



## Arabic Language Teaching in India: Its Place and Scope in the Present Indian Higher Education

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### ABSTRACT

*Arabic language is being taught in the Indian sub-continent for the past several decades and has now found its place in various Universities of India and in other related academic fields. Arabic language has now become an International language, being spoken in several countries both as native as well as a second or foreign language. From the early eighth century, Arabic in India has borne an Islamic identity, which has continued to be elaborated and strengthened through the thirteen centuries of its use under Muslims and British rule. Presently, in India, Arabic language is also being taught and learned in more than twenty thousand Madarsas, mostly in Northern and some Western parts of India. Deobandh and Nadva-tul-Ulum has emerged as the major centres of learning of Arabic language in the form of recitation of Quran and Hadith. These centres of Arabic learning are now also offering post graduate and graduate courses in the teaching of Arabic language. The present paper tries to explore the place and scope of Arabic language in the higher education system of India and the impact of teaching and learning Arabic language on other languages. The present paper also discusses various methods and approaches used in the teaching of Arabic language in India.*

**Keywords :** Arabic Language, Arabic Language Learning, Multicultural Approach, ICT in Teaching and Learning Arabic language proficiency, Methodology of teaching Arabic

### Introduction

The rise of Arabic Language to the status of a major world language is inextricably intertwined with the rise of Islam as a major world religion. Before the appearance of Islam, Arabic was a minor member of the southern branch of the Semitic language family, used by a small number of largely nomadic tribes in the Arabian peninsula, with an extremely poorly documented textual history. Within a hundred years after the death (in 632 C.E.) of Prophet Muhammad (pbuh), the Prophet entrusted by God to deliver the Islamic message, Arabic had become the official language of a world empire whose boundaries stretched from the Oxus River in Central Asia to the Atlantic Ocean, and had even moved northward into the Iberian Peninsula of Europe.

Arabic in India arrived in the eighth century and it carries an almost absolute Islamic identity, to the extent that even the study of pre-Islamic pagan poetry is ascribed to a spiritual impetus. In the seventh century, the Arabian Peninsula witnessed the birth of Islam, and the majority of Arabs became Muslim. One century later, in 711, the Arab-Muslim Umayyad commander Muhammad b. al-Qasim al-Thaqafi invaded and conquered the western Indian Province of Sind. Arab Muslims settled there, and with their colonization of Sind came India's first substantial and sustained contact with both the religion of Islam and the Arabic Language. At this time, Indians began to convert to Islam. The initial act required of any convert, the recitation of the Islamic creed of faith, "*la ilaha illa Allah, Muhammad<sup>un</sup> rasulu<sup>lu</sup> Allah*" (*There is no God but God, Muhammad is the messenger of God*), had an Arabic linguistic frame, which meant that Indian converts to Islam came into contact with Arabic through their very first religious experience. Arabic in India, also had religious prestige as the language of Islamic scripture, believed by the majority of Muslims to be inseparable from the message.

Arabic hegemony was promoted in many parts of the world by political, social and economic factors. So much so, that in some of the lands conquered by the Arab Muslims, such as Coptic-speaking Egypt, Arabic almost entirely displaced and

replaced the local languages. In India, however, this did not happen, mainly because Arab Muslims did not have political control over more than the western provinces, and this control was for a limited time. Historically, Arabic has been used in India almost exclusively by its Muslim population, and has been a key force in delineating and shaping Indian Muslim identity. Currently Arabic Language is spoken by the 13.9 million people in India, who form 13.43 percent of the total 1.03 billion Indian population. In the world there are 422 million people who are the speakers of Arabic language. From the early eighth century, Arabic in India had borne an Islamic identity, which has continued to be elaborated and strengthened through the thirteen centuries of its use under Muslims, Hindus and British rule. One of the most common uses of Arabic in India is liturgical. This includes Quranic recitation, litanies (*tasbeeh*), prose prayers (*dua*), formulaic expressions connected with the ritual prayer (*salah*), Sufi chants (*dhikr*), and the chanting of religious poetry (*qasida*, *nat*, *munajat*, and *marthiya*).

