Electronic media and its role in the dissemination of Arabic manuscript heritage:
An analytical study of the Facebook page, Arabic Manuscript Gallery

Latifa Nessighaoui [1]
[1] Abbas Laghrour university, Khenchela (Algeria),
nessighaoui.latifa@univ-khenchela.dz

Abstract: The modern technological revolution has produced a modern media style that differs in its characteristics, form and content from traditional media. It mainly relies on the information network or the Internet, which has given it unprecedented updates and developments that have made it an important platform for the free flow of information, opinions and idea; and an important means of introducing the customs, traditions, beliefs, arts, sciences and etiquette of each region. Through this study, we have tried to reveal the role of electronic media in the presentation of Arabic manuscript heritage through an analytical study of the Face book page "Manuscript Gallery". In this study, we adopted a descriptive-analytical methodology, through the examination of a selected sample of posts published on the pages, in order to identify the dominant forms of media discourse, the techniques employed in presenting Arabic manuscripts, as well as the main themes and objectives by the pages content. The findings indicated that electronic media serve as a significant instrument in revitalizing the Arab manuscript heritage, by promoting broader awareness of it, facilitating public access, and ensuring its digital preservation and dissemination. This endeavour represents a cultural and educational initiative aimed at constructing a bridge of communication between the past and the present, thereby reinforcing the continuity of Arab cultural identity contributing to the preservation of collective memory within the digital sphere. The study adopts an analytical approach to media discourse on the Arab manuscript, revealing key patterns of neglect and valorisation .Its findings highlighted gaps in media awareness of the manuscripts value and point to opportunities for its intellectual and digital enhancement, thus offering a concise scientific contribution to understanding its contemporary presence.

Keywords: Arabic manuscript; dissemination; electronic media; Facebook; Heritage, cultural identity, electronic media, digital preservation

How to cite the article:

Nessighaoui, L. (2025). Electronic Media and its Role in the Dissemination of Arabic Manuscript Heritage: An Analytical Study of the Facebook Page, Arabic Manuscript Gallery. *Journal of Studies in Language, Culture, and Society (JSLCS), 8*(4), pp. 473-487.

---

[1]**Corresponding author :** Latifa Nessighaoui **Author ORCID ID :** https://orcid.org/0009-0007-6429-3091

1. Introduction

The world has experienced a considerable and unprecedented leap in many fields, especially in media and communication technologies, which have experienced qualitative developments after the emergence of the World Wide Web. A modern form of media has emerged, with many forms and classifications known as electronic or modern information. Social networking sites are one of its most important manifestations, as they constitute a media landscape that facilitates the process of obtaining information and data for the recipient. It also provides quick means of communicating and exchanging ideas, experiences, information, and opinions, which constituted a plate for transmitting cultural heritage, including customs, traditions and beliefs. Face book is the best known of these sites, it also represented a qualitative change in the field of virtual communication, due to its features and functionalities, which played a role in its popularity and attendance. Its contents varied between health, entertainment, politics and society. The subject of Arabic manuscript heritage is considered one of the most important cultural subjects, as it encompasses a wide range of sciences and arts. It is described as the mother of books, as they represent invaluable heritage publications and evidences that preserve the history and culture of nations.

Communication is of great importance in our lives and societies, it allows us to circulate information and acquire and develop skills; it is also considered necessary for building social relationships and managing institutions and facilities. Its importance has increased after the rapid development of technology, which has affected all areas, especially after the emergence of the Internet. The term "new media", a result of the marriage between traditional and digital media. It refers to new methods and forms of communication systems that are capable of performing the tasks and functions that old media have failed to accomplish (Abbas, 2019).

Social networks are considered one of the most important of these forms, which have established common ground between users and made them a gateway for dialogue and participation for the transfer and exchange of media content and even their creation in various social, political, economic and cultural fields. The cultural field has attracted the interest of content creators and attracted great attention from the public interested in its subject. Written heritage is considered one of original historical sources of human knowledge. It is also a rich heritage treasure in science, information, and cultures on which the researcher bases his studies (Mansouri, 2015). It constitutes an essential component of national identity and cultural belonging; therefore, it requires documentation, transmission to future generations, and long-term preservation.

Through this study, we tried to identify the light of electronic media in the introduction of Arabic manuscript heritage through an analytical study of the "Manuscript Gallery" page by asking the following sub-questions:

- What formats has the Manuscript Gallery Face book page adopted in its publications?
- In what language is the page adopted?
- What are the most important topics discussed on the page?
- What are the objectives of the Manuscript Gallery Face book page?

