, poetry or prose) must be supported with evidence from the work itself. Evidence and reasoning make ideas valid and debatable; this is because without evidence, ideas are simply guesses.

The Yorùbá encourage their children to make conscious choices and find solutions to any given problem through creative processes. The Yorùbá children learn by working on problems, this enables them to acquire new knowledge while solving problems. The children are expected to observe, understand, analyse, interpret, find solutions and perform applications that lead to holistic understanding of any given concept. Tackling or solving problems in an imaginative, innovative and creative ways involve critical thinking.

Critical thinking is used to describe the use of those cognitive skills or strategies that increase the probability of a desirable outcome, thinking that is purposeful, reasoned and goal-directed; the kind of thinking involved in solving problems. Halpern (1996) equates critical thinking with desired thinking. This, according to him, is because both concepts focus on desired outcome. Critical thinking involves a wide range of thinking skills, leading to a desirable outcome. Modern society is becoming more complex and information is becoming more available and changing rapidly, prompting users to constantly rethink, switch directions, and change problem-solving strategies. This is because the world itself is a changing phenomenon. Hence, many things experience changes in this ever-changing world.

Thinking creatively helps every child, irrespective of the society he or she belongs to develop higher-order thinking skills by prompting him or her to relate new knowledge to prior understanding; think in both abstract and conceptual items; apply specific strategies in solving tasks; and understands his or her own thinking and learning strategies (Dáramólá, 2004). In the face of this complex society, it is important to prompt creative thinking in children to support them in their transition from childhood to adulthood. Doing this is to shape their (children) own thought processes, because this period is an ideal time for them to begin to develop thinking, learning, and metacognitive strategies. Creative and critical thinking provides children and adults alike with the skills to mentally process learning experience and identify what they learned, and modify their understanding based on new information and experiences.

The Concept of Problem-solving

Everyone is bound to make mistakes at one time or the other. This is because mistake is part of life. Once the youth (children) realise that they can solve problems and no one will punish them for making a mistake or tease them, they will look forward to tackling more problems and become self-reliant in all areas of their lives (Zock, Francopaulo & Laroui, 2018). Building confidence in the children in their quest to solve problems will definitely be a big feather in any society's hat. The children that are exposed to Yorùbá literature would know that they can make an impact in the world and solve problems and resolve issues with the knowledge acquired from Yorùbá literature. Armed with knowledge gained from literature, the Yorùbá children can forge ahead to new problems to be solved in creative ways.

Problem-solving is everyday's life task. Once children accustomed to facing and solving problems through critical thinking, they become stronger and greater assets, not only to themselves but also to their family, as well as their micro and macro societies respectively (Shipley, 2003). Today's challenges are examples that involve immense problem-solving among many nations. From global warming to national security, the ability to solve problems, big or small, affects not just the problem solver, but the society as a whole.

Being vast in literature and applying precise and appropriate language could improve the rate at which Yorùbá children solve problems correctly. Children who are creative in their thinking would be able to recognise difficulties or complication, identify possible solutions, implement them and finally make follow-up to ensure they are successful. Problem-solving is perhaps, one of the most critical skills that a Yorùbá child can learn. In a world that is filled with information where work is done with the click of a button, problem-solving is a vital skill. Not only is creative thinking critical to solving personal problems, it is also critical when working on problems with others.

Solving a complex problem comes with a process (Elliot, 1997). According to him, this process involves taking a series of steps in a certain order. Knowing how to tackle a problem as a whole is an important life skill. Also, learning to look at things as a process and accomplishing them is a positive benefit of problem-solving. Solving problems takes time – seconds, minutes or hours depending on the complexity of such problems. Complexity in the sense that a particular problem may have different parts that needs to be completed.

To ensure that every Yorùbá child becomes a creative and critical thinker as well as a problem solver, three out of the seven broad objectives of teaching and learning Yorùbá at the senior secondary school level focus on creativity and critical thinking (NERDC, 2007). For instance, the third objective expects the learners to acquire the ability to read and appreciate major genres of oral and written literature as works of art, and as vehicles of culture and history of the people. Also, the fourth and the fifth objectives state that learners should be able to develop the ability to collect and transcribe oral literature and also to create oral and written literature; and manifest creativity through composition of short stories, plays, poems, etc. respectively.

