Arabic Language and Globalization: Duties to Solution

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Abstract

The research aims to identify the challenges facing the Arab countries in establishing their language in the information society and the era of globalization, and to show their impact on national unity, the duties of the Arab towards the language of his tongue and the language of his religion, and the future of the Arabic language in light of globalization in terms of the impact of globalization and its manifestations and the linguistic phenomena that it causes in the language. And some ways that would elevate the Arabic language locally and internationally, and some solutions and treatment methods to confront globalization, based on the descriptive and analytical approach.

The research aims to identify the challenges that face the Arab countries in establishing their language in the information society and the era of globalization,

Keywords: Arabic language, Globalisation, Challenges, Manifestations of globalisation, duties, solution.

1. Introduction

This research explains the challenges faced by the Arabic language, and what the Arab and Islamic nations should have towards the language of its tongue and the language of its religion.

The research shows the seriousness of the phenomenon of globalization after standing on its terminological definition, and after clarifying the objectives of this phenomenon. Then comes the research of the effects of globalization in the Arab countries, and the manifestations of this phenomenon, and its manifestations in linguistic change. This research with some solutions and suggestions and ways to treat this phenomenon - the phenomenon of globalization.

The Arabic language lives in real harsh conditions nowadays, with its two archrivals, the first of which is its duality with its colloquialism, and the second of its duality with foreign languages that crowd it in its own home. Arabic, which is not united by a single vernacular language, apart from the connection of the classical language with the Holy Qur'an and with some worship that are only valid with it, while the second of them is considered more dangerous than duality because of its connection to colonialism, and its imposition on the occupied peoples, as well as its close connection with the phenomenon of globalization.

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And this globalization will only be a linguistic struggle that will result in a cultural conflict between the Arab-Islamic culture, and the foreign culture that creeps in little by little aspiring to achieve political and economic goals. Bigger than it, it extends to the civilized conflict within a psychological and personal schizophrenia, and to the loss of the identity of the Arab nation that lived for centuries, not to mention what the Islamic religion will lead to. and preservation.

2. Globalization: Its Definition and Reality
2.1. Definition of Globalization

The term "globalization" is a modern term of Western origin, as it has been translated from the English term *Globalization*), which refers to the generalization of the matter and the expansion of its scope to include many aspects; then it is a term that means to make the world one world, directed by one within the framework of one civilization (Al-Rawashdah, 2007) and aims to negate the other and replace cultural penetration in the place of ideological conflict (Ibn Oraiba, 2016, pg. 4).

Based on the foregoing, globalization is concerned with making the world a single people in its customs and language, in order to facilitate communication, and communication between the people of the wide world of different races.

The definition of globalization - as a phenomenon related to a set of developments - has been linked to the intellectual, technological, economic, and linguistic fields. It has increased the convergence of the world, narrowed its horizons, and abolished its borders, which led to an increase in awareness of the movement that is taking place towards the formation of a world without borders. To remove the idea of isolation and confinement (Abu El-Ala, 2004, p. 34). Thus, it is a term that seeks to remove barriers and borders that separate peoples and homelands, and the first barrier that separates peoples is the language barrier, so the people of globalization saw that the English language should be the national language of the whole world, whole life.

2.2. Globalization and Its Reality: Is It a Positive or Negative Phenomenon?

Globalization is a phenomenon that seeks to abolish the cultural specificity of countries and peoples, and it becomes a means of dominating other countries and imposing the language of the dominant countries, and looting the bounties, wealth, identity, civilization, and language of the defeated countries, as it is a tool that affects the balance and stability of societies.

Globalization constitutes a model that explains the state of the world after the economic and technological developments that swept all fields (Vilali, 2018, pg. 4). It is the product of a well-thought-out thought that works to seize people's bounties and is based on expansion and control. It is a modern colonialism in a new style. One of the fundamentals of globalization is the spread of the English language. And the attempt to make it the language of sciences and

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inventions alone (for Hoehmel, pp. 4-5), and this is a clear goal, but from the goals what is hidden and not declared, in return for that, the Arabic language is specifically obliterated.

3. The Arabic Language and Its People with Globalization
3.1. Duties and Rights

The strength of a nation is only in the factor of its language that pushes it to develop and confront globalization and technology, as language is the national bond of one people and also the national bond of multiple peoples. "For the Arab nation to become one state, which makes it utter a common language or a supreme language among them, and I do not see that there is any common language among the Arabs except Standard Arabic" (Al-Barazi, 2007, p. 35). It is certain that "the language is the people… The one who abandons his language is like one who abandons his mother, father, brothers, brothers, relatives, religion, and culture" (Nour El-Din, 1995, p. 44). So, this requires a sense of responsibility and belief in the ability to achieve and succeed.

