

الجمهورية الجزائرية الديمقراطية الشعبية

Democratic and Popular Republic of Algeria

وزارة التعليم العالي و البحث العلمي

Ministry of Higher Education and Scientific Research

University of Tlemcen

جامعة أبي بكر بلقايد تلمسان

Faculty of Letters and Languages كلية الآداب واللغات

Department of English



***The Impact of Quran on Arabic Language Learning:
The Case of Women Lacking Basic Literacy Skills.***

Dissertation submitted to the Department of English
as a partial fulfilment of the requirements
for the **Master Degree in Language Studies**

Presented by:

**Mrs. Souhila BENMANSOUR
Ms. Fatima Zohra BOUDJEMAA**

Supervised by :

Dr. Wassila BOUKLIKHA GRAIA

Board of Examiners

Dr. Nassim NEGADI

President

University of Tlemcen

Dr. Wassila BOUKLIKHA GRAIA

Supervisor

University of Tlemcen

Dr. Taoufik DJENNANE

Examiner

University of Tlemcen

Academic Year 2017- 18

الجمهورية الجزائرية الديمقراطية الشعبية

Democratic and Popular Republic of Algeria

وزارة التعليم العالي و البحث العلمي

Ministry of Higher Education and Scientific Research

University of Tlemcen

جامعة أبي بكر بلقايد تلمسان

Faculty of Letters and Languages كلية الآداب واللغات

Department of English



***The Impact of Quran on Arabic Language Learning:
The Case of Women Lacking Basic Literacy Skills.***

Dissertation submitted to the Department of English
as a partial fulfilment of the requirements
for the **Master Degree in Language Studies**

Presented by:

**Mrs. Souhila BENMANSOUR
Ms. Fatima Zohra BOUDJEMAA**

Supervised by :

Dr. Wassila BOUKLIKHA GRAIA

Board of Examiners

Dr. Nassim NEGADI

President

University of Tlemcen

Dr. Wassila BOUKLIKHA GRAIA

Supervisor

University of Tlemcen

Dr. Taoufik DJENNANE

Examiner

University of Tlemcen

Academic Year 2017- 18

Dedications

To the soul of my father.

To my dear mother for her sacrifice and prayer.

To my husband for his continuous help and patience.

To my sisters and brothers for their love and support.

To my four pearls Aya, Mohammed, Ali, and Djihad.

SOUHILA.



Dedications

First of all, I am extremely grateful to Allah who helped me to finish this modest work.

I dedicate this work to my father "AHMED", my idol who has loved and supported me throughout extraordinary five years and to my brilliant mother "FATIMA", the source of my happiness and success in life.

To my adorable brothers: Mustapha, Mohamed and Amir.

To my sweet sisters: Luiza, Yousra and Doaa.

To all the members of my family each one by his or her name.

To my uncle Mehdi who really stands by my side in every moment.

To all my dearest friends especially: Fatna, djamila, Imane and Hanae, Billami Fatima Zohra and Wahiba.

To the soul of my uncle : Kamel

To my fiancé: Djamel.

Fatima Zohra.

ACKNOWLEDGEMENTS

First of all, we should address praise to Almighty Allah who helps us to finish this work.

We would like to express our sincere gratitude to our respectful supervisor Dr.Bouklikha Wassila for her considerable guidance, patience and support. Besides, her friendly attitudes made us feel comfortable and confident during the full process of this research.

We are also deeply thankful to the members of the jury including Dr.Neggadi Nassim and Dr.Djennane Taoufik for accepting examining and evaluating our dissertation.

Last but not least, our special thanks also go to all learners and teachers at Al-Sunna and Al-Kayrawan mosques for providing us with help and knowledge.

Abstract

The Arabic language is an international language that many learners seek to learn for several reasons. It can be learned through various means, including reciting and memorizing Quran. Many studies confirmed that reciting and memorizing the Quran is a beneficial tool which provides learners with the opportunity to develop their abilities in the Arabic language. Hence, the purpose of this study is to shed light on the role of Quran on improving learners' achievement in reading and comprehension. A case study was conducted at Al-Sunna and Al-Kayrawan mosques in Tlemcen, Algeria. The data were collected from a sample composed of 80 female learners and 2 teachers of Quran, using three research instruments: a questionnaire and a test addressed to learners and a structured interview to teachers. To obtain and analyse the necessary data, a mix of qualitative and quantitative procedures were used. The findings of the study revealed that reciting and memorizing Quran has a positive effect on learners' accomplishment in reading and comprehension.

Table of Contents

Dedications.....	I
Acknowledgements.....	II
Abstract.....	IV
Table of Contents	V
List of Figures	VII
List of Tables.....	VI
List of Acronyms and Abbreviations.....	X
General Introduction.....	1
Chapter One: An Overview on Learning the Arabic Language through Quran.	
1.1. Introduction.....	4
1.2. Arabic Language Learning.....	4
1.2.1. Intrduction to the Arabic Language.....	5
1.2.2. Arabic Diglossia.....	7
1.2.3. Arabic Language Characteristics.....	8
1.2.4. Arabic Language Functions.....	12
1.2.5. Language Learning.....	13
1.2.5.1. Definition of Language Learning.....	13
1.2.5.2. Language Learning Strategies.....	13
1.2.5.3. Language Learning Vs Language Acquisition.....	15
1.2.5.4. Language Learning through Reading.....	16
1.2.5.5. Language Learning and Comprehension.....	17
1.2.5.6. Purposes of Arabic Language Learning.....	17

1.3. Learning Arabic Language through Quran.....	18
1.3.1. Definition of Quran.....	19
1.3.2. The Ten Readings of Quran.....	20
1.3.3. The Relationship between Quran and Arabic Language.....	21
1.3.4. The Impact of Quran on the Arabic Language.....	23
1.4. Conclusion.....	24

Chapter Two: Research Design, Data Analysis and Suggestions

2.1. Introduction.....	26
2.2. Situation Analysis.....	26
2.3. Research Design and Procedure.....	26
2.3.1. Sampling.....	27
2.3.2. Instrumentation.....	27
2.3.2.1. Learners' Questionnaire.....	27
2.3.2.2. Teachers' Interview.....	28
2.3.2.3. Learners' Test	29
2.4. Data Analysis.....	29
2.4.1. Learners' Questionnaire.....	30
2.4.2. Teachers' Interview.....	37
2.4.3. Learners' Test.....	39
2.5. Discussion and Interpretation.....	41
2.6. Recommendations and Suggestions.....	42
2.7. Conclusion.....	43
General Conclusion.....	44
Bibliography.....	46
Appendices.....	50

List of Figures

Figure 1.1. Arabic Consonants.....	10
Figure 1.2. Arabic Vowel Diacritics and other Symbols.....	11
Figure 2.1: Participants' Age.....	30
Figure 2.2: Language used Daily.....	31
Figure 2.3. Learners' Educational Level in Arabic Language.....	31
Figure 2.4. Time of Memorizing Quran.....	32
Figure 2.5. The Amount of Quran Memorized.....	33
Figure 2.6. Arabic Language and Memorizing Quran.....	33
Figure 2.7. The Increase of Linguistic Competence.....	34
Figure 2.8. Pronunciation Level after Memorizing Quran.....	35
Figure 2.9. Reading Fluency.....	35
Figure 2.10. Reading Abilities Improvement.....	36
Figure 2.11. Text Comprehension.....	36
Figure 2.12. Comprehension Abilities Improvement.....	37

List of Tables

Table 1.1. Overview of the Most widely used Classifications of Second/Foreign Language Learning Strategies	14
Table 2.1. The Participants' Reading skill level.....	39
Table:2.2. The Marks of Learners' Test.....	40

List of Acronyms

MSA: Modern Standard Arabic.

LLS: Language Learning Strategies.

CA: Classical Arabic.

UN: United Nation.

H: High Variety.

L: Low Variety.

General Introduction

General Introduction

Undoubtely, the importance of the Arabic language cannot be underrated in the recent era since it is one of the six most spoken languages in the world. Arabic is a great language with a rich vocabulary, fabulous styles, and elegant script. Yet, it is the language of "Quran" the holy book of Islam. A large part of the development of Arabic is attributed to the holy Quran and the spread of Islam.

The current research work attempts to explain the relationship between the Arabic language and Quran. Its target is to investigate how Quran contributes to learning the Arabic language. More precisely, the researchers' objective is to explore the impact of reciting and memorizing Quran in improving the reading and comprehension abilities of learners. Thus, the researchers aim to give convincing answers to the following research questions:

1. Does Quran contribute in the Arabic language learning?
2. What is the impact of reciting memorizing Quran on the reading and comprehension abilities of learners?

The above research questions led to formulate these hypotheses:

1. Quran plays a significant role in learning the Arabic language.
2. reciting and memorizing Quran improves the reading and comprehension abilities of learners.

As a matter of fact, and in order to confirm or reject the above hypotheses, the researchers chose an exploratory case study dealing with women lacking basic literacy skills at Al-Sunna mosque and Al-Kayrawan mosque in Tlemcen. To fulfill the research aims, three research tools are used; a learners' questionnaire, a teachers' interview and a learners' test. The data have been analyzed qualitatively and quantitatively.

General Introduction

Concerning the arranging of the present work, it is divided into two chapters. The first one, entitled Literature Review, attempts to shed light on some key concepts, elucidates the importance of Arabic language and clarifies the relationship between Arabic and Quran while chapter two, deals with the research design and methods used in this study. It also concerns the analysis of the data collected from the research instruments. Finally, it exhibits some suggestions and recommendations for the amelioration of learning the Arabic language through Quran.

Chapter One

Chapter One

• Chapter One: An Overview on Learning Arabic Language through Quran

1.1. Introduction.

1.2. Arabic Language Learning.

1.2.1. Introduction to the Arabic Language.

1.2.2. Arabic Diglossia.

1.2.3. Arabic Language Characteristics.

1.2.4. Arabic Language Functions.

1.2.5. Language Learning.

1.2.5.1. Definition of Language Learning.

1.2.5.2. Language Learning Strategies.

1.2.5.3. Language Learning Vs Language Acquisition.

1.2.5.4. Language Learning through Reading.

1.2.5.5. Language Learning and Comprehension.

1.2.5.6. Purposes of Arabic Language Learning.

1.3. Learning Arabic Language through Quran.

1.3.1. Definition of Quran.

1.3.2. The Ten Readings of Quran.

1.3.3. The Relationship between Quran and Arabic Language.

1.3.4. The Impact of Quran on the Arabic Language.

1.4. Conclusion.

1.1. Introduction

This chapter attempts to review the relationship between Quran and Arabic learning and the purposes that made the revelation of Quran by this language not by another. It deals with definitions of some basic concepts such as Quran and Arabic language, in addition to a set of keywords used in this research as language, learning, comprehension, and reading. In fact, it is divided into two sections: the first one gives insights on Arabic language definition, characteristics, functions..... etc. The second one will shed light on Quran and its relation with the Arabic language. The aim from this chapter is to explain the impact of Quran on the Arabic language learning.

1.2. Arabic Language Learning

Before speaking about Arabic Language, it is important to deal with a definition of language in general. In fact, "Language is the ability to acquire and use complex systems of communication also; language as a system is found to help the human to express and convey his thoughts and feelings to others" as said by Sapir(1921:8). He added that: "Language is purely human and no instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". This means that human language is an open and productive system that allows a person to produce a wide range of speech from a limited set of elements of letters. These letters enable a person to create new ideas and sentences. Similarly, the English phonetician and language scholar Henry Sweet (1900:1) stated that: "Language is the expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts".

The Arabic language is one of the most popular Semitic languages where the number of those who speak it is estimated at more than 300 million and most of them live in the Arab World. Arabic has maintained its linguistic history since 1600 years and gained a great importance all over the world because of its strength and durability. This importance makes its definition so miscellaneous and not easy to define.

1.2.1. Introduction to the Arabic Language

To begin with, Arabic is one of the Semitic languages known since ancient times, and it is specifically a Northern Semitic language. These Semitic languages belong to a branch of the Afro-Asiatic family, where the terminology was first used in the 1780s by members of Göttingen school of History. The most prevalent Semitic languages nowadays are Arabic, Amharic, Tigrinya, and Hebrew. However, the Arabian Peninsula was the area where the Arabic language was born. The researchers in Arabic language history assert that the childhood of the Arabic language is not really known. A large part of Arabic development could be attributed to poetry during the pre-Islamic period, yet the Arabic language reached the height of its splendour when it became the language of Quran and Islam.

