

The Strategy of the High Council for the Arabic Language in Algeria to Enhance Arabic Proficiency in Official Institutions: The 'Hudaoui' Program as a Case Model

Dr. Kheireddine Habal

Faculty of Literature and Languages
Department of Arabic Language and Literature,
University of Mohamed Boudiaf, M'Sila, Algeria
E-mail : hebal.kheireddine@univ-msila.dz

Abstract

This study aims to highlight the rigorous and sustained endeavors undertaken by the High Council for the Arabic Language (HCLAA) in Algeria to upgrade the functional linguistic competencies of personnel across various official sectors through strategic inter-institutional training agreements. Specifically, the paper investigates the Council's language-planning strategy to enhance functional Arabic usage via the Good Linguistic Performance Program—internationally acronymed as the 'Hudaoui' program. This initiative is founded upon the systematic design of sector-specific pedagogical guidebooks tailored to the structural and discursive peculiarities of each domain, accompanied by intensive training workshops led by specialized linguists and affiliated scholars. The study examines the inaugural trilogy of manuals released in 2026: The Media Manual (Accurate Orthography and Composition), The Administrative Drafting and Functional Language Manual, and The Imams and Preachers Manual. Methodologically, the paper adopts a descriptive-analytical approach to deconstruct the theoretical foundations, sociolinguistic orientations, and operational procedures of these guidebooks. The findings demonstrate that 'Hudaoui' embodies a paradigmatic shift in Arab language planning from regulatory status planning and ideological rhetoric

¹ Received: February 16, 2026; Accepted: May 20, 2026; Published: September 03, 2026



toward pragmatic acquisition planning, performance-oriented competency, and an operational 'zero-error' benchmark.

Keywords: High Council for the Arabic Language (HCLAA), Arabic language planning, Hudaoui program, administrative drafting, broadcast media language, speech act theory, acquisition planning, linguistic performance, Algeria.

The Strategy of the High Council for the Arabic Language in Algeria to Enhance Arabic Proficiency in Official Institutions: The 'Hudaoui' Program as a Case Model

Introduction

The 'Hudaoui' program represents a pivotal operational mechanism deployed by the High Council for the Arabic Language (HCLAA) in Algeria to tackle systemic linguistic underperformance across institutional sectors. Historically, efforts to address this institutional linguistic deficiency remained caught between 'pages of aspirational recommendations, statutory necessities, and declarations of obligation' (Belaid, 2026, p. 11). However, the past two decades have witnessed a strategic paradigm shift toward engineering proactive frameworks that foster genuine institutional empowerment of Arabic, backed by pragmatic pedagogical enforcement mechanisms.

The scholarly significance of examining the 'Hudaoui' program lies in its status as a pioneering institutional model in the Arab world. In this initiative, a constitutional consultative council undertakes direct pedagogical publishing, grounded in empirical linguistic diagnostics. Rather than relying on prescriptive abstractions, the Council directly monitors, gathers, and categorizes genuine lexical, grammatical, and pragmatic errors across diverse official sectors, including broadcast journalism, administrative correspondence, and pulpit oratory.

Accordingly, the present study addresses the following core research questions: What are the foundational theoretical and methodological premises underlying the 'Hudaoui' program? To what extent do the 'Hudaoui' manuals constitute a cohesive, integrated paradigm within language planning? What tangible pedagogical and linguistic value does each sectoral guidebook offer within its professional sphere? To resolve these inquiries, this paper adopts a descriptive-analytical methodology, systematically reviewing the contents of the pedagogical manuals published under the program, analyzing their structural models, and comparing common and domain-specific variables based on published textual corpora, setting aside field impact evaluations for subsequent longitudinal assessment.

