Compatibility of Qur'ānic Pedagogic Principles with the Teaching of English as a Foreign Language

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ABSTRACT

Nowadays many effective methods are being used for teaching English as a Foreign language (TEFL) but none of them is without some weaknesses. Therefore, an eclectic approach is preferred. This research undertook pedagogic discourse analysis of the Qur'ān with a view to detect the methods and techniques of teaching given in the Holy Qur'ān and analyze their effectiveness with respect to TEFL. As Qur'ān is believed to be from the all-knowing Creator, the researcher foresaw a possibility of their extension to the teaching of a foreign language. The methods and techniques of teaching adopted by the Holy Qur'ān centuries ago were found to be in accordance with the modern and popular methods of general pedagogy. The research was carried forward with the purpose of judging the compatibility of these pedagogic principles and techniques with the teaching of English as a foreign language. It transpired that the pedagogic principles and techniques, derived from the Holy Qur'ān, are in perfect consonance with the recommended principles, techniques and methods of TEFL. The striking principles and techniques that surfaced were like beginning teaching a new language with nouns, utilizing the mother tongue of the beginner, emphasizing parallel development of all the four language skills, using imagery, discussion, and demonstration, arousing curiosity prior to teaching, maintaining of motivation through appreciation, putting timely questions, adopting narrative technique, developing critical thinking instead of rot memory, reinforcing learning through repetition and revision, sequencing teaching contents according to the difficulty level and by proceeding gradually in degrees.

Keywords: *Al-Qur'ān, Compatibility, Demonstration, ESL, Language skills, Pedagogy, TEFL*

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Introduction

Presently the only genuine book that can be attributed to the Creator of the Universe, the Almighty Allāh, is the Holy Qur'ān. Each of its verses is full of wisdom and linguistic excellence and guarantee perfect success in both the worlds. In the succeeding four verses of the Holy Qur'ān, Allāh utters, (Allāh) "The Extraordinarily Merciful", "(who) Taught Qur'ān", "Engendered human", Taught him speaking"[1], Allāh terms it one of His most precious blessings over the human beings that He has taught them speech. Just as The Creator knows each of His creatures perfectly, therefore, on one hand, Allāh knows the original nature, temperament, mechanism, and limitations of human beings and, on the other hand, He knows language with all its complex mechanism. It implies that Allāh created man and language and it is only Him through whose grace the complicated process of language acquisition and learning comes about. From the Holy Qur'ān, we can deduce the teaching principles and techniques that Allāh has adopted for teaching the human beings. Allāh, being the original creator of man and language, and being, the original teacher, must be having more authentic know-how in the learning and teaching of language. This study undertook evaluating the efficacy of principles, methods and techniques deduced from the Holy Qur'ān and application of these to TEFL. The study concluded that the principles and techniques adopted by the Holy Qur'ān are not contradictory to the modern methods TEFL and are fairly appropriate and effective for TEFL.

Literature Review

Asher James[2] considers methods as the combination of techniques used and modified by the teachers for teaching their students whereas approaches stand for the philosophies that are endorsed by them about the teaching of a language and techniques are the different tools to materialize those approaches in practical form. According to Freeman[3], the methods to which teachers subscribe serve as basis and allow them to reflect over the adoption of principles and techniques that are appropriate according to the need of the situation. Techniques are the strategies and different

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1 Sura Ar-Rahman: 55/1-4

2 Asher, James. "The total physical response approach." *Innovative approaches to language learning* (1982): 54-66.

3 Larsen-Freeman, Diane. *Techniques and principles in language teaching*. Oxford University, 2000.

implementation processes used for attaining targets and objectives. Drill technique, narrative technique, reading aloud technique, question-answer technique, demonstration technique, reinforcement and reward technique, encouragement through positive feedback technique, arousing of curiosity technique are some of the most popular techniques used in the teaching of language. These techniques and principles have also been adopted by the Holy Qur'ān for the purpose of teaching. Globalization has enhanced significance of the teaching of foreign languages, and more specifically to TEFL. Resultantly, English language has assumed an international status[1] [2], and also a second language taught most commonly on the global level.[3] In the context of dependence over audition as a means of learning a language, learners who are inclined to use the auditory channel for learning learn by using listening and comprehending information with the help of speed, stress, and pitch and enhance their knowledge by reading out loudly, even if not having full comprehension of the written material[4]. Being interested in oral-aural channel, such learners like conversing, discussing things, and involving in group activities. They are inclined to receive information via oral channel.[5] This type of students derives benefits to a high extent by tutoring diverse students and holding discussions with teachers of them.[6]

In order to make the learner capable of working independently, the technique of reproducing the heard material, with respect to the context, is emphasized by the oral method of teaching a language. For using and understanding language, the oral method depends heavily on the context. Apart from developing the reading and writing skills, the oral method aims to develop skills in the learners, so as to enable them of communicating and functioning independently.[7] On the other hand, according to experiential mode of learning, the beginning point for observations and

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1 Nunan, David. "The impact of English as a global language on educational policies and practices in the Asia-Pacific Region." *TESOL quarterly* 37, no. 4 (2003): 589-613.

2 Crystal, David. *English as a global language*. Cambridge university press, 2012.

3 Rixon, Shelagh. "English and other languages for younger children: Practice and theory in a rapidly changing world." *Language teaching* 25, no. 2 (1992): 73-93.

4 Kibasan, J. A., and Evangeline C. Singson. "Culture and education: a study on learning style of Libyan college students in Tripoli, Libya." *Education* 6, no. 1 (2016): 17-24.

5 Oxford, Rebecca. "Emotion as the amplifier and the primary motive: Some theories of emotion with relevance to language learning." *Studies in Second Language Learning and Teaching* 3 (2015): 371-393.

