

Towards Introducing a New Concept for Standard Arabic

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ABSTRACT: Arab linguists offer a specific concept of classical Arabic (ALFUSSHA), as they have made determined signs (Aldhima, afatha, alkisra and alsikun) a prerequisite for classical Arabic language for it. This concept has led to a revolution in linguistic and grammatical authorship movement such as linguistic correction which means people must return to the old Arabic, and linguistic renew which sees that the Arabic language needs to renew itself, because of the Persistence and difficulty in its rules. This research paper seeks to present a new concept of the classical Arabic language that goes beyond the description of grammarians. As the concept of classical is limited to the structure not to the words. This paper depends on the descriptive approach in order to reach the goal by standing on models of classical in Arabic: The Holy Qur'an and the levels of the Arabic language now. The results of this study show that the grammar of the Arabic language is not a condition of the Arabic language, and explain that the colloquial in its context may be more understanding than the standard Arabic language, and these results reject accusations to the Arabic language as a language threatened with extinction.

KEYWORDS: Arabic Language, Renew Concept, Arabized classical, non-Arabized classical

Introduction

The Arabic language in the modern era is based on presenting several levels of the Arabic language, taken from the old Arabic that extends to a thousand and four hundred years as the only standard in eloquent, and with the exception of this model is one of the dialects, but this research presents a new concept of classical to that it is found in The modern era has only two levels of Arabic: Arabized classical and non-Arabized classical, and that the context is what determines the required language level and not the language.

Arabic language has two levels: Arabized classical and non-Arabized classical

Modern linguistics which is represented by descriptive studies indicates that there are many levels of language. Mohammed Kamil Hussein has benefited from the descriptive studies. In his book "Modern Arabic Language," he divided Arabic Language into four levels: high classical, which is the language of literature, advice and wisdoms, reduced classical, revised slang and pure slang (Hussien 1988, 88). Nihad Al-Mousa detailed these levels as follows:

First: high classical represented in the language of the Holy Quran.

Second: (creative) classical by action represented in verse, singing, translated romantic drama (dubbed) and historical drama.

Third: correct classical by action represented in economic and scientific reports, documentary programs and newsletters.

Fourth: classical by power represented in written translated Arabic; power means that it isn't punctuated and its classic is subject to its reading.

Fifth: semi-classical Arabic represented in the language of satellite channels reporters which uses more Arabic.

Sixth: pronounced medium Arabic represented in the language of educated, cultured and specialized people in the various scientific aspects on the dialogue level.

Seventh: slang spoken Arabic dialects represented in entertainment local programs and Arabic films.

Eighth: hybrid spoken dialects in English and French (Amusa 2007, 104).

The researcher thinks that all of the previous levels refer in the spoken level to four levels: classical, eloquent, medium and slang; there is no difference between revised slang and reduced classical according to Mohammed Kamil Hussein (1988, 88) since the first one works on replacing some of classical sounds, methods of negation and questioning that replace its status in slang. There is also no difference between semi-classical and medium Arabic according to Nihad Al-Mousa that both of them fluctuate in using syntax. The researcher agrees with Nihad Al-Mousa that the language of descending is the classical itself because it isn't the language of humans. Moreover humans are unable to come with a similar (Surah), God says "If you are suspicious of what we descend upon our servant, then bring a surah like it and call your witnesses without God, if you are honest. If you do not, and you won't do, then fear the hell which its fuel is people and stones which are prepared for the disbeliever" (Surat Albaqarah, Verses 23-24).

