

TURKISH IDIOMS BEGIN WITH ALLAH

ТУРЕЦКИЕ ИДИОМЫ, НАЧИНАЮЩИЕСЯ СО СЛОВА “АЛЛАХ”

Аннотациясы: Түрктөр ислам дини менен таанышкандан кийин жашоолорунун ар кайсы тармагында болгондой эле литературада дагы Аллах менен байланыштуу макал-лакаптар жана идиомаларды колдоно башташкан. Бул макалада ааламдардын жаратуучусу болгон Аллахтын ысмы менен башталган түркчө идиомалар туурасында сөз болмокчу. Идиомалардын маанисинин каймана мааниде болуп болбогондугу жана өзгөчө түрк маданиятындагы орду жана мааниси да түшүндүрүлөт.

Негизги сөздөр: Аллах, идиома, англисче, түркчө, метафора, литература.

Аннотация: С приходом ислама, так же как и в других сферах жизни, в турецкой литературе появилось множество религиозных идиом и пословиц. В данной статье рассматриваются турецкие пословицы которые начинаются с упоминания имени Всевышнего Аллаха Создателя всех миров. Определяется метафорический или же буквальный смысл пословиц, а в особенности их место и роль в турецкой культуре.

Ключевые слова: Аллах, пословица, турецкий, culture, английский, идиома, метафора, буквальное значение, литература.

Abstract: After embracing Islam Turkish people began to use idioms and proverbs related to Allah in the different spheres of life especially in literature. This article deals with some selected Turkish idioms that begin with Allah Who is the creator of whole universe. In addition, the article focuses on the meanings of the idioms and indicates whether the meaning is literal or figurative. Finally, the place and importance of idioms are demonstrated with usage.

Keywords: Allah, English, Turkish, idiom, culture, metaphor, literature, literal meaning.

INTRODUCTION

Idioms have long been considered as a very brilliant part of every language. When people speak each other express their feelings by using a group of words in a fixed order that have a particular meaning. Idioms are not only the part of any language but our social life too. It can be said that they encompass our life from all its aspects. The different situation of our daily life can be better communicated and described by the help of the idioms. It means that consciously or unconsciously, we often use the idioms in the different steps of our life.

Idioms can be accepted as a historical bridge between the past and now and always carry the old traditional life with its all principles to present day by using beautiful, attractive short and effective

expression. Also idioms are priceless treasure for a nation to learn religious, moral and traditional values. It is very important to keep in mind that, idioms always revive life styles, languages, and social values of old centuries and therefore be admitted as protector of cultural and, traditional life of nations.

The following selected definitions will enhance our knowledge about idioms:

“an idiom is a style of expression in writing, speech, or music that is typical of a particular group of people”¹

“an idiom is a fixed, or set, expression whose meaning is different from the literal expressions of words in the expression”²

¹ <http://www.ldoceonline.com/dictionary/idiom/> 16.05.2015.

² Kaplan TOEFL IBT Premier 2014-2015 with 4 Practice Tests, Kaplan Publishing, Newyork, 2014, Page, 231.

“An idiom is an expression peculiar to a language”³

“an idiom is a group of words the meaning of which is different from the sum of the meanings of the individual words and of the syntactic pattern which binds them together”⁴

“An *idiom* is a phrase or expression that is inherent to a particular culture, region, or people.”⁵

“a style or form of expression that is characteristic of a particular person, type of art, etc”⁶

“idiom is a combination of fixed words which, ease speech and writing and sometimes can not be understood logically.”⁷

Different definitions of idioms prove that, the idioms which appear in any language are not only simply group of words or kinds of combined metaphorical structures but they are also colorful part of tradition which take place in every walks of social, cultural, financial, political, ethical and even religious life.

As it is observed that idioms have mostly figurative meanings rather than literal. This peculiarity creates some difficulties in understanding of them. Especially those who have limited knowledge of idioms may mistakenly understand the figurative meanings as literal. For example; the idiom ‘to let the cat out of the bag’ is a metaphorical expression; it means to reveal the secrets of someone. However, even the English speaking people think that it really means to let the cat out of the bag. Or Turkish speaking people understand the idiom in a literal sense and suppose that really someone is letting a cat out of the bag. Kuyusunu kazmak (sink /dig somebody’s well) is a Turkish idiom which metaphorically means

³ Romero Angelita D., Romero Rene C., Developmental Reading, Rex Printing Company, 1995, Quezon City, Page, 51.

⁴ Dostert Bozena Henisz-, Macdonald R. R., Zarechnak Michael, Machine Translation, Walter de Gruyter, Publishers, 1979, Berlin, Page, 111

⁵ Felder Lynda, Writing for the Web, Que Publishing, USA, 2011, Page, 18.

