



Shawqi Daif's Reformative Approach to Arabic Grammar Pedagogy for Non-Native Learners

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Abstract:

This study aims to find out the views of Shawqi Daif and his efforts in updating the learning of Arabic grammar for non-Arabic speakers as stated in his work *Tajdīd al-Nahw*. This research uses a qualitative approach with the type of library research. The results of this study are as follows: a) Shawqi Daif's views in grammatical reform include the elimination of *i'rāb taqdīrī* (*i'rāb assessment*) and *i'rāb maḥallī* (*i'rāb place*), the neglect of *i'rāb* which does not provide benefits, the preparation of more appropriate definitions and limits for some *nahwu* chapters, the elimination of various materials that are considered excessive in the discussion of grammar, as well as the addition of material that is considered essential in certain chapters. b) The efforts to update the presentation of grammatical material in the book *Tajdīd al-Nahw* are arranged in the form of a gradual study, starting from a discussion of the pronunciation of words, the classification of *fi'il* (verbs), forms of changes and types of letters; followed by a discussion of the classification of *isim* (nouns), forms of change and types; Then there is a discussion of words that belong to the category of *marfū'* (*ber-i'rāb raf'*), such as *mubtada'* and *khbar*, *Inna* and her brothers, as well as *lā nāfiyah li al-jins*, then *fā'il* and *nā'ib fā'il*. Furthermore, the discussion of words that belong to the category of *manṣūb* (*ber-i'rāb naṣb*) begins with a direct object (*maf'ūl bih*). After that, a complementary study of the previous *nahwu* chapters was also presented, as well as additional discussions that included themes of *zīkr* (mention) and *ḥadf* (elimination), *tamyīz*, *mudhāf ilayh*, as well as the elimination of the answer to the condition or oath indicated through contextual clues or indications of meaning.

Keywords: *Shawqi Daif, term2,*

Abstrak:

Penelitian ini bertujuan untuk mengetahui pandangan-pandangan Shawqi Daif serta upayanya dalam pembaruan pembelajaran tata bahasa Arab bagi penutur non-Arab sebagaimana tertuang dalam karyanya *Tajdīd al-Nahw*. Penelitian ini menggunakan pendekatan kualitatif dengan jenis library research. Adapun hasil dari penelitian ini adalah sebagai berikut: a) Pandangan Shawqi Daif dalam pembaruan tata bahasa mencakup penghapusan *i'rāb taqdīrī* (*i'rāb taksiran*) dan *i'rāb maḥallī* (*i'rāb tempat*), pengabaian *i'rāb* yang tidak memberikan manfaat, penyusunan definisi dan batasan yang lebih tepat untuk beberapa bab *nahwu*, penghapusan berbagai materi yang dianggap berlebihan dalam pembahasan tata bahasa, serta penambahan materi yang dianggap esensial pada beberapa bab tertentu. b) Adapun upayanya dalam memperbarui penyajian materi tata bahasa dalam buku *Tajdīd al-Nahw* disusun dalam bentuk kajian bertahap, dimulai dari pembahasan tentang pelafalan kata, klasifikasi *fi'il* (kata kerja), bentuk-bentuk perubahan dan jenis-jenis huruf; dilanjutkan dengan pembahasan tentang klasifikasi *isim* (kata benda), bentuk-bentuk perubahan dan jenis-jenisnya; kemudian pembahasan tentang kata-kata yang termasuk kategori *marfū'* (*ber-i'rāb raf'*), seperti *mubtada'* dan *khbar*, *inna* dan saudara-saudaranya, serta *lā nāfiyah li al-jins*, kemudian *fā'il* dan *nā'ib fā'il*. Selanjutnya, pembahasan mengenai kata-kata yang termasuk kategori *manṣūb* (*ber-i'rāb naṣb*) diawali dengan objek langsung (*maf'ūl bih*). Setelah itu, disampaikan pula kajian pelengkap terhadap bab-bab *nahwu* sebelumnya, serta pembahasan tambahan yang meliputi tema tentang *zīkr* (penyebutan) dan *ḥadf* (penghapusan), *tamyīz*, *mudhāf ilayh*, serta penghapusan jawaban syarat atau sumpah yang ditunjukkan melalui petunjuk kontekstual atau indikasi makna.

Kata Kunci: *Shawqi Daif, Rules of Nahwu.*

INTRODUCTION / المقدمة

Arabic grammar (*qawā'id al-lughah al-'Arabiyyah*) is a branch of knowledge specifically studied within the discipline of *naḥw* (syntax). This field addresses the forms of words in the Arabic language, their grammatical states, and positions, both individually and when constructed within a sentence structure (حَقْنَى بَكَ نَاصِفٌ وَ زَمَلَاؤُهُ, n.d.). Consequently, Arabic grammar is also referred to as *qawā'id al-naḥwiyyah*, encompassing discussions on the grammatical functions and positions of words in sentence structures based on *i'rāb* (inflection), such as *mubtada'* and *khavar*, *fā'il* and *maf'ūl*, plural forms, and others (Hermas, 2019, 2020; Madi & Al-Khalifa, 2018).

However, Arabic grammar is often regarded as one of the most complex and challenging aspects of Arabic language learning. This difficulty is not only experienced by non-native learners but also by native speakers of Arabic (Haskel-Shaham, Klaus, & Tamir, 2018; Rajab, 2020; Shehata, 2018). One of the main causes of this challenge lies in the complexity of *naḥw* and *ṣarf* (morphology) materials taught across various levels of education (النَّاقَةُ, 1985). In response, numerous reform efforts have been undertaken throughout history to modernize and simplify the teaching of Arabic grammar. One of the earliest and most notable attempts was made by Ibn Maḍā' al-Qurṭubī in his work *al-Radd 'alā al-Naḥwiyyīn*, in which he critically rejected the theory of *'āmil* (governing word), a foundational principle in traditional Arabic grammar.

