



THE IDEOLOGICAL ROLE OF THE ARABIC LANGUAGE IN FORMING NATIONAL IDENTITY

Dr. Khilola A. Yuldasheva

Docent Of Tashkent State University Of Oriental Studies, Uzbekistan

ABOUT ARTICLE

Key words: Language, nation, national identity, language ideology, language identity, Arab identity, identification.

Received: 03.10.2023

Accepted: 08.10.2023

Published: 12.10.2023

Abstract: This article highlights how the ideology of the Arabic language influence the formation of national identity in the Arab world, especially when facing challenges concerning spirituality and nationality. Our research delves into the rephrasing of elements that contribute to the instability witnessed in Arab society, as well as the resulting effects on the spoken language in Middle Eastern nations. The significance of literary Arabic in shaping the national identity of Arabs can be observed through its impact on symbolism, communication, and influence. Literary Arabic is important in Middle East and North Africa countries because it helps shape national and group identity. It also influences how the language is used and the rules and guidelines around it. The focus of this article is on highlighting the value of the Arabic language for those who identify as Arabs. It explains that Arabic is used by Arabs to stand up against cultural and political challenges from Western countries.

INTRODUCTION

In the context of our interconnected world, the school of political realism emphasizes that a country's language and identity have a crucial role to play in its development. Language, over many years, influences the culture of a country and, along with other things, shapes the nation over time. During a strong competition for power among countries in the region, and the attempts by global powers to control Arab nations by creating disagreements based on culture, politics, and religion, the idea of Arab ideology and Arab nationalism became more popular. The significance of the language and culture lies in their role in shaping and nurturing the Arab nation at the same time.

Literary Arabic has an ideological and symbolic essence, while dialects in the Arab world are considered only communicative languages. Literary Arabic has survived over the centuries and continues to be homogeneous and understandable across all Arab countries, while dialects vary. By considering the

ideological role of the Arabic language in national identity and by looking at some historical and recent practices, one can see how important the Arabic language is to Arabs and how it is used as a tool to confront cultural and political challenges to identity.

The linguistic, religious, historical, and common national consciousness, which has a sacred meaning, is what determines the Arab identity. The concept of sacrality is more profound and emotional for Arabs than for Europeans. The Arab scholar Majid bin Jafar al-Ghamdi notes that language consciousness and national consciousness are closely linked. It is impossible to develop a language without expanding its functions. He underlines the importance of language for the survival of a nation. Moreover, the Arab national consciousness has a geopolitical meaning. Arab national and religious consciousness is often one: it can be ignored or persecuted by the West, or even occasionally encouraged, as occurred in the early twentieth century during the campaign against the Ottoman Empire. Scholars of linguists and philosophers have been dealing with the problem of language and thought for three thousand years. Their consensus is that language is linked to human culture and national identity.

The concept of Arab identity and national identity is centered around the idea of Arab consolidation. National identity is considered to be one of the characteristics of human identity. It manifests itself in a sense of belonging to a nation, a country, a cultural space. In the formation of national identity, language plays the most important role. According to Ibrahim Zeid Kilani, the change in Arab culture is due to a distortion. The position of Arabic language in some Arab Maghreb countries has decreased over the past hundred years. The local Arab elite and the British and French colonial administrations, groups of Arab collaborators, worked closely together. The Arabs retained Islam as a traditional religion, but adopted European languages. In the Arab countries of North Africa, English and French are very common among Arab intellectuals. Nonetheless, owing to the development of the media, a number of Arab countries have become characterized by widespread literacy and education.

The problem of eliminating dialectal differences between Arab countries and regions has not been adequately addressed by Arab countries, nor have they developed a common literary language. Although modern Arabic has different dialects, the phenomenon of religious community is conditional. Arab national consciousness is based on values. The presence of European languages, which are used by narrow professional groups, does not negatively affect literary Arabic as a state language.

Russian scientist Y.G.Safiullin believes that language written form and literature have been involved in the formation of this or another nation, making them an essential component of it. They are not just a reflection of something in a nation, they are in that nation itself. When we try to capture and comprehend the spiritual world of a nation, we construct this world in our consciousness, relying mainly on the literature and language of this nation, which thus become not a reflection of something, but the primary source for our ideas».

Assimilation of ethnically and linguistically Arab autochthonous inhabitants of the vast territories that now comprise the majority of Arab countries has led to the population of modern Arab states. The epic process involved a wide variety of people of different origins. The Arabic-speaking populations of modern-day Algeria, Tunisia and Morocco are mostly descended from the Arab and Berber populations of North Africa.

