

Interaction between religion, language and culture

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Abstract

In this article, an attempt has been made to analyze the mutual relationship between the concepts of " religion ", " language " and " culture ", which is one of the most important issues in human social life. The purpose of this research is to find the converging relationship between these concepts and interaction in order to strengthen the dimension or dimensions of the other two sides of this triangle and the quality of this relationship.

An attempt has been made to answer the following questions: How is the relationship between the three concepts of religion (Islam), language and culture? What is the degree of influence and effectiveness between them? Is religion a part of a whole called culture or is culture in the realm of religion? Does the language determine the culture or vice versa the culture determines the language? What is the relationship between religion and language? Is language just a tool in the service of religion and religious ideology and is their relationship one-way or do they have a mutual relationship? In this article, the author took advantage of the method of library collection and review of written sources and explained the relationship between these three in a descriptive analysis. And he also tried to show the cooperative and convergent relationship of these issues in the society and defend their interaction in order to expand each other's existential fields and serve the expansion of human civilization and culture.

Keywords: religion, culture, language, relationship, mutual relationship, interaction.

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Introduction

In this article, an attempt was made to analyze the relationship or mutual interaction between the three concepts “religion,” “language,” and “culture,” which are important issues in human life, and to explain the impact of each of them on the others in terms of the interactions and specific areas of each of them. The purpose of this study is to find their cooperative relationship and exchange or interaction between these subjects in order to strengthen and cooperate with each other. For example, the two-way interaction of culture and language in the direction of the growth and development of each will be considered. The questions raised here are: what is the positive relationship between religion, language and culture? What is the extent of their influence and effectiveness on each other? Is religion a part of a whole called culture or is culture in the realm of religion? Does the language determine the culture or on the contrary the culture determines the language? What is the relationship between religion and language? Is language just a tool in the service of religion and religious ideology, and is their relationship one-way, or do they have a trade-and-reciprocal relationship?

This article aims to explain the relationship between these topics by using the method of library collection and descriptive analysis of the topic. And to show the cooperative and converging relationship of these issues in order to expand each other's existence fields and to serve the expansion of human civilization and culture.

Background of research

The relationship between the concept of "culture" and "language" has been researched separately and with different approaches, and in this research, the quality of the relationship between these two issues, the originality of one and the subsidiary nature of the other, and how they affect each other... studied. Regarding the concept of "religion" and "culture", researches have been conducted and the interaction of these two topics with different approaches and branches of interdisciplinary sciences has been investigated, but the research or inquiry that is related to the relationship or interaction is rare to discuss these concepts in the form of triple relationships,



and at least the author has not achieved it. The only case that can be specifically mentioned as the background of this research is an article by the Algerian writer Shatih Bin Youssef, who examined the threefold relationship between "religion", "culture" and "language". and discussed their relationship with the concept of "identity" in Algeria and studied the role of these concepts in the formation and strength of national identity in this country. There are other researches that have investigated the dual relationship between language and culture or the dual relationship between religion and culture, which can be mentioned as the background of the subject in general. Another article that is somewhat in line with the goals of this research and has been used is by Bohloul Alaei under the title " The relationship between language and culture; Some social, psychological and linguistic considerations" which investigated the influence of culture on language learning. The author has benefited from these articles in reviewing and explaining the concepts of the research, and wherever he has used them, it is given in the references or footnotes. Other books and articles in which culture, language or religion have been discussed have also been seen and they have been used in general, which are given in the sources and references section.

Definition of concepts:

1. Mutual relationship

"Mutual relationship" which is used to express "connection" and "link" between two things can have two meanings in English. a) "interaction" which means the action and effect of two things on each other in such a way that the new situation is created from this relationship¹ and is mostly used in biological sciences. b) "interrelationship" which means having a two-way relationship between two or more things.² Having a relationship means that one thing is connected to another thing, while this "relationship" is just a "link" and connection, which can also be one-sided like a rope that is thrown on a branch of a tree, this connection and relation was created by the person who tied it to the tree branch, and there was no tension and effort from the opposite side of this

1. <https://wikidiff.com>

2. previous reference.



relationship, which is a tree, while "relationship reciprocity" is a two-way communication and relationship, the influence and effectiveness of both sides of the "relationship" is assumed on each other, and if this is not mutual, it is incomplete. Like the swing set in the children's playground, if someone wants to continue the "swing game", there must be a balanced relationship between the two heads of the swing in order for such a game to continue, otherwise, if a child sits on one side of the swing, this game will not be formed at all. And here it is opposite to the relationship between the rope and the tree, and the meaning of the relationship at all becomes meaningful in this "ambivalence". The relationship between the concepts of "religion", "culture" and "language" is of this kind and of course two-way relation.

