

American University in Cairo

AUC Knowledge Fountain

Archived Theses and Dissertations

2-1-1989

Teaching Arabic to non-Arab muslim children through Islamic culture

Mustapha Yusuf Ibrahim

The American University in Cairo AUC

Follow this and additional works at: https://fount.aucegypt.edu/retro_etds



Part of the [Arabic Studies Commons](#), and the [Education Commons](#)

Recommended Citation

APA Citation

Ibrahim, M. (1989). *Teaching Arabic to non-Arab muslim children through Islamic culture* [Thesis, the American University in Cairo]. AUC Knowledge Fountain.

https://fount.aucegypt.edu/retro_etds/753

MLA Citation

Ibrahim, Mustapha Yusuf. *Teaching Arabic to non-Arab muslim children through Islamic culture*. 1989. American University in Cairo, Thesis. *AUC Knowledge Fountain*.

https://fount.aucegypt.edu/retro_etds/753

This Thesis is brought to you for free and open access by AUC Knowledge Fountain. It has been accepted for inclusion in Archived Theses and Dissertations by an authorized administrator of AUC Knowledge Fountain. For more information, please contact fountadmin@aucegypt.edu.

TEACHING ARABIC
TO
NON-ARAB MUSLIM CHILDREN
THROUGH
ISLAMIC CULTURE

BY
MUSTAPHA YUSUF IBRAHIM

1988

T.A.F.L.
786

TEACHING ARABIC
TO
NON-ARAB MUSLIM CHILDREN
THROUGH
ISLAMIC CULTURE

012

A THESIS
SUBMITTED TO
THE CENTER FOR ARABIC STUDIES
TAFL PROGRAM
IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

Thesis
1988/786

BY
MUSTAPHA YUSUF IBRAHIM
DECEMBER 1988
THE AMERICAN UNIVERSITY IN CAIRO


THIS THESIS FOR THE MASTER OF ARTS DEGREE


BY

MUSTAPHA YUSUF IBRAHIM

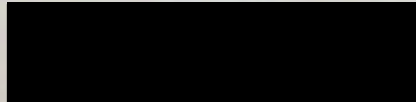
HAS BEEN APPROVED

DECEMBER 1988



Dr. El Said Badawi
Chairman, Thesis Committee



Dr. Ali El Hadidi
Member, Thesis Committee



Dr. Yehia Raief
Member, Thesis Committee


Dr. John Swanson
Director, Center for Arabic Studies

ACKNOWLEDGEMENT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اهداء

أهدى هذه الرسالة الى كل طفل مسلم
غير عربى، راجيا من الله أن تكون خطوة
تفتح الطريق أمام الباحثين لاعتماد منهج
متكامل لتعليم اللغة العربية يعين هذا
الطفل على الاتصال بكتاب الله، وسنة
رسول الله (صلى الله عليه وسلم).

والله أسأل أن يهدىنى وإيهاهم
الى سواء السبيل.

I am extremely grateful to Mrs. Rosemary G. Soraya
who reviewed this thesis.

ACKNOWLEDGEMENT

I am very much indebted to Dr. S.M. Badawi who supervised this thesis and gave me advice and guidance based on his long experience which enabled me to complete this work.

I am also very grateful to Dr. Y. Ra?if for his sincere guidance and fruitful advice.

I am equally obliged to Dr. A. Al-Hadidi for his constructive suggestions.

I am very thankful for the cooperation of the non-Arab Muslim students of Al-Azhar who provided the information which served as the basis of this study.

I am extremely grateful to Mrs. Russanne G. Hozayin who reviewed this thesis.

ABSTRACT

Teaching Arabic to non-Arab Muslim children is an important issue. This field of study suffers from a great shortage of syllabi and textbooks. There are many books for teaching Arabic to non-Arabs who are completely foreign to Arabic, but none of them is intended to teach Arabic to Muslim children who are already familiar with some aspects of the language and to whom Arabic is almost like a second language. At the same time the majority of these textbooks are directed at adults or secondary school students, not younger children.

At all symposia, seminars and conferences held to study the situation of the Arabic language in the world, many recommendations have been issued calling for the preparation of detailed scientific studies. Among these recommendations:

- Increasing attention to children learners of Arabic and the preparation of programmed materials for them.
- Drawing up plans to teach Arabic for non-Arab Muslims who live in non-Arab countries.
- Investigating the real linguistic needs and the problems that exist in different non-Arab Muslim countries.

- Assuring the Islamic approach in teaching Arabic for non-Arab Muslims and relating the teaching of Arabic to the Holy Koran.

This present study represents an attempt to deal with some of the recommendations noted above. It discusses the shortcomings of textbooks, syllabi, and the general conditions of Arabic teaching in non-Arab countries. Methods of teaching are also reviewed. The study also proposes the preparation of several Arabic textbooks for both primary and secondary schools for Muslims living in non-Arab countries. These books should be based on the Islamic culture and should teach Arabic as a second language.

In order to provide relevant vocabulary, the results are reported from a study carried out using input from non-Arab Muslim students studying in Egypt. This study focussed on their early knowledge of Arabic structures and vocabulary as well as their experience in formal and informal Arabic learning situations.

Finally, the study presents a proposed syllabus and sample lessons for that syllabus.

It is hoped that this study will be a step forward on the long road of preparing a suitable Arabic syllabus for non-Arab Muslim children.

TABLE OF CONTENTS

	<u>PAGE</u>
ACKNOWLEDGEMENTS	1
ABSTRACT	2
INTRODUCTION :	
Problem, background of the problem and objectives of the study.....	1
CHAPTER I Literature Review:	6
1 - Textbooks for teaching Arabic to non-Arabs	8
2 - Methods of teaching foreign languages	22
3 - New trends in language teaching....	32
CHAPTER II The First Questionnaire:	
The Arabic linguistic background of non- Arab Muslim children	44
1 - Presentation.....	44
2 - Data Collected:	47
A) The Basic Samples.....	48
B) Arabic Words and Expressions...	50
3 - Results:	52
A) Vocabulary List.....	52
B) Personal Names Taken from the Basic Samples.....	55
C) Tables of Grammatical Structures.....	56
CHAPTER III The Second Questionnaire:	74
The conditions under which non-Arab Muslim children learn Arabic.....	
1 - Presentation	74
2 - Data Collected with the Investigator's Comments.....	76
A) The Learner	78
B) The Teacher.....	79

	<u>PAGE</u>
C) The Environement.....	81
D) The Textbooks.....	83
E) The Methods.....	83
F) The Goals.....	85
CHAPTER IV The Suggested Syllabus:	
A) The General Characterisitcs...	88
B) The Main Objectives.....	89
C) The Design	90
CHAPTER V Suggested Methodology:	
A) Methods of Teaching Listening.	97
B) Methods of Teaching Reading...	103
C) Methods of Teaching Grammar...	105
D) Using Flowcharts in Teaching Arabic.....	108
CHAPTER VI Sample Lessons on Arabic Sounds.....	115
CHAPTER VII Conclusions, Limitations and Suggestions for Future Studies.....	149
BIBLIOGRAPHY	154
APPENDICES	162

Introduction

Muslim children need to know Arabic in order to perform their religious rites rituals, which are taken from the Holy Koran and the traditions of the Prophet (P.B.U.H.) for those Muslim children who live in the Arab world, this is relatively simple, since they acquire Arabic as a matter of course, as their native language.

For the great majority of Muslim children living outside the Arab world, however learning Arabic is not a straightforward undertaking. Arabic is not used in the daily environment, so the child must learn it as a second language, a process that requires special attention from both parents and educators. Besides care from the adults raising and educating the children, a second crucial factor in the process of second language learning is played by the teaching materials - the textbooks, syllabi and curricula. In the case of Arabic as a second language for non-Arab Muslim children, there are several serious drawbacks in the existing materials.

- (1) The textbook tend to deal with matters that are far from the real lives of these children in non-Arab countries.

- (2) They fail to take into consideration the linguistic background and knowledge of these non Arab Muslim learners.
- (3) They use a language which is not suit for an environment in which Arabic is not used in ordinary daily life, but as a second language in specific situations.
- (4) These books are written in the main for adult, not child, learners. The books which do exist for children are written especially for Arab children or for non-Arab living in the Arab world.
- (5) There is no complete, integrated series of text-books for teaching Arabic as a second language similar to those used for teaching French as a foreign language at the French Cultural Centres all over the world. (Editors Introduction Text-books, Riyadh Symposium 1978 p. 71). Teaching Arabic depends upon reading from the slate which is written by the pupil in a (Kufi) script generally (Ahmed Galal Abbas, Venice Symposium p. 54).
- (6) There are no syllabi or curricula specifically designed for the purpose of teaching Arabic as a second language to non-Arab Muslim children.

As Al-Hadidi noted "no one has run any experiment aiming at reaching a scientific method to make the learning of Arabic easy and simple within a short period of time as well as a reasonable effort" (Al-Hadidi 1966 p. 193).

As Pieneman correctly observed, "Replacing intuitively derived syllabus by learnable syllabus is a necessary, though by no means sufficient, step in improving language teaching" (cited in Mohan, 1986 p. 69).

This study is intended to fill some of the most pressing needs of non-Arab Muslim children, in terms of learning Arabic as a second language through Islamic Culture. Hence, the title of the study is: "Teaching Arabic To Non-Arab Muslim Children Through Islamic Culture". The main purpose of the study is to design an Arabic language curriculum, as well as to plan syllabus and an integrated text book series specifically for these children. Moreover, these materials will not be just "intuitive" or based solely on the writer's experience as an Arabic - as - a - second language teacher. Rather, much of their content will have the scientific basis referred to by Al-Hadidi in the form of detailed questionnaires completed by non-Arab Muslim students studying at Al-Azhar University.

Before describing these questionnaires and presenting the teaching materials therefore completed, however, a Review of Literature is given, covering three main areas:

- (1) A review of textbooks.
- (2) Methods.
- (3) New Trends of Language Teaching.

Introduction

When undertaking the task of writing a complete set of materials for non-Arab Muslim children to use in learning Arabic, a number of items to be included in the

CHAPTER I

review of literature. The first of these is a review of

the textbooks
1 - Text-books for teaching Arabic to non-Arabs.

books are
2 - Methods of teaching foreign languages.

written text
3 - New trends in language teaching.

In each review is the relevant publication information, as well as a description of the text's format, its major purpose(s), the major user and an evaluation by the current investigator. Each review reveals both the strengths and weaknesses of already existing materials, thereby clarifying the areas which must be the focus of attention by future textbook writers.

A second area of concern is that of methods of teaching foreign languages. A brief description of 14 common methods - past and present - is offered, giving the chief characteristics of each method which serve to differentiate it from other methods. This section concludes with evaluation comments from the current investigator, offering suggestions as to which combination of methods or approaches from certain

Introduction:

When undertaking the task of writing a complete set of materials for non-Arab Muslim children to use in learning Arabic, a number of issues need to be included in the review of literature: The first of these is a review of the textbooks currently being used in teaching Arabic to non-native speakers. Twelve of the most commonly used books are reviewed below, beginning with the earliest written text and ending with the most recent. Included in each review is the relevant publication information, as well as a description of the text's format, its major purpose(s), the major user and an evaluation by the current investigator. Such a review reveals both the strengths and weaknesses of already existing materials, thereby clarifying the areas which must be the focus of attention by future textbook writers.

A second area of concern is that of methods of teaching foreign languages. A brief description of 14 common methods - past and present - is offered, giving the chief characteristics of each method which serve to differentiate it from other methods. This section concludes with evaluation comments from the current investigator, offering suggestions as to which combination of methods or approaches from certain

Title: A New Arabic Grammar of the Written

methods could be most fruitfully used in teaching Arabic to non-Arab Muslim children.

Based on the descriptions of foreign language teaching methods, three new trends are singled out for in-depth discussion in the third section of the literature review. The new trends considered are: language and content, language and activity, and language and flowcharts. The applicability of these trends through a perusal of the literature available on existing textbooks, teaching methods and descriptions of the problems of non-native Arabic learners. Following the description of each, their operationalization within the context of the present study is given.

Use of Visual Aids	None
Use of Translation / Transliteration	Both are used. Translation: Through the whole book. Transliteration: Through the first 17 lessons.
Course Level	Full grown foreign students studying Arabic for the first time.
Evaluation	It is a complete course in Arabic that enables the student to sit for G.C.E. Arabic subject. It covers the most important facts of Arabic grammar. It also has modern and classical Arabic vocabulary. It concentrates on grammar, but does not use a communicative approach. Most of the exercises are separate isolated sentences that do not help the student to put complete paragraphs or to express himself clearly.

I. Textbooks for Teaching Arabic to non-Arabs

Title : A New Arabic Grammar of the Written Language.

Author : Haywood, J.A. and Nahmad, N.M.

Place of Publication: London

Publisher: Lund Humphries

Date of Publication: First edition 1962, Second edition 1965
Reprinted 1970, 1976, 1969.

Number of Books: One book of 687 pages.

Topics : Modern & Classic Arabic Texts.

Use of Vocabulary : 4000 Words of Modern and Classical literary Arabic.

Format of Lesson: Explanation of grammatical facts, vocabulary list, translation of separate Arabic sentence to English and vice versa.

Medium of Instruction: English

Main Method use: Grammar translation method.

Major Purpose: It introduces the main grammatical facts to suit modern requirements and the background of the average modern student of Arabic.

Use of Visual Aids : None

Use of Translation / Transliteration: Both are used
Translation: Through the whole book
Transliteration: Through the first 13 lessons

Major User: Full grown foreign students studying Arabic for the first time.

Evaluation: It is a complete course in Arabic that enables the student to sit for G.C.E, Arabic subject. It covers the most important facts of Arabic grammar. It uses both modern and classical Arabic vocabulary. It concentrates on grammar, but does not use a communicative approach. Most of the exercises are separate isolated sentences that do not help the student to form complete paragraphs or to express himself clearly.

Title : Arabic by Radio*
Author : Bakr, As-Sayyid Ya'cub et al
Place of Publication : Cairo
Publisher : A.R E Broadcasting Corporation
Date of Publication: 1966
Number of Major Divisions: Ten Books divided into three levels.
Topics of Major Divisions: Preliminary (1-4), Intermediate (5-8) and Advanced (9,10).
Use of Vocabulary: Modern Standard Arabic
Format of Lesson: Text - Grammatical notes - Exercises.
Medium of Instruction: English or French
Main Method Used: Audio lingual - Grammar - Translation.
Main Purpose/
Goal of Book: To teach Literary Arabic by Radio to non-Arab muslims all over the world
Use of Visual Aids : Illustrations are given along side each lesson to help the student understand the situations.
Use of Grammar: It explains the grammatical structures that occur in each lesson. It covers the grammatical structures that enable the learner to be in direct touch with Arabic books. The learner who covers the whole series will ~~reach~~ reach the standard of an Egyptian who studied Arabic for nine years (6 primary + 3 preparatory).
Use of Translation/
Transliteration: Gives the English for all the lessons and, at the same time, uses transliteration to help the students to pronounce the words and sentences correctly.
Major Users: Non-Arab adults who are interested in learning Arabic.
Newer Editions: None were issued but it is reprinted several times.

* Reviewed by: Rushdi, Ali, Riyadh Symposium. Vol II, Riyadh 1978 (p. 270).

Title : Learn Arabic*

Evaluation of the Book : - It was a great help for many non-Arab muslims to learn Arabic

Publication:

Publisher: - It introduces a complete integrated syllabus for teaching Arabic.

Date of Publication:

Number of Books in the Series: - It draws all its lessons from situations in the Arabic environment.

Major Topics: - It does not touch any situation in non-Arabic environment.

Use of Vocabulary:

Format of Lesson: - It is a useful for non-Arabs who would like to come and stay for a time in the Arab states.

Media of Instruction: - It adopts a general view which does not concentrate on Islam or Islamic activities.

Main Method Used: Oral

Main Approach: It concentrates on listening and reading, but without neglecting the other skills

Goals:

Use of Visual Aids: Contains some pictures to support the understanding of words and sentences.

Use of Grammar: Follows the functional side rather than the abstract one, introduces the basic patterns of Arabic structures and explains some rules that govern the basic texts of the book. It concentrates on use rather than usage.

Use of Translation/Transliteration: Gives the English for all the lessons and, at the same time, uses transliteration to help the students learn to pronounce the words correctly.

Major Goals: Was the basic text for the Arabic program of the Diplomatic Cultural Centre, Cairo, 1971.

Notes/Comments: None were issued.

* Reviewed by: Younis, Fathy Ali, *Tamim* (Monday 11-12-1971) 7&8 (pp. 16-18)

Title : Learn Arabic*
Author : N/A
Place of Publication: Cairo
Publisher: Ministry of Culutre, Arab Republic of Egypt
Date of Publication: 1966
Number of Books in the Series: 2 Books of 30 lessons each.
Major Topics: Daily situations.
Use of Vocabulary: Literary Arabic used in daily situations
Format of Lesson: Basic text supported by pictures
Medium of Instruction: English
Main Method Used: Aural-oral grammar & translation
Main Purpose/Goal: To teach non-native speakers of Arabic how to speak literary Arabic in an Arabic environment.
Use of Visual Aids: Contains some pictures to support the understanding of words and sentences.
Use of Grammar: Follows the functional side rather than the abstract one. Introduces the basic patterns of Arabic structures and explains some rules that govern the basic texts of the book. It concentrates on use rather than usage.
Use of Translation/Transliteration: Gives the English for all the lessons and, at the same time, uses transliteration to help the students learn to pronounce the words correctly.
Major Users : Was the basic text for the Arabic program of the Diplomatic Cultural Centre, Cairo, 1971.
Newer Editions: None were issued.

* Reviewed by: Yunis, Fathy Ali, Ṭaṣmīm manḥag li-taʿlīm
ʿalʿ arabiyya, Cairo 1978 (pp. 46-48)

Evaluation of the Book:

It is an introduction for the learning of Arabic for non-Arab diplomats who would like to speak to Arabs. It is a step in the right direction. It should be completed by other books of the same type to cover more situations in which the foreigner who lives in Cairo uses Arabic on a daily basis.

Place of Publication:
Publishers:
Date of Publication:

Number of Books: 2 books

Major Topics: Texts related to different topics

Use of Vocabulary: Literary Arabic of general use - no scientific method is followed in collecting the vocabulary

Format of Lesson: Text - vocabulary - text - questions - explanation of grammatical facts.

Medium of Instruction: French

Main Method: Grammar - translation method.

Use of Aids: A few appendices accompany the texts.

Use of Translation/Transliteration: Both are used.

Major Users: Grade 3/4 and 5/6 of French secondary school.

Evaluation: Introduces Arabic in a traditional manner depending mainly on the grammar-translation method. In the drills it follows the audio-lingual approach to enable the student to memorize the Arabic structures. It follows no fixed arrangement in dealing with grammar. It explains the grammatical facts only when they appear in the text. Most of the texts are not realizations rather, they are intended to explain the grammatical facts. The texts are very short and consist of simple sequential sentences. It follows the Arabic word order which is, in general, different from French word order.

Title : Methode D'Arabe Litteral
Author : Leconte, G.et GHEDIRA, A.
Place of Publication: Paris
Publisher: Editions HIINCKSIECK
Date of Publication: 1966 - 1970
Number of Books: 2 Books
Major Topics: Texts related to different topics
Use of Vocabulary: Literary Arabic of general use - no scientific method was followed in collecting the vocabulary
Format of Lesson: Text - vocabulary list - questions - explanation of grammatical facts.
Medium of Instruction: French
Main Method Used: Grammar - translation method.
Use of Visual Aids : A few illustrations accompany the texts
Use of Translation/Transliteration: Both are used
Major Users : Grade 3/4 and 2/3 of French secondary school.
Evaluation : Introduces Arabic in a traditional manner. depending mainly on the grammar-translation method. In the drills it follows the audio lingual approach to enable the student to memorise the Arabic structures. It follows no fixed arrangement in dealing with grammar. It explains the grammatical facts only when they appear in the text. Most of the texts are not realistic; rather, they all intended to explain the grammatical facts. The texts are very short and consist of simple sequential sentences. It follows the Arabic word order which is, in general, different from French word order.

Title : Elementary Modern Standard Arabic
Author : Peter F. Aboud et al
Place of Publication: Michigan, Ann Arbor, U.S.A.
Publisher : Cambridge University Press
Date of Publication: 1968
Number of Books: 2 Books
Major Topics: Part I 30 - Part II 25
Use of Vocabulary: Literary Modern Standard Arabic
Format of Lesson: Preparatory, Text, grammar notes and drills, oral comprehension and passages for intensive reading.
Medium of Instruction: English
Main Method Used: Aural-Oral
Main Purpose : To teach Arabic to English-speaking students at the university level.
Use of Visual Aids : All lessons are tape recorded and additional text **have** also been taped for listening comprehension.
Use of Grammar : It places great importance on grammar. It covers most facts of Arabic grammar. It follows the deductive approach. Every fact of grammar is followed by one or more drills that cover all facts studied in that lesson.
Use of Translation : Gives the English translation for all the lessons.
Major Users : English speaking learners
Evaluation : This book fills a big gap in the field of teaching Arabic for foreigners. It has been shown to be a useful text book for teaching Modern Standard Arabic to native speakers of English students. Although prepared in America it is widely used in Egypt and in many other countries.

Title : Ta'allam ?al?arabiyya
Author : ?assayid, ?abd-ul-?al ?as-sayid et al
Place of Publication: Qatar
Publisher: Language Institute, Department of teaching Arabic for foreigners.
Date of Publication: 1978
Number of Books: 3 Books of 38, 29, N/A, lessons
Major Topics: Texts about the Arabic environment
Use of Vocabulary: Modern Literary Arabic Vocabulary
Format of lesson : It follows a narrative style in presenting the main texts while it uses a dialogue style in the drills.
Medium of Instruction: Arabic and English
Main Purpose: Introduction of Arabic to non-Arab adults to help them to read and speak Arabic.
Using of Visual Aids: Uses illustrations to help the students understand some words and sentences.
Use of Grammar: Introduces the basic elements of Arabic grammar in a traditional way.
Use of Translation / Transliteration: New words are translated in English and the heading of the questions are in English also
Mājōr Users: Full grown people diplomats, doctors, officers ...etc.
Evaluation: The book is prepared for beginners who have had no previous formal contact with Arabic. Its limited aim is to enable the learners to speak Arabic to the Arabs among whom they live.

