



ARABIC LANGUAGE CHALLENGES BETWEEN PAPER PRESENCE AND DIGITAL PRESENCE

Adjmi Hacene

Adjmi-hacene@univ-eltarf.dz

Boukhadra Hafsia

h.boukhadra@univ-eltarf.dz

Univ Chadli Ben Djedid el Tarf

Received: 12/09/2023

Accepted: 29/11/2023

Published: 02/12/2023

Summary:

Language is the identity of the community with which he speaks, originates and develops, in the expression of all his activities and its moral and scientific history and implications, and since it was important for nations to take control of other nations The language was used to steal the science of colonial nations, as well as to introduce them into different religions It was also used for Jawkah and to see the enemy's secrets, from the preservation of the language of their evil security people Arabic, like other languages of the world, has faced many challenges. The first was the presence at the operative level, which was guaranteed by the Koran after its descent, A line-level presence, in which Arabic advanced from other languages, It had already made it into the paper presence of other nations, as well as contending to occupy a rank whose value was shown among other nations' languages and which existed at the digital level. So we see that talking about it and caring about it is a form of recognition thanks to it. s language challenges between paper and electronic presence.

Keywords: Arabic language + Arabic calligraphy + paper presence + electronic presence

DOI Number: 10.48047/nq.2023.21.7.nq23099

NeuroQuantology 2023;21(7):1118-1127

Introduction:

No one denies that the existence and life of the language of the existence and the lives of its speakers Arabic, like other languages, found the presence of Arabs who inhabited the Arabic peninsula and then extended their presence to the Maghreb after the Islamic conquests, Thanks to this existence, the Qur'an came down in the Arabic tongue. Everyone who entered the Qur'an must be armed with his keys, which enable him to read the Qur'an and understand the teachings of this new religion to work in the world and prepare for the afterlife. Thus, Arabic continued to resist to ensure its existence and life after the entrance of the ostriches of Islam and the mixing of their tongues with the Arabic tongue, And I developed books and folders that were the beginning of the paper

presence of the Arabic language, But those volumes were handwriting, which meant their scarcity and mismatched copies. Illiteracy and ignorance in those times. Today, the entire world is witnessing an unprecedented pace of development, thanks to the qualitative shift in modern means of communication, headed by the Internet. This newcomer, who has made the world a small village, has created new terms that reflect this new existence (globalization).

In the context of globalization, Arabic has to impose its existence, but this time there is yet another challenge, in terms of the human resources involved in its technologies, in terms of the producers' level of knowledge of the Arabic language, and in terms of the economy. In view of this, we felt that it was necessary to know the stages of Arabic to



ensure its existence. For all the above, we have seen to look at Arabic between its paper presence and its digital presence. In her article: **Arabic language challenges between paper presence and digital presence.**

First: The challenge of paper presence:

1-Pre-paper presence:

In all societies, the book has been a prestigious place since ancient times. It bears culture, news, secrets, instructions, directions and the savings of societies. The creators of life and the builders of civilizations knew that they were first-class readers. (2700 b.m.), on papyrus that was growing on the Nile beach, and then the Chinese made the writing on the boards, and the Greeks caught up with them following the method.

Then he used leather paper, and then after them the Indians used palm paper in writing. Muslims also used palm and leather rhythm in the Sadr of Islam until the Middle Ages came and writing flourished among priests, The spread of the Arabic line was thanks to the discovery of paper: "Until the second century AD... Arabs were often using slavery for writing and then using papyrus after the opening of Egypt, but the subsequent leap in the production of the book would not have been possible without the emergence of a new and cheap material for writing,"⁽¹⁾. Aleksandar Stetevich recalls the story of the transition of Arab paper production after the conflict between two Turkish tribes in Central Asia, one of whom used Chinese and one in Arabs. When the Arabs triumphed, they took them to Samarkand, where they founded the first paper production plant, the beginning of the spread of the paper industry in the Arab country; Race and then Syria, at a time when Europe was behind its industry⁽²⁾.

