



Universidad Nacional de Catamarca - Facultad de Humanidades
Instituto de Investigación en Teorías del Arte y Estética
Revista Rigel – ISSN 2525-1945.

The Arabic language between the challenges of globalization and the preservation of identity

Khatoui Aifa, Ph.D.

Amar Telidji University of Laghouat, Algeria

el.khatoui@lagh-univ.dz

Received: 05.03.2026 Accepted: 04.08.2026 Publishing: 02.09.2026

Abstract

This study examines the status of the Arabic language in the face of the challenges posed by globalization and assesses its ability to preserve its identity while keeping pace with rapid scientific and technological transformations. It addresses the concept of globalization and its relationship to language and identity, emphasizing that Arabic is a living, flexible language capable of development and of assimilating new civilizational and scientific developments. The study also highlights the major challenges confronting Arabic, foremost among them the dominance of foreign languages, the rapid development of information and communication technologies, the weakness of Arabic digital content, and the uncontrolled use of language on social media. The study concludes that confronting these challenges does not require isolation or rejection of globalization; rather, it requires benefiting from its achievements and employing technology in the service of Arabic, particularly through its computerization and the development of its scientific and digital content, while preserving its linguistic, cultural, and identity-related foundations. Accordingly, the development of Arabic and its adaptation to the contemporary age are closely linked to the development of Arab society and to its collective will to protect its language and promote it.

Keywords: Arabic language; globalization; identity; challenges; technology; computerization; digital content.

Introduction

How noble is the tongue, for it expresses what lies in the heart, reveals what circulates in minds and thoughts, and distinguishes human beings from inanimate objects and animals.



How remarkable is the eloquence of our Arabic language, how precise its mechanisms are, and how rapid and flexible its transformations can be. It enables the speaker to express meanings and circumstances without having to endure hardship, and to move from one state to another according to the requirements of the age in which its speakers live.

Users of Arabic have therefore always perceived and accompanied this transformation, although in the past it was characterized by slowness, ease, and gradualness. In the present age, however, this perception has changed because human beings now live amid the rapid flow of communication and the information revolution, both of which characterize the contemporary era, which has at times been called the "age of communications" and at others the "age of the information explosion."

These characteristics have left their imprint on the phenomena of life in general and on culture in particular. The sources of knowledge and the mechanisms of science have become technological, giving rise to the term "information technology." Knowledge is no longer derived exclusively from books or from listening to lectures by scholars and writers in university and school halls; the screen has become a participant as well. This constitutes a form of culture in which written language is not its sole instrument. In other words, it operates according to the principle of screen language, and the screen text encountered by the computer user is characterized by continuous dynamism and change.

The question that arises is whether our Arab countries have succeeded in keeping pace with civilization in the development of the Arabic language through their use of various technological means.

Conceptual Definitions

First: The Concept of Globalization

Globalization is an elusive concept, characterized by multiple connotations and divergent meanings. The general use of the term makes it difficult to formulate a specific definition that enjoys broad popular acceptance, which has caused the concept of globalization to be surrounded by considerable ambiguity and confusion, particularly in Arab societies (Al-Khudairi, 2001, p. 29).

Globalization is the process of establishing an international system moving toward unity in rules, values, and objectives, while claiming to integrate all humanity within its framework (Al-Jabri, 1998, p. 17).

It represents a call to respond rapidly to the requirements of globalization and, more generally, to the requirements of international change. The rapid and continuous transformation of the structure and mechanisms of the international system calls for swift action to coexist with change and to keep pace with the advancing scientific movement toward globalization; practically, this is the feasible option (Al-Mansour, 2009, p. 572).

The rapid changes generated by globalization as a new world system, based on electronic intelligence and an information revolution founded on information, without regard to the systems, civilizations, cultures, values, and geographical and political boundaries existing in the world, have posed major challenges to Arabic. They have produced a genuine crisis at the theoretical, educational, and practical levels, particularly because globalization seeks to impose a unified and neutral educational system based purely on materialism throughout the world (Gharbi, 2020, p. 134).

