

The Arabic language between cultural existence and development renaissance

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Abstract---The Arabic language is closely linked to cultural existence as a vessel for identity and civilization, while its relationship with development is evident as an essential tool for achieving scientific, social, and economic progress. This relationship is embodied in the language's ability to transmit knowledge, science, and technology, and to shape societal awareness. The weak presence of the Arabic language in modern development fields such as technology and the internet represents a major challenge, requiring the activation of the language to encourage cultural and scientific production as a prerequisite for achieving sustainable development.

Keywords---Arabic language, identity, awareness, communication, civilization, culture.

Introduction

During the past two decades, the world has witnessed a revolution of knowledge and information, and this role has increased over the past years to the point where it can be said that the accumulation of these years of science and knowledge exceeds what humanity has achieved over thousands of years. The contemporary world today has witnessed very rapid and terrible developments in the world of communication and the modern information and technological revolution that has swept the entire world, captured its heart and controlled its mind and thought, and all of this has been reflected in all aspects of life. Perhaps the most dangerous area affected by this information revolution is in the cultural and linguistic field. The latter is the lifeblood of any nation, as it is one of the most important constants that express the features of the individuals of a society, and it is the channel of communication, unification, and expression of needs.

However, an attempt was made to eliminate the Arab identity through language, because it is the first field from which globalization enters to destroy the nation's intrinsic components, and thus morale collapses in all aspects of cultural and social life, and the nation then has no choice but to submit to the

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dominant or to the stronger language and knowledge. The formula of the defeated emerges, fond of imitating the dominant, through the rapid flow of the strongest language that possesses the elements of power, dominance, and control over other languages, and this is because these forces have civilizations that have overcome others in our modern era.

The Arabic language has faced many challenges, and the most dangerous of all were the calls of some Arab modernists who were influenced by the West and considered the classical Arabic language an obstacle to progress, and a plot was made to destroy it and eliminate its basic components. Thus, Western modernity in its Arabic version introduced to us many destructive ideas under the pretext of progress and the pressures of globalization, such as calling for colloquialism, writing Arabic in Latin letters, abandoning grammatical rules in the name of facilitating grammar and under the pretext of its difficulty, and staying away from rhetoric. And offers, abandoning everything that is inherited, including the Qur'an and the language of the Qur'an.

The Holy Qur'an is considered the first to dress the word Arabs in its national guise, as it constitutes the mother language of all Arabs, and represents the foundations of Arab belonging, and mastering it leads to the cohesion of the Arab nation and its common cultural unity (), and this language has become a sacred language for all Muslims, Arabs and non-Arabs; Because of its connection to the most important sacred things of Muslims, which are the Qur'an and the Sunnah, it is the most eloquent, clearest, most expansive of languages, and most conveys the meanings that arise in souls. That is why the most honorable books, in the most honorable languages, were sent down to the most honorable messengers, in the embassy of the most honorable angels, and that was in the most honorable parts of the earth."⁽¹⁾
 ﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾²

God has preserved the Noble Qur'an, and has preserved with it the Arabic language in which His book was revealed, which has made the Arabs increasingly proud of it. Therefore, it has a major role in the formation of the Arab nation, its unification and the formation of its nationalism, and defending it is nothing but a defense of the national existence, so the Almighty's saying came at the point of its ruling .
 ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾³

The immortality of the Arabic language is part of the immortality of the message of the Holy Qur'an. Our language is a model language that is distinguished from the rest of the ancient languages with divine and civilizational messages, by remaining firmly established and proud to this day and in use and circulation, despite the weakness it has, perhaps due to its speakers and users who overlooked it. It is a flexible, malleable language capable of development, and also distinct among modern languages that live in the hope of wide spread in the future. It is the language of unity and belonging that everyone seeks. A nation that is proud of its language and itself and extends its present to the area of land on which its people and inhabitants live⁴.