6 Reid, Joy M. "The learning style preferences of ESL students." *TESOL quarterly* 21, no. 1 (1987): 87-111.

7 Richards, Jack C., and Theodore S. Rodgers. *Approaches and methods in language teaching*. Cambridge university press, 2014.

meditation is provided by concrete experiences. The model presented in this connection relies on four sequentially arranged stages- firstly material experience, then meditative observation, then abstract conceptualization, and lastly active experimentation.[1]

Kinesthetic way of learning emphasizes physical involvement of learners. According to Dornyei[2] kinesthetic learners are inclined to walk around or involve themselves energetically in activities while retrieving information from the memory. They need intermissions as they cannot be kept sitting for hours without providing them with opportunities for making physical movement. In connection with the question-answer technique, the findings of The National Reading Panel[3], after a detailed survey, were that asking a student to generate questions at the time of reading is very strong evidence that is based scientifically and questioning oneself is the most effective strategy in learning. According to Rosenshine, Meister, & Chapman,[4] asking questions enhances understanding by means of riveting focus over the main ideas and by checking the learner's comprehension to judge if the ideas have been learnt or not. With respect to the learning of a foreign language, Bailey, Onwuegbuzie, & Daley[5] believe that the activity of learning involves a difficult trying situation for the learners, stretching both their persistence and determination a great deal.

Husnu[6] considers demonstration technique to be something representing an action and the learning the most suitable words for

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1 Mainemelis, Charalampos. "When the muse takes it all: A model for the experience of timelessness in organizations." *Academy of Management Review* 26, no. 4 (2001): 548-565.

2 Dornyei, Zoltan. "The psychology of the language learner: Individual differences in second language acquisition." (2005)

3 National Reading Panel (US), National Institute of Child Health, and Human Development (US). *Report of the National Reading Panel: Teaching children to read: An evidence-based assessment of the scientific research literature on reading and its implications for reading instruction*. Vol. 1. National Institute of Child Health and Human Development, National Institutes of Health, 2000.

4 Rosenshine, Barak, Carla Meister, and Saul Chapman. "Teaching students to generate questions: A review of the intervention studies." *Review of educational research* 66, no. 2 (1996): 181-221.

5 Bailey, Phillip, Anthony J. Onwuegbuzie, and Christine E. Daley. "Using learning style to predict foreign language achievement at the college level." *System* 28, no. 1 (2000): 115-133.

6 Husnu, Muhammad. "Demonstration Technique to Improve Vocabulary and Grammar Element in Teaching Speaking at EFL Learners." *English Language Teaching* 11, no. 2 (2018): 26-30.

describing the action itself. Kibasan and Singson[1] believe that those learners who depend or are inclined to using vision for learning make efficient use of pictures, graphs, and charts. According to Bernwell and Dess[2], a writer learns the art of the exclusion and inclusion of details during descriptive writing. Addition and omission of details or material is an art in which an efficient descriptive writer is quite adept. A good descriptive writer is supposed to show instead of telling things and picks up only such things that can be instrumental in effecting visualization inside a reader's mind. His organization of an image might either be on the basis of visual field, procedure, details or time.

In connection with demonstrative mode of learning the kinesthetic learners prefer doing something for getting command over it; they are drawn towards more than one style and learn well with "hands-on" approach; however, it is very difficult for them to keep their focus uninterrupted for larger time[3]. Tactile learning involves use of hands working with material in activities like drawing, writing, and doing experiments.[4]

Research guides us that for teaching and understanding something, narrative technique is the natural and easiest way. According to Daniel [5], for humans, the most natural way to organize their information is narrative and the immediate source to pass on narrative is story-telling. It is based upon sequential arrangement of information that makes the information easier to understand. Storytelling imparts comprehensible input and the affective filter is low in the experience of learning a language.[6]. The elements of curiosity and suspense in a story propel us to proceed further instead of getting fed up.

As far as using imagery for learning purposes is concerned, Native American children's creativity received enhancement, when they were

1 Kibasan, J. A., and Evangeline C. Singson. "Culture and education: a study on learning style of Libyan college students in Tripoli, Libya." *Education* 6, no. 1 (2016): 17-24.

2 Barnwell, William Hazzard, and Robert Dees. *The Resourceful writer: A basic writing course*. Houghton Mifflin Harcourt (HMH), 1995.

3 Metzler, Rachel. "The Academic Effects of Kinesthetic Movement With Multiplication Fact Acquisition Instruction for Students in Third Grade." (2016).

4 Acuna, Denise. "The benefits of learning science through inquiry while integrating aspects of technology and the arts." PhD diss., California State University, Northridge, 2015.

5 Daniel, Alastair K. *Storytelling across the primary curriculum*. Routledge, 2013.

6 Krashen, Stephen D. *Second language acquisition and second language learning*. Pergamon Press Inc, 1981.

taught with the help of imagery.[1]. Coltheart and Winograd[2] consider word imagery as a potent factor in determining memory. The total language classroom, according to Shaw (1991) too, has resulted in enhancing teaching language arts. According to Dörnyei[3], visual learners remember well when they read. They can actually see the words on the page in their minds. Using their vision, visual learners learn through charts, graphs, and pictures.[4] They assimilate information visually via watching films, reading from books, handouts, slides, whiteboards, tables, figures, and flowcharts. They try to highlight the learning material for themselves visually.[5]

Analysis and Discussion

Adequate Emphasis over each of the Four Language Skills.

Listening and then speaking are initially the skills of prime importance in the learning of the Qur'ān. Allāh, being the source of knowledge, speaks through the Qur'ān and human beings get influenced by listening to it.

