Unilag Journal of Religious Education

Vol. 1 No 4

UNILAG JOURNAL OF RELIGIOUS EDUCATION

Unilag Press

UNILAG JOURNAL

OF

RELIGIOUS EDUCATION
Vol. 1 No. 4

UNILAG JOURNAL OF RELIGIOUS EDUCATION
Vol. 1 No. 4, August 2010

EDITORIAL COMMENT

Our Philosophy

Since this is not the first edition of the Journal, one may query arguably the import of stating our philosophy. It is restated for emphasis. For example, at both local and global levels, skirmishes of war abound. The world has not seen the last episode of the Arab Springs in Tunisia and Egypt. The show of supremacy between the super powers (USA vs Russia) in Syria has not subsided. The Boko Haram insurgence, the Niger Delta youth restiveness and the unhealthy rivalry among the political adventurers raged on unabated in Nigeria. China and Japan are still testing their diplomatic sagacity on the right of ownership of the Diaoyu Island. After sixty-five years of bloodshed in Jerusalem, Britain and USA have not developed enough compassion that could enable them to blow the whistle to end the game. In all of these, what is the role of Religious Education? Take for granted that Religious Education has capacity for either preventing or providing an enduring solution to social disorder of any description, we need two sets of personnel to activate the capacity: those who will articulate the capacity (religious educators) and those who will use the medication (the citizenry, particularly the politicians). The contributors in this edition of *Unilag Journal of Religious Education* apparently address the task in no small measure. Hopefully, the subsequent contributors will keep addressing the task with zeal and precision.

CONTRIBUTORS

1. **AbdurRahim, Bashir**,
   Lecturer, Department of Arts and Social Sciences Education, University of Lagos, Akoka.

2. **Adenle, Stephen Oyeyemi,**
   Senior Lecturer, Department of Science and Technology Education, University of Lagos, Akoka.

3. **Adegoke, Kazeem Adekunle,**
   Lecturer, Department of Arts and Social Sciences Education, University of Lagos, Akoka.

4. **Akanji, Comfort Adebukola,**
   Graduate Fellow, Department of Science and Technology Education, University of Lagos, Akoka

5. **Awajiusuk, Finomo Julia,**
   Lecturer, Department of Religious and Cultural Studies University of Port-Harcourt, Port Harcourt.

6. **Igboin, Anthony Benson,**
   Lecturer, Department of Religion & African Culture, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria.

7. **Maigida, Abdulrahman Yusuf,**
   Lecturer, Department of Educational Foundations, Faculty of Education, University of Port Harcourt – Nigeria.

8. **Mbonu, Caroline,**
    Senior Lecturer, Department of Religious and Cultural Studies University of Port-Harcourt, Port Harcourt.

9. **Musa, Ismail Akin,**
    Senior Lecturer, Department of Arts and Social Sciences Education, University of Lagos, Akoka.

10. **Oke, Catherine Oyenike,**
    Senior Lecturer, Department of Science and Technology Education, University of Lagos, Akoka.

11. **Raji, Rasheed Ajani,**
    Professor, Department of Arabic and Islamic Studies, Kogi State University, Anyigba, Kogi State, Nigeria.

12. **Sirajudeen, Adam**,
    Senior Lecturer, Department of Arabic and Islamic Studies, Kogi State University, Anyigba, Kogi State, Nigeria.

13. **Ukandu, Ikechukwu Maxwell,**
    Department of Religious and Cultural Studies, Faculty of Social Sciences, University of Nigeria, Nsukka.