There is no shame if colloquial dialects are used in certain situations, or simple situations, on the public and private levels, but the fault is that when colloquial prevails and becomes a basic language, dialogue may not be understood except through it. What confirms this is what Walid Ibrahim said, emphasizing that "the supreme and first solution for the advancement of our Arabic language is to cultivate a love for the Arabic language in the hearts and minds of the rising generations, because this would improve our Arab treasury on the World Wide Web" (Al-Hajj, 2007, p. 83), and there is no higher goal than for the Arabic language to be a language supported by globalization and technology, not for fighting it.

Language - any language - is the most important feature that constitutes the identity of a nation, and distinguishes it from other nations, and any challenge to a nation's culture involves a great deal of its language. The languages of the dominant countries in trade, economic and political relations (Deanship of Scientific Research at the University of Petra, p. 99).

The Arabic has adversaries who fight it with external equipment such as imposing the foreign language/s, and internal equipment such as distorting Standard Arabic and simplifying the colloquial dialect in which there is no national link. They could not and will not be able to obliterate the Arabic language, because it is a language that "has been successful and has overcome adversity, and with its superior ability to absorb all material and intellectual meanings, and the reason for this distinguished absorptive capacity is that the enemies have not been able to eliminate it" (Al-Hajj, 2007, p. 40).

Dr. Aisha Abdul Rahman said, "Colonialism exploited this natural phenomenon to fight Standard Arabic in its popular dialects, tearing our linguistic, intellectual, and temperamental unity. Scientific and civilized means or the facilitating means of educating the masses and educating the illiterate! (Abdul-Rahman, 1971, p. 95). The Arabic language will never be and has never been incapable of fulfilling the requirements of human and cultural civilization, and

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its internal laws in its linguistic system were not limited to adapting new vocabulary and words, and it was not a language limited to literature and poetry only" (Deanship of Scientific Research in University of Petra, p. 99).

What language divides the people into nations that will lead them to development and success? Will any language that is divided into dialects that the owners of the same country do not understand will lead to the stability of its unity and nationalism? But we do not deny that Arabic has absorbed human civilization in terms of science, philosophy, and history, rather any science from the sciences, and this is clear over many centuries in which Arabic was the language of science and culture, and we have not heard about any of the languages of the world that it was the cause of its people's backwardness or their civilizational decline.

Ramadan Abdel-Tawab sees the impossibility of finding a linguist who firmly believes that every language can express every idea (Abd al-Tawab, 1995, p. 170), commenting on what Fenderes said that in reality "we never know a language that has failed to serve a human being. He has an idea that he wants to express" (Fenders, 1950, p. 421).

We must not ignore the historical linguistic history of our ancestors, and not forget their merit in preserving a language that has been subjected to attacks and challenges as it has been exposed to in our current era, and not to "forget the first merit of the Book of God Almighty and its importance for preserving the great language or Arabic in general, just as the house has a Lord who protects it as well. For the whole of Arabic, may God protect it" (Al-Barazi, 2007, p. 42).

Accordingly, the Holy Qur'an, or the entire religion of Islam in general, was only revealed in Standard Arabic, which is free of defects, and that some acts of worship are only valid in Classical Arabic, and now we see that our distance from the Qur'an and Islam has led to the weakness of the classical Arabic language among its children. We have no choice but to admit that "we must try in various ways and means to make people speak fluent, familiarize themselves with it and become familiar with it, so that it becomes a language that is easy to address, verbally and audibly" (Al-Barazi, 2007, p. 43). And that this attempt should be an institutional approach, not a random act.

The present researcher sees that the first problem facing the Arabic language is the problem of lovers of the language, for their excessive love has made many people alienate from it, and they see it as a complex language, or perhaps a person who is a lover of Classic Arabic, fears that he will make many mistakes in classical Arabic. He is forced to speak colloquially so that from his point of view he may not make mistakes during his speech, using the colloquial. The classical Arabic language "suffers great hardship from those who love it and are keen on it as much as it suffers from those who deny it and those who desire it" (Hassan, 1976, p. 8).

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Anis Fariha sees that the basic problems of the Arabic language are limited to five points (Fariha, 1966, pp. 9-11):

First, There are two completely different languages: colloquial and standard. That is, we are a bilingual people.

