Arab media: Tool of the promoting world peace

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Abstract

The Arab media has a long and complex history, dating back to the early days of Islam. Over the centuries, the Arab media has played a significant role in shaping Arab society and culture. In recent years, the Arab media has also become increasingly important in the context of international peace. This study shed light on the Arab media being a national media in light of the media calls and the repercussions that appear from time to time in the West and the United States of America and call for Western nationalism, and Arab nationalism and the challenges it faced, and the role of media and globalization in the world in its march. To achieve that, the research used the descriptive analytical qualitative approach a wide range of topics related to the role of Arab media, media content. The results showed that the idea of Arab nationalism in general dates back to tens of centuries, and that the Arab media in its beginnings, specifically after the exit of the European colonizer, did not benefit from it well, and a limited success of the Arab media appeared in that period, and perhaps the reason first is that the idea of Arab nationalism did not succeed in light of the repercussions and many contradictions, but the digital media, especially social networking sites, opened new doors towards the consolidation of Arab media concerned with the issues of its nation, and this appeared towards the unification of the nation towards Many issues, such as the assassination of Shireen Abu Akleh, and globalization and counter-media, whether internal or external, played a greater role in the failure of the Arab media towards its national issues.

Keywords: *media, globalization, Arab nationalism, promoting, peace, qualitative approach.*

Introduction

In light of the media, communication and technological development that the world is witnessing and its openness to each other, the voices, positions and results related to the demand or preservation of nationalism are rapidly reaching all parts of the world, especially those calls from Europe and the United States of America, and their access has enhanced the development of media and communication in all its forms, and these calls have grown in light of the need for voters in

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Europe and the United States to preserve their nationality or national identity, and not to accept immigrants and displaced people from different parts of the world towards their countries(Koren 2002). In May 2019, European far-right leaders gathered in Italy to close ranks in the European elections (France24. 2019) and urged voters to vote for their electoral platforms that focus on national identity (Fitzgerald 2019).This was preceded by the many calls and measures taken by the administration of former US President Donald Trump, which called for preserving the American identity and nationalism and not allowing the entry of immigrants and restricting the entry of foreigners of multiple nationalities, and what strengthened this trend was the response of American voters to it and voting on its electoral program, which went to preserve the American identity, and even went further by restricting American representatives of Muslim origin, and all of this was preceded by dozens of decades the emergence of Nazism in Germany Fascism in Italy called for adherence to German and Italian nationalism, and in all this they were accompanied by their media outlets that followed, harmonized and reinforced those calls(Abdulla 2010). In light of the foregoing repercussions, the impact of the Arab media in unifying the Arab nation and what serves to strengthen world peace emerges, and in this context several trends emerge: The first trend is the Western media, which acts as a media machine in line with the desires of politicians and voters to preserve their nationalities. The second trend is that the Western media works with duality as it fights against any unitary orientation of the Arab nation, lined up with an Arab media that is unable in long periods to absorb global changes, and reflects the reality of the Arab nation of weakness, fragmentation, and division. Therefore, the importance of the study stems from the need to face global challenges and developments in light of the transformations the world is witnessing that demand the call to preserve national and national identity, while the Arab nation is drowning in conflicts, quarrels and rupture, and the importance increases with the need to realize the role of both the Arab media and the effects of globalization in the unity of the nation. Hence, this study came to shed light on several axes: The role of the Arab media in unifying the nation and promoting world peace, the repercussions of media and globalization on the Arab world, especially in the field of media, the challenges it faced, and the impact of media and globalization on Arab nationalism compared to Western nationalism.

Research methods

This study is one of the qualitative descriptive analytical research to describe this research as a theoretical research that focuses on the Arab media in unifying the nation and promoting world peace, and the repercussions of globalization and its impact on Arab nationalism as a way to advance the Arab media, and part of this research will also be used with the historical approach to trace the idea of the emergence of the national movement and the attempts that sought to one Arab nation with an eternal message (Habes, Ali, and Pasha 2021). The qualitative analytical descriptive approach is the scientific method that assumes the existence of social facts and phenomena built through the views of individuals and groups participating in the research to be aimed at understanding the phenomenon under study. The qualitative research in this study is

explanatory research that is not limited to description only, but also goes beyond that to analysis and interpretation. Hussein, 1995).

