THE QUR'ANIC LANGUAGE IN A LINGUISTIC PERSPECTIVE: THE LANGUAGE ENGINEERING VIEWPOINT

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Abstract: *This article is an attempt to draw a plan for developing curricula for teaching the Qur'anic Language at the International Islamic University, Malaysia (IIUM). The article is in four sections. The first offers an overview of Language Engineering, the language profile in Malaysia, the Qur'anic Language teaching situation at IIUM, and the conditions for competent Corpus Planning. The second discusses the significance of the Qur'anic Language, and the Islamic semantic affinity between the Qur'anic Language and Bahasa Melayu. The third focuses on the implications of the Qur'anic language Corpus Planning for language teachers, materials writers and curriculum designers. The fourth briefly introduces our theory of interpretive reading, goes on to apply it to an active reading of sūratu likhlās, and considers the implications of this type of reading for the Qur'anic Language syllabus design.*

Language Engineering and Malaysia

Language Engineering or Language Planning is a sub-domain of linguistics that provides a descriptive and theoretical basis of assessing aspects of social planning that involve language. It is a branch of sociolinguistic enquiry which studies the language and the structure and functioning of society as an interactive, integrated and unified whole.

This branch of sociolinguistic enquiry involves   the making and implementation of a policy as to which languages and varieties of languages are   to   be used in a   given   society,   sub-group of that society, academic community, etc. Language planners entertain a binary classification of language planning activities: Status Planning, which is concerned with which language or variety is to be used as the official or national language; and Corpus Planning, which deals with changes to be introduced into the structure (corpus) of a given language, or into the distribution of the varieties used in a given community.

  Status planning[1] is only an issue where there is more than one candidate for the national language, and has been widely discussed with reference to multi-lingual states, particularly in the last thirty years in the post-colonial context. It is not an issue in Malaysia, because the status of Bahasa Melayu has become a foregone conclusion. Both parties essential to the status decision, the government and the people of Malaysia, are in agreement on the fact that Bahasa Melayu has the status of the major official language. This can be evidenced by an analysis of all major functions of the states and the people.[2]

1. Official	Bahasa Melayu
2. Provincial	Bahasa Melayu
3. Wider Comm.	English
4. International	English
5. Capital	Bahasa Melayu, varieties of Chinese Punjabi, Tamil, and English.
6. Group	Bahasa Melayu, varieties of Chinese, Punjabi, Tamil and English.
7. Educational	Bahasa Melayu, Mandarin, Punjabi, Tamil, Arabic and English, in Primary and Secondary Schools, but Bahasa Melayu at University, except for IIUM.
8. School subjects	Bahasa Melayu, English for all, and Arabic for some.
9. Literary	Bahasa Melayu
10. Religious	Qur'anic Arabic, Bahasa Melayu, Mandarin, Pali and Punjabi.

Profile of Language in Malaysia (applying Stewart, 1968)

The distinction between Status Planning and Corpus Planning, however, is a crucial one and must not be confused. And if status is agreed, that does not necessarily imply that Corpus Planning should be left to itself on the assumption that it would grow naturally. Government departments and agencies, academies, committees, educational institutions, and popular societies are among the bodies that may have to carry out language planning, and further consolidate the position of the national language as the norm for official, educational and other purposes, and as a marker of educational achievement and social status. Conscious, principled and purposive language corpus planning is perhaps one of the major areas which governments of developing countries must engage in as a precautionary measure against future pressures and conflicts which may arise with respect to their national languages. In the absence of such corpus planning, the course of linguistic evolution may be altered, thus resulting in undesirable and far-reaching effects on the status of the national language, especially when some well-organized social groups start to campaign actively - and often violently - to have their language variety recognized as a substitute for the national language or a national language on a par with the national language.

Corpus Planning is first and last a 'political, legal, economic, social and psychological issue'[3] The primary aim of Corpus Planning is to ensure adequate planning before the actual implementation of the functioning of the language chosen under status into all the niches of life that are relevant to the national identity, or the sub-language or variety that is essential to the cultural identity of the community at issue. In this case, it is the Qur'anic Language which is the first language used by the Malay Muslim community for relgious purposes. All technical support from specific academic disciplines such as General Linguistics (language planning, translation, lexicography, syllabus selection and gradation, psycholinguistics, sociolinguistics, stylistics, discourse analysis); 'Islamic Linguistics'[4]; Applied Linguistics; Language pedagogy (pedagogical theory and practice, curriculum development, evaluation); Social Psychology (assessment of attitudes to social change); and Sociology (support for mobilization and identification of the most highly motivated sectors of the population), is subordinate to the goal of implementing the status of the Qur'anic Language within a particular context of use (in the present case, pre-University and University-level undergraduate and postgraduate studies at the International Islamic University of Malaysia).

Thus we may briefly sum up the Qur'anic Language situation at the IIUM, as consisting of two elements. First, the religious status of the Qur'anic Language within Malaysia is already a foregone conclusion.

Second (in the case of the IIUM) the Qur'anic Language project has already been launched as a pre-university requirement, and a requirement for graduation. However, the project seems to be suffering in as far as the intake from government and English-speaking schools is concerned.[5] The Corpus Planning required for the implementation of the Qur'anic Language status requires careful and proper planning if the process is not to result in disaster.

As far as we can see at the moment, the conditions for competent Corpus Planning can be summarized as follows :

1. Motivation among those who have to carry out the implementation. This cannot be too highly emphasized, in the light of the common conception all too strongly held that Corpus Planning is *'nothing special, just one more technical skill that a linguist should be able to pull out of his bag of tricks.*[6]

Prior to actual implementation of the new plans, and on the assumption that sufficient motivation exists, and that the most motivated personnel are directly involved in the pre-planning and preparation, we can envisage at least the following requirements.

 1.1 Provision of adequate training and support for linguistic and pedagogical needs and experiments during the necessary preparation and transition period.   It is important to note here that the assessment of both language and content learning processes is a controversial area, requiring highly controlled and sophisticated techniques. These will have to be carried out longitudinally and horizontally, and thus would normally require a full degree cycle for a given sample of students to be interpretable.   In no case should experiments be foisted upon staff who have not shown positive motivation, since this will merely reinforce negative feelings. One major factor in the assessment of staff attitudes and capabilities will be tests of personality, aptitude, capability and performance type. After all, the human element in the teacher-student relationship is critical.   Poor teachers can only make a mess of whatever excellent curriculum or textbook they tackle.

 1.2 Provision of adequate textbooks. It is to be borne in mind in this respect that adequacy can only be defined in collaboration between language engineering and the staff who will have to shoulder the task of actual teaching. However, we may initially indicate some of the basic

requirements for good textbook writing.

1.2.1 Experience of teaching students at all levels, but especially first year students, where the requirement of communicative clarity is at a premium (i.e. simplification without distortion);

1.2.2 A wide and synoptic knowledge of the field of the Qur'anic Language, as well as clear understanding of the vertical coordination of information within the teaching process (i.e. what the final course builds on from the previous one and so on down);

1.2.3 An ability to write clearly, engagingly and exactly;

1.2.4 The use of the most modern audio-visual techniques for effective communication (e.g. the materials developed within the UK Open University Syllabus); and

1.2.5 The presentation of material in well-structured, controlled-size units with each having a clear goal, and forming the basis for straightforward assimilation by students and relatively straightforward testing and evaluation procedures.

1.3 Provision of adequate language services to provide for the new context of the Qur'anic Language teaching (e.g. instructional technology).