Second, Restricting the classical dialect, which was a specific dialect at a specific point in time and place, with cumbersome provisions and controls based on the principles of Arabic poetry in the first place.

Third, Writing: Arabic is similar to writing other Semitic languages, that is, in silent letters only, without referring to the vowel letters that give the word life.

Fourth, The inability of Arabic, in its present state, to catch up with the sciences, arts and philosophy.

Fifth, The problem of teaching Arabic language and its literature.

These items identified by Fariha, 1966, pp. 9-11 are not acceptable to several other scholars, since these items seem to be a call to abandon the language of the Qur'an and create a Muslim generation without the Qur'an, and an Arab without Arabic.

The Arabic language has adversaries and opponents - as we have previously mentioned. They have argued that Arabic is a complex and difficult language with many branches and ramifications.

The responsibility lies with the Arabs to defend the language of their people, the language of their religion, and their Noble Book in the face of cultural and linguistic intervention. They should develop this language, develop it, enrich it, preserve it, and improve the means of teaching it, not only from an Islamic point of view, but from a national standpoint as well, i.e., from the standpoint of preserving existence in the face of overwhelming civilizational erasure (Nabhan, 1995, p. 87).

Some of them looked at the Arabic writing and described it as difficult writing that repels its people from reading it, claiming that "there are problems in foreign countries that have invaded their languages, such as new audio-visual means, radio, cinema, and television. Citizens are allowed to read Arabic, and the letter is free of form" (Ibn Salama, 1971, p. 32).

3.2. Challenges and Confrontations

Despite our belief in our duty towards the Arabic language, we deeply believe that bilingualism is the main problem in the problems of Standard Arabic, from linguistic weakness and political rupture (Ibn Salama, 1971, p. 3). We are certain that "the sense of psychological defeat that he suffers from and the growing admiration for the maker of contemporary

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civilization, who represents the victor" (Al-Dhubayb, 2001, p. 4), is the cause of the Arabs' political, social and linguistic weakness.

The problem of duplication that Arabic suffers from is not limited to it alone, but that every official language has a colloquial language. Even the classical Arabic language at that time of protest, had many dialects (Al-Faisal, 1992). We have special dialects in the era of cultural changes, media communications and openness. But the sensitivity of Arabs in general to many aspects of the linguistic problem acquires a special character due to many national, religious, heritage and perhaps well-known gastronomic factors" (Al-Khatib, 1995, pp. 13-14). The problems are many, as they live in bilingualism on the one hand, and bilingualism on the other (Nahr, 2005, 425).

Therefore, duality is a general phenomenon that has its origins and psychological and social components, and is not a satisfactory character when talking about the duality of Arabic only (Nabhan, 2005, p. 71), and we do not demand the elimination of duality that represents "an ancient linguistic phenomenon such as spontaneous linguistic development" (Mujahid, 2016, 191), nor by eliminating dualism, which represents "a linguistic phenomenon such as the intended civilizational linguistic development" (Mujahid, 2016, pg. 191). This confirms to us that it is absurd to direct researchers' efforts to the elimination of linguistic duality because the Arabic linguistic life has never been free of this duality. And because duality itself did not stand in the way of the civilizational brilliance of the Arab nation (Al-Faisal, 1992, p. 18), although it is a "chaotic language without rules" (Al-Mubarak, 1985, p. 41). The existence of a supreme language of thought and literature with local dialects to deal with is a natural phenomenon that Arabic has known from its pre-Islamic era, and the world knows it in all living languages (Abd al-Rahman, 1971, p. 90). But at the same time, we have to believe that "one of the most dangerous things that appeared in this field is the idea of encouraging local dialects and calling for colloquialism" (Al-Mubarak, 1985, 31). So, we do not resort to colloquial fear of classical Arabic and to escape it at the request of the adversaries of classical Arabic. This is because dualism - despite its danger - is a civilized requirement, and despite that, we do not deny that "the map of languages in the world is constantly changing" (Abu al-Khair, 2004), but we have to make this change a positive development, not a negative one. And this change must be a positive development, not a negative one.

What makes us stand on the danger of colloquialism, on the one hand, is that the adversaries of the Arabic language stress the necessity of adhering to it, and the necessity of abandoning the classical language. The Arabs, and they forced them to learn it, until the Arab began to use Western languages, more than they used Standard Arabic, and perhaps more than colloquial also, until they became more proficient in the Western language than their Arabic.