The Quran text is miraculous in its rules, meaning and style and it was a challenge by itself to fluent Arabs to make a similar one. The Quran may break the rules of syntax for rhetoric reasons and thus it contradicts what the oriental says like Theodore Noldke who thinks that the Quran violated the rules of syntax that it conjuncts accusatively (assabireen) to nominative (almofoon) and it should be (assabiroon) (Noldke 2004, 2) as God says "And those who abide by their covenant if they covenant, and those who are patient in disaster and adversity" (Surat Albaqarah, verse 176), but here (assabireen) is accusative on specialization and the syntax is broken here for a purpose as Al-Sha'rawi said "God wants to attract attention to the merit of patience which requires a suitable verb, so God said (assabireen) as it means "I meant patients" and praised patients. Thus, the purpose of (Alkasr) here is to attract attention that there is something requires contradiction of syntax (Al-shaarawi 1991, 740), and "the shown contradiction here in this status is more eloquent than if the speech goes on the same style and it is a usual one on Arab style and their way of in speaking" (Under supervision of elite of great scientists, W.D, 47). According to that, Arabic language has three levels: classical, medium and slang which are applied to the language of human beings.

But what is the criteria that the previous levels were divided according to: the classical, medium and slang? The difference among these levels lies in syntax; the classical is Arabized, the medium and slang are non-Arabized. The reduced classical or medium may take its concept from variation of using syntax. Mohammed kamil Hussein called for lack of commitment of syntax only in places that can be ambiguous in the reduced classical (medium) (Hussien 1988, 70); fluctuation in using syntax is the line between the slang and high classical, and the solution according to him is to resort to (alsikun) which syntax is lost with it. The image of the reduced classical according to him in (lack of commitment of syntax only in the very clear cases) (Hussien 1988, 93).

Nihad Mousa describes the medium language that it is "a linguistic level in our contemporary life which emerged from the interaction of the acquired slang and the learnt classical and so it's a modern occurred level. This level is progressed towards classical in its dictionary and structures but it still closed to the slang because it isn't Arabized in general (Amusa 2003, 148). The level of syntax in speech raises it to the classical or slang.

The slang is free from syntax which differentiates it from the classical the slangs in its variance don't differ clearly from the classical Arabic but only in syntax; the slangs still have many vocal and structural characteristics that the classical Arabic has. Dawoud Abduh says "Nobody shouldn't say that the classical is different from spoken dialects since the vocal rules and rules of the word structures and the sentence structure (grammar) are combined significantly between the classical and dialects (Abduh 1990, 6). For example, the Jordanian slang according to a study by Dalal Al-Assaf and Suha Na'jah found that it still has a lot of classical linguistic methods such as (condition, negation, emphasis, exception, specialization, superlative, questioning, imperative and forbidding), and the dominant feature of these methods that they are free from syntax (Al-Assaf, Dalal and Na'jah, Suha 2015, 255-302). Regarding the aspect of utterances, some authors researched about their origin is classical Arabic in the slang speech such as Mohammed Ali Al-Disoqi in his book (Refining slang words), Ahmad Taymour in his book (The big dictionary of Taymour), Ahmad Issa in his book (The ruled in the foundations of the slang language), Mahmoud Taymour in his book (The classical slang) and Abd Almonem in his book (the dictionary of slang words of Arabic foundations and fact) (Al-Tinayyer 2008, 8).

So we are against two levels: classical and slang according to syntax in them, but is it true that syntax determined the classic of this language or not? To face the concept of classic among Arab rhetoric to show if syntax is a condition for classic?

The concept of classic among many rhetoric doesn't indicate any of syntax. The meaning of classic in language indicates clarity, emergence and appearing in meaning (Al-Jawhari 1979, 391) while the meaning of classic in terminology as Al-Girgany said "classic in singular means getting rid of repulsion of letters and contradiction of measurement. In speech: getting rid of lack of authorship and repulsion of words with their classic. For the speaker: is a talent that enables expressing the intended by a classical word" (Al-Jurjani, W.D, 141). Al-Razi said "classic means that the speech is free from complexity (Al-Abshihi 1992, 66). Ibn Al-Atheer denounces what is intended in using the strange words said thinking that it is the classic. The classic is emergence and appearing and not ambiguity and invisibility (Ibn Al-Atheer W.D, 185). The classic is also the clear utterances, understood and the common in usage among writers and poets because of its beauty (Al-Hashemi 2017, 9).

