

[and app. **الْإِلَٰهَةُ**,] and **الْإِلَهِيَّةُ** (K,) *the sun*; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun*. (Th, TA.) **إِلَهٌ** is the same as the Hebrew **אֱלֹהִים** and the Chaldee **ܐܠܗܝܢ**; and is of uncertain derivation: accord. to some,] it is originally **وَلَّاهُ**, like as **إِسَاحُ** is originally **وَسَّاحُ**; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of **إِلَهٌ**.]

إِلَهٌ: **الْإِلَٰهَةُ** and **الْإِلَهِيَّةُ**.

إِلَهِيَّةٌ: **إِلَهٌ** = **إِلَٰهَةٌ**: **الْإِلَٰهَةُ** and **الْإِلَهِيَّةُ**.

إِلَٰهَةٌ inf. n. of 1, q. v. (S, Mṣb, K.) = *Godship*; *divinity*; (K;) as also **إِلَٰهَةٌ** (CK [not found by me in any MS. copy of the K] and **إِلَٰهِيَّةٌ** (K.) = **إِلَٰهَةٌ** and **الْإِلَٰهَةُ**: see **إِلَهٌ**.

إِلَهِيَّةٌ: see **إِلَهٌ**.

إِلَٰهِيٌّ, or **إِلَٰهِيٌّ**, *Of, or relating to, God or a god*; *divine*: *theological*: Hence, **الْعِلْمُ الْإِلَٰهِيُّ** or **الْإِلَٰهِيُّ**: see what next follows.]

إِلَٰهِيَّةٌ, or **الْإِلَٰهِيَّةُ**, *Theology*; *the science of the being and attributes of God, and of the articles of religious belief*; also termed **الْعِلْمُ الْإِلَٰهِيَّاتِ** or **الْإِلَٰهِيَّاتِ**, and **الْعِلْمُ الْإِلَٰهِيُّ** or **الْإِلَٰهِيُّ**.

إِلَٰهٌ, [written with the disjunctive alif **إِلَٰهٌ**, meaning *God*, i. e. *the only true god*,] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Mṣb, K,) applied to the *Being who exists necessarily, by Himself, comprising all the attributes of perfection*; (TA;) a proper name denoting *the true god*, comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El-'Arabee, TA;) the **ال** being inseparable from it: (Mṣb:) not derived: (Lth, Mṣb, K:) or it is originally **إِلَٰهٌ**, or **إِلَٰهٌ**, (Sb, AHeyth, S, Mṣb, K,) of the measure **فَعَالٌ** in the sense of the measure **مَفْعُولٌ**, meaning **مَأْلُوهٌ**, (S, K,*) with [the article] **ال** prefixed to it, (Sb, AHeyth, S, Mṣb,) so that it becomes **الْإِلَٰهٌ**, (Sb, AHeyth, Mṣb,) then the vowel of the hemzeh is transferred to the **ل** [before it], (Mṣb,) and the hemzeh is suppressed, (Sb, AHeyth, S, Mṣb,) so that there remains **إِلَٰهٌ**, or **إِلَٰهٌ**, after which the former **ل** is made quiescent, and incorporated into the other: (Sb, AHeyth, Mṣb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the **ال** is not a substitute for the hemzeh; for were it so, it would not occur therewith in **الْإِلَٰهٌ**: (S:) so says J; but IB says that this is not a necessary inference, because **الْإِلَٰهٌ** applies to God (**إِلَٰهٌ**) and also to the idol that is worshipped; whereas **إِلَٰهٌ** applies only to God; and therefore,

