

# But...Who Is Allah

## Allah

*Allah (/ʔælʔ, ʔʔʔlʔ, ʔʔlʔʔ/ A(H)L-ʔ, ʔ-LAH; Arabic: ʔʔʔʔ, IPA: [ʔʔʔʔʔʔh] ) is an Arabic term for God, specifically the monotheistic God. Outside of Arabic*

Allah ( A(H)L-ʔ, ʔ-LAH; Arabic: ʔʔʔʔ, IPA: [ʔʔʔʔʔʔh] ) is an Arabic term for God, specifically the monotheistic God. Outside of Arabic languages, it is principally associated with Islam (in which it is also considered the proper name), although the term was used in pre-Islamic Arabia and continues to be used today by Arabic-speaking adherents of any of the Abrahamic religions, including Judaism and Christianity. It is thought to be derived by contraction from al-ilʔh (ʔʔʔʔʔ, lit. 'the god') and is linguistically related to God's names in other Semitic languages, such as Aramaic (ʔʔʔʔʔʔʔ ʔAlʔhʔ) and Hebrew (ʔʔʔʔʔʔʔʔ ʔʔlʔah).

The word "Allah" now conveys the superiority or sole existence of one God, but among the pre-Islamic Arabs, Allah was a supreme deity and was worshipped alongside lesser deities in a pantheon. Many Jews, Christians, and early Muslims used "Allah" and "al-ilah" synonymously in Classical Arabic. The word is also frequently, albeit not exclusively, used by Bábists, Bahá'ís, Mandaeans, Indonesian Christians, Maltese Christians, and Sephardic Jews, as well as by the Gagauz people.

## Ya-Sin

*establishing the Qur'an as a divine source, and it warns of the fate of those who mock Allah's revelations and are stubborn. The surah tells of the punishments that*

Y? Sʔn (also pronounced as Yaseen; Arabic: ʔʔʔʔ, yʔsʔn; the letters 'Y?' and 'Sʔn') is the 36th chapter of the Quran. It has 83 verses (ʔyʔt). It is regarded an earlier "Meccan surah". Some scholars maintain that verse 12 is from the Medinan period. While the surah begins in Juz' 22, most of it is in Juz' 23.

The surah begins with the eponymous (muqatta'at) Arabic letters: ʔʔ (yʔ sʔn). The meaning of the letters yʔ sʔn, while being primarily unknown, is debated amongst Muslim religious academics. One of the interpretations is "O human being!" referring to Prophet Muhammad since the verses that follow are translated as "By the Qur'an, full of Wisdom, Thou art indeed one of the messengers". Tafsir al-Jalalayn, a Sunni beginner's exegesis (tafsir), concludes, "Allah knows best what He means by these [letters]."

The surah focuses on establishing the Qur'an as a divine source, and it warns of the fate of those who mock Allah's revelations and are stubborn. The surah tells of the punishments that plagued past generations of nonbelievers as a warning to present and future generations. Additionally, the surah reiterates Allah's sovereignty as exemplified by his creations through signs from nature.

The surah ends with arguments in favor of the existence of resurrection and Allah's sovereign power.

## Al-Fatiha

*Prophet Muhammad: "Al-ʔamdu lillʔhi rabbil-ʔʔlamʔn (Praise be to Allah, Lord of the Worlds) is the Seven Oft-Repeated Verses and the Great Qur'an which I have*

Al-Fatiha (Arabic: ʔʔʔʔʔʔʔʔʔʔʔʔ, romanized: al-Fʔtiʔa, lit. 'the Opening') is the first chapter (sura) of the Quran. It consists of seven verses (ayat) which consist of a prayer for guidance and mercy.

Al-Fatiha is recited in Muslim obligatory and voluntary prayers, known as salah. The primary literal meaning of the expression "Al-Fatiha" is "The Opener/The Key".

