

THE RELATION BETWEEN ARABIC LANGUAGE LEARNING AND THE UNDERSTANDING OF ISLAMIC SCIENCES AMONG ARABIC LANGUAGE LEARNERS AT MALAYA UNIVERSITY

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Abstract: *This study investigates the relationship between the Arabic language and Islamic sciences. The paper aims at identifying the impact of learning Arabic on the understanding of Quran Interpretation, Islamic Law (Hadith), and Islamic Jurisprudence. The researcher uses the analytic descriptive approach and used the questionnaire as a data collection method. The population of the study was the students of Arabic language and Islamic Sciences at Malaya University, the sample was 55 students from this department. The main results of the paper were that non-Arab learners of Arabic find it very helpful in understanding the Quran and Islamic sciences. In addition, learners did not think that the Arabic language enables them to comprehend the Islamic sciences completely. Based on these results, the researcher suggested a few recommendations. The main ones are to improve the level of teaching the Arabic language in the university, reinforce the linkage between the Arabic language and the Islamic sciences, encourage using the Arabic language to teach Islamic sciences, and approve the Arabic language for writing the researches related to the Arabic language or Islamic sciences.*

Keywords: *Arabic Language, Arabic Learning, Non-Arabs learners, Islamic Sciences*

Introduction

Arabic has gained increasing importance recently due to the increasing interest of non-Muslims in the knowledge of Islam and its provisions due to the recent negative propaganda of Islam. On the other hand, Muslim youth in non-Arab countries and due to the same reasons wanted to deepen their understanding of religion by going to study Arabic in detail in order to reach their goal. Therefore, some non-Arab countries have taken great interest in providing the appropriate atmosphere for teaching Arabic in a formal manner through various educational institutions and language centers. Malaysia is one of the largest non-Arab Muslim countries that have taken this course and has become increasingly interested in teaching Arabic and Islamic religion. The use of the Arabic language as a means of teaching Islamic Shari'a leads to the contributions of

Malaysian universities to prepare well-educated students in Arabic to understand these sciences by establishing programs to improve the level of Arabic language proficiency such as the corresponding, And others. The University of Malaya is one of those universities. In view of the efforts made by the University of Malaya in the teaching of Arabic language, the researcher decided to study the impact of the teaching of Islamic sciences using Arabic on the response of students and their absorption of these sciences.

Study Objectives

This study aims at:

1. Identifying the impact of learning Arabic language on understanding and learning the Holy Quran, its interpretation and the meanings of its words.
2. Analyzing the impact of learning Arabic on the understanding of Hadiths and their meanings.
3. Identifying the differences in the understanding of Sharia rules among students who learned Arabic and those who did not.
4. Identifying the role played by the University of Malaya as a model in serving Sharia sciences through teaching Arabic to their students.

Problem Statement

This study seeks to answer the following questions:

1. Does Arabic have a clear impact on the comprehension, learning, and deep understanding of the Holy Quran, its interpretation and the meanings of its words?
2. What role does Arabic play in the comprehension of the Hadiths and the understanding of their words?
3. Are there any differences and contradictions between students who learned Arabic and those who did not in understanding the Sharia rules?
4. What role do University of Malaya play in serving Sharia sciences through teaching their students Arabic language?
5. What role does University of Malaya play as a model for serving Sharia sciences through teaching Arabic language?

Depending on the previous questions, the researcher wanted to examine the following hypotheses.

Study Hypotheses

- Teaching Arabic at University of Malaya plays an important role at ($\alpha \geq 0.05$) in the comprehension of the Interpretation of the Holy Quran.
- Teaching Arabic at University of Malaya plays an important role at ($\alpha \geq 0.05$) in the comprehension of the Sharia rules (Hadith).
- Teaching Arabic at University of Malaya plays an important role at ($\alpha \geq 0.05$) in the comprehension of the Islamic Jurisprudence.

Study Limitations

The study was applied on the University of Malaya because they teach Islamic Studies in Arabic, and they offer Arabic Language Programs and Communicative Arabic Courses. The study was conducted during the academic year 2016-2017.

Theoretical Background

Language Definition

Arabs defined language in many ways. Ouali (2018) defines language as "any word that is put to meaning". (p.20). (Qaysi, 2010). Moreover, Alqaysi (2010) defines it as "voices spoken by the speaker to present his thoughts and feelings to others and it is means of social cohesion in which people express their needs and feelings". (p.9). Dash and M. Dash define language as "any means, vocal or otherwise, of expressing or communicating feeling or thought". (p.1). Ismail (2011) defines it as "sounds, words and coordinated formation in a system of its own, with certain meanings and contents, in which all people express their physical needs, mental state and intellectual activities." (p. 21). In addition, Alkhooli (2000) defines the language as "an arbitrary system of voice codes used to exchange ideas and feelings among members of a homogeneous language group". (p.15).

From the previous definitions, we can summarize the main features of a language as follows:

1. Language has an organized and renewable nature.
2. Language is a set of random symbols and these symbols are voiced but they are visible.
3. Symbols are used to communicate between groups.
4. Language exists within a society and a culture.
5. Language and language education have similar characteristics; individuals often acquire language in the same way.
6. Language is a tool for thought and expression of emotion. (Baleigh, 2011).

Language is not only a means of communication between nations but also the only scientific framework that defines the characteristics of a nation. These characteristics result from a certain type of communication and human interaction with the social milieu. Therefore, the language of certain people includes their vision of life, their way of understanding and the way they interact with it. (Faqeer, 2011).