In our view, Arabs' desire to write and draw voices crosses their neighbourhood, which has taken its dimensions beyond religion and belief, and has even become their love: "For the written word that they quickly expressed

in open countries, they can only compare to their love of the same line - the Arabic line - for Arabs the line is not just a system of letters that express ideas, it is much more... He wrote the Holy Book of Muslims (Koran) and other books "⁽³⁾. Arabs used the line in addition to expressing ideas as an extension for painting and decorating. In the Islamic world: "The shape and beauty of Arabic letters takes on symbolic and magical meaning. Thus, the devotion to writing letters or creating aesthetic formations of letters is a sacred act."⁽⁴⁾

so that manuscripts evolved until the Romans developed writing using numbering system and capital letters, and by increasing the need for reading and writers compete with people to invent less expensive means of making the book. (Diamond Rule) In 868 cm on carved wood, it was called printing in templates, and it remained until I invented vowel writing around the 11th century in China.

2-The beginning of the paper presence:

During the 16th century I published printing in Europe, the Germans advanced over others and then created the French (Nicholas Johnson) publishing house, famous for its mastery of printing art. Paris was one of the places famous for making writers at that time⁽⁵⁾. With regard to publishing in Arabic, Qassem Samarai attributes the reason for the origin of Arabic printing in Europe to the following reasons⁽⁶⁾:

a. Its association with the paper industry. Qassem al-Samurai: "It is true that the art of printing was never an Orbian discovery preceded by Chinese and, after them, Muslims, the Europeans learned this art,

3 - Ibid., p. 219.

4 - Ibid., p. 219.

5 - International Arab Encyclopaedia, Book, Copyright Reserved, (1425H), (2004).

6 - Mohammed Said Al-Mallah, the date of Arabic printing until the end of the nineteenth century, Nashari Electronic Publishing House, quoting publications: Marc Gama 'a Al-Majid, Dubai, date added: 20 Shawwal 1429H, 01 October 2008.

1 - Aleksandar Stetevich, Book History, Translation: Mohammed M. Arnaout, World of Knowledge, 1993, p. 219.

2 - Ibid., p. 220.

among other things, from Islamic intellectual and technical manifestations, At a time when books were printed in Japan, Korea, China and not Uighurs with wooden molds and then in animation, the production of books in the Muslim world in general and Europe in particular depended on copies. But we know that there have been some printing attempts in Islamic pain on."⁽⁷⁾

B. Preaching fever, because the scholars of Nasranism believed that Muslims' ignorance of the Gospel was the obstacle in their victory. In this connection, the Samurai says: "However, the techniques of this printing and its development have not been disseminated to Muslims because of their interest in this color of mechanical technique for reasons of taste, art and sensuality related to the aesthetic of Arabic calligraphy and language, not religious, as Thomas Francis Carter claims."⁽⁸⁾

c. Colonial hegemony that was observing the ignorance of the colonial Arab peoples.

d-The evolution of orientation and its access to a system built according to regulated rules. The Samarai has overreached on Arabic printing and how it predated printing in the West by returning it to between 287 and 751 Hijri, when it was distributed to the libraries of Cairo, Heidenberg, Berlin, the British Museum and the Library of Cambridge University Pennsylvania, more preserved now in the National Library of Vienna.⁽⁹⁾

Speaking about the role played by printing in the dissemination of culture, Mohammed Islimsays: "Behind the ongoing transformations is the printing press and the device is the steam machine, to understand these ongoing transformations we propose to go back to two important events in modern history: the invention of the printing press

and the creation of the steam machine, because they formed the crucial bridge to the transition from the intermediate age to theThe time of the invention of the printing press (1468 m) has a significant impact in Europe on the levels of education, learning, reading, production and circulation of knowledge, where the low cost of manufacturing the book compared to the production of manuscript with genetic techniques has resulted in the production of large numbers of one author, and in fully identical versions "⁽¹⁰⁾, and this authorship revolution led to a transition from expanded reading (Lecture extensive), which is studying a large number of books by providing them for extensive reading (Lecture intensive) which is limited to reading a very limited number of literature because of the scarcity of the book.

Note: Some 167 Arab books were printed by European printers before the first printed Arab book appeared in Mashreq 1486.

3-Publishing in Arabic in Europe:

Historical studies of Arabic writing in Europe return to Van, Italy, AleksandarStevic says: "It is surprising, however, that Arab books were printed in Europe. The first Arab book appeared in Vanu, Italy, in 1514. European cities then competed in the printing of Arab books for various purposes, the most important of which was to meet the needs of orientalists and supporters and serve the purposes of use. Printed in Astana in 1551m by the translation of a man named Saeed al-Fiomi."⁽¹¹⁾

Orientalists went on to publish the most important Arabic books, and not only studied them, or collect them: "Since the invention of printing, however, they have gone on to print much of the history of Arab countries, their geography, the translation of their men and

7 - QassemSamarai, Arab Printing in Europe, in a symposium: The History of Arabic Printing until the End of the 19th Century, Publications of the Abu Dhabi Cultural Complex, UAE, Jumadi Al-Awwal 28-29, 1416 AH, 22-23 October 1955, S49.