- Title: ʔalkitāb-ul ʔasāsī fi taʔlīm ʔal-ʔarabiyya li-ghayr - in - naṭiqin bihā
- Author : Badawi, Elssaʔid Muhammad and Yunis, Faṭṭy Aly
- Place of Publication: Tunis
- Publisher : ALECSO, The Arab League Education, Culture and Science Organization
- Date of Publication: 1983
- Number of Books: Book I
- Major Topics: The first section introduces the Arabic sounds. The second section includes 25 lessons based on situations.
- Use of Vocabulary: 900 words of Spoken Literary Arabic.
- Format of Lesson : Basic text which mixes between the narrative, dialogue and conversation styles followed by drills (1).
- Medium of Instruction: Arabic
- Main Method Used: Aural Oral (2)
- Main Purpose: It is directed to educated adult foreigners.
- Use of Visual Aids :
 - Recorded tapes accompany the lessons
 - Some slides representing the situations are also available.
 - Illustrations accompany the lessons.
 - Cards on which the new words are written are included.
- Use of Grammars: Introduces the basic structures of Arabic grammar with attention focused on :
 - The gradual introduction of the structures from concrete to abstract, from the basic to the derived and from the simple to the compound.
 - The repetition of the structures according to a systematic arrangement.
 - The distribution of the structures throughout the entire book.
 - Dealing with each grammatical fact indirectly through the main text.
- Use of Translation/Transliteration: NONE was used

(1) Dalīl ʔalmuʔallim, p. 33

(2) Ibid p. 23

(3) Ibid p. 19

Title : Al-Furqan li-ghayr-il-Arab

Major User: Adult students interested in learning Arabic to speak to Arabs.

Evaluation: A reasonable attempt. that gained benefit from the previous books. It introduces the Arabic sounds according to their place of articulation. It covers the four skills, with a concentration on listening and speaking.

Number of Books: 2 books

Major Topics: The first for Al-Furqan li-ghayr-il-Arab and the second is Al-Furqan li-ghayr-il-Arab

Use of Vocabulary: Elementary literary based vocabulary

Format of Lesson: Situations based on dialogues followed by exercises.

Medium of Instruction: Arabic

Main Method Used: Oral - oral

Main Purpose: Introduction of Arabic to help non-Arab students studying in the Arabic Institute to speak to Arabs in the first days of their stay in Mecca.

Use of Visual Aids: Every lesson starts with an illustration indicating the situation on which the lesson is based.

Use of Grammar: It covers the basic elements of Arabic grammar especially nominal and verbal sentences with case complements and particles.

Major Users: Non Arab students on the scholarship program at the Arabic Institute in Mecca.

Evaluation: This book is prepared for beginners who have had no previous contact with Arabic sounds. It aims at developing the phonological skills through listening, pronunciation and speaking. The first book consists of 10 lessons and covers all the Arabic sounds, presenting each sound through a picture and a single word. The second book consists of five units. Each unit consists of five lessons with a sixth for review. It adds new vocabulary through and drills to make it easy to link the sentences of the drills with authentic literary language as it is used in real situations.

Title : ʔal-ʔarabiyya li-ghayr-il-ʔarab

Author : Sulayman, abdullah et al

Place of Publication: Mecca

Publisher : University of Mecca, Institute of Arabic Language.

Date of Publication: 1984

Number of Books: 2 Books

Major Topics: The first is: ʔasswʔi ʔal-mugarrad and the second is ʔal-kitāb-ul-ʔasāsi

Use of Vocabulary: Elementary literary Arabic vocabulary

Format of Lesson: Situations based on dialogues followed by exercises.

Medium of Instruction: Arabic

Main Method Used: Aural - oral

Main Purpose: Introduction of Arabic to help non-Arab students studying in the Arabic institute to speak to Arabs in the first days of their stay in Mecca.

Use of Visual Aids: Every lesson starts with an illustration indicating the situation on which the lesson is based.

Use of Grammar: It covers the basic elements of Arabic grammar especially nominal and verbal sentences with some compliments and junctions.

Major Users: Non Arab students on the scholarship program at the Arabic Institute in Mecca.

Evaluation: This book is prepared for beginners who have had no previous contact with Arabic sounds. It aims at developing the phonological skills through listening, pronunciation and speaking. The first book consists of 10 lessons and covers all the Arabic sounds, presenting each sound through a picture and a single word. The second book consists of five units. Each unit consists of five lessons with a sixth for review. It adds new vocabulary through the drills to make it easy to link the sentences of the drills with authentic literary language as it is used in real situations.

Title : ʔalluḡha ʔalʔarabiyya li-ḡhayr-innaṭiqīn biḡā
Author: Mustafa, Qamar ʔabdou et al
Place of Publication: Cairo
Publisher: The National Centre for Educational Research
Date of Publication: 1984
Number of Books: One book with 30 lessons
Major Topics: Arabic alphabet - single words- nominal sentences- verbal sentences.
Use of Vocabulary: Literary Arabic words most of which occur in traditional books that introduce Arabic to Arab children
Format of Lesson: Single separated words - simple nominal and verbal sentence followed by drills.
Medium of Instruction: Arabic
Main Method Used: Traditional reading alphabetical method.
Main Purpose: Teaching Arabic to non-Arab beginners.
Use of Visual Aids: Single illustrations accompany single words in the first half of the book only.
Use of Grammar: It uses a very limited number of grammatical facts it uses the nominal sentence through the first 17 lessons. From lesson 18 to 30 it mixes the nominal and verbal sentences.
Major Users: Non Arab students living in an Arabic environment
Evaluation: It follows a traditional method in introducing the Arabic alphabet. It follows the alphabetical method but the order in which the letters are introduced is not clear. It begins with the letters ج and ش then it proceeds to ع and ف , sometimes it asks the learner to draw a picture of something! In other places it asks the learners to compose words from some given letters. In other cases it asks the learner to add one or two letters to form a word. Illustrations are not clear and not accurate.

Title : Tariqah Gadidah
Author : Al-Masri, Muhammad Amin
Place of Publication: Karachi, Beirut, Nairoubi, Durban
Publisher : Qur'an House, Nairoubi
Date of Publication: N/A - Cited in Higazi *
Number of Books: 3 Books
Major Topics: Reading texts and Qur'anic texts at the last quarter of book 3.
Use of Vocabulary : 1000 words divided to : 100, 300, 600
Format of Lesson: Arabic texts followed by drills.
Medium of Instruction : Arabic
Main Method Used: The reading method with concentration on grammar.
Use of Grammar: It covers most grammatical facts of Arabic. Each lesson is based on a grammar point which prevails in the text and in the drills.
Use of Translation/Transliteration: NONE was used
Major Users: Was the basic text for the Arabic course of Pakistan National Centre which has many branches throughout Pakistan. It is used also in teaching Arabic in most East African Countries like Kenya and Mauritius. It is also used in South Africa.
Newer Editions: Reprinted in different places: Beirut, Nairoubi, and South Africa.
Evaluation : Book is based on some Islamic concepts and speaks about things around the pupils. Of all the books reviewed here it comes closest to what this present study proposes to do, but it aims at teaching students to use Arabic as a foreign language while the focus in the present study is on teaching Arabic as a second language. Our syllabus is based on the real knowledge of the child, while Tariqah Gadidah is based on the author's assumptions about the child.

*Higazi, Mahmud Fahmy, Teaching Arabic in Pakistan Symposium of Venice, 1977 (pp. 111 - 114).

In addition to these books there are many others among which:

- A course In Modern Standard Arabic, Abdu, Daud Atia Beirut, 1961
- Taʿlim ʿalʿarabiyyah, Shalaby, Ahmad, Nahdet Misr, Cairo, 1966.
- ʿalʿarabiyya lilḥayāh, Abdul ʿaziz, Nasif Mustafa and Salih, Muhydin, King Saʿud University, Riyadh, 1982.

These books follow the same approaches of the previous ones.

It is clear from this review of Arabic books for teaching Arabic as a foreign language that whether written in Cairo, London or Michigan or elsewhere, all these books are **for foreign** students and adults who need to speak to Arabs or to live among them. None of them is intended for children who need to learn Arabic as a second language.

2 - METHODS OF TEACHING FOREIGN LANGUAGES

The method of teaching is the general plan for the presentation of the linguistic items to be taught (Girard, 1972, p.18). It is the means through which a fixed goal can be reached,

Prior to the twentieth century, a variety of language teaching methods were used. In ancient Greece and Rome, grammar was taught separately as an independent isolated subject. This method prevailed until the time of Wolfgang Ratke who supported the extensive reading method as the best way to learn a language.

On the other hand, Michel de Montaigne (1533 - 1592), a contemporary of Ratke, depended the natural method in learning a second language. He based his belief on his observation that the child **learns** the second language without studying grammar or **using** a book. He was followed by Comenius (1658) who introduced realia in teaching vocabulary. Then the translation method appeared as a result of Locke's (1704) opinion that language should not be taught through grammar but through use. In 1828, the grammar translation method was used in response to a call of Yohn Meidinger.

Through this method, grammar was learned by heart and the mother language was translated into the foreign language and vice-versa. The aim of this method was to develop thinking, to sharpen the memory and to train the pupils to think logically. From 1866 through 1869, Heness and Sauveur used the natural method which went a step further than Motaigue's and Locke's. They believed in stressing the spoken language, to help the pupil understand the language in a fixed situation. In 1867, Claude Marcel introduced the reading method, which emphasized listening and seeing. In this method, the pupils listen to familiar topics in order to ascertain of the passage. Then they read texts of gradually increasing difficulty. Grammar is used only to explain words and sentences. Among those who defended the reading method are Bond, Hagboldt and West.

In the 20th century, many methods have appeared alongside the traditional ones described above. Mackey described traditional and innovative language teaching methods (cited in Bady, 1979, pp. 117 - 122) the main traits of each is summarized in the following pages, based on Mackey's description.

The Direct Method:

This method uses every day language, with an emphasis on oral skills and learning correct pronunciation in the first weeks of instruction. In it, reading materials are introduced orally at the beginning, grammar and vocabulary are also taught orally. It introduces concrete meanings through the use of audio-visual apparatus and abstract meanings by putting ideas together. It presents grammar through tables. It aims at increasing listening ability and memory until they become automatic.

The Natural Method:

This method is like the direct method, but it begins by asking questions about the pictures and things. Then it explains the new words using other known words. The meaning is reached through inference on the part of the learner. It does not use the mother tongue and does not depend on translation. It does not speak about the new language rather it uses it. Grammar is used to correct mistakes. In other words, grammar is used as a means for correction, not as a target in itself. The dictionary is used only to help recalling forgotten words. The four skills are presented in the following order: listening - reading, writing and speaking with stress on grammar.

The Psychological Method:

This method is also related to the Direct Method and concentrates on a mental approach by linking ideas. It uses different visual aids. It classifies the vocabulary in groups of short common sayings related to fixed topics. Each group represents a lesson. It begins, with the **oral side**. Rarely it uses vernacular. It delays the teaching of grammar and reading while it teaches writing after the first few lessons.

The Phonetic Method:

This method is also called the "oral method" or the "correcting method". It begins with aural drills, then continues with pronouncing words, sentences and complete expressions successively. It introduces expressions through dialogue and stories where intonation is used rather than spelling. It teaches grammar through inference. It teaches writing by repeating what was heard or read.

The Reading Method:

It introduces lists of words, then the texts. It teaches words through context, translation and pictures. After reaching a certain level of vocabulary, additional readings are presented in the form of stories or summarized reports to reinforce the vocabulary the pupil has gained.

The Grammar Method:

Grammar is taught through texts which are prepared in a way that concentrate on usage rather than use. It neglects the oral side, i.e. pronunciation and speaking. It is easy to apply and is not in need of a teacher well versed in the target language. It concentrates on the practice of the grammar rules. It is easy to test and to conduct in the class.

The Translation Method:

This method focusses on translation of difficult texts from the target language to the first language and vice-versa. It is similar to the grammar method in that it does not need a highly qualified teacher in the target language. It is not costly and it is easy to apply.

The Grammar Translation Method:

This method combines both grammar and translation. It starts by teaching grammar and translating isolated words. Then it translates compound sentences. The vocabulary is listed in tables. No time is allocated for pronunciation, but it is acquired through exposure. The rules of grammar are learnt through units, each of which includes a group of similar sentences which are based on the same rule.

The Eclectic Method:

This method is called "La Methode Active" in France. It introduces the skills in the following order : speaking , writing, listening with understanding and reading. It uses audio visual aids.

The Unit Method:

This method follows the Herbartian technique of teaching which includes the following:

- (1) Stimulating the pupils in advance.
- (2) Introducing the material.
- (3) Directing the pupils towards inference.
- (4) Generalization.
- (5) Application.

The Language Control Method:

This method fixes the words and structures to be learnt and arranges them according to their difficulty. It teaches the abstract ideas through situations and finely worked pictures. It includes both oral and written skills.

The Mimicry Memorization Method:

Sometimes called the Information - Drill method. This method, comprises two steps:

- (1) The demonstration lessons which include the teaching of grammar, pronunciation and

vocabulary based on the teacher's information or the native speaker's information.

- (2) The training drills in which the native speaker or teacher reads a paragraph and then the pupils mimic them sentence by sentence after listening for a while, until they have memorized the whole paragraph. It is possible to replace the teachers by records for dialogue and drills. Sometimes this method is called "audio - lingual".

The Practice Theory Method:

Practice comes first and then the theory is explained to the pupil. The model paragraphs are memorised through fixed repetitions, after imitating the instructor and or records/tapes. The model paragraphs are introduced analytically from the phonetic and structural sides in a way that allows expansion to form new paragraphs which followed the same model.

The Dual Language Method:

It is based on differences and similarities between the target language and the native language. The materials are arranged according to the difficulties

of the components. It uses the mother's tongue to explain the lexical grammatical and phonetical differences. Each difference is then used as a basis for systematic drills.

The Cognitive Method:

It is a reaction to the audiolingual approach. It emphasises the communicative competence. Language acquisition is seen as rule (not habit) formation. The importance of comprehension-especially listening comprehension- is emphasized. Repetition in itself is discouraged, silence is recognized as useful and often necessary. Bilingual-bicultural proficiency is seen an ideal goal . (Prator and Celce-Murcia, 1979)*

Comment:

This general survey of the most prominent language teaching methods reveals that some methods represent an independant approach and others follow an eclectic approach which combines several methods. Most of these methods attach importance to communication as an essential function of language. This echoes Martinet's statement that every language "meets the need for communication" (cited in Girard, 1972 p.7).

* In: Teaching English as a Second or Foreign Language Celce-Murcia, M. and McIntosh, I., Newbury House, 1979 p. 4.

Scholars as have been noted above, since second and foreign languages have been taught, have differed as to which method is best for teaching language as communication. Some of them believe that this can best be achieved through oral activities while others believe that it can best be reached through translation. Still others focus on grammar, in the belief that grammar is the best way to control the learning process as it aids to ensure accuracy on the learner. As was seen in the review of current language teaching methods led to the development of new methods. "The vacuum created by dissatisfaction with previous methods was led to the appearance of a variety of so-called "unconventional" methods in recent years: the Silent Way, Suggestopedia, Counselling Learning, Community Language Learning, Total Physical Response and the Natural Approach, to name a few " (Long, 1985)*.

After reviewing existing language teaching methods, both traditional and innovative, it was clear that there is no single method to be followed in teaching Arabic

* In: Modelling and Assessing Second Language Acquisition Kenneth Hythenstam and Manfred Pienmann College Hill Press, California, 1985 p. 78.

as a second language. Therefore, an eclectic approach which combines positive aspects of several methods is suggested in the current study.

Included among the methods are ideas derived from innovative approaches:

- A) Emphasizing the relationship between language and content.
- B) Building the syllabus on real activities and daily needs of the learners.
- C) Using the flowchart technique in teaching Arabic as a second language.

The application of these trends is explained in subsequent chapters.

3 - New Trends in Language Teaching

In recent years several trends in language teaching have appeared, three of which are relevant to the curriculum and textbooks which are the focus of this study. These three are:

- a) Language and content.
- b) Language and activity.
- c) Language and flowcharts.

The relationship which each of these has to the current study will be explained below.

A - Language and Content:

The importance of subject matter and content as a context for language learning is now generally acknowledged in second language research. "Learning, it is now clear, involves language not merely as a passive medium for receiving concepts. Thus learning is not merely through language but with language" (Maryland, 1977, IX).

"Language in the content class should be the target of an active policy across the curriculum, but it should not be assumed that it is easy to achieve this goal. This can be realised at the classroom level through the materials adopted or written for the courses" (Long, 1985, p. 77).

Decisions regarding syllabus content have been made from a variety of perspectives on the organization of

of language - its grammatical structures, its national or functional categories, the situations in which it is employed, or the topic which forms the context of its use. The selection, sequencing, and grading of this content have been based on numerous criteria, including social usefulness, frequency and range of occurrence, and degree of difficulty for the learner". (Pica, 1985, p.137).

"Second language students cannot be denied the full benefit of the education offered; they must learn the subject matter of content classes also" (Mohan, 1986, p.11)

"Outside the isolated language classroom students learn language and content at the same time. Therefore we need a broad prospective which integrates language and content learning" (Mohan, 1986, p.18). If we apply this to teaching Arabic as a second language, we find that the language is literary Arabic and the content is the Islamic experience of the child. This can be represented by the activities which the child undertakes in fixed situations throughout his daily life.

In this kind of approach learning a language will not merely concentrated on teaching language skills, but it will also extend to include the use of the language in functional, communicative approach.

"We may readily acknowledge that the ability to produce sentence is a crucial one in the learning of a language. It is important to recognize, however, that it is not the only ability that learners need to acquire. Someone knowing a language knows more than how to understand, speak, read and write sentences. He also knows how sentences are used to communicative effect" (Widdowson 1978, p.1).

The real communicative approach depends upon two factors, the linguistic factor and the psychological one. The psychological factor plays an important role in dialogues. They should be as natural as possible, with minimal fabrication. Therefore the learner must have something that he wants to express, that he has the desire to express, and that he is able to express.

Bakla, Muhammad Hassan and AlQasimi, in their programs to teach Arabic through Rádío, have followed the dialogue style in presenting modern live pictures in its different aspects. It follows real life quite closely, so that the student can communicate easily with others. (Riyadh sumposium, Vol. II P. 306).

As quoted by Al.Qasimi, A Martinet says:" The linguistic component has no meaning except by referring

to a fixed situation in a fixed spot." (Assiweesy, 1979 pg. 139). It is preferable that the lessons represents a chain of situations related to fixed figures, around which the syllabus is drawn. In addition it should be written to cover all activities which the learner typically undertake, from the time he wakes up in the morning until he goes to sleep in the evening.

As for the vocabulary, the first should be those words that the learner already knows. Then we can use the language which is linked with real situations in the life of the learner.

In sum, language and content should not be separated; instead, they should relate to the real use of the language by the learner in his or her daily activities.

B - Language and Activity:

"In less complex societies much is learned informally and incidentally by direct experience. But as societies become more complex the need ~~increases~~ for formal or intentional teaching and learning in educational situations. This brings with it the dangers that formal education will become too isolated from life experience. Formal education will tend towards verbalism, or the mechanical memorization of sentences, and undigested information. Dewey relates this tendency to the ordinary notion of education; the notion which ignores its social necessity and its

identity with all known situation that affects conscious life and which identifies it with importing information about remote matters and the conveying of learning through verbal signs, the acquisition of literacy" (Dewey, 1916, pg. 8).

Dewey contrasts verbalism with activity. The concept of activity is a corrective to verbalism. In an activity, words and information are integrated with thought and action.

"Wisdom has never lost its association with the proper direction of life. Only in education never in the life of the farmer sailor, merchant, physician, or laboratory experimenter, does knowledge mean primarily a store of information aloof from doing" (Dewey, 1916, p. 218).

"An activity, then, combines theory (background knowledge) and practice (action situations). Learning an activity is learning both theory and practice. Verbal, expository learning is essential for understanding theory and symbolic knowledge but it needs to be associated with the experience and practical knowledge consequently, Dewey recommends that verbal, expository learning should be completed with verbal, experiential learning" (Mohan 1986, p. 45).

"Giving students more access to practical experience and specific data enables them to use their learning powers and to enjoy a worthwhile learning processes. But doing is not an alternative to knowing, it is a way of knowing. And activity is not an alternative to talk; it is a context for talk" (Mohan 1986, p. 46).

Activity is a more precise concept than "topic". A topic is anything that can be talked about; an activity is a combination of action and theoretical understanding" (Mohan 1986, p. 42).

"The meaning of what people do, the correct description of their activities, becomes more and more transparent to us as we come to understand a form of social life and the concepts developed by its communities of theoretical inquires" (Deorden, 1968 pp. 132, 134).

Education, therefore, has to be described as invitation into activities or modes of thought and conduct (i.e thought and action) that are worthwhile (Peters, 1966, cited in Mohan, 1986, p. 44)

Some scholars suggest that too much writing and talking in school is used to test what children know and too little is concerned with enabling them to learn to make sense of things for themselves. (Martin, M. et al, 1976 cited in Mohan, 1986 p. 25).

There is a wide spread agreement that young children learn their first language through action situations. The speech of young learners and of those speaking to them is oriented to action is the here-and-now (Newport et al, 1977). It is therefore recommended that second language learners learn in a similar fashion (Dulay, Burt and Krashan 1982 cited in Mohan, 1986 p. 54)

Most language courses will contain language in action situations. An interest in contextualised dialogue demands knowledge of the communicative environment of the learner. We need to know who to communicate with and in what situations.

Dewey makes it clear that an activity contains description, sequence, and choice. The knowledge structure of an activity is reflected in the way an individual directs thought and action towards a goal and creates a pattern of activity the aim as a foreseen end

gives direction to the activity The foresight functions in three ways. In the first place, it involves careful observation of the given condition to see what means are available for teaching the ends, and to discover the hinderances in the way. In the second place, it suggests the proper order or sequence in the use of these means. It facilitates an economical selection and arrangement. In the third place, it makes the choice of alternatives possible. If we can predict the outcome of acting this way or that, we can then compare the value of two ~~courses~~ courses of action and we can pass judgement upon their relative desirability. (Dewey 1916 p. 102).

Application to the teaching of Arabic an activity means a social practice, a form of social life that has a publicly acknowledged structure and standards. When we talk about learning Arabic, we can distinguish among at least the grammar of Arabic; the psycholinguistic processes of a competent speaker of Arabic; what a learner knows about Arabic; and the learner's learning strategies and processes. These should be taken into considerations when teaching Arabic.

Following the strategy of dividing activity into description, sequence, and choice will help us in building

the units of our curriculum . In other words, such divisions will enable us to cover the four main skills of Arabic and will give us alternatives that we can use during the course of teaching the language. This leads to the following new trend that is, using flowcharts in teaching Arabic.

C - Lanugage and Flowcharts:

"A device which does show choices and their reasons and which outlines more complex processes in action situations is the flowchart. While the flowchart is usually associated with computers, the best way to get a sense of its scope for representing problem solving action procedures is to look in the growing literature on algorithms, that is problem - solving" (Mohan p. 58).

"The Arabic textbook has neglected a modern method that proved suitable in teaching second language, that is the flowchart. If most of us link between the flowchart and the mechanical educational devices on the electronic computer, the real status of affirs proves that it is possible to use this method in the textbook without using any device" (Al Qasimi, 1978).