Accordingly, the Arab has come to see the measure of urbanization by learning another language at the expense of his classical Arabic, which made us believe that "the challenge facing the Arabic language in this era is due to the exaggerated sense of the importance of the

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foreign language, often resulting from fascination with everything that is foreign, and the false belief that progress does not come except by mastering the foreign language, but rather speaking it among the Arabs themselves" (Al-Dhubaib, 2001, p. 16).

It has become clear in various and multiple aspects, there is dual language, and there are deficient curricula, and unsuccessful teaching methods, and there are prescribed books, media and others (Naher, 2005, p. 432).

A referendum conducted by the Arab Organization for Education, Culture and Science attributed this weakness to the following factors (Ministry of Culture, 2004):

- The lack of care for Arabic language teachers and others to use the correct Arabic language.
- The grammar curriculum is overcrowded with non-functional grammar.
- The tyranny of the past over the present in the teaching of literature.
- The dimension of the language that students learn from the modern era, in addition to other problems related to the book, teacher preparation and teaching methods.

The research finds that it may be difficult for Arabs to unanimously resolve these problems, but it is not difficult to return to the original, the origin of the Arabic language, and it is necessary to develop systematic and institutional plans launched by decision-makers in the language councils of each country, and then collective work between the linguistic academies.

3.3   Bilingual Problems

In this corner, this research will present some of the problems faced by the bilingual person (Al-Khouli, 1988, p. 195), and the research will respond to these problems:

First, the feeling of alienation: He is far from his language, and he cannot keep pace with his second foreign language, which leads him to the dispersal of his thoughts and his feeling of linguistic alienation.

Second, the loyalty struggle: He faces an internal psychological struggle, so he does not distinguish who is loyal to him.

Third: The cultural conflict: To be far from the two cultures.

Fourth: The problem of education. It is difficult for him to learn knowledge in a language other than his own, as he may not be able to combine them.

Fifth: The problem of communication: He may not be able to communicate with many people.

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Accordingly, the research does not agree with what Al-Khouli said, since modern linguistics has proven that a person is able to learn any language that he finds someone to speak with him, and this is an ability that God Almighty has implanted in man, and it is not necessary for a person who learns another language to collide, or to learn. In another language, with a civilized conflict that he cannot keep up with, and that his loyalty and belonging to his mother tongue are interrupted. He feels a psychological and patriotic alienation. The Arab nation within the phenomenon of globalization, aims to obliterate the Arabic language from the tongues of the Arabs.

However, Al-Khouli's opinion may apply to people for whom the thought of alienation is rooted, and the thought of lack of loyalty to his language has roots. "It seems that the challenge to the Arabic language in society is due to globalization and naive resemblance to a foreigner when many shops, private institutions and public companies in the Arab world openly write its banners in foreign languages, underlining its reports, drafting its contracts, and issuing instructions to its employees - even if they are Arabs - in a foreign language, which affects the sovereign status of the Arabic language, as it is the official language of the state. This act constitutes a crime punishable by law" (Al-Dhubaib, 2001, p. 20).

Accordingly, we can say that weakening the national language and replacing it with strong foreign languages is a form of containment in the era of globalization. Rather, it is a form of destroying the cultures of weak peoples and weakening their affiliation with their original civilizations. Whether this matter is a plan that is watched over by foreign institutions, or is it random represented by the conquered admiring the language of the conqueror and running after him (as indicated by Ibn Khaldun), the result is the same, which is the elimination of the original language, and the replacement of the foreign language" (Al-Dhabeeb, 2001, p. 35) , and this is a goal that we do not satisfy at all with our belonging to the Arab world, and our belonging to our religion, which was published in Arabic.

What we need towards our language is that we continue to defend it, and that we do not stand idly by waiting for the actions of the adversaries of Arabic. It is easier than making the language of daily life (which in the case of Arabic is multiple dialects, limited in effectiveness) a language for writing, thought, culture and science all (Al-Musa, 1987)

4. The Future of the Arabic Language in the Light of Globalization

The opportunity was created for the Arabic language, during the Islamic conquest, to occupy a prominent position among the languages of the world, but this was predicated on its association with the Holy Qur'an and the Islamic religion. In stages that ranged between prosperity and decline, and it went through experiences with cultural and linguistic invasion, and the matter went beyond that to linguistic persecution during the days of Turk and European settlement, and with all that, Arabic emerged victorious in many sites and lost in other sites. This was represented in what happened in Turkey and Malaysia when letters were replaced by Latin" (Al-Hajj, 2007, p. 262).