Arabic language is being taught in Indian sub-continent for the past several decades and it has now found its place in many academic fields such as Engineering, Mathematics, Philosophy, Biotechnology, Information Communication & Technology, Medical, Arts, Fine Arts, Humanities, Social Sciences, Literature and Applied Sciences etc. Arabic as a separate Teaching subject was introduced in Department of Education in the year 1956 and it is now offered to B.Ed trainees as an optional teaching methodology subject (Rahman, S.A., 1996)<sup>6</sup>. The Jamia Osmania University in Hyderabad, Andhra Pradesh, which was established in 1917, has a department of Islamic studies in which Arabic is being taught, and where research in Islamic studies is through the use of Arabic language is encouraged. The issues related to the teaching of Arabic in these Universities and in other institutions in India have been the subject of several conferences and monographs. A total of seventy-one Indian universities out of a present total of around 342 universities, (presently there are 409 universities) which offer (Kaur, Kuldip, 2006)<sup>4</sup> Arabic at B.A., M.A., and PhD levels; students are normally permitted to register for an Arabic course, provided they can an outside

professor to tutor them.

### Importance and Significance of Arabic Language in India

There is not an iota of doubt in my mind that today Arabic is an International language, spoken in many countries both as a native and as a second or foreign language. It is taught as a both as a second or foreign language as well as a native speaker language. Arabic is now being taught in schools especially schools with Islamic orientation such as in Deobandh and Nadva. Arabic language came to India during the eighth century and then flourished during the late fifteenth century and in the beginning of 16<sup>th</sup> century. Now it is a very living and vibrant language which is spoken by more than 200,300 million people as their native language. Millions more speak as an additional language. In India Arabic language was introduced in Indian Civil Services examination as early as 1963 for the first time and it became an optional subject to be taken at the preliminary stage of the examination from there onwards.

Presently in India, Arabic language is being taught in *Madaras* and presently, in more than 20000 Madrasas modern education is being offered in Arabic. The best known *Madaras* of India are today are in the northern part of the country and most of them in the state of Uttar Pradesh. Deobandh in this state is the home of the famous *Madarsa* named Dar ul – Ulum (founded in 1866) which has around 2000 students from India and around 1000 student from other countries of South and East Asia, a large library (133,070 printed books and 1,563 manuscripts) and focuses almost completely on religious education and understanding of classical Arabic texts.. The focus of this *Madarsa* is on religious learning, particularly Arabic, but includes some secular sciences as well. The method of teaching in these Madrasas is grammar-centred and text-oriented.

Through out the world Arabic language is spoken by more than two-hundred million people and it is the main language of most of the Middle-East and Gulf nations. The global importance of Arabic language is growing and is the native language of most of the Arab and Middle-East countries. Each region of the Arabic speaking countries in the World has a different dialect that may or may not be understood in a different region. Modern Standard Arabic or MSA is the Arabic dialect that stands out and is generally understood but may be considered "too formal" to use. Egyptian Arabic has a different dialect to learn and speak because Egypt provides most of the news broadcasting in the Indian subcontinent in their own native dialect. Now Arabic language is being spoken by South-East Asian and West Asian countries and has now been introduced in China, Japan and in South Korean Universities.

Arabic language has played an important role in the Islamic faith because Arabic is the language of the Holy Quran. Muslims all over the world, therefore holds the importance of Arabic language in very high esteem with most of their beliefs being inseparable from Arabic. They consider Arabic as the divine gift and a sacred part of their customs. They are required to perform five times daily prayers in Arabic. Arabic language is believed by Muslims as the Mother of all languages in the world, being the very first language taught to Adam within the Garden of Eden.

