Problems of Teaching the Arabic Language and Ways of Advancing It : The Perspective of Abdelrahman El-Hadj Saleh

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Abstract:

This article explores the problems of teaching the Arabic language and the ways to advance it through the perspective of the linguist Abdelrahman El-Hadj Saleh. It identifies the main factors behind the decline of Arabic language education, including the conflict between Classical Arabic and colloquial varieties, the dominance of rote learning, inadequate pedagogical practices, and weak curriculum planning. The study highlights El-Hadj Saleh's call for a learner-centered and functional approach that focuses on developing linguistic competence, distinguishing between scientific and pedagogical grammar, and linking language instruction to real communicative contexts. It concludes that improving Arabic language teaching requires content planning, methodological renewal, and the integration of modern language technologies.

***Key Words*:** Arabic language teaching; Linguistic competence; Language acquisition; Curriculum reform; El-Hadj Saleh.

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Introduction :

The concept of education, in general, is embodied in the delivery of information and the acquisition of knowledge. It is "a productive human and social process through which students are transformed from a low and insufficient level of attainment to a sufficient and desirable one" (Abdelkrim Ghrib, 2006, 1/342).

Some specialists in education have pointed out that teaching is not merely the transmission of information or a particular culture, but rather requires those preparing for the teaching profession to master its foundations and basic principles, since it represents the implementation of the educational curriculum through sequential stages, namely:

- The preparatory stage, which includes setting objectives, diagnostic (pre-)assessment, design, the teaching process, and proposing a plan in the form of instructional models, learning activities, practical procedures, and preparing the classroom environment.
- The implementation stage, which involves carrying out and executing what has been prepared.
- The feedback (evaluative) stage, in which the teacher assesses students' progress, determines the impact of instruction on them, and then provides correction and guidance (Abdelkrim Ghrib, 2006, 1/342-343).

Accordingly, and based on the above, the following problem is raised: How does Abdelrahman El-Hadj Saleh view the problems of teaching the Arabic language through his works, and what are the ways to improve it?

Teaching, as an intellectual activity, aims to equip the learner with new knowledge through the learning process. Therefore:

1- Learning:

Learning is one of the important topics undertaken by the teaching–learning process, which seeks to achieve its objectives. The more the learner acquires knowledge, the more the outcomes and results of the educational process become positive, in accordance with its intended roles.

Thus, learning is "the process through which the success of an institution in achieving its expected goals can be confirmed, as the efforts of those working within the educational institution come together to achieve the noble goal of student learning" (Magdi Abdel Aziz Ibrahim, 2000, 2/608). It is also described as "an active and constructive process that brings about modifications in the structure of

knowledge" (Abdelkrim Ghrib, 2006, p. 72), resulting from the individual's interaction with various situations in their environment.

In this sense, it is "a dynamic process that seeks to produce a quasi-permanent change in behavior or to modify existing behavior". (Magdi Abdel Aziz Ibrahim, *2000,* 2/609). It relies heavily on the learner's prior knowledge, as such knowledge provides a framework for integrating or modifying new information. Therefore, what is familiar to the learner can be used to achieve new learning (Robert M. Gagné, 2000, 364).

Learning thus grants the ability for renewal and advancement, and it is also "a conscious, intentional, and observable process on the part of the learner" (Jean-Pierre Cuq, 2003, 22), meaning that it leads to measurable changes in behavior. Since learning is a process of modifying acquired behaviors, it can be said that it is closely related to the human psyche, which changes according to internal and external factors influencing the learning process.

Speaking about learning necessarily entails speaking about the learner, since learning cannot occur without a student. The teacher and the learner are two sides of the same coin and cannot be separated. Thus, the learner can be defined as follows:

2- The Learner:

The term "learner" is relatively recent in the field of education. It first appeared in discussions on foreign language teaching around 1970, where it was previously considered synonymous with the term "pupil" (élève) (Jean-Pierre Cuq, *1992*, p. 20). This earlier concept reflects a view that neglects the role of the individual, considering them merely a passive recipient from another party, namely the "master" (le maître) (Claude Germain, *1992*, p.36), according to traditional designations of the teacher.

