WHAT IS THE WAY ALLAH'S WORD MANIFESTS ITSELF IN YEMENI ARABIC?

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Abstract:

The paper shows how "Allah" is used in Yemeni Arabic (YA daily conversations). As in the Arabic world and the Muslim world, the term Allah has a variety of meanings in Yemeni Arabic, reflecting the belief that Allah alone handles all their affairs, blesses, and is eager or criticizes someone to do something. Therefore, it shows several expressions containing the word Allah when it contains a sentence. Some of these expressions have multiple meanings, such as /Allah alaik/, which has two meanings: ("*You are the best!*" and the irony, "*this is like a disaster!*") The word Allah is present in other expressions but with entirely different meanings, such as when expressing moaning or aiming for guidance. This research-based is on social life contact, reaction, and cultural influence of native Yemenis. Other most common expressions have been discussed in this paper, which shows the word, in its rule, has a significant religious and cultural bias in Yemeni society using this term.

Keywords: Allah, Arabic, expressions, Islam, Yemeni Arabic

1. Introduction

This study will investigate the semantic changes to the term "Allah" reflected in some Yemeni Arabic expressions and their practical significance. This study will investigate Allah's related meanings and expressions that may occur alone or combined in various sentences.

It includes particles such as *ja* "oh," a particle of supplication or vocative, and *bi* "by," which is a particle of making an oath. It is fascinating to note that some of the resulting

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expressions sound fundamentally different from the original term - Allah - at the meaning level, as well, as in some cases, the part of speech of the expressions may differ from the part of speech of the original term. Many of the resulting expressions are adjectives or verbs unrelated to the term Allah.

A Muslim's life is permeated with the word Allah, whether it is used alone or as part of various religious invocations. The word is unavoidably used unconsciously in nearly all situations daily within various contexts for diverse purposes. According to (Morrow & Castleton, 2007), the Arabic language and the Muslim faith are the two primary components of the Arab Muslim identity. Several Islamic scholars maintain that the prevalent use of Allah's expressions in Arabic is how Muslims attribute Allah's influence to every aspect of life. (Clift & Helani, 2016) note in their study about inshallah, or *"God willing*", that "*the use of religious expressions has long been noted, irrespective of the religious affiliation of the speaker, in ordinary Arabic conversation*" (Jaradat, 2014; Mehawesh & Jaradat, 2015). (Jaradat, 2014) asserts that inshallah is not the only religious term that has entered the everyday vocabulary of routine. Morrow mentioned: *"The Arabic language is saturated with a wide variety of expressions invoking Allah explicitly or implicitly, and…. the name of Allah permeates both spoken and written Arabic to the point where we can speak of the omnipresence of Allah in the Arabic language. As a result, an Arabic speaker could scarcely conceive of a conversation where the name of God would not appear."* (2006, p.45)

Another classic work by (Clift & Helani, 2016; Jaradat, 2014) contains an index of expressions in which the word Allah appears both explicitly and implicitly, as well as the context and use of each expression, believing that these terms are influenced both by learning and training both in social situations and when using them in written and spoken forms. (Morrow & Castleton, 2007) studies the meanings of similar expressions in various communication forms. Expressions containing the word Allah have become more or less idiomatic in use, in the sense that their meaning has been fixed regardless of the circumstances. According to Piamenta (1979), his research investigates "*current Arabic formulae, invocations, and ejaculations, both idiomatic and stereotyped, and not ad hoc expressions.*" He continues: *"The formulae, precisely wishes, congratulations, farewell expressions, condolence, etc., were initially nonliteral, personal invocations, dua, for help, protection, and approval… Eventually, the dua formulae took their regular course in everyday spoken Arabic, becoming idiomatic and stereotyped and losing their extemporized nature ad hoc."* (1979, pp.1-2)