Literature Review

The Arabs have witnessed in their history periods of fragmentation, weakness and external invasion, and witnessed periods of unity, strength and prosperity, and it is important to know the elements of unity and adherence to them and vitality throughout this history, and the nature of the links and components that pull them and develop or transform in the circumstances and situations changing to identify the composition of the Arab nation in history and images of self-expression in the periods of history and in the present (Al-Douri, 2011). The roots of the Arab nationalist movement go back to pre-Islam, and it has passed through several stages in Arab history, and that it took in the old stages terms synonymous with nationalism, such as nervousness or religion, but at all stages it did not reach the mature nationalism that is concerned with the interests of peoples and nations, their welfare and needs, as much as the motive was to unite against the external ambitions that threatened the Arabs at some stages of their history, and this axis comes to trace the stages of the emergence of the idea of Arab nationalism and its most prominent thinkers, and if it was Arab nationalism is just an idea, which did not go far beyond the theoretical framework and calls, as well as showing Islam's position on it, and the challenges it faced. Some researchers believe that the term nationalism is very complex, and has many horizons and manifestations such as human manifestations, and that the composition of nationalism continues as it walks with time in constant change and that change catches up with its descriptions, because fixed forms do not match the emotion in the process of growth and therefore the term nationalism may be one of the terms that is not defined by a short logical definition.The nationalism is a Latin word sprout due to the word (NASCOR), which is one of the simplest meanings "I am born", from which the word nation and the idea of nationalism were derived, and Boyd Karlzek believes: that the term nationalism is a recent term, and that the national feeling that means loyalty to the nation did not become a popular movement in Europe only during the eighteenth century during the French Revolution, and Boyd reports that Huxeli defined nationalism as: A nation with which he has formed a common line, in relation to his origins, and a common hatred for his neighbors (Schaeffer, D.T.)According to Satea al-Husari, nationalism is the attachment of an individual to a group of human beings known as the ummah (al-Husari, 1957).As for Nadim al-Bitar, he believes that nationalism is a set of features, in which members of a particular community of people participate despite their individual differences and personal features in which they meet as members of class and ethnic family groups, religious, economic, and it is a relative nationalism only because it involves many and large contradictions, and the directions that it always goes to are limited, and it has a metaphysical concept and another sociological, where the metaphysical concept determines the personality of nations, peoples and cultures with a fixed psychological and mental essence or structure in which it is launched regardless of about the social, economic and intellectual conditions that surround it, so it addresses its future and lifestyle as if these conditions do not exist or without

an important impact in changing, modifying or transforming that structure or essence. The sociological concept of nationalism is that national identity at best has only similar and relatively dominant ways of thinking, feeling and behavior that change with the movement of history and its radical transformations. (Bitar, 1982).Nationalism is a distinct system of common values and traditions, common history, national character, sex, race and common spirit, and Mr. Ather Keith believes that nationalism: is the predominance of the heart over the mind and the first control of humanity since its inception and then the isolation of societies from each other, which leads to the creation of an atmosphere of competition in society that achieves for its members a social life misguided by baths of peace and love (Zeidan, 1967).

Arab nationalism:

The term nationalism emerged in Arab political thought in the early twentieth century, especially after the revolution of Sharif Hussein against the Turks, and before that other terms were used to denote nationalism, such as nationality and nervousness, and these two words did not rise to the level and content of the social cohesion of the peoples of the Ottoman Empire at that time, "sect", and after the separation of the Arabs from the Ottoman Empire, the separate areas became in need of other links, and a group of thinkers in the National League found an alternative to the religious association as a cohesion for society and a determinant of its identity, and so it progressed The concept of nationalism is replaced by the concept of religion (Farah, 1988). The contemporary concept of Arab nationalism: belief in the Arab people as one people united by language, culture, history, geography and interests, and that one Arab state will be established to gather Arabs against its borders from the ocean to the Gulf while respecting the principle of freedom of religion (Al-Khatib, 1994). Abdullah Al-Rimawi believes that the Arab nationalist movement, like every deep and serious movement, deserves to be called a historical movement and must have its own ideology that it adopts and is based on with its philosophy, principles, and values. (Rimawi, 1994). According to Abdullah Berri, Arab nationalism is subject to a period of cultural considerations: terrestrial geography, racial expression, language, worship, and religion. (Bree, op. cit.) Mohamed Zaghloul Salam also believes that the elements of Arab nationalism are Arabism, history, civilization, language, culture, geographical homeland, and common interests. (Salam, 1961).