> *"Thus at the time when the Qur'ān is being recited, give it a hearing and be attentive so that you may be mercied upon."[6]*

The Qur'ān started being revealed over the Prophet Muhammad (عليه السلام) with the word "Iqra'', meaning to recite, speak or say. Beginning by listening to some language input and then reproducing that as output is the process Allāh started teaching the Holy Qur'ān to Muhammad ﷺ. Through the very first verse of the Holy Qur'ān, the Holy Prophet is directed to say and repeat what has been said to him through the instruction, "iqra". It requires to be listened to and to be read repeatedly. Chants, songs, rhymes, and games form some of the ideal vehicles for learning a language and serve as an efficient source for teaching.[7]

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1 Nelson, Annabelle, and Bisi Lalemi. "The role of imagery training on Tohono O'odham children's creativity scores." *Journal of American Indian Education* (1991): 24-32.
2 Coltheart, Veronika, and Eugene Winograd. "Word imagery but not age of acquisition affects episodic memory." *Memory & Cognition* 14, no. 2 (1986): 174-180.
3 Dornyei, Zoltan. "The psychology of the language learner: Individual differences in second language acquisition." (2005).
4 Kibasan, J. A., and Evangeline C. Singson. "Culture and education: a study on learning style of Libyan college students in Tripoli, Libya." *Education* 6, no. 1 (2016): 17-24.
5 Dornyei, Zoltan. "The psychology of the language learner: Individual differences in second language acquisition." (2005).
6 Sura Al-A'raf: 7/204
7 Brewster, Jean, Gail Ellis, and Denis Girard *The Primary English Teacher's Guide* (New Ed). Pearson Education Limited: China 2002.

The importance of the three skills namely writing, listening, and speaking can be understood from the following five initial verses of Surah Al-alaq.

> *"Recite in the name of thy Sustainer that originated you - Originated man from a sticky material. Recite, and thy Sustainer is extremely Magnanimous -Who taught through pen. Taught human what he did not know."[1]*

The fourth skill of reading is implied in the meaning of the word Qur'ān itself. Qur'ān is an Arabic word that stands for 'continuous reading' or 'recital'. So, basically the linguistic activities of reading, speaking and listening are involved.

Listening is a very important skill in learning a language; reproducing the language by speaking it, is another important step in gaining mastery over that language. Before starting to speak, children first listen, followed by reading and writing. Listening is the first of the four language learning skills to appear.[2] In the past, the stress was laid over gaining mastery over reading and grammar and listening was ignored as insignificant in language teaching.[3] The Grammar Translation Method never emphasized the teaching of listening and so did not arrange for the teaching of listening to the language teachers.[4] The Direct Method prioritized developing listening skill prior to other skills of language, through the use of target language in the class, yet it never bothered developing listening skill strategies or teaching listening as a separate language skill.[5] Contrary to the past, listening enjoys central position in learning a second or foreign language today.[6] When Communicative Language Teaching became popular in 1970s, English started to be taught

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1 Sura Al-'Alaq: 96/1-5

2 Lundsteen, Sara W. "Listening: Its impact at all levels on reading and the other language arts." (1979).

3 Richards, Jack C., and Theodore S. Rodgers. "Approaches and methods in language teaching." (2001).

4 Flowerdew, John, and Lindsay Miller. *Second language listening: Theory and practice*. Cambridge University Press, 2005.

5 Flowerdew, John, and Lindsay Miller. *Second language listening: Theory and practice*. Cambridge University Press, 2005.

6 Morley, Joan. "Aural comprehension instruction: Principles and practices." *Teaching English as a second or foreign language* 3 (2001): 69-85.

for communication, and listening started to get more attention and importance.[1]

Initiating Teaching Language through Nouns

Command over language comes only after mastering vocabulary. Learning of new vocabulary, being so much important, also, according to Miller and Gildea[2] and Nation[3], requires painstaking effort on the part of the learner. According to Meara[4] 97and Nation[5] the main hurdle faced by the learners of language in using the vocabulary productively and receptively, is their inadequate acquisition lexical knowledge. The first lesson taught to Adam (as) by The Almighty was in the form of a list of nouns, as can be learnt from the verse of the Holy Qur'ān that follows:

> *"Then He taught Adam names of things all and then displayed to the angels these names. Then He said: "If you are truthful, inform Me of the names of them."[6]*

In the field of linguistics too, L1 acquisition shows that a child begins learning a language through nouns. It is the most natural way of learning a language. It has been reported most frequently that that the first words that children learn are primarily nouns.[7]. Linguists and scholars claim that child should begin learning with nouns.[8]

According to George Yule, after the stage of cooing and babbling comes the one-word stage, in which children start producing different single-unit recognizable utterances. The single words used for everyday objects are mostly nouns like cat, milk, spoon etc. and a noun is also sometimes used to represent a whole phrase or sentence.[9] It has been

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1 Yıldırım, Selin, and Özgür Yıldırım. "The importance of listening in language learning and listening comprehension problems experienced by language learners: A literature review." *Abant İzzet Baysal Üniversitesi Eğitim Fakültesi Dergisi* 16, no. 4 (2016).
2 Miller, K. E., and D. Gildea. "The Foreign Language Syllabus and Communicative Approaches to Teaching. Special issue of." *Studies in Second Language Acquisition* 3 (1987): 1980.
3 Nation, I. S. P. Teaching and Learning Vocabulary. Newbury House, New York. 1990
4 Meara, Paul. "Towards a new approach to modelling vocabulary acquisition." *Vocabulary: Description, acquisition and pedagogy* (1997): 109-121.
5 Nation, I. S. P. Teaching and Learning Vocabulary. Newbury House, New York. 1990
6 Sura Al-Baqarah: 2/31
7 Gentner, Dedre. "On relational meaning: The acquisition of verb meaning." *Child development* (1978): 988-998.
8 Lindon, Jennie. *Child care and early education: Good practice to support young children and their families*. Cengage Learning EMEA, 2003.
9 Yule, George. *The study of language*. Cambridge University Press, 2010.

deduced by linguists that in L1 acquisition when alphabet and numbers are taught to a language learner, the item next to be taught more suitably comes out to be nouns. It is among the easiest of all things to be learnt by a foreign language learner because every item they see around them is a noun. They bear a name in their local language and learners are curious to know their name in the foreign language. In the initial phase, through code-mixing, these nouns can be replaced by the learners with the nouns in their local language and hence they can easily use and master them.