Al Qasimi (1978) has presented a good example of how to use flowchart in his program for teaching Arabic in Gambia under the title, "Teaching Arabic to non-Arabs thorough the map".

In that educational unit he presented numerous mechanical drills as well as meaningful drills which can be truned to real communicative drills which can lead to a kind of free composition through the map he presented the following : -

- The adverbs of place, like فوق - تحت - يمين - شمال
- Some interrogative particles like, ما - من - مل - أين
متى - أي
- some pronouns, like هو - هي - أنا - أنت
- some prepositions, like من - الى - عن - في

In addition to the adjectival clause and some patterns of the nominal and the verbal sentence. He followed a clear, simple method which uses a fixed plan and a limited program. Every drill is based on a linguistic fact which is repeated until it becomes a habit. Then, he moves to meaningful drills on the same fact. At last he turns to communicative drills which can lead to a kind of free composition as we have explained before. Mohan has also indicated the possibility of using the flowcharts without using the computer, especially for beginners.

"Flowcharts for beginners could be prepared with as few boxes as are necessary for a single lesson The details of the flowchart can be determined by the interests of the students (Mohan 1986, p. 16).

Flowcharts are therefore a very useful method for drawing attention to the structure of a situation. Since situations are a source of language problems for the students, the flowchart describes a problem solving strategy for a specific situation which the student can learn.

Initially, the flowcharts can be introduced as a technique for working with the dialogue. The flowcharts can represent a whole family of dialogues, related to a single situation. However, dialogues themselves should be considered as neither set nor enduring, nor the be-all and end-all of the lesson, but simple as a focus for some of the possibilities of the situation at hand.

CHAPTER II

A - Subjects:

The first questionnaire.

- 1 - Presentation.
- 2 - Data collected:
 - A) The Basic Samples.
 - b) Arabic words and expressions used in some non-Arab languages
- 3 - Results:
 - A) Vocabulary list.
 - B) Personal names taken from the Basic Samples.
 - C) The tables of grammatical structures.

Countries	No. of Students	Countries	No. of Students
Yemen	4	Nigeria	3
Europe	3	Thailand	2
Yemen	1	Central Africa	1
Ghana	1	Senegal	1
Kenya	1	China	1
Near East	1	Philippines	1
India	1	Malaysia	1
Guinea	1	Singapore	1
U.S. America	1	Maldives	1
Pakistan	1	Saudi	1
Turkey	1	Czechoslovakia	1
Chad	1	Sudan	1
S. Africa	1	Sri Lanka	1

I. The First Questionnaire

1 - Presentation

A - Subjects:

Forty-three people completed the first questionnaire in January, 1987, including 29 male students at Al-Azhar University, 10 female students at Al-Azhar, and 4 non-Arab Muslim students attending other Egyptian Universities. Most of the Al-Azhar students came to Egypt to study Arabic in order to become Arabic teachers. These students represent 26 countries, as indicated in Table (1).

Table (1)
Countries of Origin and Numbers of Students
who completed the first questionnaire
(N = 43)

Countries	No.Of Students	Countries	No. Of Students
Tanzania	4	Nigeria	3
Ethopia	3	Thailand	2
Indonesia	3	Cemiral Africa	1
Ghana	3	Senegal	1
Kenya	3	China	1
Mauritius	3	Phillipine	1
India	1	Malaysis	1
Greece	1	Singapour	1
U.S. America	1	Maldives	1
Pakistan	1	Mali	1
Turkey	1	Yougoslavia	1
Chad	1	Somali	1
S. Africa	1	Sri Lanka	1

Selection Procedures:

The students who completed the questionnaires were volunteers who responded to announcement concerning the need for non-Arab Muslims to assist in a research study that was aimed at devising a curriculum to teach Arabic to non-Arab Muslim children.

B - Instrument:

The questionnaire used was prepared by the present investigator in order to obtain the following information:

- a. The Arabic words and sentences the average non-Arab Muslim child is likely to know before attending school.
- b. The chapters of the Holy Koran which such a child recites prior to attending school.
- c. The child's knowledge of the articles of faith and the pillars of Islam
- d. Their knowledge of Arabic words and sentences which are used by these subjects in their native language.

- e. The situations on which non-Arab muslim children use Arabic in their country.

An open-ended or checklist format was used. (See appendix 1 copy of the questionnaire).

C - Data Collection Procedures:

The investigator met with the subjects, explained the project, distributed the questionnaires and answered any questions which the subjects might have had. The Al-Azhar students were met in two separate groups (29 males and 10 females) and the 4 other subjects were met individually in their homes. Instructions were given in Arabic, English or French, according to the language proficiency of the subjects. Following these meetings. The subjects then completed the questionnaires at home and then returned them to the investigator.

D - Data Analysis Procedures:

Responses to questions were tabulated and content analyses carried out in order to derive the lexicon and linguistic structures Muslim children in these non-Arab countries use.

2- DATA COLLECTED FROM THE FIRST QUESTIONNAIRE

Introduction:

As mentioned before, forty-three informants answered the questionnaire. The main aim of the questionnaire was to collect the particular Arabic passages and expressions Muslim children usually learn at home before entering school and the particular context in which they were used. For the purpose of this study, these are called "the basic samples" from which the vocabulary of the first lessons of the proposed curriculum is taken. These basic samples include the following:-

1. The first Arabic sentence the non-Arab child hears.
2. The Arabic passages and expressions the non-Arab child acquires at home.
3. Common Arabic words which are used in many non-Arab languages.

The analysis of the previous items has yielded the following:

- A) A list of vocabulary.
- B) Arabic words that can be used as personal names.
- C) The grammatical structures tables.

In addition the questionnaire revealed the situations in which Arabic is used in most non-Arab Countries.

Each of the previous items will be presented in the following pages.

2-8 Common Arabic Words and Expressions Used
in many non-Arab languages

Item	Passages & Expressions Revealed	No. of Formants
3) The first Arabic sentence the non-Arab child hears	Blessing formula بسم الله الرحمن الرحيم	14
	Greeting formula السلام عليكم	13
4) The supplications	Chapter 2 verse 201 of the Holy (Qur'an) "ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة، وقلنا عذاب النار"	13
5) The sayings of the Prophet Muhammad (P.B.O.H)	The pillars of Islam (١) "بنى الاسلام على خمس شهادة ان لا اله الا الله وان محمداً رسول الله، واقام الصلاة وايتاء الزكاة وحج البيت وصوم رمضان"	6
6) Common Arabic words and Expressions used in many non-Arab languages	See inclosed lists	

(١) صحيح البخارى - كتاب الايمان ص ٩ - دار الشعب القاهرة

2-B Common Arabic Words and Expressions Used
in many non-Arab Languages

(ف)		(ذ)		(أ)	
fajr	فجر	Dhulḥijjah	ذو الحجة	?arkān	أركان
(ق)		(ر)		?ustāz	أستاذ
qabr	قبر	Rabi? ?awwal	ربيع أول	?imām	إمام
Qur?ān	قرآن	Rajab	رجب	(ت)	
qalam	قلم	Ramaḍān	رمضان	takbīr	تكبير
(ك)		(ث)		(ث)	
Kitāb	كتاب	Sha?bān	شعبان	thawāb	ثواب
Kursi	كرسي	Shukran	شكرا	(ج)	
(ل)		Shawwāl	شوال	Jum?ah	جمعة
laylat-ul-qadr	ليلة القدر	(ص)		janāzah	جنازة
(م)		ṣubḥ	صبح	jannah	جنة
mu?min	مؤمن	(ظ)		jahannam	جهنم
Muharram	محرم	zuhr	ظهر	(ح)	
madrasah	مدرسة	(ع)		ḥarām	حرام
masjid	مسجد	{arabiyyah	عربية (ال)	ḥalāl	حلال
		{ishā?	عشاء	(خ)	
muslim	مسلم	{aṣr	عصر	khutbah	خطبة
mushrik	مشرك	عيد الاضحى		(د)	
mu?allim	معلم	{id-ul-?aḍḥa	عيد الفطر	dar	دار
maghrib	مغرب	{id-ul-fiṭr	(و)	(ذ)	
munāfiq	منافق	waqt	وقت	dhikr	ذكر
mawlid	مولد	(ي)		(ن)	
		يوم عاشوراء		niṣf	نصف
		yawmu {āshūrā?		nikah	نكاح

3- Results of the Analysis of the Data of the First Questionnaire

3-A The List of Vocabulary

				(أ)	
tabbat	تَبَّتْ	?allāh	الله	?ātinā	آتِنَا
?attahiyyāt:	التحيات	?alāhumma	اللهم	?al?ākhir	الآخر
ta?budūn	تعبدون	?ilāh	إله	?al?ākhirā	الآخره
takbir	تكبير	?ilā	إلى	?āl	آل
tawwābā	تواب	?imām	إمام	?āmin	آمين
	(ث)	?in	إن	?ibrāhīm	ابراهيم
thawāb	ثواب	?anā	أنا	?abīlahab	أبي لهب
	(ج)	?anta	أنت	?aḥad	أحد
jā?a	جاء	?antum	أنتم	?idhā	إذا (ظرفية)
jum?ah	جمعة	?inḥar	انحر	?idhā	إذا (شرطية)
janāzah	جنازة	?an?amta	أنعمت	?arkān	أركان
?aljannah	الجنة	?inna	إنّ	?ustādḥ	أستاذ
?aljinnah	الجنة	?anna	أنّ	?istatā?	استطاع
jahannam	جهنم	?ihdinā	اهدنا	?istaghfirh	استغفره
	(ح)	?awwal	أول	?al?islām	الاسلام
ḥajj	حج	?itā?	ايتاء	?al?islāmiyyat	الاسلامية
ḥaram	حرام	?al?imān	الإيمان	?ashhad	أشهد
ḥasad (v)	حسد	?iyyāk	أيّك	?al?adhā	الأضحى
ḥasanah	حسنة	?ayyuhā	أيها	?a?bud..	أعبد
ḥalāl	حلال		(ب)	?a?ṭaynāk	أعطيناك
?alḥamd	الحمد	bi	بِ	?al?a?lā	الأعلى
ḥamid	حميد	bārakt	باركت	?a?ūdh	أعوذ
ḥawl	حول	bikhayr	بخير	?aghnā	أغنى
ḥayy	حيّ	barakātuh	بركاته	?afwājā	أفواجا
	(ش)	bism	بسم	?akbar	أكبر
shukr	شكر	buniya	بني	?iqām	أقام
shukran	شكرا	bayt	بيت	?illā,?allā	إلا، إلا
shahādah	شهادة		(ت)	?alladhī	الذي
Shawwāl	شوال	tabāraka	تبارك	?alladhīn	الدين
		tabḥ	تَبَّ		

(ص)

ra?yt	(ر) رأيت	?abduhu	عبده	?aṣṣalihīn	الصالحين
Rabb	رب	?adhāb	عذاب	?aṣṣubḥ	الصبح
Rabbik	ربك	?arabiyy	عربي	ṣudūr	صدور
Rabbanā	ربنا	?al-?arabiyyah	العربية	ṣirāṭ	صراط
Rabbi?	ربي	?al-?ishā?	العشاء	?aṣṣalāh	الصلاة
Rabī	ربيع	?al-?aṣr	العصر	?aṣṣalawāt	الصلوات
Rajab	رجب	?al-?aẓīm	العظيم	ṣalli	صل
rajīm	رجيم	?al-?uqad	العقد	ṣallā	صلى
raḥmah	رحمة	?alā	على	ṣallayt	صليت
?ar-rahmān	الرحمن	?an	عن	?aṣṣamad	الصمد
?ar-rahīm	الرحيم	?id	عيد	ṣawm	صوم

(غ)

(ض)

?ar-rusul	الرسول	ghāsiq	غاسق	?addallīn	الضالين
rasūl	رسول	ghayr	غير		
rasūluh	رسوله				
Ramaḍān	رمضان				

(خ)

(ط)

?azzakāh	(ز) الزكاة	khutba	خطبة	?attayyibāt	الطيبات
		khalaq	(v) خلق		(ظ) الظاهر
	(س) سبح	?alkhannās	الخناس	?azẓuhr	
sabbih	سبحان	khayr	خير		(ع) العائدين
subhān	سبحان	khayruh	خيره		

(د)

(ع)

sabilā	سبيلا			?al-?ā?idīn	العائدين
sa?id	سعيد	dār	دار	?ābid	عابد
?assalām	السلام	du?ā?	دعاء	?ābidun	عابدون
sallim	سلم	?ad-dunyā	الدنيا	?ashūrā?	عاشوراء
	(ش) شاء	dīn	دين	?al?ālamīn	العالمين

(ذ)

عام (n.)

shā?ā	شاء			?ām	عام (n.)
sharr	شر	?adhdhikr	الذكر	?ibād	عباد
sharrih	شهره	dhūlhijjah	ذو الحجة	?abadtum	عبدتم

niṣf	نصف	li, la	(ل) ل (حرف جر)	Shaḥbān	شعبان
naṣḥud	تعبد	lā	لا (ناحية)		(ق) ق
naffathāt	نفاثات	lam	لام	fa	ف
nikāh	نكاح		(م) م	?al-faʔizīn	الفايزين
nawm	نوم	muʔmin	مؤمن	?al-fath	الفتح
	(د) د	mā	ما (ناحية)	?al-fajr	الفجر
huwa	هو	mā	ما (مصدرية)	?al-fiṭr	الفيطر
	(و) و	mā	ما (شرطية)	?al-falāḥ	الفلاح
wa	و (عطف)	mā	ما (موصولة)	?al-falaq	الفلق
wa	و (حال)	mālūh	مالك		(ق) ق
wahdah	وحده	mubārak	مبارك		قال
?alwaswās	الوسواس	majid	مجيد	qāl	قامت
waqab	واقب	?al-murḥarram	المحرم	qāmat	القبر
waqt	وقت	muḥammad	محمد	?alqabr	قد
	(ي) ي	?al-madrasah	المدرسة	qad	القدر
yā	يا	?al-mustaqim	المستقيم	?alqadr	قرآن
yāʔayyuhā	يا أيها	?al-masjid	المسجد	Qurʔān	قل
yadā	يادا	?al-muslim	المسلم	qul	قلم
yadkhulūn	يدخلون	mushrik	مشرک	qalam	قنا
yarḥamuk	يرحمك	muʔallim	معلم	qinā	قوة
yaqḥfir	يفقر	?al-maghrib	المغرب	quwwah	(ك) ك
yakun	يكن	?al-maghḍūb	المغضوب		ك (حرف جر)
yalid	يلد	malāʔikah	ملائكة	ka	الكافرون
yuwaswis	يوسوس	malik	ملك	?al-kafirūn	كان
yūlad	يولد	man	من	kāna	كتاب
yawm	يوم	min	من	kitāb	كتب
		munāfiq	منافق	kutub	كرسي
		?almawlid	المولد	kursī	كسب
			(ن) ن	kasab	كفوا
?annār	النار			kufwan	كلّ
?annās	الناس			kull	الكوشر
?annabiyy	النبي			?al-kawthar	
nastaʔin	نستعين				
naṣr	نصر				

3-B Arabic Words that Can Be Used as Person Names

* persons names taken as they occur in the basic samples or with slight changes.

A. Male Names

Falāḥ	فلاح	ʔibrahīm	ابراهيم
Mālik	مالك	ʔabū-	أبو -
Mubāarak	مبارك	ʔislām	اسلام
Mājid-ul-lah	مجيد الله	Barakāt	بركات
Muḥammad	محمد	Ḥamid-ud-dīn	حميد الدين
Mustaqīm	مستقيم	Ḥamid-ul-lāh	حميد الله
Muslim	مسلم	Ḳhayr-ud-dīn	خير الدين
Naṣr	نصر	Ḳhayr-ul-lāh	خير الله
Naṣr-ud-dīn	نصر الدين	Ramaḍān	رمضان
Naṣr-ul-lāh	نصر الله	Saʔīd	سعيد
		Ṣaliḥ	صالح
		ʔābid	عابد
		ʔabd-ul-twāb	عبد التواب
		ʔabd-ul-ḥamid	عبد الحميد
		ʔabd-ur-raḥmān	عبد الرحمن
		ʔabd-ul-raḥīm	عبد الرحيم
		ʔabd-ul-lāhi	عبد الله
		ʔabd-ul-majīd	عبد المجيد
		ʔīd	عيد
		Fāʔiz	فائز
		Fath-ullāh	فتح الله

B. Female Names

Ṣaliḥah	صالحة	ʔīmān	إيمان
ʔābidah	عابدة	Taḥiyyah	تحية
Fāʔiza	فائزة	Ḥamidah	حميدة
Kauthar	كوثر	Raḥmah	رحمة
Mubāarakah	مباركة	Zākiyah	زاكية
Muslimah	مسلمة	Sabīlah	سبيلة
Nāsirah	ناصرية	Saʔīdah	سعيدة

* These names can be used in the reading text and in the drills. Many of these names are already in use among Muslim communities in non-Arab Countries.

3-C Tables of The Grammatical Structures

عرض وتحليل الجمل الاسمية

Presentation and Analysis of Nominal Sentences

الورود Frequency	أنواع الخبر Kinds of Predicate	أنواع المبتدأ Kinds of Subject	الجملة Sentence
١٠	مفرد نكرة مشتق	علم	الله أحد
	مفرد نكرة مشتق	علم	الله أكبر
	مفرد معرفة مشتق	علم	الله الصمد
	جملة اسمية	مضاف للضمير	امراته... في جيدها حبلى
٢	مفرد نكرة مشتق	ضمير منفصل	أنا عابد
	جار ومجرور	ضمير منفصل	أنتم بخير
	جمع نكرة مشتق	ضمير منفصل	أنتم عابدون
	معرفة	مضاف للضمير	ان شائناك هو الأبتى
٤	جملة فعلية	ضمير متصل	انا اعطيناك الكوثر
	مفرد نكرة مشتق	ضمير متصل	انك حميد مجيد
	مضاف لمعرفة	اسم ان علم	أن محمد رسول الله
	مضاف للضمير	اسم ان علم	ان محمد عبده ورسوله
	جملة فعلية	ضمير متصل	انه كان توابا
	جار و مجرور	معرفة بالالف واللام	التحيات لله
	" " "	" "	الحمد لله
	" " "	" "	السلام عليك
	" " "	" "	السلام عليكم
	" " "	" "	السلام علينا
٢	مفرد نكرة مشتق	" "	الصلاة خير من النوم
	جار ومجرور	" "	الصلوات... لله
	مفهوم	نكرة موصوفة	عيد مبارك
	جار ومجرور مقدم	نكرة	في جيدها حبلى
٦	مفهوم	اسم "لا" نافية للجنس	لا اله الا الله
	" "	" " " "	لا شريك له
	جار ومجرور مقدم	مضاف للضمير	لكم دينكم
" " "	نكرة	لى دين	

The number of sentences: 45

عدد الجمل : ٤٥ جملة

احصاء انواع المبتدأ والخبر

Summary of Kinds of Subject and Predicate

الورود Frequency	انواع الخبر Kinds of Predicate	الورود Frequency	أنواع المبتدأ Kinds of Subject
١٦	نكرة Indefinite	١٦	علم Proper noun
٨	جار ومجرور Prepositional phrase	٨	معرفة بالالف واللام Definite noun
٤	مفهوم Understood	٧	اسم "لا" النافية للجنس Subject after "لا"
٣	جار ومجرور مقدم Prepositional phrase advanced	٥	ضمير منفصل Pronoun
٣	معرفة بالاضافة First term of (Idafa)	٤	اسم ان Subject after "ان"
٢	معرفة بالالف واللام Definite noun	٣	اسم ان ضمير متصل Attached pronoun
٢	جملة فعلية Verbal sentence	٣	معرفة بالاضافة First term of (Idafa)
١	جملة اسمية Nominal sentence	٣	نكرة متأخرة Indefinite delayed

معرض وتحليل الجمل الفعلية التي فعلها مضارع
Presentation and Analysis of Imperfect Verbal Sentences

الفاعل Agent	أنواع الفعل المضارع Kinds of Imperfect Verb							الجملة Sentence
	مبنى للمجهول Passive	غير تام Un-Complete	أحرف الزيادة Increase	مزيد Augmented	مجرد Un-Augmented	معتل Defective	سالم Sound	
ضمير مستتر					x		x	أشهد
ضمير مستتر					x		x	أعبد (٣)
ضمير مستتر					x	x	x	أعوذ بالله
ضمير متصل					x		x	تعبدون
اسم كان					x	x		لم يكن له كفوا احد
ضمير مستتر					x	x		لم يلد
مجهول	x				x	x		لم يولد
ضمير مستتر			أ س ت	x		x		نستعين
ضمير مستتر					x		x	تعبد
ضمير متصل					x		x	يدخلون
اسم ظاهر					x		x	يرحمك الله
ضمير مستتر					x	x		يطمس ناراً
اسم ظاهر					x		x	يغفر الله لى ولك

Number of Sentences:16

عدد الجمل : ١٦ جملة

Summary of Kinds of Agent احصاء أنواع الفاعل

Understood	٨	ضمير مستتر
Attached pronoun	٢	ضمير متصل
External noun	٢	اسم ظاهر
Agent of passive verb	١	ناصب فاعل
Subject after (كان)	١	اسم كان

Summary of Kinds of Imperfect Verb احصاء أنواع الفعل المضارع

Trilateral sound	٩	ثلاثى سالم
Hollow	٢	الأجوف
Assimilated	٢	المشال
Augmented	١	المزيد
Defective	١	الناقص
Passive	١	المبنى للمجهول
Incomplete	١	الناسخ

عرض وتحليل الجمل الفعلية التي فعلها أمر

Presentation and Analysis of Imperative Verbal Sentences

الفاعل Agent	أنواع الفعل الامر					الجملة Sentence
	الزيادة Increase	مزيد Aug- mented	مجرد Unaug- mented	معتل Defec- tive	سالم Sound	
ضمير مستتر	الهمزة	X		X		آتنا في الدنيا حسنة
" "	أ س ت	X			X	استغفره
" "			X		X	انحر
" "			X	X		اهدنا الصراط المستقيم
" "	الألف	X			X	بارك على محمد
" "	التضعيف	X			X	سبح بحمد ربك
" "	"	X		X		صل على محمد (٢)
" "			X	X		قل (٤)
" "			X	X		قنا عذاب النار