Since success of implementation is a *sine qua non,* the implementation schedule should be conditional on three factors: (i) the University's overall policy, (ii) the teaching staff's assessment of their minimal requirements for success, and (iii) motivated, unbiased students' views of the impediments to successful Qur'anic Language teaching. No-one else can dictate these factors without inserting minor unknowns into the process, not least in terms of motivation, which is the first (though by no means the last) essential ingredient. It follows that all technical support must always remain subordinate to the perceived needs of the actual implementers and the student population. At present, it is not clear how far any valid investigation has been done of the teaching staff's attitudes, and views on pre-conditions for successful Qur'anic Language teaching; and similarly, it is not clear how far any valid investigation has been done of motivated, unbiased students' attitudes, and views on the

problems they predominantly encounter in learning the Qur'anic Language. A suggested set of investigations and their priorities are given in Section 3 of this paper.

We may end this section with a metaphor: The implementation of successful Qur'anic Language teaching at the IIUM, is like the construction of a new building. This building is unique in specific details to Malaysia. Other buildings have been constructed elsewhere, but the conditions for the IIUM building are not identical to any of the other buildings,and planning of the IIUM design must be sufficiently thorough to convince the intended occupants that they will be able to work in the building, not only without fear of its being occupied before completion, but also without fear that walls and rooms will have to be dismantled and rebuilt after occupation, since in that case their normal working routine, and the situation of their students will be critically affected.

We could say that the official decision has many underlying factors all supportive of success in Qur'anic Language Corpus Planning, but these are still not sufficient to ensure success. More work on the planning process is required. To this, we will return in Section 3.

The Significance of the Qur'anic Language

Elsewhere, in a tentative attempt to develop a model for systematic Islamization, some basic concepts pertinent to language teaching have been discussed.[7] We identified language as, *'an acquired constellation of unified, interrelated and overlapping, macrolinguistic and microlinguistic experiences in abstracto. It is stored in the experiential memory of native and near-native language users, or language users with native command of that language, and can be voluntarily activated by external and internal centres.'*

We also defined, *'an experiential memory as a composite of a communal semantic memory, which makes communication within the community possible, and an individual semantic memory, which gives the memory of each language user his individual characteristics, qua individual.'*

It was reiterated in that study that the essence of language is meaning, and that the function of its surface configurations (sound, print, sign, and sentential and textual grammar) is to make meaning come through. However, meaning does not come out of nothing, but derives from the vast set of communal (linguistic and other) experiences, available to each member of a language community in proportion to what is stored

in his/her experiential memory. All texts, given or new, are governed, in one way or another, by those previously exploited in texts which constitute the cultural experience of the language user. It follows that there is a relation of circularity between culture and language. The culture, which the individual carries as a member of a language community or sub-group of that language community, determines the semantic content of the language he/she uses and the type of expression he/she gives it; and in a similar way, the language of a given community, which is used in socialization, determines child training, which in turn influences personality characteristics, which in turn reflect on the beliefs and values prevailing in that language community.

From this angle on language, linguistic Islamification implies Islamic acculturation, but it mainly focuses on the Islamic aspects of language. By Islamic acculturation, we mean the ideational, sociological and psychological integration of the individual and language community in the Islamic *ummah*; and by Islamic culture, we mean the knowledge and behaviour necessary for a member of the *ummah* to be identified as one. The criterion for such identification and acceptance is that which is set in the Qur'ān and the *sunnah*.

In that exploratory study, we identified an Islamic language as 'any language spoken by a language community, where the driving force in the communal memory is Islam. And it was remarked that the language community is not defined by any marked agreement in the surface configurations of the language they use, so much as by the Islamic semantic memory they all share.'

In the course of distinguishing between *Islamic linguistics* and *theoretical linguistics*, we identified Islamic linguistics in these terms:

i) Islamic linguistics is both descriptive and prescriptive; it aims to formulate explanations that would account for the linguistic aspects of Islamic languages and would-be Islamic languages, and at the same time prescribe strategies and instruments for a unified and coherent expression of Islamic discourse.

ii) Islamic linguistics focuses on Islamic acculturation with the inevitable corollary that the centre of attention is shifted from the surface representations of language to the inner communal experiential knowledge base, then to the level of expression.

iii) Islamic linguistics has three primary objectives :

a) the development of practical solutions for the disparity (if any) between the Islamic knowledge base, internalized in the communal memory of the Muslim

ummah, on the one hand, and the level of expression in the linguistic performance of sub-groups of the *ummah*.

b)   the development of Islamic discourse for would-be Islamic language communities, and for sub-groups of the Muslim ummah, born or growing up in language communities where the dominant communal knowledge base is non-Islamic; and

c)   the development of teaching methods and activities conducive to making Proto-Islamic, or the Qur'anic Language, the *lingua franca* of the Muslim ummah.

The point of the discussion of these terms is to get the producer and the audience to a common norm of interpretation.

Now to the significance of the Qur'anic Language. If Muslims are to be more than just repeaters of the surface representation of the *Qur'ān,* the Qur'anic Language is inevitable. After all, the *Qur'ān* is the word of Allah (SWT) that has been revealed to the prophet Muhammad (SAAS) in Arabic. In addition, the *Qur'ān* and the *sunnah* consitute the bond of faith between the Muslim *ummah* and Allah (SWT) on the one level, and members of the *ummah* on another. Besides, it is superfluous to say that the Glorious Qur'an is a Holy Text which is untranslatable, and for the purposes of worship and quotation, any translation is unacceptable, simply because translation implies equivalency, and interpretation implies the imposition of the interpreter's own understanding on the Holy Text, which does not necessarily result in one-to-one equivalent meaning. Furthermore, Islamic knowledge can best be acquired from its primary sources, rather than from secondary or tertiary sources.

And it is probably fair to state, at this juncture, that the Qur'anic Language gave up its regional and ethnic characteristics the moment the Holy Qur'ān was revealed in Arabic. This can be easily substantiated by reference to the Holy Qur'ān. Each and every instance where *ᶜarabiyy* appears, the linguistic co-text refers to Arabic as a language, not as an ethnic group (12:12; 13:37; 16:103; 20:113; 26:195; 39:28; 41:41; 42:7; 43:3; 46:12).

The moral of this statement is well nigh clear: the Qur'anic Language represents no threat, and is no rival to the languages spoken by sub-communities of the Muslim *ummah*. Rather, it is a safeguard against non-Islamic acculturation which ultimately aims to put an end to the beliefs and values prevalent in Muslim language communities.

I would wish to argue, then, that the Islamic affinity between Bahasa

Melayu (like any other Islamic language) and Qur'anic Language is inseparable in terms of their semantic memory and the driving force underlying that semantic memory. In addition, the religious practice of Muslim Malaysians puts them in daily contact with the Qur'anic Language. It follows that theoretically speaking at least there should be no stumbling blocks with regard to the motivation of Malay students' acquisition of the Qur'anic language. However, it is apparent that a wide sector of the student population seems to be disenchanted by the Qur'anic Language teaching situation.

The question to ask, then, is why this should be the learners' behaviour? The first point to make is the obvious one; the method of presentation, or pedagogic methodology, does not meet the expectations of the Qur'anic Language learners. It goes without saying that the conventional teaching syllabus which depends on presenting language in terms of code rules to the cost of context rules runs counter to the learners' experience and expectations. What is required for proper language teaching, therefore, is a teaching syllabus which both responds to the learner's learning context needs, and provides adequately for the inductive internalization of code rules. This competence - building strategy is the key to efficient operating in language, any given language. The point I should like to make here is quite simple. Pedagogic methodology is, by definition, 'a process whereby the concepts and procedures of different areas of inquiry are organized and expressed so as to make them congruent with the learner's experience and needs. By experience and needs, we mean what is available in the student's experiential memory of the target language, and the context in which that student will be using that language. This implies that the teacher has to adjust his linguistic behaviour in order to achieve communicative teaching effectiveness. In the same vein, the curriculum and textbooks will have to be designed in order to respond to the IIUM teaching situation, implying the student context and the target linguistic code. Students, being the pivot of the teaching operation, unconsciously do the same. They attempt to adjust their own linguistic context to the pedagogical conditions of appropriate linguistic behaviour in as far as their use of the language they are acquiring is concerned.

