

## ARABIC LANGUAGE IN MULTI-CULTURAL DYNAMISM: A CHRONOLOGICAL EFFECTS ON NIGERIA'S HERITAGE

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### Abstract

Of such notice that researchers documented in their compendium about the spawn of Arabs and their language dwindled in mono-cultural boundary for many memorable years. It is of the fact that the relevance of Arabic language is not only restricted to the people spoken it as their mother language. Thus, It is globally applauded due to its effective recognitions and relevancies in to other cultures and all human strata. History shows that the place of Arabic language in multicultural society are very applaudive, especially after the emergence of Islam, when Islam spread beyond its domain to other continents like Asia, Europe, Africa, America and etc. Eagering to learn Arabic by people become noticeable for many reasonable factors: religion, trade, diplomacy and etc.

Historically, the position of Arabic language in multicultural societies especially Nigeria,( a largest African population), that has a predominant ethnic groups, cultures and more than 400 ethnic dialects, with over 185,0000000 population is given a warmly recognition and applaudive. The reason is that, its entry into the country dated back to the seventh century of the Hijrah era and tenth century of Christian era . Centuries before the advent of Europeans in Nigeria, Arabic had been used for religious, social and cultural purposes.

Therefore, this paper is aiming to give an expository analysis of the relevance of Arabic language in Multicultural societies taken Nigeria as a case study. Research shows that Arabic language has been having a positive impact on Nigeria 's heritage , which by virtue of Islam, had established itself in Nigeria as the language of administration, literacy, education, history ,legislation and etc before the arrival of colonial masters, to Nigerian development.

**Keywords:** Arabic, Multi-cultural, Nigeria, Heritage.

### 1. INTRODUCTION

From the time of inception, the effect of Arabic language cannot be over- emphasized in all human strata, even before the birth of Islam to Arabian peninsula, its linguistic landscape and substance has been functional and applaudive. On this, Amidu Sanni in his study asserted thus :

Until the third decade of the 7<sup>th</sup> century, Arabic was confined to the Arabian peninsula, but with the introduction of Islam, the language began to have extensive influence far beyond Arabia; and with the Arabic Qur'an, the linguistic landscape of the world was set to change, at any new community that accepted the faith had a priori, to learn some Arabic. Since the Qur'an is inimitable and untranslatable. It has to be learnt in the original Arabic by every faithful, regardless of his mother tongue.(Amidu Sanni 2009:2).

This pronouncement gives an incisive illustrations about the significance of Arabic in the world of languages, as a standard language of communications, which was later reformed and safeguarded by the virtue of Islam. Thus, the necessity to learn more of the principle of linguistic prowess of Arabic language beyond its narrow status become more complex. It is pertinent to state succinctly that Arabic language is the youngest of the Semitic group of language, other language that fall in to this class include Hebrew, Tigre, Aramaic, Greez etc. But marvelously, Arabic outlives them all, because most of these languages have been declined and neglected, than few languages that do thrive in its primitive form as at present like Syria, Hebrew and etc. Hebrew being one of the Semitic family as suffered untold neglect for centuries before and after the appearance of prophet Isa

known as Jesus Christ (peace be unto him), and during the days of Greek and Roman power.

However, Multiculturalism as a bone of conception that has to do with the integration of a people as a result of migration, commerce, displacement, conquest, etc., as the co-occurrence of various cultures in the same society. Therefore, one thing to be understood in this paper is to investigate on how Arabic is survived its way in multicultural societies, despite the severe menaces that obstructing its way in global world.

## 2. MULTICULTURALISM: AS A CONCEPT

Multiculturalism is the cultural diversity of communities and the policies that promote this diversity. As a descriptive term, Multiculturalism is the simple fact of cultural diversity and the demographic make-up of a specific place, sometimes at the organizational level, e.g., schools, businesses, neighborhoods, cities, or nations. As a prescriptive term, Multiculturalism encourages ideologies and policies that promote this diversity or its institutionalization. In this sense, Multiculturalism is a society "at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit. (Kevin Bloor 2010: 272)

Multicultural ideologies or policies vary widely, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to. (Thomas L. Harper:2011.p50)

The historical origin of Multiculturalism is linked with the Hellenistic, the Holy Roman, and the Hapsburg Empires, which promoted multiculturalism out of the need to tolerate diversity of cultures, languages and ethnicities (Adeyemi 2005:6). However, it is observed that 'with so much prejudiced position held by the whites against the blacks and Africans, we subscribe to the principle of multiculturalism that projects equality of all cultures' (Wallace :1995) . Therefore, the neutral multiculturalism that is free of bias is encouraged and to be promoted in human societies.

