

**Democratic and Popular Republic of Algeria**  
**Ministry of Higher Education and Scientific Research**  
**Ahmed Salhi University Centre - Naama**  
**Faculty of Letters and Languages**  
**Department of Foreign languages**  
**Section of English**



**Diglossic Code Switching in a Religious  
Context**

*The Case of Friday Sermons at Saida Speech Community*

*Dissertation Submitted to the Department of Foreign languages as a Partial  
fulfilment of the Requirements for the Degree of "Master" in Linguistics*

**Presented by:**

**Ms. Aicha SOUIAH**

**Supervised by:**

**Dr. Hayat BAGUI**

**BOARD OF EXAMINERS**

**Dr. Asma KEBIRI**

**President**

**Naama University Centre**

**Dr. Hayat BAGUI**

**Supervisor**

**Naama University Centre**

**Dr. Karima BENHEDDI**

**Internal Examiner**

**Naama University Centre**

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# DEDICATION

*In the name of ALLAH, the Most Gracious the Most Merciful and the most  
compassionate.*

*I dedicate this humble work to the woman who gave me birth, the one who  
took care of me when I was sick, the one who was here for me in my hardest  
moments, my beloved Mother*

*To the man who supported me, watched over me, encouraged me, the man of  
my life my beloved Father*

*To my angel HAFSA*

*To my whole family, to my brother, to my sweet sisters*

*I also dedicate this modest work to all my teachers whom formed me and  
showed me the path of knowledge*

*Without forgetting also my companions in this adventure, the ones whom  
shared with me this road mixed between shadows and lights*

*And at last not least, my friends, my beloved ones, the ones whom encouraged  
me in back stages, the ones whom I am only dust without them; I dedicate to  
you this work.*

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*I would also like to thank all worshipers who helped me collect the data to be analysed.*

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# Abstract

The present study presents a sociolinguistic investigation on diglossic code switching phenomenon in a religious context at Saida speech community mosques. Additionally, this research work aims fundamentally at examining the main reasons that stand behind imams' switching from Classical Arabic (CA henceforth) and/or Modern Standard Arabic (MSA henceforth) to Algerian Arabic (AA henceforth) in oratorical Friday sermons and the functions of each variety. Then, it also endeavours to check worshipers' attitudes towards AA. Data analysis is based on three main research instruments which are: a semi-structured interview, audio recordings, and a questionnaire. They are used to test the hypotheses related to the earlier mentioned objectives. The analysis shows that the majority of imams switch from CA and/or MSA to AA to facilitate the worshipers' assimilation and to convey the message to all different worshipers' categories. Furthermore, imams tend to use CA for Quran and Hadith, MSA to explain and provide more details about the subject of the sermon; whereas, AA is used to comment, simplify, and give examples about different religious matters. Moreover, the worshipers have positive attitudes towards both AA and MSA.



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## **List of Abbreviations and Acronyms**

**AA:** Algerian Arabic

**CA:** Classical Arabic

**CS:** Code Switching

**H:** High variety

**L:** Low variety

**MM:** Markedness Model

**MSA:** Modern Standard Arabic

## List of Phonetic Symbols

### Vowels

Short Vowels	Long Vowels
a	aa
i	ii
u	uu

### Consonants

Consonants	Symbols	Consonants	Symbols
q	ض	ʔ	أ
t	ط	b	ب
ð	ظ	t	ت
ʕ	ع	θ	ث
ɣ	غ	dʒ/ ʒ	ج
f	ف	h	هـ
q	ق	χ	خ
k	ك	d	د
l	ل	J	ذ
m	م	r	ر
n	ن	z	ز
h	هـ	s	س
w	و	ʃ	ش
j	ي	ʂ	ص

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# **General Introduction**



# General Introduction

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In the Islamic world, the religious speech context is typically considered a CA and/or MSA context in which the audiences have expected religious imams to use in this formal setting. Moreover, if one compares the speeches of religious scholars before with those of contemporary religious imams, one would be struck by the extent to which the contemporary religious scholars switch to dialectal Arabic. More recently, Algeria's current imams tend to use AA in their speeches, lectures and Friday sermons. This switch from CA and/or MSA to AA can be described as the outcome of language contact between two significant phenomena in the field of sociolinguistics: diglossia and code switching.

This linguistic dimension reveals the extent of overlap between the varieties in terms of their social circumstances of usage. Thus, code-switching may involve completely distinct languages, but they may alternate within the same discourse or the same sentence. Diglossia (Ferguson 1991) involves related dialects of a language which are used in different domains for different functions. High or (H hereafter) variety is reserved to formal contexts, for high roles, such as public meetings, scientific conferences educational purposes and religious contexts. Whereas, Low or (L hereafter) variety informal contexts, for example, at home, workplace, market and among friends and for low functions. Although, diglossia reinforces differences, whereas code-switching tends to reduce them, these two phenomena may overlap and result in a sociolinguistic phenomenon namely diglossic Code switching.

The Algerian society is an excellent laboratory for sociolinguistic studies since it is an intricate diglossic, multilingual society due to the coexistence of two varieties of the same language, MSA as H variety and AA as L variety. One may switch between them in formal or informal contexts. However, much research has examined this phenomenon in most domains; relatively few studies have addressed in the religious domain. Correspondingly, this present study investigates the reasons behind the switch from CA and/or MSA to AA in oratorical Friday Sermons at Saida speech community mosques; particularly, Istiklal or independence and Bouziane El Hadjaji mosque at downtown, and Masaab Ibn Omeir mosque, Ogba Ibn Nafi' mosques at

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Ain El Hadjar mosques (rural town) have been selected as a sample population to confine the field work.

The present research work aims at raising the following questions:

- Why do imams at Saida speech community switch from CA and/or MSA to AA in oratorical Friday sermons?
- What are the main functions of each variety CA, MSA and AA in the Friday sermons at Saida speech community mosques?
- What are the attitudes of the worshipers at Saida speech community towards AA?

Trying to find reliable answers to these questions, this study was developed with three hypotheses:

- Imams at Saida speech community mosque may switch from CA and/or MSA to AA in oratorical Friday sermons in order to facilitate the worshipers' assimilation and to attract all different categories.
- At Saida speech community mosque, imams seem to use CA for Quran and Hadith and MSA to elaborate and to provide more details; whereas, the AA used, to comment, to analyse and to give examples about different religious matters.
- It could be hypothesized that the worshipers at Saida speech community mosques, have a positive attitude towards AA.

The current work is framed into two chapters. The first chapter sheds light on the theoretical part and the background knowledge of this research topic. It deals with the phenomenon of diglossia in general and Arabic diglossia in particular. Moreover, it illustrates some sociolinguistic theories of code switching. In the same chapter, a significant part is devoted for historical background and the existing languages in

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Algeria; besides to the existing of different phenomena in Algeria, for instance: diglossia, code switching, diglossic code switching.

Whereas, the second chapter is the practical part. It deals with data collection that have been gathered by means of three research tools. The research tools are: audio recordings, questionnaire and interview. The collected data are going to be analyzed and interpreted quantitatively and qualitatively.

## **CHAPTER ONE**

## **Language Fusion in Society**

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## 1.1. Introduction

The present part introduces a theoretical insight of this research work. It is divided into two parts. The first part gives a brief definition about some basic concepts such as diglossia and code switching. The second part sheds light on today's Algerian sociolinguistic situation; introducing the languages that constitute the Algerian linguistic repertoire: Arabic, Berber and French.

## 1.2. Language vs Dialect

Language is an indicator of the progress of society as David Crystal (2003: 20) has described it:

**Language is the repository of the history of a people. It is their identity. Oral testimony, in the form of sagas, folktales, songs, rituals. Proverbs, and many other practices, provides us with a unique view of our world and a unique canon of literature.**

Language is a social product, created with the first community, evolving with the growing needs of culture and civilization, and disappears when society disappears.

In fact, Language is a crucial means of interaction. It may change from region to region, from one social class to another, from individual to individual, and from situation to situation. These actual changes result in the varieties of language for instance '*dialect*'. However, many people wondered **how to make the distinction between language and dialect?** there are no universally accepted standards for distinguishing them, and the difference is often a matter of degree rather than of kind.

Mostly, it is difficult to provide precise definitions for language and dialect since there are no universally accepted standards for distinguishing them, and the difference is often a matter of degree rather than of kind. Language **"is used to refer either to a single linguistic norm or to a group of related norms, and dialect is used to refer to one of the norms."** Wardhaugh (2006:25). In this respect, Wardhaugh's

quotes refers to the idea that dialects are regarded as a subdivision of a particular language. Moreover, Hudson (1996) says that language larger in size than a dialect, when he claims that (ibid:32): **“a language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect”**

Strictly speaking, language is often associated with the standard, super-ordinate and prestigious form; whereas, dialect is usually associated with non-standard subordinate varieties, and is supposed to be less valuable and less correct than the standard form. To avoid the problem of drawing a distinction between them and the negative attitudes to the term dialect, sociolinguists have adopted the use a neutral term ‘*variety*’ to refer both of them. In this sense, Holmes (2001:6) defines a variety as: **“a broad term which includes different accents, different linguistic styles, different dialects and even different languages which contrast with each other for social reasons.”** Each variety; then, can be used for certain functions under what is known as “*diglossia*”.

### **1.3. Diglossia**

Diglossia is a sociolinguistic phenomenon that is used when two or more varieties are used by the same speech community in different circumstances for different functions. The term diglossia was first introduced by the German linguist Karl Krumbacher (1902) in his study about the nature, origin and development of diglossia with special reference to the Greek and Arabic cases. More reference goes later on to the writer Psichari (1928) in his work about the Greek situation. However, the common view is that it was the French linguist William Merçais (1931) who first attempts to describe the diglossic situation in the Arab world.

#### **1.3.1. Ferguson’s Diglossia**

In his famous article “*Word*”, the American linguist Ferguson (1959) introduced the term diglossia in English language with special reference to four distinct linguistic situations: Arabic, Swiss German and Haitian. Each language has

two varieties: H variety and a L one used for different purposes; they are in complementary distribution.

Ferguson's main formulation of diglossia has concentrated on a number of variables and important criteria to distinguish between H and L variety:

- ✓ **Function:** 'Formal' domains such as public speaking, religious texts and practice, education, and other prestigious situations are dominated by the H variety; while the L one is used for informal conversation, jokes, street and markets. Ferguson (1959: 236) exemplifies the situations of the usage of the H and L variety in the following table:

**Table 1.1 Ferguson's Characteristics of Diglossia Function**

Situations	High Variety	Low Variety
Sermons in church or mosque.	X	
Instructions to servants, waiters, workmen, clerks.		X
Personal letter.	X	
Speech in parliament, political speech.	X	
University lecture.	X	
Conversation with family, friends, colleagues.		X
New broadcast.	X	
Radio.		X
Poetry.	X	
Folk literature.		X

- ✓ **Prestige:** H variety is always considered to be more highly valued than the L variety. The L variety is often considered to be a corrupt and broken version of H variety. For Arab Muslims, for example, H variety is considered to be the language of the Quran, and it is widely believed

to “constitute the words of God and even to be outside the limits of space and time” (Ferguson, 1959:238).

- ✓ **Literature Heritage:** Normally the literary works are written in H variety except what is called folk poetry which is said and written in Colloquial dialect.
- ✓ **Acquisition:** L form is the mother tongue which is learn at home. While, the H form is normally learnt by formal instruction in schools.
- ✓ **Standardization:** Generally, the H form is highly standardised and grammatically more complex. In Arabic, for example, the L form has no standard grammatical rules as it differs from one Arabic region to another region, and every Arabic community has its own local L form (dialect).
- ✓ **Stability:** Diglossia is more stable, it can last well over a thousand years as in the case of Arabic language in which the Quran plays an important and permanent role in preserving it for more than 1500 years (Ibrahim Al-Huri 2015:31).<sup>1</sup>
- ✓ **Lexicon:** Most of the vocabulary the H and L varieties is shared, with some variations in form and with several differences in use and meaning. Generally, but certainly not always, H variety has a richer dictionary.
- ✓ **Grammar:** Ferguson (1959) observed that the most striking difference between H and is grammar. The grammar of H is more complex and systematic than L variety.
- ✓ **Phonology:** The phonological system of H and L are slightly different. There might be some sounds present in H and totally absent in L and

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vice versa. For instance, in the case of Arabic: the phonemes /ð/ and /θ/ in H pronounced respectively /d/ and /t/ in the majority of dialects.

Ultimately, Ferguson's definition of diglossia has been criticised. He, himself later on recognizes that "**his definition for diglossia was putative**" (Freeman, 1996). In his recent article "*Diglossia Revisited*" (1991), he gives a new support to his original article and he pointed out that his original formulation of diglossia was not meant to encompass all instances of multilingualism or functional differentiation of languages.

### 1.3.2. Fishman's Diglossia

Fishman (1967) has introduced the notion that diglossia could be extended to situations found in many societies where forms of two genetically unrelated (or at least historically distant) languages occupy the H and L domains. Fishman refers to Paraguay as an example of a diglossic community which has two varieties H and L these variations "**are respectively Spanish and Guarani, an Indian language, totally unrelated to Spanish**" (Hudson 1996:50), Spanish is used in literacy and for literary purposes, whereas Guarani remains the basic means of communication among the population.