Though individuals who are not creative and critical thinkers may be able to read literature, however, they may find appreciating it difficult. This is because appreciation of literature goes beyond the surface of the text. Similarly, for individuals to be able to collect and transcribe oral literature; they must have had an in-depth knowledge of this form of literature. Above all, creating and/or composing any form of oral or written literature requires individuals to be creative and critical thinkers. Therefore, critical thinking leads us to creatively compose the following poem on retiring lecturer of Arabic Education, Professor Abdul-GaniyyAbdus-Salam Oládoṣù.

Abdul-GaniyyAbdus-Salam Oládoṣù: Akọ Nínú Akọni

Olórùn ìbà Rẹ

Ọba tó té sánmò-òn bí ẹni téní

Ọba tó dáyé òun ọrun

Ìbà ni fún Ẹ lójó gbogbo

Mo wá ríba ògáà mi pẹlú.

Abdul-Ganiy Abdus-Salam ọmọ Oládoṣù

Òsùpá juba fòòrùn

Ó tǎnmólè fàráyé

Ẹtu tó jí tí kò kò K'Ólúugbó

Yóó fẹsẹ kókùn ọde ni

Ọde ni ó pa á

Onísònàni ó sífawọ ẹ ránńdè

Káyé ó lè yẹ mí

Ni moṣe wárí fáyé

Kára ó lè tù mí

Ni mo ṣe ṣèbà èyàn

Ọmọdé kí í jísẹ fún baba ẹ kó jìyà

Ọmọ kí í jísẹ fún baba ẹ kòràre

Ọmọ ò sígbòdò jísẹ fún baba ẹ, kò ràrinńù

Ìbà mí, ìbà

Ọkan lára Àràbà Mùsùlùmí tó so Fásití Ìlọrin ró

Torí kò sẹyẹ tó le se bí Ọkín

Bẹẹ kòsì gbédógbédó àkókó

Kòséléréehorolóriípápá

Bẹẹ ni kò sólókìtì ijímèrè
Kò sẹyẹ tó lè dorikodò bí àdán
Èdà wo ló lè bẹja wẹ láàrín agbami?

Abdul-Ganniyy ò gaga àlùsì
Abdus-Salami ò sì kúrú bilísi
Omọ Oládosù o sanraà bàadi
Bí ẹni ilètútù n yọ lẹnu
Kò sì lóyún síkùn
Bí ẹni ó ti mi lùkùdì
AGAS ò tìn-in-rínbí ẹni ebi n nà nípàşán
Ọgá wa ò dúdú bànbàna
Ìwontún-wònsìl' Adédàá sèdà ẹ

Béré bá deré ọpọlọ
Oládosù èé wẹyín wò rárá
Baba ní í se nínú onímọ
Baba ní í se nínú ka mohun tó yẹni
Ó kọmi níwèé, n ò leègbàgbé láé
Ó kọmi níwà tí ò seègbàgbé bọrọ
Èmi ò kuku rọhun tí bàbá ò mọ
Ò fẹràn èkọ kojáa yẹyẹ
Ò fẹràn èkọ kojáa kà-sí-n-kan
Ẹni baba bákọ níwèé tìkò bámọ ọn
Ó dájú onítọhún ló mórí ọpẹ wá sáyé
Ẹni tó sì kọ níwà tí kò gbọn
Báa bá fàwé eléyun-ùnya, kòlèèwò

Omo Oládosù gbàgbọ bíi Muhanmọdu
Kíkẹẹ àtọlà ó máa bá a
Ojúlówó Mùsùlùmí tí kì í feruku síwájú ni
Ọgidì Mùsùlùmí tí kì í farahàn poun n gbààwẹ
Bóti n sẹsìn, bẹẹ ló n şelú
Bóti n gbọ tẹrúlótún n gbọ tọmọ
Ó dóríta mẹta yà sí mètẹẹta
Òkúta bíi káhún ò sí

Kò sì sírúu iyọ lówùjọ èèpẹ
Àbí, ta ló réegun bí eyin rí?
Kò sọkùn miiṛàn nígbó mọ
Báa bá ti mú kánránjángbọn
Táa sì mágba
AGAS níí ránmọ níşẹ tíí fà yàti í
Kì í sadiẹ tíí kọmọ sẹyin
Tí kò ní mọgbà tàwòdì-òkè ó fi gbọmọlọ
Pẹpẹyẹ tí í kọmọ síwájú ni
Ohun tóbá fẹ sọmọ, a sojúu yẹyẹ ẹ