Muhammad Al-Khidr bin Al-Hussein mentions that there are three reasons why this language advanced until it reached its peak and took on its adornment:

One of them Is: what the Holy Qur'an brought in terms of the image of wonderful systems and behavior in the Arabic language in a way that possesses the minds.

Second : The springs of eloquence that burst forth in the sayings of the Messenger, may God bless him and grant him peace, and the gentleness and firmness of his speech that showed no purpose without affectation.

Third: The sublime sciences that Islam has imparted to their minds through the Qur'an and the Hadith, and what resulted from peoples and tribes getting to know each other and uniting with some ideas..⁽⁵⁾

Language is a vessel for culture, culture is the basis of civilization, and civilization is a translation of identity. It is one of the most important pillars on which civilizations depend, and one of the most

important factors that contribute to shaping the nation's identity. The more closely connected the language is to the culture of the people, the more capable it is of forming and carrying the nation's identity.⁶ It is one of the most important features that form the nation's identity and distinguish it from other nations, as language and religion are the two central elements of any culture or civilization. Every language that comes into contact with other languages is a candidate for the challenge. Cultural friction is often followed by linguistic friction.

However, an attempt was made to eliminate the Arab identity through language, because it is the first area through which globalization enters to destroy the nation's intrinsic components, and thus morale collapses in all aspects of cultural and social life, and the nation then has no choice but to submit to the dominant or to the strongest in language and knowledge. The formula of the defeated emerges, fond of imitating the dominant.⁷ Through the rapid flow of the strongest language that has the elements of power, dominance, and control over other languages, due to the fact that these forces have civilizations that have overcome others in our modern era.

The challenge that the Arabic language faces in this era is due to the exaggerated feeling of the importance of the foreign language, which often results from a fascination with everything foreign, and the false belief that progress comes only through mastering the foreign language for everyone, and even speaking it among the Arabs themselves. This feeling results from the feeling of psychological defeat that the Arab person suffers from in this era, and the growing admiration for the creator of contemporary civilization who represents the victor and the victor.

The reality of language is colored by manifestations of the conflict between the ego and the other. When the sense of the ego weakens in the face of the challenges of the other, the weakness seeps into the language, as it is not possible to combine giving up linguistic identity with self-respect. Therefore, the decisive factor, or even the only factor, in determining national affiliation is language..

The Arabic language is inevitably and fatefully linked to its children. When the Arabs were in their golden ages, the Arabic language enriched the world with sciences and knowledge, and demonstrated its ability to spread, expand, assimilate, and communicate human thought. But today the Arab individual is experiencing a crisis of escape from the self, and is immersed in a state of alienation from his originality and existence. The crisis has had a negative impact on the linguistic reality, stigmatizing the language as incapable and failing to keep pace with scientific and cultural development..

As for the fear for the language, there is a positive and negative fear, and we have the right to fear for the language, just as the French did in their fear of the invasion of the English language, but in reality we stand before the issue of the development of the language, and in such a case we must follow practical steps to ensure this instead of fear. When a mother goes to extremes in protecting her newborn from the sun and air for fear of his health, the result will be that he will be infected with various diseases. Because he did not get enough of the necessary sun and air. Exaggeration in preserving something sometimes harms it. But aligning our responsibilities with the requirements of the language of the Qur'an and the requirements of preserving it and subjecting it to scientific research as a language like any other language is considered the correct and correct way to preserve it.

The truth is that harming Arabic means and aims to harm the nation that speaks it, and the opposite is also true because each of them means and leads to the other. Perhaps the most prominent attempts to harm the Arab personality begin with the language. Likewise, the most dangerous thing that the Arab personality faces in and of itself, its content, content, and identity, is what is embodied in the challenges facing the Arabic language, because the control over this language means in a sense marginalizing the existence and presence of the Arab personality, its action, and its role in building human civilization, like all human beings.