Surah Al-Fatiha, also known as Al-Sab‘ Al-Mathani (the Seven Oft-Repeated Verses) or Umm al-Kitab (the Mother of the Book), is regarded as the greatest chapter in the Qur’an. This is based on the saying of Prophet Muhammad: “Al-ḥamdu lillāhi rabbil-‘ālamīn (Praise be to Allah, Lord of the Worlds) is the Seven Oft-Repeated Verses and the Great Qur’an which I have been given.” It was given these titles because it opens the written text of the Qur’an and because it is recited at the beginning of prayer. Surah Al-Fatiha is known by many names; Al-Suyuti listed twenty-five in his work *Al-Itqan fī Uloom al-Qur’an*. These names and descriptions, which were transmitted by the early generations, include Al-Qur’an Al-‘Azim (The Great Qur’an), Surah Al-Hamd (The Chapter of Praise), Al-Wafiya (The Complete), and Al-Kafiya (The Sufficient). The chapter consists of seven verses according to the consensus of Qur’an reciters and commentators, with the exception of three individuals: Al-Hasan Al-Basri, who counted them as eight verses, and Amr ibn Ubayd and Al-Husayn Al-Ju‘fi, who counted six. The majority cited as evidence the Prophet's statement: “The Seven Oft-Repeated Verses.” It is classified as a Meccan surah, revealed before the Prophet's migration from Mecca, according to most scholars. Badr al-Din al-Zarkashi placed it fifth in chronological order, after Surahs Al-‘Alaq, Al-Qalam, Al-Muzzammil, and Al-Muddathir.

The surah encompasses several key themes: praising and glorifying Allah, extolling Him by mentioning His names, affirming His transcendence from all imperfections, establishing belief in resurrection and recompense, dedicating worship and seeking assistance solely from Him, and supplicating for guidance to the straight path. It contains an appeal for steadfastness upon the straight path and recounts the narratives of past nations. Additionally, it encourages righteous deeds. The chapter also highlights core principles of faith: gratitude for divine blessings in “Al-ḥamdu lillāh” (Praise be to Allah), sincerity of worship in “Iyyaka naʿbudu wa iyyaka nastaʿīn” (You alone we worship and You alone we ask for help), righteous companionship in “ʾirṣṣ al-ladḥanā anʾamta ʾalayhim” (the path of those upon whom You have bestowed favor), the mention of Allah's most beautiful names and attributes in “Ar-Raḥmān Ar-Raḥīm” (The Most Gracious, the Most Merciful), steadfastness in “Ihdinā-irṣṣ al-mustaqīm” (Guide us to the straight path), belief in the afterlife in “MalikiYawmid-Dīn” (Master of the Day of Judgment), and the importance of supplication in “Iyyaka naʿbudu wa iyyaka nastaʿīn.”

Surah Al-Fatiha holds immense significance in Islam and in the daily life of a Muslim. It is an essential pillar of prayer, without which the prayer is invalid according to the predominant view among scholars. It was narrated from Abu Hurayrah that the Prophet said: “Whoever performs a prayer and does not recite the Mother of the Book in it, his prayer is incomplete”—he repeated it three times—“not complete.” In another narration: “There is no prayer for the one who does not recite Al-Fatiha.”

Mashallah

*Allah or Masha Allah or Ma Shaa Allah (Arabic: الله شاء الله, romanized: m? sh??a -ll?h?, lit. 'God has willed it' or 'As God has wished') is an*

Mashallah or Ma Sha Allah or Masha Allah or Ma Shaa Allah (Arabic: مَـشَـأَـلَـلَـهُ, romanized: mā shāʾa ʾaḷlāh, lit. "God has willed it" or "As God has wished") is an Arabic phrase generally used to positively denote something of greatness or beauty and to express a feeling of awe. It is often used to convey a sense of respect and to protect against the evil eye, suggesting that the speaker is acknowledging something positive without invoking jealousy.

It is a common expression used throughout the Arabic-speaking and Muslim world, as well as among non-Muslim Arabic speakers, especially Arabic-speaking Christians and others who refer to God by the Arabic name Allah.

## Takbir

*God* is the name for the Arabic phrase *Allahu Akbar* (Arabic: الله أكبر [ʔaʔ.ʔaʔ.hu ʔak.bar], lit. 'Allah is the greatest'). It is a common

The takbīr (Arabic: تَكْبِير [tak.biʔr], lit. 'magnification [of God]') is the name for the Arabic phrase Allahu Akbar (Arabic: اللَّهُ أَكْبَرُ [ʔaʔ.ʔaʔ.hu ʔak.bar] , lit. 'Allah is the greatest').

It is a common Arabic expression, used in various contexts by Muslims around the world: in formal salah (prayer), in the adhan (Islamic call to prayer), in Hajj, as an informal expression of faith, in times of distress or joy, or to express resolute determination or defiance. The phrase is the official motto of Iran and Iraq. It is also used by Orthodox Arab Christians as an expression of faith.

## Five-Percent Nation

*themselves Allah's Five Percenters, which reflects the concept that ten percent of the people in the world are elites and their agents, who know the truth*

The Five-Percent Nation, sometimes referred to as the Nation of Gods and Earths (NGE/NOGE) or the Five Percenters, is a cultural movement founded in 1964 in the Harlem section of the borough of Manhattan, New York City, by Clarence 13X, who was previously known as Clarence Edward Smith.