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4.1. Manifestations of Linguistic Globalization

It is no secret that Arabic, now in the era of globalization, is facing very great challenges, as Walid Al-Hajj sees, quoting from Walid Al-Anati in his book *Linguistic Globalization*, represented by the sweeping current of English. The manifestations of linguistic globalization in the Arab world are as follows (Al-Hajj, 2007, p. 263):

- Trading in English in everyday life.
- Writing shop signs in English.
- Online and cell phone messaging in English.
- English proficiency requirement for employment.
- Writing commercial advertisements in English.
- Writing menus in restaurants in English.

These manifestations are limited to the popular level, while at the official level, many government legislations in the Arab countries guarantee a superior position for the English language, in terms of considering the first foreign language in the educational systems, even in the Arab countries occupied by France.

4,2, Phenomenology of Linguistic Change Due to Globalization

We are now able to see the effects of globalization on the Arabic language, as there are hardly two differences in that our schools and institutions show a severe deficit in the field of Arabic language education, until the Arab student becomes unable to use his national language and looks at it with a heavy burden" (Al-Khatib, 1995, p. 17). Hence, we can perceive the phenomenon of globalization, and discern its dangers through phenomena presented by Hossam Al-Khatib in his book *The Arabic Language*:

(i)   First: The Phenomenon of Language Scanning

The phenomenon of erasing the language is represented by using heavy words for a simple situation to maximize the matter, which often leads to licenses and free expression. Notably, this defect is in the media and political language. For example, a personal disaster can be depicted as a national disaster, and any transient difficulty is equivalent to the highest calamities, and it is not practically possible to portray the existence of a thought outside the linguistic use, meaning that thought comes through linguistic expression and is represented in it (Al-Khatib, 1995, p. 19).

(ii)   Second: The Phenomenon of Linguistic and Terminological Anxiety

Linguistic anxiety is represented in the language borrowing terms from other languages, and therefore the concern in itself is not a real problem, but rather the anxiety lies in the victory of the lending language over the language that borrowed the terms. In some existential terms, it can differentiate between what is negative anxiety and what is useful anxiety. What we find

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from the phenomenon of rapid change in developed languages is what can be called feasible anxiety (Al-Khatib, 1995, p. 20).

Based on the foregoing, it can be said about the linguistic anxiety of the Arabs that in not a few cases it tends to the negative side. This is because it is a change worry that is not necessarily purposeful, and it may revolve in one format. Hence, the terms and vocabulary that have been revived in the Arabic language and put to use are subject to random change even if they prove their usefulness in one way (Al-Khatib, 1995, p. 21).

Accordingly, the follower of the movement of Arabic terms finds the cycle continues, as there is a lack of reassurance in the psychology of the correctness of linguistic use, and this lack generates anxiety that often remains captive to the framework of disability.

(iii)   Third: The Phenomenon of the Audio Current
It is represented in the loss of credibility of the written language, in terms of avoiding the belief of the text written in the eloquent and the tendency to emphasize through colloquial audible pronunciation (Al-Khatib, 1955, p. 22).

An example of this is what al-Khatib mentioned in that university students ask about every sign written in the standard dialect, asking for clarification of it in the colloquial spoken, and that many of what our professors use after they have gone through to explain a specific thing in the formal language, they resort to clarifying it in the colloquial language, as he says, for example: And in colloquial such and such... The explanation begins Colloquially (Al-Khatib, 1995, pp. 22-23).

(iv)   Fourth: The Phenomenon of Weak Understanding in Dialogue
Al-Khatib sees that this problem is related to our way of using the language, bearing in mind that what is meant by this problem is not the understanding between the Arab and the foreigner only, but rather it means a more serious aspect that may be represented in the difficulty of understanding between the Arab and the Arab (Al-Khatib, 1995, p. 28). This is evident in the multiplicity of dialects, and the lack of knowledge of the Arabs about all the dialects of Arabic. And we never forget that the goal of dialogue is to bring points of view closer, while we find that Arab dialogues often perform the opposite function, as they lead to divergence instead of rapprochement. Therefore, we feel a general reluctance to engage in dialogue (Al-Khatib, 1995, p. 29).

Based on the foregoing, the research sees that globalization has been able to implant in the minds of Arabs the idea of weakness in understanding and dialogue, the idea of losing credibility to the written or spoken eloquent, resorting to colloquial writing and colloquial pronunciation in various forums and fields, and the idea of linguistic survey that does not reflect the situation and therefore efforts must be combined to solve these problems whose effects are still visible among the Arab people.