The Institutional and Regulatory Framework of the 'Hudaoui' Initiative

The High Council for the Arabic Language in Algeria was formally instituted under Order No. 96-30 of December 21, 1996, amending and supplementing Law No. 91-05 of January 16, 1991, regarding the generalization of the use of the Arabic language, as an advisory institution placed under the auspices of the President of the Republic. Presidential Decree No. 98-226 of July 11, 1998, subsequently specified its competencies, administrative organization, and operational mandate. The 2020 Algerian Constitutional Amendment substantially elevated the Council to a fully-fledged constitutional institution, assigning it under Article 3 the statutory mandate to 'strive toward the flourishing of the Arabic language and the generalization of its use in scientific, technological, and translation fields' (High Council for the Arabic Language [HCLAA], 2026a, p. 5).

The 'Hudaoui' program introduces a qualitative corrective to earlier quantitative Arabization policies, shifting focus toward elevating the qualitative performance of Arabic across public spheres. Sociolinguistic theory conventionally distinguishes between corpus planning—which governs the internal structural development of a language regarding lexicon, terminology, and orthography—and status planning, which regulates legal positioning and social domains of language use (Kaplan & Baldauf, 1997). Cooper (1989) expanded this taxonomy by introducing acquisition planning, which concentrates on expanding user demographics and optimizing functional communicative competencies. Viewed through this theoretical framework, the 'Hudaoui' initiative operates primarily within acquisition planning. It does not occupy itself with dogmatic grammatical instruction nor statutory legal coercion, but instead enhances the professional, communicative communicative competencies of practitioners.

Linguistic, Philosophical, and Operational Boundaries of the 'Hudaoui' Program

The acronym 'Hudaoui' (حُدَاوِي) is derived from the Arabic phrase *Husn al-Adā' al-Lughawī* (اللُّغَوِي الْأَدَاءُ حُسْن), meaning 'Sound Linguistic Performance.' Launched by the HCLAA to elevate the standard of functional Arabic in public institutions, the program operates through structured professional training cycles developed collaboratively with institutional partners and refined through practitioner feedback (Belaid, 2026, p. 8). The overarching objective is to provide a polished, accessible functional idiom—embodying effortless complexity (*al-sahl al-mumtana'*)—curated and monitored by a cohort of distinguished Algerian linguists.

Morphologically, the acronym is crafted through portmanteau derivation (naḥt): Hu (ح) represents Ḥusn (Excellence/Soundness), Da (د) represents Adā' (Performance), and Wi (وي) represents Lughawī (Linguistic). This portmanteau was intentionally designed to evoke the classical Arabic triconsonantal root Ḥ-D-W (ح د و), which signifies urging forward, prompting, and leading caravans through rhythmic song (ḥudā'). Lexicographically, ḥadā bi-al-ibil refers to chanting melodies to encourage camels onward (Omar, 2008, Vol. 1, p. 460). While morphologically distinct from regional plural forms such as ḥadāwā (plural of ḥada'ah / black kite; al-'Ayni, n.d., Vol. 4, p. 196) or ḥadāwī (plural of ḥadwah / horseshoe; Taymour, 2002), the term functions morphologically as a relative noun (ism mansūb) derived from ḥudā'. In Arabian desert folklore, al-ḥudāwī refers to epic martial verses chanted by equestrian warriors on horseback to rally courage during battles, documented prominently by Prince Mohammed al-Ahmad al-Sudairi in his seminal anthology *Al-Hudaoui: Thus Spoke the Ancestors upon Steeds* (Al-Sudairi, n.d.), serving as a Nabati poetic counterpart to classical rajaz meter.

Within the council's framework, 'Hudaoui' denotes 'the ability to employ language with fluency and accuracy across the four core linguistic skills—listening, speaking, reading, and writing. This entails rigorous mastery over grammatical and morphological syntax, vocabulary enrichment, contextual comprehension, and coherent stylistic expression' (Belaid, 2026, p. 8). Professor Salah Belaid justifies this morphological coinage on the premise that Arabic portmanteau derivation (naḥt) is fundamentally phonetic and associative (samā'ī) rather than strictly rule-governed, noting that Arabic is essentially an inflectional-derivational language rather than an agglutinative one, rendering such functional coinages aesthetically acceptable (Belaid, 2026, p. 10).

