



The Effective System of Learning Arabic in Afghanistan: Challenges and Solution

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Abstract

The Arabic language education system has become obsolete in our country since its inception in Afghanistan, a system surrounded by a teacher of books and books. This is why the new Arabic language education system has been provided using new language teaching tools and tools to better accommodate the older Arabic language education systems. The purpose of this research is to refine and modernize the background systems of the new system for the acquisition of Arabic language and to make it easy for all Arabic language enthusiasts.

The method of data collection was library-comparative and based on the experiences of lecturers and lecturers at the regional level. One of the achievements of the study is the introduction of a simple new system, facilitating students to learn Arabic with interest as soon as possible.

Key words: New System, Arabic Education, Afghan Students, Educational Innovation, Solutions.

1. Introduction

In all countries, learning the rules of a language, the principles of translation, understanding foreign language is a scientific perfection, and the knowledge of a language with a high school diploma and a specialized one is a very prominent position.

Language development is culturally, politically, economically and socially responsible for educated, knowledgeable, scholarly, and professional translators. The development of any country without the training of an expert, translator, scientist and scholar is considered an unattainable dream. While the sophisticated and complex system of Arabic language education, the oldness of this system in Afghanistan, the immaturity and inexperience of the professors in this field have increased the reluctance of the young generation to learn Arabic in the country and have reduced the quality of education and the quality of Arabic language learning.¹

Given that, it has long been the author's mind to come up with a solution to this situation by studying Arabic language education systems, years of research, gaining Arabic language expertise and earning a master's degree from the world's best international university; The subject has cropped up as the political situation in Afghanistan has

¹ See for more information regarding teaching Arabic Language: Chini, Dr. Mahmood Esmael and Nasef Mustafa Abdul Aziz (2007) *Morshed al-Muallem Fi Tadrees al-Lugha Al-Arabia lel-Nateqin Beghaireha*. Riyadh: Al-Tarbiah Al-Arabi Le-dual al Khaleej, eighth edition p12-43.

changed and the position of introducing “Daily Speaking in Learning Arabic” has improved, this new system of Arabic language education, called the syllabus of this system, has been compiled in four volumes printed in beautiful design and equipped with audio system, online book training videos, video card tutorials, and textbooks at the time of teaching and these features ensure their effectiveness and efficiency in advance and make this system more subject-matter-friendly. Provides peace and security in the country and constitutes the daily programs of our young generation and students in our society, and can encourage our youth to learn Arabic in the shortest possible time and bring this system to the forefront of planning.

Most statistics are academic, and statistics Ned meets the needs of our students in universities and language schools can be used properly and effectively. Our students can be absorbed or invited into the labor market of the Arab world, including the Gulf States, if they learn Arabic language and its conversation better. Provide the Arab side with this process, which will strengthen the Arabic language education system in the country and will lead to further achievements.

Regarding literature review and the background of the research the article “Teaching Arabic to the Afghan people” by Prof. Dr. Gul Muhammad Basil² Professor of Arabic at the Faculty of Foreign Languages at Kabul University can be cited. His efforts to learn Arabic and the encyclopedia of language and literature students have been commendable, and these and other works have contributed to the creation of this system for the teaching of Arabic language in Afghanistan. Therefore, in order to get rid of the current situation and the necessary reforms in the educational systems of the country, there was a need for a comprehensive system for the education of the Arabic language and needed serious attention in this regard. If this system does not start up at this historical juncture, its negative consequences will engulf the whole community, and consequently religious cynicism, the weakness of the learned and unemployed cadres, will create a depressing state in society that will be offset in the near future. It will be difficult to summarize this article to raise awareness of the younger generation of society so that young people who have lived with the popularity of the Arabic language for many years and who have been vexed in their blood and blood, have expressed their eagerness to speak out. Assemble the candle of knowledge of Arabic language education and learn it properly.