The import of this view to Qur'anic language material writing and teaching is that of new orientation. The Qur'anic Language must be taught as communication for specific purposes, cut and tailored to fit both the student linguistic context and the context of the Qur'anic Language use. With this shift of the centre of attention from all-out teaching to language for specific purposes, the Qur'anic Language curriculum may be designed to internalize, in post-secondary and pre-

university students, types of competence which would enable them to cope with the major and minor specializations they will pursue. Several teaching syllabuses may have to be developed in proportion to the concentrations of disciplines the IIUM may offer.

Implications for the Qur'anic Language Teachers

In what we have already said about language, Islamic language, Islamic linguistics and pedagogic methodology, there are important implications for Qur'anic Language teachers. They must realize, and I am sure they do, that their teaching responsibility is not a job like any other job. It is a responsibility of the highest order, where any failure would be to the detriment of Islam and the Muslim *ummah*, because the Qur'anic Language is the focus of contact between the new Muslim generation and the teachings of Islam in their primary sources.

Judging from the textbooks which are being taught at the IIUM, one can justifiably state that teaching the Qur'anic Language, outside the Arabic-speaking sub-group of the Muslim *ummah*, leaves a lot to be desired. In all fairness to everybody, it simply does not meet the objectives of an Islamic educational institution or the demands and expectations of Muslim students. Little thought seems to be given to the fact that although Muslim students have a religious interest in reading Qur'anic Arabic, this interest does not amount to that of a native speaker's who uses Arabic when communicating or being communicated with. What is needed, then, as we have already noted, is not Arabic for native speaking youth, but a made-to-measure curriculum of Qur'anic Arabic for Specific Purposes (QLSP). The development of curricula and textbooks for Muslim non-native speakers of Arabic is linguistic Islamification in practice.

From the vantage point I adopt here, the problem of Muslim students acquiring competence in QLSP does not emanate merely from the need to acquire formal (sentential) knowledge of the Qur'anic Language. The texts which these students are expected to encounter are not phenomenistically produced sequences of sentences. They are texts which convey particular messages in particular situations in terms of an Islamically established code. To see what is required of our students at the IIUM, whose primary language is not Arabic, we need only to think of two batteries of expressive knowledge one for L1 (primary language) and another for L2 (secondary language), connected by a filtering device which neutralizes negative interference every time red lights of possible misunderstanding flash in the mind of the participant in the communicative event. It is this battery of secondary language competence

that we need to internalize in the mind of the Qur'anic Language students, on the proviso that this should be well adapted to their undergraduate and postgraduate needs.

With a restrictive, diagnostic identification of (i) the linguistic starting point of the average student's context (what he knows of the Qur'anic Language, and what is available of the Qur'anic Language in Bahasa Melayu) (ii) the purpose for which the student will be using the Qur'anic Language, and (iii) the text-forming constituents in both the Qur'anic Language and Bahasa Melayu, it becomes possible to establish the syllabus, appropriate to the teaching situation.

To achieve this, we need a comparative and contrastive battery of descriptions based on rigorous analysis of authentic texts in Bahasa Melayu and the Qur'anic Language, in order to determine the areas that require further consolidation, and those which need to be neutralized, (We will elaborate on the type of analysis we envisage in Section 4). The need will also arise, at some point, for some framework for learner's needs analysis in order to cope with the most recurrent problems in the teaching situation. Together with anticipatory teaching strategies, this will provide the raw material for an appropriate input to teaching the Qur'anic Language. However, this raw material will have to go through eight procedural processes before it receives the seal of approval for implementation as pedagogic methodology, namely the following:

i)   Data analysis and information elicitation, implying (a) the collection of information in the form of facts and statistics that can be retrieved very quickly, (b) a series of operations that are carried out on that information for the purposes of presentation and interpretation, and (c) obtaining the information necessary for the Qur'anic Language curriculum;

ii)   Examination of the teaching context, implying assessment of (a) the societal attitude towards the Qur'anic Language, (b) current instructional attitudes through a complete survey of relevant staff in order to indentify clusters of teaching staff who show the most positive motivation towards implementation, and to determine the kind of refresher linguistic and pedagogical courses that are needed before, during, and after implementation, and (c) assessment of students' attitudes;

iii)   Setting the objectives for the teaching process;

iv)   Crystallization of the content to be used in material writing;

v)   Syllabus design, implying strategies, techniques and procedures,

(i.e. skills to be developed, admission procedures to be followed, methods of evaluation to be used, teaching elements to be selected, and techniques and procedures to be used for the implementation of the teaching plan);

vi)   Materials construction, implying textbooks and teaching technology;

vii)   Real-life testing, implying that a *prima facie* strongly motivated and coherent group in terms of attitudes to the Qur'anic Language, attitudes to teacher-student communication, and realistic dedication to success, implement the curriculum for the first two semesters.

viii)   Evaluation.

A timetable for these processes is impossible to suggest at this stage, since the involved staff of the Curriculum Development Management and Materials Production Unit (CUDMAMPU) are the ones to be able to decide the preconditions, and to assess whether and when they have been met. It is exactly because of some people's fears that this process is too idealistic, and thus successful Qur'anic Language teaching is but a pious hope, that we suggest focussing on the first two semester's courses, and that we identify the staff in terms of positive motivation and crystal-clear competence as the bases for the first implementation.

Since in our view, and in the views of all those who have studied Language Planning processes, and who have written from within the process, motivation is the key element of success, the resources required for the first two semesters as a successful example will stretch the skills available at the IIUM. In addition, the experience resulting from trialling in the first two semesters will show many aspects of the teaching process that can only be imperfectly predicted at present. This is not least because the new curricula will be a form of social change, in which the aim is to change basic linguistic habits of a crucial sector of the new intake of the student population. Any sociologist or social psychologist will tell us that social planning can never predict the full course of an 'experiment,' not least because the subjects' attitudes change during the course of the experiment as a direct result of the experiment itself. Thus the views of the completion of stages in a mechanical manner should be left aside, and the cautious assumption made that there will be hiccups, as yet unforseen, and that the implementation processes must allow for reassessment of objectives, and methods of dealing with them as the process goes on.

Translated into diagrammatic terms, the model we envisage would look

as shown on page 70.

I want to turn now to a brief consideration of the implication this new perspective on the Qur'anic Language Curriculum Development has for material writers. The obvious implication is that material writers of an exceptional calibre will have to shoulder the responsibility of material and textbook writing. These material writers will need to have the skills required for textbook writing, as listed in Section 1. In addition, they need to have full mastery over a number of support skills, akin to textbook writing, especially general linguistics, Islamic linguistics, applied linguistics, language pedagogy, social psychology and sociology. But, where can we find material writers made of this mettle?

The answer to this question is, I think, that these material writers are hard to come by. Nevertheless, we can face the problem by fusing a team which combines the following potential.

1)   Competence in analyzing the linguistic repertoires of the Qur'anic Language.

2)   Competence in analyzing the linguistic repertoires of Bahasa Melayu.

3)   Ability to interpret the Qur'anic Text as an Islamically situated, linguistically and situationally codified, dynamic event,

4)   Ample training in linguistic field work on the Qur'anic Language and Bahasa Melayu.

5)   Comprehensive knowledge of the problems, Bahasa Melayu-speaking students dominantly encounter in learning the Qur'anic Language.

6)   Ample training in general linguistics, phonetics, discourse analysis, and linguistic and literary stylistics,

7)   Ample training in psycholinguistics,

8)   Ample training in sociolinguistics,

9)   Ample training in language pedagogy and curriculum   design, and

10)   Ability to write clearly, engagingly and exactly in Standard Arabic.

