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## The Arabic language in contemporary Arab media: Challenges and opportunities

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### Abstract

For Arabic it certainly does have a pivotal reign in today's media scene as a corset of society mind, being an identity and carrying significations vividly. Since the spread of social media and digital media apps, Arabic has been faced with numerous obstacles along with the fact that it is being replaced by other languages; such as preferring spoken dialects over MSA (Modern Standard Arabic) and borrowing words from another language in order to completely ignore the existence of its original word. The phenomenon can eventually lead to the loss of some of the true features of the Arabic language; therefore, media entities have the obligation to come up with emergency measures that maintain the formal standards of Arabic in their messages. In addition, they should respond to the faster and briefer way in which diverse audiences are met, thus making information delivery quick and with sufficient detail.

The focus on style, the application of accurate terms and the preservation of grammatical correctness lead to the faithful transfer of the media messages. The latest technology seems to provide the Arabic language with a significant chance, using digital publishing and e-learning that, with the help of artificial intelligence, enables spreading high-quality Arabic content very quickly. Although the future of Arab media is bright, there are still some influential obstacles, primarily the shortage of quality translation services and the lack of interesting Arabic content on the internet. The use of the local languages has consequently improved in comparison to the foreign languages at the expense of Standard Arabic. It is here that the need of media to be used as an avenue of strengthening the connection between the Arabic language and its users can be seen, through the creation of vast media material to bring authenticity and modern relevance together.

**Keywords:** Arabic language, media communication, modern standard Arabic, digital media

### Introduction

Arabic is a system of signs and memory about the cultural past of the nations and in which they build their spiritual, intellectual, and scientific institutions. Arabic being a universal language and a civilization that supports scientific exploration has, through her glorious history, helped in leading to some of the largest scientific discoveries and intellectual revival of its time in many disciplines. These pillars on which Arabic has stood since the earliest days still stand steadfast and permanent; the natural characteristics by which it has helped to produce a system of human sciences richly endowed, also entitle it to aid in the production of another form of the creative being which produced it: a new human civilization--an extension of the creative creature which has made it. After over seventeen centuries of stability, endurance, establishment, the Arabic language today stands in a place of high status and significant impact on the human experience.

It has a high status which is not limited to the Arab and Islamic communities but to all countries. A striking testimony to this is the United Nations General Assembly's resolution designating December 18 as World Arabic Language Day, an official acknowledgment that Arabic is a living, global language and a cornerstone of the cultural diversity of humanity as a whole.

One of the primary objectives of this research is to provide a diagnostic perspective on the status of the Arabic language in contemporary Arab media and to propose effective solutions aimed at advancing the linguistic reality of Arab media discourse. The goal is to craft media content in which the expressive power of Standard Arabic converges with the modern frameworks required by contemporary media, thereby ensuring the emergence of Arab media

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enriched with awareness and knowledge and serving as a secure conduit for transmitting Arab cultural heritage and identity to future generations.

This research is structured into three sections. The first section, titled “Arabic between Authenticity and Modernity,” discusses the importance, prestige, and unique qualities of the Arabic language, highlighting its distinct features compared to other languages, which enabled its global reach and international presence.

The second section, “The Status of the Arabic Language in Contemporary Arab Media,” examines the reality of media in the modern world in general and Arab media in particular, beginning with the early stages of media development in human societies, the nature of media content in Arab society, and an outline of the fundamental pillars that emphasize the significance of media.

The third section, “Arabic and Contemporary Arab Media,” explores the relationship between language and media in terms of their shared responsibility in achieving goals and ensuring a unified vision. Language is the executive tool of media communication and the foundation upon which media messages rely. The four levels of Arabic collectively contribute to the success of the media’s vision and performance. This section also addresses the major challenges facing Arabic that threaten its vitality and continuity in an age crowded with modern technologies impacting all aspects of life, including the linguistic sphere. Furthermore, it highlights the promising prospects for the future of Arabic, which, if optimally utilized, can enable the language to thrive, assume leadership, and rise in global communication, achieving the desired level of eloquence and accuracy. The research concludes with a summary of the main findings, followed by the sources and references consulted in the study.

## Section One

### Arabic between Authenticity and Modernity

#### First Axis: The Importance of the Arabic Language

The sharia (Islamic law) has been canonized for the entirety of humankind; it is not specific to a particular race or nation but rather universal guidance, a general message that resounds throughout the world, as confirmed by His saying: “And we have not sent you except as a mercy to the worlds.” The range of human experience is broadened by this universality, bringing many nations and language countries into one fold. It is inconceivable that one religion, asserter of one belief, reciter of one Book and follower of one Prophet should have diversity in language when the followers are divided by boundaries (of countries) and mountains; because cohabitation becomes impossible, if they have no common tongue. It is nearly impossible to achieve these objectives without linguistic cohesion. Through knowledge of scripture and revelation, the selection of Arabic as the language of revelation made it in effect the metropolis of Islam-illustrious for its excellence, brilliance and unrivalled clarity among languages.

When God singled out Arabic from all the tongues of men to communicate His ultimate message, Islam experienced a transformative event in its history that made it into a language for all mankind. This is the immortal feature that protects the language from dying out or splitting into different dialects or languages. The influence of language on a nation is not to be underestimated because it is the breath that sustains a nation, and the splendour of strength, decline

and decay reveals itself above all in its language. Arabic distinguished itself by its capacity to carry the eternal message, and eternity implies the ability to generate meaning across time and place and to assimilate the dynamics and achievements of civilization. Language nourishes thought, conveys expression, and serves as the primary medium of communication. It is essential to understanding the intended meaning of God’s words: “*And the Messenger’s duty is only to convey clearly.*” Hence, eloquence and clarity are indispensable pathways for language in all its forms and significations.

