

Semantic Application of Allah Allah syntax in Arabic and Persian contexts

Dr.Sayyed Hossain Sayyed Mosavi ¹

Associate Professor of Department Islamic Studies , Ferdowsi University of Mashhad, Mashhad, Iran

Received : 7 September 2016 Accepted :21 August 2017

Extended Abstract

1. Introduction

Allah Allah syntax has many uses in Arabic and Persian literature. Although its appearance is the same in all cases, but its meaning is different in various situations. Its semantics recognition helps significantly to understand the contexts that this syntax has been used in them. Does this syntax have only one meaning or are there different meanings for it? How can different meanings be achieved? Its various meanings can be achieved by analytical and citation / referential investigation and with the induction of its application.

Allah is driven from the root of the word Elah means the God and the object that is worshiped. Some people believe that Allah has been driven from Aleh in the form that it's Hamzeh (the Arabic consonant Alef marked) has been removed, and Alef and Lam have been used on it and has been special to God. Some also know it has been driven from Aleh means distraction and wandering/astonishment, therefore, Allah is referred to a creature that mankind is wandering and astonished in his cognition. Some people also believe that Allah has been driven from Valeh that his creations are passionate, astonished and enthusiastic in his way. Some also believe that it has been driven from the Lalah term in the meaning covered by the sights/eyes. Because it is covered by the sights of the beings, it is both first and last, both conscience and apparent.

2. Methodology

The Allah term is called for God as the Glory/ dignity term because the greatness / supreme majesty of God is superior to that which cannot be described. The literal term is an intrinsic subject that contains all the attributes of beauty and glory.

Allah is one of the common invocations of God used by all people, including mystics and scholars; the first and the most common invocation of God is Allahu

1. Corresponding Author .Email: shmosavi@ferdowsi.um.ac.ir

Akbar (God is big) which is mentioned 34 times after completing the prayers in the Tasbihat (praises) of Hazrat Fatima (AS) .

3. Discussion

The mystics, the devotees and the eremitic usually tell repeatedly this invocation of God since it is the best and the most comprehensive name among all the names of God; although reciting the term Allah is not the only way of praising God and but includes also the feeling of God's presence in all aspects of human life ranging from thought, speech, and deed. In the Qur'an, God says to Hajjiān: Faeza Ghozatkom Manaskakom Fazkoro Allah Kazekrekom Abaakom Av Ashada Zekran² (Baqarah 200)

He has the same interpretation about Friday prayers that: Faeza Ghoziyat Alsalato Fantashero Fi Alarz va Abtagho Men Fazl Allahe Va Azkaro Allah Kashiran Laalakom Toflehona 3 (Jomeh: 10) And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

4. Results & Conclusion

Allah Allah syntax comes in different states with regard to the disquisition and research that have been conducted in Persian and Arabic contexts and its meaning can be summarized in the following cases by research and disquisition of various uses/applications in the Hadiths, Arabic, literary and mystical contexts:

1. Warning and alert like: Abraham Adham: Allah Allah Fi Hazeh Alarvah Va Albadan⁴ Alzaief Fear God's punishment of these weak spirits and souls and weak bodies.

Allah Allah Ya Omr Fi Zaleka Faenak Toshak En Ajtarat Ala Zaleka En Yoti Beka Saghiran Zalalialn⁵ Eulogization like: Zubair's son in the sermon of Hajj: Allah Allah Fi Ayamekom Haze Fanaha Ayam Taghfir Fiha Al Zonob⁶In God's name, in God's name, Sell and buy at once, give a drop and take a sea which is full of pearls.

Faalh Allah Fi Elm va Allah Allah Fi Alaghl⁷Truly, the light of intellect and reason is not extinguished by any objections and nobody is permitted to decrease science and knowledge

٢ . فَإِذَا قُضِيَتْ مِنْ أَنْبَاءِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

٣ . إِذَا قُضِيَتْ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

٤ . الله الله في هذه الارواح و الابدان الضعيف

٥ . الله الله يا عمر في ذلك فانك توشك ان اجترأت علي ذلك ان يوتي بك صغيراً ذليلاً.

٦ . الله الله في ايامكم هذه فانها ايام تغفر فيها الذنوب.