2. Literature Review

2.1. Electronic Media

Electronic media started from the fusion of two fundamental phenomena that characterized this era. These are the media of the information age, which emerged from the phenomenon of remote communication and the phenomenon of information explosion. In its production, storage and distribution of content, it relies on the computer and remote communication and introduces interactivity as a defining characteristic that distinguishes it

from traditional media. It is summarized in the response to the user and thus changed the single stereotypical trend (Ali et al., 2016) its characteristics varied according to the media applications that distinguished it. It is a digital media that mainly relies on digital technology and the integration that takes place between the computer and another system. It is called free online media because it is based on the Internet and its applications, additionally, it is called cyberspace, which refers to the means of machine learning and electronics from the science of cybernetics. It is also called information media (info media) to indicate that it benefits from the development of information technology and its fusion. It is also called hypermedia media, and this refers to the advantage of hyperactivity, networking and links. It is called multimedia as well, referring to the combination of all forms of media content (text, images, and video) (Abbas,2019). Electronic media is defined as a new media form that has common characteristics with traditional media in its concept, general characteristics and objectives through modern means, the most important of which is the Internet (Salah, 2015).

The latter has introduced major changes, by adding new elements each time, it offered many ways to display and present information with different tools that allow the consumer to browse from diverse and advanced content, including charity coverage (Hassan, 2016).

2.1.1. *Characteristics of electronic media*

They can be summarized in the following points:

- The characteristic of diversity: the Internet has provided a "hypertext", which constitutes a wonderful media network that employs different types of media approaches in the form of a web linked together by a network of references, this formation has allowed the creation of newspapers that have overcome the problem of size and the necessary balance between editorial and advertising spaces towards unspecified spaces (Salah, 2015).
  - Dissociation of contents (delinking of content): Some newspapers offer two versions, one in paper version and the other online, which can be separated according to the desires of the browser.
  - The potential possibility (potential scalability): It has become flexible to change the size of the content in its different forms, images, graphics, and it has also become possible to move it.
  - The possibility of updating: The content of electronic media is characterized by being subject to regular change, particularly those of a charitable nature (Hassan, 2016).

- The property of flexibility: which is the flexibility of managing technology or the Internet. The more the physical content is capable of, the greater the technical flexibility of using the Internet by the consumer has become. As for the media, this means the ease of access by the user to information and its sources and the choice of what he considers accurate, truthful, correct and authentic (Salah, 2015)

- Breath of geographical expansion: Electronic media have overcome the geographical and temporal boundaries that limited electronic media. It has become easy to send media content to various parts of the world, and the world is not a small village as Marshall McNohan expressed it. Dr. Khoudair Al-Bayati sees it as a small room, controlled by the strongest, the richest and the most deserving, through speech and image (In Hassan, 2016).

- Cost: It is characterized by its low costs compared to traditional media, and this is what its supporters claim, speaking of technological determinism. It also saves significant costs for the owners of media institutions, especially the written press (Hassan, 2016).

- Interactivity: The emergence of citizen journalism or citizen journalists is the result of this characteristic, thanks to which an exchange of roles has occurred and the model has become binary and reciprocal rather than linear and unilateral (Al-Hadhbah, 2015).

- Absorption: The multiplicity of channels and hypertext has contributed to immersion in media content in its various forms, especially with the decrease in the cost of digital media, so that the individual began to surf and wander on websites for long periods of time in search of information and ideas, which led to the social isolation of individuals (Ali et al, 2016)

2.2. Social Networks

They are defined as websites created by large companies on the Internet that allow a range of activities, such as sharing interests, files and videos, and allow communications, instant discussions, blogs and the search for other interests and friends. They are classified according to their purposes into blog networks and networks that bring together work colleagues and other networks that bring together friends…etc (Salah, 2015).

They are defined as sites located on the World Wide Web that allow their subscribers to communicate with others. They also improve and strengthen relationships between users of these networks around the world, and their value increases with the increase in the number of subscribers and the amount of information and the number of sites responsible for traffic on them, as well as their indexing, such as search engines (Ali et al., 2016).

This also indicates that it is a new form of communication that allows individuals to meet, gather and communicate their content, opinions and ideas to the world in a flexible digital environment (shakra,2013).

2.2.1. The emergence of social networks

Some social sites appeared in the late 1990s with the aim of communicating between classmates, such as classmates.com and sixdegrees.coms (1995, 1997) also allowed the exchange of personal files and private messages, despite its distinctive services, it was not successful and did not generate profits, which led to its closure.

