

The philologists were in some straits to explain the word as can be seen by consulting the two columns which Lane, *Lex*, 2683, devotes to a summary of their opinions. The three commonest theories were

- (i) that it was لا with the meaning of ليس, to which a fem. ت has been added¹; (ii) that it was the negative لا with a fem. ending²; (iii) that it was another way of writing ليس.³ Some tried to overcome the difficulty by reading لا تحين instead of لات حين, and some, as we learn from as-Suyūṭī, *Itq*, 275; *Mutaw*, 54, admitted that it was a loan-word of Syriac origin.

Aram. לית and Syr. ܠܝܬ, contracted from ܠܐ ܐܝܬ and represented by the Ar. ليس, are of very common use, and from some Aram. source the word was borrowed as an ideogram into Middle Persian where we find 𐭪𐭭 *lōt*,⁴ which was also commonly used and gave rise to 𐭪𐭭𐭮 *lōtīh*, meaning *non-existence, unreality*.⁵ It was thus probably borrowed at an early date into Arabic,⁶ though, as it occurs in the early poetry,⁷ Barth has argued that it is genuine Arabic.⁸

لَوْح (Lauh).

vii, 142, 149, 153; liv, 13; lxxxv, 22.

A board or plank.

There are two distinct uses of the word in the Qur'ān. In liv, 13, it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in Sūra, vii, for the tablets of Moses, and in lxxxv, 32, for the heavenly archetype of the Qur'ān.

¹ This was the opinion of Sibawaih and Khalil given by Zam. on the verse.

² So al-Akhfash in Zam.

³ See Tab. on the verse, and *LA*, ii, 391. Bagh. says that it was Yemenite.

⁴ West, *Glossary*, 141; *PPGL*, 149.

⁵ West, *Glossary*, 142.

⁶ Mingana, *Syriac Influence*, 93.

⁷ Geyer, *Zwei Gedichte*, i, 18 = *Dīwān*, i, 3, and see examples in *ZDMG*, lxvii, 494, and Reckendorf, *Syntax*.

⁸ *ZDMG*, lxvii, 404 ff.; lxxviii, 362, 363, and see Bergsträsser, *Negationen im Kur'ān*.