A SOCIOLINGUISTIC ANALYSIS OF DIGLOSSIC CODE-SWITCHING IN RELIGIOUS DISCOURSE BY PREACHERS OF FRIDAY SERMONS IN JORDAN

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Abstract

Purpose: The study aimed to examine the phenomenon of diglossic code-switching in religious discourse used by preachers of Friday mosques in Jordan when they deliver their Friday sermon.

Methodology: To achieve the study objective, the researcher recorded (21) Friday sermons from three different geographical locations: cities, villages, and plains. The study primarily investigated the types of functions, the forms of code-switching and subject matters that make Friday preachers code-switch from high variety to low variety. A descriptive analysis was performed by the researcher.

Main Findings: The study reveals that diglossic code-switching is purposeful and functional serving ten sociolinguistic functions such as clarity and simplicity, giving directions, warnings, etc. The analysis also reveals that Arabic consists of high variety (standard) and low variety (nonstandard). Even though high variety is much better and is frequently used in official settings, there are instances in which low variety is used because high variety does not meet Arabic speakers' daily-life communication. The study also concludes Arabic is not a pigeonholed variety as Ferguson's claimed. Therefore, Friday preachers vacillate from high to low variety to serve certain sociolinguistic functions. The research results also found three forms of code-switching: extra-sentential or tag-Switching, inter-sentential and intra-sentential. Extra-sentential was the most frequently used in the study.

Implication: This paper can be useful to a better understanding of the phenomenon of diglossic code-switching in the religious discourse in sociolinguistics in general and in particular studying the linguistic features of cod-switching in the religious discourse in the Arab world.

Novelty: No studies were conducted on diglossic code-switching in the religious discourse by Friday sermons not only in Jordan even in the Middle East.

Keywords: *diglossic code-switching, high variety, low variety, sociolinguistic function.*

INTRODUCTION

One of the significant areas of study in sociolinguistics is the relationship between language and religion since religion has a major impact on society. This relationship cannot be denied because language reflects religion, shapes culture and plays a fundamental role in communities. Language contributes to understanding aspects of religion. Davis (2013:P 377) confirms that language and religion heavily rely on each other in direct and thoughtful ways leading to the existence of a bilingual language; especially when it is used in religious situations known as a religious language. When language and religion amalgamate, a religious language appears. Donovan (1976) states that religious language is a distinctive means of communication used independently in some particular situations such as Arabic.

Several studies have been done concerning the use of language in official settings such as educational system, mass media, religious discourse situations, and companies; among which are Gumperz (1964), Ferguson (1989), Halliday (1973), Al-Sobh et al.(2015) and Bhatia (2014). On the other hand, little concentration has been directed to the use of language in religious settings such as mosques which are considered governmental institutions,(quoted in Alsaawi:2017). Language incorporates several varieties used by the community members to serve different communicative functions. The Holy Quran is mainly the basic influential factor in safeguarding standard Arabic nowadays, which is the official language in Jordan.

Arabic is distinguished by the use of diglossia with two varieties: high variety (standard Arabic) and low variety (Colloquial Arabic). These two varieties have been viewed in this study as they convey functional messages in specific situations. It has been hypothesized that Arabic-speakers face difficulty while communicating using the low variety since Arabic is strictly patterned and cannot be categorized. This assumption by some foreign researchers turned out to be wrong since low variety is used in different institutional settings throughout the Arab world. The phenomenon of diglossic situation of Arabic in Jordan is gaining much interest because Jordan is a diglossic society where low variety, Jordanian Colloquial Arabic (JCA), is widely used in daily oral interactions to serve several sociolinguistic functions in different institutional settings: in schools, universities, social media, Jordan TV programs , on Jordan Radio and even in the mosques on Friday sermons by preachers.

Thus, this study views the diglossic code-switching in the religious communication by Friday sermons from a sociolinguistic perspective through examining the sociolinguistic functions they convey.

Diglossic code-switching abounds in all countries around the world. It is particularly a common phenomenon in Jordan. It can be observed by all community classes and age groups. Jordanian speakers frequently vacillate from high variety to low variety in all oral interactions either formal or informal settings. The sociolinguistic phenomenon of inserting a low variety of words and /or phrases in speech is relatively widespread in Jordan. It is a distinctive feature of the communication of well-educated Jordanian speakers even in official settings such as schools, universities, mosques, and other state institutions.

More specifically, in religious discourse, Friday mosque preachers vacillate from high variety (H) to low variety (L) by including words, phrases and /or sentences during delivering their Friday sermons for a variety of sociolinguistic functions. This study was conducted to address the scarcity of studies on diglossic code-switching in the religious discourse during delivering Friday sermons in Jordan from a sociolinguistic viewpoint. This current study is meant to investigate how the sociolinguistic functions are used in diglossic code-switching in Jordan by preachers of Friday sermons.