In addition, Myer Scotton (1986) suggests '*narrow diglossia*' to describe the classical diglossia (Ferguson's one) and '*broad diglossia*' to the extended one. Likewise, Kloss (1996) proposes '*in-diglossia*' to refer to Ferguson's version and '*out-diglossia*' to Fishman version. Afterwards, these terminologies have resulted on new and complex types of diglossia. Abdulaziz Mkilifi (1978) suggests the term '*triglossia*' to describe the situation in Tanzania where three varieties exist: English is the highest variety and Swahili as H variety and the vernacular as L variety. Besides, another type of diglossia have appeared where more than three varieties exist in the same community which is called '*polyglossia*'. Romaine (2000) selects Singapore as an example where English, Tamil, Mandarin and Malay share co-official status but each of these has local low variants. Another kind has existed in the Arab world known as '*multiglossia*'

### 1.3.3. Arabic Diglossia

Arabic is one of the major world languages belonging to the Semitic family. In fact, there are three forms of Arabic: CA, MSA and colloquial Arabic. Formal Arabic is commonly known as MSA, which is related to the older CA. This latter variety of Arabic is said to be based closely upon the language found in the Muslim holy book, the Qur'an. MSA is, for the most part, mutually intelligible across the Arab world from Iraq to Morocco and is used primarily by the media and at official occasions. Spoken Arabic is often referred to as colloquial Arabic, dialects, or vernaculars. The spoken varieties remain mostly unwritten. Each regional variety of Spoken Arabic represents a unique culture and people.

Arabic is known to be a diglossic language as it entails two distinct varieties; a formal variety or H that is used for prestigious purposes such as writing and religious sermons, whereas the L variety is informal and is used as a spoken dialect in daily life and it is comprised of multiple dialects that vary geographically with increasing distance from origin (Palmer, 2008). Arabic represents one of the four languages first identified by Ferguson (1959) as being diglossic due to the co-existence in Arabic-speaking communities, of the standard literary variety, called "*al-lugah al-fusha*," the H variety and the colloquial variety, called '*el darija*', "*al-lugah al-aammiyya*," which is considered as L variety. Arabic Diglossia posits in-depth debates about the using of the term '*Arabic Multiglossia*'. The Arabic language includes the classical Arabic as a high variety and colloquial Arabic as low variety (s) and along between them it exists a new variety that is known as a '*middle variety*'

In an attempt to show how the linguistic system of modern standard Arabic works, the Egyptian linguist Badawi (1973) has presented his study on the sociolinguistic situation in Egypt, in which he rejects Ferguson's description of diglossia which says that H and L varieties are in complementary distribution in the Arab world and other communities. In contrast with Ferguson's model and in

attempt to subdivide the continuum between the two extremes of standard Arabic and colloquial, Badawi has determined the following five levels model as follows:

- Fusha at-turrat '*classical Arabic*' only used in Qur'anic recitation
- Fusha al-asr '*Modern standard Arabic*' the standard form of the language used in writing and sometimes on formal occasions in speaking
- Ammiyyat al-mutaqqafin '*colloquial of the intellectuals*' the formal spoken language of educated people
- Ammiyyat al-mutanawwirin '*colloquial of the literate*' the informal spoken language of educated people
- Ammiyyat al-ummiyyin '*colloquial of the illiterate*' the language in which the illiterate talk (Versteegh, 2001:191)

It is noticed from the above that every level represents a different class of people in different domains. For example, in Egypt, the consonant /θ/ as in thalatha 'three' is considered classical Arabic, /t/ as in talata 'three' is considered colloquial, whereas /s/ as in salasa (this level is not used in all Arabic contexts) is used between the two extremes (Hary, 1996:7). In his study, Badawi proved that there is a continuum between standard and colloquial Arabic, and claimed that there is no duality in the Arab world, but continued levels of language. Then, he looked at the colloquial Arabic not as corrupt or different and independent from the standard Arabic, but as one of these levels suggested in his new model of Arabic language. As well the higher level has always related to religious discourses.

#### 1.3.4. Diglossia and Religion

The effect of religion on the maintenance and resolution of diglossia is obvious when religion exercises a recognizable influence on language in many societies (Crystal 1966). In the case of diglossia, the religion plays a key role to promote the H variety, while socio-historical factors provide the background for the gradual internal and external change in the L variety, the association of the H variety with religion allows it to hold out against the marginalization in real life communication.

Moreover, Blau (1977, cited in Kaye, 2001 : 123), asserts that Qurān is the most instrumental factor leading to the preservation of the classical language in a frozen state, while its contemporary spoken dialects continue to change, as all living languages do. The most CA today is, as has always been the case, the language of the Qurān. Sayahi (2014: 223) gives an example:

**In the case of Maltese, it was shown that the end of diglossia coincides with the end of the Muslim presence in the Maltese Islands. The Christian population did not give up its Arabic vernacular but used Latin as its liturgical language and this opened the doors for Maltese to develop as a separate language, reaching the status of a standardized national language today.**

In addition, Walbridge (1992) analysed the role of Islam in maintaining Arabic in the Lebanese Shi'a community of the city of Dearborn, Michigan. She discovered different factors that affect the preservation of the Arabic language, particularly the classical form. The influx of the newly arrived immigrants who spoke only Arabic (compared to earlier immigrants) influenced the strength of Arabic, as a result of spending considerable amounts of time at the mosque-related activities. Moreover, the speeches given at the mosque in Arabic indicated that Arabic is the appropriate language for worshipers as well as for children learned Arabic and memorized Quran. Consequently, the mosque is influential in maintaining CA more than the colloquial dialects. The preacher's role, for instance, is to help the community know how to pray and read the Qur'an in CA. nevertheless, out of the mosque people tend to switch between different languages or varieties as strategy for communication known as '*Code Switching*'

#### **1.4. Code Switching**

Code Switching (CS henceforth) is used in Sociolinguistics as a cover term for alternations of linguistic varieties.

### 1.4.1. Definition:

Numerous studies regarding its form, type, use and functions have been carried out over the years. Yet most linguists have not come into agreement about a clear and unified definition. CS is a dynamic part and an anticipated outcome of bilingualism<sup>2</sup>.

Myers-Scotton (1993a:1) defines CS as **“alternations of linguistic varieties within the same conversation”**. That is to say, the switches may occur between various linguistic varieties: different languages, dialects, registers...etc. Moreover, Gumperz (1982: 59) refers to the term as: **“the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.”** In this definition, Gumperz sees code-switching as a phenomenon where the interlocutor passes from one language to another or from one variety of the same language to another i.e., he insists on the fact that code-switching occurs not only between languages, but also between dialects of the same language.

In the same vein, Trudgill (1992:16), CS is **“the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation”**. Based on these definitions, it can be understood that CS may occur in monolingual community which is classified as being ‘*internal CS*’; where the switch occurs between different varieties of the same language. CS in a multilingual community where the switch occurs between two or more linguistic systems is referred to as ‘external’ code switching.

### 1.4.2. Domain Analysis Approach

Sociolinguistic studies have been conducted from two levels: macro and micro levels. The macro level was adopted by Fishman (1965) in his referential work ‘Domain Analysis’. In connection with CS, the term ‘domain’ is usually used to denote the (social) context of interaction; thus, Fishman (1965:68) states that

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<sup>2</sup> Bilingualism refers to the ability of using more than one language in society Mackey (1962:52) defines bilingualism as “The ability to use more than one language”.

“Domain analysis may be a promising conceptual and methodological tool for future studies of language behaviour in multilingual settings”. Accordingly, Speech communities are made up of a number of domains which organize and define social life. According to Fishman (1965), typical domains in a speech community include family, religion, education, employment, and friendship. Each domain has distinctive and specific factors: addressee, setting, and topic. For example, the worshipers are obviously the main addressees in the religious domain. The mosque represents the setting and the topics differ in rhetoric to varying religious matters.

### 1.4.3. Blom and Gumperz’s Types of Code Switching:

Micro level analysis has been done on CS at an interactional level (mentioned in Namba, 2000: 67). According to Gumperz, speakers are not aware when they code switch. They are, in fact, switch unconsciously. The topic, setting, age, prestige, acquaintance of the speakers and the purpose of the topic are fundamental components that manage the process of the interaction.

Consequently, Bloom and Gumperz (1972) have presented two types of CS namely situational CS and metaphorical CS.

- **Situational Switching:** In terms of situational CS, each point of switching corresponds to a change in the situation. In other words, one speaker may speak a different language depending on the situation, but the language spoken in that particular situation does not vary as Downes (1998: 83) declares that: “**the situation type will predict which variety a speaker will employ.**”
- **Metaphorical Switching:** Metaphorical CS is carried out to achieve particular communicative effects. In such switching, it is not the situation that determines language choice but “**the choice of language that determines the situation**” (Hudson, 1996:53). However, Gumperz and Hymes (1972:409) make a clear distinction between situational and metaphorical switching when they claim:

**Hemnes [the research site] situational switching involves change in participants and/ or strategies; metaphorical switching involves only a change in topical emphasis.**

Broadly speaking, when discussing the function of CS, Gumperz (1982: 144) suggests a list of situations and may lead speakers to code switch which are as follows:

- To appeal to the literate.
- To convey precise meaning.
- To ease communication, i.e., utilizing the shortest and the easiest route.
- To capture attention, i.e., stylistic, emphatic, emotional.
- To emphasize a point.
- To communicate more effectively.
- To identify with a particular group.
- To close the status gap.
- To establish goodwill and support.

#### **1.4.4. The Markedness Model**

Myers Scotton (1993) offers a model as an attempt to explain CS called the '*Markedness Model*' (MM henceforth). This model has contributed enormously in micro and macro levels of CS.

The MM explains the social motivations driving to CS. Myers Scotton (1993a) proposes three maxims of code choice:

- **The Unmarked Choice:** in which the speaker expects the choice of the language according to the change of the situation during the interaction. like when an Algerian politician uses French, it seems normal.
- **The Marked Choice:** is “**unusual, unexpected and encode the speaker's social disapproval**” (Lotfabbadi, 2002:19), i.e., in this type, the speaker used to negotiate the RO balance for several social aims. In Algeria, for example, if an Imam uses the French language in the mosque, it will be something strange and inappropriate because it is unexpected.

- **The Exploratory Choice:** Exploratory CS may be employed by speakers when they do not be sure about the expected communicative intent or unsure of the code that will enable them to achieve their social goals.

### 1. 5. Language Attitude

The word ‘*attitude*’ is derived from the Latin word ‘*aptitude*’ and the Italian ‘*atto*’, which means ‘*aptitude for action*’<sup>3</sup>. Over time, the term has undergone various interpretations depending on the area of use. The notion of attitude is revealed as a stimulus and response which is studied in many scientific disciplines, including psychology and sociology. Indeed, attitude is an essential concept in the explanation behaviour. According to Ryan and Giles (1982:7) attitude means “**any affective, cognitive or behavioural index of evaluative reactions toward different language varieties and their speakers.**”<sup>4</sup> In fact, research on language attitudes has focused on describing the attitudes of people towards languages in general or towards social or regional dialects of a given language along with this towards the speakers of these languages such as Algerians speech community.

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<sup>3</sup> Baker 1992 :11

<sup>4</sup> Quoted in Dendane (2007: 258).



## 1.6. The Sociolinguistic Situation of Algeria

Undeniably, for a long time, Algeria has gone through extremely stimulating historical facts, which have led in the present day to a very complex linguistic situation.

### 1.6.1. Linguistic Profile of Algeria

Algeria is a multilingual speech community where the Arabic language (CA, MSA and Algerian Arabic (AA henceforth), French, and Berber exist in simultaneous way:

#### 1.6.1.1. Arabic language

The Arabic language in Algeria usually comes in three forms: CA, MSA, and AA.

**CA:** is the language of the Quran and ancient poetry; it is regarded as the formal version that was used in the Arabian Peninsula, and the language of royal and princely courts throughout the Islamic history.

**MSA:** is the modern counterpart of CA which was established in the 19<sup>th</sup> century as an outcome of cultural revival “*Nahdha*” in the Middle East. It is a written language of journalism, modern literature, formal education and the official language of Algeria.

**AA:** is a vernacular derived from MSA; it represents the mother tongue of the majority of the Algerians who use it in their daily life conversations. It also called “*Darija*” which is a mixture of various languages for instance: Spanish, Turkish and French in addition to Arabic. It also consists of regional dialects that are either sedentary or Bedouin. Besides, not all the Algerians use AA as dialect, they may use Berber.

### 1.6.1.2. Berber

After the constitutional revision by the president Abdul-Aziz Bouteflika on 10<sup>th</sup> April 2002<sup>5</sup>, Berber has become a national language of Algeria but this decision did not satisfy Berbers, they seek for equality between Arabic and Tamazight language. Recently, on February 2016, the Berber has been considered as joint official language alongside Arabic. Besides, there are four major Berberphone groups: the Touaregs, the Mzabites, the Chaouias, and the Kabylis.

### 1.6.1.3. French:

After independence French continues to have an important role in Algeria, it is used mainly in scientific and technical fields. French is used in daily life conversations and not restricted to the elites. It is still regarded as a prestigious language by most Algerians in Algiers, Oran, and Tlemcen.

### 1.6.2. Diglossia in Algeria

Strictly speaking, Algeria represents a particular diglossic situation. The L variety is sometimes not very close to the H one; illiteracy and colonialism are the main factors that maintain the gap between L and H. The H variety is MSA which takes its normative rules from CA. It is the official language used in all formal contexts for high functions such as: sermons in a mosque, written literature. On the other hand, AA, the low variety, is widely used in everyday conversations at home, workplace, market and among friends and acquaintances. Thus, in one set of situations, only H is appropriate and in another only L is suitable. French language can also play the role of H variety in parliament speeches and education; however, most of the time the Algerians code switch between French and AA.