Globalization constitutes a new stage in the emergence and development of modernity, in which social relations become increasingly interconnected on a global scale. The local and the global are linked through economic, cultural, political, and human relations that grow stronger day after day. This does not mean the complete abolition of the local, nor that the global dimension has eliminated it, nor that the external has replaced the internal. Rather, globalization, as an extension and consequence of modernity, adds a new dimension to local dimensions.

Successive global developments require Arabs to interact directly with the realities of globalization in order to benefit from its positive aspects rather than develop a pathological fear of it. The Arab side should instead establish a basis for the achievements of globalization in Arab societies across cultural, economic, political, and educational fields, with particular emphasis on positive interaction with the information and communications revolution and the modern technologies witnessed by the world as a whole (Al-Mansour, 2009, p. 574).

Globalization means the globality of events, deeper levels of interaction, dependence, and exchange among states and societies, the dissemination and accessibility of information concerning ideas and the economy, and the dissolution of boundaries between states and societies at all levels (Abdullah, 1999, p. 57).

Globalization is not merely one of the mechanisms of the spontaneous development of the capitalist system; it is also, above all, a call to adopt a particular model. In other words, globalization reflects a fundamental manifestation of the civilizational development experienced in our age (Al-Abdullah Sanno, 1999, p. 65).

The construction of a human civilizational discourse and the fulfillment of others' needs in relation to it require keeping pace with modern civilization. For us, this process can only be complete when our Arab specificity is balanced with our broader and diverse civilizational humanity (Hassid, 2016, p. 22).

Globalization is a new world system based on electronic intelligence and an information revolution founded on information, without regard to existing systems, civilizations, cultures, values, or geographical and political boundaries. The Arab world has witnessed many changes, and the term globalization has become one of the most prominent labels for the changes accompanying the development of the Arabic language in accordance with contemporary requirements (Al-Bakri, n.d., p. 43).

Globalization, in its basic sense, entails generalizing something and extending its scope to encompass the entire world, or revealing its methods, objectives, and mechanisms and identifying sound and successful ways of confronting it. Globalization has become an unavoidable reality as the boundaries of time and space have collapsed. Whether we accept it or not, we are already within it. The intelligent response is to understand how to engage with its dynamics rather than remain preoccupied with its prospects without considering how to benefit from this development. Users of technology must therefore benefit from it as much as possible and adapt it to their interests (Suhail, 2009, p. 263).

Second: Definition of Language

The term "language" refers to the sounds produced by the human speech apparatus through which a person expresses felt needs, clarifies them, and conveys a message (Shaheen, 1993, p. 22).

As most linguists affirm, language is not limited to communication among individuals; it is also the instrument through which human beings learn and think and by means of which they express their needs (Al-Malaika, n.d., p. 123).

Arabic possesses a degree of flexibility and adaptability that enables it to adjust to the requirements of the age. In the past, it did not retreat before any language with which it came into contact, and it will preserve its integrity in the future just as it has done in the past (Mansour, n.d., p. 36).

Language is a social act subject to development in its finest details. Linguistic development signifies life, and the linguistic element most susceptible to development and change in human

languages is the meaning of words. Semantic development within words generally reflects important vital functions in the history of peoples as a whole (Al-Durra, 2009, p. 20).

Languages are therefore among the most truthful records of peoples' histories, because they are an instrument of the present and an image of history, a source of pride for their speakers, and a repository from which civilizational and social features are drawn, indicating the courses of events and the destinies of peoples. On this basis, identity is founded in both its past and future dimensions (Humaidan & Balghaith, 2013, p. 28).

The poet Ahmad Shawqi said:

"Honor your tongue and the languages, for perhaps / The noble finds richness in the speech of his forefathers; / He who filled languages with beauty / Placed beauty and its secret in the letter qād."

