ALLAH, NOT AN ETYMOLOGICAL CONTRACTION OF AL-ILAH

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Allah, Not an Etymological Contraction of Al-ilah

For centuries, Arabic speaking Jews and Christians have used the name Allah before Islam. The following is a refutation of the al-ilah contraction theory and the allegation that Allah was a moon god (If this be then all Arabic speaking Jews and Christians will go to hell)

1) The name (Allah) is said to be in theory a contraction of the two Arabic words "al ilah" that means "the god or The G-d".

2) In Arabian pagan worship there was a supreme Idol called by the names Sin, Nanna, and Hubul which was known as a moon deity.

3) This moon god was given the designated title "al ilah"

4) the moon god was worshipped in Makkah at the Ka'abah known as Hubul

5) the symbol of Islam is the Crescent

6) the symbol of the moon god was the crescent

These are the main propganda of arguement that many have tied togther in there so called detective work.

We would, with gratitude, like to show the flaws in this propaganda

“Alllaah” Not a contraction:

The English customary spelling “Allah” syllable as “al - lah” in English dictionaries and encyclopedias has often been misrepresented as to its etymology or nature of the word without any Arabic authoritive sources such as Arabic Dictionaries, Lexicons, or Arabic Scholars them selves. Due to its English customary spelling it is often viewed by western writers that the English transliterated letters “a,l,l,a,h” are a contraction of two Arabic words based on a linguistical prestige (in English not Arabic). Thus being ignorant of the fact, and the language it self, that the second “L” in Arabic script called “laam” is a double consonant letter. The first two letters “al” is perceived as the definite article (the), and the three following letters “laah” ( sometimes rendered in English as “lah” ) is the contracted Arabic word “ilaah (deity)” where the weak radical “a”, in Arabic called “alif” - pronounced as an “i” in “ilaah”, is dropped for a contraction.

Example:

1) al ilah (the deity)

2) al lah

3) al-lah

4) Allah

Based on this western hypothesis, and its manipulative fraudulent philosophy which is misleading, the word is assumed to mean ‘the god’ or ‘the deity’ denoting the supreme deity out of others as the main one. The double consonant “L”(laam) in the original Arabic has been edited in English exegesis of the word as a single consonant giving it a linguistical prestige in English as an “al ilah” contraction. This reason because, the double consonant “L”, which would be properly spelled with three L’s(Alllah) serves no purpose in English as it does in Arabic. If the customary English spelling of the name it self is transliterated back into Arabic it would spell “ alif, laam, laam, fatah, ha” reading “allah(a)” (Note: This word in Arabic has NO article) which would be a different word in Arabic meaning “Deification” whereas the name in its original Arabic is spelled as “alif, laam, laam, laam, alif maqsoorah, ha’a” reading “alllaah”. On the other hand, a contraction of the words “al-ilah” is not possible in the Arabic language because the grammar behind it does no permit it as will be shown in the reality of the words in their original language which have been manipulated in English. In The Arabic language when the second radical letter of a word is doubled, by stressing it, it either enhances the word or changes its meaning all together. When the Arabic word “ilaah”(deity) is pronounced as “illaah” by stressing its second radical consonant “L” to double “ll” it changes the meaning from “deity” to “except him” where the “h” consonant is converted into a masculine suffix pronoun. With the contraction theory of “al ilah” applied in Arabic, rather than in English, the second radical letter “L” in the Arabic word “ilaah” is doubled when the “i”(alif kasrah) is dropped to take the word “al” in order to contract “al” and “lah” in the Arabic language.

EXAMPLE:

1) al ilaah

2) al-llaah

3) alllaah

Such an etymological contraction is not possible in the Arabic language in which the word would be meaningless therefore prohibited .

Alllaah Not A Title

The name however is never used or demonstrated in the Quran or Arabic literature as a title. As an attribute of and reference to Alllah surah(chapter) 114 ayah(verse) 3 in the Quran says: “ilahinnas” ~ God of mankind, which negates the existence of another deity for mankind to be worshiped.

In the Quranic Arabic text the word “ilaah”(deity) does not take a nunnation for an indefinite article to indicate “a deity of mankind”, nor the definite article(the) that would denote Alllaah as being the deity out of other deities.

If the name Alllaah in the Arabic language was understood as “the deity” the attribute “ilahinnas”~ God of mankind would of said “ilahin annas” taking the nunnation(in) to mean “A deity of mankind” or “al ilahinnas” with the definite article(the) to mean “The god of mankind” which would of corroborated with the name Alllah if it was understood or meant “ the deity” or “the god”.