Language Features

1. Language is human, it is a way for people to communicate among themselves and exchange ideas, opinions and information.
2. The language is mainly vocal, and the written form is a secondary form of language.
3. Language vocabulary grows as its speakers become more experienced. Discoveries and inventions necessitate language additions.
4. The language does not grow grammatically, but the grammar may change with evolution. Therefore, the grammatical patterns do not increase because they do not grow.
5. The language is infinite in its sentences.
6. Language is systematic and is subjected to the provisions and regulations at the acoustic level.
7. Language is influenced by the immediate social context. (Al-Kholi, 2010).

Arabic Language Sciences

The history of Arabic language is an experience beyond the horizon of any linguistic and literary theories that have been produced by European languages. The most important characteristic of Arabic language is its profound poetic form, which was refined before Arabic became a written language. (Gu, 2014). The Arabic language spread in the eastern countries of the Islamic Caliphate. Therefore, Muslims were keen to Arabize the open countries so that the people of those countries can learn the Quran and the laws of the Islamic religion. After that,

the Arabic language became the language of science, culture, and literature. (Hamouda, 2012). The Arabic language reached its speakers through transformation from one speaker to another. Moreover, with the spread of Islam and the mixing of non- Arabs with Arabs, the Arab people feared the loss of Arabic. Therefore, they started to devise the Arabic science to prevent any mistakes regarding the written or spoken Arabic, and to show the fine jewels possessed by the language. (Al-Mousa, 2016). In addition, the Holy Quran is the one who saved the Arabic language from loss and thus the Arabic language gained the honor of preserving from it. Moreover, Arabic language has received the prestigious status from Quran and therefore people have been interested in it throughout history. In addition, it is impossible for Arabic to be endangered and extinct because of the fact that the Arabic language is the language of the Qur'an, and its preservation is derived from the preservation of Quran and its existence from Quran existence. (Bahamo, 2015). Al-Maraghi and Ali (2010) reported that Ibn Khaldun had classified the sciences of the language into four pillars: language, syntax, speech, and literature. He added that a person could not understand religion without the language sciences. Alkhooli (2010) defines linguistics as the science that teaches language. It is divided into theoretical linguistics and applied linguistics. Theoretical linguistics includes branches such as syntax and morphology. Applied linguistics includes branches such as teaching foreign languages. The following are definitions of the most important theoretical linguistics:

- **Morphology:** This science examines the morphemes and their distribution. The morpheme is the smallest linguistic unit.
- **Syntax:** This science searches the order of words within the sentence.
- **Semantics:** This science examines the nature of meaning and the relationship of vocabulary to each other. (p.18).

As mentioned above, speech is part of linguistics, and in ancient times, it meant rhetoric. However, this concept developed, and speech became a branch of rhetoric that includes simile, allegory and metaphor. (Majali, 2008).

Islamic Sciences

Islamic sciences are related to the way they were received, the concept of the received and verified message, or the extracted principles. Therefore, (Kenuji, 1978) classified the Islamic sciences into the following branches:

- Mode of recitation of Quran.
- Narration of Hadith.
- Interpretation of the Quran.
- Knowing the Prophetic Tradition.
- Foundations of Islam.
- Principles of Islamic jurisprudence.
- Jurisprudence. (p.18).

This study focuses on Islamic sciences branches that enable a person to understand Islam better. These are Interpretation of the Quran, Narration of Hadith, and Jurisprudence. The other branches have been excluded because they are more specialized than the others are, and a person needs to learn them to be a professional in teaching or calling for Islam.

Interpretation of Quran

Rajaby (2007) mentioned that the interpretation of the Quran is "interpretation according to the Islamic scholars is the revelation of the meanings of the words of Quran and the clarification of the meaning. This clarification is more specific than the obvious meaning of the written words and the obvious meaning". (p.16). This definition shows that interpretation means the

revelation of the actual intentions of Allah either they were identical to the obvious meaning of the verses or not. (Rajaby, 2007).

Hosni (2018) defines interpretation as "the explanation of the meaning of Quranic verses and the revealing of their purposes and meaning". (p.27).

While Taymiyyah (2017) defines the interpretation as" the science by which the purpose of the words of Allah in the book that was inspired on prophet Mohammed is explained. Moreover, the wisdom and rules are extracted from these words through sciences and regulations that are specified by Islamic scholars". (p.27).

The previous definitios have some concepts in common, these are:

1. Interpretation is the understanding of the text.
2. Interpretation is a thorough and deep understanding and not a superficial one of the appearance of the Qur'an.
3. There are levels for interpretive understanding.
4. The first level of interpretation begins with the words.
5. The final stage of interpretation ends with a statement of the purposes of the Qur'an, the Sura and the topics.

As a result of the concepts mentioned above, not everyone can interpret the Quran, but only by those who possessed the critical eye and the strong mind to be able to look behind the words to see the meaning implied in each verse. (Hosni, 2018).

Narration of Hadith

Al-Marashili (2017) defined the hadith as a "transmission or narration of what was added to the Prophet of words, deeds, or agreements - what was done before him and he confirmed it - or his description which means: what he looked like and his biography before and after the mission. Alternatively, what were added or transmitted from the Companions and followers "(p. 23).

As for al-Hadoushy (2010), the science of narration of the hadith is defined as "a knowledge that includes the narration and editing of the words of the Prophet and his deeds". (p. 71)

Abu-Shahba (2014) defined it as a "science that includes what was added to the Prophet" from a statement, deed, agreement or moral quality and physical status, as well as what was added to the companions and followers of their words and deeds". (p.24).

