The Linguistic Reality And Its Implications For The Education System In Algeria And The Arab Countries: Challenges And Outcomes

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Abstract:

This research paper aims to describe the reality of the use of the Arabic language in the educational process by teachers and learners at different educational levels in the classroom, especially at the primary level. It is based on the hypothesis of the existence of dual usage, represented by colloquial dialects - each according to the region to which it belongs - alongside Modern Standard Arabic as prescribed in Arabic education curricula. The paper examines the impact of these linguistic usages, whether negative or positive, on higher education through the teaching and learning of Arabic in Arabic departments. It also seeks to propose solutions to effectively improve the educational system and pay attention to the Arabic language at both the primary and university levels. Higher education is considered one of the highest levels of cognitive training that all countries prioritise, as it symbolises progress and civilisation. However, primary education remains a crucial and sensitive point in the lives of learners and societies in general, where values and pride in national identity are instilled. The Arabic language is one of the most important components of this identity and a sensitive aspect, being the language of religion and the Holy Quran, which requires increased attention at all levels and in all fields. This can only be achieved through proper planning and the adoption of linguistic policies, especially in the field of education.

What is the reality of language use in Algerian and Arab society? What are the dangers of its impact on the reality of the official language of education? Why do teachers and learners, especially in primary education, resort to linguistic duality in the teaching of Arabic? How does this affect the practice of Arabic in higher education? How effective are the linguistic policies for primary and higher education that mandate the use of Modern Standard Arabic in schools and higher education in the Arab world?

Keywords: linguistic reality, linguistic duality, foreign languages, learning and education, linguistic practice.

Introduction:

The issue of education and learning is one of the most important topics that has received considerable attention from scholars in both Western and Arab countries, both

historically and in modern times. Researchers and specialists in the field of linguistics have focused particularly on the teaching of language and science subjects in the mother tongue and in foreign languages. They have studied this issue and, like me, wondered why Arab countries teach scientific subjects in foreign languages rather than in Modern Standard Arabic, which symbolises Arab identity and national unity as well as the Islamic religion. Are they being compensated with billions of dollars for this action? If it's true that they are being compensated for this irrational act, can identity be bought and sold? Why do Western countries not teach their subjects in languages other than their own, as Arab countries do?

What is even more disturbing is the teaching of Arabic subjects in colloquial languages and dialects under the pretext that the Arab child grows up in an environment dominated by colloquial speech and various dialects based on the geographical distribution of the country. When they encounter Modern Standard Arabic in the early stages of their education, it appears to them as a foreign language! This is a flawed and invalid assertion that lacks any rational justification. Unfortunately, many studies have shown that there are numerous educational institutions in the Arab world, especially at the primary and other levels, including higher education, where teaching is done in colloquial language - such as in Egypt, Iraq, Lebanon and others - as well as in Algeria. Although the decision to teach in the vernacular did not last long, its effects are still felt, as literary subjects are explained in both Modern Standard Arabic and various dialects. This has resulted in a generation that cannot form a correct sentence or a short paragraph in a composition class, for example, without inserting words from the colloquial language! This phenomenon is called linguistic duality. What is the impact of this language use on higher education? What are the long-term effects of this practice on the future generation? How can we address this issue, which affects the security of Arab unity and the essence of Arab identity, which, if this trend continues, will only survive in a state of fragility and division?

A study of terminology:

Modern Standard Arabic:

The term "fusha" (الفصحى) comes from the root "fasaha", which means to articulate clearly. Eloquence (الفصاحة) refers to clarity and fluency in speech[1]. We say "a fluent man" (رجل فصيح) or "eloquent speech" (كلام فصيح), indicating that the language is articulate and expressive. Thus, it is clear that "fusha" or eloquence refers to the fluency of the tongue, meaning that a person speaks in a way that is understandable and clear to listeners.

In a technical sense, "fusha الفصحى" refers to the language that adheres to the rules of formal grammatical inflection and is governed by the morphological and phonetic standards established by Arab grammarians from the Arabic corpus, which includes the Holy Qur'an and the speech of Arabs, both poetic and prose. In this sense, it is the language that corresponds to the widely accepted language of the Arabs and is free from errors, ambiguities and misunderstandings.

As Allah says in the Qur'an: (قَالَ رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي، يَفْقَهُوا قَوْلِي)

"O my Allah, widen my chest and make my task easier for me, and undo the knot from my tongue, that they may understand my speech". (Ta-Ha: 25-28).

This divine statement, spoken by the Prophet Moses (peace be upon him), ﴿واحلل عقدة من لساني يفقهوا قولي﴾ is a prayer in which Moses asks for his speech to be clear and understandable when he addresses others, so that he may fulfil his mission effectively, so that people may understand his words and converse with him.