The honor bestowed upon Arabic by being chosen as the vehicle for God’s law is a testament to its suitability and a proclamation of the commencement of its divine mission. This honor was not a human decision or a transient choice but rather an eternal declaration inscribed in the noble verses of the Qur’an. Arabic is explicitly associated with Islamic law and is mentioned repeatedly across ten chapters of the Qur’an. Among human languages, none shares Arabic’s distinction of carrying the divine message in a preserved form, safeguarded from alteration, addition, or omission. No other language preserves the words of God as Arabic does. Through Arabic, worship is secured with God’s words. Its unique role in carrying the Qur’anic message confirms its exclusivity as the medium of divine communication, enabling it to nurture within individuals a balanced psychological and spiritual state.

Among the aspects in which the Holy Qur’an profoundly influenced the Arabic language is the beauty of style. Early scholars recognized this and devoted continuous efforts to exploring the elevated eloquence of the Qur’anic expression. Their works record that they dedicated chapters and sections in their compilations for this purpose. The refinement of expression appeared under various headings such as *allusion*, *implication*, *suggestion*, or *metonymy*, all of which share the idea of hinting at meanings in contexts where explicit expression would be inappropriate.

Indeed, the glorious past of Arabic cannot be ignored or denied, with all its achievements and merits that accompanied its emergence and expansion. However, the revelation of the Qur’an was like a draught of life-giving water, rejuvenating Arabic, reviving its glorious heritage, and affirming its enduring permanence. It propelled Arabic into a vast intellectual movement across various sciences, illuminated by the guidance of its first book the Holy Qur’an leading it to a firm foundation where, for centuries, fleets of Islamic culture docked, laden with treasures at the harbors of Islamic civilization. Arabic was the expressive tongue and the intellectual driver of that civilization an attribute that distinguished it from all other languages.

The Qur’an’s repeated declaration in several places that it is *Arabic* and in a *clear tongue* underscores an essential point: the term ‘*Arabic*’ in these verses signifies clarity in method, elaboration, and explanation. The transparency derived from the word ‘*Arabic*’ affirms that comprehension, understanding, and elucidation are achieved through the Arabic tongue. Thus, the verses conclude with statements such as “*that they may become righteous*” and “*that you may understand.*” Attaining righteousness requires complete comprehension and sound understanding, which the Arabic tongue uniquely facilitates.

The Qur’anic expression is precise in its use of the word “*tongue*” (*lisan*) in the indefinite form rather than the definite. This indefiniteness carries connotations surpassing

those of definiteness, imparting to the reader a sense of elevation and honor, as if to say: *"in a tongue, any tongue."* This tongue is marked by transparency and clarity of meaning, even in the most intricate details. In His infinite wisdom, the Almighty decreed that the Qur'an be revealed in clear Arabic, ensuring its accessibility to the community entrusted with carrying the Islamic message.

The Arabic nature of the Holy Qur'an was never absent from the minds of scholars of Qur'anic sciences; rather, it remained a constant subject of study and clarification. It has been stated that this "Arabness" refers to language and expression, not to meanings. The Qur'anic words are Arabic in form and usage, while the meanings are divine, sent by the Creator of humanity to all people, suitable for every place and time. Because of these qualities, Arabic became the subject of continuous study and abundant scholarship. No other language in the world has known generations of scholars many of them non-native speakers who devoted themselves to its service in the way that Arabic has.

With these two wings of clarity and eloquence, Arabic soared with its message, carrying the noble revelation exactly as it was sent down by the Lord of the Worlds to the noblest of messengers. This stage lifted Arabic beyond narrow ethnic boundaries into a vast civilizational horizon, beginning with God's choice of it as the vessel for His words and the medium to convey His message to creation. Through this divine selection, Arabic became inseparably linked with Islam in its spread. Anyone entering the fold of Islam cannot dispense with learning the language of Prophet Muhammad (peace be upon him), for the greater part of worship cannot be performed without Arabic.

Entering the new faith compels the individual to learn what is required of them in terms of duties and acts of worship, and there is no way to comprehend the teachings of God's law as contained in the Qur'an and the Prophetic Sunnah without knowledge of Arabic even if only partially when the new adherents are non-Arabs. Ignorance of Arabic forms a barrier to learning the obligations of the new religion, and overcoming this barrier becomes unavoidable. Typically, learning proceeds gradually, step by step. Accordingly, whatever serves as a means to the knowledge of obligatory duties assumes, by its very nature, the ruling of being itself obligatory.

## **Second Axis: The Features and Characteristics of the Arabic Language:**

The Arabic language possesses a collection of qualities and features that distinguish it from other languages. The debate on the nature of Arabic and its virtues has not been a new phenomenon in the linguistics environment, nor in earlier times, nor today. The language has an exceptional quality in the phonetics of articulation, the beauty of the words, the accuracy of grammar, the exquisite style of expression and thoroughness in terseness. These properties, known since antiquity and in modern scholarship have attracted the attention of scholars who devoutly devoted themselves to the language and have created large volumes of annotated literature to study. In fact, the features and characteristics of Arabic are countless and cannot be fully summed up in the small number of pages, this fact should not however rule out a small discussion on some of the features that scholars have isolated and interpreted in their works.

The most noticeable of these cultural characteristics is its civilizational aspect: the Arabic language and the

uniqueness within it are a substratum of linguistic and cultural evolution, which makes it more than a close vernacular. This aspect of linguistics brought in a communicative and cultural value, which strengthened the social-linguistic aspect of the society. The bond with revelation formed a foundation on the way of its historical path, giving the story a completely new direction and nature; it ensured, at the same time, that the future generations have a divine text. The Arabic language was therefore raised to higher levels by more eloquent and more powerful sources than the modern or more court-bound speech of the Arabs, as well as by their literary traditions of many layers.

