

Language teaching on expanding religious activities: review

Fatemeh Heidari ¹

M.A. in TESOL, Imam Reza University

Received: 1398/06/22 | Accepted: 1398/08/24

Abstract

It is assumed that the teaching of Quran in English is one of the main methods of expanding religious activities. Several studies have shown on the teaching of Quran in English have had a great influence on learning language. Studies have shown that the study of Quran has had a great impact on the morale and tranquility of humans. This study is descriptive study carry out in 2017 at Imam Reza University. The teaching of the Quran in English as international language allowed the development of general religious activities. The teaching of the Quran in English as an International language has enabled effective teaching. In this review study, we will explore a variety of methods to influence the teaching of language in order to developing and improving Quranic and religious messages in English as a suitable approach in life humans. Teaching Quran in English as holy way in learning English and developing religious activities.

Keywords

Development, Quranic activities, English Language, Humans, Learning.

1. Email: Fatemehheidari220@yahoo.com

1. Introduction

Quran in English as holy way to developing religious activities as this research is done among the students in Imam Reza University. They showed real interest in reading Quran in English even they said 'we receive beautiful peace by listening to this Quran English'. According to discourse analysis in English words as Quran. The arrangement of these words according to discourse analysis are reflected effectively in the students' minds. Religion is a collection of cultural systems, beliefs systems, and worldviews that relate humanity to spirituality and sometimes, to moral values. According to this research, beliefs and ideas about God are expressed in English, that lead to students begin to analyzing Quran word by word and become more familiar to religion and God. Perhaps the best Quran English translation, clear, pure and easy to read, most faithful to the original. It is very important for Muslims that he understands what is in the Quran. The Quran is a revelation from Allah, the Almighty. Allah has revealed many books to his prophets and messengers, and Quran is the last and the final book from Allah. Other books that were revealed by Allah are Torah, Injeel (New Testament), Zaboor (Psalms) etc. but these books are not in their original form any more. People have added or deleted or modified many texts in these books. Quran is only book that is preserved until today as it was revealed to Muhammad (peace be upon him). Quran is the most important book in a Muslim's life. As we know English is an international language, nowadays nearly all humans like to learn and read Quran in English. According to Talal Itani the translation uses today's English language, and today's English vocabulary, thus it is easy to understand.

1.1. Language on its own

The interface between language and religion is so palpable throughout the world that we cannot ignore it. Today's modern world, besides its complexities and due to its diverse and intense relationships among different cultures, countries, and people, definitely has special relationships of attitudes and religion within and between people of societies. Specifically, language is the medium and mean of communication. Around four years ago Herman (2008) declared that many human activities can be



described as linguistic and there is a temptation to treat language as the name of substantive entity existing beyond the phenomena. Holistically language by its subparts in the macro level and micro level can be the medium of every communication. Atomistically, the basis of communication can be different in different contexts, genres, and situations. Empirical studies in discourse analysis indicated that participants of a relationship and the interactants decide when and where participant A says X. we can allude to what Halliday (1994) proposed in systemic functional grammar now. He puts it that there is a debate over the issue whether form follows function or the other way round i.e. form precedes function. For Halliday (1994) language is functional, it means, to see it functionally, form follows function. In this study, we will represent that, since religious affairs and practices are essential functions which people want to fulfill, we have a functional perspective. These sermons, performing burial and funeral rites and etc. it can also include verbal and nonverbal uses of language to fulfill a function. Different contexts and different discourses restrict and delimit the use of languages to perform an action. Furthermore, social status of the people, their pedagogical place, policy making of the society and etc. may directly interfere. Sociological and sociolinguistic policies in a society and culture can influence the use of language. Different divisions can model the society in different countries across the world. In some countries, especially western countries the relationship among knowledge, pleasure and power creates the skeleton of the society. Any discourse should be in the realm of these three categories. In some other countries like eastern countries this triangle includes education, safety and freedom. Governments in power go to great lengths to impose their hegemony and power on their society and throughout the world. One of the most important instruments is controlling the language and the discourse of the society. Each government wants to have its people under control and power; so, elites and scholars generate ideas and opinions. The government will plant the seeds of these ideas in the minds of the people to control their actions. Media and education play the main role here by controlling the predominant discourse and paradigms of the society. Education is treated as a site where state and society are reproduced and/or challenged, where tensions arise over control of minds and bodies, and over