In 2005, My space, an American website, appeared and recorded huge views that surpassed those of Google. In 2007, Facebook spread and the number of its users increased thanks to the creation of applications by developers (Salah, 2015).

2.2.2. Advantages and disadvantages of social networking sites:

- Advantages
- Strengthen human nature that recognizes the sociality of humans and the need to communicate to meet their needs.
- Open the way for users to create, participate and develop.
- Possibility to carry out media campaigns.
- Immediacy and speed in the provision of information and news.
- Emergence of so-called citizen journalism.
- Ease of searching for job offers.
- Increase work productivity.
- Promote the values   of tolerance, orientation and healthy dialogue.
- Open the way for young people to freely express their ideas.
- Self-affirmation and a sense of belonging, especially for marginalized and minority age groups.

-Disadvantages
- Disrupting the Arabic language system.
- Damage to brain cells due to their dependence on these networks.
- Decreased concentration and memory loss.
- Decline in intelligence and flattening of thinking due to easy access to information.
- Copying other people's ideas and lack of research, which leads to weak analysis.
- Weak physical abilities.
- Elimination of identity.
- Creating a new unified digital model.
- Revealing secrets, espionage and hacking.
- Elimination of privacy.
- Social isolation.
- The decline of values   and the reversal of scales.
- Spread of cybercrime
- Absence of the individual's main role in his real society.
- Weakening of religious consciousness.
- Widening the gap and separation between generations.
- Low credibility, accuracy and honesty in the transmission of information resulting from a low spirit of responsibility.
- Realistic alienation.
- Disintegration of families due to the increase in divorce cases.
- Encouraging non-constructive, chaotic and random criticism, which leads to disastrous results.
- Psychological and emotional crises.
- Increase in drug addiction, smoking and the emergence of so-called digital drugs.
- Wasting time on superficial things and absorbing the energy of youth in trivial matters (Soft War Center for Studies, 2016)

2.2.3. Facebook

It is one of the most famous social networks, as it has gained great acceptance and spread especially among young people, despite its simple beginnings as a personal blog. It was founded in 2004 at Harvard University in America, by Mark Zuckerberg in cooperation with his friend Dustinmoskovitz and Chris Hayes (Abdelkafi, 2016).

It was initially limited to Harvard University, and then expanded to universities, schools and other institutions. At the beginning of its appearance, it was necessary that the email address be that of the account issued by a university or any other institution. This condition was later canceled and it became possible for anyone who had reached the age of 13 to become a subscriber and user of this site. In 2008 the first channel and the first chat platform were launched. The change also affected the formal aspect in terms of design and the inclusion of modern features such as the Like button. Then, the notifications feature was added in 2010, and in September 2011, other updates were added like Time Line, which comes in the form of a Face book cover in which excerpts from the user's life are known, and this was further expanded in 2012, the virtual space bought a private photo sharing network, Instagram, for a value of one billion dollars, paid in two parts in cash and shares. Face book also bought the instant messaging application WhatsApp, for a value of 19 billion dollars, in two parts, 4 in cash and 15 shares. In 2015, it acquired Quick Fire Networks, which provides videos of excellent quality and low speed. Face book clips received huge views exceeding a billion. It also acquired image and language processing technologies through the acquisition of the company wit.ai. In 2013, it launched a free Internet platform in isolated and remote areas through the Internet.org Foundation (Khalifa, 2016). Each user of this site is freed from

the pressures and restrictions of real society. The following are advantages and benefits of Face book (shakra, 2013):

- — Communication between users and creation of new relationships.
- — Serving institutions, establishments and business owners.
- — Following the news of celebrities and stars in all fields.
- — Installing websites and images.
- — Disadvantages of Face book:
- — Destroying relationships and weakening social skills.
- — Spying and violation of privacy.
- — Using it for aggressive and criminal purposes.

2.3. Heritage and manuscript

The concept of heritage

- Language: Ibn Mandhur believes that heritage means the inheritance of the dead, that is, leaving it to him. In the surrounding dictionary, meaning what remains after the end of creation, his father inherited it, that is, he made him one of his heirs, and it refers to tangible and intangible heritage, that is, moral, as a person inherits values, morals, lineage and filiation.

- Terminology: This is what grandparents leave to their grandchildren and subsequent generations, and it means everything that is old, because it is the bridge between the past and the present (Hamida, 2019).

