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**THE PRIMACY OF 'ALIF' AND 'ALLAH': EXPLORING THE
DIVINE AND LINGUISTIC FOUNDATIONS OF KNOWLEDGE**



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Abstract

This conceptual paper explores the profound symbolic meaning of the letter “A” or Alif in most languages like English, French, Greek, Hindi and especially Arabic-script languages and hypothesizes on its central position as the starting point of knowledge. It assumes that the name of Allah, the personal name of God in the Arabic language, starts with, “Alif” or “A”, which points to a divine source of all knowledge. The paper also points out that the first man, Adam and the first word in the revelation of the Holy Quran, Iqra (Recite/Read) also start with Alif. The ever-present existence of the foundational junctures of existence, language, and revelation, Alif, is examined with examples of English, Greek, French, Hindi, Urdu, Pashto, and Parsi. This paper contends that the word Alif represents the totality of knowledge, which is inherently connected to the omnipotent and omnipresent Allah whose name opens every chapter of the Holy Quran, which places stress on unity and the sovereignty of Allah. So here we find that the first letter of the world is Alif and the first word is Allah.

Keywords: *Alif, Allah, Knowledge, Linguistics, Divine Revelation, Quran, Symbolism*

Introduction

The origin of knowledge, and the birth of existence – it’s a topic that has occupied human thoughts since humans curiousness. Throughout the many cultures and civilizations, throughout history, basic symbols, words, or concepts are accorded great importance as despite their simplicity these symbols evoke fundamental truths about the universe and man’s role in it. This paper suggests an original framework based on the letter 'A', or equivalent to Alif (ا), as the primal origin, not only of alphabets, but also knowledge within its own being closely related with Godness reflected through name of Allah.

The first letter in the alphabet is of prime importance in numerous linguistic communities, and tends to reflect basic sounds as well as structure the very system of graphic communication. Instead, this article suggests a more fundamental and far-reaching linkage when it comes to Arabic-script languages and Islamic theology. The word 'Alif' is also said to symbolize this revealer, which produces the flame of enlightenment through forms (those dictated by his creative art), and yet the unrestrained smoke language gives fire as it rolls out in escaping puffs, so does this Creative Spirit light up our understandings from that source - whence light and knowledge appeal plainly written in characters no longer doubtful.

The paper will weave together these distinct aspects of 'Alif', to show it as a linguistic and original fulcrum connecting the creation of man, with the act of divine revelation, the organisation and readability of hallowed texts, and even with God language itself. By analyzing its widespread presence in these fundamental items, the study seeks to demonstrate a conceptual understanding that all knowledge resides within this first letter and consequently, within the omnipotent name of Allah.

The more traditional interpretation of alphabetical order is more concerned with phonetic or structural linguistic. But there is a conceptual leap to completely understanding the more underlying, perhaps divine, symbolic meaning of the first letters, mostly of the Arabic-script languages, the Alif. Such narrowness of view could miss a deeper philosophical and theological consistency which connects the origin of language to the source of knowledge and divinity. The entire symbolic value and spiritual connotations of the Alif as an element of a worldview that is sacred are not expressed without investigatating deep into this inherent relationship. In this paper a

gap is being filled as this framework is a way of connecting the letter Alif to source of knowledge and divine identity.

This research examines the omnipresence of the letter Alif at critical points of existence, language and revelation as portrayed in the given text. Further, this research investigates the conceptual connection between the letter Alif, the name Allah and the beginning of knowledge, as presented in the given framework. The study puts together the theological and linguistic arguments that posit the presence of the universal knowledge and divine unity in the form of the Alif.

This conceptual exploration holds significant value because of the following reasons.

It provides a distinct interpretation that combines the linguistic analysis with theological interpretation, as to show a more profound, divine meaning to the alphabetical order, at least to the consonant of alif. This has the capacity to evoke new lines of questioning into the symbolic connotations that are imbedded in linguistic constructions. Making Knowledge and Faith Interrelated: The paper underlines an overarching unity between knowledge acquisition and the idea of one God in one place and that intellectual endeavors are inseparable with spiritual awareness. This school of thought can generate an interdisciplinary conversation of both epistemology and theology. Encouraging Cross-Cultural and Interdisciplinary Conversation: The paper has a possibility to provoke discussions, cutting across linguistics, theology, philosophy, cultural studies by looking at the symbolic echo of first letters in various languages and possibly uncovering universal conceptual patterns of how humanity perceives beginnings and divinity.

1. Literature Review

The section contain critical analysis of the available scholarly literature on the subject, recognition of major theories, past discoveries, and gaps in the current practice. Nevertheless, the given text reflects a certain philosophical and theological perspective but it is not an analysis of a literature that already exists. Thus, this part will highlight the conceptual assumptions, as put forward in original statement, in the context of wider academic arguments where applicable.