in using the vocative form of address, one may say, **يَا إِلَٰهَ** [O God], with the article **ال** and with the disjunctive hemzeh; but one may not say, **يَا إِلَٰهَ** either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally **لَإِلَٰهَ**: see art. **لَإِلَٰهَ**: (S:) some say that it is from **إِلَٰهٌ**, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from **أَلِهَ**, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The **ال** is pronounced with the disjunctive hemzeh in using the vocative form of address [**يَا إِلَٰهَ**] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. **لَإِلَٰهَ**;) and AAF says that it is also thus pronounced in a form of swearing; as in **أَفَإِلَٰهَ تَتَعَلَّنَ** [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do such a thing?*]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of **الْإِلَٰهَ**: (S in the present art. :) Sb mentions this pronunciation in **يَا إِلَٰهَ**; and Th mentions the pronunciation of **يَا إِلَٰهَ** also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase **يَا أَعْفِرُ لِي** [O God, forgive me], for **يَا إِلَٰهَ**; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed **تَفْخِيمٌ**, [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter **ل**,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in **بِإِلَٰهَ** *By God*, and **بِسْمِ إِلَٰهَ** *In the name of God*,] it is pronounced in the [contr.] manner termed **تَرْقِيقٌ**: AHát says that some of the vulgar say, **لَا وَإِلَٰهَ** [No, by God], suppressing the alif, which should necessarily be uttered, as in **الرَّحْمَنُ**, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Mṣb.) You say, **إِلَٰهٌ أَلَّهَ فِي كَذَا**, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the Jâmi' es-Sagheer. [See another ex. voce **كَرَّةٌ**].) And **إِلَٰهٌ لَفَعَلْتُ** and **إِلَٰهٌ لَفَعَلْتُ** [By God, I will assuredly do such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as **و** or **بِ**] denoting an oath. (Bd in ii. 1.) And **إِلَٰهٌ مَا فَعَلْتُ**, meaning **وَاللَّهِ مَا فَعَلْتُ** [By God, I did not, or have not done, such a thing]. (JK.) And **إِلَٰهٌ دَرَكْتُ** *To God be attributed thy deed!* (A in art. **دَرَكْتُ**;) or *the good that hath proceeded from thee!* or *thy good deed!* or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like*]: a phrase expressive of admiration of anything: (TA in art. **دَرَكْتُ**;) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And **إِلَٰهٌ دَرَهُ** *To God be*

attributed his deed! [&c.]. (S and K in art. **دَرَهُ**.) And **إِلَٰهٌ الْقَائِلُ** [meaning *To God be attributed (the eloquence of) the sayer!* or] *how good, or beautiful, is the saying of the sayer, or of him who says* [such and such words]! or it is like the phrase **إِلَٰهٌ دَرَهُ**, meaning *To God be attributed his goodness!* and *his pure action!* (Har p. 11.) And **إِلَٰهٌ فُلَانٌ** [*To God be attributed (the excellence, or goodness, or deed, &c., of) such a one!*] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Har ibid.) [And **إِلَٰهٌ أَبُوكَ**: see art. **أَبُو**.] And **إِلَٰهٌ أَنْتَ**, meaning **إِلَٰهٌ أَنْتَ** [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence!* or *thy goodness!* or *thy deed!* &c.]. (JK.) [Similar to **إِلَٰهٌ**, thus used, is the Hebrew expression **לְאֱלֹהִים** after an epithet signifying "great" or the like.] **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ** [in the Kur [ii. 151], said on the occasion of an affliction, means *Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us*. (Jel.) AZ mentions the phrase **إِلَٰهٌ الْحَمْدُ** [meaning *الحَمْدُ لِلَّهِ Praise be to God*]: but this is not allowable in the Kur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-án. (Az, TA.) — **اللَّهُمَّ** is an expression used in prayer; as also **لَا إِلَٰهَ**; (JK, Mṣb;) meaning **يَا إِلَٰهَ** [O God]; the **م** being a substitute for [the suppressed vocative particle] **يَا**; (S in art. **لَإِلَٰهَ**, and Bd in iii. 25;) but one says also, **يَا اللَّهُمَّ**, (JK, and S ibid,) by poetic licence: (S ibid. :) or the meaning, accord. to some, is **يَا إِلَٰهَ أَمَّا بَخِيرٌ** [O God, bring us good]; (JK, and Bd ubi suprâ;) and hence the origin of the expression. (Bd.) You say also **إِلَٰهٌ أَلَّهَ** [which may be rendered, inversely, *Unless, indeed; or unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mṣb in the commencement of his Expos. of the Maḳámát of El-Hareeree, and Har pp. 52 and 53.) And **اللَّهُمَّ نَعَمْ** [which may be rendered, inversely, *Yes, indeed; or yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Har p. 563.)

اللَّهُمَّ: see what next precedes.

مَأْلُوهٌ: see **إِلَهٌ**.

الو

1. **أَلَّهَ**, (S, M, Mgh, K,) aor. **يَأْلُو**, (S, Mgh,) inf. n. **أَلَّو** (T, M, Mgh, K) and **أَلَّو** (K, TA [in a copy of the M] and **أَلَّو**; (K, TA; [in a copy of the M] **أَلَّو**, and in a copy of the Mgh written with fet-h and damm to the **أ**;) and **أَلَّو**, (S, M, K,) aor. **يُؤَلِّي**, inf. n. **تَأْلِيَةٌ**; (S;) and **أَلَّو** [written with the disjunctive alif **أَلَّو**]; (S, M, K;) [and **تَأْلِيَةٌ**, as appears from an ex. in a verse cited in art. **نَسَبٌ**, q. v.:] *He fell short; or he fell short of doing what was requisite, or what he ought to have done; or he*