

# The Duality Of The Arabic Language Between Classical And Colloquial

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## Abstract

In order to achieve the goal of the research, the researcher presented linguistic duplication and the reasons for the duplication of classical and colloquial Arabic, as well as classical and its most important features, presentation, colloquial presentation and its danger to the permanence and presence of number, the description of colloquial education, the status of classical Arabic and its relationship to colloquial, as well as an indication of the type of relationship between classical and colloquial in terms of language Linguistically, as well as a statement of the most important topic in this research, which is the effect of bilingualism on Standard Arabic, and the danger of colloquial dialect on Standard Arabic.

**Keywords:** (bilingualism, classical, colloquial)

## The second chapter: Theoretical aspects

### The first axis:

**Bilingualism:** Opinions varied regarding the definition of the term duality and its concept, and in studies of most linguists the term “bilingualism” seemed to be mixed with and overlapping with it. Al-Mousa, 2007, 137).

The researchers believe that there is a discrepancy in the use of the language, originating from a language, or incoming languages, which caused a conflict between the mother tongue and these incoming languages on the one hand, and on the other hand, there are dialectical branches of the mother tongue, which caused a conflict between the levels of the language itself, which resulted in what is known as the classical conflict. And colloquialism, as duality appears as a form of internal linguistic conflict, or linguistic contrast between classical and colloquial, in which colloquialism emerges as dialectical branches of the classical, a fundamental problem from which the classical suffers great trouble.

And that classical and colloquial in the context of the Arabic language are two levels between which there is a fundamental and decisive difference, which is that the classical language is an expressive language system, while colloquial has almost completely fallen out of it (Al-Musa, 2003, 125).

The researchers believe that there are realistic and feasible solutions that can reduce the dangers of colloquialism, or limit its tyranny, and at least some of them seem to be represented by the call for a middle language that finds in the contemporary language a model that can be developed through various media, which are valid tools for carrying, publishing and generalizing Middle Arabic, which makes the media language a fertile and wide field for the development of the contemporary language and its approach to the classical language and identification with it in a modern, dynamic, lively and effective manner.

The problem of bilingualism in Arab countries is due to the linguistic problem itself, a problem that poses many dangers to Standard Arabic.

That is because the Arabs today do not speak Standard Arabic, for colloquial is the vernacular on their tongues, and it is used in most of their conversations and dialogues, and it is circulated among themselves and in their clubs and forums. Multiple also, so that it is difficult for the Shami to understand the Yemeni, and it may be difficult for the Iraqi to understand the Tunisian or the Moroccan. In fact, the people of the same country may find it difficult to understand each other, as it is almost difficult for the Arab in northern Iraq. As Al-Samarrai says, "They are a villager from Ahwaz in southern Iraq, (Al-Samarrai, Ibrahim, 1983, 51).

Bilingualism is a conflict that was not a new day, but rather is rooted in the depths of the linguistic past of the Standard itself, but its issue was never as dangerous as it seems these days, when it will turn into a real problem about to afflict the civilization and ideological common of the nation as a result of its storming and manipulation of the nation's tongue. And this is what has become clear in the state of the nation's tongue these days, as it has been overshadowed by the vernacular and the incoming accents, which are about to become prevalent in the era of globalization, with a painful and terrible affliction. Whoever speaks Arabic is an Arab, and according to the concept of contravention, whoever does not do so has denied his Arabic, and affected other identities and cultures, and in that lie all the ideas and dangers that summarize the whole problem. (Al-Fassi, 1998, 150)

The two researchers believe that duality means that there are two levels of one language: one is the level of the standard language, which is used in official occasions, literary writing and education, and the other is the level of vernacular language, or vernacular dialects, which is used in daily life. , constitutes an evil in the components of the daily linguistic circulation process, making writing, as a linguistic manifestation, the way and field of classical, and makes oration, dialogue and rhetorical deliberation, as the other linguistic manifestation, the way and way of the vernacular.

### **Reasons for duplicating Standard and Colloquial Arabic:**

**1. The political factor:** the emergence of the common people and the multiplicity of dialects only indicates the deterioration of their political condition, and this factor, of course, results in nothing but a break in the connection between Arab nations and the collapse of the economy; For the absence of a clear and understandable means of communication, and this, in turn, leads to the severance of relations that were united by one language, which is Standard Arabic, except for the general dialects. Communication and mixing result in new and strange terms, which clearly contribute to the obstruction of Standard Arabic, and create a new dialect with new conditions resulting either from dialectical intolerance, which generates political conflict and causes a break in relations within the same society, or the love of learning about the culture of others.