⁶ <http://www.learnersdictionary.com/definition/idiom/17.05.2016>.

⁷ Çotuksöken, Yusuf, Deyimlerimiz, Özgül Yayınları Eğitim ve Öğretimde Kaynak Kitaplar Dizisi, İstanbul, 1992.

“preparing some plots secretly for someone” If it is understood literally, meaning will be totally different.

After settled in the world human being began to search about creation of the universe, and relation between the creator and universe. In other words, religion and religious issues always took the attentions of human being. Allah, His names and attributes became main subject for Muslims to be searched and realized. Turkish literature is the best example of this kind in which many idioms begin with Allah’s name. In fact, the name of Allah is generally used in Turkish idioms either to show one’s respect, loyalty, faith and thankfulness to Allah or to remind His existence, unity, power, knowledge generosity, mercy and finally punishments.

This article deals with some selected Turkish idioms which begin with Allah. Firstly, the Turkish idiom was written with its English translation or equivalent if possible. Secondly, the meanings were expressed in accordance with Turkish culture. Finally, the usage of idioms demonstrated with examples that excerpted from different kinds of sources.

IDIOMS

*** Allaha bir can borcu olmak: (To have a debt to Allah)**

Meaning of the idiom: “Tanrıya vereceği canından başka kimseye borcu olmamak. Kimseye bir borcu olmamak – have no debt to anybody other than the debt of soul to Allah.”⁸

Idiom indicates the state of a person who has no any debt to anybody and just trying to earn his bread. In other words, he is free from debt and busy with his works. Actually, Turkish idiom figuratively demonstrates the independent position of a person. Because in Turkish culture; “Allah’a can borcu olmak” means person is free from any pressure or dependency but only feels himself debtor to Allah. In addition, the idiom also shows religiosity of a person who is conscious about death with his brave heart not afraid of mortals but Allah.

⁸ Bezirci Asım, Deyimlerimizin sözlüğü, Gendaş Yayınevi, İstanbul, 1990, Page, 33.

Usage of the idiom: "Benim ancak Allah'a bir can borcum var... cevabını verdi."⁹

* **Allaha ismarladık (I leave you to Allah-goodbye)**

Meaning of the idiom: "esen kal – seni Allaha-Tanrıya emanet ediyorum – May Allah be with you, I leave you to Allah"¹⁰

According to Islamic tradition at the time of departing or leaving friends or relatives it is necessary to say Allah'a ismarladık. A true Muslim who follows the footsteps of the Holy prophet Muhammad (p.b.u.h) always takes care about his sayings and teachings. Prophet Muhammad (p.b.u.h) advised all Muslims to say "I leave you with Allah – or I trust you in Allah" when leave or depart. In Turkish culture it's a very common to use this idiom when disperse two people. .

Usage of the idiom: "Mevsime ve hava şartlarına göre odada, damda veya harmanda sofralar kurulur – Karnını doyuranlar «Allah'a ismarladık» deyip ayrılırlar."¹¹

"Vedalaşırken günlük hayatımızda en fazla kullandığımız "Allah'a ismarladık" sözü, geride kalanları Allah'a emanet edişimizdendir."¹²

* **Allah aratmasın (May Allah not make one's state worse)**

Meaning of the idiom: "Oldukça kötü de olsa, Allah yine de bu günleri aratmasın.. – Despite of all insufficiencies and sufferings May Allah not make us to look after current days."¹³

Thanking to Allah one of the most important duties for all believers. Allah the Almighty bestowed different kinds of opportunities like health and wealth to human kind unconditionally and only waits to be thanked and remembered. It is very important to keep in mind that as human being we must be ready to face ups and downs of life. May be today's opportunities will not be given to a man in future. In Turkish tradition thanking Allah is an attitude that demonstrates the faith, good nature and respect of believers

⁹ Güngör Selâhattin, Erenler bahçesinden, 400 fıkra , Türkiye Yayınevi, 1960, Page, 113.

¹⁰ Aksoy Ömer Asım, Atasözleri ve Deyimler Sözlüğü, II, İnkılap Yayınları, İstanbul, 1988,Page,563.

¹¹ Sivas folkloru, Issues 1-25, Emek Matbaa, 1975, Page, 3.

¹² Kabaklı Ahmet, Türk Edebiyatı, Issues 87-98, Türk Edebiyatı Vakfı, 1981, Page, 87.

