

DIGLOSSIA IN ARABIC LANGUAGE

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Abstract

Arabic has been described as one of the great languages of the world that is positively affecting more than one billion people in the Islamic world. About 800 million people use it as a religious language and another 300 million use it as their mother tongue. Being the language of the Qur'an, it is held in high esteem and honour among Muslims. This paper is an attempt to discuss the rich and deep historical roots and wonderful heritage that extended through centuries to the modern time and its resulting impact as a cultural component globally. This includes the co-existence of two forms of the same language, i.e. modern standard Arabic and Colloquial spoken Arabic, Arabic alphabet and writing system, Arabic grammar and elements of its structure, consonantal root systems, rudimentary calligraphic systems and how its calligraphic script has affected the Islamic culture in thought globally. The findings revealed that diglossia exists in every region of the world where Arabic is being spoken. The two forms which are regional spoken Arabic and the modern standard Arabic coexists simultaneously. The paper recommends the learning of modern standard Arabic for its importance in understanding the Qur'an and Hadith and to be a beneficiary of the invaluable scholarly works from Arabic and Islamic history. This paper harmonizes information from various resources on Arabic language and its development from classical Arabic(CA) to Modern Standard Arabic(MSA) concentrating on the major reasons for changes with the language. Among the findings of this paper is that while some Arabic speakers may find difficulties in the pronunciation of some specific sounds, others may find it easy without confronting the same difficulty. In conclusion, the paper ends with speculations concerning the future of Arabic language

Keywords: *Arabic language, Colloquial, diglossia, Islamic world, Modern standard Arabic.*

1. Introduction

Language has been defined “as the systems of signs or words, their pronunciation and the methods of combining them that are used as understood by a particular group of people” (Merriam – Webster. com, 2018). Consequently, it is a hard task to determine the exact number of languages being used in the world. Though, it is on record that there are almost 6,000 languages that exist in the world (Comrie, 2009). There may be a change in this number in the nearest future for many causes. One of the causes is the fact that there are still some parts of the world in which linguistic studies have not reached to study the languages used, hence, the languages are not yet included in the total number mentioned above. Many languages in the world are yet to be catalogued. Also, the reason why the total number is not static is that languages are given birth to while others

become moribund and die eventually. At times, languages diffuse and change to become a new one. Therefore, there can never be a moment of standstill in language as it is a continuous process of development. Languages change over centuries and therefore making the old ones to dematerialize and be substituted with new ones. Also, any language that appears, its dialects often appear with it. Gradually, the dialects acquire various linguistic features that differentiate them from the original language- Mother language, and even from sister dialects. Finally, they develop to become different autonomous languages (Millar and Trask 2015). Example is Yoruba language of South -West Nigeria. Many sources stated that Yoruba language spoken in Lagos state and other forms of the language can be comprehended or not depending on the dialect of the speaker and the listener. There are between 20 and 26 dialects of Yoruba language according to many sources. Some of the dialects like Oyo, Ekiti, Ijebu and Egba are very close and may be understood by someone who speak Lagos dialects while there are other dialects that may be difficult to understand to a Lagos dialect speaker. This is irrespective of geographical closeness. Invariably, educated people who speak Lagos dialect are easily understood by people who speak rural dialect while rural people who speak dialect may not be understood by Yoruba speakers in Lagos.