It is also common for Arabs to call their language by the language of daad (لغة الضاد). In fact, the interest in the value of (ض) in the Arabic language appeared when Ajams entered in Islam significantly and they failed in producing the letter (ض) because the Arabic language is the only one that contains this sound.

Over the centuries of its existence, the Arabic language has borrowed some words from other languages ,including Hebrew, Aramaic, Persian and Greek in the middle ages and modern-day languages such as English and French. It has also affected many languages such as Persian, Turkish, Urdu, Hindi ...etc.

Modern Standard Arabic (MSA) is derived from the Classical Arabic (CA). MSA is the most common form of Arabic language and has appeared because of the connection that took place between the Arabs and Western civilization. In this view, Ryding(2005:4) makes a distinction between them:

Many linguists make a distinction between Classical Arabic (CA), the name of the literary language of the previous eras, and the modern form of literary Arabic, commonly known (in English) as Modern Standard Arabic (MSA). Differences between (CA) and (MSA) are primarily in style and vocabulary

Chapter One

since they represent the written traditions of very different historical and cultural eras, from the early medieval period to the modern. In terms of linguistic structure, (CA) and (MSA) are largely but not completely similar. Within (MSA), syntax and style range from complex and erudite forms of discourse in learned usage to more streamlined expression in the journalistic, broadcasting, and advertising worlds. The high degree of similarity between (CA) and (MSA) gives strong continuity to the literary and Islamic liturgical tradition. (K. Ryding,2005:4)

Here is shown that MSA is viewed by linguists as the altered version of CA, since MSA is almost similar to CA the language of Quran, with an introduction of new and contemporary words, besides some slight changes in grammar constructions. Yet, the two varieties are pointed out as Literary Arabic (Al-Fusha).

The Arabic language is unique as it technically accommodates many forms that fall under its cover called dialects. In fact, the Arabic language is one of the few languages that has diglossia as a feature, that is the coexistence of two varieties of the same language. The first MSA represents the "high (H) variety", which is standardized and used in media, government, religious speech, and literacy works. The second is colloquial Arabic or "low(L)variety" i.e the mother tongue of Arabs that is acquired from an early age with no need to schooling as is the case of MSA and used in peoples' daily communication.

The Arabic language is also used as a religious language by the Muslims' World which totals around one billion people. Most Arabic language speakers are Muslims and this language is the official language in all the countries of the Arab World in addition of being official in Chad and Eritrea. The Arabic language is also attested in 1974 as one of the six official languages of United Nations (UN).

Moreover, it is one of the oldest Semitic languages and still features its characteristics, structures, morphology and literature. Contrary to other Semitic languages which witnessed deterioration and decay, the Arabic language possesses a broad literary heritage since the pre-Islamic era, and then it became known and

Chapter One

developed. A great development came after the advent of Quran and the spread of Islam. It is today the native language of over 300 million people in twenty different countries as well as the ritual language for over a billion Muslims throughout the world.

1.2.2. Arabic Diglossia

Although Arabic was the language of investigation for centuries, language relation to society was studied only few decades ago through sociolinguistics. Sociolinguistics is "that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social, psychology, anthropology, human geography and sociology" (Trudgill,1995:20-21).

Sociolinguistics has recently investigated new phenomena as language varieties, speech communities, dialects, diglossia...etc. In fact, sociolinguists are now more concerned with diglossia since it refers to the use of two markedly different varieties of the same language in different social situations. One form is the high (H)variety, which is used in communication situations and is considered as superior (writing, speech and so on). The other form is a common dialect considered as low (L)variety, spoken by most of the population, used in less formal circumstances(conversations with family or friends...etc).In his article entitled "Diglossia," Ferguson defines diglossia as:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standard), there is a very divergent highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or of another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes, but is not used by any sector of the community for ordinary conversation.(Ferguson,1959a:336).

Chapter One

In fact, Diglossia exists in many speech communities throughout the world, and Ferguson (1959) sets above only four diglossic situations: Arabic (in the Arab world), Modern Greek (in Greece), Haitian Creole (in Haiti), and Swiss German (in Switzerland). Such diglossic speech communities are characterized by (H) for official, while (L) for not.

The Arabic language symbolizes one of the four languages first identified by Ferguson (1959). MSA is used as H for religious purposes, literature, formal writings and speeches, media, and it is officially taught in schools while different Arabic dialects, which function as L in a practical way in all informal daily conversations. All these varieties make the Arabic language unique with many characteristics.

1.2.3. Arabic Language Characteristics

Each language has characteristics but the most common are: systematic, arbitrary, Exchangeability, conventional, communication, symbolic, humanitarian, voice and timetable.

- **Systematic:** Each language contains a set of subsystems as phonetics, phonology, syntax and semantics. If this system is different in terms of one of the aspects of speech, it does not achieve the purpose of understanding, which means that each language has its own system and subsequent independence and distinction from the other languages.
- **Arbitrary:** There is no inherent relation between the words of a language and their meanings in the sense.
- **Exchangeability:** The language of man is interchangeable because it is a social phenomenon, for example, the word “nice” means beautiful but in the past, it is used to mean “stupid”.
- **Conventional/ Non-instinctive:** It is non-instinctive because it is acquired by human beings and they obey rules.

Chapter One

- Communication: It is the main function of language, and achieves desired communication between people.
- Symbolic: The relationship between the word and the sign of an abnormal relationship. At one time, a particular word was chosen in a particular group to refer to something or idea, and the group could have chosen another term for the same thing or idea.
- Humanitarian: Since it is specific to the human race only which means that animals cannot acquire a language.
- Voice: The language of the human being is characterized by sounds.
- Timetable: The language can be used to illustrate real or imaginary issues that occurred in the past, present or future.

Arabic has many specificities that differentiate it from all the other languages. First of all, Arabic is written from right to left, and it consists of 18 distinct letter shapes. The full alphabet of 28 letters is formed by using different sets of dots up or down, in addition, Arabic has several diacritics "shakl" or small vowels that can be written above or beneath each letter. "shakl" is optional represent missing vowels and consonant length. The Arabic script is called "Abjad" because the Arabic letters are written in a cursive manner. There are also several types of Arabic script; some are more complex than others, such as "Kufic" and "Thuluth".

The Arabic language is the richest language in terms of the number of sounds. Besides, it has the widest vocal runway where the letters outlets "مخارج الحروف" are distributed from the lips to the last of the throat. All letters and sounds of the Arabic language are clear, explicit, balanced, distinct from each other, and there are letters that cannot be found in most languages such as (ع) and (خ).

Below are shown the Arabic consonants with Arabic vowel diacritics and other symbols.

Chapter One

IPA	Latin	Name	Final	Medial	Initial	Isolated	IPA	Latin	Name	Final	Medial	Initial	Isolated	
[ʔ]	ʔ	tāʾ	طاء	ط	ط	ط	[ʔ]	'(a)	'alif	ألف	ا	—	—	ا
[z]	z	zāʾ	ظاء	ظ	ظ	ظ	[b]	b	bāʾ	باء	ب	ب	ب	ب
[ʕ]	ʕ	'ayn	عين	ع	ع	ع	[t]	t	tāʾ	تاء	ت	ت	ت	ت
[ɣ]	ɣ	ḡayn	غين	غ	غ	غ	[θ]	t̪	t̪āʾ	ثاء	ث	ث	ث	ث
[f]	f	fāʾ	فاء	ف	ف	ف	[dʒ]	ǧ	ǧīm	جيم	ج	ج	ج	ج
[q]	q	qāf	قاف	ق	ق	ق	[ħ]	ħ	ħāʾ	حاء	ح	ح	ح	ح
[k]	k	kāf	كاف	ك	ك	ك	[x]	ħ	ħāʾ	خاء	خ	خ	خ	خ
[l]	l	lām	لام	ل	ل	ل	[d]	d	dāl	دال	د	—	—	د
[m]	m	mīm	ميم	م	م	م	[ð]	ð	ðāl	ذال	ذ	—	—	ذ
[n]	n	nūn	نون	ن	ن	ن	[r]	r	rāʾ	راء	ر	—	—	ر
[h]	h	hāʾ	هاء	ه	ه	ه	[z]	z	zāy	زاي	ز	—	—	ز
[w]	w	wāw	واو	و	—	و	[s]	s	sīn	سين	س	س	س	س
[j]	y	yāʾ	ياء	ي	ي	ي	[ʃ]	ʃ	ʃīn	شين	ش	ش	ش	ش
		hamza	همزة	ء	—	—	[s]	ʂ	ʂād	صاد	ص	ص	ص	ص
							[ð]	ð	ðād	ضاد	ض	ض	ض	ض

Figure1.1. Arabic Consonants

(http://www.lingvozone.com/Lingvozone.com/images/top/y_line_1.gif)

And then the Arabic vowel diacritics and other sounds:

لا	بُ	بَّ	بِ	بْ	بُو	بِي	بَا	بُ	بِ	بَا
lām 'alif		šadda	sukūn				damma	kasra	fathā	
lā	bbu	bba	bb	b	bū	bī	bā	bu	bi	ba

Figure 1.2. Arabic Vowel Diacritics and other Symbols

(http://www.lingvozone.com/Lingvozone.com/images/top/y_line_1.gif)

Parsing "اعراب" is one of the landmarks of the Arabic language, the need to develop parsing was after expanding the scope of Islamic conquests and the mixing of the tongue of Arabs with the tongue of non-Arab muslims. The task of parsing is to start with a sentence based on what the grammar dictates, describing each word, its end, its location, and the role it plays to serve the meaning of the sentence. Once the task is done, the result is a set of groups and subgroups that make up the logical structure of the sentence and its compound parts.

Old linguists and modernists considered the system of derivation in the Arabic language "الاشتقاق" as the most important feature of the Arabic language. It is the process of creating and extracting a word from another word with its proportionality in term and meaning. In addition, it is the best way to form new words and a means that makes the Arabic language larger and larger since it helps linguists produce a large number of words from just one root. For example, (معلمة-معلم-عالم-يعلم) are words derived from the same root (علم).

Another feature that shows the uniqueness of Arabic language is Al-taraduf ("الترادف"). It is an indication of a number of different words on the same or nearly the same meaning. For instance, (honey) has 80 names, (dog) has 70 names, (rain) has 70 names, (water) has 170 names, ... But each name has its own use in a specific situation.

Arabic language also renowned by the sculpting process (النحت), which is to erase one letter or more from two words or a sentence. In this way, a longer sentence can be converted into a single word and facilitate complex words in pronunciation or writing. (حوقل) becomes (بسمل), (لا حول ولا قوة الا بالله) becomes (بسم الله) after the sculpture.

The Arabic dictionary contains a huge number of words as it is impossible to find this number in any other language dictionary. In this sense, AL-Shafei said, "The tongue of the Arabs is the broadest and the most in terms of words" (own translation), and all thanks to the aforementioned characteristics and many others.

Chapter One

As the Arabic language has many characteristics that differentiate it from other languages, it has also different functions.

1.2.4. Arabic Language Functions

In his work (An Introduction to Functional Grammar) Halliday (1985) considers the word Function as a synonym for the word use and according to him, there are seven basic functions of language which are listed as follows. Firstly, the instrumental function to fulfil a need. Secondly, the regulatory function to influence the behaviour of others. Thirdly, the interactional function to develop relationships. Fourth, the personal function to express opinions and feelings. Fifth, the heuristic function to explore, learn and discover. Sixth, the imaginative function to tell stories and create imaginary construct. Last but not least, the representational function to exchange information.

The Arabic language is in fact as all languages of the world a very important factor of communication between members of society. It is also a means of expressing what is going on in the mind of human thoughts, and in the presence of feelings and emotions of joy, sadness, admiration, anger, painetc. In addition, the Arabic language is the tool used by the individual when he tries to convince or influence others. Also, it is a significant element in the preservation of cultural literary, religious and scientific heritage and it is an instrument of transferring ideas and knowledge from one generation to another. Hence, learning Arabic language become a necessity nowadays.

1.2.5. Language Learning

Arabic is the oldest living language, and there is no doubt that learning the Arabic language contributes in its continuance and development.

1.2.5.1. Definition of Language Learning

In general, learning is a personal behaviour of an individual and it can be defined as the process of gaining new ideas and exchange knowledge through different learning methods such as study, practical experience or educational system and this may lead to a permanent change in behaviour as a result of experience, mental processing, and emotional functioning.