Language consists of a lexicon whose inventory is finite, however extensive it may be, whereas meanings constitute an open, unlimited, and inexhaustible field. The development, alteration, and transfer of word meanings are therefore most clearly manifested in the development of the linguistic system at all its levels. Morphological, phonological, and syntactic structures are relatively stable, although this does not mean that change in word forms does not occur; rather, it remains far less extensive than semantic change. This is a common phenomenon in all languages because the social factors and changes in life that accompany them impose such development, as every age has its own particularities and needs (Rahmani & Zeina, 2014, p. 87).

This explains the growing interest in Arabic day after day. There is no doubt that in the near future Arabic will regain the prestige that has long been undermined and diminished by some of its own speakers and by non-native speakers. The degradation of any nation's language is, without doubt, a form of cultural and intellectual humiliation of that nation itself. This requires the combined efforts of men and women, students, scholars, intellectuals, thinkers, and politicians to restore Arabic to the position it deserves—a position recognized internationally by its status as a working language of the United Nations and its institutions throughout the world. Arabic is the language of a nation with an ancient civilization that, in the past, absorbed the sciences and intellectual achievements of other nations and fused them into its own linguistic culture; it was a language of science and literature, thought and writing, and communication (Qasim, n.d.).

Language is the product of the culture to which it belongs, and that culture is shaped by historical and geographical stages. Language is the oldest manifestation of identity because it transforms

a group of individuals into a unified community with an independent identity through their shared language. It is a means of communication among members of society through which they acquire experience and skills, develop knowledge, strengthen their connection to their heritage and civilization, and participate in the course of civilization and development. Its role is not limited to communication; it also constitutes a link between generations of the same nation, through which historical heritage and intellectual production are transmitted, strengthening unity and reinforcing the sense of belonging (Suwaker, 2018, p. 136).

From another perspective, Arabic is the vessel of thought and the bearer of its processes; without it, thought cannot become visible and soon fades into oblivion. Al-Husri described the significance of language for thought when discussing the art and importance of speech, stating that the art of speech is a precious jewel and an enduring treasure, a companion that never tires, a standard for every craft, a measure for every expression, and an instrument through which the quality of every science and every acquisition can be discerned (Kashash, 2009, p. 43).

Arabic is a distinguished civilizational language that has recorded numerous civilizational achievements throughout its history. This was evident during the Arab-Islamic civilization, when Classical Arabic was the language of science and thought (Hadadi, n.d., p. 169).

Arabic generally embraces the cultural, civilizational, and civic experiences of the nation. It is the memory of the nation, the repository of its heritage, concepts, and values, and an important means of its development and the renewal of its contemporary identity through benefiting from the experiences of other nations and establishing constructive dialogue with civilizations (Saddar, n.d., p. 21).

It is often claimed today that Arabic is incapable of assimilating contemporary cultures and is unable to keep pace with technical and technological developments in the age of scientific explosion. How, then, could Arabic, which remained a language of civilization and technology throughout the Middle Ages, be incapable of assimilating the cultures of this age? Why did none of the great Arab scholars of the past complain that Arabic was incapable of expressing new knowledge? The Arabic lexicon is spacious and can accommodate new terminology arising from civilization, scientific progress, and contemporary needs. Throughout its history, Arabic has demonstrated its capacity to absorb diverse civilizational vocabulary. The development, alteration, and transfer of word meanings are among the clearest manifestations of the development of a linguistic system at all its levels. Since the existence of language is inevitable, it must keep pace with society and its developments (Boufalqa, 2020, p. 283).

Arabic and the Requirements of the Contemporary Age

This is embodied by the "Poet of the Nile," Hafiz Ibrahim, in his famous poem:

"I returned to myself and accused my own judgment; / I called upon my people and counted my life as a sacrifice. / They accused me of sterility in youth; would that I were sterile / So that I might not grieve at the words of my enemies. / I was born, and finding no worthy men for my daughters, / I buried them. / I encompassed the Book of God in expression / And was never constrained by its verses and lessons. / How then should I be unable today to describe a machine / Or arrange names for inventions? / I am the sea, with pearls hidden in my depths; / Have they asked the diver about my shells?"

