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### EXPRESSIONS RELATED TO GOD IN THE ARABIC AND LANGUAGES

In the speech of every people there are expressions containing the name of god. People usually refer to such speech patterns to express various kinds of emotions, both in everyday situations and in very special cases.

We have compared the phrases containing the word "god" in Arabic and Georgian to show what common and different motivations underlay of such utterances in the speeches of the peoples of different faiths and nationalities.

The materials for the illustrations had been taken from the records collected by us in Aleppo, Syrian Arab Republic and in the west Georgia and also from the data of the Dialectology Institute at the Akaki Tsereteli University.

بِسْمِ اللَّهِ – **in the name of god** – is uttered before starting any job to do. In Georgian corresponding phrase in the similar situation is used the phrase "gmertis khseneba//kristes shedgoma" - **Mentioning of God// Follow Christ** (mentioning of God- according to the teachings of the Saint Fathers' one should glorify god before beginning of any undertaking, ask for the grace and cross oneself; "kristes shedgoma"(to follow Christ) is a phrase used at baptism rituals. It is a kind of a dialogue held between the priest and the p ( ) be baptised, like:"Will you follow Christ?" "I will follow Christ", meaning "I will begin the new life".

Before engagement in any work Georgians say:"vaxsenot gmerti da shevudget sakmes" (let us mention the name of god and get down to business) (CD, Fund E). or"akhsene gmerti da nu zarmatsob" (mention the god and do not stand idle); (CD, fund C). "ras shvreba mag, kidev ar shedgomia kristes, mase moikvans tskhovrebas?" (CD fund A) (What is he doing, has not yet he followed Christ, how is he going to get fortune?").

الحمد لله – **thanks God** – People say after accomplishing any task. The same phrase is used in Georgian. "madloba gmerts" or sometimes replaced by "madloba upals" (thanks God) or "mogvarda sakme" (CD fund E) (Thanks to the Lord, we have got round to it); "madloba upals dasrulda gzis sheketeba" (=thanks to the Lord, the road repairing works are over) - as an expression of relief or pleasure.

إن شاء الله - **if it is the God's will** – the phrase is used when talking over certain plans/projects. In the analogous situation in Georgian there occurs an expression: "gmertma inebos" meaning "may it be the Lord's will". "gmertma inebos da ase tu gagrzelda kalaki dzalian galamazedeba" (CD fund E), May it be the Lord's will but if it keeps it up the city will become beautiful".

يخزي العين - **God protect us from the evil eye**. For the protection from the evil "Alah Qapina" is also used when expressing repulsion or antipathy; and when yawning, the expression "aqzbil lahi" – (May the God protect us) ذابعلو بالله) - is uttered. In Georgia for the purpose of evasion of all troubles they say:"upalma gmertma dagviparos kovelgvari avisagan tvalisagan/pekhisaza (may

the Lord protect us from all the evil/ from evil eye/ evil foot.etc” The Georgian congregation say also the paraphrased psalm lines: ”gmerto shetsevnasa chemsa mokheden” (psalm 69). ”Graciously rescue me, God, come quickly to help me, Lord”. Or ”gmerto nu ganmeshorebi chemgan” (Ps. 70, 12) (God, do not stand far from me”); As for the moment of yawning, the believers cross themselves on their lips to be protected from the evil, as according to the old belief evil spirit can come to lodge into the body.

– **God, (you) bless the prophet;** the phrase is used in Arabic to express great surprise praise or curse, in the similar situation in Georgian we find ”dideba upals” ( Glory to God); ”dideba upals, ra bedineri dge gamitenda” (CD fund E) ( Glory to god , what a fine day it has begun)... ”dideba shenda upalo, ratom gamantsare ase ”(D fund A); (Glory to you, God why have you embittered my life).

– **اللله – I swear by God or I ask you to swear by your God;** in Georgia the analogous phrase is but rarely used to assert one’s truthfulness. Georgians say: ”gmerti khati, rjuli, gmertia motsame ( god, icon, faith , God is witness) e.g. gmerti, khati, rjuli tu rame gamegebodes mag sakmis (CD fund E) (.= God, icon, faith if I knew anything about it, or God is the witness. If I knew what the mather is).

– **أجت و الله جابا – ask and God will give it to you.** A corresponding expression in Georgian is, like: ”itkhove da mogetsema, daakakune da gagegheba”(And I tell you. Ask and you will receive, seek and you will find, knock and the door will be open to you) – the phrases originate from the New Testament. (Luke. 11. 9).

– **ع النبي عتمدت ع الله و عليك / أمري لا الله entrust your affairs to the God ,** trust the god /rely on God – is used to express sympathy for the sad or for consolation of the people in trouble. The same is said in Georgian ; ”gmerts miende/ gmertia motsqale (Trust the God, god is gracious” e.g. Gmerts miende da kvelaperi mogvardeba 9CD, fund E) (Trust in God and everything will be all right).