### 1.6.3. Code Switching in Algeria:

The coexistence of Arabic with its various varieties and French in Algeria for a certain period of time lead the Algerians to code switch between these languages.

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<sup>5</sup> Loi n° 02-03 portant révision constitutionnelle », adopted on 10 April 2002.

Algerians in general and educated ones in particular are more motivated to code switch from AA to French and vice versa in given social interaction. Hence, Most Algerians switch back and forth from AA to French in their daily speech, even children and illiterate speakers. This may depend on several reasons and factors such as: interlocutors, kind of occasion, topics being discussed, status, age, gender and educational level. For example, using some French or sentences in the Algerians' daily life: *c'est déjà beaucoup, j'ai rien compris, ça va, c'est bon, c'est trop, déjà, normal, jamais*. Such switch known as *external CS*; while internal one known as *diglossic CS*

#### **1.6.4. Diglossic Code Switching in Algeria:**

Sayahi (2014:80) states that “**Diglossic Code Switching refers to the act of juxtaposing the H and the L varieties of the same historical language during a communicative event.**” In other words, the occurrence of diglossic CS refers to the juxtaposition of both H and L varieties in the same speech or conversation and it differs from Ferguson's functional separation of the two codes. In practice, especially in the Arab world, both varieties may overlap within the same context, leading to diglossic CS In fact, the Algerians may switch between AA and MSA their daily conversations. For instance: **ma shaa' allah rak tekra raya.**

#### **1.7. Conclusion**

This part tried to shed the light on the sociolinguistic situation of Algeria taking into consideration the historical background which played a vital role in shaping the actual situation of the country. it is crucial to take into account the code switching between MSA, AA, and Berber in addition to the French language and to precise to which extent MSA and AA are used alternatively in formal context. The latter situation will be interpreted and examined in concrete situations as it will be observed later on.

## **CHAPTER TWO**

## **Diglossic Code Switching in Friday Sermons**

### 2.1. Introduction

### 2.2. A Geo-linguistic Description of Saida Speech Community

### 2.3. Research Design

### 2.4. Population and Study Sample

### 2.5. Research instruments

#### 2.5.1. Imams' Interview

#### 2.5.2. Friday Sermon's Audio Recording

#### 2.5.3. Worshipers' Questionnaire

### 2.6. Research Results

#### 2.6.1. Imams Interview

##### 2.6.1.1 Quantitative Analysis

##### 2.6.1.2. Qualitative Analysis

#### 2.6.2. Friday Sermons' Audio Recordings

##### 2.6.2.1. Sermon 1

##### 2.6.2.2. Sermon 2

##### 2.6.2.3. Sermon 3

##### 2.6.2.3. Sermon 4

#### 2.6.3. Worshipers' Questionnaire

##### 2.6.3.1 Quantitative Analysis

##### 2.6.3.2. Qualitative Analysis

### 2.7. Data Interpretation

#### 2.7.1. Imams Interview Results Interpretation

#### 2.7.2. Sermon Recording Results Interpretation

#### 2.7.3. Results Interpretation of the Worshipers' Questionnaires

### 2.8. General Results and Interpretation

### 2.9. Conclusion

## 2.1. Introduction

The second chapter is a practical in form. It describes both the and the sample population selected in this humble work. It is, in fact, devoted for data collection, analysis, and interpretation of the results.

## 2.2. A Geo-linguistic Description of Saida Speech Community

Saida is located in the North-West of Algeria, bordered north by Mascara, Sidi Bel Abbes in the West, and Tiaret in the East, and from the south by Naama and El Bayadh. It emerged from the administrative division of the states in 1985. Her former name is the City of El Ogban. Saida is a strategic area and a transit area that forms the gateway to the desert. It has an area of 6.612,56 km<sup>2</sup> distributed on 915.836 inhabitants and divided into six districts (daïras) as: Aïn El Hadjar, El Hassasna, Ouled Brahim, Saïda, Sidi Boubekeur and Youb.<sup>1</sup> Consequently, a mixture of various races and ethnic groups formulated Saida community and the most prominent groups are: Awlade Sid El Hadj Abdelkrim, Awlade Khaled, Awlade Ibrahim, El Wahabiya, and El Dja'afra<sup>2</sup>.

## 2.3. Research Design

The present study used a "*mixed methods*" approach which, according to Creswell (2003: 210), "**focuses on collecting and analysing both quantitative and qualitative data in a single study**". Several terms are used for this approach, such as integrating, synthetic, quantitative and qualitative methods, multi method, and multi methodology, but recent writings use the term "*mixed methods*". This study incorporates elements of both quantitative (a questionnaire for the worshipers) and qualitative (audio-recording of the imams' Friday sermons and interview for imams) instruments. These techniques are appropriate to answer each of the research

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<sup>1</sup> Preliminary results of the 2008 Population Census

<sup>2</sup> Décret n° 84- 365 du 1<sup>er</sup> Décembre 1984 P 1528 - 1529

questions. Blending both approaches may yield convincing answers to the questions that the study is intended to address.

#### 2.4. Population and Study Sample

Research process is generally fulfilled by the help of the sample population. In fact, the selection of participants for any investigation is not an easy task since it is the fundamental phase through which the study will be based on. That is to say, the research frame is determined and the target sampling is designed. Therefore, the aim of this element is to characterize the respondents' profile through the option of a random selection of the mosques, Imams, and the worshipers at Saida speech community.

In fact, the informants were selected randomly; there will be no specific features from which the samples have been selected, among the whole population, in order to make data more valid and reliable. Sixty (60) worshipers (30 males and 30 females) and 07 imams have chosen from Saida speech community mosques. Besides, 04 recording of Friday sermons are selected.

#### 2.5. Research Instruments

Formerly reviewing the instruments, it is required to give a brief description of Friday sermon. Friday sermon which can thus mean either “congregational prayer” or “Friday prayer”. It replaces the *dhuhr* prayer at noon. It is delivered in all Sunni mosques in the world, where Imam addresses the worshipers about the theological issues and aspects of daily life using the H variety as Ferguson (1959) argued that sermons in mosques are a typical context where the H variety (see section 1.3.1). As well, Sayahi (2014:82) has described Friday sermon as:

**before the actual prayer, the Imam delivers a sermon, or xutba, about thirty minutes long to the congregated worshippers. The sermon is divided into two parts. The first is a longer speech and represents the major part of the sermon, while the second is shorter and is usually limited to read-aloud and recited supplications (duʿa:?).**

Besides, both qualitative and quantitative methods were adopted in this work to confirm the validity of findings. For this purpose, three different instruments have employed.

### **2.5.1. Imams' Interview**

Semi-structured interview contains mostly prepared questions that can be supplemented with additional questions. The interviewer can deviate from the original questions and therefore this type of interview typically produces rich qualitative data. Moreover, a semi-structured interview is assigned for the first hypothesis that tries to find out the reasons of imam's code switching from CA and/or MSA to AA in oratorical Friday sermons. It is addressed to 07 imams from different mosques at Saida town and Ain El Hadjar speech community. Face to face interviews lead the researcher to utilize a recording tool (mobile OPPO F7); however, not all the imams accept to use a recording device for ambiguous reasons. Thus, the researcher takes notes of 03 interviews and records 04 interviews.

The interview relies more on open-ended questions that are in the form of "Wh" questions; besides to multiple-choices questions. In addition, the questions are directed to the Imams in Arabic (MSA). The semi-structured interview consists of two parts: the first part is devoted for personal and professional information while the second part contains six questions that mainly focus on the reasons behind the uses of different varieties in Friday sermon. Moreover, the last two questions have a relation with the next tool.

### **2.5.2. Friday Sermon's Audio Recording**

The American sociolinguist Labov (1972: 180) mentions, within a sociolinguistic investigation, that the researcher has to use large volumes of well recorded natural data. Recording is used as the first source to gather pure, authentic and valid data. For this purpose, 04 audio recordings are devoted for imams' oratorical Friday Sermons at Saida speech community mosques using hidden mobiles

(Oppo F7, Samsung S4). These sermons are recorded by the aid of three male persons from family.

The analysis of sermons is allocated for the second hypothesis which attempted to identify the functions of each variety CA, MSA and AA in the Friday sermons. Two sermons take place at Saida town mosques (Istiklal or independence mosque and Bouziane El Hadjaji mosque) while the other recording from Ain El Hadjar mosques (Masaab Ibn Omeir mosque and Ogba Ibn Nafi' mosque).

### **2.5.3. Worshipers' Questionnaire**

The Questionnaire is used in the research because it does not only provide the surveyor by a quantitative evaluation but it is also regarded as the cheapest and quickest instrument of collecting pertinent and substantial amounts of data. It also permits the researcher to ask/ include a big number of participants in his investigation. Thus, the questionnaire is commonly employed for the third hypothesis which tests the worshipers' attitudes at Saida speech community towards AA. Since the questionnaire is administrated for different categories of people (illiterate, educated, different age and gender), it is written in MSA and in some cases it is translated orally in AA. It is planned for sixty worshipers of four mosques at Saida speech community.

The questionnaire is divided into two parts. The first part is concerned with the participant's information for example, gender and age. The second part includes seven questions, questions (1,2,3,4,5) are devoted for examining the worshipers' attitudes while the two last questions support the first hypothesis which looks for the reasons that lead the Imam to switch from MSA to AA.

### **2.6. Research Results**

Data Analysis is a crucial step in reporting the research findings. Thus, the main concern in this section is the analysis of the results obtained from the responses of the participants. Moreover, the researcher is required to generalize and describe the studied phenomenon by providing evidence for the hypotheses and exploring similarities and differences.

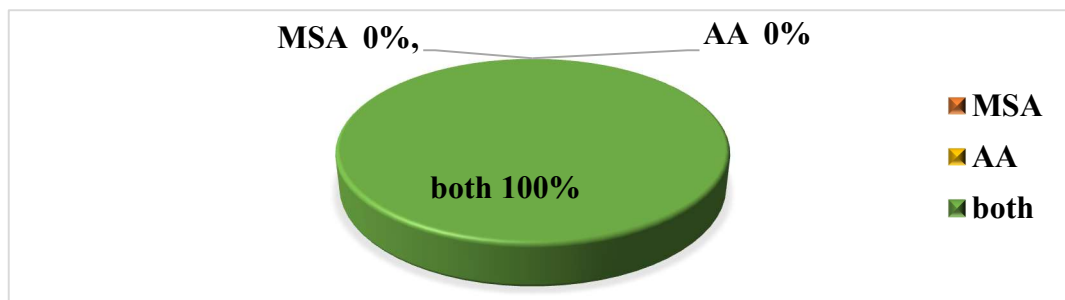


### 2.6.1. Imams Interview

The semi structured interview is designed for 07 Imams from Saida speech community mosques. As mentioned earlier, this category included six men that are aged from 30 to 50 years and a man is less than 30 years. The majority of them are full time imams that are graduated from universities and institutions specialized in training imams. Their experiences as imams varied between 5 and 20 years. As well, the second part of the interview consists of 06 questions.

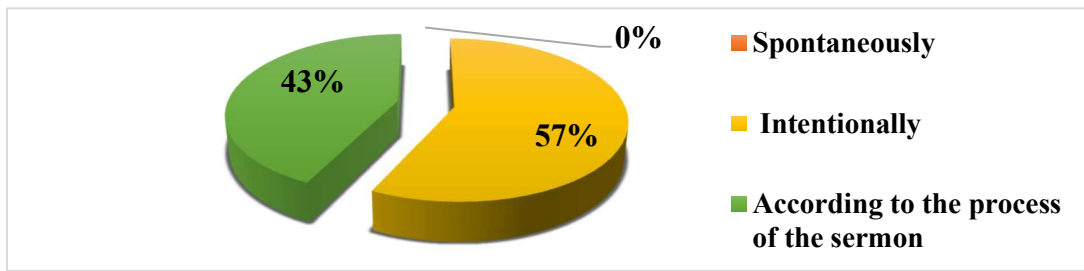
#### 2.6.1.1 Quantitative Analysis

In the first question, imams were asked which variety they used in their Friday sermons MSA, AA or both. Then, they were requested to cite the reasons behind their choices. Consequently; all of them answered by “Both” as it illustrated in the figure below.



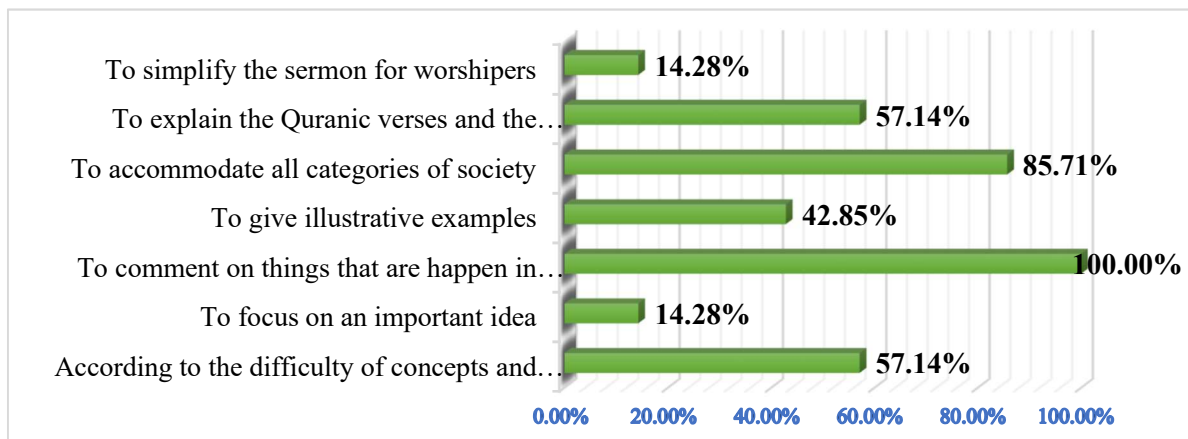
**Figure 2.1: The Varieties Used by Imam in Friday Sermon**

The second question checked whether the imams use AA in a Friday sermon spontaneously, intentionally, or according to the process of the sermon with more explanation. The figure below shows that 57% of the imams had included AA intentionally. Whereas; 43% of them clarified that they switched to AA according to the process of sermon.