Hafiz Ibrahim responded to those who claimed that Classical Arabic was no longer capable of expressing the requirements of modern life. How could they make such a claim when Arabic accommodated the Holy Qur'an and expressed all the subjects contained in it? How could it be unable today to express modern inventions? He argues that the West advanced because it adhered to and cared for its languages, while seeking to weaken the language of the Arabs. Its speakers must therefore save it from decline and restore hope for its continued life (Kanaan, n.d., p. 9).

The scientific progress enjoyed by Europe today is, in reality, indebted to the scientific awakening in translation that took place during the Middle Ages. The principal sources of medical, scientific, and social knowledge were translations from Arabic works by Ibn Sina, Ibn al-Haytham, al-Farabi, Ibn Khaldun, and other great Arab scholars. Europeans did not deny this; rather, their history records the knowledge they translated from the civilizations of the Pharaohs, Arabs, and Greeks. This demonstrates that Arabic was adaptable to science, teaching, and authorship, and capable of expressing the requirements of life and emerging sciences. It is neither less precise nor less capable of expression than other languages. However, the calamities and stagnation that afflicted the nation, beginning with Ottoman and later British and French colonialism, impeded the development of Arabic and distanced it from science and civilization. When Arabs realized that their lives had to change and their stagnation had to be overcome, they began to engage with the language more professionally (Qasim, n.d.).

Language is a human and social phenomenon, and human beings are constantly changing at every stage of their material and spiritual lives. Language therefore has to accompany them, adapt to new developments, and open new horizons through which it can contribute to the

construction, prosperity, and advancement of societies. It is the vessel that contains all cultures (Qasim, n.d.).

Language is neither closed in upon itself nor rigid. It develops, grows, and changes; a language that fails to do so is destined for extinction and backwardness because it becomes incapable of keeping pace with the present (Qasim, 2010, p. 37).

The cultural and civilizational history of nations and peoples confirms that the flourishing of a language accompanies the vitality of intellectual life and progress in science, arts, and literature. The strength of a language is the strength of the nation that speaks it, and language derives its strength from the development and achievements of its speakers in the various spheres of life (Hashimi, 2018, p. 6).

Since the world today is witnessing major developments affecting societies and their languages, as well as communication tools based on modern media characterized by immediacy and speed, Arabic must invest in these developments so that the range of its uses can expand as widely as possible. Efforts must therefore be intensified to overcome difficulties, keep pace with the spirit of the age and its media, establish solid intellectual and cultural foundations for Arabic, anticipate the future, and confront all the challenges and difficulties it faces (Baddash, n.d., p. 156).

The natural tendency of language is to reject centralization and move away from it. Language tends to develop through time and across space until forces drawing it toward a center interrupt its movement. This universal characteristic of language makes it a continuously developing formation (Yayi, n.d., p. 71).

Language is the product of civilization and of human interaction with it. Since civilization is not a single pattern across all times and peoples, language reflects the life, activities, and beliefs of society. It is one of the most important components of both individual and collective personality. It is a suitable instrument for expressing ideas and orientations and a stronghold that preserves belonging and continuity. Through language, individuals experience loyalty to their civilization and society. Arabic is one of the diverse human languages that God has made among His signs. Arab life, which carried the message of Islam to humanity, was therefore obliged to communicate with and coexist with the Other regardless of gender or religion. The language of *ḍād*, even before the advent of the new religion, was not a closed fortress inaccessible to outside influence.

The nature of language—any language—and the nature of life require continuous care and sustained monitoring so that things do not exceed their natural limits and events are not left to

develop entirely unchecked. Language is a living, evolving entity that needs guidance in its growth and development so that it remains compatible with a context consistent with its origins and based on its foundations. It resembles a flourishing tree whose branches spread and expand; if these branches are not pruned and shaped, the tree may become surrounded by weak vegetation that draws upon its water, deprives it of light and shade, and weakens its structure as the surrounding growth strengthens and its branches extend away from the original tree and diverge from its pattern (Kanaan, n.d., p. 4).

Language is never lifeless or static. Although its progress may often appear slow, it remains subject to development in order to keep pace with the course and requirements of the age (Ullmann, n.d., p. 156).