In fact, the concept of modern learning is linked to the concept of education. The latter is a human project whose goal is to enable the learner to change his behaviour and awareness and give him a new skill and expand his perception. It is also a means to achieve the goal of learning. whereas learning is the product of experience and the goal of education as Mahatma Gandhi said: "Live as if you were to die tomorrow. Learn as if you were to live forever." That is why learning is so beneficial and has many strategies.

1.2.5.2. Language Learning Strategies

Language learning strategies (LLS) is a very important part of learning strategies as a whole. A strategy was defined by many linguists as Tarone (1983) who defines a learning strategy as "an attempt to develop linguistic and sociolinguistic competence in the target language ... to incorporate these into one's interlanguage competence" (cited in Lan, 2005.°16). Tarone claims that learning strategies are techniques that students use to facilitate the learning because they enable them to become more independent and make learning easier and faster. Similarly, Language learning strategies play a major role in the learning process and the term has been defined and classified by many researchers.

Rubin (1987), for example, defines LLS as " strategies which contribute to the development of the language system which the learner constructs and affects learning directly". In fact, LLS has been classified by many scholars and the table below shows different classification:

Table 1.1. Overview of the Most Widely Used Classifications of Second/Foreign Language Learning Strategies. (www.studiapaedagogica.CZ)

Authors	Strategies classification
Naiman et al. (1978)	Active task approaches the realisation of language as a system, realisation of language as a mean of communication, management of effective demands, monitoring of L2 performance.
Dansereau. (1985)	Primary and support strategies are differentiated and further subdivided according to a language task (reading, writing, vocabulary learning, etc.).
O'Malley et al. (1985)	Metacognitive, Cognitive, socioaffective.
Weinstein & Mayer (1986)	Primarily building upon the difference between learning strategies and teaching strategies. The major 6 groups of learning strategies are differentiated according to whether they are suitable for basic or complex learning tasks (rehearsal, elaboration, and organisational strategies). Further 2 groups are comprehension monitoring strategies (e.g., checking for comprehension failures), and effective and motivational strategies (such as being alert and relaxed, to help overcome test anxiety).
Rubin & Wenden (1987)	Direct strategies, that is learning strategies: cognitive and metacognitive. Indirect strategies: communication strategies, social strategies.

Oxford (1990)	Direct strategies: memory, cognitive, compensation. Indirect strategies: metacognitive, effective, social.
Stern (1992)	Management and planning strategies, cognitive, communication- experimental, interpersonal and affective
Wild, Schiefele, & Winteler (1992, in Wild, 1997)	Primary strategies (cognitive and metacognitive) and Secondary strategies.
Bimmel& Rampillon (2000)	Direct strategies: memory, language processing. Indirect strategies: self-regulatory, affective, social, language use strategies.
Cohen & Weaver (2006)	a) Retrieval, rehearsal, communication and cover strategies. b) Listening, reading, writing, speaking, vocabulary, and translating strategies.

With all these strategies, language learning is generally considered to be a slower process than language acquisition.

1.2.5.3. Language Learning Vs Language acquisition

According to linguists, there is an essential difference between language acquisition and language learning. Language acquisition is the act of getting knowledge unconsciously and implicitly. Also, it usually refers to first-language acquisition as in the case of a child learning his own language or an adult picking up a second language. Moreover, it arises from naturalistic language use which means that the learner needs a source of natural communication in order to acquire language with practical knowledge of the language. Kramina(2000: 27) states that language acquisition "is

Chapter One

opposed to learning and is a subconscious process similar to that by which children acquire their first language". This means language acquisition is the ability of the brain to acquire a language easily and effortlessly. Whereas, he defines language learning as "a conscious process, is the product of either formal learning situation or a self-study programme" which means that language learning is a result of direct instruction in the rule of language involving conscious learning, and it focuses on the theoretical knowledge of language in its written form and the objective is for the student to understand the structure and rules of the language and it takes place after language acquisition. And language learning can be through a particular skill which is reading.

1.2.5.4. Language Learning through Reading

First of all, reading is the first portal to receive various and diverse sciences since it is one of the most important skills to achieve success and enjoyment. Moreover, our religion asks for reading and science and makes it a slogan that distinguishes it from other religions.

In fact, reading is one of the four language skills (writing, reading, speaking and listening). As stated by Bouklikha(2016: 63), "it is considered as a receptive skill since it involves responding to text, rather than producing it. It involves also making sense of a written text at a word level, a sentence level or a whole text level."

Our religion urged to seek knowledge and the first word which was revealed to the prophet Mohammed(pbuh) was the word: « read» and this means that Allah Almighty wanted his nation to be the nation of openness and willingness to work and science. This is clearly shown in the quranic verse :

« اقرأ باسم ربك الذي خلق الإنسان من علق، اقرأ وربك الأكرم، الذي علم بالقلم، علم الإنسان ما لم يعلم ».

This shows that reading is a part of the worship and Islam is the religion of science and work against ignorance and illiteracy. The word « read » is the key to know Allah almighty and the educated person has a reward and a great place for Allah.

Generally speaking, reading is one of the most important non-secondary issues that all people must prioritize, so that they become an integral part of daily activities and it

Chapter One

becomes easy by reading online, by the public and private libraries, and by the integration with other members of the community. However, new generations are not really interested in reading although "the reading skill is characterized to be the most essential and necessary skill in any teaching and learning education" (Bouklikha, 2016: 61). And arising one's ability in reading comes with comprehension.

1.2.5.5. Language Learning and Comprehension

Many educators are interested in comprehension and understanding because of their important values in the fields of education and learning and improving the learner's efficiency.

Comprehension is a psychological process where the individual can think about anything and use certain ideas to deal adequately and conceptually with a particular situation. It is also a relationship between the person who understands and what to be understood since it is measured by answering a set of questions that indicate the learner's ability to understand the material he has read or studied. Harris and Hodges; (1995) state that reading comprehension is "intentional thinking during which meaning is constructed through interaction between text and reader".

It is important according to belmeki (2009: 13, cited in Bouklikha, 2016: 64) that learners perform continued practice of reading to improve their comprehension.

Yet, there are purposes after learning the Arabic language.

1.2.5.6. Purposes of Arabic Language Learning

People communicate with each other through language that is the best way to understand each other. In this vast Universe, there are many different languages, however, the Arabic language is one of the most common and the widespread languages, containing a rich vocabulary and expressions through which the speaker and the writer can talkin the best and the most complete way.

There are many reasons that lead learners to learn the Arabic language. Firstly, the Arabic language is considered to be the official language and the mother tongue of all

Chapter One

Arab countries. So Arabic language learning can help any person to communicate with Arab speakers through their different dialects and nationalities to remove the misunderstanding that may occur in communication and dialogue.

Secondly, Islam has a strong influence in learning Arabic and the greatest importance of Arabic language lies in being the language of the Holy Quran. So it is a part of Islam which makes the foreigners muslims do great efforts to learn it in order to understand the Quran and the principles of Islam. The caliph Omar ibn Al-Khattab May Allah be pleased with him said: " Learn the Arabic language because it is from your religion" (own translation). Also, Reading Quran is a sign of prayer, the latter which is one of the corners of Islam.

Thirdly, the Arabic language is still the language of science, the language of culture, and the means of communication and education from ancient times until the modern era. A good example is an adoption by the Syrian universities of the Arabic language in all its faculties and the basis of languages in teaching students.

Thought the Arabic language still exist for 1600 years, it is not separated from modernity. It is considered one of the most important languages of humanity and it is still in existence in all aspects of life either casual, scientific, political or even religious. The Arabs must know the importance of their language and should be proud of it. That is why learning the Arabic language takes a vast place in the educational system.

From the purposes of learning the Arabic language is to understand the Quran and the principles of Islam. This holy book helps a lot in learning this language.

1.3. Learning the Arabic Language through Quran

The holy Quran is the source of the first legislation of the message of Islam since it contains all the rules governing the affairs of muslims and determines their rights and duties. Although the revelation of Quran in the Arabic language has a significant impact on the understanding and the spread of Islam religion, this revelation was a

quantum leap in Arabic language development. And this holy Quran is defined to be the word of Allah revealed to his prophet Mohammed(pbuh).

1.3.1. Definition of Quran

The Quran is the last of the heavenly books among all the different names given to this holy scripture including Al-kitab; Al-furqan; Al-tanzil. The Quran is the most common and famous of all of them and the term is repeated 68 times in the book. The descending of the Holy Quran to the prophet Mohammed (pbuh) began in the cave of "hira", and "Al-Alaq" surah was the first one that was sent by Allah.

Scholars gave different meanings to the holy Quran in literature. Some including Al-Shafei view that said the Quran is the name that does not derive from a linguistic root and does not consist a "hamza" (قران) and Allah called this book by this name as in the names of other books, the "Torah" and the "Gospel". Where, Al-Faraa'a and others went to say that the Quran is a derivative name from the word "qara'in" which is the plural of "qarina" and which means evidence. In the context of the Quran, this means how one verse explains in details and gives arguments and proofs for previous verses. It was also said from Al-Lahiani and others that include "hamza" (قران) and it comes from the word "quara'a" which means read and recite. Al-Rajaj and others also state that the Quran is derived from the word "qar'a" which means collecting and gathering because the Quran collected the verses and gathered the benefits of the holy books that were revealed before.

For the terminological meaning of Quran, Muslim scientists define the holy Quran as the miraculous word of Allah inspired to the prophet Mohammed (pbuh) by the angel Gabriel (Jibril) and written down in the Arabic language. The book of Islam "Quran", organized into 114 chapters called "surat", which are further divided into a total of some 6236 verses called "ayat". In addition, the entire text is split into sections called "ajizaa". Indeed, 86 surah was revealed in Mecca before the prophet's migration (hijra) to Madina, and 28 surahs were descended after "hijra". "Al-Bakara" surah is the longest one in Quran whereas "Al-kawthar" surah is the shortest and ayat "Al-din" in "Al-baqara" is considered as the longest one in Quran. While the revelation of the

Chapter One

previous holy books was at once, the Quran was partly revealed according to facts and events happening at that time.

The Quran was prepared as a recitation text and was not gathered in one size during the life of the Prophet Mohammed (pbuh). The collecting of Quran was attributed to the first caliph, Abu Bakr al-Siddiq, and in the year 30 of "hijra" the third caliph "Uthman" ordered copies of several "Mushaafs" and sent one to Basra, Kufa, Sham, Yemen, Bahrain and Mecca. Besides he left one copy in Madina and held one for him. The efforts of the two caliphs were to resolve the conflict between Muslims resulted from different readings. However, it was agreed that holy book has ten readings.

1.3.2. The Ten Readings of Quran

The Holy Quran was revealed in seven letters and these characters are not different in their writing. However, the difference is in pronunciation, formation, meaning, summary and punctuation and these lead to a difference in readings. Al-Bukhari and Muslim narrated that caliph Omar Ibn Al-Khattab said:

I heard Hisham ben Hakim ben Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger (pbuh) had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger (pbuh) and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet (pbuh) ordered me to release him and asked Hisham to recite it. When he recited it, Allah's Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you.

These different readings produced seven different readings for the Quran which were approved by the scholars in their research to determine the frequent readings and three more readings were added by al-imam Ibn al-Jazri. These ten readings are the readings of these imams :

Chapter One

- Nafi 'bin Abdul Rahman bin Abi Naim el-Madani
- Abdullah bin Katheer al-Dari al-Makki
- Abu Amr bin Alaa Al Basri
- Abdullah bin Amer Al - yaHsobi Shami
- Asim bin Abi Al-Najood Al-Asadi Al-Kufi
- Hamza bin Habib Al - Zayat Al-Kufi
- Abulhassan Ali bin Hamza Alkasai Annahwi Kufi
- Abu Jaafar Yazeed bin Al Qaqaa al-Madani
- Yaqoub Bin Ishaq Al Hadrami Al Basri
- Khalaf Ben Hisham

Since the Quran revealed in Arabic, it helps with a great deal in the learning of this language.

1.3.3.The Relationship between Quran and Arabic Language

In the Holy Quran, there are many verses that indicate that the Holy Quran is in Arabic among them:

- "انا انزلناه قرانا عربيا لعلمكم تعقلون" يوسف4
- "ولقد نعلم انهم يقولون انما يعلمه بشرلسان الذى يلحدون اليه اعجمي و هذا لسان عربي مبين"
النحل 103
- "و كذلك اوحينا اليك قرانا عربيا لتنذر ام القرى ومن حولها وتنذر يوم الجمع لا ريب فيه فريق في الجنة وفريق في السعير" الشورى7

Studies and scientific research pointed out that the descending of the Holy Quran in Arabic was for several reasons. However, the wisdom of the descending of the Quran in Arabic is only known by Allah. Since Quran constitutes the last word of Almighty Allah ever to be descended onto humanity for the goal of endless guidance, it had to

Chapter One

come in a language that could exhibit the profoundness, variety, eloquence, and the path to such a text prepared to last forever.