The scholars unanimously agreed that the hadith must be narrated by its wording, and the Companions of the Prophet was diligent in narrating what they heard from the Prophet, just as they heard it from him, for fear of making mistakes. On the other hand, some scholars believe that it is permissible to narrate the hadith in its meaning, but this view is weaker than the previous one. (Imam, 2008). This verification of the narration of the hadiths is because the Sunnah or Hadith is the second origin of the legislation. It is an explanation of the Qur'an and a manifestation of its meanings, and it restricts what was absolute of it. In addition, it specializes what was general of it. Therefore, this science was one of the most noble and best sciences after the interpretation of Quran. (Abu-Shahba, 2014)

Jurisprudence

Al-Shafei (2006) defined jurisprudence as "knowledge of the rulings of the Shari'a that were produced by the ijtihad". (p.84). Sadeqi (2012) defines it as the "knowledge of the practical

Shari'a rulings gained from its detailed evidence". (p.270). And the jurisprudence, as Ibn Khaldun defined it is "to know the rulings of Allah in the acts of those who are charged, to be enjoined, to be prohibited, to be reprimanded, to be haram, and to be permitted, and the rulings of Allah are extracted by means of logical and mental evidence. (Zarrouqi, 2017, p. 13). Another definition of jurisprudence is "knowledge of the practical Islamic provisions that are acquired from the detailed evidence." (Khallaf, 2015, p. 9). Al-Zuhaili (2014) cited Abu Hanifa's definition of jurisprudence as "the knowledge of what is permitted and what is not". (p.15).

Therefore, jurisprudence regulates the life of a Muslim by explaining what should and should not be done. Some provisions in the Quran are unclear or unallocated, so the jurisprudence is important to clarify these provisions and to develop other provisions based on those mentioned in Quran. Jurisprudence has many characteristics such as:

The basis of jurisprudence is the divine revelation, which originates from the Qur'an and Sunnah, and therefore any provision must be consistent with what is stated therein. It includes all the requirements of life from marriage, inheritance, sale, and purchase and other matters of life as well as matters of worship such as prayer, fasting and others.

His dependence on religion in the report of what is permitted and what is not and therefore any transactions in the real world is measured on this scale.

Jurisprudence is linked to the ethics of the community. Jurisprudence is keen on the care of virtue and renounce vice and fraud and other harmful behaviors.

Punishment for the offense is either in life or in the afterlife. Therefore, the penalty is either in the world for the apparent offences of people such as robbery, and in the afterlife of the invisible offences of people such as envy or arrogance.

Jurisprudence is concerned with the welfare of the community and the individual alike, without being overwhelmed by one another.

Jurisprudence is valid for survival and permanent application. (Al-Zuhaili, 2014). (Tan, 2014)

The Relation between Arabic Language Sciences and Islamic Sciences

The relationship between the Holy Quran and the Arabic language and what is related to it is of great importance in understanding the Holy Quran. Moreover, it is important in developing the Arabic language and jurisprudence and clarifying the relationship between the absolute Quran and the Arabic language relativeness. Thus, it appears that language and its sciences are central to the establishment of an integrative program for devising Islamic rulings. (AbdAllah, 2002). Nonetheless, there is no doubt that there is a strong link between Arab studies and Islamic studies, and this link is not recent, but rather as old as Islamic history. (Sbitan & Wahdan, 2010). Abu Sulaiman (2009) emphasizes the strength of the relationship between Arabic language sciences and Islamic sciences, since he categorizes the Arabic language sciences as part of the Islamic sciences.

Muslims rely on the devising of their legislation and rulings on the Qur'aan and Sunnah. The understanding of the provisions is not valid unless the interpreter takes into account the requirements of the Arabic language methods and the methods of indication therein. Therefore, the Arabic language was associated with Muslims, and the Non-Arabs tended to learn it with

desire and passion because it is the tool that leads to the understanding the Islamic sciences. Bolose (2012) stated that people in Andalusia regardless their different religions and nationalities, used to agree on using one language that is Arabic. Moreover, Christians and Jews used it to compose, their youth used to be proud because of their knowledge of Arabic, and its sciences. Moreover, the scholars of Islamic jurisprudence have been interested in extrapolating Arabic methods, expressions and vocabulary. In addition, the scholars of Islam have unanimously agreed that the knowledge of language sciences is an obligation only to some of the Muslims. Therefore, if they fulfill it, it will be sufficient within the nation. Furthermore, experts who want devise judgments must be familiar with language sciences and sciences of their branches. (Tawila, 2000).

On the same hand, many of the differences between the schools of thought, linguistic, and what is related to jurisprudence are attributed to language that is, to the abundance of utterances in the Arabic language and their meanings, and to the diversity, which characterizes Arabic structures. (Jabri, 2011).

Yacoub (2002) argues that Shari'a is Arabic and therefore it is necessary to understand Arabic language in order to comprehend Shari'. Moreover, both Shari'a and Arabic language are similar in style except for matters of miracles. Yacoub goes on to argue that the beginner in Arabic science is also a beginner in the matter of understanding Shari'a. Some of the learners of the Islamic sciences underestimated the value of the Arabic language, but as mentioned before, the student of Islamic sciences cannot dispense the need to know some of the Arabic language sciences, because the understanding of the Islamic scripts depends on the understanding of Arabic. (khudeir, 2017).