LITERATURE REVIEW

Diglossic code-switching refers to the idea that high variety (H) and low variety (L) can be spoken simultaneously (Ferguson 1959). It is universally engraved in people's social and cultural structures. It is used by the vast majority of people regardless of their age and social status as a medium to express their cultural, social and political attitudes. It is deeply rooted in history and was very common around the globe. This linguistic phenomenon is widely made use of in most official speech and daily oral situations. In Jordan, people tend to practice it in every aspect of life and in institutional settings. It is sometimes used in mosques as well. This phenomenon has attracted the attention of sociolinguists. However, very few papers have been done on diglossic code-switching from a linguistic viewpoint in Jordan. Since this study is intended to be a contribution to sociolinguistic research studies, it is worth exploring the two sociolinguistic terms: diglossia and code-switching.

(A) Diglossia

Diglossia as a sociolinguistic concept has been investigated in-depth by sociolinguists a long time ago. It refers to "the use of two different varieties of the same language by the same speaker in separate socially-determined contexts", (Ferguson 1959:335). Diglossia refers to a situation where there are two different codes with apparent functional separation; that is one code is used in one set of conditions and the other is a completely different set" (Wardhaugh& Fuller, 2015, p.90).It is a fairly constant language and is well-codified as a grammatically complex variety. It is learned through education and has two forms, written and spoken. He also differentiated between two varieties High (H) and Low (L). Diglossia is strictly patterned and is not used by any sector of the society for daily-oral situations. It is used by educated people (Ferguson Ibid: 1959:336).

In the Jordanian context, a study was conducted in Jordan and was carried out by Al- Brri and et al (2015). The researchers studied diglossia among students. The study sought to identify the term diglossia and the reasons lurking behind this linguistic phenomenon. It concluded that diglossia is used to make contact between languages and the emergence of new other languages or dialects resulting in the loss of their original features and qualities as well as the diverse environments within the same community which plays a pivotal role in the occurrence of diglossia. In a similar study, Abu Melhem (2014) examined the two varieties of Arabic educated speakers of both males and females while speaking in informal spoken settings. The study examined the types of diglossic code-switches employed and their functions. The study sample included conversations then transcribed and analyzed. The findings showed that the subjects did not use Classical Arabic as a linguistic medium during their taped conversations. Rather, they used then investigates the informants' diglossic code-switching behavior and reasons for diglossic code-switching. The informant from Jordan, Iraq, Morocco, Egypt and Saudi Arabia. The researcher recorded the subjects' a variety of accommodation strategies when speaking with each other. They code-switched between Educated Spoken Arabic and the colloquial Arabic. In a study conducted in Jordan by Qudah (2015), entitled "A Sociolinguistic Study: Diglossia in Social Media," the researcher identified the conditions where diglossia became well-known in various electronic sites and its impact on standard Arabic. The research showed that a high variety differs from low variety according to changing the contextual topic. It also examined diglossia in Twitter and Face book. The study concluded that the use of high variety is prevalent in tweets and posts, especially in official settings such as chatting about political news and religious issues; meanwhile, style in the low variety is used to talk about fashion, design, games, songs and private issues.

In the Arab setting, in his article, Yacoub (2015) introduced three coexisting language varieties in Egypt: Standard Arabic, Egyptian Arabic variety and English variety. It is a challenging phenomenon and requires further investigation. He called for standardizing the low variety (Egyptian Arabic variety) since it is broadly used by the Egyptians. The article concluded that lots of TV series and documentary films were produced to tackle this issue in an attempt to prepare people to recognize the suggestion of disconnecting the EAV from classical Arabic and then standardize it. Likewise, Salih's study (2015) investigated diglossia on Friday sermons in the city of Mosul, Iraq. His study proved that speech preachers transfer from standard Arabic during Friday speeches to nonstandard Arabic in several language domains such as grammar, phonology, and lexemes, which

was the most frequent use in the study. The preachers of sermons were featured by switching from classical Arabic to colloquial dialect for simplification, avoiding ambiguity and telling proverbs. In a different context, Al Suwaiyan (2018) discussed resources on the Arabic language and its development from Classical Arabic to Modern standard Arabic. The study investigated t the major causes of diglossia and shifting within the Arabic language. It also explored the Arabic dialects focusing on the phenomenon of diglossia in an Arabic-speaking country. Differenced in phonology and lexicon between the Modern Standard Arabic and some Arabic dialects were investigated. The study concluded that Some Arabic speakers find difficulties in pronouncing particular sounds.