CONTENTS

8

9

A MODEL FOR TEACHING QUR'ĀNIC TEXTS IN NIGERIAN POST-PRIMARY SCHOOLS

I. A. Musa and K. A. Adegoke

Abstract

This study examines problems associated with teaching Qur'ānic texts at the secondary school level in Nigeria and proffers logical solutions. The fact that the most accurate medium for accessing the Qur'ān is the Arabic script makes mandatory the acquisition of literacy skills in Arabic. In the same vein, accuracy in reading without imbibing the Qur'ānic values is tantamount to truncating a journey before reaching the intended destination. The Islamic Studies curriculum at the secondary school level prescribes certain Qur'ānic texts for study with a view of developing in learners the ability to read and memorize texts of the Qur'ān accurately as well as imbibe the message, so that students can subsequently utilize the Qur'ānic values in all spheres of life. However, the effective study of the Qur'ān is threatened by the fundamental challenges teachers and students encounter in studying the Qur'ān through the Arabic orthography. This paper proposes the Multi-task Model of acquisition of diverse competences which support effective teaching and learning the prescribed passages of the Qur'ān at the secondary school level.

Key Words: *Qur'ānic Studies, Teaching and Learning Qur'ān*

135

1.0   Introduction

In view of its centrality to the practice of Islam, the Qur'ān remains the most fundamental source of its teachings. The accurate recitation of the text is as vital as the understanding of its message. It is as a result of this that Muslim children begin their Qur'ānic studies early in the Qur'ānic school or at home under the guidance of a private tutor. At about the age of two, pupils are exposed to the memorization of short *suwar* of the Qur'ān even before proceeding to the Western-oriented school where Islamic Studies is offered to Muslim students as a subject. The education of the Muslim child in the Qur'ānic school runs concurrently with that of the Western-oriented school because parents are convinced that the modicum of instruction in Qur'ānic studies the child requires may not be adequately provided within the framework of Western education where emphasis is placed on academic achievement through examination at the expense of the building of enduring Qur'ānic values through systematic orientation. Thus, we find that the teaching of Islamic studies in Western-oriented schools is geared towards academic performance rather than assisting the student to develop the rudiment of Islamic culture and exhibiting it in the different spheres of life.

The study of the Qur'ān constitutes a main component of the secondary school Islamic Studies curriculum. It is grouped alongside the Hadīth under the *Hidāyah* (Guidance). The other components are the *Ta'rīkh* (History) and *Fiqh* (Jurisprudence). Research evidence suggests that the most prominent area of difficulty is the *Hidāyah*, an aspect which requires ability to read and write classical Arabic, the skills of memorization and analysis of texts. There is a high probability of failure on the part of the teacher and the learner if the skills are either lacking or improperly developed. Thus, we find that the textual study

136

of the Qur'ān and the *Hadīth* which form the foundation of any credible Islamic studies programme is seriously hampered. In an empirical study, Musa and Ajidagba (2010) reported that the difficulty level of topics under the *Hidāyah* is the highest among the range of themes teachers of Islamic studies find most difficult to teach.

Ability to read the Qur'ān accurately constitutes a different task from that of understanding its message. Some experts in Qur'ānic studies uphold the view that the term '*tilāwah*' incorporates both reading and extensive study of the message. Therefore, in explaining the statement "*yatlūnahū haqqat-tilāwatih*" as used in Qur'ān 2:121, scholars maintain two positions. The first is limiting the meaning to reading the Qur'ān accurately with *Tajwīd* alone without consideration for its values. Therefore, the statement as translated will thus read "they recite it as it ought to be recited". This position is upheld by scholars such as Irving (1985), al-Hilali and Khan (1998), Pickthall (1997), al-Mehri, (2010) and Shakir (1999). The second group of scholars including Ali (2001), Hoque (1927) and Nadwi (2006) move beyond the level of reading with precision to include studious reflection on the recited text, thereby imposing on the reader the obligation of understanding the message and acting upon it. In this case, the English meaning is rendered "they study it as it ought to be studied". This, by implication, shows that the Qur'ān should be comprehensively studied in a way that all the essential aspects of its basic knowledge are captured. These will include the study of its accurate recitation, its message and application in practical life. This position is in tandem with the objective of studying the Qur'ān within the school system.