The term "colloquial":

Linguistically, "colloquial" (العامية) refers to the common or ordinary. In linguistic refinement, it is noted that (لعمي) means the general. This definition removes the feminine "ta" and the attributive "ya" from the word. "General" contrasts with "specific"; one might say "the people came in general", meaning all together.

A "colloquial" person is one who belongs to the common people, and colloquial speech refers to language that is not eloquent. If it is not eloquent[2], it may also be unclear. This is because the common people may be speaking at the same time, making it difficult to understand their speech and meaning because of the noise. Similarly, we compare non-eloquent speech to this, even if only one person is speaking, because it deviates from the basic rules established for the language being spoken.

Colloquial in the technical sense:

Colloquial Arabic often refers to Modern Standard Arabic, which has been modified by contact with non-Arab cultures. It has taken the place of Standard Arabic for everyday purposes and expressive communication. It is described as "a spontaneous, instinctive and emotional language, with a biological nature of emotion". Thus, colloquial language surfaces in the collective consciousness and dominates sentence structures, disregarding grammatical, morphological or even phonetic factors because it is light. It derives much of its momentum from simple, concise implications and cues, and it does not accept diacritical marks. Therefore, it does not consist of sentences in the grammatical sense[3].

It is clear from this that colloquial language is the language of the general public, used for everyday communication between different social groups. People use it for its simplicity and ease, perhaps as an escape from the constraints of the rules of Modern Standard Arabic. Historically, several linguists have written about it, including Al-Kisai (d. 189 AH) in his work "What the Common People Mispronounce", Al-Farra (d. 207 AH) in "The Beauty in What the Common People Mispronounce", Abu Ubaidah (d. 209 AH) in "The Mispronunciation of the Common People", and Al-Asma'i (d. 221 AH) in "What the Common People Mispronounce", among other similar works written both in the past and more recently.

Definition of dialect:

The term "dialect" (اللهجة) corresponds to the word "colloquial" (عامية), which means:

Linguistically, according to Ibn Manzur, it refers to the "tip of the tongue", while "lahja" (اللهجة) refers to the tone of speech. It is said that a person is "eloquent in dialect" (فصيح اللهجة), meaning that it is the language to which he is accustomed and with which he grew up. According to Al-Jawhari, "lahij" (لهِج) with a kasra (ِ) means to be tempted into something and to persist in it, while "lahja" refers to the tongue, which may also be inflected.

In one narration it is said: "There is no one with a more truthful dialect than Abu Dharr." In another narration: "The most truthful dialect is that of Abu Dharr"; he said: "Dialect refers to the tongue"[4]. Thus, a dialect is the language that a person naturally uses in everyday communication, which differs from Modern Standard Arabic in its phonetic pattern and tone, i.e. in its intonation and change of phonetic properties during pronunciation.

Dialect in the technical sense:

A dialect is defined as "the speech habits of a small group within a larger population speaking a single language"[5]. This definition is similar to that of Ibrahim Anis, who defines a dialect as "a set of linguistic features belonging to a particular environment and shared by all individuals within that environment[6]. This means that dialects spread in societies in a random and unstructured way, influenced by the environment of these communities, unlike languages that exist officially at the national level.

It is therefore accurate to consider dialects as merely distorted forms of Modern Standard Arabic in many of their vocabulary. These distortions are spread over several levels, the most important of which are (grammar, vocabulary, diacritics and phonetics)[7].

These dialects have existed alongside Modern Standard Arabic since its inception. An example of this is what has been narrated about the Prophet Muhammad (peace be upon him) when a man from Yemen asked him:"هَلْ مِنَ امْبِر امصِيَام فِي امسَفَر؟" "Is there any concession for fasting while travelling?" He replied to him (peace be upon him)[8]: "لَيْسَ مِن امْبِر امْصَوْم فِي اَمْسَفَر"

Ibn Hajar (may Allah have mercy on him) said: "This is a language of some people from Yemen who replace the definite article 'al-' with 'm'. It is possible that the Prophet Muhammad (peace be upon him) addressed this Ash'ari in this way because it was his language. It is also possible that this Ash'ari spoke this way according to what he was used to in his own dialect, and the narrator transmitted it using the wording he heard. I find this second possibility more plausible, and Allah knows best[9].

This dialect is called "Tamtumaniyya", which, in a technical sense related to linguistic and phonetic phenomena, refers to the substitution of "m" for the "l" in the definite article "al-". This dialect is still widespread and in use today, especially among tribes such as "Tayy, Al-Azd, Himyar, and tribes in southern Arabia, as well as some tribes in Yemen"؛ They say "صفا الجو" and "طاب الهواء" "the air is pleasant" and "صفا امجو" meaning "طاب امهواء" "the atmosphere is clear"[10].