(B) Code-switching

Code-switching is a widespread sociolinguistic concept observed globally for ages due to emigration. It happens when a person switches between languages or varieties in speech. Speakers of a language usually shift between the two languages or dialects. This exchange in language takes place spontaneously in daily-life communications. Code-switching is commonly used in multilingual societies where community members switch to more than one language in their daily settings inadvertently. Nilep (2018:1) defines code-switching as the process of choosing or changing language components to use speech communication in context. This may be confined to discourse outside the present exchange as well as the community knowledge and various identities.

Code-switching, as a speech style, can effortlessly be observed by Jordanian people in all aspects of life either official or informal contexts. Switching from classical Arabic to low variety can be seen in the microcosm of the Jordanian speakers in their daily expressions. In particularly, well-educated Jordanian speakers sometimes exchange forth and back from classical Arabic to the English language in addition to switching to low variety according to certain situations. They switch to the English language because English is deeply-seated in Jordan since the British Mandate. English is considered a foreign language in Jordan, but the first language in most university specializations; that is why some individuals switch to English naturally as they do in low variety in their conversations. Such code-switching from classical Arabic to low variety or sometimes to English can be noticed by Jordanian speakers in daily utterances.

Code-switching in the Jordanian setting has been investigated by several scholars. For example, Almhairat (2015) observed the domains in which Bedouins switch their dialects to the urban dialect in Jordan. The author discussed the reasons lurking behind this linguistic phenomenon. The study confirmed Jordanian Bedouins vacillated between the two dialects in most social settings in Amman. The study proved that Bedouin females in the capital of Jordan frequently use code-switched. The study also confirmed code-switching occurred due to several factors such as marriage, love, and migrations. Additionally, Mustafa (2011) tackled code-switching in SMS among youngsters in Jordan; his study aimed to examine the most regularly used words in youngsters' SMS, the factors and attitudes of this through messaging. 1500 texts were collected and analyzed. The sample of the study consisted of 1500 mixed families. The study employed a questionnaire. The study demonstrated seven main reasons behind youngsters' switched messages. The study revealed the reasons and attitudes towards this phenomenon as well as it showed the obvious field between sociolinguistics and psycholinguistic features. In the same context, Al-Khatib and Sabbah (2008) examined the sociolinguistic functions of code-switching in messages of mobile phones. The study sample consisted of 46 students focused on code-switching in grammatical elements. The study also revealed that code-switching was used as a communicative tool for facilitating communication. Moreover, Al-Hourani (1016) explained the sociolinguistic functions performed code-switching by students from Jordan studying in Malaysia. The study explained Jordanian students' code-switch from formal to informal to convey several sociolinguistic functions among which quoting someone, demonstrating abilities, and filling gaps. Similarly, Sardar et al (2015). Investigated the phenomenon of code-switching behavior of Iraqi speakers and the kinds of code-switching used in daily conversation. The study also examined the reasons and results lurking behind the process of code-switching. The researcher conducted a survey questionnaire and recorded thirty-five minutes conversation for six university students in Malaysia. The study concluded that Iraqi university students use several kinds of code-switching to emphasize their identity. The study also showed a shortage of vocabulary items in English as a second language. In a similar study, Abu Mathkour (2004) examined the functions of Arabic-English codes- switching by reviewing six hours of tape-recorded speech of speakers of Jordanian Arabic on Jordan Television from different programs. The study investigated the effect of the speakers' gender on the frequency of the functions. The study sample included thirty-three33 male and female speakers. The study results showed several common code-switching functions used by Jordanian Arabic speakers such as quotation; interjection; reiteration; message qualification, and personification vs. objectification were functions that code-switching fulfilled in these conversations. The function of interjection was the most frequently used in the data. In the same context, Hamouda (2015) explored the different sociolinguistic functions of Arabic-English code-switching in the Egyptian talk show 'Shabab Beek. He also examined the syntactic categories and kinds of code-switching to English. The study sample incorporated four hours and forty-five minutes of YouTube videos of the talk show where code-switching to English occurred. The study concluded that the majority of the code-switching was formed by show hosts and guests while callers produced a small amount of code-switching. The use of nouns was the most frequently used in code-switching to English followed by

adjectives. Tagging was the most common kind of code-switching in the study sample.tag followed by intrasentential and intersentential code-switching.

(C) Forms of Code-Switching

Code-switching is commonly used in bilingual and multilingual societies. Dwellers in such societies switch from one language to another to convey certain sociolinguistic functions. Strategic code-switching could help people rush and save expressions. There are two main types of code-switching according to Myers- Scotton (1993). They are inter-sentential code-switching and intra-sentential code-switching, (quoted in Al-Hourani, ibid:2016)). Poplack (1980) offered a theoretical framework suggesting three forms of code-switching to be accounted for when dealing with this phenomenon: extra-sentential (tag – switching), inter-sentential and intra-sentential.