It is the wisest way for Allah to detect his guidance in the language of his prophet Mohammed (pbuh) and the people living with him, as it happened with all his former messengers. For instance, the "Torah" was revealed to prophet "Musa" in Hebrew; the "Injeel" was revealed to prophet "Isa" in Aramaic; and the holy Quran was revealed to prophet Mohammed (pbuh) in Arabic language, the language of "Quraysh" tribe that Mohammed (pbuh) belonged to.

Arabic was the most advanced and eloquent language at the time when Quran was being revealed (and even today). The terms and concepts are best stated and explained in the Arabic language. All those factors supported the spread of the message of Islam presented by the Glorious Quran.

In addition, Arab region was known to be the land of great poems and prose. Therefore, the Quran, a miraculous book, comes to make a challenge with Arab writers to even write a single verse similar to it. In fact, the text of the Holy Quran differs from what the Arabs used in writing, it is not similar neither in poetry nor in prose. Yet, it was a great evidence for Mohammed's (pbuh) prophecy since he was an illiterate man.

It should also be noted that prayer for Muslims will not be valid except if reading verses from the Holy Quran in Arabic and not in another language. In addition, the readers and memorizers of Quran in the Arabic language are rewarded with an infinite number of worldly and heavenly bounties.

The holy Quran was revealed to our master Mohammed (pbuh) for more than 1400 years in the Arabic language which is one of the most complete and enriched languages. Hence, it was the reason for the spread of the Islam's message given their easy understanding and depth of meaning. Consequently, this holy book "Quran" has a great impact on the Arabic language and its learning.

1.3.4. The Impact of Quran on the Arabic Language

The arrival of the holy Quran in(CA) was the most important event in the Arabic language development. In fact, many languages disappeared or weakened with the death or the weakness of their people, such as the old Babylonian, Syriac, Assyrian ...etc. However, the Arabic language did not die or weaken and all the credit for its survival till this day was undoubtedly due to the Holy Quran, and the evidence lies in the words of Allah "انانحن نزلنا الذكروانا له لحافظون". The impact of Holy Quran on the Arabic language appears to be unique and unparalleled, as follows:

The Holy Qur'an has had a significant impact on the Arabic language in various ways. It influenced the dynamism of Arabic language unified Arabic accents, became the language of education and beautified the Arabic language, as Arabic was originally used by nomads and desert settlers. The immensity of the meaning conveyed through its verses, capability of being a blueprint or an agend for jargons and expressions and the emergence of Islamic sciences and technologies, and innovation in coining religious terminologies are among other features of the Holy Qur'an. (Farouk,78/3; Zayyat,86).

There were a lot of different dialects among the Arab tribes but due to some reasonable factors,the language of Quraish tribe (CA)was considered as the only common language among the Arabs because of various reasons such as the flourishing of Islam and Hadj(pilgrimage),meeting in souks like "UKAZ" bazaar, and the travelling of Mecca merchants to Yemen and Sham for business.

Moreover, the holy Quran helped to enhance the status and development of several skills including "Nahw";"Sarf";"philology";"rhetoric".However, the Arabic grammar is considered as one of the most remarkable skills in Arabic linguistics that emerged immediately after the revelation of the Holy Quran.

Before the advent of the Holy Quran, the Arabic language was a language of desert and illiteracy, with all that the nature of the desert dictated from simplicity and narrowness of life. But, the Holy Quran turned it into a powerful language. The Quran enriched the lexicon of the Arabic language by bringing new words and expressions

Chapter One

into use and by introducing loan-words from foreign languages including Persian, Sanskrit, and Syriac. Examples contain the Persian words 'istibraq'; 'ibriq'; 'akwab', and the Hebrew borrowing 'Rahman', and the Syriac words 'zayt'; 'zaytun'.

The art of narrative style in Quran shows a new aspect of what the Arabs knew. It relates in amazing details the stories of Moses, Abraham, Noah, Jesus, and others. Another aspect of the novelty of the Quran topics represents a clear exit from those that were so familiar to the Arabs as faith, paradise, fasting, and prayer.

The revelation of Quran signifies the very beginning of Arabic as a world language. According to Muslim belief, the Quran is the final message that Allah sent to mankind. Being the language of Quran, Arabic is highly respected across the Muslim world. Yet, the spread of Islam and the uniqueness of the Quran's language which can not be substituted by another language have pushed many non-Arab Muslims to learn Arabic at an early age in order to enable them to read and understand the Quran.

1.4. Conclusion

Arabic is today a universal language with a high profile among languages, the purpose from this introductory chapter has been to give a wide and global overview on the significance of learning the Arabic language. In addition, the Arabic language characteristics and functions were highlighted. Yet, various definitions and views concerning some basic-concepts were provided. It is noticed from the review of the literature, that there is a close connection between learning Arabic language and Quran. Moreover, it has been proved that the Quran has a great impact on the development of Arabic language since its revelation to this day.

The following chapter will explain the rationale behind selecting a case study as a research design. Besides, it will present the methodology used to conduct the present work and the analysis of the main research findings as well as some suggestions and recommendations.

Chapter Two

CHAPTER TWO: RESEARCH DESIGN, DATA ANALYSIS AND SUGGESTIONS

2.1. Introduction

2.2. Situation Analysis

2.3. Research Design and Procedure

2.3.1. Sampling

2.3.2. Instrumentation

2.3.2.1. Learners' Questionnaire

2.3.2.2. Teachers' Interview

2.3.2.3. Learners' Test

2.4. Data Analysis

2.4.1. Learners' Questionnaire

2.4.2. Teachers' Interview

2.4.3. Learners' Test

2.5. Discussion and Interpretation

2.6. Recommendations and Suggestions

2.7. Conclusion

2.1. Introduction

The second chapter concerns the practical part of this research. First, it describes the situation analysis of the investigation. Then, it deals with the research methodology and procedure. This study is conducted to identify the impact of Quran on learning the Arabic language. To achieve this aim, three instruments of research are used: a learners' questionnaire, a teachers' interview and a learners' test. In addition to the data collection procedure used, this chapter seeks to analyze the data resulting from these instruments. At the end, it provides some suggestions and recommendations.

2.2. Situation Analysis

The research study was conducted in two mosques in Tlemcen. The first one named Al-Sunna where the learners are women the youngest one is 20 years old and the oldest is 80 years old. Most of them were illiterate before starting memorizing Quran and they were more than fifty years old. They learned once a week every Monday.

In the second mosque, named Al-kayrawane, there is only one female teacher who taught the learners. Their ages vary from ten years to seventy-five years old. In this mosque, the learners also learned once a week on Saturdays which is a weekend in Algeria and because of that, the researchers observe that there are in the mosque some children who study in school. During learning in the two mosques, the teachers and the learners both switch between the Algerian dialect and the Arabic language making the understanding of the Quran easier.

2.3. Research Design and Procedures

This research is a case study of female learners in a mosque. The purposes of this study are to examine the contribution of Quran in learning Arabic language and the influence of reciting and memorizing Quran on reading and comprehension abilities.

The case study is, in fact, a method of research that helps to discover the problematic issues. In this vein, Kothari (2004: 113) states that "The case study method is a very popular form of qualitative analysis and involves a careful and complete observation of a social unit, be that unit a person, a family, an institution, a cultural group or even

the entire community".In addition, it relies on various tools including questionnaire, interview and observation.

2.3.1. Sampling

The sample population of this study was eighty female learners in two different mosques. Concerning their age, they are between 10 and 82 years old and they have several educational levels. The researchers have chosen the participants randomly among the total number of the mosques' learners.

Concerning teachers, the teachers participating in this study are two female teachers holding different diplomas beside a long career in teaching. The first teacher has a third year secondary school level with experience in Islamic Sciences and experience of eight years of teaching Quran. However, the second one has a master degree in Quranic Studies and a magister degree in Islamic studies in "Fikh" speciality and experience of sixteen years in teaching.

2.3.2. Instrumentation

There are many different ways of gathering information and in order to collect data three research instrument are used: a learners' questionnaire, a teachers' interview and a learners' test. Hamzaoui (2006: 130) claims "using more than one type of analysis is believed to provide more reliable research findings since the latter are not compressed into a single dimension of measurement". In fact, the questionnaire and the test were administered to the learners of two different mosques. However, the interview was conducted with their teachers.

2.3.2.1. Learners' Questionnaire

Generally speaking, a questionnaire is one of the primary sources of obtaining data in research studies. It is helpful for collecting a large amount of information in a short period of time, because it is just formed by written answers. According to Copland, Garton and Richards (2010), "a questionnaire is an instrument designed to gather information by means of analyzing responses to a number of questions". In this vein, Richards (2001qtd in Lamri 2011:62) states that questionnaires "can be used with a

ChapterTwo

large number of subjects, and they obtain information that is relatively easy to tabulate and analyze".

The research topic is about the relationship between Quran and Arabic language learning. Therefore, the questionnaire was written in both languages Arabic and English and it includes eleven questions divided into two rubrics. The first rubric contains five questions involving personal information about learners. The second rubric contains six questions asking them about their Arabic language level. It involves different types of questions;"closed" and "open-ended" questions. The questionnaire was administered to 80 female participants from two mosques. These participants were randomly selected to answer the questions in this questionnaire. Their ages range from 10 years to 82 years old and their educational levels varied from one participant to another. According to Bouklikha(2016:135),"when constructing a questionnaire, the researcher needs to take care about making the questions clear and ensuring that the way they are constructed will lead to the kind of information she is seeking for."

2.3.2.2. Teachers' Interview

In order to accomplish this research work, the researchers used the interview as a second research instrument. It is a conversation between the researchers and the teachers since it helped them to get into a direct contact with the population. Kvale (1996:16) states ,"an interview is a conversation that has a structure and purpose; it goes beyond the spontaneous change of view in everyday conversation".

This research instrument was directed to another sample. This sample consisted of two teachers from two different mosques. They have different educational levels and experience in teaching. The structured interview included ten questions divided into two rubrics, the first rubric included three personal questions however the second rubric wanted to know the degree of development of their learners level in the Arabic language from starting memorizing Quran to nowadays.

2.3.2.3.Learners' Test

In order to test the hypotheses, the researchers prepared a test for learners. Advanced learners dictionary defines it as:" an examination of somebody's knowledge or ability, consisting of questions to answer or activities to perform".

The test used in this research was taken from www.panoora.com. The method used in this research instrument was multiple choice questions. Which were nine, every question with three to four choices and the participants had to choose one of them. The researchers also tested the learners reading ability by reading the text loudly before answering the questions and the total mark of the test was on 10.

The main aim of this test is to examine the reading and comprehension abilities of learners.

2.4. Data Analysis

In this research work,both quantitative and qualitative research methods are applied to collect data. Qualitative data analysis can be described as "the process of making sense from research participants, views and opinions of situations, corresponding patterns, themes, categories and regular similarities", (Cohen et al., 2007:461). Also, it can be added that "qualitative research is descriptive and the researcher is concerned with process rather than outcomes (Glesne and Peshkin 1992)". In this type of research, answers cannot be generalised which means that variables such as perceptions or views can change over time and it differs from one toanother. However, Nunan and Bailey (2009) notice that: "Quantitative Data Analysis is of worth consideration in that it puts forward the ways for analyzing the quantitative data which is obtained through processes of counting or measuring". Also, it relies on coding which means that the researcher should use symbols to form similar answers and comment and explain the data. Consequently, data in this study are analysed both quantitatively and qualitatively through the three instruments of research adopted.

2.4.1. Learners' Questionnaire

The questionnaire is addressed to eighty female learners. It mainly aims at reporting their ideas concerning the effect of Quran on Arabic language learning. This questionnaire includes eleven questions that will be analyzed.

