

(; قول قائل) i. e., *who obeyeth no one.* (L.) — *ليت*, aor. *يَلِيْتُ*, *He concealed a thing that he knew, and told, or narrated, something different from it.* (TA, art. *لوت*, q. v.) — *لَا تَهْ*, aor. *يَلِيْتُ*, inf. n. *لَيْتٌ*, *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him:* so accord. to Ag, and the like is said in the L: but accord. to some, the verb is *لَا تَهْ*, aor. *يَلِيْتُ*, q. v., in art. *لوت*. (TA, art. *لوت*) — *وَلَاتٌ*, occurring in the *Kur*, [xxxviii. 2.] (§,) [there meaning, accord. to the general opinion, *When (it, or the time,) was not a time of flight: in other cases, and (it, or the time,) is, or was, not a time of flight.* *لا ت* is here likened to *ليس*; and the name of the agent is understood. (§, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the §. (TA.) Or *لا ت* is originally *لا*; and the *ت* is added, as in *لَيْتٌ* [in the CK, *لَيْتٌ*,] (El-Muärrij, §, K,) and *لَيْتٌ*. (El-Muärrij, §.) — With respect to the proper meaning and etymology of *لا ت* there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally *لا ت* in the sense of *نَقَصَ*, and afterwards used as a negative, like *قَلَّ*: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally *ليس*; that its *س* is changed into *ت*, and then the *ي* into *ل*, because it is movent and preceded by *fet-hah*: so says Abu-r-Rabeea. Second, that it is two words, the negative *لا*, with the fem. *ت*, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the *Katü* by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally *ليس* nor *لا*; as related by the sheykh Aboo-Is-hák Esh-Shátibee alone. Fourth, that it is a word and a part of a word, namely the negative *لا*, and *ت* prefixed to *حين*; which opinion is ascribed to A'Obeyd [as is mentioned in the §] and Ibn-El-Taráweh: the former of whom argues in favour of this opinion from the fact that *ت* is found so prefixed in Othmán's copy of the *Kur-án*; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) *تَحِينٌ* [however] occurs, without *لا ت*, in the following verse of Aboo-Wejzeh:

- العَاطِفُونَ تَحِينٌ مَا مِنْ عَاطِفٍ
- وَالْمُطْعِمُونَ زَمَانَ أَيْنَ الْمُطْعِمِ

[The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (§.) The general opinion is favoured by the following facts: that *لا ت* is

pronounced in a case of pause *لَا تَ* and *لَا تَهْ*: that it is written separately from *حين*: and that it is sometimes written *لَا تَ*, with kesreh to the *ت*, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive *ل*]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written *لَا تَ*, with *damme*h to the *ت*: and both these variations occur in readings of the *Kur-án*: but *لَا تَ*, with *fet-hah* to the *ت*, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the §] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of *لا ت حين مناص* being, in the former case, *لا حين مناص كائن لهم*, [A place of flight not existing for them; which does not imply that there was none for others; as *لا* here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, *لا أرى حين مناص*, [I see not a time of flight]. Second, that it governs in the same manner as *إن*; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and others. Fourth, that it governs like *ليس*; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — *لا ت* [when it has grammatical government] does not occur without *حين* [or, as many say, some word syn. therewith, as *وقت*, &c.]. (§, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as *ليس*; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] *حين* is sometimes suppressed, (in poetry, §, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Makrooa, the son of Saad the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneeh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (§, art. *قرع*), who was enamoured of Makrooa,] *وَحَنَّتْ وَلَا تَ هُنْتُ وَأَنْتَى لَكَ مَقْرُوعٌ* [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumáneeh) should Makrooa be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (§, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that *لا ت*, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but it was as though she did not conceive such a desire:*] (MF.) for when *لا ت* has government, the subject and predicate cannot both be suppressed. (AHei, MF.)

4: see 1.

لَيْتٌ a word denoting a wish [signifying *Would that —; I wish that —;*] (§, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K:) governing the subject in the acc. case, and the predicate in the nom. case, (§, K,) like *كَانَ* (or [rather] *إِن*, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being *mestooḥah*,] and in their admitting most of the pronouns as affixes, and in their meanings. (§.) Ex. *لَيْتَ زَيْدًا ذَاهِبًا* [Would that Zeyd were going;] (§;) and *لَيْتِي فَعَلْتُ كَذَا وَكَذَا* [Would that I had done so and so.] (TA.) You say *لَيْتِي* as well as *لَيْتِي*, (§, K,) like *إِنِّي* and *إِنِّي*: (§;) but *لَيْتِي* is more common than *لَيْتِي*; whereas *لَعَلِّي* is less common than *لَعَلِّي*. (TA.) You also say *يَا لَيْتَ* O, would that —.] As to the saying of the poet,

* يَا لَيْتَ أَيَّامَ الصِّبَا رَوَّاجِعَا *

meaning *لَنَا رَوَّاجِعَ*, [O, would that the days of youth were returning (to us)!] *رواجع* is put in the acc. case therein as a word descriptive of state: (§;) or it is governed in the acc. case by a verb understood, as *أَقْبَلْتُ*, or *عَادْتُ*, or some other verb suitable to the meaning: so says Sb: (TA.) or *ليت* in the above verse may be used in the manner of *وَجَدْتُ* [see below], (§,) for *ليت* is sometimes used in the manner of *وَجَدْتُ* [I found], (Fr, §, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (§;) you say, *لَيْتَ زَيْدًا شَاخِصًا* [Would that Zeyd were going away, &c.]: (§, K:) this is done to give intensiveness: one says, for this purpose, *لَيْتَ زَيْدًا قَائِمًا* (*Would that Zeyd were standing*) putting both the subject and the predicate in the acc. case. (Msb.) — *لَيْتَمَا*: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of *ليت* as a subst. voce *سَوْفَ*.

لَيْتَانٌ The side of the neck: (§, K:) or the *لَيْتَانِ* are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear: or the parts of the neck beneath the