In the modern era, reformist efforts began with Rifā'ah al-Ṭaḥṭāwī through his work *al-Tuḥfah al-Maktabiyyah li-Taqrīb al-Lughah al-'Arabiyyah*, followed by Ḥafnī Nāṣif and his colleagues in *Qawā'id al-Lughah al-'Arabiyyah*, as well as 'Alī al-Jārim and Muṣṭafā Amīn in *al-Naḥw al-Wāḍiḥ*. Later, Abdellah introduced a bold new approach in his book *Iḥyā' al-Naḥw*, in which he proposed abolishing the theory of *'āmil*, although he was unaware of Ibn Maḍā' 's manuscript at the time since it had not yet been published (Abdellah & Haridy, 2017). Despite the conceptual similarities, Ibrāhīm Muṣṭafā's approach is considered an independent initiative.

Another significant figure in the reform of Arabic grammar is Shawqī Ḍaif. His reformist ideas emerged from the observation that many Arab countries expressed concern over the younger generation's weak command of Arabic grammar and even their inability to speak correctly in formal Arabic (Alver, 2019; Hardie & Ibrahim, 2021; Wahba, England, & Taha, 2017). He attributed this issue to the traditional *naḥw* system, which is overly theoretical, laden with excessive terminology, and disconnected from practical language use.

Shawqī Ḍaif's reform efforts began in 1947 when he edited and wrote a critical introduction to Ibn Maḍā' 's *al-Radd 'alā al-Naḥwiyyīn*. In this introduction, he proposed a new approach emphasizing the simplification of *naḥw* for beginners and learners. His ideas were based on three core principles derived from Ibn Maḍā' 's thought, complemented with practical examples to support his methodology (1992, وآخرين).

Moreover, Shawqī Ḍaīf gained institutional support. The Ministry of Education—then known as the Ministry of *Ma'ārif*—formed a scholarly committee to review the *naḥw* curriculum and recommend simplification. These proposals were discussed in a session of the *Majma' al-Lughah al-'Arabiyyah* (Academy of the Arabic Language) in 1945 and were largely approved. However, the books produced based on these recommendations did not gain widespread acceptance. This situation led Shawqī Ḍaīf to develop a more applicable alternative approach grounded in Ibn Maḍā's ideas (1992, وآخرين).

Far from being confined to theoretical frameworks, Shawqī Ḍaīf continued to refine his ideas until 1977, when he formally submitted a project to the *Majma' al-Lughah al-'Arabiyyah* advocating for the simplification of Arabic grammar. This project was largely approved in 1979, culminating in his monumental work *Tajdīd al-Naḥw*. The book presents a new classification model for Arabic grammar, built upon the principles he had outlined in the introduction to *al-Radd 'alā al-Naḥwiyyīn*, along with additional concepts discussed in its preface (1982, ضيف). Based on this background, the primary aim of this study is to examine Shawqī Ḍaīf's perspectives and contributions to the reform of Arabic grammar pedagogy for non-native speakers, as articulated in his work *Tajdīd al-Naḥw*.

RESEARCH METHOD / المنهجية

This study employs a qualitative approach, which does not require the formulation of hypotheses but focuses on describing phenomena in a detailed and comprehensive manner (Arikunto, 2002; Kemparaj & Chavan, 2013). The objective of this approach is to understand and interpret various symptoms or ideas comprehensively based on the qualitative data obtained (Sukardi, 2003). This approach is deemed appropriate because the data required in this study are not numerical or statistical, but rather conceptual and narrative information related to the content and structure of ideas.

The type of research used is library research, which involves an in-depth examination of various primary and secondary reference sources relevant to the research topic. These sources include books, scholarly journals, articles, documents, archives, and valid digital or online resources (Hasan, 2002).

The data analysis method applied in this study is content analysis, a technique used to systematically identify, examine, and interpret meaning from textual data. The researcher analyzes the data based on key themes related to Shawqī Ḍaīf's reformative ideas in Arabic grammar pedagogy, particularly as presented in his seminal work *Tajdīd al-Naḥw*. The analysis follows three stages: data reduction, data presentation, and conclusion drawing.

FINDINGS AND DISCUSSION / نتائج البحث و المناقشة

Shawqī Ḍaīf's Perspective on Reforming Arabic Grammar Instruction for Non-Native Speakers

Shawqī Ḍaīf's perspective on reforming Arabic grammar is reflected in his modern and scientifically grounded presentation of grammatical concepts. His primary goal was to refine and simplify Arabic grammar to make it more accessible and comprehensible, particularly for non-native learners. He sought to reconstruct the grammatical system by establishing six foundational principles. Three of these principles emerged from his critical study and editing of *al-Radd 'alā an-Nuḥāt*, while the other three were the result of ongoing intellectual reflection, persistent scholarly efforts, and a deep commitment to grammar reform over many years following the publication of that work.

In 1977, Shawqī Ḍaīf proposed a reform project to the *Majma' al-Lughah al-'Arabiyyah* (Academy of the Arabic Language), building on the initial three principles, and introduced a fourth principle discovered during that period. Later, in 1981, two more principles emerged from the depth of his thought and dedication to grammatical reform. Thus, a total of six core principles guided his comprehensive reclassification of Arabic grammar, aiming to simplify its complexities and enhance its pedagogical effectiveness, especially for non-native learners.

The six foundational principles of Arabic grammar reform, as articulated by Shawqī Ḍaīf in *Tajdīd an-Naḥw*, are as follows:

First Principle: Reorganization of Grammar Chapters

As part of this restructuring, Shawqī Ḍaīf proposed eliminating eighteen chapters found in traditional grammar books. These included chapters on *kāna* and its sisters, *mā*, *lā*, and *lāt* (which function like *laysa*), *kāda* and its sisters, *ḡanna* and its sisters, *a'lama* and its sisters, *tanāzu'* (conflict of grammatical case), *isytiḡhāl* (preoccupation with declension), *ṣifah musyabbahah*, *ism tafḍīl* (superlative nouns), *ta'ajjub* (exclamatory expressions), *madḡ* and *ḡamm* (praise and criticism), *kunāyāt al-'adad* (numerical expressions), *ikhtiṣāṣ*, *taḡdhīr*, *ighrā'*, *tarkhīm* (word shortening), *istiḡāthah* (cry for help), and *nudbah* (lamentation).