History tells us that it - the Arabic language - faced many challenges throughout its long history from pre-Islamic times to the present day, and the Arabs made tremendous efforts to confront these challenges. In the second century AH, the Islamic state expanded and melody entered the language, so linguists began to write down and develop linguistic dictionaries to control the Arabic language.

In the Abbasid era, the language was subjected to a great ordeal when the Abbasid Caliphate fell and Hulagu entered Baghdad and threw books into the Tigris River, making it blue in colour. This ordeal is similar to the ordeal that occurred in Spain when Granada fell and Arabic books and manuscripts were burned.

Perhaps the most serious challenges that the language has faced are with modern colonialism. Because this colonialism attacked the language in its essence and worked to undermine its foundations in terms of calling for writing the Arabic language first in Latin letters, and secondly through the use of colloquial languages instead of classical Arabic.

However, over the centuries, it continued to maintain its identity, and because the Holy Qur'an was revealed in this language, it was guaranteed to preserve it, but as the years passed, the cultural components changed, and the Arabs lost their control over the world, the Arabic language began to retreat from the forefront after all nations were benefiting from it and nourishing their sciences depending on it. In the words of Mustafa Sadiq Al-Rafi'i in *The Revelation of the Pen*, "The language of a people has not been humiliated except that its people have been humiliated, and it has not degenerated except that its affairs are in decline and disappearance."

Because the strength of the language lies in the strength of its people. When the Arab nation was leading the procession of political influence that shook the thrones of many empires, and its sciences were a beacon by which other peoples were guided, and its thought was a beacon that illuminated the minds of others, the Arabic language would ascend to its throne, and its people would be proud of it, and people other than its people would learn it. But when political decision-making was dropped from the hands of the Arabs and they had no choice but to revolve in the orbit of others, the language became a burden on its people. It is an acceptable target for the tyranny of other languages ⁸

A language will not be defeated if its people are victorious, as the factors of defeat or annihilation do not lie in the components of the language. Semantic development may occur for a group of words, and some words may die for social reasons, and other words may survive as necessitated by intellectual or social developments. But for a language to be disrupted and robbed of its components due to the temporal factor and the scientific and technical progress that accompanies it, this is something that is not consistent with the reality of development because "language does not live or die by itself, but this or that aspect attaches to it according to The circumstances and circumstances that surround it. If the circumstances are effective and rich in scientific, cultural, and intellectual activity, then the language has its immediate response and its strong reaction as an expression of these circumstances and a sign of the types of human activity that abound in society. And if the language is deprived of this interaction, it remains as it is and provides the ignorant with the opportunity to brand it as backward and stagnate, while its people are static and backward⁽⁹⁾ .

There are those who believe that the challenges facing the Arabic language today are relative and not what is generally called, as the real challenge facing it is how to present it, develop it, and comply with the development that the linguistic phenomenon is going through. As for freezing it under the pretext of preserving it, it harms it, believing that adapting the language keeps pace with the global trend in linguistic research, considering the language in one of its aspects a linguistic phenomenon like any language in the world, without denying its specificity.

We bear the responsibility of serving this language for important reasons, which is that it is the language of the Qur'an. The Arabic language has characteristics that cannot be shared by any other language, as it is unique in being the language of the Qur'an. This fundamental reason is what holds the followers of the Islamic religion who speak the Arabic language a huge responsibility. If we had fulfilled our responsibility towards the Arabic language, it would have been the first language competing with English, German, and French.

In light of this situation, the Algerian student today has become divided among himself, and lives with a dangerous split in his personality. He is subject, by virtue of interest and life necessity, to Western value models, which are characterized by effectiveness, practicality, ability to achieve, and scientific, cognitive, and technological development on the one hand, and on the other hand, he tries to cling to his values that he has mixed with and mixed with over the centuries, and this is what constitutes for him the cultural crisis "if the Arab Muslim person becomes divided between the achievements of Western culture that facilitate his life, and the progress of all... Facilities to obtain his needs at the lowest cost. Therefore, we find him trying to marry these two value models, but as a result of this marriage, we have a hybrid culture characterized by conflict, contradiction, and ineffectiveness.¹⁰".

