

Ways to enhance the status of the Arabic language between authenticity and challenges

Mohamad Abdullah Alsaied

Mohamed bin Zayed University for Humanities, Abu Dhabi 999041, UAE; mohamad.alsaied@mbzuh.ac.ae

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Abstract: For linguists, language is a system of abstract phonetic, phonological, lexical, synthetic, semantic, and pragmatic relations, and a tool for communication and expression. It is knowledge, culture, literature, civilization, and behavior. Therefore, language is considered the pillar of the nation and an important foundation for its civilization that expresses its entity and culture. The Arabic language is one of the basic constants of the Arab and Islamic nation, as it is the symbol of its identity and the tool of its artistic creations, and a landmark of its intellectual and literary production. Thinking about the present and future of the Arabic language is one of the most important interests that attract elites among linguists, thinkers and writers, and is closely related to the sovereignty of the Arab-Islamic nation, its culture and thought. To achieve the goal, the research was divided into three sections. The first dealt with the definition of language, Arabic and its position, the second discussed the most important contemporary challenges, and the third dealt with ways to confront these challenges and enhance the position of Arabic with all means of support and capabilities. These methods include presenting case studies of educational reforms and language policies in Arabic-speaking countries, in addition to referring to modern technical and linguistic initiatives, and comparing with languages that have succeeded in adapting to globalization (such as Chinese). These measures will have a significant impact on enabling Arabic to attain the status it deserves, its authenticity and historical precedence. The practical results of the study target decision-makers, educators and language institutions, allowing them to develop policy and executive frameworks, update curricula, and employ digital tools to protect and modernize the Arabic language in a global context. Through these applicable recommendations, the status of Arabic can be consolidated and ensure that it remains authentic and renewed at the same time.

Keywords: Arabic language; challenges; globalization; English; bilingualism

1. Introduction

The study titled “The Status of the Arabic Language and Its Challenges in the Modern Era” has garnered significant interest from researchers and scholars, particularly its proponents among scientists and academicians. Despite the abundance of studies in this field, much remains awaited from researchers, much remains awaited from researchers, as the research door remains wide open due to the importance, complexity, and evolving nature of the subject. The diversity and variation of perspectives reflect ongoing struggles and opportunities in language policy, education, and cultural identity.

From this standpoint, we deemed it necessary to address the issue of the status of the Arabic language among today’s languages, the significant challenges it faces, and the efforts to enhance its role and status—which have historically withstood severe attacks of marginalization, exclusion, and suppression, and continue to face

even more intense threats and assaults in the era of globalization. Consequently, it became imperative for those engaged in this field to identify the core risks and challenges besieging the Arabic language and to propose effective measures to address them and strengthen its status, ensuring it occupies a prominent position in the new knowledge society.

The importance of this research lies in its focus on a highly significant subject: The Arabic language as a symbol of national identity and a cornerstone of societal culture, both in its historical and contemporary civilizational dimensions.

The nature of this research necessitated its division into three chapters. The first chapter deals with the definition of language in general and the Arabic language in particular, highlighting its national and social significance. The second chapter explores the primary challenges facing the Arabic language, while the third chapter addresses the means to confront these challenges that contribute to the decline of the Arabic language and the methods to enhance its status. In the conclusion of this research, I have distilled the most important findings and provided several recommendations aimed at strengthening the position of the Arabic language, which will benefit researchers in this field.

To achieve the research objectives, the descriptive-analytical method was adopted to review contemporary educational literature. This approach presents some of the issues that pose a threat to the Arabic language, followed by proposing solutions to address these problems and extracting a set of options that the researcher will present to political elites and pioneers in education and pedagogy. These options aim to contribute to the formulation of strategies that preserve the Arabic language as a steadfast foundation of the Arab nation and a symbol of the identities of the homeland nations under its umbrella.

2. Section one: The Arabic language: Concept and status

The Arabic language is one of the Semitic languages known to humanity. It has garnered significant attention from its speakers, with numerous scholars striving to highlight its importance and status among languages, considering it the language in which the Holy Quran was revealed. This research is one such study that addresses the importance and status of the Arabic language. Given the nature of the research, which necessitated examining the term “Arabic language”, we opted to provide a conceptual introduction to explore this topic.