However such a gross statement or its like demonstration is no where to be found in the Quran text or Arabic literature in reference to Alllaah In support, the renown testimony and article of faith in islam which is repetitively mentioned in the Quran as:

Laa ilaaha illaa alllah “There is no God except Alllah”

Maa min ilaahin illaa alllah “there is not a single deity(or other God) except Alllah”

If the name meant “the god” it would not have been used in such a statement, because “laa ilaaha illaa al ilaah ~ there is no God except the god”, and “ maa min ilahin illaa al ilaah ~ there is not a single deity(or God) except the god” is improper Arabic, absurd, and a contradiction to it self, whereas the name Alllaah would not have been possible to be used in such a statement in the Arabic language.

Alllaah No Definite Article

The name “Alllaah” in the Quranic Arabic text (and Arabic literature) is written in various grammatical forms which has been overlooked much less ignored by critics of the Islamic due to there lack of knowledge of the Arabic language.

These grammatical forms are: “lillaah”, “Alllaahumma”, “yaa Alllaah”, and “aalllaah”, which determine the nature of the word in Arabic. A noun prefixed with a definite article in Arabic cannot take an additional affix of a “yaa” vocative particle, a “m”(meem) magnifying particle, or a hamza’a interrogative particle, whereas the name Alllaah in many parts the Quran and in Arabic literature is found prefixed with a “yaa” vocative particle ~ “yaa Alllaah”, suffixed with a magnifying particle ~ “Alllaahumma”, and prefixed with an interrogative “hamza” particle ~ “aalllaah”. For example with the prefixed interrogative “hamza” in particle in 10:59 of the Quran

...Qul aalllaahu adhina lakum.

“Say(Muhammad)! Alllaah permitted you ?”

If “al” in the name Alllah was a definite article (the) the prefixing of the “hamza” particle instead of using the interrogative particle “hal” would not be possible or permitted, because the hamza interrogative particle prefixed to the name would have changed “al” to mean, people, folk, or family, as the Arabic word “aal” denotes rather than introducing the name into an interrogative. Thus it would have been meaningless and not used in such grammar.

The preceding ا = a consonant letter called “alif” is the uniform of the word in Arabic which is silent when the name is read suffixly to another word such as: عبدالله = abdu alllaah ~ servant of Alllaah, is read as “Abdullaah”, or the ا = a is absent all together in the possessive form of the word as لله = lillaah where the لِ = li denotes the possessive meaning: to, belonging to, or for, which is not a prefix to the word in Arabic.

In لله = lillaah , the possessive form of the word الله = Alllaah there is no written nor non written assimilated definite article, in which such a clusterized transitional reading of the word would be impossible in the Arabic language if there was a definite article.

The لّه = llaah is the suffix form transition of the word الله = Alllaah by the لِ = li conversion of its first “L” consonant for the possessive, in which a noun with a definite article cannot be suffixed to لِ = li. Only لِ = li can be prefixed to the article( al = the ) it self which is prefixed to a noun or an adjective word such as : al-quddus ~ The Holy One, with لِ = li prefixed to it as : lil-quddus ~ to the Holy One.

Hence, if “al” in Alllah was a definite article “li” could only be prefixed to it as “li-alllah” not as “lillaah” which would lose the article. The possessive form of the name as “lillaah” confirms that there is no “ilaah ~ deity” word contracted in the name, because the doubling of the second radical “L” consonant, as we said before ,of the contracted word “ilaah” with the dropped “i” for “laah” (as alleged) with the possessive “li” for “li-(i)llaah” would change the meaning of “ilaah ~ deity” to except he or it . Thus is meaningless and would be prohibited in Arabic because it would be absurd and making no sense whereas the possessive form “lillaah” of the name Alllaah would not be possible if such an etymological contraction of “al ilaah” existed.

Even so, an assimilated non written definite article is only possible with “li” when it is prefixed to a noun or adjective word with a “FIRST” radical “L” consonant in this case which is doubled by the prefixing of “li” to assimilate a definite article such as “lateef ~ most gentle” with “li” prefixed to it as “lillateef ~ to the Most Gentle(one)” which is the possessive form of “al-llateef ~ The Most Gentle(one).

To the contrary the un-doubled form of the part “llaah” without “li” is “laah(u)” which means “not him” that is not a noun or adjective but a phrase where as “li” cannot be a prefixed to it wherefore to assimilate a definite article. Therefore, the only possible way the word Alllaah in the Arabic language could take the possessive word “li”, if it had a definite article, or even if it was a contraction of “al ilaah”, would be “li-alllaah”. However ! There is no such thing and is remote there from.

The part “llaah” is only the suffix form transition of the word Alllaah by the “li” conversion of its first “L” consonant to make it a possessive noun. The double “Ls” of “llaah” in the Arabic language are inseparable in which “llaah” is the foundation of the name arabicized as Alllaah that engulfs much linguistical unlimited divine meaning.

These various forms characterize the word of being an ARABICIZED name , whereas with the form " Alllaahumma " being suffixed with the "meem" magnifying particle indicating the vocative and singular royal plural which cannot be used with no other word in the arabic language, clearly tells us that this Name is older than the Arabic language it self being derived from a former and more ancient language which constituted such a grammatical character which does not exist in the Arabic Language as we know it today with any other word.