It is defined as everything that has remained from the past and transferred to the present intentionally or spontaneously, which is embodied in the form of accumulations of knowledge full of customs, values and traditions, which last for a long time and continue with the changes and developments we are witnessing. The term heritage also applies to all the traces that remain from previous civilizations, whether it is a heritage, traditional or historical impact (Sharahil, 2022). UNESCO defined it as, "the heritage of previous generations who enjoy it, and we use it in the present and leave it to older generations, and the heritage itself preserves the achievements of nations, their followers, and their specificity, which distinguishes them from other different civilizations" (Mohamed, 2021)

There is a distinction in the concept, so it is possible to distinguish two dominant trends. Firstly, one of the most important representatives of this movement is "Hassane Hanafi" in "Heritage and Renewal". The owners and symbols of this movement believe that heritage can be religious, based on belief and law, or it can be intellectual and linked to religion in a one-sided relationship, linking the result to the influencing factor, and therefore the concept of heritage is limited to religion.

Secondly, among its most prominent symbols are "Zaki Nadjib, Mahmoud Hussein, Marwa, Adonis". The concept of heritage is here closer to the secular meaning, because it is an intellectual formation that includes what can reflect religion. On the other hand, the notion of heritage is linked to:

- – Ignorance of the popular dimension, because they deny it of the Arab heritage.
- – They ignore the material aspect of heritage and deny it to confine it to cultural production, political science, literature, criticism, etc. (Salam, 2016).

Second: Definition of manuscripts:

- Language: of the one who writes, he wrote the book, that is to say he wrote it, and we say "manuscript book", that is to say written.

- Terminology: These are notebooks, books or handwritten brochures in the form of parchments or journals. They constitute an original copy written by the writer or author in

Arabic and in his own handwriting. They are what the heirs have passed down from the original. It is a scientific record that can take the form of a book, an article, a letter or Stones... etc. written by hand (Abdelfattah, 2021).

Writers and authors of specialized dictionaries are unanimous in their definition of the manuscript as books written by hand before the era of printing, and it differ from a letter, paper or other documents. These definitions include four elements:

- The manuscript refers to the book, which means that inscriptions, musical records, letters, alliances and documents do not belong to the manuscripts.
- Writing by hand, which means that anything written on machines, photocopies or any other form does not fall within the definition of manuscript?
- It must be written before the era of printing.
- Arabic manuscript: These are scrolls or journals collected in the form of notebooks and written by hand and in Arabic script, regardless of the place of copy, whether Arabic or not (Al-Nashar, 1997).

2.3.1. *The importance of the manuscript*

- Preserving heritage and transmitting it from generation to generation. It is a document that transmits science, ideas and culture. It is like a living memory that has enriched human civilization with knowledge and information for nations whose history spans more than 15 centuries.
- Presenting the reader with intellectual production and the treasure of knowledge.
- Enriching libraries.
- Types of manuscripts:
- Hybrid manuscripts
- Manuscripts cited from the author's copy (Apographe).
- Manuscripts written with the speeches of their authors (autographs)
- Treasury manuscripts
- Hanging manuscripts
- Treasury manuscripts
- Framed manuscripts
- Illustrated manuscripts
- Rare manuscripts
- Incomplete manuscripts
- Unique manuscripts

Manuscripts in the form of collections (Abdelfattah, 2021)

2.4. *Physical characteristics of the Arabic manuscript*

- Title page: Many leaves have been left free of any writing at the beginning and end of the manuscript, for the sake of the copyist to protect himself from damage due to frequent handling and touching. As for the last leaves, they have been left for preservation and binding purposes and can be used to record interests and properties, and the title of the book has been written in brief or mentioned. It can be mentioned in many different places because of its great importance.

- The heel of the book
- Title page
- Introduction
- End of the manuscript

- The beginning of the manuscript: It usually contains the Basmalah and is followed by its introduction. Sometimes it is a preface written by the author himself, and sometimes it is

written by the copyist or the student. More than one introduction can be found in the manuscript in a single book. The beginning of the manuscript usually includes the following: Praise and thanks be to God, and prayers and peace be upon his noble Messenger.

— Title of the manuscript, then motives and purposes.
— List of contents and index.

- Chapter titles and titles: They were written in a different way from the text in type and size, using the Thuluth script and commentaries. He used bold characters, and he took into account the space between the end of one chapter and the beginning of the next, and he used the red color in his book title to distinguish it from the color of the ink of the text also the words written in this color, which are usually those that precede the verses, the hadiths, and everything that is quoted by famous scholars.

- Margins: This is a white space on the pages of the manuscript that is left equal and proportional to the size of the page. The copyists were keen to unify the beginning of each line and had difficulty unifying it at the end. So they relied on methods that are:

— The first method is used when the remaining space is larger than the word, so that the letters of the last word are extended.
— Method of compressing the letters of a word.
— Another method used by copyists to preserve the form and aesthetics of the pages is to complete the word in the margin.