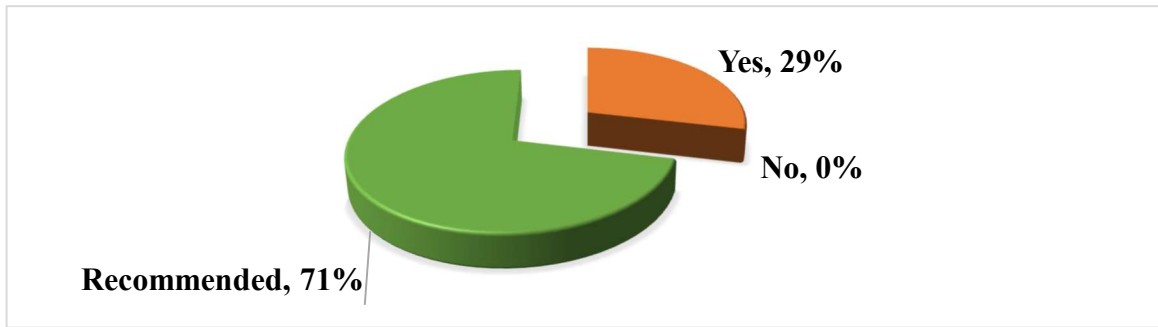
**Figure 2.2: AA Use in Friday Sermons in different situations.**

The third question proposes a multiple choice for the respondents (Imams) to determine which reasons can affect and push them to switch from MSA to AA; then, the researcher gave them the opportunity to add more reasons if it is possible. The imams agreed totally on the reason of switching to AA which are: in order to comment on things that happen in real life; subsequently, to accommodate all categories of society; while the reasons ‘to focus on an important idea’ and ‘to simplify the sermon for worshipers’ had less percentage. Consequently, the results had summarized in figure as follows:



**Figure 2.3: Reasons of Code Switching During the Sermon.**

In the fourth question, the Imams were asked whether the switch from MSA to AA is fruitful or not. The figure indicates that 71% of imams saw that it is recommended. Therefore, 29 % of them completely agreed on using AA in Sermon



**Figure 2.4: Imams' Opinion About the Switching to AA During Sermon.**

### 2.6.1.2. Qualitative Analysis

when imams were asked to clarify the different situations of using AA in Friday sermons. The main reasons were:

- Intentionally: -to simplify and convey the message. – to accommodate all the worshipers' categories
- According to the process of the sermons: - to explain the difficult terms. – to simplify the complicated jurisprudence rules.

When imams were asked to classify the situation where to use CA, MSA and AA, their answers are summarized as fellow:

**CA**: is devoted for:

- ❖ Quranic verses
- ❖ Prophetic hadiths
- ❖ Old poems and proverbs
- ❖ The stories, the sayings and jurisprudence rules that were transferred through the prophet's companions and followers.
- ❖ The recitation of common supplications and prayers

**MSA**: is used for:

- ❖ Delivering the utmost of the sermon and detail it.
- ❖ Explanation of Quranic verses and Hadiths.

- ❖ Definition of specific religious principles.
- ❖ Treatment of different religious subjects.
- ❖ Conveying the religious and spiritual message of Islam.

AA: is used when it needed in case of:

- ❖ CA and MSA are ambiguous.
- ❖ Special cases to assimilate the uneducated categories.
- ❖ Giving folk proverbs.
- ❖ Simplifying the complicated jurisprudence rules.
- ❖ Conveying the general idea of the sermon.
- ❖ Explaining the difficult words, terms and ambiguous sentences.
- ❖ Interpreting and strengthening the important ideas.

In the last question imams were asked about the words, phrases and sentences that were repeated in AA during the sermon. Half of them could not recall the phrases. While the others have exemplified some sentences and words as follow:

- ❖ */fhamtu wala mazel/* do understand or not yet.
- ❖ */jliq tetšalam dirnek/* you have to learn your religion.
- ❖ */el hāšma rabat/* the modesty is gone
- ❖ */šlabalkom/* do you know?
- ❖ */ rakom ŋuufu/* do you see
- ❖ */ kima ngulu hna/* Like what we say
- ❖ */ma tgulif mimuuna tešraf rabi w rabi jašraf/* folk proverb.

### 2.6.2. Friday Sermons' Audio Recordings

In order to test and complete the previous instrument's tasks, the researcher organized four Friday sermons recorded by a worshiper (the researcher or members of her family) who attend the sermon in four different mosques. The first two Sermon are recorded at Bouziane El Hadjaji mosque (Sermon1 lasted 26 minutes) and El Istiklal or independence mosque (Sermon 2 lasted 1hour) at Saida town (urban area). Whereas the second two sermon are recorded at Ogba Ibn Nafi' mosque (Sermon 3

lasted 55 minutes) and Masaab Ibn Omeir mosque (Sermon 4 lasted 56 minutes), at Ain El Hadjar, Saida (rural area).

In this instrument, the researcher has attempted to figure out the functions of CA, MSA and AA in Friday sermon in order to grasp an actual code switching from imam. Because of the length of the sermons, the researcher has attempted to select the situations where diglossic code switching occurs. However, all the sermons encompass two parts: the first part where code switching may occur, it is a combination of different lectures about one or more religious topics (social, scientific, economic even politic topics). whereas; the second part addresses people using only MSA and/ or CA as a variety. It varies between supplications, directions, warnings and advices.

### 2.6.2.1. Sermon 1

The Sermon was delivered at Bouziane El Hadjaji mosque, Saida town on March, 2019. The topic of the sermon was about “*the loyalty*”, along with the sermon, Imam addressed the worshipers (audiences) using CA and/or MSA only. For instance: (see appendix B)

- Imam has introduced the sermon by quoting the prophet's speech.

ʔina al hamdə lilah nafiṡaduhu wa nastaʔinuhu wa naʔuuJu billahi min ʔoroori ʔanfusina wa min sajiʔaat ʔaʕəmalina. Fa men yehdi lahu fala moqīla laho wa men joqlil fa laṡ tazida laho walijəṡ morfīdaa. ahibeti fe lah, ʔuuʕikom wa nafsi bi taqwa lah fa hija waʕijeto laah.

Praise be to Allah. We praise him and ask him for help and forgiveness. We resort to it against the evils that emanate from us against our bad deeds. Whoever draws God, no one can mislead him, and whoever cannot lead, cannot guide him. My beloveds for the sake of Allah, I recommend you and myself with the piety of Allah. it is the commandment of Allah.

### 2.6.2.2. Sermon 2

The Sermon was delivered at el Istiklal or Independence mosque, Saida town on April, 2019. The topic of the sermon was about “the journey of Isra and Mi'raj”. The sermon is varied in use from CA, MSA and AA as follow: (see appendix B)

- Imam has demonstrated some wrong priorities in our life

ʔawal fi tətafiaseb ʔəlih huwa al ʔalat, wa maʔa haða **kajen wahed ʔandah ʔerəs ma jəʔaliʔ, maraniʔ lahi li ʔalat.**

The first thing to be questioned (in the day of judgement) is the prayer, whereas someone who is invited for a wedding does not pray, because he is busy.

- Imam has spoken about the misdeeds of some religious rites.

**lah yasmah lina kuluna ðalika al razul, ki nadoxəlu natelwu ʔəla baʔedna, jagʔud al ʔinsan haJa fi al marʔi haJa fi suug al lwaʔa haða yaxamem fi laal, fiata al salam ʔalajkum ʔad baʔ jwali, allah aalah fi al ʔalat.**

God forgives us, we are all that man when we get into prayer each other, the man unleashes his imagination: he goes in the market, he goes in the car market and he thinks about the damage on his car. Till, peace be upon you (concluding prayer), he come back.

### 2.6.2.3. Sermon 3

The Sermon was delivered by two Imams at el Ogba Ibn Nafi' mosque, at Ain al hadjar, (a rural area in Saida) on November, 2019. The topic of the sermon was about “the prophet's birthday”. The sermon is varied in from Ca, MSA and AA by the first imam; whereas the second imam used AA for the most his speech as follow: (see appendix B)

- The first imam has illustrated the Prophet's Hadith in AA.

wazaʕala min atbaʕi al nabii men jaʕtaqu lahum, qala: iʕtaqtu li iʕwani, qaluu: ʔalasna iUwanuka, **ʕuutek ʔəfna mʕak hajrna mʕak w kəda**. Fa qal al nabii ʕalaa allah ʕalajh wa sala: ʔiʕwani qawm jaʔtuna min baʕdi ʔamanu bii wa ma raʔawni. hal wahed fina ʕaf nafsah? hunak farq bajna al muʕahada, lajsa al ʕabar kal muʕajana, **wahed ʕaf ʕaja w wahed yir smeʕ kajen farq binaathum**.

There are followers of the Prophet who he is yearned for them. he said: I miss my brothers, they said: are not we your brothers, we lived with you and migrated with you and so. The Prophet (peace and blessings of Allah be upon him) said: "My brothers are people who come after me, believe in me and they do not see me". Is one of us looking at himself? There is a difference between viewing and the narrating. there is a difference between a man who see something and other man heard about it.

- The second Imam has explained the Prophet' Hadith, through an interpretation of the most words and sentences in AA.

**jdʕi sajiduna dʕibril fi haJihi al saʕat: ja muhamad** law ʕiʔta la ʔaʕbaqtu ʕalajhum al ofiodajn ʔaw al aʕʕabajn, **galah ʔiJa rak baxi haJ al qawm li rahum mkaJbinak ntabag ʕlihum lədʕbal**, fa jaqul sajiduna alrasula. **fi miizʕum ʔənta wahed lawkan jexebnuh wahidin w jʔaduh w jaguʕdu jasbu fih ʕa jdirlihum, fi miizʕum bin ʕqulna ʕina w glubna w ʕla ʕisabna jgulah ʕabag kulesh ʕlihum. lakina al rasul waf gal? gal ʔallahum əʕfir liqawmi fa ʔinahum la jaʕrifun**.

Jibril (Gabriel) came at this hour: O Muhammad, if you wish that I should bring together the two mountains to crush them in between. According to your estimate, if someone insulted by other people, what would he do? Based on our minds and our hearts you will say: destroy and crush everything on them. But the Prophet did what he say? He said: O God, forgive my people, for they do not know.

### 2.6.2.3. Sermon 4

The Sermon was delivered Masaab Ibn Omeir mosque, at Ain El Hadjar, Saida (rural area). on April, 2019. The topic of the sermon was about “Ramadhan” ‘the month of fasting’. the sermon has begun with the use of MSA and CA, then AA is prevailed in the rest of the sermon's first part for different functions as follow: (see appendix B)

- Imam has justified the reasons for using simple style or AA in his speeches.

**ʕandana wahed al ʔafjaʔ, allah ʕaleb, juuf al ʕataʔ mafi fik nta al ʕataʔ nhamlah liman taqalada taʕlimukum, lihaJa al ʔinsan jəʕtadz ʔan nuUaʕib al nas bilisanihim, ana ma təhdarlij kalam mudabagh ma ranif ʕaarfek waf tguul, tədrobli mina tədrobli minhih w tguuli kaJa, min baʔd təʕalaʕhali w nuʕrudʕ ʕawi mən rasi ma ranif ʕaref. ʔana rani ʔurid masʔala bajanhali waʕafihali ʔəfrahali. basafi təʕalaʕhali kima hak w taUalini ʕma w mən baʕd nəʕsəb rufi rani marajah fi saʕat wala saʕətin nəsməʕ fi klam, nəʕruj ʕawi.**

We have some things, God is great, look the error is not yours, your wrong behaviour is afforded by those who teach you. for this reason, we need to address people with their tongue, do not tell me difficult and big words I do not understand them, to not mix things and did not benefit from anything. if I need an answer of issue just clarify it, t explain it demonstrate it. But do not confuse the things and let me blind, sitting for an hour or two hearing words that I do not benefit from it.

- Imam has offered some important religious recommendations.

