

RESEARCH ARTICLE		Dialectal diversity and Modern Standard Arabic in Algerian educational settings: a relationship of harmony or conflict?	
Amina Mohammed Mahmoud	Doctor (PhD)		
	Abdellah Morsli University Center - Tipaza		
	Algeria		
	Email: n.haroun@univ-tissemsilt.dz		
Faiza Harizi	Doctor (PhD)		
	Abdellah Morsli University Center - Tipaza		
	Algeria		
	Email: harizi.faiza@cu-tipaza.dz		
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Abstract			
This research paper focuses on the prevailing linguistic phenomena in Algeria, particularly in educational settings, where learners face a hybrid linguistic reality. They navigate between their colloquial dialect, acquired from their social environment, and Modern Standard Arabic, which is used in Algerian schools. Furthermore, they begin learning foreign languages—French and English—while still in primary school. Amidst this linguistic interaction, the paper discusses the relationship between Algeria's dialectal diversity and Modern Standard Arabic, as well as how they are managed in the educational context. We have studied the linguistic reality in Algeria, analyzed it, and compared it with Modern Standard Arabic to reach the desired conclusions			
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Introduction

The Algerian learner begins learning from an early age, with a language he has acquired from his environment, characterized by linguistic and dialectal diversity, forged by the environment in which he grew up and the circumstances he experienced. He faces a clear linguistic reality that the modern child is not accustomed to. Although his following of cartoon series removes some of the ambiguity and vagueness of what he faces, he finds himself facing challenges that he must

contain in order to achieve the required adaptation in the school environment, where he will spend years of diligence and perseverance. During this time, he will find himself once again facing two foreign languages that differ in their characteristics from his mother tongue and his local dialect.

In the midst of this educational environment to which the teacher is subjected, we pose the following problem:

Is dialect diversity and Modern Standard Arabic in the school environment considered compatibility or disorder?

The concept of dialect:

1. language:

Dialect: Lam, Ha, and Jeem are a correct root that indicates perseverance in something and sticking to it.¹

That is, habit and attachment to the matter is what determines the nature and essence of the dialect. Ibn Faris continues to define this meaning from another aspect by mentioning "another origin that indicates confusion in a matter. It is said: 'lahij' with something, if he is consoled by it and persists in it, and it is a dialect..., and their saying is 'fasih al-luhjah' and al-lahjaj': the tongue, for what is uttered of speech, and it is called a dialect because everyone is lahij' in his language and speech."²

Here the original meanings of the dialect become clear, which are represented by mixing and blending with something that has been used regularly by the user, so that it becomes an inseparable part of his being.

As for their saying that "dialect and accent: the tip of the tongue, and accent and accent are the sound of speech..., and it is said: So-and-so is eloquent in accent and dialect, and it is his language that he was born with, so he got used to it and grew up with it."³

The source of speech is the tongue, which translates meanings and imbues them with a special character so that they emerge in a form refined by life experiences and passed down through generations.

Technically:

The term dialect has received the attention of researchers, especially contemporary ones, who have sought to analyze everything related to dialect in terms of its meanings, characteristics, features, and limits.

We find that Ibrahim Anis drew the major features of the dialect boundaries by emphasizing that "the linguistic characteristics that unite people belonging to one environment, where this original environment is divided into branches of smaller environments."⁴ A dialect is what is commonly known. Each group stands out with characteristics that distinguish it from others, without differing from them in general linguistic phenomena. This is intended to fulfill the basic function of language: communication between its speakers. This requires strengthening linguistic ties between the various dialects of a single language, thereby enhancing the degree of mutual understanding.

Dialect is defined by its relationship to language, as it is the relationship of the part to the whole or the relationship of the specific to the general. It has been

stated that dialect is: a linguistic system that is distinguished - through the accent, words, and structures in particular - from the language from which it branches. That is, there is a close relationship between language and dialect, and I do not specify the nature of the differences between them except for the tones, accents, and linguistic rules that emanate from them.