- Underlining: Scribes and copyists used a method of drawing clear lines that disappear as soon as you write on them, by pressing on the place of the lines.

- Punctuation marks: Regular circles and semicolons were used instead of punctuation marks.

- Abbreviations: Scholars established and agreed on abbreviations for certain words that were used especially in history books and even in hadiths, in letters familiar and known to scribes and readers. For example, "Hadithna" was abbreviated to (thanna).

- Corrections and additions: The copyist checks his copy to ensure that it is free of errors, and if they exist, they are corrected by relying on methods that maintain the general form. He uses scraping, erasing or multiplication, the latter being commonly used.

- The end of the manuscript: The authors usually end with praise, thanks, prayers and peace upon the Noble Messenger. The end can be specific to the author and another to the copyist. The book can be an explanation, and the sentence. "This is the last explanation..." can be mentioned at the end. It can also be a composition. Usually, at the end of the copyist's note, the title of the manuscript is mentioned and the name of the person who wrote it. Then comes the name of the person who copied it and the date of its copy. The data is written in the form of an inverted triangle and in the form of a delta.

- Numbering of manuscripts: They used notations instead of numbers, that is, a first word taken from the left page on the right page under the end of the last line. There are some who used regular numbers (Al-Nashar, 1997).

- The colors of art in Arabic manuscripts embodied against the manifestations of art in three images:

— First: images and illustrations.
— Second: Aesthetic ornaments and decorations.
— Third: intimidation (Haloudji,1989)
— Protection and preservation of Arabic manuscripts: The method of preserving a manuscript is related to its components and can be summarized as:
— Carbohydrate materials, such as starch sticks, paper and papyrus.
— Protein substances present in parchment, foam adhesives and leather.
— Inks, which are chemical, organic or mineral dyes, but they are materials that oxidize and are affected by heat, atmospheric pressure, humidity and human contact and handling.

Therefore, care must be taken to preserve and through ventilation, control of external factors and constant cleaning (Derbikh, 2012).

2.4.1. Media and heritage preservation

- The media contributes to advancing the development process, as it sheds light on development activities and their strategies, and heritage also plays an important role in the field of tourism.
- The media preserve heritage and contribute to its protection by making it a national issue for which each member of society bears responsibility, through enlightenment and awareness, which help to form opinions, make peaceful decisions and address heritage-related issues.
- Encourage young people to open heritage-based tourism projects to preserve national identity.
- Open the way to citizen participation in heritage preservation through thoughtful plans presented to them.
- Norms and determinants of media coverage supporting heritage issues:
- Comprehensive coverage of heritage issues.
- Cover heritage issues with all types of journalism and not just news.
- Avoid repetition in the presentation and intensification of traditional media messages, which create boredom among the public.
- Commitment to the accuracy of information.
- Balanced presentation of issues.
- Show positive role models (Settoutah, 2015).

2.5. Arabic Manuscript in the Digitization Era

Digitizing manuscripts is an extremely important process ,as it allows manuscripts to be made available in digital form, thereby facilitating access to them and ensuring their preservation.It also saves researchers considerable time and effort ,serves the Arabic language and contributes to the dissemination of Arab-Islamic culture.this has encouraged many scholars and institutions to catalogue, photograph, and store electronic copies of manuscripts out of fear that the original Arabic versions may deteriorate .

Despite the multiplicity of efforts devoted to manuscript digitization, there remains an urgent need to raise awareness of the importance of this mechanism and to intensify efforts in this field. This is highlighted in the study by researcher (Kheloui ,2021), entitled "the reality of the Arabic manuscript in the digital age".

The situation in Algeria does not differ much from that of the broader Arab world, as the digitization process faces several challenges that delay the full benefit of such efforts. Among the difficulties mentioned by the researcher in his study on manuscript digitization in Algeria are the diversity and multiplicity of manuscript ,marginalia and their placement, preservation methods , and the physical impact that manuscripts may undergo during digitization.Additional obstacles are related to copyright issues, specifically the absence of legislation that safeguards intellectual property rights, which exposes manuscripts to systematic piracy and theft (Abderrahbou, 2023).

