



GENERAL CHARACTERISTICS OF THE SYRIAN ARABIC DIAL AND EXAMPLES OF COMMON USAGE IN DAILY LIFE

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Abstract:

Along with the breadth of the geography where it is spoken, Arabic has the feature of being a language belonging to different civilizations and cultures. The wide geographical distribution of Arabic has paved the way for the emergence of many different dialects. With the birth of Islam, changes occurred in the structure of Arabic, and thus new concepts were formed in the language. Some words used in the period of ignorance left their place for new words. Arabic, which was unique to the Arabian Peninsula before Islam, was transferred to distant lands and countries where different languages are spoken. As a result of this, depending on the sciences and arts that emerged within the Islamic civilization, Arabic has continued its development in the process that continues until today. As a result of the wide interaction of the Arab society with the spread of Islam, ancient Arabic dialects and accents came to light. Among the difficulties encountered in modern Arabic teaching today, the differences in the use of dialect come to the fore. It is known that many words and expressions used in fluent Arabic, especially in the teaching process of Arabic speaking skills, differ in the use of the dialect known as "Ammice". At the beginning of these dialects is the Syrian Arabic dialect. It is important to learn the dialect that is widely used in the region in order to meet the various communication needs of the Syrian people, especially the social interaction with the Syrian refugees living in our country. In this study, the general characteristics of the Syrian Arabic dialect and its common usage examples in daily life will be given.

Keywords: Arabic, Arabic speaking skill, Polish, Syrian dialect

1. Introduction

There are not many sources on the oldest history of Arabic. However, Ibn Abbas is the first person to reveal and write Arabic as a word and language. He states that he is Hz. Ishmael. In addition, it is stated that Hz. Ishmael learned Arabic from the Jurhum people

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of Yemeni origin who migrated to Mecca and then reshaped it with various language rules and words.

Arabic belongs to the Semitic branch of the Semitic-Hami Languages Family. Although Arabic is the youngest among the Semitic languages, it is the language that best preserves the characteristics of the Semitic language. Therefore, it is the key language in the study of other Semitic languages (Çorakçı, 2015, p. 17). Semitic languages are divided into two branches, eastern and western. Its eastern branch is Akkadian, to which the Babylonian and Assyrian languages are connected. The western branch includes the Canaanite and Aramaic languages, which include Phoenician, Nabataean and Hebrew languages, Abyssinian with its old and new dialects, and Semitic language group consisting of South and Northwest Arabic. When the historical development of Arabic is considered, a classification emerges that shows its stages as Old Arabic, Classical Arabic, Middle Arabic, Modern Arabic, Continuously Developing Local Dialects (Ayyıldız, 2019, p. 157). Arabic is also the most spoken language in the world among Semitic languages. In the studies on the history and development of the Arabic language, some sources divide Arabic into two periods, al-'Arabiyyatu'l-Ba'ide and al-'Arabiyyatu'l-Bakiye. al-'Arabiyyatu'l-Ba'ide is the Arabic language used by the Arab tribes living in the settlements close to the Aramaic regions in the north of the Hijaz. The Arabic used in these regions has emerged as a mixture of Aramaic and Arabic, due to its proximity to the Aramaic regions and its distance from Najd and Hejaz, where Arabic is used. Therefore, it lost many elements of Arabic and disappeared over time. When the inscriptions belonging to the first periods of Islam were examined, it was seen that the Arabic script emerged from the Nabat script and was a continuation of this script. With these features, the Arabic script was connected to the Phoenician script with the Nabati and Aramaic rings. However, there are no definitive documents dating back to the end of the Age of Ignorance and the beginning of the birth of Islam (Çetin, 1991). al-'Arabiyyatu'l-Bakiye, on the other hand, is the Arabic that is still used today. The poems of the Age of Ignorance, the Qur'an, and the official messages of the Prophet Muhammad and the caliphs are in Arabic, which has survived to the present day (Atilla, 2013, p. 8). Although Arabs use a common language in poetry and literature, they use their own dialects in their daily lives.

