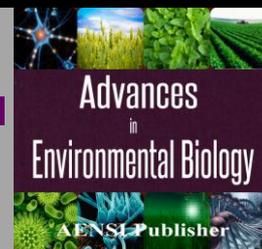




AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>

Emphasizing Slang Arabic and the Influence of Orientalist's Thoughts

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ARTICLE INFO

Article history:

Received 15 June 2014

Received in revised form

8 July 2014

Accepted 4 September 2014

Available online 20 September 2014

Keywords:

Bilingualism (diglossia), slang Arabic, formal Arabic, orientalists

ABSTRACT

In the twentieth century, a certain ideology was developed that based on the issue of Bilingualism (diglossia) and its impact on the scientific community in Arabic countries. Some scholars have regarded it as a great calamity that was the result of the progress of urbanization process. Since children spoke slang dialect at home but formal Arabic was taught in school. For this duality, they get fed up of learning formal Arabic. In this regard, different ways suggested that resolve this problem and they were examined critically. One of solutions was substituting slang Arabic with formal Arabic. The research is about this ideology, the solutions, the impact of orientalists and their 200 years effort for forming and directing it to eliminate formal Arabic.

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To Cite This Article: Nahedeh Fawzi, Mohsen Ehteshaminia, Fahimeh Fahiminejad., Emphasizing slang Arabic and the influence of orientalist's thoughts. *Adv. Environ. Biol.*, 8(12), 1559-1564, 2014

INTRODUCTION

During the 15 centuries that has passed since the advent of Islam, the opponents of Islam have attempted to destroy the law of the Prophet but by the grace of God, they could not do it. One of the factors of Islam Preservation is blessed Quran and the utterances of the Prophet and the Ahlul Bayt that they are all in formal Arabic. These resources direct practical approach to life. On the one hand, and, leads to the unity of Muslims On the other hand. So the enemies pay attention to this important subject and they plan a long-term program to destroy formal kind. Their policy requires they sometimes worked Evangelical style and sometimes acted Oriental. Eventually leads to the colonialism. Replacing slang Arabic rather formal Arabic was damage by orientalist to break up Arabic country and create cultural gaps and omit the Quran and the teachings of religion .they believed there was a dichotomy in language that has led to backwardness and lack of progress in Arabic countries. To solve this problem should be eliminated formal Arabic. This phenomenon is not unique to Arabic countries. In defense of Preservation of formal Arabic, Arab linguists believe there is this phenomenon in other languages. Kamal Yusef Alhaj, Lebanese philosopher, says in every language, it is possible that there are both slang and formal dialect. For example, France is one of countries that faced this problem and was addressed the issue of dichotomy in language in there [23]. Is the replacement occurred in these countries? Is the replacement a logical solution? Fortunately, orientalists have not already reached their malicious target, despite all their efforts. This study was based on documents found in the books, news sites and Internet. This research is a case study. And it is to answer these questions:

- 1-How much were the orientalists effective in shaping and directing this flow of thought?
- 2- What was orientalists aim to replace slang Arabic instead of formal Arabic?

The phenomenon of bilingualism or diglossia (althaneiyat al-loghaviye).In Arabic, as in most languages of the world, there are differences between spoken and written language. The language which used for reading, writing, and in official circles as well as magazines, radio and television, be called formal Arabic. The language which used at home, community and informal meetings, be called formal Arabic (Emil badie, understanding of the Arabic language and its characteristics).

Arabic linguists use other equivalents for 'Slang' term such as:

- 1-al-loghat al-aamiye
- 2- loghat al-sha'ab
- 3-al-lahjat al- sha'eat
- 4-Al-loghat aldaraje

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5- al-loghat al-mahkie

There are some differences in the rules, terms and expressions between formal Arabic ,that was introduced After the revelation of the Quran, and slang Arabic ,that spreads in Arabic countries with different dialects, such as Lebanese, Egyptian, Iraqi and etc. these differences make the distinction between them. This is dichotomy in language which became known as "ezdvajiyat al-loghat" or "Sanaeyat alloghat" in Arabic language. In fact, ezdvajiyat(bilingualism) means two different languages which are used by a group of people simultaneously [24]. Of course dr. Emile Badie believes that use of the term " Sanaeyat alloghat " for the problem of dichotomy in Arabic, is more accurately .since the term " ezdvajiyat al-loghat " shows differences between two languages, such as Arabic and French language. But "Sanaeyat alloghat"(diglossia) express the difference between the two dialects as formal and slang Arabic dialect. In fact, the difference between formal and slang Arabic is not deep , but there are minor different between them.