٧ . فالله الله في العلم و الله الله في العقل،

2. Swear: Allah Allah Adaa Allah Taali Li⁸, I swear you to God to pray for me. Allah, Allah, In God's name, a poor person after me Do not use/employ him with his own greed.
3. Warning: A king advises his children: ... But Allah Allah, do not go that cast and do not gather round it up. Allah Allah, do not look at the sun directly because it makes your eyes and insight dark and then you cannot see anything. It has been narrated that a man told Ma'moun.
4. Allah Allah Fi Ashabe Alakhbar Faenahom Ghom An Otoa Kazebo va Hermova Kazeboa⁹". Oh Amir Momenan, fear the informers, because they are a group of people who lie if they are forgiven and again lie, if they are not, because if they are donated something, they will praise it. While they say lie, and if they become deprived, they blame while they say lie.
5. Surprise and wonder like: Abu al-Hossein Nouri -Allah Allah From the word of Mighty God va En Man Shaye Ala Yasbaho Behamdeh Va Laken La Tofaghona Tasbihom¹⁰.
6. Allah Allah, that nowadays walking in the right direction is so hard. No tears, no yellow faces, Allah Allah, what a painlessness person you are.
7. Exclamation, emphasis, etc.: Allah Allah Fi Bayt Rabokom¹¹, use Allah Allah for the house of Your God. Allah Allah Fi Zariyah Nabikom¹², consider Allah Allah for the children of your prophet Ayohal Nas Allah Allah Fi Ahle Bayti¹³.... O 'people consider the God, about my five Holy Ones Azkorkom Allah Fi Ahle Beyt¹⁴. The Holy Prophet (PBUH) is like a kind father who advises his children: Allah, Allah, Fi Haghe Aoladi¹⁵. Ibn Meymon has considered Allah Allah in terms of call and Allah as proclaimed like Moses Moses, Ibrahim Ibrahim.

Key words : Allah Allah , syntax, Semantic, Application.

References (In Persian)

1. Abbas, H. (1989). Al - nahw wa'l - wafi ma`a rabtih bi'l - asalib al - rafiya wa'l - hayat al - lughawiya al – mutajaddada (2nd ed.). Tehran: Naser Khosrow.

٨. الله الله ادع الله تعالي لي

٩. اي امير مومنان الله الله في اصحاب الاخبار فانهم قوم ان أعطوا كذبوا و إن حرموا كذبوا

١٠. الله الله از قول خداي تعالي و ان من شيء الا يسبح بحمده و لكن لا تفقهون تسبيحهم.

١١. في بيت ربكم

١٢. الله الله في ذريه نبيكم

١٣. ايها الناس الله الله في اهل بيتي

١٤. اذكركم الله في اهل بيت

١٥. الله الله في حق اولادي

2. Alavi Moghaddam, M. (1993). In the realm of eloquence: A series of articles, studies, and rhetorical and interpretive discussions and critics(1st ed.). Mashhad: Astan Quds Razavi.
3. Al-Qushayri, A. (1995). *Al-Risala al-Qushayriyya*. (4th ed., A. A Osmani, Trans.)Tehran, Iran: Scientific and Cultural.)
4. Al-Sharif, R. (1993). *Nahj al-Balagha* (S. Sobhi Inter). Qom: Dar Al-Hijrah
5. Baha'i, M. (1994). General Persian poems and works Javaheri, Gholamhossein Correction (3rd ed.). Tehran: Mahmoudi Book Shop
6. Balkhi, M. (1994). *Masnavi-i Ma'navi*, (1st ed).Tehran: Ministry of Islamic Guidance.
7. Fiumi, A. (n.d.). *Al Misbah Al Munir* (2nd ed.). Qom: Dar al-Hojreh Institute
8. Forouzanfar, B. (1987). Life of Molana .(Molavi) (5th ed.). Tehran: Zavar.
9. Ghazali, A. (2004). *Kimyaye Sa'adat*, (11th ed). Tehran: Science and Culture.
10. Gheisari, D. (2008). Introduction to the Description of Gheisari on The bezels of wisdom, (1st ed, S.H Seyed Mousavi Trans). Tehran: Hekmat.
11. Ghera'ati, M. (2004). *Tafsir Nour*. (11th ed). Tehran, Cultural Center of Teachings of Quran.
12. Hafez-e Shirazi, Kh. M. (2006). *The Divan of Hafez*.(4th ed .M.Qazvini & Q.Qani). Tehran: Zavar.
13. Hasanzadeh Amoli, H. (2002). One Thousand and One Words. (3rd ed). Qom: Boustan Ketab.
14. Hashemi Khuei, M., Hassanzadeh Amoli, H. & Komrei. (1980). Minhaj al-bara'a fi sharh Nahj al-balagha & Takalom Minhaj al-Bara'a, (4th ed). , Tehran: Maktab al-Islamiah.
15. Hosseini Tehrani, H. (1986). Arabic Sciences, (2nd ed). , Tehran: Mofid.
16. Ibn Babawayh, M. (1999). *Oyoun Akhbar Al-Ridha*, (1st ed, M.Lajevardi Inter and Res) .Tehran: Jahan.
17. Ibn Mohi, A. (2005). *Makatib Abdullah Qutb*, (1st ed). , Qom: Qaem Al Mohammad.
18. Imam Khomeini, R. (n.d). *Sahifeh-Ye Imam*, Tehran: Institute for Publishing Imam Khomeini Works.
19. Karbalaei, Sh. (n.d). *Al-Anwar al-Sate fi Sharh al-Ziarah al-Jame'e*, (1st ed) Qom: Dar al-Hadis.
20. Khoramshahi, B. (1988). *Hafez Nameh, Second Section*, (1st ed). Tehran: Soroush.
21. Mar'ashi, Gh. (1988). *Ehghagh al-Hagh & Ezgagh al-Batel*, (1st ed). Qom: no publication location.
22. Mir Seyed, H. (1987). *Abghat al-Anvar fi al-A'eme al-Athar*, (2nd ed). Isfahan:
23. Nouri, H. (1988). *Mostadrak al-Vasael & Mostanbet al-Masael*, (1st ed, Res & end by Aal al-bayt Institute). Qom.
24. Radhi ud-Deen, A. (1999). *Turaf min al-anba' wa al-manaqib*, (1st ed, A.Ghays Trans). Mashhad: Tasou'a.
25. Raghieb Isfahani, H. (1996). Translation and research of Al-Mufradat Alfaz al-Quran, Seyed Gholamreza Khosravi al-Hosseini, , (2nd ed). Tehran: Mortazavi.