Bó bá dáşọ fọbùn
Pípa níí paşọ ọhún láró

Bó ba la òlẹ̀ níjà
 Yóó sín ín délé è gbẹ̀rẹ̀gbẹ̀ ní
 Ọ́ládọ̀ṣù èé kánjú sọ̀rọ̀
 Bí ẹ̀ni kọ̀ṣu gbígbóná sẹ̀nu
 Àgbà tó bá lómi nínú kí í dún
 Ọ́fífo àgbá lómaa nípariwo
 Ọ́ládọ̀ṣù ló lẹ̀bùn-un ká dákẹ̀kọ̀ mọ̀ dunjú
 Iye igbà tákẹ̀kọ̀ kọ̀ọ̀kan wá fúndalánílẹ̀kọ̀
 Kúkú nibà bámmọ̀
 Bóo bá pa kiláàsì jẹ̀ lẹ̀ẹ̀kan, baba timọ̀

Ọ́ládọ̀ṣù ọ̀ báwọ̀n sí ní dīi àbòsì
 Ọ́ládọ̀ṣù ọ̀ báwọ̀n sí nídíí ọ̀tẹ̀ ọ̀un tẹ̀n̄bẹ̀lẹ̀kun
 Àkàndá Elédùmarè tí kò sẹ́ farawé
 Ẹ̀ni Aálà báti se lógo
 Ọ̀go náà ní tiẹ̀ lójọ̀ gbogbo
 Igi tÁálà bà lọkan, kì í wájílẹ̀

Àwa tẹ̀ẹ̀ kọ̀ náà rẹ̀ẹ̀ o
 A dupe pẹ̀yin tẹ̀ẹ̀ sàbá lé ọ̀dòbu
 Ẹ̀yin dadie ọ̀sọ̀rọ̀
 Ẹ̀yin tí ní dàkùkọ̀ ọ̀lọ̀gàn lẹ̀sẹ̀
 Àduà mi nípé
 K'Ọ̀ba ọ̀kẹ̀ ọ̀ mátíí fíkú pàyá àkókò
 Títí táwọ̀n ọ̀mọ̀ bíbí rẹ̀ o fí le dágí sọ
 K'Ọ̀ba ọ̀ sọ̀ ẹ̀ délé
 K'Ọ̀ba ọ̀ sì sọ̀lé dè ẹ̀

To AGAS; the Proudly Prolific Pundit
 Homage to You, God
 The Lord that spreads the heaven like mat
 Who created the heaven and the earth
 At every break of dawn is Your homage due

I pay homage also to my master
 Abdul-Ganiy Abdul-Salam, the son of Ọ́ládọ̀ṣù
 As the moon bows for the sun,
 It nocturnally lights the world
 The antelope that disregards the presence of the king of the forest
 Shall be trapped in the hunter's mantrap
 And has its last breath with the huntsman
 As amulet shall its skin be made by the craftsmen.
 For the terrestrial boons to be mine,
 I pay the due homage to the world;
 For me to have rest,
 I accrue homage to the rest.
 No son takes on his father's bidding and suffer;

No son takes on his father's bidding and be useless;
 Nor shall he take on his father's bidding and be lost,

I bow, I pay my homage.

We are one, the masthead that holds the poles of the University of Ilorin
 As no bird can act as the peahen,
 So is there no one that calves as the woodpecker.
 As there is no sprinter as the hare on the field,
 So is there no one that somersaults as the brown monkey
 No bird flies headlong as the bat
 Who can swim as the fish in the river?

Abdul-Ganiyy is not tall insanely
 Nor is he short demeaningly
 The son of Qládoşù is not fat flatulently
 As if infected by a dire ailment
 Nor is his belly protruded like the Pregnant King
 As the one who swallowed a trinket of talisman
 AGAS is not ruefully slim
 Qládoşù is not outrageously black complexioned
 So perfect! The Creator created him as a creature

When it comes to intellectuality,
 Qládoşù does not retreat
 He is the core among the intelligentsias
 The arch among those who know what befits someone
 He taught me, I can never be forgetful.
 He taught me morals that can't easily be forgotten
 I have not seen what he knows not
 He loves education above board
 He loves education far beyond imagination
 He, who is taught by him and understands not,
 No doubt, such is with empty head
 He who is taught morals by him and remains want of wisdom,
 To tear the certificate of such person is not a felony