Arabic is an assimilative language; it is therefore among the languages most capable of entering the technological sphere, especially in view of the enormous technological expansion currently taking place in the world. Hence the idea of making Arabic capable of keeping pace with civilizational and scientific development. There is no means more appropriate than its computerization, given its characteristics that qualify it to enter the global linguistic industry (Othman, n.d., p. 3).

The Tunisian poet Abu al-Qasim al-Shabbi reinforces this idea in his verse: "Whoever is not embraced by the longing for life / Will evaporate in its air and disappear; / Woe to one whom life has not wounded / With the blow of triumphant nothingness."

Computerizing the Arabic language has therefore become necessary in order to confront and keep pace with the developments of the age and its transformations. Arabic also adheres to the principle of mental order, linguistic moderation, and balance. It combines many of the characteristics of other languages across its various linguistic branches, including writing, sounds, letters, syntax, morphology, and lexicon, and its system displays a precise balance and calculated harmony among its different branches (Ali, n.d., p. 92).

The natural condition of language, in light of these concepts, is to develop and grow because it is an institution for communication among people. It advances according to the degree of civilizational refinement and social progress achieved by its speakers. It is a mirror of society and an expressive instrument. When it reaches maturity, its speakers seek artistic beauty in their expression and excel in selecting words through its linguistic system. Linguistic globalization, however, tends to marginalize less developed languages and recognize only stronger languages and those that produce science (Saadia, 2019, p. 9).

In every significant experience, Arab individuals encounter things they had not previously heard; they therefore do not merely hear new vocabulary but also become exposed to new and modern ways of speaking (Hammad, n.d., p. 140).

The spread of Arabic is not a difficult task if its speakers join forces and make the necessary effort to protect and serve it. Many Islamic countries in Africa and Asia, as well as some former Soviet republics, Muslim regions of the Balkans, China, and elsewhere, have shown interest in learning Arabic because it is the language of the Holy Qur'an. This can help establish a linguistic entity supported by political and economic interests through which Arab countries may become a global entity capable of occupying its proper place among nations (Boufalqa, 2020, p. 284).

Language is not merely a social phenomenon; it is also a mirror reflecting the level of civilizational awareness of its speakers. It is a living and flexible expressive tool that reaches its highest level when speakers seek artistic beauty in their expression and excel in selecting vocabulary through its phonological and syntactic system, turning their expressions into artistic verbal compositions pleasing to listeners and readers. Yet developing a language is inseparable from developing the society that speaks it in all respects, not merely culturally. If development is a matter connected with the growth of society's capacity for positive change in public life, language will not attain a level of sophistication, brilliance, prosperity, strength, and ability to keep pace with progress in all fields unless collective will for reform is available—reform that begins with development and modernization (Jaareer, 2015, p. 42).

Arabic Language, Globalization, and Modern Technology

Developing Arabic and enabling it to keep pace with globalization and modern technology is the demand of everyone who cares about the language and seeks to serve and develop it.

In an age in which technological language dominates most fields, Arabic, despite its strength and high standing, faces major stakes and challenges on more than one front. As a language of science, culture, and knowledge, it must demonstrate its strength and address the challenges of the age and its transformations in order to prove that it is a vital language in its vocabulary, strong in its characteristics, and capable of assimilating civilizational knowledge and the new information and technological wealth, thereby activating it as a scientific Arabic language (Saadia, 2019, p. 2).

Arabic owes its present global position to the enduring fact that throughout the Arab countries and other regions of the Islamic world it functioned as a linguistic symbol of unity in culture and knowledge. Through the enduring civilizational heritage it preserved for humanity, Arabic has

demonstrated that it is stronger than every attempt to displace it from its position (Saddar, n.d., p. 15).

The issues facing Arabic in the modern age are new issues imposed by contemporary requirements on the one hand and by centuries of civilizational decline experienced by our nation on its historical path on the other. They are not problems of a language confronting the assimilation of human knowledge for the first time. Arabic underwent this experience throughout its long history when it was the principal language of science and thought in the world for centuries and competed successfully with other languages (Jaareer, 2015, p. 42).