Additionally, the chapters on *iḡāfah* (genitive construction) and *tawābi'* (syntactic dependencies) were incorporated into the section on *ism* (noun) in the second part of his book. Importantly, the elimination of these chapters did not mean their contents were completely removed from grammatical study. Rather, they were integrated into more relevant chapters. For example, the chapters on *kāna*, *kāda*, *ḡanna*, and *a'lama* were moved to the section on *maḡ'ūl bih* (object) because Ḍaīf viewed these verbs as complete (*fi'l tamm*), and what was traditionally termed *ism kāna* (subject of *kāna*) should instead be considered the *fā'il* (subject), while the *ḡhabar kāna* (predicate) could be interpreted as *ḡāl* or *maḡ'ūl*, depending on the verb's transitivity.

Following this approach, the chapters on *mā*, *lā*, and *lāt* were also eliminated, as these particles were seen as structurally analogous to *laysa*. Ḍaīf argued they were more appropriately addressed within the context of *maḡ'ūl* constructions. He eliminated *lā* due to its inconsistent usage patterns. As for *lāt*, which appears only once in the Qur'an, it was classified as a temporal negation particle and reassigned to the category of *shibḡ al-jumlah* (semi-sentential phrases). Meanwhile, *mā*, which appears more frequently in the Qur'an, was reanalyzed such that the noun following it is treated as a raised *mubtada'* (subject), and its *ḡhabar* (predicate) is in the accusative case (*maṣṣūb*) due to the elision of a prepositional particle (*ḡarf jarr*), rather than a direct grammatical effect of *mā* itself.

The researcher agrees with Ḍaīf's decision to remove the chapters on *kāna*, *kāda*, *ḡanna*, and *a'lama*, and to incorporate them into the discussion of *maḡ'ūl bih*, although there is a difference in opinion regarding the classification of these sentence structures as verbal sentences (*jumlah fi'liyah*). Similarly, the removal of *lā* that functions like *laysa* is supported, but there is a divergence in perspective concerning *mā* and *lāt*. Shawqī Ḍaīf's claim that the predicate following *mā* is in the accusative due to a missing *ḡarf jarr* is considered problematic, since grammatically the predicate does not require a *ḡarf jarr* and its addition is primarily for emphasis, as in the overuse of *min* before the *mubtada'*. Likewise, redefining the *lāt* construction as a *shibḡ al-jumlah* in order to remove it risks distorting the fundamental sentence structure, which is composed of two essential elements. The Qur'anic verse (*fanāḡau wa lāt ḡīna manāṣ*) is also difficult to interpret

coherently without assuming an omitted element. Thus, the researcher maintains that *mā* and *lāt* should remain within the *mubtada' -khabar* framework, while acknowledging their syntactic influence on subject elevation and predicate suppression—similar to how *ḥarf jarr* influences such structures.

Second Principle: Elimination of *I'rāb Taqdīrī* and *I'rāb Maḥallī*

The second principle proposed by Shawqi Daif is the elimination of *i'rāb taqdīrī* (grammatical analysis based on estimation) and *i'rāb maḥallī* (grammatical analysis based on semantic position), inspired by the thoughts of Ibn Maḍā' and the recommendations of the Egyptian Ministry of Education Committee in 1938. According to Shawqi Daif, in a sentence such as *jā'a al-fatā*, one should say that *al-fatā* is the *fā'il* (subject) with the status (*maḥall*) of nominative (*raf'*). In the sentence *hādhā Zayd*, *hādhā* is the *mubtada'* (subject) with a nominative status. This reflects a generalization in grammatical terminology. Meanwhile, in the sentence *Zayd yaktubu*, *yaktubu* is a verbal sentence (*jumlaḥ fi'liyyah*) functioning as the predicate (*khabar*), without the need to specify its grammatical status further.

Shawqi Daif outlines several implications of eliminating *i'rāb taqdīrī* and *maḥallī* as follows:

1. Elimination of the assumption of hidden elements related to adverbials and prepositional phrases. He argues that adverbs of place or time (*ẓarf*) and prepositional phrases (*jar wa majrūr*) function directly as syntactic elements (such as *khabar*) in the sentence, without needing to assume a hidden element such as *mustaqirrun* or *istiḡarr*. For instance, in the sentence *Zayd fī al-dār*, *fī al-dār* is considered the *khabar*, not a prepositional phrase linked to an implied predicate.
2. Elimination of the assumed presence of *an* after *fā' sababiyyah* and *wāw ma'iyyah*. Ibn Maḍā' criticized the assumption of an implied *an* particle after *fā' sababiyyah* (causal *fa*) and *wāw ma'iyyah* (comitative *waw*), asserting that the present tense verb (*fi'l muḍāri'*) in such contexts is directly rendered in the *manṣūb* (accusative) form due to the influence of the particle itself. Shawqi Daif follows this view in his work, eliminating the need to posit a hidden *an*.
3. Elimination of secondary *i'rāb* signs (*'alāmāt i'rāb far'iyyah*). This principle states that all grammatical signs must be the original (*aṣliyyah*) signs appropriate to their positions, without replacing one sign with another. Shawqi Daif applies this principle consistently throughout his book, thus avoiding the use of alternative *i'rāb* signs—such as replacing *ḍammah* with *wāw* or *kasrah* with *yā'*—except in cases where absolutely necessary and where no original sign can be applied.

Third Principle: *I'rāb* as a Means for Pronunciation Accuracy

Shawqi Daif begins this principle with the view that *i'rāb* (grammatical analysis) is not an end in itself, but rather a means to achieve accurate pronunciation. If *i'rāb* fails to improve pronunciation, then it becomes useless. Based on this principle, he proposes eliminating *i'rāb* for expressions such as *lā siyamā*, certain tools of *istisnā'* (exclusion), conditional nominal particles, *kam* (both interrogative and declarative forms), and the particles *an* and *ka'anna* in their lightened (خفيفة) forms.