Another thing about the relationship between these concepts is that connection and linkage can have different forms in terms of logic, which is discussed below:

A) Conflict and antagonism: Here, the relationship between two subjects is negative and incompatible with each other, and each rejects the other, and a negative relationship is formed between them. Many such examples can be found both in nature and biological sciences and in international relations and other fields. (Russia's relationship with Ukraine) for example.

B) Interactive and collaborative: in this type of communication, both objects or subjects have a positive and effective relationship, which can be evidenced in different fields. (EU-US relations for example)

C) Unilateral: In this type of relationship, one party benefits and the other only participates in this relationship. (parasitic life of microbes - with other organisms or the relationship of colonial governments with their colonies) for example.

Now we want to examine the relationship between the concepts of religion, culture and language in order to clarify what kind of relationship between them will be.



2. Religion

Various definitions from various perspectives and academic disciplines have been provided for "religion". These definitions are sometimes so wide that they include some schools and ideologies such as secular humanism and communism. (Peterson. Michael and colleagues,1383,21) And sometimes the scope of its definitions is so narrow that it covers only a certain religion and cannot be applied to other religions. Although it is necessary to present a definition of religion in order to be clear about what we are talking about here, in this article we are not trying to count the definitions that have been presented from different angles within and outside of religion in this field. Rather, we are more interested in what is current as religion in the society and affects the daily life of religious people and believers.

2-1. The nature of religion

For those who believe in it, religion is a system of thought that explains the beginning and end of the universe and the current position of man, and provides appropriate answers to questions such as: who am I? Where did I come from? Where am I going? Why do I live and what do I live for? Why will I die one day and become mortal? What will happen to me after death? It provides and eases one's mind with the world view it creates for himself. Religion provides an explanation for these matters, and this is what is believed in as religion in human societies. Of course, it should be noted that this religion consists of beliefs, values, symbols, and instructions and guidance provided by the guardians of religion. As mentioned, religious thinkers and scholars with different intellectual backgrounds have presented several definitions of religion, some of them have an intra-religious approach and have defined religion from this point of view, and others have an extra-religious approach, and like sociologists, anthropologists And... they look at the matter from the outside. Here are some definitions of the two approaches.

2-2. The definition of religion, intra-religious approach

A)Allamah Muhammad Hossein Tabatabai, a philosopher and Islamic scholar, writes in the definition of religion: "Religion is a way of social life from the logic of the Quran. This method should



include laws and regulations that ensure human happiness and worldly happiness through their application and implementation, and also include a series of morals, beliefs and acts of worship to guarantee happiness in the hereafter, and considering that human life is A life that is linked, these two aspects "worldly" and "hereafter" are never separated from each other. (Tabatabaie, no date, 9)

B) Ayatollah Abdullah Javadi Amoli defines religion with the same approach as follows: "Religion is a set of morals, beliefs and jurisprudential and legal laws that have been determined by God for the guidance and salvation of mankind; Therefore, religion is an artifact of God. (Javadi Amoli, 1390, 20)

C) Martyr Motahari interprets religion as a school and considers it a comprehensive and coherent plan whose basic goal is the perfection and happiness of man: {what is meant by the school} is a general theory, a comprehensive, coordinated and coherent plan whose main goal of that is the perfection of man and the provision of happiness for all, and in the school, the main lines and methods, dos and don'ts, goals and means, needs and pains and treatments, responsibilities and tasks should be defined and that plan has been a source of inspiration for duties and responsibilities for all people.(Motahari, 1381, 55)

As it is evident, these definitions are a descriptive definition of "religion" in terms of the intra-religious approach. Although non-Islamic thinkers and theologians have also defined this approach, but in order to avoid the length of the article, we refrain from giving more definitions with this approach.