Stages of the emergence of the idea of Arab nationalism:

The idea of Arab nationalism went through different stages and phases according to the circumstances and events experienced by the Arab nation in its national history, and I will briefly review the stages of development that the idea of Arab nationalism went through.

In the pre-Islamic era.

Arabs lived in the Arabian Peninsula, the Levant, Iraq and other countries before Islam tribal life, and competition and rivalry were common between these tribes in order to obtain pasture and water resources, but these tribes forgot their tribal grudges when they were raided by an external threat, and the idea that they were one people was formed as a result of this danger.

In the early days of Islam.

Islam appeared in the Arabian Peninsula and spread from the Arabian Peninsula to outside it and the state of the Rightly-Guided Caliphs, the Umayyads and the Abbasids, and Islam was the main factor in the unity of the Arab countries and their peoples and the word Arabs and Muslims met on the values of Islamic spiritual life and lived with other origin of other monotheistic religions in love and harmony and Islam formed a special importance for the Arabs, if they saw that they are people of a message, and that requires their unity as one people.

The First World War

The Arabs joined the Allies against Turkey in a desire to obtain independence, but the greed and treachery of European colonialism led to the division of the Arab countries into colonies between England and France at the end of World War I and Arab nationalism took the path of the struggle to obtain national independence in each Arab country separately, and national revolutions took place in various parts of the Arab world at this stage, and before the beginning of the First World War was characterized by prominent intellectual and political activity in which young people, students, junior officers and journalists contributed The intellectuals were directed against Turkification policy in particular, accompanied by the emergence of active secret national societies such as the Young Girl.

The stage between the First and Second World War:

Between the First and Second World Wars, calls for nationalism appeared clearly, and since the end of World War II, the strength of national movements in the Arab countries intensified, and many Arab countries were able to extract their national independence, except in Palestine when colonialism succeeded in establishing a state for Israel according to the Balfour Declaration in 1917, and this stage adhered to the development of the national movement and national thought, as it was first confirmed the importance of the struggle against European colonialism in order to achieve an independent Arab presence, and secondly, the confirmation of the national theory The call for Arab nationalism has been manifested through two currents that feed each other, the first is political: it is manifested in the call of politicians to the joint struggle between the Arab countries against colonialism and the second is intellectual: it calls on Arabs to unite and rise from the slumber. Their feelings and conscience are mobilized against the colonizer, and among the most prominent pioneers of this stage are Amin Rihani, Sate' al-Hosary, Constantine Zureik and the poles of Baathist thought. After the 1948 war and the 1967 war between the Arabs and the Zionist enemy, the need for Arab nationalism and Arab unity increased. The call for Arab nationalism came during the era of the late Egyptian President Gamal Abdel Nasser, and one of the principles of Arab nationalism, the principle of freedom from colonialism in its various forms, crystallized, and this principle inevitably met with the principle of comprehensive Arab unity. Owaimer, 2009).