Significantly, this operational conceptualization emphasizes performance over abstract normative knowledge. As Belaid (2026, p. 9) observed, 'knowing a language's rules is fundamentally distinct from mastering its functional skills; how many learners know theoretical grammar yet stumble when reading aloud?' This practical realization forms the organizing principle across the three manuals.

The program identifies three principal domains of linguistic empowerment: the school (the foundational base where language is constructed), the media (the channel of public dissemination and generalization), and public administration (the sphere of reinforcement and daily identity affirmation), summarizing that 'the school constructs, the media disseminates, and the administration affirms identity' (Belaid, 2026, p. 101). The mosque functions as a fourth pillar with broad public reach within

Algerian society. This sectoral focus aligns directly with Spolsky's (2004) sociolinguistic theory of language policy, which prioritizes real-world domains of use over administrative decree. The priority accorded to media is further reinforced by empirical exposure metrics cited in the media manual: by the completion of secondary education, an Algerian student spends approximately 20,000 hours before digital and broadcast screens, compared to 15,000 hours within the formal classroom (Belaid, 2026).

In the media domain, the program pursues an operational 'Zero-Error' (Zéro Faute) benchmark. This standard is operationalized via a 20-point diagnostic grading rubric calibrated to error frequency, ranking examinees from 'Excellent' to 'Reassigned to another profession' when errors surpass a specified threshold (Belaid, 2026). Thus, the slogan operates as an objective criterion of professional aptitude, modeled after the professional certifications required in journalism. This grading rubric draws inspiration from the Common European Framework of Reference for Languages (CEFR), which categorizes language users into six competency levels (A1 through C2) based on functional performance rather than grammatical memorization (Council of Europe, 2001).

Applying CEFR-inspired evaluation rubrics to native Arabic speakers reflects the realities of Arabic diglossia, characterized by the functional coexistence of local dialects ('ammiyyāt) and Modern Standard Arabic (MSA). As Ferguson (1959) famously observed, high varieties (fusha) are acquired through formal education rather than primary domestic socialization. The 'Hudaoui' program translates its objectives into a time-bound operational agenda spanning urgent, medium, and long-term milestones over a ten-year horizon, supported by systematic monitoring mechanisms reporting directly to state authorities, alongside requirements to translate foreign commercial labeling into Arabic (HCLAA, 2026a). This rigorous framework directly implements classic language-planning models, which emphasize that policy initiatives require continuous implementation and empirical evaluation to succeed (Kaplan & Baldauf, 1997).

Analytical Review of the Three 'Hudaoui' Manuals

1. The Media Manual: Issues of Accurate Writing (Qadāyā al-Kitābah al-Saḥīḥah)

Comprising 216 pages, the Media Manual is the most voluminous and comprehensive text in the series. It is organized into two parts: Part One examines structural challenges in accurate orthography and syntax, while Part Two compiles academic and professional lectures delivered between 2016 and 2025. The manual addresses persistent orthographic pitfalls, focusing on six key

issues: hamzah orthography, the terminal alif layyinah, letters omitted in writing, letters added in writing, the distinguishing of open vs. tied ta (tā' maftūḥah and marbūṭah), and phonemic differentiation between ḍād (ض) and zā' (ظ). By establishing the hierarchy of short vowel strength in orthography (kasrah, dammah, fatha, sukun), it resolves complex hamzah spelling rules. Furthermore, the manual draws inspiration from the French national 'Dictation Contest' (La dictée) for media personnel, demonstrating that spelling difficulties are universal across major world languages rather than unique to Arabic.