2.0 The Problem

The ability to read the Qur'ān in Arabic is mandatory for all Muslims. This basic competence is lacking among some teachers and students of Islamic Studies (Balogun, 1985). This single problem has far-reaching implications. The category of teachers and learners who are unable to read the Qur'ān in Arabic script are unlikely to read the Qur'ān accurately. The way out is the use of transliteration which according the Islamic Studies Curriculum ought to have been   phased out at the post-primary school level in the country. While the use of transliteration seems to assist students who are not familiar with the Arabic script, it must be acknowledged that in the long-run transliteration fails to serve as a good replacement of the Arabic script. The curriculum designers contend that it does more harm than good and go on to support their contention with two reasons:

> *Firstly, there is no unified system of transliteration. Most teachers and students write transliteration as they wish and these do not often convey the correct pronunciation of the Arabic letters, thereby becoming the cause of serious mispronunciation of the text of the Qur'ān. Students in this case cannot even recite the Qur'ān in their prayer correctly. Secondly, the failure to insist on the use of Arabic script at post- primary schools carries implications for higher levels of education. (Federal Ministry of Education, 1985, iv)*

The inherent problems in the use of transliteration are not restricted to the submission above. This system of reducing Arabic characters to a different orthography is highly technical, requiring the knowledge of the rules of reading and writing Arabic itself for one to get close to the Arabic text of the Qur'ān. Thus, we find that the users of transliteration find themselves in double jeopardy: inability to read and write the Arabic script and making a mess of transliteration because they lack requisite knowledge of Arabic which enables them to transliterate accurately.

Scholars have offered other perspectives on the potentials of the use of the Roman script to read and write the Qur'ān. Oladosu (1985), for instance, submits:

> The idea of using transliteration to learn the Qur'ān particularly at the secondary school level appears not suitable. Students should be encouraged to get used to the Arabic script so that they may be able to read the whole of the holy Qur'ān in its original Arabic character. To use transliteration is an extra burden on students. It amounts to learning more than one thing at a time which is against the fundamental principles of education. Moreover, transliteration is not conducive to the acquisition of correct Arabic pronunciation. To facilitate the recitation of Qur'ān therefore, Arabic script should replace transliteration (p.156).

In a similar vein, Bidmos (1991) asserts that Arabic is essential in the teaching of the Qur'ān. Therefore, it is important for any Islamic studies teacher possesses relevant literacy skills in Arabic which will enable him to read and write Arabic extent. He further writes:

> Proficiency in Arabic is essential for the teaching of Islamic studies. This required proficiency is not the same as acquisition of fluency and competence in Arabic. In other words, it is not mandatory on the teacher of Islamic studies to speak Arabic fluently or write flawlessly, all that is required from him is the ability to read and understand texts written in Arabic. He should be able to read the Qur'ān in Arabic in order to obtain first hand information on Islamic studies as the sacred book is the ultimate source of information in Islam (p.26).

The time allocated for the teaching of Qur'ānic texts in Islamic Studies as a subject in the post-primary schools is insufficient. The Senior Secondary Curriculum recommends four periods per week, two which should be devoted to *Hidayah* while at the Junior Secondary level three periods are recommended. However, these periods are

139

compressed to a period of forty minutes (Adegoke, 2004). This type of situation will not benefit the students because no matter how knowledgeable and competent a teacher or student may be, time constraint will prevent the achievement of several objectives.

It is crucial that the problems faced by teachers and learners in achieving the goals of accuracy in reading as well as developing the Qur'ānic behavior are paramount. There is need to regularly identify obstacles or barriers to the effective study of the sources of Islam, so that appropriate measures are proffered to combat them. The focus of this paper is two-fold: an identification of the current challenges in Qur'ānic studies instruction at the secondary school level and evolving logical solutions to them based on best practices and the peculiar teaching-learning context in Nigeria.

3.0 Curriculum Expectations
In order to expose all learners to the totality of experience in the curriculum, it is crucial that each component unit of the curriculum (content area, class activities, teaching and learning materials and evaluation) is accorded due attention in the teaching-learning process. The aims of teaching the Qur'ān at this level, as contained in the curriculum are to:

(i) introduce learners to the primary source of Islamic legislation, so that, they may live according to its pattern and refine their characters in conformity with its ideas, values, lessons and teachings, so that they may prosper in this life and in the hereafter.