The stage after the setback of the fifth of June

This represents a new and important stage in the development of Arab nationalist ideology, the setback was preceded by the separation of Syria and Egypt after they formed the United Arab Republic and the separation and setback caused a violent earthquake in the structure of the Arab presence and Arab thought, as an overwhelming and serious desire emerged to follow the Arab national march after correcting its gaps and after reconsidering some of its premises, but the absence of Egyptian President Abdel Nasser from the scene in 1970 diverted the march of nationalism from its march, provided that it is worth noting that there is Many of the ruling calls in the last decades of the last century, which hoped for the development of a new Arab nationalist ideology, the most prominent of which are Muhammad Abed Al-Jabri, Hassan Hanafi and Abdullah Al-Aroui, but the bitter Arab reality at this stage prevented any sign of hope to achieve any dream of Arab unity, and it is necessary to mention the common denominators that help the idea of Arab nationalism, which is the unity of language, culture, religion, history, civilization, homeland and common interests (Al-Jabri, 1998.) Thus, I summarized the stages of the emergence of the idea of Arab nationalism from the era pre-Islamic until now. It is not possible to ignore the challenges that faced the idea of the emergence of Arab nationalism in the nineteenth and twentieth centuries, perhaps the most important of which is the position of some of them from the Islamic current, who saw that the two main sources of legislation, the Qur'an and the Sunnah of the Prophet, did not refer even one text to nationalism or to a people themselves, but all the Qur'anic texts and hadiths of the Prophet came to prove that people are equal in everything and no one is preferred except piety and that Muslims wherever they are and whatever their origin, race and tongue are brothers, and there is no discrimination. Among them with rights and duties, and even other sources of legislation, such as measurement and consensus, have not been proven except in accordance with the divine directives for the unity and nationalism of Muslims. Ahmed Hassan Al-Baqouri goes that in the law of Islam, no people are better than a people, nor a nation better than a nation, nor a human being more generous than a human being by blood, or lineage, but the field of differentiation is goodness and beneficial work, that is the call of Islam to the Arabs, and to non-Arabs, who have accepted this religion as a religion, and adds that the Arab nation has been cherished and glorified by religion, there is no way for it except religion if it wants resurrection and life and a desire for glory and pride in life, and the Arab nation only The first of these has done: belief in truth, freedom, pride and dignity. (Juma'a, 2006). Sheikh Abdul Aziz bin Baz believed that the call to nationalism is a call ignorant may not be affiliated with it nor encourage those in charge of it, but must be eliminated because Islamic law came to fight it, and that the denial of the Islamic religion means the elimination of Arabism and the preachers must be desperate to highlight the call to Islam as much as colonialism desperately hides it. Sheikh El-Baz added that it is one of the greatest injustices and regrets to compare Islam with Arab nationalism. ((Not Arabic from one of you father or mother, but is the tongue) The Islamic religion melted the elements of difference between the sons of Arabism and then melted the elements of difference between the Arabs and other nations involved in it and here becomes the responsibility of the nation's intellectuals great in the application of the principles of Islam and the output of its various texts from the circle of

darkness to the circle of light to revive it and then work out, and some of the owners of this view believe that Islam alone is the way to the rise of our nation as well as being the capital of its fusion in The other. (Al-Jabri et al., 1998).

Ibn Badis considered the Prophet – may God bless him and grant him peace – a messenger of humanity and a man of the Arab nation at the same time, while Hassan al-Banna saw the guide of the Muslim Brotherhood in Egypt that the way to Islamic unity is the way to Arab unity and does not find a conflict between the Islamic circle, Arab and national and adds al-Banna that our position on the various calls any (nationalism) that overwhelmed in this era has divided hearts and confused ideas and we have to weigh the balance of our call (Islam) what agreed with it is hello and what violated it we are innocent of it. (Farah, previous reference) The Islamic scholar Abdullah Azzam saw that the real reasons behind the Arab nationalist call are the West's attempt to exclude Islam as the only bond, the ambition of Muhammad Ali Pasha and Ibrahim Pasha to an Arab national empire and get rid of the Ottoman Empire, and the attempt of Arab Christians to get rid of the Ottoman Empire because it applied the jizya to them as well as their greed to lead the Arab nation. (Azzam, Http:// www.moslim.se/maktaba/kotob/melal - Resist it.htm At the beginning of the twentieth century, the students of Sheikh Muhammad Abdo and Abdul Rahman Al-Kawakibi linked Islamic awakening to a leading role for the Arab nation, and the writings of Al-Kawakibi received wide acceptance on the development of Arab awareness and the emergence of the nationalist trend, especially as he presented his views in an Islamic framework, and took an Arab nationalist destination, does not see any conflict in the original between Islam and Arab nationalism, and represented in this direction based on heritage concepts, especially in defining the concept of the nation, and absorbing modern concepts of patriotism, and overcoming sectarianism by emphasizing equality Among the Arabs in the framework of the homeland and this trend confirms the role of the Arabs in history and calls for their renaissance and tends to decentralization without separation to face the Western threat, and the view of its owners is represented in two mutually reinforcing circles, the Arab which is the direct natural and Islamic bond, which is the broadest, and in the strength of the first strength of the second as the second circle is the protection of the first. It is noted that some, in their assessment of the Western danger, emphasized the second circle, fearing that the first association would lead to its dismemberment and thus to the domination of the West (Koren 2002).