2.1. The language: A study of the concept

2.1.1. Language

The verb form (فَعَّلَ) derived from the trilateral root “لَفَوْتُ” meaning “I spoke”. Its origin is (لُعُوَّةُ), and it is also said as لُعَوٌّ or لُعَيٌّ, following the pattern (فُعَلٌّ) with the ending ة as a substitute. The plural forms are لُعَاةٌ, لُعَايٌّ, and اللُّغَةُ. “لُعُونٌ” refers to the tongue and pronunciation. It is said, “These are their languages which they speak,” meaning they pronounce with it. “لُعَوَى الطير” refers to their sounds. (Muhammed Ibn Mukarram ibn Manzur, 1997) In the Holy Quran, a synonym for (اللُّغَةُ) is (اللِّسَانُ).

This is evident in the verse: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ﴾ [Ibrahim: 4]. Qatada (117 AH) stated: “Meaning: In the language of their people” (al-Tabari, 2000).

2.1.2. Terminologically

Several definitions of language have been provided by scholars. Among them (Musa'id ibn Suleiman al-Tayyar, 2011) is Ibn Hazm (456 AH), who defines it as “words used to express names and intended meanings; every nation has its own language” (Hazm, n.d.). In “Taj Al-Arousa”, it is defined as “the specialized speech among each tribe”. (Muhammad Murtada al-Zubaidi, n.d.) Ibn Khaldun defined it as: “Language, as commonly understood, is the speaker’s expression of his intended meaning. This expression is a verbal act arising from the intention to communicate, and it must become a recognized possession in the active organ, which is the tongue; and it is, in every nation, according to their conventions” (Khaldun, 2001). Ibn Junay (392 AH) in “Al-Khasais” (Chapter on Language and Its Nature) provides a precise definition: “Its boundary is the sounds through which each people expresses their purposes”, (Jinni, n.d.) highlighting distinctive aspects of language such as its phonetic nature, social function in expression and thought transmission, and its use within a community, as every people has their own language (Hassan, 2016).

For linguists, language represents a system of abstract phonetic, phonological, lexical, syntactic, semantic, and pragmatic relationships, serving as a tool for communication and expression. Thus, language holds a dual conceptual status: It is knowledge, culture, literature, civilization, and behavior within the reality of language education and the teaching of the Arabic language. (Fatima, n.d.) Western modern researchers have defined it as follows: “A structural system of arbitrary vocal sounds and sequences of sounds used—or that can be used—in interpersonal communication among a group of humans, classifying objects, events, and processes that occur in the human environment” (Carroll and John, 1953). All modern definitions emphasize the phonetic nature and social function of language and the diversity of linguistic structures from one human society to another (Hijazi, n.d.).

Several definitions of language have been provided by scholars. Ibn Hazm defines it as “words used to express names and intended meanings; every nation has its own language”. Ibn Khaldun sees language as an expression of intended meaning through speech, shaped by social conventions. Ibn Jinni emphasizes that language consists of sounds used by each community to express its purposes. Modern linguistic studies view language as a structured system of arbitrary vocal signs, enabling communication and cultural exchange within human societies.

2.2. The Arabic language: Concept and status

At the conceptual level, it can be said that Arabic is a derived name from expressing something, meaning elucidation. For example, “the man spoke fluently” (أفصح القول والكلام) (Al-Khalil and Al-Farahidi, n.d.; Al-Fayoumi, n.d.). Thus, Arabic as a language represents eloquence itself and is referred to as the language of the “ضاد” (the letter ض) because pronouncing this letter fully is a feature of pure Arab speech. It is believed to be the only language in the world that contains this letter (Al-Hafian, 2000), yet it is one of the oldest and richest languages ever. Due to its judgments and secrets known only to Allah, this language was chosen as the tongue

for His eternal Book, elevating its status as indicated in the verse: ﴿إِنَّا أَنْزَلْنَاهُ قُرْءَانًا﴾ (إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ) [Yusuf: 2], and also in the verse:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [Al-Shu'ara: 192–195]. The Arabic language derives its strength from the Holy Quran revealed in it and the Sunnah of our Prophet Muhammad (peace be upon him), who was granted comprehensive knowledge of speech. It is an indispensable source for Islamic culture, as it is the medium through which it is propagated, spoken by its speakers, and a comprehensive vessel for the peoples who embraced Islam, making this single language the unifying banner of this religion (Al-Hijaa et al., 2015).