As a dialect or dialect meaning, it is expressed as "*the branch of a language that differs in sound, structure and syntax due to historical, regional and political reasons*" (TDK). The ancient Arab scholars, on the other hand, gave the term "dil" "اللغة" or "lahn" "اللعن" to the concept that we refer to as "dialect" today. In linguistics, it is defined as "*the structure consisting of the features of any language belonging to a certain social environment*" (Almahmoud, 2015). It is also expressed with the words "*Ammice and Daric*" in Polish. It is used as a daily spoken language rather than a written language. The distinctive features of the different communities due to factors such as geographical location, migrations and wars have also greatly affected the language they use. As a result of all these differences, some languages gained new features by being influenced by other languages. In addition

to this, differences in pronunciation caused by individuals also changed the structure of languages and led to the emergence of different dialects.

Along with the wide geography where Arabic is spoken, it also includes many different civilizations and cultures. The wide geographical distribution of Arabic has paved the way for the formation of many different dialects. The advent of Islam also caused a great change in the Arabic language, brought new concepts and changed some of the words used in the Ignorance period. Arabic, which was unique to the Arabian peninsula before Islam, was carried to distant lands and countries where other languages are spoken. As a result of this, depending on the science and arts growing around the Islamic civilization, Arabic has experienced a development in the process that continues until today. On the one hand, this development and change of Arabic have revealed many dialects and accents as a result of the contact of the old dialects of the Arabs who went to the new settlements and the neighboring languages (Çorakçı, 2015, p. 30). While the dialects differed with the spread of Islam, new dialects emerged with the use of Western languages in Arabic-speaking countries that became colonial countries in later periods. Considering the general situation in Arabic-speaking countries, the fact that the daily spoken language (dialect) is different in addition to the literary and official language reveals the concept of "Diglossia (Ferguson, 1959)", which was first used by the linguist Charles Ferguson for "bilingual" societies. Ferguson showed a similar distribution by comparing bilingual societies with each other.

The concept of diglossia (bilingualism) became a valid term after the publication of Ferguson's article. This concept is used as "ازدواج لغوي" in Arabic. However, this situation has caused some confusion in the linguistic literature in Arabic-speaking countries. This is because, in Ferguson's model, the concept of "diglossia" is used only for the difference between fusha and ammicc, while it is used for the functional division between French and Arabic in North African countries (Versteegh, 2014, p. 242). Ferguson focuses on the differences in a speech in various uses of the same language. While a superior language (fusha) is used in schools, official offices and correspondence, a different language (ammicc) is used in daily life and in dialogues between people. Ferguson compares this linguistic situation in Arab countries with that in Greece (Ferguson, 1959, p. 242). The German researcher Theodor Nöldeke, on the other hand, states that the differences in the dialects are very small and states that Fasih Arabic is based on these dialects in a way. Italian orientalist Ignazio Guidi states that Fasih Arabic is a mixture of dialects in Najd and its region. Another Italian orientalist, Carlo Alfonso; It connects Arabic to the Kingdom of Kinde. Along with all this, the views of linguists who claim that Arabic is the language of Quraysh outweigh. At the same time, the dialect of Quraysh is considered to be the most understandable dialect. Although each Arab tribe has a different dialect, all tribes can easily understand the dialect of Quraysh because it is the language of trade and culture. In this way, the Quraysh dialect has become the language of poetry, rhetoric and writing (Almahmoud, 2015, p. 14). Within the framework of these views, it is seen that linguists have different views on the subject of dialects. In addition to the views that accept the Quraysh dialect as the most superior dialect, there are also those who do not

accept this approach. Especially considering the differences in the recitations of the Holy Quran, the fact that it is based on the dialects in the Arabian Peninsula shows that none of the dialects should be ignored. All these together brought about the problem of whether the common literary language, which is considered superior, consists of all dialects or whether it covers certain dialects (Alan & Güler, 2007, p. 332).

Studies on Arabic and its dialects have not gained a holistic approach due to the inadequacy of the documents that have survived to the present day and the scarcity of information on the old period. In addition, the disappearance of the old dialects of the daily spoken language and the lack of written texts leave its historical past in the dark, together with the inadequacy of the studies in this field. In general, although the oldest historical studies are like this, there are many studies on modern dialects in Western sources. However, there are very few studies in this field in our country compared to the West. Especially in terms of Turkey's geographical location and neighborhoods, studies on dialects are of great importance. Although the studies on the education of fluent Arabic, which is the academic and written language, are seriously intensified, the studies on the dialects spoken by the Arab peoples, which are the most important means of communication, should be continued at the same rate.