The first question aims to draw the learners' profile in order to provide information on the target group in relation to their age. Their varied ages are represented in the following figure:

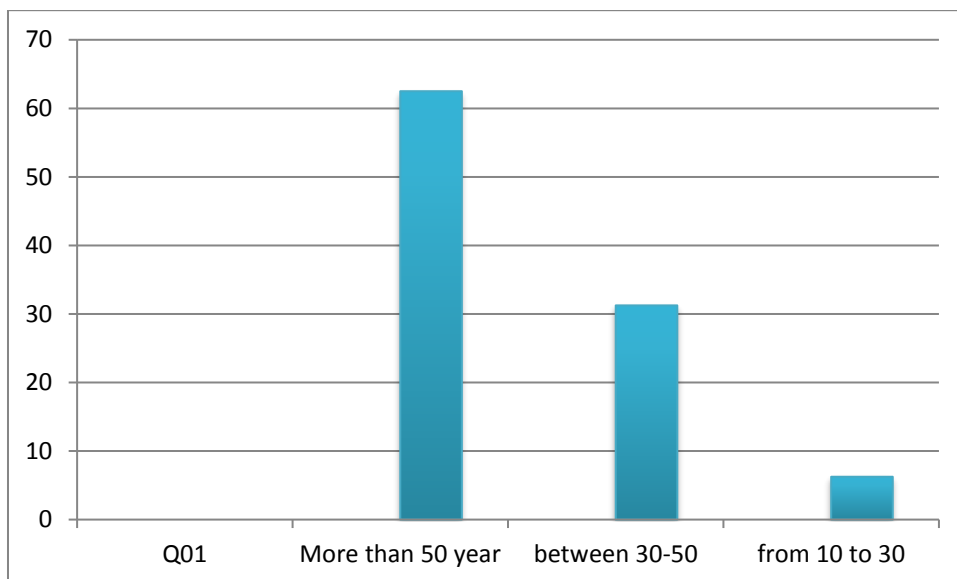


Figure 2.1. Participants' Age

As it is shown in the figure most of the learners (62,5%) are more than fifty years old while 31,25% of them, their ages are between thirty and fifty years old and the remaining (6,25%) are from ten to thirty years old.

Question 2: The language used daily

Concerning this question the learners were asked to choose the language which they use frequently in their daily life. The aim of this question is to know if the Arabic language is used frequently.

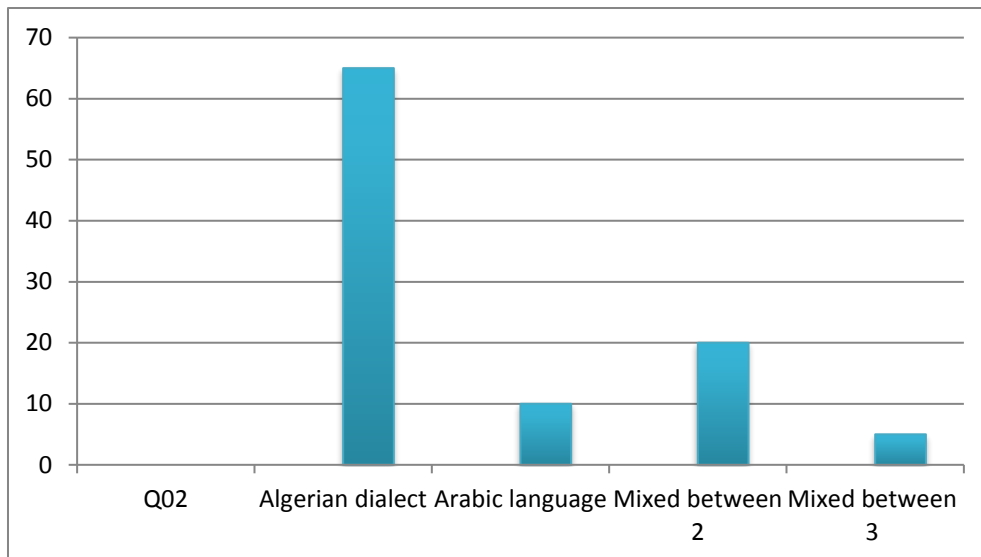


Figure 2.2. The Language used Daily

In this question, the Algerian dialect was the option set by the learners. The results show that the majority of learners (65%) use Algerian dialect, whereas only 10% of them use the Arabic language, 20% switch between two different forms and the remaining Participants (5%) speak three different forms.

Question 3: Educational Level in Arabic Language

The objective of this question is knowing the participants' levels in the Arabic language.

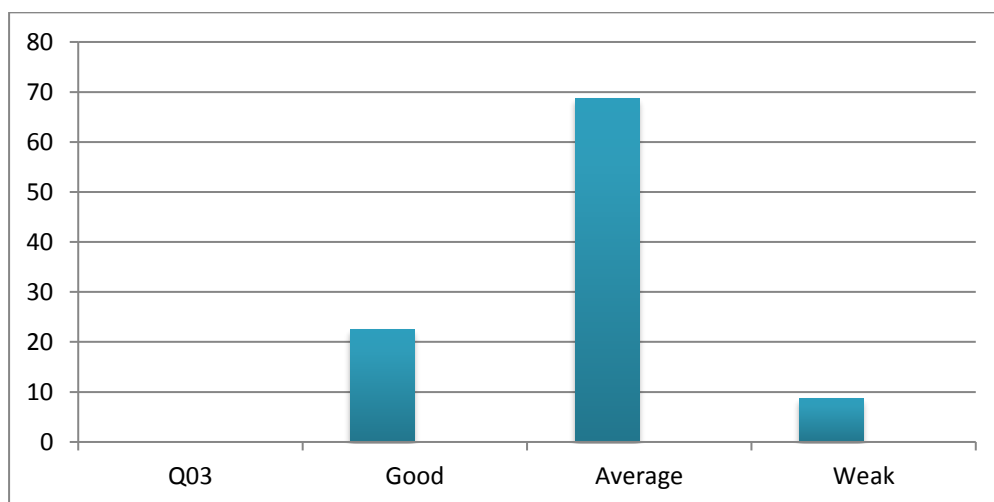


Figure 2.3. Learners' Educational Level in the Arabic Language

It was noticed that the highest percentage of learners (68,75%) claimed that their educational level in the Arabic language is average, whereas 22,5% assumed that

theirs is good. In contrast with the majority, 8,75% stated that their level is weak as shown above.

Question 4: Time of Memorizing Quran.

This question aims at knowing the time of learners' memorizing Quran

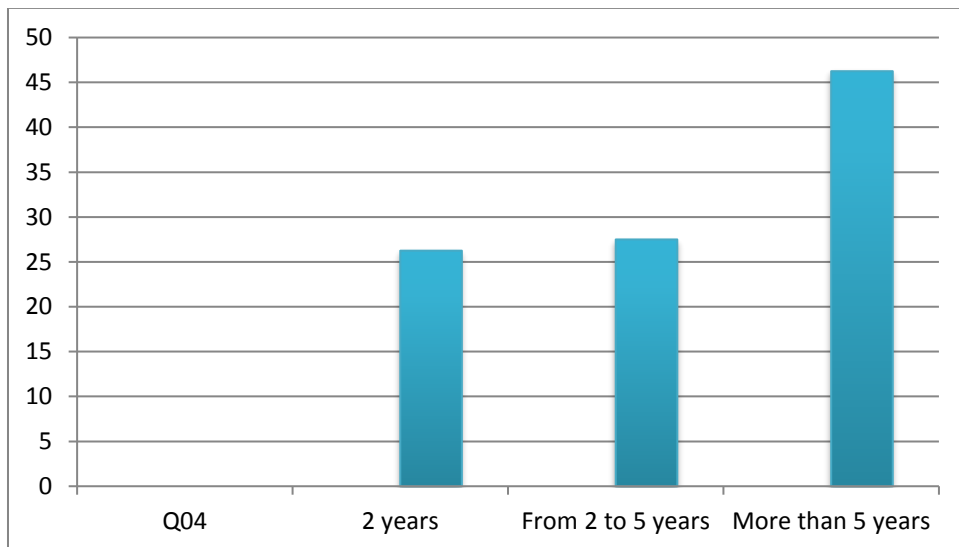


Figure 2.4. Time of Memorizing Quran

These graphs show that the highest percentage(46,25%) of the learners' answers about the time of starting memorizing Quran was around five years while 27,5% of them are learning Quran from two to five years. However, 26,25% of the learners have started memorizing from two years old.

Question 5: The Quantity of Quran Memorizing

The aim of this question is to know how many "joz'e" that the learners memorized during the years of their learning in a mosque.

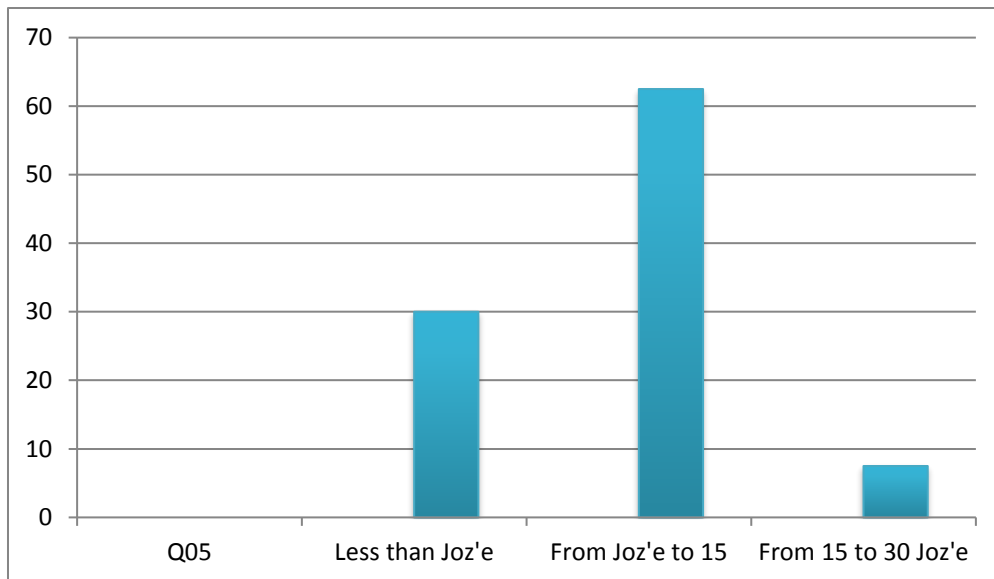


Figure 2.5. The Quantity of Quran Memorizing

The results show that 62,5% of them memorized from one "joz'e" to fifteen "joz'a", while 30% memorized less than "joz'e". However, 7,5% memorized from fifteen "joz'e" to thirteen "joz'e".

Question 6: Arabic Language and Memorizing Quran

The purpose from this question is to know if the weak level of learners in Arabic language was an obstacle in memorizing Quran.

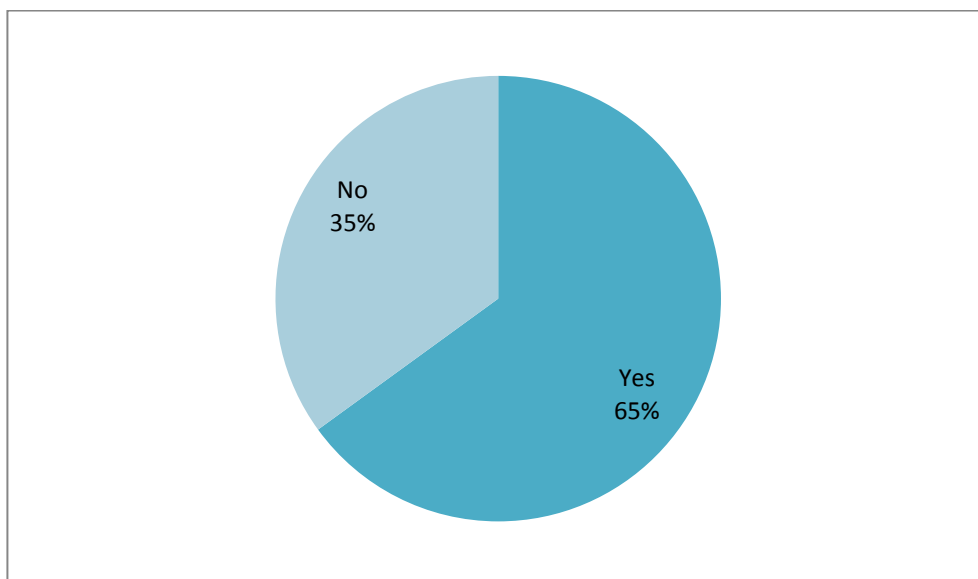


Figure 2.6. Arabic Language and Memorizing Quran

ChapterTwo

The answers reveal that the greater part of the learners (65%) find their lack in the Arabic language level an obstacle in memorizing Quran. While the remaining part (35%) does not.