He argues that the lightened *an* in the verse: "*afalā yarawna an lā yarji'u ilayhim qawlan wa lā yamliku lahum naf'an wa lā ḍarran*" serves merely as a connector, similar to *an* in the verse: "*fa-awḥaynā ilayhi an iṣṇa' al-fulk*", and also like the lightened form of *ka'anna*.

Regarding *lā siyamā*, grammarians have long struggled to analyze it, even though

the word that follows it can be read with *raf'*, *naṣb*, or *jarr*. So why complicate something that offers no benefit? Therefore, *i'rāb* for this expression should be eliminated. Similarly, *i'rāb* for the verb in *istisnā'* should also be removed; it should simply be considered an exclusion particle, with the word that follows it as the *mustathnā* (excluded element) in the accusative (*naṣb*) case. Words like *ghayr* and *siwā* in the context of *istisnā'* should be treated as descriptive elements (*ḥāl*).

In addition, the *mufarraġ* form of *istisnā'* should be excluded from the category of *istisnā'*, as it actually belongs to the realm of restriction (*qaṣr*) and specification (*takḥṣīṣ*), as determined by the Ministry Committee. Based on this, *i'rāb* for both interrogative and declarative *kam* should be eliminated, and it should simply be labeled as an interrogative or informative particle. The same applies to conditional tools such as *man*, *mā*, *mahmā*, *ayy*, *ayna*, *annā*, *ḥaythumā*, *matā*, *idhā*, *kayfama*—all of which, according to him, need not undergo *i'rāb*, as it does not contribute to pronunciation accuracy.

The researcher agrees with Shawqi Daif on eliminating *i'rāb* for *lā siyamā*, and in treating the lightened *an* and *ka'anna* merely as connectors. The researcher also supports eliminating *i'rāb* for the *istisnā'* verb and removing *istisnā'* *mufarraġ* from the *istisnā'* category. However, the researcher maintains the view of classical grammarians in preserving *i'rāb* for *ghayr* and *siwā* within the *istisnā'* chapter. As for the proposal to eliminate *i'rāb* for *kam* (interrogative and declarative) and conditional particles, the researcher does not agree with this view.

Fourth Principle: Establishing Precise Definitions and Boundaries

In this principle, Shawqi Daif pays special attention to the need for formulating more accurate and unambiguous grammatical definitions, particularly regarding three syntactic elements: *maf'ūl muṭlaq* (absolute object), *maf'ūl ma'ah* (accompaniment object), and *ḥāl* (circumstantial adverbial). He criticizes the definitions provided by Ibn Hisham, considering them unstable and lacking precision, and he proposes alternative formulations that he deems clearer and more applicable.

The following is a comparison between the definitions of these three elements as given by Ibn Hisham and by Shawqi Daif:

1. **Maf'ūl Muṭlaq (Absolute Object).** According to Ibn Hisham: "A noun that emphasizes the meaning of the predicate or explains its type or quantity." According to Shawqi Daif: "A noun in the accusative case (*manṣūb*) that confirms the predicate, describes it, or explains it through a particular form of clarification." Daif's formulation, which includes the phrase "*bi-ḍarbin min at-tabi'yīn*" ("by a particular type of clarification"), encompasses all substitute forms of *maf'ūl muṭlaq*, such as synonyms, verbal nouns (*maṣdar*), and other derivatives, thus expanding the scope of the concept more systematically.
2. **Maf'ūl Ma'ah (Accompaniment Object).** According to Ibn Hisham: "An additional noun that follows a *wāw* meaning *ma'a* (with), which comes after a sentence containing a verb or a word carrying the meaning and particles of a verb." According to Shawqi Daif: "A noun in the accusative case (*manṣūb*) that follows *wāw* not as a conjunction (*ḥarf 'aṭf*), but with the meaning of *ma'a* (with)." This definition facilitates the identification of the accompaniment object in a sentence without relying strictly on the explicit presence of a verb.
3. **Ḥāl (Circumstantial Adverbial).** According to Ibn Hisham: "An additional attribute mentioned to describe a condition." According to Shawqi Daif: "An attribute of its possessor, expressed as an indefinite noun (*nakirah*), temporary in nature, and in

the accusative case (*manṣūb*).” This definition clarifies the temporary quality and the direct relationship between the *ḥāl* and its possessor (*ṣāhib al-ḥāl*), while emphasizing the non-permanent nature that characterizes a *ḥāl*.

The researcher expresses agreement with Shawqi Daif’s formulations for these three concepts, as they are considered more operational and easier to apply in syntactic analysis. However, the researcher offers an alternative wording for the definition of *ḥāl* to make it more concise and directly substantive, namely: “a *manṣūb* indefinite noun (*nakirah*) that serves as a temporary attribute of its possessor.” Furthermore, the researcher also emphasizes that the definition of *maf’ūl muṭlaq* proposed by Shawqi Daif remains rooted in the theory of *‘āmil* (the grammatical governor, typically the verb affecting what follows it), as implied in the phrase “*ism yu’akkidu ‘āmilahu*”—that is, a noun whose accusative state is governed by the verb it emphasizes.

Fifth Principle: Elimination of Non-Essential Elements

Shawqi Daif believes that one form of simplification and reform in Arabic grammar is the removal of additional elements that do not impact the core rules. He proposes eliminating the conditions traditionally attached to the use of *ism tafḍīl* (comparative/superlative noun) and *fi’l ta’ajjub* (verbs expressing amazement), arguing that the examples of their usage are sufficient without the need for lengthy conditions.