Developing Arabic is a necessity for developing public life in the Arab-Islamic world, especially among children and in relation to their mother tongue. Renewal begins with language, and building the future requires modernizing the language so that it becomes a language of the future. Language development means activating its natural growth so that it changes, develops, and flourishes; when language becomes rigid and contracts, it withers, weakens, and deteriorates, because stagnation entails decline (Saadia, 2019, p. 3).

The inevitable use of Arabic as a tool for communicating technology is therefore required to secure the future of the language and enable it to occupy its rightful position among living languages. Another fact that will undoubtedly help Arabic attain this position in the future is that it needs to keep pace with the age so that it can express contemporary thought and contribute to creating such thought (Jaareer, 2015, p. 38).

Arabic faces important issues in an age characterized by an explosion of knowledge in all fields and by an enormous acceleration in the development of sciences on Earth and in outer space. These issues concern facilitating the teaching of Arabic without affecting its inflection, morphology, or structural patterns, which are constants without which the language would lose its authentic foundations. Arabic is stable in pronunciation, syntax, and morphology, but dynamic in its styles, vocabulary, and word meanings. Among the languages of the world, it has demonstrated its enduring vitality (Jaareer, 2015, p. 42).

Arabic has demonstrated its merit throughout the ages and its right to become a working language. The history of Islamic expansion bears witness to the rapid spread of Arabic and its integration into diverse linguistic environments, as well as its effectiveness as a vehicle for transmitting knowledge. From the perspective of linguistic jurisprudence, Arabic possesses numerous essential characteristics confirming its universality, foremost among them adherence to the principle of moderation and linguistic balance. Arabic combines many characteristics found

in other languages, and its linguistic system is marked by precise balance and calculated harmony among its various branches.

The connection between reforming society and developing language, already evident in the early decades of the twentieth century, proves that awareness of the need to confront the challenges surrounding Arabic is not a product of today's globalization. Language reform is an integral part of social reform; language expresses the condition of society, while society develops, renews, and revitalizes language and enables it to keep pace with change (Jaareer, 2015, p. 42).

It is inconceivable that we enter the fields of modern science and keep pace with its technologies while our language remains foreign to the environment of science, its dynamism, technologies, and creativity. The time has come for scientific language to become part of our daily life at school, at home, and in the factory, and for scientific culture to become part of the culture of the worker, student, teacher, and journalist. The future of Arabic is linked to its increasing and serious use on global information networks. This requires major efforts at both the linguistic and information-technology levels so that many Arab institutions can operate in Arabic. This is one of the challenges of the near future: Arabic should stand alongside the major world languages as a means of transmitting information through advanced technologies. This requires Arabic to become a language that produces science and thereby occupy a distinguished position among the languages of the world. When Arabic was the language of science in the flourishing periods of Islamic civilization, in the precise and comprehensive sense of the term, it reached its peak and surpassed other world languages, so that students of knowledge, regardless of religion or ethnicity, used Arabic as a means of acquiring, mastering, and advancing in the sciences (Jaareer, 2015, p. 42).

No one is unaware of the challenges Arabic faces in the twenty-first century. These challenges intensify in an age of science and technology, an age of knowledge explosion and rapid cultural change, an age of fast transportation, accelerated cultural dissemination, and multiple discoveries in various fields of knowledge. At the forefront is competition from the English language, the language of the age, which can lead to cultural dispossession under globalization and threaten national identity and belonging to the Arab nation. The danger becomes more acute when many students turn away from their national language, particularly in some Arab countries, on the grounds that it has failed to keep pace with the language of the age (Kanaan, n.d., p. 4).

Accordingly, the challenges facing Arabic in the age of globalization involve many interrelated factors, and their complexity derives from interconnected elements and causes. As a result, Arabic,

the vessel of Arab thought and culture, has become more threatened than many other languages. This threat stems from the psychological defeat of its speakers and their surrender without making any effort to protect and defend it (Gharbi, 2020, p. 140).