interpretations and uses of religion and culture (Chan& Jaschok, 2009). Little by little, the preferred mentality of the government will be invested and functions inculcated in the people of the society. A unanimous consensus over the decisions of the society is implemented then. It is obvious that language should not be taken for granted; because, it performs its role as a facilitator of all the functions and processes mentioned above. Based on discourse and information structure theories, writers, journalists, speakers, and etc. produce a context they prefer. In other words their statements are contextually licensed based on the mentality which is supposed to be invested into the society. According to Van Dijk (1998) language use and discourse has micro and macro level. Obviously there would be a gap between the two levels. The only thing that can bridge the gap is language. Speakers in community bridge the gap through providing text and talk in a definite context. These are all related to the meta communication aspects of language, i.e. creation of power, dominance and other unctions may include, saying the prayer, saying the rosary, leading a procession, giving asermon, performing burial and funeral rites and etc. it can also include verbal and nonverbal uses of language to fulfill a function. Different contexts and different discourses restrict and delimit the use of languages to perform an action. Furthermore, social status of the people, their pedagogical place, policy making of the society and etc. may directly interfere. Sociological and sociolinguistic policies in a society and culture can influence the use of language. . Any discourse should be in the realm of these three categories. In some other countries like eastern countries this triangle includes education, safety and freedom. It is up to the government to decide how to change the policies and make an artifact as they wish. Each government wants to have its people under control and power; so, elites and scholars generate ideas and opinions. The government will plant the seeds of these ideas in the minds of the people to control their actions. Media and education play the main role here by controlling the predominant discourse and paradigms of the society. Education is treated as a site where state and society are reproduced and/or challenged, where tensions arise over control of minds and bodies, and over interpretations and uses of religion and culture (Chan& Jaschok, 2009). Little by little, the preferred mentality of the government will be invested and functions

inculcated in the people of the society. A unanimous consensus over the decisions of the society is implemented then. It is obvious that language should not be taken for granted; because, it performs its role as a facilitator of all the functions and processes mentioned above. Based on discourse and information structure theories, writers, journalists, speakers, and etc. produce a context they prefer. In other words their statements are contextually licensed based on the mentality which is supposed to be invested into the society. According to Van Dijk (1998) language use and discourse has micro and macro level. Obviously there would be a gap between the two levels. The only thing that can bridge the gap is language. Speakers in community bridge the gap through providing text and talk in a definite context.

1.2. Religion on its own

Now, we turn to the other side of our discussion and talk about religion and its panoramic view. For many people all over the world religion is indispensable, without which they cannot continue their lives and existences. Religion can be extensively effective in a community. It can affect all parts and aspects of a society, from lifestyle, science, education, architecture to marriage, behavior, and ethics. As an example we can say that by means of its strong language, religion can reinforce a revolution easily. When a community arrives at a decision to call their authority and ruler into question and have a social order change, religion comes in. Religious faith of the people strengthens the community to resist on their needs and changes. Divine religions are against absolutism. So, it can easily prevent peoples' religious beliefs from being either a fanatic of the right and left or absolutism in revolutionary acts. By the way, nowadays there is a debate whether religion precedes society and society should comply with religion or religion should act in accordance with the modern society. Due to different historical backgrounds, different ideologies about modernism and religiosity exist in different religions. Divine religions like Islam, Christianity and Judaism are more persistent on their positions, beliefs and attitudes. It's because in these religions, irrespective of the matter that they are implemented in the society or not, a theocratic society is at the center of attention rather than democracy. One of the central tenets of modernism is to have a democratic society. In such a community every body's freedom is



