

LEXEMES MEAN GOD IN AL-QUR'AN AND ARABIC GOSPEL: SEMANTIC ANALYSIS

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Abstract

This research aimed to understanding the concept of divinity in Arabic culture through lexemes mean God which are used in al-Qur'an dan Arabic Gospel. Lexeme is the smallest unit of meaning that formed word. From lexem, words, phrases, clauses, and discourses are formed according Arabic's concept of divinity. Formal objects of this research are the lexemes mean God in al-Qur'an and Arabic Gospels. All of data derived from al-Qur'an and the Four Gospels in New Testament. This research applied semantic approach, especially which talks about form and meaning, Brown-Yule's text and co-text, and Sapir-Whorf Hypothesa in relation between culture and language. The method used in this research is distributional method which is the lexeme and word as the deciding device. This research is a qualitative research caused of nature of the data that found and the data collection of this research purely based on library research. The process of this research passed three stages, data provision, data analysis with semantic approach, and the presentation of analysis result.

The result of this research indicates that lexeme *Allāh* that means God has been known by Arabic people before the birth of Islam and Christian. This lexeme means the name of the highest God in Arabic's polytheism and estimated that it used since Fifth century BC. Arabic Christians used this lexeme as the translation of "God" and referred to 'The Only One God' 500 years before Muhammad's birth. The lexemes mean God in al-Qur'an are *Allāh*, *Rabb*, *Ilāh*, *Dhamīr* (*Anā*, *Anta*, *Huwa*, and *Nahnu*), and the names of Allah (*shifātu'l Lāh wa asmāu'l Lāh*). As for the lexemes mean God in Arabic Gospels are *Allāh*, *Rabb*, *Ilāh*, *Āb* 'father', *Yasū'* 'Jesus', *a'r-Rūh al-Quds* 'Holy Spirit', *al-Ibn* 'Son', *as-Sayyid* 'Lord', *al-Mu'allim* 'Master', *al-Malik* 'King', and *Dhamīr* (*Anā*, *Anta*, and *Huwa*). The lexeme *Allāh*, *Rabb*, and *Ilāh* are the similar lexemes found in both Holy Books, but these lexemes have some difference in word category, sintaxis function, and semantic role. Furthermore, other lexemes used in same purpose, that is presenting a more complete pictures and more familiar about their God.

Keywords: *Lexeme, God's Name, Arabic Gospels, Semantic, Divinity*

Introduction

Language cannot be separated from culture. Sapir¹ said that language cannot be separated from the culture, from social practices, and beliefs that characterizing human life. In other languages, the language is the key to know the culture of the community at a time (a key to the cultural past of society) and a pointer to a social reality (a guide to 'social reality')². Sapir³ and Whorf⁴ emphasized that an impossibility to learn one and ignore the other because of the proximity between the two because it is a form of human expression in social life of their communities. Culture is about what people do and think and the language is about how they think. Belief systems also have close ties and integral to the culture where the belief systems and religions are born and flourished. He is the most difficult element of culture changed or influenced other cultures.⁵ This study aimed down Arabic cultural relations with Islam and Christianity that affect both.

Al-Qur'an is a holy book of Islam that was revealed by Allah SWT to Prophet Muhammad SAW gradually over a period of 23 years. The Qur'an was revealed by Allah SWT in Arabic, the language of Prophet Muhammad SAW stayed and the religion of Islam was born. Until now, the Qur'an has been retained in its original text form despite its translation to various languages of

- 1 Sapir, Edward. 1921. *Language: An Introduction to the Study of Speech*. New York: Harcourt. p. 100
- 2 Thanasoulas, Dimitrios. 2001. The Importance of Teaching Culture in the Foreign Language Classroom. *Jurnal Radical Pedagogy, Issue 3, Late Fall 2001*. p. 7; Elmes, David. 2013. The Relationship between Language and Culture. Dalam *jurnal National Institute of Fitness and Sports in Kanoya International Exchange and Language Education Center: Kanoya, Kagoshima, Japan*. p. 12.
- 3 Sapir, Edward. 1921. *Language: An Introduction....*, p. 104
- 4 In Carroll, John B (Ed). 1978. *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*. Massachusetts: The M.I.T Press. p. 159
- 5 Koentjaraningrat. 1981. *Kebudayaan, Mentalitas, dan Pembangunan*. Jakarta: PT Gramedia. p.3.

the world.⁶ The Gospels are the first four distinctive Christian books of the New Testament and one of the Bible's or Biblical content. The Gospel is a book that was specifically written by the apostles / disciples of Jesus and is a "creed of faith" over the concept of divinity in Christianity.⁷