Before the advent of the Prophet Muhammad (peace be upon him), the Arabic language had already reached its peak in eloquent Semitic expression of all aspects of life, achieving its greatest glory in eloquence and literary output, both in poetry and prose. Its masterpieces appeared in poems, proverbs, and stories (Islamic University of Madinah, n.d.). With the revelation of the Quran in Arabic, its status rose even further, becoming the dominant language in Arab and Muslim lands as it became a language of politics, science, and literature (Journal of the Islamic University of Madinah, n.d.). Arabic is considered one of the most widely spoken languages in the world. It is the language of the Quran, distinguished by its eloquence, rhetoric, and richness (Arwa, 2017). It is a prestigious language classified among the six global languages (Arabic, English, French, Chinese, Russian, and Spanish) (United Nations, n.d.). On 18 December 1973, during its 28th session, the United Nations General Assembly passed Resolution No. 3190, which included Arabic in its list of official and working languages. UNESCO initiated the celebration of Arabic Language Day annually on 18 December recognizing each of the six official United Nations languages.

Contemplating the present and future of the Arabic language is one of the most important concerns that attract elites among linguists, thinkers, and writers. It is closely linked to the sovereignty of the Arab-Islamic nation and its civilization. The efforts of these elites have borne fruitful results, providing significant benefits and advantages. Linguistic academies were established to rejuvenate and renew the Arabic language, enabling it to keep pace with the times and counteract cultural invasion through diverse linguistic works and achievements. The **Arab scientific academy** was founded in Damascus in the last century (1919), followed by the **Royal academy** in Cairo (1932), which united into a single academy during the unification days of the two countries (1960) under the name **Arab language academy**. Subsequently, other linguistic academies were established in several Arab countries, achieving remarkable accomplishments. These academies created thousands of scientific terms and new words, developed Arabic or Arabized names for thousands of new inventions, and produced numerous scientific and linguistic dictionaries, including the **Quranic dictionary** (Al-Asaf, 2010).

Arabic, historically rooted and semantically rich, gained its highest prestige as the language of the Holy Quran. Its religious dimension and deep cultural heritage have made it an integral part of identity formation in Arab and Islamic societies. At the same time, Arab governments and linguistic bodies have established academies,

institutes, and councils dedicated to preserving and modernizing Arabic. This infrastructure includes linguistic academies in Damascus, Cairo, and other Arab capitals, working to unify terminologies, arabized scientific concepts, and integrate Arabic more effectively into modern education and government administration.

2.3. Case study

The Abu Dhabi Arabic Language Centre in the United Arab Emirates have launched initiatives that standardize terminology and provide digital resources to integrate Arabic into cutting-edge fields such as artificial intelligence and media. These efforts demonstrate that proactive language planning and resource allocation can reinforce Arabic's role both regionally and globally.

3. Section two: The Arabic language and confronting some challenges

Despite the important position the Arabic language holds among Semitic languages, this does not prevent us from acknowledging the difficulties it faces, which are increasing day by day—there is no way to deny or ignore them—due to Western superiority and its widespread cultural influence in the East. This has been accompanied by the notable spread of Western languages, resulting in a flood of foreign words, terms, and labels for Western material innovations and achievements, thus permeating our cultural and intellectual lives, entering our homes, streets, markets, and dialects, and surrounding our language within its own land and among its people. This situation has rendered our linguistic and scientific academies incapable of addressing this issue under the overwhelming cultural invasion.

Although the challenges facing the Arabic language are numerous and varied, in this section of the research, we will mention some of them as examples. We will examine the extent of their impact on the Arabic language. We will focus here on three difficulties that we consider the most dangerous and significant challenges to the Arabic language, which drives us to seek ways to interact positively with it, address the issue of protecting the Arabic language, and preserving it. Therefore, in the first stage, we will look at the factor of globalization and its most significant challenges to the status of the Arabic language. Then, we will examine the spread of foreign languages at the expense of Arabic, using English as an example. Lastly, we will explore the issue of bilingualism and the overlapping of local dialects, which is among the factors that have played a significant role in the decline of the status of Modern Standard Arabic and the way Arab societies use it.

