

it is said in a trad., **مَنْ أَحَبَّ الدُّنْيَا أَتَا ثَلَاثَ شُغْلٍ لَا يَنْقُضِي وَأَمَلٍ لَا يُدْرِكُ وَحِرْصٍ لَا يَنْقَطِعُ** + [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — **لَطَ فِي الْأَمْرِ**, inf. n. **لَاطَ**, (Sgh, K,) accord. to Lth., and if correct, like **قَالَ** in the sense of **قَوْلٌ**, (Sgh,) + **He was importunate in, or with respect to, the affair:** (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — **لَاطَ بِحَقِّهِ** + **He went away with, or took away, his right, or due.** (TA.) — **لَاطَهُ**, inf. n. **لَوُطَ**, **He stuck it; made it to cleave, stick, or adhere;** as also **لَاطَهُ**, inf. n. **لَاطَهُ**; and **لَاطَهُ**. (TA.) — [See also **لَاطَ** in art. **لَاطَ**.] **لَاطَ الْحَوْضَ**, (K,) or **لَاطَ**, (K,) **لَاطَ بِالْحَوْضِ**, (S,) and **لَاطَ بِالطَّيْنِ**, accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. **لَوُطَ**, (S,) **He plastered the watering-trough,** (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay. (S, K, TA.) — It is said in a trad., **كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي الْوُطُوءِ**, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — **لَاطَ**, (S, Mṣb, K,) aor. **يَلُوطُ**, (Mṣb, TA,) inf. n. **لَوُطَ**, (TA,) or **لَوَاطَةٌ** with ة; (Mṣb;) and **لَوُطَ**, (S, K,) [inf. n., app., **لَوُطَ** and **لَاطَ**, for it is said in the TA that **لَاطَ** is syn. with **لَوُطَ**;] and **لَوُطَ**; (K;) **He committed the act of the people of لوط [or Lot]; he did that which is excessively foul, like as the people of لوط did.** (Mṣb.)

2. **لَوُطَهُ بِالطَّيْبِ** **He smeared him, or it, much with perfume.** (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

8. **التَّاطَهُ**: see 1, in four places. — **التَّاطَهُ**: see 10. — **لَاطَ حَوْضَهُ** **He plastered with mud, or clay, for himself, his watering-trough.** (K.)

10. **اسْتَطَاوَهُ** **They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves.** (S.) — **اسْتَطَاوَهُ** **He claimed him as a son, he not being his; as also** **اسْتَطَاوَهُ**. (K.) — **اسْتَطَاوَهُ دَمَهُ** **He had a right, or just title or claim, to his blood; syn.** **اسْتَطَاوَهُ**. (TA.) — **اسْتَطَاوَهُ**, (S, TA,) and **اسْتَطَاوَهُ**. (TA.) — **اسْتَطَاوَهُ** **They committed sins for which he who should punish them would be excusable, because**

**they deserved punishment; as also** **اسْتَطَاوَهُ**, and **أَعْدَرُوا**, and **أَوْجَبُوا**. (IAḡr.)

**لَوُطَ** A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — [Hence the saying,] **إِنِّي لَأَجِدُ نَهْ فِي قَلْبِي لَوُطًا** + **Verily I feel for him, in my heart, a love cleaving thereto;** as also **لَوُطًا**; (S, TA;) and **لَوُطَةً**; and **لَوُطَةً**. (Lh, Kr.)

**لَوُطَ** and **لَوُطَةً**: see **لَوُطَ**.

**لَوُطِي** One who is addicted to the crime of the people of Lot; as also **لَوُطًا**: both used in this sense in the present day; but perhaps post-classical.]

**لَوُطِيَّة** [The crime of the people of Lot]: a subst. from **لَاطَ** in the last of the senses explained above: occurring in a trad. (TA.)

**لَاطَ** [originally **لَوُطًا**] Quick lime, or the like; syn. **كَلَسَ**: and **gypsum**: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) **لَوُطِيَّة** Human ordure; or thin human ordure; syn. **سَلَحَ**. (K.)

**لَوُطِي**: see **لَوُطًا**.

**لَوُطَ** alone, (S,) **هُوَ لَوُطَ** **He is more, or most, closely cleaving to my heart;** (A'Obeyd, S;\*) as also **لَوُطَ**. (S.)

لوع

لوف

لوق

لوك

لوم

لون

لوه

لوى

لى

See Supplement.]

ليا

4. **الْيَاثُ النَّاقَةُ** **The she-camel was slow.** (K.)

**لَاطَ** A kind of white grain, resembling the **حَبِصَ** [or cicer arietinum], (K,) intensely white, which is eaten. AHn says, I know not whether it [the plant] have, or have not, **قَطْنِيَّة** [q. v.]. (TA.)

ليب

**لَاطَ** A quantity of food less than what fills the mouth: (IAḡr, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAḡr.) Mentioned by IM in art. **لَوُطَ**, and again in the present art. (TA.)

ليت

1. **لَا تَهُ**, aor. **يَلِيْتُ**, (inf. n. **لَيْتَ**, S,) as also **لَا تَهُ**, aor. **يَلُوتُ**; or **لَا تَهُ عَنْ وَجْهِهِ**; as also **لَا تَهُ**; (and **أَلْتَهُ**; S, K, art. **أَلْتِ**;) **He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.** (S, K.) The Rájiz says,

• وَلَيْلَةٍ ذَاتِ دُجَا سَرِيَتْ  
• وَلَمْ يَلْتَنِ عَنْ سَرَاهَا لَيْتٌ

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely **ذَاتِ نَدَى**) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — and no averting thing averted me, &c.; **لَيْتَ** being put for **لَا تَهُ**; or, nothing made me to repent, and say, **لَيْتَنِ** **مَا سَرَيْتَهَا** **Would that I had not journeyed during it!** or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — **لَا تَهُ حَقَّهُ**, aor. **يَلِيْتُ**, inf. n. **لَيْتَ**; and **لَا تَهُ**; but the former is the more approved; as also **أَلْتَهُ** and **أَلْتَهُ**; **He diminished unto him his due, or right;** [or defrauded him of part thereof.] (TA.) It is said in the Kṛ, [xlix. 14,] **لَا يَلْتَنُكُمْ مِنْ أَعْمَالِكُمْ** **He will not diminish unto you, nor defraud you of, aught [of the reward] of your works.** (Fr, Zj.) — **مَا أَلْتَهُ شَيْئًا**; as also **أَلْتَهُ**; (TA;) **He did not diminish unto him aught.** (Fr, S, K.) In **مَا أَتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ**, in the Kṛ, [lii. 21, q. v. in art. **أَلْتِ**.] the verb may be from **أَلْتِ** or from **لَا تَهُ**. (TA.) — **أَلْتِ الْحَقَّ** in a verse of 'Orweh Ibn-El-Ward, signifies **أَحْبَلَهُ** and **أَصْرَفَهُ** [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفَاثُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ** [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kṛ xxxiv. 50, and 1 in art. **فَوَاتُ**), and —, and to whom voices will not be confused, or undistinguishable, one from another!], **لَا يَلَاتُ** is from **لَا تَهُ**, a dial. var. of **لَا تَهُ**, aor. **يَلِيْتُ**, in the sense of **نَقَضَ**, and signifies **unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching:** so accord. to IAḡr: or, accord. to Khálid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by **لَا يَأْخُذُ بِهِ**)