**ʔama bilnisbati liʔaʕhab daʔ al sukarii w la ʔaʕhab al ʕaxʕ fahaʔulaaʔ jəntabhu l ʔanfusihom, rabi ma bʕaf mənək tuktul ruhək, kajen li jgulək rani baxi nəmut sajem. Uatərf ʔida ʕarʕagt nafsək bil sjam rabu al ʕiza ma ʔarad minka Jalika, wala taqtuluu ʔanfusakum ʔina laha kana bikum rafiman.**

As for the patients of diabetes and hypertension, these must pay attention to themselves, God did not want you to kill yourself, there are those who say I want to



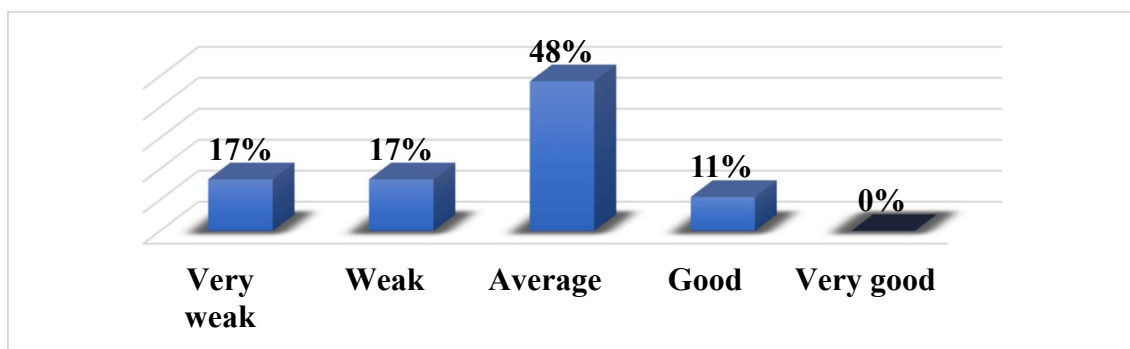
die fasting. because if you harmed yourself by fasting, the Lord of Glory do not want you to do so, " And do not kill yourselves. Allah is the Most Merciful to you".

### 2.6.3. Worshipers' Questionnaire

Sixty questionnaire sheets were distributed randomly to worshipers for 30 males and 30 females from distinct levels and age.

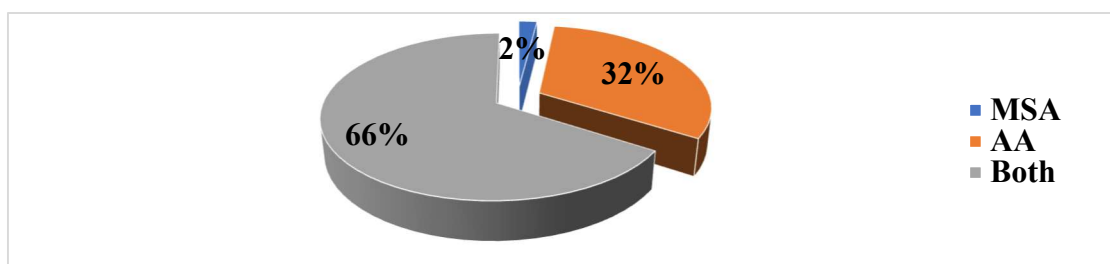
#### 2.6.3.1. Quantitative Analysis

Concerning the second part, the first question was asked to rate the worshipers' level in Arabic from "very good" to "very weak". The figure below shows that 11% of the worshipers had a good level in Arabic. 17% had a weak to very weak level. Whereas 48% claimed that they had an average level in Arabic.



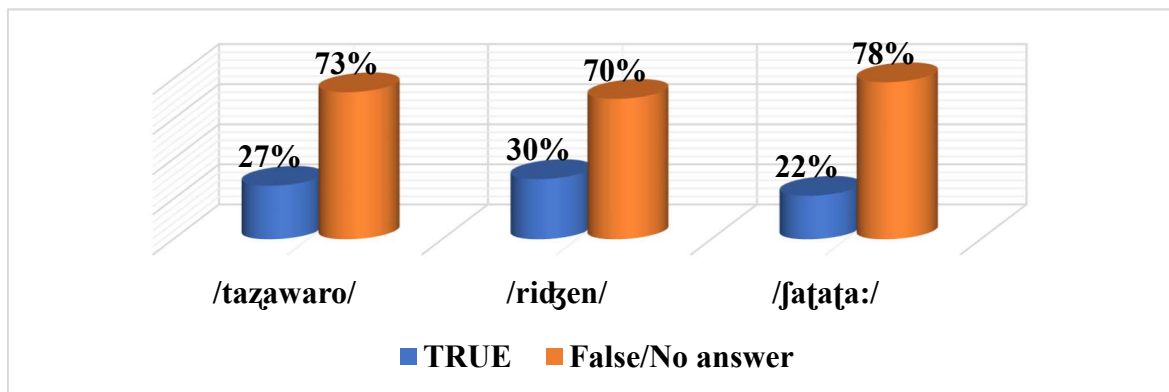
**Figure 2.5: The Worshipers' Linguistic Level in MSA**

In the second question, the worshipers were asked about which variety they used in their daily life conversation. 2% used MSA and 32% used AA; while 66% answered that they use both MSA and AA as it illustrated in the figure below.



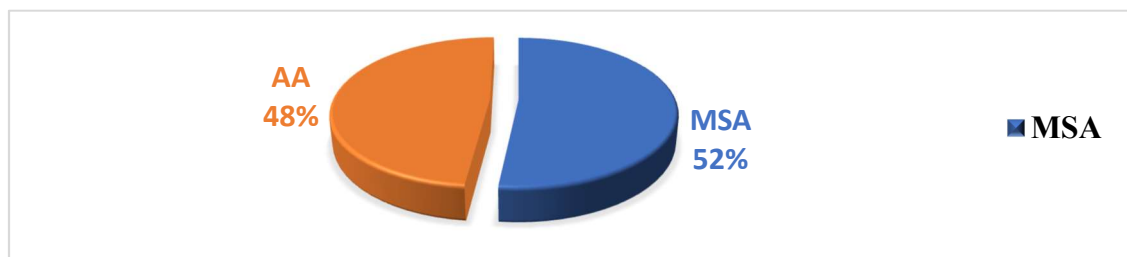
**Figure 2.6: The Variety Used by Worshipers in their Daily Life**

In the following question, the worshipers were tested their understanding of Quran, they were asked to explain three Quranic words. About 22% to 30% of worshipers have answered correctly; whereas, from 70% to 78% of them did not answer or their explanations were totally wrong. The results are illustrated in the figure below.



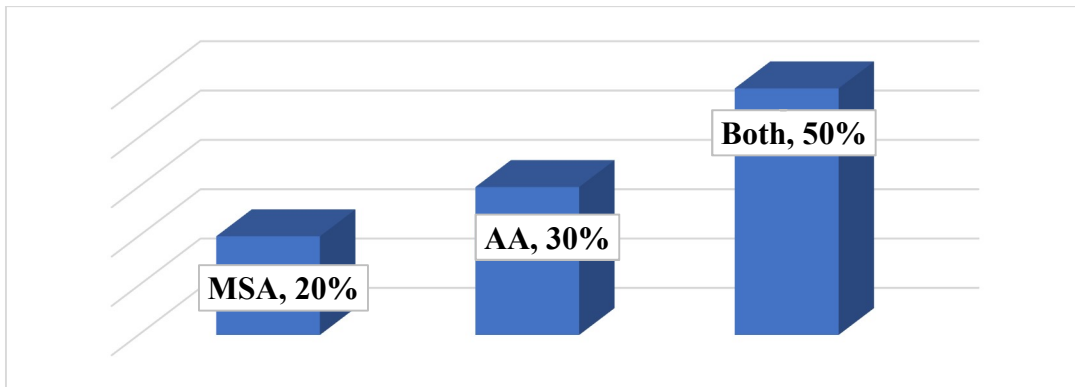
**Figure 2.7: Worshipers' Proficiency Level in Quran**

In the fourth question, the worshipers were asked in which variety they prefer listening to TV and radio. 52% of the worshipers preferred to listen to TV and radio in MSA and 48% of them preferred AA as it shown below.



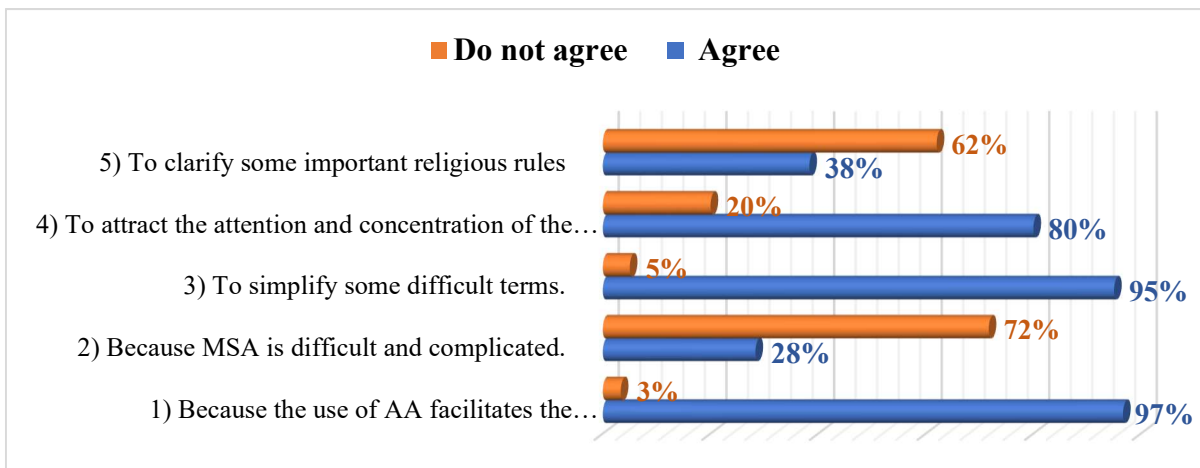
**Figure 2.8: The Worshipers' Preference Variety in Listening TV and Radio**

In the fifth question, the worshipers were asked about the preference variety in Friday sermons. Meantime, they were requested to explain their choice. 20% of the worshipers have preferred the imam to use AA in Friday sermon and 30% of them have chosen MSA as an appropriate variety. However, 50% of worshipers wanted the Imam to use both varieties MSA and AA when delivering his speech. The figure below shows these results:



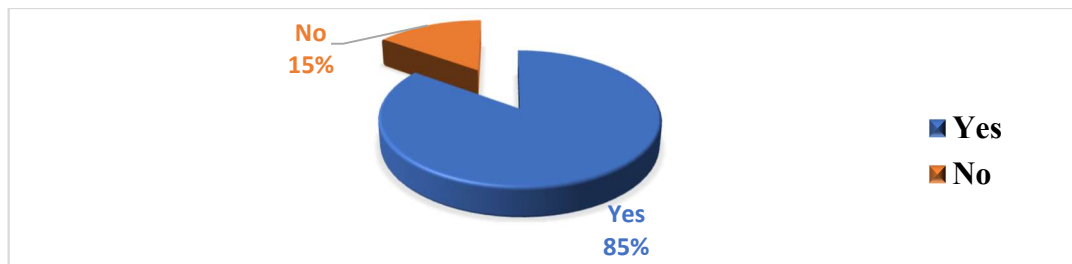
**Figure 2.9: Worshipers’ Preference Variety on Friday Sermon**

In the sixth question the worshipers were asked to select the reasons that drive the imam to switch from AA to MSA. The most of the agreed reasons were as the graph below displays that 97% to use AA to facilitate the transmission of the message to all worshipers, 95% to simplify difficult terms and 80% To attract the attention and concentration of the worshipers during the sermon. Whereas, less of the worshipers agree on these reasons: 38% to clarify some important religious rules and 28% because MSA is difficult and complicated.



**Figure 2.10: The reasons behind Imam switching from MSA to the AA**

The last question is devoted to figure out whether the worshipers accept using AA in Friday sermons or not. Meanwhile, the worshipers were asked to justify their answers on this question. The results showed that 85% of the worshipers accept the use of AA in Friday sermon. While, 15% of the; refuse to use AA during the sermon. The worshipers’ answers are shown below:



**Figure 2.11: Worshippers' Opinions Towards AA Use on Friday Sermons**

### 2.6.3.2. Qualitative Analysis

In the question about the worshippers' preference variety in Friday sermon, half of them prefer imams use both varieties (MSA and AA) for several reasons such as:

- The worshippers' linguistic level in Arabic are not the same.
- To explain difficult concepts and words.
- To facilitate the assimilation of the sermon.

While 30% of the worshippers tended to the use of only AA in Friday sermons because:

- AA is the variety used in the society.
- All the worshippers could understand AA.

On the other, 20% of the worshippers insisted on using only MSA in Friday sermons. They justified their choices as:

- The sermon is valid only in MSA
- MSA is a prestigious variety.
- Motivating people to learn it.

## 2.7. Data Interpretation

In this part of the work, the research data will be carefully handled to be interpreted.

### 2.7.1. Imams Interview Results Interpretation

At this level of research, the researcher aims to explain the reasons behind the imams' diglossic code switching in Friday sermon. In view of the fact that all imams claimed that the linguistic codes used in Friday sermon are both MSA and/or CA and AA. Additionally, MSA and/or CA as H forms are normally the varieties used in religious sermons (see section 1.3.1). Whereas, AA is sometimes integrated for explanations especially for some elderly people and non-educated persons.

Imams were asked whether they use AA variety in Friday sermon spontaneously, intentionally, or according to the process of the sermon, the results show that imams generally switch to AA in an intentioned way or according to the process of the sermon for achieving a particular purpose. These purposes can be summarised as follow: simplifying the difficult Arabic words and religious terms, simplification of concepts and clarification of different ideas and promoting the worshipers' linguistic level in MSA. As well, the switch may be done consciously for many reasons; for example: to comment on things that are happened in real life, to accommodate all categories of society and to explain the Quranic verses and the Prophetic Hadiths; likewise, according to the difficulty of concepts and language.