The lexical features and semantic inventory of the Arabic language have been evolving along with the changes in the sociopolitical framework of the respective state. These language changes have continued to reflect one another in a parallel direction. In the cases when countries lag behind in terms of civilization development, their linguistic systems also demonstrate some instability and are not capable of supporting the production of knowledge and creativity. However, Arabic is a different situation where inherent linguistic features have ensured the mechanisms which assist in sustaining cohesions and growth across a long historical spectrum. Due to its acclaimed effectiveness, its advocates have requested a further deepening of academic interest in Arabic and an increased investigation of its complete corpus. Some of the scholars have even compared mastery of Arabic sciences to possession of tool keys that open other closed knowledge; religious truths become closed and unreachable without a mastery of the Arabic language and textual forms. As explained, to Muslims the Arabic sciences are like keys that unlock the Holy Quran and allow the right form of practicing Islam. *This strong connection between linguistic studies and religious sciences has remained constant, as the linguistic scholarship of the Arabs was inherently linked to the sacred text from which it originated."*

If we turn back to the works of earlier scholars and carefully examine their views on the features and merits of Arabic, we find a vast intellectual legacy that cannot be dispensed with a heritage that lights the way for those who came after them. For instance, Ibn Khaldun (d. 808 AH), one of the leading historians of the 9th century Hijri, emphasized the importance of the Arabic tongue in understanding the religious sciences, stating: *"The foundations of all transmitted sciences are the revealed sciences derived from the Qur'an and Sunnah, which were legislated for us by God and His Messenger. This, in turn, necessitates the sciences of the Arabic tongue, which is the language of the faith."*

Al-Shāṭibī (d. 790 AH), one of the scholars of the eighth Hijri century, says: "The Sharī'a cannot be properly understood except by one who properly understands the Arabic language. If we suppose a beginner in understanding Arabic, then he is a beginner in understanding the Sharī'a; if he is intermediate, then he is intermediate in understanding the Sharī'a."

Ibn al-Athīr al-Jazārī (d. 606 AH), one of the ḥadīth scholars of the seventh Hijri century, emphasizes the importance of mastering the sciences of Arabic as a foundation for achieving a correct understanding of the noble ḥadīth, saying: "Knowledge of language and grammar is the foundation for understanding ḥadīth, for the purified Sharī'a was revealed in the tongue of the Arabs."



Arriving at the sixth Hijri century, we stop at Abū Hāmid al-Ghazālī (d. 505 AH), one of the scholars of kalām, who had a perspective on Arabic, stating: “The science of language is a great means and a lofty ladder. The student of knowledge cannot dispense with mastering the language, for the science of language is the foundation of foundations.”

I conclude with a text by al-Shāfiʿī (d. 204 AH), in which he urges the Muslim individual to exert effort in learning the Arabic language, saying: “It is incumbent upon every Muslim to learn from the tongue of the Arabs to the extent of his effort, so that he may testify that there is no god but Allah and that Muḥammad is His servant and Messenger, recite the Book of Allah, and utter the prescribed remembrances in what is obligatory upon him of the takbīr, and what is commanded of tasbīḥ, tashahhud, and other such acts. Whatever he increases of knowledge in the tongue which Allah made the language of the one with whom He sealed His prophethood and revealed His final Book, is better.”

From the foregoing, it appears that the statements of Arab thinkers reinforce one another across successive centuries. Moreover, when one follows the sayings of fair-minded scholars and thinkers from other nations and from non-Arabic speakers, particularly from the West, one finds that their statements revolve around a single axis: the consensus on the uniqueness, nobility, and distinction of Arabic as a civilizational language suitable for every time and place.

The French historian Ernest Renan speaks about it, saying: “It is one of the strangest marvels that such a national language should arise and reach the stage of perfection in the midst of deserts, among a nomadic nation. This language has surpassed its sisters in the abundance of its vocabulary, the subtlety of its meanings, and the beauty of its structures.”

The American orientalist William Worke describes its characteristics, saying: “The Arabic language possesses such suppleness and flexibility that it can adapt to the requirements of this age. It has never retreated in the past before any other language with which it came into contact, and it will preserve its entity in the future just as it has preserved it in the past.”

The German orientalist speaks of the magnificence of its features derived from the uniqueness of its letters, saying: “The noble Arabic language is a marvel in the expression of ideas. Its letters are distinguished by the presence of sounds not found in other languages, such as ḍād, zāʾ, ‘ayn, ghayn, ḥāʾ, ṭāʾ, and qāf. Its originality is preserved in its authentic letters, in the morphological flexibility within a single letter between two meanings, and in the connection between the letter and the meaning it indicates. As for its vocabulary, it is distinguished by expansiveness, productivity, derivation, logic, and precision of expression, whether in conciseness or in accurate conveyance of meanings.”

The German scholar (Frenebach) praised the richness of Arabic, saying: “The Arabic language is not only the richest of the world’s languages, but those who excelled in writing with it are countless. And the differences between us and them in time, character, and morals have placed a barrier between us, the strangers to Arabic, and what they have produced one that we can hardly perceive beyond with great difficulty.”

It’s a somewhat drifty-seeming vacuous worldview for which I have weak empathy, but dulcets with pattern. There is unanimity on the genius of the Arabic language and its

comparative status to other languages far and close in some of these pathetic scenarios that are embarrassing all round even under western standards (be it native thinker or ‘other’ speaking think tank thug). And this is not limited to a single state but it applies universally. It did not lose its uniqueness which has brought rich and colourful language through the ages. The most curious part of the derivation of Mikmak is that it is a language of growth: out of one or two roots may be generated dozens of words and meanings. So the language is not only powerful but dynamic, communicating with its environment and creating within itself a product of accretion and naturalisation, of words of other languages or newly minted words, freshly stamped. It is the same flexibility that creates the value of the new and modern.

Arabic is an example of a language that has the sufficient degree of richness both in its template and morphological structures, thus, allowing its speakers to develop an expressive lexicon without the fear of repetitive or lacklustre expressions. This helps to express things clearly and explicitly and deliberate on issues of high importance to be expressed either in straight forward language or, depending on the intents of the person making the utterance, ambiguously. In turn, it can convey the entire spectrum of human thoughts, starting with primitive ideas and moving up to the most efficient scientific and philosophical terms.

As mentioned, Arabic is not only a form of communication, but a expansive epistemic and civilizational arena that assimilates the technological innovations of all periods of human history, yet is based on originality and continuity. It is rooted in depth, and stable in position, but its extensions are raised high and constantly in motion.

