

for تَتَلَوْنَهُ 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; اِنْ يَتَلَقَّى الْمُتَلَقِّيَانِ 50 v. 16, *Lit.* "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. مُتَلَقِّيَانِ dual part. act. v. *suprà*. — تَلَقَّى for تَلَقَّى n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 يَوْمَ التَّلَاقِ "The day of Judgment," is for يَوْمَ التَّلَاقِ, the final ي, not being pronounced before the وَقْتُ at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496. — تَلَقَّى VIII. To meet, meet one another.

لَكِنْ aor. a. *To speak bad Arabic.* لَكِنْ and لَكِنْ But, still, nevertheless. لَكِنْ in the same way as اِنْ and اَنْ takes the affixed pronouns after it, as لَكِنَّهُ لَكِنِّى But I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

اَوْابَ see اَوْابَ, rt. اَابَ for اَابَ.

لَمْ Not, and لَمَّا Not yet, when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; لَمَّا Not yet seems to be frequently used indifferently for لَمْ; it is evidently composed of لَمْ and مَا, the latter being redundant; For اَلَمْ, اَلَمْ, اَلَمْ, etc. see اُ; for لَمَّا When v. لَمْ.

لَمَّا aor. o. *To assemble, collect, to be near.* لَمَّا an adverb meaning When or after that, would appear to be the noun of action لَمَّ in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of اِلَّا Except, unless, thus اِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ 86 v. 4, where if اِنْ is held to be for اِنْ and the مَا of لَمَّا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمَّا would appear to stand for مَا لَمْ or rather مَا لَمْ; according to others, as above mentioned, the construction is the same as if the words were اِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, the particle اِنْ having here a negative meaning, see اِنْ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمَّا should be spelt with or without the tesh-deed, see مَا; it is frequently followed by اِنْ. Altogether, entirely. لَمْ n.a. That which is near; hence Small faults, as being those which are near being sins, without being quite so; the word in this sense may be regarded as a generic noun.

لَمَحَّ aor. a. *To give a glance with the eye.* لَمَحَّ n.a. The twinkling of an eye.

لَمَزَ aor. o. and i. *To wink, defame.* لَمَزَ A slanderer.

لَمَسَ aor. o. and i. *To feel with the hand, pry into the secrets of.* — لَمَسَ III. To touch, have intercourse with, as at 4 v. 46. — اِلْتَمَسَ VIII. To seek for.

لَنْ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبَ aor. a. *To blaze.* لَهَبَ Flaming fire.

لَهَبَ Aboo Lahab, an uncle of Mohammad.

لَهَبَ aor. a. *To hang out the tongue (a dog).*

لَهَمَ aor. a. *To gulp down food.* — اَلْهَمَ IV. To inspire one with (with double acc.).