The Greek text of the Gospels is the basic reference of Biblical translation to various languages in this modern era.⁸ The translation of the Bible into Arabic began from the time of the Caliph Al-Walid Ibn Marwan (685-705) and continued by his successor, Caliph al-Walid Ibn Marwan (705-715).⁹ Another source says that the first translation was compiled by John, Bishop of Seville in 750 AD.¹⁰ The translations were perfected in the early XIX CE by Protestant missionaries. The first modern translation was printed in Cambridge in the mid-1850s, followed by a print of American Missionaries in Beirut in 1865 as effort from Dr. Eli Smith and Dr. Cornelius Van Dyck.¹¹ Lexeme is the meaningful unit that forms the word.¹² Lexeme which used in the Qur'an and the Arabic Gospels has

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- 6 Al-Rehaili, Abdullah M. 2003. *Bukti Kebenaran Al-Qur'an*. Translated Version. Yogyakarta: PADMA. p.1.
 - 7 Michel, Thomas. 2001. *Pokok-Pokok Iman Kristiani: Sharing Iman Seorang Kristiani dalam Dialog Antar Agama*. Terj. Y.B. Adimassana dan F. Subroto Widjojo, S.J. Yogyakarta: Universitas Sanata Dharma. p. 27.
 - 8 `Ibid, 26 and Griffith, Sidney H. 2013. *The Bible In Arabic: The Scriptures of the "People of The Book" in the Language of Islam*. New Jersey: Pricenton University Press. p. 148.
 - 9 Griffith, Sidney H. 2013. *The Bible In Arabic....*, p. 152-153.
 - 10 Hall, Isaac H. 1885. The Arabic Bible of Drs. Eli Smith and Cornelius V. A Van Dyck dalam *Journal of the American Oriental Society*, Vol. 11. p. 277.
 - 11 Somekh, Sasson. 1995. Biblical Echoes In Modern Arabic Literature. Dalam *Journal of Arabic Literature*, Vol. 26, No 1/2, *The Quest for Freedom in Modern Arabic Literature*. p. 189; Hall, Isaac H. 1885. The Arabic Bible of Drs. Eli Smith and Cornelius V. A Van Dyck dalam *Journal of the American Oriental Society*, Vol. 11, 1885, p. 277.
 - 12 Kridalaksana, Harimurti. 2008. *Kamus Linguistik*. Edisi Keempat. Jakarta: Gramedia Pustaka Utama. hal. 141.

many forms and varieties. These lexemes will form words and sentences contained in the verses in it. One of the most visible, especially for non-Arab speaking societies, is the lexemes mean God. This lexeme in the Qur'an is mentioned in several forms, such as *Allāh*, *Rabb*, *Ilāh*, and *dhamīr* (*anā*, *anta*, *huwa*, *nahnu*, *hu*). In the Arabic Gospel, lexemes mean God are mentioned in the form of *Allāh*, *Rabb*, *Ilāh*, *Āb*, *Yasū* 'and *Ibn*. This Lexem which will compose the words, clauses, sentences, and discourses on the divinity in the two holy scriptures.

In the Qur'an it is mentioned that سبيل الله *sabīlil-lah* is the 'way of Allah' in QS 13 :3 and 146. As for the Arabic Gospels, a similar meaning is expressed in the form of طريق الله *tharīqul-lah* is the 'way of God' in Matthew 22:16 and Mark 12:14. In the Qur'an also mentions الله على كل شيء قدير *Allāh 'ala kulli syaiin qadīr* 'Allah Almighty over all things' in QS 259 ,109 ,106 ,20 :2 and 284. As for the Gospel Arabic is called عند الله كل شيء مستطاع *'indal-llāh kullu syaiin mustathā* 'to God everything is possible' in Matthew 26 :19, Mark 27 :10, and Luke 18:27.

Problems begin to emerge when the lexicon "Allāh" which is closely related to the mention of God in Islam is also used in the Arabic Gospel. Leksem is widely used as an Arabic translation of the word "God" on the Biblical King James Version. In 2009, the relationship between Muslims and Christians in Malaysia was quite heated up by the use of the lexicon "Allāh" by Christians in their God's mention.¹³

This research wants to understand the form of lexemes that are widely used in the Qur'an and the Arabic Gospel in the mention of God and the form of patterns or characteristics of their respective use. Thus, it is expected that researchers can formulate the characteristics of verses of the Qur'an and the Arabic Gospel while using Arabic leksem means a similar God. This research uses semantic theory, Brown-Yule's co-text, and

13 TIME, 15/10/2013, BBC.com, 14/10/2013; Merdeka.com, 11 / 01/2013

Sapir-Whorf hypothesis about relation between language and cultural.

Contents

Allāh In Arabic Culture

The use of lexicon “*Allāh*” is found in various scriptures in Arabic, both Qur’an and the Bible. This sub-section will briefly describe where the name came from and the Arab cultural view of the concept of divinity before Islam and Christianity emerged.