It has been narrated from Bujayr ibn 'Anmah Al-Tai'i - one of the Banu Bulan[11]- that he said:

ذاكَ خَلِيلِي، وذُو يُواصِلُني   *   يَرْمِي ورائي بِامْسَهْمِ وامْسَلِمَهْ

"This is my friend and he is with me,

He shoots an arrow and a ladder behind me".

From this we can see that modern standard Arabic, due to its widespread distribution in different regions, has branched out into dialects that share the same characteristics and features of the standard language, specific to each community within the same country. However, these dialects have been influenced by the languages of neighbouring communities, especially in terms of pronunciation.

Based on the definitions of both dialect and colloquial language, it is often difficult to distinguish between these two terms, even among linguists. Some consider a dialect to be synonymous with the vernacular, while others define the vernacular as a dialect. What is certain is that both have diverged from the original Modern Standard Arabic. However, colloquial language can refer to what the general public speaks as a distortion of the rules of standard Arabic, whereas a dialect can refer to the specific language of a community that speaks that colloquial form, characterised by features that distinguish it from the dialect of another community within the same Arabic-speaking environment.

Colloquial language (Darija):

Linguistic: The term "darija" "الغة الدارجة"is derived from the root "daraja""درج"which means to rise or progress. It means "I raised it" "درجته""I included it" "أدرجته" or "I folded it ""(درّجته)" The phrase "to fold something into something" means to insert it, and something is said to be "folded" " أدرج"when it is wrapped around itself. A "man of many folds" " رجل مدراج"refers to someone who changes clothes frequently[12].

Technically: The term "darija" refers to the language spoken by the general public, both ordinary people and elites, in their daily lives. We say that colloquial language varies in its degree of proximity to or distance from Modern Standard Arabic "الفصحى"From this linguistic and technical definition[13], we can conclude that "darija" is synonymous with colloquial language, i.e. it is an unofficial language used in social contexts to communicate with friends and different groups within society.

Linguistic duality:

Linguistic: The term "dual""الازدواجية"comes from the root meaning "pair", as in the opposite of "individual". It is mentioned in the Qur'an: ﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

"And of all things We have created pairs" (Adh-Dhariyat: 49). The term "to dual""ازدوج

means to become two. When referring to language, it indicates the use of both Modern Standard Arabic and colloquial language (darija). When people "pair", it means that they marry each other. Expressions can be said to "resemble each other" in rhythm or meter.It

is also said that "the sky is a pair, the earth is a pair, winter is a pair, summer is a pair, night is a pair and day is a pair". The plural of "pair" is "pairs""أَزواج"or " duos " "ازاويج"The birds are said to have paired " ازدوجت الطير" as a derivation of the term.

This suggests that linguistic duality refers to the simultaneous use of Modern Standard Arabic and colloquial language in communication. According to Nihad Al-Mousa, Modern Standard Arabic is a system of inflected language, while the colloquial language has almost completely[14] lost its inflection due to its widespread use among the general population.

Linguistic duality in the technical sense:

Linguistic duality refers to the existence of two levels within a single language: one level is Modern Standard Arabic, which adheres to the rules of the Arabic language in both pronunciation and writing. This level is mainly used in literary texts, official documents, publications, constitutions, mosques and education. The other level is the colloquial language or dialects used in everyday life.

The French scholar William Marcié first defined linguistic duality in 1930 as "the competition between a written literary language and a commonly spoken colloquial language"[15]. This definition is very close to the linguistic definition of duality and can be derived from it.

Historically, Ibn Khaldun defined it as: "It is a mixed faculty that combines the first faculty, which belonged to the Arabs, with the second faculty, which belonged to the non-Arabs. The more they hear from non-Arabs and the more they are brought up on it, the more they distance themselves from the first faculty"[16]. He explained that the distance from the original language results from mixing with non-Arabs, and the more one mixes with non-Arabs, the further their language departs from the original language. He also stated that it is "a deviation from the eloquence of the language of revelation and a corruption of the inherent traits or established abilities due to contact with non-Arabs"[17].

So we can say that linguistic duality is the coexistence or conflict that a language experiences with the dialects and colloquialisms that coexist with it within a single country.

Bilingualism:

Before discussing the concept of bilingualism, it is important to note that some researchers have confused the concepts of duality and bilingualism. Duality refers to the use of two linguistic levels within a single language, one of which is Modern Standard Arabic, which respects the linguistic rules of that language, while the other is colloquial language, which is used in everyday communication and does not adhere to formal grammatical rules. This colloquial language varies from one setting to another and from one region to another due to various influencing factors.

On the other hand, the concept of bilingualism involves an individual's mastery and use of two different languages, each with its own grammatical, morphological and orthographic rules, such as Arabic and English. This concept "refers to an individual who

is able to speak two languages with equal proficiency, as well as to the coexistence of two languages in a single community, provided that the majority of speakers are truly bilingual[18]".