Question 7: The Increase of Linguistic Competence

The objective behind this question is to know if the learners' linguistic competence increased after starting memorizing Quran or not.

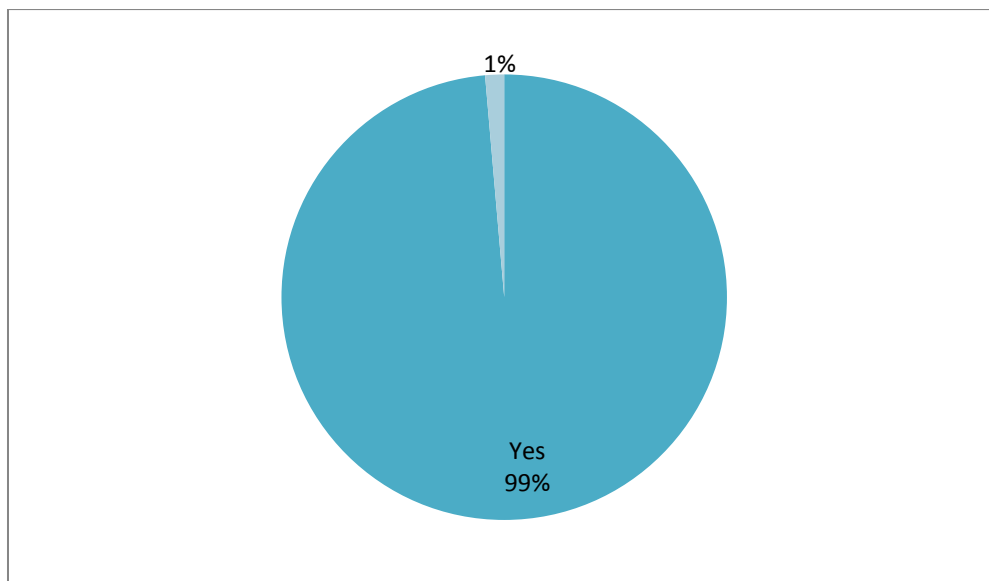


Figure 2.7. The Increase of Linguistic Competence

In the figure above the results clearly, show that the significance of Quran appears at the linguistic competence. That is 99% of the total respondents confirm that they improved their vocabulary after starting memorizing Quran. In contrast, 1% of them denied the development of their vocabulary.

Question 8: Pronunciation Level after Memorizing Quran

The aim of this question is to know how memorizing Quran improve learners' pronunciation of Arabic words.

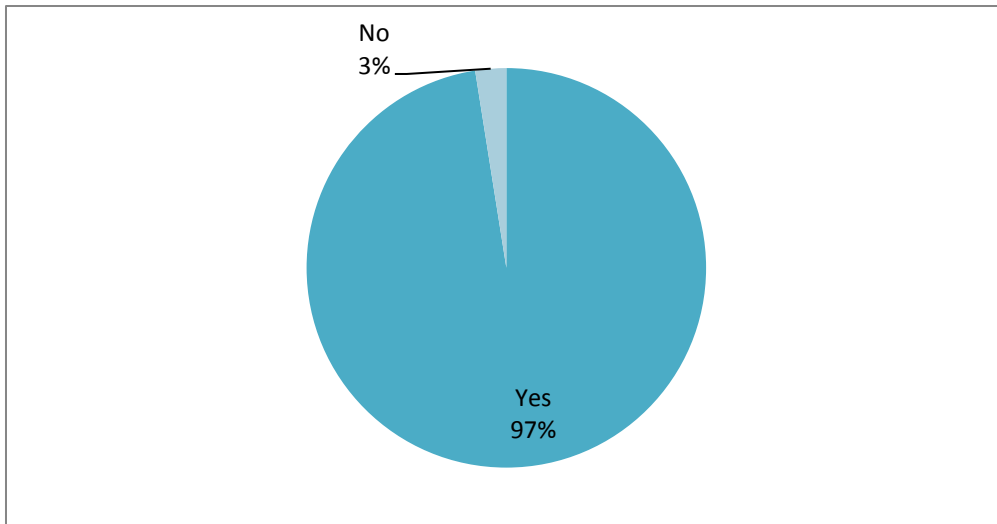


Figure 2.8. Pronunciation Level after Memorizing Quran

Under this question, the researchers noticed that the majority of respondents (97%) replay that they improved in their pronunciation. While the rest(3%) did not.

When they were asked to illustrate with examples, the results show that they mend the pronunciation of words include complex letters such as (ق) (ض) (ذ) (ظ) .

Question9: Reading Fluency

This question generally seeks to determine learners' level and their performance in reading skill before starting memorizing Quran.

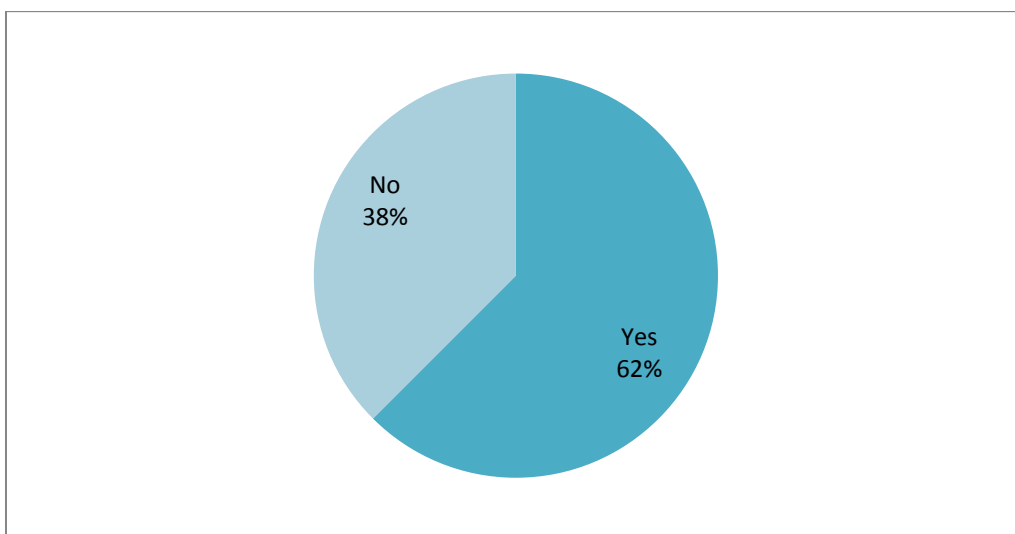


Figure 2.9. Reading Fluency

In fact, 62% of respondents said that they were fluent. While 38% of learners affirmed that they had a low level in reading Arabic texts.

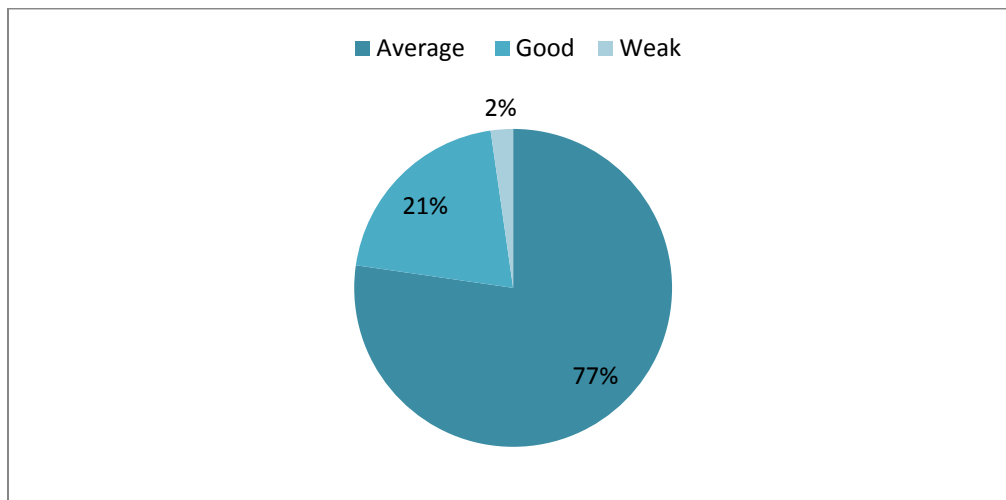


Figure 2.10. Reading Skill Improvement

When they were asked about improving their reading, It is found that 77% of participants claimed that memorizing Quran enhanced their Arabic reading skill and 21% saw their level rose slightly. However, only 2% answered negatively.

Question10: Text Comprehension

This question purports itself to test learners' extent of Arabic words and comprehension of sentences before starting memorizing the Quran.

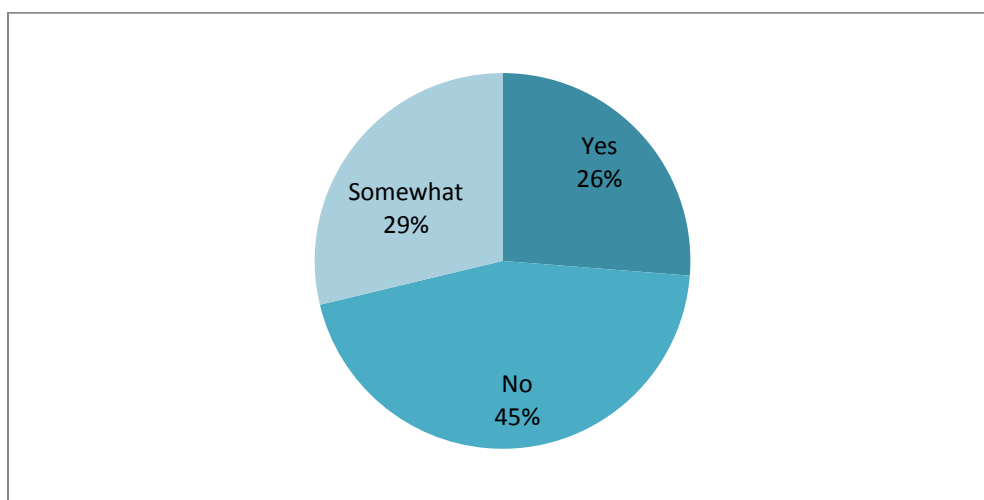


Figure 2.11. Text Comprehension

In this regard, the results show that the majority of respondents(45%) stated that they did not, and others (29%) answered that their understanding was minimal. Whereas, the remaining informants (26%) replayed positively.

Qestion11: Comprehension Skill Improvement

The aim behind this question is to find out whether the comprehension skills of learners are improved after memorizing Quran or not.

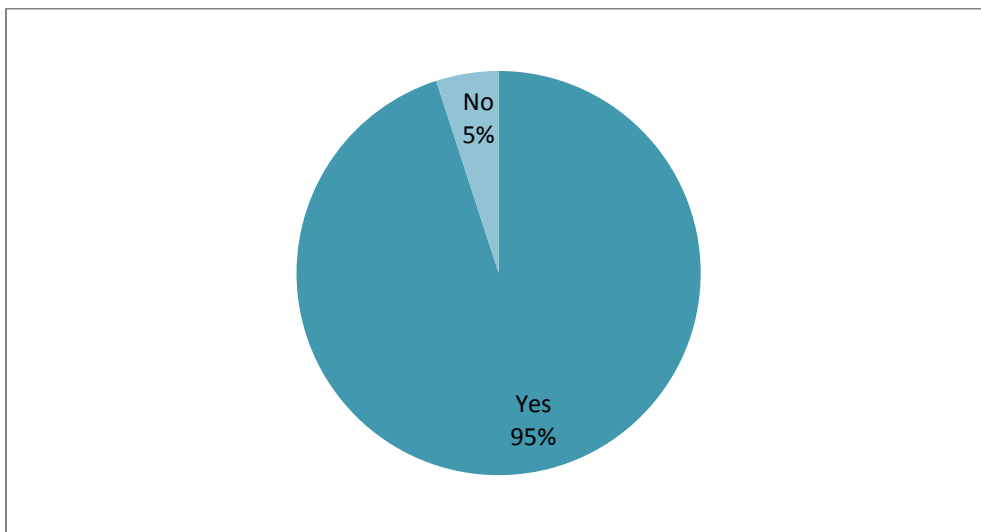


Figure2.12. Comprehension Skill Improvement

The results from the chart above indicate that most of the participants (95%) do improve their understanding. While 5% of them do not.

Therefore, the researchers used another instrument of research which is the interview but this time addressed to teachers.