26. Shirvani, Z. (1982). *Riyadh as-Sayahat*, (1st ed). Tehran: Sa'di.
27. Sobhani, J. (n.d). *Doctrines of Shi'i Islam: A Compendium of Imami Beliefs and Practices*, Qom: Imam Sadegh Institute.
28. Sultan Walad, B. (1997). *Intiha-nama*, (M.A. Khazanedar Loo trans & emend), Tehran: Rozaneh.
29. Tabatabai, M. (1996). *Tafsir al-Mizan*, (S.M Mousavi Hamedani. trans), Qom: Community of Hawza Instructors in Qom.
30. Taftazanim Sa'ad al-Din (1989). *Sharh al-Maghased*, (1st ed). Qom, Offset.
31. Taleghani, Seyed Mahmoud (1984). *a Shining Ray from Quran*, (4th ed). Tehran: Enteshar Co.
32. Tehrani, M. (1418). *Imam Shenasi*, (2nd ed). Mashhad: Alameh Tabatabaei.
33. Tehrani, M. (2002). *Ma'adshenasi*, (11th ed). Mashhad: Malakout Nour Quran.

References (In Arabic)

1. Abd al-Rahman, B. & 'Ali b. Muhammad Abu 'l-Farash b. al-Jawzi. (1991). *Sayd Al-Khatir*, (5th ed). Jeddah: Ibn al-Jawzi.
2. Abdul-Rahman Ibn Abdullah Ibn Aqeel. (n.d). *Sharh Ibn Aqeel*, Abdolhamid, Mohammad Mohyeddin Research, (2nd ed). no location: no publication name.
3. Abiari, E. (1985). *Encyclopaedia of the Quran*(1st ed). Cairo: Sajal Al-Arab Institute.
4. Abu Nu'aym Ahmad ibn 'Abdullah al-Isfahani, Halieh Olia & Tabaghat Alsafia. (n. d). (1st ed). Cairo: Dar Am Al-Qara.
5. Aflaki, A. (1959). *Managheb Al-Arefin*(1st ed). Ankara: no publication name.
6. Al-Baqillani, A. (2001). *Al-Intisar lil-Quran*, (1st ed). Jordan/Beirut, Dar al-Fath/Dar ibn Hazm.
7. Al-Hallajm Hossein ibn Mansur. (1384). *Akhbar Al-Hallaj Aw Munajayat Al-Hallaj*, (1st ed). Damascus: Al-Takwin.
8. Al-hiti, A. (2000). *Nasmat al-Ashar fi Monagheb & Keramat al-Olia al-Akhiar*, Research and Emendation by Ahmad Farid al-Mazidi, (1st ed). Beirut: Dar al-Kotob al-Elmieh.
9. Ali ibn Momen Ibn 'Ushfur. (n.d). *Sharh Jamil Al-Zojaji*, (1st ed). Beirut, Lebanon: Dar Al-Kotob Al-ilmiyah.
10. Al-Jawhari, I. (n.d). *al-Sihah*, research and emendation: Attar, Ahmad Abdelghafour, Beirut: Darolelm al Malabin.
11. Al-Kharkoushi, A. (2006). *Tahzib-ol asrār fi osoul-e tasavvof*, (1st ed). Beirut: Darolkotob al-Elmieh.
12. Al-Turtushi, A. (1994). *Siraj al-Muluk*, (1st ed). Riyadh: Turtushi.
13. Ameli, J. M. (1430). *as-Sahih min Sirat al-Imam Ali*, (2nd ed). Beirut: Islamic Center for Studies.
14. Az-Zarkashi, M. (1989). *Al-burhan fi ulum al-Quran, Tahghigh Zehbi, Jamal Hamdi, Kordi, Ebrahim Abdollah, al-Mar'ashli, Yousef Abdul Rahman* (1st ed).Beirut: Dar al-Maroufeh.
15. Baha'i, M. (1983). *Al-Kashkul*, (1st ed). Beirut: A'lami.