Number of sentences: 13

عدد الجمل : ١٣ جملة

أنواع الفاعل

أحصاء أنواع فعل الامر

Summary of Kinds of Agent

Summary of Kinds of Imperative Verb

الفاعل ضمير مستتر وجوبا في كل ال
agent in all these sentences
understood

٥ ثلاثي مزيد
Trilateral augmented

٤ معتل الوسط
Hollow

٤ معتل الآخر
Defective

١ ثلاثي مجرد سالم
Unaugmented trilateral sound

١ لفيق مفروق
Doubly weak

Kinds of Second Term of (Idafa)							التركيب Construction
مضاف لمعرفة First item of Idafa	مصدر Verbal noun	اسم موصول Relative Pro-noun	نكرة Indefinite	ضمير Pronoun	علم Proper noun	معرفة Definite	
			x				(أبي لهب)
						x	أركان الايمان
						x	اقام الصلاة
						x	اله الناس
						x	ايتاء الزكاة
					x		ب (اسم الله)
x						x	حج البيت
							حمد ربك
					x		دين الله
						x	رب العالمين
						x	رب الفلق
						x	رب الناس
				x			ربك
				x			ربنا
						x	شر النفاثات
						x	شر الوسواس
			x				شر حاسد
			x				شر غاسق
		x					شر ما
	x						شهادة (ان لا اله الا الله)
						x	صدر الناس
		x					صراط الذين
					x		صوم رمضان
					x		عباد الله
						x	عذاب النار
						x	عيد الأضحى
						x	عيد الفطر
						x	غير المغضوب عليهم
						x	ليلة القدر
x							مالا، يوم الدين
				x			ماله
						x	ملك الناس
					x		نصر الله
					x		نصف شعبان
					x		يدا أبي لهب
						x	يوم الدين
					x		يوم عاشوراء

عدد التراكييب : ٣٧ تركيبا Number of (Idafa) Constructions : 37

Summary of Kinds of Second Term of (Idafa)

احصاء انواع المضاف اليه

Relative Pronoun	٢	اسم موصول	Definite noun	١٨	معرفة بالالف واللام
Related to a Definite noun	٢	مضاف الى معرفة	Proper noun	٨	علم
Verbal noun (Paraphrased)	١	مصدر مؤول	Attached pronoun	٣	ضمير متصل
Related to a pronoun	١	مضاف الى الضمير	Indefinite	٢	نكرة

عرض وتحليل تراكييب الجار والمجرور

Presentation and Analysis of the Prepositional Phrases

وظيفة التركيب Function of the Construction	علامة الاعراب Inflection Sign	حروف الجر Preposition	التركيب Construction
متعلق بفعل تقديره أبدأ	الكسرة	الياء	ب (اسم)
متعلق بفعل: سبح	"	الياء	ب(حمد)
متعلق بفعل: صل	"	على	على آل
" " "	الفتحة	"	على ابراهيم
" : بُنى "	الكسرة	"	على خمس
خبر لمبتدأ مفهوم من السياق	"	"	على عباد
متعلق بالفعل : صل	"	"	على محمد
خبر للمبتدأ : السلام	الكسرة	"	علينا
متعلق بالفعل غضب المشتق منه المغضوب	المقدرة	"	عليهم
متعلق بالفعل: بارك، حال	الياء	في	في العالمين
" " نفت المشتق منه النفاثات	الكسرة	"	في العقد
متعلق بالفعل : يدخلون	"	"	في دين الله
" " : يوسوس	"	"	في صدور
" " : صل	"	اللام	ل (ربك)
عطف بيان للوسواس قبله	"	من	من الجنة
متعلق بالفعل : أعوذ	"	"	من الشيطان
متعلق بفعل محذوف تقديره : تكون	الياء	"	من العائدين
بعد أفعال التفضيل	الكسرة	"	من النوم
متعلق بالفعل : أعوذ	"	"	من شر
نعت لكلمة : حبل	"	"	من مسد

Number of Prepositional Construction: 20

عدد التراكييب : ٢٠ تركيباً

إحصاء حروف الجر و علامات الإعراب ووظيفة الجار والمجرور

Summary of the Prepositions, the inflection signs and the functions of the Prepositional Phrases

<u>Frequency</u>	<u>علامات الجر</u>	<u>Frequency</u>	<u>حروف الجر</u>
١٥	الكسرة	٧	على
٢	الياء	٦	من
٢	الكسرة المقدرة	٤	في
١	الفتحة	٢	الياء
		١	اللام

The Function of the Prepositional Phrase وظيفة الجار و المجرور

١٤	Related to the verb	- متعلق بالفعل
١٣	Acting as predicate (مرتين هنا + ١١ في الجملة الاسمية)	- خبر للمبتدأ
١	Acting as (Hal)	- حال
١	Noun in apposition	- عطف بيان
١	After the relative	- بعد أفعال التفضيل
١	Acting as adjective	- نعت

عرض وتحليل أنواع النعت

العنوان	نوع النعت	الصفة	نوع الاسم المنعوت	التعبير
Number	Kind of Adjective	adjective	Kind of Substantive noun	Expression
مفرد	معرفة بالالف واللام	الرحيم	معرفة	أعوذ بالله من البهيماني الرحيم
"	"	الرحمن	علم	بسم الله الرحمن الرحيم
"	"	الأعلى	مضاف للضمير	سبحان ربى الأعلى
"	"	العظيم	"	سبحان ربى العظيم
جمع مؤنث سالم	"	الطيبات	معرفة	الطلوات الطيبات
جمع مذكر سالم	"	المالحين	مضاف لمعرفة	على عباد الله المالحين
مفرد	نكرة	مبارك	نكرة	عيت مبارك
جمع مذكر سالم	معرفة بالالف واللام	الفاخرين	معرفة	من العاقدين الفاخرين
مفرد	"	الضناس	معرفة	من شر الوسواس الخناس
جملة فعلية	جملة فعلية	جملة " إذا حسد "	نكرة	من شر حاسد إذا حسد
جملة	"	جملة (إذا وقب)	"	من شر غاسق إذا وقب
مفردة مؤنثة	مضاف الى نكرة	ذات	"	نارا ذات لهيب

عدد الصفات : ١٣ صفة

إحصاء أنواع النعت من حيث النوع والعدد

العدد	النوع	العدد	النوع
Number	Kind	Number	Kind
٨	Sing. M.	٩	Definite
٢	S.M.P.	٢	V. Sentence
١	Sing. F.	١	Indefinite
١	S.F.P.	١	First Term of (Idafa)

Table of Pronouns

أحصاء الضمائر

understood		مستتر		Attached to		منفصل	
ضمير غائب 3rd person	ضمير مخاطب Sec. person	ضمير متكلم أنا - نحن 1st person	بعد ان inna or anna	بحرف الجر Preposition	بالاسم Noun	بالفعل Verb	منفصل Separated
استطاع	استغفر	أشهد	انك، اننا،	عليك	امراته	استغفره	أنا
تتعب	انحصر	نعيب		عليكم	أياك*	أعطيناك	أنت
حسد	اهدن			علينا	بركاته	أنعمت	أنتم
خالق	بشارك			عليهم	جيدها	اهدنا	هو
سالم	سب			عنه	دينكم	باركت	
كان	مصل			لكم	ربك	تعبدون	
كسب	مصل			له	ربى	رأيت	
وقف	قل			لى	رسوله	هللت	
يلد					شافتك	عبدتم	
					عبده	يدخلون	
					وحده		

العدد ٩ ٧ ٢ ٢ ٨ ١١ ١٠ ٤

الكاف أما ضمير خطاب فى محل جر ، وأما حرف خطاب لامل له من الإعراب *

Number العدد

Table of Singulars, Duals and Plural احصاء المفرد والمثنى والجمع

المفرد Sin. Masc.	المفردة Sin. Fem.	جمع التكسير Broken Plural	جمع المذكر السالم Sound Masc. Plural	جمع المؤنث السالم Sound Fem. Plural	المثنى Dual
المفرد Sin. Masc.	المفردة Sin. Fem.	جمع التكسير Broken Plural	جمع المذكر السالم Sound Masc. Plural	جمع المؤنث السالم Sound Fem. Plural	المثنى Dual
ابراهيم أحد اسم الله إله بيت جبل دين رب رسول رمضان سبيل شر صراط	الاخرة امراة حسنة الدنيا رحمة الزكاة سبيل سنة صلاة	أركان أفواج الجنة حطب خمس مدور عباد عقد الناس	(المالحين) (الفالين) (العائدین) عابدون عالميين (الفاعرين) الكافرون	بركات التحيات الزكيات المطويات المطيبات المباركات النفاثات	يدا (أبي لهب)

1 1 7 7 7 9 9 10 10 27 27

No. العدد

27

Particles of Negation

أدوات النفي

عمله Its Function	أداة النفي The Particle	العبارة The Sentence
تفيد النفي ولا تؤثر فيما بعدها	لا نافية	لا أعبد ما تعبدون
نفي الخبر عن جنس المبتدأ وتعمل عمل (ان)	لا نافية للجنس	لا إله إلا الله
تفيد النص ولا تؤثر فيما بعدها	لا نافية	لأنا عابد ما عبدتم
" " " " "	لا نافية	لأنتم عابدون ما أعبد
نفي الخبر عن جنس المبتدأ ، وتعمل عمل (ان)	لا نافية للجنس	لاحول ولا قوة إلا بالله
" " " " " " " " " " "	" " "	لا شريك له
إفادة التوكيد	لا زائدة للتوكيد	(و) لا الضالين
تفيد النفي و تجزم الفعل المضارع بعدها	لم حرف نفي وجزم	لم يكن كفوا أحد
" " " " " " " " " " "	" " " "	لم يلد
" " " " " " " " " " "	" " " "	لم يولد
تنفي الماضي ولا تؤثر فيما بعدها	ما	ما أغنى عن ماله

Accusative of Manner

الحال

نوعه Its Kind	الحال
مفرد	يدخلون في دين الله أفواجا
جملة اسمية	كل عام وأنتم بخير
تركيبية اضافة (idafa) construction	وأمراته حمالة الحطب
جار ومجرور	كما باركت على إبراهيم في العالمين
مؤول بالمشتق (وحيدا)	لا اله الا الله وحده لا شريك له
جملة فعلية	ورأيت الناس يدخلون في دين الله

Miscellaneous متفرقات

- ١ - من أدوات العطف (التواو) (و) Conjunction (1)
أشهد أن محمداً عبده ورسوله
التحيات لله والصلوات
والطيبات لله
السلام عليكم ورحمة الله وبركاته
غير المغضوب عليهم ولا
الضالين
من الجنة و الناس
من شر ما خلق ومن شر غاسق
إذا وقب
ومن شر النفاثات في العقد
إذا جاء نصر الله والفتح

عدد الورد ١٠ Frequency: 10

- ٢ - ظرف الزمان (2) Adverb of Time
إذا - إذا جاء نصر الله و الفتح
كل سنة - كل سنة و أنت بخير
كل عام - كل عام وأنت بخير
يوم الدين - مالك يوم الدين

- ٣ - أدوات النداء (3) The Vocative Particles
اللهم صل على محمد
السلام عليك أيها النبي
ربنا آتنا في الدنيا حسنة (أداة النداء محذوفة)
يا أيها الكافرون

- ٤ - الاسم الموصول (4) The Relative Noun
الذي
الذي الوسواس الخناس الذي يوسوس في صدور الناس
الذين صراط الذين أنعمت عليهم
ما لا أعبد ما تعبدون ، ولا أنتم عابدون ما أعبد
ما أغنى عنه ماله وما كسب

(5) Conditional Structure أسلوب الشرط - ٥

إذا جاء نصر الله والفتح ورأيت الناس يدخلون في دين الله أفواجا
فسبح
ان شاء الله - ما شاء الله

(6) Verbal Nouns من أسماء الأفعال - ٦

آمين - حي على الصلاة - حي على الفلاح - سبحان* ربي العظيم
سبحان* ربي الأعلى

(7) The Noun in Apposition البدل - ٧

- بنى الإسلام على خمس: شهادة أن لا اله الا الله وأن محمد
رسول الله، وأقام الصلاة، وآيتاء الزكاة، وصوم رمضان،
وحج البيت
- الحمد لله رب العالمين
- الصراط المستقيم صراط الذين أنعمت عليهم * *
- قل أعوذ برب الناس ملك الناس، اله الناس * * *

(8) Numbers من الأعداد - ٨

أحد قل هو الله أحد
خمس بنى الإسلام على خمس

(9) Indicating Future س (للاستقبال) - ٩

سيطأرى ناراً ذات لهب

* اسم مصدر بمعنى اسم الفعل (منار السالك الى أوضح المسالك) .

* * تفسير البيضاوي ص ٥ .

* * * تفسير البيضاوي ص ١١٥ .

التراكيب النحوية كثيرة الورد في العينة الاساسية

The Grammatical Structures that Accured Frequently in the Basic Samples

The Nominal Sentence

أولا : الجملة الاسمية

تم استخراج أربعة و عشرين تركيبا تتصل بالجملة الاسمية ، وبتحليلها وبالمقارنة فيما بينها تمكنت من تلخيصها في الجدول التالي : -

Predicate الخبر	Subject المبتدأ
نكرة جار ومجرور مضاف الى علم مضاف الى معرف بالألف واللام	علم معرف بالألف واللام ضمير منفصل موصوف مضاف الى علم مضاف الى معرف بالألف واللام

The Verbal Sentence

ثانيا : الجملة الفعلية

P.Ph, جار ومجرور	الفاعل Agent	الفعل Verb
متعلق بالفعل	ضمير مستتر اسم ظاهر ضمير متصل	ماضي ثلاثي مجرد سالم
		" " " " " " " "
		مزيد " " " " " " " "
		أجوف " " " " " " " "
		معتل الآخر " " " " " " " "
	ضمير مستتر	مضارع مجرد سالم
		" " " " " " " "
		أجوف " " " " " " " "
		مثال " " " " " " " "
		أمر ثلاثي سالم
" " " " " " " "		
مزيد " " " " " " " "		
أجوف " " " " " " " "		

الحقائق النحوية و الصرفية

Grammatical and Morphological Facts

- | | |
|---|--|
| - مصادر الثلاثى | - التعريف بأل |
| - اتصال الضمير بالاسم ، والفعل ، والحرف | - حروف الجر: على ، من ، فى الباء ، اللام |
| - أدوات النفى : لا النافية للجنس
لا لنى المضارع ، لم | - المذكر والمؤنث |
| - العطف بالواو | - جمع التكسير |
| - من الاسماء الموصولة : ما | - اسم الفاعل من الثلاثى |
| - الضمائر المنفصلة : هو ، أنت ، أنا ، نحن | - صيغة فاعيل |
| - أنواع المضاف إليه | - النعت |

Phonetic Facts

الحقائق الصوتية

- | |
|---|
| - الحركات القصيرة و الطويلة |
| - السكون |
| - التشديد |
| - التنوين |
| - الحروف الشمسية و القمرية . |
| - همزة الوصل |
| - الحركة المساعدة (كتب الدرس - أنا من القاهرة - من الطالب ؟ |
| - الأزواج الدنيا (الثنائيات الصغرى) :- |
| ت ط ، د ض ، ذ ظ ، س ص ، ك ق ، أ ع ، ح ه ، ق خ . |
| - الأصوات البيئاً سنانية ث ذ ظ |

Some Situations in Which Arabic is Used In Non-Arab Countries

- 1) When reciting the Holy Quran.
- 2) When performing compulsory and voluntary prayers.
- 3) When greeting and saluting.
- 4) During Fridays and Eids sermons.
- 5) At home. (Occasionally)
- 6) At the Islamic school.
- 7) When learning the Islamic manners.
- 8) In religious occasions like:-
The Night of Power, the Fifteenth of Sha'ibān, the Night Journey and Ascension, the contract of marriage and the funeral ceremony.
- 9) When learning the biography of the Prophet Muhammad and generally in Islamic Studies.

CHAPTER III

The second questionnaire

The conditions under which non-Arab Muslim children learn Arabic.

- 1 - Presentation.
- 2 - Data collected with the investigator's comments.

The Second Questionnaire

1. Presentation

A. Subjects:

Thirty moslem students, at the secondary school level of Al-Azhar completed the second questionnaire. They represented 18 countries, as shown in table (2). These subjects were selected using the same procedures described for the First Questionnaire.

Table (2)

Countries	No. of Students	Countries	No. Of Students	Countries	No. Of Students
Ivory Coast	3	Benin	2	Ghana	2
Senegal	1	Liberia	2	Nigeria	5
Guinea	2	Philippine	1	Mauritania	1
Chad	1	China	1	Burkina Faso	1
Comores Island	1	Mali	1	Guinea Bissau	1
Thailand	2	Indonesia	1	Sierra Leone	2

B. Instrument:

This 58-item questionnaire, also constructed by the investigator, was intended to obtain information about the basic elements in any formal instructional process.

They are:

- 1) The Learner.
- 2) The Teacher.
- 3) The Environment.
- 4) The Book

5) The Method.

6) The Goal.

The aim was to reveal the main characteristics of these elements and the role they play in the non-Arab countries

C. Data Collection:

Procedures data were collected in one session in which the purpose of the study was explained, the questionnaire distributed, completed by the students and collected on-the-spot by the investigator. (For a copy of this questionnaire, see Appendix III).

D. Data Analysis Procedures:

Responses to questionnaire were collected and analysed in order to know the main characteristics of the basic elements of the Arabic teaching in non-Arab countries.

2- DATA COLLECTED FROM THE SECOND QUESTIONNAIRE

From an examination of the responses of the informants the following facts were revealed. After each set of responses the investigator comments are noted.

A. The Learners:

Non-Arab muslim children typically know a few Arabic words and sentences which they learn orally at home in their early childhood before attending school. Most of these words and sentences are related to daily religious activities of these children in addition, some children know the Arabic alphabet by heart. Others can recite the opening chapter and some short chapters of the Holy Koran, and have an idea about the five pillars of Islam in Arabic.

Between the age of five and seven, these children begin to learn Arabic formally in public schools or in schools attached to the mosques, or by sitting around a local teacher and writing a few words on a slate.

A positive attitude on the part of the parents and relatives has a great effect in urging the child to learn Arabic. On the contrary, some parents prefer that their children learn language other than Arabic in order to have a better chance for a job in the future.

Most of these children have no chance to continue the study of Arabic owing to the absence of a complete series of text-books or as a result of financial difficulties . As for listening, they listen to Arabic at the mosque and during different religious ceremonies, but they understand little or nothing of the Arabic language used in these occasions.

Comment:

Arabic language plays a major role in the life of the muslim because it helps him to fulfill his religious duties but he has little chances to use it in speaking or writing. As a result of the poor conditions in which Arabic is presented, many children abandon it. In the one class you meet pupils of different ages. As Abbas said: "The age of the learners in the Arabic class ranges from less than five years old to over fifteen years old" (Teaching Arabic in Nigeria, symposium of Venice, 1977, p. 53). In most cases, the suitable text-book is not available and this leads the child turn his back to the study of Arabic. Hakim said: "The problem of the absence of suitable text-books is a thorn in the flesh of Arabic teaching in all its stages" (Seminar on Teaching Arabic in Nigeria, Abadan University, 1965. p. 26).

For such reasons the Ryhad symposium has called for the study of the case of the muslim child and urged scholars to prepare suitable materials, to teach Arabic for non Arab muslim children (Riyadh symposium, Vol. III, 1978 p. 334).

B- The Teacher:

Arabic teachers working in non-Arab countries are: -

- Teachers delegated by some Arab countries.
- A few native teachers who completed their Arabic studies in some Arab countries.
- Teachers who have graduated from training colleges, Arabic department of their countries.
- Untrained teachers who got Arabic teaching as additional activity over thier real work or job.

Most of the native teachers do not speak Arabic in the classroom. They use their native language or a foreign language as a medium of instruction.

Some places are deprived completely of Arabic teachers. Generally, the Arabic teacher, when found, is respected but he is less paid than other officials in the community. This caused some students who came to follow Arabic in some Arab countries to turn away from the study of Arabic and pursue instead other more lucrative studies. Some teachers have been delegated by some Arab countries to teach Arabic in non-Arab countries while they do not know any other language than Arabic. They find it difficult to fulfill their duties there. There is a complaint against some delegated Arab teachers who do not live among their learners but over them. They isolate themselves from any social activity. What is

needed are volunteers who are ready to sacrifice their time and activities to the teaching of Arabic.

Comment:

Most of the Arabic teachers in non-Arab countries are divided among themselves. Individually prevail to the extent that every teacher is working for his own interest. There is no co-operation with other teachers, no unified text-book to be followed by all of them. They are in need of refreshing courses, seminars and unified well prepared syllabi and text-books. Well organized programs should be presented to them to help them to teach properly. They must be in direct contact with some centres of Arabic studies to supply them with the latest in the field of teaching Arabic. Training colleges in non-Arab countries should be provided with well trained Arabic teachers to teach and to direct some scientific experiments in the field of teaching Arabic so that a new well prepared syllabus could be based on real authentic facts about the real needs of the muslims in each country.

C - The Environment:

The environment is one where Arabic is not used as a means of ordinary daily communication, hence the children find no many chances to use what they have learnt. They live in a multi-racial society in which they represent,

in most cases, a minority. They are in need of Arabic in order to be able to read the Holy Koran and perform their religious duties, especially prayers which must be conducted in Arabic . Other occasions in which certain passages of the Holy Koran and of Arabic formulas are used by the Imam (religious leader) are during Fridays sermons and when signing the contract of marriage. It is used also in greeting each other. In addition, most muslim people listen to the Holy Koran recited or recorded at the mosque or at home.

Comment:

These environments in non-Arab countries are completely different from the Arabic environments. This fact should be regarded when preparing teaching materials for non-Arab muslims in general and children in particular. The syllabus should reflect the real activities that prevail in these countries. The real needs in the field of Arabic should be the skeleton of any teaching materials. Arabic should play a role in shaping the identity of the young non-Arab muslims who live among other communities. Concentration should be on the Islamic side of such a community and how it should be expressed in real situational Arabic language. There are many occasions in which the muslim needs to express himself in Arabic whether these situations are religious or social. Both kinds must be covered in any reasonable Arabic syllabus. In a nut shell, the syllabus should be a mirror through which the real Arabic used in such environment appears.

D - Text-books:

There is a great shortage of suitable text-books that link the Arab language and the real needs of the children. When such text-books do exist they are not available for every child owing to their relatively high price. This had led some teachers to compile their own books. Unlucky, these books do not often follow a clear method or have anything to do with the real needs of the children. Some other books are out of date like:

قواعد اللغة العربية - قاعدة بغدادى - الدروس النحوية

Most of those books concentrate on the reading of the Holy Koran and the study of Arabic grammar.

Having passed through these hardships, one informant proposed some measures for the ideal book. He says:

"its language should be simple . Its sentences must be far from boring length. It should be attractive and related to the life of the children."

Some informants mentioned the difficulties they face in reading such books. Among these difficulties is that the language used in these books is not used in daily life activities in their countries. The presentation of the Arabic sounds was not clear to the extent that they were not able to differentiate among them. Some other informants found some book easy because they were accustomed to use

what they learnt in such books while they pray. Most of these books were printed outside these non-Arab countries. Most of these books were single books. Illustrations accompany the texts in some of these books. No single informant was able to mention the name of the author of such books.

Comment:

From the above review it is clear that the field of teaching Arabic for non-Arab children suffers a shortage in text-books.