Teaching through the Mother Tongue

"And never did we send forth an apostle save speaking the language of his own folk so as to make them understand clearly. Then Allāh lets those go astray that he wills and guides those to the right path whom he pleases. He is the most powerful, the truly Judicious."[1]

The role played by one's mother tongue in the learning of second or foreign language is an acknowledged fact and a rich asset of research in SLA.[2] L1 is acquired in a natural and automatic manner unconsciously. L2 can also be acquired to some extent in a natural way. However, a language that is foreign is learnt because it is not spoken in the surroundings of the learner to be acquired automatically. For learning a language that is foreign, direct method is preferred by linguists but in the initial stages mother tongue can be used as a useful resource for the learning of a foreign language, especially where it is hard to create an environment for foreign language learning. UNESCO[3] reports that adopting mother tongue as instruction medium leads to a raise in the confidence of children and an improvement in their academic performance.

Repetition and Revision

Repetition is a striking feature of style and eloquence of Arabic language, used for highlighting and underscoring the meaning that a speaker intends to convey. The language of revelation of The Holy Qur'ān is Arabic, which frequently uses the device of repetition for the sake of emphasizing something, for ensuring comprehension or for establishing some truth in the mind. So it is not strange that the Holy Qur'ān also uses

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1 Sura Ibrahim: 14/04

2 Kellerman, Eric. "Crosslinguistic influence: Transfer to nowhere?." *Annual review of applied linguistics* 15 (1995): 125-150.

3 UNESCO, EFA. "global monitoring report 2005: Education for All, the quality imperative. 2005."

repetition and revision as one of its basic methods of teaching. Repetition is a process required by human mind to assimilate a lesson completely, intensely and perfectly. Qur'ān also, through the word "Tazkīr", takes cognizance of this fact by laying emphasis over discussing and over-mentioning of a lesson repeatedly, so as to keep it remembered. In Surah Rahman the verses: "Which of Your Lords blessings will you both deny?" has been repeated 31 times and the reason is that the nature and degree of each blessing are so high that grouping of these blessings together in the form of a list could have mitigated their significance. These blessings refer to extraordinary kinds of realities. Therefore, each blessing is mentioned separately and the verse, *"Which of Your Lords blessings will you both deny?"* has been repeatedly used with each blessing so as to draw attention to their greatness. Here each repetition serves as an additional stroke administered to the conscience of human beings to awaken it of its over-familiarity and forgetfulness into the wonder and strangeness of certain phenomena. Such is the case presented in the verse, "Wretchedness for the rejecters on that day!"[1] in Surah Al-Mursalat, which serves as a repeated wake-up call and warning to the disbelievers. In Surah Qamar, the verse, "And indeed we have rendered the Qur'ān easy for remembrance; so, is there anybody who will pay heed?"[2] has been repeated four times to underline the indifferent attitude of people towards the book of Allāh, despite its being made quite easy to understand.

The same process of repetition is required by human beings for mastering a language skill. Repetition in the form of drill, exercise, revision and practice plays a very important role in mastering a foreign language, like English. In ALM, according to Larsen-Freeman,[3] language is learnt by improving habits based on the acquisition of language patterns, and aiding students in giving response to the stimuli in a fitting way with the help of shaping and reinforcement.

Drilling is an audio-lingual sort of technique used in English language teaching, in which the learners repeat items of grammar, vocabulary and pronunciation, provided by the language teacher. Various types of drills like repetition or imitation drills, drills meant for substitution, or drills based on question and answer technique, drills based on transformation, and chorus drills are used for the teaching of English. However, the drilling technique, along with the supporting theory of

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1 Sura Al-Mursalat: 77/45
2 Sura Al-Qamar: 54/17
3 Larsen-Freeman, Diane. *Techniques and principles in language teaching*. Oxford University, 2000.

behaviorism, was discredited for the teaching of a language in the modern methods because drills are considered to be meaningless, mechanical, decontextualized, because their focus is on accuracy instead of fluency and because the structures fixed in memory are only short-lived. Yet the method is used and is considered by many expert language teachers as still useful, if the immediate purpose is to help students gain fluency in learner-centered activities. In order to make the drills more meaningful, drills should be integrated in meaningful activities and students may be presented with some chunks to be learnt in a context at their own pace. Similarly if instead of mere repetition students are given choices in making response then this will lead to enhancement of their creativity, freedom and thinking capability. Some drills like chain drills can be made personalized. Communicative language teaching is in vogue today but through controlled oral practice, drills can be made more communicative leading to natural communication and fluency.

> *"And certainly We have displayed all kind of similitudes for mankind in this Qur'ān, yet most of them have refused to accept them all save disbelief."*[1]

Question-Answer Method of Teaching

The Holy Qur'ān shows that The Almighty applies this method for probing the knowledge of angles as,

> *"...Provided you are truthful, apprise me of their names."*[2]

The Holy Qur'ān holds the question answer technique as the primary source of learning something, as can be seen in its following few verses:

> *"And we have never sent anyone before you except the ones upon whom we made revelation. Therefore, inquire the knowledgeable people if you lack knowledge."*[3]

> *"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."*[4]

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1 Sura Al-Isra': 17/89
2 Sura Al-Baqarah: 2/31
3 Sura An-Nahl: 16/43
4 Sura Al-Isra: 17/85

Catechism is a series of question put to an individual to elicit their views or evaluate their knowledge before teaching further. It uses question-answer method of teaching and it was teaching strategy used by Socrates excellently. In foreign language learning and teaching too, it is used as a way of repeating the learnt lessons and a way of reinforcing the attained language competence. Brown, Roediger, and McDaniel[1] view the practice of recollecting fresh knowledge or new skill out of one's memory to be one of the strongest tools for bringing about effective learning and developing better retention. It can be used efficiently towards the teaching of grammar. Strategy used in question-answer method focuses over the achievement of objectives related to cognition and over the calling up of knowledge to the level of consciousness. It believes that the knowledge present in the mind of the child should be unfolded through linked and ordered questions, through the utilization of the learners' curiosity. While putting questions, the respective teacher brings into cognizance the language learner's interests, requirements and capabilities. Verbal interaction among learners is encouraged inside the classroom. When combined with lecture and demonstration methods of teaching, it can give excellent results.[2]

Although newer and newer techniques are coming up, including story mapping, character perspective charting, story grammars etc., yet conventionally a learner's comprehension of a text is enhanced and evaluated through the tool of questioning. In the initial stages while learning a language, questions follow mostly a factual pattern, as it is assumed that the children would not be capable of interpreting the text. However, even if the student succeeds in answering factual questions based on text, it cannot be stated for certain that the students have understood the story. Although tasks like these enhanced and strengthen the facts by increasing the memory, yet the cognitive growth remains unattended as the possibility is that the success of a student to answer such questions could have resulted from memorization. If comprehended well, a text stored in memory, may be easily called back even later than a lapse of huge duration.[3] But, Sanford and Garrod[1] contend that similar output can be given through rote learning.