As it is noted in the results, most of the imams preferred and agreed to integrate AA in their sermons, since they focus more on the message than the code. Basically, this switching is due to a number of reasons that primally support the worshipers' assimilation including: to create an intelligible linguistic correlation between the Imam and the worshipers, to focus on the idea without linguistic impediments and to achieve the target objective which is to assimilate all the worshipers' categories in the sermon. Indeed, the results strongly affirm the first hypothesis.

In the last variable, the imams have attempted to classify the functions of each CA, MSA, and AA in the sermon. These classifications have shown that every legacy of religious and historical value is preserved in CA, for example: Quranic verses, Hadiths, old poems, stories, and sayings transmitted through companions and

followers of the Prophet. MSA is the most commonly variety used to deliver a sermon and explain it.

AA is used when ideas and some words are not clear in CA and MSA; to attract elder and uneducated people and convey the right idea for them; as well, to simplify concepts, difficult words, and jurisprudential rules for deepen understanding. Moreover, the imams were asked about some vocabularies and sentences spoken in AA that they have often repeated in the sermon, for instance are: */fhamtou wella mazel/* do understand or not yet, */ɣlabalkom/* do you know? */rakom ʔuufu/* do you see, */kima ngulu fina/* Like what we say. Obviously, these expressions are usually spoken and repeated in their daily life conversations. To confirm these classifications, the researcher relied on another tool to draw the answers from Friday sermons delivered by those imams.

### 2.7.2. Sermon Recording Results Interpretation

The data collected from the four Friday sermons may be discussed in terms of CS functions. Friday sermons differ in nature from other types of monologues such as political speeches, in which there is a direct relation between a change of role and a change of code. Whereas, Friday sermon involves only a change in topical emphasis, it is a topic- related which might be discussed in either MSA or AA. Such metaphorical switching, on the one hand, demands a competence in either code. (see section 1.4.3).

On the other hand, according to Ferguson's (1959) domains, MSA and/ or CA are the expected norms in mosque sermons, while AA is seen to be the marked choice (see section 1.3.1 and 1.4.5). In addition, Gumperz (1982) has suggested a list of situations that may lead speakers to code switch (see section 1.4.3). Consequently, the diglossic CS situations in all sermons are used for multi-function targets. However, moving from one variety to another is not randomly done but applies to a specific function required by the objectives of the sermon and the extent of the recipients' comprehension. Accordingly, the function of each variety in the sermons were handled as follows:

All the recordings began with an eloquent introduction quoted from Quran or Hadith where CA is clearly noticed. In sermon 1, the topic was about the loyalty, Imam tends to switch only between CA and MSA. He has begun with an introduction quoted from prophet's speech which is normally in CA. Subsequently, he switches to MSA to address the worshipers. Moreover, he has presented the topic of the sermon using a prophetic hadith (in CA variety) then he used MSA for more details. Afterward, imam has proposed a kind of loyalty (loyalty to the parents) using MSA variety and he strengthened this idea with a Qur'anic verse (in CA).

Sermon 2 dealt with the subject of Isra and Maraj. This sermon varied between the use of CA, MSA and AA. The Imam began by quoting from the Qur'an (some verses from Surat Al Fatihah), which is naturally in CA, then proceeded to present the subject of the sermon using MSA. The Imam continued to mention the prophetic Hadith in CA and then switch to AA in order to comment on Hadith, citing some examples from the actual life. Yet, he has resumed his sermon describing some of the events as it is mentioned in the books and Hadith in CA, followed by a similar description to compare these events to what is happening today using AA in order to bring the picture closer. The Imam has spoken about some scientific studies related to the topic of the sermon using MSA, interspersed with some phrases in AA to simplify some difficult concepts. In addition, the Imam continues to speak in MSA, trying to warn people of some of the misguided practices by giving some actual examples in AA. Thus, he tended to switch from one variety to another when it needed and according the function of each variety in this diglossic situation. (see appendix B)

Sermon 3 addressed the topic of the Prophet's birthday by two imams. The first Imam has given the sermon alternating between CA, MSA and AA for example, the imam has narrated the story of the Prophet's companion as it was stated by the scholars and in the religious books in CA and then reinterpreted it using AA, additionally, he cited his speech by a Qur'anic verse. Subsequently, The Imam has narrated a prophetic Hadith in the CA and then followed it with a detailed explanation in AA. Whereas, the second imam has adopted in his sermon to use AA intensively

compared to CA and MSA. For example, when he has cited a prophetic hadith, he began the first words in CA, but soon completed his speech in addition to a detailed explanation in AA (see appendix B).

Correspondingly, the last sermon was about Ramadhan (the month of fasting). It was characterized by the diversity and the switching between the three varieties with more tendency to use AA. In the first beginnings of the sermon, the imam has stated in his speech a collection of religious fatwas from the Qur'an, Sunnah and scholarly jurisprudence, which are generally in CA, and then followed by details about these fatwas in MSA and sometimes in AA. Moreover, imam has resumed his speech, which gradually began to switch into AA that prevailed over the first part of the sermon. Accordingly, he justified his usage of a simple style in explaining the religious issues (both in terms of content and the variety used) by focusing on the content of the message rather than on the variety used. (see appendix B).

Overwhelmingly, these findings confirm the second hypothesis and to sum up the different functions of each CA, MSA and AA. A table was drawn to classify them as follows:



Table.2.1: The Functions' Classification of CA, MSA and AA

The Variety	CA	MSA	AA
<b>The Functions</b>	<ul style="list-style-type: none"> <li>✓ To introduce the sermon.</li> <li>✓ To quote from the Qur'an and Hadith.</li> <li>✓ The stories, the sayings and the events that were transferred through the prophet's companions and followers.</li> <li>✓ To submit the fatwas mentioned by the Prophet and the ancient scholars.</li> <li>✓ To recite the supplications from the Qur'an and Sunnah.</li> </ul>	<ul style="list-style-type: none"> <li>✓ To recite ordinary supplications</li> <li>✓ To give details of the fatwa.</li> <li>✓ To restart talking about a new issue in the sermon.</li> <li>✓ To provide some scientific, humanitarian and social information.</li> <li>✓ To explain the Qur'anic verses and the prophetic Hadiths.</li> <li>✓ To present the topic of the sermon.</li> </ul>	<ul style="list-style-type: none"> <li>✓ To comment on Qur'anic verses and Hadiths.</li> <li>✓ To simplify the difficult words and concepts.</li> <li>✓ To re-narrate the stories in a simple and understandable way.</li> <li>✓ To give actual examples from real life.</li> <li>✓ To convey the objectives of the sermon in a simplified way.</li> <li>✓ To simplify the complicated jurisprudence rules.</li> <li>✓ To convey the general idea of the sermon.</li> </ul>

It is worth to mention that imams tended to code switch to AA not because of weakness in their linguistic proficiency, but they did it on purpose for several reasons, including: the low level of some worshipers (elders and uneducated people), in addition to their attitudes towards AA. To verify this issue, the researcher employed questionnaire as a tool to test the worshipers' attitudes towards AA.

### 2.7.3. Results Interpretation of the Worshipers' Questionnaires

According to the results of the worshipers' questionnaire and after analysing the figures, it is noticed that the worshipers' level in Arabic is not the same. Most of them have average level, others are weak or very weak. This is due to the fact that their educational level is not the same (educated, non-educated or French-educated

people). Even though, it is observed that most worshipers claimed to use both MSA and AA in their daily lives according to the situation and the recipients, perhaps it is due to their constant connection to the Qur'an, Hadith, and different religious lessons.

Although, the interference of MSA in their daily life remained limited to the use of some common words and sentences, because when they were asked to explain some Quranic words, the majority of them had wrong answers or simply they did not answer. This fact confirms that the worshipers gradually acquired some expressions in Arabic (CA and MSA) but they did not reach the required level to understand it well. Additionally, on one hand, some of them tended to listen to television and radio shows in AA because of their weakness in Arabic. On the other hand, some worshipers prefer to follow these programs in Arabic to improve their level in Arabic.

Regarding the question related to worshipers' preference variety in Friday sermon, Half of them had favoured the use of both MSA and AA in the sermon, probably due to the function of each variety as it is mentioned above (see section 2.7.2.). These results have shown the positive attitude of the worshipers towards both varieties.

With a view to check the worshipers' attitudes towards AA, different reasons which led Imam to switch to AA in the Friday sermon were proposed. Consequently, most of them agree on the majority of reasons, which revealed that the worshipers' expectations were reflecting their attitudes towards AA. Reciprocally, these attitudes had pushed imam to insert AA in the sermon. It is of paramount importance to check whether the worshipers accept to utilize AA in the sermon. 85% of them were agreed to use AA in the sermon in order to understand what the imam was saying and to deepen their understanding of the religious teachings. These findings affirm the third hypothesis, in which it drew the attention that the recipients play an important factor in this diglossic code switching phenomenon from MSA to AA in Friday sermons. Besides, MSA and/or CA has a prestigious position for the worshipers and all Muslims. CA is *Fusha at-turra*t or the legacy variety of Quran the most sacred book for the Muslims and prophetic Hadith (see section 1.3.3). Consequently, the

worshippers have a positive attitude towards both varieties too, each of which has its own status and functions in the sermon.

## 2.8. General Results and Interpretation

This research work has revealed the diglossic code switching situations in Friday sermons at Saida speech community mosques. The findings unveiled that the variety used by most imams in the delivering sermons is a mixture of three varieties: CA, MSA and AA. The results indicated that imams switch back and forth between these varieties. According to them, the use of AA in Friday sermons facilitates the conveyance of the message and supports worshippers' assimilation. In this vein, Sayahi (2014: 86) said:

**In mosques, the population is a mixed group that contains a high number of older people who are more often illiterate. In this same vein, usage of the vernacular is permitted for what is perceived as a higher purpose, which is making people understand exactly what the religious texts are saying or how they should be performing their rites.**

In this research, the interview affirms that the imams emphasized more on providing the worshippers' knowledge about their religion rather than focusing on the variety used in the sermon.

The recorded data displayed that nearly each variety has its function as needed. According to the results obtained in this work, AA occupies an obvious place alongside MSA and/ or CA in Friday sermons. Imams have emphasised more on the fact that the social motives pushed them to switch and move from one variety to another purposely and in smooth way to transmit the message successfully. Yet, the use of AA as a marked choice (see section 1.4.5) in the sermon has a set of consequences. Though it conveys a message, AA has a negative impact on worshippers in particular, and on maintenance of Arabic language as a whole. AA, in fact, will hinder the correct usage of MSA as well as complicating the understanding it in right way. This leads to the gradual collapse of MSA and thus leads to its disappearance.

Questionnaire results showed that the worshipers have a positive attitude towards both AA and MSA. In one hand, AA is an inevitability imposed by the low level of some worshipers (uneducated, French-educated, and some elderly people), and to inform the message and simplify religious teachings. On the other hand, MSA and/or CA is a priority that enjoys a high and prestigious position due to its religious status and it is considered as a H variety. Thus, the switch between them fulfils both standpoints. Accordingly, it can be concluded that the positive attitude towards AA is to meet the purpose of comprehension for certain categories of people. The positive attitude towards MSA is a religious and national affiliation that strengthens their Algerian, Arabic and Islamic identity. Hence, the majority of worshipers agreed on code switching between AA and MSA. Therefore, worshipers are seen as social forces that motivate imam' choice. In other words, Imam' code choice is mainly based on the worshipers' attitudes. For example, if the sermon gathers worshipers of a high level in MSA, the choice of the imam will tend to use only MSA.

### **2.9. Conclusion**

In this chapter, the researcher has dealt with the analysis and discussion of the results obtained from the different used instruments including imams' interview, Friday sermons' audio recording, and worshipers' questionnaire. The findings are analysed and interpreted quantitatively and qualitatively. Accordingly, the present investigation unveils that the diglossic code switching in Friday sermons at Saida speech community is due to sociolinguistic factors, that depend primarily on the attitudes of the worshipers towards MSA and AA, as well as their linguistic proficiency, which determine the imam's code choice.

# **General Conclusion**

# General Conclusion

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This humble work endeavours to unveil diglossic code switching in a religious context. It handles this phenomenon through diagnosing the main reasons that stand behind imams' switching from CA and/or MSA to AA in oratorical Friday sermons and the functions of each variety. Then, it examines also worshipers' attitudes towards AA.

A set of research instruments is administered to the sample population of imams and worshipers of four mosques. The semi-structured interview was devoted for imams, audio recordings were adopted for Friday sermons, while, the questionnaire was planned for the worshipers. These research procedures could yield a set of data that are analysed and synthesized in order to come ultimately to answer the research inquiry on the reasons that stand behind imams' switch to CA and/or MSA to AA in Friday oratorical sermons.

Thus, in this research work, it has been able to draw some salient outcomes in relation to the main research question. It has been noticed that the majority of imams switch from CA and/or MSA to AA in a formal religious context. As a matter of fact, the reality of Arabic language and its status in society had left the imams with no option but switching to AA in order to provide better understanding of the message to the majority of the people (the recipients). In other words, they had focused on the transmitted knowledge rather than the suitability of a variety used.

The functions of each variety CA, MSA and AA in Friday sermons based on the needs and the purpose they meet. CA is the language of the heritage and Quran since it is not valid to read it except in CA; in addition to the Hadith and the stories of companion. Moreover, it is characterized as a rhetoric, eloquent, and figurative variety, which has made it more difficult.

