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Contemporary Approaches to Teaching Arabic to Speakers of Other Languages

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Abstract

Despite the multiplicity of research and studies in the field of teaching Arabic to speakers of other languages this field continues to attract considerable attention from researchers and scholars of the Arabic language. This is primarily because it does not concern a single domain but rather encompasses numerous and diverse areas involving all the elements and foundations of the teaching-learning process including the learner the teacher the instructional material the educational environment and the psychological and social factors affecting both teachers and learners. However a review of the scholarly works devoted to this field reveals that despite their qualitative differences most of them have focused primarily on the teacher the learner and the instructional material as though they had overlooked the environmental context as well as the psychological and social dimensions. Such an approach may constitute a significant neglect of two essential elements in the educational process particularly in the case of students learning Arabic as a foreign or additional language. Therefore in view of the numerous challenges and obstacles encountered by researchers in teaching Arabic to speakers of other languages and following the international conference entitled "The Arabic Language: A Renewed Identity in the Age of Artificial Intelligence" I have sought, through this contribution to address the following questions: In light of modern and contemporary technologies has the process of teaching Arabic witnessed significant development and advancement comparable to the transformations it has experienced in previous periods? What

innovative methods and mechanisms have contributed to renewing the educational process and consequently facilitated comprehension and learning among non-Arabic-speaking students?

Keywords: Teaching-learning process; contemporary approaches; Arabic language; learner; teacher; instructional material; educational environment; psychological factors; social factors.

Introduction

God has honored the Children of Adam and favored them above many of His other creations and He has bestowed upon them His manifest and hidden blessings. Among the noblest and greatest of these blessings is the blessing of language which may be defined as follows: "Air that emerges from the windpipe and gathers in the throat then spreads through the deepest middle upper and lower parts of the throat as well as across the middle and edges of the tongue between the incisors through the lips and the nasal passage. At each of these points of articulation a sound distinct from that of the adjacent point is produced and these sounds constitute letters.

He Glorified and Exalted be He inspired human beings to arrange some of these letters together whereby they became words that could stand independently. He then inspired them to combine these words with one another whereby they became speech conveying various kinds of meanings: commands and prohibitions statements and inquiries negation and affirmation acknowledgment and denial confirmation and falsification obligation and recommendation questions and answers and other forms of discourse whether in poetry or prose concise or elaborate according to the diversity of the languages of humankind." ⁱ

Language is a noble means because of the sublime purposes that God has assigned to it. Through language He distinguished human beings from all other kinds of animals through it He revealed His Books and sent His Messengers and through it the interests of human beings in this world and the Hereafter have been organized. It enables people to convey what lies deepest within them in the easiest least costly and least burdensome manner while providing the most direct means of reaching their intended purposes and guiding others toward them. Through language, the various branches of knowledge have been collected and preserved and through it knowledge can be transmitted from one mind to another. Through language, truth is distinguished from falsehood and soundness from corruption. How many blessings have been brought about through it how many afflictions have been warded off how many people have been guided from error how many rights have been established and how much falsehood has been dismantled through it! ⁱⁱ

It is evident that the various fields of the Arabic language have given rise to numerous issues and branches of knowledge that may prove difficult for students and learners. This difficulty may be even more pronounced among learners who are not native speakers of Arabic or who come from

different linguistic backgrounds. Consequently learning and acquiring the Arabic language has represented a major challenge for such students particularly within the field of Arabic language education.

It is undeniable that the various fields of the Arabic language have given rise to numerous issues and branches that have posed difficulties for its students and scholars. This may have an even greater impact on students who are non-native speakers of Arabic or who come from different linguistic backgrounds. Thus learning and acquiring the Arabic language has constituted a major challenge for these students particularly within the field of Arabic language education.