The primary empirical strength of the manual lies in its reliance on genuine language errors gathered from public signboards, news broadcasts, administrative forms, and mosque sermons. It classifies approximately 120 authentic linguistic errors, pairing each erroneous form with its corrected version and grammatical justification. These documented errors encompass incorrect verbal transitivity, semantic distortions, orthographic inaccuracies, and calques translated literally from foreign languages. The manual maintains an uncompromising stance against entrenched popular errors (al-khaṭa' al-shā'i'), arguing that standard forms must take precedence even if archaic, as 'linguistic distortion poses greater societal risks than the distortion of material objects' (Belaid, 2026, p. 189).

The second part features nine lectures addressing the realities of Arabic in contemporary media: Arabic and journalism, impervious vs. vulnerable media, advertising discourse, journalistic cognition, Arabic across social media platforms, press freedom, the role of media in language modernization, simplified standard Arabic, and child language development. Crucially, this section cautions against calquing foreign grammatical paradigms onto Arabic, highlighting deep disparities in cultural worldview, metaphorical expression, and pragmatic idiom.

2. The Functional Language and Administrative Drafting Manual (al-Lughah al-Waṣṭiyyah)

Spanning roughly 100 pages, this guidebook provides the clearest articulation of its underlying theoretical framework. It reconceptualizes administrative language training by asserting that 'training must not be restricted to mechanical syntactic correctness; it must be addressed through pragmatic discourse dimensions where language operates as functional communication conditioned by context, situation, and intentionality' (HCLAA, 2026b, p. 13). This perspective draws upon Austin's (1962) foundational Speech Act Theory, which demonstrated that utterances do not merely describe reality but perform social actions, as well as Searle's (1969) taxonomy of illocutionary speech acts.

Consequently, the guidebook's warning that 'linguistic errors can cause pragmatic failure, obstructing communicative intent and impairing illocutionary force' (HCLAA, 2026b, p. 13) applies Austin's concept of illocutionary force directly to institutional correspondence. It translates this linguistic theory into concrete drafting conventions, such as categorizing directives in internal circulars based on degrees of deontic obligation: the polite formula 'yurjā minkum' (you are kindly requested) signals a reminder; 'yuṭlabu minkum' (you are instructed) conveys formal instruction; while 'yata'ayyanu 'alaykum' (it is incumbent upon you) denotes mandatory compliance. In statutory texts, prohibitive directives use explicit formulations such as 'yulzamu bi-' (it is obligated to) and 'yumna'u' (it is prohibited). Furthermore, the guide mandates active voice constructions where administrative accountability must be clearly identified, avoiding passive voice when it obscures organizational agency.

Grounding its methodology in international standards, the manual adopts the International Organization for Standardization definition (ISO 15489-1:2016), which defines an administrative record as 'information created, received, and maintained as evidence and as an asset by an organization or person, in pursuit of legal obligations or in the transaction of business' (ISO, 2016). Integrating international ISO benchmarks within an Arabic language manual demonstrates a clear transition from ideological defense to functional institutional efficiency.

3. The Imams and Preachers Manual (al-A'immah wa-al-Wu'āz)

The Imams and Preachers Manual represents one of the most innovative contributions of the series, addressing a domain that historically relied almost exclusively on purely theological instruction. The guidebook clarifies from the outset that 'it does not aim to address canonical legal issues or theological disputes, but focuses strictly on linguistic, orthoepic, and rhetorical dimensions' (HCLAA, 2026a, p. 9). The manual incorporates units on orthographic rules and punctuation, phonological tajwīd regulations according to the Warsh 'an Nāfi' transmission via al-Azraq, rhetorical oratory, and critique of pervasive errors in pulpit delivery.

A valuable pedagogical feature is its adaptation of classical orthoepic theory, distinguishing between clear phonetic error (laḥn jalī)—which visibly violates syntax and morphology and is easily detected by general listeners—and subtle error (laḥn khafī), discernible only to proficient reciters and rhetoricians (HCLAA, 2026a, p. 88). This classical distinction is repurposed for modern professional speech training. The manual also documents controlled empirical assessments of oratorical delivery: in one recorded field experiment, an imam with over a decade of experience was tasked with delivering

an unrehearsed three-minute sermon on three core concepts, followed by an immediate re-recording after listening to the initial playback. Comparative analysis showed that immediate audio self-monitoring prompted deeper analytical delivery and eliminated dialectal intrusions, validating self-directed learning and real-time auditory feedback in language pedagogy.