3. Methodology

This study is situated within the broader framework of growing interest in intangible cultural heritage, particularly manuscripts, as authentic cultural and intellectual assets. The research aims to analyse how manuscripts are represented and addressed in Algerian media, especially in light of increasing calls to digitize and promote this heritage in contemporary cultural discourse. As for the type of sample, we chose a deliberate sample of publications for the entire month of April, because the Arabic Manuscript Day falls on April 4 every year.In our study, we relied on the content analysis tool, which allows research to collect and describe data. Thematic analysis is useful for analysing information and extracting meanings in a comprehensive and complete manner (Bouamousha, 2022)

4. Results

The forms used by the Face book page Arabic Manuscript Gallery to present the Arabic manuscript heritage:

Table 1

Forms and images of the traditional content of the Arabic manuscript published on the page

Category	CODE	FREQUENCY	PERCENTAGE
An image accompanied by a text or a caption	S1	30	51,72%
Picture only	S2	17	29,31%
An image accompanied by a video	S3	11	18,96%
Total		58	100%

Note. Forms of published content:
Coding explanation
This study employs code **S** to denote the (form of published) used on the page.
The coding is divided into three types according to the structure of the publication
S1: image accompanied by a text or a caption.
S2: Picture only.
S3: image accompanied by a video

We notice in Table 1 that the Face book page Gallery of Arabic Manuscripts relied on the form of an image attached to a text or sentence in a high percentage, which corresponds to a percentage of 51.72%, followed by an image only at a percentage of 29.31%, then an image attached to a video at a percentage of 18.96%. This is due to the handwritten form, which is handwritten texts that are presented, introduced and explained in easy writing and requires little effort compared to videos. Through our reading of the supporting texts, we found that they explain the attached image, which helps to improve understanding, clarify the recipient's ideas and consolidate them.The combination of image and text is the most suitable format for presenting these heritage documents, as it links the visual appearance of the manuscript to its scholarly meaning, While simultaneously ensuring a high level of cognitive effectiveness.

Table 2

Typographic elements of the page

CATEGORY	CODE	FREQUENCY	PERCENTAGE
Black and white	T1	1	1,72%
In color	T2	57	98,27%
Bold typeface	T3	18	31,03%
Regular	T4	40	68,26%%
Total		58	100

Note. Typographic elements of the page

Typographic elements
Coding explanation
The code **T** is used to represent the typographic elements appearing in the publications, including color and font.the coding is divided as follows:

  T1: Black and white.

T2 : In color.

  T3: Bold typeface.

  T4: Regular

Table 2 showed the percentage of publications published in color, which was estimated at 98.27% compared to 1.72% in black and white. These results can be explained by an attempt to break the monotony and attract the attention of the recipient, in addition to keeping pace with developments and producing the manuscript with modern relevance targeting young user groups, this shows the importance of colors as a typographic element and shows the importance of the form of the media message, which is no less important than its content, which encourages the recipient to browse these contents.

The results also showed that the use of bold characters in writing was estimated at 31.03%, which explains that bold characters are used only in titles, while normal characters are used in articles and are the most appropriate. This indicates the care of the page managers in terms of realization and their study of what is appropriate so that the reader and the browser can distinguish and differentiate themselves.

Table 3

    Area of posts displayed by the page

CATEGORY	CODE	FREQUENCY	PERCENTAGE
Large (wide)		32	55.17%
	P1		
AVERAGE	P2	18	31.03%
Narrow	P3	8	13.79%
Total		58	100%

Note. Publications Area

Post size:

Coding explanation

The code **P** refers to the size of the post, classified into three levels depending on the visual space occupied:

P1: Large.

P2: AVERAGE

P3: Narrow

Table 3 shows the area of   publications related to the Arabic manuscript heritage, where the page allocated a wide space, estimated at 55.17%, then an average, 31.03%, and finally a narrow one, 13.73% these results are explained by the need for explanations and details in the information that accompanies the manuscripts.

Table 4

The language used on the page

CATEGORY	CODE	FREQUENCY	PERCENTAGE
Arabic language	L1	58	100%
Foreign language	L2	0	0
Colloquial dialect	L3	0	0
Total		58	100%

Note. The study uses the code **L** to indicate the language employed in the publications:
    L1: Arabic language
    L2: Foreign language
    L3: Colloquial dialect

Table 04 shows the language used in the publications, in which the Arabic language constitutes 100%. This result is explained by the fact that this page is oriented towards the Arab world and is therefore specialized in Arabic manuscripts. The Arabic language was chosen as a language because it is unified among the Arab countries, in addition to the fact that the linguistic heritage is specific to the heritage and has an impact on thought and culture. The Arabic language is considered among the oldest languages   and constitutes the gateway to the Arab-Islamic culture.The exclusive use of Arabic 100% indicates that the page is directed toward an Arab audience interested in heritage.It also reflects the administrators commitment to preserving the national identity of the manuscript, as the Arabic language is not merely a means of communication but an integral part of the heritage itself. This linguistic choice therefore contributes to strengthening the cultural and civilization connection between the content and its audience.