2. Ancient and Modern Arabic Dialects

Historians divide the Arab peoples into two parts as “Arab-ı bâ‘ide” and “Arab-ı bâkiye”. Arab-ı bâ‘ide; It consists of tribes such as Cedîs, Tams, Amalika, Âd, Samûd, and there is no information that has survived to the present day about the languages they used. If the Arab-ı bakiye is; It consists of Qahtanis, called South Arabs, and Adnanis, called North Arabs. The Arabic language used by the Arab-ı Bâkiye has reached the present day with the poems of Ignorance. The Arabic dialects used today also have ties to the Arabic language. Some historians divide the Arabic dialects into two parts, southern and northern. However, there are historians who object to this situation, considering that there is a constant movement and migration among the Arabs, that it is not correct to distinguish between the north and the south, and that there is no specific limitation. Despite the mixing of dialects with this situation brought about by constant mobility, the significant differences between southern and northern Arabs caused such a distinction to be made (Saleh, 2019, pp. 28-29). Historians have used the southern and northern distribution of the dialects geographically and regionally and have revealed their different characteristics from each other.

Southern dialects consist of four important dialects, Main, Hadramaut, Kataban and Saba, most of which inscriptions have been found in Yemen. These dialects, which have many differences when compared to each other, have been classified as separate groups by some researchers. Written sources and inscriptions belonging to Southern dialects that have survived until today are very few (Tanriverdi, 1999, p. 55). Northern dialects are; although the information about the oldest period is scarce, it is limited to what archaeologists have found in the excavations. Some dialects have not survived to

the present day and have disappeared. The part that has survived to the present day comes with the language of poetry and prose, the language of the Qur'an, which is used in cities and villages such as Mecca, Medina and Taif. In addition to this, they are also dialects used among tribes living dispersedly in the desert. It spread to many places as a result of the Bedouin tribes carrying their own language wherever they settled. Today's dialects used in Arab countries have been influenced by the old northern dialects (Saleh, 2019, p. 33).

In addition to these regional classifications of the tribes of dialects, it is also possible to deal with them in general terms as old and modern dialects according to historical time. Early scholars did not write special books on the dialects of the ancient Arab tribes. In general, they talked about the features of dialects and tribes, but they did not give detailed information about which dialect belongs to which tribe. More detailed information can be found in the books written in later periods. In particular, there are many words and comparisons of dialects in comprehensive dictionaries such as "el-'Ayn", "al-Muḥkem", "el-Lisân", "eş-Şihâh", "et-Tâc". Tayyi', Kuda, Kays and Temîm, Rabî'e, Mudar and Havâzan, Bahrâ', Kelb, Himyar, a Sa'ad, Huzeyl, Esed, Kays and Ansar, Yemen, Huzeyl dialects are the main ancient Arabic dialects. Although these dialects have common features, there are significant differences in grammar, pronunciation and sound.

3. Formation and Structural Features of the Syrian Dialect

The Syrian dialect belongs to the family of Damascus dialects spread in Syria, Palestine, Jordan and Lebanon. It overlaps with the Palestinian, Jordanian and Lebanese dialects in terms of many linguistic features and literary structures. It is not correct to consider these dialects separately on the basis of countries. In general, the pronunciation forms of these dialects are similar with a few exceptions. On the other hand, it should be noted that the same dialect is not spoken in all of Syria. While different dialects are used in eastern cities such as Raqqa and Deir ez-Zor; the dialects used around Hama, Homs, Latakia and Tartus also differ (Elshagel, 2021, p. 24).

The emergence process of the Syrian dialect; is seen with the beginning of the Islamic conquests in the cities of Damascus. It is thought that the interaction of Arabic, Syriac and Greek, which developed in the big cities, forms the basis of the Syrian dialect. Because the existence of many Syriac words in the Syrian dialect supports this idea. With this, in the following periods, the Syrian dialect interacted with many words from Turkish and French languages (Elşagel, 2021, p. 25).

4. Common Expressions and Phrases Used in the Syrian Dialect

In this part of the study; examples of dialect usage that can be used in the process of effective oral communication in Arabic are given. Words and expressions commonly used in the Syrian dialect have been compared with their fasih usage in the tables below:

a) Greetings and Recognition Expressions:

1	اللهجة السورية	العربية الفصحى
	مرحبتين	مرحبا بك

The expression *مرحبتين* in the table above is used to mean "hello to you too" in the Syrian dialect.

2	اللهجة السورية	العربية الفصحى
	صباح الخيرات	صباح الخير

The expression *صباح الخيرات* given in the table above is used to mean "good morning" in the Syrian dialect.