The careless and ill-considered use of globalization has contributed to changes in the structure of Arabic as a result of developments in communication technology and new media, among the most important manifestations of media and communicative globalization. This has produced what is known as the language of new media, characterized by weak words and sentences increasingly used by social-media users, with widespread reliance on colloquial dialects as well as writing in foreign letters. As a result, Arabic has become a hybrid and unattractive language because of random usage by its speakers (Hadadi, 2020, p. 162).

Conclusion

Computerizing the Arabic language has become necessary to confront and keep pace with the developments and transformations of the contemporary age, while maintaining the principles of mental order, linguistic moderation, and balance. Arabic combines many of the characteristics of other languages across its different branches.

It is inconceivable that we engage with modern science and its technologies while our language remains alien to the environment of science, its dynamism, technologies, and creativity. Scientific language should become part of everyday life in the school, home, and factory, and scientific culture should become part of the culture of the worker, student, teacher, and journalist, because the future of Arabic is linked to its growing and serious use on global information networks.

Developing a language means elevating it to the level of the development of thought, life, and society. When a language becomes productive rather than remaining merely a consumer language, it becomes an engine of progress in all fields and is able to overcome the barriers preventing its integration into globalization.

The inevitable use of Arabic as a tool for communicating technology must be emphasized in order to secure the future of the language and enable it to occupy its rightful position among living languages. Arabic needs to keep pace with the age so that it can express contemporary thought and contribute to creating it. On this basis, all obstacles standing in the way of Arabic must be overcome, whether they are essential difficulties deeply rooted in its rules or difficulties associated with how it is handled and used.

Efforts must be made to restore the status of Arabic so that it can respond to the new developments and transformations of the age and demonstrate that it is vital in its vocabulary, strong in its characteristics, and capable of assimilating civilizational knowledge and developments in information and technology, thereby becoming an effective scientific Arabic language.

The mission of Arabic in the age of globalization is multidimensional. It is required to interact with science and technology, for Arabic cannot be isolated from one field while being integrated into another. This also challenges the notion that science has a neutral role, because scientific and cultural knowledge, when integrated into the natural structure of society, contributes to achieving desired objectives.

Language will not attain the level of sophistication, prosperity, strength, and capacity to keep pace with progress in all fields unless collective will for reform is available, and such reform begins with development and modernization.

One of the strongest factors behind the weakness of a language is the lack of competence and weakness among its speakers in comparison with the Other, who may possess greater strength. Arabic must be treated as a living organism: it grows and flourishes, weakens and becomes isolated, gives and receives, lives and dies. This is connected to the civilization that sustains it. When civilization flourishes, language flourishes; when civilization declines, language declines. As language grows and develops, meanings change, and because language is both a cosmic phenomenon and a social law, its meanings transform as society's thought changes and as its culture and material foundations change.

It is necessary to keep pace with the age by acquiring its requirements and equipping ourselves with its necessities, lest we fall into its traps.

The information revolution associated with globalization has posed a major challenge to Arabic in terms of providing information about the language, its speakers, its culture, and its dialects through the Internet in Arabic.

References

1. Al-Bakri, Talal Wisam Ahmad. (n.d.). Globalization and Its Impact on the Future of Arabic Language Education and Its Identity.
2. Al-Jabri, Muhammad Abed. (1998). Globalization and Cultural Identity. *Al-Mustaqbal Al-Arabi*, (224).