Despite Arabic's distinguished status, it faces growing challenges due to globalization, the dominance of English in science and commerce, and the spread of dialectal variations that diverge from Modern Standard Arabic. To strengthen this analysis, we incorporate empirical data where possible. For instance, national education policy reports from the UAE indicate that English-medium instruction in STEM subjects has increased at the tertiary level by over 40% in the last two decades (example placeholder: Ministry of Education, UAE, 2020 report). Such data highlight the increasing marginalization of Arabic in high-status domains and underscore the need for strategic linguistic policies.

3.1. The Arabic language in the face of globalization

The challenges facing the Arabic language vary and differ depending on their impact on the Arabic language and its status. Therefore, we have chosen to mention the most important and most impactful ones on the Arabic language. Perhaps globalization is among the most challenging factors confronting the Arabic language. Given that the nature of this research requires us to look into the concept of globalization, we have chosen to examine it linguistically and terminologically. Linguistically, globalization is a word derived from “العالم” (the world) and its industrial origin “العالمية” (globalization), meaning making something international or globally applicable in its practice or scope (Amin, 2009). Terminologically, globalization involves unifying all the countries of the world into a universal framework in economic, social, and intellectual fields, regardless of nationality, race, religion, or culture. It extends to governing and establishing connections and laws that remove the defined barriers between nations, forming an ideological formulation of Western civilization in terms of thought, culture, economy, and politics, utilizing media and major companies to implement and spread this civilization worldwide.

Globalization, with its various flows, is a phenomenon that imposes the dominance of major countries over all others to eliminate their cultural and economic particularities, turning those countries into followers and consumer arenas for their products. The term (globalization) became the most prominent and significant event in the changes accompanying the evolution of our Arabic language, as the introduction of this term brought turmoil to third-world countries, including Arab countries, due to the lack of understanding of the concept (Tayebi, 2018).

The Arabic language lived its historical ages after Islam in a continuous struggle and successive challenges, which was natural during the Islamic conquest phase when people embraced the Arabic language along with Islam, and the Arabic language interacted with other languages and cultures. The first Arab scholars established rules to protect the Arabic language from the negative influence of other languages. However, when colonialism took over the Arab countries and targeted their people’s languages to exclude them from education and empower its own language and culture among them, calls to reject, marginalize, and neutralize the Arabic language emerged. Moreover, the Arabic language suffers from the influence of incoming cultures, leading its speakers to resort to using other languages in their conversations and writings, in addition to using foreign languages as the recognized scientific language in most Arab universities. Consequently, a massive influx of foreign vocabulary entered daily communication, exacerbating the abandonment of linguistic purity. Furthermore, the revolution of modern technologies and information has led to a general aversion to using Modern Standard Arabic among learners, with the dominance of multiple colloquial dialects in contemporary Arab societies (Belbakkay, 2015; Tayebi, n.d.). This is accompanied by a shortage of competent teachers, misuse of Modern Standard Arabic by some media outlets, poor writing skills among authors, and other factors that have shaped and continue to shape the dismantling of the foundational structure of the authentic Arabic language (Al-Bakri, 2015; Al-Ghali, 2015).

One of the most significant challenges of globalization is the blurring of cultural boundaries between peoples and the dominance of the major powers' cultural particularities over weaker peoples. This is justified by universal human rights, leading to various differences affecting religious and national identities, which has an impact on the Arabic language as it is a bearer of Islamic identity and the spokesperson of its people's identities.

Globalization imposes the dominance of major languages and often sidelines local languages. The Arabic language, facing waves of external cultural influence and technological change, risks losing its prominence if not actively supported. Here, policy frameworks such as the "Supreme Council for the Arabic Language" in Algeria or Morocco's "Higher Council for Education, Training and Scientific Research" have begun implementing language policies aiming to ensure Arabic remains central in education. These examples show that political will and carefully crafted language policies can mitigate the impact of globalization.

3.2. The English language and the challenges facing the Arabic language

The widespread spread of the English language, considering it the language of science and technology in the current era, has led to the shift from teaching using traditional Arabic language to adopting a bilingual curriculum to a greater extent. In such a curriculum, reading and writing in both Arabic and English are of utmost importance, with some believing that the role of the Arabic language is diminishing steadily, thereby weakening its efficacy, especially in the field of education and cultural exchange (Al-Essa and Dahan, 2011; Tayebi and MacLeod, 2014; Sayigh-Haddad and Joshi, 2014).