This article is a public-library research that has been compiled in a library-comparative manner, meaning that the research has been analyzed and analyzed using the authors' teaching experiences with the help of the authors, and in some cases the old theories of the new system of comparison have been compared. It has also been criticized.

2. The Need for Learning Arabic Language

Language has essential role in human life and communication. Similarly, it has a crucial role in making culture and human community that needs to be considered from different aspects as bellow.

- A. **The religious aspect:** All of the religions speared among people through language and any ethnicity/community who ignore their language has lost their indigenous identity. Thus, Arabic language is the key for effective communication between Muslims and the true and exclusive awareness of religious thoughts could guarantee continuous of the religion. “The connection between language and religion is strong and irrefragable, this connection could cause the strength and the weakening of belief. This way the language skill could be a measurement of belief strength and weakness, and it is highly essential since it is related to the skill of understanding religious thoughts.

² Professor Gul Muhammad Basil is the son of Muhammad Bashir, born in 1972 in the Ghorband Valley of Parwan province, who successfully completed his PhD from the International Islamic University, Islamabad, and conducted his Ph.D. dissertation about “Al-Morab wa al-Dakheel Fel-Lughah” in 2003 which is a linguistic research. He worked as lecturer at that university up to 2011. After that, he is appointed as lecturer at Kabul University in 2012. He has published numerous works and researches, including: Zahera al-Sefa Valmusuf bain-Al-Lughatain: al-Arabiya wa Al-Farsi) Thesis Masters, and Articles: Dawrul Qawanin Al-sattiah wassarfiyah fi Marefatef Kalam al-Arabia Al-Asila men al-Dakhila (linguistic research), Al-Murabat fel-Quran Al-Kareem (linguistic research), Al-Murabat fel-Hadith al-nabawi al-Shareef, Al-sawt-al-lughawi end al-Qudama wal Muhadetheen (linguistic research), Al-Jomlatul Zatul Muqeh al-Nahwi al-wahed fi Kitab Sebawaih, Al-Fawasel al-Quraniah. (Phonetic Study), The Hood of Linguistic Councils in Arab Countries in the Apparent of Arabization and the Arabic Language Complex in Cairo as a Model, The Impact of Establishing and Deleting Alif on Interpretation of the Qur’anic Verses can be mentioned. <http://afghanphdunion.net/detailview/teacher/>

The knowledge of Arabic language in a level to understand the holy book and the prophet Hadith is a requisite.”³ The mentioned points are essential to each other and have direct relations effecting each other.

- B. Social and Cultural Aspects:** Based on the survey conducted by linguistics, 45% of Dari and 65% of Pashto language words have been exerted from Arabic language. Similarly, Dr. Khusraow Farshidward says: Due to various cultural, political, religious, and social reasons, Arabic language influences Dari language more than any other language; thus, we are required to understand the language.”⁴ He adds “If Arabic words are excluded from Dari language, then Dari language will be deficient language”⁵ This declares that Dari and Pashto languages without Arabic language fail to perform the duty of a language and it proves the significance of learning this language.

Understanding Arabic language is quite significant for educated generation of Afghanistan, as the majority of books in the public libraries are written in Arabic languages. Ms. Soma Nazary, lecturer in the literature faculty of Herat University, suggests teaching and learning of various languages in Afghanistan especially Arabic. ⁶So, learning Arabic language encourages young generation in protecting and learning from Arabic heritage and rich tradition.

In conclusion, various scholars have emphasized on teaching and learning Arabic language in order to understand and enrich our own tradition and language. It is noteworthy that this approach requires exclusive and organized system so that the learners could be encouraged and the process could achieve the mentioned objectives.

