

earrings: or the places upon which the cupping-instrument is applied; **الْجَمَاتِ**: pl. **لَيْثَات** and **لَيْثَة** [but whether the latter be **لَيْثَة** or **لَيْثَة** is not shown]. (TA.) — **أَصَغَى لَيْثًا** He inclined the side of his neck. (TA, from a trad.)

لَيْث

2. **لَيْث** He became related to the Benoo-Leyth. (A.) [See also 5.]

3. **لَيْثَة** He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.) — **لَيْثًا** He parted, or separated himself, from him; syn. **زَابَنَهُ**. (TA.)

5. **لَيْث** and **لَيْثَة** He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by **صَارَ لَيْثِي الْهَوَى** (K:) and in zeal in the cause of his party: (TA:) he became like a lion; as also **لَيْثِي**. (L.)

10: see 5.

لَيْث Strength: [like **لَوْث**]. (TA.) — **الْلَيْث** (S, K) and **الْلَيْثَة** (K) The lion: (S, K:) said to be from **لَيْث** as signifying "strength": accord. to Kr, from **لَوْث**, as signifying the same: ISd says, that, if so, the **ي** is changed from **و**; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. **لَيْثَات**, and, as some say, **لَيْثَة**, like **مَيْثَة** and **مَيْثَة**: (TA:) fem. **لَيْثَة**; pl. **لَيْثَات**. (Msb.) — **لَيْث** **عَفْرِين** The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to **عَفْرِين**, the name of a town or district. (As, S.) One says **لَيْثٌ لَأَشْجَعُ مِنْ** [Verily he is more courageous than the lion, &c.] (S.) [See also art. **عَفْر**.] — See **لَيْث** Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — **الْلَيْث** also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, **العَنْكَبُوت**: (Lth:) or [a reptile] smaller than the **عَنْكَبُوت**, that catches flies. (TA.) — **لَيْث** A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)

لَيْث, signifying A certain plant that winds about, belongs to art. **لَوْث**, q. v. (TA.)

لَيْثَة A strong she-camel. (K.) See **لَوْثَة**.

لَيْثِي [Of, or belonging to, or resembling, a lion. (K.)

لَيْثَة: see **لَوْثَة**.

لَيْثَة and **لَيْثَة** [Lion-like courage]. (TA.)

لَيْث and **لَيْثَة**: see art. **لَوْث**.

لَيْث Courageous: pl. **لَيْث**: (IAar, K:) as also **لَيْث**. (TA.) — **لَيْث** Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

لَيْث: see **لَوْث**.

لَيْث [accord. to the K and TA; but in the L, **لَيْث**;] Strong; powerful: (K:) or very hard; syn. **شَدِيدُ الْعَارِضَة**. (L.)

لَيْث: see **لَوْث**. — **لَيْث** A strong stallion; likened to a lion. (A.) — **لَيْث** Fat, and broken, or trained, to obedience; syn. **سَمِينٌ مُدَلَّلٌ**. (TS, K.) [See also art. **لَوْث**.] — **لَيْث** **مَكَانٌ**, as also **مَلُوثٌ**, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — **لَيْث** **رَأْسٌ**, as also **مَلُوثٌ**, A head of which part of the hair is black, and part white. (TA.)

لَيْث [A camel] full [of flesh, and] abounding with **وَبَر**, or wool. (TS, K.)

ليس

1. **لَيْسَ** a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb;) of the measure **فَعَلَ**; (Mughnee;) originally **لَيْسَ**, from which it is contracted by the suppression of a vowel, (Sb, S, M, K, Mughnee,) being found difficult of pronunciation, (S,) [i.e.,] to render it easy to pronounce, (K,) like **عَلِمَ** for **عَلِمَ**, (Sb, M,) the **ي** not being changed into **ل** (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as **لَيْث**: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of **مَا**, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying **لَيْسَ** and **لَيْسَا** (S, Mughnee) and **لَيْسَتْ** (S) and **لَيْسَا** and **لَيْسَا** [&c.], (Mughnee,) like as they say **ضَرَبْتُ** and **ضَرَبْتُمَا** [&c.]: (S:) we have

not determined its measure to be **فَعَلَ**, because this is not contracted; nor **فَعَلَ**, because there is no verb of this measure with **ي** for its medial radical letter, except **هَيَوُ**; but **لَيْسَ** has been heard; so, accord. to this form, it may be like **هَيَوُ**: (Mughnee:) the Benoo-Dabbeh say **لَيْسَ** and **لَيْسَا** in the sense of **لَيْسَ** and **لَيْسَا**; and some of them say **لَيْسَ**: (TA, art. **لَوْس**;) but Sb says, that the Arabs did not say **لَيْسَ**, like as they said **خَفَّتَ**, because **لَيْسَ** is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Msb:) and has the same government as the verb **كَانَ** and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, **لَيْسَ زَيْدٌ قَائِمًا** [Zeyd is not a person standing]: (Msb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Ashà [respecting Moḥammad],

• لَهُ نَائِبَاتٌ مَا يُغِبُّ نَوَالَهَا •
• وَلَيْسَ عَطَاءُ الْيَوْمِ مَانِعُهُ غَدًا •

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, **لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ** [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. **بِ** may be prefixed to its predicate; as in the saying, **لَيْسَ زَيْدٌ بِمُطْلِقٍ** [Zeyd is not going away]; the **بِ** being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as **اِسْتَقْنَتْ** and **اِسْتَقْنَتْكَ**. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say **مُحِينًا كَانَ** **زَيْدٌ**, but not **لَيْسَ زَيْدٌ**: (S:) or some allow this latter; but others disallow it. (Ibn-'Akeel on the Alfeeyeh, section on **كَانَ** and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of **إِلَّا**; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, **جَاءَنِي الْقَوْمُ لَيْسَ زَيْدًا** [The company of men came to me, except Zeyd]; as though you said, **لَيْسَ الْجَائِي**