¹³ Nejat Muallimoğlu, Deyimler, atasözleri, beyitler ve anlamdaş kelimeler, Muallimoğlu Yayınları, 1983,Page,34.

to Almighty Allah. In Holy Quran Allah says "if you grateful I will surely increase "¹⁴ Turkish idiom exactly follows the path of Quranic verse and focuses on the importance of thanking to Allah for current situation even which is not as good as expected. In other words, The idiom criticizes the insufficiency of something but at the same time considers and accepts that there are possibility of more insufficiency

Usage of the idiom: "Çok şükür şu halimize, dedi. Yemeğe başlamadan önce duasını yaptı: "Allah rızkımızı kesmesin. **Bu günü aratmasın**"¹⁵

* **Allah bana ben sana** (The Almighty gives me, then I pay to you)

Meaning of the idiom: "Borcumu ancak elim para geçtiğinde ödeyebilirim – I can pay my debt when I get money."¹⁶

Above given idiom deals with a person who is in red. In other words, the idiom focuses on financial difficulty of a person who is in debt and not able to pay it immediately. In Turkish tradition we say to claimant or creditor "at the moment I have nothing to pay but when Allah gives me then I will pay you immediately." According to Islamic tradition (rızk) – living sustenance, daily food included earning money from Allah. It can be said that Turkish idiom is based on the following verse;" Allah is the best providers."¹⁷ Actually, people seem to be owner of all worldly materials but in accordance with (qadar) destiny everything comes as a result of Allah's wishes. Human only look or run after it. The idiom shouldn't be understood mistakenly that debtor denies his debt or breaks his promise but expresses inability of direct paying. Therefore he waits some occasion from Allah to get money and pay debt.

Usage of the idiom : "Allah bana, ben de sana şimdi sana borcumu ödeyecek param yok"¹⁸

* **Allah dört gözden ayırmasın** (May Allah not separate (a child) from parents – from four eyes –)

¹⁴ Surat 'İbrâhîm (Abraham),verse,7.

¹⁵ Akan Emin, Tanburi Cemil Bey, Hür Efe Matbaası, İzmir, 1992, Page, 19.

¹⁶ <http://www.deyim.tk/deyimler-sozlugu-a-harfi-ile-baslayan-deyimler/08.05.2015>.

¹⁷ Surat Al-Jumu`ah,verse,11.

¹⁸ <http://www.fetvalar.com/16.05.2015>.

Meaning of the idiom: "Allah yetim ve öksüz bırakmasın – May Allah not leave a child parentless/orphan"¹⁹

Parents or family occupies a very important place in our life. Especially a child needs to live with the love and care of parents. However, life sometimes offers us unexpected surprises. For instance, some children lost their parents in the very beginning of their childhood. As its well know that, orphanhood is an unbearable situation for children who need respect, care and support more than ever. Above given Turkish idiom wishes to a new born child not to be separated from his parents or left as orphan. No doubt, Turkish idiom is a just like a (dua)pray for a child. "dört göz – four eyes" is a metonymic expression which refers to parents.

Usage of the idiom: "Kendisini almaya gelen köylü kadın yavaşça bana eğildi: "Ah, kızım," dedi, "Allah insanı dört gözden ayırmasın."²⁰

* **Allah ne verdiyse (Whatever Allah gave–pot luck)**

Meaning of the idiom: "evde ya da ortada, az ya da çok, ne yemek varsa – More or less whatever Allah offered to eat at home."²¹

Generosity is a good nature which was praised by Allah and His messenger Muhammad (p.b.u.h). As other prophets the prophet Muhammad (p.b.u.h) was a very generous person who never rejected anybody's request if not against principles of Islam. Therefore, all Muslims ordered to be generous and respectful to others. Above idiom demonstrates the generosity of a person who opens the gate of his heart and home to others and shares food and drink. If anyone says to a guest or beggar; "Allah ne verdiyse" in Turkish tradition means; "at the moment even I am not aware of what is on dinner table let's go and taste it." This situation is actually a surprise for the guests who around table. Same situation is expressed as "**take pot luck**"²² in English.

¹⁹ Kâzım Yetiş, Sâmîha Ayverdi, Türkçenin nakışları: atasözleri, deyimler, tekerlemeler Kubbealtı Neşriyatı, İstanbul, 1993, Page, 229.

²⁰ Başar Şükûfe Nihal, Zihnioğlu Yaprak, Domaniç dağlarının yolcusu, KitapYayınevi, İstanbul, 2008, Page, 86.

²¹ Püsküllüoğlu Ali, Arkadaş Türkçe sözlük, Arkadaş Yayınevi, Ankara 1994, Page, 57.

²² Vas Gratian, The Sterling Book of Idioms, Sterling Publishers, New Delhi, 2006, Page, 118.