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1 Brown, Peter C., Henry L. Roediger III, and Mark A. McDaniel. *Make it stick*. Harvard University Press, 2014.

2 Cotton, Kathleen. "New small learning communities: Findings from recent literature." (2001).

3 Graesser, Arthur C. *Prose Comprehension Beyond the Word*. New York: Springer-Verlag.1981

Teaching through Demonstration

We see an instance of teaching through demonstration in the following verse of the Holy Qur'ān when one son of Adam (Qabeel) killed his other son (Habeel) and afterwards felt remorseful and did not know how to cope with the corpse. To guide him, Allāh sent a crow which demonstrated before him how it buried another dead crow.

> *"Then Almighty sent a raven that scratched the earth for demonstrating before him how he would hide his brother's corpse. He cried, "How shameful for me that even I could not imitate this crow in burying my brother's body"! ; and he turned himself to be amongst ones who were remorseful."[2]*

Similarly to satisfy the curiosity of Uzair (عليه السلام) and Ibrāhīm (عليه السلام) about resurrection, Allāh taught both of them through practical demonstration of resurrection. Allāh says about Uzair's (عليه السلام) donkey, "And cast a look over thy donkey; we shall render you a token for humankind, behold the bones, in what manner we place them together and clothe them with flesh. And when the point became evident to him, he said, Allāh is capable of doing everything."[3] Allāh says about Ibrāhīm, (عليه السلام)

> *"And when Ibrahim said, "My Provider, could you let me see in what way thou resurrect the dead," He said, "are you not convinced (of it) already?" He said, "Certainly do I, but want it to satiate my heart's contentment. [Allāh] said, "Pick four from amongst the birds and familiarize them unto you, then put from their cut pieces over each mountain (around) and then summon them up unto you, they would come hurrying towards you. And be aware that Allāh is superbly Powerful and Wise."[4]*

James Asher devised a method called total physical response, wherein a language is taught by means of actions that are physical and wherein the oral instructions are responded physically.[5]

Many a lesson requires demonstration in teaching and learning a foreign language e. g. pronunciation cannot be taught without

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1 Sanford, Anthony J., and Simon C. Garrod. *Understanding written language: Explorations of comprehension beyond the sentence*. John Wiley & Sons, 1981.
2 Sura Al-Ma'idah: 5/31
3 Sura Al-Baqarah: 2/259
4 Sura Al-Baqarah: 2/260
5 Richards, Jack C., and Theodore S. Rodgers. "Approaches and methods in language teaching." (2001).

demonstration. A language cannot be adequately mastered with the help of reading about it in a book. Perfect mastery over the target language requires demonstration and practice of it. According to Husnu[1] , demonstrating technique counts as one among the effective techniques for improving the elements of grammar and vocabulary in the teaching of speaking at EFL learners, due to the reason that it has the capacity to transform the situation inside class to an experience involving learning that is active, positive, and fun-based. Similarly the usefulness of demonstration technique for teaching vocabulary to initial level students is in the sphere of encouraging and motivating students for learning the target language. Demonstration is actually meant to furnish a stimulus, whereby a specific response could be elicited from the learner.

The demonstration technique, according to Husnu,[2] was found to be an interesting technique in the teaching and learning of EFL; it was perfectly in consonance with the characteristic of EFL learners; it eschewed dry drilling, infused students with enthusiasm, and led to the conversion of classroom environment into an atmosphere full of fun. It served as a source of decreasing anxiety and providing relaxation due to the fact that it shows pictures and original objects, and uses various actions, physical activities and facial expressions. EFL learners felt relatively easier and more relaxed while completing some tasks like learning new expressions and vocabulary, because every student contributed to the common goal.[3]

Arousing Curiosity

Allāh beautifully motivates believers to make effort for the cause of Allāh and arouses their curiosity by holding out benefits to them before mentioning the actual task thus,

> *"O thou, the believers! Shall I apprise thee of a trade that will safeguard thee against a virulent chastisement? Have belief in Allāh and his apostle and exert yourself in the cause of Allāh with*

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1 Husnu, Muhammad. "Demonstration Technique to Improve Vocabulary and Grammar Element in Teaching Speaking at EFL Learners." *English Language Teaching* 11, no. 2 (2018): 26-30.
2 Husnu, Muhammad. "Demonstration Technique to Improve Vocabulary and Grammar Element in Teaching Speaking at EFL Learners." *English Language Teaching* 11, no. 2 (2018): 26-30.
3 Husnu, Muhammad. "Demonstration Technique to Improve Vocabulary and Grammar Element in Teaching Speaking at EFL Learners." *English Language Teaching* 11, no. 2 (2018): 26-30.

your monetary possessions and your physical faculty. This is in your best interests, provided you only knew." [1]

Similarly, in the beginning of Surah Yousuf, Allāh arouses the curiosity of the reader and the Prophet Muhammad ﷺ, by saying that He is relating to him a story narrated very pleasantly about the Prophet Yūsuf thus:

"O (Prophet!), We are about to recount to you the choicest among stories, by making revelation of this Qur'ān over you, and you were among the unknowing ones prior to it." [2]

In the field of language pedagogy too, arousing curiosity of the learner before teaching a language is a major motivating factor in learning and using a language; it is associated most often with positive affectivity, converting the learning of new things to an essentially rewarding and pleasurable activity.[3] The role of emotions in L2 learning weighs so much that nowadays emotion is identified as an 'amplifier', affecting the learning process positively or negatively.[4] L2 learning seemingly involves a "cognition-emotion interface" in which cognition and emotion of the individual are considered as two learning sources that are inter-complementary in nature and that interact with and affect each other.[5]

Emphasis and Reliance over Narrative Technique

The storyteller is the one who makes a point by telling stories of the past and explaining them. The Holy Qur'ān follows a unique style of its own in getting across a message or values with the help of narrative approach. It uses narrative technique for delivering a message and imparting understanding excellently.