both intrinsic and extrinsic. It is intrinsic when people are making their own decisions and when it comes to plan the society, it will be extrinsic. In modernism, morality is self-legislating based on a mutual agreement with others. The aim is to release mankind from all constraints that are imposed by religions or authorities. In divine religions morality was prescribed by an omniscient who is God. Then, all revelations had been interpreted by prophets and proffered to people. All prophets, one by one, completed mankind's lifestyle. It was completed by Muhammad. After Muhammad, Imams played the role of strategists to protect religion, even at

the expense of their lives and family members. So, now that we inherited this religion, we can see that it constraints and prevents people from doing many things and also preach us to do many other things instead. Modernism demythologized the lifestyles and had a transition from mythos to logos. By the way, modernism underpin on freedom. Since, religions have their own dos and don'ts; this would be one of the reasons that modernism contradicts with religions and traditional religious societies. Thus, according to the aim of this study i.e. the interplay of language and religion, we have to give a sharper focus to the communities which are replete with religiosity. Further studies in the recondite relationships between religion and making the society necessitate deeper arguments about it. Today, religion has become a renewed force, even in western societies. Opinions about religion can be diffused in four ways: 1. Media 2. Studies done by social scientists 3. Statements and writings of committed people 4. People conclude something based on their own decisions.5)Quran in English Before going to these categories, it might be worth telling that, according to Toropove (2002) understanding and making relationship with religious issues and sayings needs five preconditions: 1. Belief in a single God 2. Belief in angels 3. Belief in the revealed books 4. Belief in the prophets 5. Belief in the day of judgement. Religion seeks its answers in transcendental realms. It's because human life founded on Trans empirical truths.

2. Language and religion

2.1. What is religious language?

There are many different points of view. Among them two points of view are to be discussed. According to Donovan (1976) in the first view a religious language is a distinct language which is

used separately in some special situations, such as Hebrew in Jews, Arabic for Muslims. This view is not completely acceptable. In this respect, all Arab countries speak with religiousness, even when they are commonly conversing with each other for their routine affairs and so do Jews. Another problem with this statement is that it delimits the religious countries just to those countries which have a divine book and also those people who speak with the languages of those books such as Islam, Christian and Jew. Another point of view according to Donovan (1976) is that religious language is using specialist words like "Apocalypse", "Incarnation", "Revelation." This is more acceptable compared to the preceding notion. It's because a religious person, a religious sermon or a religious text necessarily needs specialist words. On the other hand, although ordinary people can use special words like what were mentioned, it is not necessary for them to use specialist words in their texts and speeches unless they need them. The difference is that religious contexts and environs need special words. That's to say contexts constrain language and the creation of meaning. Although words are the most important building blocks of every style and genre of language, they are not the only source to build a religious language and a religious context. To represent the importance of context in detail, A person out of the context of Judaism would not easily find out cultural, situational and attitudinal sense and concept of some words in the excerpt such as "they", "law", "I" and noted that frequency, saliency, and contextual cues for the specialized theological vocabulary used here are provided through various means within this introduction to theology lectures. So, it can be concluded that language is religious when it is used religiously. "structure of society." The reference of "they" and "I" and also which law and society is referred to would be called into question by an outsider. Thompson (2004) clarified the point that communicating meanings in particular contexts is seen by most people as the primary function of language. Social practices are created in the society which can build different genres. Many different reasons can augment the process of producing genres that one of them is words. As Bloor and Bloor (2007) puts it genre is a form of discourse, culturally recognized, which, more or less, obeys socially agreed structures. For instance a performative verb like "pronounce" produce a discrete and definite genre. In a