1- Extra- Sentential or Tag-Switching:

A tag from one language is included in another language. In other words, there is an insertion of a tag from a language into an utterance in another language or the same language. Hamers & Blanc (2000) since tags are the subject to minimal syntactic restrictions. They may be inserted at several points in a monolingual utterance without violating syntactic rules "((quoted in Al-Heeti and Al-Abdely's study.(2016)).

 2-Inter-Sentential Code- Switching:

Inter-sentential code-switching refers to the type of code-switching which is linked to diglossic situations where community members practice two varieties: high variety (H) and low variety (L). Inter-sentential code-switching is categorized as internal code-switching because speakers of a language vacillate from high variety to low variety within the same language. In inter-sentential code-switching, the language shifts for a whole sentence or clause. However, inter-sentential code-switching may happen in a single language or more than one language. Myers-Scotton(ibid:1993), quoted in ((Al-Hourani (2016)) stated that inter-sentential switching occurs at the clausal or sentential level where each clause or sentence is in one of the two languages. Taking place within the same sentence or between speaker turns, this type of code- switching demands that speakers should be fluent in both languages to obey the rules of the languages. In a study conducted by Kanakri and Ionescu 201:185) the researchers observed that inter- sentential code-switching is less common than tag-switching because several sentences could be reflex tags.

 3- Intra-Sentential Code Switching

Intra-sentential code-switching usually occurs within monolingual, bilingual and / or multilingual societies where two or more languages are used in societies. In intra-sentential code-switching, people switch within a sentence or clause. Therefore, speakers of a certain language code-switch between more than one language. This type of intra-sentential code-switching is called external code-switching, standing for entire diglossic situations. This form of switching demands a deep understanding of the grammatical system in both languages, especially word categories. Muysken (2000) mentioned that this form of code-switching applies to the entire lexical items and grammatical features from two languages occurring in a single sentence.

METHODOLOGY

The methodology adopted in this study is primarily qualitative. This paper is regarded as a contribution to descriptive studies in sociolinguistics. It is intended to examine diglossic code-switching in religious discourse used by preachers of Friday sermons in Jordan from a sociolinguistic parameter regarding the functions they convey. The study will chiefly look into the types of functions and forms of code- making Friday preachers code-switch from high variety to low variety based on the change in the subject matter and geological location.

Objectives of the Study

This study is meant to identify diglossic code-switching of Friday preachers in Jordan when they deliver their Friday Khutba (sermon). The focus of this paper is to examine the sociolinguistic functions served by this switching.   It also aims to highlight the reasons why the preacher's code-switch to low variety during Khutba. It investigates the diglossic code-switching nature and types used by preachers of Friday mosques. This study examines the contexts where the diglossic code-switching takes place. It also pinpoints the ways Friday mosque preachers employ diglossic code-switching from high variety to low variety or vice versa when delivering their sermons based on the subject matter and geographical location.

Statement of the Study's Problem

Due to the lack of studies conducted in religious discourse in Jordan, this paper seeks to fill this gap in literature since it is the first of its type and no studies have investigated this linguistic phenomenon so far from a sociolinguistic viewpoint in Jordan. Based on the researcher's attendance of (21) Friday sermons in mosques, it was noted that the use of diglossic-codeswitching

among Friday preachers is very common. They frequently vacillate between high variety and low variety. Thus, this paper seeks to investigate the sociolinguistic functions served by diglossic code-switching as a sociolinguistic phenomenon.

Importance of the study

Several research studies have been done on code-switching in Jordan, but none of them was on religious discourse. Thus, this study draws its importance from the fact that it is the first of its type in religious discourse, especially on Friday sermons in Jordan. It studies the phenomenon of diglossic code-switching among Friday preachers in Jordan. Moreover, it depicts a real portrait of diglossic code-switching in religious discourse. This research will concentrate on the sociolinguistic functions served by diglossic code-switching in Friday sermons from a sociolinguistic parameter. It will also investigate the ways and means in which mosque preachers vacillate from high variety to low variety and vice versa.

Questions of the Study

To accomplish the set objectives, this research primarily attempts to answer the following questions:

1. What are the sociolinguistic functions served by diglossic code-switching?

2. -Do sociolinguistic functions vary according to geographical location?

3.-What are the forms of code-switching used in Friday sermons?