The concept of colloquialism:

The term colloquial is one of the terms parallel to dialect. It is known as follows:

1. language:

"(The common people): the fodder of the elite, (pl.) common people. It is said that the people came in general: it appears in the dictionary all together. (The common people): related to the common people. And - from speech - what the common people say in a way that does not conform to the norms of Arabic speech. (The colloquial) is the language of the common people, and it is the opposite of classical Arabic."⁵

This term refers to the masses of people and the words they utter and spread among them. I point to a standard that defines its nature, which is the pronunciation that differs from it. The classical Arabic, with its correct structures and distinctive characteristics, such as grammar, for example, makes it distinct from the colloquial language.

Technically:

It is used in ordinary affairs and spoken daily.⁶

The constant use of colloquial language in all people's situations and daily interactions with each other makes it a normal thing that people are generally familiar with.

"The language used in everyday affairs and in daily conversation, is not subject to rules because it is spontaneous and changeable, changing according to changing conditions and the circumstances surrounding them."⁷

Based on the laws that govern and control language, colloquial language is open-ended and returns to common usage among people and comes arbitrarily according to the circumstances that created it and shaped its features.

The concept of classical Arabic:

1. language:

We find in the most important books a mention of the meaning of eloquence, as it is mentioned in "Miqyas al-Lugha" by Ibn Faris: "The letters Fa, Sad, and Ha are a root that indicates purity in something and cleanliness from impurity, from that the eloquent tongue: fluent and eloquent speech: Arabic... and the man spoke eloquently in Arabic, and eloquently: his language was good to the point that he did not make mistakes."⁸

As eloquence is linked to clarity and linguistic integrity without making mistakes.

In Al-Qamoos Al-Muhit by Al-Fayruzabadi: "Fushuh and Al-Fasahah: eloquence, and Fasahah Al-Ajami: like Karamah spoke in Arabic and it was understood from him or he was an Arab and became more eloquent, like Tafasah, and Afsah spoke eloquently."⁹

That is, eloquence is clarity and statement.

2. Technically:

"The model that represents the language used among tribes and which they share within a framework of specific standards of grammar."¹⁰

That is, it is the sample that expresses the language spoken by the peoples and groups that speak it and deal with each other according to specific foundations and controls, phonetic, syntactic, and semantic.

It is "that level of speech, which has an official character and which is used by highly educated people..."¹¹

It is the eloquent level **Or standard classical Arabic**, It is the language used in academic blogs, official correspondence, media, education, and official speeches. Classical Arabic is characterized by its strict rules and sophisticated vocabulary, and is closer to classical Arabic, derived from ancient literature and the Holy Qur'an..

It is "the language of the Holy Qur'an and the Arabic heritage as a whole, which is used today in official transactions, and in writing poetry, prose, and intellectual production in general."¹²

The language characterized by these features is Modern Standard Arabic, the language of the Holy Qur'an and the authentic Arab heritage. It is used today in official transactions, literature, poetry, prose, and intellectual and scientific production. It is distinguished by its precise grammatical and morphological rules and is the primary means of official communication and documentation in the Arab world..

The origin of the classical Arabic language and its characteristics:

During the research and collection of Arabic language sources and the revision of the classical Arabic language from what is deviant from some Arab tribes, it becomes clear to us that there are two images with different features. The first image appears in what is called pre-Islamic literature or pre-Islamic literary features represented in poetry, proverbs, sermons and wisdom, which is what is agreed upon. He speaks classical Arabic. As for the second image, no complete works have been transmitted to us from it, but we see it in what has been narrated to us in the pages of the mother

books of language, literature and grammar, branching out from the dialects of the Arab tribes.¹³

Here we mentioned two images of the Arabic language narrated from the pre-Islamic era, by which we mean::

- First image: Represented in pre-Islamic literature, from various literary genres, whether poetry, sermons, proverbs, or wisdom, which have reached us in manuscript or narrated form, and are known to have been circulated in classical Arabic, which was widely spoken among the Arab tribes and understood by them despite the diversity of their dialects.

- The second picture It expresses tribal dialects that have not reached us in a complete form, but we find news and stories about them scattered throughout books on literature, language, and grammar. Each tribe had a few linguistic characteristics that distinguished it from others, such as differences in the pronunciation of some letters or the use of specific vocabulary.