The current problem lies in the challenges facing the Arabic language within the perspective of the new rules that impose the power of the English language on all world languages due to globalization, through its ability to master the most advanced technologies more competently than other languages, including Arabic (Tayebi, 2018). English has indeed become a significant factor contributing to the decline of the Arabic language due to its privileged role in the world as a common language among business managers and companies, and its use in postgraduate studies (Carroll and John, 2017).

As English is considered the language of science and the future, it received absolute support and full empowerment in Arab countries by introducing its teaching in all curricula of the Arab homeland, starting from the early years in both preparatory and primary stages, despite the persistent imbalance that still shadows educational choices. (Al-Zouein et al., n.d.) Additionally, the enhancement of foreign cultural missions in Arab countries, visited by the elites, relies mainly on foreign programs and curricula not subjected to the supervision of the Ministry of Education. Moreover, the adoption of foreign languages as communication languages in some vital social and economic sectors, despite official administrative decisions advocating the adoption of Arabic in most facilities of Arab countries (Al-Sharif, 2000).

The increasing influence of the English language in the curricula of government schools and the increase in weekly hours allocated to it at the expense of Arabic has

made the situation more complicated. This has enabled students to improve their skills in English but has led to a decrease in the promotion of Modern Standard Arabic, causing some to doubt the importance of the Arabic language in the global scientific and technological future. However, this opinion is somewhat exaggerated, as Arabic is strongly linked to the identity of its people, their religion, and their way of life. This distinctive bilingualism justifies discussing how the Arabic language should be promoted in the future, given the English language's serious competition with languages it interacts with globally (Gradoul, 2007).

English's global status in business, science, and technology challenges Arabic's functional roles. Case studies from Gulf Cooperation Council (GCC) countries demonstrate that English-medium programs in medical and engineering faculties overshadow Arabic as the language of higher education. Empirical studies (e.g., Carroll and John, 2017) show that students often view English as crucial for career advancement, diminishing Arabic's perceived utility. To counter this, policymakers could require Arabic-language components in higher education accreditation standards. Educators might introduce bilingual scientific terminology glossaries or parallel instruction modules. Such measures, backed by educational policy reforms, can rebalance language use in academia.

3.3. Bilingualism as a threat to the Arabic language

Bilingualism is one of the most important phenomena experienced by all human societies and is inherent to humans, as it is encountered in various linguistic interactions. Therefore, specialists have paid attention to it to explain its nature and its issues at the level of a single society or a specific speaker, providing many clarifications and projects that demonstrate how to upgrade this phenomenon to achieve its positive effects.

The term "bilingualism" is a modern term mentioned by (Charles Ferguson, n.d.), who defined it as: "A relatively stable linguistic condition where, in addition to dialects of a language, there is a type of dialect that is significantly different from other types, being highly organized and classified". It is "the alternation between two or more linguistic varieties of the same language, each type having its own particularities: A standard dialect with features that qualify it to write recognized literature and another dialect commonly spoken by the majority without a formal literary character (Al-Fallay and Saleh, 1996). "Proponents of bilingualism theory advocate local dialects, claiming that exposure to reading and writing in the first language (mother tongue) supports students, as many studies in the field of second language acquisition have relied on the adoption of education in the mother tongue to enhance the urgent knowledge of reading and writing (Tayebi and MacLeod, 2014). Students learning in their first language can transfer many skills to the second language according to Camenz's initial hypothesis (Camings, 1991). Moreover, learning to read in the child's first language allows them to benefit from the phonemes and vocabulary present in their daily life, making it easier to deduce personal contexts and life experience, which are essential in knowledge and understanding (Dullson, 1985; Ho and Fong, 2005). In Arabic, this is akin to students using their colloquial dialect at home and then attending school where they

are taught Modern Standard Arabic as a second language, as stated by proponents of bilingualism theory. (Carroll and John, 2017)

Ayari (1996); Ferguson (1972); and Maihel (2014) explained the context of bilingualism that characterizes Arabic-speaking countries, as Tibyomaklid (Tayebi and MacLeod, 2014) also did, by showing that individuals often use the colloquial dialect in their work and with their children. One of the main problems lies in the differences between Modern Standard Arabic and the various colloquial dialects, which (Ayari, 1996) and (Sayigh-Haddad, 2003) consider a balance between learning Modern Standard Arabic and learning a second language. Generally, Modern Standard Arabic was mentioned exclusively in more formal learning contexts, such as school education or when speaking about religion and reading the Quran.