Usage of the idiom: "Haydi istersen bu akşam bize gidelim, **Allah ne verdiyse yeriz.**"²³

* **Allah bir yastıkta kocatsın** (May you get older on the same pillow – have a long lasting marriage – grow old together.)

Meaning of the idiom: "yeni evlenenlere "birlikte yaşlanın" anlamında kullanılan bir iyi dilek sözü – As a good wish it is said for newly married couples "both of you may get older together."²⁴

Turkish idiom is related to marriage and family life. The best family life is the one which is based on mutual understanding, respect, justice and love. Actually, all religions and cultures preferred and supported marriage and advised spouses to love and pay respect each other. Unfortunately, today all traditional values such as; love, respect and mercy left their place to worldly interests. As a result of that, marriage and divorce performed quickly. As it is traditionally advised that the best marriage which begins here in this world end continues in hereafter. Therefore, in Turkish it is said for new married couples "Allah bir yastıkta kocatsın;" get older on the same pillow-sleep together on the same pillow till the end of last breath" If we take a look on the idiom "**Allah bir yastıkta kocatsın** – May Allah makes you older on the same pillow" is an invocation and good wishes²⁵ for new married couples to which figuratively refers to the hope or expectation forever marriage life. The pillow symbolizes unity between the spouses till the end of life.

Usage of the idiom: Zeynep Hanım mahcup ve çekingen: – Allah bağışlasın... **Allah bir yastıkta kocatsın** beyim. Dedikten sonra bana: – Hoş geldin hanımım. Obamıza şenlik getirdin. Beyimize köle idik, senin için de köle oluruz... dedi²⁶

* **Allah aşkına** (For Allah's sake – For God's sake)

Meaning of the idiom: "Allahını seversen – **for the love of Allah**"²⁷

²³ İzgi Muzaffer, İlyas Efendi, Bilgi Yayınevi, Ankara, 1989, Page, 144.

²⁴ <http://www.tdk.gov.tr/>

²⁵ <http://www.edebiyatsayfasi.com/a-sozlugu-deyim-2/08.05.2015>.

²⁶ Attilâ Mahmut, Bir kadının hayatı, Ahmet Halit Kitabevi, İstanbul, 1943, Page, 57.

²⁷ <http://www.tdk.gov.tr/>

Idiom is used when some people request somebody insist to do something. As its well known that this idiom is being used in many culture. For instance; in Arabic “lillahi” means for Allah or for the sake of Allah .As it has been written above, in English “For the sake of God “All idioms demonstrate that some works or acts are requested to be done for the sake of Allah. In Turkish culture if anyone simply requests something it may not be answered. However, if the request is made with the name of Allah or for the sake of Allah definitely answered. The idiom shows the Turkish respect and love of Allah.

Usage of the idiom: “Allah aşkına söyle, benim Allah ve Resûlü’nü sevdiğimi bilir misin, dedim”²⁸

* **Allah akıl fikir (veya akıllar) versin** (May Allah give a mind)

Meaning of the idiom: “akılsızca bir davranışta bulunanlar için kullanılan bir söz – Used for a person who behaves foolishly”²⁹

Turkish idiom focuses on a person who behaves foolishly and harm someone! In fact the idiom can be accepted as a reaction against disliked person! In Turkish if there is an unusual person who does something illogically we say him “**Allah sana akıl fikir versin – May Allah give you a mind**” It can be said that the idiom is used either to criticize or advise just hopefully to normalize the person.

Usage of the idiom: “Abin kızar sonra,” dedi. “Onun odasından bana ne! Ben tavana çıkacağım” dedim. “Ne var tavanda?” diye sordu. “Güvercinlere yem vereceğim!” dedim. “**Allah sana akıl fikir versin!**” dedi annem.”³⁰

* **Allah`ın belâsı:** (The curse/scourge of Allah)

Meaning of the idiom: “Varlığı üzüntü veren, varlığından huzursuz olunan şey – for a person who is unwanted and deeply disliked.”³¹

There are different kinds of personalities in society. As it is clear that some of them are admired

²⁸ Davudoğlu Ahmet , Sahih-i Müslim Tercüme ve Şerhi 6, Işık Yayıncılık Ticaret, 2014, Page, 62.

²⁹ http://www.tdk.gov.tr/Atasözleri_ve_deyimler_sözlüğü/16.05.2015.

³⁰ Gürçan Nedret, Hoşça kal Dinar, Heyamola Yayınları, İstanbul, 2008, Page, 147.