Consequently, they have become similar to proverbs because interpreting them requires a tacit thread of linguistic competence that members of the same linguistic community generally share. An example of the spread of the term Allah in the lives of Muslims can be found in the frequency and continuity of its use and understanding. These expressions reflect Muslims' deep faith and public piety (Slackman, 2008). Piamenta (1979, p.2) states that "*though common in Arabic spoken by all creeds, the formulae retain much of their Islamic essence.*"

Several of the expressions treated here will not have previously been discussed since some have lost their connection to the original meaning of invocation, while others have acquired new meanings. There must be noted here that most of these forms are oral expressions; they are not recorded in written texts since they are part of Yemeni Arabic, a dialect that is not codified. Many Arab speakers continue to use Modern Standard Arabic in writing various forms of texts. Nonetheless, these expressions are sometimes found in novels that try to emulate real-

life situations or in cultural articles that comment on or critique certain phenomena within our community.

The paper is divided into four parts. The second part examines the word *Allah* Origin and its meaning in Standard Arabic and Yemeni Arabic. I aim to convey both literal meanings of the word Allah in Yemeni Arabic and their different semantic forms as a whole meaning in sentences in part three. Part four examines how the semantic forms may be used nonliterally if used as stand-alone words.

2. Origin of the term

It is essential to remember that Allah's Arabic word is composed of two parts: /al/, which means "the," and /ilah/, which means "*the deity, God*." Accordingly, we can assume that the two words have undergone some form of blending in which the first unstressed syllable /i-/ in the word /i.lah/ has been deleted, and then the definite article has been merged with the remaining syllable, i.e., /-lah/. Al-Ashqar (2007) states that the final /l/ of the definite article, which is the coda of the new syllable, has been assimilated into the beginning /l/ of the remaining syllable, giving the resultant /l/ extra length, strength, and carrying its phonetic characteristics. In addition, the /l/ sound has been changed; in the Arabic word, it is a light /l/, the One that is commonly used in Arabic daily life, whereas the final /l/ sound will be a dark /l/, similar to the English One but with some extra pressure and length since it is a geminate sound. According to (Jaradat, 2014) (Al-Batal, et al., 2006) the only dark /l/ in Arabic occurs in the word Allah.

This blend results in Allah, which means "*the deity*" or "*the only God*." The underlying meaning of the blend refers to the Islamic belief that there is only one God, a fact that eliminates the possibility that Allah has any associates or companions. According to Muslim belief, the term Allah is the proper name of God; it cannot be applied to any human or object, nor can it be pluralized (Jaradat, 2014) (Al-Ashqar, 2007). Nonetheless, it can be combined with the word *abd "*slave*" to form Abdullah, "*the slave of Allah,"* a widespread name.

3. Allah's word as a complete meaning

Allah in Arabic appears in two phonetic variants that reveal the diglossic situation all Arab countries are experiencing (Ferguson, 1959). These variants are each used in a unique context. Our definition of phonetic variants refers to forms that are different only based on pronunciation while having the same orthographic form. Here are two examples:

(1) /al.lah/ "Allah"
(2) /a.l.lah/ "Allah"

Transcriptionally, the two variants differ in the position of the stress. The first form emphasizes the second syllable, while the second form emphasizes the first syllable. In the following sections, each version will be discussed in greater detail.

3.1 /*al.lah*/

Usually, this variant contains two syllables, the second of which is stressed because it represents the main idea of the term, while the first is just the definite article, which can accompany any noun in Arabic and is usually unstressed. Based on the pronunciation of this variant, it corresponds to the pronunciation of Allah in Standard Arabic. According to grammatical rules, it can occupy any position in a sentence. A phonological approach would reveal that the coda of the first syllable and the onset of the second syllable form a dark /l/ akin to English /l/. According to Islam, this form identifies the sole deity worshipped by Muslims. Generally speaking, the term is restricted to formal and media domains and a few daily situations where it is preceded by particles, as in the following paragraphs (3) and (4).