On the African studies institute of the University of Georgia Website, the dialects are grouped into five, North West Yoruba (NWY), North Easter Yoruba (NEY), Central Yoruba (CY), South East Yoruba (SEY) and South West Yoruba (SWY) (African Studies Institute, University of Georgia, n.d.). Another factor that plays a role in ascertaining the number of languages in the world is whether to regard the different varieties of a particular language to be different dialects or different languages. For instance, Arabic has several varieties which are known as colloquial Arabic or Arabic dialects and are classified as those that are difficult to understand and those that are mutually intelligible by Arabic speakers. The Arabic dialects are not considered to be different language yet because the dialects are only utilized in informal speech in day to day communication while the formal Arabic is required in formal education which is learnt in schools. Arab countries with groups of rational people display their shared pride for Arabic language by developing their skills in it and making use of the language in their day to day activities whether formal or informal (Comrie, 2009). Another reason is that languages are at risk of becoming obsolete in the world. The languages become “endangered languages” due to economic and social factors. Economically, a minority group may relinquish its language when education, jobs and health treatments are expressed in the dominant language rather than in the language of the minority group. Those economic services may render their language moribund. Socially, the minority groups may abandon their language in favour of a more prestigious and powerful language. The scenario of giving up a language and using another language being considered the standard one is called language shift (Trask and Millar, 2015). Examples of language assimilation or language replacement are the shift from Gaulish to Latin during the time of the Roman Empire. In Egypt, the Coptic language, a descendant of the Afro-Asiatic Egyptian language, has been in decline in usage since the time of the Arab conquest in the 7th century and by the 17th century, Egyptian Arabic became the standard language and Coptic language went into extinction. In the 7th Century, Aramaic was relinquished in favour of Arabic language. In Alsace, France, a longtime Alsatian

speaking region, the native Germanic dialect has been declining after a period of being banned at school by the French government after the first and the second World Wars, it is being replaced by French. The shift from Hebrew to Aramaic in and around Jerusalem during the time of classical antiquity is also an example.

2. History and Development of Arabic

Arabic and Hebrew are the two prime examples of living Semitic languages while Hausa and various dialects of Berber are examples of surviving Hamitic languages. The earliest known of Arabic is an inscription found in the Syrian desert dating back to the 4th Century AD. These stone inscriptions in *Nabataean* script display strong resemblance to the modern Arabic writing. *Nabataean* Arabic was the dialect of Arabic by the *Nabataean* in antiquity. In the 1st Century AD, the *Nabataean* wrote their inscriptions like the legal texts carved on the frontage of the monumental tombs at ancient Hegra in *Nabataean* Aramaic. There is the likelihood that some or all of them in varying proportion spoke Arabic. This kingdom where they lived was determined by the region of the *Nabataean* Kingdom where they lived.¹

However, the initial development of the Arabic script from the *Nabataean* one occurred in Northwest Arabia in the 4th and 5th Centuries.² Arabic began as a localised language spoken by the desert nomadic tribes of the Arabian Peninsula and the neighbouring regions. These pre-Islamic tribes had a flourish poetic tradition though it was not systematically collected and recorded in writing form until the 8th century AD. This poetic language presumably is the fruit of the fusion of various dialects which later became a literary style representing a cultural bond among different Arab tribes. With the advent of Islam, the written word obtained enormous significance. Though initially the divine revelation of the Qur'an by Allah and sent to Prophet Muhammad (S.A.W.) in Arabic were mostly memorized while few of the revelations were put down in written form. With the rapid growth and development of Islam, the need to standardize the Qur'anic text arose and the process was completed during the reign of the third Caliph, Uthman bn. 'Affaan between 644AD – 656 AD. He was a notable companion of Prophet Muhammad (S.A.W.) born into a prominent Meccan clan of the Quraysh tribe.

He played a major role in early Islamic history and is popularly known for giving an order for the compilation of the standard version of the Qur'an. Under his leadership, the Islamic empire expanded to the present day Iran (Fars) in 650AD and some areas of the present-day Afghanistan (Khorasan) in 651AD.³ As the Islamic conquest took place, Arabic became the language of the conquered people and also the language of the religion of Islam.

Muslims revered the Qur'anic text respecting it as the physical manifestation of Allah's message, to inscribe it or commit it into memory was considered to be an act of solemn devotion and a meritorious act to be rewarded by the owner of the message.