church when a priest pronounces a couple man and wife, he uses a performative verb to produce an action. Then a speech act occurs just by this sentence. Taking a short glance on the corpus studies done by corpus researchers, especially those on theological issues, it is obvious and can be inferred that putting words and vocabularies into practice needs special and definite context. In a study done by Clouston (2010) a theological word list was represented to show the frequency of the special words in a definite context and genre. In this study excerpts from theology lectures were chosen to be studied. According to Clouston (2010) in considering the lecture outline handouts, the whiteboard note excerpts, and the aural input in transcript excerpts, it should be 2.2. *Assess religious language* Language can work as a weapon. It has the power to deceive, to praise, to belittle, to satirize and etc. From starting this intellectual discussion, it should be clarified that according to Halliday's (1994) functional grammar, form follows function. All language users carry out their own particular functions through appealing to linguistic devices. Rahimi & Sahragard (2007) compiled an informative list of different frameworks of different scholars to analyze the functions of texts and discourses. In testing and assessing religious claims, stories, attitudes, doctrines and verses we have to keep in mind the physical and metaphysical classification. It means in analyzing religious modes whether spoken or written, their physical and metaphysical impacts and results should be separated primarily. According to Hodge and Kress (1993) to treat language as ideology, actional and relational classification of thoughts and ideas should be taken into consideration. Actionals like synonyms, antonyms and hyponyms are divided into Trans active and non-trans active which are largely related to physical world. Moreover, relational models encompass equative, attributive and evaluative systems of language. Therefore they are mostly related to the metaphysical world. Hodge and Kress (1993, p.15) also mentioned that ideology involves a systematic organized presentation of reality. All strategies mentioned in the table above are implemented to create ideologies based on the dichotomy of euphemization and derogation or self-positive presentation and other-negative presentation. Self-positive presentation or in-group favouritism is a semantic Macro strategy used for the purpose of face keeping or impression managements

(Van Dijk, 2004).

For instance, it is more tangible in this excerpt extracted from Gospel:

Excerpt 2:

Immediately after the tribulation of those days the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of Man (Messiah) in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory; and he will send all his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to other.

As Peter Donovan (1976) represents it all Judaism, Christianity and Islam traditions look

forward to decisive acts of God at the end of earthly history. The end of the age of earth is heralded by catastrophes and disasters and in each religion there is a survivor to save people. In Christianity, Messiah and in Islam the last Imam will be the survivor. Here, in this text, Jesus warns his disciples of coming persecution, strife, wars, famine and earthquakes. The importance of context familiarity is blatantly obvious. Classification of physical and metaphysical intimidations to warn the Christian communions of the calamities caused by unbelievers is done by utilizing specific phrases and sentences. Physically laden: Sun, Moon, Stars, Heaven Metaphysically laden: Son of man, four winds, loud trumpet call, angels Believers who really believe in the spiritual aspects of the religions will be loyal to God, prophets and Imams if they are preached metaphysically. Their linguistic intelligence is more equative, attitudinal, attributive, and evaluative. So, the more language is physically laden, the less they will be interested. On the other hand, unbelievers who are mostly oriented by empiricism are preached and intimidated physically and actionally. These intimidations also work for believers, for they believe in the power of God. Even when Flew (1955) spoke of empiricism and challenged it, he wanted to prove metaphysic and spirituality through empiricism. Comparing the text with the table,



it is transparent that some linguistic strategies are used to prevail over the ideology of the end of history and the world to come. Darkening of the sun, darkening of the moon, returning of Messiah and the loud trumpet call are presupposed. It is used to keep face and manage the impression of the referred ideology. An out group person i.e. a non-Christian person would say that semantic devices in the text are used to enhance and exaggerate meaning. An in group would take it serious and speak in favor of the tenets and ideologies. Jesus, appeal to his position as an authority among the population and refer to evidential moves to increase objectivity, dependability, reliability and credibility of the sayings. It is done by using indubitable, irrefutable and definite tongue by Jesus. Using no hedges and no futile vocabulary in the text shows that Jesus wants to show that the end of world will unquestionably occur and he wants to provoke empathy and sympathy with the population and mob. Furthermore, other strategies are used like foregrounding of "immediately" in the first of the paragraph to signify the urgency and imperativeness of the issues to be expressed. Indexical pronoun "those days" is employed in the text which is definitely contextually laden. An out group person will be perplexed and will have a big question mark in his or her mind that which days the text is talking about. The tone of language text is metaphoric; because metaphors are more persuasive than semantic rhetorical figures. Then, from utilizing the sentences like "the Son of Man coming on the clouds of heaven with power and great glory" it becomes evident that such kind of sentences loaded with metaphoric senses are more influential and persuasive.