Limitations of the study

This study limits itself to the study of religious discourse in Friday sermons by Jordanian preachers from a sociolinguistic parameter. It is restricted to the selected sample of twenty-one Friday sermons in Jordan distributed in three geographical areas: Jordan's capital, Amman city, rural areas and plains of Jordan. Seven randomly Friday samples were chosen from each area. Digital cameras were excluded from being used in this research.

Data collection

A representative sample of twenty-one Friday sermons was randomly chosen from Jordan. The sermons were audio recorded from three geographical locations: cities, plains, and villages. The first seven sermons were chosen from three cities as follows: Amman, Zarka, and Irbid. The other seven sermons were also randomly selected from villages in the Jordan Valley and Irbid. The last seven sermons were also randomly chosen from plains of the south and east of Jordan. The researcher himself along with five participants took part in attending the Friday sermons. They tape-recorded the sermons for five months to examine the sociolinguistic functions served by diglossic code-switching in the sermons.

Data Analysis

To analyze the corpus of the study, content analysis has been done on the sample of the study. The data were meticulously categorized and compared with reference to the sociolinguistic functions and their frequencies. They have also been calculated and then presented in tables. Then, the results were discussed and summarized.

FINDINGS AND DISCUSSIONS

A. Sociolinguistic Functions: Content Analysis

Several diglossic code-switching functions have been identified in the study data. Language functions in human lives are deemed as an essential element in understanding the possible meaning of language (Halliday,2014:p 34). Language conveys several sociolinguistic functions acting as a medium of ideology. Code-switching serves several language functions. Muysken and Apped (2006) mention that code-switching as a sociolinguistic term conveys various language functions. Thus, the data surveyed in this study indicated ten sociolinguistic functions. Below are the ten sociolinguistic functions investigated by the study? This answers the first questions regarding the sociolinguistic functions investigated in the study. They were classified, calculated and tabulated to provide frequencies and percentages according to their occurrences in the sermons.

1. Expressing Clarity and Simplicity

Clarity and simplicity reflect the qualities of Islam as a religion of straightforwardness and transparency. It is an accessible faith for all people. Friday preachers may come over some verses and Prophet's sayings (Hadith) that cannot be easily understood by the audience, who are of different levels of educational qualifications and classes, so preachers delve deeply into clarifying and simplifying some verses and Hadith so as to be easily understood by all members of the audience attending the Friday sermons. This function constitutes (20, 83%) of the total number of the corpus collected. Following are illustrative examples:

جاء رجل للرسول عليه السلام وقال له أوصني فقال له الرسول"لا تغضب"يعني الإنسان ما يعصب ويطبش ويكسر لازم يصبر على مرتو وأولاده والجيران و هاي الحياه بشكل عام

A man came to the Prophet Mohammed, peace be upon him, telling him to advise him. The Prophet advised him not to get angry. This means a man should not lose his temper and break objects. The man should be patient to his wife, children, and neighbor. Generally, this is life.

يقول الله سبحانه وتعالى"قل إن تخفوا ما في صدوركم أو تبدوه يعلمه الله"

شايفين يا اخواني الله بعرف شو مخبي في صدرك وباي اشي بتفكر وشو ناوي تعمل

God (Allah) says in the Holy Quran, "Whether you conceal what is in your hearts or bring it into the open, God knows it. Look, brothers, our God knows what is hidden in your chest, what you think and what you intend to do.

2. Expressing directions

Directions refer to pieces of advice, guidance, cautions, notifications, and directions that Friday preachers convey to the Friday worshipers to ensure that their prayers are hopefully accepted because some prayers always commit mistakes during Friday sermons (Al-Khutba). Friday preachers unintentionally code-switch to low variety when drawing prayers attention to something to sound natural and stir their feelings and emotions; otherwise, code-switching becomes made-up and not real. These function forms (16, 20%) of the whole number of the data. Following are some of these directions:

اقعد يا أخي ما بسير تتخطى الناس -

Please sit down brother, do not step over prayers!

البياعين الي برا ما تعلو صوتكم وانتو تبيعوا بعد الصلاة

Vendors outside the mosque please keep quiet after the prayer and do not shout.

3. Expressing Warnings

Warnings refer to expressions, notifications or pieces of advice that cautions people from doing something wrong. Friday preachers warn prayers not commit mistakes while performing their prayers or during practicing their daily-life religious rites. This function represents (12, 96%) of the total number of expressions included in the study sample. The following examples express the wrong ritual practices.

إلي بجلسو علكراسي معلش اتقدمو كراسيكم من شان ما اتخربوش الصف الثاني-

Prayers, who sit on the chairs, please take a step forward in order not to deform the second line.

المصلين إلي برى بصلو ما تتخطوش الإمام من شان ما تبطل صلاتكم –

Prayers, who pray outside the mosque, do not exceed the Imam so that your prayers could not be invalidated.