Here the distinction between classical Arabic, through which high-quality literary texts were formed, and the dialects used in daily life in ancient times across various tribes becomes apparent..

"As is the case in various parts of the world, common languages arise in distinct regions based on conditions and reasons that help them form and flourish alongside the remaining dialects."¹⁴

Several circumstances control the emergence of languages that share the same characteristics and features. This emergence only occurs in specific locations that helped form this standard classical language, and the flourishing of some dialects contributed to its development. Among these reasons are:

- Peoples and groups strive to achieve communication and interaction among all their members in a way that ensures mutual understanding. This leads to the development of a common language that can be used in various situations.

- The unified policy of a particular entity ensures an official language used in governmental and administrative decrees and transactions.

The contribution of religion and culture to the spread of a common language, fostered by the sanctity of religion and its legitimacy, is an important factor that has led to the spread of the Arabic language and the preservation of its status despite the presence of local dialects.

- Documentation plays an important role in establishing and spreading a language that is subject to standards and criteria that ensure its quality and eloquence. Through it, thought and literature are documented, and classical Arabic is given a special status alongside the dialects commonly spoken among people.

Thus, the common language becomes a means of communication on a broader scale, without eliminating the presence of local dialects, but rather complementing them in a rich and diverse linguistic environment.

Characteristics of the Arabic language:

1) The Arabic language is a language of derivation...as Arabic is distinguished by characteristics that meet the needs of the sciences.¹⁵

This means it relies on root systems and formulas to generate words. This is achieved by deriving vocabulary from trilateral or quadrilateral roots, which gives it great flexibility in generating vocabulary and adapting it to various fields, including science, thought, and philosophy. It's worth noting a number of features that have given the Arabic language the ability to accommodate the needs of the sciences:

Derivation and generation. New words can be easily derived to fit scientific terms, such as:

▪ "lesson" ← "study, study, school, teaching"

- **Brevity and accuracy** The Arabic language's ability to express meanings accurately and eloquently, including brevity, prolixity, and equality, in accordance with the context of the speech, without distorting the meaning. This is the most important measure for adopting languages in the formulation of intellectual and scientific terminology.

Flexible language structures The Arabic language has a remarkable ability to generate new vocabulary or Arabize foreign words, which enables it to absorb new meanings and keep pace with contemporary technological development and scientific progress.

- Morphology and semantic diversity:

The ability of Arabic vocabulary to absorb diverse meanings depending on its use and position in the sentence. This supports and enriches expressions and achieves accurate description of speech and its purposes.

These various reasons have made the Arabic language the most prominent and important scientific language since the flourishing eras of Islamic civilization. It has absorbed the sciences of astronomy, medicine, philosophy, and mathematics, and this remains the case in the present era.

2) "The Arabic language has the widest phonetic range..."¹⁶

The Arabic language's ability to accommodate a wide range of letter articulation points, starting from the tips of the lips to the back of the throat.

Because the sounds of the Arabic language are distributed across the human articulation points,

according to sound harmony and coherence, the pronunciation process is facilitated without any defect, ambiguity, or dissonance."¹⁷.

This supports language balance. Its harmony and consistency of sounds facilitates the pronunciation process without ambiguity or dissonance, as it makes the language easier to pronounce and clearer, without ambiguity or dissonance. This is thanks to the harmony and precise distribution of sounds. This linguistic system made it a unique and distinctive poetic and rhythmic language, as it was suitable for oratory and literature of all kinds. The Qur'an came in this language with miraculous linguistic consistency.

3) The Arabic language has many expressions and styles, and various metaphorical or literal expressions can be used to convey a single meaning.¹⁸

The Arabic language has a variety of styles and expressions, which makes it possible to express the same meaning in many different ways, making it a precise and rich language.

The richness of the Arabic language and its impact on its diversity:

- It gives her a high expressive ability suitable for all fields, from poetry and literature to thought and science..

- It gives the speaker and writer the ability to express, create and influence the recipient.

- It becomes a flexible language that is more capable of developing, which is what helped it to Incorporating contemporary terms and concepts without losing their authenticity.