(ii) lead learners to the understanding of its contents.

(iii) lead learners to committing selected chapter and verses of the Qur'ān to memory and to be using them in their prayers.

The study of Qur'ānic texts involves five tasks: reading, writing, translation, memorization and commentary on the text, which includes lessons the learner can glean from the message. Three broad areas which form the scope students are to be taken through are:

(i) stating correctly how the Qur'ān was revealed, preserved and compiled.

(ii) memorizing the Arabic texts of selected chapters and verses for use in worship, and state their meanings.

(iii) reading the texts of other selected chapters and passages and explaining their meanings in order to broaden their knowledge of the teachings of the Qur'ān.

The texts are expected to be read in Arabic so that students can use them in acts of worship, especially in *salāt* which must be performed entirely in Arabic. Teachers who lack the competences to use the Arabic resort to transliteration, the accuracy of which is in serious doubt. Without an adequate familiarity with the Arabic script, the use of transliteration results in the oral misrepresentation of the text. The user may be unable to distinguish closely related consonantal sounds especially those that share places of articulation. Sound substitution features prominently in the Qur'ānic recitals of users of transliteration. This error, of course, alters the semantic content of the text and violates the textual integrity of the Qur'ān.

The strategy adopted at the primary school level is to introduce Qur'ānic Arabic which empowers the pupils to read the Qur'ān in its Arabic text. At the secondary school level, it is assumed that students have developed the

capacity to read and write the text of the Qur'ān (Oladosu, 2007). Apart from this, it is also expected that students will offer Arabic language at the secondary school level, a situation which assists in consolidating their capacity to study effectively the texts of the Qur'ān and Hadīth (Adegoke, 2010).

Twenty-eight chapters (Qur'ān 87-114) and two extracts *Sūratu'l-Baqarah* verses 225 and 285-6 were selected for study in the Senior School Curriculum, while in the Junior Curriculum, the number of chapters is 21(Qur'ān 93-114) The curriculum expects that students should master the reading and writing of the passages in both Arabic and English. In addition, they should memorize both the Arabic original and the English version and be able to state the S*ababun-Nuzūl* (circumstances surrounding revelations) and discuss the lessons.

4.0 Review of Current Practice
The teaching of different concepts to different categories of learners, demands multifaceted approaches if the group of learners without a background in Arabic will not be left behind to grapple with their frustrations. The norm is that learners are given adequate opportunities through varied approaches of teaching so that learning will be effective. This fact is reiterated by Olorundare (1995) when he conceptualizes teaching method as:

> *a group of related experiences and activities arranged on an individual as well as group basis to specifically produce certain changes in terms of knowledge, understanding, habit, skills, attitudes in the behaviour of the learners (p.10).*

An effective teacher should be able to take cognizance of different Arabic literacy backgrounds of learners and the diversified tasks involved in the study of the Qur'ān. It

should be expected that in every Islamic Studies class, two groups of students will probably emerge: students with appreciable Arabic literacy skills and those without. The latter group, will, out of their incapacitation, be compelled to rely on the Roman script in form of transliteration. An ideal classroom practice demands that different activities are planned for the two categories so that the deficiencies of the latter group are decisively addressed. The procedures recommended for teaching the Qur'ān do not seem to address the two contexts. The common approach used involves the following four steps:

a.   Writing the Arabic script of the text on the board
b.   Reading the text in Arabic with *Tajwīd*.
c.   Providing the English translation of the text.
d.   Guiding students to identify the lessons / values of the text through discussion.

Considering the scope of skills to be acquired, time availability and its effective management are both crucial here. A maximum of four periods of 40 minutes duration is allocated per week to teach Islamic Studies. In a number of cases, only two periods are allocated. While the first period takes care of the recitation and writing of the text, the second period takes care of the message of the text. In a few cases, only one period is allocated to the teaching of Islamic Studies. Oladosu (1985) has rightly criticized this practice for the simple fact that a Qur'ānic text cannot be effectively handled within a period of 40 minutes. In a two-period situation, the following procedure is usually followed in lesson delivery:

First Period

Introduction
The introductory part of the lesson which enables the teacher to link the previous lesson to the new one takes the

first five minutes. This may take the form of questioning in which students are asked questions relevant to the *Sūrah*.