Thus, the Arabic script was beautified and transformed. This process took several centuries before the full formation of a vibrant Islamic artistic sacred language. The seeds of the full-grown

tree which borne robust fruits were sown during the time of Prophet Muhammad (S.A.W). By the beginning of 8th Century AD, the Islamic Arab Empire had spread from Persia to Spain, resulting in the contact of the Arabs with the locals, who spoke various languages throughout the Empire from Syria, Iraq to Egypt. Gradually, Arabization occurred with the locals adopting Arabic as the main language with the exception of Persia and Spain (Andalus) which retained their specific languages.

In 661 – 750 AD, during the reign of the Ummayyad dynasty from Damascus, the interaction of Arabic with other languages led to the borrowing of new vocabulary which enriched the language in areas such as science and philosophy, theology, literature, government and administration as well as its rich internal resources which enabled it to excel linguistically and gave the status of a suitable medium for governing a vast empire. Arabic literature reached its golden age under the rule of the Abbasid dynasty from Baghdad (750 – 1258AD). Many scholars from various religious and ethnic backgrounds were involved in the efforts to make Arabic the most suitable scholarly medium of that time in many fields such as geography, medicine, philosophy, Architecture, mathematics and so on (Fatima, 2016).

Many of the borrowed words were easily assimilated into Arabic and later transmitted to other languages. Turkish and Persian abound in Arabic words and the name “Swahili” which is a language of East Africa is itself Arabic. This word is from the Arabic word “Swahili” which means ‘of the coast’. Most speakers in Kenya and Tanzania acquire Swahili as a second language, being native speakers of other African languages. The oldest surviving documents written in Swahili date from the early 1700s written in an Arabic script, most of these documents are transcriptions of Swahili-epic poetry, recording on paper an oral tradition of works intended for singing or chanting. Many speakers, of Swahili especially those further into the interior of the continent speak other languages and Swahili is being used as a common communication language (Sulayman, 1996). Portuguese and Spanish also contain a large Arabic vocabulary of approximately 4000 words. Most of these words commonly have ‘*al*’ at the beginning. For example: alkali, algorithm, alembic, algebra, alchemy, alcove and so on. These are base (chemistry), calculation with Arabic numerals, a chemical apparatus, one of the several other types of mathematical structure, an elaborate transformation process or algorithm and a small recessed area set off from a larger room respectively. Muslim astronomers had contributed immensely to the development of astronomy. For this reason, terms such as Zenith, Azimuth and Nadir are from Arabic origin likewise name of stars such as Vega, Rigel, Algol, Altair, Aldebaran, Betelgeuse. With this development, the scientific and technological terms in English with Arabic origin pointed to the superiority of Arab-Islamic science of that period. Later on, foodstuffs, furniture, luxury and comfort items had words loaned from Arabic. Examples are: Lemon, saffron, apricots, oranges, limes, spinach, sequine, sofa, sash, shawl, aubergine, cotton, muslin, sugar, sherbet, mocha and a host of others.

From 11th – 13th Century, Arabic learning was prevalent in Medieval England. It was the language employed to learn culture and intellectual progress. Many scholarly works were translated from Arabic to Latin; English and French. In addition to this, the support of the Caliphs

and the prestige of its liturgical status speedily allowed it to become a world's major literary language. Henceforth, there was stagnation and discrimination due to crusades and some several factors like Turkish and Mongol invasions and internal crisis within the Islamic empire, although, the status of the language was never under any threat (Fatima, 2016). A period of intellectual revival which began in Egypt and Syria and spread to the rest of the Arab world in the 19th Century was remarkable. The early enthusiastic effort towards westernization dashed with nationalistic independence movements that were a natural response to European colonization in the region. The movements were generally linked to two major pillars of Arab nationalism, the Arabic language and Islam. Hence, the commencement of the development of Arabic as a modern vibrant language was obvious in this century.

Arabic Writing system and its Alphabet

The Arabic writing script is a modification of the *Nabatean* script which transformed from Aramaic writing system. Arabic is transcribed and pronounced from right to left. There is no discrimination between upper and lower case letters, though shapes of letters usually change depending on whether they are written at the initial, medial or final position in an Arabic word. Short novels represented by a set of marks below or above the letters which assists in the pronunciation of a given Arabic word. This is very significant in the texts of the Qur'an where correct recitation is mandatory and also to train novice readers to pronounce the words correctly.