2.4.2. Teachers’ Interview

The choice of the interview as the third research instrument was based on the fact that it seems as a complementary instrument to the questionnaire aiming at discussing and getting various opinions of teachers in order to collect data.

The structured interview consists of ten items. The three first questions were about the informants’ profile and the remaining questions deal with the impact of

ChapterTwo

memorizing Quran on learners. However, the last question was about the effect of Quran on the Arabic language.

Question 1,2 and 3: Teachers' Profile

This central aim behind the questions is to know the participants' educational degree and experience in teaching. As the researchers mentioned before, the first teacher arrived at a third year in the high school. While the second one has a master degree in Quranic studies and a magister degree in Islamic studies in "Fikh" speciality with a long experience in teaching.

Question 4: Techniques Used in Teaching

Concerning this question, the teachers used different techniques in teaching women. The first one focused on the explanation of the verses and vocabulary with a well reading Quran. While the second one prepared the lesson either it was in "fikh" or moral values and during her lecture, she explained the difficult vocabulary and responded to the questions of learners.

Question 5: Number of Women Ending Memorizing Quran

This question was addressed to know the average of the women who finished memorizing Quran annually. The first teacher answered that there was no one who finished because they focused on the correct reading. While the second responded that women memorized Quran to "sourat Houd" but reading with the explanation.

Question 6: Improvement in Arabic Pronunciation

The first teacher answered that they improved their pronunciation of Arabic words with the percentage of 90 %.However, the second one responded that their pronunciation increased by more than 50% because the majority of them are educated but francophones.

Question 7, 8, and 9: Improvement in Vocabulary, Reading and Comprehension

ChapterTwo

The answers to these questions confirmed that the learners improved their reading, understanding of meaning by learning Quran and they increased their vocabulary too. The teachers said that the learners developed their reading with "Al-ahkam" because their Arabic language was not well read. However, now the learners develop their reading in addition to the explanation of words in Quran.

Question 10: The Effect of Memorizing Quran on Arabic Language Learning

The aim of this question was to know if Quran has a positive effect on the Arabic language learning or not. The first teacher confirmed that memorizing Quran has a positive effect on Arabic language learning, where the learners enhanced their letters pronunciation and improved their comprehension concerning Quranic verses. The second teacher also saw that Quran affected their learning of Arabic language positively because Quran is miraculous.

To have more reliable results, the researchers opted for the third instrument of research which is a test.

2.4.3. Learners' Test

In this study, the test was designed for the learners in mosques. Eighty female participants have answered the test and read the text which was included in. The test objective was to know the learners level in reading and comprehension and in order to analyze the data collected the researchers draw two tables.

The first section of this test is about testing learners' reading abilities. As the table below shows:

Table 2.1. The Participants' Reading Skill Level

Good	Average	Weak
55%	27,5%	17,5%

ChapterTwo

In this stage, the participants read the text individually. Then, their reading level was evaluated as such: 55% of learners as good, 27,5% as average and the remaining(17,5%) as weak.

Table 2.2. The Marks of Learners' Test

Learners	Marks	Learners	Marks	Learners	Marks	Learners	Marks
1	1	21	6	41	8	61	6
2	8	22	6	42	7	62	6
3	9	23	8	43	9	63	6
4	9	24	7	44	9	64	7
5	8	25	5	45	8	65	9
6	9	26	6	46	1	66	3
7	9	27	8	47	9	67	5
8	5	28	10	48	9	68	2
9	7	29	10	49	8	69	2
10	10	30	10	50	9	70	9
11	9	31	7	51	6	71	4
12	8	32	10	52	8	72	2
13	10	33	4	53	10	73	0
14	7	34	4	54	9	74	9
15	8	35	10	55	8	75	9
16	5	36	4	56	7	76	7
17	8	37	2	57	8	77	6
18	10	38	5	58	9	78	6
19	8	39	9	59	4	79	8
20	5	40	10	60	5	80	8
Average				6,98 / 10			

When obtaining the individual marks of learners, the researchers counted an average of 6.98 out of 10. This means that their results were above the average. The researchers also noticed that the majority of participants got a score between 7 and 10.

After the analysis of the three instruments of the research, an interpretation of the findings was done.

2.5. Discussion and Interpretation

The three instruments of research have enabled the researchers to collect a large amount of data concerning the impact of Quran on Arabic language learning. The objectives were to examine the contribution of Quran in Arabic language learning as well as discover the influence of reciting and memorizing Quran on reading and comprehension.

In fact, the researchers endeavor to provide a discussion about the principal results acquired and analyzed before. The aim from this discussion is to provide answers to the two research questions and confirm or not the suggested hypotheses.

Concerning the first hypothesis which denoted that Quran played an important role in learning the Arabic language, the previously mentioned results, gathered from learners' questionnaire showed that the majority of learners were aware that Quran helped them improve their Arabic language. This can be seen clearly from their answers in the questionnaire (question7). Furthermore, the teachers' interview confirmed the opinion of learners, specifically in question 10 where stated that Quran had a positive effect on learning the Arabic language. These results seem to confirm the first hypothesis.

In the second hypothesis, the researchers proposed that reciting and memorizing Quran improves reading and comprehension abilities of learners. Learners in the questionnaire affirmed that memorizing Quran enhanced their abilities in reading and understanding Arabic texts (questions 9and 11). Teachers in the interview also emphasized in that reciting and memorizing Quran had a significant impact on the development of reading and comprehension abilities of learners (questions 7 and 8).

ChapterTwo

In addition, the results obtained from the third research instrument(learners' test) demonstrated that the level of the majority of participants ranges from good to average when reading the text, even though most of them acknowledged weakness of their reading level before the beginning of memorizing Quran in learners' questionnaire(question 9).In parallel, the average of the group of participants of 6.98/10 related to their comprehension revealed their progress, in addition to the fact that most of them obtained between 7 and 10 in the test. All these results confirm the second hypothesis as well.

At last, the discussion of the results above proved that most of the participants were aware about the role of Quran in Arabic language learning. Moreover, they demonstrated that reciting and memorizing Quran developed their linguistic abilities, especially in reading and comprehension. These data appear to be consistent with the hypotheses suggested by the investigators.

2.6. Recommendations and Suggestions

After obtaining the results, some suggestions and recommendations that might be useful to the study were added. The latter concerns amendments that should be taken into consideration by the teachers and the learners as well as the Ministry of Religious Affairs.

_Teachers should give more importance to reading and the comprehension during teaching Quran in order to increase the learners' proficiency level.

_Teachers should reduce the time of their speech(Mawaid) in mosques and give the opportunity for learners to read the Quran aloud more often.

_The formation of the group works to read and understand the Quranic verses can help learners to enhance their reading and comprehension abilities.

_Learners should rely more on themselves and try to improve their Arabic language with regard to reading and comprehension.

ChapterTwo

_The Ministry of Religious Affairs should give more importance to the teaching of Quran and Arabic language in mosques.

_It should provide mosques with technological equipment and skilled teachers in order to facilitate the learning of Quran and Arabic language.

_It should increase the number of classes directed to memorizing Quran as well as teaching the Arabic language.

_It should also increase the time of learning Quran and Arabic language as well.

2.7.Conclusion

This chapter presented the sample population and a brief description of the research instruments: the learners' questionnaire, the teachers' interview and the learners' test. These research instruments were used to collect data as much as possible. Then, they were analysed in order to answer the research questions. The analysis and interpretation of the main results gave a clear idea about the hypotheses of this research work and whether they are confirmed or infirmed them. To conclude, This chapter provided a detailed presentation of the importance of the Quran in learning the Arabic language.

General Conclusion

General Conclusion

Although the Arabic language is the official language in Algeria, there are different dialects used in Algerian everyday communication and Arabic language still only used on specific academic situations. However, some Algerians work hard to learn the Arabic language in various ways for several reasons, including learning and understanding the holy Quran.

The researchers in this dissertation tried to shed light on the impact of Quran on the Arabic language learning. Thus, the aim of this work was to investigate the effects of memorizing Quran on enhancing learners' reading and comprehension abilities. In an attempt to find answers, the researchers introduced the following research questions:

1. Does Quran contribute in the Arabic language learning?
2. What is the impact of reciting and memorizing Quran on the reading and comprehension abilities of learners?

These two research questions were hypothesized as followed:

1. Quran plays an important role in learning the Arabic language.
2. Reciting and memorizing Quran improves the reading and comprehension abilities of learners.

The research work is divided into two main chapters. The first one deals with some theoretical concepts related to the topic where brief definitions of learning, reading and comprehension are provided. Besides, the importance of Arabic language and the relationship between Arabic and Quran are described. The second chapter represents the research design and procedures used in this work and it describes the sample population which was selected randomly. In addition, it illustrates the analysis of results found using three research instruments; a learners' questionnaire, a teachers'

General Conclusion

interview and a learners' test. Moreover, it deals with the qualitative and quantitative analyses of the data collected from those research instruments. Finally, the researchers complete their work by giving some suggestions and recommendations to help the learning of the Arabic language through Quran.

The results of this research proved the validity of hypotheses. Where participants confirmed through the questionnaire and the interview that Quran has an efficient impact on Arabic language learning. The results obtained from the learners' test also reported the average to a good level of learners. This asserted that positive outcomes were achieved related to amelioring reading and comprehension abilities by reciting and memorizing the Quran. It should be noted that the results obtained from this study cannot be generalized because the study undergoes some limitations.

The work has faced some obstacles that limited data such as; the shortage of online references concerning the subject matter, limited time available to search, the discontent and the lack of welcome from some participants because they have only one session per week and they considered our investigation as a waste of their time.

On the basis of the present study, it is advisable to open the door for further research to be conducted on speaking and writing the Arabic language relying on the reading and understanding of Quran.

To conclude, reciting and memorizing Quran helps with a great deal in the learning of Arabic language and the latter contributes a lot to the well understanding of Quran.

Bibliography

Bibliography

- Abdelhadi, M. (2017). *The Impact of Religion on Arabic Language Maintenance among Members of the Arabic-Speaking Community in the Regional City of Toowoomba, Australia*. University of Southern Queensland, Australia.
 - AlBzour, N and AlBzour, B. Arabic. (2015). *UnDiglossia: Diglossia Revisited*. *Studies in Literature and Language*.
 - Al-Huri, I. (2015). *Arabic Language: Historic and Sociolinguistic Characteristics*.
 - Al-Sahafi, M. (2016). *Diglossia: An Overview of The Arabic Situation*. King Abdulaziz University. Published by European Centre for Research Training and Development UK (www.eajournals.org).
 - Arika, O. (2016). *Qur'an Memorizers who Don't Speak Arabic Learn Grammar from Statistics Alone*.
 - Bahloul, M. (2007). *Structure and Function of the Arabic Verb*. Published by Routledge: *Structure and Function of the Arabic Verb*.
 - Bouklikha, W. (2016). *The Practice of Reading Skill in an ESP Context Using Web –retrieved Materials: The Case of Engineering Students at Tlemcen University*. Unpublished Doctorate Thesis: University of Tlemcen.
 - Ceylan, Y. (1987). *The Main Characteristics of the Arabic Language*. *Islami Arastirmalar*. 1
 - Charles A. Ferguson. (1959). *Diglossia*, Available on Dec 4, 2015 From <http://www.tandfonline.com/loi/rwrd20>.
 - Djennane, T. (2014). *Diglossia's Stability in the Arab World: Algeria as an Instance*. Department of English, Tlemcen University, Algeria.
-

Bibliography

- Elsayed M.H OmranIslam.(1988).*The Qur'an and the Arabic Literature. Muhammadi Trust of Great Britain and Northern Ireland.*
- Ernest,R.(1883).*De l'Origine du Langage.Pris :Calmann-Levy.*
- Farouk, O.(1984).*History of Arab Literature.Beirut: Dar Al-Ilm of Malain.*
- Ferguson, C.(1959).*Diglossia. "Word journal".*
- Hamzaoui,H and Negadi,N.(2018).*How to write an extended essay or a thesis in language studies.*
- Hismanoglu, M.(2000).*Language Learning Strategies in Foreign Language Learning and Teaching. HacettepeUniversity (Ankara, Turkey).*
- Kothari,C.R.(2004).*Research Methodology.Metgods and Techniques.New Age International (P) Ltd., Publishers Published by New Age International (P) Ltd., Publishers*
- Lamri,C.(2015). *Promoting the Reading Skill through Blended Learning for ELP Students:The case of Master's Students in the Faculty of Law and Political sciences at Abou-Bekr BELKAID University, Tlemcen*
- Marzieh Gholitabar, Atiyeh Damavandi Kamali. (2012).*The Quran and the Development of Arabic Linguistics.*
- Mokram Salem, A.(1995).*The Arabic language in the Holy Koran, Rehab.Kuwait.The World of Books.*
- Nadwi, A(2015).*Influence of the Holy Qur'an on the Arabic Language.*
- Nahla A.K. Alhirtani. (2018).*The Influence of Arabic Language Learning on Understanding of Islamic Legal Sciences—A Study in the Sultan Idris Education University.*
- Nguyen thi Bai Hoang. (2013).*English Learning Strategies of Vietnamere Tertiary Students.Faculty of Education: University of Tasmania.*
- Quad,A.(2016).*ReSearch Tools:Interviews & Questionnaire.*
- Ryding, K.(2005).*A Reference Grammar of Modern Standard Arabic.Cambridge University Press.*
- Trudgill, P.(1995).*Sociolinguistics: An Introduction to Language and Society.Penguin Books.Harmondsworth.*

Bibliography

- Versteegh, K. *The Arabic language*. Columbia University Press, New York.
- VLČKOVÁ, K, BERGER, J and VÖLKLE, M. (2013). *Classification Theories of Foreign Language Learning Strategies: An Exploratory Analysis*. Adapted from : www.studiapaedagogica.cz
- Zaščerinska, J. (2010). *Language Acquisition and Language Learning: Developing the System of External and Internal Perspective*. Paper Presented at the 52nd International Scientific Conference of Daugavpils University, Daugavpils, Latvia.
- Zayyat, A.H. (2006). *The Arab Literary History*. Beirut: Dar Al-Ilm.
- Zughoul, M.R. (1980). *Diglossia in Arabic: Investigating Solutions*. *Anthropological Linguistic*.