All of the previous definitions follow that classic is clarity, emergence and appearing and this what the Quran text is characterized with now and then; it is clear and understood for all. If some words are difficult to be understood to people because of their strangeness, it is little and limited in few words. Ibn Al-Atheer said "If we look at the Holy Quran which is the most classic speech, we find it easy and what it contains of strange words is very little and thus (Ibn Al-Atheer W.D, 178), syntax isn't a condition of classic as it passed previously.

This research leads us to a new concept of classic. Since the meanings of classic lead to clarity, emergence and authoring well which they are descriptions as Mohammed Rashad Al-Hamzawi said "they are often slang although some of them are ambiguous, and others are synonym on each literary language or non-literary; because what is understood from it not the specific model rules but to achieve speech contact between a speaker and a listener since there is a terminology between them whatever its linguistic level is to act what was between them talk (Al-Hamzawi 1986, 13-14). When any language is clear it is classic, the medium is classical and the eloquent is classical, and so we face two levels of the temporary Arabic language: the first is Arabized classical and the second is non-Arabized classical; thus if any language isn't clear and understood, it isn't considered to be a language in the researcher's perception. The narrow slangs, language of Craftsmen and industrialists among them, language of

doctors among them, language of engineers among them and language of programmers among them isn't considered a language if it gets outside of their surroundings; because it is full of terms and concepts that can't be understood by others as we see in medication prescriptions which couldn't be understood but only by a doctor and a pharmacist. Even the language of grammarians themselves is considered from this language. Abu Hayan Al-Tawhidi said "A Bedouin came to Al-Akhfash's house and heard the words of his people in the grammar, so he became puzzled and wondered, and whispered. Al-Akhfash said to him what did you hear the brother of Arabs? He said" I found you talking with our speech in ours that doesn't belong to our speech" (Atawhidi 2017, 333). The lack of the Bedouin understanding refers to grammatical terms he doesn't know.

The language could be Arabized and understood. The Arabized classical if it isn't clear and understood, it isn't considered to be classical, that syntax could be achieved but understanding is not. For example the verse that Tammam Hassan presented in the lack of syntax to indicate meaning which is understanding (Hassan 1994, 183).

Syntax is achieved but the if the meaning isn't classical it won't be achieved. What emphasizes this the common story about Abi Tammam when he met Abu Saeed Al-Dhareer who asked him why do you say verse that couldn't be understood? Abu Tammam answered him: Abu Saeed why don't you understand what is said of verse? (Asoli W.D, 42). The ambiguity may be a critical issue related to the nature of poets and their methods as some of them tend to easiness in meaning while others tend to ambiguity by hiding the meaning of his verse from the recipient. I wouldn't here to discuss this issue but what we see in poetry of modernity in modern times is an ambiguity reaches the degree of problematic and closure (Al-Qaoud 2002, introduction of the book). The recipient couldn't get the meaning because the meaning is closed to him and this interprets why do people move away from it which makes the temporary Arab poetry in a problem due to classic as the poetry is Arabized but not classical. If syntax is a condition for classic, we will except all Arab written texts which are not vocalized whether they are literacy or not, newspapers, journals, fliers and news reports ... from classic. If Nihad Al-Mousa called it classical by power, its classic is subject to its pronunciation, while it is classical not Arabized. Thus, the language of Arab media from its ocean to gulf couldn't be described as a non-classical language, and why millions of dollars are spent to convey a message with an incomprehensible language! So, we face two linguistic levels Arabized classical and non-Arabized classical.