The alphabet contains 18 shapes that expresses 28 phonetic sounds with the aid of diacritical marks. The same letter shape (ﺍ) can form a 'b' sound when one dot is put below, a 't', sound when two dots are put above and a 'th' sound when three dots are placed above.

During the Jahiliyah period (Period of ignorance), Arabic script underwent a number of deficiencies like the lack of letters for some consonant sounds and absence of any system for pointing out vowel sounds. Notable reforms were introduced in the writing script when it was discovered to be deficient in recording and preserving the Qur'an. This intimacy with the Qur'an conferred a sanctified status on Arabic script and gave it the opportunity to develop into a vibrant, sacred and unique art form unmatched by any other calligraphic tradition.

Basic Calligraphic Styles

Kufi and *Naskhi* scripts were the two major types of Arabic script in the 7th and 11th Centuries respectively. The *Kufic* script developed in *Kufa* in Iraq towards the end of 7th Century was commonly in the early days of Islam. The script was a thick bold monumental style used particularly for inscription on stone and metal, though was used for Qur'anic manuscripts too. It later became moribund. The *Naskhi* script was developed in the 11th century and was a cursive script well adapted to writing on paper or papyrus. It began in Makkah and Madinah and was in many decorative and complex forms. It is the direct progenitor of modern Arabic writing.

Arabic Grammar and Fundamental Principles of its Structure

The genuine concern to protect the Qur’anic text brought about the emergence of Arabic grammar in an attempt to protect its language and maintain its purity. The early expansion of the Islamic empire also contributed to the development of Arabic grammar in order to teach non-Arabs that were conquered the language of Islam to bring about easy communication among various Islamized people. In addition, it was introduced for correcting Arabs who made grammatical blunders in their communication.

They were speaking ungrammatically, and thereby changing the intended meaning of the language and especially when reciting the Qur’anic texts by altering the intended meanings of the verses in the Qur’an. In the 8th century, the schools of Kufa and Basra played a significant role in the development of Arabic language and its grammar. In the school of Kufa, Arabic poetry, Islamic law, genealogy and exegesis of the Qur’an were given special attention and rated the school higher than others. Arabic is typically depicted by the use of certain morphological patterns of words, formation to derive words from abstract root words that stand for notions or general meanings.

The consonant root system consists of three consonants which form the basis of many words under it. By the modification of the root consonants using different suffices and prefixes and using various vowel combination, several possibilities emerge for deriving nouns, adjectives and adverbs from an original root. For example, the root (KTB) associated with the disposition of writing have the following derivatives from it:

| | | |
|-------------------|---|---------------------------------|
| Book | - | <i>Kitaab</i> |
| Bookseller | - | <i>Kutabii</i> |
| Elementary School | - | <i>Kuttaab</i> |
| Booklet | - | <i>Kutayyib</i> |
| Writing Script | - | <i>Kitaaba</i> |
| Writing essays | - | <i>Kitaabaat</i> |
| Written, Literary | - | <i>Kitaabii</i> |
| Library | - | <i>Maktabah</i> |
| Office, Bureau | - | <i>Maktab</i> |
| Of an Office | - | <i>Maktabii</i> (Donovan, n.d.) |

All these examples are given to illustrate the versatility and richness of morphological pattern from a single Arabic root. It is advisable that Arabic learners should learn the

morphological word patterns of Arabic before using the Arabic dictionary as Arabic dictionaries are not arranged alphabetically by individual words.

Arabic Diglossia

Diglossia is defined by linguists as a sociolinguistic phenomenon in which a particular language has two varieties, one of which is considered high and were standard and used in exclusive domains, while the other is considered inferior and low used for communicative purposes and may be unlike geographically. Arabic is perceived to be one of the strongest examples of world languages that show this phenomenon operating in one written variety, modern standard Arabic that is used all over the Arabic-Speaking world, while various spoken dialects are used for communication in different Arab regions. Arabic diglossia is indeed an impactful factor in learning Arabic as a foreign language, especially in a native country (Al-Mamari, 2011). In essence, the co-existence of the two forms of the same language is to serve different purposes is known as diglossia.