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5. The Impact of Globalization on the Arabic Language

The impact of globalization on the Arabic language appears through the occupation of the English language in the tongues of some of the Arabic people in the language of daily communication, represented at the individual level, while it affected the societal level by making many schools officially teach courses in the foreign language, not to mention the universities in which teaching was limited to the foreign language alone. Its impact is clear on the various levels of Arab society represented in the family, school, university, media, translation, and authorship.

Not every technological progress necessarily benefits a particular nation, as misuse and disposition of this technological material may affect negatively, not positively, and given the reality of globalization, we find that "globalization on the one hand has opened a door, and provided all means for each language to find its way to engage in communication On the other hand, it has led to what can be called (the linguistic identity crisis), as the people of this age no longer live in the language to which their culture and civilizations belong, but rather live in the dominant language of international communication" (Jabeer, 2015, p. 38).

Accordingly, globalization will lead the Arabic language to gradually decline in international circulation, until it comes to obliterating the Arabic language from many aspects, the most important of which is the non-use of Arabic as a language in international forums, and its decline on the tongues of its children, and their feeling of the weight and difficulty of their own language, and the ease of the other language.

If we look at the reality of the Arabic language, ancient and modern, we clearly see the impact of globalization in the Arabic language, as languages are the truest record of the history of peoples (Lhoemel, p. 2), and Arabic is the truest example of this. The Arabic language was a national symbol before Islam, and the Holy Quran was revealed in honor, its position was greatly strengthened. After this revelation, it also became the language of science, medical sciences, chemistry, astronomy, and nature, in addition to the status of language of jurisprudence, interpretation and speech.

In summary, the impact of globalization on the Arabic language is not hidden from anyone, as this effect is represented in the complete obliteration of the classical Arabic language from the tongues of its people, and stripping them from their history, civilization and religion, in addition to the spread of claims claiming that Arabic does not keep pace with the modernity of the times, and the lack of the need for the Arabic language -- Classical, as a sterile language incapable of absorbing the technology of the age and its developments, and incapable of communicating with the outside world.

6. The Most Important Solutions to Confront the Phenomenon of Globalization

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Every official language has problems and challenges that it faces over time, and this language develops with the development of its people and speakers. So, everyone who is jealous of his language must stand in the face of the challenges facing his language because the language is his identity, the history of a nation, and the language of his religion. The Arabic language in particular has many problems related to the hostile aspect of the Arab nation and the Islamic religion in particular. It was necessary to combine efforts and develop solutions to stop these attacks that affect the language of the Arabs, their history, civilization, religion and culture, and the most important solutions are the following:

(a) The first and foremost solution is to raise the linguistic level of all the institutions of society, such as the home, school, institute, university, media, publishing houses, and cultural institutions. Citizens should be proud of their nationalism, and that the citizens should believe that the Arabic language means the Arab identity and it means the honor of the Arab person, and releases him from the efforts of others to erase his humanity, rob his freedom, and erase his heritage (Nahr, 2005, p. 444), so that only iron will escape from iron.

Therefore, it is inevitable to advance the eloquence, and to raise its status in the Arabic linguistic reality in various environments and institutions, because the treatment of slang alone is not sufficient to achieve this goal, since vernacular is an obligatory linguistic phenomenon for spontaneous linguistic development, but there must be other treatments also that lead eloquence to Brilliance and Sovereignty (Al-Faisal, 1992, p. 25), not to disrupt the dialects that the people of the protest era might have uttered.

We can achieve this goal through several means, represented in employing school curricula, and holding periodic seminars at school or university, to emphasize the importance of Arabic and preserve it in order to serve us (Al-Hajj, 2007, p. 83).

(b) **Second:** Standing in the face of the false allegations that call for any call to replace the correct Arabic language with colloquial, and support the classical, and work to reduce and refine the vernacular (Flech, 1983, p. 10), perhaps becoming a language close to the eloquent as the dialects of the ancient Arabs were close to their classical language.

It has been proven in contemporary linguistics that the child learns the language that he hears and is allowed to speak, and it is clear that this does not concern colloquial as colloquial, or classical as eloquent, there is no difficulty in the nature of the Arabic tongue, but rather the difficulty in the method of indoctrination and the environment of education (Fleish, 1983, p. 11).