Table 5

Types of topics on the page

CATEGORY	CODE	FREQUENCY	Percentage
Arabic manuscripts and their verification	C1	40	68.96%
International Arab exhibitions specializing in Arab heritage and manuscripts	C2	12	20.68%
Arabic literature	C3	3	5.17%
Management and biographies	C4	3	5.17%
Total		58	100%

Note. Coding explanation:
The code C is used to classify the content topics covered in the page s publications:
C1: Arabic manuscripts and their verification
        C2: International Arab exhibitions
specializing in Arab heritage and manuscripts
C3: Arabic literature
C4: Management and biographies

We note in Table 05 that the Manuscript Gallery page is concerned with the subject of Arabic manuscripts and their verification at a rate of 68.96%, and the International and Arab Exhibition of Arab Manuscript Heritage at a rate of 20.68%, then Arabic literature, management and biographies with the same percentage of 5.17%, and it interprets Arabic

manuscripts and their verification, and this with the aim of presenting them, publishing them and publishing information about them to a wider audience.

Table 6

Objectives of the "Manuscript Gallery" page

CATEGORY	CODE	FREQUENCY	PERCENTAGE
Presentation of manuscript heritage	O1	23	39.56%
Transfer and publication of manuscript heritage	02	7	12.06%
Develop awareness of its importance	03	13	22.41%
Encourage users to pay attention	04	5	8.62%
Using modern technology to preserve and transfer it	05	10	17.24%
Total		58	100%

Note. Pages topics

Coding explanation:

The letter **O** is used to represent the objectives of the page as reflected in its content

O1: Presentation of manuscript heritage.

O2: Transfer and publication of manuscript heritage.

O3: Develop awareness of its importance.

O4: Encourage users to pay attention.

O5: Using modern technology to preserve and transfer it.

It is clear from Table 6 that the Arabic Manuscript Gallery page aims to present the manuscript heritage at a rate of 39.56%, then to develop awareness of its importance at a rate of 22.41%, then to use modern technologies in preserving and transmitting it at a rate of 17.24%, then to transfer and disseminate the manuscript heritage at a rate of 12.06%, and finally to encourage users to pay attention to it at a rate of 8.62%. These results explain that the primary objective of the page is to present the written heritage through Arabic manuscripts, present them and publish explanatory information on them and the investigations relating to them. It also aims to raise awareness of its importance because it represents the basic incubator of national identity and historical heritage.

5. Discussion

The results of the analysis revealed that the face book page Arabic Manuscript Gallery relies on an integrative approach combining visual and linguistic dimensions, as posts accompanied by text predominated across most of the published content.This integration contributes to enhancing comprehension and reinforcing information retention among recipients, compared to purely visual content. The page also relies on the use of colors as an attention-attracting element and aims to represent manuscripts in a digital format that aligns with the characteristics of social media audiences particularly face book users, with a specific focus on younger audiences. Furthermore, the use of both bold and regular fonts reflects a conscious layout strategy intended to organize content, enhance visual comfort, and facilitate readability. An orientation towards in-depth treatment is evident, which explains the predominance of posts with large content areas. Regarding the language used in the posts, Arabic is consistently employed, reflecting an identity-oriented dimension and a strong connection to Arab culture.

At the content level, the page primarily focuses on manuscripts and their critical editions, highlighting its scientific and documentary role. This focus aligns with the page s core communicative objectives, which include introducing the manuscript heritage, raising awareness of its significance, and emphasizing the role of digital media in its preservation and transmission.

Through what has been presented previously in this study, both theoretical and applied, and after analyzing the results of the study, we arrived at the following:

The Face book page Arabic Manuscript Gallery is an important electronic document that contributes to the preservation of the Arab manuscript heritage. It is aimed particularly at the Arab audience. It also relies on many types of journalism in its treatment of topics related to Arab heritage, using colors to attract the browser's attention, and relying on long texts for analysis and enrichment purposes.This is also consistent with what previous lierature has indicated,such as the study by Nasira Khalfi entitled Social Media and Arabic Manuscripts.(khalfi, 2015)

The page also addresses various topics that have been largely neglected by the science of manuscripts, which reflects the emphasis placed by its administrators on the introduction, transmission and preservation of the manuscript heritage.