Modern Arabic is practically of two languages; Modern standard Arabic and Colloquial spoken Arabic. Modern Standard Arabic is the official language of the Arab words. It has its descent from the classical or Qur'anic language and almost all Arabs view it as the correct Arabic (*Fushan*). This is the language used by the Arab world for both writing and formal speaking. *Fushan* is employed for preparation of speeches, advertising journalism, some radio broadcasts and non-entertainment content. The classical Arabic is the form of Arabic language that is used in the Qur'an and literary texts from Umayyad and Abbasid periods (7th-9th Century) (Alicja, 2017).

The example of diglossia is not far-fetched in Yoruba language spoken by a large number of people in the Southwest Nigeria (Yorubaland). The language comprises standard Yoruba that is used for writing and official engagements. This standard Yoruba language is known as Yoruba Oyo (Oyo is a popular town in Yorubaland, Oyo State, Nigeria). While the second consists of the various dialects of the language which are used for communication in different parts of the region. We have dialects such as: *Ketu, Nago, Ajase, Ije, Idaita, Isabe* and a host of others. These dialects are spoken in towns such as *Ekiti, Ijebu, Egba, Ilaje, Ijsha* etc.

The aforementioned towns speak Yoruba language that is easily understood even by those who speak the Lagos dialect while other dialects may not be easily understood by Lagosians. Geographical location of the towns can play a role in determining whether a dialect can be understood by a group of Yoruba people or not. There are almost 20 district varieties of Yoruba language which can be grouped into three major geographical dialect areas. They are:

1. Northwest Yoruba
2. Southwest Yoruba
3. Central Yoruba (Accessed online on [http//.www.yorubalanguages_wiki](http://.www.yorubalanguages_wiki), 12 August, 2021).

However, the classical or modern standard Arabic is no one's mother tongue; rather it is a language to be acquired through learning. Arabic courses are taught in modern standard form in Arab world's institutions. Colloquial spoken Arabic (*Lahja*) is used by Arabs in their different regions for all their daily interactions. More than thirty different colloquial Arabic (*Lahja*) exist but the common ones among them are: Algeria Arabic, Sudanese Arabic North Levantine Arabic and Egyptian Arabic. In all the regions where Arabic is spoken, diglossia has existence. There is a regional spoken Arabic (Vernacular) and the modern standard Arabic. Nevertheless, there are wide differences between the various dialects; the modern standard Arabic is approximately the same throughout the Arab world.

However, diglossia played a great role in the development of modern Arabic that has adapted many new words and terms due to scientific and technological advancements. Thus, the written form of Arabic language has experienced almost no change in the majority of its vocabulary or the alphabet spelling in at least over 4000 years. Learning in Arabic has been evolving and transforming throughout its long history and has become an important criterion for job speakers in various fields such as education, oil and trained industry, banking and finance, journalism, transaction, interpretation, foreign services, consultation and a host of others, as this language is a dwelling place to majorities to learn Arabic in order to understand the Qur'an and Hadith and also benefit from the precious scholarly works from the Islamic history. It connects to the wonderful past of Islam and it serves as an ice-breaker for opening up communication and building bridges towards understanding, for those interested in culture and living in the Middle-East or North-Africa as language is the key to the heart of people. Arabic knowledge is very important and the magnitude of interest in learning it has resulted in many taking up Arabic courses in Universities and Colleges worldwide, either for scholarly or liturgical purposes. Hence, this excellent, sacred and vibrant language full of depth filled vocabulary and non-disruptive flowing calligraphical script has impacted the Islamic culture in thought over the entire planet.

