

[and app. † *الْإِلَهَةُ*,] 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 *ܐܠܗܝܡ*; and is of uncertain derivation: accord. to some, it is originally *وَلَّاهُ*, like as *إِشَاحٌ* is originally *وَشَاحٌ*; 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 and *الْإِلَهَةُ*: see *إِلَهٌ*.

إِلَهَةٌ and *الْإِلَهَةُ*: see *إِلَهٌ* = *إِلَهَةٌ*: see *إِلَهَةٌ*.

إِلَهَةٌ inf. n. of 1, q. v. (S, Mgh, K.) = *Godship*; *divinity*; (K;) as also † *إِلَهَةٌ* (CK [not found by me in any MS. copy of the K] and † *الْإِلَهِيَّةُ* (K.) = *إِلَهَةٌ* and *الْإِلَهَةُ*: see *إِلَهٌ*.

إِلَهِيَّةٌ: see *إِلَهٌ*.

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

إِلَهِيَّةٌ, or *الْإِلَهِيَّةُ*, *Theology*; *the science of the being and attributes of God, and of the articles of religious belief*; also termed *الْعِلْمُ الْإِلَهِيُّ* or *الْإِلَهِيُّ*, and *الْإِلَهِيَّاتُ*, and *الْعِلْمُ الْإِلَهِيُّ* or *الْإِلَهِيُّ*.]

إِلَهٌ, [written with the disjunctive alif *إِلَهُ*, 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, (Mgh, 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 essences of existing things; (Ibn-El-'Arabee, TA;) the *ال* being inseparable from it: (Mgh:) not derived: (Lth, Mgh, K:) or it is originally *إِلَهُ*, or *إِلَاهُ*, (Sb, AHeyth, S, Mgh, 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, Mgh,) so that it becomes *الْإِلَاهُ*, (Sb, AHeyth, Mgh,) then the vowel of the hemzeh is transferred to the *ل* [before it], (Mgh,) and the hemzeh is suppressed, (Sb, AHeyth, S, Mgh,) so that there remains *إِلَهُ*, or *إِلَاهُ*, after which the former *ل* is made quiescent, and incorporated into the other: (Sb, AHeyth, Mgh:) 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 *الْإِلَاهُ*: (S:) so says J; but IB says that this is not a necessary inference, because *الْإِلَاهُ* applies to God (*إِلَهُ*) and also to the idol that is worshipped; whereas *إِلَهُ* applies only to God; and therefore,

in using the vocative form of address, one may say, *يَا إِلَهُ* [*O God*], with the article *ال* and with the disjunctive hemzeh; but one may not say, *يَا إِلَاهُ* either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally *لَإِلَهُ*: see art. *لِإِلَهُ*: (S:) some say that it is from *إِلَهُ*, 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 *أَلَّهَ*, 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 إِلَهُ*] 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. *لِإِلَهُ*;) and AAF says that it is also thus pronounced in a form of swearing; as in *أَفَالَهُ تَفْعَلُنَّ* [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 *الْإِلَاهُ*: (S in the present art. :) Sb mentions this pronunciation in *يَا إِلَهُ*; and Th mentions the pronunciation of *يَا إِلَهُ* also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase *يَلَهُ أَغْفِرْ لِي* [*O God, forgive me*], for *يَا إِلَهُ*; but this is disproved. (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 *بِإِلَهِ* *By God*, and *بِسْمِ إِلَهِ* *In the name of God*,] it is pronounced in the [contr.] manner termed *تَرْقِيقٌ*: AHát says that some of the vulgar say, *لَا وَإِلَهُ*, [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. (Mgh.) You say, *إِلَهُ 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 Jāmi' es-Sagheer. [See another ex. voce *كَرَّةٌ*].) And *لَفَعْلُنَّ* *إِلَهُ* [*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 *بِ* or *وَ*] denoting an oath. (Bd in ii. 1.) And *لَفَعْلُنَّ* *وَاللَّهُ مَا فَعَلْتُ* [*By God, I did not, or have not done, such a thing*]. (JK.) And *لَفَعْلُنَّ* *إِلَهُ* *To God be attributed thy deed!* (A in art. *دَر*;) 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. *دَر*;) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And *لَفَعْلُنَّ* *إِلَهُ* *To God be*

attributed his deed! [&c.]. (S and K in art. *دَر*.) And *لَفَعْلُنَّ* *إِلَهُ* [meaning *To God be attributed (the eloquence of) the sayers! or how good, or beautiful, is the saying of the sayers, or of him who says [such and such words]! or it is like the phrase *لَفَعْلُنَّ* *إِلَهُ*, meaning *To God be attributed his goodness! and his pure action!* (Har p. 11.) And *لَفَعْلُنَّ* *إِلَهُ* [*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 *لَفَعْلُنَّ* *إِلَهُ*: see art. *أَبُو*.] And *لَفَعْلُنَّ* *إِلَهُ*, meaning *لَفَعْلُنَّ* *إِلَهُ* [lit. *To God be thou attributed! i. e. to God be attributed thine excellence! or thy goodness! or thy deed! &c.*]. (JK.) [Similar to *لَفَعْلُنَّ* *إِلَهُ*, thus used, is the Hebrew expression *לְאֱלֹהִים* after an epithet signifying "great" or the like.] *رَاجِعُونَ*, 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 *لَفَعْلُنَّ* *إِلَهُ* [meaning *لَفَعْلُنَّ* *إِلَهُ* *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 *لَهُمَّ*; (JK, Mgh;) meaning *يَا إِلَهُ* [*O God*]; the *م* being a substitute for [the suppressed vocative particle] *يَا*; (S in art. *لِإِلَهُ*, 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 إِلَهُ أَمَّا بِخَيْرٍ* [*O God, bring us good*]; (JK, and Bd ubi supra;) and hence the origin of the expression. (Bd.) You say also *إِلَهُمَّ* [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. (Mtr in the commencement of his Expos. of the Makámát of El-Hareeroe, and Har pp. 52 and 53.) And *لَفَعْلُنَّ* *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 *إِلَهُ*.

الو

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