He also abolishes the rules regarding *ism ālah* (instrumental noun), considering them to be based solely on auditory transmission (*samā’*), and he suggests removing the conditions for forming diminutives (*taṣghīr*) and their rarely used forms in everyday speech—such as the diminutive of *fi’l ta’ajjub*. He eliminates most of the rules in the chapter on *al-nisbah* (attributive adjective formation), deeming them currently irrelevant, as well as many of the obligatory conditions for fronting either the *mubtada’* (subject) or the *khabar* (predicate), grouping these issues under the broader category of *al-taqdīm wa al-ta’khīr* (fronting and postponement).

Similarly, he removes the specific conditions for omitting the *mubtada’* or *khabar*, instead unifying them under the chapter *al-dzīkr wa al-ḥadhf* (mention and omission). He also abolishes discussions of the function of *lā* when followed by *mā kāffah*, as this construction is not found in contemporary language. Additionally, he eliminates the rule of coordination (*‘atf*) onto *inna* and its subject (*ismuhā*), arguing that such constructions are simply independent *mubtada’* (subjects) whose predicates are omitted and understood from context.

Shawqi Daif also discards the rule that permits *na’t* (adjective), *tawkīd* (emphasis), or *badal* (substitution) of the *ism inna* or *ism lā nāfiyah li al-jins* to be read either in the nominative (*rafa’*) or accusative (*naṣb*); he simplifies this by allowing only the accusative. He removes the varied declensions found in the expression *lā ḥawla wa lā quwwata illā billāh*, as well as the lengthy conditions in discussions of *maf’ūl ma’ah*.

Furthermore, he eliminates many grammatical views regarding *tābi’ al-munādā* (modifiers in vocative expressions), as well as the distinctions between nominative and accusative forms, which he regards as artificial constructs of grammarians. Yet, the Qur’an states: “*Yā jibālu awwibī ma’ahu wa al-ṭayra*”, which indicates the presence of genuine declension forms.

He also removes the rule concerning the grammatical governance (*‘amal*) of the *maṣdar* (verbal noun) whether in indefinite or definite form (with *al*), as it is considered no longer used in contemporary Arabic. Moreover, he eliminates the rule of attaching a *maṣdar* to an object before the subject (*fā’il*), and removes the concept known among grammarians

as *fā'il sad-da masadd al-khabar* (a subject that takes the place of a predicate), due to its unreliable examples, absence from the Qur'an, and lack of prevalence in actual language use.

The researcher agrees with Shawqi Daif on all these points, as they are all aimed at simplifying grammar for learners—especially for non-Arabic-speaking learners.

Sixth Principle: The Addition of Various New Elements

These additions are quite diverse and are intended to clarify Arabic language constructions in the minds of grammar learners. Among these additions is a specific discussion on pronunciation rules. Shawqi Daif argues that in the past, pronunciation was taught alongside the memorization of the Qur'an. However, since today's generation no longer places as much emphasis on Qur'anic memorization, pronunciation must now be taught through grammar books.

These additions include discussions on *tā' al-ta'nīs* (the feminine ending and its various meanings), the two *nūn* letters in the plural and dual forms (explained as substitutes for *tanwīn* in the singular form), and the distinction between *ism jam'* (collective nouns) and *ism jins jam'* (generic plural nouns). He also addresses *nūn al-wiqāyah*, the syntactic relationship between *muḍāf* and *muḍāf ilayh*, and the relationship between *tābi'* and *matbū'* within the morphological section (*ṣarf*).

In his syntactic (*naḥwu*) discussions, he notes that plural forms of inanimate objects—especially those related to the natural world, physical matter, and natural phenomena—should be treated as singular when used with predicates (*khabar*), adjectives (*na't*), and verbs (*fi'l*). This addition is considered beneficial, even though this usage is already familiar in language practice; classical grammarians never discussed it separately.

He also includes forms such as *ukharā*, *aḥād*, and *muwaḥḥad* under the category of *mamnū' min al-ṣarf* (diptotes). Additionally, he considers the arrangement of special chapters on *al-dzīkr wa al-ḥadhf* (mention and omission), and *al-taqdīm wa al-ta'khīr* (fronting and delaying), as part of the new additions.

However, the researcher disagrees with this approach, noting that traditional grammarians have already addressed all these issues in their respective sections. Daif himself demonstrates this in the chapter on *tanāzu'*, which he eliminates, merely referencing its applied forms within the discussions on *fā'il* and *maf'ūl*. While he aims to simplify grammatical chapters at the beginning of the book to make learning easier, at the same time, he introduces new chapters—an approach that the researcher views as contradictory in methodology and an added burden for learners, especially for non-native Arabic speakers.

Shawqi Daif's Efforts in the Reform of Arabic Grammar Through His Work *Tajdīd al-Naḥw*.

Shawqi Daif's efforts to reform the method of presenting Arabic grammar (*naḥw*) in his book *Tajdīd al-Naḥw* can be categorized into six main parts, the first of which is outlined as follows:

Part One: On Word Pronunciation, the Classification of Verbs, Their Derivational Forms, and Types of Particles

The study of word pronunciation is among the new topics introduced by Shawqi Daif into the domain of Arabic grammar. However, the researcher offers a critical note concerning Daif's integration of pronunciation with the discussion on *al-shamsiyyah* and *al-qamariyyah* within the section on verbs (*fi'l*). It is argued that pronunciation should have been presented in a separate section, as it is more closely related to *ism* (nouns) than to

fiʿl (verbs).

In the discussion on word pronunciation, Shawqi Daif uses the subtitle “*Makharij al-Ḥurūf*” (articulation points of letters). The researcher suggests that a more appropriate term would be “*Makharij al-Aṣwāt*” (articulation points of sounds), as letters represent written symbols of the sounds being pronounced. Nonetheless, Shawqi adheres to classical terminology as used by earlier scholars, despite frequently critiquing their methods and terminologies elsewhere in his work.

In his treatment of particle types, Shawqi addresses only *ḥurūf al-maʿānī* (particles of meaning) without explicitly using this term, and he does not discuss *ḥurūf al-mabānī* (structural letters), which are fundamental in word construction according to traditional grammarians (Monhem Ibrahim, 2020; Salem et al., 2020; Žammit, 2021). This omission illustrates that, although he aims to reform grammar, in some cases, his approach is less systematic than that of classical scholars.