As Abbas stated before about teaching Arabic in Nigeria:

"There is no fixed syllabus to be followed..... At the same time there is no fixed books" (Teaching Arabic in Nigeria, Venice symposium, 1977, p. 54). Hakim also stated that: "the problem of text-books is a thorn in the flesh of Arabic teaching in Nigeria. Very few of the text books now in use (1965) in the primary and secondary schools are in fact suitable" (A seminar on: The Teaching of Arabic in Nigeria, University of Abadan, 1965, p. 26)

As it is stated before (Literature Review) most available text books are prepared for full grown students and they present Arabic as a foreign language. What the present study calls for is the preparation of text-books that present Arabic as a second language. At the same time, conferences, seminars and symposiums should be held to discuss the problems of teaching Arabic in non-Arab countries aiming at compiling

text-books suitable for the majority of muslim children in the world. At the present conditions, a link should be established between the Centres of Arabic Studies through the world to exchange ideas and to discuss the means that can lead to fulfill the dream of each non-Arab muslim child i.e. a suitable Arabic series of text-books.

E- The Methods:

Traditional methods that present the Arabic alphabet and depend completely on rote learning. The children learn a few words and short sentences which they repeat and recite without being able to use such sentences to express themselves in Arabic as a result the language loses the most important feature i.e. means of communication. Concentration was only on reading. Most of the lessons are oral lessons that depend on imitation and repetition. To escape punishment some children depend upon transliteration in order to read properly in front of the teacher. This led to confusion and as a result it was not possible for such children to follow the Arabic lessons. Among the tools used is the slate on which the child writes a single sentence and spends several hours reading it without knowing its meaning. At the class the tools used are the blackboard or the book. In most cases, the teacher uses no apparatus. As for the language used in the classroom, it is most often the native language. In some cases a

foreign middle language is used to the extent that the features of Arabic disappear. The lesson is built generally on the statement style. Rarely it uses the conversational or the dialogue style.

As for evaluation tests, there are few of them. They are presented at long intervals. They are easy direct questions that do not challenge the child's thinking.

Comment:

This traditional methods depend upon rote learning without any incentives. Motivation is almost lost and the child repeats sounds and sentences without feeling any relation between them and the real life. In some cases the child spends six years studying Arabic in the primary school after which he is not able to express himself in a few complete meaningful Arabic sentences.

What is needed is to employ new methods in teaching Arabic in the non-Arab environment. Different methods should be reviewed and an **eclectic** approach should be followed aiming at teaching Arabic as a second language. As Arabic is not used in ordinary daily life situations, the classroom should be supplied by different apparatus to create as approximately as possible a real Arabic language environment. Cinema, video cassetts, records, cards and posters..etc.should be used

in the classroom. At the same time, new trends in teaching should be followed. As mentioned before (Literature Review) the children should participate in real activities in the Arabic class. Chances should be given to them to do these activities by themselves and to express what they do in Arabic. These activities should be based on real actions in real situations through which they pass or participate every day. It is also possible to draw the lessons on the flowchart technique as explained before. The whole curriculum should be built on: "language and content". The language is Arabic and the content is the Islamic culture the children need in their environment. This approach will motivate them and make the study of Arabic a pleasant useful experiment.

F- The Goals:

The questionnaire has revealed the goals for which the Muslim children study Arabic in non-Arab countries. Among these goals are the following:

- 1 - To perform their religious duties.
- 2 - To work in the field of teaching Arabic or in the field of the propagation of Islam.
- 3 - To travel abroad to complete their Arabic studies.

Comment:

These are the main goals. However, the most important goal is the first one because it helps them to preserve their Islamic identity. Most of these non-Arab Muslims need to learn Arabic in their country without travelling abroad. They

are not in need of Arabic to be used at passport offices, nor to deal with people at the bank, nor at the airport. What they need is a language which is linked to their real needs in their own environment.

CHAPTER IV

The suggested syllabus

- A - The general characteristics.
- B - The main objectives.
- C - The design.

Introduction

Based on the points raised in the review of literature as well as the data obtained from the responses of the first and second questionnaires, a suggested syllabus is presented below.

CHAPTER IV

The suggested syllabus

- A - The general characteristics.
- B - The main objectives.
- C - The design.

A - The General Characteristics of the Syllabus

1) It should be an authentic syllabus in which the students have given information about the Arabic words and expressions in their limited Islamic culture. These words and expressions are the basis for the proposed syllabus.

2) It should stimulate positive attitudes for non-Arab Muslims towards Islamic culture as an

Introduction:

Based on the points raised in the review of literature as well as the data obtained from the responses of the first and second questionnaires, a suggested syllabus is presented here including:

- A) The general characteristics.
- B) The main objectives.
- C) The design.

A - The General Characteristics of the Syllabus

- 1) It should be authentic syllabus in which the students have given information about the Arabic words and expressions in their limited Islamic culture. These words and expressions are the basis for the proposed syllabus.
- 2) It should stimulate positive attitudes for non-Arab Muslims towards Islamic Culture as an

incentive to learn Arabic. As known the non-Arab is motivated integratively and instrumentally to learn Arabic.

- 3) It presents Islamic Culture through Arabic language. In other words, it links between Arabic language and Islamic content.
- 4) It follows the communicative approach which presents the Arabic language through natural language activities in real life situations.
- 5) It should be a comprehensive syllabus that presents a series of graded text-books covering both primary and secondary schools in non-Arab countries.

B - The Main Objectives of the Syllabus

This syllabus and the proposed text-books are intended to enable the non-Arab learner to:

- 1) Master the phonological and lexical aspects of Arabic and to train him to pronounce the Arabic sounds correctly especially those which have no equivalent in other languages.

- 2) Be able to link between the meaning of a word or a sentence and its presence in certain situations through continuous listening comprehension drills.
- 3) Read out loud with proper pronunciation which follows the rules of inotation.
- 4) Express himself clearly in simple literary Arabic related to Islamic religious activities.
- 5) Acquire and utilize Arabic calligraphy skills in drawing the letters and connecting them to make words.
- 6) Be acquainted with the rules of spelling and dictation.
- 7) Gain a reasonable quantity of vocabulary that enables him to be indirect contact with the Koran and the traditions of the prophet Muhammad (P.B.A.U)

C - The Design of the Syllabus

1 - Number of Text-books:

There will be a series of eleven books, six for primary level and five for the secondary level. Each book will contain 20 lessons and will cover an entire school year.

This estimation is based on the usual time allocated for teaching Arabic, which is three hours per week. In case more time is available, the whole series could be covered in a shorter time. For example, used in an intensive course it could be covered over a period of three years.

2 - Amount of Vocabulary:

The vocabulary will be presented as follows:

- In the primary ten words will be introduced in every lesson. That means every book will contain 200 new vocabulary words. By the end of the primary level, each pupil should have mastered a vocabulary of 1200 words.

- As for the secondary books, twenty new words will be introduced in each lesson in form I and form II. In form III and form V twenty five new vocabulary words will be introduced in each lesson. In form V thirty new vocabulary words will be introduced so that the total vocabulary for the secondary school will amount to 2400 words.

This number of vocabulary items is near to that used by Abdo, Daud (1966) to teach

Arabic to foreign students through texts taken from the journals. He collected 4000 words to serve as the basis of his book. Nahmad and Haywood (1979) have taken the same number as a basis for their book: A New Arabic Grammar. Al Hadidy has suggested the same number as basis for his proposed syllabus.

An examination of Nahmad and Haywood's book reveals that it includes some classical Arabic words which are not used today. Similarly, Abdo had taken his vocabulary from the journals. It includes words related to the economical and political fields which the learner in the present study is not in need. This makes the investigator believe that the number of 3600 is reasonable to be studied throughout the proposed syllabus.

3 - Activities that Can be Covered:

Among the activities that can be pivot around which the lessons are drawn are the following:

- Walking up early in the morning.
- Going to the mosque.
- Performing prayers.

- Returning home and taking breakfast.
- **getting** ready to go to school.
- On the way to school.
- The student's activity in school.
- Returning home after school.
- Having lunch in the afternoon.
- Revising the lessons.
- Listening to the radio or watching the T.V.
- Going to sleep after late evening prayers.
- Different religious activities in different occasions.
- Going for a walk.
- Singing Islamic songs.
- Spare time activities.
- Competition in reciting the **Koran**
- Meeting friends.
- Historical narratives like the life of Muhammad (P.B.U.H), the advent of Islam, the principle of Islam, the heroes of Islam.
- Amusing jokes and written stories about the original Islamic characters and qualities .

4 - A proposed Design of the First Book:

- a. This book should be based mainly on the Basic Samples, i.e. the vocabulary and structures which the child knows before attending school.

b. The book will take a period of 32 weeks, 3 hours divided to 4 periods.

c. The basic vocabulary, as noted above, will include 200 words.

d. Teaching time will be divided as follows:

<u>Subject</u>	<u>No of Weeks</u>	<u>No. of Hours.</u>
Introduction of Arabic Sounds	4	12
The Lessons	20	60
Listening Comprehension	4	12
Revision	2	6
Tests	<u>2</u>	<u>6</u>
TOTAL	32	96

In addition to this, 60-80 hours of study outside the classroom will be required of students.

This design covers the following sections:

- Listening comprehension.
- Reading some Arab words and sentences.
- Pronouncing individual and connected Arabic sounds.
- Writing the Arabic letters in their different positions.

- Using some simple Arabic structures from those extracted from the questionnaire and which are based mostly on equational sentences.
- Using simple oral dialogues related to certain activities and then writing them.

5 - Guide Books:

A very important element in this series will be a teacher's book for each text book in the series. Its importance is especially clear in light of the fact that most of those who teach Arabic in non-Arab countries are not well qualified. On the other hand, the approach which is followed in the proposed curriculum will probably be new for even experienced teachers, so some guidance will be needed.

6 - Audio Visual Aids:

Audio Visual Aids should be used throughout the books. This will help in creating semi real situations to compensate the absence of real language situations in which Arabic is used. Most important device is the recording of every part of the lesson by a native speaker of Arabic.

A - METHODS OF TRAINING LISTENING

"Essential to all interaction is the ability to understand what others are saying. Even in the native language many people are poor listeners, whether through weak habits of concentration, apathy or short memory. Yet it has been estimated that of the time adults spend in studying a language 45 percent is devoted to listening."

CHAPTER V.

Suggested Methodology

- A - Methods of teaching listening.
- B - Methods of teaching reading.
- C - Methods of teaching grammar.
- D - Using flowcharts in teaching Arabic.

much of the equipment in second- or foreign language use comes from listening activities - watching films or plays or listening to radio broadcasts, songs or talks by native speakers. Even in class students learn a great deal from listening to their teachers or tapes or records or to each other" (Rivers and Terpet, 1978 p. 42).

Along these lines Al-Solay (1978) noted that, "we believe completely that learning another language will not be complete without sufficient exposure to listening situations" (p. 15). He goes on to say that "in the absence of such situations, the creation of an artificial

A - METHODS OF TEACHING LISTENING

"Essential to all interaction is the ability to understand what others are saying. Even in the native language many people are poor listeners, whether through weak powers of concentration, egocentrism or short memory. Yet it has been estimated that of the time adults spend in communication activities, 45 percent is devoted to listening, only 30 percent to speaking, 16 percent to reading, and a mere 9 percent to writing (and these data are from a pre-television; pre-talking-picture, pre-dictaphone era). Apart from communicative interaction, much of the equipment in second - or foreign language use comes from listening activities - watching films or plays or listening to radio broadcasts, songs or talks by native speakers. Even in class students learn a great deal from listening to their teachers or tapes or records or to each other" (Rivers and Temperly, 1978 p. 62).

Along these lines Al-Suisy (1979) noted that, "we believe completely that learning another language will not be complete without sufficient exposure to listening situations" (p. 15). He goes on to say that "in the absence of such situations, the creation of an artificial

listening atmosphere is an important matter even if it is of the most basic kind, such as represented by having the teacher speak to the pupils or having language laboratory through which the pupils are trained in accurate listening and correct pronunciation" (p. 16).

Listening drills, as Al-Hadidy (1966) says, will enable the pupils to differentiate between words in the sentences in an ordinary manner, and carry language from consciousness to unconsciousness especially when they relate the meaning to a certain situation or to the sound of the word itself without need to translate it. For this reason the language used in the lessons should be within the limits of what the child knows. It is preferable that the child repeats and discusses what remains in his mind from the material he has listened to.

In teaching listening there are several different ways to teach listening skill which can be summarised as follows:

- A) Alphabetic: in which the learner listens to the name of the letter not its sound then he repeats it. This is known as the traditional method.

- B) Synthetic: In which the learner listens to the single sound of each letter while looking to its shape then he reads a complete word.
- C) Analytic: In which the learner starts by listening to a complete word and then analyses the word for its individual sounds.

As Al-Hadidy (1966) states, the best way to teach the pupils how to pronounce Arabic sounds correctly is to give them the chance to listen to the Arabic sounds using both analytic and synthetic approaches in the early stage.

In teaching listening and pronunciation the following steps should be followed:

- 1 - Listening to the text and choosing a complete sentence to be the subject of the lesson.
- 2 - Analysing this sentence into its words and each word to its sounds through different listening activities.
- 3 - Writing each word on separate small card .
- 4 - Pronouncing every word seperately to help the learners to listen, pronounce and write them.

- 5 - Asking the learners to write the letters used in the sentence several times with different vowels and pronounce their sounds while writing them.
- 6 - Divide the learners into groups in which a single learner pronounces the sounds of the letters while the other members of each group listen to him.
- 7 - Correcting the learners' by stressing the phonological features of the given sentence to help some learners to pronounce it correctly while the others listen to it.

In the present study, the first step is to give the pupils the chance to listen to the "Basic Samples" on which the syllabus of the first book is based.

This can be done in several ways:

- 1) The teacher can read these Basic Samples and the pupils repeat in groups or individually after the teacher.
- 2) A clever pupil can undertake the previous step if the teacher is sure that the pupil can read parts of the "Basic Samples" correctly.

- 3) The "Basic Samples" can be recorded and then played back several times in the class. In this case, it is preferable to present the written materials by writing the parts they are listening on the blackboard so that they can listen to this single sentence. We repeat this several times until they can read immediately from the paper without having to listen.

- 4) This can be done through activities, for example we can ask a pupil to call for prayers and ask the rest of the class to repeat after him. Another example, a boy calls for the prayers and a second calls for performing prayers "Iqama". In some cases, we give a chance for a boy to lead them in voluntary prayers out loud.

- 5) In addition if a video-cassette is available. It could be used to introduce the Basic Samples in real live situations. This will attract the pupils and help them to concentrate on the lesson, as well as help them to make links between what they hear and what they see.

METHODS OF TEACHING READING

Of the wide variety of methods used in teaching reading,

- 6) Songs can play an important role in listening if they speak about the childrens, activities and express their real feelings. Moreover, songs can play an important role in the mechanical acquisition of language.

While beginning with larger units, attention is later focused on decreasingly smaller elements. As soon as the smaller elements of words are known, they can be then used in recognising new words. Accordingly analytical and synthetic processes play equal roles in the global method with details breaking down and building up to obtain meaningful units.

By focusing on meaning from the beginning, to read Arabic will be an attractive, interesting and rewarding process.

The potential drawback of this approach is that great attention may be paid to the skills needed to derive meaning

B -METHODS OF TEACHING READING

Of the wide variety of methods used in teaching reading, the global method appears to have the most potential for teaching Arabic to non-Arab Muslim children.

This method pays attention to meaning from the beginning, since the start of this method are the linguistic units that have meanings (sentences, structures and words) as well as stories.

While beginning with larger units, attention is later focused on decreasingly smaller elements. As soon as the smaller elements of words are known, they can be then used in recognising new words. Accordingly analytical and synthetic processes play equal roles in the global method which entails breaking down and building up to obtain meaningful units.

By focusing on meaning from the beginning, to read Arabic will be an attractive, interesting and rewarded process.

The potential drawback of this approach is that great attention may be paid to the skills needed to desire meaning

to the extent that insufficient attention is paid to knowing the meaning of individual words.

However, once the curriculum designers and teachers are aware of this potential danger, suitable accommodations should be made so as to minimize any potential negative effects.

The overall advantage obtained by applying the global method particularly in terms of stimulating student interest outweighs the potential drawbacks especially since they may be largely compensated for by careful learning.

C- METHODS OF TEACHING GRAMMAR

One of the most important questions that need to be answered when teaching grammar is what to introduce first. It is generally acceptable by foreign language teachers that new structures have to be built upon known structures.

In addition, many experts, such as Long (1985) believe in starting with simple structures rather than complex ones. "Plausible though this seems at first glance, it has always been difficult to define just what is a simple structure" (Manfred, 1985).

As defined by Long (1985) "Difficulty does not mean difficulty in the term of the linguistic demands of the full version of a given task which indirectly motivated selection of a pedagogic task. Rather, it refers to difficulty of pedagogical tasks in such aspects as the numbers of steps involved in their execution, the number of parties involved in their execution, the number of parties involved, the assumptions they make about presupposed knowledge, the intellectual challenge they pose, their location (or not) displaced space and time and so on".

In terms of teaching Arabic grammar, many scholars have put forward several suggestions as the grammatical areas required for various types of Arabic language students. For example, the participants in the 1959 Madrid symposium put together a list of 13 grammar areas to be covered in the first stage including: -

- 1) The definite article.
- 2) The masculine singular demonstrative.
- 3) The masculine singular detached pronoun.
- 4) The nominal sentence with the active participle and passive participle.
- 5) The masculine and feminine noun.
- 6) The masculine and feminine adjective.
- 7) Resemblance of adjective and noun.
- 8) The feminine singular demonstrative.
- 9) The detached feminine singular pronoun.
- 10) The desinential inflection of the singular noun and the attached noun.
- 11) Using of ان
- 12) Examples of using (غير، بعض، كل)
- 13) The attached sing. pronoun.

In the present study, since the approach is to focus on situations in which the non-Arabic Muslim

child will use Arabic, the grammar points and the order in which they are presented will depend on an analysis of the linguistic expression used in a particular situation, of course, the two principles mentioned above - ie. building on previous knowledge and presenting simpler structures first - will be followed in so far as possible. For example, the first book will be based on the nominal sentence to avoid the highly complicated system of conjugation of Arabic verbs. By utilizing the actual examples contained on the Basic Sample as elicited from the subjects who participated on this study, it is expected that a more realistic and authentic ordering of structures will be presented in the lessons. In turn, it is hoped that this will assist pupils in learning these structures more naturally and, therefore, more thoroughly.

D- USING FLOWCHARTS IN TEACHING ARABIC

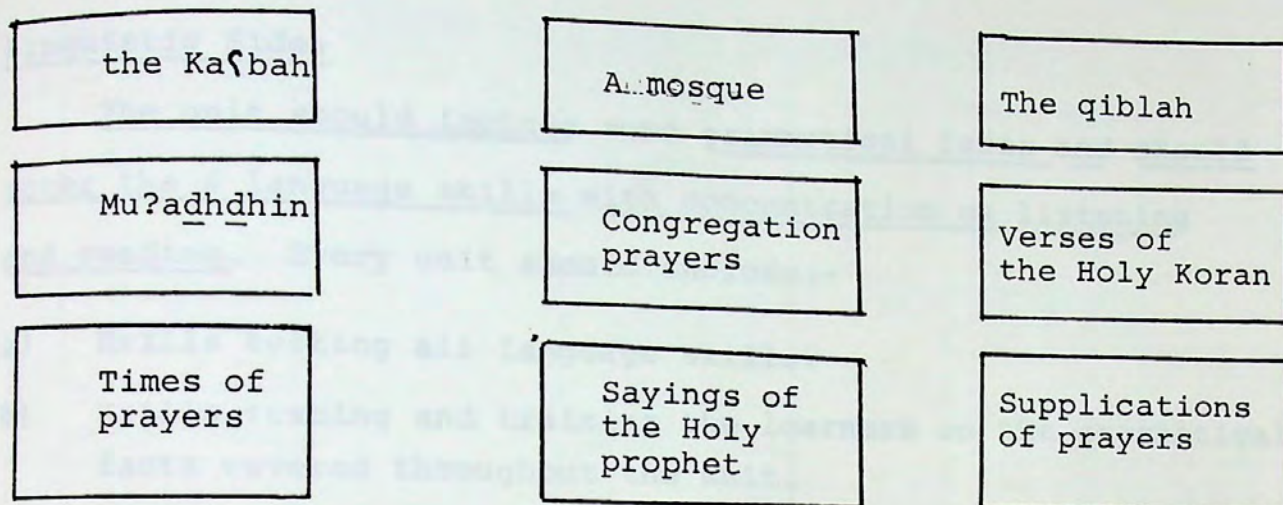
As suggested by Mohan (1986), the general procedure for organizing information to utilize them in materials development is as follows:

- 1) Get an overall sense of the topic and then divide it into specific, particular, practical cases and examples, and into general theoretical background knowledge.
- 2) Choose specific example. Present it as a picture story or other suitable form such as a demonstration, a draw, a student's experience, a film, a process, or a narrative.
- 3) Present the background knowledge as charts or tables or other suitable forms such as reading passages or short lectures .
- 4) **Use** the particular case to illustrate the general principles and use general principles to help the student to interpret the particular case.
- 5) Use the knowledge structures of the particular case (description sequence and choice) to develop corresponding thinking skills and language skills. Do the same for the knowledge structures of the general information

(classification, principles, and evaluation). A picture story or classification can be created either by the teacher or by the students. Graphics can be used either way.

According to the previous procedures the situation in which the child uses the Arabic language could be analyzed and put into charts or cards representing the components of those situations. A glossary could be made of these components so that it will be easy for the teacher to choose what he wants from them. We must take into consideration that the teacher who undertake the responsibility of teaching Arabic are not equal in their knowledge about educational theories and methods of teaching. Everything must be put very clearly in a well-arranged way so that it will be easy for them to follow. These charts can be the bases of the linguistic activities in the class. Those charts can be developed by adding new elements like time, date or replacement of names. One phase of the chart may be selected for description, sequence or choice to develop thinking and language skills.