Two main different and seemingly inconsistent strategies have developed through different government policies and strategies. The first focuses on interaction and communication between different cultures. Interactions of cultures provide opportunities for the cultural differences to communicate and interact to create multiculturalism. This approach is also often known as Interculturalism. The second centers on diversity and cultural uniqueness. Cultural isolation can protect the uniqueness of the local culture of a nation or area and also contribute to global cultural diversity. (Colin Marsh 1997: 121–122.). A common aspect of many policies following the second approach is that they avoid presenting any specific ethnic, religious, or cultural community values as central. ( Anne-Marie Mooney Cotter :2011: 13 )

## 3. ARABIC LANGUAGE IN NIGERIA: THE JOURNEY SO FAR

It is undisputable fact to acknowledge the view of professor John Hunwick while describing the role played by Arabic in West – Africa and other part of Africa over the past millennium just like the role played by Latin in Europe in the medieval era. Hunwick elucidates that Latin was a native language of the roman who had occupied Jerusalem, and many areas of Europe who had adopted Christianity. Those converted Christian had to learn how to read Latin in order to follow up on their religion. Many Europeans who did so then learned the language well enough to be able to do their own writings for the first time in Latin. (Hunwick 2006:53). It was in the same vein, that in Africa especially in Nigeria that anybody that embraced Islam has to learn Arabic for religious factor and also for well understand the basis of the language as the only literacy in Nigeria until the arrival of Christianity in 19<sup>th</sup> century was in Arabic. With this assertions, Professor Oloyede formulates it as "Arabic as the Latin of Nigeria" (Oloyede 2012:2). However, what is befall Latin as a defunct language cannot befall Arabic because it is the language of the Muslims' Scripture, a fact attested to by the Qur'an itself : "A book whereof the verses are explained in detail; a Qur'an in Arabic for people who know"(Q.41:3) . Arabic is the language in which Salat (Muslim prayer) is performed five times daily in all parts of the world. Hence, the history of Arabic literacy in all Muslim communities is always traceable to the advent of Islam in such communities. (Fafunwa 1974:68). The influence of Arabic language among the Muslims in the world is very great because of its religious cosmos. Arabic which its original abode was the Arabian peninsula expanded to North Africa in the seventh century AD. It is an undisputable fact that there was commercial link between North Africa and West African kingdoms like Ghana, Gao, and Timbuktu. Others were Kanem-Borno, Kano and Katsina, which

altogether with some other areas in the region, later got demarcated away from *Biladu-Sudan* (now West Africa) under the name Nigeria (Niger area). After the Islamic conquest of North Africa, the Arabs were in the forefront of the merchants that traded with the people of West Africa. This commercial link between the Arabs and the people of West Africa is the foundation stone of Arabic language in West Africa in general and in Nigeria in particular (Lateju 2006:37). In other words, the spread of Arabic during the period mentioned above was, however, confined to the trading circles.

Therefore, the beginning of Arabic literacy in Nigeria is traceable to when Islam reached the country in 11<sup>th</sup> century through the merchant routes and regular contact of the Arab scholars from Sudan, Turkey, and Morocco etc with the Nigerians Ulamah (scholars), and with traders during that period. This made the influence of Arabic language more effective in the intellectual and cultural heritage of the people of Shuwa Arab in the old Kanem-Bornu empire-Nigeria at the end of 11<sup>th</sup> century C.E (Fafunwa 1992: 52-53). Thus, Islam empowered Arabic language to be secured because Islam goes to any place along with its own form of education (Balogun:1982). It is recorded that the first Arabic school as well as the first Quranic school established in Nigeria was during the time when Kanem Ummu Julmi of the old Borno empire accepted Islam, his passion for education prompted him to establish the first Quranic school in his palace as a way of promulgating the teaching of Islam which was attended by all and sundry of Muslims' children but in an informal setting in which the students would sit in the front of the teacher on the mat and receive their education. Ummul Julmi's effort in establishing the Qur'anic schools were applauded by the people of his time, which led to the emergence of many Quranic schools later by many reputable leaders, scholars and jurists, such as: Jubril bn Umar, Muhammad Sambo, Uthman bn Fodio, his brother Abdullahi bn Fodio and many scholars who contributed immensely to the development of Arabic literacy in Nigeria (Adetunji 2012: 4). Thus, the teaching of Arabic literacy in Nigeria started in an informal setting in the Mallam's house (local teacher), under the tree or in the mosque where verses of the Qur'an were learnt only by rote. Mallam reads the Qur'an to the pupils and they (pupils) repeat after him thereby by memorizing them. Then, there was no standard regulation or quality as everything depends on the availability of space, quality and personality of the individual teacher. On this Al-faisal says thus:

"From the dawn of Islam until today, many successive generations have been nurtured and taught under the aegis of the Qur'an. From his tender years, the Muslim child begins his education by knowing how to read then understand and commit to memory the holy text. All other facets of the curricular of Islamic education were based upon the acknowledgement of the Qur'an as the core, pivot and gate way of learning"( Al-faysal 1979: 119)

It is very significant to elucidate that modernization of Arabic literacy in Nigeria started during Uthman bn fodio's era who strived profusely to modernize the standard learning of Arabic in 18<sup>th</sup> century. Since then, Arabic literacy has got its way as a full discipline worthy to study in Nigeria system of education at all tiers of learning. It was later gained a total acceptance with fundamental steps taken by Nigeria Muslims in to Nigeria education which taught from primary to higher degree level. Despite the fact that a number of factors have indeed sustained the existence and use of Arabic in multilingual societies especially in Nigeria, not least is the politico-economic importance which the Arab world has achieved within the last century as a result of the vast petroleum and other mineral resources. In 1973, it was proclaimed one of the six working languages of the United Nations organization and its affiliates: and this was after the Saudi oil embargo against the United States. It is the third language at the organization of African unity, the first at both the Muslim World League (MWL) and other of Islamic conference (OIC) (Amidu Sanni 2009 : 7).

With all these assertions about the influence of Arabic globally, many hindrances still hampered its way due to its connection with religion (Islam) by some people or other religious body, neglecting its value as a common heritage of African and Nigeria in particular. Hausa is the leading west African indigenous language and Swahili is the most popular medium in many east African countries while Arabic is the main indigenous tongue throughout the north-African axis. Yoruba came in as the language spoken by the Yoruba race, a highly educated and urbanized group that constitutes the southwest of Nigeria and other west African countries. In spite of the obvious advantageous services rendered by Arabic it does not enjoy the pride of place in the education sector of south-western states. On these, the following observation was pointed out by Professor Ogunbiyi: The most serious constraints to the learning of Arabic in the country are people's social and cultural attitudes to the learning of the language. To many people in Nigeria, Arabic is synonymous to Islam and in general, none but

the Muslims would be interested in learning it. Not realizing the other non-religious uses of the language, even many Muslim children in formal schools refuse to choose Arabic as one of their subjects, and if they are persuaded to learn it in their subjects, and if they are persuaded to learn it in their first and second years, they soon drop it due to their absence of proper motivation and the scorn and derision of their mates who often ask them derisively, "Do you want to become an Imam?". There are a number of non-Muslim adult students who for various personal reasons have studied Arabic language at their post-secondary school level. The irony of their situation is that the antagonism against them comes from some conservative Muslim scholars who regard the language as an exclusive preserve of Muslims. These scholars are always suspicious of the motives of any non-Muslim studying Arabic language since they do not (or perhaps they choose not to) know of any other uses of the language. (Ogunbiyi 1987:22)

In providing a succinct response to this afore pronouncements, Professor Oloyede pinpoints some facts which many people were ignorance off about the role played by some elite Christians to Arabic language in Nigeria:

1. The first set of graduates of Arabic and Islamic studies from this university (i.e. university of Ibadan, Nigeria ) was made up of Christians
2. The first set head of our department of Arabic and Islamic studies (at university of Ibadan, Nigeria ) at inception is a Christian (John Hunwick )
3. The first head of government to establish Arabic teachers' test in the southwest of Nigeria was a Christian (late chief Obafemi Awolowo )
4. The first graduate to make a first class degree in Arabic at the university of Ibadan, Nigeria is a Christian ( Professor Isaac Ogunbiyi)
5. The first product of our department (at university of Ibadan, Nigeria ) to bag a Ph.D in Arabic is a Christian ( Professor Isaac Ogunbiyi )
6. The first Yoruba to become a professor of Arabic is a Christian ( Professor Isaac Ogunbiyi )
7. The first Ibadan graduate to receive a Ph.D in Arabic drama at the university of Edinburgh is a Christian (Professor Kole Omotosho)
8. The first Yoruba Arabist to be honoured with the national award of officer of the order of Nigeria (OON ) for his service to Arabic language is a Christian ( professor Isaac Ogunbiyi). ( Oloyede 2012:33)

From the foregoing, it is Crystal clear that Arabic is not only a language of Muslims, but, it is universally recognized language occupying a position by other international languages. This led to the effective contributions of some elite Christians in Nigeria to the latter.