Moreover, as for the detailed relationship between Arabic language sciences and Islamic ones, it was customary, as we mentioned, that the researcher study grammar to know the rules of the Arabic language and the interpretation of the Qur'an. However, it was new that researcher studies syntax to know jurisprudential provisions or to arrive through the jurisprudential approach to the development of syntax. (Mokhtar, 2008). Therefore, the relationship between the syntax and the Islamic science was very strong. The jurists worked in syntax and the grammarians worked in the Islamic sciences, and many linguists were specialists in the jurisprudential sciences. They quoted their approach in analysis and thought because of their influence by the Islamic sciences. (Mashhadani, 2013)

The Arab studied speech to defend the Quran against those who denied its miracles and insulted its high status among the houses of speech. Therefore, speech was to seek the face of the miracle of the Qur'an through his statement (Majali, 2008). The relationship between religion and the speech approach was not confined to defending the Qur'an and seeking its miraculousness, but it has another relationship, namely, the necessity that the Muslim senses in terms of understanding the meaning of the Quran. This understanding can only occur through knowledge of the methods of religion and its meanings and purposes. (Naazim, 2001). This has led to the expansion of the circle of literary or speech studies, so the speech is considered an Islamic science, and the religious purpose remains prominent in guiding the Arabic tongue. (Efrani, 2007).

Why Do Non-Arabs Learn Arabic?

It is agreed in our time that the Arabic language is widespread in our world after the huge explosion in the world of social communication, which means that communication between people in general has been unlimited. Therefore, some may want to learn the others' language

to become more familiar with his culture and beliefs. Most of the students have a specific goal that motivated them to learn Arabic. Some of them learn for political reasons, some of them want to learn for economic reasons. Some of them want to work in tourism, especially in countries with an increasing number of tourists such as Malaysia and Turkey. However, most of the students learn Arabic to understand the Islamic sciences, whether they are Muslims or non-Muslims. Therefore, the study of Arabic is not limited to colleges that teach languages, but rather to colleges that teach Islamic studies. (Fajr, 2015). Therefore, the Arabs have a responsibility to publish and teach Arabic. International universities have been keen to teach Arabic in their departments in Britain, America, Germany and Italy, but those who taught Arabic in modern times were Orientalists such as Brockelman and Fischer. (Rabieai, 2018). On the other hand, some Muslim non-Arab countries do not teach the Quran in their curriculum, but they considered learning it as a post-school activity for those who wanted to do so. It is assumed that Arabic is taught to students in order to enable them to understand the Holy Quran, but the absence of the Arabic language from the curricula of Islamic jurisprudence in non-Arab Muslim countries is very clear. Arabic should not be a foreign language, such as English and French, so the curriculum should include Arabic as a primary language. (Tan, 2014).

Literature Review

Ahmed Al-Nour Study

The study examined the reality of teaching and learning Arabic language in Africa. The researcher noted the absence of much information about this reality, and that many of the problems uncovered by some studies before decades still exist. Therefore, the researcher carried out this study to determine the problems and obstacles facing Arabic language education. The study focused on the knowledge of the reality of the Arabic language in Africa, the problems it faces and its causes, and the proper treatment of these problems. The study followed the analytical descriptive approach and the questionnaire was used as a tool for collecting information. The study had many results. The most important ones are, the need to increase the institutions of teaching Arabic for non-Arabic speakers in Africa. The cost of studying in the Arabic language centers is high, which afflicts Muslim families due to the difficult economic situation in Africa. Students graduating from non-Arabic educational institutions have the problem of not recognizing their diplomas, which prevents them from continuing their education in government institutions. In addition, Graduates suffer from a lack of employment opportunities. Other languages, such as English and French, dominate over Arabic language and there is discrimination against Arabic education versus other foreign languages. Based on the results of the study, the researcher recommended a number of proposals. The most important ones are the adoption of the leading institutes of teaching Arabic in the Arab world to institutions of teaching Arabic language in Africa. The leading institutions in the Arab world should assigned the scientific and technical support, which will help the institution to continue to develop. Increase the number of institutions of Arabic language education in the African continent so that everyone can obtain effective learning. Provide financial support to students to enable them to continue their studies, and to provide reading and writing books to all students in all Arab educational institutions in the African continent. Develop teaching methods and teaching aids used in the language learning institutions of non-native speakers and train teachers to use modern teaching methods. (Nour, 2013)

Suleiman Ghatami Study

This study focuses on the close relationship between the sciences of Arabic language and the sciences of Shari'a. It became clear that it is not possible to separate the two sciences in the field of devising the Shari'a rulings. It is clear that the role of the Arabic language teacher

during the teaching process is to connect the student with his Arabic language, and to help him promote it. In addition, the teacher's role is presented in instilling identity in the student's personality amid the multiplicity of intellectual currents facing today's generation. Many scholars have stressed the importance of having the Arabic language as a cornerstone for all those who deal with religion, especially the interpretation of the Holy Quran and understanding the purposes of Hadith. The study shows that all branches of the Arabic language, such as syntax, semantics and rhetoric, are important in understanding the Islamic sciences and their purposes. The presentation of Arabic language love that was expressed by the students is proof that learners can love the Arabic language when they have a competent teacher, who has a sincere desire to teach. In addition, the Arab nation in this age is in great need than ever for the lovers of Arabic language. Moreover, the Arab nation is in need for proficient skills amid the conglomeration and presentation of strength of nations in their languages. Therefore, the study recommended that the educational institutions seek to take care of the Arabic language and make it a functional language that links the learner to his life, religion, values and customs, starting with teacher preparation institutions, through holding courses for him during work. In addition, the educational institution should build curricula according to the integration between Arabic and other materials that are Quran, Hadith, and Arabic literature. Furthermore, the teacher's keenness to employ technology in teaching, and holding competitions at the level of educational stages in the field of Arabic language. (Ghatami, 2018)