Education has been a difficult and complex process since the dawn of history and continues to be so today. Teaching is not an ordinary profession rather it is a mission among the most sacred and honorable of all missions. Education is what cultivates minds refines souls and builds generations. For this reason the Holy Qur'an gave particular attention to the pursuit of knowledge. Among the first verses revealed to the Prophet Muhammad (peace and blessings be upon him) were the words of Allah Almighty:

"Read in the name of your Lord who created He created man from a clinging substance Read and your Lord is the Most Generous, who taught by the pen He taught man that which he knew not." [Al-'Alaq, 96:1-5]

Allah Glorified and Exalted be He also swears by the pen in another chapter saying:

"Nun By the pen and what they write." [Al-Qalam, 68:1-2]

This emphasizes the virtue and high status of knowledge. He also says in another chapter:

"Are those who know equal to those who do not know?" [Al-Zumar, 39:9]

And He further says:

"Allah will raise those who have believed among you and those who were given knowledge by degrees." [Al-Mujadilah, 58:11]

Moreover believers are commanded to seek an increase in knowledge as Allah says:

"And say: My Lord increase me in knowledge." [Ta-Ha, 20:114]

All of these verses demonstrate the nobility virtue and sacredness of knowledge. Accordingly the noble Prophetic Sunnah strongly encouraged the pursuit of knowledge on numerous occasions including the saying: "Seeking knowledge is an obligation upon every Muslim male and female." ⁱⁱⁱIt is also reported: "Scholars are the heirs of the prophets. The prophets did not leave behind dinars or dirhams rather they left knowledge so whoever takes it has received an abundant share." Another

Prophetic saying states: "The superiority of a scholar over a worshipper is like the superiority of the full moon over all other stars." ^{iv}

Modern scholars and intellectuals have likewise followed the example of their predecessors in emphasizing the importance and virtue of seeking knowledge. This is reflected in the famous words of the Prince of Poets, Ahmad Shawqi:

"Rise for the teacher and show him due reverence For the teacher almost becomes a messenger.

Do you know anyone more noble or greater than one Who builds and nurtures souls and minds?" ^v

The process of learning begins from the very moment of a human being's birth. A child learns to speak by imitating his or her mother father and those around them, and acquires certain moral principles through the influence of social life. Such forms of learning are acquired naturally and spontaneously. However, these aspects do not fall within the scope of the present study. Rather what is meant here is learning through those whose purpose is to provide education and instruction namely teachers who undertake the task of imparting knowledge.

Education is not merely a process of filling minds with information and knowledge. Rather, genuine and productive education is that which develops learners' abilities equips them with skills and experiences and helps them develop clear perception and understanding coherent reading and organized thinking. It also awakens within learners noble inclinations and emotions, enabling them to become responsible members of the future and good citizens capable of contributing to a higher and better way of life ^{vi}In other words education has become one of the essential necessities of life in society as it prepares individuals for a successful life in religious political economic and social terms.

Since education is a complex and interconnected art it is not limited merely to the subject matter presented by the teacher rather in addition to knowledge of the subject it requires experience and professional skill. A person may acquire a set of theories and facts and thereby become knowledgeable about educational theories ^{vii}but this does not make them a successful teacher or a skilled practitioner unless they are able to apply scientific theories and facts and transform them into skills and experiences acquired through prolonged practice training and exercise so that these skills become natural and effortless in their performance.

Hence we find that "the essential foundations of education consist in addition to accurate information of the skills reflected in the teacher's attitude and personality the quality of their communication with students and the way they address them their ability to listen attentively to them respond to their questions stimulate their interest and enthusiasm and convey accurate scientific facts to their minds with ease and clarity" ^{viii}

From this perspective the educational process can be regarded as a difficult highly complex and comprehensive professional practice whose various elements are interconnected. When implemented accurately and in accordance with a well-designed plan and sound principles it can achieve its intended objectives. By “plan” here we mean the method or approach adopted by the educational institution and accepted by both teachers and students as a means of achieving the educational process that the institution seeks to accomplish. This requires those responsible for the educational process to possess in addition to appropriate methods for teaching different subjects an understanding of the principles and foundations that should be observed in their implementation.

A sound teaching method should be based on two essential elements:

First: The psychological foundation: a comprehensive understanding of the nature of students and the ways in which they learn.