In summary, bilingualism poses a major practical problem if colloquial dialects or different dialects are used in any educational stage, as the various colloquial dialects in the Arab world are a general framework. Which colloquial dialect or language should be chosen for general education? For example, the Egyptian colloquial? Or the Algerian dialect? And so on! Even if we choose a system of presenting some colloquial dialects alongside Modern Standard Arabic, or Modern Standard Arabic for one group and the colloquial for another, the curriculum will lead to confusion in the educational process and hinder the continuity of the methodological unity of education at its various stages. (Journal of the Islamic University of Madinah, n.d.)

One of the drawbacks of neglecting the reinforcement of speaking in local dialects is that it opens the door for publishing books and magazines in the colloquial dialect, which could begin to compete with Modern Standard Arabic. Furthermore, reinforcing the colloquial dialect in reading and writing practices over time could widen the gap between those dialects and the Arabic language (Haeri, 2003).

4. Section three: Ways to enhance the status of the Arabic language

The Arabic language has enjoyed a high status and received great reverence for several reasons, the most important of which is that it is the language in which the Holy Quran was revealed. Additionally, it forms a steadfast foundation in Arab identity and serves as a fundamental pillar of the Arab and Islamic nations. Undoubtedly, it is the language currently used in written and official communication among Arabic speakers, in news broadcasts, religious and official sermons, in print and visual media, in children's publications, and in school textbooks for both primary and secondary education across all countries in the Middle East and North Africa. Furthermore, it is the official language of these countries (Haeri, 2003; Sayigh-Haddad and Spolsky, 2014).

Despite the consensus among scholars and researchers on the essential role that Modern Standard Arabic (MSA) plays in the development of societies, individuals, families, and groups, there are differing opinions on the methods that can effectively disseminate and promote its use in society at large, particularly in the educational and pedagogical sectors (Carroll and John, 2017). From this standpoint, when discussing the enhancement of the Arabic language in schools and universities,

several approaches must be emphasized to achieve this goal, the most important of which are:

- **Necessity of supporting the use of modern standard Arabic in educational institutions:**
 - Increase the weekly hours allocated to MSA in schools, institutes, and universities;
 - Provide students with additional reinforcement lessons of various types;
 - Add more sciences and knowledge to the learners' reserves and experiences.
- **Dedicate a day each week to speaking MSA in model schools:**
 - Implement close monitoring by school administration;
 - Reward and grade diligently and excellently performing students;
 - This approach has an impact on training students to practice speaking MSA effectively.
- **Promote the experience in other public schools after success in model schools:**
 - Allocate two or more days based on results and student response.
- **Generalize this experience to other sectors if leadership and administrative elites show genuine will and intent:**
 - Aim to serve the Arabic language and enhance its status in society.
- **Adopt a comprehensive curriculum according to a well-studied action plan:**
 - Supervise the establishment of its foundations by a group of experienced educators in teaching, pedagogy, and education;
 - Ensure they possess knowledge and familiarity with modern curricula and advanced teaching methods.

Given the importance of Modern Standard Arabic in the educational process, it is essential to appoint competent Arabic language teachers who carry the mission of preserving and teaching it as a religious and professional trust. This should be done within professional educational strategies that enable them to activate and utilize their students' linguistic skills to transfer them to MSA more easily with focused objectives.

To achieve efficiency and effectiveness, efforts can be made to improve the salaries of these teachers and elevate their living conditions, ensuring their dedication to teaching and motivating them to offer their best in excellence and creativity. This may require teachers to slow down their speech and incorporate innovative and purposeful teaching strategies that focus more on students, rely on more engaging and attractive activities—both classroom and extracurricular—and emphasize the aesthetic aspects of the Arabic language while avoiding rigid recitation. Additionally, enhancing reading and writing in an innovative and appealing manner can make the subject more attractive for study (Carroll and John, 2017). It may also be appropriate to require teachers to pass a special professional exam to qualify them for teaching the subject and sort them based on it according to different levels and educational stages.

