

زيدنا. (§, M: but in the latter, instead of الجاني, we find أتى; and instead of الجاني, we find الاتى.) You may also say, جاءنى القوم نيسك [The company of men came to me, excepting thee]; but the separate pronoun, اياك, is here better. (§.) When the predicate after it is connected with إلا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, ليس الطيب إلا اليسك [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying ليس خلق الله مثله mentioned above. (Mughnee.) Sometimes it is used in the sense of لا التبرئة [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وإني put by mistake for وربما: (TA:) [so in the saying in the Kur, ii. 194, ليس عليكم جناح, which is the same as لا جناح عليكم in verse 235 of the same chapter, meaning, There shall be no crime, or sin, chargeable upon you]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet],

- أين المفر والاله الغالب
- والأشمر المغلوب ليس الغالب

[Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Malik to be an annexed pronoun referring to El-Ashram; so that the meaning is ليس الغالب [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of ليس is ليس; (M, K) [in the latter of which I read أصله, as in several copies of the K, or rather أصلها, as corrected in the TA, instead of معناه, the reading in the CK]; and this, says Fr, is shown by the saying, جى به من ايس وليس, i. e., [Bring thou him, or it, from where he, or it, is, and is not: (M:) or ايتنى من حيث ايس وليس, i. e., [Come thou to

me, or probably, the right reading is ايتنى به bring thou to me him, or it, (as I find in a copy of the K, in which به has been added in red ink, and in the A I find ايت به,) from where he, or it, is, and he, or it, is not: (K:) or the meaning is, من حيث لا وجد [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, TA:) or ايس means موجود [found, or existing], and لا ايس [means] لا موجود [not found, or not existing], and is contracted [into ليس]: (K:) [but the last rendering of ايس and لا ايس seems to be taken from an explanation, not literal, of another saying; ما يعرف ايس من ايس he knows not a thing existing from a thing not existing.] Abou-Alee relates, that Sb said, جى به من حيث وليس, meaning, or it, from where he, or it, is, and is not]; meaning, وليس, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

- قد رست الحاجات عند قيس
- إذ لا يزال مولعا بليس

[Wants have been forgotten as old things (so رست is explained in the M, as used here, in art. رست) with Keys, since he ceases not to be addicted to the use of the word leysa], it is made by him a noun, and declined. (M.)

ليط

1. لا ط به, aor. يَليط, inf. n. لَيْطٌ: see لا ط به in art. لوط, in three places.— ما يَليط به التَّعِيمُ A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.) = لا ط القاضى فلاناً بفلان (K,) aor. as above, (TA,) †The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. ألحقه به. (K.) It is said in a trad., of Omar, كان يَليط أولاد الجاهلية بابائهم †He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. يلحقهم. (TA.) [See also لا طه in art. لوط; and see 4.]

2: see 4.
4. الإطه, inf. n. الإطه, He stuck it; made it to cleave, stick, or adhere; (TA;) as also ليطه, inf. n. تَليط. (K, TA) [but only the inf. n. is mentioned.]

ليط: see لوط: = see also ليط.

ليط is a pl. of ليطه, (§, K,) as also لياط and لياط; (K;) [the last being a pl. of pauc.; or rather, ليط is a coll. gen. n., of which ليطه is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed ليطه; (K:) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (§, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed ليطه: (K:) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed ليطه: (K:) and of a [beetle of the kind called] جعل: (TA:) and of anything that is hard and strong; and ليطه signifies a piece, or portion, of the exterior part of any such thing. (L.)— Hence, (TA,) †The skin: (K, TA:) pl. لياط. (TA.)— †The external skin; or exterior of the skin: as in the saying, رجل لين الليط †a man soft in the external skin, or exterior of the skin: also meaning †soft to the feel. (TA.)— †Colour; (§, K, TA;) as also ليط (K) and لياط: (TA:) and particularly of the sun; as also لياط. (TA.) You say, هو أنور من ليط الشمس †He is brighter than the colour of the sun. (TA.) And أتته ليط الشمس †I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.)— †What appears of the sky. (TA.)— †The natural disposition, or temper. (K, TA.)

ليطه: see ليط, in five places.
لياط: see ليط, in two places: = and see also art. لوط.
الوط: see لوط.

- [ليع
- ليف
- ليق
- ليل
- لين
- See Supplement.]