The most important factors that have given the Arabic language its rhetorical richness and artistic beauty are the diversity of its styles and its ability to absorb the most subtle meanings and the sweetest emotions in harmonious styles and multiple structures.

4) The rhetorical miracle of the Arabic language, and the Qur'an's greatest role in raising its status, and when trying to translate its words into other languages, it was difficult or even impossible to translate them..."¹⁹

This miracle touches on several aspects, especially when it comes to the words of the Qur'an, which contain precise meanings and wondrous synonyms that encompass multiple meanings and aspects. If one attempts to translate the words of the Qur'an, they may lose some of their original connotations and meanings.

The verbal miracle of the Arabic language and the precision of its meanings.

- The enormous lexical richness of the Arabic language, and the multiple meanings of a single word depending on its context.

- The impossibility of accurately translating the words of the Holy Qur'an into other languages.

- The revelation of the Holy Quran in Arabic is the most miraculous and precise of all languages. Every word or structure in it contains linguistic, rhythmic, rhetorical, and spiritual meanings. This unique miraculous nature of the Quran makes translating its meanings into another language difficult, if not impossible.

- The miracle of rhythmic and vocal structure

- The Arabic language possesses a harmonious sound system that gives the pronunciation of its words a musical ring, and the rhythm of the Holy Qur'an is the greatest embodiment of this system..

- One of the drawbacks of translating the Qur'an is that it loses its special rhythm, so it does not have the same impact.

- Unique rhetorical structures

- The Arabic language is imbued with complex rhetorical devices such as alliteration, puns, metonymies, and metaphors. These devices cannot be transferred in the same order and eloquence to another language..

From this we conclude that:

- The verbal and semantic miracle of the Arabic language makes it a distinct and unique language.

- The difficulty of conveying the words of the Qur'an with the exact meaning and power of the text is evidence of the miraculous nature of the Qur'an. Precise translation into other languages does not achieve this, but rather an explanation of the meanings or some of them.

- Preserving the development of languages and their survival among living languages that do not disappear, without losing their original essence.

5) The richness of the Arabic language's vocabulary and its potential to generate new things²⁰

This linguistic richness has made the Arabic language acquire the character of a living and renewable language, making it more capable of absorbing new developments in life and keeping pace with the manifestations of scientific and cultural progress. These conditions are achieved thanks to the qualities inherent in it:

- The huge linguistic dictionary. The Arabic language is the richest language in the world in terms of its vocabulary, as it contains more than 12 million roots, which gives it tremendous expressive power.

- The generative derivational system: The Arabic language's reliance on a root and formula system leads to the possibility of generating new vocabulary from

different roots, whether trilateral or quadrilateral. This means that it becomes a flexible language capable of generating contemporary terms that adapt to modern science.

- The ability to Arabize foreign words, incorporate contemporary meanings and terms, and create linguistic alternatives that are compatible with their linguistic systems.

- Diversity of styles and structures: It is possible to express the same meaning in different ways and methods, and this gives the speaker a wide scope of freedom of expression and creativity.

6) Linguistic flexibility and its ability to be understood by its users, regardless of the distance between the speaker and the recipient.²¹

The Arabic language is based on fixed rules that make it understandable to contemporaries, enable them to understand the meanings of the ancients and their literary works, whether poetry or prose, and grant their language immortality.

Despite the spread and development of dialects, the classical Arabic language has maintained its continuity, strength, and ability to express and make people understand in various fields. The classical Arabic language has remained unified for all Arab groups despite the differences in its dialects.

The Arabic language has shown remarkable adaptability and flexibility, as it has not lost its identity and has been able to incorporate new terms previously unfamiliar to Arabs, thanks to its generative properties, which has helped it to continue with technological and scientific developments.

The impact of the Holy Quran on language preservation:

- The Holy Qur'an preserved the Arabic language and made it widely used across generations, as Muslims were keen to learn and understand the Qur'an with the same words that were recited more than fourteen centuries ago..

- Thanks to this, Arabic was not subjected to interruption or distortion as happened with some ancient languages..