Second: A comprehensive understanding of the circumstances of life within the environment in which students have lived and continue to live.

However achieving this second element may be difficult in the case of institute students since they come from diverse and different social and cultural environments.

In reality the issue of teaching methods in education is grounded in philosophical and psychological foundations that require teachers to have a thorough awareness of the aims and methods of education. Accordingly teachers should structure their instructional plans according to the following principles:

The teacher should structure the lesson according to a well-defined and carefully designed plan specifying the teaching method in a way that enables the intended instructional objectives to be achieved.

The purpose of the lesson should be made clear so that students understand its meaning and significance in their lives both as individuals and as members of society.

Students should take an active and positive role in the learning process under the teacher's guidance and direction.

The teacher should arouse students' interest and motivate them to engage actively in learning.

The various stages of the lesson should be accompanied by an assessment process enabling the teacher to determine the extent to which the lesson has succeeded or failed in providing learners with valuable knowledge and facts at both the individual and social levels including values attitudes habits skills and other qualities that contribute to students' overall development.

The teacher should adopt a method appropriate to the nature of the lesson the circumstances and needs of the students and the educational situations they encounter. The teacher may also employ one or more teaching methods depending on the requirements of the educational situation and the objectives of the lesson ^{ix}

Regardless of how carefully designed the curriculum may be or how well-developed the instructional plan may be it should never be forgotten even for a moment that the teacher is the central figure in the teaching-learning process its primary driving force and a fundamental element in its success. Therefore great care must be taken in selecting teachers of a second language.

In this regard particular attention should be given to the teacher especially the teacher of Arabic as a second language for non-native speakers and to improving and developing their professional preparation. This should be regarded as one of the important issues at both the Arab and Islamic levels.

One of the most important components of a successful personality that should be developed in a second-language teacher is integrity and maturity *Personality integrity refers to the development of the individual across all psychological emotional intellectual social and physical dimensions and aspects. As for maturity, it means that an individual's personality reaches an appropriate level of sound and balanced development in all its dimensions and aspects, both in terms of formation and functioning.

The desirable qualities of a second-language teacher including those required for teaching literature and texts can be classified into the following categories:

(a) Spiritual and moral qualities:

These are represented by strong and sincere faith in God His angels His Books His messengers the Last Day and divine decree as well as adherence to the enduring principles and values embodied in the Islamic religion.

(b) Emotional and affective qualities:

These include psychological stability emotional balance the ability to exercise self-control in situations that provoke strong emotions and the ability to maintain a spirit of hope and optimism in life. They also include the capacity to adapt to oneself and to the society in which one lives as well as the ability to appreciate beauty respond emotionally to it and enjoy it in its various forms and manifestations.

(c) Intellectual qualities:

These include intelligence the ability to solve problems and deal effectively with different situations sound judgment wisdom in decision-making quick thinking, and related intellectual abilities.

(d) Social qualities:

These are manifested in possessing a strong sense of social responsibility participating with students in their various occasions and activities having a sincere desire to serve them and assist them in achieving the progress and development they need and making sacrifices for the sake of their learning. They also include the ability to build positive relationships with students demonstrate sincerity and dedication in one's work perform duties with competence and commitment and appreciate duty time and responsibility ^{xi}

(e) Physical and appearance-related qualities:

These include good physical health, physical fitness a proper and presentable appearance and other related attributes.

(f) Professional qualities:

These are represented by a genuine and firm desire to teach these students and to understand the nature of their learning, their inclinations, and their needs. They also include skill in employing the most recent educational and instructional methods approaches and tools as well as perseverance in monitoring and following up with students both inside and outside the classroom.