#### **4. ARABIC LANGUAGE IN MULTI-CULTURAL DYNAMISM: A CHRONOLOGICAL EFFECTS ON NIGERIA'S HERITAGE**

In the recent millennium, it cannot be denied that all of the part of the world are multicultural. It can be seen in the reality of society that there are diverse cultural backgrounds (Andersen & Cusher, 1994). Nigeria as one of the country that predominantly bounded with multi-cultural diverse. There is no doubt that the sustenance of Arabic language is not only restricted on Arabs' speaker , Rather, it is expanded to all other nations where Islam is the order of the day in a way of striking and sparkling .However, Arabic has been a symbol erupted by dwelling mostly amid of multicultural countries, it has been tremendously helpful in term of promoting the cultural and linguistic heritage. Therefore, this sub-topic would discuss the vehement roles and effects of Arabic language in multicultural setting, taking Nigeria as a case study.

##### **• History/Documentation:**

History is the branch of knowledge dealing with past events or a record or account often chronological in approach of past events, developments and also has to do with the discipline of recording and interpreting past events involving human being. (Collins 2009) . It is obvious from afore said that history has to do with historical events, pasts of human strata or society, likewise remained an important means of documentation and routine communication. George Sarton , the Belgian historian of science confirmed that he discovered that he could not

write a credible and authoritative history of medical science without a good knowledge of Arabic, So, he decided to spend a year in Syria for this purpose (Inayatullah 1969:47). Therefore, Arabic language has been playing a positive impact in historical data of Nigeria's heritage. One thing to be inked out is that since the conversant of Nigerians with Arabic language as far back as 11<sup>th</sup> century, it has been used for record keeping and documentations. It is authenticating the literary utility of Arabic to Nigeria before the introduction of English are the Arabic documents that detailed the history of Kanem-Borno empire. One Muhammad Ibn Mani from Fezzan (North Africa) is reported to have settled in Kanem and taught Islamic texts to not less than three Kanem Mais (king) before Hummal Julmi (r.1085-97) (Hiskett 1984:61). The latter is generally believed to be the first Mai to adopt Islam and encourage the use of Arabic in the documentation of court proceedings. The documentary importance of Arabic as a principle, if not the principal source of the history of sub-Saharan Africa is graphically illustrated by Kenneth Dike:

As a historian myself, I have taken the keenest interest in this development, for it is through the aid of these Arabic documents and those written in African language in Arabic scripts that the scholar will be aided. It had been a revelation to the whole world of scholarship to realize for the first time that Africa before the European penetration far from being a "dark continent" was in fact a continent where the light of scholarship shone brightly as the Arabic works now being discovered bear testimony... (Dike 1965:31).

Arabic documentations in Nigeria has come to sustained with the incisive efforts displayed by University of Ibadan, Nigeria in the early fifties when established the Centre of Arabic documentation at the institute of African studies of the University. The centre publishes its Research Bulletin periodically and makes its door open to researchers from around the globe. It is through this centre that historians like G. Martins, Hunwick, Kenneth O. Dike and etc discovered that Arabic played a significant role in Nigeria documentation.

#### • Religion:

Abe .G.O. sees religion from philosophical, cosmological, ontological, anthropological, sociological, political, ethical, scientific, physiological, psychological and archaeological perspectives. A more general definition of religion spreads over the concepts of system of faith, belief, worship and practice, which make dynamic impact on the control of human life. (Abe 2007:1-2). Islam, being a complete way of life, affirms God's sovereignty over the entire gamut of man's life. Its teachings cover all fields of human activity, spiritual and material, individual and social, educational and cultural, economic and political, national and international (Ayuba 2006:177). In other words, religion as perfected by Islam laid the basis for the unification of humanity. Therefore, the religion, when approached from the Islamic perspective, can bring true happiness to the human race (Abubakr 1993:160).