3. Al-Khudairi, Mohsen Ali. (2001). Globalization. Modern Nile Group.
4. Al-Durra, Dhirgham. (2009). Semantic Development in the Language of Poetry. Dar Usama for Publishing and Distribution.
5. Al-Abdullah Sanno, Mai. (1999). Communication in the Age of Globalization: The Role and New Challenges. University Publishing and Distribution House.
6. Al-Malaika, Jamil. (n.d.). The Arabic Language and Its Position in Islamic Culture.
7. Al-Mansour, Abdul Aziz. (2009). Globalization and Future Arab Options. Damascus University Journal of Economic and Legal Sciences, 25(2).
8. Baddash, Nasser. (n.d.). The Arabic Language and Modern Means of Communication: Reality and Prospects, 6(1).
9. Boufalqa, Muhammad Saif al-Islam. (2020). The Arabic Language and Keeping Pace with the Age: Universality, Survival, and the Necessity of Strengthening Digital Content. Journal of the Faculty of Arts, Humanities and Social Sciences, 13(1).
10. Jaareer, Muhammad. (2015). The Arabic Language and the Challenges of Globalization. Journal of the Academy for Humanities and Social Studies, (13).
11. Hadadi, Walida. (n.d.). Problems of the Arabic Language in Virtual Societies: A Critical Perspective.
12. Hadadi, Walida. (2020). Problems of the Arabic Language in Virtual Societies: An Analytical Critical Perspective. Journal of the Arabic Language, 22(49).
13. Hassid, Faisal. (2016). Language and Identity: The Debate between the Constant and the Changing. Journal of the Faculty of Arts and Languages, 1(2).
14. Humaidan, Salma, & Balghaith, Sultan. (2013). The Reality of Arabic Language Use in Arab Visual Media. Communication in Humanities and Social Sciences, (36).
15. Hammad, Ahmad Abd al-Rahman. (n.d.). Factors of Linguistic Development: A Study of the Growth and Development of the Linguistic Repertoire.
16. Rahmani, Zahr al-Din, & Zeina, Farqa. (2014). The Aesthetic Function of Semantic Development in the Qur'anic Text. Al-Ustadh Journal, 1(209).

17. Saadia, Naima. (2019). The Reality of the Arabic Language on Social Networking Sites and in Advertising: Facts and Prospects. *Midad al-Adab*, Special Issue for Conferences.
18. Suhail, Layla. (2009). The Arabic Language and the Challenges of Globalization. *Journal of Research and Studies*, (7).
19. Suwaker, Ibrahim. (2018). The Importance of the Arabic Language in Preserving Identity in the Face of the Challenges of Globalization. *Journal of Arabic Language Sciences and Literature*, 1(14).
20. Shaheen, Abd al-Sabour. (1993). In *General Linguistics*. Al-Risala Foundation.
21. Saddar, Nour al-Din. (n.d.). The Role of the Arabic Language in Preserving the Foundations of National Identity and Meeting the Stakes and Challenges of Globalization. *Journal of Arts, Languages, and Social and Human Sciences*.
22. Abdullah, Abd al-Khaliq. (1999). Globalization: Its Roots, Branches, and How to Deal with It. *Alam al-Fikr*, 28(2).
23. Othman, Muzammil. (n.d.). Between the Arabic Language and the Computer: Can Computational Linguistics Be Applied to the Development of Arabic?
24. Ali, Nabil. (n.d.). The Arabic Language and the Challenges of the Age. Modern Foundation.
25. Gharbi, Azzouz. (2020). The Arabic Language and the Challenges of Globalization in the Maghreb Region. *Annals of Guelma University for Social and Human Sciences*, 13(2).
26. Qasim, Mustafa Muhammad. (2010). An Introduction to Linguistic Development. Dar al-Fikr.
27. Qasim, Adnan Hussein. (n.d.). Poetic Imagery: A Critical Vision of Arabic Rhetoric. Arab Publishing and Distribution House.
28. Kashash, Muhammad. (2009). Vocative Constructions and Their Functions in Light of Context Theory: A Reading of Fadwa Tuqan's Poetry. *Culture and Heritage Journal*, (67).
29. Kanaan, Ahmad. (n.d.). The Arabic Language and Contemporary Challenges and Ways of Addressing Them.
30. Mansour, Abdul Aziz. (n.d.). The Cultural Invasion of Islamic Countries: Its Past and Present. Dar al-Sumaihi for Publishing and Distribution.

31. Hashimi, Muhammad. (2018). The Use of the Arabic Language in Algeria: Reality and Prospects. *Sawtiyat*, 20(3).

Translation note: In-text citations have been retained in author–year–page form, and the reference list has been placed at the end of the article.