3	اللهجة السورية	العربية الفصحى
	صباح الخيرات والليرات	صباح الخير

The expression *صباح الخيرات والليرات* given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used as a joke in intimate relationships. Because it contains a wish that the new day will bring money and wealth.

4	اللهجة السورية	العربية الفصحى
	صباحك معطر بالصلاة على النبي	صباح الخير

The expression *صباحك معطر بالصلاة على النبي* given in the table above is used to mean "good morning" in the Syrian dialect. This expression, as well as good morning wishes; It also includes praying to our prophet as we start the new day.

5	اللهجة السورية	العربية الفصحى
	صباح الورد	صباح الخير

The expression *صباح الورد* given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used with the hope that the day will be as beautiful as a rose.

6	اللهجة السورية	العربية الفصحى
	صباحا جميل	صباح الخير

The expression *صباحا جميل* given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used with the wish of a very good day.

7	اللهجة السورية	العربية الفصحى
	صباح الخير يا أهل الخير	صباح الخير

The expression *صباح الخير يا أهل الخير* given in the table above is used to mean "good morning" in the Syrian dialect. This expression carries the meaning of a compliment to the

addressee. In addition to the word good morning; The phrase "good morning to good people" is widely used in a rhyming style.

8	اللهجة السورية	العربية الفصحى
	صباح الخير لأحلى طير	صباح الخير

The expression صباح الخير لأحلى طير given in the table above is used to mean "good morning" in the Syrian dialect. This expression can be used for a very close relative or friend. Because there is an example of a cute bird in the sentence.

9	اللهجة السورية	العربية الفصحى
	صباح الياسمين	صباح الخير

The expression صباح الياسمين given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used with the wish that the day will be as beautiful as a jasmine flower.

10	اللهجة السورية	العربية الفصحى
	صباح العسل	صباح الخير

The expression صباح العسل given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used with the wish that the day will be as sweet as honey.

11	اللهجة السورية	العربية الفصحى
	صباح الحلو	صباح الخير

The expression صباح الحلو given in the table above is used to mean "good morning" in the Syrian dialect. This expression is used with the hope that the day will be as sweet as dessert.

12	اللهجة السورية	العربية الفصحى
	أشرققت الأنوار	صباح الخير

The expression أشرققت الأنوار in the table above is used to mean "good morning" in the Syrian dialect. With this expression, we can compliment by stating that the person in front of us shines and enlightens us.

13	اللهجة السورية	العربية الفصحى
	مساء الخيرات	مساء الخير

The expression مساء الخيرات given in the table above is used to mean "good evening" in the Syrian dialect.

14	اللهجة السورية	العربية الفصحى
	تصبح على خير	مساء الخير

The expression *خير تصبح على خير* given in the table above is used to mean "good night" in the Syrian dialect. It contains a wish to reach the morning in a good way.

15	اللهجة السورية	العربية الفصحى
	كيف صحتك؟	كيف حالك؟

كيف صحتك؟ given in the table above The expression "how are you?" in the Syrian dialect. used in the meaning.

16	اللهجة السورية	العربية الفصحى
	كيفك؟	كيف حالك؟

كيفك؟ given in the table above The expression "how are you?" in the Syrian dialect. used in the meaning. It can be used between close and close friends.

17	اللهجة السورية	العربية الفصحى
	شلونك؟	كيف حالك؟

شلونك؟ given in the table above The expression "how are you?" in the Syrian dialect. used in the meaning. How is your color today? refers to a local usage such as.

18	اللهجة السورية	العربية الفصحى
	شو أخبارك؟	كيف حالك؟

شو أخبارك؟ given in the table above The expression "how are you?" in the Syrian dialect. used in the meaning. How is the news?, What's up? refers to local uses such as.

19	اللهجة السورية	العربية الفصحى
	شو الأخبار؟	كيف حالك؟

شو الأخبار؟ given in the table above The expression "how are you?" in the Syrian dialect. used in the meaning. How is the news?, What's up? refers to local uses such as.

20	اللهجة السورية	العربية الفصحى
	لقيني ولا تغديني	كيف حالك؟

The expression *لقيني ولا تغديني* in the table above means "how are you?" in the Syrian dialect. used in the meaning. Let's meet, there is no need for a treat; refers to a local usage such as.