2-3. The definition of religion, meta-religious approach

Sociologists, anthropologists, philosophers of religion, etc., are usually those thinkers who view "religion" as an object from the outside, and the definitions they get from the subject they study do not have any sense of belief in it. It does not provoke them, and for this reason the religion considered for them only in terms of its function. For a sociologist, the border between "religion" and "magic" is so narrow that it may not be considered a Difference (Giddens, 1381, 497) For the philosopher of religion, what is important is the "rationality of religious teachings" and to the extent that this aspect is present in it, it is worth analyzing and

investigating, and therefore it has nothing to do with the "correctness" of these beliefs. (Peterson et al., 1383, 28) And as much as possible in these academic disciplines, they try to provide a definition that is as inclusive as possible to what is called "religion" according to the definition, and they avoid applying it to a specific religion. Below are some examples of the definition of religion with this approach.

A) Clifford Geertz, the famous American anthropologist, defines "religion" as follows: "a system of symbols that works to create powerful, persuasive and long-lasting moods and motivations in humans and by formulating concepts of general order Being and covering these concepts with such an aura of reality that the moods and motivations seem uniquely realistic." (Geertz, 1973, 90) As it is clear, Geertz gave a definition of religion from the perspective of an anthropologist of a cultural subject, and such an approach to religion was presented without regard to its teachings and on the part of an observer of religious rituals and in the form of a description of the subject under study. The aforementioned definition has tried to be as comprehensive as possible of the components of that subject.

B) Giddens, after denying some characteristics of religion under the heading "what is religion" and thus trying to achieve something common to all religions, defines religion as follows: "characteristics which appear to be common to all religions. Religions include a set of symbols, which require A sense of reverence and awe, and associated with rituals or ceremonies (such as church services) performed by a community of believers." (Giddens, 1381, 496)

C) Peterson and colleagues have also provided a definition for "religion" from the perspective of the philosophy of religion, which, in their own words, they have tried to be as inclusive as possible and apply to many cases and examples of religions. According to them, religion is "a set of beliefs, actions and feelings (individual and collective) organized around the concept of ultimate truth". (Peterson et al., 1383. 20)

D)



3. Language

Language is the most useful human tool in order to communicate with others, expand, preserve and transmit human culture and is the most important means of human communication, which provides the basis for distinguishing it from other natural beings and makes it a cultural being. And this aspect of human existence is the most important part that separates it from other creatures, and therefore it is due to this "ability" that human beings are called "talking" creatures. Language is learned and makes it possible for a person to enter a social group and it is with language that they can participate in the society around them and gain a social identity. (Chastain, 1988, quoted by Alaei 1391, 542) And this is what prepares the ground for the formation of human civilization and provides man with the power to express, think and talk about the present, past and future and gives him existence and historical extension. Exactly what language is like is discussed below.

3-1. The nature of language

What exactly is "language"? And how to define it, is not an easy task, because people often use this word in various concepts: "the language of flowers", "the language of music", "the language of the body", etc. (Atchison, 1371, 15) If we consider language as a means by which humans communicate with each other, this definition will still not work; Because human beings can communicate by using other methods such as pointing, winking, smiling, and frowning. Some people believe that the best way to understand language is the way animals communicate and compare it with the way humans communicate, so that the nature of human language can be found through finding differences and similarities. (Atchison, Ibid,16) It is in this comparison that we realize that human language has characteristics that separate it not only from many other communication devices that do not use the phonetic system; Rather, it even separates it from animal communication devices that also use the phonetic system. Here I have to point out the characteristics of human language in comparison to other communication devices and leave this discussion to its specialists and the field of linguistics.



3-2. Characteristics of human language

A) *Use of phonetic signs*: Humans, like some animals, use sound signs to communicate. Although many other animals also share this with humans, the next characteristics of human language reveal its difference.

B) *Arbitrariness*: In the communication that animals want to convey, there is usually a strong connection between the message and the sign, while there is no connection between the sign and the message in human language. For example, the sign "elephant" with its meaning is not such a thing.

C) *Need to learn*: Human language must be learned, while animals instinctively do this. For example, there is little difference between the dance of bees in the world, while language learning in humans is a long process and takes place through culture.