"So relate the stories, perhaps they may reflect". [6]

In the Holy Qur'ān, we have three distinct types of stories: First type is the stories of the Prophets of Allāh concerning their lives, their

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1 Sura As-Saf: 61/10-11
2 Sura Yusuf: 12/3
3 Csikszentmihalyi, M. "Flow. The Psychology of Optimal Experience. New York (Harper Perennial) 1990." (1990).
4 Oxford, Rebecca. "Emotion as the amplifier and the primary motive: Some theories of emotion with relevance to language learning." *Studies in Second Language Learning and Teaching* 3 (2015): 371-393.
5 Dornyei, Zoltan. *The Psychology of Second Language Acquisition-Oxford Applied Linguistics*. Oxford University Press, 2013.
6 Sura Al-Aaraf: 7/176

duties and their hardships, and the opposition faced by them, second type is stories related to past nations and notable figures of past, and third is about events occurring in Muhammad's (عليه السلام) life. These stories are not for entertainment; rather they are meant to inculcate very serious lessons. They serve as examples, strengthen our faith and link us to believers of other ages.

> *"There was certainly in their stories a lesson for those of understanding. Never was the Qur'ān a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."[1]*

Regarding the first category, Allāh says, "We tell you the stories of the Messengers that we may make firm your heart."[2] In the beginning of Surah Yusuf, Allāh tells Muhammad (PBHU) that He is telling him a pleasantly told story thus:

> *"O Muhammad), by revealing the Qur'ān to you We narrate to you, in the best manner, the stories of the past, although before this narration you were utterly unaware of them."[3]*

In connection with the teaching of English, or any foreign language, a lot of researchers and linguists, too, stress the significance of using storytelling and narratives in teaching a foreign language.[4] According to Cameron[5] stories represent the adoption of an approach that is holistic with respect to the teaching and learning of a language and offer learners with rich and genuine uses of foreign language.

When from the structural approaches in language teaching, the shift is made towards humanistic approach, learner-centered approach or communicative approach, then stories find more viability and accommodation in the classrooms of language teaching. As stories come from a very easily understandable class of literature, and the basic thing that is required for learning another language is to present easily understandable material in the target language, therefore, stories form an integral part of the material used for the learning of a language and its

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1 Sura Yusuf: 12/111

2 Sura Hud: 11/120

3 Sura Yusuf: 12/3

4 Láng, K. "The role of storybooks in teaching English to young learners." *Practice and Theory in Systems of Education* 4, no. 1 (2009): 47-54.

5 Cameron, Lynne. *Teaching languages to young learners*. Ernst Klett Sprachen, 2001.

teaching. In the view of Graesser, Golding and Long,[1] narrative performs a very crucial role in the enhancement of various skills related to the cognitive development. Langer[2] laments that no efficient utilization of literature, with respect to cognitive development of a language learner, is carried out in the classroom.

According to Egan[3] story is a useful and efficient tool among the tools through which young learners can receive fresh information. When language items meant for teaching and learning are arranged in a story form then the learners learn the foreign language imperceptibly with more enthusiasm and motivation. Investigation carried out by Lugossy[4] regarding teachers' beliefs with respect to using stories in teaching of foreign language revealed that narratives were essentially a source of motivation for learners of all age groups. Teaching vocabulary of a foreign language in form of lists, without narrative form, becomes boring and dry; it results in difficulty for the learners because words are learnt without the supporting natural context of the words and resultantly they get forgotten very soon and very easily. Brewster, Ellis and Girard[5] suggest that ideal sort of learning conditions is created by narrating stories because it furnishes a context that is meaningful and because it serves as an encouragement and format for different types of activities involved in language learning.

Use of Imagery

Qur'ān describes the rejection of the invitation of the Holy Prophet by the non-believers and their running away from it in the following verses through exquisite imagery:

> *"Then what is [the matter] with them that they are, from the reminder, turning away; as if they were alarmed donkeys; fleeing from a lion?"*[6]

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1 **Graesser**, A,, **Golding**, **J. M.**, & **Long**, **D. L.** (**1996**).. In R. Barr, M. Kamil, P. Mosenthal, & P. D. Pearson (Eds.), **Handbook** of **reading research** (Vol. **II**, pp. **171–205**).

2 Langer, Judith A. "Understanding literature." *Language arts* 67, no. 8 (1990): 812-816.

3 Egan, Kieran. *The educated mind: How cognitive tools shape our understanding*. University of Chicago Press, 1997.

4 Lugossy, Réka. "Shaping teachers' beliefs through narratives." *UPRT* (2006): 313-336.

5 Brewster, Jean, Gail Ellis, and Denis Girard. *The primary English teacher's guide*. Penguin English, 1992.

6 Sura Al-Mudaththir: 74/49-51

Qur'ān describes the actions people who perform good deeds just to show off and not to please Allāh, through a striking image of a rock as follows:

> *"So, his example is like a rock on which there is dust, then a heavy rain came over it and left it barren."[1]*

According to Long, Winograd, & Bridge,[2] in learning a foreign language, pictures serve as a very useful initial resource for learning the basic nouns of a language. Imagery is drawing pictures with the help of words. Imagery is very helpful in visualizing, memorizing and recollecting a learning situation. Imagery plays a very crucial role in the learning of foreign language, like when vocabulary is learnt via using imagery, it affords the learners much more space for adjustment and enhances the learners' capability of recalling vocabulary in environments of novel nature. According to Cohen,[3] imagery has been particularly useful in mastering vocabulary of the second language. Wang, Thomas, and Ouellette[4] claim that in a Chinese language class, it has also been shown to have enhanced retention of Chinese characters. Wang and his colleagues found that those learning a second language have particularly been helped by imagery mnemonics in of vocabulary. According to Lesgold, McCormick, and Golinck[5] imagery plays a role in organizing and storing information.