A prerequisite for achieving this bilingualism is an equal level of competence in both languages. A bilingual person is defined as "someone who has mastered a second language to a degree comparable to his or her mother tongue and can use both languages with equal effectiveness in all situations[19]". It is clear from this that there is a significant difference between bilingualism and duality.

Bilingualism is considered beneficial when it does not overshadow the national language. The worrying aspect of duality, however, is that colloquial language has begun to compete with Modern Standard Arabic even in formal contexts, especially in education. What are the reasons for the spread of colloquial language at the expense of Modern Standard Arabic in official institutions such as education?

Causes of the spread of linguistic duality:

Several factors and reasons have been identified by researchers to explain the spread of linguistic duality, often observing the dominance of colloquial language over Modern Standard Arabic. These factors and reasons include:

Political reasons: These are manifested in the absence of a comprehensive political will. While laws, charters and constitutions have been enacted that celebrate Arabic as a symbol of national identity, all this will not achieve the desired goal if the ruling political authorities do not show seriousness and determination in the proper use of Arabic. As stated, "charters alone are not enough, and theoretical programmes, no matter how comprehensive and precise, cannot produce positive results without the necessary human and material resources for their implementation at all stages"[20].

Moreover, it is alarming to observe the indifference of politicians to the language they use in their official speeches. Almost all leaders in the Arab world tend to use the colloquial language of their country or the local dialect of their birthplace or one that has influenced them. For example, the Egyptian president uses Egyptian colloquial language, the Tunisian president uses Tunisian colloquial language, the Algerian president speaks in his country's dialect, the Iraqi president communicates in his local dialect, and so on. It is important to note that these colloquialisms have diverse and varied dialects that differ from one country to another, depending on the geographical location and the surrounding countries.

This situation poses the risk of the emergence of new and unfamiliar terms, which clearly contribute to the obstruction of Modern Standard Arabic. Over time, this may lead to the gradual decline of the Arab nation, resulting in fragmentation, dispersion and separation between Arab nations that should be united by a single language.

Social causes:

These stem from cultural differences between regions in Arab countries and even within a single country. They also include intermarriage between different nationalities and different customs, as well as levels of ignorance and illiteracy. For example, an educated person who reads in Modern Standard Arabic will have a more refined language, while an illiterate person will often speak the colloquial language of the community, using various dialects. The mother and family play an important role in spreading their dialect among family members, resulting in a generation of bilingual children who recognise their heritage, language and customs - what is known as tribal nationalism.

Technological causes:

The development of digital technology has had a major impact on communication. With the invention of smartphones equipped with the latest social media technologies such as Facebook, Twitter, WhatsApp, Instagram, Viber and Skype, new patterns of language use have emerged for both spoken and written communication. These patterns are linked to modern social communication tools and consist of a mixture of colloquial languages and dialects, along with foreign languages and numerous abbreviations of words and phrases. The use of numbers instead of letters has created a hybrid language that differs from traditional forms of communication.

In addition, various forms of symbols and images are used in place of words, creating a digital hybrid language that is popular with users but rejected by language planning experts and those who care about their language. This has led to a new way of expressing oneself, with new terms and concepts that differ from the established norms familiar to Arabic speakers and specialists. Linguists have dubbed this phenomenon "Arabizi", which refers to the mixing of Arabic and English in speech. An example would be someone saying:

" !وكنت أنا وماي فريندز" (MY FRIENDS) نراجع الدروس "

And phrases like ".(TAKE CARE), among others "تيك كير" (BYE) and "باي.

There is also a phenomenon called "Arabatin" which involves using Latin letters instead of Arabic in digital media, such as online conversations or chats. This means writing Arabic using Latin characters. The term "Arabatin" is a combination of the words "Arabic" "العربي"and "Latin""اللاتيني" and is practised mainly by the new digital generation.

For example, someone might write:

"3endek tensa ta9ra .."(عندك تنسى تقرأ.)

and "'OK" (We'll meet in the library OK) انلتقي في المكتبة or ".(OK) أوكي"

Whether this phenomenon is called "Arabatin", which refers to writing Arabic texts in terms of content and pronunciation, but using Latin letters, or "Arabizi", which refers to mixing Arabic and English in speech and writing, using some numbers instead of letters, both phenomena represent a modern digital hybrid language that poses a potential threat to the system of writing and pronunciation in Arabic.

One of the dangers of this situation is that it can lead to a fragility in communication, potentially resulting in a generation that does not know any language[21]. This is particularly worrying when this type of linguistic usage affects the language of children and young people, rendering Arabic a prisoner of backwardness at various levels. This phenomenon is often observed among colonised peoples, further alienating them from their national language and dismantling their Arab cultural unity.

Historical causes.