Accordingly, MSA is a modernized and a simplified derivative of CA. In Friday sermons, MSA has become the medium of delivering most of the sermon and explaining some ambiguous verses and Hadiths. Whereas, imams tend to use AA in Friday sermons in order to simplify the ambiguous terms and phrases in CA and

# General Conclusion

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MSA; additionally, to attract older and uneducated people and convey the right ideas to them.

Besides, the worshipers have a positive attitude towards both AA and MSA. On the one hand, AA is an inevitable code imposed by the linguistic weakness in MSA and / or CA. It enables worshipers to understand and grasp the right meaning. On the other hand, MSA is the variety that possesses a prestigious, religious, and national status. It is favoured because it strengthens their Algerian, Arabic, and Islamic identity. Thus, the switch between them fulfills all purposes.

It is also worth noting that religious domains should maintain and encourage the conservation of the Arabic language by learning, memorizing, and using Quran in most religious events. The Arabic language; in fact, reflects religious identity and achieves religious stability. Due to these reasons, it is necessary to conduct studies and research in depth on changing the reality of the Arabic language and renewal of its customary status. At last and not the least, the Arabic language should regain its status. This is why, the question that should be asked is how can religious settings contribute in boosting MSA position in the Algerian society?



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# **Appendices**

# APPENDIX A

## Imam's Interview

في اطار انجاز مذكرة ماستر لدرجة انجليزية تخصص لسانيات، نرجو منكم الاجابة على الاسئلة المطروحة بوضع علامة (x) امام الاجابة المختارة كما يمكنك ان تختار اكثر من اجابة ان لزم الامر. كما يحيطكم علما ان اجاباتكم تحظى بالسرية التامة و لن تتعدى خدمة و اثناء البحث العلمي.

### الجزء الاول

(1) العمر:

اقل من 30 سنة .

من 30 الى 50 سنة.

من 50 فما فوق.

(2) هل انت امام :

مكلف

بدوام كامل

(3) ما هي مؤسسة تخرجك:

الزاوية

المعهد الوطني لتكوين الاطارات الدينية

الجامعة

مدة عملك كإمام .....  
.....

### الجزء الثاني

(1) ماذا تستخدم في خطبة الجمعة:

اللغة العربية الفصحى.

الدارجة.

كلتاها (التبديل بينهما)

لماذا .....  
.....

(2) في حالة استخدامك للغة العربية الفصحى و الدارجة معا هل يكون ذلك:

حسب سيرورة الخطبة

متعمدا

عفويا

وضح أكثر .....  
.....

.....

3) ما هي الاسباب التي تجعلك تستخدم الدارجة اثناء الخطبة؟

- حسب صعوبة المفاهيم و اللغة.
- للاستيعاب جميع فئات المجتمع.
- للتركيز على فكرة مهمة.
- لشرح الآيات القرآنية و الاحاديث النبوية.
- للتعليق على امور تمس الواقع.
- لاعطاء أمثلة توضيحية.
- لاعادة تبسيط الخطبة للمصلين.

..... اذا كانت هناك اسباب اخرى اذكرها .....

.....

4) هل تعتقد ان ان التبديل بين اللغة العربية الفصحى و الدارجة أمر صائب يخدم المصلين؟

- نعم  لا  مستحسن

..... لماذا .....

.....

.....

5) وضح مواضع و كيفية استخدام كل من اللغة العربية الكلاسيكية و اللغة العربية الفصحى و الدارجة اثناء الخطبة باختصار.

.....

.....

.....

.....

.....

6) ما هي اهم العبارات و الجمل التي تكررهما بالدارجة؟

.....

.....

.....

.....

.....

شكرا على تعاونكم

## Imam's Interview Translated in English

### Part One

1) Age:

- less than 30 years
- From 30 to 50 years
- More than 50 years

2) Are your career as imam:

- Full Time
- Charged

3) What is your graduation institution:

- University
- National Institute for Specialized Training for Religious Affairs
- El Zawiyah

Your experience as Imam.....

### Part Two

1) what do you use while delivering Friday sermon?

- MSA
- AA
- Both (switched)

Why ?.....

.....

2) In case of using both MSA and AA, is it occur:

- Spontaneously
- Intentionally
- According to the process of the sermon

Explain more.....

.....

3) What are the main reasons that drive you use the dialect during the sermon?

- According to the difficulty of concepts and language.
- To focus on an important idea
- To comment on things that are happen in real life.

- To give illustrative examples
- To accommodate all categories of society.
- To explain the Quranic verses and the Prophetic Hadiths
- To simplify the sermon for worshipers.

**If there are other reasons, mention it .....**

.....

**4) Do you think that switching between MSA and AA is good for the worshipers?**

- Yes                                       No                                       Recommended

**Why? .....**

.....

.....

**5) explain where and how do you use each of CA, MSA and AA during the sermon briefly.**

.....

.....

.....

.....

.....

**6) What are the most important phrases and sentences you repeated in AA?**

.....

.....

.....

.....

***THANKS FOR YOUR COLLABORATION***

# Appendix B

## Recordings Transcriptions

### Sermon 1

**Function A:** Imam has introduced the sermon by quoting the prophet's (PBUH) speech.

ʔina al ʔamda lilah nafmaduhu wa nastaʔinuhu wa naʔuuJu billahi min ʔoroori ʔanfusina wa min sajiʔaat ʔaʔamalina. Fa men yehdi lahu fala moʔila laho wa men joʔlil fa lan tazida laho walijəŋ morʔidaa. aʔibeti fe lah, ʔuuʔikom wa nafsi bi taqwa lah fa hija waʔijeto laah.

Praise be to Allah. We praise him and ask him for help and forgiveness. We resort to it against the evils that emanate from us against our bad deeds. Whoever draws God, no one can mislead him, and whoever cannot lead, cannot guide him. My beloveds for the sake of Allah, I recommend you and myself with the piety of Allah. it is the commandment of Allah.

**Function B:** Imam has presented the topic of the sermon as fellow:

ʔan sajidena Anes ʔana Muhammad ʔala alaho ʔalajhi wa Salam ʔaʔabana maraten fa qal : ‘ la ʔiman limen la ʔaman laho, wala din limen la ʔahda laho.’ natakalamo. ʔaʔibeti fe lah fe hatihi el saʔati el mobaraka, ʔan qimatin oftuʔidat lilʔasf al jadid, ʔan ʔoluqin qala aʔhabo. hija qimato al wafaʔ.

Anes had narrated that our prophet Muhammad (PBUH) delivered a speech, he said: ‘There is no faith for those who have no trust and no religion for those who breaks the oath’. Unfortunately, my beloveds for the sake of Allah, we speak, in this blessed hour, about a lost value, a moral principle which his followers are decreased. It is the value of loyalty.

**Function C:** Imam has presented a form or type of loyalty as follow:



alwafa? fi el ?islam ?an takun wafianə liwaldajka sawa?an kanuu ?afja?an ?aw ?amwatanə, wa qaqa rabuka ?alaa ta?buduu ?ilaa ?ijaah w bi al walidajn ?ifisananə.

loyalty in Islam is to be true to your parents, whether they are alive or dead, Your Lord has ordered you to worship none except Him, and to be good to your parents.

## **Sermon 2**

**Function A:** imam has introduced the sermon by quoting some verses from surah el Fatiha ‘the opening’.

alhamd lilah rabi al?alamin alrahmaan alrahim malik jawm ?eldiin ?ijak na?bud wa ?ijak nasta?iin wa sali allahum ?alaa sajiduna mu?amad wa ?alaa ?aalihi w sa?abihi ajma?in. sajakunu darsuna aljawm ?in fa?a alah ?an al ?isra?ə wa al mi?raj w ma fihima min durus w ?ibar.

Praise be to Allah, the Lord of the Worlds, the Most Gracious, the Most Merciful. The owner of the Day of Judgment, we worship and help you. God prayed on prophet Mohamed and his whole family and companions. Our lecture today will be, God willing, on Isra and Miraj, then the lessons and the examples learned from.

**Function B:** Imam has commented on some bad actions from our real life

faqa alnabiju la bal ?ardzu min allah ?an yaxruza min a?labihim man ja?budu allah la ju?rik bihi ?aja?an. **juufu rahmat alnabiə ?alaa lah ?alajhi wa sallam, nahnu al?an al ?insan ?ida yaq?iba mafi xir jəseb fi niifah, yəsebu qa? rab al ?alamin jəsebu qa? al din. ?awal wafied jəsebuuh rab al ?alamin ?awal wafied jəsebuuh al din ?əlah rak tsab fih w rab al ?alamin ?əlah rak tsab fih w al mila ?əlah rak tsab fiha ?əlah rak tsab fihom, ?es rufiek.**

The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." Look at the mercy of the Prophet (peace and blessings of Allah be upon him). Now, when a man is anger not only abusing himself, but abusing the Lord of the worlds abusing religion. The first one to

insult him is the Lord of the Worlds. The first one to insult him is the religion. Why do you insult the religion, and why do you insult the Lord of the Worlds? Be careful.

**Function C:** Imam has described some events by giving some examples in AA.

Θuma jaʔa bidabatin forqaa, al himar duna albaʔl, ʔakramakum allah huwa bayn alhimar wa albaʔl. qal fa rakbtaha, qal tamfi bi sorʔat albarq jantahi hafiroha ʔinda al baʔra. **Al baʔra wʔtahi nqulu kima hamam saidi ʔisaa, amala al hafir taʔaha fi sidi ʔisaa w al hafir al zaweʔ matalaʔ fi sidi buubker w lsanah fi fruuhā.**

Then he [Gabriel] brought a different animal (the Buraq, a winged mule-like white beast), bigger than the donkey, God bless you, but smaller than the mule. He said: and I rode it. he said: he is walking at lightning speed. His hooves end at al Basra. What is Basra? We can say like the Sidi Issa (a rural area far from Saida town about 25 km). So, his hoof in Sidi Issa and the second hoof, for example, in Sidi Boubker and her tongue in Fruha.

**Function D:** Imam has commented on some scientific information.

ʔaqrab masʔid lilʔard jabʔud ʔarbaʔ sanawat dawʔija wa ʔabʔad masʔid jabʔud ʔifruun miljar sana dawʔija, haʔihi kuluha qataʔaha al rasul ʔalaa allah ʔalajhi w salam fi niʔfi lajla, ʔaʔida Θuma nazila, **laʔem naʔahmu maafi ʔahaaban qataʔaha, ʔahaaban w ʔijaaban.**

The nearest mosque to the land is four light years away and the farthest mosque is twenty billion light years away, all these were cut by the Prophet peace be upon him in half the night, he ascended and then came down, we must understand that he did not cut it back, but back and forth.

**Function E:** Imam has warned people of some abuses.

baʔʔu al mutafakihun w almutafasijun **jəgulek kifaah alnabiə salaa bihom (al ʔanbijaʔ) w kajfa ʔana al ʔalaat lam tufaraʔ ʔilla beʔdama ʔurija bihi. wa lakin**

**ʔanta rak tatafalsaf w la tərkaʕ, tuḡabizuuna taḡbiizaa,** kajfa tatakalamu fi fajʔin la teʕrifuhu, alnabiju kana juʕali qabla ʔan juʔaraja bihi ʔila al samaʔ.

Some of the sceptics and the hypocrites say why the Prophet (peace and blessings of Allah be upon him) prayed with them (The Prophets). while the prayer imposed after his ascension. But you are philosophizing or praying, you mix things, why do you speak in something you do not know, the Prophet prayed before he went to heaven.

**Function F:** Imam has directed the worshipers about some jurisprudential issues.

haḏa huwa ʕimad al din **haḏuu al ʕalawat ha al ʕobfi ha al ḏuhr ha al ʔaʕr, haḏuu huuma al pilijat taʕ al din taʕek.**

This is the pillar of religion, these are the morning prayers, noon, afternoon, these are pillars of your religion.

**Function G:** Imam has demonstrated some wrong priorities in our life

ʔawal ʕi tətahaseb ʕəlih huwa al ʕalat, wa maʕa haḏa **kajen wahed ʕandah ʕerəs ma jəʕaliʕ, maraniʕ lahi li ʕalat.**

The first thing to be questioned (in the day of judgement) is the prayer, whereas someone who is invited for a wedding does not pray, because he is busy.

**Function H:** Imam has spoken about the misdeeds of some religious rites.

**lah yasmah lina kuluna ḏalika al razul, ki nadoḡəlu natelwu ʕəla baʕedna, jagʕud al ʔinsan haJa fi al marʕi haJa fi suug al lwaṭa haḏa yaḡamem fi laal, fiata al salam ʕalajkum ʕad baʕ jwali,** allah aalah fi al ʕalat.

God forgives us, we are all that man when we get into prayer each other, the man unleashes his imagination: he goes in the market, he goes in the car market and he thinks about the damage on his car. Till, peace be upon you (concluding prayer), he come back.

### Sermon 3

**Function A:** The first Imam has told story in CA then he re-narrated in AA

qala ahedo al safaba bakejtu jawman wa qahikto jawman. qala qahikto jawma sanafto ?ilahan min tamr fa lama zufto, falamaa za? akalaho, **juufu al ?insan lama jkun fi qalala.** qala: fa bakejtu jawman, qala kana ?indahum wa?ad al banat, al ?insan lama **tzid sandah bent fi al d?ahiliya kanet sayb w ?ar, kan lazem juwariha al turab,** ?i?a bu?ira ?ahaduhum bi al on?aa Jala wadzhuhu muswadan wa huwa ka?im, jatawara mina al qawm lisu?i ma bu?ira.