Campo in “Encyclopedia of Islam” mentioned that the lexeme “*Allāh*” is mentioned 2700 times in the Qur’an. This lexeme has an important and sacred value in various religious rituals and concepts of their beliefs, that is to become one of the obligatory requirements by reciting the testimony that Allah is the One God and no God is entitled to be worshiped but He is.¹⁴

From the historical side, lexicon *Allāh* is not the new lexeme that emerged during the rise of Islam. Hitti mentioned that the lexicon “*Allāh*” is a lexicon that shows the concept of divinity in Mecca long before the advent of Prophet Muhammad SAW. Lexem is, according to him, discovered by Minaean and Sabaeen from the form of HLH in *Lihyanite* writings or inscriptions dated 5 century BC.¹⁵ *Lihyan* is believed to be the God of the Syrians and was the first God worshiped on the Arabian mainland.¹⁶

Allāh or *al-Lah* is believed to be God or the supreme God among the Arabic pagan gods as well as Christians and Jews

14 Campo, Juan Eduardo. 2009. *Encyclopedia of Islam*. New York: Facts on File, Inc. p. 34; Armstrong, Karen. 2002. *Islam: A Short History*. New York: Modern Library. p. 34.

15 Hitti, Philip K. 1970. *History of The Arabs: Tenth Edition*. London: Macmillan Education LTD. p. 100.

16 *Ibid*, p. 101.

in the Arab lands.¹⁷ Even according to Crone in “The Qur’anic Pagans and Related Matters”, all supremacy of power above human power is called *Allāh* which means ‘God’ and is *deus otiosus*, the concept of God creating the world and then let the world go as it is.¹⁸

The origin of this lexeme varies. Trimingham¹⁹ in “Christianity Among the Arabs in Pre-Islamic Times” mentions that the lexicon “*Allāh*” comes from the word “*El*” which is another form of “*Elh*” or “*Elohim*”. The lexicon turned into *Allāh* and *Allāt* (Mother God) in the northern Arab beliefs.²⁰ Moshay mentioned that the origin of this word is Syriac language ‘*alaha*’ which means ‘God’.²¹

Thomas²² for United Bible Societies explains that lexicon *Allāh* is used to describe the supreme being that is often used as a translation of “*Elohim*” or “*Theos*” ‘God / God’ in Hebrew and Greek. The Arabic philologist mentions that the lexeme came into Arabic from Syriac or Hebrew in the form of “*al-Ilāh*”. Another argument says the origin of the word is “*Alāh*” ‘God’ from Aramaic.²³ Another opinion mentions his root is “*al + ilāh*” with the *hamzah* being “*alilah*”. The form “*I*” loses its vocal sound and dissolves to the *lam* to “*Allāh*”.²⁴ In addition,

17 Campo, Juan Eduardo. 2009. *Encyclopedia of ...*, p. 3.

18 Crone, Patricia. 2016. *The Qur’anic Pagans and Related Matters*. Leiden: BRILL. p. 79.

19 Trimingham, J. Spencer. 1979. *Christianity Among the Arabs in Pre-Islamic Times*. London: Longman Group Limited. p. 17

20 Trimingham, J. Spencer. 1979. *Christianity Among...* 18; Moshay, G.J.O. 1994. *Who is this Allah?*. Bucks: Dorchester House Publications. p. 153; Also, Dosick, Rabbi Wayne. 2012. *The Real Name of God: Embracing the Full Essence of the Divine*. Rochester, Vermont: Inner Traditions. p. 23.

21 Moshay, G.J.O. 1994. *Who is*, p. 154.

22 Thomas, Kenneth J. 2001. Allah Translations of the Bible. *Technical Papers dalam the Bible Translator Vol. 52: 3, Juli 2001*, p. 171-174.

23 Thomas, Kenneth J. 2001. *Allah Translations*, p.171; p. 174

24 Naude, Jacobus Adriān. 1971. *The Name of Allah*. Disertation of Faculty of Arts and Philosophy, University of Pretoria. p. 34.

it is mentioned that the root is “*al + lāh*”. The word “*lāh*” in Arabic is an absorption of ancient Hebrew (ancient Semitic) which corresponds to the word “*nās*” and “*unās*” ‘man’. With the addition of a definite particle in front, it means ‘God’. This opinion is in line with the opinion of the Madzhab Basrah. Yet they claim that *Allāh* is the definite form of “*lyh*”.²⁵

This lexeme also allegedly derived from the Hebrew “*Elah*” ‘Oak / Ek’. This opinion refers to the mention in the Bible “The Mount of Elah” (the valley of Elah) (Samuel 17: 2, 19). He is also the father of Hosea (2 Kings 15: 30) and one of Israel’s Kings, Shimei (Book of Kings 1 4:18). In Ezra, then lexeme *Allāh* was introduced as the name of God and mentioned 45 times.²⁶ The lexeme “*El*” in Hebrew is used for the mention of God and the Gods as “*Elkana*” ‘God of Ruler 8 Place / Wind Eye’, “*Elnathan*” ‘God-Giver’, and “*Eltolad*” ‘Relatives of God’.²⁷