It may be argued that Qur'anic Language teachers cannot wait for the curriculum and textbooks to be perfected. This is a valid point. Yet, while curriculum designers and material writers are finalizing their plans, there is a great deal that Qur'anic Language teachers can do. Supervisors and teaching staff coordinators can set about devising strategies and exercises that would contribute to developing their students' competence. They can consider how far they can select, grade and

LINGUISTIC DATA COLLECTION

QL Description
SOCIO-CULTURAL
TEXTUAL
SEMANTIC
SYNTACTIC
PHONOLOGICAL &
GRAPHOLOGICAL

QL in L1 Description

CONTEXT
AND
LINGUISTIC CHANGE

Data Analysis &
Information Elicitation

CURRICULUM DESIGN

OBJECTIVES
APPROACH
CONTENT
SYLLABUS DESIGN
TESTING
AND
MEASUREMENT

INSTRUCTIONAL
MATERIALS

TEXTBOOKS AND WORKBOOKS
INSTRUCTIONAL
TECHNOLOGY

EXPERIMENTATION
APPLICATION
AND
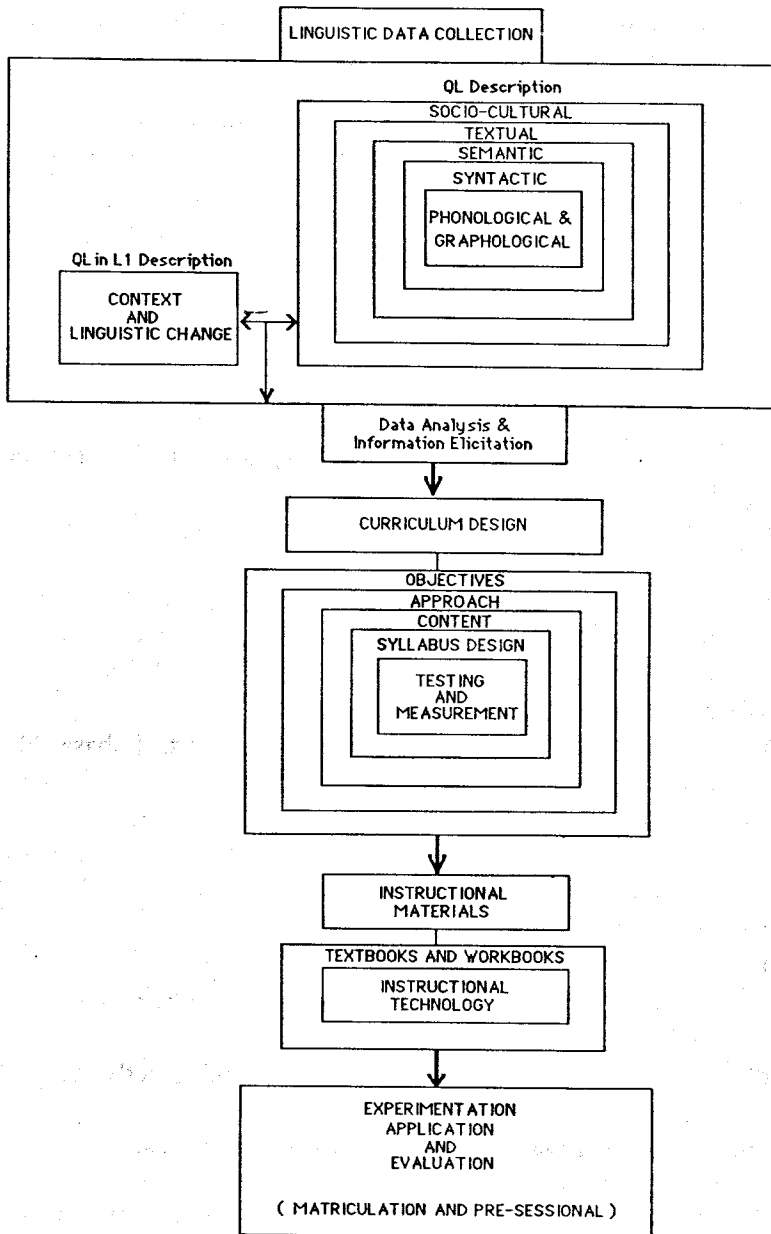EVALUATION

(MATRICULATION AND PRE-SESSIONAL)

Figure 1 : Model for QLSP Curriculum Development

vertically coordinate Qur'anic Language teaching material both in terms of sentential structure and discourse structure. They may wish to apply the method of interpretive reading which we will discuss in Section 4, to some texts, and try to elicit information and develop strategies for dealing with the linguistic problems they encounter. They can work, in short, on how to generate a feeling of intimacy between their students and the Qur'anic Language, and how to sensitize them to the significance of the Qur'anic Language in its role as the *lingua franca* of the Muslim *ummah*. They may, in the course of these activities, develop some insights which curriculum designers and material writers may benefit from and incorporate in the overall plan they develop.

So far I have been engaged in discussing some preconditions that have bearing on developing a programme for successful internalization of the Qur'anic Language in the experiential memories of the IIUM student population. Now I want to suggest a tentative programme for teaching the Qur'anic Language (i.e. Arabic as manifested in primary Islamic sources) to non-native university students.

Let us begin with an obvious observation. Non-native students are normally learners who have inculcated their L1 for the purpose of communicating with members of their language community and near-native audience in infinite contexts of utilization. One corollary that emerges from this statement is that their acquisition of another language, whether second or foreign, is not necessarily conditioned by the same environmental factors which contribute to their L1-acquisition. Another corollary is that the prospective contexts of utilization which learners associate with a given language positively or negatively determine both the learners' motivation and the speed at which they acquire the target language. These corollaries may not pose much of a problem in the English Language teaching situation. After all, English is the commonly accepted international language the world over. Unfortunately, the case of the Qur'anic Language is not the same. Problems of motivation and expedience are most likely to arise in the teaching situation to the detriment of the programme itself. The student must be a great Muslim enthusiast or highly motivated learner to accept the challenge of mastering the Qur'anic Language at will. But the majority of the IIUM students are not that zealous. Their attitude to learning the Qur'anic Language is dictated by short-term expediency, not by the high principles which underlie the decision to make the Qur'anic Language a graduation requirement at the IIUM. It follows that for any programme for teaching the Qur'anic Language to the IIUM student population to achieve its

LEVEL	NATURE of the COURSE	DURATION of the COURSE	INSTRUCTIONAL METHOD	PRIMARY SKILLS	SECONDARY SKILLS	FOCUS
1 Elementary	General / Intensive	2 Semesters	Aural / Oral Direct	Listening / Speaking	Reading/ Writing, Mechanical and Elementary	Fluency and Form / Opthography, based on QL in BM
2 Upper Elementary to Intermediate	General / Intensive	1 semester	Direct	Reading / Writing	Listening / Speaking	Form and Reading Comprehension Skills : Scanning Skimming Predictive
3 Intermediate to Advanced	Reading / Intensive	1 semester	Study skills	Reading / Writing	Listening / Speaking	Guided Writing / Authentic text Reading
4 Advanced	Writing / Translation : Intensive	1 semester	Discoursal Writing	Writing / Reading	Listening / Speaking	Advanced Writing
5 ASP	ASP Intensive	1 semester	Discoursal	Reading / Writing	Listening / Speaking	Advanced ASP Receptive and Productive Skills

Figure 2a : Summary Table of the Quranic Language Programme
(continued in Figure 2b)

aims, it must satisfy the requirements of i) time-effectiveness, ii) expediency, and iii) relevance to the specific academic pursuits of the IIUM learners. The methodology of teaching the Qur'anic Language to the non-native student population of the IIUM must aim at guiding learners towards their terminal linguistic behaviour by devising plans and schemes which strike the right balance between the Qur'anic Language code and the students' context, inclusive of the crucial factor of the prospective contexts of utilization.