21	اللهجة السورية	العربية الفصحى
	منيح	بخير

The expression *منيح* in the table above is used to mean "I'm fine" in the Syrian dialect.

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22	اللهجة السورية	العربية الفصحى
	تمام	بخير

The expression تمام given in the table above is used in the Syrian dialect to mean "everything is fine".

23	اللهجة السورية	العربية الفصحى
	ماشى الحال	بخير

The expression ماشى الحال in the table above is used to mean "no problem" in the Syrian dialect.

24	اللهجة السورية	العربية الفصحى
	منيحة شكراً	بخير

The expression منيحة شكراً given in the table above is used to mean "I'm fine, thank you" in the Syrian dialect.

25	اللهجة السورية	العربية الفصحى
	مثل العسل على رغيفك	بخير

The expression مثل العسل على رغيفك given in the table above is used to mean "I am very well" in the Syrian dialect. It means I'm as good as the honey on your bread. It is often used in very intimate settings.

26	اللهجة السورية	العربية الفصحى
	كلشي تمام	بخير

The expression كلشي تمام given in the table above is used to mean "I'm fine" in the Syrian dialect. It is said to express that everything is in order.

27	اللهجة السورية	العربية الفصحى
	الحمد لله بخير	بخير

The expression الحمد لله بخير given in the table above is used in the Syrian dialect to mean "thank goodness". It is an expression mostly used by religious people.

28	اللهجة السورية	العربية الفصحى
	بخاطرك	إلى اللقاء

The expression بخاطرك given in the table above is used to mean "goodbye" in the Syrian dialect.

29	اللهجة السورية	العربية الفصحى
	روح ولا تطول الغيبة	إلى اللقاء

The expression *روح ولا تطول الغيبة* given in the table above is used to mean "see you soon" in the Syrian dialect. It is said to mean to see you as soon as possible when leaving a loved one.

30	اللهجة السورية	العربية الفصحى
	يعطيك العافية	الله يعطيك العافية

The expression *يعطيك العافية* given in the table above is used to mean "May Allah be pleased with you" in the Syrian dialect. It is often used as a prayer phrase when thanking is required.

31	اللهجة السورية	العربية الفصحى
	أهلاً فيك	أهلاً وسهلاً (أنت)

The expression *أهلاً فيك* given in the table above is used to mean "welcome" in the Syrian dialect.

32	اللهجة السورية	العربية الفصحى
	أهلاً فيكي	أهلاً وسهلاً (أنت)

The expression *أهلاً فيكي* given in the table above is used to mean "welcome" in the Syrian dialect. If the person in front of us is a woman, the expression *فيكي* is used.

33	اللهجة السورية	العربية الفصحى
	أهلاً فيكين	أهلاً وسهلاً (أنتم)

The expression *أهلاً فيكين* given in the table above is used to mean "welcome" in the Syrian dialect. If the person opposite us is masculine plural, the expression *فيكين* is used.

34	اللهجة السورية	العربية الفصحى
	شو؟	ما؟

شو؟ given in the table above The expression "what?" in the Syrian dialect. It is used as a question preposition.

35	اللهجة السورية	العربية الفصحى
	شو اسمك؟	ما اسمك؟

شو اسمك؟ given in the table above The expression "what is your name?" is in the Syrian dialect. used for the question.

36	اللهجة السورية	العربية الفصحى
	أنت منين؟	من أين أنت؟

أنت منين؟ given in the table above The expression "where are you from?" is in the Syrian dialect. used for the question.

b) Some Expressions Used in Daily Life:

37	اللهجة السورية	العربية الفصحى
	سَكِّرْ	أغلق

The expression سَكِّرْ given in the above table means “close!” in the Syrian dialect. used in the meaning.

38	اللهجة السورية	العربية الفصحى
	رُدْ	أجب

The expression رُدْ given in the above table is in the Syrian dialect “answer!” used in the meaning.

39	اللهجة السورية	العربية الفصحى
	كمان	أيضا

The expression كمان given in the table above is used in the Syrian dialect to mean “likewise, de – da”.

40	اللهجة السورية	العربية الفصحى
	منقول	نحن نقول

The expression منقول given in the table above is used in the Syrian dialect to mean "we say".

41	اللهجة السورية	العربية الفصحى
	شو يعني؟	ما معنى؟

شو يعني؟ given in the table above The expression “what does it mean?” in the Syrian dialect. used in return.