In addition, the term "learner" is one of the concepts used by modern pedagogical approaches, as it implicitly emphasizes the individual's capacity for self-directed learning and personal initiative (Abdelkrim Ghrib, 2006, 1/69). This is based on the learner's cognitive, psychological, social, and moral characteristics, as well as their motivation and desire to learn.

Thus, the learner constitutes the foundation of the success of the teaching–learning process and its central focus, since "there is no learning without a student, and learning does not occur unless the student has the desire to learn" (Afnan Nazir Darwazeh, *2022*, 43). This can only be achieved through the combined efforts and competencies at all levels that make up this process.

Good teaching includes the teacher's ability to organize, manage, and control a group of students with as little confusion as possible. Nevertheless, some believe that teaching is only one of the means that lead to learning (Taha Hussein Al-Dulaimi & Kamal Mahmoud Najm, 2004, 35).

The Arabic language is experiencing a critical situation in educational institutions at all levels (primary, middle, secondary, and university), as well as in various cultural and media platforms (Abdelaziz Al-Omari, 2002, 45). As a result, learning Arabic has come to resemble learning a foreign language, rather than a native one. Accordingly, the decline in the level of Arabic language teaching has several problems and causes, which can be outlined as follows:

3- Problems and Causes of the Decline in Arabic Language Teaching:

A careful examination of old Arabic language teaching curricula, or even the revised ones, reveals a number of shortcomings, except for some activities that may help achieve the intended objectives and are considered expected outcomes by the teacher after a period of training. It is as if the teacher's role is limited to recalling literary heritage, transmitting it, and having the learner memorize it, following a logical sequence: from simple to complex, from particular to general, and from concrete to abstract.

Accordingly, the teaching method has been characterized by rote learning, memorization, and mere presentation, as "it is as if this educational system follows an approach that cultivates a culture of obedience, passivity, self-defeat, and suppresses the human instinct for curiosity and questioning" (Qasim Abd Awad, 2002, 728). Discussing the problems of teaching the Arabic language is a complex and far-reaching topic, as these problems stem from multiple causes, including:

3.1 – The conflict between Standard Arabic and colloquial Arabic:

Colloquial Arabic is considered "the language of both the illiterate and the educated, the poor and the rich; that is, it is the language of all social groups, as it includes various dialectal expressions linked to geographical location. Thus, we speak of northern dialects, southern dialects, and western dialects" (Siham Madani, 1996, 37). Linguists attribute the spread of colloquial Arabic to several factors, including:

3.1.1 – The ease of colloquial Arabic due to the absence of inflection:

One of the main reasons for the spread of colloquial Arabic in Arab societies, at the expense of Standard Arabic, is its simplicity, as it lacks complex grammatical inflection. In this context, Abdullah Nadim describes colloquial Arabic as follows:

"It is not adorned with metaphors and figurative expressions, nor embellished with rhetorical devices (...); rather, it consists of familiar conversations we are accustomed to. It does not require consulting dictionaries, reviewing history, studying geography, or seeking an interpreter to understand its meaning, nor a scholar to explain it" (Abdeljalil Mortad, 2004, 64). In addition, it is not bound by the rules of grammar, morphology, or orthography, which makes it easy to use.

3.1.2 – The difficulty of Standard Arabic:

Researchers attribute the difficulty of the Arabic language to its grammatical and morphological rules, as learning it requires time and effort, compared to colloquial Arabic, which is the language of the home and society, and which the child acquires naturally from an early age without pressure. What highlights the ease of colloquial Arabic and the difficulty of Standard Arabic is the child, who learns colloquial speech in a shorter time compared to Standard Arabic.

3.1.3 – The cost of Standard Arabic:

Teaching Standard Arabic requires significant material and human resources, whereas colloquial Arabic is a natural linguistic endowment, widely used in daily life without any cost. In contrast, teaching Standard Arabic demands considerable financial and human investment, all in an attempt to generalize its use. Yet, efforts often remain theoretical, leading to a kind of repetitive cycle (Abdeljalil Mortad, 2004, 63).