Since Arabic is the language of Qur'an, it has always been regarded as an integral part of Islamic education and a language with spiritual essence (al-Iluri 1980:151). Muslim consider it a religion obligation to learn Qur'an and teach it to others, as stated in the prophetic tradition where prophets said: "the best of you he who learn Qur'an and teaches it others". (Bukhari, Mishkat 111:668). Therefore, it very obvious in all human heritage that roles held by religion cannot be over-emphasized because any sustainable heritage mounts on religion that inculcate ethics, morals, values, humane and budding character. The early introduction of the Muslim to the Arabic literacy helps them to understand the tenets of Islam and the words of the Qur'an as exemplified by Prophet Muhammad. Arabic language establishes the fear of God in the minds of the people because it summons people to have respect for their elders, teachers, parents and God. It also helps the learners to develop good moral and ethical behaviour in the society. When members of the society imbibe good morals and translate them into positive societal norms, it greatly helps in bringing about the much desired sustainable heritage of a nation. In a nutshell, Arabic in conjunction with Islam has played this moral role in the past effectively and can still do the same if given the needed encouragement. (Ayuba 2006:197)

#### • Economy:

Economy of any nation obtains a didactic role, while examining the human's heritage. What one should understand is that the nexus between language and economy cannot be ignored because it is the link that yield the economic development globally. Arabic as a foreign language has been helpful globally in promoting economy. Firstly, it is the lingual Franca of about one hundred million inhabitants of the Middle East, it is the combination of three separate continents (Africa, Asia, and European) together. In Africa, it is the native tongue of some countries like, Algeria, Egypt, Libya, Morocco, Tunisia, Mauritania, the Western Sahara and Sudan. Invariably, Arabic has almost assumed the status of a mother tongue in Nigeria. The Shuwa Arabs, Nigeria ethnic group in the North –Eastern Part of Borno state speak. The history of Arabic began long before Islam

came to Africa. There had been trade connections between the west and north Africa through the Trans-Sahara trade routes originally plied by the Greeks and the Romans.(Trimingham 1974:15). The abundant gold in the west African region attracted foreign traders, Arabic inclusive, to explore the region. The contact of Arab traders with west Africa marked the beginning of Arabic usage. However, the introduction of Islam to Sub-Saharan Africa and the conquest of the region saw Muslims Arabs and Berbers in control of the routes. Thenceforth; commercial activities were to promote the diffusion of Arabic names of some commodities, and later Islam to west Africa.(Galadanci 1982:17). Thus, it is not a gain-saying to say that Arabic is the vehicle for the exchange and cross-fertilization of sciences and civilization at the global level. In fact, the modern civilization as well as the modern sciences might not have existed, at least to the extent we have them today, but for the laudable service of Arabic language which preserved their origin and engineered their improvement and standardization. The introduction of Arabic in Nigeria also creates a situation of positive economic life because it guaranteed a good source of income. Also, Nigeria is a strong member of Organization of Oil Exporting Countries (OPEC) – an organization established to ensure the stability of the price of the petroleum in the international market. As many of the most influential member nations are Arab countries, Arabic language will create opportunities to enter into agreement with them and there will be better interaction between us (Abubaker 1993:160).

• **Education:**

It is a tool for the integration of the individual effectively into a society so that the individual can achieve self-realization, develop national consciousness, promote unity and strive for social, economic, political, scientific, cultural and technological process (Adesina 1985:6). Many accounts have been credited to the genesis of Arabic education in Nigeria but the least of it is credited its beginning to Hausaland as its frontier. The reason of this is rooted so much in the activities of Sokoto jihad writers who popularized Arabic literary culture which they spread beyond the borders of Hausaland (Ogunbiyi 1987:10; Oloyede 2012:15). Obviously, Arabic language served as the first non-native language that brought its educational as well as its rich culture to Nigeria. The coming of Islam to this part of globe brought with it literacy and technology of writing. Nigerians use Arabic in writing their languages. With the help of Arabic characters, they were able to express their mother tongues, read and write in Arabic with ease and this has put them in a kind of intellectual tradition.(Sirajudeen 2008:47). The Nigerians' passion in learning Arabic has hitherto beyond the expectations of the majority especially the Northern and South-West Nigeria, which led to the changes in the status of Arabic literacy from informal setting to formal one in the Northern Nigeria. It is still be argued that Northern Nigeria would have reached what Arabized North African countries attained in their educational development, if it had been allowed to continue with Arabic medium in her educational pursuit. The average Nigerian Muslims, both in the South and the North, even till today prefer acquisition of Arabic language to English. This is the reason why Arabic schools have continued to spring up and compete favourably with the English ones in terms of encouragement from parents and pupil's enrolment.(Ayuba 2008:196)