For example, an intermediate-level unit about prayers in Islam could be divided into several charts which are all related to prayers in Islam as follows:



Steps to be Followed in Presenting the Flowcharts:

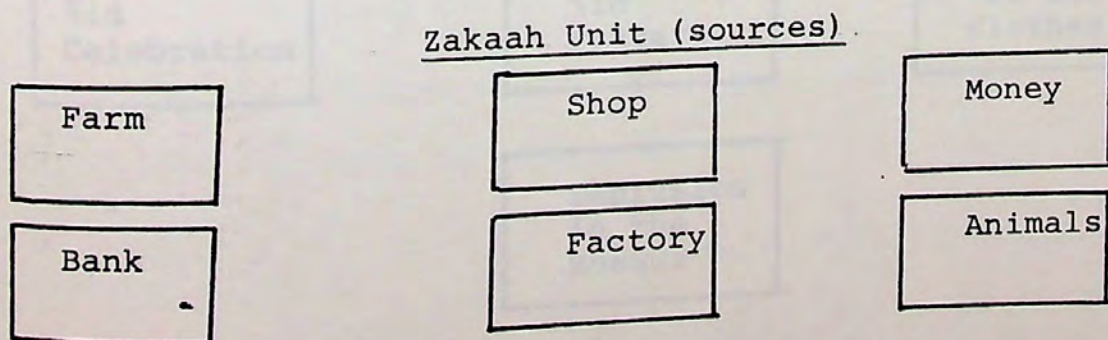
- A) Every chart should have a picture and text which are closely associated to the content of the unit indicating its value and its function.
- b) Verses of the Holy Koran and sayings of the Prophet related to the topic must be collected to be studied inside this unit.
- c) Activities related to this unit must be studied and performed or explained practically, if possible. These activities are numerous, such as the Eid-prayers, optional prayers during nights in the month of Ramadan, funeral prayersetc.
- D) Islamic songs related to prayers like those of (Abu-Al Wafa, Mahmud) should be studied and recited also.

Linguistic Side:

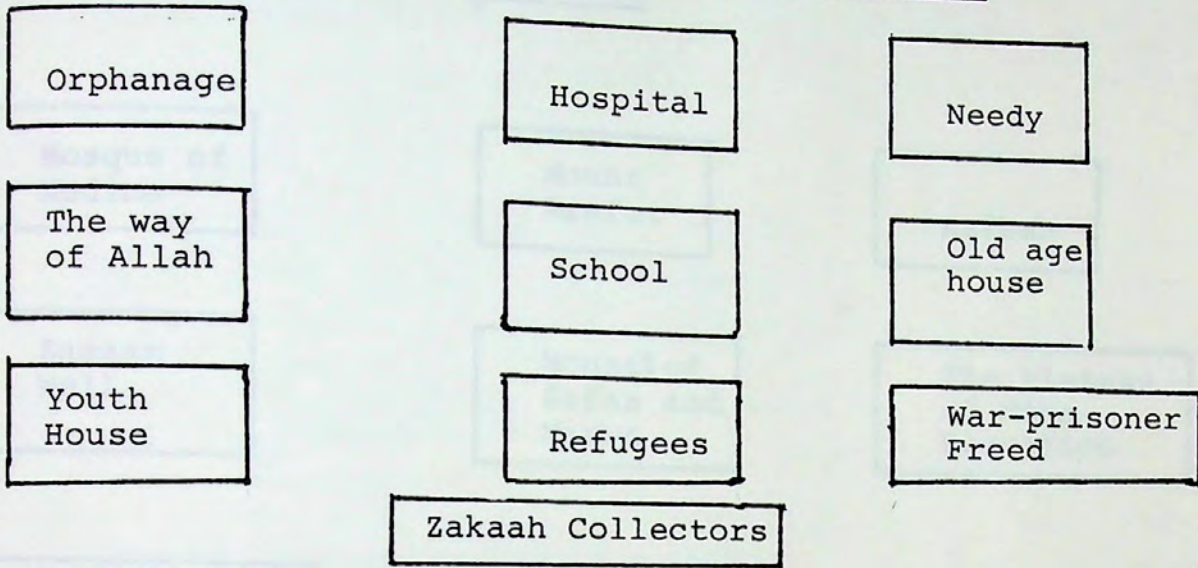
The unit should include some grammatical facts and should cover the 4 language skills with concentration on listening and reading. Every unit should include:-

- a) Drills testing all language skills.
- b) Drills testing and training the learners on the grammatical facts covered throughout the unit.
- c) Menaingful. drills.
- d) Communicative drills.
- e) Role play activities.
- f) Reading texts related to the unit.
- g) General drills including listening comprehension.

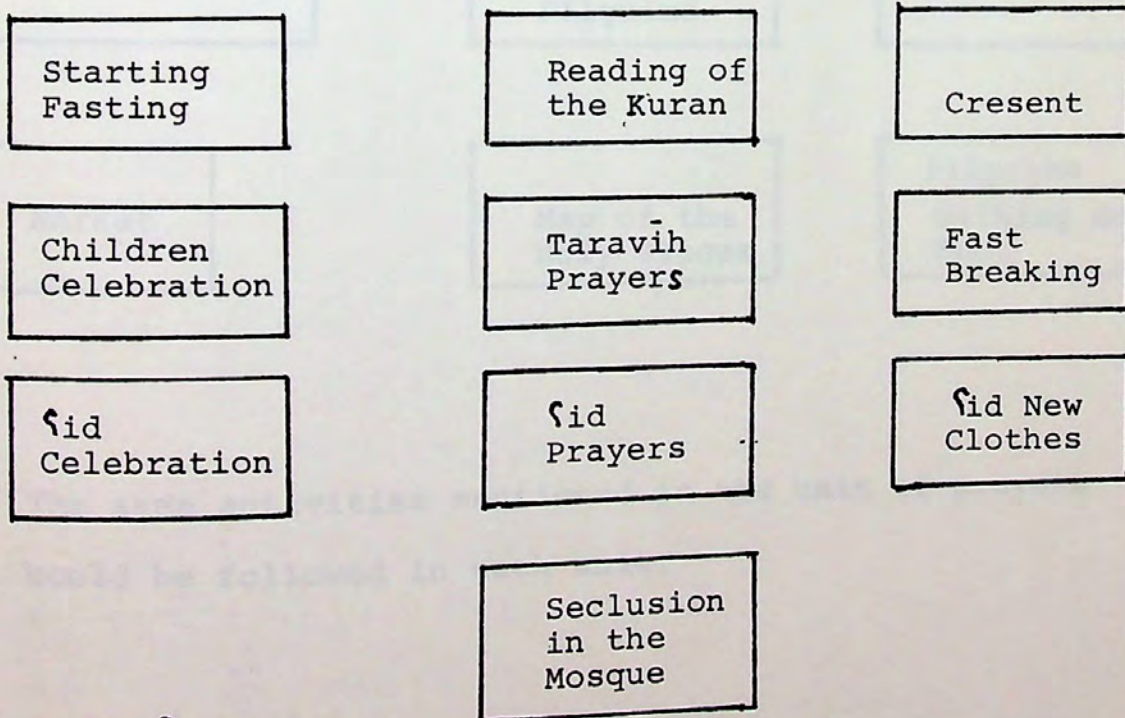
The previous steps followed in the prayers' unit could be followed in other units as shown in the examples given below:



Zakaat Unit (Heads of expenditure)



Fasting Unit



Hajj Unit

Mosque of
Medina

Mount
Arafat

Ka'bah

Zamzam
Well

Mounts of
Safaa and
Marwa

The Plateau
of Mina
Sacrifice

The Pilgrim
Caravans

Ship in
the Harbour
Carrying
Pilgrims

Aeroplane
in the
Airport

Market

Map of the
Holy Places

Pilgrims
Walking on
Foot

The same activities mentioned in the unit of prayers
could be followed in each unit.

ARABIC SOUNDS THROUGH ISLAMIC CONTENT

"Summary"

The Sentence	The Sounds Introduced	Number
<p>بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ</p> <p>*Bismillah-ir-Rahman-ir-Rahim</p> <p>In the name of God, the Beneficent, the Merciful</p>	<p>ب - س - م - ل - ه - ر - ح - ن</p>	8
<p>أَنَا مُسْلِمٌ وَالْحَمْدُ لِلّٰهِ</p> <p>*?ana Muslim wal-hamd-u lillah</p> <p>I am a Muslim thanks to God</p>	<p>أ - و - د</p>	3
<p>أشهد ان لا اله الا الله وان محمدا رسول الله</p> <p>* ?ashhad-u ?alla-?ilah-a?illa-llah-u wa ?anna Muhammad ar-rasul-u-llah</p> <p>I hear witness that there only one God and that Muhammad is the messenger of God</p>	<p>ش</p>	1
<p>القرآن كتاب الله والكعبة قبله المسلم</p> <p>* ?alqur?an-u Kitabu-llah wal-Ka?bat-u qiblat-u-l-Muslim</p> <p>The Quran is God's Book and ** the Ka?ba is the Muslim's qibla</p>	<p>ق - ك - ع - ن</p>	4
<p>الصلاة والزكاة لله العظيم</p> <p>* ?asslat-u wazzakat-u-lillah-i-l?azim</p> <p>Prayers and alms-giving are for God, the Great</p>	<p>ص - ز - ط</p>	3
<p>الصوم في رمضان والحج الى بيت الله في مكة</p> <p>* ?assiyam-u fi Ramadan Wl-hajj-u-?ila bait-i-llah fi Makka</p> <p>Ramadan is (a time) for fasting and the hajj is (a journey) to God's house in Mecca</p>	<p>ف - ض - ح - ي</p>	4

** The direction which the Muslim faces when praying.

The Sentence	The Sounds Introduced	Number
هذا صراط الله الغفور الرحيم * Hadha sirat-ullah-i-l- ghafur-i-rrahim This is the path of God, the Oft-Forgiving, the Merciful	ذ - ط - ع	3
الخير من الله و الثواب من الله * ?al khayr min-al-llah wa thhawab-u min-a-llah Goodness comes from God and rewards come from God (also).	خ - ث	

TOTAL : 28

SAMPLE LESSONS ON ARABIC SOUNDS

The following is an English summary of the sample Arabic lessons, contained in 8 lessons, focussing on Arabic sounds, which are presented through eight simple Arabic sentences. The arrangement of the sounds in these lessons is different from the traditional one in that it depends on the occurrence of the sound for the first time in the lessons. Each sound is presented through complete, meaningful sentence. These sentences are taken from the Basic Samples or the vocabulary collected from the first questionnaire. The content of these sentences is related to the Islamic knowledge of the non-Arab child prior to school age.

The Main Objectives are to:

- Teaching the sounds and shapes of the Arabic alphabet.
- Teaching the main phonological features of Arabic that appear in the Basic Samples.

Method:

- Listening to the sentence recorded or delivered by the teacher and repeating after him until the pupils are acquainted with its sounds.
- Showing the sentence on the blackboard or by any other means.
- Drawing the attention of the pupils to the words of the sentence and pronouncing each word out loud several times.
- Analyzing each word into its sounds and assigning the appropriate letter to each sound.
- Demonstrating the way and direction of drawing each letter.
- Having every pupil write each new letter on a small card to help him to form new words if possible or to form the same words of the lesson from the scattered letters.

- Every pupil write each word in the sentence on a small card to help him to form new sentences or form the same sentence from the scattered cards.
- Presenting each sound introduced in every lesson followed by the three short vowels.
- Giving the pupil the chance to practice drawing the letters on the blackboard or in their note books or books at least three times.
- Asking the students to pronounce while writing the complete sentence three times. The pupil will follow a complete model of the sentence and a dotted one (i.e. written in dots to be connected by the pupil to form a complete sentence).
- Forming many new sentences from the words of the same sentence to create a text for reading practice e.g. It is possible to form twelve different sentences from the blessing formula **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** (see the first lesson).
- Introducing drills and exercises that include:
 - * Writing each letter ten times.
 - * Reading and writing a text consisting of many sentences built on the vocabulary the pupil gained through the present lesson or the previous ones.

الدرس الثامن

- * Completion drills.
- * Rearrangement drills in which the pupil rearranges the words in each line to form a complete sentence.
- * Matching drills.

ب	اسم	الله	ال	رحمن	ال	رحيم
---	-----	------	----	------	----	------

ب	ب	ب	ب	ب	ب	ب
س	س	س	س	س	س	س
م	م	م	م	م	م	م
ل	ل	ل	ل	ل	ل	ل
هـ	هـ	هـ	هـ	هـ	هـ	هـ
ر	ر	ر	ر	ر	ر	ر
ح	ح	ح	ح	ح	ح	ح
ن	ن	ن	ن	ن	ن	ن

ب	س	م	ل	هـ	ر	ح	ن
---	---	---	---	----	---	---	---

الدرس الأول

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِ س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م
 بِ س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

ب	اسم	الله	ال	رحمن	ال	رحيم
---	-----	------	----	------	----	------

ب ب

س س

م م

ل ل

ح ح

ر ر

ي ي

ن ن

ب ب

س س

م م

ل ل

ح ح

ر ر

ي ي

ن ن

ب

س

م

ل

ح

ر

ي

ن

ب

س

م

ل

ح

ر

ي

ن

ن

ح

ر

ه

ل

م

س

ب

انطق واكتب عشر مرات :-

ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب
ب	ب	ب

انطق :-

ب + اسم = بسم

ال + رحمن = الرحمن

ال + رحيم = الرحيم

بسم + الله = بسم الله

رحمن رحيم

انطق واكتب :-

بسم	الله	الرحمن	الرحيم
بسم	الله	الرحمن	الرحيم
.....
.....
.....

اقْرَأْ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ

بِسْمِ الرَّحْمَنِ

بِسْمِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ رَحْمَنٌ

اللَّهُ رَحِيمٌ

اللَّهُ رَحْمَنٌ رَحِيمٌ

اللَّهُ الرَّحْمَنُ

اللَّهُ الرَّحِيمُ

اللَّهُ الرَّحْمَنُ الرَّحِيمُ

اقْرَأْ وَكُنْ

رَحْمَنٌ

رَحِيمٌ

رَحْمَنٌ رَحِيمٌ

الرَّحْمَنُ

الرَّحِيمُ

الرَّحْمَنُ الرَّحِيمُ

اللَّهُ

أَكْمَلُ :-

اللَّهُ اللَّهُ

اللَّهُ اللَّهُ

اللَّهُ اللَّهُ

رَدَّبُ الْكَلِمَاتِ :-

اللَّهُ - الرَّحْمَنُ - الرَّحِيمُ - بِسْمِ

اسْمِ - الرَّحْمَنِ - اللَّهُ

الرَّحْمَنُ - اللَّهُ - اسْمُ

اسْمُ - الرَّحِيمِ - اللَّهُ

الرَّحِيمُ - اللَّهُ - اسْمُ

رَحْمَنُ - رَحِيمٌ - اللَّهُ

الرَّحْمَنُ - الرَّحِيمُ - اللَّهُ

الدرس الثاني

أَنَا مَسْلَمٌ وَالْحَمْدُ لِلَّهِ

أنا مسلم والحمد لله

أنا مسلم والحمد لله

أنا	مسلم	و	ال	حمد	ل	الله
-----	------	---	----	-----	---	------

انطق واكتب

أ	أ	أ	أ
ا	ا	ا	ا
و	و	و	و
و	و	و	و
ر	ر	ر	ر
ر	ر	ر	ر

أ	و	ر
---	---	---

اكتب وانطق عشر مرات:

أ	أ
و	و
ر	ر

اِ + اللّٰه = اِلّٰه
 و + الحمد = والحمد
 مُسَلِّمٌ الْمُسَلِّمِ
 نَ نَا

انطق واكتب:

اَنَا مُسَلِّمٌ وَالْحَمْدُ لِلّٰهِ
 اَنَا مُسَلِّمٌ وَالْحَمْدُ لِلّٰهِ

اقرأ:

اَنَا مُسَلِّمٌ وَالْحَمْدُ لِلّٰهِ
 الْاِسْلَامُ رِبِّ الْاِسْلَامِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
 الْاِسْلَامُ رِبِّ اللّٰهِ
 لَا اِلٰهَ اِلَّا اللّٰهُ
 اللّٰهُ اَحَدٌ
 اللّٰهُ رَحْمٰنٌ رَحِيْمٌ

كَوْنٌ جَمَلًا: انا - و - لله - مسلم - الحمد
 لا - الا - اله - الله
 رسول - محمد - الله

أكمل:

أنا... والحمد...
 محمد... الله
 محمد... الله
 محمد رسول و...
 الله رحمن و...
 الإسلام... الله
 الله... الناس
 الله إله...

رتب (أ) مع (ب):

١

ب

الإسلام

الله

رسول الله

رحمن رحيم

دين الله

الإسلام

محمد

الله

الحمد

دين الله

كوز جملًا:

إله الناس

رب محمد

الرحمن الرحيم

رب الناس

أحد

الله

الدرس الثالث

القرآن كتاب الله والكعبة قبلة المسلم
 القرآن كتاب الله والكعبة قبلة المسلم
 القرآن كتاب الله والكعبة قبلة المسلم

ال	قرآن	كتاب	الله	و	ال	كعبة	قبلة	المسلم
----	------	------	------	---	----	------	------	--------

انطقوا واكتبوا

ف	ق	ف	ق
ك	ق	ك	ق
ع	ق	ع	ق
ث	ق	ث	ق

القرآن كتاب الله والكعبة قبلة المسلم

ق	ك	ع	ث
---	---	---	---

انطقوا واكتبوا

ق	ق	ق
ك	ك	ك
ع	ع	ع
ث	ث	ث

فَرَّانٌ الْفَرَّانُ
كِتَابٌ الْكِتَابُ
قَبْلَةٌ الْقَبْلَةُ

انطقوا وكتبوا:-

الْفَرَّانُ كِتَابُ اللَّهِ وَالْكَعْبَةُ قِبْلَةُ الْمُسْلِمِ
الْقُرْآنُ كِتَابُ اللَّهِ وَالْكَعْبَةُ قِبْلَةُ الْمُسْلِمِ

اقرأ:-

أَنَا حُسَيْنٌ وَالْحَمْدُ لِلَّهِ
الْفَرَّانُ كِتَابُ اللَّهِ
الْقُرْآنُ كِتَابُ الْمُسْلِمِ
الْكَعْبَةُ بَيْتُ اللَّهِ
الْكَعْبَةُ قِبْلَةُ الْمُسْلِمِ

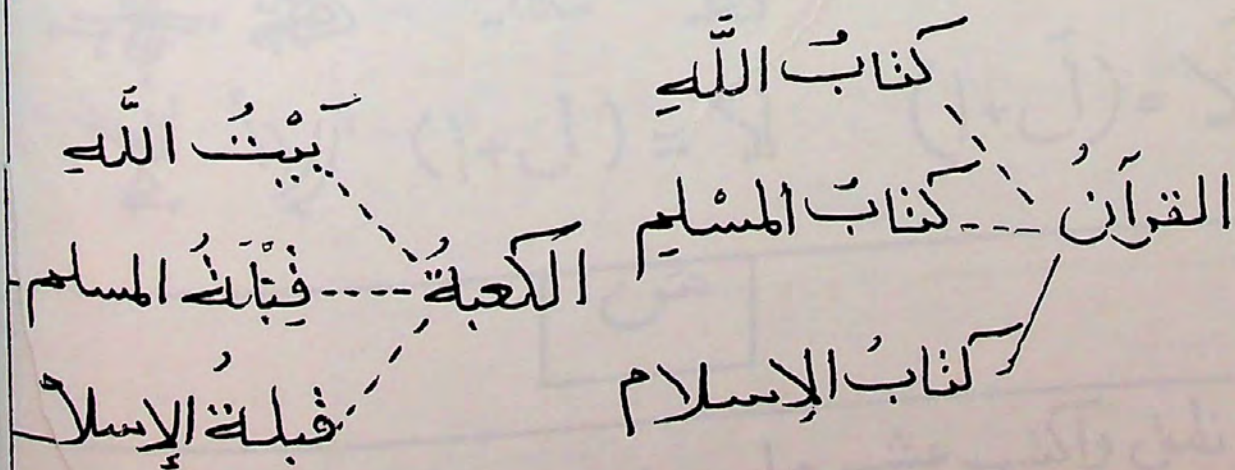
رتب:
بيت - الكعبة - الله

المسلم - القرآن - كتاب
أنا - أنت - و - مسلم - مسلم
قبلك - الكعبة - المسلم
القرآن - الله - كتاب

أكمل:

... كتاب الله
... كتاب ... القرآن
... الله الإسلام
... رسول ...
الحمد لله ... العالمين

اقرأ واكتب:



الدرس الرابع

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ -----

أَشْهَدُ	أَنَّ	لَا	إِلَهَ	إِلَّا	اللَّهُ	وَأَنَّ	مُحَمَّدًا	رَسُولُ	اللَّهُ
----------	-------	-----	--------	--------	---------	---------	------------	---------	---------

انطق واكتب:

ش - ش - ش

ه - ه - ه

لا = (ل + ا)

ش - ش - ش

ش - ش - ش

لا = (ل + ا)

ش - ش - ش

ش - ش - ش

ش - ش - ش

ش

انطق واكتب عشر مرات :

ش - ش - ش

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

اقْرَأْ

أَنَا مُسْلِمٌ وَالْحَمْدُ لِلَّهِ . مُحَمَّدٌ رَسُولُ اللَّهِ

اللَّهُ رَبُّ النَّاسِ . مُحَمَّدٌ رَسُولُ الْإِسْلَامِ

اللَّهُ خَلَقَ النَّاسَ . أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

اللَّهُ إِلَهُ النَّاسِ . أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ الْإِسْلَامِ

اللَّهُ رَبُّ الْعَالَمِينَ . أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ

لَا إِلَهَ إِلَّا اللَّهُ

رَبِّ

أنا - للإسلام - دين - مسلم - و - الله

إله - الله - محمد - لا - إلا - الله - رسول

أَنَّ - مُحَمَّدًا - أَشْهَدُ - و - الناس - إِلَهُ

الإسلام - الله - دين - بيت - الكعبة - و - الله - عبد

اللهُ والإسلام ومحمد
 أَشْهَدُ أَنْ لَا
 أَشْهَدُ أَنَّ مُحَمَّدًا و
 اللهُ وَرَبُّ
 مُحَمَّدٌ اللهُ كِتَابُ اللهُ
 مُحَمَّدٌ الإسلام
 لَا إِلَّا مُحَمَّدٌ اللهُ

افرأ وكتب:

اللهُ
 رَبُّ النَّاسِ
 إِلَهُ النَّاسِ
 مَلِكُ النَّاسِ
 رَبُّ الْعَالَمِينَ

مُحَمَّدٌ
 رَسُولُ اللهِ
 إِمَامُ الْعَالَمِينَ
 عَبْدُ اللهِ
 رَسُولُ الْإِسْلَامِ
 رَسُولُ الرَّحْمَةِ

الدَّرْسُ الْخَامِسُ

الصَّلَاةُ وَالزَّكَاةُ لِلَّهِ الْعَظِيمِ

الصلاة والزكاة لله العظيم

الصلاة والزكاة لله العظيم

ال	صلاة	و	ال	زكاة	ل	لله	ال	عظيم
----	------	---	----	------	---	-----	----	------

ص	ص	ص	ص	ص	ص	ص	ص
ز	ز	ز	ز	ز	ز	ز	ز
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ
ك	ك	ك	ك	ك	ك	ك	ك

ص	ز	ظ
---	---	---

النب وانطق عشر حركات :