(g) Academic and scholarly qualities:

These include the necessity of mastering the Arabic language in addition to acquiring knowledge of the learner's mother tongue whenever possible or at least an intermediary language such as English French Turkish or Persian. The teacher should also possess the ability to conduct comparative analysis and address the linguistic problems encountered by students which are numerous in learning Arabic. This requires familiarity with the phonetics structures and meanings of both languages as well as an understanding of the relationship between each language and the culture of its speakers. Consequently the teacher becomes capable of understanding comparative studies between the two languages and can therefore develop the learner's new linguistic skills while also cultivating the learner's appreciation of the literature of that language ^{xii}

Despite all this the path will by no means become smooth and easy. Rather a competent teacher should anticipate the many difficulties encountered by learners of Arabic as a foreign language, difficulties that cannot be resolved by the teacher alone but instead require the concerted efforts of the entire educational institution (that is the Arabic Language Institute administrators and teachers).

^{xiii}Therefore we will highlight here some of the problems encountered by learners when studying literary texts, based on practical experience.

1. Difficulty in distinguishing the main ideas of a text from its details, or identifying the central idea from the evidence supporting it.

This difficulty can be overcome through carefully formulated comprehension questions administered after providing a thorough explanation of the vocabulary and meanings.

2. Inability to use discourse connectors and expressions such as: whenever, indeed/already, as for, where/since, when/as and others.

Addressing this difficulty requires the coordinated efforts of those responsible for teaching the various subjects particularly composition grammar and reading.

3. Frequent difficulty among intermediate-level students and sometimes even advanced students in distinguishing between the sounds of certain Arabic letters, such as S and CH, J and k and A and L.

Here again, the principle of integration within the educational system plays an important role. Students may be assisted through the use of a phonetics laboratory where these sounds are recorded as they occur in words of Arabic origin and are pronounced correctly. Through repetition and persistent practice, students' pronunciation gradually improves.

4. Difficulty in distinguishing between the figurative meaning, which is frequently encountered in literary-text lessons and the apparent or literal meaning on the other hand a distinction related to what is known as semantic meaning (denotation). ^{xiv}This constitutes a significant difficulty in understanding a text not only for non-native learners of Arabic but also for Arabic-speaking students themselves. For example if we consider the following line by the poet Muhammad Ibrahim Abu Sunnah:

"And the star still shines in our eyes,
while love drenches the mountains with rain." ^{xv}

By the "star," the poet means something similar to what he means by the "moon": a symbol of lofty hope that rises above the blemishes of the earth and the hardships and frustrations of worldly life. This is somewhat comparable to the English expression "stars in his eyes" although that expression generally denotes a state of happiness that makes the eyes sparkle with joy. In Abu Sunnah's verse however the image conveys, in addition to this meaning an overwhelming hope and an ambition without limits.

The same poet says in his poem "The Tear and the Sword":

"To sit on our balcony,
remembering our deception..."

.....

.....

"In an age when the lights are ashamed
to bare themselves before the face of night."

We should pause and reflect deeply on these "lights" that are ashamed to reveal themselves before the face of night. Things should have been the other way around: light should have appeared while darkness disappeared; virtue should have revealed itself proudly, striding confidently and rejoicing in its own worth, while vice should have retreated in shame and disgrace. Yet we live in an age in which light, virtue, and beauty withdraw in shame, while darkness, vice, and ugliness shine forth with brazen audacity. Arabic poetry is indeed replete with images rich in symbolism and suggestion, whose meanings seem almost inexhaustible.

Consider with me al-Shabbi's verse:

"You are sweet as childhood, as dreams,
as melody, as the new morning;
as the smiling sky, as the moonlit night,
as roses, as the smile of a newborn child." ^{xvi}

This passage is constructed around a mode of discourse that has the quality of surprise because it does not serve a straightforward communicative purpose; rather, it relies on pure description. It is therefore an emotional discourse imbued with a lyrical spirit. The addressee is represented by the second-person feminine pronoun "you" which takes the place of the symbol and establishes a bridge between the utterance and the emotional dimension. Thus it assumes the position of a resonant voice that gives expression to the inner breath of feeling.

We shall see how this pronoun gradually becomes the poetic key to the passage, for it constitutes a central pillar of its structure while simultaneously directing its movement. As for the symbolic dimension of this pronoun it will become increasingly apparent through a series of semantic transformations poem.

