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Abstract:

Language is a human phenomenon that God Almighty has placed in us.It is an important means in the lives of all people, if not an indispensable means.

Language, as a social phenomenon through which members of a single society communicate and meet their various needs, enters into all diverse areas of human life. No individual in a group can. To dispense with it or its various performances, despite the existence of other means of communication, but in general they do not play a role as language does, hence its importance to all segments of society, as language is used by politicians and economists, the ignorant and the educated, as well as the general public.

Through this importance, the role of language is determined in every different area of life, as its role comes in managing each of these diverse areas.

This study came to reveal the important role of the role of language in the political field, and the great importance through which its various and diverse uses in this field lead to various political decisions being taken and relationships being built between various political bodies.

Keywords: Objectives - Politics - Language - Circulation - Relationships.

I - Introduction:

There is no doubt that language, as the primary means of communication used by humans in all their various dealings in the various areas of their lives, has developed a relationship of influence and impact between it and these areas, which has led to the birth of special languages according to the areas of use.Each field has its own language, in addition to the richness of the language and its provision of special vocabulary.

II- Language and its relationship to areas of life:

In this section, we will first define language, then discuss its various relationships with different areas of life.

1- Language concept:

The word language has two meanings: a linguistic meaning, which is what is recorded in language dictionaries, and a technical meaning, which is what is agreed upon by scholars and the public or by scholars only.(Al-Dajani Fathi, 1981, page 12)

1-1- The linguistic meaning: Dictionaries, both ancient and modern, have identified several meanings for the linguistic root "laghā", including the following:

A- Idle talk: Idle talk and idle talk: idle talk and what is not taken into account in speech and other things, from which no benefit or advantage is obtained. Idle talk in oaths is what the heart does not accept.(Perspective, Lisan Al-Arab, n.d., p. 346)

Al-Dajni mentioned in Lughat Al-Arab: "Idle talk in Lisan Al-Arab is speech that is not based on a clear plan."(Al-Dajani Fathi, 1981, page 12)

B- Lugha: what is not counted among the camel's young in blood money or otherwise due to its small size, and a sheep that is lugha and lagh.(Perspective, Lisan Al-Arab, n.d., p. 568)

C- The name and the mistake. Al-Dajani says: "Laghayalghu if he swears an oath without belief. It was said that the meaning of laghwa is the name. It is said that I swore an oath, and it was said: Laghwa in speech yalghu and yalghālaghān and laghya with kasrayalghī and malghāthan, he made a mistake and said something false."(Al-Dajani Fathi, 1981, page 14)

The word is void: an ugly, obscene word.(Al-Sahib, 1994, p. 132)Where God tells us about Paradise that you will not hear any idle talk therein; that is, there is no ugly talk therein.

D- Nullifying something: I cancelled something: I nullified it. Ibn Abbas, may God be pleased with him, used to nullify the divorce of a person under duress, meaning: he would nullify it, and he nullified it from the number.(Al-Dajani Fathi, 1981, page 12)

E- Language: Tongues: Its root is "lughyun" or "lughwun," and the "ha" is a substitute, and its plural is "lughā," and the plural is "lughāt" with the "damma" and "lughun."

W- Language: A triliteral noun with the pattern Fu'ah, its root is Lughwa with the pattern Fu'lah, then its lam was deleted, and it is from the triliteral transitive verb with one letter: Lughā bi-kadha, meaning to speak; so language is speaking; that is, human action.(Adel, 1994, p. 9)

Through the previous definitions of language, it becomes clear that its meaning is the human speech act, whether it is good and pleasant or bad and obscene, whether it is information, a question, a command, or something else that comes from the human speech organs.

1-2- The meaning of language technically:

As for the meaning of language technically, there are several meanings, including:

A- Ibn Jinni said: "The definition of language is the sounds that each people use to express their purposes."(Ibn Jinni, 1952, page 33)

B- Ibn Hazm said: "Language is words that express the names and the meanings that are intended to be understood, and every nation has its own language."(Ibn Hazm, 2008, p. 52)

C- Al-Sharif Al-Jurjani said in defining language: "What every people use to express their purposes."(Mr. Sharif, 2004, p. 161)

D- Abdul Wahab Hashem said: "Language is a harmonious system of voluntary, customary phonetic symbols to meet individual and social needs."(Abdul Wahab, 1989, page 2)

Al-Usayli said: "Language is sounds, words, and structures that operate according to a system of their own, and have specific meanings. People communicate with each other through it, and express their needs and psychological states through it, and use it in their intellectual and scientific activities, and preserve their history, heritage, and sciences through it."(Al-Asili, 2002, pp. 18-19)

H- Adel Khalaf said in defining language: "A human system of phonetic symbols agreed upon - each in its environment - to express meaning and communication, and it varies according to the environments of agreement."(Adel, 1994, p. 12)

Z- Ibrahim Anis said in defining language: "A customary system of phonetic symbols that people use to communicate with each other."(Ibrahim, 1970, p. 11)

If we combine these definitions, we arrive at the following complex definition: Language is sounds, words, structures, and voluntary, customary faculties that come together through compatible systems, vary according to the environments of agreement, and are used in individual and group communication.