Positive Feedback and Encouragement

Positive feedback and encouragement bolsters motivation which is very important for learning anything including language. When upon the call of the Holy Prophet ﷺ, an Ansari companion agreed to feed the guest of the Holy Prophet at an occasion when he had not enough food to feed his children, he put the lamp off so that the guest could eat to his fill and could think the host accompanying him in eating the meal. Allāh appreciated his act in the following way:

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1 Sura Al-Baqarah: 2/264

2 Long, Shirley A., Peter N. Winograd, and Connie A. Bridge. "The effects of reader and text characteristics on imagery reported during and after reading." *Reading Research Quarterly* (1989): 353-372.

3 Cohen, Andrew D. "The use of verbal and imagery mnemonics in second-language vocabulary learning." *Studies in second language acquisition* 9, no. 1 (1987): 43-61.

4 Wang, Alvin Y., Margaret H. Thomas, and Judith A. Ouellette. "Keyword mnemonic and retention of second-language vocabulary words." *Journal of Educational Psychology* 84, no. 4 (1992): 520.

5 Lesgold, Alan M., Claire McCormick, and Roberta M. Golinkoff. "Imagery training and children's prose learning." *Journal of Educational Psychology* 67, no. 5 (1975): 663.

> *"They prefer others (the emigrants) above themselves, even though poverty become their lot."[1]*

Similarly Allāh appreciates the way his slaves fight in His cause and Allāh expresses His love for them in the following words:

> *"Lo! Allāh loveth them who battle for His cause in ranks, as if they were a solid structure."[2]*

Teaching through Discussion.

Islam, instead of imposing its belief system over others, believes in peaceful dialogue and unbiased thinking. Islamic approach and ideology is not based on someone's whims. Rather it stands over a strong rational and logical foundation. It invites others, first, to reflect and meditate over the existence of Allāh through the irrefutable signs of His existence and, then, exhorts its practitioners and propagators to hold peaceful discussion with the non-Muslims for guiding them towards the right path.

> *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..."[3]*

When sending Moses towards Pharaoh, Allāh instructs Moses to have polite discussion with him on the ground that perhaps he might accept Moses' words. The discussion in which Pharaoh asks Moses certain questions and the one in which Ibrahim puts question to the non-believers regarding their idols are good examples of logical discussion.

Teaching a language, too, is not a one-way procedure requiring a teacher keeping on instructing and a learner keeping on merely listening passively; it is rather a two way process. Language learning requires an active type of student-teacher interaction. Language Teachers' role in a learner-centered class is to promote speaking, to have exchange of ideas among learners and to engage them in free discussion. Group discussion method promotes speaking skill and helps in better acquisition of a foreign language. Through discussion, many of learners' queries can be answered and their ambiguities removed in time, during teaching-learning process. In the initial stage, unlearning a wrong thing is easier as compared to when it takes firm roots. Therefore, in-time feedback addresses a problem instantly and correction made parallel to teaching a language proves very useful. It provides sound foundation for making progress in learning a

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1 Sura Al-Hashr: 59/9
2 Sura As-Saf: 61/4
3 Sura An-Nahl: 16/43

language. Involving learners frequently in interactive activities inside classrooms helps students feel more confident, secure, encouraged, and ready to participate and learn. Having more responsibility for participation, the learners achieve confidence in speaking the language to be learnt. By developing discussion, learners develop their speaking skills, and thereby acquire fluency. They come to own more responsibility for managing their own learning.[1] Without discussion, a teacher cannot make formative evaluation of a language learner and their performance. A cooperative learning atmosphere with more opportunities for communication for learners helps in acquisition of a language. Group work leads to an increase in students' active participation, to development of their social skill, to enhancement of their communication and to an increase in their independence (Westwood, 2008). Learners grow intellectually by watching how other learners learn and think differently to them, and all this requires interaction.[2]

Developing Critical Thinking in Learners

The Holy Qur'ān underscores development and application of critical thinking in people as can be deduced from the following verses of the Holy Qur'ān:

> *"Would they, then, not give thought to the Qur'ān or is it that their hearts remain locked up"[3]*

> *"Do they not deliberate within their souls, Allāh set up the heavens and the earth and all what exists in between them not but with a valid purpose and for a prescribed duration. And yet verily, majority among men do not believe in meeting their Sustainer."[4]*

> *"Behold they not the camels, how they are formed"; "and the heaven, how it is lifted high; and the mountains, how they are established?"[5]*

Similarly in learning a foreign language too, critical thinking is encouraged instead of rot memory. Silent way approach to master a foreign language, whereby the teacher's role of providing full instruction

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1 Larsen-Freeman, Diane. *Techniques and principles in language teaching*. Oxford University, 2000.
2 Higton, Mike. *Vulnerable learning: Thinking theologically about higher education*. Grove Books, 2006.
3 Sura Muhammad: 47/24
4 Sura Ar-Rum: 30/8
5 Sura Al-Ghashiyah: 88/17-19

is minimized to the least, holds that if we teach too much then it will have negative effect over learning. Therefore, students should be encouraged to discover things for themselves instead of repeating the lessons taught by the teacher. It will develop their critical thinking power. It stresses independence of students in analyzing and using the language for themselves. Under this approach, learning English is considered as a problem to be solved by the learners with the help of their cognitive power.

Sociolinguistic competence, being a component of communicative competence, requires getting the knowledge of using an appropriate expression according to the social context.[1] Contrary to rotting linguistic phrases, it involves a continuously operative selection and rejection process for using words that are most appropriate according to the situation and the context in hand. Rot memory cannot work because we are required to make different selection of words in accordance with the social context and situation. Strategic competence, yet another component of communicative competence, also requires the use of critical thinking, as through this competence we organize the message effectively and, in case of any difficulty, we use various strategies to overcome it.[2]

Patient and Silent Learning

Human knowledge is partial and incomplete, and it cannot access the rationale behind certain things ordained by Allāh. However, human beings, due to their natural impatience, wish quick results and instant answers to phenomena incomprehensible to them.