Traditionally, formal situations refer to recitations of the Holy Quran and Friday speeches, preaching, and prayers; meanwhile, media situations refer to religious programming that educates individuals on matters relating to their religion and lives. In these and numerous other situations, the speaker appeals to Allah, the omnipotent, the wisest, most generous, and gracious, to grant their wishes or assist them in disentangling themselves from a sorry state of affairs. The use of the Standard Arabic pronunciation is an indicator of the status of the addressee. In order to glorify Allah, it is necessary to utilize the name correctly. Consider the examples below:

(3)　　　يا الله الطف بحالنا

　　　　ya-Allah　　　altuf　　　　　　bi-halna
　　　　Oh Allah,　　 be gracious　　　about our situation
　　　　Oh Allah,　　 be gracious　　　about our situation

4)　　　يا الله ارحمنا

　　　　ya-Allah　　　erhamn-a
　　　　Oh-Allah　　　mercy-us
　　　　Oh, Allah,　　 mercy us.

(5)　　　والله ان الحال صعب

　　　　w-alla?h-i　　　　　inn?　　　　al-hal　　　　　　　sa'ab
　　　　swear by-Allah　　　that　　　　the-situation (life) is　　difficult
　　　　"I swear by Allah that the situation is difficult."

(6)　　　قال الله في كتابة العزيز

　　　　qa?la　　　　Allah-u　　　fii　　kita?b-i-hi　　　l-?aziiz
　　　　said　　　　Allah-NOM　　in　　book-GEN-his　　the-dear
　　　　Allah stated in His Holy Book.

The last two examples show remnants of Standard Arabic in Yemeni Arabic, where the term Allah is showcased: accusative in (5) and nominative in (6). In these two examples, the religious and literary contexts of the word are demonstrated. In addition to being an implied supplication to Allah, the Most Glorious among Muslims, the expression has also meant a face-

to-face meeting with Allah. An illiterate person cannot change the pronunciation even if spoken by them. No phonological variation has been made to the expression as if preserving the original form is one way of glorifying Allah.

3.2 /a.l.lah

This variant stressed the first syllable. However, it does not differ significantly from the original form. Except for the shift in stress, there has been no change in morphology or syntactic structure. This is the most common variant in Yemen. This One appears in the name Abdullah, as well as in a variety of idiomatic expressions used in everyday life, such as (7), (8), (9), and (10):

(7)   ماشاء الله ما اجمل الطفل.

masha'a-a.l.lah   ma   ajmal   altifl.
this determines Allah   what   a beautiful   baby!
This is what Allah determined. What a beautiful baby! (A phrase of exclamation and praise)

(8)   الله يشلك خوفتني

a.l.lah   j-shyill-ak   khawaftani
Allah   take-you   you scared me
May God take you from this life. You scared me
(A phrase of anger means: I pray that God removes you from this life)

(9)   الله يسترك ممكن توصلني الى البيت

a.l.lah   justir-ak   mumkin   twaslni   al-bait?
May Allah   protects/cover/safeguard-you   Can you   drive me   the-home?
May Allah cover/safeguard you. Can you drive me home?
(pray for someone to be good)

(10)   ان شاء الله توافق

in-sha-a.l.lah   t-wafig
If wills-Allah   she-agree
If Allah will, she would agree.

4. Allah, as a single word

It is possible to use the two phonetic terms pragmatically to express additional dimensions of meaning beyond their original meaning. It depends on the context in which the words are used. Some phonetic changes, such as vowel lengthening, and stylistic changes, such as repetition, may occur, but these changes may be distinct. The following sections discuss both terms in greater detail.