The integration of phonetics into grammatical studies was also practiced by early scholars. The difference lies in its placement: traditional scholars typically addressed phonetics after discussing syntax (*naḥw*) and morphology (*ṣarf*), whereas Shawqi places phonetics at the beginning, treating it as a prelude to *ṣarf* and *naḥw* (Farrugia, 2018; Hermas, 2018; Moghnem, 2020). While this reflects a more modern approach, the blending of these two methodologies results in a somewhat inconsistent structure.

When discussing *fiʿl muḍaʿʿaf* (doubled verbs), such as *ṣadda* and *irtadda*, Shawqi provides insufficient explanation regarding the processes of *idghām* (assimilation) and *fakk al-idghām* (disassimilation). He merely notes that these issues “require further review.” Similarly, in addressing the formation of the *fiʿl muḍāriʿ* (imperfect verb) and its changes in *iʿrāb*—whether in *rafaʿ*, *naṣb*, or *jazm*—Shawqi largely follows the traditional grammatical model. He does not apply his own proposed approach, which involves classifying *muḍāriʿ* verbs built on *fath* as part of the *manṣūb* category, and those built on *sukūn* as part of the *majzūm* category. According to this framework, these forms could be classified simply as either *manṣūb* or *majzūm*.

Part Two: On the Classification of Nouns, Their Derivational Forms, and Types

In this section, Shawqi Daif explores the structure and classification of nouns (*ism*) from various perspectives: definiteness and indefiniteness (*taʿrīf wa tankīr*), masculinity and femininity (*tadhkīr wa taʿnīth*), phonetic soundness and irregularity (*ṣiḥḥah wa iʿtilāl*), as well as singular, dual, and plural forms. He distinguishes between the *nūn* used in dual and plural noun forms and the *nūn* found in the five specific verb forms (*afʿāl al-khamsah*), explaining that the former functions as a substitute for *tanwīn* found in singular nouns.

Shawqi Daif also discusses the difference between *ism dhāt* (concrete nouns) and *ism maʿnā* (abstract nouns), which then leads to a treatment of *maṣādir* (root nouns) and *mushtaqqāt* (derived forms), along with their types. Furthermore, he elaborates on the distinction between *iʿrāb* (inflection) and *bināʾ* (inflexibility), signs of *iʿrāb*, and categories of nouns that are grammatically fixed (*mabnī*). He also discusses the distinction between *ism muḍāf* (construct noun) and non-*muḍāf*, including types of *idāfah* (genitive constructions). The section continues with a discussion on the concept of *tābiʿ wa matbūʿ* (dependent and governing elements) and the various types of *tawābiʿ* (syntactic followers), ending with discussions on *taṣghīr* (diminutive forms) and *nasab* (attribution).

However, the researcher notes that Shawqi Daif presents no real innovation in his discussion of *ḍamīr* (pronouns), merely repeating the contents and terminology found in classical *naḥw* literature. One particular term criticized is *ḍamīr mustatir jawāzan*

(optionally hidden pronoun), which is deemed inaccurate (Barrett, Trosky, & Tawadrous, 2018; Djedai, 2019; ParahitaAnandi & Zailaini, 2019) Literally, this term suggests that the pronoun may optionally be made explicit. In practice, however, if the pronoun appears overtly, it no longer functions as the syntactic subject (*fā'il*), but rather serves as an emphatic element reinforcing the hidden *fā'il*. This is evident in the Qur'anic verse:

"فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ"
(Surah al-Baqarah, 2:282)

In this context, the word *huwa* appears not as an independent *fā'il* but as an emphatic marker. Therefore, the term *mustatir jawāzan* does not accurately capture its syntactic function, and an alternative term that better reflects its grammatical role is needed (Al-Jahwari & Abusham, 2019; Alghabban, Al-Dawsari, & Hendley, 2021; Terbeh, Trigui, Maraoui, & Zrigui, 2018).

The researcher also critiques Shawqi Daif's interpretation of the sentence *Khālid tiyābuhu naẓifah*, which he considers a case of *badal ishtimāl* (appositional substitution denoting inclusion), with the *mubdal minhu* being the *mubtada'* (subject). The researcher argues that the sentence is better understood as a structure comprising a simple noun (*ism mufrad*, i.e., *Khālid*) followed by a nominal sentence (*jumlaḥ ismiyyah*) functioning as the predicate (*khabar*), namely *tiyābuhu naẓifah* (Han & Oh, 2018; Xuan, Ismail, & Zailani, 2020) This interpretation aligns with classical *naḥw* literature. In fact, Shawqi Daif himself acknowledges this type of predicate construction when discussing various forms of *khabar*, which may include a single word (*mufrad*), a verbal sentence (*jumlaḥ fi'liyyah*), or a nominal sentence (*jumlaḥ ismiyyah*), as in the example: *Zayd sha'ruhu jayyid*.

Part Three: On Words in the Nominative Case (Marfū'āt)

In this section, Shawqi Daif begins with a discussion on the *mubtada'* (subject) and *khabar* (predicate), followed by *inna* and its sisters (*inna wa akhawātuhā*), and the use of *lā* for the negation of genus (*lā nāfiyah li al-jins*). He proceeds to elaborate on the *fā'il* (active subject) and *nā'ib al-fā'il* (agent-substitute in the passive voice), largely adhering to the framework of classical *naḥw* scholars, albeit with some unique nuances in his explanations.

For instance, Shawqi Daif provides a more specific definition of *mubtada'* and *khabar*, and describes conditions under which the *mubtada'* may be indefinite (*nakirah*) or even a bound pronoun (*ḍamīr muttaṣil*). He also addresses the agreement between *mubtada'* and *khabar*, the types of *khabar*, the possibility of multiple predicates, and the use of singular feminine predicates when referring to non-rational plural subjects. Additionally, he discusses the syntactic relationship between *mubtada'* and predicate clauses, the omission of either *mubtada'* or *khabar*, and cases where the predicate precedes the subject in word order.