According to Abdulaziz ad-Duriy, the name 'Arab' was introduced in the 9th century. BC. By this term the ancient Assyrians called the Bedouin tribes nomading in the Syrian desert between the Euphrates River and the Gulf of Aqaba. The Arabs saw the whole world and their own place in this as associated not with any common Arab ethnic community but with the lineage, tribe or tribal group to which the nomads belonged by origin. One of the reasons for tribal Arab unity was the relative linguistic

homogeneity of the possibility of establishing mutual understanding, the awareness of their difference from those neighboring peoples who spoke languages they did not understand.

The formation of the identity of the Arab people, in which the various ethnocultural substrates merged, required a long historical period during which the Arabs had to communicate with various peoples, including those of the That their social structure and culture were at a higher social level (Byzantines, Persians, Himyarites or Ethiopians in the south of the Arabian Peninsula).

The development of the people whose roots go back to tribes roaming the deserts of the center of the Arabian Peninsula is marked by the formation and manifestation of their ethnic identity. The extension of Islam, the consolidation of nomadic tribes, united solidarity in the name of military conquest and the triumph of the newly adopted religion, accompanied the invasion of areas of highly cultivated agriculture. By this time, their way of life was perfectly prepared for war, trade, and money transactions".

The spread of Islam and the change of spiritual life among nomads, warrior-horsemen, and traders have led to a wide historical arena previously little known to the Arab world. As the Arab conquests expanded, the Arabs became more and more consolidated themselves and mingled with the inhabitants of the subdued provinces, with those ancient peoples who, before their arrival, had participated in the creation of a high material and spiritual culture even in the ancient era. Arabs were called the ethnic group, which was created as if from two streams: the conquering Arabs and the inhabitants of the conquered territories, who adopted Islam and mastered the Arabic language.

In this connection, the Arab writer Wattar al-Tahir in his novel «Earthquake» notes that «In Yemen or Hadramawt, in Hira or Nejd, Tihama or Hejaz - everywhere Arabs go back to their pure-blooded ancestors or to peoples who have merged with Arabs. We in Algeria are Arabs, but we are not Arabs, we are Phoenicians, but not Phoenicians, we are Byzantines, but not Byzantines, we are Berbers, but we are not Berber". Behind this ethnic characteristic is the long history of the spread of the Arabic language, whose development has been affected by the mixing of languages and inter-linguistic contacts, and the struggle of the Arabic language with the multitude of living spoken and literary languages that served the needs of peoples, with which the Arabs mingled in the conquered areas of the Middle East and North Africa.

Muhammad al-Minjii al-Sayyadi, the notion of the existence of an Arab ethno-linguistic community, has been strengthened not only among the Arabs themselves but also among the peoples around them. At the same time, the linguistic factor played a predominant role in the identification. The existence of an Arab ethno-linguistic community is supported to some extent by the relative unity of the literary language and the proximity of the spoken languages. These spoken languages date back to the tribal languages or languages of the tribal unions that were formed in the period preceding the exodus of the Arab tribes from the Arabian Peninsula.

In the late 19th and early 20th centuries, the Arab world was ruled by the Ottoman, French and British empires. The challenge to the Arabic language and hence to the national Arab identity was one of the most powerful factors that sparked interest in preserving national identity in the Arab world.

Arabic was the official and national language in the Arab world, and the Ottoman Empire ruled the present territory of the Arab countries for almost the entire 7th century. However, in the late 19th century, when the Ottoman Empire began to renounce the Islamic framework of its rule and adopt secularism, associating it with the glorification of the Turkish language and Turkish identity, and began to impose the Turkish language on education in some Arab territories, especially in Syria, Lebanon, Palestine and Jordan. This irritated Arab intellectuals and scholars who viewed the attack on the Arabic

language as an attack on Arab national identity and related cultural values. This attack on the Arabic language prompted Arabs to awaken a sense of national identity.

Arab thinkers began to write about the concept of national identity, which was also called pan-Arabism and was its continuation. In their view, it was only through Arab unity that the natural development of Arab civilization, interrupted by four centuries of Ottoman domination and European colonial rule, could be restored.

The emergence of pan-Arabism took place in the search for Arab national identity in the context of the collapse of the world's colonial systems. These Arab elite movements were tied to cultural national identity rather than political identity. The Arabic language played a significant role in this, both ideological and symbolic as the face of culture.

In the same historical period and in another part of the Arab world, a similar attack on national and cultural identity using language weapons occurred in Algeria. As a result of French colonization, French was introduced as the official language of the country. The French authorities realized the central role of the Arabic language in religion and social relations and its role in the unity of Arab society.