4.1 Nonliteral Meaning of the Term /al.lah

Because the word has literary, religious, and social connotations, there is only one nonliteral meaning. Some minor phonological changes can occur due to the lengthening of the vowel. Accordingly, this phrase can only be interpreted as an expression of admiration; it conveys that Allah alone is worthy of praise and mention in situations involving wonder, astounding feats, fascinating landscapes, and stunning sounds. Also, this term may appear in two different idiomatic expressions, one in which it is repeated at least two to three times and one in which it is repeated five times. This phrase expresses dissatisfaction, scorn, and sometimes anger directed at another individual or entity (11) and (12). Examples include:

(11)   اللـه اللـه

   * Al.la__aa__h Al.la__aa__h

   Allah Allah.   *doubling usage of the same word*

(12)   اللـه اللـه اللـه اللـه اللـه ايش سويت؟

   * Al.la__aa__h Al.la__aa__h Al.la__aa__h Al.la__aa__h Al.la__aa__h   aysh   sawait?

   Allah   Allah   Allah   Allah   Allah,   What have   you done?"

(13)   يا الله ما اجملها

   * ya-Al.la__aa__h   ma   ajmal-ha

   Oh-Allah   how   (adj) beautiful-it is

   "How) beautiful it is!

   *(two Underlined /a/ are used to indicate the extra length of a vowel)

Because of amazement or wonder, the speaker extends the sentence. As a result, the speaker may not escape the current situation for a considerable period. Expressions of wonder can take many forms. In order to accomplish this, it can use a template that contains a "what" and "to what extent" along with a comparative form of an adjective. This was illustrated in (13).

4.2 Nonliteral Meanings of the Term /a.l.lah

There are two components to the nonliteral meaning of this variant. Each meaning is pronounced and constructed differently. In order to express our desire to seek protection from Allah, the first One usually appears when someone is praying for another speaker to be safe and protected. This phrase is uttered abruptly and briefly. Therefore, this prayer is primarily uttered when we see someone about to travel, work, or do something challenging to take, so this expresses our desire to seek protection from Allah. This prayer is primarily offered in response to the sight of a person about to seek protection from Allah. It is generally uttered when we try to support his/her desire. Alternatively, the term "*protect you*" can be interpreted as having undergone ellipsis. There is no literal meaning to the term; instead, it is used idiomatically. Let us examine it in (14):

(14)   Speaker 1:   الله يحميك
allah   yihimi-k.
May Allah   protect-you-fem.mas.
I am so grateful.
Speaker 2:   يا الله يا الله يا الله
ya-a.l.lah. ya-a.l.lah   ya-a.l.lah
Oh- Allah Oh-a.l.lah   Oh-a.l.lah
Ameen, Ameen, Ameen

5. Methodology and data collection

The data collected here is according to the current Yemeni Arabic. These items are the most common and related to the culture of Yemeni society. The purpose of this study is to analyze the most common expressions of Allah's words in different spoken Yemeni Arabic dialects. Otherwise, most of them are used in the rest of the Arab world. A noticeable change may occur in the phonology and semantic features of the words, but they convey the same meaning. Here are most of these expressions.

والله/ w-allah/, أقسم بالله, uqsim bi-allah/ (I swear by Allah)

In these two expressions, Yemeni Arabic shows a straightforward use of Allah's word in the phrase, showing the certainty of something with no change in the word of Allah. Another notable case is the case of swear, and certainty has different meanings in the conversation, as in example (15).

(15)   Speaker 1:   هل اتصلت بعلي أمس؟
etasalt   bi-Ali   a?ms?
(mas.you)-phoned   prep.-Nom.masc   yesterday?
"Did you phone Ali yesterday?"
Speaker 2:   اي والله. سوى حادث ......
ay-w-allah   sawa   hadeith ……
"Yes, I swear   He had   an accident…."
Speaker 1:   اووة...قول والله؟
Ooh…   gul   Wallah?
"Oh … Say   Wallah (swear)?"
Speaker 2:   اقسم بالله.
uqsim   bi-allah   .
"I swear   by-Allah."

الله الله! (Allah Allah!)

Using the name of Allah twice in the same utterance implies something horrible, unfavorable, or disparaging, for example (16).

(16) الله الله والحظ الشوم (السيء)

allah allah wa al-hadh al-shoom!
Allah Allah, what luck! bad
Oh my God, what a bad luck!