The use of lexeme *Allāh* by Arab Christians in the mention of God in the Bible has begun since pre-Islamic times. About 500 years before the birth of Prophet Muhammad SAW. To date, about 10 -12 million Arabs have used this lexeme to call their God for more than 19 centuries.²⁸ Not only Christians, Jews also worship God called *Allāh*.²⁹ The Arab Pagans also recognized the concept of gods (polytheistic) with God as their supreme deity. Besides Allah, they also know them as *Allāt*, *Dhū Sharā*, ‘*Uzza*, *Qaws* or *Qais*, and *Syai`l Qawm*.³⁰

Other gods deemed to have great power are the Sun God called *Shamash*, the Eagle-shaped God of Eagles called *Nasr*,

25 Naude, Jacobus Adriān. 1971. *The Name....*, p. 39; Also, Moshay, G.J.O. 1994. *Who is*, p. 154.

26 Moshay, G.J.O. 1994. *Who is*, p. 150-151.

27 *Ibid*, p. 153.

28 Thomas, Kenneth J. 2001. *Allah Translations*, p. 173; Campo, Juan Eduardo. 2009. *Encyclopedia*p. 34; Moshay, G.J.O. 1994. *Who is* p. 154.

29 Armstrong, Karen. 2002. *Islam: A*, p. 3.

30 Trimingham, J. Spencer. 1979. *Christianity Among....*, p. 18.

another bird-shaped deity called *'Awwf*, the gods of Syrian beliefs such as *Hadad*, *Atagatis*, *Simios* and *Ba'al Shamim*, the God of Heaven.³¹ The famous gods among the people of Mecca and enshrined in the Qur'an are *Suwā'*, *Yaghūts*, *Ya'ūq*, *Nasr*, *al-Lāt*, *al-'Uzza*, and *Manāh*.³² The last three names are often regarded as "daughters of God".³³

Al-Lāt is believed to have a shrine in Thāif, a city near Mecca. Around the area it is forbidden to remove or destroy plants, hunt animals, and shed blood. He was also consecrated by the Nabateans. *Al-'Uzza* is often likened to Venus, the morning star has a sanctuary in Nakhlah, east of the city of Mecca. She is a goddess worshiped by many tribes of Quraysh. *The Manāh* also known as the goddess of fate has a holy place between Mecca and Yathrib and is popular among the *Aws* and *Kharaj*.³⁴

The concept of the divinity of the Arabic Pagan proved to have an impact on the belief in the concept of trinity among Arab Christians. The number of Christians in Arabia in fact has few followers in the Hijaz, where the city of Mecca is located.³⁵ The strong belief in paganism in the area as well as the existence of the Ka'bah as a center of pagan worship led to the rejection of Christianity in that area.³⁶ The few who make their understanding of the Christian faith are not good enough

31 Trimingham, J. Spencer. 1979. *Christianity Among...*, p. 20; Hitti, Philip K. 1970. *History of*, p. 101.

32 Hitti, Philip K. 1970. *History of*, p. 98-99; Crone, Patricia. 2016. *The Qur'anic*, p. 57-58; See also, Campo, Juan Eduardo. 2009. *Encyclopedia*, p. 52.

33 Monaghan, Patricia. 2010. *Encyclopedia of Goddesses and Heroines, Vol. 1 and 2: Africa, Eastern Mediterranean and Asia*. Santa Barbara, California: Greenwood Press. p. 58.

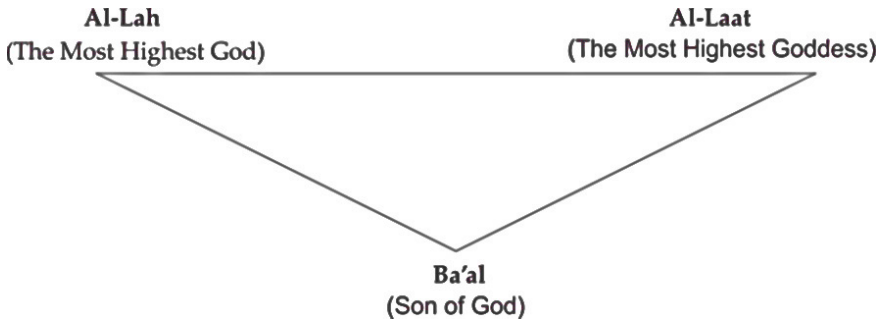
34 Hitti, Philip K. 1970. *History of*, p. 98-99; Crone, Patricia. 2016. *The Qur'anic*, p. 57-58.

35 Trimingham, J. Spencer. 1979. *Christianity Among...*, p. 258.

36 Hitti, Philip K. 1970. *History of*, p. 100; Campo, Juan Eduardo. 2009. *Encyclopedia*, p. 52; See also, Michel, Thomas. 2001. *Pokok-Pokok Iman Kristiani: Sharing Iman Seorang Kristiani dalam Dialog Antar Agama*.

and seem primitive. It can be seen from the concept of their faith.