PURPOSE	VOCABULARY	TOLERANCE OF MOTHER TOUNGE	LEVEL OF TEXT	SUBJECT MATTER	GRAMMAR	DISCOURSE
Fast and Steady acquisition of QL patterns in context	2500 generally applied lexical items	Minimal	Simple / Simplified	Short verses of the Quran , short Hadiths, stories of the Prophets	Inductive / In Context	Dominantly Sentential Discourse
Graded Reading Comprehension	1500 generally applied lexical items	0	Simple / Simplified	Short verses of the Quran/ short Hadiths/ Biography of the Prophet Biographies of the Prophets Companions	Inductive / In Context	Dominantly Sentential Discourse
Perfection of reading skills and note taking summary , reports essays	1000 Emphasis on Congruent , Metaphorical , Collocational , Meaning , etc.	0	Authentic	Islamic / International	Complex / Error Analysis	Dominantly Textual Discourse
Perfection of writing major text forms	1000	Proportional to Translation Component	Authentic	Islamic / International	Complex	Dominantly Textual Discourse
Lexicon building and text-form specific	Propotional to field	0	Authentic	Islamic / Field specific	Differential	Textual Discourse

Figure 2b : Summary Table of the Quranic Language Programme

Enough has been said perhaps to highlight the need for shifting the learning/teaching process from a pure Qur'anic Language code methodology to a balanced student context-language code methodology. We must now face up to the task of devising a programme from the beginner's level up to an advanced specifically-oriented level. It is to be noted that the specificity of the advanced levels of reading and writing are determined in terms of identifying what Qur'anic Language knowledge, behaviour and skills an average learner must have mastered

in order to cope with the contexts of utilization his/her academic pursuit will require him/her to be involved in. Another distinctive feature of the programme is that the teaching/learning process progresses gradually from a dominantly guided and diffuse focus towards a writing - dominated pedagogy. A translational component is injected into the advanced levels of the programme on the understanding that translation involves reading comprehension exercises in the Qur'anic Language and guided writing in the learner's mother tongue.

CELPAD's Language Learning/Teaching Curriculum

This summary diagram of the Qur'anic Language Programme is one illustration of the language learning/teaching curriculum which the author has been developing over the last few years for international Islamic language centres and institutes.

The following is a description of the proposed language learning/teaching curriculum for Arabic, Bahasa Melayu and English to be taught in the IIUM under the auspecis of the Centre for Languages and Pre-University Academic Development (CELPAD). (See figure 3a, 3b).

The curriculum comprises a five-tier proficiency structure ranging from *Elementary* general language teaching to the *Advanced* language for Specific Purposes levels and represents a steady development of language skills with the aim of equipping the student with the language he/she needs to competently respond to the demands of his university courses. In devising the curriculum described below, three major considerations were borne in mind: time effectiveness, expedience and relevance. It is believed that with these three guiding lights, the proposed curriculum reflects an economical, practical and effective way of preparing IIUM students for the linguistic demands of their disciplines.

The *Elementary level* will comprise two one-semester courses which will be general and intensive in nature. They will be taught in the aural/oral direct method and have their primary focus on the skills of listening and speaking. There will be a secondary focus on reading and writing and the development of elementary and mechanical skills. The two elementary courses are to concentrate on language fluency and form with the aim of developing a steady and fast acquisition of language patterns in meaningful contexts. In terms of vocabulary development, the aim at the elementary level will be to enable the students to acquire 2500 generally applied lexical items. At this elementary level there will be a minimal tolerance of student mother tongue use in the classroom

situation. Texts will be simple or simplified and drawn from short verses of the Qur'ān, short hadiths, stories of the prophets, and international sources. Grammar will be taught inductively and in context and discourse will be dominantly at the sentential level.

The upper elementary/intermediate level course will also be general and intensive in nature. This one semester course will be taught by the direct method, having a primary emphasis on reading and writing skills and a secondary emphasis on the skills of listening and speaking. At this level, focus will be on language form and the development of reading comprehension skills such as skimming, scanning and prediction with the aim of upgrading students' reading ability in a systematic way. In terms of vocabulary development, students will acquire 1500 generally applied lexical items during the semester. At this level mother tongue use in the classroom situation will no longer be tolerated. Texts exploited will be simple or, if needs be, simplified and drawn from short verses of the Qur'an, short hadiths, the biography of the prophet, biographies of the prophets' companions and from international sources. Grammar, as before, will be taught inductively and in context; and the discourse level will remain dominantly sentential.

The one-semester intensive intermediate/advanced level course is a reading skills development course. The study skills approach adopted at this level will lay emphasis on the reading and writing skills whilst not neglecting the skills of listening and speaking. With special focus on guided writing and the reading of authentic texts, the purpose of this course is to perfect reading skills and to develop note-taking, summary, report and essay writing skills. In terms of lexical acquisition, the course will aim at the acquisition of 1000 lexical items with the emphasis on congruent, metaphorical and collocational meaning. As mentioned, the texts used for exploitation will be authentic and drawn from relevant Islamic and international sources. The grammar focus at this level will be complex with the analysis of student errors, and discourse will now be dominantly textual.

The one-semester intensive advance level course will be a writing development course with a focus on translation. Employing a text-linguistic approach the primary emphasis of the course will be on writing and reading with secondary stress on listening and speaking skills. The advanced writing skills focus of the course will aim to perfect the students' writing skills in the major text types and forms. Vocabulary development will continue at the 1000 lexical item rate set at the previous level. In view of the translation component in this course, mother tongue use will be translation in direct proportion to its use for

LEVEL	NATURE of the COURSE	DURATION of the COURSE	INSTRUCTIONAL METHOD	PRIMARY SKILLS	SECONDARY SKILLS	FOCUS
1 Elementary	General / Intensive	2 Semesters	Aural / Oral Direct	Listening / Speaking	Reading/ Writing, Mechanical and Elementary	Fluency and Form
2 Upper Elementary to Intermediate	General / Intensive	1 semester	Direct	Reading / Writing	Listening / Speaking	Form and Reading Comprehension Skills : Scanning Skimming Predictive
3 Intermediate to Advanced	Reading / Intensive	1 semester	Study skills	Reading / Writing	Listening / Speaking	Guided Writing / Authentic text Reading
4 Advanced	Writing / Translation Intensive	1 semester	Discoursal Writing	Writing / Reading	Listening / Speaking	Advanced Writing
5 ASP/BMSP /ESP	ASP/BMSP /ESP Intensive	1 semester	Discoursal	Reading / Writing	Listening / Speaking	Advanced ASP/BMSP /ESP Receptive and Productive Skills

Figure 3a : CELPAD'S LL/T CURRICULUM
(continued in Figure 3b)

translation purposes. Texts used will be authentic and again drawn from both Islamic and international sources. With a focus on complex grammar, discourse levels will continue to be dominantly textual.

The final level of the language teaching/learning curriculum is the Language for Specific Purposes course. This will be one semester in duration and will be focussed on the discourse types specific to the various needs of the student population. Emphasis will again be on the reading and writing skills areas but there will, as before, be a secondary stress on listening and speaking. With the purpose of building lexicon

PURPOSE	VOCABULARY	TOLERANCE OF MOTHER TOUNGE	LEVEL OF TEXT	SUBJECT MATTER	GRAMMAR	DISCOURSE
Fast and Steady acquisition of QL patterns in context	2500 generally applied lexical items	Minimal	Simple / Simplified	Short verses of the Quran , short Hadiths, stories of the Prophets / Int'l	Inductive / In Context	Dominantly Sentential Discourse
Graded Reading Comprehension	1500 generally applied lexical items	0	Simple / Simplified	Short verses of the Quran/ short Hadiths/ Biography of the Prophet / Biographies of the Prophets Companions / Int'l	Inductive / In Context	Dominantly Sentential Discourse
Perfection of reading skills and note taking summary , reports essays	1000 Emphasis on Congruent , Metaphorical , Collocational , Meaning , etc.	0	Authentic	Islamic / International	Complex / Error Analysis	Dominantly Textual Discourse
Perfection of writing major text forms	1000	Proportional to Translation Component	Authentic	Islamic / International	Complex	Dominantly Textual Discourse
Lexicon building and text-form specific	Propotional to field	0	Authentic	Islamic / Field specific	Differential	Textual Discourse

Figure 3b : CELPAD'S LL/T CURRICULUM

and text-forms specific to the various fields of study, the main **focus** will be **on** the development of the advanced receptive and productive skills in Arabic, Bahasa Melayu and/or English for specific purposes. Vocabulary development will be proportional to the field of study. At this level, mother tongue use will not be tolerated. Texts exploited will be authentic and relate to Islamic and/or field specific subject matter. Grammar will be related to the specific disciplinary needs whilst discourse will be purely at the textual level.