The conflict between Standard Arabic and colloquial Arabic, and the tendency to favor the latter, has had a clear impact on the field of education. A child first learns colloquial Arabic in the family environment, then goes to school and encounters a different language with its own rules and uses. This situation gives rise to the problem of linguistic interference between Standard and colloquial Arabic. As a result, students often face difficulties in language mastery due to the transfer or interference from their first language into the language being learned, which may hinder their participation in the learning process (Saleh Belaid, 1997, 125).

This linguistic interference affects both the teacher and the learner within the educational process. As noted: "The Arab child enters school at the age of six, having already mastered colloquial Arabic at a time when the brain's linguistic capacity for acquiring languages is at its peak. Thus, the child is equipped with a language through which knowledge is supposed to be acquired. However, they are then confronted with the fact that the language of knowledge is not the one they possess, but another language that they must learn and master in order to understand other

subjects" (Nassira Zitouni, 2013, 2162). Therefore, discussing the problems of teaching Arabic, and the reasons behind its decline and failure, leads us to address the fundamental issues of the educational process, centered around: the teacher, the learner, and the curriculum.

4 – The Learner:

Educational policy in Arab countries has revealed its view toward the humanities, while at the same time showing encouragement for the natural sciences. This orientation toward studying natural sciences has negatively affected the Arabic language, as students and learners have turned to fields such as **medicine, engineering, and exact sciences**, neglecting the study and service of their Arabic language. As a result, the language loses **young minds, eager hearts for knowledge, great abilities, and creative potential** (Benamar Kenza Maad, 2003, p. 140 ff.).

Thus, students of Arabic literature often struggle with **writing even the simplest sentences and expressions**, in addition to weaknesses in their knowledge and comprehension.

5 – The Teacher:

The teacher is considered one of the factors contributing to the failure of the educational system, due to **their inability to adopt effective methods for teaching Arabic**. At all educational levels, teachers often rely on **colloquial language**, even when teaching sciences and arts. This has created a significant gap in learners' minds between **knowledge, culture, and experience on the one hand, and Standard Arabic on the other** (Abdelkamel Ouzal, 2012, 130–131).

6 – The Curriculum:

Every system has its own distinguishing characteristics, and the Arabic language curriculum differs greatly in its foundations, philosophy, and objectives. It "**focuses primarily on the cognitive aspect, filling it with knowledge and experiences that may not correspond to learners' abilities and inclinations, since it emphasizes knowledge for its own sake**. Its subjects are often presented in isolation, without considering the integrative relationships in teaching. As a result, knowledge remains fragmented in learners' minds. In contrast, the modern curriculum seeks a holistic approach to the child's intellectual, psychological, emotional, physical, and behavioral development, taking into account the natural, social, and economic environment" (Kheireddine Henni, 1999, 24–26).

In this context, and in light of these problems facing the Arabic language, the question arises: **what are the ways to improve it?**

7 – Means and Factors for Improving the Teaching of Arabic:

An observer of the current state of Arabic language teaching notices that the educational situation is still experiencing significant decline and deterioration. The language used is often rigid and archaic, confined to prescriptive expressions such as "say this, not that," despite its richness, diversity of structures, clarity of meanings, and eloquence. Mazzen Mubarak states in his book *Towards Linguistic Awareness*: "Most linguistic models in those eras were lifeless bodies of words, devoid of spirit or vitality; the language was constrained by incapacity, burdened by heavy artificiality, and distanced from the natural taste of its users" (Fidaa Yasser Al-Jundi, 2003, p. 103).

As a result, teachers of Arabic are sometimes described as "awake while asleep" (Qur'an, Surah Al-Kahf, verse 18). They adopt a metaphysical stance toward the Arabic language, as if it were an inevitable fate or a superior force imposed upon us. In reality, however, language is highly flexible and capable of adaptation (Magdi Abdul Aziz Ibrahim, 2000, 4/1570).