### **Axis Three: The Global Extension of the Arabic Language:**

Narrated in Arabic is trying to burst through the fortress of universality, with continually increasing self-confidence, but this so far against all the And that is for itself. Those changes did not manage wrenching it (under they cycle of history) because the modern Arabic Language is fundamentally dependent on Classical Arabic, at every linguistic level, in phonetics, lexicon, morphology and syntax or semantics. Whenever any modification or advance in our tongue has made its way forward, it has done so on some strip of soil which it could not quit; and to those instances most living, as well from the nature of their motion as because in act they are moved up even to the very skin the visible divergences leading at length to so contrary a shape that 'tis almost strange how they can e'er have been sisters' tongues.

This is a fact that many scholars have already spoken of and elaborated on from various points of view. One of them is Dr. Abdel-Salam Al-Massadi, who refers to Arabic as a “total co-incidence” which has raised the challenge against common scientific beliefs. For it has broken time, having preserved phonological, morphological and syntactic forms across a period of over seventeen centuries; yet its continuity was only sustained by the semantic dimension (derivation, extensions of meaning as well as by the birth of new styles). This is a refinement of the limits as discussed above, no longer could they be over-stepped.

In modern terminology, it may be said that Arabic possesses its own demographic profile that surrounds it and harmonizes with it, confirming its status as one of the world’s major languages. Geographically, it is the national language of twenty-two countries, with around two hundred

million native speakers. Outside of this homeland, multiples of that number use it in most parts of the world for specific purposes, such as worship, communication with the Arab world, or access to the civilization recorded in it.

As for the age of the Arabic language compared to other languages, it can be considered one of the oldest surviving tongues, and the closest to the proto-language. This is due to the fact that it is the only language that preserved its structure and survived without distortion in the pre-Islamic era. Its golden age came with the revelation of the Qur'an, which bestowed upon it greater honor and dignity by choosing it, among all the world's languages, to bear the divine message. Thus, it is preserved by God's preservation, and by the care of its people. No other language has received as much attention, study, and cultivation as Arabic, in addition to the vast heritage it possesses compared to other languages.

After enduring harsh conditions from both within and outside, the Arabic language overcame them and continued to shine with vitality and productivity. Today, it surpasses what was once feared might hinder it namely, the dominance of scientific and technological progress across the globe with the advent of the third millennium. The works of its defenders stand as testimony, recording its resilience and eminence in the modern era. With the beginnings of the twentieth century, Arabic successfully passed one of modernity's tests by integrating into the age of print. Although technical challenges arose in the mid-century due to the nature of the Arabic script and the difficulty of generalizing fully vowelized writing, the spread of education with the independence of Arab states restored Arabic's rightful place among written languages. By the century's end, Arabic triumphed in meeting the technological challenge posed by computerized systems. Thanks to a new generation of its speakers, it entered the age of information technology, establishing numerous centers for developing linguistic software, integrating into the field of artificial intelligence, and inspiring ambitious projects once deemed dreams such as the "Linguistic Corpus" and the "Historical Dictionary." What Dr. Al-Massadi once envisioned as a dream in the past century has now materialized into a tangible reality under the name of the Doha Historical Dictionary.

A language that carries a vast heritage of nobility and civilization is fully capable of engaging with the possibilities of its era, highlighting its features to benefit its users, facilitating its learning, and keeping pace with all developments in a world characterized by scientific speed and technical precision. Today, we witness the widespread dissemination of certain global languages, prepared for this by the conditions of globalization and the tremendous technological advancement achieved by humanity. Among the most prominent challenges facing Arabic under current circumstances are the obstacles resulting from competition between local trends and the pressures of globalization, and the ways in which Arabic has confronted them.

To overcome these crises, researchers recommend the immediate initiation of efforts to thoroughly engage with traditional linguistic concepts. This cannot be achieved through complacency or mere wishes; rather, it requires diligent study and practical engagement with the established heritage of Arabic linguistic foundations. One of the range of offered solutions is the creation of projects using the wide negotiable corpus of knowledge compiled over the course of

Arabic linguistic learning. This position is not to be rejected in the context of the modern Arab intellectual discourse, and contemporary Arab scholars have not neglected to give it the due credit. After a long study and investigation, these scholars launched what was called the Heritage Linguistics Project. Despite the modest scale in which the project was initiated, it is estimated to produce more solutions in future. The project builds upon the work of the earlier scholars, whose important legacy continues to help shape a vanguard position in the wider intellectual movement.

The modern dimensions, it is hoped, which the linguistic heritage bequeathed by Arabic has revealed to us, will be reflected by this project, so as to restore the lustre of our heritage, by showing us the past and the present, and it was a departure of what we included along with these developments. It is hoped that by means of this project we might be working (restoring) on the one hand to fluorescence what we were once promised and want to express passionately: what we have inside and outside our heritage covenant Arabic vocabulary and Friends of Silaoui. It is one of the objectives of such global Arabic-language projects to read and interpret ancient linguistic conceptions through what modern linguistic studies has given, in actuality to reconcile traditional linguistic thought with modern theories, to wrap it in a new covering so as to underline its historical civilizational value.

## **The Reality of Contemporary Arab Media**

### **Axis One: The Emergence of Media**

The phenomenon of interaction between human beings has been known to exist since the time of the existence of the human societies; it is as old as human societies are. Before the development of organized speech in the Dark Ages, humans used all kinds of signals to communicate. The evolution and expansion of language increased this basic human requirement of communication in both time and space. According to linguists, language is sound through which people express their intentions.

In former times one looked rather to human language as a vehicle for communicating wants and expressing thoughts. In the current day something addressed for such issues has come into play, although I have never used any of it yet. Modern means of communication are a civilisational art inherent in language itself, capable of imbuing it with all that is needed. Even the language of media is a lot, and there is the potential to build up or shape a civilization.