Arabic language is considered to be one of the oldest languages in the world with a wealth of knowledge that Archaeologists to this date is trying to uncover. Importance of Arabic language has roots going back as far as the sixth century. The Middle East has a profound story telling history that has produced some of the most remarkable stories such as the Arabian Nights, *Ali Baba* and *Allaudin ka Chirag* etc. Arabs have also made significant contributions in such areas as Mathematics, navigation systems, belly dancing, astrology, Fine-arts, painting and architecture in Arabic language. Today, Arab Mathematicians are well known around the world and they have made significant contribution in the field of Sci-

ence and technology and Mathematics.

Arabic is becoming an important language not only in India but also outside it, when it comes to operating an International business that's trying to break into foreign markets. Learning of Arabic language opens up many employment avenues and possibilities in a number of different industries such as oil, travel, finance, industrial collaborations and translation to name a few. Today, there is a high demand of Arabic language speakers and especially by the CIA (Central Investigation Agency) and FBI (Federal Bureau of Investigation) so as to assist them in the ongoing conflicts in Iraq as well as in Afghanistan. Importance of Arabic language within the intelligence gathering community is growing when they are trying to extract information from high valued targets and individuals. With this level of high demand of Arabic speakers, they are trying to pay a lot of money to individuals who utilize this particular important ability. Some businesses want Arabic speakers on-board, specifically to contact local Arab people and to obtain an edge when running a business that might otherwise end up being missed only using English, when interpretation and discussions are being done. The language of Arabic has its influence on Spain and its Spanish language.

In Indian context, learning of Arabic language is difficult as the number of speakers in India of the Arabic language is not so high. Therefore, approaches to learn Arabic language can be moderately hard. In order to reap the full benefit of the Arabic language, we have to first understand the importance of Arabic language, only then we would be able to learn it.

### Methods of Teaching Arabic Language in India

In India, innovation in foreign language teaching began in the 19<sup>th</sup> century and, very rapidly, in the 20<sup>th</sup> century, leading to a number of different methodologies, sometimes conflicting, each trying to be a major improvement over the last or other contemporary methods. Older methods of Arabic teaching and approaches such as the grammar translation method or the direct methods are disposed of and even ridiculed as newer methods and approaches are invented and promoted as the only and complete solution to the problem of the high failure rates of foreign language students. However, some of the methods for the teaching of Arabic language are as following:-

#### 1.) Grammar-Translation method

This method is the oldest method of teaching. It enjoys the widest popularity in the teaching of Arabic language, especially, where it is being taught as a second language, alongside the mother tongue and/or a regional language, as in our country. It envisages two –pronged treatment of the Arabic language, namely, grammatical explanation and translation of a language pattern, regardless of the purpose for which a particular language pattern is to be taught to the pupils. Explanation is done in terms of rules. This method is a word –to-word translation of a given passage into the Arabic language to be learnt into the mother tongue or vice versa. Hence, Arabic should also be taught in the same manner because it is believed, the vocabulary and phraseology of a foreign language can be learnt through translation into mother tongue.

#### Features of Grammar Translation Method

The following are the key features of the Grammar Translation Method:

- a) Classes are taught in the mother tongue, with little active use of the target language.
- b) Much vocabulary is taught in the form of lists of isolated words.
- c) Long elaborate explanations of the intricacies of grammar are given.
- d) Grammar provides the rules for putting words together, and instructions often focuses on the form and inflection of words.
- e) Reading of difficult classical texts is begun early.
- f) Little attention is paid to the content of texts, which are

treated as exercises in grammatical analysis.

- g) Often the drills are exercises in translation disconnected sentences from the target language into the mother tongue.
- h) Little or no attention is given to pronunciation.

## 2.) Direct method

Teachers, frustrated by the limits of the Grammar Translation Method in terms of its inability to create communicative competence in students, began to experiment with new ways of teaching Arabic language. Basically, teachers began attempting to teach foreign language in a way that was more similar to first language acquisition. It incorporated techniques designed to address all the areas that the Grammar Translation did not – namely oral communication, more spontaneous use of the language, and developing the ability to think in the target language.