Members of the group call themselves Allah's Five Percenters, which reflects the concept that ten percent of the people in the world are elites and their agents, who know the truth of existence and opt to keep eighty-five percent of the world in ignorance and under their controlling thumb; the remaining five percent are those who know the truth and are determined to enlighten the eighty-five percent.

The Nation of Gods and Earths teaches the belief that Black people are the original people of the planet Earth and are therefore the fathers ("Gods") and mothers ("Earths") of civilization. The Nation teaches that Supreme Mathematics and Supreme Alphabet, a set of principles created by Allah the Father, is the key to understanding humankind's relationship to the universe. The Nation teaches that the black man, insofar as the Nation defines this race, is himself God, with the black race being a race of actual gods.

## Ishq Subhan Allah

*Ishq Subhan Allah (English: Love, Oh My God) is an Indian television series that premiered on 14 March 2018 on Zee TV. Produced by Dheeraj Kumar, it starred*

Ishq Subhan Allah (English: Love, Oh My God) is an Indian television series that premiered on 14 March 2018 on Zee TV. Produced by Dheeraj Kumar, it starred Eisha Singh and Adnan Khan. Set against a Muslim backdrop, it addressed contemporary political, religious and social issues including Triple talaq and Sharia law and aimed to dispel wrong notions about Islam. It replaced Woh Apna Sa in its slot that took over a time slot change. It has been replaced by Ram Pyaare Sirf Humare in its timeslot.

## Allah as a lunar deity

*to the moon, but prostrate to Allah, who created them." Islam teaches that Allah is the name of God (as iterated in the Quran), and is the same god worshipped*

The theory that Allah (God in Islam) originated as a moon god began in 1901 with the archaeologist Hugo Winckler. He associated Allah with a pre-Islamic Arabian deity, either Lah or Hubal, whom he identified as lunar in nature. However, opponents have rejected this theory due to its speculative character and lack of archaeological or textual evidence from pre-Islamic Arabia. Hubal, a deity worshipped at the Kaaba before Islam, is often mentioned in these claims. Some suggest that Hubal originated from the Levant or Mesopotamia. Historian Philip K. Hitti posits that Hubal's name may derive from an Aramaic term for "spirit".

In the 1990s, the idea was popularized in the United States by Christian apologists, especially Robert Morey, who argued in his works that "Allah" was originally a moon god, citing the Islamic lunar calendar and

crescent imagery. However, opponents argue this view misinterprets the symbolism and lacks historical support.

Academics continue to reject the theory as unsubstantiated. The claim has also been criticized for being offensive to Muslims and Arab Christians, who also use the term "Allah" for God.

Ubayd Allah ibn Jahsh

*Ubayd Allah ibn Jahsh ibn Ri'ab (Arabic: ?????? ?????? ????? ?????? ?????, romanized: ?Ubayd All?h ibn Ja?sh ibn Ri??b; c. 588–627) was a contemporary*

Ubayd Allah ibn Jahsh ibn Ri'ab (Arabic: ?????? ?????? ????? ?????? ?????, romanized: ?Ubayd All?h ibn Ja?sh ibn Ri??b; c. 588–627) was a contemporary and first cousin of the Islamic prophet Muhammad who apostatized from Islam by converting to Christianity following his migration to Abyssinia in around 615 CE. He is one of the four hanifs (a type of monotheists) mentioned by Ibn Ishaq, the others being Waraka ibn Nawfal, Uthman ibn Huwairith and Zayd ibn Amr.

Inna Lillahi wa inna ilayhi raji'un

*????? ?????????? ?????????? ??????????, lit. ?Who, when afflicted with calamity, say: "Truly! To All?h we belong and truly, to Him we shall return."*

The Istirj? is the name for the Arabic phrase ?inn? li-ll?hi wa-?inn? ?ilayhi r?ji??n, found in the 156th verse of the second chapter of the Quran. It reflects the belief that life and all that exists belong to God, and that every being will ultimately return to Him and serves as a reminder for Muslims to stay patient and seek solace in their faith during the trials as mentioned in the previous verse. It is often recited upon hearing news of death but also used in response to any form of calamity as a sign of acceptance of divine will and trust in God's wisdom.

It is reported that the Islamic Prophet Muhammad said when a disaster befalls a believer and they recite this phrase, God would grant them something better in return.

The phrase conveys the broader theological principle of human existence being temporary and the afterlife being the ultimate destination. A similar phrase also exists in the Tanakh, "Dust you are, and to dust you will return. (Genesis; 3:19)

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