Media in the Arab world, however, have been subject to political controls that determined considerably their nature and content. The first expressions of Arab media consequently were formulated under the rubric of Ottoman Turkification. Subsequently, Western colonialism noticeably impacted Arab media in all of its forms until the era of Arab media after their movements for independence. Later, autocratic national governments would mold the language, content, form and goals of Arab media. In the modern age, features of globalization and digitization are some of the characteristics that have heavily affected Arab media today. The present era of the information explosion is seeing fast development in print, audio visual and electronic media. As a result, the language used in media is always changing. In a time defined by velocity and technological innovation, human communication speeds up and refreshes itself. Modern communication devices have amazing adaptability capacity, reflecting the obsolescence of the previously used

technologies that are no longer able to meet the current demands. Such a phenomenon is a universal rule of change that is applicable to all spheres, both in the natural world and the human society. As a result, concepts are constantly being updated and require effective and accurate communication that does not rely on unnecessary complexity or unnecessary detail.

The competition of attention is being reached out in a variety of modalities, transforming the insignificance of everyday life into content easily discernible by the viewers. To the wizard, technology is a magic wand of instantaneous communication; to the human magician who wants to communicate a specific message to the world, the same technological device is practically rendered useless.

The undeniable contribution of media in the modern nation-building or even civilization-building cannot be ignored by anyone. Media has a powerful effect on human perception, and on surveillance, the production, and software of higher-order thought (emotions and ideas). It has gone so far that it is now hard to manage the dynamics of any society without using disturbing methods. Media has entered into the very warp of life, becoming a vital part in any part of local, regional and global political, economic, social and cultural life.

The most eminent features of modern mass media is its growing volume and diversification, which extends as far as global satellite networks and transnational internet reporting, to the spread of news about the ocean floor and mountain conferences. The effect of this phenomenon has gained vast popularity, acceptance, and approval. The modern media has grown to a level that has never been experienced before and involves topics that go beyond politics and society to medicine, entertainment, and academia. This media richness has become a potent tool that eases the transmission of behaviors and dominant life styles in the developed countries. Without media, its further conditioning would not have been possible, and the effect of such cultural diversion (and its constant reworking in compliance with the new innovations which scientific advancements bring) is still visible. The present reality we endure is an example how effective a medium that has advanced beyond economy and IT, to address more intimate levels such as cultural identity and linguistic existence.

The scariest thing about people in a technological age, in an age of knowledge and information, for any country is cultural invasion. Technology today is a Jekyll and Hyde: powerful and sensitive. "It is true that "it targets accurately with weapons such as wire systems, wireless, agencies of press, newspapers, radio and television. Information revolution we lived to in late 20th and early 21st centuries is not only freelance media, luring people with their endless freedom far from any responsibility or confines. This leads to the huge diversity phenomena in contents of difference views. It is in this massive avalanche of media products that it gets hard to decide about the resources which are teaching and those that are harming, especially for children who have not yet reached their majority.

**Axis Two: The Importance of Media:** Media is significant but a part of human nature to react, communicate with each other and discovering things around. Communication between humans is inborn and connects all stages of human life. As the technologies evolved, so have methods of communication changed and have been redeveloped to meet

needs generated by human communities. Today, media is no longer a random or arbitrary question and it is not just an issue of time pass by product or entertainment but has its roots in huge economic sectors upheld and taken care of by super- powers international and local bodies and systems including global plans and communications that stretch through countries across the planet along with enterprises. The leadership and wielding of influence comes in knowing the importance of having tools of media. There are even scholars who connect media ownership with the power to dominate markets, production and culture.

The ultimate goal of media lies in shaping public opinion, restructuring it, directing its course, or influencing and persuading audiences through information, facts, and statistics. Studies indicate that successive generations have been able to form their beliefs and establish their ideas about matters beyond their immediate cognitive boundaries through media channels. Hence, the role of media should not be underestimated; it serves as the window through which nations and peoples observe a global culture that transcends local boundaries. Consequently, the most essential qualities of the information presented are credibility and transparent documentation, as their absence erodes the trust between the audience and the media institution.

The forms and representations of media functions and tasks are also different in modern times, but they coalesce around five main discourses each dominated by a single medium. The other is the task of informing-educating, which we claimed in the paragraphs above to be perhaps even more important than-and 'interactive' with the first. It is significant for it is crucial in informing the truth from credible sources, reporting accurately and delivering professionally while being credible; clear or objective whether that report relates to us on daily basis issues as well as global incidents reflecting dilemmas of international humanitarian crises.

That function is more than just reporting, it's analysis, interpretation and multi-faceted coverage. This script-of-the-world treatment continues and increases peoples' understanding of the world-at-large, for media are the most efficient instruments of awareness and teaching, making people more aware of alterations or restructurings in their environment.

Furthermore, the news media contribute in building the atmosphere of issue-debate-thinking society and a dialog culture based on critical discussion. The mutually inspiring exchange of ideas constitutes a means to allow the media to contribute towards an ambiance of collectivity, knowledge and serve as the medium through which people accountable to each other can become creators in comes culture generally. In this respect, media-more as the harbinger of change than the mirror is capable divide issues to provoke debate for an informed and enlightened public opinion on many vital developments impacting upon and about shape the conditions s well as destiny of the country.

The second necessary (to media) function as you say of media not being corrupt is the didactic one, to have a truthful analysis and debate so that all act for knowable good reasons and can be punished if irresponsible; and this tends toward everyone standing up for their obligations and respecting them Everyone even the sociopaths.

**The Third Axis: Media Functions:** A third role of the media is linguistic. The media's role in challenging the

domination of local dialects and its impact on preventing them from being spoken publicly, making room for only a place for the language of Modern Standard Arabic across the Arab region Atlantic Ocean to Persian Gulf.

The economic role of the modern media is directly aimed at advertising and commercial interests therefore forming one of the main functions of the contemporary media. In this role, the media help to carry out advertising and marketing activities and help instill a culture of economic and social moderation through promotion of balanced consumption practices by the people in the society, and thus help promote responsible economic behavior by the societal members.