Arabic speaking countries have approved Modern Standard Arabic (MSA) as their official language, still, dialect varieties of the language are in existence which cause the prodigy of diglossia in Arabic language. Diglossia is "a situation in which there are two distinct codes with clear functional separation, that is one code is employed in one set of circumstances and the other is an entirely different set" (Ward haugh & Fuller, 2015). These codes are in connection with each other but considered as different varieties with each is used differently based on the situation and reason. Hence, one is high while the other is low. Arabic language is an example of diglossia. It is an old linguistic situation that arose during the spread of Islam when Arabic came in contact with other languages and non-Arabs began to speak Arabic language. One is Modern Standard Arabic (MSA) which is considered to be the high variety while the other is the Colloquial variety which is the low one.

Diglossia is considered to be the existence and use of two or more types of Arabic in an Arabic speaking country. Each type is used for a particular purpose. For instance, Modern Standard Arabic (MSA) is used in formal communication like educational system, religious set up, news

media and governmental speech (Al-Sobhet al., 2015), while Colloquial Arabic is used in day to day speech. Local dialect is acquired by the people in Arabic speaking countries but Modern Standard Arabic (MSA) is the high variety which is the official language of various Arab Countries. It is the “Arabism” attribute of all Arabs (Comrie, 2009)

A language has divisions into several dialects because of some factors. Geographical environment of which people live is one of the factors. Mountains rivers, forests, deserts are different aspects of the division of a country (i.e. land). The appearances and habits of the residents and the way they speak are affected by their environment which lead to emergence of different dialects. Also, every society has several levels of social status which include the high and the working class. Social status can affect the way of speech of a person which causes different dialects to appear (Halal, 1990). For example, the educated people and the working class. People that belong to working class will try to imitate the language of the educated people, thereby resulting to the appearance of a dialect which is a mixture between the working class and the high speech. Business interaction or trade is another factor. When people move to other place to look for greener pastures, this contact can cause people to expand their knowledge of different languages and dialects which can affect their own language and more dialects can appear. Yemen, Egypt, Saudi-Arabia, Pakistan and the Gulf Arabs working together can lead to dialects and other languages affect each other in some measures. Arabic language is not exceptional and has no immunity to the above factors. Classical Arabic (CA) was the language used about 15 centuries ago on the Arabian Peninsula, after a while, changes in pronunciation and vocabulary appeared which created Modern Standard Arabic (MSA) for some reasons like language contact which is known as pidginization, social studies and fashion. Fashion means a popular way of dressing during a particular time among a particular group of people. It can also be applied to the way in which people express themselves when a group of people change language with the aim of fitting in with a particular group or time (Millar & Trask, 2015).

The reasons for diglossia Arabic language are: the language contact within the Arabian Peninsula between Arab tribes, language contact outside the Arabian Peninsula especially during the period of the Islamic conquest, the discoveries of oil in the 1930s in the Arabian Peninsula (Al-Sobhet al., 2015) and the colonialization of Arabic countries by the British and French (Al-Allaq, 2004). Diglossia has effect on Arabic speakers. It affects children’s ability to learn and acquire Arabic language. While they are in schools, they are taught Colloquial Arabic (CA). Consequently, writing and reading skill may be impeded and invariably delay children’s acquisition of knowledge (Al-Azraqi, 2004).

3. The Future of Arabic Language

It would cause a stir to wonder whether the future of classical Arabic will be the same as that of Latin especially when one remembers how it died whereas its varieties developed into separate languages. A question would arise: Would Arabic dialects develop in such a way to make Arabic sub-family of the Afro-Asiatic family? Though, Classical Arabic (CA) may not have the

same history because it is the language of the Qur'an which is the ritual language of Muslims and the fundamental principle of Islam, and so it will continue to hold the position. The Qur'an was written during the Prophet's life time and it remains so till today. Although Classical Arabic (CA) might not be used in speech but its modern version, the Modern Standard Arabic (MSA) is identical with the syntactic structure and morphology. Nowadays, in modern Arabic Countries, Arabic dialects are transforming. Some foreign words are used in informal speech like English terms and for this reason, diglossia is not the only phenomenon that appears in the modern spoken Arabic. Code switching is inclusive. Meanwhile, translations and linguistic recycling are other linguistic features that may have important roles in the future of Arabic language. Linguistic recycling is the process of adopting borrowed expressions and their structures and applying them to original Arabic words and structures while translation is the process of borrowing words and structure of a language and using them in Arabic writing and speech (Nashef, 2013)