But what Mohammed Kamil Hussein has called for studying the reduced classical as he said" The reduced classical is the language that I call to be admitted frankly and it's the common language among learners and it is medium between the revised slang and high classical which will be spread. We should study its characteristics and put rules that organize it in order not to be sleazy as the slang or difficult as the high classical (Hussein 1988, 88). He described an existence fact which is a result of the traditional grammar in a school and university. It isn't an independent language as " the grammar of this reduced classical need to viewed by the traditional model in order to understand its terms in addition to use it crossed with the rules and foundations of the old approach (Khalil W.D 88) as it describes how the Arabized classical is pronounced with (sikoun or accusative), or he used this plural or that one.

If we notice the fact of Arabic language, we find that it represents the first level of Arabic which is (the non-Arabized classical); the Arabic used in the Arab satellite channels isn't always the language which is taught in the educational institutions, but what used is what called the common language which is the one that used Arabic words. It consisted of foreign words or local dialects like the Barbarism language in countries of Morocco (Arab broadcast: The annual report 2014, 15). The non-Arabized classical

dominates every social series (except what is religious or historical), films and plays and everything related to entertainment: singing, programs, competitions, drama, sport comment, everything related to family issues such as make food and fashion and interacted marketing ads. and texts adv.

The total of channels according to the annual report of the Arab broadcast channels and the number of the channels where the previous subjects were one of their content reaches 1044 (Arab broadcast: The annual report 2014, 14) which makes 86% of the Arab broadcast channels is slang. This percentage may increase especially if we know that the channels directs for Arabized classic use non-Arabized classical as a contact language among them which appear in the language of dialogues and discussions. The Arabized classical is restricted to news. Summaries, news reports, programs of children, historical and religious series and documentary programs; They committed to syntax with all its vocalization. The researcher thinks that it restricts as it is a language of description which means it's a report language not a dialogue one. There is no single dialogue in the Arabized classical Arabic language; after the announcer reads the news or news report he soon returns to non-Arabized classical. But what determined when to use the Arabized classical and the non-one? It is the context.

The role of context in determining the level of the required speech

What the modern linguistic found which lies in functional linguistics or deliberative is the context which determines the required linguistic level knowing that the Arab rhetoric proceeded the functional in the idea of context about one thousand year. Tamam Hassan said "When rhetoric said (each status has its speech) and (each word with its peer has its speech), they reached two phrases that contain all of speech applied to the meaning in all languages not only in classical Arabic. They are suitable to be applied in the context of all cultures. Malinowski didn't know when he formulated his famous idiom (Context of Situation) that he has been proceeded with this idiom by one thousand year or more (Hassan 1994, 372); the context became a main part in determining the meaning and the meaning is still not understood without its context; this due to that the dictionary and functional meaning may mean plurality and probability which means not to satisfy with the meaning of the article whatever the article clues are available because these clues (abstract or verbal) don't fill by any way the current clues which derive from the situation (Hassan 1994, 334). The situation determines the accurate meaning of the sentence or text, and because the goal of the language is communication, the deliberative lies in "study the usage of language which doesn't teach the linguistic structure itself but it teaches language when using it the different status layers i.e. it is a definite speech about a definite speaker and directed to a definite addressee with definite words to achieve a definite communicative objective (Sahrawi 2005, 26) The context determines the level of language that the speaker and addressee are contacted but not the linguistic or grammarian, and thus, it is to be chosen between Arabized classical or non-Arabized according to the goal of language usage. The contexts of language are various common and private and private of elite which judges language right or wrong. Nihad Al-Mousa said in his book (The issue of change to classical) "I am writing in classical Arabic, but if a mate came we talked in public issues and I changed from classical Arabic automatically to a level of Arabic which isn't pure classical or pure slang, but it is a mixture of them that everyone who listens knows it. If I went shopping I changed to the slang when talking to sellers (Almoussa 1987, 13). If Al-Mousa used the non-Arabized classical in the status of the Arabized classical or the opposite, he would mistake in the context of the language not in the language itself and the message would be difficult to convey.