16. Fakhi, A. (n.d). *Kashf al-Neghab in Mokhadarat Malhe al-Arab*, (1st ed). Beirut: al-Tarikh al-Arabi Institute.
17. Farid al-Mazidim Ahmad. (2006). *Al Imam Al Junaid*, (1st ed). Beirut: ar al kotob al ilmiyah.
18. Ghazali, A. (n.d) . *Ihya' Ulum al-Din*, (1st ed). Beirut: Dar al-Kitab al-Arabi.
19. Ghazi Ayaz Mola Ali Ghari. (2000). *Sharh al-Shafa*, (1st ed). Beirut:
20. Ghoreishi Asari, Sh. (n.d) . *Lamieh fi al-Nahv*, Research by Naji Halal, (1st ed). Beirut: Alem al-Kotob.
21. Jami, A. (1858). *Nafahat al-Uns*, Kolkata, Matba Leisi.
22. Kalabadhi, A. (1933). *The Doctrine of the Sufis*, (1st ed). Egypt: Matba'a al-Sade.
23. Majlesi, M. B. (1983). *Behar ol-Anvar*, (2nd ed). Beirut: Dar Ehya Al-Turath Al-'Arabi.
24. Makki, A. (1996). *Qut al-qulub fi mu'amalat al-mahbub*, (1st ed). Beirut: Dar al-Ketab al-Elmieh.
25. Matrazi, N. (1979). *Al-Maghrib fi Tartib al-Maghrib*, Research and Emendation by Fakhuri, Mahoumd/ Mokhtar, Abdul Hamid, (1st ed). Aleppo, Usama ibn Zayd School.
26. Moses ben Maimon. (1972). *The Guide for the Perplexed*, no location, no publication name.
27. Mostafavi, H. (n.d). *Altahighh Fi Kalamat Al-Quran Al-Karim*, Beirut, Cairo, London: Dar al-Ketab al-Elmieh, Publication Center for Works of Alameh Mostafavi.
28. Nazer al-Jaish, M. (n.d). *Sharh al-Tashil al-Masmi Tamhid al-Qawaed besharh Rashil al-Favaed* (1st ed).Cairo: Dar al-Islam.
29. Seyrafi, H. (n.d) *Explanation of Sibawayh*, Research of Ali Seyed, Research of Mahdali, Ahmad Hassan, (1st ed). Beirut: Dar al-Kitan al-Elmieh.
30. Sharafi, A. (1990). *Sharh al-Asas al-Kabir*, (1st ed). Sana'a.
31. Suyuti, A. (2000). *Mastery in the Sciences of the Quran*, Research of Zamarli, Fuwaz Ahmad, (2nd ed). Beirut: Dar al-Ketab al-Arabi.
32. Suyuti, A. (n.d). *Mo'tarek al-Quran Fi Ejaz al-Quran*, Research of Badawi, Ali Mohamed, (1st ed). Beirut: Dar al-Fekr al-Arabi.
33. Tabatabai, M. H. (2011). *Al-Mizan fi Tafsir al-Quran*, (2nd ed). Beirut: Syndicate of Publishers Union in Lebanon.