This openness to the West and fascination with its achievements is what generated a state of disconnect between knowledge and the behavioral approach that it follows and practices. Therefore, students in universities did not have the ability and ability to stand on solid ground in order to accurately evaluate the incoming cultures, which made this random openness create comprehensive chaos in the body of the Algerian university, and this is what generated an identity crisis and chaos in terminology and theoretical structure, brain drain, and a sudden change in the social, economic, and cultural structures...

This state of schizophrenia and inability to keep up with Western civilization and be fascinated by it, or to take from Arab Islamic civilization and benefit from it, was summarized by the literary critic Abdel Aziz Hamouda in his book 'Humping Mirrors' by saying, after distinguishing four forms of mirrors: "The ordinary mirror, when it is single, reflects everything that is in front of it in truth and honesty and without falsification, distortion or exaggeration. As for the two parallel mirrors, they present endless images of everything that occurs between them in a deceptive and illusory maze. The concave mirror reduces objects in a way that distorts their reality. But convex mirrors magnify everything in front of them and distort it according to the angle of its reflection on the mirror's surface.¹¹".

This is how the Algerian student is today. He sees himself distorted in both images, and that dichotomy has become evident and clear in his behavior, way of thinking, and lifestyle. He neither adheres to his values properly, nor does he follow Western values properly.

Although social life is subject to laws and laws just like organic life, then the process of transfusing blood, for example, from one body to another cannot provide it with life and energy unless it is subject to precise and objective conditions. The same applies to the process of cultural appropriation, as it also does not achieve its goal if it is the result of the weak's fascination with the strong, or it is imposed by the strong on the weak. The matter is the same in both cases, "but it may be useful and useful if it respects some necessary conditions and is subject to a critical standard." It is precisely how it copes with the new reality to which it has moved or been transferred¹²".

The researcher of history finds the Arabic language a living, recurring language that is open to ancient and new civilizations. It has been able, for thousands of years, to form its civilized discourse and communicate with other human cultures through rationality, objectivity, awareness, truth, freedom, values, dignity, and the revitalization of thought, culture, science, and creativity. Authentic Arab thought is not afraid of the development of reason, criticism, science, values, and commitment, but rather works with commitment to advanced cultural production.

Preserving the integrity of the Arabic language and making it absorb new developments is the duty of every Arab and Muslim student. It is not enough just to be proud of it, but there must be continuous fruitful work, and this is done by means including:

- Spreading linguistic awareness through various media, reconsidering the curricula of teaching them, Arabizing education at all its stages, actively participating in Arab academies and their union in caring for the Arabic language, unifying scientific terminology and cultural terminology, issuing legislation that preserves the Arabic language, and holding conferences to monitor the process of teaching the Arabic language.
- It is also necessary to reconsider the curricula for teaching the Arabic language, adopt education that is based on developing linguistic skills and facilitate the methods of teaching it along with its rules, work to correct common mistakes among Arabic speakers and writers to ensure the integrity of pronunciation and expression, and pay attention to the members of Arab communities abroad by establishing Arabic schools in order to preserve their Arab and Islamic identity.
- We must also inculcate our language in our children from the age before school and in school, and we must instill in the child's ears from his first years the correct language. If he learns the language at this age, he can later distinguish on his own a correct language from another.

There is no doubt that educational, university and cultural institutions bear in this context a great burden that must not be delayed, especially in developing up-to-date curricula and obligating academic educational bodies themselves to use correct pronunciation and combat colloquialism, and the art of using the classical simplified vocabulary and simplifying the rules of the language, provided that this path is comprehensive for everyone who deals with Arabic and works in its field, because they are the only ones capable of spreading correct pronunciation .

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