Shawqi Daif further analyzes *lām al-ibtidā'* (the introductory emphatic *lām*), as well as cases where the hamzah in *inna* takes either *kasrah* or *fathah*. He examines the inclusion of the neutralizing particle *mā al-kāffah* in *inna wa akhawātuhā*, and the omission of the predicate in constructions with *lā nāfiyah li al-jins*. He also distinguishes between different functions of *lā*: one that negates a category (*jins*), another that negates individuals (*shakhṣ*), and one that occurs in paired (reduplicated) form (*muthannā*).

In discussing the *fā'il*, Shawqi Daif considers its delayed placement following the verb, whether it is overt (*ẓāhir*) or in the form of a pronoun. He addresses combinations of pronouns and overt nouns as subjects, the agreement in gender between verb and subject, omission of the *fā'il*, *fā'il* expressed through full sentences, and cases where the *fā'il* is

syntactically *majrūr* (genitive in form) though not in function (Al-Assaf, 2021). With this approach, Shawqi Daif remains grounded in traditional *naḥw* principles. Although in certain areas he attempts simplification or introduces alternative perspectives, these efforts do not yet represent a significant departure from the classical grammatical paradigm.

Part Four: On Words in the Accusative Case (*Maṣṣūbāt*)

Shawqi Daif opens this section with a discussion on the *maḥʿūl bihi* (direct object), incorporating examples from *kāna wa akhawātuhā* (*kāna* and its sisters), *kāda wa akhawātuhā*, *ẓanna wa akhawātuhā*, and *aʿlama wa akhawātuhā*. This discussion is interwoven with explanations of *fiʿl lāzim* (intransitive verbs) and *fiʿl mutaʿaddī* (transitive verbs). He also addresses the syntactic order of the *fāʿil* (subject) and *maḥʿūl bihi*, the omission of the *maḥʿūl*, instances where the *maḥʿūl* appears in a genitive (*majrūr*) form though semantically accusative (*maṣṣūb*), and vice versa—where a seemingly accusative form logically requires the genitive case.

He then moves on to the *maḥʿūl muṭlaq* (cognate accusative) and the various substitutes for it (*nāʿib maḥʿūl muṭlaq*), followed by a comprehensive treatment of the *maḥʿūl fih* (adverbial of time and place), in which he classifies *ẓarf* expressions into *muʿrab* (declinable) and *mabnī* (indeclinable) types. After this, he discusses the *maḥʿūl lahu* (adverbial of purpose) and *maḥʿūl maʿah* (accompaniment object).

Once the *maḥʿūl* categories are covered, he turns to the chapter on *istithnāʾ* (exceptions), treating the tools of exception in line with classical grammatical works. He continues with a detailed and expansive discussion on *ḥāl* (circumstantial qualifiers), providing a definition of *ḥāl* based on his own formulation.

A clear innovation appears in Shawqi Daif's treatment of *tamyīz* (specification). He presents this topic in a newly structured and systematic form, even integrating into it various other chapters he had earlier suggested for removal (Alqadheeb, Asif, & Ahmad, 2021; Alshemali & Kalita, 2021). By organizing their examples within the framework of *tamyīz*, he demonstrates a reorganization of materials that reflects an effort at both simplification and conceptual consolidation (Daud, Wong, Ghani, & Ramli, 2021; Dussling, 2018; Nour & Abdallah, 2020). This section concludes with a concise discussion of *al-nidāʾ* (vocative expressions), which, although brief, remains consistent with the traditional methodology found in classical *naḥw* literature.

Part Five: Supplementary Topics in Arabic Grammar

In this final section, Shawqi Daif discusses supplementary topics that complement the foundational issues of grammar addressed in the previous chapters. He begins with an exposition of the three verb forms (*māḍī* – past, *muḍāriʿ* – present/future, and *amr* – imperative), along with the temporal meanings inherent in each form. He also explains the grammatical status of verbs with regard to *iʿrāb* (inflection) and *bināʾ* (morphological fixity), which leads him into a discussion on conditional sentences (*jumlaḥ shartīyyah*) and the tools used to express conditionality.

Following the discussion on conditional structures, Daif turns to a series of classical topics, including *al-ʿadad* (numbers and numerals), *al-mamnūʿ min al-ṣarf* (diptotes—nouns that do not accept *tanwīn* and cannot take the genitive *kasrah* ending), and the grammatical governance (*ʿamal*) of verbal nouns (*maṣḍar*) and other derived forms (*mushtaḳāt*) that function similarly to verbs. He concludes this section with an overview of *ḥurūf al-ziyādah* (augmentative letters in morphological derivation).

Daif's explanation of conditional sentence structure is concise and effective.

However, he omits discussion of an important syntactic pattern wherein an explicit noun (*ism ṣāhir*) precedes the verb in a conditional sentence, as exemplified in the Qur'anic verse *Surat al-Tawbah* (9:6): “*Wa in aḥadun mina al-mushrikīn istajāraka fa-ajirhu ...*” (“And if any one of the polytheists seeks your protection, then grant it to him...”). Classical grammarians differ on how to interpret the syntactic role of this preposed noun—some regard it as a subject (*fā'il*) placed before its verb, while others argue that it is the subject of a deleted verb, with the subsequent verb clause clarifying the meaning. In this context, the researcher raises a question: Why is the noun not interpreted as a *mubtada'* (subject of a nominal sentence), with the verb and its pronoun subject (*damīr*) functioning as the *khavar* (predicate)? This invites Shawqi Daif to further explore such syntactic phenomena and to offer his own opinion, in line with the reformist approach to Arabic grammar that he advocates.