According to Puri et al. (2020) A number of nationalist advocates responded to the Islamic current rejecting the idea of Arab nationalism, Hussein Jumaa believes: The concept of the resurrection of Islam in the formula based on a monolithic and ideal perception reminds us of the emergence of the reformist movement, whose owners initially wore the dress of a reformist and open religious and political movement with Jamal al-Din al-Afghani, its real founder, a movement that calls for renewal and abandonment of tradition and builds its positions on liberation from power. Leaving the tradition has a special meaning here, it is the abolition of all national thought, whatever its time, from the era of Hammurabi until now, if its lords live in a real separation from their reality to live

in the Islamic past alone, pointing out that the Afghan is based on many of the ideas of Ahmed bin Hanbal, Ibn Taymiyyah and Ibn al-Jawziyyah (Alshaer 2017).

As for renewal, it means building a new understanding of religion, doctrine and law, starting from the origins directly and working to update it, that is, making it contemporary for us and the basis for our renaissance. Among the most important thinkers in the Renaissance and beyond Wali al-Din Yakan, Salim Sarkis, Muhammad Abdo, Rashid Rida, Ali Abdul Razzaq, Muhammad Abdul Wahhab and Muhammad Ali Al-Tunisi, and some Islamic parties, such as the Muslim Brotherhood, are the most prominent of representing this current and one of the greatest thinkers Hassan al-Banna, without forgetting some contemporary writers and intellectuals Such as Hisham Djait and Youssef Choueiri. (Compiled by op. cit.)

Satea Al-Hosary believes that the Islamic religion has played an important role in the progress and expansion of Arab nationalism because:

- First, it was the driving force of the Arab conquests that spread the Arabic language and expanded the scope of Arab nationalism.

- Second, it became the driving force that gave the Arabic language a kind of strength against the factors of division and fragmentation, thus preserving Arab nationalism from fission in the era of its long decadence.

But this does not mean that Arab nationalism remains linked to the Islamic religion because non-Arab Muslim nations have been formed on the one hand and non-Muslim Arab groups on the other. (Exclusive, 1980) As for the Islamic thinker Malik Bennabi, he believes that the susceptibility to colonialism and backwardness lies in ourselves and our reality and under the domes of our mosques and churches, and for this he sees above all that we get rid of the backward and oppressed ability in ourselves, and this same approach was adopted by the Islamic thinker Jawdat Said. (Compiled by previous reference).But we have to mention that in Napoleon Bonaparte's campaign on Egypt in 1798, attention began to turn to a new reality in Arab nationalism through religious reform movements that began with the Wahhabi movement (1744-1818), so the concept of (the resurrection of Islam) and the resurrection of Arabism were integrated among the early pioneers of that renaissance (Jamal al-Din al-Afghani) considers the Arabic language of Islam as the first criterion and talks about the need to (Arabize the Turks) as a reaction to the policy of (Turkification of the Arabs) in order for the two nations to become one nation and national fanaticism disappears under Banner (Quran). (Amara, 1987).

Thus, it is clear that the views of modern Muslim scholars on Arab nationalism are quite clear and clear, namely that there is no Arab nationalism under Islam, because it is inclusive and contains the entire nation of Islam, and the views received on nationalism confirm its full compatibility with the philosophy of Islam and its view of Muslims as a single unit (Booth 2009). There is no doubt that the rejection of Arab nationalism by the radical Islamic current is not the only challenge, there are

other challenges represented by the nature of the Arab regimes that arose during the Ottoman occupation and European colonialism, and there are many external challenges, the most important of which is the West's rejection of any Arab renaissance project that unites the nation, and the first signs of this rejection were in the division of the Arab world after the colonial era, and the fabrication of borders, alliances and loyalties that remained a nail in the coffin of any unitary Arab project(Abdulla 2010). After this review, we see that the flame of Arab nationalism in the modern era came after the exit of the European colonizer from the Arab world, and the repercussions and contradictions that were mentioned above left a great impact towards the crystallization of Arab nationalism, uniting the nation and enhancing its position among nations, and accompanied by the emergence and spread of electronic media or the so-called electronic age, and that the Arab media played at that time a good role, although it was not the hoped-for role, and it was possible to build on it better later To promote Arab cohesion and unity, especially since the Arab peoples were at that time eagerly and hopefully looking forward to any unitary Arab initiative.