2.3. Factual and Fictional information

Language by itself is undoubtedly functional. Any use of language in social contexts or even in a soliloquy with no interaction and feedback is intentional to achieve definite objectives. It deserves a mention of the function of language concerning the discourse and text, step by step gradually. The first theme to mention is that text is a result of discourse. Next step is pointing out the domain of the discourse, in which social practices are based. Genre is the result of activities of people involving in a social practice. Speech communities which are originated from a set of different genres need participants and social roles for

different participants in diverse contexts. Then, ideology gain admission. It was put forward by Marx and Engels (1962) that any explanation of the term ideology cannot do without him. Ideologies have been defined as foundational beliefs that underlie the shared social representations of specific kinds of social groups (Van Dijk, 2006). These representations are the basis of discourse analysis and social practices. And the last step is frame which Lakoff (2004) defined it as mental structures that shape the way we see the world and that are triggered by words. Representations of frames and points of view in religious people and carrying out social practices through religious language are the main discourses in this section. Debating about religious assertions according to different genres and different frames becomes a bit difficult. That's to say, a religious parable, assertion, text or discourse is at the center of an angular room and different people with diverse frames and viewpoints are looking at it from each angle. To the extent of their understanding, they will claim their shares. What is important is the power of religious language to create awareness and ideology among people. According to empiricists and pragmatically speaking, language does more than evoking feelings and emotions. Empiricists believe that religious language and statements are factually empty. On the other hand, philosophers like John Hick (1963) puts it that to render a distinctive style of life both attractive and rational, religious beliefs must be regarded as assertions of fact, not merely as imaginative fictions. The problem with empiricists is that they apparently ignore the depth of religious languages because of its objective worldview. In relation to the above discussion about views on religious language, we can comprehend that discursive strategies used by religious language like stories, parables and metaphors have power and facilitate the process of ideology making and dominance in a society. It is desirable to say that in this process language works as an instrument to produce behavior policy, provoke psychological interest and evocate power, not to produce a sudden illumination or disclosure. It is better to say that language, fictions and other discursive instruments and strategies are used in a religious context to produce facts and truth. The dominant theme in Jesus parables and religious stories is ethics and morality. In all discussions, especially in the Gospel of Matthew Jesus supports a particular point of view based on moral values. In



This excerpt he used discursive strategies to politely encourage and invite people to bliss, beatitude and benediction. Subliminally and indirectly he did that. Jesus exemplified divine morality with an amusing, terrestrial and objective experience in everyday lives. He exactly appealed to the interest, experience and curiosity of people. Two aspects of the text should be taken into consideration when analyzing such a parable. It means it is preferable to separate two aforementioned aspects into in-text and out-text points. In-texts points are the ones which are comprehensible enough from the very text. They are, using "And" in the first of the parable, using male pronoun, using past tense in the sentence and repetition of the numbers at the end of the parable. Out-text points are metaphoric sense of the text and the aim and background theme or tone of the parable. Using "And" in the first and after the initial terms indicate the importance of the points which are to be mentioned next. A sudden commence of what is happened signify that it is imperative to pay careful attention to the preferred section of the story which is detached and selected to be informed. Foregoing and subsequent events must not be mentioned, lest people be distracted from the main points and information the parable wants to exchange. To increase the evidentiality of the said information in the argument and parable, Jesus activates people's prior schema using a worldly experience and practice. Obviously, he mentioned a very tangible and easily comprehensible parable. By means of presupposition we can see the usage of male pronoun namely "he" in the parable. In religious texts divine sources like Christianity, Islam and Judaism we may come across the division of males and females and we may confront males in preference to females. It is not a matter of preference or division. In this parable, due to the essence of the work i.e. sowing of the seeds, males are preferred to females. Mainly, this pronoun was used once, again to underline the significance of the discourse. Also Jesus took it for granted vividly not to characterize and distinguish the man and divert the concentration. So Jesus did not intend to polarize, discriminate and categorize. All verbs are in the past tense that can clearly state views and ideas. Firstly, as a reader, subconsciously it is inculcated to you that such a story occurred before and it is undoubtedly true. In accord with Rahimi and Sahragard (2007), populism, one of the discursive strategies mentioned by Van Dijk (2004), is one of the