يا الله (O God)

This expression can be used as an interjection. It uses as a wish, prayer, surprise, or compliment. It is widely commonly used and uttered among all ages. An example (17):

(17) يا الله رضاك

ya-allah ridhak.
Oh God, your satisfaction

ما شاء الله / Ma Shaa'a Allah / (What God wills)

All Muslims and Yemeni people use this term when they wish to express their delight over something or to show how impressed they are. People commonly use this word to protect themselves or their loved ones from the evil eye (the evil eye, jealousy). It is common for a friend to say, "*Ma Shaa Allah, I am so happy for you*," whenever someone shares the good news. In addition, whenever a close friend compliments your physical appearance or eyes, they usually conclude with "*Ma Shaa Allah*," intending to protect you against the evil eye. The family members also use this term, for example, to congratulate their kids on getting high scores in school, which means "*Amazing*." For example (18):

(18) Father: ما شاء الله ، أول عشرة طلاب في فصله ، كان ابني

ma sha' allah, aawal ashrah tulaab fi faslih, kan abn-i.
Ma shaa Allah, the first top-ten student in his class was son-my
What God wills, the first top ten students in his class was my son.

Subhaan Allah (Glorified is God)/سبحان الله

Yemenis use this expression to express their amazement or admiration for something that has occurred or exists. Yemenis use this expression to demonstrate the mercy of Allah. For example, if it rains heavily, the people used to use this expression. You may use "*Subhan Allah*" as an opening statement in situations such as when you describe a beautiful sunset to a friend or describe the voice of a nightingale you heard. It can also react to an impressive story that you have heard about someone miraculously escaping a potentially deadly situation, see (19).

(19) سبحان الله المطر غزير

Subhan Allah, matar ghazeer
Glorified is God, It has been raining heavily.

الله يسامحك Allah ysaamhak/ MSA it is سامحك الله (saamahaka Allah; May God forgive you)

When you are upset with someone, pray for their forgiveness and use this term. Yemenis commonly use it when someone is highly upsetting, but they imply they do not wish to say anything else (which is better than insulting them or responding rudely to them). Yemenis prefer not to use the MSA form much. As an example (20):

(20) ليش نسيت الكتاب؟ الله يسامحك

Lish	nisit	al-kitab?		Allah	ysaamhak.
Why	you forgot	the-book?		May God	forgives you.

Why you forgot the book, may Allah forgive you.

الله اعلم /Allahu a?lam (God is more knowledgeable/Allah knows)

In other words, God has more knowledge than you about a particular issue; either you lack sufficient information, or you do not know the answer. If someone asks you a question regarding something you are not very familiar with, you may use this term. Example (21):

(21) Speaker 1: انت عارف متى اخر يوم للتسجيل؟

ent-a	ariif	mata	akhiir	yawm	lil-tasjili?
You-Do	know	when	the last	day	for registration?

Do you know when the last day for registration is?

Speaker 2: الله اعلم

Allahu	a?lam…
Allah	knows.

كثر الله خيرك kathar Allah Kheirak (May God multiply your good (deeds))

Depending on the context, one might use it as a sarcastic (for someone did nothing he/she promised) or a sincere thank you for someone who has done something good. It all depends on the context, but I usually hear it used more like a sarcastic rather than sincere thanks. For instance, someone promised you to do something; he does nothing. Yemeni society has much more usage for it. One can also use it to praise a person or group who gives you a gift or grant (for example, if someone invited you to dinner in his/her home, this phrase can be used as a way of thanking the host for hospitality or even to apologize for not being able to attend the dinner) see (22).

(22) Speaker 1: أنت ضيفي على الغداء اليوم

ent-a	dhay-fi	?la	alghada	alyawm
you-are	guest- my	for	lunch	today

You are my guest today for lunch.

Speaker 2:	كثر الله خيرك انا مشغول				
kathar	Allah	Kheirak,	ana	mashghoul
multiply	May-Allah	your-good (deeds),	I am	busy

May God multiply your good (deeds). I am busy (I can't).