If we look at language from an educational perspective, it is a single unit. Language is a single unit and an integrated whole. The arts of language are nothing but language itself, and its division into branches is only to meet educational requirements related to the study plan and some organizational procedures that do not affect the philosophy of the view of language. The arts of language are four: listening, speaking, reading, and writing, and there are specific relationships between each of them.(Rushdie, 1998, p. 28)

2- **The importance of language:**

Language is man's primary means of expression and communication with others of his kind, and it is his ideal system for conveying his various thoughts and feelings and bringing them into existence, but more than that, if we say they are part of his spiritual being, and part of his society and nation.

The role that language plays in building human beliefs and ideas, and shaping human orientations and behaviors in general, is a dangerous role, through the ways in which language operates, at its various levels and manifestations; whether it is a mental system or a verbal product, the language of daily life or the product of literary genius, religious discourse or political discourse.(Ibn Khaldun, 2007, p. 586)

The individual's expressive capabilities with which he expresses ideas and meanings are in fact infinite, as he uses language for the most part to express them and bring them into existence, as it is the most fluid and flexible means of expression.

Aware of the importance of language for a long time, many nations have worked to teach their languages to non-native speakers, and then worked to spread their culture and civilization, and to confirm their existence as living nations, creating life and leading the world's culture and civilization. In our present time, countries have begun to compete fiercely in teaching their languages and spreading their cultures, as language is an extension of their entity, a true image of their existence, and an expressive face of their culture, civilization, and position in the world, believing

that language is one of the most important criteria by which the effectiveness of nations is measured in the field of progress, civilization, influence, and being influenced.(The best of men)

The Arab countries, for example, have worked to teach their language to non-native speakers, an ongoing education until this day. As we know, the Arabic language is one of the ancient global languages, Islam has honored it, and the Qur'an has honored it. The spread of the Islamic religion was a sign of its spread as a language of discourse between groups and individuals, a language of religion and worship, a language of sciences and knowledge, and a sign of the establishment of a broad Arab-Islamic civilization that extended to the ends of the earth. It is also a modern language, a language of literature and composition, and so on. Talking about the language itself requires us to also talk about the concept of language, its characteristics, functions, and teaching.

3- The relationship of language to areas of human life:

The stability and gathering of man led to his discovery of several fields related to this gathering, and this led to the occurrence of relationships between individuals and groups. Since language is the first means - if not the only one - by which he expresses those relationships and connections, different and complex relationships arose between it and those fields.

The relationship between language and what is related to it within human communities is deeply rooted in time and space, and has been discussed by quite a few linguists, anthropologists, and even philosophers.Below we will show the importance of language in some areas of human life.

3-1- The importance of language in the political field:

Among the modern studies in our time are those relationships that exist between language and politics, as the entrance through which the politician enters to communicate his political aims and objectives is only through language, and language is considered the key used in studying politics and entering its world, and on the other hand, politics has its effect on language, and from here those close connections were established between them, and the interdependence between them appeared clearly.

The relationship between language and politics is deeply rooted in history, both in time and place. Ancient Greek rhetoric was closely linked to politics and governance, and ancient Arabic poetry was connected to governance and rulers. Perhaps the flourishing of linguistics in politically stable countries is evidence of the relationship between them. However, the close connections and relationships of influence and being influenced by language with politics or all the different aspects of life were not realized until the twentieth century, when the human sciences witnessed an amazing development and revealed the real connections between the linguistic phenomenon and the rest of the different phenomena.

There is no doubt that man cannot think without the aid of language, and if his language is poor, his thinking will inevitably be poor, and consequently what results from this thinking will be as deep as the depth of this language. The truth is that this issue has serious political dimensions, as politics is closely linked to language, and the extent of the language of politicians is their policy, so the richer the language of the ruler and leader, the more balanced and rational his policies will be.(Salman, 2002, p. 12)

a. Language as a means of politics:

God Almighty created man and distinguished him from other creatures with features such as reason and speech. Reason in the language means connection, and it was reported from the Messenger - may God bless him and grant him peace -: "Tie it up and trust in God."(Al-Tirmidhi, 1996, page 285)In the sense of connection, the human mind is the feature that places him in a higher position than animals, due to his ability to connect between things and extract existence in its entirety. As for speech, it is carrying these things in existence and connecting them to each other until they are taken out from potentiality to abstract action through the means of symbols to it from speech, which is language or the languages of people in their diversity.(Salman, 2002, p. 12)

No matter how different and diverse languages are, they all fall under this goal. Hence, our understanding of the world cannot be achieved except through this means. The richer and more powerful the means, the deeper our understanding of the world will be. Just as we have been given the ability to control language, language also has the property of controlling us. If we do not subjugate it, it will subjugate us. If we do not possess it, it will possess us. We become slaves to it, not knowing the way to salvation. Our actions become distorted, like our language.