What we want or want of classical Arabic from its people does not require a return to the standard of pre-Islamic poets or distinguished Islamists, but the goal is to elucidate the vernacular. It is useful to work on providing the Arabic library with research aimed at elucidating the vernacular based on balance and theorizing between the vernaculars in the Arab

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world to indicate the unity of the source (River, 2005, p. 445), without being limited to theorizing, as it is necessary from the practical side. This path should not be the culmination of the solution, but rather be a first step to return to sound, eloquent Arabic. Al-Mousa (Al-Mousa, 1987, p. 199) suggested gradual colloquialism to reach the unification of the eloquent within natural conditions.

(c) **Third** Paying attention to the preparation of Arabic schools and their teachers, and dealing with the deteriorating teaching reality with strength and rigor. It is painful to find an Arabic teacher speaking colloquially while doing his duty, and this painful reality extended until classical Arabic became far from the teachers of the rest of the subjects even in universities (Nahr, 2005, 446).

(d) **Fourth** Reconsideration of teaching Arabic as a subject, curriculum, and composition, "Our curricula are far from the world of learners, and do not take into account their interests, do not meet their needs, and do not keep pace with their mental, psychological and emotional development (Al-Sayed, 1900, p. 15).

Certainly, the solutions to confront globalization and the challenges of the age are not limited to specific points, as this aspect takes multiple solutions, and different forms, depending on the problem, its place, time and other factors that affect how to confront it. If we study the dialects, we know the sound aspects of our Arabic slang, and direct our efforts to eliminate the things added by the eras of decline and foreign rule (Al-Faisal, 1992, p. 25).

In this regard (Al-Barazi, 2007, p. 56), Taha Hussein believes that the way to preserve the integrity of the Arabic language can take a certain approach by emphasizing the necessity of qualifying media cadres, especially those working in radio, television, theater, cinema, newspapers and magazines. A person often listens to and watches radio broadcasts, and often watches theater and cinema, and the Arab person often reads magazines and newspapers on a daily basis. He is able to communicate and communicate with her, and thus we find that you rarely find an Arab in the current era who is not fluent in classical Arabic, verbally or aurally. And from the reasons that lead to common mistakes in newspapers (Al-Hajj, 2007, p. 140): The weakness of journalists in grammar and morphology, the influence of colloquialism, and the generalization of the rule. Among the most important solutions to the phenomenon of linguistic error among journalists (Al-Hajj, 2007, p. 141): subjecting broadcasters and journalists to strict linguistic examinations, controlling all letters of the word with vowels, and appointing a linguistic supervisor who may follow up and correct errors.

Accordingly, the linguistic error in the media is due to simple reasons that can be treated, and the ways of treating it are more simple and easy than the problem itself.
Taha Hussein adds to the above the necessity of strengthening supervision and linguistic correction in all these media and cultural media and emphasizing accountability and follow-up. That will not correct what all people do wrong (Al-Barazi, 2007, p. 56).

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Taha Hussein stresses the need to follow up the application of the law in all educational and private education institutions, not to be lenient, and to oblige all those in charge of the educational process to speak in standard Arabic (even if in simplified classical) in all classes and stages of education without exception (Al-Barazi, 2007, p. 58), if the principle of speaking is applied. In the classical language in schools and universities, the student will become a good speaker of the classical language. 2007, p. 58).

Taha Hussein points out the importance of avoiding mistakes in attempts to facilitate the standard and to reach a flexible path that preserves the purity of the Arabic language and its potential for development and growth, and protects it from all the stumbling blocks of the zealots, the frivolous and the playful alike, and to the importance of publishing everything related to the approved linguistic correction through all media, and culture and at all levels (Al-Barazi, 2007, p. 58). Isn't this enough to solve the problem of the tyranny of the vernacular, and the large number of linguistic, grammatical and melody errors in particular?

Add to what Taha Hussein said what Abd al-Karim Khalifa (Khalifa, 1987, p. 220) showed that Arabic still needs lexicons to accommodate the fluent, non-verbal, ancient, mawlid and Arabic, and stresses the need to work on nurturing linguistic taste, and to inform the speaker and writer of it what it involves. It depends on psychological, aesthetic and social factors that cannot be found otherwise. "Because it is appropriate for us to realize that the level of language development, the language of oral, spoken, written, audible, or visual expression, is dependent on the level of the group's progress and the degree to which the individual or the group attains intellectual lofty" (Ministry of Culture and Arts, 1987, p. 45).