These are represented by occupation in its various forms and methods, which aim to erase Arab identity through various strategies and tactics that undermine the language of the occupied state. "Language has always been a target of colonial policies[22], which have prevented the teaching of Arabic even in mosques and religious schools, while promoting colloquial languages and the differences in dialects among speakers of Arab and Islamic heritage.

Psychological causes:

These stem from Arab individuals' feelings about the difficulty of Modern Standard Arabic, which they perceive as having rigid and complex grammatical, morphological and orthographic rules. This perception has led many to shy away from it. Pride in the Arabic language has diminished, if not disappeared, "while there is a strong and overwhelming admiration for European languages, as well as influence and borrowing from them". This has led to a tendency towards various colloquialisms, which are easier on the tongue due to the absence of strict grammatical rules.

If these are the main reasons for the spread of this phenomenon in the Arab world, what are the implications of this linguistic situation for the learning and teaching of Arabic at primary level? How does it affect the university level?

The linguistic reality in the Arab world and its implications for primary education:

Looking at the linguistic reality in Algeria and in the Arab world in general, it becomes clear that we are faced with several different linguistic systems. The Arab child generally grows up in a linguistically complex and diverse environment. For example, the language that a child learns at home in Algeria is usually the mother tongue, which may be colloquial or dialectal. Sometimes it is one of the various Amazigh dialects (such as Chenoua, Chaoui, Tergui or Kabyle) or even French, which is mainly associated with the wealthy and educated classes. English is also gaining ground, especially with its recent introduction in primary education.

The child's language may reflect linguistic duality or bilingualism, resulting from the different linguistic abilities of family members. In other Arab countries, there are also regional languages with their own dialects, each influenced by the geographical area in which the speakers live and the neighbouring regions. For example, there is Kurdish in Iraq, Hebrew in Palestine and Swahili in Libya. "These languages coexist to varying degrees[22].

This linguistic diversity manifests itself in different contexts, and it is in this environment that the Arab child develops socially and linguistically as a result of interactions with the existing languages. One of the risks of this linguistic and dialectal plurality is that it can lead to a fragility in communication, possibly resulting in a generation that does not know any language[23]. This is particularly worrying when such linguistic practices affect the language of young people and parents, as they pass this on to their children through communication.

When a child enters school, he or she moves from a linguistic environment dominated by his or her mother tongue (a mixture of different Arabic dialects and foreign languages, depending on his or her environment and community) to a new environment where a language governed by a set of rules and regulations (Modern Standard Arabic) is used. This language is often perceived as totally or partially different from what the child is used to in his or her social context. As a result, teachers often feel compelled to translate what they say and explain it to their students using one of the dialects prevalent in their country or region in order to convey the intended meaning[24]. It is as if they are teaching Arabic to speakers of another language, even though the students are native speakers and Arabic is the official language enshrined in the laws of their country.

Students, especially in the early years of their education, tend to carry on most of their conversations with peers and respond to teachers' questions, or express themselves orally, in the colloquial language and dialect they were used to in their family and external environment before entering school. More worryingly, the language they use to express themselves in writing or to answer exam questions remains colloquial despite many years of instruction. We find that today's students study Arabic for twelve (12) years or more, yet they graduate without mastering it. This is extremely unfortunate and has resulted in a generation that is weak in Arabic, unable to create or think in the language, especially given the use of colloquial language in education.

It is painful to observe that "Arabic teachers, whether at primary, secondary or even university level, often speak in colloquial language while carrying out their duties. Given this situation, it is unreasonable to hold students responsible for their linguistic, grammatical and spelling mistakes"[25].

Consequently, this widespread weakness in Arabic is largely attributable to Arabic teachers, since a weak teacher contributes to this decline, while a good teacher helps to strengthen it[26]. In Algeria, we are grateful that the Ministry of Education's previous project to use colloquial language in schools to help students understand what they are learning - on the premise that Arabic is a foreign language to their ears, with words and phrases they do not understand - was not fully implemented. Although such a decision was considered in Algeria, it is not uncommon for similar policies to be adopted and practised in other Arab countries.

For example, "Arabic is the official language in Morocco, but it is often absent from practical life and from most educational, administrative and economic institutions"[27]. In my opinion, this decision lacks the input of mature, wise minds in determining language

policy in education. Linguistic planning and "the scientific preparation of curricula should adhere to standards and foundations established by specialists"[28]. Random decisions, especially in the field of education, should not be made because education is the basis for the progress of all nations.

Arabic in higher education:

What we observe in Algeria, and indeed in almost all Arab countries, is that the use of Arabic in universities is characterised by weakness and devaluation, especially in the field of education and the teaching of sciences. We see that Arabic (the official language of all Arab countries) is mainly limited to the teaching of literary subjects, religion and philosophy. It is mainly used for writing, sermons and teaching, but not for precise sciences or technical subjects, which contradicts its official status.