Although they have called their God "Allah", the trinity concept they understand is the Semitic traditional concept and not the true Christian doctrine. Although they have different titles to their gods, they agree on an archetype as follows³⁷:



Picture 1

The Basic Patterns of the Pagan Arabian Gods³⁸

In the understanding of the pagans, *Allāh*, the Supreme Deity, to impregnate his partner, namely *Allāt*, Supreme Goddess, the divine seed and produce a son called *Ba'al*, which means ``Pangeran` or putera`.³⁹ In the Mesopotamian beliefs, they call it "Supreme Deity, the Sun god Shamash, Supreme Goddess and the Son of God, *Ba'al Syamiim* ".⁴⁰ As for the trust as a Pagan Yemen Shams, the Sun God, '*Athtar*, Venus, and the Son of God.⁴¹

Terj.Y.B. Adimassana dan F. Subroto Widjojo, S.J. Yogyakarta: Universitas Sanata Dharma. p. 64.

37 Michel, Thomas. 2001. *Pokok-Pokok*, p. 65.

38 *Ibid*, p. 65.

39 Michel, Thomas. 2001. *Pokok-Pokok*, p. 65.

40 Trimingham, J. Spencer. 1979. *Christianity Among...*, p. 20.

41 Hitti, Philip K. 1970. *History of*, p. 61.

The Christians in Hejaz in that time believe that God is the Supreme Lord, Mary as the Supreme Goddess, and Jesus Christ as the Son (biological) of the relationship between the two. This view is certainly contrary to the traditions of the religious faith of the descendants of Abraham, whether Jews, Christians and Muslims who purify God the One and not involved various worldly things like marriage. Another opinion also states that the use of lexem Allāh Arab Christian tradition is a bit much is the result of cultural syncretism with Arab Pagan.⁴²

The worship of one God or the monotheistic existed before the advent of Islam. They called themselves followers of *Tawhīd* or *Hanīf*. With the birth of the Prophet Muhammad and rise of Islam, the belief back is reinforced by the absence of gods worthy of worship, obey and fear but one God, Allah.⁴³

The description above punctures one conclusion, namely the use of *Allāh* in expressing God is not a new phenomenon in Arab. Pagan Arab, Christian, Jewish, and Islamic cultures recognize His power with their own interpretation and understanding. The use of this lexeme by non-Muslims in the Arab world does not result in significant polemics. Problems begin to arise when the use of lexeme *Allāh* by non-Muslims outside the Arab world.⁴⁴ The translation of lexeme *Allāh* in the Christian faith is considered a perversion of belief in Allāh in Islam.

Since 1981, Malaysia has banned the Bible to be published in the Malay language. The reason for banning it is lexeme

42 Paulien, John. 2011. The Unpredictable God: Creative Mission and The Biblical Testimony. Article in *A man of passionate reflection: A Festschrift honoring Jerald Whitehouse, Andrews University Mission Studies-VII*, Berrien Springs, Michigan. p. 90-91; Massey, Joshua. 2004. Should Christians Use "Allah" in Bible Translation?. Article in *Evangelical Missions Quarterly* 40, no. 3 July. p. 284.

43 Trimmingham, J. Spencer. 1979. *Christianity Among...*, p. 248; p. 260.

44 Thomas, Kenneth J. 2001. *Allah Translations*, p. 173-174.

Allāh has exactly the same form with the God of Islam.⁴⁵ Local authorities encourage Christians in Malaysia to refer to God they called aside by *Allāh*.⁴⁶

On the contrary, Muslims prefer to use transliteration lexeme *Allāh* into various languages rather than translation in the form of "God" or other expressions.⁴⁷ This was done to show the identity of Muslims and affirm that *Allāh* is the form of the Lord is not the same as "God" is understood by people of other faiths.

Der Spuy asserts that lexeme *Allāh* can be used in a neutral form for various beliefs. That is because *Allāh* is a simple form of lexeme that means God as described above. Der Spuy concludes his article with the conclusion that it is wise to evaluate the use of lexeme *Allāh* for various beliefs and postpone prejudice before capturing the context of the sentence and to understand the culture of the lexeme's origins, namely Arab culture.⁴⁸

This opinion is reinforced by Massey in his article "Should Christians Use Allah in Bible Translation?". He states that from the linguistic side, it is impossible to avoid lexeme *Allāh*'s in Bible translation into Arabic.⁴⁹

Der Spuy and Massey's conclusion above became one of the footholds in this study. In order to minimize the noise caused by the use of God's lexemes, it is necessary to examine

45 Moshay, G.J.O. 1994. *Who is*, p. 156.

46 Der Spuy, Roelie van. 2015. The Understanding and the Use of the term Allah as a term for God in translations of the Bible and the Qur'an with specific reference to the Talysh speakers of Azerbaijan. Article in *In die Skriflig* Vol. 49 (1). p. 5.