Mohammed Abdul-Ati and Mohammed Alkhatib

The idea of this research is based on two postulates. The statistics showed that one of the main reasons behind non-Arabic speakers' learning Arabic is to learn the language of the Qur'an and to acquire sufficient knowledge of the Islamic Sharia. The second postulate is that the presentation of language, any language, is not easy and the process of teaching and learning faces few problems, related to the language itself, the teacher, and learner. On the same hand, teaching Arabic to non-Arabs is not very different, but the technological boom and information technology that the world is witnessing now has helped greatly overcome many of these problems by designing special programs to teach Arabic language skills to non-native speakers. However, there is shortening in using the technical development to link non-Arabs students of Arabic with the Quran. This study reviews the technical recruitment of the Holy Quran in the teaching of Arabic to non-Arabic speakers, through two axes: The Holy Quran in Arabic curricula for non-Arabic speakers and a methodology for the technical recruitment of the Holy Quran in teaching Arabic to non-Arabic speakers. It is not enough for the learner to learn a new language "code", but to understand that this code includes a different vision or a different perception of the world and all of this is manifested in Quran. In addition, exposure to Arabic language and experience in dealing with its methods, especially at the peak of them, the Holy Quran, is one of the most important reasons for the development of the linguistic outcome in Arabic and strengthening the linguistic ability, the linguistic performance of the student and the recognition of the use of vocabulary in its meanings. The researcher suggested many recommendations. The most important ones are, emphasizing that in the teaching of Arabic to non-Arabic speakers a way to disseminate the Arabic language. The Arabization of the non-Arab learner of Arabic by surrounding him with everything that links him to the environment of the language he learns. Finally, planning a consciously program governed by clear visions to take advantage of the new technology data that employs the Holy Quran in teaching of Arabic in a way that links Arabic and its learners to the Holy Quran. (Abdul-Ati & Alkhatib, 2014)

Mohammed Saeed Study

This paper examines the subject of teaching Arabic in Southeast Asia through the Malaysian model. This study aims to study the reality of Arabic language teaching in Malaysia and the challenges it faces with the introduction of solutions and proposals for the development of Arabic language education in Malaysia and Southeast Asia. The researcher used the analytical descriptive method, where he collected information on the topic of research and described the phenomenon of teaching Arabic language in Malaysia by presenting the efforts of Malaysian governmental and private institutions in publishing the Arabic language and identifying the obstacles facing it. Among the challenges discussed were the lack of a qualified teacher to teach Arabic to Malaysians, the scarcity of Arabic language textbooks, language sciences and educational research, and the lack of teaching aids in Arabic in Malaysia. One of the main findings of this study is that the main motivation for learning and teaching Arabic to Malaysians is a religious motivation to preserve their Islamic identity. The researcher suggested increasing the educational and media tools for reading, speaking and listening, preparing the qualified teacher to teach Arabic, and applying the modern teaching methods in teaching and creating a unified educational curriculum in Malaysia and Southeast Asia. (Saeed, 2016)

Mahmoud Al-Jasim Study

This research dealt with how to use Quranic texts in the teaching of Arabic to non-Arabic speakers. The teaching process includes listening, memorizing, reading and speaking skills. The research presents the relationship of this with the developing of the linguistic outcome of the Arabic language learner. The study began with a presentation of the selection criteria for Quranic texts, in terms of listening and memorization, and then how to use them in terms of speaking, and then went on to show the criteria adopted in the selection of texts related to reading skills. In the study, the educational methods and standards were explained in each side. This is especially true in the selection of texts, specific criteria in the nature of the questions, and how to use the text and related questions in enriching the learner's linguistic output, especially the verbal wealth and its use, and the number of grammatical patterns acquired. The research presented a useful vision for the use of the Quranic language in the teaching of Arabic to non-Arabic speakers. It explains how this language contributes to the student's ability to read correctly and the ability to understand the audio and develop his conversational skills. (Jasim, 2013)

Each of the above-mentioned studies confirmed that Arabic and Islamic sciences are closely linked and highlighted the importance of this relationship. They also stressed that non-Arab speakers tend to learn Arabic in order to learn Islamic science primarily and to maintain their Islamic identity. Most of these studies agreed that there was not enough focus from officials to develop appropriate Arabic education curricula or to find qualified teachers to do the job. Although previous studies have recognized the existence of a close relationship between Arabic and Quranic sciences, they have not actually studied the impact of this relationship. Therefore, this study was important in complementing what other studies have done, and illustrates the actual impact that Arabic has on understanding Islamic Sciences.

Method and Procedures

Methodology of the Study

The researchers used the analytic descriptive approach to fulfill the study purpose and objectives. This approach studies the phenomenon as it exists on reality and describes it both quantitatively and qualitatively in an exact manner. Moreover, this approach does not only gather data related to the phenomenon under study and investigates its various relations, but

also analyzes, links and interprets this data to reach conclusions. These conclusions are used as a foundation to the suggested perspective, which will enrich the information related to the subject of study. (Abu-Hatab & Sadik, 2005, p.104).

Population and Sample

The population in this study is University of Malaya. The researchers used a random sample method where they distributed 55 questionnaires on the population. Only 49 questionnaires were retrieved with a response rate of % 89.1.

Study Tool

Based on the data to be collected, the adopted approach, the time limit, and the available material capabilities; the researchers found that the best tool to achieve the study objectives is Questionnaire. The questionnaire is designed to investigate "The Role of University of Malaya in Teaching Arabic Language to Promote Students' knowledge in Islamic Studies". Fifth Likert scale is used to measure the responses of the test subjects to the questionnaire items. Table 7 shows the Likert scale used in this study.