**2. Social factor:** Social conditions, especially class diversity, affect the Standard Arabic language. As each class speaks differently from the other, we find illiteracy aggravating among the ignorant and poor classes, which is exploited as a loophole through which the general dialects flow, and makes their language level very low, and is limited to simple and few matters, and unlike the rich and educated classes, we find the language clearly sophisticated, if We conducted a dialogue between two people from two different classes. It is difficult for us to determine the compatibility and understanding between them to the extent that we find while listening to two people of the same class. In addition to the above, we also find the terms differ from one class to another, and thus society causes weakness and bilingualism, or rather Makes the slang a weak point of classical society.

**3. The geographical factor:** the Arab countries all share one language, the classical Arabic language, and these countries are distributed in a diverse geographical distribution, as mountains, rivers and seas separate them. According to the geographical space in which he lives, and thus the dialect occupies the place of Standard Arabic and affects its development.

**4 Linguistic conflict:** The intolerance of societies and their adherence to dialects created a strong conflict between them in which the dialect that was preserved by its speakers will survive.

5. Invitations to use the vernacular: a battle has erupted in the modern era between the supporters of the classical and the colloquial, and it was considered as important invitations, which are calls for the use of the vernacular instead of the classical, and among the most advocates for its use were orientalist and strangers, among whom we mention: (Qasim Amin)<sup>[1]</sup> who announced the year 1912 A.D. about his reluctance to express, and his tendency to settle the last words, and inviting (Anis Fariha) and (Khouri Maroun Ghosn)<sup>[2]</sup> to use the dialect written in Latin letters, and they published a book in this field entitled "Towards Easy Arabic" in 1955" (Al-Jundi, 1982: 185-186).

6. Linguistic error: The emergence of linguistic errors in the Arab sector had negative effects, distorting the Arabic language and good taste, so the pronunciation of what did not conform to the norms of Arabic speech and the rules of its language, which prompted scholars to think about how to preserve the language of the Qur'an from distortion and forgery, a group of them was sent to this task. And they became positive effects that served the Arabic language very well, so Abu Al-Aswad Al-Du'ali (d. 69 AH) made dots of the Noble Qur'an "parsing points", with ink that contradicts the ink of writing in places from the last letter. The melody that spread and waxed in the Book of God and on the tongues of people, then completed the work of Abi Al-Aswad later his student (Nasr bin Asim Al-Laithi)<sup>[3]</sup> (d. The similar one has a mistake and the opposite one has a pronunciation, such as: (JH K), and so on, but it may have confused the point of the lexicon with the point of the parsing, which made (Al-Khalil bin Ahmed Al-Farahidi)<sup>[4]</sup> (d. 170 AH) change the point of the parsing in a way taken from the letters "The fath is a rectangular shape. Above the letter, the kasra is also below it, and the damm waw small J above it, and the intention to increase the same. (Al-Suyuti, 2008: 7), and it controls the correct pronunciation and correct reading of Arabic words, and the recitation of the Noble Qur'an, and the verbal picture was completed by its lexical points in its vocabulary, and its syntactic form in its construction and grammatical structure at the hands of Al-Farahidi, then the turn of his student (Sibawayh)<sup>[5]</sup> 180 AH) in his grammatical encyclopedia "Al-Kitab", in which he was able to collect and arrange rules,

and hold chapters, in which his brothers gather from grammatical issues, so the book was considered the first book to record Arabic grammar, which reached us with this complete picture, which he seized by extrapolating the words of the Arabs and extracting the mode on which they build Their words and they weigh their language with it, and whoever wants to build after them on their path, let him do it, "What is measured against the speech of the Arabs is from the speech of the Arabs" (Al-Suyuti, 2003, 93-94).

**The second axis: (Classical):** Standard Arabic is the link that leads to the people of Arab countries because it is the common language between them, the language of the Noble Qur'an, and the cultural heritage from the pre-Islamic era that we pass on from generation to generation. It is also the language of writing in which books, literature and newspapers are written. And newspapers, that is, it is the language of science (Al-Khouli, 2002, 121).