1. Analyzing the Traditional System of Learning Arabic Language

The goal for considering the Arabic learning system is to appreciate the struggles and efforts of scholars in this regard. However, the methods lack the efficiency need for modern conditions where students need motivation through a sufficient learning system. The learning system needs to be accordance with the environment, qualification, time limits, and costs that students need to have the burden for it. The author aims to consider some of the systems from various Arabic countries as bellow:

1. The Arabic Project for Everybody, called ARBI BAIN YADAIK (Arabic in Your Hands), conducted for Afghan refugees in the educational centers and refugee camps as a collection of four thick books developed by Mukhtar Al- Tahir Hussain and M. Abdul Khaliq under the supervision of Dr. Abdul Rahman Alfauzan, which was funded by the Islamic Devotion Institute. ⁷
2. The System AL LUGHATU ARABIYAB LEGHAR NATEQIN BEHA (Arabic for Non-Native System), famous as the ZAD Language, was developed and collected by Abdul Latif Afghand Alshoiraf and Rajab al Hadi under the supervision of Dr. Moh Khalafa al Aswad and Dr. Masoud Abdullah Alwazni. This system was implemented thirty years ago by the community of Islamic Global Call- Tripoli in Libya through four thick books. Though the system is not lengthy, it tries to consider broad and weird aspects of the Arabic culture which is not suitable in Afghanistan.
3. The System DUROSU LUGHATU ALARABYA LEGHAIR NATEQIN BEHA developed by Dr. Faihan Abdulrahim and considered in several languages institution from the Madina Islamic University

³ . Alimi, Abdul Rafiea (2017). Analyzing the Relation between Arabic Language and Islam Religion. Published in Albironi Journal. Volum 4. Pp.76.

⁴ . Farshidward, Khusraow. (1348 H- Sh). Arabic in Farsi. Tehran: Tahori Library. 2nd volume, p. 1.

⁵ . The same source.

⁶ . Nazary, Soma. (2017). The Method of Teaching Foreign Words, published in the Herat University Journal of Andisha. Volume 2. Pp.232-242.

⁷ . Hussain, Mukhtar Al- Tahir (1401). The Arabic Project for Everyone, Arabic in your Hands. The Institution for Assisting Afghan Nation- Pakistan.

⁸through four thick books. Unfortunately, it lacks any auditing facility related to the materials, and the first publication of the system occurred in 1408 Higri Shamsi, and the current volume could be 8th because the volume number is not written on the books. This system is not sufficient for the modern learning technics.

4. (ALARABIYATU LENASHEYIN Manhaj Motakamel Legher Annateqeen Belarabia) System which is famous by the name of (Alarabia Lennashaeen). And it is gathered by the publication administration of text books⁹ of Saudi Arabia and is published in six thick books. Meanwhile, it has been passed about 40 years since its publication. Since this system was made for non-Arabians in Saudia Arabia educational Institutions narrating an excellent economy. It's time-killing and not affordable for our students.
5. (AL KETAB ALASASI) system which is gathered¹⁰by a number of teachers (Mahadul Loghatul Alarabia, Ummol Qura University) and it is published in six books. The available book has been published in 1405. And this system's audio is not available which is written according Ummol Qura's educational facilities and equipment. Its contents are not practical to the current situation of our country.
6. (ELMULUGHATUT TATBIQI WA TALIMUL LUGHATUARABIYA) is another system which is written by Abda Arrajehy and it is published by university of Imam Mohammad ben Saud Al Islamia in Riyadh. And it is a researched system which is compatible to the perceptual styles of Arabic speakers and is written for Arabic environments. In our environment it is relatively incompatible and we cannot implement as it should be done. And we can use from its experiences in the middle of a new system.
7. (AT TARIQATUL ASSRIYA FI TALIM ALUGHATULARABIYA) System which is gathered and published by PhD Abdul Razaq Sukandar- manager of Islamic center, Bunawri tawon, Karachi. We have two volumes of book available. And it is said that the purpose of its writing is to teach Arabic Language for Turkish learners who are residents in Pakistan. Since many years have been spent and has reduced from its contents and they have been translated in Persian and Pashto languages. It can be introduced as a helping book for the students.
8. (AL LUGHATUL ARABIYA AYNAMA KAN) System which is famous in the name (Loghatul Muslim) and is written in two volumes by (Al Shaikh Musa Al Shahab Al Iraqi) and is published by (Lajnatu Khedmatu Al Logha Al Arabia) Karachi in 2002. And its gathering purpose was to teach the school students of Abdullah Ibne Abbas in Karachi and Urdu Vocabulary is also added at the end of it. Although this system has not been compatible to our students in terms of environment and perceptual style. Besides it is so time-taking and does not match to the level of our students.
9. The system (AT TARIQATUL JADIDA LE TALIMAL LUGHATUL ARABYA) "A New Method for Learning Arabic" is a Pakistani system that is created by an Afghan to train Arabic Language in Jalalabad, Afghanistan, and Peshawar's, Pakistan, schools. However, its chapters have some deficiencies and problems that show how this system is inappropriate to the environment of this area. In fact, this kind of system is a very old method that is consistent to the old system, whose focus was only to the teacher, book and board, but not to the mentality of students.
10. Chapters-based system in Afghanistan that are created by some trainers are often for marketing and short-term trainings. This is because the authors are not experts and the system is imitated from outside of Afghanistan. As a result, the system does not reflect the social main issues. However, it has short-