This problem was started in the era of Islamic conquest and the incorporation of Arabs with other nations simultaneously. And according to specific circumstances of community, it was more important sometimes and was followed by a lower sensitivity in other time. until the era of movement, familiarity of Arab poets with Western poets and having modernist attitudes towards language in symbolism and surrealism schools, this difference became more obvious (hamud, Modernity in contemporary Arabic poetry.p167). And so a group advocated formal Arabic and other group supported slang Arabic.To solve this problem and solutions was proposed such as:

1-The use of formal form as spoken and written language, like ''antoan al-sa'ade''

2-Replacing a language other than Arabic language, instead of both slang and formal language, like Abdollah Alalayeli

3-Replacing a language that shaped selectively from formal and slang languages, like Salame Moussa

4- Using a formal language that is common among Arab educators, but without diacritic, like Ennis Fareehe

5- Using slang language Instead of formal language in all matters. This solution suggested by the orientalist and people like Sa'eed Aghl and Eskandar Maalouf were its supporters.

Among them were scientists who understand the danger, and wrote books and articles to keep the formal Arabic. Doctor Shoghi Zeyf writes in his book" distortions of the classical vernacular" in the twentieth century, a group is trying to replace slang Arabic instead of formal kind, not with good intentions, but they want to create chaos in the Arabic language. The group also strives to help European orientalist to replace Latin script instead of Arabic script and encourages students to speak slang Arabic in departments, centers of education and the media and also to speak and teach in slang Arabic (zeyf, distortions of the classical vernacular, p6).

Another scientist, Ahmad Reza, who wrote a dictionary "from slang to formal" first, he collected the words which used by public. Then he compared these words with the words of the most important Arabic dictionaries such as "Lesan ol-arab", "taj ol-arus" and "mokhasas". In his time, he wrote a new dictionary. Soleyman Zaher, the member of Arabic council in Damascus, writes in the introduction of this book: "This book is the result of the efforts of its author in accordance with the trilogy dictionaries and its result is the keeping the formal Arabic". Five trends of scholars which discussed and analyzed that requires another essay .In this study, the fifth trend is reviewed because this trend is the main factor and the orientalist looked into this problem.

Using slang language instead of formal language:

One of the ways to solve the problem of duality of language was the use of slang Arabic instead of formal Arabic without any ease and the resemblance to formal language. First time in 1880, this trend began with writing a book entitled "the rules of slang Egyptian language" by Velhem Sebyta. He considered as first person who invite to use of slang Egyptian instead of formal language. This German orientalist was director of Publications "al-kotob al-mesiye" for a while. [(maktabi, Paschal in facing the challenges/111]

Political Site "Alsure" refers to the beginning of this movement in the West. Ali Hassan writes in his essay: "teaching of slang Arabic have started in each colonial country and its training centers as follow:

Country	training center	Year
Italy	Nabuli school	1727
Austria	Alghanasel school	1754
France	School of Oriental Languages	1759
Russia	Lazarf School	1814
Hungary	Al-malekie college	1891
Great Britain	the University of London	Early in the 20th century, 16 Academic discipline were established to teach slang and formal Arabic

In fact, since the colonists entered into a number of Islamic countries, they began their movement against Islamic countries. For example Zevimer, the great evangelist (1867-1952) refers to the risk of Arabic language. He believed that Arabic is the firm string that millions of Muslims have been related by it despite their ethnic and linguistic differences.