8 - Ibid., p. 49.

9 -Ibid., p. 49.

10 - Mohammed Aslim, Digital and the Future of Arab Culture, published as a research group: Arab Culture and the Shadow of Modern Communication Media (Part II), Arabic Book, Issue 82 October 2010, p. 133

¹¹ - Date of Arabic printing until the end of the nineteenth century, p. 4.

the origins of their peoples. Thus, Europeans are pleased to publish the most important books in various mental and transport sciences. Among them is the first edition of the Qur 'an in Arabic. published by Papa Ganini in Venice, and then by Andrea Arjaben of Manto, the first edition of the Koran in Italian "(12)

Some researchers refer to delayed publication in Arabic for several reasons, the most important of which are⁽¹³⁾:

The Arab knowledge of the new medium (printing), which appeared early in Europe at the levels of writing, reading and production of knowledge, science and literature, was delayed, which came to solve the problem of growing demand for copies of literature and to meet an increasing need for reading that existed in advance and was not originally generating that need and the increase in the number of readers.

B. The annual report of the World Intellectual Property Organization (WIPO) in 2008 stated that the percentage of authors in the Arab world does not exceed three books per million Arabs.

Most books published in Arabic in various European prints (1486 AD to 1592 AD) show that they were published for religious purposes, such as the dissemination of Christianity in the various Arab countries occupied⁽¹⁴⁾. The only books published in Arabic in European prints were not religiously intended:

1585: The Venetian character of Baza was published after he moved to Rome by a geographical author (orchard in knowledge of the wonders of the Earth and countries) which was reprinted by the Medici Press in Rome the same year.

1586: The French Robert Kranion printed at Remondy Press a book (Law in Medicine) by Son Senna.

12 - Philippe de Tarrazi, Arabic Language in Europe, Hindawi Foundation for Education and Culture, Cairo, Egypt (2012), p. 13.

13 - Ibid., p. 133-135.

14 - Date of Arabic printing until the end of the nineteenth century, p. 1-4.

- In Germany, the Holy Quran and the Book of Law are printed in medicine.

- 1599: The German reformist cleric (Johan Henrig Hunger) published the first complete text of the Holy Koran in Arabic.

I add to the foregoing that the purpose of the Naziri religious objective of colonialism, which is intended to enslave peoples and plunder their good, and the history books that filled library shelves attest to this.

4-Participation of Western printers in Arabic printing:

Between 1610M and 1701M, in addition to publishing religious books, European printed many Arabic books for educational and educational purposes. It printed many other books for Arab book mothers, such as: Arabic in three parts, the third part of which is the Arabic text of the book "Criminalism" with Latino translations and comments. A Dutch press was published in 1613 (the history of Gergeslbn al-Makin, known as the son of the brigadier), Salahuddin al-Ayobi's biography), the likes of the field and others. In: "Year 1617, Leiden Press in the Netherlands published the story of Youssef al-Barr from the Koran, the first book highlighted by the printing press in full form⁽¹⁵⁾. interested in eastern culture in Paris 1619. Some scholars testify to Western fascination with Arab literature in various sciences, until they prove in their books: "Only Arabic publications throughout Europe, as well as other Semitic languages, rank every year between the 1,000 and 300 small and large synthesizers of medium and dangerous themes, without any doubt the strongest evidence of the Western scholars' mandate to publish traces of our language."⁽¹⁶⁾

5-The role of printers made in Arab countries:

Established in the monastery of Markazhya, Lebanon, in 1585, the printing press is the oldest in the Arab country. It is one of the printing presses that was built for entirely religious purposes, as well as the prints that

1121



followed in Lebanon, and the Aleppo Press, which was established in 1706.⁽¹⁷⁾

Between 1702m and 1787m, printing art appeared in the Arab country 1702m. Father Athanasius IV of the Antioch Halabilbn al-Dabas carried a press to Aleppo which he had set up in Bucharest. Halabi al-Shamas Abd Zakhr is likely to have excavated her Arabic letters. Between 1706 and 1711m, the press printed 10 Christian religious books, the first of which was "The Book of Psalms", as well as the Gospel. In 1721, she printed the book "The Rock of Doubt", then the book "Drainage and Grammar" by the father "GermanosFarhat", Archbishop of Maronite, in Aleppo, in 1725.