– **الفضل لا الله – by way of god’s encouragement, by god’s grace** – is said as a response to thanks to make it a point that it is god to whom we should be thankful and not to a man. e.g. ”Thank you for your assistance. - Thanks to God”. In the same manner the Georgians respond to thanks. However, completely identical phrase is found only in the speech of believers, and the more secular version for the common public is ”ras brdzanebt, arafris” (Think nothing of it).

– **نيال المتهم عند ربو بريء wrongly suspected man is innocent before the god** – is said to console a person who was unfairly treated or humiliated. In Georgian in the same purpose they say ”gmertia magla/ gmerti khedavs mtquanmartals” (god looks from height/god sees the guiltyies and the innocents ); also ”god is among the seed of the innocent”.

– **الله يجيبك يا طولة البال – may the god give you patience** – is used to encourage the one in enduring the troubled times. In Georgian along with the same expression they say ”With your patience...” (New Testament) / ’upalma gagadzlieros’ (may the god give you strength.).

– **لا حول و لا قوة إلا بالله – without god’s will the efforts are groundless.** In the same situation a phrase from ”The Man in the Panther’s Skin” That what god does not wish, no such efforts can be fulfilled”. The similar paraphrase is found in Psalms:”Unless the Lord build the house, they labour in vain who build”(127.1).

الله يعطينا خير هاضحك – literary, **”May the god give you benefit in the form of laughter.”** The similar expression as a form of blessing can be traced in Georgian: **”upalma samkhiarulod mogtset sakme”**, (May the god give you the mood (affairs) for rejoicing); **”gmertma sul karg khasiatze gamqofod”** (CD E;C) (May the god keep you in your high mood). As for the laughter and the excess rejoicement the believers in Georgia would say: **”gmertma shegvargos da mogviteos”**, (May the god do it for our good and forgive us) as according to the teachings of the Saint Fathers’ too much fun and laughter is regarded as sin (Confession, Tbilisi 1989). As for the Arabic **”May the god provide you benefits”** its corresponding expression in Georgian, as a form of blessing is: **”gmertma kheiri mistses shens ojaxhs”**, **”kheiri shens saqmes”** (CD. Fund E;C) (May the god give benefit to your family, may you derive benefit from your business).

The collation and discussion of the materials has shown that in both languages the expressions are based on religious visions. Besides, in Arabic the similar phrases stem from popular beliefs and imaginations while in Georgian speech, apart from the folk expressions containing the name of god, there are some originated directly from Psalms and the New Testament.

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#### ღმერთთან დაკავშირებული გამონათქვამები არაბულსა და ქართულში

ყველა ხალხის მეტყველებაში გვხვდება ღვთის სახელის შემცველი გამონათქვამები. ადამიანები მას ძირითადად ამა თუ იმ ემოციის გამოსახატავად იყენებენ როგორც ყოველდღიურ ურთიერთობაში, ასევე კონკრეტულ სიტუაციაში.

სტატიაში განხილულია ის გამონათქვამები, რომლებიც ორივე ენაში დასტურდება: **بسم الله** – ვახსენოთ ღმერთი; **الحمد لله** – მადლობა ღმერთს; **إن شاء الله** – თუ ღმერთი ინებებს; **بخزي العين** – ცუდი თვალისაგან ღმერთმა დაგვიფაროს; **اللهم صل ع النبي** – ღმერთო, შენ დალოცე წინასწარმეტყველი; **اللهم صل على محمد وآل محمد** – ღმერთს გაფიცებ; **أجت والله جابا** – ითხოვე და ღმერთი მოგცემს; **أمرني الله** / **اعتمدت ع الله و عليك** – ღმერთს მიანდე საქმე, ღმერთს მიენდე, ღმერთს დაეყრდენი; **لا يروينا / لا سمح الله** – ღმერთმა ნუ გაგვაგონოს, ღმერთმა არ ინებოს, ღმერთმა ნუ ქნას; **الفضل لله** – ღმერთის შემწეობით, ღვთის წყალობით; **نيال المتهم عند ربو بريء** – არასწორად ეჭვმიტანილი სუფთაა უფლის წინაშე; **الله يجيبك يا طولة البال** – ღმერთმა მოგცეს მოთმინება; **لا حول ولا قوة إلا بالله** – ღვთის გარეშე მცდელობა უსაფუძვლოა; **الله يعطينا خير هاضحك** – სიტყვასიტყვით: **”ღმერთმა მოგცეს ხეირი სიცილის სახით“**.

მასალის განხილვამ აჩვენა, რომ საანალიზო ლექსებებს ორივე ერში საფუძვლად რელიგიური ხედვა უდევს. უნდა აღინიშნოს, რომ არაბულში მსგავსი ფრაზები ძირითადად რწმენა-წარმოდგენებიდან მომდინარეობს, ქართველთა მეტყველებაში კი ღვთის სახელის შემცველი მსგავსი გამონათქვამების გვერდით გვხვდება ფსალმუნებიდან და ანალი ალთქმიდან მომდინარე ფრაზებიც.