

КОНСТАНТНІСТЬ І ВАРІАТИВНІСТЬ СОЦІОФОНЕТИЧНИХ ПАРАМЕТРІВ МОВЛЕННЯ

THE ISSUES OF DIALECTAL ARABIC

Dr. Mohammed Abdenmour
Ghardaia University, Algeria
mohammed.abdenmour@yahoo.com

The paper advances the author's views on the issues of the dialectal spoken Arabic and the formal standard Arabic.

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The main issue of the current Arabic language is the dialectal spoken Arabic versus the formal written Arabic. The first does not have a standardized grammar. This paradox shapes the linguistic space in Arabic countries.

The question is about the choice of the language (spoken or written), because the problem should be resolved by two options: 1) providing grammar for dialectal Arabic in order to become the standard language or 2) turning standard Arabic into daily spoken language. Finding a solution to the question is necessary in order to unify the logic of speaking.

It is clear that unification leads to formal written Arabic, but the difficulty lies in the absence of a common standard spoken language for actual speech. Besides, it is not easy to construct a new multiple grammar for undetermined dialects in Arabic countries. Considering this, the paper illustrates the following three points:

1. *Standard classical Arabic and its cultural status.* The Arabic language was formed historically by three or five tribes in Arabia after the Qur'an was revealed in Arabic; it was unified and acquired a sacred status by becoming the language of the holy text.

After Islamic expansion in the times of Muhammad's companions, Arabic started to formulate its grammar rules and its script became more articulate. Finally, the Arabic language was largely extended due to (1) conquests, (2) scholarly development and (3) its use in administration.

The current question is: can classical Arabic be used as the scientific language and can formal Arabic be the language of modern science, trade, and administration?

The majority of children in Arabic societies get their education in the formal Arabic language because all of Arab countries constitutions affirm that Arabic is the first and official language of the state.

There exists a global feeling that the master of other languages, English in the first place, is needed to get real scientific research. Therefore the Arabic language became principal for daily communication, politics, and for cultural interests.

Thus, the Arabic language has acquired the central position in media and political debates. Its use in official festivals by poets and in declamations also contributes to its status as the official language of the state.

2. *Current dialectal Arabic and its social function.* People in Arabic countries communicate by their local dialects, i.e. by using the inherited spoken language that mainly contains words of Arabic origins, though in diverse syntaxes.

Arabic dialects have special and different history, and sometimes are varied even within one country, individuals feel more homogenous with dialects rather than with standard Arabic when expressing opinions or feelings, some of the meanings cannot be expressed verbally in standard Arabic but by dialects.

Arabic dialects certainly can be viewed as the very advanced image of classical Arabic, and at the same time as a mixture of many other languages that people in Arabic countries interacted with in the past as, for instance, Phoenician, Egyptian, Numidian, or at present as English, French, and Turkish.

3. *The probable future of the Arabic language: classical and dialects.* When dialects are the best tools of expressing identities, the classical language became secondary for people's interests, and when the classical language is the tool of scientific research or public business, the most important question will be: how can standard language be nearer to the everyday spoken language? And can the dialects be canonized by grammar?

This question seems very difficult to be solved, but it is important to outline some of insight points:

a) classical Arabic can be developed or modified in order to be nearer to people.

b) dialects should be more unified across Arab countries to facilitate understanding between peoples.

c) trying to determine rules for dialects, towards their approximation to standard Arabic.

d) standard Arabic should widely interact with spoken dialectal languages to enrich it scientifically and administratively.

Finally, phonetic differences between dialects in the Arabic world are rather varied, though they are of the same origin: classical Arabic (with existence of two different dialects: (1) Amazigh in the west of the Arabic world and (2) Aramaic in the east). The challenge concerns the ability of the classical language to be installed into the daily spoken language and people's feelings. Or will its destiny take the way of the Latin language in Europe?