The appearance of the "Direct Method" thus coincided with a new school of thinking that dictated that all foreign language teaching should occur in the target language only, with no translation and an emphasis on linking meaning to the language being learned. This method of teaching Arabic language became very popular during the first quarter of the 20<sup>th</sup> century, especially in private language schools in Europe where highly motivated students could study new languages and not need to travel far in order to try them out and apply them communicatively. One of the most famous advocates of the Direct method was the German Charles Berlitz. The Direct method continues to enjoy a popular following in many Arabic Language school circles, and it was one of the foundation upon which the well known "Audio-lingual Method" expanded from starting half way through the 20<sup>th</sup> century.

The main features of this method are as following:

- a) Classroom instruction is conducted exclusively in the target language.
- b) Only everyday vocabulary and sentences are taught.
- c) Oral communication skills are built up in a carefully traded progression organised around question-and-answer exchanges between teachers and students in small, intensive classes.
- d) Grammar is taught inductively.
- e) New teaching points are taught through modelling and practice.
- f) Concrete vocabulary is taught through demonstration, objects, and pictures; abstract vocabulary is taught by association of ideas.

Some other methods of teaching Arabic language are Audio Lingual method and Audio Visual method.

## Approaches to Teaching of Arabic Language

There are various approaches to the teaching of Arabic Language, but few of them are as following:

### 1. Multicultural Approach to Teaching and Learning Arabic Language in India

Multicultural education acknowledges that schools of Arabic Language are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice. The underlying goal of multicultural education is to affect social change. The pathway toward this goal incorporates three strands of transformation: the transformation of self; the transformation of schools and schooling; and the transformation of society. Demographic, social and economic trends have important implications for Arabic Language (Usun, 2009)<sup>10</sup>.

Multicultural education is intended to decrease race, ethnicity, class and gender divisions by helping all students attain the knowledge, attitudes and skills that they need in order to become active citizens in a democratic society and participate in social change (Schmid, 2007)<sup>7</sup>. In the period of 1970's development of multicultural education was continuing with a wide

range of initiatives, some superficial and others more radical relying on teacher's situation and their own personal educational philosophies. In this period the multicultural education was working through exploratory stage which was characterized by their interest to transmit positive personal and social behaviour about cultural diversity in the classroom context. The development of multicultural education was continuing in the 1980s together with the dynamic of social and political context of the decade. This approach is a new method to enhance the process of learning process (Abdul Razak, 2001)<sup>1</sup>. The multicultural education is basically education for a multicultural society. Multicultural education is a type of education that enables people from diverse background to accept and cope up with their differences, to be non-judgemental and to accept the right of all people developing their linguistic, cultural and religious expression. In addition, multicultural education also can be defined as educational policies and practices that recognize accept and affirm human differences and similarities related to gender, race, handicap and class (Sleeter & Grant, 1988)<sup>9</sup>. Multicultural education in context of Arabic language practices and tries to encompass problem of race, culture, language, social class and gender inequality in the area of education.

Furthermore, in the context of teaching of Arabic language, there are three main goals of multicultural education: first is to provide education for a shared political and economical value system. Second is to provide Arabic language education for cultural and ethnic diversity. Third is to provide Arabic language education for greater equality of educational opportunity.

In conclusion, multicultural education can be seen as the type of education which try to prepare students living in the society with variety of cultural background. In Arabic Language teaching and learning, basic objective of multicultural education is to develop students' ability to live in the context of multicultural society and also in teaching environment to give an improvement for student in their study. Task of multicultural education is to help students to achieve a higher stage of ethnic and cultural existence so that there exists a sufficient cultural and social overlap for society to function. Ideology of multicultural education has aim to develop social change in our society that regards cultural pluralism, equal opportunity, diversity and social justice.