إن شاء الله / بإذن الله / in Shaa' Allah/ bi idhni allah (If God wills)

Muslims widely used these two statements when predicting uncertain future events and, indeed, Yemenis do. Many people use the phrase 'in shaa Allah' to emphasize their belief that even though they are motivated to accomplish something, it will eventually occur if God so wills. 'bi idhni allah' also has the same meaning, and it is more rest-assured term for example (23).

(23)	بنصوم رمضان القادم ان شاء الله			
	bi-nasum	ramadan	al-qadim	in sha' allah/bi-idhni allah
	Will-we fast	Ramadan	the-Next	if God wills

If God wills, we will fast next Ramadan

الله يعطيك العافية Allah yi-etik el-afia (May God give you health)

You can say kind words to them whenever someone has helped you, such as carrying a heavy object for you, perfectly completing a task, or accomplishing a similar task. This is a common term all around the Arab world, see (24).

(24)	الله يعطيك الصحة والعافية على المساعدة				
	allah	yi-etik	el-siha	w-elafia	?la	el-mus?ada
	God	May-give-you	health	and-wellness	for	help

May God give you health and wellness for help.

بارك الله فيك Baaraka Allah feek May God bless you

This term is generally used as a thank you when an older person appreciates something good made by a young person. This expression does not sound like something that a young person would say to an older adult. An example of this term can be like an example (24).

الله يرحمه /Allah yerhamh/ [MSA]: رحمه الله / Rahimahu Allah / May God have mercy on him

It is used when someone has passed away or speaking about someone who has passed away to pray for God's mercy for them. Another expression is used to implore someone to act or do something (25). This term can be negative by adding 'la' means 'not' after the name of Allah and before the verb.

الله (لا) يرحمه كان شخص طيب (25)

allah *(la)* yi-rham-h.m   kan   shakhs   tayib

May God *(not to)* have mercy-on-him   was-he   person   a good

May God have mercy on him. He was a good person.

الله يسمع منك Allah yesma' min nak/May God hear from you/Ameen

An expression used in the same agreement is when one wishes that other wishes will come true (there is an 'Amen,' and it has pronounced as 'Ameen') and examples include (26):

(26)   Speaker 1:   اتمنى تنتهي الحرب

atmana   tantahi   al-harb

I hope   ends   the-war

I hope the war ends.

Speaker 2:   الله يسمع منك

Allah   yesma?   min-ak

May God   hear   from you

Speaker 1:   Ameen

الله يوفقك/allah yuafiqak/[MSA]/وفقك الله / May God grant you success

In Standard Arabic, this phrase conveys wishes of luck and success to someone. The same expression is used in Yemeni Arabic. Essentially, it means that you will be lucky and blessed with all the things in life. An example of this can be seen when parents wish for their sons to do well on tests (27. a). Also, it is used as a very polite and humble request for assistance (27. b). An example (27):

(27.a) Son: بكرا معي اختبار علوم

bukra   ma?-i   ekhtibar   ?ulum

Tomorrow   have-I   exam   a science.

Tomorrow, I have a science exam.

Father: الله يوفقك or [وفقك الله]

allah   yuafiq-ak

May God   grant success-you

May God   grant you success

(27.b) ممكن اتصل من جوالك، الله يوفقك

mumkin   atasil   min   jawal-ak,   allah   yuafiq-ak

Can   I-call   from   mobile-your,   May God   grant success   you

Can I call from your mobile, May God grant you success

الله لا بارك فيك/allah la barak fik/ May God does not bless you

This expression sounds abusive when used in English, and it is generally used between friends or family members. One uses this expression when hearing something strange, startling, or surprising that is also humorous. Likewise, it may express frustration over the constant mischievous behavior of a particular individual or saying or doing something offensive. Consider the example of a parent losing patience with their son; an example can be in an opposite meaning use negation, related to example 25.