D) *Dual production or duality of manufacturing*: This feature means that animals who's use vocal signals have a very limited number of sounds that they produce, but human language has its strength in combining vocal signs or phonemes, which is referred to as constructive dimorphism.

E) *Scratching*: This feature means that, unlike animals, humans can talk not only about the present environment but also about absent themes. (See: Previous, from pp. 16 to 21)

Leaving aside all these differences, it is important to remember that human language is not only limited to the rational analysis and distinguishing it from the sounds of other animals, but beyond that, it reaches human feelings and thoughts, as Nanda Hansen writes: "Although language is one of the ways of establishing our relationship with others, it not only expresses thought but also indicates emotion and feeling, so that the only rational analysis of language is more than the chemical explanation of roses for Describing it.(Noam Chomsky, 1379, 1) The Swiss thinker Ferdinand Dossausor, who is known as the father of linguistics, in his book "General Linguistics" enumerates the characteristics of language as follows: a) Language exists through a type of contract that is concluded between members of society. b) Language is different from speech and is a subject that can be investigated and researched separately. c) Language is a system of signs in which the link between meaning and sound image plays a fundamental role. d) Linguistic signs are not just an abstract thing, but they are



attainable facts. According to Saussure, language regains its essence from the relationship between signs, and it is the placement of language signs that gives them identity. (See: *Course in General Linguistics*, translated by Korosh Safavi, page 14 onwards)

4. Culture

Due to the complexity of the concept of culture, it may not be possible to provide a comprehensive definition of it. For this reason, different scientists from different fields of knowledge and studies have mentioned definitions for this concept. Here, we will first give some lexical definitions mentioned in the dictionaries for this concept, and then in the next title, under the title of "the nature of culture", we will discuss the definitions of several researchers from different fields and clarify the concept of culture as much as possible. In the Persian dictionary, Amid mentioned several meanings for it: "Pahlavi name: Farhang or Farhanj: 1. Science; Knowledge. 2. politeness; Knowledge. 3. Education and training. 4. Scientific and literary works of a people or nation. 5. A book that includes the words of a language and their explanation. (Omid, 1348) In other dictionaries of the Persian language, more or less similar meanings have been mentioned for "culture", and in some of these meanings, the meaning is close between this word in the Persian language and some European languages such as French, German and English can be seen.

The nature of culture

Culture is one of the most important concepts in social sciences, because through it, we can talk about the unity of mankind despite its racial and biological diversity, and it can be called as a cultural entity, which gradually changes from a natural biological entity to a biological entity throughout history. It has become social and cultural. In Western literature, the word "culture" meant religious rituals in the Middle Ages, but in the 17th century, it meant farming the land. And the word culture found its intellectual meaning in Europe in the second half of the 19th century, when it took another approach that expressed the intellectual formation in general and the intellectual development of the individual in particular, as well as the necessary requirements for this practice. and explains the resulting applications. (Fayad, 2017,3)



"Culture" is one of those concepts that every scientist has self-defined with his own approach and the field of knowledge he is interested in, and therefore various definitions have been presented for it. Some have mentioned more than two hundred and fifty definitions for it. (See: Ashuri, 2013, pp. 47-51)

With a sociological approach to culture and compared to society, Giddens has defined it as follows: "Culture consists of the values that members of a certain group have, the norms that they follow, and the material goods that they produce." (Giddens, 1984, 55) According to Giddens, culture and society are so interweaved that it is only conceptually possible to distinguish between the two, and from the perspective of sociology, culture includes all aspects of life. In his opinion, culture includes how to dress, marriage and family customs, work patterns, religious ceremonies, entertainment and leisure time, and the production of goods that are important to him. From a simplistic and common point of view, culture was referred to things that include sublime things - music, art, science and knowledge, etc., and its owner was called "cultured" And in general, they deprived some people, groups and races of having it, and it was in this kind of perception of culture that the European colonizers in African societies hunted people who had different skin color from them and Basically, they were not considered as human being, But with the advancement of sciences such as anthropology and the decline of the self-centered and colonialist view (which saw the world as a double insider and outsider and naturally deprived everything of value from the outsider), the concept of "culture" found a new meaning. And in this new dress, there is no society without culture, just as there is no culture without society. (See: Giddens, *Ibid.*, 56) And that's why they say "culture is knowledge that is learned in society". (Hudson, 2007, 74) Therefore, culture is something that everyone has, not what is in cinema halls and cultural circles.