During the era of the Ottoman Empire

The Arab countries have been subject to Ottoman rule since the sixteenth century AD, and the Ottomans tried to isolate the Arabs from the currents of international politics, so the Arabs in the history of that era suffered delay and stagnation, and the Ottoman Empire sought in later stages to dye the Arab countries with a Turkish dye, which was known as the Turkification movement, where the Turanian movement arose and this movement is led by the Union and Progress Party, so it began to demand the Turkification of Turkey, and this is what generated the beginning of the real feeling among the Arabs of nationalism, and in this context Arab nationalism focused its efforts It organizes itself in secret and overt attempts to become independent from the Ottoman Sultan, and as soon as the First World War took place, one of the most important goals of Arab nationalism became national independence from the Ottoman Empire (Zaidan,1967) .

Dr. Abdullah Abdel Dayem mentions the most important major stages that developed Arab nationalism and its most important pioneers, he believes that the stage of modernization of Arab and Islamic thought took place in the era of Muhammad Ali and represented in the importance of entering the Arab and Islamic countries in the modern era and the need to follow the example of European civilization, especially in the field of science, industries and war affairs, and this is what was expressed in particular by the writings of Khair al-Din al-Tunisi and Rafa al-Tahtawi, Ahmed Faris al-Shidyaq, Jamal al-Din al-Afghani and Muhammad Abdo, and this current did not carry a clear call to Arab nationalism, but his call for the renewal of Islamic thought is of course a call to renew Arab thought, that thought in which Islamic thought is the most important constituent, but Abdul Rahman Al-Kawakibi (1854-1904) saw that it is necessary to modify the balance of power within the nation, and transfer it again from the hands of the Turks to the hands of the Arabs, as well as Abdullah Al-Nadim (1844-1886), who called for national unity lies in the depths of the seeds of Arab nationalism, which unites Arabism among the children of different religions who lived on Arab land, and nourished From the common heritage of the Arabs (Zaidan,1967).

Media and Globalization

The media plays a number of roles in driving globalization. First, the media helps to spread information and ideas across borders. This can help to create a shared understanding of the world and promote common values. Second, the media can help to build relationships between people from different cultures (Koren 2002). This can lead to increased understanding and cooperation. Third, the media can help to promote economic development. This is because the media can help to create a global market for goods and services. Globalization has had a profound impact on the media in a number of ways. First, globalization has led to the growth of transnational media corporations. These corporations own and operate media outlets in multiple countries (Booth 2009). This has led to a homogenization of the media, as these corporations produce content that is designed to appeal to a global audience. Second, globalization has led to the growth of new media platforms, such as the internet and social media (Fitzgerald 2019). These platforms have made it possible for people to access information and communicate with each other from all over the world. This has led to a fragmentation of the media, as there are now many different sources of information and communication (Puri et al. 2020). It is important to be aware of both the positive and negative aspects of media globalization. The media can be a powerful force for good, but it can also be used for harmful purposes. It is up to us to use the media responsibly and to ensure that it is used to promote peace, understanding, and cooperation (Lule 2021).

The Third axis:

 What are the most prominent positions and stations that faced the Arab national media, and these events formed the subject of Arab consensus. Arab media in the last century and Arab nationalism: Despite the lack of media in the middle of the last century, we mention that some Egyptian media, especially the Voice of the Arabs Radio, and in the era of President Gamal Abdel Nasser was able to devote the concept of Arab nationalism through its extension in the fifties and sixties of the last century and became audible from the ocean to the Gulf, and the absence of Arab televisions in that era is evident due to the weakness of its broadcasting outside the borders of the same homeland, while there were a number of Arab newspapers that adopted the nationalist line, such as the newspaper Baath, the voice of the nation, the voice of Arabism, the week, the ambassador, Al-Quds Al-Arabi, Al-Ahram and Al-Akhdar, that it is necessary to mention that Arab nationalism in the fifties and sixties and during the emergence of electronic media did not form an Arab consensus, the late Egyptian President Gamal Abdel Nasser and some parties in Baghdad and Damascus adopted the nationalist line, and while we find many Arab means did not walk in that procession, but there are those who found that it contradicts with his interests, whether by his will and conviction or because of the effects and pressures Western.