ص ص ص

ز ز ز
ظ ظ ظ

الصلاة والزكاة لله العظيم
الصلاة والزكاة لله العظيم

اقرأ

أنا مسلم والحمد لله أنا مسلم والحمد لله

الصلاة لله العظيم الزكاة لله العظيم

الصلاة دعاء الزكاة عبادة

الصلاة رحمة الزكاة حلال

الصلاة شكر الزكاة بركة

الصلاة عبادة المال حال الله

رتب

- أنا - دين - مسلم - الاسلام - و - الله

- أشهد - لا - أن - إله - الله - إلا

- الصلاة - شكر - العالمين - لله - رب

- الله - حال - المال

- الصلاة - حمد - لله - العالمين - رب

أكمل

أنا مسلم... لله و... لله

المال... الله الرحمن الرحيم

الحمد... والشكر... رب العالمين

الصلاة والزكاة... الواحد الأحد

صلاة - لله - المسلم - زكاة - الله - المسلم

اكتب وافؤء

دَعَاءٌ
 رَحْمَةٌ
 شُكْرٌ
 عِبَادَةٌ
 لِلَّهِ

الصَّلَاةُ

بَرَكَتٌ
 عِبَادَةٌ
 هَالُ اللَّهِ
 خِلَالٌ
 شُكْرٌ لِلَّهِ

الزَّكَاةُ

الدَّرْسُ السَّارِسُ

الصِّيَامُ فِي رَمَضَانَ وَالْحَجُّ إِلَى بَيْتِ اللَّهِ

الصيام في رمضان والحج إلى بيت الله

ال	صيام	في	رمضان	و	ال	حج	إلى	بيت	الله
----	------	----	-------	---	----	----	-----	-----	------

ف	ض	ج	ي
ف	ض	ج	ي
ف	ض	ج	ي
ف	ض	ج	ي

ف	ض	ج	ي
---	---	---	---

انطق واكتب عشر مرات :

ف	ض	ج	ي
ف	ض	ج	ي
ف	ض	ج	ي
ف	ض	ج	ي

الصيام في رمضان والحج إلى بيت الله
الصيام في رمضان والحج إلى بيت الله

اقرأ

الصيام في رمضان الحج إلى بيت الله
الصيام في رمضان بيت الله هو الكعبة
الصيام عبادة الكعبة في المسجد الحرام
الصيام لله العظيم المسجد الحرام في مكة
ليلة القدر في رمضان الكعبة بيت الله

رَبِّ :- صلاة - الجمعة - المسجد - في - يوم

الصيام - رمضان - شهر - في

البيت - في - الحرام - مكة -

الصلاة - العظيم - و - لله - الصيام

الزكاة - و - الحج - العظيم - لله

اقرأ واكتب

في رمضان
عبادة
فريضة
لله العظيم
برحمته

الصَّيَامُ

اقرأ واكتب

عبارة

الْحَجُّ

توبة

فريضة

لله العظيم

إلى بيت الله العظيم

أكمل

الصيام في

الحج إلى

بيت الله في

ليلة

رمضان

الصيام

الحج والصيام لله

اقرأ واكتب

الاسلام دين الله

محمد رسول الله

الصلاة لله

الزكاة لله

الصيام لله

والحج لله

والحمد لله

اللقن واكتب:

هذا صراط الله الغفور الرحيم
هذا صراط الله الغفور الرحيم

اقرأ

أنا مسلمٌ والحمد لله
الإسلام دين الله
الإسلام صراط الله
الإسلام صراط مستقيم
الله هو الغفور
الله هو الرحيم
الله هو الغفور الرحيم

رتب:-

الإسلام - الله - صراط - المستقيم
أنا - والإسلام - مسلم - دين - الله
الإسلام - الله - دين - الرحيم - الغفور
صراط - هذا - الله - المستقيم
صراط - هو - الصراط - الله - المستقيم

أكمل :

الإسلام الله
 أنا والإسلام الله
 هذا هو المستقيم
 الإسلام دين والقرآن الله
 القرآن الله والكعبة الله

اقرأ واكتب

الإسلام

دين الله
 صراط الله
 دين الرحمة
 هو الصراط المستقيم
 ديناً ودين

هذا

عسليم
 عبد الله
 كتاب الله
 بيت الله
 صراط مستقيم

الدَّرْسُ الثَّامِنُ

الْخَيْرِ مِنَ اللَّهِ ، وَالتَّوَابِ مِنَ اللَّهِ

الْخَيْرِ مِنَ اللَّهِ ، وَالتَّوَابِ مِنَ اللَّهِ

ال	خ	ير	من	الل	ه	و	ال	ت	و	اب	من	الل	ه
----	---	----	----	-----	---	---	----	---	---	----	----	-----	---

انطقوا وكتبوا:

خ	خ	خ	خ
ث	ث	ث	ث

خ	ث
---	---

انطقوا وكتبوا عشر مرات

خ	خ	خ
ث	ث	ث

انطقوا وكتبوا:
 الْخَيْرِ مِنَ اللَّهِ ، وَالتَّوَابِ مِنَ اللَّهِ
 الْخَيْرِ مِنَ اللَّهِ ، وَالتَّوَابِ مِنَ اللَّهِ

أفأ:

الثوابُ ثوابُ الله	الخيرُ من الله
ثوابُ الله خيرٌ	خيرُ الدنيا الحلال
ثوابُ الله في الدنيا والآخرة	خيرُ الآخرة الجنة
الثوابُ من الله والعذابُ من الله	الآخرةُ خيرٌ من الأولى
ثوابُ الله خيرٌ من ثوابِ الناس	الصلاةُ خيرٌ من النوم

رئب:

ثواب - خير - من - ثواب - الناس - الله .
ثواب - في - الدنيا - الله - و الآخرة
خير - الحلال - من - الحرام
الخير - الثواب - الله - الله - من ، و - من
أنا - الحمد - و - بخير - لله .

أكمل:

الخير..... الأخره

الأخره..... من.....

ثواب..... خير من ثواب.....

الثواب من..... والخير من.....

أنا..... والحمد لله.

كوّن جملاً من ا ، ب

ا

أنا

الخير

الصلوة

الحلال

الأخره

ب

خير من النوم

بخير

من الله

خير من الأولى

خير من الحرام

مراجعة الأصوات

م	ب	ت	ث	ج	ح	خ
د	ذ	ر	ز	س	ش	ص
ض	ط	ظ	ع	غ	ف	ق
ك	ل	م	ن	هـ	و	ي

مراجعة الحركات

أ- آ - بَ - بَا - تَ - تَا - ثَ - ثَا - جَ - جَا - ... يَ - يَا
أُ - أُو - بُ - بُو - تُ - تُو - ثُ - ثُو - ... يِ - يُو
إِ - إِي - بِي - بِي - تِي - تِي - ثِي - ثِي - ... يِ - يِي

السكون ٥

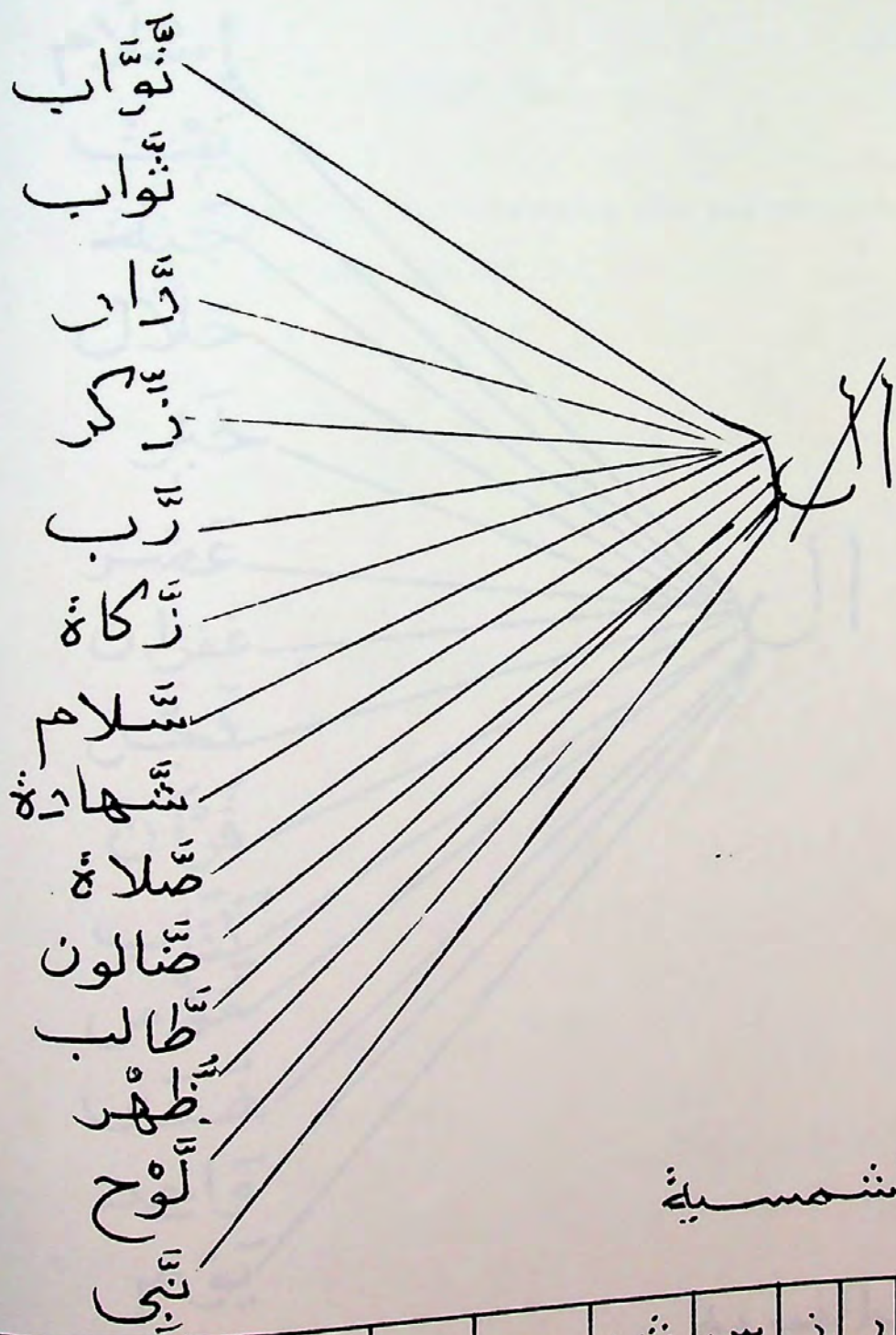
اللَّهُ أَكْبَرُ
الْحَمْدُ لِلَّهِ
الإسلام ديني
الكنة بيت الله

النشيد ٣

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

مراجعة ال التعريف

١- لا تطلق صوت اللام و عوض عنه بشديد الصوت التالي :-

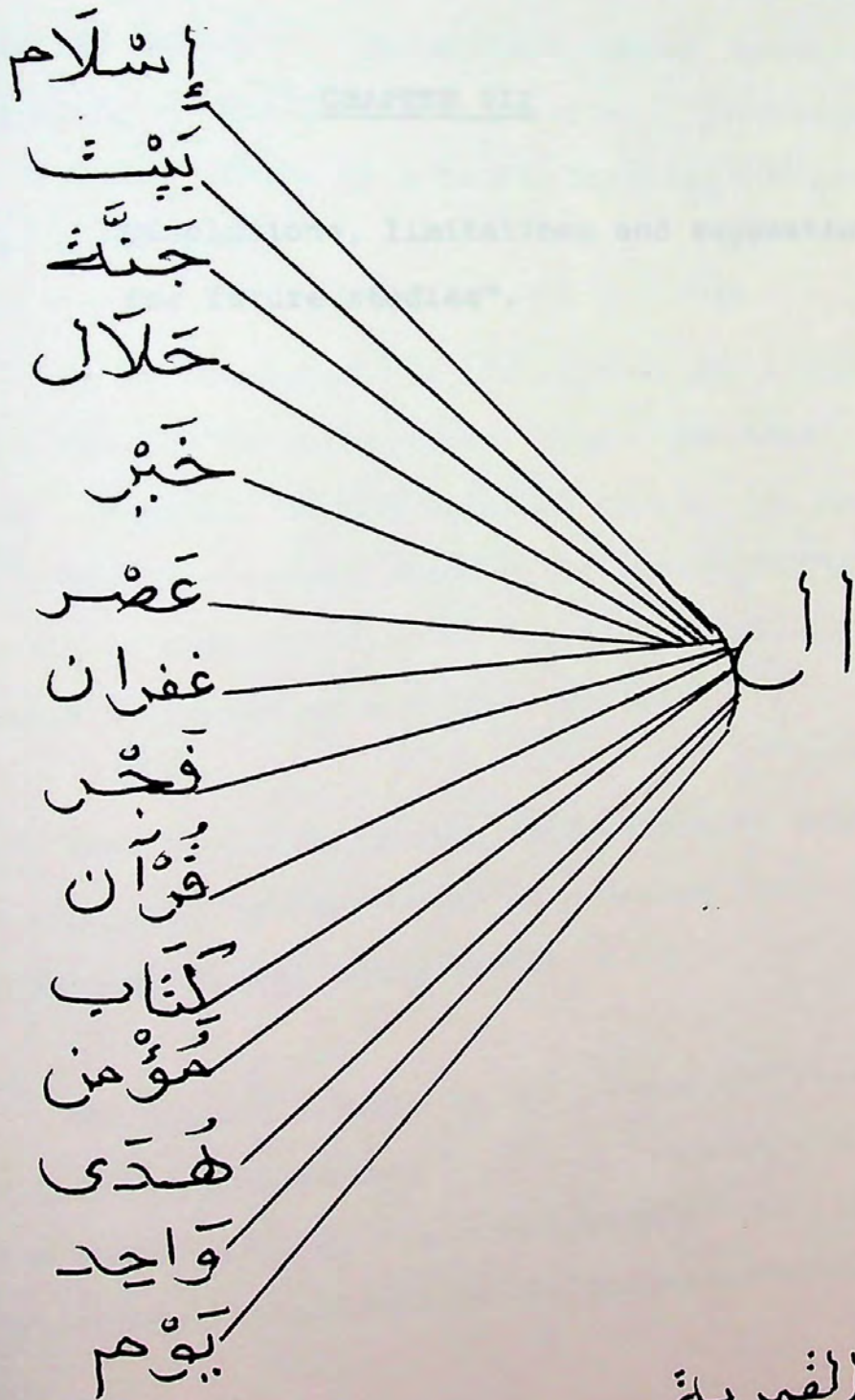


الحروف الشمسية

ث	ث	ذ	ذ	ر	ر	ز	ز	س	س	ش	ش	ص	ص	ض	ض	ظ	ظ	ل	ل	ن
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

مراجعة ال التعريف

٢- نطق اللام نطقاً ظاهراً



الحروف القمرية

أ	ب	ج	ح	خ	ع	غ	ف	ق	ك	م	هـ	و	ي
---	---	---	---	---	---	---	---	---	---	---	----	---	---

CONCLUSIONS, LIMITATIONS AND SUGGESTIONS
FOR FUTURE STUDIES

As was shown in the review of textbooks used in teaching Arabic to non-native speakers, there are several

CHAPTER VII

drawbacks in the materials, particularly with regard to teaching Arabic as a second language for non-Arab

Muslims "Conclusions, limitations and suggestions for future studies".

First, the materials are written for teaching Arabic as a foreign language, not a second language, second, they are aimed, in the main, at adults, not children. In addition they are chiefly for those who wish to use Arabic in communicating in the Arab world, not in the native countries of non-Arab Muslims.

Finally no integrated, comprehensive series book is available for any group of non-Arab learners, such as the student group which is the focus of the present study.

The second section of the review of literature, included a discussion of various language teaching methods, from among which an eclectic approach - utilizing the best aspects of several of the methods described - was

CONCLUSIONS, LIMITATIONS AND SUGGESTIONS
FOR FUTURE STUDIES

As was shown in the review of textbooks used in teaching Arabic to non-native speakers, there are several drawbacks in the available materials, particularly with regard to teaching Arabic as a second language for non-Arab Muslim children.

First, the materials are written for teaching Arabic as a foreign language, not a second language., second, they are aimed, in the main, at adults, not children. In addition they are chiefly for those who wish to use Arabic in communicating in the Arab world, not in the native countries of non-Arab Muslims.

Finally no integrated, comprehensive series books is available for any group of non-Arab learners, much less the student group which is the focus of the present study.

The second section of the review of literature, included a discussion of various language teaching methods, from among which an elective approach - utilizing the best aspects of several of the methods described - was

selected for use in the design of the syllabus, curriculum and lessons which are included this study. Of special importance were the methods which emphasized (1) authentic materials - those derived from the students themselves, in their pursuit of learning Arabic on connection with their Islamic activities; (2) activity - based materials, wherein the content is derived from actual behaviors related to the practice of Islam by these non-Arab muslim children; and (3) the use of flowcharts, which would provide both students and teachers with (guided) materials through which the goals of a specific lesson might be reached.

The chief goals of this study were to:

- (A) Determine some of the authentic Islamic activities actually engaged in by these students. To this end, two questionnaires were designed and administered to non-Arab muslim students currently studying in Egypt.
- (B) To put forward an outline for a suggested series of integrated text books including a plan for a syllabus and a curriculum to cover the basics of Arabic through advanced materials.

(C) To write sample lessons, based on the teaching methods and principles described in the Review of Literature, particularly, as noted above, those which concentrate on authentic meaningful Islam-related activities. The syllabus, curriculum and sample lessons all incorporated the information obtained from the responses given to the questionnaires by the informants, who represent a wide cross-section of non-Arab muslim nationalities.

Although this study covered several important steps on the road to creating an integrated set of materials to teach Arabic to non-Arab muslim children, naturally a large portion of the work is still remaining to be accomplished and limitations may be seen in the progress made through this study. One such limitation involves the use of child informants learning Arabic in their native milieu. However, utilization of such subjects would have required the investigator to travel to each of several countries, and to obtain translators in each country (since these young children would not already know enough Arabic to enable them to respond in that language). Since such data collection was beyond the means of the investigator, the authentic materials included in this study were from students who had studied Arabic as children. In actuality, using these older students

as informants has a very positive aspect as they can give more thoughtful, longer-term comments on the needs of non-Arab muslim child learners. Of course the most desirable method of collecting authentic materials would be to use both child learners and adults who learned as children. Future studies and materials developers could use both groups for optimum effectiveness.

A second point to keep is that in view of the emphasis on the need for a complete series of integrated books, along with accompanying teacher's guides and audio-visual materials, several persons would be needed to complete the entire series. Many opportunities for future studies on the processes involved in these students' learning Arabic as a second language would be attached to the completion of such a series.

A final consideration, which was derived from the study itself, was that care must be taken lest the authentic materials turn out to be too limited on which to base an entire series. Other ways to elicit relevant information must be developed and the vocabulary of the basic samples must be increased by adding common names

from the childrens' environments. This could include the school environment, body parts, daily activities, greetings and social conversations. Besides providing the amount of vocabulary required for the entire series, such terms would provide a more concrete basis for designing pictures or other audio-visual aids, since the abstract concepts elicited in this study were often difficult to represent in a manner suitable and interesting for young children.

Abu-Layth, Ibrahim: Tullih Tallatshayyah
Tullatshayyah Tallatshayyah, Yuzay
1974, Riyadh University.

Abdo, Victoria: Tullatshayyah Tallatshayyah Tallatshayyah
Ma-Tullatshayyah Tallatshayyah Tallatshayyah
Ma-Tullatshayyah Tallatshayyah Tallatshayyah
Proceedings of the First International
Symposium on Teaching Arabic, Riyadh,
Riyadh University, 1974 - Vol. II.

Abul, Muhammad
 Abdul Nader: Tullatshayyah Tallatshayyah Tallatshayyah
Colleg, Assiut Library, 1962.

All, Abdulrahman Yusuf: Translation of the meaning of the
Holy Quran, Lahore, Pakistan
Maktabah Ashraf 1974.

Alkhatib, Khalid
 Mahmud: Tullatshayyah Tallatshayyah Tallatshayyah
Ma-Tullatshayyah Tallatshayyah Tallatshayyah
Ma-Tullatshayyah Tallatshayyah Tallatshayyah
Proceedings of the First International
Symposium on Teaching Arabic, Riyadh
University, 1974 - Vol. I.

Al-Sayid, Ahmad M.
 and Al-Sayid, Farah Ali: Tullatshayyah Tallatshayyah Tallatshayyah
Tullatshayyah Tallatshayyah Tallatshayyah
Vol. I, Riyadh ALMO, 1971.

BIBLIOGRAPHY

- Abbas, Ahmad Galal: Taʿlīm ʿal-ʿarabiyyah Fī Nigeria, Venice, 1977, Venice Symposium.
- Abdo, Daud Atiya : Mulāḥazāt Ḥawl ʿal-tarākīb ʿal-lughawiyyah fi taʿlīm ʿal-ʿarabiyyah lighayr ʿal-nāṭiqīn bihā, Rabat Symposium, 4-7 March, 1980.
- Abdo, Daud Atiya : A course In Modern Standard Arabic, Beirut, Khayats, 1961.
- Abdo, Qamar : ʿallughah ʿal-ʿarabiyyah Lighayr ʿal-nāṭiqīn et al Bihā : Cairo, 1984, National Centre for Educational Research.
- Abdul Aziz, Nasif Mustafa & Salih, Muhyi Aldin: ʿal-ʿarabiyyah Lil ḥayāh, Riyadh, 1982, King Saʿoud University.
- Abu Lughd, Ibrahim: Taʿlīm ʿal-ʿarabiyyah fī ʿal-wilāyāt ʿal-muttahidah, Venice 1977, Venice Symposium.
- Abdou, Victorin : ʿistikdām ʿal-ʿaḡal ʿal-ʿilictrūny ka-ʿadāh fi taʿlīm ʿal-ʿarabiyyah ka-lughah ʿagnabiyyah Proceedings of the First International Symposium on Teaching Arabic, Riyadh, Riyadh University, 1978 - Vol II.
- Ahmad. Muhammad Abdul Kader : Turuḡ taʿlīm ʿal-ʿarabiyyah lilmubtadʿin, Cairo, Annahda Library, 1982.
- Ali, Abdullah Yusuf: Translation of the Meaning of the Holy Koran, Lahore, Pakistan Muhammad Ashraf Press 1934.
- Asakir, Khalil Mahmoud : ʿalkitābah ʿal-ʿarabiyyah Bayn Numuwihā ʿalraʿsī wa-numuw ʿufuqī muqtarāh, Proceedings of the First International Symposium on Teaching Arabic, Riyadh University, 1978-vol. I
- Badawy, Alsaïd M. and Yunis, Fathy Ali: ʿalkitāb ʿal-ʿassāsī Fī Taʿlīm ʿal-ʿarabiyyah Lighayr ʿannāṭiqīn Bihā, Vol I. Tunis ALECSO, 1983.