Webliography

- Definition of Learning. (2017).
<https://www.missiontolearn.com/definition-of-learning/>
- WhyLearnArabic? (2004).
http://www.vistawide.com/arabic/why_arabic.htm
- Difference between Language Acquisition and Language Learning(2018)
<http://www.differencebetween.info/difference-between-language-acquisition-and-language-learning>
- Characteristics and Features of Language. ([December 16, 2010](#)).
<https://neoenglish.wordpress.com/2010/12/16/characteristics-and-features-of-language/>

المراجع العربية

- القرآن الكريم
- جمع القرآن الكريم حفظاً وكتابة (علي سليمان العبيد) - الناشر: مجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة (2010).
- خصائص اللغة العربية و مميزات (سميحة ناصر خفيف) 2016.
- عبقرية اللغة العربية (محمد عبدالشافي القوصي) - منشور المنظمة الإسلامية للتربية والعلوم والثقافة - إيسيسكو) 1437هـ / 2016 م).
- فضائل القرآن الكريم وأثره في حفظ اللغة العربية وإثرائها الدكتور خير الدين خوجة الكوسوني - مجلة القسم العربي - جامعة لاهور بنجاب - كستان (2012).
- قراءة في كتاب القرآن الكريم و الدراسات الادبية عند نور الدين عتر (حورية قادري) - مجلة البدر - (2011).
- مجاز القرآن (محمد بن المثنى) - الناشر: مكتبة الخانجي - القاهرة - (2010).
- لسان العرب (محمد بن مكرم بن منظور) - الناشر: دار صادر - بيروت (2010)
- اللغة العربية (نشأتها ومكانتها في الإسلام، وأسباب بقائها) (نور للهكورت، ميران أحمد أبوالهيجاء ومحمد سالم العتوم). (2015)
- اللغة العربية ومكانتها العلمية في فهم القرآن وتفسيره (د) طاهر محمود محمد يعقوب) مجلة القسم العربي جامعة بنجاب، لاهور - باكستان (2016)
- مباحث في علوم القرآن (مناع القطان) - الناشر: مكتبة المعارف للنشر والتوزيع - طبعة الثالثة 1421هـ - 2000م
- المدخل لدراسة القرآن الكريم (محمد بن محمد بن سويلم ابو شهية) - الناشر: مكتبة السنة - القاهرة - الطبعة: الثانية، 1423 هـ - 2003 م

Bibliography

- معاني القرآن (ابو بكر زكريا الفراء) - الناشر عالم الكتب - (1983)
- مناهل القرآن (الزرقاني) - الناشر: مطبعة عيسى البابي الحلبي وشركاه - (2010)
- موسوعة المستشرقين (دكتور عبدالرحمن بدوي) الناشر - دار العلم للملايين بيروت لبنان - الطبعة الثالثة - (1993)
- نشأة اللغة و اهميتها (د.حاتم علو الطائي) (2009).

APPENDICES

APPENDICES

Appendix A

QUESTIONNAIRE

This document is a questionnaire that will be a part of the research for providing partial fulfilment of the master's degree requirements in English language majors. The purpose of the research is to study the effect of memorizing the Quran in Arabic Language learning.

Please reply to the following questions by placing an **X** in the appropriate box or by answering the question directly.

1. How old are you:.....

2. What language do you use daily?

a.Algerian dialect b.French c.Arabic d.Amazigh

3. How do you perceive your educational level in the Arabic Language?

a.Good b.Average c.Weak

4. When did you start memorizing Quran?

a.2 years. b.From 2 to 5 years c.More than 5 years.

5. How much Quran have you memorized:.....

.....

6. Do you find a lack in the Arabic Language level an obstacle in memorizing Quran?

YES

NO

7. Have you increased your linguistic competence since you started memorising Quran?

APPENDICES

YES

NO

8. Do you improve your pronunciation of Arabic words by memorizing the Quran?

YES

NO

_If **yes**, what give examples of words that become well pronounced?

.....
.....
.....

9. Did you read Arabic texts fluently by start memorizing Quran?

a.Yes

b.No

c.Somewhat

_If **No**, do you improve your reading by memorizing Quran?

10. Did you understand the meaning of words and sentences before you start memorizing the Quran?

a.Yes

b.No

c.Somewhat

11. Do you improve your understanding after memorizing the Quran?

a.Yes

b.No

c.Somewhat

استطلاع

هذه الوثيقة عبارة عن استبيان تمثل جزءا من بحث ستقدم للايفاء الجزئي لمتطلبات درجة الماستر في اللغة الانجليزية تخصص دراسات لغوية يهدف البحث الى دراسة اثر حفظ القران في تعلم اللغة العربية يرجى التفضل بالرد على الأسئلة التالية من خلال وضع علامة (x) في المربع المناسب أو بالإجابة المباشرة على السؤال.

1- كم عمرك؟:

2- ماهي لغتك المستعملة يوميا:

الدارجة الجزائرية الفرنسية الامازيغية اللغة العربية

3- كيف ترين مستواك في اللغة العربية؟

جيد

ضعيف

متوسط

4- منذ متى بدأت حفظ القران؟

سنتين من سنتين إلى خمس سنوات أكثر من خمس سنوات

5- كم حفظت من القران؟

6- هل تجدين ضعف مستواك في اللغة العربية عاتقا في حفظك للقران؟

لا

نعم

7- هل زاد رصيدك اللغوي منذ أن بدأت حفظ القران؟

لا

نعم

8- هل تحسن نطقك للألفاظ العربية بعد أن بدأت حفظ القران؟

لا

نعم

- إن كانت الإجابة بنعم اعط امثلة لبعض الألفاظ التي تحسن نطقها؟

.....

9- هل كنت تقرئين النصوص العربية بطلاقة مع بدايتك حفظ القران؟

لا

نعم

APPENDICES

- إن كانت الإجابة بلا فهل تحسنت قراءتك بعد بدايتك حفظ القرآن؟

نوعا ما لا نعم

10- هل كنت تفهمين معاني الألفاظ والجمل قبل أن تبدئي حفظ القرآن؟

نوعا ما لا نعم

11- هل تحسن فهمك عما كان من قبل؟

لا نعم

APPENDICES

Appendix B

Teachers' Interview

- 1-what is your name?
- 2-what is your educational degree?
- 3-Since when have you taught women in the mosque?
- 4-What are the techniques that you use in teaching?
- 5-What is the average number of women who finish memorizing the Quran annually in this mosque?
- 6-Do you think that women's learning of the Quran improves their pronunciation of Arabic words?
- 7-Do their vocabulary increase?
- 8-Has their reading improved?
- 9-Do their understanding of meaning improve?
- 10-Do you think that memorizing the Quran has a positive effect on learning the Arabic language in general?

How:.....

مقابلة مع المعلمين

- 1- ما اسمك؟
- 2- ما هو مستواك الدراسي؟
- 3- منذ متى تدرسين النساء في المسجد؟
- 4- ما هي التقنيات التي تستعملينها في التدريس؟
- 5- ما هو معدل عدد النساء اللاتي تحتمن القرآن سنويا في هذا المسجد؟
- 6- هل تظنين أن حفظ النساء للقران حسن نطقهم للألفاظ العربية بنسبة كم؟
- 7- هل زاد رصيدهن اللغوي؟
- 8- هل تحسنت قراءتهن؟
- 9- هل تحسن فهمهن للمعاني؟
- 10- هل تظنين أن لحفظ القران اثر ايجابي في تعلم اللغة العربية بصورة عامة؟

كيف ذلك:

Appendix C

امتحان لغة عربية

القسم الاول: (قراءة وفهم المقروء)

○ اقرا القطعة التالية ثم اجب عن الاسئلة:

أراد امير من الأمراء أن يهدي الى أحد رجاله ثوبا نفيسا, ثم غضب الأمير عليه لأمر من الأمور قبل أن تبلغه الهدية و كان الرجل طويلا .وقد أراد الأمير ان يغيظه, فأهدى هديته الى رجل آخر من رجاله, نحيف الجسم قصير القامة.

تقبل الرجل القصير هدية الأمير فرحا راضيا. ولما لبس الثوب ضاع فيه, لأنه لم يفصل على مقياسه. اما الأمير ورجاله فقد ضحكوا كثيرا. وأما الرجل القصير النحيف فلم يشك في أن الثوب فصل له. وأما الناس فقد جعلوا كلما رأوه يشيرون اليه و يقول بعضهم لبعض: "أنظروا اليه, انه يمشي مشية المتكبر في ثوب لم يخلق له".

القسم الثاني :

– الأسئلة :

○ ضع دائرة حول حرف الاجابة الصحيحة :

(1) أراد أمير الأمراء أن يهدي الى أحد رجاله :

أ. ثوبا نفيسا ب. ثوبا غالبا ت. ثوبا رخيصا

(2) تقبل الرجل القصير هدية الأمير :

أ. حزينا راضيا ب. غير راض ت. فرحانا راضيا. لم يتقبل الهدية

(3) ضحك الأمير ورجاله لأنهم :

أ. فرحوا بوصول الهدية الى الرجل الطويل.

ب. رأوا الرجل الطويل يمشي مشية المتكبر.

ت. رأوا رجلا يلبس ثوبا لا يلائمه.

(4) حرم الأمير أحد رجاله من الهدية :

أ. لأن الرجل أغضب الأمير. ب. لأن الرجل كان طويلا. ت. لأن الهدية كانت بسيطة.

(5) تتعلم من هذه القصة :

6

أ. يحسن بالانسان أن يلبس الثوب الملائم له.

ب. يحسن بالانسان ان يلبس ثوبا قصيرا دائما.

ت. يحسن بالانسان أن يمشي مشية المتكبر.

(كلمة " تبلغه " (في السطر الأول) معناها :

أ. تمنعهم. تصلهت. تبقية

(7) كلمة " يغظه " (في السطر الثاني) معناها :

أ. يرضيهب. يعطيهت. يغضبه

(8) صل خطأ بين السبب و النتيجة :

النتيجة

السبب

ضاع الرجل القصير في الثوب.

غضب الأمير عليه

لأنه يمشي مشية المتكبر في ثوب لم يخلق له.

لم يفصل الثوب على مقياسه

أهدى الأمير هديته الى رجل آخر من رجاله.

كلما رأى الناس يشيرون اليه

(9) رتب تسلسل أحداث القصة بوضع الأرقام (5_1) أمام كل اجابة :

- تقبل الرجل القصير هدية الأمير.

- "...انه يمشي مشية المتكبر في ثوب لم يخلق له".

- ضحك الأمير ورجاله كثيرا.

- أهدى الأمير هديته الى رجل آخر من رجاله.

- غضب الأمير على أحد من رجاله.