- Arabic is an eternal language that its people understand despite the passage of time, thanks to the stability of its rules, the continuity of classical Arabic, its flexibility, and the preservation of it by the Qur'an..

- This is what made it one of the most powerful languages in the world in terms of continuity and absorption across the ages.

7) It is a language of inflection, which is the feature that distinguishes it from dialects.²²

This is an essential feature that distinguishes it from spoken dialects and many other languages..

If what is meant by inflection is changing the vowel of the endings of words according to their grammatical function in the sentence, then this flexibility makes the relationship between words clear without the need for a specific order as in some other languages, while in colloquial dialects, there is no inflection, which makes them less precise in meaning.

- Benefits of parsing in the Arabic language

- It gives the language precision and clarity in defining meanings..
- Allows changing the sentence order without confusion, such as::

• "The teacher honored the student" = "The student honored the teacher" = "The teacher honored the student" (the meaning remains clear thanks to the vowels).

- It enriches rhetorical techniques, as it helps in presenting and delaying words to add beauty to texts..
- It preserves the connection between words even in the absence of context, which makes ancient texts understandable even today..

We conclude that:

- Syntax is one of the pillars of the Arabic language, as it gives it flexibility, precision, and rhetorical beauty..
- It is the most important feature that makes Arabic more eloquent than colloquial dialects and stronger than many other international languages that depend on the strict order of words rather than vowels..

Classical Arabic and the Algerian School:

The child interacts with his surroundings and his linguistic abilities become established based on this interaction, to later find himself in a new learning environment subject to controls and regulations that are somewhat different from what he experienced at home and on the street. This educational environment, represented by the school in general, is characterized by being a new environment for the child, in which he is subject to a linguistic system that is different from the system he was previously familiar with in meaning and structure. In the midst of this new situation, he must get rid of many of the linguistic abilities that have become established in him or adapt to them in order to integrate into the new educational environment. This also applies to behaviors and values that are subject to organizational controls and regulations that must be adhered to.

This school system, in which learners are forced to adapt and adjust, creates an internal struggle for some to assert themselves and understand their surroundings, especially since those responsible for developing and implementing the curricula do not take into account the

linguistic differences between classical and colloquial Arabic.²³

In this regard, Dr. Abdel Majid Aissani analyzes the linguistic reality in Algerian educational circles, saying: "Algerian children deal with classical Arabic as they deal with second languages, and this is due to the linguistic reality that Algeria is witnessing with its diverse dialects."²⁴ Some dialects differ in form and content from classical Arabic, such as some of the dialects prevalent in southern Algeria, or in the Greater Kabylie region, and the Chaouia regions. In these regions, children experience severe suffering in educational settings due to their lack of mastery of classical Arabic and their lack of experience with the linguistic differences and methodological controls of classical Arabic or the colloquial dialects they have acquired.

This analysis is followed by the statement of Saleh Belaid, who refers to the linguistic and dialectal diversity in Algeria, saying: "The position occupied by the classical Arabic language is on the scale of mother tongues, but in some regions, and in view of what the child receives and acquires from his environment, then, based on this, the classical Arabic language is considered a foreign language."²⁵ This is due to the fundamental difference between their structures, and between these two levels the remaining levels are arranged according to their proximity to and distance from classical Arabic. Therefore, many researchers have come to acknowledge that classical Arabic is considered a second language in the opinion of the Arab learner in general.

During a symposium held in Morocco in 1977, when a question was posed to him about the appropriate methodology for teaching classical Arabic in the Arab world, Tamam Hassan declared: "Teaching Arabic in the Arab world is treated as a second language by teachers, and therefore we must build our curricula and prepare programs in a way that is compatible with teaching a second language."²⁶

The linguistic reality in Algerian schools:

Any researcher who examines the linguistic reality in school settings will find that it contains a mixture of linguistic practices and that the dominant language is the colloquial language used daily among members of a single society. We are currently witnessing a linguistic distortion... as the colloquial language has become dominant in speech, linguistic practices, and advertisements.²⁷

This linguistic usage among individuals is controlled by several factors that help spread one linguistic system at the expense of others. This is aided by the media, advertisements, and official meetings that define an interlanguage that brings all parties together. During and after the French colonization of Algeria, Algerians found themselves in conflict with a foreign language imposed

on them, forcing them to deal with it, learn it, and adapt to its vocabulary. This led them, after a period of time, to produce a hybrid language that combined the classical language they had acquired in the past with the languages they had imported from neighboring countries, later integrating it with the language of the colonizer. This resulted in a language that became widespread among the people and emerged in a mold mixed with several languages and dialects that some called colloquial, while others called it colloquial. This new linguistic system acquired by Algerians witnesses a wide gap between it and classical Arabic, the rules of which were established by the Quran and preserved from errors and distortions.