fundamental inclusive strategies. As you can see it is a kind of general and inclusive parable which had happened before. Due to its generality a reader cannot trace it back in the history. Again, it becomes evident that Jesus wanted to concentrate on the out-text points and moral values at the expense of the text history or its question of reality. The point of congruence is just the issue of topic familiarity and schema relevance. In a discourse when a writer relates prior experiences in a specific context which is familiar to the reader, he or she tries to increase objectivity, evidentiality and credibility. Since the writer has cleared up any misunderstanding or misconception in connection with logic, context, script and schema, readers will accept it willingly. Next is out-text strategy which is using metaphoric words purposefully in the discourse to make it more persuasive. Using metaphors, writers voluntarily describe the casts and actors of a story, fiction or parable disgusting, revolting or neutral or appealing, pleasant and attractive. It is done to declare the intention in an indirect way. In literary pragmatics proposed by Jacob L. Mey (2005) it is important for the readers to realize that the narrator's persona does not identify with that of any of the other characters. In this parable, "sower", "seed", "fowl", "stony places", "deepness of earth", "sun", "root" and "thorn" were used figuratively. Since this parable is moral, these figures stand for an out world character or personality. Sower stands for a knowledgeable person who intends to gain and give knowledge and science (As an example we say knowledge. It could be moral values, ethics and etc.) to the society. Seed stands for the knowledge the sower wants to disseminate among people. Fowls are those people who although don't deserve the knowledge and information, they use it and earn their livings. It shows the unsolicited comprehensiveness of knowledge and science which spreads over a large and extensive area. It also refers to the matter of warning elites and scholars of protecting knowledge not to be at the disposal of those who misuse and abuse it. Stony places refer to the immature and not fully developed minds that could not grasp the meaning and perceive the implications of the knowledge and science. Deepness of earth shows maturity and ripeness of minds and mentalities in a community which is appropriate to disseminate knowledge. Sun resembles the preconditions and prerequisites needed for a society to welcome and accept knowledge and science



warmly. Root refers to the time and place that knowledge is firmly accepted and deeply rooted in people's thoughts. Thorns at last point out barricades and obstructions in the society which can damage and impair knowledge. It is clarified now that religious stories and parables whether fictionally or factually, has been used by prophets or common people to disseminate truth, rightness and facts. Sometimes they are used directly and blatantly, in other times subliminally and metaphorically.

3. Using religious language to get things done

As Reyes, et al (2012) put it, readers and listeners should be capable of inferring information beyond syntax and semantics; i.e. figurative language implies information not grammatically expressed to be able to decode its underlying meaning. They also exemplify the case of jokes. To be amusing and sarcastic a joke entails a great challenge by not giving information. According to the above quotation, some questions are to bear in mind highlighting the figurative, oblique, nonliteral and literal side of the language. What are the strategies used in religious language to show the depth, difficulty and figurativeness? How do religious stories persuade and convince people? Is religious language really oblique and obscure? To answer these daunting questions, a great discussion on diverse strategies used in religious language should be delved into. It is obvious that in some cases religious language appeals to sympathy, irony, metaphors and etc. to transfer its depth and complexity. Unfortunately, religious language difficulties in relation to philosophy and figurative language are even inscrutable sometimes to an insider of the language. The problem is that, using difficult languages in religions made it philosophically confusing. It is proper to say now that, being strange to the strategies used in different languages causes many problems in interpreting the proper meaning and people will be easily grooved and positioned in a definite positive or negative semantic orientation. Finding the global groove, an article written by Coffin and Coffin and O,Halloran (2005) completely explain how to dynamically position the readers. The above brief discussion takes the readers' attention to the strategies that are widely employed in religious contexts to get things done. We refer to them as macro-strategies; thereafter, micro-strategies will be discussed.