The given conceptual framework assumes a deep entwining of the letter Alif (A) with the source of knowledge, which is the names of Gods and the leading linguistic patterns. According to this opinion, the character Alif does not only represent the first letter of the Arabic alphabet, but it also represents the origin of various important realms (Corriente et al., 2017).

To begin with, the structure fixes the letter 'Alif' as the starting point of knowledge and has a direct connection to the divine world by the fact that the name Allah begins with Alif. This means that knowledge is the creation of the divine. The theological motif about the divine names as linguistic objects that describe and communicate divine, which links believers to God is not a new idea in Islamic and Jewish tradition (Abdulrahman, 2024; Ben-Sasson, 2021; Biler, 2015). Those theological and exegetical works that dwell on the subject of divine names in Islam tend to examine their meaning and relevance in enhancing faith and concept of divine singularity (Kounsar, 2016).

Secondly, the argument goes further to the creation and revelation. The first man, Adam, has a name with the beginning of letter Alif. Besides, the first word of the revelation in the Holy Quran, i.e. Iqra, has the first letter Alif. These examples support the concept of the use of the Alif as a support in human life and in the communication of God. Certain Islamic scholars interpret the preceding or separated letters in the first line of some chapters of the Quran, such as 'Alif-Lam-Mim' as containing deeper meanings and even system of concealed powers to be able to gain knowledge and unity with God. This is the case with the brief and enigmatic texts of the Quran, the revelation on the Prophet Muhammad(PBUH), who is historically connected to the Arabs(humans). That is the case with the short and cryptic texts of the Quran, the revelation of the Prophet Muhammad (PBUH), who is historically related to the Arabs. The topic of

symbolism in the Quran is also a studied subject, as the words and images used in the text portray complicated concepts rather than their direct interpretation, thus increasing comprehension of the text. (Oniyide, 2024).

Thirdly, the framework points out the use of 'A' or the spoken form as the first letter in many other languages in the world, such as English, Greek, French, Hindi, Urdu, Pashto, and Parsi. This general linguistic repetition is introduced as an argument of some general principle behind it, in which the opening letter invariably means beginning. This view is supported by findings regarding the etymology and religious associations of the alpha symbol in the Western languages where the alpha symbol has its origin in the ancient Semitic peoples to the Greek (Robins, 2019). The importance of first letters in words has also been studied in linguistic research where it is observed that there exists a first position advantage in letter processing and the higher informational value of first letters in word recognition (Broerse & Zwaan, 1966; Pimentel et al., 2021; Scaltritti and Balota, 2013; Solso et al., 1982). Alphabetic letter names continue the study through the historical and phonological structure through Semitic, Greek, Etruscan, and Latin roots (Heitner, 2024).

Lastly, the given concept concludes the all knowledge is in and of itself woven into the word, A or Alif, and the all-powerful God name Allah. Even the name of Allah, which begins with the letter Alif, is connected with the notion of Ilah, which accentuates the monotheism as the one of the major features of this knowledge. The fact that almost all of the Surahs of the Holy Quran are introduced with the name of Allah, and even the chronological reading opens with a phrase, the first word of which is Allif, is another reinforcement of this conceptual association between Allif, unity with God and perfect knowledge. It coincides with studies on the linguistic and semantic consistency of the surahs in Quran and their deeper meaning (Azizi, Mazlum, 2015; Key, 2019; Yaacob, 2020). Semantic analysis and use of the appropriate linguistic symbols to derive appropriate meanings has been a tradition in the Islamic intellectual tradition, a tradition that traces language to the emergence of Islamic sciences and source of knowledge under a godly viewpoint (Ahmad, 2015; Shah, 2011).

This theoretical framework therefore gives a singular philosophical and theological interpretation of the concept of Alif as the original signifier of origin, cognizance and oneness with God.

2. Methodology

This paper uses conceptual and interpretive method of analysis. Since the given text is rather a philosophical and theological interpretation and not an empirical one, the approach is rather qualitative and hermeneutical. It does not entail data collection as it is understood, or does it use statistical or experimental techniques. The process of the analysis includes

Textual Deconstruction

A detailed analysis of the given conceptual framework to comprehend its central claims, the terms that it focuses on, and how it logically connects these terms into one another. This involves charting out the examples of how the letter Alif has been clearly associated with beginning, divinity, knowledge, and the basic elements in the languages and religious writings.

Pattern Recognition

Is it possible to find recurring themes and patterns in the argument, like the consistent focus on the use of Alif as a source and its relationship to the name Allah and its symbolic use in creation and revelation?

Conceptual Elaboration

Developing the mentioned ties and ramifications, one can explain the philosophy and theology implicit within the given text in terms of the primacy of the letter Alif and its connection to general knowledge and the unity of God.

The methodology is intended to demystify, tabulate, and expound the conceptual framework provided in it that gives an ordered presentation of the key ideas. It should be mentioned that it is not an empirical study and, thus, does not imply the collection and analysis of external data and the testing of the hypotheses on a scientific level.