Furthermore, Daif offers an intriguing interpretation concerning the use of the particles *inna* and *law* in expressions such as: “*If'al al-khayr wa in lam yuqaddar laka*” (“Do good even if it is not destined for you”) and “*Aḥibb al-nās wa law ādhawka*” (“Love people even if they hurt you”). According to him, in such contexts, *inna* and *law* no longer function as tools of conditionality, but rather act as coordinating particles (*ḥurūf rabṭ*) that do not necessitate an apodosis (consequent clause) (El-Dakhs, Rahman, Muhammad, & Amroun, 2019; Maraoui, Terbeh, & Zrigui, 2018; Zaghouani et al., 2020). This is a valuable observation that enriches our understanding of functional shifts in the usage of particles within actual language practice.

Part Six: Diverse Additions to the Study of Arabic Grammar

This section is a specialized segment that includes various additions deemed by Shawqi Daif as essential components to be incorporated into the study of Arabic grammar, in accordance with his reformist approach. These additions cover the topic of mention and omission of sentence elements (*al-dhikr wa al-ḥadhf*), such as the omission of the *mubtada'* (subject of a nominal sentence) and *khavar* (predicate), the omission of the *fā'il* (subject of a verbal sentence) either along with its verb or separately, the omission of the *maf'ūl bih* (direct object), the omission of the verb *kāna* along with its subject, the omission of the *tamyīz* (specifying complement), the omission of the *muḍāf ilayh* (possessive complement), as well as the omission of the response to a conditional clause or an oath, where the missing part is understood from contextual cues.

Daif then addresses the syntactic phenomenon of the reordering of sentence components (*taqdīm wa ta'khīr*), such as placing the predicate before the subject (*khavar* before *mubtada'*), or placing the direct object before the verb and subject. This discussion reflects his attempt to present a more flexible and dynamic sentence structure in Arabic, one that aligns more closely with natural linguistic usage and communicative practices.

Another significant topic covered in this section is the classification of sentence types based on their syntactic function. In this regard, Shawqi Daif introduces a classification system that diverges from traditional models. He divides sentences into two major categories: independent sentences (*jumal mustaqillah*) and subordinate sentences (*jumal khāḍi'ah*). Independent sentences include *istināfiyyah* sentences that initiate a new discourse, *hiwāriyyah* sentences used in dialogue, *i'tirādiyyah* sentences that serve as insertions or interjections, *tafsīriyyah* sentences that provide explanation, and sentences coordinated (*ma'ṭūfah*) with any of these types (de Luca, 2021; Evans & Alshangiti, 2018). Meanwhile, subordinate sentences include those functioning as predicates (*khavar*), subjects (*fā'il* or *nā'ib fā'il*), direct objects (*maf'ūl bih*), adverbials of circumstance (*ḥāl*),

modifiers (*tābiʿ*), relative clauses (*ṣilah*), genitive complements (*muḍāf ilayh*), as well as responses to conditions and oaths (Akhtar et al., 2020; Al-Khresheh, Khaerurrozikin, & Zaid, 2020; Zoghbor, 2018).

This new classification reflects a clear methodological innovation in Shawqi Daif's approach to Arabic grammar. Rather than simply reproducing the inherited system of classical grammarians, he seeks to reorganize the structures and terminologies of grammar to be more systematic, communicative, and aligned with the needs of contemporary Arabic language instruction and learning.

CONCLUSION / الخلاصة

Based on an in-depth analysis of *Tajdīd an-Naḥw* by Shawqi Daif, it can be concluded that his proposed grammatical reform is founded upon six principal methodologies that reflect a renewed approach to the structuring and presentation of Arabic grammar. These principles include: the systematic reorganization of grammatical chapters to reduce redundancy; the elimination of estimated (*taqdīr*) and locative (*maḥallī*) i'rāb forms; the disregard of i'rāb aspects that do not contribute to semantic clarity or phonetic precision; the establishment of more precise definitions and rules for key grammatical concepts; the removal of discussions deemed irrelevant; and the inclusion of essential elements that reflect the actual syntactic constructions in Arabic discourse.

To implement these principles, Shawqi Daif divides his work into six main parts. The first part addresses phonology, types of verbs and their morphological patterns (*taṣrīf*), and categories of particles, although it exhibits a shortcoming in not treating phonology as a separate subject. The second part offers a detailed discussion of types of nouns (*asmāʿ*), their forms, and the concepts of *i'rāb* and *bināʿ*, including categories of derived nouns (*mushtaqqāt*) and verbal nouns (*maṣādir*). The third part focuses on *al-marfūʿāt*—such as the subject (*mubtadaʿ*) and predicate (*khabar*), the sisters of *inna*, and both the subject (*fāʿil*) and the agent substitute (*nāʾib fāʿil*)—presented with attention to comprehensive syntactic dimensions. The fourth part is dedicated to *al-manṣūbāt*, beginning with the direct object (*mafʿūl bih*), followed by the absolute object (*mafʿūl muṭlaq*), adverbial of time/place (*mafʿūl fih*), object of purpose (*mafʿūl lahu*), the object of accompaniment (*mafʿūl maʿah*), and further discussions on exception (*istisnāʾ*), circumstantial adverb (*ḥāl*), specification (*tamyīz*), and vocative (*nidaʾ*). The fifth part serves as a supplement to the previous sections, covering the use of verb forms, conditional sentence structures, numerals, *manʿ al-ṣarf*, the grammatical action (*ʿamal*) of *maṣādir* and *mushtaqqāt*, and an exploration of augmentative letters (*ḥurūf al-ziyādah*). The sixth part presents various significant additions not previously systematized in classical grammatical works, such as the phenomena of ellipsis (*al-ḥadhf*) and word order variation (*taqdīm wa taʾkhīr*), along with a new syntactic classification of sentence types, categorized into *jumal mustaqillah* (independent clauses) and *jumal khāḍiʿah* (subordinate clauses).

Through this structure and innovative approach, Shawqi Daif not only simplifies but also deeply restructures Arabic grammar content. He does not merely replicate the classical tradition but offers a new, more logical, functional, and communicative system, all while preserving the foundational principles laid down by earlier grammarians. His reform efforts provide a new direction for the development of Arabic grammar studies, making them more applicable and contextually relevant for modern education.

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