Therefore, it has become necessary to undertake a genuine educational reform that enhances the value of the Arabic language, embraces scientific and technological progress, and keeps pace with civilization through clear and well-defined strategic visions. The educational process today "needs renewal in methods and curricula to become a purposeful process aimed at forming a contemporary generation that adopts scientific ways of life and believes in them as it believes in its own existence" (Mohamed Wattas, 1988, introduction). Adopting teaching methods based on scientific and objective foundations can help reduce the observed decline in the educational field and ensure a successful learning process for future generations, through which clearly defined goals can be achieved.

With the advancement of science and technology, attention has increasingly been directed toward quality, efficiency, and improving outcomes, whether in industry or education. The educational field, like others, has been influenced by modern concepts aligned with modernization. It is now viewed as an institution for investing in and producing human capital, where individuals are prepared at a high level of competence to face contemporary challenges (Mohamed Mahmoud Al-Hila, 2007, 17).

Focus has thus shifted toward how to form active learners, how to apply the most effective methods and tools, and how to achieve both short- and long-term objectives. The aim is no longer to fill learners' minds with information, but to enable them to think, solve problems, and even engage in critique and creativity—that is,

"to teach students how to think, not how to memorize; how to research and review, not merely how to read" (Fidaa Yasser Al-Jundi, 2003, 19).

This marks a qualitative leap in education, where concepts have become more precise and scientific, and perspectives on learning stages -from childhood to university- have evolved, taking into account psychological, social, and other influencing factors. As a result, new teaching methods have emerged in which the learner is no longer a passive recipient but an active participant in the educational process. Education is thus an organized process aimed at equipping the learner with fundamental principles to build their knowledge system, based on defined objectives. It is also a shared commitment between teacher and learner, aimed at fostering deep thinking.

However, the teaching of Arabic still faces many constraints and problems, as highlighted by linguists in their works, who have proposed solutions for its advancement. Among them is Dr. Abdelrahman El-Hadj Saleh, who addressed the issue of problems in teaching Arabic and ways to improve it through focusing on the following points:

4.1 – Problems Facing the Teaching of Arabic from the Perspective of Abdelrahman El-Hadj Saleh:

Abdelrahman El-Hadj Saleh based his diagnosis of the problems of teaching Arabic on reality, with all its specificities and challenges, as he believes that any educational approach that does not stem from reality is doomed to fail. He therefore called for radical change, through adopting a scientific method in identifying causes in order to find solutions. These problems can be summarized as follows:

4.1.1 – Reliance on a Single Level of Expression for All Groups:

Abdelrahman El-Hadj Saleh points to a very important issue, namely the reliance on a single mode of expression in teaching Arabic in schools, which he considers a serious flaw. The type of expression taught to children in schools does not go beyond what he calls "recitative" or "formal (elevated) expression", which is only one of the two levels of expression found in all languages (Abdelrahman El-Hadj Saleh, *2012*, 1/70). The first level is spontaneous and natural expression, used in relaxed contexts. This is the domain in which speakers of Arabic typically use colloquial language, yet it is not adopted in schools despite its communicative importance in society.

The second level is recitative (formal) expression, which is used in specific occasions and contexts. The formality of the situation requires the speaker to

carefully choose their words and construct their expressions, which leads to the absence of spontaneity and fluency in the learner's speech. This is the only level that dominates in our schools. Consequently, the predominance of a single mode of expression in pre-university education has led to restricting the Arabic language to the domain of literature, distancing it from "the vibrant fields of life, namely everyday communication" (Abdelrahman El-Hadj Saleh, *2012*, 1/161).

This restriction in fields of use has opened the door wide for colloquial Arabic to replace Standard Arabic, leaving the latter confined to a narrow space limited to certain occasions, such as speeches, lectures, seminars, and news broadcasts. In this regard, Abdelrahman El-Hadj Saleh points out that anyone who dares to use Standard Arabic outside these limited contexts becomes exposed to ridicule and mockery (Abdelrahman El-Hadj Saleh, *2012*, 1/74–75). Thus, this narrow view of teaching Arabic, and restricting it to a limited domain of use, was among the reasons that led El-Hadj Saleh to give great importance to the educational dimension in his in-depth studies and research.