Based on this theory, the Performance of colonists could be summed up in five stages:

- 1-When colonizers occupied land they tried to use the language of the dominant country for teaching of the language that was generally the language of colonizers.
- 2-After emphasis on second language, they tried to show nonchalant about native language, gradually it was completely forgotten.
- 3-One of practical steps of orientalists was creating hatred the young and educated persons in Arabic and ridiculing this language, on the one hand, and encouraging to learn the language of the colonizers to learn furthering science and technology and improvement the economic relations, political science, on the other hand.
- 4- Using of foreign languages in official circles, offices and universities.
- 5- Limiting sensitive positions for employee who are able to speak foreign languages.

It should be noted that the first appearance of authorship and solutions is done by orientalists who intended to help region's people, Because the multiplicity of dialects creates a dichotomy, and therefore people has different spoken dialects, but they had to use formal language when they write, read, and attend in college and official circles such as the international exams in Arabic countries. Some countries were at the end of the table because of students were poor in the fourth grade. For example, test "Albirlz", one of tests of global organization that values education in Israel, is held once every five years. This test is held only about literature course in the fourth grade. In 2001, 37 countries have participated in this test. Lowest scores are allocated to two Arabic countries "Kuwait and Morocco" are placed 35 and 36 ranking and average of 64 and 57 of the world's 95 lowest scores were allocated to them. In 2006, 45 countries have participated. Qatar, Kuwait and Morocco were in the last places of 42, 43 and 44, and lowest scores are allocated to them [<http://timss.beedu/pdf/po6-ir-ch1.pdf>].

Clearly, when a student is faced with the problem that is very poor in their education and he are not succeed in education due to differences between native Arabic and formal Arabic, he hated native language and he will tend to foreign language.

Danlub was orientalist who was appointed as secret inspector of culture and education. He damaged to upper secondary education in Egypt Severely. Because he insisted on teaching courses in English and he considered Arabic as a low language. He humiliated students who showed resistance against his idea. And believed all courses must be taught English.

Orientalist's books about slang Arabic:

Early, orientalists wanted to help to different Arabic areas so they wrote books and articles on slang to strengthen slang language and destroy the formal Arabic.

Some of these books that are extracted from the book "Almostashreghun" (orientalists) are:

- 1-The book "the rules of slang language" (1886) by Vilhem sebita(1883-1853)
- 2-"Moroccan slang vocabulary" (1886) by Cardinz
- 3- The article "talent of invention for the Egyptians did not exist" by Velkoks(1880-1932)
- 4- The book "court Arabic in Egypt" (1901) by Selden Velmur
- 5-Cairene language in Latin script (1902) by Selden Velmur
- 6-The book "slang Arabic dialect among the ancient Arabs" (1906) by Follires (1857-1909)
- 7-The book "Classical and colloquial" (1906) by Masinion (1883-1962)
- 8-The books "modern Arabic dialect in Egypt" and " by Carel Folders(1857-1909)
- 9- The book " morphology and syntax of slang language" the rules of slang language in the Eastern and western "by Kusin di Persival(1795-1871)
- 10-The books " Slang Damascus" and " slang Arabic dialects in Syria and Palestine" by Bergester Aser (1886-1933).
- 11- The book "slang Beirut language" and " slang Baghdad accent" by Matson (1875-1958)
- 12-The book " The brief in the Arab Egypt" by Filut (1860-1930)
- 13-The book " old slang proverbs of Turkestan" (1920) by Broklaman(1868-1956)
- 14- The book "Arabic accents"(1921) by Kulin(1893)
- 15- The book " old slang Poetry"(1923)) by Broklaman
- 16- The book "old slang stories" (1925) by broklaman
- 17-the article "rights of slang language per formal language" (1925) by Ab Luis Shikhu
- 18- Translation of Bible in the slang dialect of Kairo (1926) by Velkoks
- 19- The controversial article " Bilingualism "(1959) by Friksun

Historical review the evolution from formal Arabic to slang Arabic:

Public manifestation of this movement was from 1880 to 1926, some countries like Egypt that were considered as the heart of the Arabic countries, have been more active, but almost no country has been spared from this idea. It is interesting that certain people have a great influence with the intention of helping to the process. It can be argued that review slang dialect is not a new phenomenon because its beginning dates back to

the second century AH. Predecessors have books in this field, including "lahn ol-ame" by Abi Hassan Hamze al-kasaei (191AC) and "lahn ol-ame" by Abi Abide(209AC) and "lahn ol-khase" by Abi Helal Asgari (395AC). But these books wrote in order to keep the formal language from distortion, accents and borrowing words by improvement of slang language consistency and error correcting. While this process is designed that a brief report of the proceedings lead the people in general and intellectuals and authors in particular, to the removal of formal Arabic .In almost half a century this process was done by following:

1-Wilhelm Sepita: Dr.Wilhelm Sepita (1853-1883) was a specialist in oriental languages. The German orientalist was director of Publications "al-kotob al-mesiye" for a while. during the last third of the nineteenth century ,he was considered as the first person who invite others to replace slang Egyptian Arabic to formal Arabic with the publication of the book "the rules of slang Arabic accent"(1880).(Maktabi, Paschal in facing the challenges,p111).

He writes in his book that everyone living in Arabic countries understand this problem, the difference between spoken and written language. In addition, since formal Arabic is difficult, it belong to few people and the use of this language is difficult for the general public. This issue led backwardness of Arabs in science and technology.

2-In 1881 the magazine "Almaqtaf" published a series of articles that encouraged people to write in slang form. Claiming that one of the causes of educational failure is the difference between spoken and written language.

3-Alfred Du Farin: Du Farin (?)German orientalist considered hope and progress in Arabic countries is in low level. He believes as long as the public are taught in formal Arabic the language of the Qur'an, they will never improve. So he invited them to leave the formal Arabic and encouraged them to replace slang Egyptian Arabic.[almejdani,---362]

4-Karel Fulers: Dr. Fulers (1857- 1909) was a German Orientalist who was appointed as the director of Publications "al-kotob al-mesiye" instead of Sepita. He was a follower of Sepita. He believed there are new dialects in some Arabic countries. Then the old dialects must be wiped off. Firstly, formal Arabic is a rigidity language. Secondly, slang accent is more original among people and they use formal Arabic just for their own religious books. And Arabic language is like Latin classics so the best solution is creating a new language by using the Latin alphabet for it.

5- Selden Velmur: English judge in state courts began writing a book titled "court Arabic in Egypt"(1901). He emphasized on writing and speaking in slang Arabic and writing Arabic to Latin in this book, because he emphasized that Muslims must be separated from the Noble Qur'an and the tradition of Prophetic. and he believed that this relationship hinders the development of science in Arabic countries. And he believed that the use of foreign languages connects Arabs with European nations.

6-Filut and Baowl: Baowl ,judge in the state courts of Cairo, and Filut (1860, 1930), professor of Oriental languages at Cambridge University and Calcutta, who has written the book " The brief in the Arab Egypt " .

7-William Velkoks: Velkoks, English evangelist and irrigation Engineer(1852-1932)who began to work in Cairo in 1883.Ten years later, in 1893, due to the lack of progress in scientific matters, he invited them to use a foreign language. In a speech in Uzbekistan titled "talent of invention for the Egyptians did not exist" invite them to write in slang Arabic and abandonment of formal Arabic. And he connects the lack of invention and innovation to formal Arabic with a delicate fallacy. Velkoks in a treatise entitled" Syria, Egypt and North Africa and Malta speak Punic not Arabic" considered Arabic language as a meaningless and unattractive language for the listener. And then he translated the Bible into slang Egyptian dialect.(qazi al-tarbevi, <http://yyyahram,no41728>)

8-This idea gradually spread to other Arabic countries, for example, in Lebanon in 1902, a Lebanese lawyer Iskandar Maalouf (1868, 1956) who was a member of the General Assembly in Egypt, Damascus and Beirut, writes in the magazine "Al Hilal" that he research about slang language and has found that using of it is true and he hopes to see the day when newspapers have changed their language, particular Arabic-language magazine Al-Hilal.