Common pulpit errors documented include morphological confusions between active and passive participles (ism al-fā'il and ism al-maf'ūl), confusing triliteral and quadriliteral verbal nouns, syntactic agreement violations, improper passive voice usage that obscures divine or human agency, and tonal errors. The latter include aggressive delivery where warmth is required, uninflected declarative delivery during rhetorical questioning, and structural imbalances between the first and second Friday sermons. The manual concludes that 'linguistic fluency is not acquired by rote memorization of grammatical treatises, but is forged through intelligent listening and conscious imitation of eloquent speakers' (HCLAA, 2026a, p. 111).

Theoretical Foundations Across the Three Manuals

A comprehensive reading of the three 'Hudaoui' manuals reveals three underlying theoretical foundations that shape their pedagogical approach:

1. Diglossic Mediation (Al-Izdawājiyyah al-Lughawiyyah)

Operating within Ferguson's (1959) diglossic continuum between High (Standard) and Low (Vernacular) varieties, the program establishes an intermediate linguistic register: 'Simplified Standard Arabic' (al-Fuṣḥā al-Muyassarrah) or 'Effortless Complexity' (al-Sahl al-Mumtana'). This register is defined as 'a middle spoken language that does not eliminate grammatical desinential inflection (i'rāb), but relaxes it in ambiguous-free environments' (Belaïd, 2026, p. 145). This model aligns closely with Badawi's (1973) sociolinguistic categories of 'Educated Spoken Arabic' ('āmmiyyat al-muthaqqafīn) and 'Contemporary Modern Standard Arabic' (fuṣḥā al-'aṣr).

2. Pragmatic Discursive Conditioning (Al-Bu'd al-Tadāwulī)

Prominently featured in the Administrative Drafting manual and integrated into the Media and Oratory manuals, this principle views linguistic correctness as context-dependent rather than merely rule-bound. Communicators must tailor their speech acts to audience status, situational propriety (muqtaḍā al-ḥāl), and illocutionary intent.

3. Cognitive-Linguistic Economy (Al-Iqtiṣād fī al-Jahd)

Drawing on the 'least effort' principle, the program emphasizes concise syntax and precise punctuation. In administrative correspondence, succinct constructions such as 'nuḥīṭukum' (we inform you) are favored over verbose phrases like 'nawaddu an nalfta intibāhakum' (we would like to draw your kind attention). Similarly, in media writing, the manual applies the journalistic rule: 'Never use two words when one suffices' (Belaïd, 2026, p. 118).

In navigating the tension between descriptive and prescriptive linguistics, 'Hudaoui' adopts a nuanced middle ground. It maintains strict prescriptivism regarding structural corpus integrity—uncompromisingly rejecting common errors—while embracing descriptivism in register selection, drawing from actual professional discourse rather than archaic literary models. This approach avoids both alienating archaism and unprincipled colloquial drift.

Methodological Characteristics of the 'Hudaoui' Manuals

Across their diverse sectoral domains, the three guidebooks share a unified pedagogical architecture, summarized in the comparative matrix below:

Comparison Metric	Media Manual	Administrative Drafting Manual	Imams & Preachers Manual
Target Audience	Journalists, broadcasters, editors, media copywriters	Administrative drafters, civil servants, legal scribes	Imams, Friday preachers, muezzins, religious officiants
Primary Methodological Entry Point	Orthography, mechanics, correction of widespread errors	Pragmatics, illocutionary acts, structural cohesion	Public oratory, orthoepy (tajwīd), sermon structure
Empirical Source of Examples	Public billboards, daily newspapers, broadcast news bulletins	Official administrative files, circulars, council minutes	Friday pulpits, Qur'anic recitations, ritual invocations
Referential Benchmark	CEFR proficiency levels, Arabic Language Academy rulings	International records standards (ISO 15489-1:2016)	Algerian cultural-religious heritage, Warsh via Azraq
Evaluation Instrument	20-point diagnostic error-frequency grading rubric	Self-recorded drafting exercises, practical workshops	Performance exercises, audio-feedback guidance