4.1.2 – Ignorance and Lack of Mastery of How to Perform the Arabic Language:

A teacher may know grammatical rules and possess a wide vocabulary, yet be unable to transform them into natural, fluent speech that is easy on the listener, while preserving their semantic value. There is no doubt that teaching Arabic in our schools is largely based on the transmission of theoretical knowledge and a focus on linguistic correctness and stylistic beauty. Although this has its merits, limiting teaching to this aspect alone constitutes a neglect of the actual use of the Arabic language, with all that spontaneous expression requires in terms of precision and economy of time and effort (Abdelrahman El-Hadj Saleh, *2012*, 1/68).

Accordingly, El-Hadj Saleh places primary responsibility on Arabic language teachers to change their perspective on teaching and to return to the concept of everyday communication. He argues that teachers, both in the present and for centuries past, have often judged many correct words and structures as erroneous simply because they exist in colloquial speech. In reality, they are unaware of the nature of everyday communication, which is characterized by the reduction of inflectional endings, vowel omission, efficiency, and lightness.

He states: "People have ignored this light, spontaneous level of expression out of excessive concern for linguistic correctness, to the point that this has led them into error. For example, in pausing (waqf), the Arabic child does not realize that pronouncing case endings and tanwīn at the end of a paused word is unnatural in

Arabic, since pausing involves dropping inflection and tanwīn. It is as if this touches the essence of Arabic, which is distinguished from colloquial speech by these very features" (Abdelrahman El-Hadj Saleh, *2012*, 1/75).

From this, it becomes clear that the Arabic teacher does not sufficiently consider light and natural modes of expression, and should not dismiss commonly used forms simply because they appear in dialects. El-Hadj Saleh demonstrates that many such forms are actually attested in classical Arabic. He adds: "A teacher may make mistakes when distancing himself from spoken language, such as pronouncing inflection in pause. A teacher may also be completely unaware of the rules of pausing, easing the hamza, assimilation, and vowel reduction—matters now known only to reciters and specialized scholars, unfortunately" (Abdelrahman El-Hadj Saleh, *2012*, 1/203). Thus, most teachers are unfamiliar with the principles of lightness in speech, and do not realize that Qur'anic recitation itself is based on such lightness.

4.1.3 – Excessive Vocabulary Load:

El-Hadj Saleh believes that the vocabulary presented to children in primary schools does not meet their communicative needs, especially when it comes to expressing everyday concepts. It is characterized, according to him, by several drawbacks, including an excessive quantity of vocabulary and overly specific meanings. He explains: "Our examination of the vocabulary presented to children in primary schools has revealed -among us linguists in the Maghreb- defects and shortcomings that educators can hardly imagine. In terms of quantity, children are often given a very large number of linguistic elements that they cannot possibly master. This leads to what we call 'linguistic overload,' which may hinder mental assimilation processes. This is evident in the excessive diversity of vocabulary" (Abdelrahman El-Hadj Saleh, *2012*, 1/180).

Accordingly, it is the responsibility of those working in Arabic lexicography and researchers in applied linguistics to work continuously on selecting vocabulary that keeps pace with social and economic developments, and to adopt the best methods for organizing and presenting it to learners, so that it can be effectively used in understanding and scientific communication.

5 – The Efforts of Abdelrahman El-Hadj Saleh in Promoting the Arabic Language:

El-Hadj Saleh made significant contributions to the development and improvement of Arabic language teaching, by proposing effective solutions to the problems he had previously identified. He emphasized the use of modern

technologies and keeping pace with civilizational progress, while attempting to apply the results of scientific and technological research to educational curricula in order to improve teaching programs. This is because developing research in this field is a necessary step that benefits any educational system seeking progress and improvement according to objective standards. This work aims to highlight the efforts of Abdelrahman El-Hadj Saleh, which focus on enhancing the teaching of the Arabic language, as follows:

5.1 – His Efforts in the Field of Teaching Arabic:

Abdelrahman El-Hadj Saleh made notable and impactful contributions that helped improve Arabic language teaching, including:

5.1.1 – Reforming Arabic Language Teaching through Developing Linguistic Competence:

This reform passes through the following stages:

a – Shifting the focus from linguistic content to the learner:

This involves moving the focus from the language content itself to the learner, which requires developing the learner's linguistic competence according to their abilities, inclinations, and individual differences. This idea was strongly emphasized by El-Hadj Saleh through distinguishing between two stages in teaching Arabic:

- **The first stage:** This stage focuses on acquiring basic linguistic competence, which involves the "ability to express oneself correctly" (El-Hadj Saleh, *2012*, 2/54), along with the spontaneous use of Arabic structures. At the same time, it emphasizes avoiding overly artificial or decorative language, such as rhetorical embellishments and figurative expressions.

- **The second stage:** According to him, this stage focuses on acquiring the skill of effective communication. One cannot reach this level unless the basic linguistic competence has already been established (El-Hadj Saleh, 1974, 65).

El-Hadj Saleh points out that acquiring Arabic linguistic competence does not depend solely on rules of correctness or rhetorical knowledge, as imposed by traditional approaches. Instead, emphasis should be placed on actual language use in real communicative contexts, because: "The actual use of language in all communicative situations required by daily life should be the primary and fundamental criterion in building any educational curriculum, and the secrets of this use must be mastered by the educator just as they are by the linguist" (El-Hadj Saleh,

2012, 1/176). The essence of this usage may lie in what Abdelrahman El-Hadj Saleh emphasized in most of his lectures and research, namely the necessity of distinguishing between scientific grammar and pedagogical grammar.

b– Distinguishing Between Two Types of Grammar and Two Types of Rhetoric:

Educators and those responsible for curricula and educational programs must distinguish between scientific grammar and pedagogical grammar, as well as between rhetoric as a theoretical discipline and rhetoric as actual use and performance. In this regard, El-Hadj Saleh states: "Grammar as the structure of the language—its form and framework—is one thing, while the structural theory of Arabic, which is the science of grammar, is another. The same applies to rhetoric: it corresponds to grammar in that it concerns how the speaker uses the language and makes choices to achieve a specific purpose. In this sense, it is an extension of grammar and has its own rules and principles. Thus, rhetoric in this sense is one thing, and the analytical theory of how speakers select words to produce an effect is another" (El-Hadj Saleh, *2012*, 1/182).

From this perspective, the goal of the educator is to enable the learner to apply grammatical and rhetorical rules in real communicative contexts, rather than merely learning them theoretically. El-Hadj Saleh also emphasized the need to give equal importance to grammar and rhetoric without separating them, since any separation would be unfair to the Arabic language.

He explains: "Language consists of both a system and its use; that is, a system of signs on the one hand, and the exploitation of this system in life on the other. What, then, is the place of grammar and rhetoric? To answer this, we must first distinguish between grammar and the science of grammar, as well as between rhetoric and the science of rhetoric. What we aim for in teaching language is to provide the learner with the practical ability (not merely theoretical knowledge) to use it, not to turn them into specialists in linguistic sciences such as grammar, morphology, or rhetoric" (El-Hadj Saleh, *2012*, 1/182). Therefore, integrating the teaching of grammar and rhetoric opens the way for practice and mastery of language use, and shifts the focus from linguistic elements to communicative functions.

C – Not Limiting Teaching to Classical Literary Texts for Correct Expression:

El-Hadj Saleh calls for moving away from classical literary texts, as they primarily reflect artistic expression, and instead advocates relying, in Arabic language teaching, on simple, authentic, and standard forms of expression. He points

out that early Arab scholars included many expressions that fall under what they termed brevity and richness of speech.