Table 1: Fifth Likert Scale

Response	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
Rate	5	4	3	2	1

Research Tool Validity

Questionnaire validity means, "The questionnaire measures what it was designed to measure" (Al-Gergawi, 2010, p.105). The researcher verified the validity of the questionnaire through

Internal Consistency

It means how each item of the questionnaire items is consistence with the domain of the item. The researchers used the correlation coefficient to measure the internal consistency. Tables 8, 9, 10 show the correlation coefficient of each of the items with their domains.

Table 1: The Correlation Coefficient between the Items of "The Effect of Arabic Language in Understanding the Interpretation of Qur'an" and the Overall Degree of the Domain

	Item	Correlation coefficient	p value
1.	I can read different books of interpretations of the Qur'an because I have learned Arabic.	.607	<0.001
2.	I can know different reading styles of the Qur'an because I have learned Arabic.	.588	<0.001
3.	I can understand the impact of different reading styles of the Qur'an on its interpretations.	.623	<0.001
4.	I am able to understand the effect of morphological construction in determining the meaning of the words of the Qur'an.	.779	<0.001

5.	Due to learning of Arabic, I know the impact of Arabic grammar in the interpretation of the Qur'an.	.517	<0.001
6.	I know the impact of Synonymy on interpretation of the Qur'an.	.572	<0.001
7.	I understand the implications /indications/meanings of the action sentence (verbs/actual) on interpretation of the Qur'an.	.814	<0.001
8.	I understand the implications /indications /meanings of the nominal sentence on interpretation of the Qur'an.	.675	<0.001
9.	I know the effect of metaphor in understanding the Qur'an.	.627	<0.001
10.	I know the effect of the sentence structures on interpretation of the Qur'an.	.740	<0.001
11.	I know the effect of the semantics on interpretation of the Qur'an.	.722	<0.001
12.	I know the effect of the rhetorical method on interpretation of the Qur'an.	.737	<0.001

Table 2: Correlation Coefficient between the Items of "The Effect of Arabic Language on Understanding the Islamic Law / Shariah Provisions" and the Overall Degree of the Domain

	Item	Correlation coefficient	p value
1.	My knowledge of has helped me to understand the Islamic Law / Shariah provisions	.728	<0.001
2.	My knowledge of Arabic has helped me to comprehend the Islamic Legal issues/law matters	.687	<0.001
3.	I can link between the Islamic Legal rulings and the lives of Muslims	.645	<0.001
4.	The student of Islamic Studies who does not know Arabic will have difficulties to understand the legitimate Arabic texts	.725	<0.001
5.	The student of Islamic Studies who does not know Arabic Grammar will have difficulties to obtain better understanding of the Qur'an	.796	<0.001
6.	My knowledge of context helped me to obtain better understanding of Islamic Law	.694	<0.001
7.	less of Arabic Synonymies lead to the lack of understanding in the Islamic Law	.790	<0.001

Table 3: The Correlation Coefficient between the Items of "The effect of Arabic Language in Understanding Islamic Jurisprudence" and the Overall Degree of the Domain

	Item	Correlation coefficient	p value
1.	My knowledge of Arabic helped me to understand the Islamic Jurisprudence	.547	<0.001
2.	I understand different Islamic Jurisprudence issues	.780	<0.001
3.	I can make a link between the different jurisprudential provisions	.753	<0.001
4.	I can understand the Islamic Jurisprudence that regulate the relationship between individuals and the societies	.732	<0.001
5.	There is a strong relationship between Arabic and Islamic Jurisprudence	.339	<0.001
6.	I can read Islamic Jurisprudence books with deep comprehension	.705	<0.001
7.	I use Arabic dictionary to understand some words in Islamic Jurisprudence	.617	<0.001

Correlation coefficient is statistically significant at $\alpha \leq 0.05$, which means that all of the items are valid.

Construct Validity

Is one of the measurements of tool validity; it measures how well did the tool achieved its objectives. It also shows the correlation coefficient between the items of the questionnaire. Table (4) shows that all correlation coefficients between the items of the questionnaire are statistically significant at level of significance $\alpha \leq 0.05$. Therefore, all of the domains of the questionnaire are valid.

Table 4: The Correlation Coefficient between All the Items of the Questionnaire

Item	Correlation coefficient	p value
The effect of Arabic Language in understanding the interpretation of Qur'an	.848	<0.001
The effect of Arabic Language in understanding the Islamic Law / Shariah Provisions	.742	<0.001
The effect of Arabic language in understanding Islamic Jurisprudence	.769	<0.001

Questionnaire Reliability

"It means that the questionnaire gives the same results if it was applied many times." (Al-Gergawi, 2010, p.97). Cronbach's Alpha is the most popular tests used to measure reliability.

Cronbach's Alpha value for each item is high, since it was (0.971) for all of the items. This means that the reliability factor is high and statistically accepted.

The results of both validity and reliability tests show that the measurement tool (questionnaire) is valid and reliable. This makes it an effective and suitable tool for this study.

Statistical Tools Used in This Study

Statistical Package for the Social Sciences (SPSS) program was used to analyze the data collected using the questionnaire. The following statistical tests were applied:

1. Frequencies and Percentages for describing the sample.
2. The mean, relative weight and standard deviation.
3. Cronbach's Alpha for questionnaire reliability.
4. Person correlation coefficient for correlation degree.
5. Independent Sample T- Test to know if there are statistically significant differences between two independent sets of data.
6. One Way Analysis of Variance (ANOVA) to know if there are any statistically significance differences between three or more sets of data.