When Musa asked Khizr to allow him to learn something from him, Khizr objected that, due to impatience, Musa would not be able to get that knowledge.[3] However, when Musa convinced Khizr that he would not be asking untimely questions, Khizr agreed. But Musa kept asking about many things that appeared illogical to him. Khizr reminded him of his pledge of not asking every time but when Musa repeated it third time; Khizr explained the rationale and the will of Allāh behind all those actions performed by him. It opened Musa's eyes and he realized the hidden agenda of Allāh behind every action. It reveals the weakness and limitation of human mind, which cannot foresee the whole picture before some adequate duration.

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1 Yule, George. *The study of language*. Cambridge University Press, 2010.
2 Yule, George. *The study of language*. Cambridge University Press, 2010.
3 Sura Al-Kahf: 18/67-68

While learning a language too, certain things have to be left unquestioned unless they are answered automatically in due course of time. Posing a question every now and then mars the continuity of the lecture and the learning process. Putting the right question at the right time is key to learning. Sometimes the relating of an anecdote or an incident, cutting of a joke, by a language teacher might seem irrelevant to the learners, but, if assessed after some time, the anecdote or joke proves to have contributed a great deal towards mastering a language.

Sequencing Teaching Contents according to the Difficulty Level.

Staging and sequencing is an important factor in learning something including language. Teaching material is graded according to the level, age, psyche and disposition of the learners and according to the difficulty level of the content.

In the Holy Qur'ān a ban was imposed on liquor in degrees depending upon the strength of faith of the Muslims of that time. It was done gradually and stage-wise because the Arab people in those times drank liquor like a whale. On the first occasion, a light mention of its negative aspect was made, then Muslims were warned to offer Salah till they find themselves in complete senses, and in the last stage it was banned totally with a you-attitude stressing the well-being of Muslims in abstinence from liquor.

> "They enquire thee regarding intoxicants and gambling. Tell: "In them lie gross trespassing and carry profits for people too …."[1]

> "O thou believers! Do not proceed to the prayer when you are in a drunken state unless you can appreciate what you utter."[2]

> "O thou that believe! Liquor, gambling, idolatry and divining arrows are but filthy tricks of Satan; stay away from them so that you may attain prosperity"[3]

Learning a foreign language becomes easier, more successful and effective, when instead of adopting the traditionally structured syllabus; the syllabus is designed in such a way that the linguistic and grammatical items are sequenced according to the sequence occurring in natural language acquisition. According to Natural Order hypothesis, in the view

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1 Sura Al-Baqarah: 2/219
2 Sura An-Nisa': 4/43
3 Sura Al-Ma'idah: 5/90-91

of Dulay & Burt,[1] children acquire grammatical structures of first language in a set pattern with some items following others; grammatical structures are acquired in a predictable natural order, irrespective of the age, sex, and background of the language learner. According to this hypothesis, the grammatical morpheme '–ing' is acquired invariably before the morpheme third person '–s', is acquired, following a natural order that is pre-determined. According to language acquisition theory of Krashen, the same idea of natural order is applicable to the theory of acquisition of second language.

Conclusion

Nowadays various methods are being used for teaching English in the capacity of foreign language or second language. Many of them are quite effective but none of them is without some limitations and weaknesses. In the sphere of TEFL, this study takes up the possibility and utility of the teaching method adopted by the Qurʾān. The method of teaching adopted by the Holy Qurʾān is in accordance with the modern and popular methods of pedagogy. Rather many a modern method of teaching and the techniques therein, that are claimed to have been developed by the Western research, had actually been introduced by the Holy Qurʾān, centuries ago. Since these principles have been adopted for teaching human beings by the all-knowing Creator, therefore, the researcher foresaw a possibility of their extension to the teaching of foreign language to human beings. The research was conducted with the purpose of judging the compatibility of these pedagogic principles with the TEFL. After ransacking archives of language teaching research, it came to surface that the pedagogic principles, derived from the Holy Qurʾān, are in perfect consonance with the TEFL. The striking effective principles that surfaced were principles like beginning teaching a new language with nouns, utilizing the mother tongue of the beginner, emphasizing parallel development of all the four language skills, using imagery, discussion, and demonstration, arousing curiosity prior to teaching, maintaining of motivation through appreciation, putting timely questions, adopting narrative technique, developing critical thinking instead of rot memory, reinforcing learning through repetition and revision, sequencing teaching contents according to the difficulty level and by proceeding gradually in degrees.

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1 Dulay, Heidi C., and Marina K. Burt. "NATURAL SEQUENCES IN CHILD SECOND LANGUAGE ACQUISITION 1." *Language learning* 24, no. 1 (1974): 37-53.

Presently the only genuine book that can be attributed to the Creator of the Universe, the Almighty Allāh, is the Holy Qur'ān. Each of its verses is full of wisdom and linguistic excellence and guarantee perfect success in both the worlds. In the next-coming four verses of the Qur'ān, Allāh says about Himself, "The All-Merciful", "(who) Taught the Qur'ān", "Created man", "Taught him speech."[1] Allāh terms it one of His most precious blessings over the human beings that He has taught them speech. Just as The Creator knows each of His creatures perfectly, therefore, on one hand, Allāh knows the original nature, temperament, mechanism, and limitations of human beings and, on the other hand, He knows language with all its complex mechanism. It implies that Allāh created man and language and it is only Him through whose grace the complicated process of language acquisition and learning comes about. From the Holy Qur'ān, we can deduce the teaching principles That Allāh has adopted for teaching the human beings. Allāh, being the original creator of man and language, and being, the original teacher, must be having more authentic know-how in the learning and teaching of language. This study undertook evaluating the efficacy of principles, methods and techniques deduced from the Holy Qur'ān and their application in the TEFL. This study concluded that the methods adopted by the Holy Qur'ān are not contradictory to the modern methods of TEFL and are quite appropriate and effective for it.

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1 Sura Ar-Rahman: 55/1-4