9-In 1913, Ahmed Lutfi El-Seyed (1872- 1963), politician Egyptian, published seven articles in the newspaper "Aljaryde" about the fate of the Arabic. He believed the only way the Arabic language depends on two factors: first, to revive slang language and second. Attention to the commands of the Qur'an and it is possible when slang language is used in written too.

10-In 1925, Maroon Qosan, the author who believed formal language is in decline and destruction. Therefore, you should replace slang instead of it, he explicitly invited to use slang Syria language and he compiled the book" life and death of languages-slang language" [Qosan, life and death of languages/introduction]

11- In 1926, Moussa Sallama (1888- 1958), Egyptian scholar and journalist noted difficulties of Arabic language learning and disabilities of this language for literary and scientific purposes.

12- In 1959 Friksun discussed about duality of language and described formal and slang language and outlined the differences and benefits of both of them.

13- Said Aql (1912-?) Is an Arab-Lebanese poet, he used slang with Latin letters.

14- Joseph Khal (1917, 1987), one of the Syrian writers, who tried to translate simply Bible into slang Arabic in the words and the content level, in a manner that is slightly similar to spoken language but unions rejected it. In 1962, he closed the magazine "Poetry". "It was banned due to Encounter with the wall of language," said he.

Youssef Khal believed the main problem was formal language, because it was written but not spoken and in fact, it was literary language which had a weak connection with the world around. Thus it was hindering of the development of the poem. People thought that this movement was eliminated until in 1974, the command was performed in Somalia. That Somalia was second country after Turkey that had to replace English instead of Arabic.

Conclusions:

With the data collected, the following can be concluded:

- 1- The first thought was traced by orientalists and then is spread in Arab countries.
 - 2- The ultimate goal of orientalists is to destroy the unity of Muslims, especially the Holy Quran because they found that there are a historically strong relationship between formal Arabic language and Islam. If orientalists convert formal language into slang, separation of Muslims was inevitable.
 - 3- Eliminating of formal language associated with disconnection of Muslims and the Islamic noble legacy. So, colonialism and exploitation was provide was possible.
 - 4- The reasons of opponents of formal Arabic including, the difficulty of the language in diacritic, limited vocabulary, lack of new terms and non-compliance with the development. These factors considered as causes of stop invent and innovate in the Arabic countries.
 - 5- Creating uncertainty about duality of language and lead it towards the elimination of in formal Arabic language by orientalists and it began since 1727 from Italy. It was raised publicly by Sepita in 1880.
- And later Arab writers and scholars of who were west Supporters, followed this approach. In fact, two groups support this movement by the first group of non-Arabs who pretended to worry but there was no relevance between them and the Arabs. Second group were Arabs who were called Arabs but their thoughts and beliefs and emotions were Supporter of west.
- 6- Orientalists aim of replacing the slang Arabic instead of formal got back into the political and religious factor. Religious Factor is because formal Arabic is language in which the Quran was revealed and it must be preserved to memorize the Qur'an, traditions Prophetic and literary heritage, and political factors is for this respect that formal Arabic language has united 27 Arabic countries.
 - 7- This issue is not just problem of Arabic countries. There is duality of language in many countries, whether the written language has deleted in there?

Footers:

- 1- Antun Saadeh (1904-1949), the founder of the Syrian Social -National Party
- 2- Abdollah Alalayeli (1914-1996), Lebanese scholar and author of the book " Syria is the victim"
- 3- Salame Mussa (1888-1958), Egyptian scholar and journalist
- 4- Anis Farihe (1902-1992), Arab Lebanese scholar and author of the book "qu alarabiye almasire"
- 5- Saeed Aql (1912-?), Contemporary Lebanese poet
- 6- Eskandar Maluf (1849-1904), Lebanese lawyer and member of the Scientific Council in Egypt
- 7- Ahmad Shoqi Zeyf (1910-2005), Egyptian scholar and former chairman of the Arabic language Council
- 8- Ahmad Reza (1872-1953) Syrian scholar and member of the Arabic scientific council

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