The Arabic printers then went on to publish Christian religious books and other scientific books in the form and dispensation of culture and teaching. Some of these prints were printed the Holy Koran of the Year. (1727 M) Ibrahim Hungarian Press in Istanbul was allowed to print the Holy Koran, as was printed one year (1787 m) at Schnur Press (Asian Press), and this was the case in the bitter Arabic printing of books that loved printing by Muslims in Russia.

6-NapoleonPress:

Some scholars are the first significant printing press Napoleon introduced in his campaign against Egypt in 1798, making a fundamental change and affecting the cultural situation at the time, after which printing spread across the Arab country, although it appeared in printing before Turkey in 1723.⁽¹⁸⁾ In 1798 on his way to Egypt, Napoleon confiscated the Missionary College Press to print publications and orders in Arabic. Napoleon also brought Maronite translators, including Elias Fathalla and Yousef Msabaki, who were employed in the French army, given special salaries and placed in the service of the French Orientalist Gee. Marcel. J. J) Director of the press, which included Baudouin and three correctors. The printing

17 – The history of Arabic printing until the end of the nineteenth century, p. 4.

18 – Date of Arabic printing until the end of the nineteenth century, p. 4.

press was equipped with Arabic, Turkish, Greek and other languages. They began printing leaflets on board their ships at sea, and as soon as they set foot in Alexandria, they distributed them to the Egyptians. I started with the book spelling in Arabic, Turkish and Persian, then the book Reading Arabic, then a French lexicon عربي then Gramatek. (Any rules) Egyptian vernacular, these books are for teaching (Scholars) The Campaign Principles Arabic, "The most printed in this press was leaflets distributed to parents in the Arabic language." Of the 20 brochures published by the French, only one was of interest to Egyptians. It is a research in Arabic on smallpox disease in 1799. The French carried this press with them when they fled Egypt in June 1801. The press was seen as the beginning of enlightenment in the east, although it was not the first printing press in the Arab country. It was preceded by many printing prints, and it was nothing more than an information tool for the military campaign. It carried it back and forth, like the press of the Russian tsar Boutros, who accompanied his campaign on Iran in 1722. The printing press worked to break the ranks of Muslims and spread the divide between them by differentiating between the Sultan, the Mamalik and the Egyptians (as in the campaign publication), and also demolished the Arabic language by taking care of the Egyptian vernacular accent. Finally, she worked to mobilize French soldiers by presenting the campaign news according to the perspective of her leaders, by reporting the news of their homeland day by day to stay connected to them and to lessen the traces of alienation, and to increase the ties between them as she printed two French newspapers, Koreh Du Lejibet (Egypt Post) and "CEDAW" (Egyptian Decennial: 10-Day Patrol).

There was another French press in Egypt run by Marc Aurel in this period, which was later joined by Marcel, and when the French withdrew from Egypt Marcel took the press with him to France, where it was used to print eastern literary monuments.

7-Arabic printing in the Nineteenth Century:

In 1800, Kazan Press became a centre for Islamic printing in Russia. This press was

named: Treasury, University, University, Art House, Empire. Kazan presses are an important centre for the dissemination of Islamic culture as opposed to the general cultural Western offensive that paved the way for the fragmentation of the Ottoman Empire, the gnawing of Muslim countries and the change of its identity.

1814 Leiden Press prints the Holy Quran as well as a dictionary catalogue of the Holy Quran. Nadeem Al-Mallah had a luxurious gold-tagged version of it and a leather with luxurious natural skin that remained in his library for about 40 years.

1816 Archbishop Boutros Jaroua brings a printing press from London to the monastery of the balcony in Lebanon. One of its Arabic publications is a book (the balcony complex held) in 1888 and a book by the patriarch Ignatius Ephram Rahmani (21).

The first newspaper in Iraq, the Journal of Iraq, was created by Ottoman Wali Dawood Pasha al-Karji when he took office in 1816. The newspaper was printed in a stone press, published in Arabic and Turkish, and broadcast in 1816. "The facts of the tribes, the news of the Iraqi country, the news of the Ottoman Empire, the laws of the country, the orders and clubs of the wali, the reforms to be made and the names of the employees" to other external incidents, copies of which were attached to the Principality's walls.