This function demonstrates the close link between the expansion of media presence and economic growth. There is a reciprocal relationship: the more prosperous the economic environment, the greater the demand for professional commercial media capable of effectively promoting goods and products and defining moderate consumption boundaries.

However, the Arab media landscape reveals underperformance in practice, as achievement levels do not reach the desired integration between media institutions as a soft power and the economic sector as a productive force. Significant development is still required for media institutions to become more productive and effective.

The fifth and final function is the entertainment and leisure function, encompassing diverse programs such as films, series, and music. The dominant feature of these programs is the presence of elements of excitement, attraction, entertainment, and amusement, which are prioritized by the audience.

A perfect, purposeful media system places high moral values on a higher plane by making them the focal point around which all the functional processes are coordinated, and thus, as a point of reference, human values are placed at the centre. However, these aspirations in the Arab media environments are faced by practical limitations. Arab media are restricted by historical, political, and economic conditions, which hinder progress toward independence and sovereignty and prevent the delivery of content marked by objectivity, credibility, and balance. Other challenges include misinformation and distortion prevalent in news programs, the policy of Arab silence, the manipulation of facts, the presentation of misleading images, and adherence to local biases all significant obstacles facing Arab media.

Studies indicate that media today is among the most influential cultural factors in shaping individual identity, forming ideas, establishing principles, and determining life paths. The impact of media messages, whether entertaining or humorous, can be as significant as or even exceed that of explicit, formal content, influencing behavioral, educational, political, social, and artistic dimensions. Leading global universities have recognized this impact and have integrated it into their educational programs, translating it into practical research across both theoretical and applied frameworks, from description to planning and implementation. These research efforts are gradually yielding results, beginning with surveys to understand public opinion and tastes regarding media content designed to promote stereotypical images and advertising goals, and later expanding into deeper, more comprehensive studies and publications.

It is noteworthy that Arab media suffers from a lack of organized knowledge archives for field-based research,

resulting in an imbalance: theoretical work surpasses practical studies in the historical grounding and philosophy of media. There is an urgent need to establish pioneering Arab theoretical frameworks to guide contemporary media discourse.

### **Arabic Language and Contemporary Arab Media**

**Axis One: The Relationship Between Language and Media:** Language is considered one of the most important means of human communication known to nations since the beginning of creation until today. Other communication tools, in contrast, serve as extensions of our organic systems and as auxiliary means in delivering media messages to future aspirations and long-term goals.

Communication occupies a priority position in the hierarchy of media objectives, serving as the foundational pillar and primary goal to be achieved. Here, the role of language becomes central, as it represents both the performative medium and the material content of media. In light of this, the relationship between language and media can be viewed as integrative and extended an interdependent, mutually influential relationship. The development of one necessitates the development of the other, elevating both. Together, they actively contribute to determining the civilizational standing of a nation, as well as fostering intellectual awareness and collective vigilance.

Language and media share responsibility in achieving objectives and complement each other in shaping the vision conveyed by media messages. The sender encodes symbols and meanings, which the receiver then decodes. Precision and clarity in sending ensure quality and efficiency in reception. For example, if the sender incorporates symbols in the message that are incomprehensible to the receiver, the message will consist of sounds and letters that carry no meaning. The recipient's understanding of the media message relies on a predefined standard of linguistic indicators, through which the success of the message is evaluated. A successful sender is one who conveys the reality of things in the mind of the recipient. One condition for the success of a media message is that it be delivered in a language characterized by clarity and mutual comprehension, containing shared meanings between sender and receiver.

All branches of Arabic linguistics intersect to ensure effective media performance; however, the most influential is the semantic level, as it is the closest to media research among linguistic studies. From this intersection between language and media emerged a contemporary field known as

**“Linguistic media”:** “It is one of the new applied branches of modern linguistics and media studies. This field describes how meanings are conveyed fully and accurately to the audience.” This innovative science serves as an effective tool for media institutions, enabling intellectual renewal and informed awareness of the media machine's potential for deception, falsification, and misinformation, thereby avoiding falling into its traps. In doing so, the optimal use of media is achieved, in accordance with the ethics of this esteemed profession. This field is still gradually finding its path, striving toward a horizon of enlightenment.

Based on the foregoing, it can be stated with confidence that the Arabic language is an essential characteristic of media in all its forms journalistic, radio, and television. Every media process involves a trajectory shaped by the language used,



and the strategy of linguistic inclusion is the decisive factor that determines the success or failure of the communication process.

On the other hand, the widespread dissemination and familiarity of Classical Arabic, the facilitation of its pronunciation, and the promotion of a culture of civilized dialogue and polite discourse in Arab societies can largely be attributed to the distinguished performance of mass communication systems in Arab countries. These media platforms, leveraging their human resources and technical capabilities, have empowered the Classical Arabic language, elevated linguistic taste, and bridged the gap between standard language and the addressed masses. This has helped reduce the divide among audiences of diverse cultural and social backgrounds, as Classical Arabic unifies them under its cohesive banner.

Observers of human behavior note the significant influence media exerts on audiences through their daily language and expressive intonations as a means of attraction and imitation. This imitation occurs naturally, as audiences repeat words and phrases circulated through media channels, which quickly become widespread and manifest clearly in thoughts and attitudes. Given the immense importance of this tool in shaping public perception, it is essential that media be directed using a truthful, eloquent language and address issues that inspire the will of the people, while raising awareness across cultural, social, political, economic, and educational dimensions. Achieving this goal allows us to assert that Arab media has accomplished a major part of its educational mission.

The educational tasks mentioned above represent some of the highest objectives that professional media seeks to achieve. They enhance credibility and transparency, foster audience trust, and strengthen awareness and responsiveness. Media content is subject to various standards and indicators, foremost among which is linguistic accuracy. Clarity in media language is a key factor in the credibility of the message, whereas linguistic ambiguity signals inaccuracy. Misuse of language undermines national thought and reflects societal fragmentation and decline. Some have argued that freedom of expression in a society is measured by the degree of linguistic freedom afforded in public discourse. Hence, attention to the integrity of Classical Arabic in documenting media content is crucial. This serves both the language by promoting its expansion and dissemination and the audience by enabling them to comprehend and grasp the truth, while prioritizing standard Arabic over dialects, thus achieving two objectives simultaneously.