4. Condemning Local and Foreign Policies

Politics dominates people's lives in Jordan due to the political instability the Arab world witnesses. People in Jordan are allowed to freely convey their feelings, opinions, and points of view. Therefore, it is logical that Friday preachers are affected by the political events that raise every day in addition to the suffering of Muslims in the Arab world. Friday sermons should reflect the current situations and people's concerns that is why Friday preachers include a considerable amount of political content in their sermons. Otherwise, they are detached from society and would not reflect its impulse. This function forms (12, 50%) of the whole number of the data. The following examples evidently illustrate the aforesaid function.

أهل غزة أكلو هوا والعرب ساكتة ونامية ومعهمش خبر   -

The population of Gaza was severely harmed and the Arabs keep quiet, asleep and pretend that they know nothing

المسئولين الرحمية الفاسدين لطشو أموال البلد وخربو البلد   -

Officials who are depicted as burglars stole the country's money and damaged it.

5. Expressing Supplication

It means to ask Allah (God) in a humble, emotional and sincere way when something is urgently needed to be fulfilled from Allah. Muslims supplicate when they feel guilty, they plead for mercy. Friday preachers during sermons sometimes practice this religious rite in standard Arabic, but very few limited numbers of preachers delve to supplication in nonstandard Arabic in villages and plains when the audience is not educated and the majority of them are greybeard peasants or Bedouins. This function makes up (9.25) of the whole number of the data. The following examples illustrate the aforesaid function.

<div dir="rtl">حاشاك ربنا أتخيب وجوهنا وتردنا خاببين</div>

Please, God, do not disappoint our faces and do not let us down.

<div dir="rtl">داخلين عليك يا رب دخالة تتقبّل منا و ترحم كبارنا وضوعفنا</div>

 We seek your protection of God to accept our deeds and to be merciful towards our grey beards and little children.

<div dir="rtl">يا رب ملناش غيرك ريح قلوبنا وحقق أمنياتنا</div>

Oh God! We have no God except for You. Please relax our hearts and fulfill our wishes.

6. Expressing discourse markers and Gap Fillers

Discourse markers and gap fillers refer words or phrases employed in discourse to express the addresser's attitude, engage the addressee in the discourse and create a unity between the addresser and addressee. They are optionally used and convey different messages and give the addresser an awkward moment to think. Friday preachers recurrently resort to such words or phrases in low variety such as طيب (okay), ايو (yeah), طبعا عارفين انتو ماهو (of course, you know that), يعني (I mean), هسى/هالحين (now). This function constitutes (9.25) of the entire number of the data. The following examples explain this function.

<div dir="rtl">طيب هلاء خلينا نفسر الحديث ونحكي شو بعن</div>

Okay. Now let's interpret the Hadith (Prophet saying) and say what it means.

<div dir="rtl">هساخلينا نرجع لموضوع الخطبة</div>

Now, let's go back to the topic of our sermon.

7. Expressing Commendation

Commendation as a religious term means praising somebody publically when they perform something extraordinary based on the Islamic doctrine to encourage others to follow their good deeds. Many prayers admire some people for doing honorable things. Therefore, Imams (Friday preachers) highly speak well of those who perform commendable deeds and thank them for their actions before prayers. Prophet Muhammad, peace be upon, he says, "Those who do not thank people, they do not thank Allah (God)."This function comprises (5, 55%) of the total number of the corpus. Following are descriptive examples:

<div dir="rtl">زلمنا في معركة الكرامة قاتلو رفعوا روسنا-</div>

Our soldiers gallantly fought at Karameh Battle and honored us.

<div dir="rtl">نشامى الوطن راقدين على الحدود من شان يصدو المخربين ....عفيه عليهم</div>

The Nashama (soldiers) of Jordan are guarding the country's borders to reverse perpetrators….May Allah keep them healthy.

8. Telling Proverbs

Proverbs refer to unforgettable sayings denoting common truths, viewpoints, and morals. They are commonly used by people. At Friday sermons, Imams sometimes quote some common proverbs to enhance the sermons and make it understandable. They resort to proverbs for clarity purposes. Such proverbs provide the audience with words of wisdom, fact, information, pieces of advice and moral lessons since they reflect the impulse of the society. Friday prayers make use of such proverbs and employ them in real-life situations. This function consists of (6, 94%) of the total number of the corpus collected. The following are examples of what the researcher has found in this regard.

<div dir="rtl">قلبي على ابني وقلب ابني على حجر.-</div>

My heart is upon my son and the heart of my son is upon a stone.

<div dir="rtl">إلي بتزرعو   بتحصدو-</div>

What you sow, you shall reap.