### 2. Information and Communication Technology Based Approach to Teaching of Arabic Language in India

Computer and Internet presence in our lives is unavoidable these days. ICT is a very powerful medium of instruction so as to meet up the challenges in the teaching of Arabic language. Information technology has changes many things in the world. Computers, networks are used widely in almost everything. Anytime and anywhere are the slogans of people living in the 21<sup>st</sup> century" (Sirkema, 2007)<sup>8</sup>. Many Indian schools of learning Arabic and Arabic thought, like Deobandhs' Darul-Uloom and Nadva school of Arabic learning have now introduced an innovative teaching methodology by using Information and Communication Technology (ICT) equipment in teaching of Arabic language as learning tools to their students. This initiative is supported and based on UAE Ministry of education and Saudi Arabian Government's Ministry of Higher Education. Both of them are not only financially supportive but also giving suggestions where the integration of technology with learning of Arabic language is needed so as to complement the efforts to boost the efficiently of Arabic language training. The third year students of these schools of Arabic learning have also made a presentation about their learning experience which included learning the different ICT equipment such as MP3 and MP4 player, digital cameras, digital camcorder, mobile phones and portable laptops in Arabic Language. For the outcomes, the learning process was found to be very successful and the school would soon apply the same learning approach to other classes.

These centres of Arabic learning have now began to appoint

teachers who are proficient and skill full in the use of ICTs. Learning Arabic language using the latest ICT tools has revolutionized the teaching and learning practices. It has generated tremendous interest among non-Arabic speaking children. Besides using ICT equipment as learning tools, exercise is a main practice in teaching and learning process. As part of learning process, the homework and in-class exercise was given to students to help them in remembering and revise what they have learned in classes and assignment as a practice to students in helping them to solve problems and case study. There are many methods that can be used in teaching and learning of Arabic language and one of the methods is by using multimedia activities. Multimedia activities are medium that can be used for student's homework and in class exercise. By this method, students will improve their computers' knowledge. To make Multimedia activities for Arabic language teaching is more interesting, and for this they need multimedia tools such as Arabic software, Arabic word processing and it need to be installed in a computer and multimedia presentations. Teachings of Arabic language through Multimedia presentations are usually used to describe a topic and illustrate it using visualization of objects and process. They mostly enable to test the explained matter using several prepared exercise in Arabic language. On of the students at this centre of Arabic language learning, Maheen Shariff, said, "I learned the body parts in Arabic using my Nintendo DS. I did this by drawing them on the DS and then capturing them using a camera. After that I sent them to my laptop using Bluetooth. I can now learn Arabic and technology at the same time and I am really enjoying it".

Arabic language is now no more confined to Middle East and Saudi Arabia, but has pervaded into all the fields of academics, through impeccable use of ICTs for the teaching of Arabic language. Today, through the ICT use, Arabic language is being taught in many countries like Malaysia, Indonesia, Libya, Pakistan, some of the Western provinces of China, parts of Russia like Azerbaijan and in many parts of Africa. Arabic has now been started to be taught through the use of ICTs, using Video Conferencing, Teleconferencing in many parts of Europe such as Spain, France etc. Radio China has also started broadcasting programmes related to academics in Arabic language. Through ICTs, Multimedia softwares such as Quran-in Word and Digital Quran are also being used as support in teaching and learning in Arabic language.

Therefore, in order to improve the teaching of Arabic language, the usage of ICT equipment in Arabic language needs to be encouraged among students. For example, the students collect information about this equipment and change opinion each other about the function or facilities of the equipment in Arabic language. This activity is good for making speaking practice among students. At the same time, the target and objective of teaching and learning process in Arabic language is also achieved.