The relationship between language and politics at the cognitive level is deeply rooted in time and space.(Salman, 2002, p. 12)Its roots go back to ancient civilizations, especially the Greek civilization. Ancient Greek rhetoric, whether as a science or a practice, was closely linked to politics, as rhetoric was a space prepared for research into the connections that link language to politics. The twentieth century witnessed new cognitive spaces that specialized in researching these connections.

Al-Masdi said that the role played by language is capable of awakening the sleeping, the forgetful, the heedless, the negligent, and everyone who is jealous of his language, so that they may realize what the language does to them, and what they could do to it if they took control of it. The reins are not held by the sleeping, the forgetful, the heedless, or the negligent.(Al-Masdi, 2007, p. 44)

Language is what controls a person's actions, and if this person is an official, a leader, a president, a king, or a minister, then the issue takes on serious dimensions, because with his poor language he decides the fate of the people.

Poor language inevitably leads to poor policies, and this situation certainly leads to crises and disasters. There is no doubt that there is a close relationship between the soundness of language and the soundness of politics, the soundness of life, and the soundness of society as a whole.

b. Political discourse:

Language is a powerful authority used by decision-makers, leaders, and politicians, in order to extend their political influence. Through language, mobilization occurs in order to bring about change in political, economic, social, and cultural situations. In this regard, Ibn Khaldun says: "Know that the sword and the pen are both tools for the ruler of the state, with which he uses them to carry out his affairs."(Ibn Khaldun, 2007, p. 262)According to Ibn Khaldun, language is a powerful weapon in the hands of the politician, which he uses to help him carry out his political duties.

Political discourse is not like other religious, cultural or literary discourses. Its language is a special language, and it is devoid of creative language. However, this does not mean that the language in political discourses and statements is smooth and does not require contemplation or decoding. Rather, political discourse is shrouded in ambiguity and vagueness. Perhaps the nature of the political text is very similar to the nature of some discourses that require understanding and interpretation, as well as a skilled recipient who works on logical reasoning. We do not fully understand what the addressee is aiming at at first glance, and reaching it requires foresight.

c. War of words:

Verbal warfare, or what is called the cold war, is everything that takes place between the two parties to the conflict, from words, messages, or other speeches, and it has a prominent role in influencing the enemy or bringing new friends. Verbal warfare often precedes the hot war as one of its means, and this war may be short, and the same applies to the words and phrases that precede the clash of the two armies on the battlefield, as this type of war was prevalent in the past when the armies met face to face, including the wars and invasions that the Muslims fought with the Messenger of God - may God bless him and grant him peace - or even after his death, and he - may God bless him and grant him peace - used two things to help him in that, one of which is spiritual control over his followers and believers in general in his message and directing him towards struggle, patience, and faith, and the second is belittling the beliefs of others and mocking their religion and their gods represented in their idols, and this was through his reliance - may God bless him and grant him peace - on poets such as Hassan bin Thabit, Kaab bin Rawahah, and others.(Hatim, 1972, p. 320)

Political language differs from communicative language and from literary language or any type of language or discourse. It relies on different discourses, whether political, ideological, philosophical or social, in order to achieve political goals and purposes, which gives it a special character. It often uses verbal evasions and manipulation of words and phrases. They are like time bombs. If an individual does not know how to defuse them or benefit from them by counting backwards, and employing them to serve him or in his favor, they will inevitably lead to explosions with dire consequences. He will thus be controlled and captured by others. Hence, it is necessary to doubt the credibility of these discourses, and to examine their aspects through analysis, scrutiny and reading between their lines, until he reaches their truth, in addition to being armed with the arts of linguistic games, his knowledge of historical contexts, and his exploration of metaphysical essences.

Finally, we can say that language and politics have a strong, complex relationship, and each benefits from the other. Politics is based primarily on language, which provides it with a great service. Without it, it would not have been stable or developed. Rather, thanks to it, it was independent and became a science in its own right. On the other hand, politics has enriched and continues to enrich language with special words, meanings, and connotations. More than that, it has created a new language within language.

III–Conclusion:

In conclusion of this study we have tried as much as possible to reveal the linguistic conception of the various political phenomena, since the linguistic phenomenon is closely connected to society, and language is related to it as it is one of its symptoms and results, and thus it has strong relationships with its entity and with all its symptoms and elements. From here, we must not look at it on the basis that it is an independent human phenomenon, or a means that leads to achieving personal or individual goals, but rather what it plays in terms of a civilizational role within society.

Language-As we have seen- is a double-edged sword in political use, and upon it are built the relations between the various political bodies; whether they are parties or fronts, organizations or states, or other types of bodies.

Poor and unsound language used in the political arena generates poor policies, and conversely, when strong political language is used.

The close relationship between language and politics has created a special usage that has produced a special language; it is the language of politics.

A successful politician is one who controls his language, knows how to use words, and when to employ them.

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