• **Language:**

The nexus between Arabs' merchants with Nigerian in 11<sup>th</sup> century of Christian era before the arrival of Christian Mission in Nigeria had had a great influence and effectiveness in Nigeria language. Nigerians who primarily learned Arabic from Arabs' migrant for commercial exchange and communicational easiness, before the religious factor mingled with it which later kindled their interest most in knowing much about the principle and classical of Arabic language. Their proficiency in Arabic influenced their own source languages especially in Northern and Southern Nigeria, where Hausa language is the mother tongue of Northerners and Yoruba is mother tongue of Southerners especially majority of South West.. Professor Abubakre has given a vivid illustrations about Arabic loan words in Hausa and Yoruba languages which are as follows.

Arabic	Yoruba	Hausa	Meaning
/al- 'a:fiyah/ (العافية)	/ala:fiya /	/la:;fiyah/	Health
/ al- 'ayb/ (العيب)	/ale:bu/	/layifi/	Blemish
/ hisa:b/ (حساب)	/hisa:bi/	/hissa:fi/	Arithmetic / Devination through sand-cutting
/ tasbi:h/ (تسبيح)	/tesubaha/	/cazbi/ or /tasbaha/	Rosary

/ waqt/	(وقت)	/wakati/	/lo:kaci/ or/wakati/	Hour or time
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There are more Arabic words loaned to Yoruba for a couple of centuries now which are found in the bible of Samuel Ajayi Crowther and his books of grammar as well as the Oxford Dictionary of 1950 and R.C.Abraham Dictionary of Modern Yoruba of 1958. Such words taken for granted include:

Arabic	Yoruba	Meaning
/ad-du'a:/ (الدعاء)	/adura/ or /adua/	Supplication
/al-amr/ (الأمر)	/alamori/	Matter
/Allahu rabbi/ (الله ربي)	/alau rabi/	My lord Allah
/khale:fah/ (خليفة)	/aleefa/	Caliphate or ruling
/al-barakah/ (البركة)	/alubarika/	Blessing
/ar-ra'd/ (الرعد)	/ara/	Thunder
/ar-rizq/ (الرزق)	/arisiki/	Provision or wealth
/daru:ri/ (ضرور)	/laluri/	Necessity
/Sabab/ (سبب)	/sababi/	Cause

The treatment of the extraneous syllabic features to Yoruba in the borrowed words from Arabic such as consonant cluster and consonant close is instructive. The consonant cluster is broken with an epenthetic vowel as al-barakah>alubarika. The consonant close is opened with an anaprotic vowel as in the Arabic al-amr > alamori. (Abubakre :1983:143-152; 2002:22-23)

However , one can not disagree with Richard Schechner who observes that “overlays of borrowings and mutual influence have always made every culture a conglomerate” (Richard1991:5) . Therefore, Nigeria language and culture have been enriched and developed with these Arabic loan words which transformed the linguistic prowess of Nigerians to Arabic cultural cultivations.

#### • Socio-Cultural Nexus:

It is important to state that social- cultural life of the Arabs have been flourished before the emergence of Islam, that is why Islam enumerates in many verses of the Qur'an the skeptical life of the Arabs, their social and cultural being. The merchants' Arabs who came to Africa were not only brought their religious cosmos and linguistic prowess but also in accompanied with their social activities and cultural diverse. Despite the fact that the social and cultural life of the Arabs have been documented in many Arabic literature and Islamic history's compendium which paved the way for Islamized and arabized countries to read extensively about the Arabs. Thus, Arabs were always displaying their life's pattern in any where they resided. However, this social-cultural manifestations had had a great effects and influenced in the life of Nigerian especially the northern Nigeria which we can regarded as the centre of Arabs' Cultural Station. It is obvious that the learners of Arabic cannot avoid being influenced by the culture, sociology and psychology portrayed in such literature books and social- being displayed by Arabs' merchants in Nigeria . Additionally, Arabic had been used to write many works about Arabs' life style range from Acts of Worship, Islamic Jurisprudence, Health Education and Ethics to Sociology, Economic, Public Administration and Political Science. Such works were also taught at schools and discussed at public gathering specially organized for the enlightenment of the masses, male and female (Yahya:1993:160)

Multicultural approach is applied to help reverse these trends and attitudes By teaching people about culturally different groups and by providing opportunities for individuals from diverse backgrounds to learn, live and work together (Hasan, 1996:4).