47 Der Spuy, Roelie van. 2015. *The Understanding ..*, p. 5-6; El-Shiekh, Ahmed Abdel Azim dan Mona Ahmad Saleh. 2011. Translation versus Transliteration of Religious Terms in Contemporary Islamic Discourse in Western Communities. Article in *International Journal of English Linguistics*, Vol. 1, No. 2, September 2011. p. 141.

48 Der Spuy, Roelie van. 2015. *The Understanding*, p. 6.

49 Massey, Joshua. 2004. *Should Christians*, p. 284-285.

the forms and meanings that accompany those lexemes, both in the Qur'an and in the Arabic Bible.

Lexemes Mean God in Al-Qur'an and Arabic Bible

Based on the findings of the researcher, the lexemes mean God in the Qur'an has several forms, namely *Allāh* (الله), *Rabb* (رب), *Ilāh* (إله), form of *dhamīr*, and the names and nature of Allah Almighty (*al-Asmā 'u'l Chusna*). The lexemes means God in the Arabic Gospels are *Allāh* (الله), *Rabb* (رب), *Ilāh* (إله), *Āb* (آب), *Yasū* (يسوع), *Ibn* (ابن), *a`r-Rūh al-Quds* (الروح القدس), *Sayyid* (سيد), *Malik* (ملك), *Mu'allim* (معلم), and *dhamīr*. These lexemes are translations of *God, Lord, Father, Jesus, Son, Holy Spirit, and Master* as the mention of God in the King James Version Bible.

The first lexeme is *Allāh*. In the Qur'an, this lexeme is mentioned 2399 times, in nominative form as much as 980 times, in the genitive form as much as 827, and in the accusative form as much as 592 times.⁵⁰ In the four Arabic-speaking Gospels, this lexeme is mentioned 160 times, in nominative form 43 times, in the genitive form 115 times, and in accusative form 20 times.

Based on its semantic role, lexeme *Allāh* in the Qur'an dominates role as the agent or agentive role. This is reflected in the number of lexemes that serve as *mubtada* 'in *jumlah ismiyyah*. The *jumlah ismiyyah* is a subject-focused clause.⁵¹ This is in contrast to the *jumlah fi'liyyah* which emphasizes *fi'l* (predicate / verb) and time of work as the focus of the clause.⁵²

50 Rohmad, Yudi. 2010. *Quranic Explorer (Kamus dan Indeks al-Qur'an)*. Ebook Version, Version 1.1.5 April 2010. p. 406-412.

51 Abū'l Makārim, 'Aliy. 2007. *Al-Jumlah al-Ismiyyah*. Kairo: Muassasah al-Mukhtār. p. 17.

52 Abū'l Makārim, 'Aliy. 2007. *Al-Jumlah al-Fi'liyyah*. Kairo: Muassasah al-Mukhtār. p. 35; See also, Al-Asadi, Hasan 'Abdu'l Ghaniy Jawwad. 2007. *Mafhūmu'l Jumlah 'inda Sibawaich*. Lebanon: Dāru'l Kutub al-'Ilmiyyah. p. 97.

Lexeme *Allāh* in the Arabic Gospels has a quite different role. This lexeme is a lot of role as a target. This is reflected in the number of lexemes that serves as an object and complement so that it does not occupy the role of the perpetrator. The role of the perpetrators in the Arabic Gospels is often filled by Jesus as the Word of God which is directly related to the apostles and the evangelists. Therefore, it can be concluded here that lexeme *Allāh* in the Qur'an plays a great role as a performer and in similar lexeme in the Arabic Gospel plays a lot of target role.

In terms of meaning, lexeme *Allāh* in the Qur'an refers to the only God who is entitled to be worshiped. In the Arabic Gospel lexeme refers to God, the Creator, also known as 'Father'. In both the Qur'an and the Arabic gospel, this lexeme means the One God as the dictionary definition of *al-Munjid* 'the name of an Essence whose existence is a necessity'⁵³ and the dictionary of *al-Mawrīd* 'proper noun / *ism 'alam* used to refer to the one God and entitled to be worshiped'.⁵⁴ Especially in the Arabic gospels, this lexeme is used as the translation of God.

The next lexeme is *Rabb* meaning 'God' or 'owner'.⁵⁵ According to the Qur'anic index, this lexeme appears as much as 976 times.⁵⁶ This lexeme means 'lord, king, and one of the names / calls to God'⁵⁷ or 'all that is worshiped / God'.⁵⁸ This lexeme is also a translation of god (with a small prefix) 'gods / gods worshiped'.⁵⁹

53 Al-Yasū'ī, Louis Ma'lūf. 2015. *Al-Munjid fi'l Lughah wa'l Adab wa'l 'Ulūm*. Beirut: al-Mathba'ah al-Kātsūlikiyyah. p. 16.