In reality, Modern Standard Arabic does not dominate the speech of university students, who often use local dialects mixed with foreign languages, depending on which languages they speak. This mixing serves to present themselves as modern or sophisticated, even if they do not fully understand the grammatical rules of these languages. This is particularly noticeable among students specialising in Arabic language studies. By contrast, other disciplines in the social sciences, humanities or natural sciences reveal a different aspect of language use inside and outside the university: a colloquial language mixed with various foreign words, such as a combination of dialects with French and English in the same sentence.

There is a belief in the minds of some Arab intellectuals that Arabic is incapable of expressing modern sciences and that this incapacity contributes to our scientific, national and cultural backwardness[29].

They do not realise that the reason for their backwardness is that they have abandoned their language, which is a symbol of their identity, which God chose for His Holy Book, and which is preferred to all other languages in the glorious Qur'an. Allah says: ﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ And We know that they say, 'It is only a man who teaches him. The tongue of the one to whom they refer is foreign, while this is a clear Arabic language﴾ (An-Nahl: 103). And He also says: ﴿بلسان عربي مبين﴾ In a clear Arabic tongue﴾ (Ash-Shu'ara: 195). "A clear Arabic tongue" means eloquent and articulate. There is no language in the world, among all the languages of Allah, that He has not made signs for all peoples: ﴿وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ﴾ And the differences of your tongues and colours. Indeed, in that are signs for the worlds﴾ (Ar-Rum: 22).

There is no language more eloquent and articulate than the language of Arabic, the language of the Qur'an, religion and Islamic law. In Arabic, we express many abstract and metaphorical concepts (such as similes, metonymy and metaphors) in a way that no one else can convey with the same meaning and essence. For example, we can refer to what is mentioned in Ibn Jinni's book Al-Khassais:

"سألناه فوجدناه رجلا،"

You can refer here to the concepts of devaluation, glorification, astonishment, etc. Foreign languages cannot translate all these meanings in a single sentence. For example, the translation "We asked him and found that he was a man" conveys only one meaning, that this person is male, which is not the intended implication of the various meanings of the word "man" mentioned by Ibn Jinni. The word has multiple meanings depending on the speaker's intention in using "man" in this sentence.

In Ibn Jinni's text on brevity and ellipsis, he states: "This is done when praising and exalting a person; you might say, 'By God, he was a man,' which emphasises the strength of the word by adding 'by God' and lengthening the sound of the letter, meaning: a distinguished man, or brave, or generous, and so on. You could also say, 'We asked him and found him to be a human being', emphasising and lengthening the word 'human' to replace the description of him as a generous or noble person. Similarly, if you criticise him, you might say, 'We asked him and he was a human being', while frowning and contorting your face, which is sufficient instead of saying 'a mean or miserly human being'. So in these and similar cases the adjective is omitted"[30].There are many meanings in the Arabic language that are innumerable and cannot be enumerated, which can be expressed by a single word or phrase that other languages cannot convey in the same unified way as Arabic. Allah says: ﴿إنّا أنزلناه قرآنا عربيا لعلّكم تعقلون﴾ (We have sent it down as an Arabic Qur'an, so that you may understand) (Yusuf: 2).

It is also reported that Sayyidina Umar ibn al-Khattab, may Allah be pleased with him, and according to a narration by Al-Shafi'i, said: "Study Arabic, for it strengthens the mind and enhances nobility[31] In ancient times, in the days of Arab civilisation and the glory of the Arabs, when knowledge flourished, it was noted that European youth travelled to Andalusia during the Muslim Renaissance. The German Orientalist Zigrid Honke writes: **"Young people from Europe travelled to Andalusia at the time of the Muslim revival, coming from Germany, Britain, France and Italy to learn from Muslim scholars. When a European youth returned to his homeland, he was proud to have studied in a Muslim country, and considered it an important source of prestige"[32].

Today, our youth and children are proud of knowing a few words in foreign languages, and this is largely due to the lack of attention paid by Arab states to Arabic, which deserves to be treated as the queen of world languages, especially in scientific fields where foreign languages dominate the teaching of technical subjects, technology and media. History has never recorded the existence of an incompetent language; rather, any incompetence - if it exists - is first and foremost the fault of the speakers of that language. Therefore, these accusations should not be directed at the language itself, but at its speakers.

If a language is not used to teach the sciences, it becomes an inanimate language. Arabic is not classical, as some claim; this idea suggests that Arabic is outdated and unsuitable for modern times. It is worth noting that the first Arab-African university (the University of Fes) and the second Arab-African university (the University of Bejaia) taught all sciences in Arabic. In fact, during the period of decline, Westerners travelled to Bejaia (a city on the north-eastern coast of Algeria) to learn the sciences in Arabic.