The two researchers believe that Standard Arabic is necessary in all areas of life, whether it is in the political, cultural, social or educational fields, and that it is the basis of manners. Every field is related to manners; The Arabic language was the means to achieve the goals of that field, as the individual cannot communicate without the Arabic language within an Arab society; That is, the Arabic language is mandatory in the first place, and it imposes this obligation through its active role within society, and its accompaniment to us in various fields, as the success of the individual lies in the extent to which he is able to use the classical Arabic language in a sound and clear manner, and it contributes directly to the development of the country's civilization Adherence to the Arabic language is an individual's adherence to his civilization. Because it is a symbol of civilization in the first place.

Among the proponents of the classical Arabic language is the West, and we mention among them: (Johann Fake the German), who considers the classical Arabic language in all Arab and Islamic countries a linguistic symbol of the unity of the Islamic world in culture and civilization, the power of the eternal Arab heritage has proven that it is stronger than every attempt intended. Moving Arabic away from its

dominant position, and if the powder is true, and the evidence is not skipped, then Arabic will be preserved in this future position as it is the language of the Islamic civilization. (Fasq, 2014, 195)

The two researchers believe that this view confirms in a very clear way that the Arabic language lived in the past and was not affected by other languages and religions, but rather it was the one that was influential in European languages.

**Among the most important features of the Standard Arabic language are the following:**

- **Derivation:** Classical Arabic is a derivation language, based mostly on the doors of the triple verb, a feature that does not exist in all Indian and Germanic languages.
- **Diversity of styles:** Arabic is distinguished by its diversity of styles and phrases, and the ability to express secondary meanings that Western languages cannot express.
- **Accuracy:** it is the closest language to the rules of logic. In spreading, Arabic letters have been widely spread among hundreds of millions of peoples in Persia, India and Turkey. (Bayoumi, 2002: 18)

**Characteristics of Standard Arabic:**

- ❖ The first characteristic: The classical Arabic language is considered above the level of the common people, as these common people cannot fake it in their speech or mistake them. Speaking it raised him above the level of their culture.
- ❖ The second characteristic: The common language, even if it was founded at the beginning of its inception on a specific dialect and sought some of the characteristics of other dialects and digested it, but it lost with time all the sources from which it derived its elements and became an independent entity. The one who hears and learns that it has become the property of everyone, no people claim it for themselves, and thus it earns

respect from all people. (Al-Aghwari, 2010: 25)

**other characteristics of Standard Arabic:**

The Arabic language has a set of features that distinguish it from all other languages, which are (clarity, clarity, detail and amplitude, as one of the scholars says in it: (The tongue of the Arabs is the widest of tongues), and it is rich and distinct from the phonetic point of view, and the Arabic word is characterized by the stability of the sounds of its letters throughout the ages and Generations, which do not combine consonants and do not begin with a consonant, is the language of syntax and syntax is the key to meanings in the Arabic language, and the Arabic language is unique with (the) definition. 103)

**The third axis: (colloquial): And its seriousness:** The researchers believe that the phenomenon of colloquial Arabic, alongside the classical Arabic language, is a linguistic phenomenon that poses a threat to the permanence and existence of the mother tongue. Usually vocal.

**Refusal of colloquial education:** Although colloquial is an inevitable reality, and a tool of communication between people, and its competition with the classical language in various fields, including education, the recognition of it and making it the language of education is rejected, despite the repeated repercussions of that, and for this rejection there are religious, educational and linguistic considerations, **as well as Other considerations can be summarized as follows:**

**I. Religious considerations:**

- ❖ Adopting the vernacular leads to extinguishing the language of the Holy Qur'an and obliterating the law of Islam, and placing a barrier that prevents understanding the original religious texts, especially the Qur'an and Sunnah. (Ahmed, 2013, 22)
- ❖ that speaking colloquially leads to disruption of the functions of the articulation apparatus; This inevitably leads to the inability to read the Qur'an as well as to understand it, and the books of the noble hadith and other things that affect the Islamic heritage as

well as the literary heritage. (Ghairi, 2013: 210)

## 2.National Considerations:

- ❖ The vernacular leads to the weakness of the great Arab belonging.
- ❖ The vernacular afflicts the generations of the nation with intellectual schizophrenia and the number of their identity lost.
- ❖ The vernacular leads to stripping the Arab from his identity, and severing the bond of communication between generations, generation after generation, by robbing them of their language and undermining their confidence in their ability to perform the function of communication and expression.
- ❖ Neglecting the most important strong bond after Islam that God granted to the peoples of the nation in order to meet and communicate with each other throughout the ages.
- ❖ Elimination of the most important treasure of civilization and human culture, which is stored in the classical Arabic language.
- ❖ Threatening the entity of the Arab nation with linguistic, cultural and civilizational fragmentation after the geographical fragmentation it suffers from.
- ❖ Colloquialism leads to isolationism, national fragmentation, and the interruption of the correct and vital means of communication with our culture, education, beliefs, heritage and history, and nothing will bring the sons of Arabism closer except geographical neighborhood (Al-Ma'ouch, 2012: 69).