Another example is how the Name never takes Noonation or Tanween. These are grammatical endings such as "un" "an" "in" which are not used with Arabicized words that are not originally arabic derived.

Such is the folly blunder of the “al ilaah ~ the god” contraction probability that has been exploited as a reality not knowing the nature of the word to ascribe such a thing.

Also. In Arabic there are many words that begin with “al” such as “alyasa” where “al” is not a definite article. “alyasa” is the arabicized form of the Hebrew name “Elisha”

"Lord of the heavens and the earth and what is between them both, so serve Him (alone) and be patient in His worship. Do you know any worthy of His (Alllaah’s) name ? [Qur'an 19:65]"

2) In Arabian pagan worship there was a supreme Idol called by the names Sin, Nanna, and Hubul which was known as a moon deity.

One of Morey's grave error here as he did not study the theology of the moon god which was called by various names Sin, Nanna, or Hubul in different parts of Arabia is the geneology of the pagan dieties.

In Makkah the moon god was called Hubul. Hubul was the son of Al-Uzza - whom was one of the daughters of Alllaah. Thus in pagan ideology Hubul would be the grandson of Alllaah [ma'aadhallah] and not Alllah him self.

More to add to this Hubul was not the supreme Idol at Makkah among the Idols. It was Al-Uzza, Manat, and Allat whom where designated al-aalihat ~ the plural femine of al-ilah.

Muhammad (s.a.w.) preached against the worship of the moon or the sun god in Makkah.

Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve. 41:37

Allah could not be seen

No vision can grasp Him(Allah). But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. (Koran 6:103) He(Allah) is the First and the Last, the Evident and the Hidden: and He has full knowledge of all things. 57:3

Hubal the moon-god and Allah were not the same God

Sahih Al-Bukhari Volumn 005, Book 059, Hadith Number 375.

Narated By Al-Bara : We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet said, "Do not answer him." Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet said (to his companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

The following is Quranic support to the above hadeeth that Hubul and Alllaah where not the same deity.

The Pagans could not see Allah

[17:90] They(the pagans) say: "We shall not believe in thee(Muhammad), until thou cause a spring to gush forth for us from the earth,

[17:91] "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water,

[17:92] "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us, or thou bring Allah and the angels before (us) face to face;

[2:210] Will they(the pagans) wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision).

Allah not recognized as one of the Idols by the pagans

[29:17] "For you (pagans) do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.

Muhammad declared to the pagans they do not worship what him and his followers worshiped (Allah)

Say(Muhammad to the pagans): O ye that reject Faith! I(Muhammad) worship not that which ye worship, Nor will ye worship that which I worship, And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship, To you be your Way, and to me mine. (Koran 109:1-6)

Also, the Crescent symbol in Islam was adopted from the rule of the Ottoman empire which was originally a Turkish symbol <http://www.fotw.net/flags/islam.html> . This was the original symbol of Islam during the time of the Prophet Muhammad :

It was a simply the kalimah or the words " laa ilaaha illa Allaah, Muhammad Arrasoolullah " meaning "there is no God but Allah, Muhammad is the Messenger of Allah " that were written of various solid colored flags.

Lexicographic Sources:

So that I am not suspected of altering a quoted source I have quoted the sources below and links to scanned images to the actual page source. This info would have stoped many unsupported assumption being made in this discussion if someone had not removed the original posted and reference source to Arabic Lexicographic authority. {} are mine in the quote :

Source #1 "Edward William Lane's Lexicon"

" الله {Alllah}, [written with the disjunctive alif الله, 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, (Msb,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 {AL} being inseparable from it; (Msb:) not derived:....... {Image of complete entry <http://img426.imageshack.us/img426/4340/ewlanelexiconnn0.jpg> Entry starts from right to left}

Source #2 Abdul Mannan Omar's Lexical Dictionary of the Quran

Allah.....It is the proper noun applied to the Supreme Being, Who is the sole possessor of all perfect attributes, Who is free from all defects and Who exists necessarily by Himself. It is not a common noun. All Divine atributes mentioned in the Holy Quran are qualities of the proper name Allah. No other language has a distinctive name for the Divine being. the nsames found in other languages are either attributive or descriptive and can be used in the plural form, but the word Allah is never used for any other thing, being or deity. It is never used as a qualifying word. Sibwaih and Khalil say, Since Al in the beginign of the word is inseparable from it si it is a simple sub-stantive, not derived from any other word. the word Allah is not a contraction of al-ilah, as some people tend to believe, but quite a different word................{Image of complete entry Page 28 <http://img111.imageshack.us/img111/6815/abdulmannanomardictofthxh4.jpg> Page 29 <http://img111.imageshack.us/img111/5408/abdulmannanomardictofthkb6.jpg>

The above are Arabic Lexographic Authority of the Arabic word.