As for the content of the poetic supplication it appears as a series of absolute descriptions expressed through the framework of simile in which the outcomes of the senses and the assessments of values

deposited within the reservoir of human memory are intertwined. This helped symbolic suggestion to encompass the semantic content embedded within the verbal expression. Thus "childhood" is synonymous with "gentleness"; it engages all the senses, although it primarily appeals to the sense of touch after that of sight. "Dreams" represent an image of liberation from the constraints of time and space while "melody" embodies the ecstasy of the auditory sense "The new morning" signifies an outpouring of radiance in which the sense of sight is not necessarily more dominant than the sense of smell As for "the sky" transcendence is combined with the vision of "the smiling one" just as in "the moonlit night" light and intimacy are brought together The sense of smell once again draws from "the rose" what it cannot claim exclusively without the participation of sight The circle of imagery is completed through a return movement that connects the innocence contained in "the infant's smile" with the gentleness that characterized "childhood." ^{xvii}

Thus we find that the movement of suggestion is rich in semantic implication, through which the expressive capacity of language moves from the ability to make explicit statements to a broader realm of interpretation and appreciation. The same applies throughout the rest of the poem.

This point leads us to the process of selecting texts which is not an easy task particularly for the learner of a second language.

1- This problem is particularly associated with poetic texts and with what is known as poetic license As we know some forms of poetic license concern rhyme others meter and a third category concerns morphology However through becoming familiar with some of these poetic conventions in the texts they study students are able to understand and assimilate them especially at the advanced level.

2- The problem of memorization which causes anxiety and persistent concern among students particularly with the emergence of the modern technological era.

However despite the availability of resources and facilities an educational institution may not be able to achieve its objectives unless there are positive relationships and genuine cooperation among those involved in the educational process Such cooperation encourages them to think of the most effective methods that can contribute to students' learning, engage them actively and enable them to interact and respond both inside and outside the classroom Furthermore positive relationships among the staff of an educational institution often enable them to overcome many administrative and technical difficulties by creating a healthy and supportive environment conducive to the success of the educational process ^{xviii}

It should also be noted that language-teaching curricula complement one another The primary purpose of language instruction is to enable students to use language as a means of communication

and mutual understanding Accordingly responsibility for language education should be shared by all teachers rather than being assigned exclusively to the language teacher What is meant here is that the curricula prescribed for students should be integrated and interconnected with each component complementing and supporting the others Perhaps the most important factor in achieving this objective is careful consideration in the process of selecting the texts presented to students ^{xix}

To achieve these objectives the texts should be selected according to carefully considered and well-established principles, including the following:

1- The text should be connected to a particular occasion or context that can serve as a basis and introduction to it whether political social economic, personal, or otherwise What matters is that the text ultimately addresses a human situation The more the text moves beyond the boundaries of the local context toward a universal and global perspective the more effective and influential it is likely to be in the learner's mind Its connection to a particular occasion or context serves several purposes including:

a- Linking literature to life and demonstrating that literature is not merely an unnecessary or ornamental element of human life.

b- Creating an appropriate introduction to the text that stimulates students' interest and arouses their curiosity thereby motivating them to engage with the text.

c- Varying the teaching activities during the lesson by introducing the context and occasion associated with the text so that students do not become bored or lose interest as a result of prolonged concentration on the text itself.

Some ideas presented in a text cannot be fully explained or understood without understanding the occasion or context in which the text was produced.

A- Criteria for Selecting Literary Texts

The text should be rich and powerful, reflecting the spirit of its age and portraying its most significant social moral political, or other phenomena Some texts provide strong and clear evidence of such phenomena whereas others express them in a weak or less vivid manner Therefore preference should be given to the former type.

It is preferable that the selected texts taken collectively provide a clear and comprehensive picture of the period under study in terms of its literature artistic characteristics and the historical context associated with that literature This criterion applies to advanced-level students and beyond As for intermediate-level students however such a restriction should not be imposed at all rather texts

should be selected according to their level and abilities provided that they possess a high artistic and intellectual quality.