Presentation

The actual lesson runs through the following four steps involving teacher's and students' classroom activities:

Step 1: Teacher writes text of the *Sūrah* on the board underlining difficult words and phrases for subsequent pronunciation drills.

Step II: Teacher reads the whole *Sūrah* two or three times slowly while students listen. This may be presented by playing a recorded version of the *Sūrah* for students' attention.

Step III: Teacher reads the *Sūrah* verse by verse while students repeat after him in chorus.

Step IV: Teacher invites individual students to recite the *Sūrah* off hand, starting from the brilliant students to the slow readers.

Assignment: The teacher asks the students to copy out the *Sūrah* at home.

Second Period

Introduction

The teacher revises the Arabic text of the *Sūrah* learnt in the first period by allowing the students to recite the *Sūrah*.

Presentation

This also has the following five steps:

Step 1: Teacher writes the meaning of each verse of the chapter on the chalkboard.

Step II: The teacher guides students to state specific lessons of the *Sūrah* and summarise them on the chalkboard.

Step IV: Teacher asks students to suggest ways by which the lessons from the *Sūrah* could be applied to daily life.

Step V: The teacher asks students to copy out the meaning of the *Sūrah* and the summary from the chalkboard.

Evaluation

Teacher asks students relevant questions on all aspects of the lesson.

Nasiru (1987) advocates a three-period approach in which the first period is devoted to recitation and memorization while the second period is used for writing (Arabic or transliteration) as well as reading the English translation repeatedly on a verse by verse basis. In the process, they are able to practice reading the Arabic and English versions together. Finally, the third period deals with the commentary of the chapter, whereby the specific lessons of the chapter are discussed with the students.

It should be observed that the two approaches discussed above did not emphasize two crucial issues. The first is the reading of the Qur'ān using the Arabic script and the second is the use of appropriate methods for teaching the Qur'ān. In other words, they concentrate more on the periods to be allocated for the teaching at the expense of relevant methodology.

5.0 The Intervention

The model for teaching the Qur'ān at the secondary school level being proposed here is aimed at ensuring that all students develop Qur'ānic reading and writing skills through the Arabic orthography. The strategy is to address the linguistic challenges of the learner by factoring Arabic literacy into Islamic Studies instruction. The effective

implementation of the model ensures that transliteration is gradually discarded in the reading and writing the text of the Qur'ān but used, accurately, for the numerous Arabic terms used in the subject. However, the workability of this model is anchored on three premises which are:

1.   That the teacher is Arabic literate to the extent that he/she can read Arabic fluently and write the language legibly.
2.   That the resources to ensure rapid learning are available, especially a standard Arabic reading textbook with adequate facilities for drills.
3.   That, at least, three periods are available for teaching Islamic Studies out of which one period will be devoted to Qur'ānic Arabic in the first term of JS1 and SS1. The time used for this exercise should be recouped subsequently because less time will be required for reading and writing the texts of the Qur'ān and Hadīth.
4.   That the areas of memorization, translation and identifying the lessons or values do not present any significant difficulty to the learners because of their non-technical nature, the learner should be able to accomplish the objectives of teaching these areas through self-directed learning.

The model leverages on the pedagogical competences of the teacher, the advantages of cooperative learning and the Qur'ānic Arabic aspect of the primary school Islamic Studies curriculum. In view of the number of tasks combined to achieve a single objective, the intervention is tagged the Multi-task Model (MTM) of teaching basic Qur'ānic literacy. The tasks involved are basically three, each of which is discussed in the succeeding paragraphs.