**Axis Two: Challenges Facing the Arabic Language in Contemporary Arab Media:** Classical Arabic faces significant challenges in the contemporary world, which constitute a clear warning and threaten its vitality and continuity. In the media context, it has become difficult to fully address all the problems and challenges that media outlets encounter in using the Arabic language. This difficulty arises from two main reasons:

**First:** The natural differences and variations among Arab countries, which differ relatively according to social, cultural, cognitive, environmental, and religious compositions. These differences result in varied media performance and outcomes. The media experience has

produced issues and obstacles that cannot be generalized across all Arab nations.

**Second:** The nature of the verbal meaning of the term “issues” may overlap with that of “challenges.” A challenge may constitute an issue, and an issue may represent a challenge, making it difficult to distinguish between them and determine the precise intended meaning.

Despite this, a set of factors and causes can be identified that collectively form a real threat to the Arabic language. These factors work to marginalize Arabic in vital fields such as general and higher education, scientific research, and media, aiming to replace it with foreign languages. Alongside this cultural campaign against Arabic and the undermining of the nation’s identity are covert intellectual strategies and visions that seek to demean Classical Arabic and marginalize it. This is particularly evident in educational language, where colloquial forms often prevail. The greatest danger is currently seen in media institutions of varying orientations and contexts.

These anti-Arabic policies emerged during periods of foreign economic, political, and geographic influence and continued in waves until reaching today’s evident decline. Most media outlets now tend to use simplified or colloquial Arabic. Calls to replace Classical Arabic with colloquial forms are not new; older voices, both from Orientalists and Arabs, advocated for abolishing Classical Arabic and replacing it with colloquial language. This would mean transforming colloquial speech into an official language used in news bulletins, reading, writing, education, and all aspects of daily life, while Classical Arabic would be relegated to obscurity, losing its vitality, much like other languages that have faded over time.

It is regrettable that some entities actively call for neglecting the Arabic language, abandoning its preservation, and turning away from it, unlike the care shown by previous generations. On the contrary, they distort, misrepresent, and view those who preserve Arabic as backward or regressive, as if Classical Arabic has become an obstacle to progress.

The call to arabize scientific disciplines to enable teaching foreign subjects in Arabic is a correct proposal. However, it has not gained majority approval due to claims that “Arabic, or the language of the ancestors, is rigid and undeveloped, with its structures and expressive forms limited to a point that cannot keep pace with modern sciences or satisfy their linguistic requirements. These requirements are rapidly evolving and innovative. Favoring Arabic which is considered incapable of keeping up with this continuity of renewal and innovation over foreign languages would hinder scientific progress and deprive us of the opportunity to participate effectively or benefit from the knowledge and science enjoyed by others.”

**Other Forms of Challenges Facing Arabic in Contemporary Media:** One prominent challenge is the blending of purely scientific terminology, which is closer to the curricula of scientific institutes, with literary terms belonging to the humanities. Some scholars have referred to this phenomenon as “Linguistics of Alienation”. These studies have emerged from faculties of arts and similar institutions, introducing new trends in language engineering, computational linguistics, language technology, artificial intelligence, and Arabic-language interaction with machines fields that traditionally belong to pure science and precise



technical disciplines, which are clearly underrepresented in the Arab environment.

The spread of colloquial dialects has increased the neglect of Classical Arabic. Many intellectuals have opposed this phenomenon, arguing that:

"Classical Arabic enjoys a special condition not available to any other language in the world. This condition compels us to reject calls by some ignorant or biased individuals to let Classical Arabic freely interact with colloquial dialects, taking from them and giving to them as happens in other languages. Indeed, language is a living entity; it evolves according to the speakers using it. This evolution produces differences between the language of one era and that of its predecessor, leading to conflicts between supporters of the old form and supporters of the new form. Over time, the old form fades, and the new form ultimately prevails. No new form appears abruptly to eradicate the old; rather, the struggle continues for varying durations, until the new form triumphs this is the law of life, and the history of all languages attests to this. No known language has remained frozen in one form for hundreds of years."

Some specialists attribute the trend of media language gravitating toward colloquial Arabic especially in electronic media such as radio and television programs to several factors. First, the nature of these media, which rely on the human voice, attracts a diverse audience including illiterate and semi-literate individuals in terms of alphabetic, cognitive, and cultural knowledge. This makes Classical Arabic a communicative and influential barrier that can only be overcome by using colloquial language to reach all these segments.

Additionally, some believe that promoting colloquial forms in radio and television aims to gradually marginalize Classical Arabic, which remains a historic and cultural cornerstone. Another factor is the content of certain low-quality television programs, particularly in entertainment, which necessitates the use of colloquial forms, as Classical Arabic may not fit the informal and playful nature of such programs.

While some argue that Classical Arabic struggles to attract broad social segments, others emphasize the cultural and educational consequences of relying on colloquial forms. One critical perspective states:

"Colloquial language is the language of ignorance, not of culture. Among the wealthy, many cannot speak well except in colloquial forms, which lack elegance and refinement. Leading to some variations within the poor communities: some people are familiar with Classical Arabic or effectively blend colloquialism with an exquisite touch, thus creating advanced types of oratoric. The approval of the colloquial language preferences is equal to the approval of ignorance and, thus, continues to increase that ignorance without any discernible lessening of the plight of the poor.

This criticism highlights the pedagogical and cultural consequences of the media-related choice of language, which clarifies the conflict between the accessibility and the maintenance of the classical heritage of the Arabic language.

**In Light of the Above: Implications and Aspirations for Arabic in Contemporary Media:** It can also be speculated that contemporary media has affected the Arabic language especially since the modesty register has been on an upward trend in diverse media genres. Production of what may be

termed as anomalous linguistic forms should not be shunned; it may have adverse long term impacts. In case the phenomenon of oral attrition develops into a major trend, its consequences would not be limited to the scope of media, but would spread into educational institutions until young people cannot use their native language to a high enough degree to bring about linguistic renewal.