الله يرضى عليك Allah yerdha aleek / May God be satisfied with you

The first thing a parent (or grandparent, or parent frame) does when addressing their child is to pray for the blessing of God and the happiness of their child. However, this expression is mainly used by parents. Sometimes, parents use this phrase to request that their children do something (to mean "please"); an example can be related to example (27. b).

في أمان الله fee amaani Allah / in God's protection

The expression is equal to "farewell," used to express best wishes for someone leaving far away, meaning to accompany by God's protection during their absence (that they remain in his care). Yemeni Arabic also uses this term when someone gets angry and leaves the place. The other person can use this term to mean, "I am so happy you left me!". See example (28):

(28) Speaker 1: أنا مسافر القاهره بكرة
ana   musafir   il   qahira   bukra.
I am   traveling   to   the-Cairo   tomorrow.
I am traveling to Cairo tomorrow.
Speaker 2:   في أمان الله
fee   amaani   illahi
in   protection   God's
in God's protection (farewell).

الله بيعين God will help us /allah biyeayin/ MSA الله المُعين /allah-u almueyn/ Allah is the best helper

This term ensures nothing to be worried about, especially in our daily life's difficult times. A perfect feature of Yemeni Arabic syntax is that /allah bi-yeayin/ or /bi-yeayin Allah/ both terms are syntactically different, but they are correct and convey the same meaning. An example (29):

(29) Speaker 1:   يا اخي كل شي غالي جدا
ya- akhi   kul-eshi   ghali   jidn
oh-my brother   everything   is   costly   very
Oh! My brother, everything is costly.
Speaker 2:   اي والله! الله بيعين
ay-wallah!   Allah   bi-yeayin (or bi-yeayin allah)

Right (I swear)! Allah is the best helper (Allah will help).

بسم الله/biism iallah/ In the name of Allah

This term, by means, everything we do should begin with the name of Allah (the foremost). It also can show the complete agreement between two parties from the same point of view "get on well with." For example (30)

(30)   Speaker 1:   بكم سعر السيارة؟
bi-kam   sie?r   al-sayara?
How much   is   the price   of the car?
How much is the price of the car?
Speaker 2:   بمليون ريال
bi-milyun   riyal
One million   Riyal.
Speaker 1:   تمام، بسم الله
tamam,   biism   iallah
Good,   In the name   of-Allah
Good, In the name of Allah. (a complete agreement about the cost)

الحمد لله/alhamdulillah Praise be to God!

This item is not only used in Yemeni Arabic and the Islamic world but also worldwide. This expression even adapted to foreign language contexts. It describes feelings of happiness, luck, marriage, condolences, achievements, or even pain. It also explains the completion of a job or task, such as writing the last paragraph of the article. For example (31).

(31)   Speaker 1:   الحمد لله على كل حال، ما في رواتب
alhamdulillah   ?laa kuli haal,   ma fi   rawatib
Praise be to God   at any consequences,   there are no   salaries
Speaker 2:   الحمد لله
alhamdulillah (Praise be to God)

4. Conclusion

The paper's purpose was to investigate new and sound, to discover and learn invocations containing the term Allah in Yemeni Arabic. The study has shown that Allah's expressions permeate all aspects of a Yemeni's life and that they have adopted other expressions from Arabic other speakers. Furthermore, the paper has revealed new invocations to Allah that have become essential to use in terms of honesty. Some of these terms have lost some of their semantic connection to their original invocations, acquiring totally new meanings, as with "?*la allah*" meaning "depends on Allah " rely it on Allah," and *bi-illah* means "you swear." Modern Standard Arabic contains the swear letters /bi/ followed by the name of Allah as in /bi-llahi/ to magnificent

and ensure the reality of the situation; however, in Yemeni Arabic; there is another noticeable feature of using it, which is before the verb as in examples (23). The study has also discovered that some of the new expressions have changed their parts of speech, as with the two aforementioned expressions, whose parts of speech are an adverb and a verb, respectively. In addition, the new expressions serve new functions besides the original function of invocation from which each One is derived. All of these items are totally popular in Yemeni society and culture. The following table illustrates some of the usages of Allah's expression of the Yemeni Arabic spoken language in this article.