The interaction between religion and culture

Religion and culture are both part of the broad concepts that cover the dimensions and angles of human life. Of course, it should be noted that with the advent of secularism, the scope of the concept of "religion" gradually faded in Western societies and, as a result, in other societies, and social institutions such as politics, economy,

and education, which were previously in the realm of religion, were handed over to culture, but still in societies that are still strongly religious, the conceptual scope of religion is equal to culture and includes all aspects and dimensions of human life. Regarding the relationship between "religion" and "culture", in general, four forms can be imagined, and each of these forms is a theory that has believer.

A) The first way is to consider religion as the basis of culture. The claim here is that from a religious point of view, it can be claimed that human culture begins with "religion" on earth, because from the point of view of religion and especially monotheistic religions, the first person who walked on earth was Adam (pbuh). He was the divine prophet himself. Therefore, what was done on earth was according to the teachings of his Lord and the culture that was formed was a culture inspired by religion and God. From this point of view, the relationship between religion and culture is the relationship between the whole and the part, and it tells about the inclusion of the circle of religion over culture and the authenticity of religion and the subordination of culture. In general, it precedes culture and is the generator of culture, at least this is the religion of Islam, and it has elements and components that have caused the formation of a culture called Islamic culture. (Motahari, 1364, 405)

B) The second form: It is the reverse of the previous form, and it can be depicted that culture has a wider circle than religion and precedes it, and it is religion that has developed in the scope of human culture and civilization and has evolved from the most primitive and simple religions to advanced and evolved religions. it is arrived. Those who believe in this point of view also argue that when we study human societies, we see cases where there are human societies and communities that do not believe in any religion, but they are not devoid of cultural elements, and in principle, society cannot be It was imagined without culture. According to them, culture is more inclusive and includes both religious and non-religious societies. Although religion is determined by culture, religion also affects culture. Therefore, the fate of religion and culture are intertwined. (Bayer, 2017, 2)

C) The third form: which is the view of religion and culture as two different groups that agree in some details without each of one surrounding including the other. (Yaqoubian, 1394, 15) This means

that culture represents an independent whole and religion represents another independent whole, and between them there are similar and different parts without religion being part of culture or culture being part of religion if it is compatible in terms of existence. (Ibn Yusuf 2011, p. 508)

D) The fourth form: the relationship between religion and culture is an equal relationship. Those who believe in it argue that culture is more comprehensive than religion, even though it is in its vast fields in terms of its plurality and diversity and includes all aspects of material, spiritual and behavioral life; But religion has a higher position in the society in terms of influencing its followers and cultural patterns, and therefore, even though culture is more general than religion in terms of comprehensiveness and multiplicity of fields, but religion is more important and more influential than culture in some cultural patterns that dominate the society. (Ibid., pp. 508 and 509)

In my opinion, in the topic of the relationship between "religion" and "culture", the concept of culture is more general and inclusive than the concept of "religion" and religion is a part of human culture, although this does not mean that when religion is included under the title of culture We decided to deny the deep influence of religion on different dimensions and angles of culture. Religion, as a very important and influential element, has always been active and had a profound influence on other elements of culture. Religion has absorbed many cultural elements and sometimes gives them a new meaning according to the necessity it feels, but it can use it in its own context, but even so, it has not established a completely new building from the ground up and without a reference from culture, and it has benefited from the contributions of human culture. However, it should be noted that this acquisition and adaptation is entirely bidirectional and that culture has benefited greatly from the teachings of religion. Basically, it can be said that religion, contrary to the Western secular belief, encompasses a wide area and covers the fields of politics, education, economics, etc., but again, this is not outside the realm of human culture, rather, religion can add to human achievement. And I believe scholars like Shahid Motahari who believe that Islam is not one of those religions that is limited only to the relationship between God and man - in the special sense of

what is done in the church - but Islam itself has many achievements that can be referred to as Islamic culture. And it also means emphasizing the fact that religion has brought him many achievements outside the realm of science and human reason, and it does not mean that religion is beyond the realm of culture and more general than the concept.