Another two phenomena that are appearing into the Arabic speaking countries are Englishization and Arabization. Englishization is the recent attempt of some Arabic countries to use English for instruction particularly in higher education institutions which may eventually lead to replacing Modern Standard Arabic (MSA) by English. Arabization is a developed writing system used by young Arabic speakers when communicating with each other via technology while texting messages. Hence, one of the speculations of the future of spoken Arabic language is that it may swerve into an Arabic – English dialect. The speaker would easily comprehend English due to an abundant number of English in the new dialect. It can be concluded that the phenomenon of code – switching, Arabization, Englishization and diglossia may constitute a serious problem in regard to the future of Arabic (Sabbah, 2015). To avert this, the use of Modern Standard Arabic (MSA) beyond its present status should be encouraged and promoted to a lingua franca status starting from the educational sector, MSA should be used as the language of education and students should be motivated to master MSA (Sabbah, 2015).

4. Conclusion

Languages have undergone changes and will continue to undergo changes throughout history as this is unavoidable. Languages have disappeared and evolved as new ones have emerged. As discussed in this paper, Classical Arabic (CA) had changed to become Modern Standard Arabic (MSA) and it is still changing till today. Colloquial Arabic is unlike Modern Standard Arabic and it is widely used in their everyday activities which cause the emergence of diglossia which is use of two or more varieties of the same each for separate reasons. This paper discusses various reasons for the appearance of diglossia in Arabic speaking countries. Language contact is one of the reasons. This is when Arabs have divergent opinions on the production of sounds and words each in agreement with the dialect being used. Also, dialects are not like Modern Standard Arabic (MSA) to which all Arabs are susceptible to in their formal speech and educational settings. It is not out of place to state that since Arabs give preference to their local dialect and feel more satisfied communicating and speaking with it, the usage of Modern Standard Arabic (MSA) in schools is an obstacle to children's learning and comprehension and a distortion

of speech when others speak MSA. It is our humble opinion that these dialects should be given recognition so that individuals will be making use of them. The reason behind the non – recognition of the dialects as individual languages is because of their connection with the Qur’an which is the foundation upon which Muslims Arabic speakers depend on. There is no gainsaying the fact that there are challenges faced by learners of foreign language as regard the various linguistic features and pronunciation. Example is English language for non – native speakers. While interpreting the evolution of Arabic and how each Arabic speaker diverge, it reveals that not all Arabic speakers are faced with the same issues when learning a foreign language. This will be clearer when researchers use their beam of light on some regions like Gulf, Iraqi, Levantine, Egyptian and Maghrebi, since Gulf learners are different from Egyptian or Maghrebi Arabic speakers in the method they acquire and the difficult task they faced when learning certain English pronunciations. Diglossia should be introduced to those who wish to learn Arabic language. This is very significant so that It will allow the learners to make a choice of which variety they like based on the focus and aim behind learning it. For instance, if the aim is to master Arabic language, non – native speakers should be encouraged to learn Modern Standard Arabic (MSA) in addition to a dialect of that language.

5. Findings and Recommendations

This study has invariably made a critical effort in justifying the benefit of diglossia in the teaching and learning of Arabic and Yoruba languages. It is evident that the two languages have in common principles of classical and non-modern method of speaking and writing Arabic language in the contemporary society. Although, Arabic language has witnessed a shift in its methodological writings in the modern world and its utilizations. Scientific breakthroughs and technology has aided the adaptation of new wordings into Arabic language. This is also seen in the usage of Yoruba language. Hence, this study recommends a thorough understanding and learning of Arabic and Yoruba languages to meet the demand of the contemporary time and language acquisitions.

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