As can be seen from the above description of the proposed language

learning/teaching curriculum, each level represents a steady progression and logical development of skills with the eventual goal of preparing each individual student for the requirements of his/her university career. Of course, student placement will be in terms of the parameters stated in the testing and measurement strategy of CELPAD.[8]

Interpretive Reading of Islamic Texts

In this last section I will briefly explain the theory of interpretive reading which I have been developing over the last few years, and which has been incorporated in the linguistics and translation curricula of some British universities.

As I have pointed out in[9] the purpose of any text is the activation in the native or near-native receiver/perceiver a more or less identical realization of the text-presented experience as intended by the producer. It has also been argued that the process of reading may be viewed as made up of two dominant roles which the reader assumes[10] : one as receiver/perceiver of the text-presented experience and (overlapping) one as producer of that experience with a feed-back loop of negotiation, matching and interpretation to achieve the best experiential 'Copy' of the textual world, mediated by the surface text. The diagram below shows a simplified scheme of the process of reading. On each side we have a triangle with the base representing the experiential world knowledge base underlying the point of the triangle which stands for the surface text.
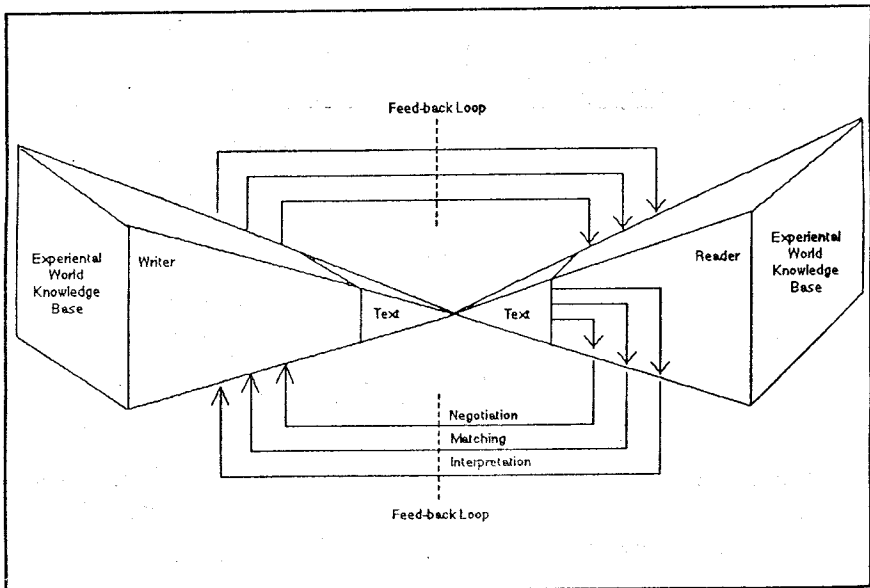

Feed-back Loop

Experiental World Knowledge Base — Writer

Text ✕ Text

Reader — Experiental World Knowledge Base

Negotiation
Matching
Interpretation

Feed-back Loop

Figure 4 : Diagram of the Process of Reading

The connecting arrows stand for the feed-back bridge which the reader builds with the writer through the surface text. The text is 'read' through a parallel process of deconstruction and reconstruction: the reader breaks up the text into its constitutive elements, negotiates them, matches them with what is stored in his/her experiential world knowledge base, and interprets them without losing sight of the text in its entirety; he/she, then, reconstructs the message as he thinks it has been meant by the writer through assuming his role as writer, himself/herself.

The question to ask, then, is: How can we arrive at such an interpretation systematically? Our major proposal is that systematic interpretation of texts can best be achieved by envisaging the text as a dynamic stage in the middle of a communicative act, comprising *Message Content Constituents* and *Message Form Realizants*, sequentially inter-connected and mapped on *Text Structure* by *Text Acts*, which we define as the level that mediates between the message content consitutents and message form realizants. In text, as an event, this figures as Text Plan Structure, which links the linguistic form, on the one hand, and text norm of interpretation, norm of interaction, end, genre, key, topic, situation and participants, on the other. In articulating the text, this may be viewed as the local sociolinguistic tactics which the producer uses in the advance towards the text-end. [11]

For interpretive deconstruction and reconstruction, our taxonomy stands in its current form as follows. (Note that we consider that the application of all categories subject to sequential elimination; and that, in text deconstruction, they are all default consitutents; their presence is assumed unless otherwise specified).

A.   Message Content Constituents :
1   Norm of Interpretation (i.e. background information, or intertextuality)
2.   Norm of Interaction (i.e. sociolinguistic relationship(s) between the participants)
3.   End (i.e. purpose):
    3.1   Main
        3.1.1   Explicit End
        3.1.2.   Implicit End
    3.2   Other
4.   Genre (i.e. conventionalized text-forms which reflect the functions and goals involved in the language activity).
5.   Key (i.e. tone, manner or the spirit in which the text is

produced).
6.   Topic :
    6.1   Main
    6.2   Sub-topics
7.   Situation :
    7.1   Physical Setting (i.e. circumstances)
    7.2   Psychological Setting
8.   Participants :
    8.1   In-text
        8.1.1   Sender/Addresser
        8.1.2   Receiver-perceiver/Audience/Addressee
    8.2   Out-text
        8.2.1   Sender/Addresser
        8.2.2   Receiver-perceiver/Audience/Addressee
9.   Channel
10. Variety of Expression
        Deconstruction

        Reconstruction
B.   **Text Acts (Text Plan Structure)**

C.   **Text Form Realizants :**
1.   Surface Representation:
    1.1   Graphological/Phonological System
        (Writing/Speech)
    1.2   Paragraphing/Discoursal Rhythmic Constituency
    1.3   Punctuation/Inter/Intra-Utterance Rhythmic
        Constituency
2.   Text Grammatical Interdependencies :
    2.1   Micro-Grammatical interdependencies:
        2.1.1   Phrases
        2.1.2   Clauses
        2.1.3   Text-sentences
    2.2.   Macro-Grammatical Interdependencies :
        2.2.1   Information Structure Cohesion
        2.2.2   Junctives
        2.2.3   Elipsis
        2.3.4   Parallelism
        2.3.5   Recurrence

To illustrate this method of interpretive reading, we might read the following text from the Holy Qur'an :

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللهُ أَحَدٌ ۞ اللهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۞

Unless one is attuned to careful and lesson-drawing reading (*qirāᶜtu ttadaburi wa li'tibār*),[12] (a) a cursory reading will produce a thin and pedestrian understanding of the text. Clearly, this surface reading will not get the reader to the point of assimilating the message of *tawhīd*, and acting upon it. In order to get the message, we are required to plunge into the text and perceive its finest details. To the extent that our reading and knowledge of details are comprehensive and exhaustive, active interpretive reading is feasible. After all, the more we bring to the text, the more we get out of it.