#### Impact of Arabic Language on Other Languages

The influence of Arabic on Muslims is well manifested in their languages and it left a tremendous influence on the languages and literatures of Muslim nations like Iran, Afghanistan and India etc. Persian is written in Arabic script, and more than 30 percent of vocabulary is of Arabic origin. Turkish before the reforms of the twenties was also written in Arabic. The Hausa language before the coming of the British colonialists was written in Arabic and the script is known as Ajami Script. The incidence of Arabic loan-words in Hausa language is very high. 'Ali Abu Bakr observed that one-fifth of currently used words in Hausa and Fulani are of Arabic origin. If one ventures into a Hausa-speaking community with an Arabic speaker using only Arabic; such a speaker has been found to establish quite a fair degree of communication with the people. Thus, Hausa words, "*al-makshi*" (scissors), "*bindiga*" (gun), "*hakimi*" (ruler), "*alkalami*" (pen) are of Arabic origin. The vocabulary of Yoruba, the language of the inhabitants of South Western Nigeria, is highly influenced by Arabic, the influence transcends religious usage, it includes every day and routine speech.

Another feature of the significance of Arabic among Muslims is the establishment of Quranic Arabic Schools in every Muslim community to teach the Holy Quran, Arabic language and fundamentals of Islamic religion. The Ministry of Education of Northern Nigeria in 1958 puts the number of the Quranic Arabic Schools found in the area at the beginning of the 20<sup>th</sup> century at 20,000 schools with approximately 250,000 students. A considerable number of works have been written on the language in Arabic and other languages spoken by Muslims. This enthusiasm is summed up in the observation of al-Tha'alibi I (d.1038 A.D.). He says, "When the Almighty ennobled and exalted the Arabic language, He elevated its rank and showed greater regard to it than any other language. He decreed for its fate guarding and treasuring a select people, the leaders of virtues and the luminaries of the earth who gave up lust and roamed the desert land in its service; who befriended the notebooks, the book case and inkstand for its acquisition, and who exerted themselves systemising its rules, and dedicated their life to immortalizing its books". In the present scenario, for the growth and promotion of Arabic language, we all have to make efforts in the right perspective and need to make a recourse to our pristine values, we should be the transmitters of knowledge, particularly that of Arabic language and Islam, from our progenitors to our progenies.

#### Conclusion

Much of the Arabic vocabulary that has been incorporated into Indian languages over the centuries has to do with religion, moral values, and issues discussed extensively in the Quran. Heaviest absorption appears to be into languages used to a great extent by Muslims in particular Urdu. The following sample Arabic terms have been simultaneously assimilated into four languages viz; Hindi, Urdu, Gujarati and Marathi: *din* (religion), *hajj* (the Hajj pilgrimage), *iman* (belief), *jannat* (heaven), *jahannam* (hell), *haqiqat* (reality), *haqq* (right), *hikmat* (wisdom), *dunya* (this world), *risala* (message), *salam* (greeting), *zulm* (oppression), *maqam* (station) etc. In India, during Mughal period, Persian was very dominant language and all the official correspondence was done in Persian, as a result of which the integration of Arabic into Indian languages took place primarily through its mediation—thus Arabic vocabulary that had earlier been absorbed into Persian came into Indian languages as Arabo-Persian words. Arabic language has pervaded into almost all the fields of academics. A large number of libraries in India house Arabic and Persian works by Indian and Middle Eastern scholars, including thousands of manuscripts, some very valuable. Some of the libraries in North India are the Raza Library of Rampur, Maulana Azad Library of AMU, Aligarh, Kutubkhana-i Nasiriyya in Lucknow etc.