6. Conclusion

From the above, we can say that Face book plays an important role in preserving the Arabic written heritage and documenting its elements through the posted publications that include various important information and facts that contribute to developing the individual's awareness of his heritage and also highlight the characteristics of his national identity. It must therefore be exploited and used optimally, safely, efficiently and managed by professors and specialists in heritage and history to make it a rich platform of heritage knowledge from which the individual can draw and build his ideas and knowledge.

Accordingly,the real challenge does not lie in the sheer volume of heritage-related content circulated digitally, but rather in the quality of the media treatment and its capacity to transform the manuscript from a fleeting consumable material into an active epistemic discourse that contributes to the construction of cultural awareness and the preservation of collective and civilization memory.

Recommendations

Emphasizing the importance of digital media and recognizing its role as a fundamental tool for promoting and disseminating knowledge about the Arab manuscript heritage.

Establishing digital platforms supervised by specialist to ensure scientific accuracy and credibility.

Strengthening electronic preservation and digitization projects for manuscripts.

Encouraging academic studies and scientific research on the role of digital media in preserving cultural heritage.

Diversifying the communicative formats of the content.

Highlighting the historical and scholarly context of the manuscript.

References

Abbas, M. S. (2019.). *New media: Concepts, tools, and applications*. Dar Al-Shorouk for Publishing and Distribution,30,37-56.

Abdelfattah, H. (2021). Arabic-Islamic manuscripts as a source of heritage: Origins, significance, and types. *Scientific Journal of the Faculty of Tourism and Hotels*, (18),115.

Abdelkafi, I. A. F. (2016). *Social networks and the internet: Their impact on national and social security* (1st Ed.). Arab Office for Knowledge,26.

Abderrahbou,H.(2023). Digitization of manuscripts in Algeria :Reality and prospects.*Journal of Arabic Language*, 25(3),203-204.https://asjp.cerist.dz/en/article/231930

Al-Hadhbah, M. (2015). New media: Reality and characteristics. *Research and Studies*, 7(21). Ziane Achour University ,458.https://asjp.cerist.dz/en/article/1638

Ali, R. M., Youssef, M., & Ahmed, N. K. (2016). *Introduction to electronic and satellite media* (1st ed.). Al-Hamed Library for Publishing and Distribution.,25 ,88 ,206.

Al-Nashar, A.S.(1997).On Arabic manuscripts.Scientific Culture House,5,23-43.

Bouamousha, N. (2022). Content analysis technique in social sciences. *Journal of Organizational Sociology Studies*, 10(1) ,65.

Derbikh, N. (2012.). The Arabic manuscript: Its history, evolution, and components. *Heritage Journal*, 2(1).86

Halouji, A. S. (1989). *The Arabic manuscript.* (2nd ed). *Misbah Library*,177.

Hamida,S.(2019).Elements of Algerian intangible cultural heritage and its preservation methodology.*Journal of Literature* ,19(1),99-100.

Hassan, N. A. (2016). *Multimedia in electronic media: A comparative study (1st ed.)*. Dar Safaa for Publishing and Distributio,99,103-153

Khalifa, I. (2016). *Wars of social media platforms* (1st ed.). Al-Arabi Publishing and Distribution,30,479.https://asjp.cerist.dz/en/article/41632

Khalfi,N.Social Media and Arabic Manuscripts,*image and communication journa*l,(13),2015

Kheloui,C.(2021).The reality of the Arabic manuscript book in the digital world :Presentation of Arab and foreign experiences.*Al-Midan Journal for Human and Social Sciences*, 3(2),23-26.

Mansouri, A.(n.d). Manuscript heritage and its significance. *Al- Insan wa Al-majal,(1),173,174*

Mohammed, Q. H. (2021). Basic concepts of intangible cultural heritage. *Journal of University Education Studies*, 53.(1),459.

Salah, I. M. (2015). *Electronic media: Fundamentals and future prospects* (1st ed.). Al-Aasab Scientific Publishing and Distribution,148,246.

Salam, R. (2016). *In search of Arab heritage: A methodological perspective*. Egyptian General Book Authority,17.

Settoutah, S. (2015). Media and the development of heritage awareness of manuscript importance: A field study in Annaba. *Image and Communication Journal,*144.

Shaqra, A. K. (2013). *New media* (1st ed.). Osama Publishing and Distribution,73,74.

Sharahil, K. (2022). Tangible heritage in Algeria: Preservation methods and its role in tourism development. *Herodote Journal*, 6(24),310,311.https://asjp.cerist.dz/en/article/209907

Soft War Studies Center. (2016).*Social media networks :Platforms of American soft war.*Beirut,Lebanon:Moamen Quraish Library,55,56.