Our interpretive reading paradigm gives a systematic and principled framework for reading the text-presented experience:

An Interpretive Reading of Sūratu I'khlāṣ

A.   **Message Content Constituents :**

    A.1   **Norm of Interpretation:**

    Knowledge of :

      i)   The striving of the Prophet, Muhammad (SAAS) to spread Islam;

      ii)   The fact that the *surah* has been titled in terms of its theme, unlike almost all other *surahs* which have been designated after significant lexical items that appear in the body of the text;

      iii)   The recurrent context of the *surah's* revelation, that made commentators associate its revelation with both Makkah and Madinah;

      iv)   The polytheistic claim that the angels were 'daughters of

God';

v)   The Jewish claim that the Ezra was the 'son of God';
vi)   The Christian concept of trinity, and claim that Jesus Christ is the 'son of God';
vii)   The Zoroastrian fire-deity;
viii) The Sabean star-deity, and
ix)   That several titles have been used to denote the surah, namely *Al-Ikhlas, Al-Mmaᶜrifah, An-Najat, An-Nūr, Al-Muʿawthhah, Al-Maniʾah, and Al-Barāʾah.*

A.2   Norm of Interaction :

In text relationship: Superior-to-inferior Allah (SWT) addressing the prophet, Muhammad (SAAS) through revelation, in a directive, didactive   method): **Out-text relationship:** Suprior-to-inferior (the prophet, Muhammad (SAAS) summing up the Unity of *Allahdom*; and rejecting polytheism, trinity and anthropomorphism).

A.3   End :

A.3.1   **Explicit:** Reply to queries by Makkah idolators, Jewish rabbis, and a Christian delegation from Najran.

A.3.2   **Implicit:** Dissemination of information, proselytization and reiteration of *tawhīd,* and education of believers.

A.4   Genre: Didactic, directive sermon.
A.5   Key: Serious, authoritative, and directly-directive.
A.6   Topic: Oneness, unity and uniqueness of Allah.
A.7   Situation :
A.7.1   **Physical :**

7.1   First Revelation: Makkah, in reply to a representative of idolators, ᶜAmir bin Ṭufail and/or 'Arbad.

7.2   Second Revelation: Madinah, in reply to Jewish rabbis.

7.3   Third Revelation: Madinah, in reply to a Christian deputation from Najran. This involves no contradiction: it reiterates the recurrence of revelation in relation to recurrent situations or questions. We are of the opinion that the *surah* was first revealed in Makkah in view of

three pieces of evidence. Firstly, the theme relates to questions that would fit in with the early stages of proselytization. Secondly, 'Aḥadun Aḥad,' was Bilal's reponse to Umayyah b. Khalaf's attempts to de-Islamize him under torture.[13] Thirdly, the *surah* carries all the discourse markers of Makkan *surahs*.

A.7.2 Psychological

The prophet Muḥammad, is being questioned by polytheist, Christian and Jewish adversaries to Islam, about the qualities of Allah (SWT).

A.8 Participants :

A.8.1 In-text :

a) Sender/Addresser: Allah (SWT) through revelation.

A.8.2 Out-text :

a) Sender/Addresser: Allah (SWT) through revelation.

b) Receiver-perceiver/Audience/Addresee: the prophet, Muḥammad (SAAS).

A.9 Channel :

Reported-as-revealed, and written-as-spoken.

A.10 Variety of Expression :

Qur'anic Arabic.

B. Text Acts

The structure of the text suggests that the informatively instructional, emphatic statement of Allah's Oneness, Unity and Uniqueness, is achieved in three miraculously brief, unambiguous, elliptical structures, which are easily recoverable from the first *ayah*. The psycholinguistic effect is realized through emphasis by end-focus, the insertion of *huwa* between *qul* and Allah, four rhyming syllables at the breath group boundary of each sense-unit, ellipsis for tight packaging of information, and isochronous recurrence of stressed syllables. The text is structured as follows:

i) emphatic statement of Allah's *ahadness* Oneness (with no associate), Unity (with no tinge of plurality), and Uniqueness (there is not any comparable to Him) - (a compact, concise, emphatic response to a question about the Lord of prophet Muḥammad (SAAS) and what he looks like);

ii)   definite identification of Allah's *samadness* (the one and only *samad*), implying *ahadness*, because He is the Everlasting Refuge, Immortal, Eternally besought of all creatures, and Independent of all and on whom all are dependent;

iii)   all-out rejection of polytheistic allegations that the angels are the 'daughters of God', the Christian view of Godhood as made of the father, son and holy spirit, and the Jewish claim that Ezra is the son of God;

iv)   definite summation: there is none, never was, never can be an equal to Him or anyone comparable to Him.

C.   Text Form Realizants :

    C.1   Surface Representation :
    1.1   Graphological Representation
        1.1.1   Graphological System : Arabic script   (syllabary)
        1.1.2   Paragraphing : N/A
        1.1.3   Punctuation :   4 rosettes, each marking the initiation of a sense unit, equivalent to a semi-colon.
    1.2   Phonological Representation :
        1.2.1   Phonological System :   Standard Arabic Phonology.
        1.2.2   Textual Rhythmic Constituency :   3 rhythmic groups, each consisting of 3 stress-timed feet, and a 4th rhythmic group consisting of 4 stress-timed feet.
        1.2.3   Inter/intra Utterance Rhythmic Constituency: In natural reading, the tonic falls on the semantic nucleus of the utterance.   The rhythmic constituency of the text can be represented as follows (note that a supralinear line (___) represents the tonic, a caret (^) a silent stress, an exclamation mark (!) a stressed syllable, and a slash (/) stands for a rhythmic foot.

            ---- ---
        / qul huwa l/ ! lāhu/ ! 'aḥad/^

        /'al/ !lāhu ṣ/ ! ṣamad/^

        /^lam/ ! yalid wa lam/ ! yūlad/^

        /^ wa lam/ ! yakun lahu/ ! kufuwan/   aḥad/^

C.2 **Text Grammatical Interdependencies:**
   2.1 **Micro-Grammatical Interdependencies:**
All four utterances that appear in the text are full text sentences, with the last three progressively retrieving their full textual surface representation from the first utterance:

/qul huwa llāhu aḥad/
/.... llāhu ṣṣamad/
/..... lam yalid wa lam yūlad/
/...... / wa/ lam yakun lahu kufuwan aḥad/

   2.2 **Macro-Grammatical Interdependencies:**
      2.2.1 **Information Structure Cohesion:**
The stability and economy of the text is provided by *Information Structure Cohesion* where the text sentences are connected internally by explicit or implicit informational ordering and/or syntactic ties. (e.g., *wa*, which anaphorically and cataphorically connects both/lam yalid wa lam yūlad/ and /lam yakun lahu kufuwan aḥad).

The text is developed vertically from general identification to specific identification as follows :

i)   General : /qul huwa llāhu aḥad/
      Say   : He is Allah, /aḥad/the One;

ii)   General
    to
    Specific   .allahu ṣṣamad/
             ....Allah /aṣṣamad/,
             Independent of all and eternally besought;

iii)   Specific
    to
    More Specific /lam yalid wa lam yūlad/
             (neither has he begotten, nor has he been begotten)

iv)   Most Specific   wa/lam yakun lahū kufuwan aḥad/
             none is equal to Him or comparable with Him.

      2.2.2 **Junctives:**   The text has only one

junctive indicating finality of the text. An inter-utterance *wa* connects the last two elliptical structures, pointing to the end of the text by the silent stress which precedes/lam yakun/.

Ellipsis :

However, the economy of the text is most apparent in the use of ellipsis (repeating the same structure, but omitting parts of its surface representation). In fact, that whole text seems to be based on ellipsis, with intended structural ambiguity in the last two utterances. In terms of text-grammar, the text can be portrayed as follows :

i)   Vb (Imp.) + O {S --> (Emphatic Pron.)> S + Pred.)

ii)   Vb (Imp) + O {S --> (-Emph. Pron.) S + Pred.)

iii)   -Vb (Imp) + O {S --> (-Emph. Pron.) -S + Pred. (2 Vb's + 2 Cataph. Pron's)

iv)   -Vb (Imp.) + O {S --> (-Emph. Pron._ -S+ Pred. (1Vb + S <--> Pred.)