Today, students resort to foreign languages in the hope of obtaining higher positions! If the state had invested in its official language, Arabic, those who mastered it and studied various sciences in Arabic would hold these high positions. This situation is common in colonised societies, leading to further alienation from their national language and undermining their cultural unity. It also gives rise to narrow and regional linguistic practices, resulting in Arabic being confined to backwardness on several levels.

I would like to emphasise that when I talk about foreign languages in Arab countries, I do not mean to imply that we are against learning languages, be it French, English or any other language. We support the saying of the Prophet Muhammad (peace be upon him): "، "من تعلم لغة قوم أمن شرهمWhoever learns the language of a people is safe from their harm." We therefore advocate language learning, but only after children have mastered all the basic rules of their mother tongue during their primary education and can communicate effectively in both spoken and written form.

We also believe that university students should have the freedom to choose any foreign language that is useful for their specialty and available in their country. We are fully confident that the Arabic language policy highly values the role of foreign languages and does not allow them to overshadow Arabic, and that they should exist in a complementary rather than competitive relationship.

The crux of the problem lies in the confusion between those responsible for language planning and the language policies implemented from the earliest years of education. In these early stages, the learner begins his educational journey with a teacher who teaches him only in colloquial language, using it first as a means of dialogue and then as a tool for teaching and understanding. As a result, the student becomes accustomed to this method of teaching and eventually finds himself or herself in an even greater dilemma at university: acquiring new knowledge in a foreign language that replaces both colloquial and Modern Standard Arabic.

Bint al-Shati' describes this dangerous linguistic situation by stating that the learner: "With every step they take in learning Arabic, they become more ignorant of it, more averse to it, and more resistant to it. They may go through their educational journey to graduation without being able to write a simple letter in their own language. They may even specialise in the study of Arabic, obtain the highest degrees, and still struggle to master the language that is the language of their identity and the subject of their specialisation"[33].

Although Arabic is the language of the religion ordained by God Almighty and chosen for the Ummah of Muhammad (PBUH), as well as the language of the vast majority in the Arab world in official media, mosques and formal speeches, and the language of heritage and the official language of the constitutions of many Arab countries, in some countries it is only official in publications and constitutions - essentially only in theory. In practice, it faces challenges, exclusion and neglect, especially in our institutions and in scientific research and applied colleges in most Arab universities. The use of Modern Standard Arabic is almost non-existent in universities for other scientific disciplines, especially

after the recent ministerial decision in Algeria that mandates the use of English in all scientific disciplines, including linguistics. This decision is based on the belief that English is the language of science and technology and the language of advanced countries, in an effort to catch up with civilisation!

Will advanced countries that speak their own languages abandon their languages and adopt other languages to teach their subjects in schools and universities? If Arabic-speaking countries do not care about their language, will foreign countries prioritise it and put it at the forefront of their interests in order to advance using a language that is not their own? The answer we all know: of course not!

This map, drawn up by a researcher specialising in the teaching of scientific disciplines such as medicine, engineering, pharmacy and others, illustrates the extremely dangerous situation regarding the marginalisation of Arabic in the scientific field:
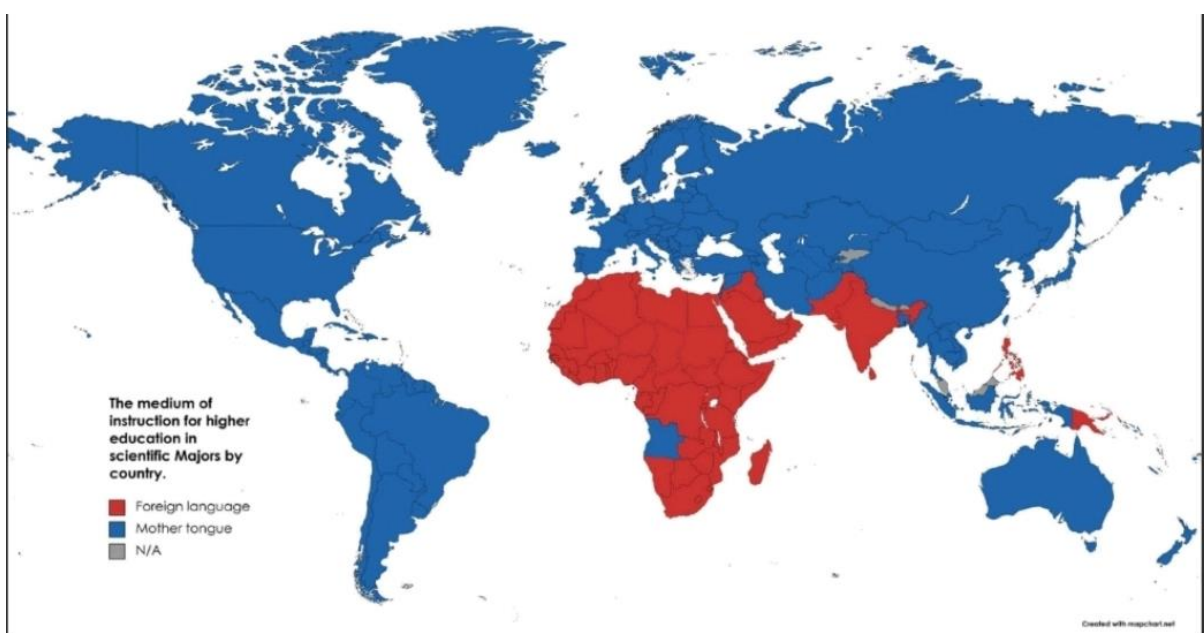
Figure[34] 1: A map showing the reliance on mother tongue in medical and other science education worldwide.