As a result of this discussion, it should be said that by reflecting on the relationship between "religion" and "culture", we come to the conclusion that the relationship between these two concepts is harmony and compatibility and not conflict and conflict; But how much is the interaction between them? Which one has benefited the most from the existence of the other is a matter of dispute. But it should be pointed out that if we pay special attention to the holy religion of Islam, we will see that in the face of cultural affairs, it is neither a blanket acceptance, without criticism and limitations, nor a complete rejection, but whatever cultural elements are compatible with its purpose and compatible with human nature takes it and uses its bricks in the building of Islamic culture and civilization, but in cases where an element or elements of culture are incompatible with its goals and the perfection of human society, it either leaves it aside or presents a new definition of it, and it is used in another sense.

Interaction between language and culture

Regarding the relationship between culture and language, it should be mentioned that language is something that cannot exist in a vacuum and in an autonomous and independent manner. Language is the most important means of human communication, which is used in relation to other matters and in the direction of communication with fellow humans, and is the clearest manifestation of the culture of a society and is dependent and influential on it, and is the most important window to the world of human mind and thought. Some have interpreted the language as a mirror that reflects the culture of the society, and in other words, they consider language to be the most important thing through which accurate information can be obtained about the culture of a language society. (Safavi, 1378, 17) Language and culture are two concepts connected and related in such a way that linguists such as Edward Sapir and Whorf Man believe that each person interprets



and understands the world and the phenomena around him from the perspective of the content of the concepts and categories in his language. For example, if there are precise classifications of colors in a language, its speakers will show sensitivity, understanding and accurate interpretation of the colors that exist in nature and around them. (Dabir Moqadam, 1378, 17 and 18)

In general, keeping in mind the definition of culture that was presented, it can be said that the relationship between language and culture is so tight and intertwined that even the teaching and learning of language can be done through the path of culture, and on the other hand, it is language that is the basis for development and provides the transmission of culture from one generation to another. One claim about the relationship between language and culture is that the structure of each language determines the attitude of the speakers of that language towards the world. (Ala'i, Ibid, 544) Although this claim may seem very radical, it can indicate a deep two-way relationship between "language" and "culture". There is another claim that rejects the extreme aspect of the previous claim, but at the same time, it is still an indication of the deep relationship between these two concepts. The claim is that people's culture is reflected in the language they use because they use their language in a way that reflects what they value. From this point of view, culture does not determine the structure of language, but it affects the way language is used. The hypothesis of the effect of language structure on the attitude of its speakers is mostly attributed to Edward Sapir and his student Benjamin Lee Whorf, but it basically goes back to Humboldt's opinions in the 19th century. (Ala'i, Ibid, 544)

In general, in the relationship between culture and language, it can be said that language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Therefore, language is an important tool for acquiring and maintaining the identity of a particular group or society. Among the various cultural symbols—religion, race, language, traditions and customs, etc.—that distinguish one nation from another, language is the strongest cultural marker that provides group identity.



Interaction between religion and language

The relationship between religion and language indicates the mutual relationship between two important elements of culture. The role of language in society and culture is not hidden; The role of language in culture is such that without language, writing and any other means for understanding, communicating and transmitting human thoughts and ideas would not be possible so easily. Language is like a bridge that gives a beyond time and space role to human experiences and provides access to the depth of history for future generations.

The relationship between religion and language, which are both part of the totality of human culture, is a mutual and interactive relationship, and religion takes help from language to present its desired image of the universe and to present religious ideology, and to propagate, explain and spread its teachings and announce to posterity has benefited. In addition, understanding this image of the world and discovering religious messages, signs and symbols is highly dependent on understanding linguistic nuances. For example, if we consider the relationship between the Islamic religion and the Arabic language, the Holy Quran and the hadiths of the innocents (pbuh), which are the most important contributions of the Islamic religion to human societies, are in the Arabic language, and the role of learning the Arabic language in its broad sense, which includes literature Arabic can be used in the fields of vocabulary, syntax, meanings, originality, expression, etc., in order to understand and receive correctly the Quranic and Hadith teachings, or to propagate and explain them, it is undeniable. Therefore, it is not possible to achieve a correct understanding of the Qur'an and Hadith and to infer and extract Islamic rules and teachings by simply translating the Arabic words literally. Therefore, after the establishment of Islam, sciences and techniques were formed in the Islamic world that were not known before. Patterson and his colleagues write in this context: "In Islam, Muslims have paid great attention to the study and analysis of the Arabic language, because they have developed language studies for the purpose of reciting the Qur'an and thus understand the external structure of the Islamic Ummah and It protects." (Balraj and Singh, 2020, 1219)