Parallelism:

Parallelism (i.e. repeating a structure but filling it with new elements) is provided by syntactic structures and phonological rhythmicality (See. C.1.2, C.2.2.1 & 2 above).

Recurrence: N/A (text is so compact that there is no room left for recurrence).

Paraphrase: N/A (text is so compact that there is no room left for paraphrase).

Note for Material Writers and Language Teachers

Items that might require pre-text presentation and consolidation are :

A.   **Text Type :**   Elliptical (repeating same structure, omitting some surface expression constituents),

information structure cohesion, inter-utterance additive.

Text Function : Instructional/directive

B. **Sentence Type and Function :**

1a. VbOiOd Vb imperative Oi emb'd Od
       qul (anta) huwa llāhu aḥad

1b. **Function :** Instructional/directive

2a. SSP S fronted appositive/responsive pron.
       S(def. Art. N.) P(C.Attrib.)
       huwa llahu 'aḥad

2b. **Function :** Informative/Emphatic

3a. SP S P
       allaahu ṣsamad

3b. **Function :** Informative/ supportive/ emphatic

4a. Vbp (Neg Art Vb) NP Neg. Art. Vb (Imper/jussive) NP (emb'd Pro.)
       lam yalid
       lam yūlad

5a. VbPNP (IT) VbBP IT (intra-utterance additive)
VbP(Neg. ArtVb)NP(emb'd. Pron.) Vbp (Neg. ArtVb NP (emb'dPron.)
       lam yalid wa lam yūlad

6a. ET/VbPPrPCiCd ET (inter-Utterance)
       Wa
Neg Art VbP(imp.) PrepP(Prep.+Pr) Ci(fronted P) Cd(post S)
lam yakun lahū kufuwan aḥad

6b. **Function:** Assertive negation and stylistic affirmation of *tawḥid* ('aḥad)

C. **Sequence of Presentation:**
    1. 1st Order informative Background
    2. Student's Context
       a) Knowledge of *suuratu likhlaas:* input to reading; input to Arabic script; reinforcement of positive Bahasa Melayu transfer; neutralization of Bahasa Melayu negative transfer.
    3. Code Context:
       a) Textual
       b) Sentential (in context)
       c) Lexical (in context)

D. **Method of Presentation:** Task oriented, preparatory conversational grounding exercises, actual samples of performance,

> informative background text for reading comprehension,
> multiple-choice and open-ended reading comprehension exer-
> cises, Qur'anic text for further reading comprehension,
> mechanics of writing, explanat ory writing at a later stage,
> minimal resort to Arabic grammar (except for Advanced Arabic
> majors).

The general implication of this type of interpretive reading will lead the reader to the conclusion that one has to work his fingers to the bone if he wishes to design a curriculum and produce materials for teaching the Qur'anic Language to non-native Arabic speakers. Certainly, the task is astronomical and requires a team of pioneers who believe in the value of what they are required to do -- a team who never believe in leaving things until later. They do yesterday what they are supposed to deliver tomorrow. Another implication, which has been kept tacit so far, is that in the organization of a syllabus the selection and gradation of what should be taught and for how long can only be done in the light of what there is to select from. The flesh of the matter is that both the designed syllabus and the materials we eventually write should ensure learner engagement and interest in the language of the *Qur'ān* and the *sunnah*.

Conclusion

In this paper I have attempted to identify the requirements for competent Qur'anic Language Corpus Design for the IIUM, and by implication for any Islamic educational Institution, tasking the responsibility of teaching Qur'anic Language to non-native Arabic speakers. I have suggested that what is required for the teaching situation is not Arabic for native speaking youth, but a made-to-measure curriculum for Qur'anic Arabic for Specific Purposes. To achieve this we need a battery of descriptions based on authentic texts that would enable us to determine the average student context code and the Qur'anic language code. I also suggested that, in order to give the final product the seal of approval for implementation as pedagogic methodology,the linguistic raw material for QLSP will have to go through the processes of data analysis and information elicitation, examination of the teaching context, setting the objectives of the learning process, content elicitation for material writing, syllabus design, materials construction, real-life testing and evaluation. Section 3 was concluded with a tentative programme for teaching the Qur'anic Language among other languages at IIUM. In Section 4, I proposed a text linguistic paradigm for interpretive reading of Islamic texts, and applied it to reading *suuratu l'ikhlas,* to give a sample of the groundwork that should be done before any material writing is

attempted. I am not claiming that the framework that I have presented is in any way definitive; clearly it can be improved in the light of the classroom situation. What I would claim, however, is that this framework is sound in intention: it aims to generate proper pedagogic instruments for systematic teaching of the Qur'anic Language in such a way that ensures the learners' engagement and devotional interest in the Qur'anic Language.

Notes

1. See H. Kloss, *Research Possibilities on Group Bilingualism: A Report* (Quebec City: International Centre for Research on Bilingualism, 1969).

2. For analysis of language function, see W.A. Stewart, "A Sociolinguistic Typology for Describing National Multilingualism," in J.A. Fishman, ed., *Readings in the Sociology of Language* (The Hague: Mouton, 1968), 531-545.

3. M. Salaheddine Hamoud, "Arabicization in Morocco : A Case Study in Language Planning and Language Policy Attitudes," (Ph.D. Dissertation, University of Texas, Austin, 1982), 55.

4. See M.A.A.M. SaᶜAdeddin, *Towards a Model for Systematic Islamization: A General Linguistic Blueprint* (Washington: IIIT, Forthcoming).

5. The project will have to re-consider the competence of the intake from religious schools, and ascertain whether their performance is physical reading-based or interpretive reading-based.

6. J.A. Fishman, "Modelling Rationale in Corpus Planning: Modernity and Tradition in Images of the Good Corpus," in J. Cobarubbias and J.A. Fishman, eds., *Progress in Language Planning: International Perspectives* (Berlin: Mouton, 1983), 108ff.

7. M.A.A.M. SaᶜAdeddin, Ibid.

8. M.A.A.M. SaᶜAdeddin, et. al., *CELPAD's New Initiatives* (Kuala Lumpur: CELPAD, IIUM, 1994)

9. M.A.A.M. SaᶜAdeddin, "Text Development and Arabic-English Negative Interference," *Applied Linguistics* 10 (1989): 37.

10. M.A.A.M. SaᶜAdeddin, "Towards a Viable Applied Linguistic Theory of Translation: An Ethnolinguistic Point of View,' in P. Fawcett and O. Heathcote, eds., *Translation in Performance* (Bradford: Bradford University Press, 1990).

11. For a detailed explication of the theory, see M.A.A.M. SaᶜAdeddin, "Writing Across Language Communities: The Structure of Arabic Text, in P. Adams, B. Heaton and P. Howarth, eds., *Socio-Cultural Issues in English for Academic Purposes* (London and Basingstoke: McMillan, 1991). For a detailed explication of the theory and its application in Arabic, see "'Iᶜtidā'u lfikri

l'arabiyyi lmu'āṣiri 'ala dhātihi   llughawiyyah: naḥwa ru'yatin ma'rifiyyatin jadīdatin wa fatḥi bābi l'ijtihād," in A.W. El-Messiri (ed.), *Ishkaliyyatu ttaḥayyuz* (Cairo: IIIT, 1993).

12. For *attadabur nali'tibaar,* see 23:68; 4:82; 47:24; 3:13; 12:111; 59:2; 79:26.

13. Also, see S.A.A. Maududi, *The Meaning of the Qur'ān* Vol. XI (Lahore: Islamic Publications Ltd., 1988), 334.