This development coincided with Iraq's entry into Kuwait in 1990, which resulted in a major rift between the peoples of the Arab countries and their leaders, and whose repercussions are still until the moment, and certainly if it were not for the Gulf crisis, the Arab digital media would have had

a greater role in seeing the Arab reality, bringing the Arab peoples closer together, and increasing interaction between them via the Internet, and there is no doubt that globalization has a major role in the fragmentation of the Arab nation, as this was evident in the Third Gulf War or the mother of battles. In 2003, a war launched by the coalition forces consisting of 34 countries led by the United States of America against Iraq and ended with its occupation and the fall of the regime, and in any case, the results after the war were catastrophic at the level of the peoples of the region, and allowed the West later to intervene in all the affairs of the Arab region under the doors and several names, including globalization, protection of Western interests and the establishment of military bases, and the siege that took place on some Arab countries, and the waves of displaced and displaced from their homelands, and later paved the way for the dislocation of the Arab regime. As a whole, and even more disastrous for the Arab media, each of which is entrenched according to the position of his country. The Western media played a clear role in shading, deception and bias towards Western interests, as it sided with the position of the US administration led by George W. Bush by claiming that Iraq possesses weapons of mass destruction, "Media coverage of the Third Gulf War (Iraq War 2003) was characterized by working according to the principle of citizenship and bias to the principle of defending national interests and national security, and as a result of all this, the American media abandoned the function of investigation, surveillance, accountability, the role of the guard dog, the disclosure of facts, the principle of objectivity, professionalism and impartiality, and sided with for the Pentagon "(Carat, and Gregorian(2016). Another example of the lack of neutrality of the West and their media from the Gulf crisis between Qatar, the UAE, Saudi Arabia and Bahrain emerges, as the media played a clear role in fueling the crisis, and entrenched each with the two parties, each according to its interests, but the origin of the crisis was broken when the Qatar News Agency was hacked, and unprecedented statements and criticism were attributed to Gulf countries by the Emir of Qatar.

Social media.

Social media emerged widely from the beginning of 2004 and is concerned with the use of Internet and mobile technologies (telephone) technologies to transform communications, into an interactive dialogue, and was defined by Andreas Kaplan and Michael Hanlin as: a set of Internet applications that are built on ideological and technological foundations that allow the creation and exchange of user-generated content.(Alghizzawi et al. 2023; Alhumaid et al. 2022; Al Olaimat et al. 2022; Sarwar et al. 2023) With the advent of social media, it can be said that the Arab media has faced many challenges in the era of globalization, as follows:

1- Modern communication technology has made available many media and means that have eliminated borders and restrictions.

2- Arab governments have lost the monopoly on television broadcasting that was previously received by citizens.

3- A set of alliances and mergers emerged between the owners of communications technology,

electronics and media production and its alliance, which sought to find a place for it in the global market, in addition to the formation of new alliances between the owners of physical components and the owners of media content software.

4- The concentration of international news sources in the sense of media dependence on third world countries still exists for giant news entities that make the most of advanced communication technology and the globalization of global markets, which means that the current news flow is still dependent on focus and dominance rather than pluralism and diversity. (Muhanna, 2002).

5- Globalization has led to an increase in poverty and hunger, especially in the poor countries of the South, which will lead to increased discontent with the rich countries of the North that plunder the wealth of poor southerners.

6- The Western media glorified the Western self and stirred up national and national feelings, by focusing on the features of progress, modernity and democracy and turned into a weapon used by the West in its conflict with Islam, as it promotes this conflict, works to justify it, form agreement and manipulate public opinion to push the American people to support the war against Islam (Saleh, 2011).

Social media reached its zenith during the Arab Spring, as many saw that social media was the main factor in the geographical and political turmoil that shook several regions in the Middle East during the emergence of the Arab Spring since its beginnings, and social media played a role in raising awareness during the protests, and Damian Radcliffe, a professor at the University of Oregon, stated through his seventh annual report on social media in the Middle East that the uses of social media in the Middle East differ from Other places such as North America and Europe, and 63% of Arab youth use Facebook and Twitter to get news (Habes, Elareshi, Mansoori, et al. 2023; Habes, Elareshi, Safori, et al. 2023).