The researchers believe that the reason why the vernacular leads to the severing of the bond of communication between generations; Because the vocabulary and expressions of the colloquial dialect hardly disappear, due to its weak ability to communicate strength and continuity, on the contrary for the classical language, which is distinguished by its vitality and strength, to influence the hearts of the listeners, all of which triumphs over the classical Arabic language and makes it firm in the souls.

## 3.Educational considerations:

Reliance on colloquial language is its use in a way of dealing and personal education on the logical element, and it limits the possibility of dealing and education as it affects the reaction and perception as a result of this overwhelming use of slang, and its use weakens the expression of tender feelings and weakens the potential education (Spinney, 2001: 75)

## 4.Linguistic considerations:

The use of the vernacular may be the victory of error over correctness and its overriding; So that it becomes widespread and worsens with frequent use, and this prevents them from correct linguistic performance, just as the colloquial language is narrower in terms of wording and thought than classical.

**5.Colloquial variation:** it is not possible to rely on the colloquial dialect in education, nor in preserving heritage because of its variation and different conditions, and it is not possible to rely on any of them, because each of them differs from its sister, and the claim that colloquial can be controlled or used in writing is a false claim that cannot be Achieving it, because distortion and the lack of observance of the rules in the vernacular is not the same among the people, nor is it agreed upon, rather each one goes in it as he wants, it differs according to different mouths, and on the assumption that the distortions of the vernacular are collected and counted, and their similarities have been considered, and rules have been established and controlled, so who is the one who guarantees We have the public not to deviate from it, motivated by the reasons that took them away from the rules of the language of the Holy Qur'an. (Younes,2009: 23)

**6.The vernacular is narrow verbally and intellectually:** the language that an individual uses in his daily life, to fulfill his needs and demands, is not the cultural language that can advance the human mind intellectually or culturally. The individual was able to acquire knowledge and familiarity with his nation's cultural heritage, and to be connected with his nation's contemporary world, and then the language of education had to be the language of culture and thought. Also, colloquial expressions are few in number from any high-end language, and they are neither readable nor

written in reality. It does not enrich the vocabulary of the individual. (Zahed, 2018: 60)

### **The status of the classical Arabic language and its relation to the colloquial language:**

Classical Arabic has lived in ancient times, from the pre-Islamic era to the present day. It is the official language in our country, and in the Arab world as a whole. It is taught in an official capacity in all Arab countries, and despite the priority that was given to the classical Arabic language in the past, the main reason for its spread in the world is that it is the language of the Holy Qur'an, and the language of the Islamic religion - says (Mustafa Sadiq Al-Rafi'i)<sup>[6]</sup> "In Arabic An eternal secret is this clear Qur'an that must be performed on its correct face, otherwise the word will deviate from its meaning.

**The relationship between classical and colloquial:** The issue of the relationship between classical and colloquial is a socio-linguistic issue that resulted in the functional sharing between each of them in expressing life with its different requirements.

It should be noted that we put before us (Ferguson's)<sup>[7]</sup> ideas related to this distribution of roles between the two styles. He linked the use of classical with the following occasions and places: religious speeches, speeches in Parliament, political speeches, private messages, university lectures, news bulletins, newspaper editorials, titles of pictures and poetry. As for the use of the vernacular, it is in instructions and orders. In conversations with family members, friends, co-workers, stories and folk poetry, we may not be wrong if we say that this distribution of roles is still valid in many of its aspects, and this distribution has led over time to the emergence of a vast gap between these two linguistic levels, and this gap becomes clear in The inability of the individual to speak in the Arabic language fluently and without making a mistake, whether it is related to daily life matters or his expression of scientific and intellectual issues (Al-Asheer, 2014, 17-18).

There is an overlap between the classical language and the colloquial language, and this is evident in our daily conversation as a result

of the spread of education, the media, and so on. Between these two levels is another level, which is a mixture between them and is of limited use (Mustafa, 2018: 173).

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