The blue colour represents countries that use their official mother tongue to teach science, while the red colour represents countries that use foreign languages to teach medicine and other sciences. This reflects the disastrous reality of language policies in India, most African countries and the Arab world. In particular, I highlight the Arabic-speaking countries that have buried their official language and limited it to the teaching of Arabic language and literature, arts and some human and social sciences, with varying degrees of reliance on these areas from country to country.

These countries predominantly use foreign languages, such as French and English, especially in the teaching of technical, mathematical, media and all scientific subjects, as if Arabic is unsuitable for teaching these sciences. They are wrong in this belief, forgetting

that the first scientific books in astronomy, mathematics, physics, medicine, pharmacy and others were written in Arabic by eminent Arab scholars. It was from these works that the West adopted these sciences as its foundation, adding to them what has been produced by modern science and inventions. Isn't it time for a deep and precise rethink to reaffirm the Arab identity by teaching various sciences and all subjects in Arabic?

All this calls for urgent planning by specialists and the need to adopt a wise policy to address the dire situation that the Arabic language has reached, especially in the field of education at all levels, including higher education. Linguistic planning is the decision taken by a society to achieve objectives related to the language used by that society in order to protect the language from the prevailing challenges, such as protecting it from foreign vocabulary, reforming it, revitalising it or modernising it, as well as dealing with foreign language competition, the dominance of local dialects and managing linguistic diversity, which threatens to fragment the nation into smaller parts or ethnicities, which may foreshadow social disasters in the distant future.

Therefore, it is certain that the first requirement for the promotion and advancement of the Arabic language is a well-structured linguistic planning that receives the same attention as any economic, social or military planning, since language represents the inner existence of both the individual and the entire nation. For this planning to be successful, it must be accompanied by a linguistic policy.

Linguistic policy refers to the activities undertaken by the State which result in a plan, approved by its legislative councils, which organises the linguistic landscape of the country, particularly in the selection of the official language. The state's language policy is laid down in its constitution, laws or regulations. Linguistic policy thus encompasses the measures taken by a country in relation to its language and is subject to plans or programmes drawn up by various actors in the country, in particular those who speak the planned language.

The relationship between language policy and language planning is one of interdependence; language planning is carried out by specialists, and when it is approved by the state, it takes on a political character and is therefore called language policy.

Conclusion:

The use of colloquial dialects and different varieties of Arabic in communication between different segments of society is not governed by strict rules, as it is subject to the laws of linguistic evolution, interaction with neighbouring peoples, history, and geographical proximity to or distance from urban centres. This phenomenon existed long before the documentation of the Arabic language and the establishment of its rules, with dialects such as Tamim, Hijaz, Aden and the dialect of the Asad tribe, among others, distributed among the various branches of the Arabs.

However, the worrying issue - one that has already occurred - is the infiltration of these dialects into the field of education. Many calls have been made by both Arab and Western scholars to implement this change, while others have opposed it, arguing that the

language of instruction in all Arab countries should be Modern Standard Arabic, in which all human, technical and computer sciences are taught. This is essential to unify our identity, which is linked to religion, language and history.

In this regard, we need to ensure that teachers are properly trained in Arabic, as they are responsible for imparting the Arabic language, a symbol of identity and the language of Islam, to their students without errors or mispronunciations. When students have difficulty understanding, the teacher should explain in simple but standard Arabic, using scientific tools, educational resources, visuals, mind maps, concept maps, language games and other methods to effectively clarify the lesson, rather than resorting to colloquial language

In addition, students should memorise the verses of the Quran and recite them correctly to improve their spoken Arabic. This is also the responsibility of teachers and every Muslim. Regarding the issue of linguistic hybridity, especially the technological digital hybrid, a monitoring committee should be established to track the most prevalent forms of contemporary writing, analyse the reality, and thoroughly consider appropriate solutions while developing strategies to protect the Arabic language, the language of the Quran, Islamic civilisation, and modernity.

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It was also reported by Al-Tabarani in Al-Kabir (19/172) through Abdullah bin Ahmad, from his father, and by Al-Bayhaqi in Al-Sunan (4/242) through Abdul Razzaq.
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