We present an example of the misuse of choosing a context which makes communication difficult. Sheikh Hamza Fathalla – God bless him – narrates that he came from a supervision mission of the region schools. When he reached the station courtyard, he searched for a man to carry him on his donkey to his house and saw a man pulling a donkey. He called him “hey man”! The man answered (yes). Sheikh Hamza said “Bring me a female jamsi donkey”! The man thought that he was talking a foreign language; The man came closed to him and tried to realize what he wanted but he failed. The man left and Sheikh Hamza went home and said the following verse: “We walked steps that were written on us, And who has been written on him steps should walk” (Hassan 2001, 70).

Each linguistic level has its path which the fact addresses and the nature of speakers not the linguistic or grammar. This indicates no knowledge about the rules of grammar, but according to what formal, social, scientific or cultural conditions require. It is difficult for the researcher to define the contexts that the Arabized classical requires since the contexts of non-Arabized classical were determined in advance, but it began to proceed them which thinks a context for the Arabized classical such as the education sector with its two branches: school and university, informing media and the language of formal speech in the local formal and international forums such as conferences and seminars.

Talking about the importance of a context in determining the level of required linguistic speech as it words. The ordinary people are interested in language as it’s a tool for communication but not as a system, since it is difficult for the latter to be controlled within special criteria which are valid for each place and time because of what the language has of complicated philosophy. At the time when language is perceived as an organism as (Zidan 2012, 12) it develops and matures then gets old and dies by the physiology meaning, it is perceived now as a group of gestures as appears in semiotics or psychology. The semiotics means the science of gestures or indicators because of the indicated epistemology background as Grimas’s expression that everything around us is in continuous broadcast of gestures. Meanings (the result of all gestures together) are stuck to everything... and they are stuck to all findings, organisms and rigid and human and non-human. We as addressees should show will to receive; in order that brain starts to in a complex operation intended to dismantle gestures nets of meanings around us (Al-Ahmar 2010, 8) where a gesture became a language and silence is also a language. A language is a gelatinous object which is formed according to the goal and objective and what it presents is more than what it needs. In this context we take what we need only, s, the description of a language as it is a system is difficult for linguistics and this what interprets the emergence of modern linguistic approaches in studying language.

The fact of Arab grammar in the modern era leads to the spoken level that corresponds to those who calls for the slang which their call represents an existence fact, thus they realized the function of the communicative language in the first rank, but they made a fault when they wanted to generalize it as formal language in literature, teaching and authorship and all levels. In summary, the non-Arabized classical even if it is a fact couldn’t be replaced by the Arabized classical because it lacks the steady structure and the clarity is an effect of learning Arabized classical in schools and read in books , newspapers and heard in radios on the in news.

The survival clarity of language is subject to learning Arabized classical especially the Arabized classical is characterized by steady criterion and grammar. Whatever the modern linguistic approaches develop as seen in a text, we still in need to perceive the structure of a sentence in its traditional form as Julia Christopheria (1997, 60) points to. This interprets the reference of all modern linguistic approaches to the

standard traditional grammar. The difficulty of grammar also started from this call isn't I justification to get rid of it. The difficulty of grammar doesn't restricted to Arabic language only but this disturbs languages in general. If the language is difficult doesn't mean to remove it since all science subjects (science, math and English...) are difficult, so does it make sense to remove it as a kind of renewal?

Here comes the role of a linguistic which is to overcome difficulties in front of learners of language not to destruct it in order to learn it. The difficulty is a result of many reasons the main of them are the dominance of philosophy on the thinking of grammarians and drowning in it. Therefore, some of the grammar renewal attempts sought to get rid of this difficulty under the slogan reducing the grammars by removing what the learner doesn't need so as to straighten his tongue through pronunciation and writing.

Conclusions

The conclusion of this study is that the Arabic language in the modern era has only two levels, namely: Arabized classical and non-Arabized classical, and that the linguistic context determines when each of them is used.

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