54 Bālbaki, Rohi. 2016. *Al-Mawrid al-'Araby*. Beirut: Dāru'l 'Ilm Lil Malāyīn. p. 210.

55 Bālbaki, Rohi. 1987. *Al-Mawrid: A Modern Arabic-English Dictionary*. Beirut: Dāru'l 'Ilm Lil Malāyīn. p. 574.

56 Rohmad, Yudi. 2010. *Quranic Explorer*, p. 729-732.

57 Al-Yasū'ī, Louis Ma'lūf. 2015. *Al-Munjid....*, p. 243.

58 Bālbaki, Rohi. 2016. *Al-Mawrid....*, p. 670.

59 Bālbaki, Rohi. 1987. *Al-Mawrid, A Modern*, p. 574. Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawrid al-Hadits,*, p. 493.

In the data found, this lexeme in the Qur'an is nominative as much as 130 times, which is 36 times the function of the subject of *jumlah fi'liyyah* and 94 times the function of the subject of *jumlah ismiyyah*. In the accusative and functional form of the object, this lexeme appears 28 times. The rest, as many as 183 times in the genitive form in the phrase ratio, both in the phrase *idhāfah* and with *ḥarf jarr*, and serves as a complement.

In a meaning side, lexeme *Rabb* in the Arabic gospel is more general than lexeme *Allāh*. Lexeme *Allāh* refers only to the God who created life and was in heaven (Father in heaven). Lexeme *Rabb* refers to the Lord Jesus who is in the world and also the Lord God / Father who is in the sky. The phrase 'hand of God' in the Gospel of Luke 1: 66 for example, refers to the hand or metaphor of the power of God the Father. This is in contrast to the phrase 'body of the Lord Jesus' in Luke 24: 3 referring to the dead human body of the Lord Jesus.

The use of lexeme *Rabb* that refers to the Lord Jesus is found in many of Gospel of Luke. In the Gospel, the phrase can be found *idhāfah* or clause containing the lexeme and has a predicate in the form of human work. For example, رآها الرب (When) God sees them (widows) , عين الرب Lord appointed (seventy others) , أجاب الرب The Lord answered him , التفت الرب God turned away (to Peter) , and الرب مضطجعا فيه The place where he lay. Lexeme *Rabb* in the phrase and the clause referring to the Lord Jesus and His work during the life of the whole person. The next lexeme is *Ilāh* that means 'all things that worshipped'.⁶⁰ This lexeme used as a translation of god or deity 'God, god, deity, or ketuhanan'.⁶¹ This lexeme appeared less than the two previous lexemes and has a broader meaning and the public, that is all that is worshipped.

60 Al-Yasū'ī, Louis Ma'lūf. 2015. *Al-Munjid*...., p. 16; Bālbaki, Rohi. 2016. *Al-Mawrid*...., p. 210.

61 Bālbaki, Rohi. 1987. *Al-Mawrid, A Modern*...., p. 163. Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawrid al-Hadīs*...., p. 500.

In the terms of form, lexeme *Ilāh* in the al-Qur'an it is widely used in singular form of the noun clause indefinite and negation. The lexeme *Ilāh* in the Gospels in Arabic are widely used in the form of a single noun phrase definite in *idāfah*. In terms of meaning, lexeme *Ilāh* in the al-Quran are often preceded by lexeme *Allāh* or *Rabb* or given exemption (*al-Istitsnā'*) at the end of a sentence. This shows that it is used for confirmation lexeme no God worthy of worship other than Allah. As for the Gospel in Arabic, this lexeme implies that *Allāh* is also a God and worshipped by the early societies, the people of Israel before the time of Jesus, such as the Ibrahim, the Ishaq, and the Jacob. This lexeme several times preceded by lexeme *Allāh* and *Rabb*. But the rest, this lexeme is not in negation or exclusion clauses. Both meanings contained in this lexeme accordance with the definition of god lexeme mentioned at the beginning of the discussion.

The next lexeme is *Āb* which is a translation of 'Father'. In the dictionary of *al-Mawriid*, this lexeme means 'Father who is in heaven'⁶², whereas in the dictionary *al-Munjid*, its means 'Father as one element of the Trinity in the Christian belief'.⁶³ This call is a form of intimacy and closeness to the creator of a servant, not as a biological physical relationship. The next lexeme is *Yasu* 'Jesus', which is also a significant lexeme means God that only found in the Arabic Gospels and not in the al-Quran. It means 'Jesus Christ' and synonymous with the Messiah, though often the phrase *يسوع المسيح* 'Jesus Christ'.⁶⁴ It is also a translation of Jesus or Jesus Christ in the King James Version.⁶⁵ Based on semantic roles, this lexeme has dominant role as agentive role. It can be understood from the many functions of the subject

62 Bālbaki, Rohi. 1987. *Al-Mawriid, A Modern....*, p. 19. Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawriid al Hadīs....*, p. 430.