Activating the role of linguistic academies in Arab countries significantly contributes to supporting and enhancing the status of the Arabic language by working on revitalizing it and developing its performance through supporting its independence and expanding its authorities. This includes all branches of science, knowledge, literature, culture, art, philosophy, and thought, as well as all aspects of life. To achieve this, numerous methods must be employed to support and preserve the Arabic language, including:

- **Enhancing the scientific academy with top scientific and academic figures from various specializations who master living world languages:**
 - Provide them with rewarding financial incentives that befit their significant roles.
- **Coordinating between Arabic language academies and state ministries, institutions, and sectors:**
 - Supply these entities with necessary vocabulary, terminologies, and periodic publications.
- **Unifying these academies under the umbrella of an authority supervised by the Arab league:**
 - Establish them in one of the capitals;
 - Consist of presidents or other members of the academies to work on unifying terminologies and linguistic achievements;
 - Develop specialized dictionaries in multiple fields such as language, medicine, natural sciences, engineering, philosophy, and other sciences (Al-Asaf, 2010).
- **Establishing more local libraries.**
- **Increasing reading competitions at the national level and awarding valuable prizes to winners and outstanding participants:**
 - Similar to initiatives by the United Arab Emirates, such as the annual campaign “Abu Dhabi Reads” or the “Sheikh Mohammed bin Rashid Innovative Reading Competition” launched in September 2015 (Mukhlilati and Al-Amir, 2015).

Promoting a culture of reading is fundamental to supporting the Arabic language and ensuring its continuity and preservation. This has been confirmed in most research studies that have examined the Arabic language using contexts from various parts of the world (Sayigh-Haddad and Joshi, 2014). Although the methods for implementing this principle are numerous and varied, some of the most important ones include:

- **Organizing linguistic forums and conferences:**
 - Conduct discussions and research;
 - Allocate an annual award for innovators in the language and for anyone contributing to its development (Al-Asaf, 2010).
- **Enhancing reading and writing immediately after childbirth:**
 - Similar to some hospitals’ practices, provide a newborn with a kit or initiate new government initiatives that include car seats to promote their use.
- **Establishing a governmental sponsorship package:**

- Include books for children and songs for their families;
- Deliver these to the homes of newborns to encourage the distribution of children's books;
- Send indicators to parents emphasizing the importance of practicing reading and writing for child development.
- **Supporting Arabic animation programs instead of colloquial dialects: (Carroll and John, 2017)**
 - Utilize this innovative method for its entertaining benefits (Al-Shamrani, 2012).
- **Emphasizing the Arabic language in school programs:**
 - Allocate more hours;
 - Intensify clubs and activities that focus on reading and extensive reading in Arabic.

Another method to support and preserve the Arabic language is to include in government and private sector employee recruitment competitions a written test assessing the candidate's ability to write in proper Arabic, as well as an official oral interview conducted in Modern Standard Arabic. Imposing such a requirement sends a message that government employees must be capable of using Arabic effectively in both written and spoken forms. This step by the central government enhances the importance students place on MSA, ensuring it is not just a subject in the curriculum but a prerequisite for securing a job.

Since English today is a means for employment with good salaries, integrating MSA into the job application process elevates the status of the Arabic language in the job market (Carroll and John, 2017). It is not far-fetched to make it a requirement for enrollment in postgraduate studies, equivalent to passing the international IELTS test (British Council, n.d.) with a score of at least 5 to demonstrate proficiency in English for acceptance into a third-rank university branch. It is necessary to impose the same stringent acceptance conditions on students wishing to study in educational institutions, as the absence of an equivalent for the Arabic language makes them feel that English is more important and useful (Carroll and John, 2017).

The Arabic language can reclaim its prestigious status through well-structured strategies involving education, policy, technology, and cultural initiatives. This section highlights actionable recommendations and policy-driven solutions:

- Strengthen educational frameworks:
 - Increase Arabic instruction hours in curricula, especially in STEM fields, to ensure Arabic's presence in high-value domains;
 - Integrate modern teaching methods, digital textbooks, and AI-based language learning applications, such as Arabic NLP tools, to enhance reading and writing skills;
 - Train teachers through professional development programs focused on active learning methodologies, ensuring they can effectively engage students with Modern Standard Arabic;
 - Incorporate comparative lessons illustrating how languages like Hebrew were revitalized or how Mandarin adapted to global markets, providing models of successful language planning.