Similarly, to what Turks in Syria, Egypt, Algeria, Palestine, and Jordan have done, French authorities have also introduced French into the education system and banned the use of Arabic in primary schools. This action by the French against the Arabic language provoked a reaction among the Arabs, prompting them to form national movements that considered the Arabic language and religion their pillars. Arabs have a negative attitude towards the use of another language.

However, the policy of «frenzification» of all spheres of society in the Maghreb countries, as well as the «implemented principle of bilingualism in the educational system led to some undesirable psychological consequences. They feared that because the student studied literature, religious sciences, philosophy and other humanities in one language, and modern natural disciplines in another, there was a lack of homogeneity in the student's mind. On the one hand, it is an image of the past, constructed in Arabic, and on the other - an image of the future, perceived through the French language».

Arab leaders, who espouse an ideology of national identity based on Islam and Arabic, began to express themselves as "Islam is our religion, Arabic is our language", which later became national slogans. Since independence, Arab countries have incorporated Arabic into their constitutions as an official and national language.

The current language situation is alarming in the Gulf countries (Saudi Arabia, the United Arab Emirates, Kuwait, Qatar, Bahrain and Oman). The large number of non-Arab migrants in the Arabian Peninsula, sometimes as high as 65 per cent of the local population, had led to a negative linguistic phenomenon in the Arabic language, Pidgin Arabic.

In this regard, many prominent Arab writers and scholars have called for the adoption of laws and systems to protect the Arabic language and national identity. In Saudi Arabia, scholars and religious figures abound with works and lectures on attempts to protect the Arabic language as a national identity. And the Government of the United Arab Emirates has introduced a more effective and formal effort in the form of a law to prevent the use of Pijin Arabic in government institutions.

Religious conditioning of linguistic consciousness is a characteristic feature of Arab culture. In general, religion was one of the most powerful forces influencing language change and diffusion. For the Arabs, religion is the basis, the core of the national spirit. Deeply imbued with their social psychology and way of life, it continues to play a dominant and defining role, central to the thoughts, beliefs, values and feelings of most people in today's Arab world. Despite the strong influence of modern Western

civilization, the «Islamic paradigm» does not give way to displacement from the mass consciousness, and the Arab culture still retains its face, its own worldview, thinking and identity.

Religious consciousness exists and functions in connection with religious vocabulary by which religious meanings and meanings are expressed. It is thanks to language that this consciousness becomes public, practical and valid. Each cultural phenomenon may become a symbol of ethnicity, but more often than not national ideology and feelings are focused on language. Thus, for representatives of the Arab culture «Arabic language» is primarily the language of origin and language of the Koran, Islam, language of Muslims. According to Mujahit Mustafa Bakhjit, «strong ties between Islam and Arabic have given the latter a religious character». When it comes to the importance of the Arabic language in the modern world, it is emphasized that it is «the language of Islam and contributes to the preservation of the unity of Muslims». National disadvantage has naturally given rise to a desire for historical and cultural roots, a desire to find in one's own culture, first of all in language, the basis for the unity of the Arab national community. Common roots, origins, traditions and history, family ties and family ties form the basis of identity for Arabs.

The following conclusion can be drawn from the above:

The functional role of the Arabic language makes it one of the ideologically impregnated languages. This is confirmed by the designation of an Arab ethnic group and their relationship between the Arabic language and national identity, as well as the inextricable link between the Arabic language and Islam and the way Muslim and non-Arab Arabs generally relate to the Arabic language.

The key concepts of spiritual culture, faith and religion belong to the system of values of carriers of the literary Arabic language, determine the specificity of their world-understanding and world-view and are one of the signs of national identity.

Language and religious beliefs based on Islamic traditions are signs of national identity and consolidating factors for the bearers of Arab culture.

REFERENCE

1. Ваттар ат-Тахир. Землетрясение. М., 1980г.
2. Рейснер Л.И. К формационной характеристике восточного общества в канун географических открытий. - Тезисы к общеинститутской дискуссии по проблемам формационного развития стран Востока. М. 1983.
3. Сафиуллин Я.Г. Что такое национальная литература? Приглашение к дискуссии // Проблемы сравнительного литературоведения и фольклористики Урало-Поволжья: сборник статей и материалов. -Чебоксары: ЧГИГН, 2018.
4. Халидов А.Б. Арабский язык.-Очерки истории арабской культуры V-XV вв. -М.: 1982.
5. Шагаль В.Э. Арабские страны: язык и общество. – М.: Издательская фирма «Восточная литература» РАН, 1998.
6. Bassiouni, R. Arabic sociolinguistics. Edinburgh, Edinburgh University Press, 2009.
7. الدوري، عبد العزيز، التكوين التاريخي لسلامة العربية، بيروت 1984م
8. السيد، محمود احمد، في طريق تدريس اللغة العربية 1981م