Secular-scholarly and secular-literary uses of Arabic in India that are manifested in the production and study of non-religious Arabic works are also underpinned by a religious motivation. The proto-Wahhabi Damascene theologian Ibn Taymiyya had remarked that, "the Arabic language is not just the communicative medium of Islam; it is also an expression of the rational, ethical and belief systems which Islam embodies". Indian litterateurs explicitly connect their secular Arabic literary efforts to Islam. In this study of Arabic belles-lettres in India, Ahmad Idris, explains that since Arabic scholarship developed around Islamic studies, authors presented their work as a service for religion, connecting the subject of the book with religion in one way or another. He quotes the following remarks by the poet Ahmad al-Rasulpuri in the introduction to his poetic Diwan, explaining that his (secular) poetry is a religious effort in the following words, "It is not concealed that the science of Arabic is among the sciences of the Islamic religion, just as it is not concealed that from the earliest times, the Muslims of India expended effort in the path of studying the Arabic language and publishing literary data. Why ever not, when between Islam and knowledge of the Arabic language there is a relationship any person who wishes knowledge of religion and Sharia cannot do without".

In his monograph on Indian Madrasas, Ziyauddin Desai discusses the religious orientation of the curriculum. The sub-

jects studies, and the role of Arabic, in the following words, "By the very nature of curriculum in which religious sciences occupied the prominent position—the Quran being considered the source and fountain-head of Islamic learning- Arabic not only formed one of the important subjects of study but in the higher classes even the prescribed text books on non-religious sciences were in Arabic. Thus, most of the text books in Quranic Commentary, Tradition, Theology and Islamic Law (*Fiqh*) as well as on Logic (*Mantiq*), Philosophy and similar subjects were in Arabic. This emphasis necessitated the accent to be laid on the study of Arabic Grammar and Syntax. The Arabic belles-letters did not occupy that prominent a place; nevertheless, selected books on Arabic literature were taught as part of the course."

Thus, to conclude, in my view there are many factors and challenges which are currently being faced by the learners of Arabic language as such, which have to be overcome. These include curriculum of Arabic language and approaches in teaching and textbooks of Arabic language that do not compete with their modern counterparts in teaching languages like English, Hindi, Chinese, Spanish or French. The curriculum of Arabic lacks systematisation and progression. It does not match students' ability to; learn, nor take into consideration the interests of each phase of age in choosing literature (Al Nabi, Hassan, 2013)<sup>3</sup>. It has also been highlighted that the teachers who are teaching Arabic language are having poor teaching skills and lack of interest in developing specialised Arabic teachers. Mohammad Hasan Al Nabi (2013)<sup>3</sup> says, that, "Arabic teachers are still adopting approaches based on memorization that puts off the students' motivation in learning the language. These unattractive methods reduce the students' abilities in learning new lexis and create a resentful attitude towards the Arabic language". Al Nabi (2013)<sup>3</sup>, further explains, that, not taking the students' learning differ-

ences into consideration, alongside their cultural differences, hobbies, interests and the individual care and attention they need, create in students an attitude of indifference towards learning, laziness or even frustration. To further the advancement of Arabic language, it should be incorporated into the school subjects and attitude towards the Arabic language as such should also be changed. Usage of classical Arabic language in teaching should be used as it decreases the gap between the spoken Arabic language and the classical one. School activities like public speech and drama should be done in Arabic language. But, today even at the University level Arabic language is not given its due importance and place. At the University level, Arabic should be taught under the Faculty Exchange Programmes (FEPs) and Student Exchange Programmes (SEPs), as faculties from various Arabic Departments, such as from King Abdul Aziz University (Riyadh), under the Ministry of Higher Education, Kingdom of Saudi Arabia, should visit the Indian universities and under the same exchange programmes, the faculties from various Indian universities should visit the universities not only of Saudi Arabia, but also universities of Qatar, Abu Dhabi, Kuwait, Jordan, Egypt, Turkey, Iran and Syria. There is a Centre of Arabic Language and Development at King Abdul Aziz University, Riyadh, which promotes Arabic Language and encourages students from Multinational countries to join it. Arabic is a beautiful and musical language and it is high time that appropriate action should be taken so as to promote the growth of Arabic language. Arabs and other non-Arabic speaking people should know their culture, only then it will let them know the importance and significance of this beautiful language, Arabic. Media should also play an important role in promoting the growth of Arabic language through broadcasting and through its press and information bureau.

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