3. Results and Discussions

The philosophical and theological reasoning presented in the conceptual analysis is one that is solid and closely interwoven in its nature and nature of argumentation; that the letter generated as the primordial origin of all knowledge, language and divine illumination is the letter Alif (A). The points of the discussed text can be summarized as follows

Alif as the Starting Point of Knowledge

The main assumption is that the Alif or A is not an accidental starting point of the alphabets, but is actually the beginning of knowledge. This argument can be supported based on several possible arguments used in the original text.

Divine Name

The strongest argument identifies the word Allah being the first word of languages and the letter Allah being the first letter of the word Allah being a A or Alif. It means that knowledge itself has a divine source, and it is emitted by the Creator whose name starts with this primordial letter.

Creation of the human being

It is also true that the name of the first human being, Adam, begins with A. This links the letter to the source of humanity and by implication, human ability to know.

Divine Revelation

The first word of revelation in the Holy Quran, which is Iqra, means recite which starts with Alif. This brings about the importance of reading and learning as the foundation through which Alif is the key to divine wisdom and guidance.

Alif Primacy in Universality of Linguistics

The conceptual paradigm does not only argue that the Arabic-script languages preserve primacy of the letter A or a phonetic representation of this letter, but it also gives the suggestion that there was a universal primacy of the letter A.

Cross-Linguistic Instances

The text actually states that the alphabets of English, Greek, French and the Hindi language are all starting with A or Ah sound. This wide trend in the various linguistic families is put forward as not just a coincidence, suggesting a more profound underlying principle, which may be more fundamental, and universal.

Consistency of Arabic-Script languages

The common starting point of Arabic, Urdu, and Pashto, as well as Parsi, also supports the core position in an important linguistic bloc. This implies that the idea of beginning is a universal code in this very letter, irrespective of the type of script and phonological distinctions.

Alif and Worshipped oneness of the God

The given text ends with stating that all knowledge is immanent in the word A and omnipresent God name Allah.

Name of Allah and the Organization of the Quran

The very beginning of the word Allah in the form of Alif and Ilah (one/ none except him), which also means unity, closely associates the word Alif with the greatest principle of Islam Monotheism. This is strengthened by the fact that, all the surahs in the holy Quran begin with Allah name except the Surah Tawba and chronological reading of the Quran, also begins with a phrase (Alhamdullilahi rabil aalameen) which begins with the Allif.

Omnipotence and Omnipresence

The final verdict is that everything is inbuilt in the name of Allah the knowledge begins with his name and, therefore, it is the first letter in the world. This is what makes Alif not only a letter, but a symbolic figure of the ubiquitous Allah who is the ultimate source of all knowledge.

Table 1. Conceptual Synthesis:

Element	Connection to 'Alif' (A)	Implication for Knowledge
Divine Name	First letter of the name 'Allah'. 'Ilah'	Knowledge originates from the singular, omnipotent God.
Human Creation	First human's name begins with 'A'.	Connection between human existence and the capacity for knowledge, divinely initiated.
Divine Revelation	First word of Quranic revelation begins with 'Alif'.	Knowledge is divinely transmitted, and its acquisition (reading/reciting) is a foundational act.
Linguistic Universality	First letter in multiple world alphabets.	Universal symbolic representation of 'beginning' and fundamental linguistic structure.
Quranic Structure	Most Surahs begin with Allah's name; first chronological phrase starts with 'Alif'.	Reinforces divine unity and the embeddedness of knowledge within the divine word.

The consistent recurrence of 'Alif' at such critical junctures divine name, human origin, revelation and linguistic foundations is presented as evidence for a deeper, non-arbitrary symbolic design. The arguments converge to suggest that 'Alif' transcends its function as a mere character; it is conceptualized as the very embodiment of the "firstness" of knowledge and the "oneness" of the divine, making it the "world first ever letter" and "Allah" as the world first ever word.

4. Conclusion

This conceptual paper has discussed the deep symbolic meaning of the letter A or Alif (ا) as it is introduced in the given framework as an argument to support the primary functions of the inception point of all forms of knowledge. By looking at its omnipresence in key moments, such as the divine name of Allah, the creation of the first human, Adam, and the first word of the revelation of the Holy Quran, "Iqra", the paper has demonstrated the interesting conceptual nexus between the origins of language and the essence of divinity.

Its perceived primacy is further enhanced by the similarity of the first letter between the different languages globally which is composed of alif or the letter A. This theoretical treatment is a synthesis of a perception whereby, 'Alif' is not only a character but an expression of the ultimate truth which is closely knotted with the omnipotence and the omnipresence of Allah. At the end of it all the paper concludes that the totality of knowledge is conceptually contained in this primordial letter and in this unique and divine name which it initiates, which makes the primordial letter of the world conceptually the first ever letter of the world and the first word the Allah. This structure provides a special approach to the unity of the language, religion, and search of meaning.

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