1817 The Tabriz Press was established in Iran during the time of Fatah Ali Shah al-Qajari shot print Typography and Lithography stone, printed "Fatah Nama" and then "Jihadi Book", and the lithography was invented in Europe in 1806. Until 1900, Iran printed some 400 Arab books in various sciences such as language, grammar, exchange, literature, jurisprudence, philosophy and mathematics.

1818 The East India Company establishes a missionary press in the name of "Pettiste Shan Press". One of its publications was "Injury to the Discrimination of Companions" of Stone Askalani's son.

8. Renaissance of Arabic printing after the establishment of the Boulac Press:

Between 1819 and 1899, the beginning of printing in the Arab country was the preserve of military activities. All that was published at

the beginning was devoted to everything needed by the army. The Jaish-e-Mohammed Ali Press began printing military science, engineering, geography, arms industry, medicine, veterinary medicine and everything required by the military establishment. The czar of Russia and the emperor of France and Muhammad Ali regarded the press as a military instrument only). Then came some printing presses attached to the army departments and higher schools.

Subsequently, it created numerous prints that were keen to publish numerous books. The press produced 103 Arabic-language versions varying in print from 500 to 3,000, the aim of which was to create Christian literature in Arabic for the use of Arabic-speaking Eastern Christian communities and sometimes hoped for the victory of Muslims.

In 1824, the Boulac Press printed "The Healing" for the son of the eyebrow and "The cherished discharge" of Sheikh Al-Azhar Hassan Mohammed Al-Atta and then printed the Holy Koran in Tehran. Prints and publications in Arabic followed in various religious, political, scientific, artistic, historical and geographical fields.

In 1828, the Governor of Egypt, Muhammad Ali Basha, published the newspaper "Egyptian Facts" on 3 December 1828 in Arabic and Turkish, which was distributed to state officials, army officers and mission students. In 1842, Rafea al-Tahtawi developed the newspaper and made the Egyptian News Association the basic article instead of Turkish, the first to revive the political article through its editorial in the Fact Sheet, under which the newspaper became editors of the book. As the British occupation of Egypt began in 1882, Egyptian facts transformed from a government newspaper to a daily tabloid by Sheikh Mohamed Abdou. It is the oldest Egyptian and even oldest newspaper in the Middle East over 179 years old and was then edited by leaders of the country's intellectual movement.

9. Printing using wood molds:

900M - 1350 M Wood printing appeared in the Arab Mashreq and Andalusia (religious books were printed, especially Mosquito al-Sharif, Adaya and even toy cards), from 287

1123



AH to 900 AH. Fifty documents printed on slavery, paper and linen fabric were discovered in Egypt's Fayoumoasi oasis. This industry has not evolved for technical and sensory reasons related to the aesthetic and language of Arabic calligraphy.

1041 Chinese Bi Xing invented the printing method in separate or moving letters using clay and then wood.

1146. 1174 A.D. Nur-EddinZenki - Printing of paper drahs with wooden stereotypes (black carats). It also used paper drahs in the lineage country called jaw.

1147 m The first paper factory in Europe was founded by Jean-Mont Golvé in southwestern France.

1226 AD The beginning of the paper industry in Italy, Italy became the primary source of paper in Europe at the beginning of the fourteenth century.

10. Printing by separate metal letters:

1450m German jeweller Johan Gothenburg invents a separate or mobile printing method using copper and steel and uses a contemporary such as grape squeeze in the printing process. Hence the name "printing press", and then the press called "press". Some historians insist that Gothenburg learned this art from Lorenz JanssonCoster of the Netherlands. Jacques Ressler also argues that Genoa's people may have taken the secret of printing banknotes in the way of the letters moving from the Islamic bright.

This is the picture in which the Arabic language was challenged by the paper existence, but it was not the indispensable instrument or means of proselytizing Christianity and colonizing Arab peoples to delay their presence on paper not too long ago.