The son of Qládoşù believes as Muhammad
 (Peace and blessings be upon him)
 A devotee that does not engage in soothsaying
 A true devotee that does not show off while fasting
 A politico-religiously exposed person
 He cares for both slaves and freemen
 He who paths the three paths of a T-junction concurrently
 The like of salt cannot be found in the midst of sands

There is no other rope in the forest
 After the selection of *Kanranjágbón*
 And of *Agba*,
 AGAS sends and stands with his emissary
 Unlike the carelessly forgetful hen
 Who turns back against her chicks for hawk to prey on.
 Like the duck and her ducklings,

What will betide his wards will be right before him

A cheerful and complete helper
A patient speaker like the Pacific Ocean
He is credited in being acquainted with his students
Enriched to know when one is present or absent;
When a student misses a class, he knows.
He is ever found missing in any hypocritical gathering
A special creature that cannot be imitated

He whom Allah has blessed,
The blessing is forever his
As the tree planted by God never shrinks.

Here we are, your students
We thank God that your hatched eggs are not wastes
The eggs that are now cocks
And hens to other chicks
My mantra is:
That the Time's mother should live longer
Until her offspring will become clock

Before the public service is performed to the virtual brim
To have taken on the public work to a restful degree
Without a blemish of ineptitude,
Glory is due to the Creator of man.
As you retire from the public service,
May the Good God and His angels be your company
Till on your restfully beckoning chair you reckon.

Conclusion

The researchers concluded that it is good to be creative and critical in one's thinking as it enhances great esteem and respect in the field of academia. This is so because people tend to respect those who possess extraordinary quotient of knowledge (intelligence). Creativity and critical thinking also lead to innovative ideas i.e. originality or things that have not been done earlier by somebody. Thus, the writers are the owners of this poem used to eulogise Professor Abdul-Ganiyy Abdus-Salam Qládoşù and it is relevant in the field of language learning and literary appreciation. Yoruba students, learners, tutors, instructors are therefore advised to be creative and critical in their thinking. This is because a teacher who is creative is bound to win the heart of his or her students and bound to be loved by them. Creativity and critical thinking could also minimise the act of plagiarism, otherwise known as literary theft and copying of other people's research projects, dissertations, theses and other creative and literary works.

References

- Amara, U. F. (2016). Creativity for women empowerment in Nigeria. *Nigerian Journal of Teacher Education and Teaching*, 14, 2, 102-123.
- Dáramólá, C. O. (2004). Basic concept of sociology of education. In S. A. Jimoh (ed.). *Foundations of Education*. Ilorin: Department of Educational Foundations, University of Ilorin, Nigeria.
- Elliot, S. (1997). Creativity and problem-solving in art education. *Teachers and Curriculum*. 1, 1, 77-84.
- Halpern, B. (1996). *Reflective Thinking: RT*. Retrieved online from: [www.hawaii.edu/inirel/pols382/Reflective Thinking - UH/reflection. html](http://www.hawaii.edu/inirel/pols382/ReflectiveThinking-UH/reflection.html).
- Iroegbu, U. V., Unegbu, I. J., Ndoh, U. N. & Damul, R. P. (2016). Creativity in teacher education. *Nigerian Journal of Teacher Education and Teaching*, 14, 2, 124-136.
- Johnson, J. S. (2018). *Showing art students the value of problem solving*. Retrieved online from: <https://www.naea-reston.org/showing-art-students-the-value-of-problem-solving> 10/12/2019.
- Showing Art Students the Value of Problem Solving*. Retrieved online from: <https://www.naea-reston.org/showing-art-students-the-value-of-problem-solving> 10/12/2019.
- Nigerian Educational Research and Development Council (2007). *Senior secondary school Yorùbá curriculum*. Àbùjá: NERDC Press
- Shipley, D. (2003). *The creative arts centre in empowering children: Play-based curriculum for lifelong*. Ontario: Nelson.
- Zock, M; Francopaulo, G. & Laroui, A. (2018). Language learning as problem solving. *Coling Budapest: International Conference of Computational Linguistics 2*. Retrieved online from: <https://www.aclweb.org/anthology/c88-2164>.p of