The operational strengths of this shared methodology include: (a) authentic error analysis, presenting errors gathered from actual institutional texts alongside corrected forms and grammatical rationales; (b) a systematic pedagogical progression moving from concise rule reminders to solved

exemplar models and open-ended practice exercises; (c) curricular economy, prioritizing frequently occurring grammatical structures over esoteric syntactic anomalies (e.g., focusing on the three functional plurals while avoiding marginal variations; Belaid, 2026); and (d) functional alignment, selecting content strictly based on professional performance needs rather than theoretical exhaustive coverage.

Critical Evaluation, Practical Limitations, and Future Research Horizons

An objective appraisal of the 'Hudaoui' program identifies four primary institutional strengths: (1) its field-grounded approach, utilizing authentic linguistic errors rather than hypothetical textbook examples; (2) comprehensive cross-sectoral coverage, linking sectoral manuals into a coherent language-planning initiative; (3) its willingness to engage previously overlooked spheres of functional language, notably religious pulpit discourse; and (4) its openness to digital integration, exemplified by proposals to adapt exercises into interactive software, develop a five-portal multimedia web dictionary, and expand Arabic script to accommodate non-Arabic phonemes in digital domains.

Nevertheless, as an initial pilot phase, the program displays several practical limitations. First, evaluative assessments remain largely preliminary; while the manuals supply grading rubrics, comprehensive post-training impact assessments tracking error reduction across cohort samples have yet to be conducted. Second, the Media Manual exhibits an unresolved tension between its strict 'Zero-Error' standard against common usages and its concurrent embrace of 'Simplified Standard Arabic' with relaxed desinential inflections. Third, the dense curriculum of the Imams Manual—combining orthography, phonology, and rhetoric—requires skilled workshop facilitators, demonstrating that published manuals alone cannot substitute for structured institutional training.

These considerations highlight valuable directions for future linguistic research: (a) empirical pre- and post-training assessments using standardized metrics to measure error reduction; (b) the construction of an annotated, domain-specific digital corpus of occupational errors to guide training based on empirical error frequency; (c) comparative studies evaluating the Algerian model against initiatives across the Arab world, such as the Cairo Arabic Language Academy; and (d) investigating the role of generative artificial intelligence and modern natural language processing (NLP) tools in Arabic grammar checking, stylistic enhancement, and self-directed learning.

Conclusion

In conclusion, the 'Hudaoui' program established by the High Council for the Arabic Language in Algeria—embodied in its inaugural guidebooks for media practitioners, civil servants, and religious officiants—constitutes a coherent and well-structured paradigm in Arabic acquisition planning. The three manuals share a common conceptual framework, adopt a consistent pedagogical and evaluative structure, promote a balanced standard register ('Simplified Standard Arabic'), and organize performance around a measurable 'Zero-Error' objective, advancing linguistic accuracy from an abstract cultural virtue into a quantifiable occupational competency.

The primary contribution of this initiative within the wider Arab context lies in reframing the challenge of institutional language deficiency. It marks a transition from defensive identity discourse to professional competency development—moving from 'how do we defend the Arabic language?' to 'how do we equip institutional practitioners to use Arabic accurately and effectively?' Ultimately, the long-term impact of the program will depend on executing longitudinal empirical assessments, transitioning print materials into interactive digital formats, integrating artificial intelligence for error detection, and expanding this localized Algerian framework into broader Pan-Arab cooperation.

