

(i. e., *who obeyeth no one*. (L.) — *لَا تَشَاءُ*, aor. *يَلَيْتُ*, *He concealed a thing that he knew, and told, or narrated, something different from it*. (TA, art. *لَوْتُ*, q. v.) — *لَا تَعْلَمُ*, aor. *يَلَيْتُ*, inf. n. *لَيْتُ*, *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him*: so accord. to *Aḡ*, and the like is said in the *L*: but accord. to some, the verb is *لَا تَعْلَمُ*, aor. *يَلَيْتُ*, q. v., in art. *لَوْتُ*. (TA, art. *لَوْتُ*) — *لَا تَحِينُ*, occurring in the *Kur*, [xxxviii. 2.] (S,) [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]. *لَا تَحِينُ* is here likened to *لَيْسَ*; and the name of the agent is understood. (S, K.) So says *Akh*, accord. to *J*; but this is the opinion of *Sb*: so in the margin of some copies of the *S*. (TA.) Or *لَا تَحِينُ* is originally *لَا*; and the *ت* is added, as in *لَمْ تَحِينُ* [in the *CK*, *لَمْ تَحِينُ*] (El-Muārrij, S, K,) and *لَمْ تَحِينُ*. (El-Muārrij, S.) — With respect to the proper meaning and etymology of *لَا تَحِينُ* there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally *لَا تَحِينُ* 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 *لَيْسَ*; that its *س* is changed into *ت*, and then the *ي* into *ل*, because it is movent and preceded by *fet-ḥah*: so says *Abu-r-Rabeeʿ*. Second, that it is two words, the negative *لَا*, 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 *Kaṭi* by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally *لَيْسَ* nor *لَا*; as related by the sheykh *Aboo-Isḥāq Esh-Shāṭibee* alone. Fourth, that it is a word and a part of a word, namely the negative *لَا*, and *ت* prefixed to *حِين*; which opinion is ascribed to *A'Obeyd* [as is mentioned in the *S*] and *Ibn-El-Ṭarāweh*: the former of whom argues in favour of this opinion from the fact that *ت* is found so prefixed in *Othmān's* copy of the *Kur-ān*; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) *تَحِينُ* [however] occurs, without *لَا تَحِينُ*, in the following verse of *Aboo-Wejzeh*:

• الْعَاطِفُونَ تَحِينُ 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?] (S.) The general opinion is favoured by the following facts: that *لَا تَحِينُ* is

pronounced in a case of pause *لَا تَحِينُ* and *لَا تَحِينُ*: that it is written separately from *حِين*: and that it is sometimes written *لَا تَحِينُ*, 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 تَحِينُ*, with *ḍammeh* to the *ت*: and both these variations occur in readings of the *Kur-ān*: but *لَا تَحِينُ*, with *fet-ḥah* 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 *S*] 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 *لَا تَحِينُ* being, in the former case, *لَا حِينُ مَنَاصٍ كَائِنٌ لَهُمْ* [A place of flight not existing for them; which does not imply that there was none for others; as *لَا* here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, *لَا أَرَى حِينُ مَنَاصٍ* [I see not a time of flight]. Second, that it governs in the same manner as *إِن*; 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 *لَيْسَ*; 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.] — *لَا تَحِينُ* [when it has grammatical government] does not occur without *حِين* [or, as many say, some word syn. therewith, as *وَقْتُ*, &c.]. (S, 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 *لَيْسَ*; whereas *Akh* assigns to it no government [as explained above]. (IB.) But [it is said that] *حِين* is sometimes suppressed, (in poetry, S, [or in prose,]) though meant to be understood; as in the following saying of *Māzin Ibn-Mālik*, [respecting 'Abd-Shems, surnamed *Maḥrooq*, the son of *Saʿd* the son of *Zeyd-Menāh* the son of *Temeem*, and respecting *Heyjumāneh* the daughter of *El-Ambar* the son of 'Amr the son of *Temeem*, (S, art. *قَرَعَ*), who was enamoured of *Maḥrooq*.] *وَحَسَّتْ وَلَا تَحِينُ وَأَتَى لَكَ مَقْرُوعٌ* [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O *Heyjumāneh*) should *Maḥrooq* be thine? See *Freytag*, Arab. Prov. i. 343 and ii. 525.] (S, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that *لَا تَحِينُ*, 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 *لَا تَحِينُ* has government, the subject and predicate cannot both be suppressed. (AḤei, MF.)

4: see 1.

*لَيْتَ* a word denoting a wish [signifying *Would that —; I wish that —*;] (S, 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, (S, K,) like *كَأَنَّ* (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 *meftooḥah*,] and in their admitting most of the pronouns as affixes, and in their meanings. (S.) Ex. *لَيْتَ زَيْدًا ذَاهِبًا* [Would that *Zeyd* were going;] (S;) and *لَيْتَنِي فَعَلْتُ كَذَا وَكَذَا* [Would that I had done so and so.] (TA.) You say *لَيْتَنِي* as well as *لَيْتَنِي*, (S, K,) like *لَيْتَنِي* and *لَيْتَنِي*, and *لَيْتَنِي* and *لَيْتَنِي*: (S;) but *لَيْتَنِي* is more common than *لَيْتَنِي*; whereas *لَيْتَنِي* is less common than *لَيْتَنِي*. (TA.) You also say *يَا لَيْتَ* *O, would that —*.] As to the saying of the poet,

• يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعَا •

meaning *لَا رَوَّاجِعَ*, [O, would that the days of youth were returning (to us)!] *رَوَّاجِعَ* is put in the acc. case therein as a word descriptive of state: (S;) 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 *لَيْتَ* in the above verse may be used in the manner of *وَجَدْتُ* [see below], (S,) for *لَيْتَ* is sometimes used in the manner of *وَجَدْتُ* [I found], (Fr, S, 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: (S;) you say, *لَيْتَ زَيْدًا سَاحِصًا* [Would that *Zeyd* were going away, &c.]: (S, 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. (Mṣb.) — *لَيْتَمَا*: see *De Sacy's Gr. Ar.* ii. 63. — See also an ex. of *لَيْتَ* as a subst. voce *سَوْفَ*.

*لَيْتَانِ* The side of the neck: (S, 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