5.1 Task A: Outlining Content and Activities

In view of the absence of Arabic in the secondary school curriculum, it is important that the teacher outlines topics and activities suitable for the level of achievement of learners while the curriculum details contained in the primary school curriculum may be strategically consulted as additional facility. An illustration of the outline is immediately provided:

Week 1: Reading and writing of Arabic consonants with English equivalent (i.e. ‏با اتا ثا اجا ادا ارا ازا اسا اشا اغا افا‏ ‏(اقا اكا الا اما انا اوا ايا‏

Week 2: Reading and writing of Arabic consonants without English equivalent ‏(احا اخا اذا اصا اضا اطا اظا اعا اها)‏
Week 3: Reading and writing ligatures without vowels
Week 4: Reading and writing ligatures with short vowels
Week 5: Drills and tests
Week 6: Silent consonants in words
Week 7: Long vowels
Week 8: Drills and tests
Week 9: Doubled letters
Week 10: Drills
Week 11: Revision
Week 12: More Drills

5.2 Task B: Creating Cells of Cooperative Learners

The creation of groups of cooperative learners is aimed at organising classroom activities in a way that learners in a group pull together their resources and skills to achieve a common goal. They can therefore share information, assess the progress of one another and generally contribute to the success of learning during and after normal lessons. For greater effectiveness, the teacher ensures that the composition of learning cells is made up of both Arabic literate and non-Arabic literate students. The

147

teacher facilitates the activities of the group rather than attempt to teach every aspect of the concepts to be taught.

5.3 Task C: The Approach

The context of learning Arabic in the secondary school presents a unique advantage of dealing with students who are already English-literate. The ideal strategy in this situation is that of assisting the learner to transfer his/her literacy competences in English to Arabic. The Arabic sound system should not be presented as an 'entirely new system' but one with several interesting similarities with English. For this reason, the comparative-analytical approach will achieve rapid results than the cumbersome approach of presenting each sound unit as a separate entity without any phonetic relationship with other phonemes the learner is conversant with. This approach will be used to explain and illustrate all the rules of reading the student needs to learn. Arabic is in fact simpler than English because it does not undergo the intricate phonological processes as the case with English. For instance the letter "c" could be phonetically realized as /k/ or/s/ at the word-initial or word-final positions respectively as in

$$/cat/ ============>/kat/$$
$$/pace / ==========> /pais/$$

However, Arabic consonantal sounds do not undergo such phonetic transformation, a feature that makes its sound system more straight forward and easier to study. The simplicity of the sound system of Arabic has also made its orthographic facilities useful in writing other languages. The cases of the Hausa *Ajami* and Yoruba *Ajami* support the potential evolution of English *Ajami,* which can be used for illustrative purposes in teaching Qur'ānic Arabic in the Islamic Studies classroom. For example, the teacher could use English words written in the Arabic script to illustrate

148

the linguistic affinity that exists between the two languages, and by extension the mechanism of transfer of the learner's literacy skills from one language to another. The following illustrations shed additional light on the use of English *Ajami* to explain the principle of transfer:

English Words	Orthographic Representation in Arabic
In	اِنْ
Bag	بَغْ
Sit	سِتْ
Morality	مَرَلِت
Arabic	أَرَبك

The same mechanism is applicable to the study of the rules of reading in Arabic using the learner's knowledge of the basic syllabic structure of English as a reference. The consonant-vowel syllabic structure of English, for instance, perfectly explains the same phenomenon in Arabic. This shows that the simple addition of a consonant to a vowel produces the same result in either English or Arabic. The following examples typify this characteristic:

English	Arabic
/f/ + /i/ = /fi/	اف\ = \ اف\ + ٯ\او+
/s/ + /u/ = /su/	\ = اس\أ\اس\ +
/m/ + /a/ = /ma/	\ = اٴم\أ\ام\ +

The principle of comparing the phonetic features of Arabic with English in a pragmatic way is applicable to all the rules of reading in Arabic. The fact that the concepts of long vowels, consonant doubling and quiescent consonants exist in both English and Arabic make the duty of the teacher less cumbersome. The main preoccupation of the teacher, therefore, is to master the similarities to be able to assist the learner to achieve the prompt transfer of his/her reading skills in English to Arabic.