Diplomatic cosmos :

#### • Diplomatic Cosmos:

Diplomacy can be defined as practices and institutions by which nations conduct their relations with one another (Bawa 1981:81). It means that countries all over the world move closer to one another for many benefits, Such as: economic, political, scientific or technological gains. Since Nigeria has diplomatic relations with some Arab countries such as the United Arab Emirates, Syria, Libya, Egypt and the Kingdom of Saudi Arabia, among others, she, therefore, needs Arabic scholars to ensure mutual understanding and exchanging of ideas between them. Besides, Arabic is one of the official languages of the United Nations Organization (UNO) of which Nigeria

is a member, others being English, French, Italian and Russian. It also constitutes the strength behind the solidarity and harmony found among the members of African Union (AU) because it is one of its three official working languages alongside with French and English.(Ayuba 2007: 140). Bidmos has stressed the significant and benefit of diplomatic relations between Nigeria and other countries :

1- Nigeria belongs to some international organizations such as United National Organization (U.N.O), African Union (A.U), Organization of petroleum Exporting Countries (O.P.E.C) and many other world bodies, where Arabic is a working language.

2- Nigeria shares political and socio-cultural affinity and aspirations with many Arabic speaking countries.

3- Nigeria can exchange experiences and ideas and, in fact, can benefit tremendously in the area of petro-chemical industry through interaction with the Arab countries which have made great strides in the area.

4- In recent times, Arab writers have developed a special interest in African affairs in general and Nigerian issues in particular. But the literature produced by some Arab writers contains a lot of factual errors some of which are damaging to the Nigerian image. This explains the need to provide the Arab readers with correct information on Nigerian issues. Such materials are advisedly written in Arabic by Nigerians.

5- Nigerian diplomats in the Arab countries require at least a working knowledge of Arabic to enable them interact meaningfully and smoothly in the host countries.

6- It has been said repeatedly by notable Nigerian historians that to write an authentic African history many Arabic manuscripts in our archives should be utilized.( Bidmos1991:46 )

## 5. CONCLUSION

This study has examined the effects of Arabic language in Multicultural Cosmos. It is become obvious that the sustainability of Arabic language today has to do with the introduction of Islam into Arabian peninsula in which Qur'an (a sacred book of Muslims) was written with Arabic language. If not , the effacement would have come to it, as it comes to other Semitic languages, Such as: Aramaic, Hebrew, Greece, Latin and etc . However, the effectiveness of Arabic language had been globally manifested in to other cultural and human's heritage. It has served has a lingua - franca to billions of the people, likewise, it is tremendously has a great influenced in linguistic prowess of some Africa countries including Nigeria. Nigerian who got contacted with Arabs as far back as 11th century of Christian Era before the arrival of Christian Mission have benefited in manifold through commercial exchange with Arabs and adoption of Islam.

It is very imperative to state succinctly that the effects of Arabic language in Nigeria's heritage is not only in a piece portion, Thus , it holds an impressive position in merely all Nigeria's heritage raging from History, Documentation, Education, Economy, Diplomacy, Linguistic, Religion and etc. Despite the awesome roles played by Arabic in the development and promotion of Nigeria's heritage, the problems hindered its progress is outrageous and pathetic especially from Christian Missionaries and some colonial rulers. This has produced a number of deficits for the language in Nigeria, there was the regulation deficit, through which by rule, an Arabist was treated by the colonial leaders as illiterate who has nothing to do with a white-collar job, and hardly have a bright future. Additionally, there is no reinforcement and motivation from Government to Arabist in Nigeria . Therefore, this paper concludes by calling Nigeria government and all stakeholders to give more motivations and encouragements to Arabic studies in Nigeria and enlighten people about its benefits in global world, Such as: job opportunity in both local and international level. For instance in United National Organization (U.N.O), African Union (A.U), Organization of petroleum Exporting Countries (O.P.E.C) , Communication Companies and etc. Also, there should be a programme which would enlighten people that Arabic is not only a language of Muslims but a global language which proper attention should be given to and recognize as French , English , German and other foreign languages.

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