Data Analysis and Hypothesis testing

First Domain: The Effect of Teaching Arabic Language in the University of Malaya in Understanding Qur'an Interpretation

The following hypothesis will be tested:

Teaching Arabic language at the University of Malaya has a significant rule at level of significance $\alpha \leq 0.05$ on understanding Qur'an Interpretation.

The researchers used the mean, standard deviation, relative weight, and T-test to test this hypothesis. These tests were used to investigate whether the average response rate reached the neutral point, which equals three. Table (12) shows those results.

Table 5: Mean, Standard Deviation, Relative Weight, and T-test for the Effect of Arabic Language in Understanding the Interpretation of Qur'an

	Item	Mean	Std. deviation	Relative weight	T-test value	Sig.	rank
1.	I can read different books of interpretations of the Qur'an because I have learned Arabic	3.55	0.74	71.02	5.23	<0.001	5
2.	I can know different reading styles of the Qur'an because I have learned Arabic	3.37	0.81	67.35	3.18	<0.001	10
3.	I can understand the impact of different reading styles of the Qur'an on its interpretations	3.43	0.76	68.57	3.93	<0.001	8
4.	I am able to understand the effect of morphological construction in determining the meaning of the words of the Qur'an	3.53	0.74	70.61	5.03	<0.001	6

5.	Due to learning of Arabic I know the impact of Arabic grammar in the interpretation of the Qur'an	3.84	0.72	76.73	8.17	<0.001	1
6.	I know the impact of Synonymy on interpretation of the Qur'an	3.73	0.67	74.69	7.68	<0.001	2
7.	I understand the implications /indications/meanings of the action sentence (verbs/actual) on interpretation of the Qur'an	3.53	0.68	70.61	5.46	<0.001	6
8.	I understand the implications /indications/meanings of the nominal sentence on interpretation of the Qur'an	3.63	0.67	72.65	6.63	<0.001	4
9.	I know the effect of metaphor in understanding the Qur'an	3.43	0.74	68.57	4.08	<0.001	8
10.	I know the effect of the sentence structures on interpretation of the Qur'an	3.67	0.69	73.47	6.84	<0.001	3
11.	I know the effect of the semantics on interpretation of the Qur'an	3.31	0.68	66.12	3.14	<0.001	11
12.	I know the effect of the rhetorical method on interpretation of the Qur'an	3.29	0.76	65.71	2.62	0.006	12
	The effect of Arabic language in understanding the interpretation of Qur'an in general.	3.53	0.48	70.51	7.66	<0.001	

Table (5) shows that the mean for all of the items is 3.52 and the relative weight is %70.52. It also shows that the T-test value is 7.66 and Sig. is less than the level of significance, which indicates that all sample members agree on all the items related to the effect of Arabic language in understanding Qur'an interpretation.

The item "Due to learning of Arabic I know the impact of Arabic grammar in the interpretation of the Qur'an ", scored the highest approval percentage percentage 76.71. Whereas, the item " I know the effect of the rhetorical method on interpretation of the Qur'an", scored the lowest approval percentage %65.71

Second Domain: The Effect of Arabic Language Teaching in the University of Malaya on Understanding the Islamic Law / Hadith

The following hypothesis will be tested:

Teaching Arabic language at the University of Malaya has a significant rule at level of significance $\alpha \leq 0.05$ on understanding Islamic Law.

The researchers used the mean, standard deviation, relative weight, and T-test to test this hypothesis. These tests were used to investigate whether the average response rate reached the neutral point, which equals three. Table (6) shows those results.

Table 6: Mean, Standard Deviation, Relative Weight, and T-test for the Effect of Arabic Language in Understanding the Islamic Law

	Item	Mean	Std. deviation	Relative weight	T-test value	Sig.	Rank
1.	My knowledge of has helped me to understand the Islamic Law / Shariah provisions.	3.88	0.60	77.55	10.24	<0.001	4
2.	My knowledge of Arabic has helped me to comprehend the Islamic Legal issues/law matters.	3.76	0.63	75.10	8.39	<0.001	7
3.	I can link between the Islamic Legal rulings and the lives of Muslims	3.86	0.68	77.14	8.86	<0.001	5
4.	The student of Islamic Studies who does not know Arabic will have difficulties to understand the legitimate Arabic texts.	4.27	0.81	85.31	10.92	<0.001	2
5.	The student of Islamic Studies who does not know Arabic Grammar will have difficulties to obtain better understanding of the Qur'an	4.33	0.83	86.53	11.24	<0.001	1
6.	My knowledge of context helped me to obtain better understanding of Islamic Law	3.86	0.61	77.14	9.80	<0.001	6
7.	Less of Arabic Synonymies lead to lack understanding in the Islamic Law	4.12	0.73	82.45	10.83	<0.001	3
	The effect of Arabic language in understanding the Islamic Law	4.01	0.51	80.17	13.92	<0.001	

Table (6) shows that the mean for all of the items is 4.01 and the relative weight is %80.11. It also shows that the T-test value is 13.92 and Sig. is less than the level of significance, which indicates that all sample members agree on all the items related to the effect of Arabic language in understanding Islamic law. The item "The student of Islamic Studies who does not know Arabic Grammar will have difficulties to obtain better understanding of the Qur'an" scored the highest approval percentage %86.5. Whereas, the item "My knowledge of Arabic has helped me to comprehend the Islamic Legal issues/law matters." scored the lowest approval percentage %75.10

Third Domain: The Effect of Arabic Language Teaching in the University of Malaya on Understanding the Islamic Jurisprudence

The following hypothesis will be tested:

Teaching Arabic language at the University of Malaya has a significant rule at level of significance $\alpha \leq 0.05$ on understanding Islamic Jurisprudence.