149

The development of writing skills should accompany that of reading. The potential area of difficulty is the writing of the ligatures which also has implication for the reading of the few consonants of Arabic with variable shapes. The right approach is to expose learners to the forms of each of the letters at the word-initial, intervocalic and word-final positions, so that the learners can identify the different forms as manifestations of the same consonant. Letters with complete transformations (e.g. (اتا\ اتا\ ا\ه\ ا\ك\ا\غ\ا\ع\) should be emphasized more during drills than others with partial transformation.

It should be observed that emphasis is placed on mastery of the functioning of the rules of reading rather than the rigorous reading the contents of an Arabic textbook such as the *Qāidatu Baghdādiyyah* which fails to identify or explain any particular rule at all.

5.3.1 The Roles of Instructional Resources and Assignments

The success of the Multi-Task Model is contingent upon a deep involvement of the learner. There is, in fact, the need for a strong sensitization and motivation from the onset so that the students prepare adequately for the demands of the programme. Since the teacher assumes the role of a guide and coordinator, the bulk of the work will invariably be done by the learner. A vital aspect of the responsibility of the learner is attending to assignments which should be strategically given to ensure that the learner is immersed in the Arabic literacy programme. Each learner must have an important task to be accomplished daily. The literate co-operators assist in monitoring the progress of the illiterate co-operators in a way that most if not all problematic issues are resolved by the students themselves. This ensures that

the teacher only attends to few insightful probes and difficulties of students.

Various electronic and non-electronic resources will assist the learner make rapid progress in his literacy programme. However, a basic resource is the availability of relevant beginners' texts which can almost replace the physical teacher. The text should be self-explanatory, rich in illustrations and drills, systematic in presentation and uncomplicated in language. Arabic texts with or without explanatory notes such as the *Qāidatu Baghdādiyyah* will be unsuitable in this respect. English texts like Musa and Toyyb's *A First Course in Arabic Reading and Quranic Recitation*, Ayyad's *Teach Yourself Arabic: Rules of Reading and Writing* and similar texts are strongly recommended.

6.0 Conclusion
This study has examined the approaches used in teaching Qur'ānic texts in Islamic Studies in the Nigerian post-primary schools. It observes that accuracy in reading and writing Qur'ānic texts can only be guaranteed if the Arabic script is utilized. Although, Qur'ānic Arabic is presumed to have been introduced to Islamic Studies students at the lower level of education, the reality is that many students miss the opportunity and therefore find it difficult to cope with the textual studies of the Qur'ān and Hadith. Few of the students who eventually find themselves in the Islamic Studies programme at the tertiary level encounter significant difficulties in the Arabic-dependent courses. This paper has proposed the Multi-task Model (MTM) as an intervention capable of addressing this challenge. The expected outcome is the building of a foundation based on an understanding of the basic structure of the sound and orthographic systems of Arabic, so that gradually the Islamic Studies student can, on his own, achieve both

151

accuracy and fluency in reading the text of the Qur'ān as well as write legibly in Arabic after having been exposed to the resources of the MTM. To ensure that the Model is functional, the paper proposes the following additional strategies:

i   The level of effectiveness and efficacy of the MTM needs to be tested through a quasi-experimental research the present effort is a baseline study.

ii   The National Educational Research and Development Board (NERDC) should explore the possibilities of the inclusion of Qur'ānic Arabic in subsequent reviews of the Islamic Studies curriculum.

iii   Teacher education programmes should ensure that Arabic literacy is an indispensable criterion for graduation in Islamic Studies programmes. This will ensure that Islamic Studies teachers are adequately prepared for the teaching of Qur'ānic Arabic within and outside Islamic Studies programmes.

iv   The Ministries of Education and Islamic organizations should encourage potential authors to write books that will cater for the rapid acquisition of Arabic literacy skills.

v   Parents should not relent in their efforts to uphold the Islamic practice of sending their children to Arabic and Islamic schools at home in order to have a good background in the Qur'ān. There is a need for Mosques and Islamic organizations to engage in further sensitization in this regard.

vi   The professional bodies and learned societies such as Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS), National Board of Arabic and Islamic Studies (NBAIS) and Joint Examination Board of Arabic and Islamic Studies (JEBAIS),

should be engaged in capacity-building programmes aimed at ensuring the effective teaching and learning of critical areas of Islamic Studies.