For example, Sibawayh compiled in his book thousands of structures that he either heard or that were similar to spoken language, representing living, everyday Arabic. The reader is struck by this diversity in expression and styles, which indicates on the vitality of Arabic- not only as a language of literature and poetry, but also as a language used in daily communication (El-Hadj Saleh, 2012, 1/80). In addition, he emphasizes the need to focus on a set of scientific principles related to the teaching of Arabic, with the aim of improving and developing it, including:

6 – Factors for Improving Arabic According to Abdelrahman El-Hadj Saleh:

El-Hadj Saleh identified several factors that contribute to improving Arabic language teaching, including:

6.1 – Focusing on the Learner :

The key to the success of the educational process lies in focusing on the learner. Teaching materials should not be designed in isolation from the learner's real needs, nor should they ignore their inclinations and individual differences. This can only be achieved by examining real communicative situations, which are countless in nature. However, by identifying their patterns, rules, and standards, it becomes possible to understand and regulate the expressions that correspond to them (El-Hadj Saleh, 2012, 1/185). Accordingly, it is essential for those responsible for designing curricula to identify learners' needs through direct engagement with reality, fieldwork, and applied studies.

6-2- **Focusing on language acquisition :**

In this context, Al-Hajj Saleh emphasized the necessity of equipping the learner with a specific skill, namely "the ability to manipulate linguistic structures according to the needs of the discourse, rather than merely acquiring knowledge of grammar or rhetoric" (El-Hadj Saleh, 2012, 1/185). This is supported through diverse teaching methods. Scientific knowledge of the language is not limited to producing speech; it extends to comprehension in listening and reading, and its consolidation is not merely about acquiring facts but about developing the ability to actively use them.

6-3- Planning the linguistic content:

Linguistic research requires careful planning and selection of vocabulary for curriculum design. Al-Hajj Saleh argued that "the best approach is the grammatical system established by the early grammarians (…) which should be the foundation

for curricula, avoiding the grammatical topics found in later books, as they distort the authentic grammar of Al-Khalil and his followers, and prevent excessive philosophical or Aristotelian logic-based analyses imposed by later scholars" (El-Hadj Saleh, 2012, 1/187). Thus, planning was one of the mechanisms he advocated for, to carefully select vocabulary and structures to build curricula that meet learners' needs, which must be prioritized by curriculum developers.

6-4- **Utilizing and leveraging modern technologies:**

One of Al-Hajj Saleh's contributions was introducing language technology (El-Hadj Saleh, 2012, 1/265) into linguistic research in its various applications since the 1970s. Although this type of research relies heavily on technology and electronic devices -such as speech analyzers, waveform plotters, and artificial speech generators- this method has progressed in the West but has yet to gain traction in Arab countries. Most Arabic language scholars have not moved beyond the traditional classical methods, despite the advantages of modern technology, such as speed, efficiency, and easier evaluation of results, which can greatly aid researchers in selecting outcomes and assessing information.

Conclusion:

This study has reached a set of findings from the perspective of Abdelrahman Al-Hajj Saleh, who asserts that:

1. **The infiltration of colloquial language and local dialects** and their replacement of Modern Standard Arabic resulted from relying on a single level of expression, limited to formal or ceremonial contexts. Consequently, anyone who uses Standard Arabic in daily life -according to Al-Hajj Saleh- faces ridicule and mockery.

2. **The lack of content planning** in curriculum development is one of the major problems affecting Arabic language education. This issue spans all educational stages and sectors. Al-Hajj Saleh notes that the vocabulary provided to learners in the early stages (primary school) does not align with their communicative needs, despite the abundance of words presented.

3. **Teachers' ignorance of pedagogical methods** and their lack of familiarity with effective teaching approaches is a significant problem.

4. **Focusing on the learner** is essential for improving Arabic language education, as the learner is the key to the success of the educational process. Content should be designed according to the learner's needs, interests, and age stage, ensuring relevance and engagement.

5. **Relying on simple, realistic literary texts** rather than exclusively on classical literary texts, which often contain obscure expressions and serve mainly artistic purposes. The focus should be on texts that reflect real-life usage.

6. **Careful selection of vocabulary and structures** in curriculum design is necessary. Planning should be the main mechanism to choose appropriate words and constructions that meet learners' needs.

7. **Integrating modern technological tools into education** is crucial, given the advantages of technology, including faster delivery, reduced effort, and the addition of engaging, motivating elements to the learning process.

These principles, according to Al-Hajj Saleh, form the foundation for revitalizing Arabic language education and ensuring its relevance, accessibility, and effectiveness in contemporary learning environments.

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