⁸. Abdulrahim, Fihan. (1408 H- Sh). The Arabic Teaching for Non- natives. Madina Monawara: Islamic University.

⁹. publication administration of text books, (1998) alarabia lenashaeena manhaj motakamel legher annateqeen belarabia(1), Riyadh, Saudi Arabia, preface

¹⁰ group of teachers from Mahadul Loghatul Alarabia (405 lunar) Al Kitab ul Assasi, Ummol Qura Uiversity: research and quorum section in Mahadul Loghatul Arabia

term positive effects on the student's mentality by learning some Arabic terms and sentences but continuing in this manner is very challenging to them to learn as it is expected.

For sure, after reaching our goal, this kind of system is natural, and when we want to learn Arabic language based on a useful program, we need to imitate the nature of that program. It is natural that everyone who wants to learn language, thinks that the program is forced on them. Learning has three steps: listening and learning, simulation and imitation; and finally, innovation and creation.¹¹ This learning System is far away from the nature of training a language and is not more efficient in our country.

2. Insufficiencies and Deficiencies of Old Systems

Arabic Language learning systems are encountered following problems that cause them to be inefficient:

1. The systems, which are created in Arabic countries for non-Arabs, approximately date back to four to five decades ago.
2. Arabic language learning systems in Afghanistan are very old that do not meet the needs of young generation.¹²
3. Arabic language learning systems are designed for high-end Arab and non-Arab learning environments in their countries, and their efficiency is relatively low in our environment.
4. Some of the Arabic language learning systems are so lengthy which become time-consuming and costly for our youth today.
5. Arabic language learning systems are not compatible with the capacity, level, and mentality of our youth today, so they do not have the proper efficiency in our environment.
6. Learning systems designed in the old fashion and are not properly adapted to contemporary technology which have been failed to attract the attention of our young generation and are, thus, ineffective.

Considering a brief overview of the inefficiency of the old Arabic language learning systems in the country where many people insist on and their unprecedented dissemination on social networks, is clear evidence of the above facts. This system has discouraged students from learning the Arabic language, which communicates its ineffective message to the community, and prevents it from becoming institutionalized. This is because students do not have an active participation in the field, which has impeded the development and expansion of the Arabic language. However, at the time, fortunately, alternative systems with properly effective materials for interested people are available including printed and electronic books, picture books, audio books, and listening materials, projectors, learning videos and flashcards, which help them to learn Arabic language with simple methods, low costs, and in a short time.