³¹ http://deyimler.bilgicik.com/a_harfi_ile_baslayan_deyimler.htm/16.05.2015.

by public on the other hand, some others due to harsh or immoral attitudes disliked. Turkish idiom describes a very bad natured person whose presence extremely disturbs people. So he was called as a “**curse of Allah**”. In Turkish culture if anyone who disrespects moral and social values and harms others is called “Allah`ın belası – Allah`s curse”. Because Allah`s curse is a symbol of high level danger and disturbance that can not be challenged by any type in universe. Therefore, if anyone is Allah`s curse nobody can challenge his cruelty.

Usage of the idiom: “Bu Allahın belası adam nereden karşısına çıkmış ve kimsenin bilmediği gerçekleri ortaya koymuştu?”³²

* **Allah belasını/cezasını versin** (May Allah`s curse and punishment be upon him)

Meaning of the idiom: “Kötü bir kişiyle uğraşmak istenmediğini anlatan söz – refers to a cruel person whom nobody wants to deal with”³³

As it has been mentioned in previous entry there are good and bad natured people. Actually, it is very easy to deal with good people. On the other hand, nobody wants to deal with harsh, rude, illegal, immoral and cruel people who break rules and become the source of unhappiness by their behaviors! Turkish idiom is not more than an invocation of innocents to Allah to curse or punish cruel people who frighten and hurt innocent. “**Allah belasını versin**” is a description which shows weakness or inabilities of innocent or weak people who can not resist evil and only imprecate against it.

Usage of the idiom: “Allah hepinizin belasını versin dedim içimden”³⁴

* **Allah adamı: (Man of Allah)**

Meaning of the idiom: “Hile, kötü bilmeyen; hak yol üzerinde olan, Allah`a ibadette kusursuz dini bütün kimse – A religious, honest and pious person who is always on the path of Allah.”³⁵

Above given idiom demonstrates the religious character of a person who pays his attention only

³² Berkand Muazzez Tahsin, Yabancı adam, İnkılâp ve Aka Kitabevleri, İstanbul, 1980, Page, 57.

³³ Muallimoğlu Nejat, Deyimler, atasözleri, beyitler ve anlamdaş kelimeler, Muallimoğlu Yayınları, 1983, Page, 705.

³⁴ Karabekir Kâzım, Hayatım, Yapı Kredi Yayınları, İstanbul, 2008, Page, 194.

³⁵ <http://atasozlerideyimler.com/icerik-detay/allah-adami/39872/16.05.2015>.

on religious life. According to Turkish tradition; “Allah adamı“ figuratively expresses the soft natured and pious man whose disposition was admired by everyone. In other words; “Allah adamı” is a man who is a symbol of goodness, piety and honesty.

Usage of the idiom: “Zâhirde Allah adamı görünüyor, gönlü dünyâ ile dir derler.”³⁶

To sum up: religion and religious principles occupied a very important place in our life and influenced human thoughts and behaviors. In addition, impact of religion on literature is indisputable. As a creator of all the world with His power, infinite knowledge and other attributes, Allah’s name always attracted the attentions of believers. And in order to show love, respect, admiration and fear they used the name of Allah in literature such as in poems, novels, fictions, proverbs and idioms.

After embracing Islam Turkish people began using the name of Allah in idioms. Of course The name of Allah was not used just to indicate only one situation, as above given idioms demonstrated that the name of Allah was used to indicate the different situations which can be summarized as follows;

- **To indicate independency of a person:**

Allaha bir can borcu olamak (To have a debt to Allah)

- **To demonstrate one’s trust in Allah;**

Allaha ısmarladık (I leave you to Allah-

goodbye)

Allah bana ben sana (The Almighty gives me, then I pay to you)

Allah ne verdiyse (Whatever Allah gave – pot luck)

- **To demonstrate one’s good wishes and praying for others;**

Allah bir yastıkta kocatsın (May you get older on the same pillow – have a long lasting marriage – grow old together.)

Allah dört gözden ayırmasın (May Allah not separate (a child)from parents – four eyes-)

- **To demonstrate criticizing the disliked people;**

Allah akıl fikir (veya akıllar) versin (May Allah give a mind)

Allah`ın belâsı: (The curse/scourge of Allah)

- **To show ones appreciations and sympathy to others;**

Allah adamı: (Man of Allah)

- **To show one’s temper or curse on somebody;**

Allah belasını/cezasını versin (May Allah’s curse and punishment be upon him)

Finally, it can be said that the idioms begin with Allah used to demonstrate one’s good wishes and praying for others, to criticize disliked personalities, to show one’s appreciations, sympathy and temper on somebody.

³⁶ Işık Hüseyin Hilmi, Tam ilmi hâl, Se’âdet-i ebediyye, Hakikat Yayınevi, İstanbul, 2009, Page, 745.