References

Adegoke, K. A (2010). "Islamic teacher education curriculum in Nigeria: Challenges in the 21st century" in A. Onifade *et al* (eds.), *Education: A Communication Channel for National Development,* Faculty of Education, Lagos State University, Ojo.

Adegoke, K. A (2004), "Islamic education in the south-western Nigerian environment" in L.A. Adeniji *et al, Journal for the Promotion of Studies in Religions, Education and Languages.* Vol. 3, No. 1.

Ali, A.Y. (2001). *The Holy Qur'an: Translation and commentary.* Durban: Islamic Vision.

Al-Attas, S. N (1979), *Aims and objectives of Islamic education.* Jeddah: Hodder and Stoughton,

Ayyad, A.T. (1982). *Teach yourself Arabic: Rules of reading and writing.* London: Ta Ha Publishers.

Badawi, Z. (1977), *World conference on Islamic education.* Makkah: Al-Wajūd Press Ltd.

Bidmos, M.A. (2010), *A Manual for the teacher of Islamic studies.* Lagos: University of Lagos Press.

Bidmos, M.A (1991), Islamic *studies methods for schools and colleges in Nigeria.* Lagos: Asiwaju Press Ltd.

Federal Ministry of Education (2004), *National Policy on Education.* 4th Edition.

-----, (1985). Islamic Studies for Senior Secondary Schools Curriculum.

al-Hilali, M. T. and Khan, M.M. (1998). *Translation of the meanings of the Noble Qur'ān in the English language*. Madinah: King Fahd Complex for the Printing of the Holy Quran.

Hoque, Z. (1927). *The Holy Qur'ān*. Holy Qur'ān Publishing Project.

Khurshid, A (1977), *Islamic teacher education*. Makkah: Al-Wajud Press Ltd.

Irving, T. B. (1985). *Holy Quran: The noble reading*. Cambridge: Amana Books.

al-Mehri, A.S. (2010). *The Quran: Saheeh translation*. Birmingham: Maktabah Booksellers and Publishers.

Musa, I.A. and Toyyib, B.I. (1996). *A first course in Arabic reading and Qur'ānic recitation*.Jos: Islamic Publishing Company.

Musa, I.A. and Ajidagba, U.A. (2011). "Teachers' identification of the difficulty levels of topics in the senior secondary school Islamic studies curriculum in Kwara State, Nigeria". *Lagos Education Review*. Faculty of Education, University of Lagos (12) 153-164.

Nadwi, A. A. (2006). *Vocabulary of the Qur'ān*. Skokie IL: Iqra Education Foundation.

Nasiru, W.O.A (1987). *Islamic Studies Method*. A mimeograph, Ibadan: University of Ibadan. Nigerian Educational Research and Development Council (2007), Islamic Studies for Middle Basic Education, Abuja.

Nigerian Educational Research and Development Council (2007), senior secondary education curriculum: Islamic studies. TETFUND Edition.

Oladosu, A.G.A.S. (2007). "Education crises in Nigeria: The perspective of Arabic education" in Muhibbu-Din, M. A (ed.), *Education Crises in Nigeria: Arabic and Islamic Studies Perspectives,* Nigeria Association of Teachers of Arabic and Islamic Studies, (NATAIS), Nigeria.

Oladosu, A.G.A.S. (1985). "Islamic studies teaching methods" in M.O. Awoyemi (ed.), *Methodology of Teaching,* Ilorin: Matanmi and Sons Press.

Olorundare, A.S (1995). *Principle and practice of instruction a mimeograph.* Ilorin: University of Ilorin Press.

Pickthall, M.M. W (1997). *The meaning of the Glorious Qur'ān.* London: Plume.

Shakir, M.H. (1999).*The Holy Qur'ān.* New York: Tahrike Tarsile Qur'ān, Inc.,