3. Features of the New System and its Efficiency

This new Arabic language teaching system, called "Daily Arabic Dialogue", is compiled in four volumes, one of which is printed and the other will be printed soon. It incorporates all the experiences of the above systems. The features of this system are clarified as follow:

1. This system is adorned with new technological tools and a modern learning system of the Arabic language in the world.¹³
2. Authors and experts of the languages have brought this system, so it is essential for the learning programs.¹⁴
3. With wonderful titles which are fair with our environment and the concept is with summarization.
4. One of the complication of Arabic is involving mass regulations in one book, that the process of learning is faced with obstacles. In this system the necessary rules of Arabic language are explained by simple, short way and matched with environment.

¹¹. Al-Oryan, Mohammad Saeed (1937) "Deficiency in Arabic language" (Message, the journal issued by Hassan Al-Zayat) No. 210, p. 22.

¹². Young Arabic Series, Riyadh, Saudi Arabia, 1998, Chapters 13, 15, 28 and 32.

¹³. Madkor, Ali Ahmad (2001) *Manahej Al-Tarbeyah Ususuha wa Tatbeghatuha*, Beirut: Dar-ul-Fekar al-Arabia. Second edition, pp 37-40.

¹⁴. Shawq, Ahmad Mahmud(2001) *Al etejahat alhadisa fi tkhtit almanahej addarasia*, berot: Dar-ul-fikar alarabi, publishing 1, page 363.

5. It is spruced by technology which has made easier teaching methodology.
6. It is equipped by audio teaching system, beside teaching for students and other learners the audio book will be given to them.
7. The book is prepared as a video and online for the better learning of Arabic students.
8. at the beginning of the lessons, charts and pictures are shown to the students. The key points are given to the students. At the end of the lesson, summary is given to them which are fruitful for the learning environment and mentality.
9. This system is matched with Arabic writing and it shows the simple way for Arabic learners.
10. This system is made different from others by feedback of charts and pictures, on the base of this approach we can evaluate the intellectuality of the students, and through it we can promote the Arabic learning ideology.
11. The political changes develop the tendency of the youths for learning Arabic. Through this system we can turn attention of Arabic countries.
12. With the better understanding and implementation of this system for learning of Arabic language will take a further place in international level. Arabic language graduates with this system will place a better position in the region.
13. The religious and political prestige of Arabic has come back to the third world youths than previous and it will restore the prestige of Arabic between Nations.
14. With consider of the above matters, the effectiveness of this system for the learning of Arabic language is already guarantied and it provides a best condition for the students.

We hope that provided opportunity of Arabic learning with the implementation of this system, without it the Arabic learning and careers for them will be delayed for years with the using of classic approach and monopolization which is as a heritage.

4. Conclusion

This system of communication which is called (Daily Arabic Dialogue) in Arabic language will cause encouraging of the learning of Arabic language. It provides a chance for learners to Learn Arabic in short time and it brings a bright hope for the better learning of Arabic language. This system has come in front by the innovations in classic systems and it could be a success system for Arabic learning. The experiences of many specialists, Doctorate of Arabic language and expert professors of afghan universities are used in bringing of this system such as Arabic language Doctorate of Kabul, Nangarhar, Herat, Albironi and Educational universities of Afghanistan. It does not only cause bringing the system for learning of Arabic language, but it also helps becoming a common ground for a curriculum of (AL MUHAWARA) and (AL-TADRIBAT WA- AL- MAHADS) subjects.

This system is an academic system, so can be used in the universities of the countries and learning centers for Arabic learning. By the implementation of this system, while Arabic language graduates showed better intelligence, then they can get a better place in the society and they can get well-known positions and hiring in gulf countries markets also make More Stronger the daily communication skills of Arabic language, beside it will become a reason of more achievements. Although the main necessity is that the educated people wants related career and jobs to their fields, If the graduates of the mentioned field are not specialized, it will decrease the work potential in national and international level and it will facilitate more than previous in the parts of corruption and public dissatisfaction.

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