### **Axis Three: Aspirations for the Arabic Language in Contemporary Media:**

The Arabic language is currently under a pathway of going beyond the traditional frames of modern sociocultural tolerance, change, and determination despite the challenges of the digital age and technological indefiniteness. At the same time, it opens vast prospects to its innovative capability depending on the effective availability and solution of these problems. The Arabic language forms the main mode of communication of the Arabic speakers. Certainly, collective communication will even increase the process of spreading and promoting Arabic both in the Arab world and globally. The media can then demonstrate signs of weakness in establishing classical Arabic and provide it with words and phrases that pulsate with vitality and modernity. This has been a remarkable success in elevating local dialects and bringing them closer to standardized classical Arabic. An example of this is the eloquent expressions in daily dance conversations, the verbal gathering between diverse social classes, and the efforts to unify the pronunciation of vocabulary and bring dialects closer together. It is not uncommon for the media to witness a boom in replacing the general Eid gift with classical Arabic. To replace it with an elected alternative from a unified Arab group.

Among the aspirations that classical Arabic seeks to achieve through contemporary media is achieving the desired linguistic level in the media. This requires increased attention to classical media language, whether in its foundational theoretical study or in practical applied courses, given that theoretical study is the foundational and most important aspect at this stage. Among the proposals that contribute to this aspect is an emphasis on teaching curricula in media colleges. These should be in classical Arabic, with a detailed explanation of its rules and connotations. Furthermore, decisions issued by Arab language academies should be monitored and incorporated into the curricula of media colleges. Language academies are responsible for periodically providing them with the latest publications, recommendations, and decisions. In this field, it is imperative to disseminate and develop alternative concepts and terms to correct all forms of erroneous and colloquial usage that originate in Arabic. Although these aspirations have been proposed in the plans prepared by media colleges, they have not received due attention or presence at the practical level, thus producing media professionals who excel in linguistic performance. The level of media and its channels requires guiding linguistic taste and imposing correctness and eloquence. This has the greatest impact on shaping linguistic instincts by providing the recipient with accurate, eloquent expressions, free from colloquial, colloquial expressions. The ear becomes the standard for distinguishing between the two. It is also necessary to increase the number of language reviewers in media institutions to correct grammatical styles and morphological forms, and to form phrases difficult for beginners. It is also necessary to focus on the importance of

communicating with the latest developments in academic academies and their linguistic decisions, while paying attention to the need to convert colloquial expressions issued by high-level figures, such as politicians and leaders, into eloquent language without compromising the essence of the meaning. Emphasizing linguistic proofreading for newscasts and linguistic training for media professionals contributes to overcoming common errors. Regarding scientific matters, ongoing courses and seminars should be held in cooperation with scientific academies to provide appropriate scientific terms as an alternative to imported ones. This should involve generating, Arabizing, and establishing a scientific concept appropriate for media language, within the morphological weights and standards established in the morphological references established by scholars. New meanings and uses of vocabulary are also accepted, provided they do not violate the rules governing the semantic development of vocabulary, while ensuring simplicity and ease in expressions and styles, avoiding complexity or similarity. One of the issues that must be taken into account in these proposals for addressing the Classical Arabic language is the gradual spread of Classical Arabic on the tongues, especially by intellectuals and guests. Attention to the Classical Arabic language should begin with literacy programs and kindergarten guidance programs, extend to primary and advanced school curricula, and conclude with specialized language courses and programs, as well as educational programs on radio and satellite channels. These stages and levels should operate in a spirit of integration to achieve their desired goal of raising public linguistic awareness. In conclusion, developing a high sense of responsibility towards the word generates a close relationship of belonging to the nation and its national language. National duty calls us to be careful about the integrity of the Arabic language on the one hand, and to be careful to adhere to the eloquent word, on the other hand, given that the eloquent language is a unifying factor for the masses of the nation. In so far as the conscientious care of that intellectual food which the authors supply to society is a fiduciary trust based on moral capital, then the care with which we attend to the precision of language and to the absence of grammatical mistakes, is no less sublime than meaning and as deep as intellectual nourishment, as the nature of the two is interwoven.

## Results and Recommendations

### Results:

- 1. Arabic Language as a Pillar of Identity:** Arabic is a core element of the Arab nation, symbolizing its identity and serving as a tool for civilizational creativity. It is a cornerstone of intellectual and literary production, in addition to being the primary means of communication within society.
- 2. Adaptability to Modern Technological Advances:** Arabic possesses the qualifications and features that enable it to keep pace with technological development, driven by the information revolution and global internet connectivity, and to establish its presence in the digital age.
- 3. Flexibility and Fertility of Arabic:** The language carries inherent flexibility and richness, allowing it to foster growth, development, and innovation through processes such as derivation, inflection, and word formation. Arabic remains a vibrant language capable

of encompassing all contemporary innovations in its environment.

- 4. Responsibility of Media Institutions:** Media organizations bear the responsibility of elevating the level of eloquent Arabic and ensuring that Classical Arabic is effectively communicated to the public.
- 5. Correction of Linguistic Deviations:** Efforts must be made to correct linguistic deviations in media output at all levels phonetic, morphological, and syntactic by adhering to grammatical rules, avoiding colloquial and foreign terms, and emphasizing proper syntax, morphology, and semantics.
- 6. Promoting Collaboration in Linguistic Research:** A culture of cooperation should be fostered among Arabic linguistic research centers, universities, linguists, and lexicographers, focusing and unifying efforts to improve the linguistic quality of media content.
- 7. Importance of Arabic Curriculum in Media Education:** Emphasis should be placed on Classical Arabic courses in media colleges and centers, as well as in both theoretical and practical training programs for media professionals, to meet the linguistic needs of the field.

These recommendations collectively aim to strengthen Arabic as a language of communication, education, and media, ensuring its sustainability and development in contemporary and future contexts.

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