Second: The challenge of digital presence:

Since the need for many copies of one book, new techniques have emerged, including: Linotip⁽¹⁹⁾, books abounded and underpriced,

19 - Linotepe - A machine to describe the characters of the printer by pouring them full lines, with typewriter contact, brass moulds dropping in which the letters are dug. If the line is pumped, the machine

paperback books still used to date popularized, and publishing and printing evolved until the computer entered the method known as (Offset) With the addition of colors, recorded books, microscopic films and electronic books include the latter not published like paper book by printing, But through electronic dissemination, which uses technology to produce an electronic medium, whether through independent systems such as computers or through networks at all levels. and whether the electronic publication is the result of the conversion from print to electronic format or primarily in electronic form with the addition of audio and image^{"(20)}, which Mohamed Emad Isa Saleh defines as: "a text similar to a printed book but in the form of a digital template that is displayed in the form of a computer screen"⁽²¹⁾. The term "electronic book"⁽²²⁾ has spread among readers and intellectuals, as it has a very high storage capacity, easy communication and interaction between publisher and reader.

1. The world's e-book origins:

In the 1980s, the seeds of the e-book appeared in parallel with the emergence of computers capable of storing the greatest amount of knowledge and information. (Texts, photos and data)⁽²³⁾, and thanks to Paul Stein, one of the creators of e-books. After a comparison of reading through a computer screen and reading from a traditional book, the idea was criticized, including the normal size of the computer at the time, and the idea remained in place until the small size of the

pumps its vacuums with melted metal and is ready to print.

20 - Mr. El Sayed, Electronic Publishing, Scientific Culture House, Alexandria, (D. i), (2000), p. 15.

21 - Journal of Modern Trends in Libraries and Information, Academic Library, Cairo, Egypt, No. 17 (2002), pp. 149 and 150

22 - Mustafa SadiqAmna, e-book.

Proceedings of the 12th Arab Conference of the Arab Federation of Libraries, University of Sharjah, (2001), p.305.

23 - Cute Ali Camishi, e-book, [http://kenana on line .com](http://kenana.online.com)

computer, its ability to store, was legitimate. (Michel S.Hart) by transferring ten thousand e-books from human heritage books s rights ", which are no longer subject to copyright protection laws in electronic form, Creating a digital library that allows Internet connectors to access development ", opening up competition between many bodies and organizations to the creation of projects that have been growing, expanding and evolving until they have become the same in our time⁽²⁴⁾.

2-Electronic presence of Arabic:

20 years ago, global publishing houses entered the digital world, bringing all these cultures and civilizations into the world of computer and digital Internet. The digital presence of Arab and Islamic culture has been delayed and continues to account for only 1% of the world's content on the Internet. This is not comparable to the proportion of the population of the Muslim world that exceeds 1 billion, accounting for about 25 per cent of the world's total population⁽²⁵⁾.

It should be noted that e-publishing is a huge investment worldwide, with global trade reaching between \$2 trillion and \$3 trillion a year. (2001) is one of the most important challenges facing the electronic publishing industry in the Arab world. This calls for a focus in studying this reality and its aspirations and working hard to bridge this digital divide, which threatens the civilization of our Arab and Islamic nation by melting other civilizations and threatens the economics of the Arab world, especially in its economic control of knowledge.

a. The current digital presence of Arabic language:

24 - Mustafa SadiqAmna, e-book. Proceedings of the 12th Arab Conference of the Arab Federation of Libraries, University of Sharjah, (2001), p.305.
Mustafa SadiqAmna, e-book. Proceedings of the 12th Arab Conference of the Arab Federation of Libraries, University of Sharjah (2001), pp. 304-305.

25 - Adel Mohamed Ahmed Khalifa, Conversion to Electronic Publishing, p. 3

Many Arab States have recently sought to develop digital content and have therefore sent many projects that we will present in the following:

-In 2000, the Cultanat project was launched in Egypt.

-In 2010, Saudi Arabia and Qatar published a digital content development strategy and plan. King Abdul Arabian Content Initiative includes more than 60 projects covering most of the necessary aspects of digital content development.

-In 2011 in the Syrian Arab Republic, the Government's Committee for the Advancement of Arabic through the National Group on Arab Digital Content launched three initiatives focusing on educational knowledge, standardization and audiovisual content.

-Qatar established the Digital Content Incubation Centre to promote projects related to content production in Arabic and the Creative Commons to promote and protect digital creativity.

-In Abu Dhabi, Twofour54 is also taking two initiatives: first: the Creative Laboratory, which provides funding for promising ideas generated in the Arab world and focusing on the Arabic-speaking market. Second: Arab Apps that invest in mobile apps and serve as an interface between app developers and ideas for app content.