9. Expressing insult

An insult is an impolite word meant to hurt somebody's feelings. Friday sermons may resort to insults to scorn someone or people for doing bad things or something contrary to the Islamic doctrine. This function represents (4, 16%) of the whole number of the data. Following are some examples describing this function:

<div dir="rtl">دم المسلمين في مسجد النور في نيوزلندا مش رخيص لما بيجي واحد تشكلب واطي يتخطخهم وهم بصلو لربنا .-</div>

The blood of Muslims is not cheap when a dog and an inferior guy shot them while they were praying at Al-Noor Mosque.

امبارح احد المشايخ على إحدى الفضائيات بدعي الناس قال يصومو ليلة المنتصف -من شعبان يخرب بيتو من وين جايب هالحديث!

Yesterday one of the Sheikhs on TV urged people to fast the day of the middle of May. May God damage his house? Where did he bring this Hadith?

10. Expressing humor and mocking

Humor and mocking attract people's attention and make them listen attentively. They also break barriers and maintain bridges of communication between people and deepen understanding. Friday preachers sometimes resort to humor and mocking as a vent to motivate prayers and draw their attention to certain issues. They say some messages comically. Therefore, some preachers who have passions for a sense of humor crack jokes to make prayers listen thoughtfully. This creates a sense of pleasure among prayers and makes them adhered to the Imam's sermon. Nevertheless, the gamut of humor and mocking is very restricted because the topic of the sermon necessitates using this type of language in addition to the state of instability the nation is witnessing nowadays. These function forms (2, 31%) of the total amount of the data. The following are some of the examples found on this function.

بعض الناس بسأل يا شيخ وأنا صايم أكلت بالخطأ ...شو أسوي؟

طيب ما انتا ماكيل حق خواتك....وجاي تسأل عن الأكل!

Ironically, the Imam says someone asked me: "Sheikh I ate inadvertently while I am fasting….What should I do?"

Sheikh: "You deprived your sisters of inheritance and you ask about food during the day!"

B. Textual Analysis of the Sociolinguistic Functions Expressed by the Preachers' Friday Sermons

The corpus of the study consisting of (21) Friday sermons showed that diglossic-code-switching to low variety is purposeful and serves ten sociolinguistic functions. They are classified according to the texts they appeared in the sample with explanatory examples. The sociolinguistic functions are stated in terms of their percentages and frequencies as shown in Table (1). They are coded as follows in a descended order from the highest to the least frequent sociolinguistic functions found in the collected data: expressing clarity and simplicity 20, 83%, expressing directions 16, 20%, expressing warnings 12, 96%, condemning local and foreign policies 12, 50%, expressing supplication 9, 25%, expressing discourse markers and gap fillers 9, 25%, telling proverbs 6, 94%, expressing commendation 5, 55%, expressing insult 4, 16%, expressing humor and mocking 2 ,31% . This answers the first question of the research regarding the sociolinguistic functions served by diglossic code-switching. It should be noted that the variation in frequency and percentage of the sociolinguistic functions show that the use of high variety and low variety vary among preachers of Friday sermons in Jordan according to the change of functions as mentioned above.

Table 1: Frequency and Percentage of Sociolinguistic Functions

No.	Sociolinguistic Functions	Freq.	Per.	Rank
1	Expressing clarity and simplicity	45	20,83%	1
2	Expressing directions	35	16,20%	2
3	Expressing warnings	28	12,96%	3
4	Condemning local and foreign policies	27	12,50%	4
5	Expressing supplication	20	9.25%	5
6	Expressing discourse markers and gap fillers	20	9,25%	6
7	Telling proverbs	15	6,94%	7
8	Expressing commendation	12	5,55%	8
9	Expressing insult	9	4,16%	9
10	Expressing humor and mocking	5	2,31%	10
	Total	216	100%	

Geographical location

Table (2) shows that there are three major geographical locations where diglossic-code-switching was reported. There are statistically significant differences regarding the geographical location as shown in table (2). Cities recorded the most frequent

occurrence, comprising 54%, followed by villages 25% and plains 21% respectively. Frequencies and percentages in Table (2) showed that expressing commendation formed 83% in cities followed by villages 17%.The high amount of occurrence in cities may be attributed to the complementary messages that Friday sermons enjoy because they have a constructive impact on people. Expressing clarity and simplicity ranked second, forming 36% in villages, followed by expressing discourse markers and gap fillers, forming 35% in plains. ((See table (2)). This answers the second question of the research regarding whether sociolinguistic functions vary according to geographical location.