References

- Al-Ayni, M. b. A. (n.d.). *Umdat al-qari sharh sahih al-bukhari*. Dar al-Fikr.
- Al-Maatouq, A. M. (1996). *Al-hasilah al-lughawiyah: Ahammiyyatuha, masadiruha, wasa'il tanmiyatiha* [The linguistic repertoire: Importance, sources, development methods] (Alam al-Ma'rifah Series No. 212). National Council for Culture, Arts and Letters.
- Al-Sudairi, M. A. (n.d.). *Al-Hudaoui: Hakadha yaqulu al-ajdad ala sahwat al-jiyad* [Al-Hudaoui: Thus spoke the ancestors upon steeds]. Dar al-Hadarah.
- Arabic Language Academy in Cairo. (1984). *Majmu'at al-qararat al-ilmiyyah fi khamsin aman 1934-1984* [Compendium of scholarly resolutions over fifty years 1934-1984] (M. S. Amin & I. al-Tarzi, Eds.). General Authority for Amiri Printing Affairs.
- Austin, J. L. (1962). *How to do things with words*. Oxford University Press.
- Badawi, E. M. (1973). *Mustawayat al-arabiyyah al-mu'asirah fi misr: Bahth fi alaqat al-lughah bi-al-hadarah* [Levels of contemporary Arabic in Egypt: An inquiry into the relationship between language and civilization]. Dar al-Ma'arif.

- Belaid, S. (2026). Qadaya al-kitabah al-sahihah li-al-lughah al-arabiyyah: Kurras al-i'lam (Hudaoui) - husn al-ada' al-lughawi [Issues of accurate writing for the Arabic language: The media manual (Hudaoui) - sound linguistic performance]. Publications of the High Council for the Arabic Language.
- Constitution of the People's Democratic Republic of Algeria. (2020). Official Gazette of the Republic of Algeria, Article 3.
- Cooper, R. L. (1989). Language planning and social change. Cambridge University Press.
- Council of Europe. (2001). Common European framework of reference for languages: Learning, teaching, assessment. Cambridge University Press.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325–340. <https://doi.org/10.1080/00437956.1959.11659702>
- High Council for the Arabic Language. (2026a). Kurras al-a'immah wa-al-wu'az (Hudaoui) - husn al-ada' al-lughawi [The imams and preachers manual (Hudaoui) - sound linguistic performance]. Publications of the High Council for the Arabic Language.
- High Council for the Arabic Language. (2026b). Kurras al-lughah al-wazifiyyah wa-al-tahrir al-idari (Hudaoui) - husn al-ada' al-lughawi [The functional language and administrative drafting manual (Hudaoui) - sound linguistic performance]. Publications of the High Council for the Arabic Language.
- International Organization for Standardization. (2016). Information and documentation — Records management — Part 1: Concepts and principles (ISO Standard No. 15489-1:2016). <https://www.iso.org/standard/62542.html>
- Kaplan, R. B., & Baldauf, R. B. (1997). Language planning: From practice to theory. Multilingual Matters.
- Omar, A. M. (2008). Mu'jam al-lughah al-arabiyyah al-mu'asirah [Dictionary of contemporary Arabic] (1st ed., Vol. 1). Alam al-Kutub.
- Order No. 96-30 of December 21, 1996, amending and supplementing Law No. 91-05 of January 16, 1991, concerning the generalization of the use of the Arabic language. Official Gazette of the People's Democratic Republic of Algeria, No. 81.
- Presidential Decree No. 98-226 of July 11, 1998, specifying the competencies, organization, and functioning of the High Council for the Arabic Language. Official Gazette of the People's Democratic Republic of Algeria, No. 51.
- Searle, J. R. (1969). Speech acts: An essay in the philosophy of language. Cambridge University Press.
- Spolsky, B. (2004). Language policy. Cambridge University Press.

Taymour, A. I. M. (2002). Mu'jam Taymour al-kabir fi al-alfaz al-ammiyyah [Taymour's grand dictionary of colloquial terms] (2nd ed.). Egyptian National Library and Archives.