The comprehensive picture of the digital content environment in the Arab region is shown in the reports of various Arab and international bodies, including:

-Dubai Press Club's publication on digital media expectations.

-Qatar's Supreme Council for Communications and Information Technology publication on digital media.

-Report of the Communications and Information Technology Authority of Saudi Arabia on the Internet ecosystem.

-Report of the International Telecommunication Union.

All these reports have shown that the situation in the Arab region despite the efforts made requires considerable improvement. and, according to some scholars, the limited coordination at the regional level in this regard, This is despite the League of Arab

1125

States' Strategic Plan for ICT Development Al-Muhammad bin Rashid Al-Maktoum sponsored by Sheikh Mohammed bin Rashid Al-Maktoum to digitize Al-Azhar documents and the Committee's work (ESCWA) and the work of the Global Digital Library launched by the Library of Congress and the Alexandria Library, and ITU launched the Regional Initiative on Digital Content within the Hyderabad Action Plan (2011-2014).

The Arab Regional Office of the Federation completed a preliminary study in 2011 to analyse digital content (on line) in the Arab region using data available from a number of international websites. The study reached the following findings.

-The percentage of Arab countries in locations in public fields with the highest level is 0.162%.

-The number of Internet hosting sites in the region is 0.198% of the international total.

-The percentage of top-level Arab country fields in the first million locations is 0.187%.

I have never reported these three indicators before. Most other studies adopted the number of pages in Arabic and estimates ranged from 3,012%. Although there are a number of content websites and portals (on line) in Arabic, their contributions to the overall content available in Arabic on the Internet are very small. These percentages show that digital content in the Arab region is below the expected level for the region, which includes: 5.142% of the world's population and 3.825% of GDP.

Arabic is ranked ninth among the first 10 languages used on the Internet in 2012. The percentage of Arabic speakers is 18.8pc, and the proportion of German speakers is 79.5%, 78.4%, 55%, and 17.2%, and 2pc.

As of 2010, 125,100 of 15205,883 articles were in Arabic. Thus, Arabic ranked 113 among the 140 languages reported at a rate of 500 articles per million Arabic speakers. The number of articles in Arabic represents 0.82 per cent of the total articles.

According to the ALEXA.COM 's website, there are only seven Arabic digital content sites among the first 1,000 websites.

b. Challenges and opportunities:

According to the Arab World Internet Connectivity Summit held in Doha from 5 to 7 March 2012, there are ample opportunities to develop digital content in the light of the following:

-The potential market for Arab digital content is enormous because it is still far from benchmark comparison levels.

-Many young people in the region.

-Various Governments' interest in the digital world.

-Many users prefer the digital world to local content in Arabic.

The main challenges are:

-Lack of national and regional initiatives at government levels, communications representatives and content providers, and efforts in the form of sporadic projects.

-Change the attitude of regulators and government officials towards investing in content.

-The ecosystem of digital content in multiple disciplines and its interdependence with the Ministries of Communications, Culture, Education, Health and Public Administration.

-The availability of skilled staff, according to a survey conducted by the Nielson Group on the Arab media industry: "A vast majority of 98 per cent of Arab media professionals...felt that the lack of talent affects the development of local content of some quality, and the issue of talent is an issue affecting all sectors of the Arab media industry."

-Lack of training and education.

-Lack of user skills. Amateur.

It is clear from the foregoing that the issue of digital content is the response to the adoption of the Internet, and that it has a significant impact on social and economic diminishment. The current analysis of the level of digital content in the Arab region shows far below the level of goals that can be achieved to realize the hopes and dreams of the reader in Arabic, the last of which some researchers are the most important obstacles to this digital delay. The various bodies concerned therefore recommend this concern:

-Develop policies and strategies to develop Arab digital content.

-Establishing an Arab digital content institution that seeks to monitor the situation,

1126

conduct studies and make recommendations to Governments. Given the importance of considering the Arab market as a common market for Arab digital content. This institution may evolve into an executive body within the framework of the League of Arab States.

- Development of an Arabic search engine and a directory of websites disaggregated by business activity in Arabic.

- Invest in digital content development and translation.

- Allocate a budget for group projects to develop digital content in Arabic.

- To involve the Ministry of Education at all levels in the process of developing large-scale digital capacity and skills to the general public to eradicate digital illiteracy.