63 Al-Yasū'I, Louis Ma'lūf. 2015. *Al-Munjid....*, p. 2.

64 Bālbaki, Rohi. 2016. *Al-Mawriid....*, p.1458.

65 Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawriid al- Hadīs....*, p.. 619.

(*fa'il*) occupied by this lexeme. *Jumlah fi'liyyah* has a focus on the title and accompanying job or made the subject.⁶⁶ This is in accordance with the faith of Christians that Jesus is the divine Word, which is reflected in his actions and words.

The next lexeme is *Ibn* meaning 'God the Son' or 'the second element present in the Trinity'.⁶⁷ This lexeme is also a lexeme means God that is found only in the Arabic Gospels. This title denotes the closeness of each other (Jesus knows the Father) and one in the will (Jesus only does what the Father wants).⁶⁸ In the Qur'an this lexeme is not found which means God. This is due to differences in the concept of divinity between the two. In Islam, there is no 'child' for God, either physically biologically or metaphorically. Such is the basic belief of Christians that Jesus was born from the womb of the Virgin Mary and in her there is the word of the Divine.

The next lexeme as a complementary element in the Christian trinity is *A'r-Ruh al-Quds* 'Holy Spirit'. This lexeme is also a translation of the "Holy Ghost" or "Holy Spirit" in Bible King James Version.⁶⁹ The Holy Spirit is God Himself and not a separate creation from Him. This lexeme shows a living God and the One who working in the heart of man and the universe of His creation and is a form of God's immanent.⁷⁰

Lexemes that appear next is not too much to appear in the Arabic Gospels. Those lexemes include *Sayyid* 'Master', *Mu'allim* 'Teacher', and *Malik* 'King'. These lexemes are similar to lexeme *Shifātu'l Lah* and *Asmā'ul lāh* 'the attributes of God

66 Abū'l Makārim, 'Aliy. 2007b. *Al-Jumlah al-Fi'liyyah...*, p. 35; Al-Asadi, Hasan 'Abdu'l Ghaniy Jawwad. 2007. *Maḥḥumu'l Jumlah ...*, p. 97

67 Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawrid al- Hadīs...*, p. 1112.

68 Michel, Thomas. 2001. *Pokok-Pokok ...*, p.53.

69 Bālbaki, Munir dan Ramzi Munir Bālbaki. 2008. *Al-Mawrid al- Hadīs...*, p. 548.

70 Michel, Thomas. 2001. *Pokok-Pokok...*, p. 60.

and His names' which are other titles of God in Islam. The purpose of these lexemes is to reveal the figure of God in a more complete nature and attributes to man.

The last lexeme is a pronoun or *dhamīr* that refers to God. In the Qur'an the *dhamīr* includes the first-person singular pronoun (*anā*), the first-person plural (*nahnu*), the second person singular pronoun (*anta*), and the singular third person pronoun (*huwa*). In the Arabic Gospels, the *dhamīr* that mean God includes the first-person singular pronoun (*anā*), the singular second person pronoun (*anta*), and the singular third person pronoun (*huwa*).

In terms of meaning, the use of these various *dhamīrs* give meaning to reverence and glorification to God. The use of the *dhamīr* is independent of the gender and quantity of speakers because God is holy of such things. Allah is one and is not tied to a human gender. In the Arabic Gospels, these three forms of *dhamīr* many refer to the person of Jesus. Only in some verses the *dhamīr* refers to the Lord of God when Jesus speaks to Him. In the mention of the Lord of God, Jesus uses more of *Allāh*, *Rabb*, and *Āb* lexem than using *dhamīr mukhātab* or *dhamīr huwa*.

Conclusion

Allāh is the familiar lexicon among Muslims is an influence of Arab culture. This lexicon has been used to refer to the supreme gods since the 5th Century BC. The origin of this lexeme is *El*, *Elh*, *Elohim*, *Alāh*, and *al-Ilāh* from Aramaic. Arab Christians use it as a reference to God for 500 years before the birth of Muhammad SAW. Lexeme *Allāh* is a simple lexeme that means 'God' and can be used as an Arabic translation of God or YHWH.

Lexemes mean the same God in the Qur'an and the Arabic Gospels are *Allāh*, *Rabb*, and *Ilāh*. The three lexemes have differences in terms of category, function, and semantic role.

These differences result in the different meanings referred to by each lexeme.

The third addition lexemes, in the Qur'an, lexeme Allah mentioned in *dhamīr Ana, anta, huwa*, and *nahnu*. As in the Bible, lexemes mean God mentioned in the form *dhamīr Ana, anta*, and *huwa*. Lexemes significant other God in the Bible (*Āb, a`r-Ruh al-Quds, Sayyid, Mu'allim, Ibn, and Malik*) aims at the mention of *shifātu'l Lāh* and *Asma'ul Lāh*, that is to provide a more complete and more familiar about the figure of God in Islam and Jesus in Christianity.

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