These macro-strategies are:

1. Reminiscing: words are able to bring past events to mind

Example: Establish worship at the two ends of the day and in some times of the night.

Lo! Good deeds annul ill deeds. This is a reminder for the mindful.

2. Worshipping: Important acts of worship take place with very few words

Example: Words of Quran painted on a vehicle as a talisman or putting out the candles on

an altar in an Orthodox liturgy or distributing traditional food in Jew and other operations

are done through operative words

3. Committing: Committing people to certain thing by means of performative words

Example: In Israel kings are bound to their imperial overlord based on their covenant

form that is bound to its Divine King, Yahweh. Imam Ali committed and bounded

himself to Muhammad and never breached his covenant until the end of his life.

4. Solemnizing: using religious words have the effect of solemnizing natural occurrences

Example: Using Bismillah (In the name of God) whenever Muslims want to start a new

action. Similarly it is present in Christian by saying In the name of the Father, and of the

Son and of the Holy Ghost.

5. Invoking, praying, blessing: Asking questions or making requests (In fact they are giving something to each other)

Example: God be with you, peace be upon him/her, the Lord bless you and other similar

benedictions are in this category

6. Exhorting: Urging or encouraging others for joining the religion or worshipful activities

Example: In Quran, Surah Al-Imran, verse 125 urges and exhorts people to be pious and they will be given five thousand angels to protect them from evil: But if ye preserve and keep from



evil the enemy attack you suddenly, your lord will help you with five thousand angels sweeping on 7. Inspiring: Using words to arouse feelings and stimulate actions Example: Imam Khomeini's social and political will at the end of his life was a manifesto to arouse feelings and inspire people in favor of Islam and Iran Due to many reasons these strategies are used by religious writers and speakers. One of the reasons is appealing to the sentiments and affection of people so that they can influence their emotion to get things done. The other reason is that, encountering with supernatural views like God, angels and etc. religious languages attempt to talk elusively and obscurely. To provoke important interpretations in the minds of people, religious symbols can help the language to be more informative and influential.

Giving a summing up of this talk we can refer to the evidences below that show how religious language gets things done:

1. The power to arouse, to evoke, and to change emotions and attitudes
2. Commitment to the central figures and following their offers
3. The usage of performative verbs
4. The rule of some religious activities related to worships
5. The role of operative words (Baptism)
6. Ways and instruments to remember God (words and symbolic actions and conventions of human language)
7. Using religious language to solemnize, formalize and give solidarity to something or Somebody
8. Words which are used to urge and encourage people to join religious people, otherwise they warn people
9. Psychological power of religious stories, historical novels, drama, allegories, poetries, songs and oratories As an example we can refer to the Buddhist scholar Ashvaghosha (Donovan, 1976) who wrote: Excerpt 4: The man who has imposed strict mindfulness on all he does, and remains as watchful as a gatekeeper at a city-gate, is safe from injury by the passions, just as a well-guarded town is safe from its foes. The writer of the Proverb wants to say that a man without self-control is like a city broken into and left without walls. He puts it in the framework of a proverb

to make it more influential. Another thing to discuss is whether religious language misleads people or depicts reality inaccurately. Protectors of any religion should take into account two stage of this argument to prove the truthfulness of religious claims. One is that the religion must show clear evidences that the event occurred before. The other stage is that religious interpretations should be convincing. In other words the touchstone of the meaningfulness and meaninglessness of religious concepts are to be found within religion itself.