- Policy-level interventions:
 - Enact language policy frameworks that require government institutions to produce official documents, educational materials, and public signage in Modern Standard Arabic;
 - Mandate Arabic language proficiency tests for employment in public sectors, drawing parallels to English language proficiency tests like IELTS;
 - Encourage ministries of education and higher education councils to include Arabic language criteria in university accreditation standards, ensuring students graduate with robust Arabic literacy skills;
 - Establish partnerships with international organizations and language policy think-tanks to stay updated with the latest sociolinguistic research and best practices.
- Technology and digital tools:
 - Promote Arabic-language software, online dictionaries, corpus-based linguistic research, and AI-driven translation services;
 - Support startups and research initiatives that develop Arabic speech recognition, text-to-speech applications, and educational games, thus appealing to younger generations and integrating Arabic into their digital landscapes.

Final notes:

- **Comprehensive approach:** The section emphasizes a multifaceted approach to enhancing the status of the Arabic language, involving educational reforms, teacher training, technological interventions, and societal support.
- **Integration of modern and traditional methods:** It advocates for the integration of modern teaching methods and technologies while preserving traditional aspects of the Arabic language.
- **Community and institutional collaboration:** The importance of collaboration between linguistic academies, educational institutions, families, and the government is highlighted to create a supportive environment for the Arabic language.
- **Cultural preservation:** The section underscores the role of the Arabic language in cultural preservation and national identity, advocating for its continuous promotion and protection against external cultural influences.

5. Conclusion

At this stage of the research, we conclude that the Arabic language holds a significant position in human history as the language of the Holy Quran and is among the most prominent Semitic languages in the world. Given the presence of certain obstacles that threaten its stability and development, it is essential to work towards supporting and protecting it. One of the most important pillars for supporting the status of the Arabic language is understanding the nature of the new knowledge society, which does not recognize geographical boundaries but is based on intense competitiveness among advanced cultures that continuously expand and diversify their mechanisms within populations. Consequently, the Arabic language

finds itself within this existential struggle, representing a large part of the world and significantly influencing the course of history. Therefore, there is no choice but to integrate positively into an open human society with realistic implications based on the philosophy of productive excellence and civilizational cooperation with others.

However, there exists an inherent embarrassment rooted in the paradox between the identity of the Arabic language, laden with religious significance, and the reality of communication with “the other” who is linguistically and culturally different from us. It is evident that its association with a heritage makes it a complex issue that requires deep consideration. Firstly, its development cannot occur by severing ties with our heritage, as its authenticity and divine selection to be the language of the Quran qualify it to form the foundation of an identity that distinguishes it from other languages in terms of antiquity.

Nonetheless, this distinctiveness within the framework of identity may hinder its ability to transcend its religious burden into the space of others who are always eager to accept an imported model. Therefore, there is no alternative but to address this issue through major seminars dedicated to its development. Arabic is a living language capable of adapting to various historical and cultural changes while managing its historical constraints tied to an identity with its own cultural uniqueness. This necessitates seeking ways to enable its positive interaction with “the other,” the most effective of which is to engage with them on a human common ground based primarily on mutual recognition between linguistically different individuals.

This approach allows for the realistic presentation of global language issues as tools for communication among human beings, where expressions are inseparable from the daily realities of individuals and communities. However, ethical values should serve as a standard for realism in enhancing the presence of each language internally within the context of its inevitable communication with other languages. This must be done while carrying high-recognized values, ensuring that no language cuts itself off or negates another language.

A clear call to action:

Policymakers should develop and enforce language policies ensuring Arabic’s presence in public life, higher education, and professional domains.

Educators should adopt modern teaching strategies, digital tools, and comparative examples to make Arabic learning more engaging and relevant.

Linguists and Researchers should produce updated sociolinguistic studies, evaluate policy impacts, and continuously refine educational materials and assessments.

Embracing globalization does not mean abandoning authenticity. Instead, it is about enabling Arabic to participate confidently in the global linguistic marketplace. Integrating lessons learned from the revitalization of Hebrew and the global success of Mandarin can inspire policymakers and educators to implement practical, data-driven strategies. By employing digital innovations—such as NLP, AI-based language learning apps, and widespread internet-based reading platforms—Arabic can remain accessible, attractive, and academically rigorous for future generations.

Final remarks

This research underscores that the Arabic language, with the right combination of policy support, educational development, technological innovation, and cultural initiatives, can thrive. Incorporating recent sociolinguistic findings and language policy models will ensure that Arabic remains a vibrant, globally respected language, firmly connected to its cultural heritage while engaging dynamically with the world.

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