The text should be of an appropriate length sufficient to provide the reader with an enjoyable reading experience adequately portray the social political or other phenomena for which it was selected and clarify certain artistic characteristics Accordingly brief excerpts should not be presented merely to arrive quickly at a literary judgment except in the case of first- and second-level intermediate students for whom shorter texts are generally more appropriate and suitable.

The text should be consistent with the objectives of the curriculum particularly at the advanced level.

The selected texts should address meaningful human issues capable of stimulating the reader's inner emotions and awakening deep psychological responses^{xx}

We may now move from theoretical abstraction to practical application if this expression is appropriate in light of these guiding principles.

Among the poetic passages suitable for middle school students is the following poem by 'Urwah ibn al-Ward:

Leave me to seek wealth for I have seen that among people

the poorest are the most despised and the least respected.

They are regarded as the lowest and most insignificant

even if they possess noble lineage and virtue.

The close turn away from them, their wives look down upon them

and even the young treat them with disdain.

Whereas the wealthy man is met with dignity and prestige

his very presence almost makes the heart of the one who meets him tremble.^{xxi}

The beauty of these few verses lies in their extreme simplicity and their precise expression of an authentic view of one aspect of human life: poverty and wealth. It is a universal human theme that has caused these verses to be repeated and remembered by people across generations.

The perception of life through its various human dimensions is frequently encountered in pre-Islamic poetry.

When we move to the modern era, we find that poets' perceptions of life have become clearer and deeper carrying within them a variety of profound human meanings. An example of this can be found in the poetry of Abu al-Qasim al-Shabbi:

I long to live through the vision of a poet
and to see existence as too narrow for my dreams
Except when I sever my ties with the world
and live alone in my solitude and darkness.
Yet I cannot do so for I have a mother
whose tenderness dispels my illusions
And younger brothers who see their peace
in all existence as dependent upon my peace.^{xxii}

Although these verses constitute only a part of a larger poem they succeed in conveying a complete human meaning: a profound sense of responsibility founded upon noble and sincere emotions They express the feelings of an elder brother who sacrifices himself for the sake of his younger siblings and his aging mother He cares for them more than he cares for his own life and is willing to sacrifice everything for their sake.

Based on the foregoing the most important aspect of the issue remains the method of teaching literary texts to learners who are not native speakers of Arabic This can be carried out through several stages:

1. Introduction:

This stage aims to stimulate the students' interest and engage their minds with the subject of the passage This can be achieved through discussion questions mentioning the occasion or context in which the passage was written evoking its atmosphere and providing a brief introduction to its author.

2. Presentation of the Text:

The text may be printed on paper or written on the blackboard in clear and attractive handwriting At the middle school level it is preferable for the text to be presented using distinctive clearly printed letters.

1. Reading

The teacher reads the text aloud as a model reading paying attention to proper delivery accurate pronunciation and conveying the intended meaning. Reading is particularly important at the intermediate level because it helps students improve their pronunciation develop their oral

expression and delivery understand meaning and eliminate linguistic errors Reading proficiency is based on two fundamental skills: comprehension and recognition.^{xxiii}

2. Explanation

Explanation is the most important stage of the lesson. It consists of clarifying an obscure idea or a difficult word.^{xxiv} It may also be defined as the clarification provided by the teacher when commenting on a previously written text that contains some ambiguity.^{xxv} Thus the concept of explanation in literary studies does not differ significantly from its linguistic meaning. The following procedure may be adopted:

- a) The teacher asks the students a series of questions addressing the clear general ideas presented in the passage. The purpose is to form an approximate overall understanding of the text in the students' minds. The questions should be engaging and encourage students to explore the text in greater detail.
- b) The passage is divided into meaningful units meaning a single verse two verses or several verses that present a small specific idea that can be easily understood.
- c) One of the students reads the selected section. This serves to identify the part to be explained and to stimulate the students' minds to think about and reflect upon it.
- d) The teacher explains the linguistic vocabulary by presenting its meanings in a concrete and accessible manner. If the meanings are already provided in the textbook, there is no need to write them on the board. The same applies to difficult words that are repeated more than once. The extent to which a word needs to be explained depends on how essential the explanation is for understanding the statement in which the word occurs.
- e) The questions directed to the students should be carefully formulated so that, ultimately the answers collectively lead to an understanding of the general meaning of the unit.
- f) Formulating the general meaning of the unit: after asking the preceding detailed questions the teacher asks some students to formulate the general meaning of the unit in a coherent and connected statement.
- g) Moving on to another unit and dealing with it in the same manner until the entire passage has been completed while ensuring that the different units are connected to one another.

1. Rhetorical Appreciation:

After completing the explanation of the unit the teacher draws the students' attention to certain words and images explaining why the poet used them rather than other possible alternatives.

The teacher compares these words with other expressions and these images with other possible images. In this way students come to recognize the particular merit and expressive value of these words and understand why a particular image is more effective than another and so on.

2. Analysis:

After completing the explanation and appreciation of the text the students analyze it by breaking it down into its basic elements using concise expressions that resemble subheadings. They may also deconstruct the poetic or prose text according to its purposes and components such as idea, emotion, attitude and purpose.

This approach first emerged in France as a method intended to help school students learn literature. The idea subsequently developed and acquired a particular literary character. Analysis later became widespread in England and the United States of America as an approach to literary criticism^{xxvi}

3. Appreciation:

Among literary scholars appreciation is understood as "the innate or acquired faculty through which literary expression can be evaluated, its examples and texts compared and judged or that artistic sense by which a literary work can be assessed and its merits and shortcomings presented."

Literary appreciation is not acquired merely through knowledge of a set of rules and principles developed by scholars of rhetoric and eloquence. Rather it is developed through practicing good and effective language, becoming attentive to its distinctive characteristics and merits together with the presence of an appropriate aptitude and a natural responsiveness to artistic expression.

Accordingly students' literary appreciation can be developed through several means including the following:

- a) These students are relatively advanced learners and already possess a certain repertoire of skills as previously mentioned as well as abilities that make it easier for them to engage in and practice literary works.
- b) Teachers should not limit their treatment of texts to explaining their literal and semantic meanings. Rather they should reveal to students the aesthetic dimensions of expression, its effect on the reader's or listener's psyche and the sources of this effect.
- c) Teachers should not monopolize the learning process particularly during the introductory stage and what follows. Instead they should encourage students to participate actively and provide them with considerable freedom to express their opinions.

The aesthetic judgments that the teacher develops together with the students should be precise and clearly demonstrate their validity and applicability to the elements of expression both in terms of ideas and style. Such judgments should not consist of vague general, or commonly repeated statements lacking precision and specificity such as: "this is a magnificent artistic image" "this is an elevated artistic style" "this is captivating music" or similar descriptions for which students cannot identify any concrete or observable criteria.

a) They may perceive it intuitively or arrive at it through guidance and analysis.

b) Teachers should make frequent comparisons between literary texts or between certain expressions and vocabulary items. When a work of art is presented alongside another work it becomes easier to compare the two determine their respective merits and make a judgment about each of them.

Accordingly the foregoing discussion can be summarized as follows:

The educational process is based on a well-prepared and appropriate learning environment established by the teacher in order to provide learners who are non-native speakers of Arabic with the necessary experiences. The fundamental components of education lie in mastering the language and acquiring accurate knowledge in addition to the teacher's attitude and personality his or her ability to communicate effectively with students and address them appropriately listen attentively to them answer their questions and convey accurate scientific facts.

The educational institution plays an important role in enabling students to acquire the Arabic language by providing and employing appropriate means agreed upon by both teachers and students as a means of achieving the educational process.

Psychological and social factors are two essential factors that contribute to understanding the nature of Arabic-language learners and the ways in which they learn.