Expression		Transcription	Meaning
English	**Arabic**		
Oh-Allah mercy to us.	يا الله الطف بحالنا	ya-Allah altuf bi haln	To pray to God when having a hard time or task to do in the future.
I swear by Allah that the situation is difficult.	والله ان الحال صعب	w-alla?h-i inn al-hal s?ab	He/she was complaining about the hardness of the life or situation.
"Allah stated in His Holy Book."	قال الله في كتابة العزيز	qa?la Allah-u fii kita?b-i-hi el-?aziiz	As an opening of the speech, read a verse from the Holy Quran.
This is what Allah determined.	ماشاء الله	masha'a-a.l.lah	A phrase of exclamation and praise.
May Allah take you!"	الله يشلك	a.l.lah j-shyill-ak	A phrase of anger, offense, and bad impact
May Allah cover/bless you.	الله يسترك	a.l.lah justir-ak	pray for someone to be good and well fortune.
If Allah wills it.	ان شاء الله	in-sha-a.l.lah t-wafig	Wishing for something to be good, easy to achieve, or have.
Allah Allah.	الله الله	Al.laaah Al.laaah	Showing scared or surprised feelings of something happening unexpectedly. Doubling usage of the same word showing terrified feelings (an extra /a/ showing length of a vowel.
May Allah protect you.	الله يحميك	allah yihimi-k	Showing *gratitude* or gratitude.
Ameen, Ameen, Ameen.	يا الله يا الله يا الله	ya-a.l.lah. ya-a.l.lah ya-a.l.lah	Wishing some things others wish
Say swear (by Allah)	قول والله	gul w-allah	to swear about something unbelievable.
Allah Allah, what bad luck!	الله الله والحظ الشوم (السيء)	allah allah wa al-hadh al-shoom!	Showing they turn in bad luck or having something unfavorable.
Oh God, your satisfaction.	يا الله رضاك	ya-allah ridhak.	Everything can be achieved just with the satisfaction of God upon us.
	ما شاء الله	ma sha' allah	

Glorified is God. It has been raining heavily.	سبحان الله المطر غزير	Subhan Allah al-matar ghazeer	Praising or wondering about something, to show affection.
Allah knows.	الله اعلم	Allahu a?lam	I am giving no more information about something. I do not know.
May God multiply your good (deeds).	كثر الله خيرك	Kathar Allah Kheirak	To pray for someone, praise, thank, apologize, or even sarcasm.
If God wills.	باذن الله /إن شاء الله	in sha' allah /bi-ihni allah	I wish something to be accurate, the intention, or planning to do something in the future.
May God give you health and wellness.	الله يعطيك الصحة والعافية	allah yi-etik el-siha w-elafia	Pray for someone who helps or completes a task, job, or work.
May God have (no) mercy on him	الله (لا) يرحمه	allah (la) yi-rham-h	In a strong language, Pray to be cursed (by adding *la* not) vs. May God not mercy him (without *la* not).
May God hears from you.	الله يسمع منك	allah yesma? min-ak	May it come true.
May God grants you success.	[وفقك الله] الله يوفقك	allah yuafiq-ak	May everything you are doing goes smoothly and successfully.
In God's protection (farewell).	في أمان الله	fee amaani illahi	To go on a trip, cruise, or leave the place.
Right (I swear)! Allah is the best helper (Allah will help).	اي والله! الله بيعين	ay wallah! allah bi-yeayin (or bi-yeayin allah)	To rely on Allah in everything you get or do.
Praise be to God.	الحمد لله	alhamdulillah	Anything from Allah is good and must thank Allah.

Conflict of Interest Statement
The authors declare no conflicts of interest.

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