The researchers used the mean, standard deviation, relative weight, and T-test to test this hypothesis. These tests were used to investigate whether the average response rate reached the neutral point, which equals three. Table (7) shows those results.

Table 7: Mean, Standard Deviation, Relative Weight, and T-test for the Effect of Arabic Language in Understanding the Islamic Jurisprudence

	Item	Mean	Std. deviation	Relative weight	T-test value	sig.	rank
1.	My knowledge of Arabic helped me to understand the Islamic Jurisprudence	3.98	0.59	79.59	11.53	<0.001	3
2.	I understand different Islamic Jurisprudence issues	3.49	0.62	69.80	5.56	<0.001	5
3.	I can make a link between the different jurisprudential provisions	3.37	0.67	67.35	3.85	<0.001	6
4.	I can understand the Islamic Jurisprudence that regulate the relationship between individuals and the societies	3.55	0.65	71.02	5.96	<0.001	4
5.	There is a strong relationship between Arabic and Islamic Jurisprudence to obtain better understanding of the Qur'an	4.33	0.63	86.53	14.85	<0.001	1
6.	I can read Islamic Jurisprudence books with deep comprehension	3.31	0.82	66.12	2.61	<0.001	7
7.	I use Arabic dictionary to understand some words in Islamic Jurisprudence	4.00	0.71	80.00	9.90	<0.001	2
8.	The effect of Arabic language in understanding the Islamic Jurisprudence	3.72	0.43	74.34	11.67	<0.001	

Table (7) shows that the mean for all of the items is 3.72 and the relative weight is %74.34. It also shows that the T-test value is 11.67 and Sig. is less than the level of significance, which indicates that all sample members agree on all the items related to the item "there is a strong relationship between Arabic and Islamic Jurisprudence the effect of Arabic language in understanding Islamic law". "To obtain better understanding of the Qur'an", scored the highest

approval percentage %86.53. Whereas, the item " I can read Islamic Jurisprudence books with deep comprehension." scored the lowest approval percentage %66.12

Discussion

The results of the first hypothesis testing showed that all samples members agree on the fact that there is an effect of learning Arabic on the understanding of Quran Interpretation. Moreover, the item "Due to learning of Arabic I know the impact of Arabic grammar in the interpretation of the Qur'an" has scored the highest approval percentage with a value of 76.71. Grammar here refers to syntax, and as show before, syntax has a strong relation with Quran and Islamic sciences in terms of understanding them. On the other hand, the item "I know the effect of the rhetorical method on interpretation of the Qur'an" has scored the lowest approval percentage by a value of 65.71. Moreover, there are important items that have scored high percentages as well and come second, third and fourth with a percentage of 74, 73 and 72 respectively. These items are "I know the impact of Synonymy on interpretation of the Qur'an" "I know the effect of the sentence structures on interpretation of the Qur'an" and "I understand the implications /indications/meanings of the nominal sentence on interpretation of the Qur'an". All of these items are related to syntax, which assures the important role of syntax in understanding Quran. The importance of syntax comes from its ability to change meanings only by changing the diacritics of a word. On the other hand, non-Arab learners of Arabic face difficulty in familiarizing with Rhetorical science and thus do not find it helpful in understanding the Interpretation of Quran.

As for the effect of Arabic language on understanding Islamic law/Hadith, all of the sample members found it strong and relevant. The item "The student of Islamic Studies who does not know Arabic Grammar will have difficulties to obtain better understanding of the Qur'an" scored the highest approval percentage with a value of 86.5 while the item the item "My knowledge of Arabic has helped me to comprehend the Islamic Legal issues/law matters." scored the lowest approval percentage 75.10. These results confirm the importance of Arabic and especially syntax in helping non-Arabs understand Islamic provisions. However, some of the learners do not think that their knowledge of Arabic can help them to understand fully the core of the Islamic sciences and this manifested in their responses regarding the effect of Arabic in comprehending the Islamic laws. Regarding the relation between Arabic and Islamic Jurisprudence, the item " There is a strong relationship between Arabic and Islamic Jurisprudence to obtain better understanding of the Qur'an" scored the highest percentage by a value of 86.53, while the item " I can read Islamic Jurisprudence books with deep comprehension" scored the lowest by a value of 66.12. This result is understandable, since native Arabic speakers face difficulty in understanding Jurisprudence because it is one of the most difficult Islamic sciences.

Conclusion

This paper investigated the effect of Arabic language on the understanding of Islamic laws. The study examined three hypotheses and all of them were acquired among non-Arab learners of Arabic. The analysis of the data showed that Arabic language and especially syntax helped the leaners understand the Islamic sciences better. However, some of the results indicated that Arabic language did not help them comprehend these sciences fully. Moreover, some of the students faced difficulty in understanding specialized books in both Hadith and Jurisprudence. In addition, some of the students found it difficult to link between the different branches of Islamic sciences.

Recommendations

The researcher recommends the university under study to:

1. Improve the level of teaching the Arabic language in the university.
2. Reinforce the linkage between the Arabic language and the Islamic sciences.
3. Propose more courses where the Arabic language is integrated with the Islamic sciences.
4. Encourage using the Arabic language to teach Islamic sciences.
5. Reinforce the lecturer's role in using the Arabic language in the lecture.
6. Approve the Arabic language for writing the researches related to the Arabic language or Islamic sciences.
7. Enrich the Arabic language students' Islamic sense to help them understand how the Arabic language serves Islamic sciences.

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