Attention to teachers particularly teachers of Arabic as a foreign or second language and the development of their professional preparation should be among the important issues that concern the Arab and Islamic world.

Footnotes

ⁱ Ibn Qayyim al-Jawziyya, *Al-Tibyan fi Ayman al-Qur'an*, ed. Abdullah al-Batati, Dar 'Alam al-Fawa'id, Mecca, 1st ed., 1424 AH, p. 301.

ⁱⁱ See: *Ibid.*, pp. 229, 300.

ⁱⁱⁱ Sunan Ibn Majah, ed. Fu'ad 'Abd al-Baqi, Dar al-Fikr for Printing and Publishing, Vol. 1, p. 81.

^{iv} Ibid., Vol. 1, p. 83.

^v Ahmed Shawqi, *Al-Shawqiyyat*, Dar al-Kitab al-'Arabi, Beirut, Lebanon, Vol. 1, p. 180.

^{vi} Abd al-Hamid Fayid, *Pioneer of General Education and Principles of Teaching*, 2nd ed., Dar al-Kitab al-Lubnani, 1970, p. 38.

^{vii} Al-Kumi, Muhammad Muhammad, "Teaching Arabic to Speakers of Other Languages: Notes on Teaching Texts and Literature," *Journal of the Institute of Arabic Language*, Umm Al-Qura University, Mecca, 1404 AH/1984 AD, Issue 2, p. 469.

^{viii} Abd al-Hamid Fayid, *Pioneer of General Education and Principles of Teaching*, op. cit., p. 41.

^{ix} Arafat Abd al-Aziz Sulayman, *The Teacher and Education*, 2nd ed., 1982, p. 100.

^x Al-Kumi, Muhammad Muhammad, "Teaching Arabic to Speakers of Other Languages," op. cit., p. 472.

^{xi} Ibid., p. 473.

^{xii} Omar Muhammad al-Toumi al-Shaibani, "Papers of the Experts' Seminar: Foundations of Islamic Education," *Scientific Proceedings of the First International Seminar on Teaching Arabic to Non-Native Speakers*, prepared by Raja' Tawfiq Nasr, 1401 AH/1981 AD, Vol. 1, p. 13.

^{xiii} *Teaching Arabic to Speakers of Other Languages*, op. cit., p. 474.

^{xiv} Ibid., pp. 474–475.

^{xv} Muhammad al-Nuwayhi, *The Issue of Modern Poetry*, 2nd ed., Dar al-Fikr, Maktabat al-Khanji, 1971, pp. 204, 216.

^{xvi} *Teaching Arabic to Speakers of Other Languages*, op. cit., p. 476.

^{xvii} See: *Journal of Literary Criticism (Fusul)*, Vol. 1, Issue 2, January 1971, p. 174.

^{xviii} Mustafa Muhammad Zaidan, *Primary Education in the Kingdom of Saudi Arabia*, Dar al-Sharq, n.d., p. 19.

^{xix} *Teaching Arabic to Speakers of Other Languages*, op. cit., pp. 479–480.

^{xx} Urwah ibn al-Ward, *Diwan*, Maktabat Sadir, Beirut, Lebanon, 1953, p. 58.

^{xxi} Abu al-Qasim al-Shabbi, *Songs of Life*, Dar al-Kutub al-Sharqiyya, 1st ed., 1955, p. 114.

^{xxii} Mahmoud Shoush, *Teaching Arabic to Non-Native Speakers: Strategies and Other Concepts*, 1st ed., Dar al-Nida', Istanbul, Turkey, 2024, p. 136.

^{xxiii} Muhammad al-Tunji, *The Detailed Dictionary of Literature*, 2nd ed., Dar al-Kutub al-'Ilmiyya, 1419 AH/1999 AD, Beirut, Lebanon, Vol. 2, p. 548.

^{xxiv} Ibid., Vol. 2, p. 548.

^{xxv} *Teaching Arabic to Speakers of Other Languages*, op. cit., p. 486.

^{xxvi} Ibid., p. 484.