One of the companions said, I cried one day and I laughed one day. He said, I laughed one day when I made a God of dates and when I was hungry, I ate them, look at the man when he is in error. He said: I cried one day, in the age of ignorance there was a female infanticide, when the girl was born, it was a shame and disgrace and she had to be buried. And when one of them is informed of [the birth of] a female his face becomes dark and he suppresses grief, he hides himself from the people because of the ill of which he has been informed.

**Function B:** The first imam has illustrated the Prophet's Hadith in AA.

waza?ala min atba?i al nabii men jaftaqu lahum, qala: istaqtu li i?wani, qaluu: ?alasna iUwanuka, **xuutek ?afna m?ak hajrna m?ak w k?a.** Fa qal al nabii ?alaa allah ?alajh wa sala: ?i?wani qawm ja?tuna min ba?di ?amanu bii wa ma ra?awni. hal wahed fina ?af nafsah? hunak farq bajna al mu?ahada, lajsa al ?abar kal mu?ajana, **wahed ?af ?aja w wahed ?ir sme? kajen farq binaathum.**

There are followers of the Prophet who he is yearned for them. he said: I miss my brothers, they said: are not we your brothers, we lived with you and migrated with you and so. The Prophet (peace and blessings of Allah be upon him) said: "My brothers are people who come after me, believe in me and they do not see me". Is one of us looking at himself? There is a difference between viewing and the narrating. there is a difference between a man who see something and other man heard about it.

**Function C:** The second imam has explained some vague jurisprudential issues in AA.

wa nahnu fi haḏihi al ḥajam, fi haḏa al jah al faḥil alaJii wulida fih nabijuna muhamad ṣalaa allah ṣalahi wa salam, nahno, haJihi Jikrajaat wa lajsat ṣid liḥana lajsa lilmuslimina ḥilaa ṣijdajn. **Al muslimun ṣandhum zuudḡ ṣjad, ṣid al fiṭr w ṣid al aḥḥa.**

We are in these days, in this holy month in which our Prophet Muhammad (PBUH) was born. These are just memories, not a feast, because Muslims have only two feasts: festival of breaking the fast and the sacrifice feast.

**Function D:** The second Imam has warning people about some events that they will face.

Al naas jkunu ḥufat ṣurat. qalat al sajida ṣaḥiṣa: ja rasul allah **wa kifah jkunu al naas ṣraya w jjuufu fi baṣḥahum w jjuufu fi ṣawrat taṣ beṣaḥahum galha al rasul: jaḥtihum ma jaṣḥaluhum. galha al mawqif, hawlu al mawqif w al naas ḥajfa w wagfa w al niraan tegdi w ṣaJab w suḥaal.**

The people will be assembled (on the Day of Resurrection) barefooted and naked. Aisha said: O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah said, "O Aishah, the matter will be too serious for them to look at one another." He said to her. The situation is very terrifying, the people are very scared, standing and the fire is burning, there will be torment and question.

**Function E:** The second imam has recalled us of the Prophet's suffering for the sake of spreading Islam.

sajiduna al rasul lama ḥaqat ṣalajh fi maka ḥitagaha ḥila ḥahl al taḥif, **haJuu ḥahl al taḥif madina ḥJa makat, kima ngulu ḥina kima ṣṣida ṣla ṣajn al ḥidḡar, lama rahuu al kbar w al nas taṣ al gemna w darguu ḥadi, ḥalguu ṣlih al ḥrawin al ṣḥar w ḥalguu ṣlih al ṣibjan gaṣdin jsebu fih w jqajḥsu fih.**

Our Prophet, when narrowed by Mecca, went to the people of Taif, the people of Taif (a city next to Mecca, such as the towns of Saida and Al-Hadjar); where the adults and the dignitaries went and hid away. The children and the boys had insulted him and had threw him with stones.

**Function F:** The second Imam has explained the Prophet' Hadith, through an interpretation of the most words and sentences in AA.

**jdzi sajiduna dżibril fi haJihi al safat: ja muhamad law fi?ta la ?a?baqtu** ?alajhum al ofodajn ?aw al a?jabajn, **galah ?iJa rak bayi haJ al qawm li rahum mkaJbinak ntabag ?lihum lədzbal**, fa jaqul sajiduna alrasula. **fi miizkum ?ənta wafied lawkan jerebnuh wafidin w j?aduh w jagu?du jasbu fih fa jdirlihum, fi miizkum bin ?qulna fina w glubna w ?la hisabna jgulah ?abag kulesh ?lihum. lakina al rasul waf gal? gal ?allahum əfir liqawmi fa ?inahum la ja?rifun.**

Jibril (Gabriel) came at this hour: O Muhammad, if you wish that I should bring together the two mountains to crush them in between. According to your estimate, if someone insulted by other people, what would he do? Based on our minds and our hearts you will say: destroy and crush everything on them. But the Prophet did what he say? He said: O God, forgive my people, for they do not know.

#### **Sermon 4**

**Function A:** The Imam has given fatwas in CA then he detailed it in MSA.

Al muftirat w al mufsidat mub?ilatan lil?awm wa muJhibatan laho, w tafdid mazaliha min tulu? al fadzr al ?adiq ?ila ?uruub qur? al ?ams tafdidan, wa haJa al mazal ?amarana al nabi men haqqaqaho min Uajrija w al ?iqtida? w dafə? w nafju mu?abahatu ?ahl al kitab w huwa ta?dzil al fi?r wa ta?Uir al suhuur. wa qad ja?al fi ta??ir al suhuur ?anaho: **la tazalu omati bi?ajr ma ?ajalu al fi?r w ?axaru al suhuur.**

the breakers of fast and spoilers have abolished and nullified the fasting, to identify its field specifically is from the true dawn to the sun set. This determination is the required time by the prophet. To achieve the charity and the example of fasting, then to

avoid be like the people of the scriptures is to accelerate the breakfast (iftar) and to delay the pre-Dawn meal (suhoor). The prophet said in this case that: My peoples are still fine as long as they have hastened the fast and they have delaying the suhoor.

**Function B:** Imam has mentioned an example of some misconceptions from real life.

li?ana kaliir mina al nas **jazini jguli rah xuja zbad al tabla jakul. kifah zbed al tabla w gʻad jakol? ?aya w jgulek al nas rahum jetahmu fina, haw ma jetahmakf guulah nta w fahamah nta ʻlah rak takul men baʻd al fadʻr, vady tgulah ja wadi al fadʻr, win tlaʻt l wlad mʻafu juft al fadʻr?**

Many people come to me, saying: my brother put food in front of him and began to eat. How so? Then they tell you that you accuse them, how do they not accuse you. so, tell him to explain to him why do you eat after dawn, you will say to him I went to Awlad M'ashou (an empty and isolated place) I saw him?

**Function C:** Imam has set restrictions and instructions about some jurisprudential issues.

?aklat al sahar fiha mina al xajri ma fiha, ki nguul ?aklat al sahar, al sahar haJa al waqt jkun fi ?aaUir al lajl wa huwa dalil ?aw nihajat al lajl wa bidajat ?awal al nahar wa tuluʻ al fadʻr. **kifaf taʻriaf al sahar? mafi ʻla al wahda mafi ʻla zuudʻ mafi ʻla al tlaʻa, ?aklat al sahar min tlaata w noʻ al rabʻa, al rabʻa w ʻafra w ʻefrin.**

pre-dawn meal has a lot of good, when I say pre-dawn time means the time at the end of the night and the beginning of the day and starting dawn. How do you know the pre-dawn time? it is not on one or two or three o'clock morning, the pre-dawn time is started from three and half, four or four and ten or twenty minutes at morning.

**Function D:** Imam has justified the reasons for using simple style or AA in his speeches.

**ʕandana wahed al ʔafjaʔ, allah ʔaleb, juuf al ʕataʔ mafi fik nta al ʕataʔ nhamlah liman taqalada taʕlimukum, lihaJa al ʔinsan jəhtadʕ ʔan nuUaʕib al nas bilisanihim, ana ma təhdarlij kalam mudabagh ma ranif ʕaarfek waf tguul, tədrobli mina tədrobli minnih w tguuli kaJa, min baʔd təʕalaʕhali w nuʕrudʕ ʕawi mən rasi ma ranif ʕaref. ʔana rani ʔurid masʔala bajanhali waqafihali ʔəfrahali. basah təʕalaʕhali kima hak w taUalini ʕma w mən baʕd nəfisəb rufi rani marajah fi saʕat wala saʕətin nəsməʕ fi klam, nəʕruj ʕawi.**

We have some things, God is great, look the error is not yours, your wrong behaviour is afforded by those who teach you. for this reason, we need to address people with their tongue, do not tell me difficult and big words I do not understand them, to not mix things and did not benefit from anything. if I need an answer of issue just clarify it, t explain it demonstrate it. But do not confuse the things and let me blind, sitting for an hour or two hearing words that I do not benefit from it.

**Function E:** Imam has offered some important religious recommendations.

**ʔama bilnisbati liʔaʕhab daʔ al sukarii w la ʔaʕhab al ʕaxʕ fahaʔulaaʔ jəntabhu l ʔanfusihi, rabi ma bʔaf mənək tuktul ruhək, kajen li jgulək rani baxi nəmut sajem. Uatərf ʔida ʕarʕagt nafsək bil sjam rabu al ʕiza ma ʔarad minka Jalika, wala taqtuluu ʔanfusakum ʔina laha kana bikum rahiiman.**

As for the patients of diabetes and hypertension, these must pay attention to themselves, God did not want you to kill yourself, there are those who say I want to die fasting. because if you harmed yourself by fasting, the Lord of Glory do not want you to do so, " And do not kill yourselves. Allah is the Most Merciful to you".



## Appendix C

### The Worshiper's Questionnaire

في اطار انجاز مذكرة ماستر ل لغة انجليزية تخصص لسانيات، نرجو منكم الاجابة على الاسئلة المطروحة بوضع علامة (x) امام الاجابة المختارة كما يمكنك ان تختار اكثر من اجابة ان لزم الامر. كما حيطكم علما ان اجاباتكم بموضوعية سوف تثري هذا البحث.

#### الجزء الاول:

(1) الجنس:

أنثى

ذكر

(2) العمر: .....

#### الجزء الثاني

(1) ما هو مستواك في اللغة العربية؟

جيد جدا

جيد

متوسط

ضعيف

ضعيف جدا

(2) ماذا تستعمل في حياتك اليومية

اللغة العربية الفصحى.

الدارجة (اللهجة الجزائرية).

كلتاها (التناوب بينهما)

لماذا .....

(3) اشرح المفردات القرآنية الآتية (يمكنك استعمال الدارجة):

.....  تَزَاوَرُ

.....  رَجْرًا

.....  شَطَطًا

(4) هل تفضل الاستماع الى الحصص و البرامج التلفزيونية و الاذاعية ب:

اللغة العربية الفصحى.

الدارجة (اللهجة الجزائرية).

5) عند استماعك لخطبة الجمعة هل تفضل الامام ان يستعمل

اللغة العربية الفصحى.

الدارجة (اللهجة الجزائرية).

كلتاهما (التناوب بينهما)

لماذا.....  
.....  
.....  
.....

6) يميل الامام الى انتقال من اللغة العربية الفصحى الى الدارجة للأسباب التالية:

غير موافق	اوافق	الأسباب
		1) لان استعمال الدارجة تسهل إيصال رسالته لجميع المصلين.
		2) لأن اللغة العربية الفصحى صعبة و معقدة.
		3) لتبسيط بعض المصطلحات الصعبة.
		4) لجذب انتباه و تركيز المصلين أثناء الخطبة.
		5) لتوضيح بعض القواعد الفقهية المهمة

7) هل توافق على استعمال الامام الدارجة (اللهجة الجزائرية) في خطبة الجمعة:

لا

نعم

لماذا.....  
.....  
.....  
.....  
.....

شكرا على تعاونكم

## The Worshiper's Questionnaire

This questionnaire is a part of research for a Master degree in Linguistics. could you please answer the following questions by putting an(x) in front of the appropriate answer as you can choose more than one answer where necessary.

### Part One:

**1) Gender:**

Male

Femal

**2) Age :** .....

### Part Two :

**1) What is your level in Arabic?**

Very weak

Weak

Average

Good

Very Good

**2) What do you use in your daily life?**

MSA

AA

Both (switched)

**Why ?**.....

.....

**3) Explain the following Quranic words (you can use Darja):**

تَزَاوَر /tazawro/.....

رَجَزًا /ridʒen/.....

شَطَطًا /ʃaʃaʃa:/.....

**4) Do you prefer listening to TV and radio shows in?**

MSA

AA

**5) When you attending the Friday sermon, do you prefer the Imam to use?**

- MSA
- AA
- Both (switched)

**Why?**.....  
 .....  
 .....  
 .....

**6) The Imam tends to Switch from MSA to the AA for the following reasons:**

<b>The Reasons</b>	<b>agree</b>	<b>Do not agree</b>
1) Because the use of AA facilitates the transmission of the message to all worshipers.		
2) Because MSA is difficult and complicated.		
3) To simplify some difficult terms.		
4) To attract the attention and concentration of the worshipers during the sermon.		
5) To clarify some important religious rules		

**7) Do you agree of using the Imam AA in the Friday sermon:**

- Yes
- No

**Why ?**.....  
 .....  
 .....

***THANKS FOR YOUR COLLABORATION***