42	اللهجة السورية	العربية الفصحى
	هالكلمة	هذه الكلمة

The expression هالكلمة given in the table above is used to mean "this word" in the Syrian dialect.

43	اللهجة السورية	العربية الفصحى
	هالجملة	هذه الجملة

The expression هالجملة given in the table above is used in the meaning of "this sentence" in the Syrian dialect.

44	اللهجة السورية	العربية الفصحى
	الجو منيح بالربيع	الجو معتدل في الربيع

The expression الجو منيح بالربيع given in the table above is used in the Syrian dialect to mean "the weather is nice in spring".

45	اللهجة السورية	العربية الفصحى
	الجو شوب/مشوب بالصيف	الجو حار في الصيف

The expression الجو شوب/مشوب بالصيف given in the table above is used to mean "the weather is hot in summer" in the Syrian dialect.

46	اللهجة السورية	العربية الفصحى
	بيسئط ورة الشجر بالخريف	يسقط ورق الشجر في الخريف

The expression بيسئط ورة الشجر بالخريف given in the table above is used in the Syrian dialect to mean "the leaves of the trees fall in autumn".

47	اللهجة السورية	العربية الفصحى
	الجو برد بالشتي	الجو بارد في الشتاء

The expression الجو برد بالشتي in the table above is used to mean "the weather is cold in winter" in the Syrian dialect.

48	اللهجة السورية	العربية الفصحى
	بيفتح الورد بالربيع	يتفتح الورد في الربيع

The expression بيفتح الورد بالربيع in the table above is used to mean "rose blooms in spring" in the Syrian dialect.

49	اللهجة السورية	العربية الفصحى
	بيسئط الثلج بالشتي	يسقط الثلج في الشتاء

The expression بيسئط الثلج بالشتي in the table above is used to mean "snow falls in winter" in the Syrian dialect.

50	اللهجة السورية	العربية الفصحى
	بيسئط المطر بكل الفصول	يسقط المطر في كل الفصول

The expression بيسئط المطر بكل الفصول given in the table above is used in the Syrian dialect to mean "it rains all seasons".

51	اللهجة السورية	العربية الفصحى
	بيدي	أريد

The expression بيدي given in the table above is used in the sense of "I want" in the Syrian dialect.

52	اللهجة السورية	العربية الفصحى
	شوبتك؟	ماذا تريد؟

The expression شوبتك given in the table above is in the Syrian dialect. The expression "what do you want?" is used in the meaning.

53	اللهجة السورية	العربية الفصحى
	معلش	لا تقلق

The expression معلش given in the above table is in the Syrian dialect "don't worry!" used in the meaning.

54	اللهجة السورية	العربية الفصحى
	شو بتأمري؟	كيف أساعدك؟

The expression شو بتأمري given in the table above is in the Syrian dialect "how can I help you?" used in the meaning.

55	اللهجة السورية	العربية الفصحى
	ليسته للأكل	قائمة الوجبات

The expression لسته للأكل given in the table above is used to mean "food menu" in the Syrian dialect.

56	اللهجة السورية	العربية الفصحى
	جاج	دجاج

The expression جاج given in the table above is used in the meaning of "chicken" in the Syrian dialect. In daily life, the letter ج can be used without pronouncing in the process of ordering food.

57	اللهجة السورية	العربية الفصحى
	مبارح	أمس

The expression مبارح in the table above is used to mean "yesterday" in the Syrian dialect.

58	اللهجة السورية	العربية الفصحى
	ماشى	طيب / حسنا

The expression ماشى given in the table above is used to mean "okay" in the Syrian dialect.

59	اللهجة السورية	العربية الفصحى
	بس	فقط

The expression بس in the table above is used in the Syrian dialect to mean "only, only".

60	اللهجة السورية	العربية الفصحى
	قديش؟	كم؟

The expression قديش given in the above table is in the Syrian dialect "how many?" It is used as a question preposition meaning.

61	اللهجة السورية	العربية الفصحى
	مو هيك؟	أليس كذلك؟

The structure of مو هيك given in the table above is in the Syrian dialect, "isn't it?" It is used as a question phrase meaning

62	اللهجة السورية	العربية الفصحى
	مضبوط	صحيح

The مضبوط structure given in the table above is used as an expression meaning "correct, without error" in the Syrian dialect.

63	اللهجة السورية	العربية الفصحى
	لسا	لا يزال

The structure of لسا in the table above is used as an expression meaning "still" in the Syrian dialect.