Role of the Arab national media

In light of the spread of social networking sites, and the dependence of the Arab citizen on them in many events, the traditional Arab media and its electronic version have become captive to keep pace with the degree of freedom and speed carried out by social networking sites, and it has become required to be liberated somewhat from the authority of the regimes and meet the desires of the Arab citizen, and this witness was manifested in the assassination of the martyr Shirin Abu Akleh by the Zionist occupier, and this issue was the subject of a test for the Arab national media, as we witnessed Arab media solidarity is unparalleled with the assassination, and it is almost one of the few times that the Arab media seems in solidarity agreed on an Arab national issue, and this pushes the Arab media to fulfill its commitment to the Arab citizen and his just causes, and perhaps the largest role depends on the Arab citizen in giving all Arab issues attention and follow-up and

forming a pressurized Arab public opinion, followed and realized by the traditional Arab media (Abdulla 2010; Alshaer 2017).

Results and conclusion

The idea of Arab nationalism dates to pre-Islamic times, but after the advent of Islam, this nationalism was transferred from level to level and from fate to fate. As well as The owners of the Islamic current saw that the call to nationalism is a call by which the enemies of Islam wanted to weaken the loyalty of a Muslim to his Muslim brother wherever he is. Add to Arab nationalism is not understood scientifically except abstract from religion among nationalists and loading it with a concept that takes it out of the correct historical framework, and it was influenced by the understanding of the formation of European nationalism in conflict with the Church and its absolute powers. Arab nationalism can tolerate the religious concept without fanaticism or racism. It appeared that the principles of Islam and the principles of Arab nationalism are completely different, and it was clear that there is no trust between both the Islamic current and the nationalist current. It did not appear that there is a concept of nationalism in Islam, neither ancient nor modern, but it is one concept that rejects nationalism altogether and believes that Islam is nationalism. The Arab calls for nationalism came as a clear reaction to the challenges and dangers that were besetting the nation, especially after the Islamic State's role in protecting the Arabs from the dangers that threatened them disappeared. Nationalism is a loose word whose meanings and objectives vary according to each nation, and history has not mentioned a specific comprehensive definition of nationalism, and that all nationalities that arose in the world had different reasons for their emergence than others. Moreover, it turns out that most of the pioneers of Arab nationalism are Arab Christians, and this deepened the lack of acceptance of the idea of Arab nationalism by contemporary Islamists, and It has become clear that the lack of reasons for the success of the nationalist movement is due to the presence of opponents from within and enemies from outside, each of which stems from its own causes, interests, and principles.

Conclusion & Future Research

The Arab media has the potential to be a powerful force for peace. However, it is important to remember that the media is not a magic bullet. It can only be effective if it is free and independent, and if it is used responsibly. The research believes that it is the right of every nation or people to have an independent entity and unified and united against any dangers that threaten or end its existence, and that one of the objectives of any nationality is to promote the freedom of the individual and his rights and security, and to achieve his welfare and the best life and to put any nationality in the balance to achieve the interests of the people. It turns out that the Western media plays dual and unfair roles, at a time when we see it standing with the interests of its peoples and politicians in various fields and aspirations, we see it taking positions in favor of tearing the Arab world apart and spreading differences and division among the sons of the same nation, and such as what it did to shade Western public opinion in the third Gulf War out that globalization is one-

sided, and in the interest of the West, and that it leaves negative political, economic, cultural, and social repercussions on the Arab nation, the most serious of which is on the unity and nationalism of the Arabs, while leaving positive repercussions on the West and their nationalism finally was found that social networking sites have an important role in the unity of the nation and thus the solidarity of its media with the issues of the nation. The rise of social media has given people new ways to access information and express themselves. This has the potential to democratize the Arab media and make it more powerful as a force for peace. The future of the Arab media will depend on a number of factors, including the role of government, the development of technology, and the choices made by journalists and citizens. If the Arab media can be used to promote peace, it can play a significant role in building a more peaceful future for the region.

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