About the mutual relationship between "language" and religion



and what language can benefit from this relationship, perhaps, except for what was mentioned about culture, it cannot be said that the difference between languages is the attitude and understanding of the speakers of each language towards The world around them is connected. Now, if we take this for granted, we can say that religion serves language through its interpretation of the universe and the environment surrounding human beings, and that is why language in non-religious societies differs from a society that has Religious literature. It is charged and full of religious concepts and words, which are different, and in this way religion influences human understanding and perception, and humans implement this perceptual difference in their language. But in general, it can be said that the one-sidedness is evident in the relationship between "religion" and "language".



What can be said in this research about the relationship between the three concepts of "religion", "culture" and "language" is that according to the definitions of these concepts and using the books and articles that have been studied and They have been referred. In general, it can be said that in the relationship between the two concepts of "religion" and "culture", the relationship between these two concepts is harmony and compatibility, and not conflict and conflict; But what is the amount of trade between them? Which one has benefited the most from the existence of the other, and it must be said that if we pay special attention to the holy religion of Islam, we will see that in the face of cultural affairs, it is neither a blanket acceptance without criticism and limitation, nor a complete rejection, but everything from It takes cultural elements that are compatible with its purpose and human nature and uses its clay in the building of Islamic culture and civilization, and if it is against religious teachings, it changes it and replaces it with another element.

Regarding the relationship between "language" and "culture", it can be said that language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Therefore, language is an important tool for acquiring and maintaining the identity of a particular group or society. Among the different cultural symbols, language, like religion, is one of the strongest cultural indicators that provides the group's identity. Regarding the relationship between religion and language, both of which are part of the totality of human culture, it should be said that there is a mutual and interactive relationship, and religion takes help from language to present its desired image of the universe and to present religious ideology, and to propagate and explain. And the spreading of one's own teachings is beneficial to the future generations, and the language has always added to its richness with the teachings and teachings of religion and has been influential in the lexical and speech domain of the language and not in the principle of its structure. However, it seems that regarding the relationship between "religion" and "language", it can be said that the one-sided aspect of their relationship is more evident and the edge in favor of religion is heavier.

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تعامل بین دین، زبان و فرهنگ

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چکیده

در این مقاله سعی شده است تا رابطه متقابل مفاهیم «دین»، «زبان» و «فرهنگ» که یکی از موضوعات مهم در زندگی اجتماعی بشر است، مورد تحلیل قرار گیرد. هدف این تحقیق یافتن رابطه همگرایی این مفاهیم و تعامل به منظور تقویت بعد یا ابعاد دو ضلع دیگر این مثلث و کیفیت این رابطه است.

سعی شده است به این سوالات پاسخ داده شود: رابطه بین سه مفهوم دین (اسلام)، زبان و فرهنگ چگونه است؟ میزان تأثیر و تأثر بین آنها چقدر است؟ آیا دین جزئی از یک کل به نام فرهنگ است یا فرهنگ در قلمرو دین است؟ آیا زبان تعیین کننده فرهنگ است یا برعکس فرهنگ تعیین کننده زبان؟ رابطه دین و زبان چیست؟ آیا زبان فقط ابزاری در خدمت دین و ایدئولوژی دینی است و رابطه آنها یک طرفه است یا رابطه متقابل دارند؟ نگارنده در این مقاله از روش گردآوری کتابخانه ای و بررسی منابع مکتوب بهره برده و در تحلیل توصیفی به تبیین رابطه این سه پرداخته است. و همچنین کوشیده تا ارتباط تعاونی و همگرایی این موضوعات را در جامعه نشان دهد و از تعامل آنها در جهت گسترش زمینه‌های وجودی یکدیگر و در خدمت گسترش تمدن و فرهنگ بشری دفاع کند.

واژگان کلیدی

دین، فرهنگ، زبان، نسبت، روابط دو طرفه، تعامل.

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