64	اللهجة السورية	العربية الفصحى
	حرام	عار عليك

The حرام structure given in the table above is used as an expression meaning "shame on you" in the Syrian dialect.

65	اللهجة السورية	العربية الفصحى
	بكرا	غدا

The بكرا structure given in the table above is used as an expression meaning "tomorrow" in the Syrian dialect.

66	اللهجة السورية	العربية الفصحى
	تساوي	تفعل

The تساوي structure given in the table above is used as an expression meaning "you are doing" in the Syrian dialect.

67	اللهجة السورية	العربية الفصحى
	أحكي	أتكلم

The *أحكي* structure given in the table above is used as an expression meaning "I speak" in the Syrian dialect.

68	اللهجة السورية	العربية الفصحى
	إذا بتريد	من فضلك

The structure *إذا بتريد* given in the table above is used as an expression meaning "please" in the Syrian dialect.

69	اللهجة السورية	العربية الفصحى
	لازم	يجب عليك أن...

The structure *لازم* given in the table above is used as an expression in the Syrian dialect that means "necessary, must". An auxiliary verb should be added after this expression.

70	اللهجة السورية	العربية الفصحى
	كويس	جيد

The *كويس* structure given in the table above is used as an expression meaning "good, beautiful" in the Syrian dialect.

c) Example of Some Expressions

في عندكن ليستة للأكل؟	1
بدي جاج مع السلطة	2
هذا كويس	3
جواز السفر إذا بتريد	4
لازم تسمع جيدا	5
ممکن أحكي مع رفيقي أحمد؟	6
شو عم تساوي؟	7
ممکن نروح بكرة إذا بدك.	8
هو لسنّا في المدرسة	9
حرام عليك	10
قَبْلَ أَنْ يَأْتِي كَانَ كُلُّ شَيْءٍ مَظْبُوطٌ مِثْلَ سَاعَةِ	11
ولاشي موهيك؟	12
قديش عمرك؟	13
بس أربع مية ليرة	14
ماشني قديش بتريد؟	15
أنا فقط تكلمتُ معه امبارح	16

4. Results and Discussion

In this study, the general characteristics of the Syrian Arabic dialect and its common usage examples in daily life are given. Among the difficulties encountered in modern Arabic teaching today, the differences in the use of dialect come to the fore. It is known that many words and expressions used in fluent Arabic, especially in the teaching process

of Arabic speaking skill, differ in the use of the dialect known as “Ammice”. At the beginning of these dialects is the Syrian Arabic dialect. It is important to learn the dialect that is widely used in the region in order to meet the various communication needs with the Syrian people, especially the social interaction with the Syrian refugees living in our country. Considering that the fluent Arabic taught in the textbooks is insufficient in terms of communication, this study emphasizes the importance of improving the Arabic speaking skill in the Syrian Arabic dialect. It is thought that the research will shed light on future studies on the dialect.

Conflict of Interest Statement

The author declares no conflicts of interest.

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Asst. Prof. Yasin Murat Demir was born in Düzce in 1980. Graduated from Selçuk University, Beyşehir Vocational School, Tourist Guiding Department (English) in 2001, Gazi University, Faculty of Education, Division of Arabic Language Teaching in 2006, he was awarded with the title of Professional Arabic Tourist Guide by the Ministry of Culture and Tourism in 2005. He got his MA degree in 2009 and PhD degree in 2015 from Gazi University, Institute of Education Sciences. He was appointed as an Arabic teacher in 2007 by the Ministry of Education and worked at Trabzon Maçka Anatolian Religious Vocational High School, Ankara Gölbaşı Şehit Sebahattin Koçak Anatolian Religious Vocational High School and Ankara Etimesgut Anatolian Religious Vocational High School respectively. He served as an Arabic Commission Member at General Directorate of Religious Education under the body of the Ministry of Education. Joined Kırıkkale University, Faculty of Islamic Sciences, Department of Basic Islamic Sciences, Arabic Language and Rhetoric Division, he presided the Department. He has been working at Gazi University, Faculty of Letters, Department of Arabic in the Department of Translation and Interpreting since 2016. His research interests are translation studies, foreign language teaching and learning, and the evaluation of the Arabic curricula. He also maintains his studies within the scope of the preparation of Arabic course books taught at the Ministry of Education. He is competent in Arabic and English.

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