Table 2: Frequency and Percentage of Sociolinguistic Functions based on Geographical Location

| Sociolinguistic Functions | Geographical Location | | | | | | Total | |
| | Cities | | Villages | | Plains | | | |
	Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1 Expressing clarity and simplicity	19	42%	16	36 %	10	22%	45	100%
2 Expressing directions	15	42%	10	29%	10	29 %	35	100%
3 Expressing warnings	15	54%	6	21%	7	25%	28	100%
4 condemning local and foreign policies	18	67%	4	14%	5	19%	27	100%
5 Expressing supplication	9	45%	5	25%	6	30%	20	100%
6 Expressing discourse markers and gap fillers	8	40%	5	25%	7	35%	20	100%
7 Telling proverbs	10	67%	4	27%	1	6%	15	100%
8 Expressing commendation	10	83%	2	17%	0	0%	12	100%
9 Expressing insult	7	78%	1	11%	1	11%	9	100%
10 Expressing humor& mocking	5	100 %	0	0%	0	0%	5	100%
Total	116	54%	53	25%	47	21%	216	100%

Forms of code-switching used in Friday sermons

Table (3) answers the third question of the study concerning the forms of diglossic code-switching used in Friday sermons. The study revealed that three forms of code-switching were used in the Friday sermons: extra- sentential or tag-switching, inter-sentential and intra-sentential code-switches. However, they were not equally used. The analysis of the data showed that tag-switching was the highest in frequency, constituting 68% followed by intra-sentential code-switching 20% and inter-sentential code-switching 12%. Preachers of Friday sermons use tag-switching more than inter-sentential switching and intra-sentential switching. It should be noted that forms of code-switching do not denote the sociolinguistic functions discussed earlier in the study. On the contrary, they serve other functions such as exclamation, including certain phrases, making prayers agree or disagree with what the preacher says. Occurrences of intra-sentential code-switching and inter-sentential code-switching were not high. Inter-sentential code-switching was the least frequent in the data as it is the most difficult form of code-switching which coincides with a study conducted by Al-Heeti and Al-Abdely's study(ibid:2016).

Table 3: Frequency and Percentage of Code-Switching Forms Used in Friday Sermons

Form	Frequency	Percentage
Extra- Sentential or Tag-Switching	65	68%
Inter-Sentential	12	12%
Intra-Sentential	19	20%
Total	96	100%

CONCLUSION

This study was conducted to investigate diglossic code-switching in the religious discourse by preachers of Friday sermons in Jordan and the research concluded that diglossic code-switching is prevalent in the Jordanian religious discourse. Linguists confirmed that Arabic is diglossic incorporating high variety (standard) and low variety (nonstandard). Even though high variety is frequently used in official settings, there are instances in which low variety is used because high variety does not meet Arabic speakers' daily- life communication needs. On the contrary, it sounds odd and not an ordinary variety.

The present study further supports the invalidity of Ferguson's claim which says that Arabic is not diglossic and is strictly categorized. He argued that Arabic speakers cannot vacillate from high variety to low variety, especially in formal settings, assuming that Arabic is a pigeonholed variety; either high or low variety is used. Contrary to Ferguson's (ibid:1959:336) argument. This study concluded that diglossic code-switching from high variety to low variety is purposeful and is not inadvertently used. Additionally, scholars such as (Fishman 1967) and (Maamouri 1998) found shortcomings in Ferguson's claim of diglossia and opposed it since it lacks details (quoted in Martinez, 2017). Based on the above discussions and results, Ferguson's claim proved to be inaccurate.

In the religious setting, imams switch from high to low variety to develop a thoughtful rapport with Friday prayers creating a sense of profound understanding between them and their audience. Additionally, Friday preachers code-switch from high to low variety in an attempt to behave naturally, to be culturally accepted by the prayers and to draw the attention of the audience as well. In this way, they capture the prayers' hearts and they listen attentively to their sermons. On the other hand, delivering Friday sermons is not done in high variety. Preachers sometimes resort to low variety to serve different sociolinguistic functions. As the results revealed that diglossic code-switching is functional serving ten sociolinguistic functions, some of them vary according to the subject matter and the geographical location. For instance, if the audience is not well-educated as in villages and plains, the preacher delves into low variety, but if not as in cities, he resorts to high variety to show seriousness since high variety indicates more appealing to the prayers in this case and shows more formality. The researcher firmly believes that the educational level of the prayers mostly necessitates the preachers to switch to low variety. Moreover, the educational background of preachers make them vacillate to low variety since a considerable number of preachers are not enough qualified and are not competent in standard Arabic as well, especially in villages and plains. However, high variety is chiefly used in cities where most of the preachers are highly qualified. The research results found three forms of code-switching: extra- sentential or tag-switching, inter-sentential and intra-sentential. Extra- sentential was the most frequent in the study.

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