"The linguistic practices of Algerian society have been influenced by colloquial and French...so the learner finds a gap between what he learns and what he observes outside the educational environment."²⁸

We can imagine the disruption that would result from this combination of languages with different structures or dialects. The learner would fall into a trap of error, leading to linguistic practices that reflect a terrible linguistic weakness, especially among learners in various educational settings and at various levels and academic specializations. We find some of them averse to learning and teaching linguistics, citing its difficulty as an excuse.

"The current reality of Algerian schools reveals the linguistic weakness that our children suffer from at various levels and academic specializations up to university, and the aversion of most of them to Arabic studies, especially grammar, under the pretext of its difficulty and dryness and that it is a language unsuitable for dealing, teaching and learning..."²⁹

However, reality proves the opposite of these assumptions, as the language learner and master is greatly influenced by its system, which is reflected in his speech, behavior, and various aspects of his life. He becomes a person who is meticulous and consistent in choosing his words and expressing the intended meanings.

The problem of linguistic interference in the educational system

Looking at Algerian history, the Arabization process that Algeria witnessed in conjunction with the Islamic conquests did not target the language alone, but rather worked to refine the Islamic national identity and define its features. History repeated itself with the confrontation with French colonialism, which imposed its language and insisted on weakening and obliterating the Arabic language in Algeria.

The Algerian people went through a phase of Arabization, which not only changed the language but also affected their authentic Arab personality and reshaped its components. Later, French colonial policy

worked to obliterate its principles and distort its features."³⁰

French policy and the attempt to erase identity

- During the colonial period (1830-1962), France made French an official language in education and administration, and sought to marginalize the role of Arabic, even fighting and banning it in some periods..

- France worked to separate Algerians from their Islamic and Arab identity, and force them to adopt the culture of the colonizer..

Arabization as a movement to restore identity

- After gaining independence in 1962, Arabization became a national project aimed at restoring Algeria to its cultural identity..

- Arabization included:

- Making Arabic an official language in education and administration. Supporting Arab and Islamic culture.

- Confronting the signs of linguistic and cultural Westernization.

- Arabization and rebuilding the national character

- Arabization was not just a change of language, but rather a restoration of the national character with all its components.:

ArabicAs the language of the Qur'an and the Arab-Islamic heritage.

Common history with the Arab nation. Islamic values and culture that colonialism tried to replace.

- Challenges and cultural conflict:

- Arabization still faces challenges due to::

- The continued influence of the French language in official and administrative settings.

- Some sensitive positions cling to Francophonie for several social and economic reasons..

- Difficulty of full integration due to the presence of Berber as a local language as well..

Conclusion:

In conclusion, what was stated in this research paper, we conclude that the colloquial language is a branch of the classical Arabic language and an extension of its use during linguistic practices among different members of society and of one race. This imposes the existence of a strong connection between them and a harmonious harmony between the original language and its branch to achieve the required adaptation and developments in

daily life in order to establish the foundations of national identity and draw its features.

If we consider that Arabization in Algeria was not merely a linguistic issue, but rather a national project to restore Arab-Islamic identity after decades of cultural colonialism. It is an essential part of building true independence, not only politically, but also culturally and civilizationaly. This confirms what was initially

proposed regarding the nature of the relationship between classical Arabic and colloquial Arabic, based on the assumption that classical Arabic is not a foreign language to colloquial Arabic. Accordingly, the nature of the relationship between them is one of compatibility that must be further regulated so that it does not deviate from the context and purpose for which it was established.

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Footnotes:

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