Certainly, no Arab Muslim can deny that preserving the Noble Qur'an, recitation, memorization, and interpretation, plays a major role in possessing a sound and eloquent language. Because of his knowledge of grammar and rules, he reads it with careful memorization because there are people who are ignorant of many grammar rules, but they master the reading of the Qur'an correctly (Hassan, 1976, p. 11).

7. Recommendations to Avoid the Problem of Arabic Weakness among Children

The recommendations to solve this problem and confront it and the methods of treatment are many and there is no limit. In a study by Nasir al-Din al-Assad (Al-Assad, 2006, p. 113), he confirms that the classical language returns to occupy its place in primary and secondary schools, and in universities in various branches of knowledge so that it is the language of instruction, and that Teachers are prepared sufficiently to abide by the classical language in their teaching, and there is a lot of programs, songs, and audio-visual broadcasts in the classical Arabic language, in addition to the issuance of an effective law to prevent the naming of shops with foreign names. Al-Assad concludes the treatment proposals by stipulating that the Arabic language exams be taken, as well as exams for other languages inside the Arab country.

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The illiterate Arab in the era of pre-Islamic era and beyond was mastering classical Arabic without learning or studying, but rather learning and gaining it through listening. To return Arabic to its former peak, raise its value, and restore its prestige to it.

There is no escape or inevitable from "The mastery of the language, any language, is only after training on its established principles and basic rules" (Hammadi, 1978, p. 332). The journey of a thousand miles begins with a step - as it is said - and every Arab individual must feel responsible towards the honorable language, and reform begins with him. If we admit that the weakness of the classical language among its children is ignorance, then there is no remedy for this ignorance except its opposite: that of knowledge (Hammadi, 1978, p. 331).

In essence, we cannot deviate from the boundaries of our world, or be isolated from it. Rather, we must take into account an important matter, which is that the efforts made by the linguistic academies in the Arab world and the departments of the Arabic language in Arab universities keep pace with development for the flowering and spread of the Arabic language (Filali, 2018 20). It is necessary to exploit technological progress in the service of Arabic.

8. Conclusion

At the end of the research, it can be said that it reached the following results:

– Globalization is a phenomenon represented in many aspects, and one of the most dangerous of these is the linguistic aspect, which aims to obliterate the Arabic language and replace it with the English language.

– Globalization is a modern colonialism with a new pattern based on dependency on the West historically, culturally and linguistically.

– Every Arab and Muslim must defend Arabic with the strength he has given its connection to his history, civilization, religion and tongue.

– There is no harm in learning a second language, because science is a civilized requirement, but the fault is that the Arab believes in the myths that the Westerner cultivates among our children, due to the difficulty of Arabic and its inability to develop and keep pace with it, forgetting its history, which contained every inventor and every development. However, the problem of bilingualism is negative when it is imposed by default on the Arab nation within the phenomenon of globalization that aims to obliterate the Arabic language from the tongues of the Arabs.

– The manifestations of globalization on the Arabic language were represented in two levels: a popular level that appears in trading in English in daily life, writing shop signs in English, messaging via the Internet and cellular phones in English, the requirement of English proficiency for employment, writing commercial advertisements in English, and writing menus in restaurants in English. And an official level represented in its

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early childhood education, its use as a main language in university education, especially in the natural and medical sciences, computer, administrative sciences and economics, its use as a main language in private schools, as all subjects are taught in it, its adoption as an official language in official transactions and also commercial and legal implemented by the state, companies and public and private institutions.

– The phenomena of linguistic change due to globalization appear through the fact that it was able to implant in the minds of Arabs the idea of weakness in understanding and dialogue, the idea of losing credibility, eloquent written or spoken, and resorting to colloquial writing and colloquial pronunciation in various forums and fields, and the idea of linguistic survey that does not reflect the situation in a real picture. Therefore, efforts must be combined to solve these problems, whose effects still appear among the children of Arabic.

– The effect of globalization on the Arabic language is represented in its complete obliteration from the tongues of its people, and stripping them from their history, civilization and religion, in addition to the spread of claims claiming that Arabic does not keep pace with modern developments, and the lack of need for the classical Arabic language, as it is a sterile language unable to absorb the technology of the age and its developments, and by describing the language Arabic is a language unable to communicate with the outside world.

– The phenomenon of globalization can be addressed through many solutions that require concerted efforts, and systematic and institutional work. The journey of a thousand miles begins with a step.

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Colophon

This article was written by the author in Arabic and was translated into English with
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