- Badi, Ghassan Khalid: Wadq̣ pirnāmig litaʕlīm ʔallughah ʔalʕarabiyyah Lilkibār Min Ghayr ʔannātiqin Bihā, M.A. Thesis, Cairo, College of Education, Ein Shams University, 1979.
- Bakr, As-Sayyid
Yaʕcub et al : Arabic By Radio
Cairo, A.R.E. Broadcasting Corporation, 1966
- Al-Baydawi, Naser
Al-Din : Tafsir ʔal-Baydāwī,
Cairo, ND
- Berg, Tawfeeq : Mushkilāt Taʕlīm ʔal arabiyyah Lighayr ʔalnātiqin Bihā Hulūl ʕilmiyyah Waʕamāliyyah,
Proceeding of the First International Symposium on Teaching Arabic, Riyadh, Riyadh University, 1978 Vol II.
- Al-Bukhari, Abu
Abdallah M. Ibn
Isma il : Ṣaḥīḥ ʔal Bukhārī - Vol I,
Cairo, Alsha b Print House, N.D.
- Bakla, M. Hassan : Taʕlīm ʔalʕarabiyyah Bi-ʔal Midhyāʕ Fī Gambia,
Proceeding of the First International Symposium on Teaching Arabic, Riyadh, Riyadh University, 1978- Vol. II.
- Casewit, Stephen : Towards the Development of Multicultural TEFL Materials Aimed At Enhancing The Motivation and Attitude of Learners In Muslim Societies.
Unpublished M.A. Thesis, A.U.C. 1984
- Dewy, J. : Democracy and Education
New York, Macmillan 1916.
- EK, J.A. Van : Proposal For a Definition of Threshold Level in Foreign Language Learning
Strasbourg, Council of Europe 1973.
- Finocchiaro, Mary
et al. : The Foreign Language Learners, A Guide for Teachers, New York, Regent Publishing Comp Inc., 1973.

- I. Doi, Rahman A. : Introduction to the Hadīth,
Lagos, Nigeria, Islamic Publication
Bureau, 1980.
- James E. Espich &
Bill, Williams : Development Programmed Instructional
Material,
Belmont, CA: Lear Siegler Inc.
- Kamal, Abdul Aziz : Every day Fiqh, Islamic Publications Ltd.
Lahore, Pakistan : 1979
- Al-Khuli, M. Ali : ʿal-Tarākīb ʿal-Shāʿiʿah Fī ʿallughah
ʿal-ʿarabiyyah
Riyadh, Dar Alʿulum lilṭibāʿah, 1982.
- Lecomete, G. et
Ghedira, A. : Méthode D'Arabe Literal
Paris, Editions Klincksieck,
(Second edition) 1970.
- Lee, W.R. : "Some Aspects of Motivation in Foreign
Language Learning" in :
The Context of Foreign Language Learning
Van Essen, A.J. and Menting, J.P. ed,
Assen, the Netherlands, Van Gorcum and
Comp B.V., 1975.
- Lightboun, Patsy M: "Can Language Acquisition Be Altered
by Instruction" in:
Modelling and Assessing Second Language
Acquisition,
Heltenstam, Kenneth and Pienemann,
Manfred, California, San Diego, College
Hill Press, 1985.
- Long, Michel Long : "Task Based Language Teaching" in:
Modelling and Assessing Second Language
Acquisition,
Heltenstam, Kenneth and Pienemann,
Manfred ed, California, San Diego,
College Hill Press, 1985.
- Al-Misry. M.- Amin : Tarīqah Gadīdah Fī Taʿlīm ʿal-ʿarabiyyah
Nairōubi: Koran House, N.D.

- Girard, Denis : Linguistic and Foreign Language Teaching
London, Longman Group Limited, 1972.
(Translated from French in 1970 by Close,
R.A.)
- Gray, William, S. : Taʿlīm ʿalqirāʿah Wa ʿalkitābah
Translated by: Khatir et al , Cairo ,
Dar Almaʿrifah, 1981.
- Al-Hadidi, Ali : Mushkilāt Taʿlīm ʿal ʿarabiyyah Lighayr
ʿal ʿarab
Cairo, Dar Al-Kitab Alʿarabi, 1966.
- Hakim, Selim : "Problems of Arabic Teaching in Schools
in Nigeria" in:
A Report of A Seminar on the Teaching
of Arabic in Nigeria,
University of Abadan, Abadan , Nigeria:
July 11- 15, 1965.
- Al-Hamalawy, Ahmed: Shadhā ʿalʿarf Fī Fann ʿal. ʿarf,
Cairo: Al-Halaby press, 1957
- Hassan, Tammam : ʿiktisāb ʿallughah ʿalʿarabiyyah Lighayr
ʿal-Nātiqīn Bihā
Mecca, Umm Alquta University, 1984
- Haywood J.A &
Nahmad, H.M. : A New Arabic Grammar of the Written
Language
London, Lund Humphries, 1979.
- Higazi, Mahmoud
Fahmy : Taʿlīm ʿalʿarabiyyah Fī ʿal Pakistān,
Venice, Venice Symposium, 1977
- Ibrahim, Mustapha
Yusuf et al . : Taʿlīm ʿalʿarabiyyah,
Mauritus, 1978

- Mohan, Bernard A : Language And Content,
Reading, MA, Adison Wesley Publishing
Company, 1986.
- Mustafa, Nasif
et al : Murshid ?almu?allim Fi Tadrīs ?al?arabiyyah
Lighayr ?al Natiqin Bihā,
Riyadh Arabic Educational Office for
the Gulf States, 1983
- Al-Naggar, M.
Abdul Aziz : Manār Al-Sālik Ilā ?awadah Al-Masālik,
Cairo, Al Fagalah Al-Gadidah Printing
House, N.D.
- Nasr, Raja T : The Teaching of Arabic as a Foreign
Language, Linguistic Elements,
Beirut, Librairie Du Liban, 1978.
- Al-Naqah, M. Kamil: Tahdīd ?al-Muhtawā ?alnahwy Limanhag
Tadrīs ?al?arabiyyah,
Magazine of Arabic Linguistics Studies,
February, 1985.
- Peter F. Aboud
et al : Elementary Modern Standard Arabic
U.S.A., Ann Arbor, Michigan,
Cambridge University Press, 1968.
- Pica, Teresa : "Linguistic Simplicity and Learnability:
Implications for Language Syllabus Design"
in:
Modelling and Assessing Second Language
Acquisition,
Heltenstam, Kennet and Pienemann, Manfred
ed, California, San Diego, College-
Hill Press, 1985.
- Pienemann, Manfred : "Learnability and Syllabus
Construction" in :
Modelling and Assessing Second
Language Acquisition,
Heltenstam, Kenneth and Pienemann,
Manfred ed, San Diego California,
College - Hill Press, 1985.

- pie, Mario : All About Language
Philadelphia, Lippincot, 1954.
- Prator, C.H. &
Celce - Murcia, M : An Outline of Language Teaching
Approaches in:
Teaching English As a Second &
Foreign Language
Celce-Murcia, M and McIntosh,
I. Rowhey, MA: Newbery House,
1979.
- Al-Qasimi, Ali : ʔalkharīṭah Fī Taʔlīm ʔal ʔarabiyyah
Lighayr ʔalnāṭiqin Bihā,
Proceedings of the First Internat-
ional Symposium on Teaching Arabic,
Riyadh, Riyadh University, 1978
vol. II
- Al-Qasimi, Ali : ʔalkitāb ʔalmadrasi Litaʔlīm
ʔalʔarabiyyah Lighayr ʔalnāṭiqin
Bihā,
Proceedings of the First International
Symposium on Teaching Arabic,
Riyadh, Riyadh University, 1978
vol. II.
- Qurah, Hussayn Sulayman: ʔalʔsūl ʔal-Tarbawiyah Fī Bināʔ
ʔal-Manāhig,
Cairo, Dar Al Maʔārif, 1972.
- Rivers, W.M. and
Temperely, M.S. : A Practical Guide To the Teaching
of English As a Second Language or A
Foreign Language.
New York, 1978.
- Rushdy, Ali Abd Al-
Rahman : Taʔlīm ʔalʔarabiyyah Bi-ʔal Radio,
Proceedings of the First International
Symposium of Teaching Arabic,
Riyadh, Riyadh University, 1978 Vol II.
- Salih, Ahmad Zaki : Nazariyyāt ʔl-Taʔalum,
Cairo, Al. Nahdah Almisriyyah, 1971.

- Al-Sayyid, Abdul ʿal
Al-Sayyid et al : Taʿallam ʿal ʿarabiyya,
Qatar, Language Institute, Department
of Teaching Arabic for Foreigners,
1978.
- Shalby, Ahmad : Taʿlīm ʿal- ʿarabiyyah Lighayr
ʿal-ʿarab, Part I,
Cairo, Al-Nahdah Al-Misriyyah, 1966.
- Ṣini, Mahmūd Ismaʿīl : Taṣmīm ʿikhtibārāt ʿallughah
ʿal ʿarabiyyah Biwaṣfiḥā Lughah
ʿaganbiyyah.
Proceedings of the First International
Symposium on Teaching Arabic, Riyadh,
Riyadh, University, 1978 - Vol II.
- Sulayman, Abdullah
et al : ʿal-ʿarabiyyah Lighayr ʿalʿarab,
ʿal - Muḡarrad ʿal-Sawti
Mecca University , 1984.
- Sulayman, Abdullah
et al : ʿal ʿarabiyyah Lighayr ʿalʿarab,
ʿal-Kitāb ʿal-ʿasāsi,
Mecca University, 1984.
- Al-Swisī, Rida : ʿaltaʿlīm ʿal Haykali Lil ʿarabiyyah
ʿal Hayyah,
Tunis, 1979.
- Widdowson, H. G : Exploration In Applied Linguistics,
Oxford: Oxford University Press, 1985.
- Widdowson, H.G. : Teaching Language Communication,
Oxford: Oxford University Press, 1978.
- Wright, W. : A Grammar of the Arabic Language,
(Translated from the German of Caspari)
Cambridge, Cambridge University Press,
1967.
- Younis, Fathi A.
Ibrahim : Dalīl ʿal Muʿalim,
Tunis, ALECSO, 1983
- Younus, Fathi A.
Ibrahim : Taṣmīm Manḡag Litaʿlīm ʿalʿarabiyyah
Lil ʿagānib,
Cairo, Dar Al-Thaqāfah, 1978.

Original Arabic First Publications

- _____ : Learn Arabic,
Cairo, Ministry of Culture, 1960.
- _____ : "Issues of Propagating Arabic Language
and Islamic Culture Abroad" in:
Planning International Cooperation for
the Promotion of Islamic Arabic Culture
Tunis, ALECSO, 1981 - Supplement, Vol. I.

DICTIONARIES

- Elias, A. & Elias, E : Elias' Modern Dictionary
(Seventeenth Edition), Cairo,
Elias Modern Press, 1971.
- Webster, N. : The Lexicon Webster Dictionary,
U.S.A., Delair Publishing Company,
Inc. 1986
- Wehr, H. : A Dictionary of Modern Written Arabic
N.Y., Ithaca, Spoken Language
Services, Inc., 1976

APPENDIX I

Original Arabic First Questionnaire

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أخى المسلم أختى المسلمة السلام عليكم ورحمة الله وبركاته

أما بعد ،،،

فهذا استبيان الغرض منه جمع معلومات عن الطفل المسلم فى بلادك وما يحفظه من سور القرآن الكريم والأحاديث النبوية الشريفة ، والأدعية التى يستخدمها فى العبادات المختلفة ، وكذلك الالفاظ العربية الأصل التى تستخدمونها فى لغتكم القومية ، ذلك بهدف اتخاذها أساسا لرسم منهج لتدريس اللغة العربية للأطفال المسلمين فى البلاد غير العربية .

لذا نرجو أن نجد منك عونا ومساعدة فى الاجابة عن أسئلة هذا الاستبيان ولا يخفى عليك ما سوف يكون لما تقدمه من معلومات من فائدة علمية عظيمة تعود بالنفع على أعداد كبيرة من الاطفال المسلمين الذين هم فى أمس الحاجة الى تعلم اللغة العربية لغة القرآن الكريم ، جزاك الله عنا وعنهم كل خير .

ويطيب لنا أن نشكرك مقدما على ما سوف تبذل من جهد فى الاجابة عن أسئلة هذا الاستبيان .

والسلام عليكم ورحمة الله وبركاته .

بيانات عن الطالب

- الاسم :
- السن :
- المستوى الدراسى :
- الدولة :
- الولاية :
- المدينة :
- القريّة :

أول عبارات عربية عرفتھا : -

هـى :

فى أى سن ؟

أىن ؟

من علمك اياھا ؟

كم كان عمرك عند التحاقك بالمدرسة الابتدائية أو الكتاب ؟

عند التحاقك بالمدرسة الابتدائية فى بلادك هل كنت تعرف : -

* التسمية

* بعض الآيات القرآنية اذكرھا

* بعض سور القرآن اذكرھا

* بعض الاحاديث النبوية اذكرھا

* أركان الاسلام

* أركان الايمان

* الادعية المختلفة ومناسباتها ماذا تتذكر منها ؟

* التشهد

* الاذان والاقامة

* تسبيحات الركوع

* تسبيحات السجود

* التهنة بالعيد

* التهنة بالزواج

كم كان عمرك عندما درست العربية لأول مرة ؟

أين ؟

من علمك مبادئ الدين الاسلامى ؟

من علمك مبادئ اللغة العربية ؟

ماذا تعلمت أولا : اللغة العربية أم الدين الاسلامى ؟

Translation of the First Original Arabic Questionnaire

هل تذكر عنوان الكتاب الذى تعلمت من خلاله مبادئ الاسلام ؟ -

اذكره

Dear Muslim Brother Dear Muslim Sister.....

هل تتذكر الكتاب الذى تعلمت من خلاله مبادئ العربية ؟ -

اذكره

The purpose of this questionnaire is to collect information

about or learn

by heart like the Holy Quran, the Springs of the Prophet, the

supplication -

as well as the words of Arabic origin which you use in your

National -

starting point for drawing up a curriculum to teach Arabic to

the Muslim children in the non-Arab countries.

We hope to have your assistance in answering the items in this questionnaire. You must bear in mind the great scientific benefit the information you present will bring to many Muslim children who have a great need to learn Arabic. May Allah reward you and you greatly.

Thank you in advance for your efforts in answering this questionnaire. May Peace, Grace and Blessings of Allah be upon you.

APPENDIX II

Translation of the First Original Arabic Questionnaire

In the name of God, Most Gracious, Most Merciful.

Dear Muslim Brother Dear Muslim Sister.....

May Peace , Grace and Blessings of Allah be upon you.

The purpose of this questionnaire is to collect information about the Muslim child in your country, what he recites or learns by heart from the Holy Quran, the Sayings of the Prophet, the supplications which he says in his different acts of devotion, as well as the words of Arabic origin which you use in your National language. The aim is to take this information as a starting point for drawing up a curriculum to teach Arabic to the Muslim children in the non-Arab countries.

We hope to have your assistance in answering the items in this questionnaire. You must bear in mind the great scientific benefit the information you present will bring to many Muslim children who have a great need to learn Arabic. May Allah rewards us and you greatly.

Thank you in advance for your efforts in answering this questionnaire. May Peace, Grace and Blessings of Allah be upon you.

THE INFORMANT I.D.

Name:

Age:

Education Level:

Country:

State:

City:

Village:

- The first Arabic sentence you heard was

At what age?

Where?

Who taught it to you?

- How old were you when entered the Primary School or Quran School?

Did you know the following when you joined the Primary School?

* The Blessing formula i.e. In the Name of God, most Gracious most Merciful.

* Some verses of the Holy Quran. (mention them).

* Some chapters of the Holy Quran (mention them).

* The pillars of Islam.

* The articles of Faith.

* Different supplications and the occasions upon which they are used. What do you remember of them?

* THE TASHAHUD.

- * The call of prayers and second call for starting the prayers.
 - * Glorification of God during kneeling.
 - * Glorification of God during prostration.
 - * The Islamic feast greetings.
 - * The wedding greetings.
- How old were you when you first learned Arabic?
- * Where?
 - * Who taught you the principles of Islam?
 - * Who gave you your first lesson in Arabic?
 - * What did you learn first, Arabic or the Islamic religion?
- Do you remember the book through which you learnt the Principles of Islam? (mention it).
- Do you remember the book through which you learnt elementary Arabic? (mention it).
- What did you prefer to learn first, Islam or Arabic?
- What are the situations in which Arabic is used in your country?
- What are the words of Arabic origin in your National language?

Original Arabic Second Questionnaire

استبيان عن تعلم الطفل غير العربى اللغة العربية

- (١) من علمك أول درس عربى ؟
- (٢) ما ذا كان الـدرس ؟
- (٣) أين ؟
- (٤) كيف ؟
- (٥) لماذا تتعلم العربية ؟
- (٦) هل ذلك عن رغبة منك ؟
- (٧) هل استخدمت ما تعلمت من العربية فى حياتك ؟
- (٨) أين (فى أى موقف) ؟
- (٩) لماذا لا يستمر الطفل فى بلادك فى تعلم العربية ؟
- (١٠) هل كل الاطفال المسلمين يتعلمون اللغة العربية ؟
- (١١) ما فائدة تعلم الطفل اللغة العربية ؟
- (١٢) هل كنت تسمع العربية ؟
- (١٣) أين، (فى أى موقف) ؟
- (١٤) هل كنت تفهم منها شيئا ؟
- (١٥) هل كنت تفهم معنى ما حفظت من القرآن ؟
- (١٦) أين درست اللغة العربية ؟
- (١٧) ما الكتاب الذى كنت تدرس فيه ؟
- (١٨) هل كان سهلا ؟
- (١٩) لماذا ؟
- (٢٠) عن أى شيء كان الكتاب يتحدث ؟
- (٢١) هل كان الكتاب مطبوعا فى بلادك ؟
- (٢٢) من مؤلف الكتاب ؟

- (٢٣) هل هو من بلدك ؟
- (٢٤) ما عدد أجزاءه ؟
- (٢٥) هل كان هناك كتب أخرى ؟
- (٢٦) اذكرها .
- (٢٧) هل كانت لغة الكتاب واضحة ؟
- (٢٨) هل كان بالكتاب صور ؟
- (٢٩) من أول مدرس علمك العربية ؟
- (٣٠) كيف كانت لغته في الفصل ؟
- (٣١) من أى البلاد هو ؟
- (٣٢) أين تعلم مدرسك ؟
- (٣٣) ماذا كان يعمل غير التدريس ؟
- (٣٤) ما عمله الأساسي ؟
- (٣٥) هل عندكم معهد للمعلمين ؟
- (٣٦) ما مدة الدراسة فيه ؟
- (٣٧) من يدرس في هذا المعهد ؟
- (٣٨) ما شروط الالتحاق به ؟
- (٣٩) هل كنت تفهم كلام المدرس عندما يتكلم العربية ؟
- (٤٠) ما الصعوبات التي وجدتها في الفصل ؟
- (٤١) كيف كان الدرس (شفهى - كتاب - سبورة - لوح)
- (٤٢) هل كان هناك كتاب ؟
- (٤٣) هل كان هناك اختبارات ؟
- (٤٤) هل كان هناك واجب منزلى ؟
- (٤٥) كيف كان الاختبار ؟
- (٤٦) أين كان المدرس ؟
- (٤٧) ما نوع الطريقة التي اتبعها المدرس : حوارى - خبرى - اشارى .
- (٤٨) بماذا بدأت (الحروف - الأصوات - العبارات)

- (٤٩) مانوع اللغة التي درستها ؟ (قرآن - التعامل)
- (٥٠) أين تستخدم اللغة العربية في بلادك ؟
- (٥١) ما الصعوبات التي واجهتها عند تعلم العربية ؟
- (٥٢) لماذا جئت الى مصر ؟
- (٥٣) كيف جئت ؟ (على نفقتك - منحة)
- (٥٤) ماذا سوف تفعل في المستقبل ؟
- (٥٥) هل تحب أن تدرس شيئاً غير العربية في مصر ؟
- (٥٦) هل تحب أن تدرس العربية عندما تعود الى بلادك ؟
- (٥٧) هل تتمنى أن تغير طريق حياتك وتعمل في ميدان آخر بعيد عن تدريس اللغة العربية ؟
- (٥٨) هل عندك ماتريد أن تقوله حول تدريس اللغة العربية في بلادك غير ذلك ؟

APPENDIX IV.

Translation of the Second Original Arabic Questionnaire

A questionnaire about the conditions under which the non-Arab Muslim child learns Arabic.

- 1) Who taught you your first Arabic lesson?
- 2) What was it about?
- 3) Where?
- 4) How?
- 5) Why did you learn Arabic?
- 6) Was it of your own free will?
- 7) Have you used what you learnt about Arabic in your life?
- 8) In what situations?
- 9) Why dont the children continue the study of Arabic in your country?
- 10) Do all Muslim children in your country learn Arabic?
- 11) What benefits does the child receive from learning Arabic?
- 12) Were you used to listening to Arabic?
- 13) In what situations?
- 14) Did you understand some of it?
- 15) Did you understand the meaning of what you have recited from the Holy Quran?
- 16) Where did you study Arabic?
- 17) What book did you use when studying Arabic?
- 18) Was it easy?
- 19) Why?
- 20) What are the main topic of that book?

- 21) Was it printed in your country?
- 22) Who is the author of that book?
- 23) Is he from your country?
- 24) How many parts did this book have?
- 25) Were there any other books?
- 26) Mention them if any.
- 27) Was the language of the book clear?
- 28) Were there any photos in the book?
- 29) Who was your first Arabic teacher?
- 30) What language did he use in the class for instruction?
- 31) What country was he from?
- 32) Where did your teacher learn Arabic?
- 33) What job did he have other than teaching?
- 34) What was his main job?
- 35) Have you a Training College in your country?
- 36) How long does the Arabic course last?
- 37) Who teaches Arabic in this training college?
- 38) What are the qualifications needed to enter this training course?
- 39) Did you understand your teacher when he spoke Arabic?
- 40) What are the difficulties you faced in the class?
- 41) How was the lesson presented (oral, book, - blackboard, etc.)
- 42) Was there any book?
- 43) Were there any tests?
- 44) Was there any home-work?
- 45) What was the test like?
- 46) Where did the lessons take place?

- 47) What method did the lessons followed (dialogue statements, demonstration)
- 48) What was the first thing learned on the Arabic class (Alphabet letters - Alphabetic sounds - Sentences).
- 49) What kind of language did you study (Quran - or communicative)
- 50) Where is Arabic **used** in your country?
- 51) What are the difficulties you faced when you started to learn Arabic?
- 52) Why did you come to Egypt?
- 53) Did you come on your own or were you sponsored?
- 54) What are your plans for the future?
- 55) Do you want to study any subject other than Arabic?
- 56) Do you want to teach Arabic when you return to your country?
- 57) Would you wish to change your career and work in a field other than teaching Arabic?
- 58) Do you have something to add concerning the teaching of Arabic in your country?