Conclusion

The problem is this how Quran in English is effective in humans and developing religion. In Quran is the central religious text of Islame, which Muslims believe to be revelation from God. It is widely regarded as the finest work in classical Arabic literature. The Quran is divided into chapters, which are then divided into verses. religious language is talking about God, transcendence and spirituality. The question is not about the existence of God but about how to ascribe and attribute finite, temporal, corporeal and human features to God and heavenly realms in English. Heavenly features can be distinguished from universal features through a categorization of essential and accidental features. Goodness is an essence of God that we cannot separate it from God. It is essential of God and it would not differ throughout the whole history. At the end of this paper it suffices to say that much work, investigations should be done in the realm of this subject. To suggest further researches we can refer to the areas by which we can develop a well-established framework to analyze religious discourses. This paper on its own could be an informative basis to embark on.



References

Talal

Itani, (20013) <http://www.clearquran.com>. ClearQuran. Religion, Spirituality, Nonfiction, Quran, western Thought, November 2013.

A. Reyes, et al. (2010). From humor recognition to irony detection: The figurative language of social media. *Data and Knowledge engineering*. doi:10.1016/j.datak.2012.02.005.

3. Bloor, M. Bloor, T. (2007). The practice of critical discourse analysis. *Oxford University Press Inc*.

4. Clouston, M. L. (2010). Theology lectures as lexical environments: A case study of technical

5. vocabulary use. *Journal of English for Academic Purposes 9 (2010) 308e321*.

6. Coffin, C. & K, O, Halloran. (2005). Finding the global groove. *Applied linguistics method, Published 2010 by Routledge*.

7. Donovan, P. (1976). Language religious. *Sheldon Press, Marylbone Road, London =W1 4DU*.

8. Flew, A. & Macintyre, A. (1955). New essays in philosophical theology. *S.C.M. Press 1955*.

9. Halliday, M. A. K. (1994). An introduction to functional grammar (2nd edition). *London:Edward Arnold*.

10. Herman, J. (2008). The 'language' problem. *Language & Communication 28 (2008) 93–99*.

11. Hick, J. (1963). Philosophy of Religion. *Prentice Hall*.

12. Hodge, B. & Kress, G. (1993). (2nd ed.). Language as ideology. *London and =ew York:Routledge*.

13. Jaschok, M & Chan, H. M. V. (2009). Education, gender and Islam in China: The place of

14. religious education in challenging and sustaining 'undisputed traditions' among Chinese

15. Muslim women. *International Journal of Educational Development 29 (2009) 487–494*.

16. Kaylor, B. T. (2011). Altar call: The Democratic Party's religious rhetoric as image repair

17. discourse. *Public Relations Review 37 (2011) 250– 256*.

18. Lakoff, G. (2004). Don't think of an elephant! *White river*



junction, VT: Chelsea Green Publishing.

19. Marx, K. & Engels, F. (1962). The manifesto of the communist party. *Moscow: Progress publishers.*
20. Mey, J. L. (2005). Literary Pragmatics. *The Handbook of Discourse Analysis, Blackwell publishing Ltd, 2003.*
21. Rahimi, A. Sahragard, R. (2007). Critical discourse analysis. *Jungle Publication.*
22. primary teachers: The influence of religio-scientific frameworks. *Teaching and Teacher Education 24 (2008) 190–20.*
23. Thompson, G. (2004). Introducing functional grammar. =ew York: *Oxford university press.*
24. Toropove, B. (2002). World religions. *A pearson education company (2nd edition)*
25. Van Dijk, T. A. (2004). Politics ideology and discourse. Retrieved from <http://www.discourse-in13society.org/society.org/teun.html>.
26. Van Dijk, T. A. (2006). Ideology and discourse analysis. *Journal of Political Ideologies (June 2006), 11(2), 115-140.*
27. Van Dijk, T. A. (1998). Critical discourse analysis. *The Handbook of Discourse Analysis, Blackwell publishing Ltd, 2003*



