

it is said in a trad., **مَنْ أَحَبَّ الدُّنْيَا اتَّاطَ بِثَلَاثَ** † [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.) — **لَا طَ فِي الْأَمْرِ**, inf. n. **لَا طَ**, (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.) — **لَا طَ بِحَقِّهِ** † **He went away with, or took away, his right, or due.** (TA.) — **لَا طَهُ**, inf. n. **لُوطٌ**, **He stuck it; made it to cleave, stick, or adhere;** as also **لَا طَهُ**, inf. n. **لَا طَهُ**; and **لَا طَهُ**. (TA.) — [See also **لَا طَ** in art. **لَبِطَ**.] — **لَا طَ الْحَوْضِ**, (K,) or **لَا طَ**, (K,) **لَا طَ بِالْحَوْضِ**, (S,) and **لَا طَ بِالطَّيْنِ**, accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. **لُوطٌ**, (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 مَا لَاطُوا**, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — **لَا طَ**, (S, Mṣb, K,) aor. **يَلُوطُ**, (Mṣb, TA,) inf. n. **لُوطٌ**, (TA,) or **لُوطَةٌ** with ة; (Mṣb;) and **لَا طَ**, (S, K,) [inf. n., app., **لُوطٌ** and **لُوطٌ**, for it is said in the TA that **لُوطٌ** is syn. with **لُوطٌ**;] and **لُوطٌ**; (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. **لُوطَهُ بِالطَّيْبِ** **He smeared him, or it, much with perfume.** (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

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

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

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

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

لُوطَةٌ and **لُوطَةٌ**: see **لُوطٌ**.

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

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

لُوطِيٌّ [originally **لُوطًا**] Quick line, or the like; syn. **كُنْسٌ**: and **gypsum**: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) † **Human ordure; or thin human ordure;** syn. **سَلْحٌ**. (K.)

[**لُوطِيٌّ**: see **لُوطًا**.]

أَلُوطٌ alone, (S,) and **أَلُوطٌ بِقَلْبِي**, (A'Obeyd,) † **He is more, or most, closely cleaving to my heart;** (A'Obeyd, S;*) as also **أَلِيَّتٌ**. (S.)

[لوع

لوف

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لى

See Supplement.]

ليا

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

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

ليب

لِيَابٌ 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. **لُوب**, and again in the present art. (TA.)

ليت

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

* **وَلَيْلَةً ذَاتِ دُجَا سَرِيَتْ**
* **وَلَمْ يَلْتِنِي عَنْ سُرَاهَا 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 averting me, &c.; **لَيْتٌ** being put for **لَا تَيْتٌ**: or, nothing made me to repent, and say, **لَيْتِنِي مَا سَرَيْتَهَا** **Would that I had not journeyed during it!** or, no deficiency, nor any impotence, averting me, &c., accord. to the T. (TA.) — **لَا تَهُ حَقَّهُ**, aor. **يَلِيْتُ**, inf. n. **لَيْتٌ**; 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 Kār, [xlix. 14,] **لَا يَلْتِنُكُمْ مِنْ أَعْمَالِكُمْ**, [xlix. 14,] **لَا يَلْتِنُكُمْ مِنْ أَعْمَالِكُمْ** **He will not diminish unto you, nor defraud you of, aught [of the reward] of your works.** (Fr, Zj.) — **مَا أَلْتَهُ شَيْئًا** (and **مَا أَلْتَهُ**; TA;) **He did not diminish unto him aught.** (Fr, S, K.) In **مَا أَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ**, in the Kūr, [lii. 21, q. v. in art. **أَلْت**.] the verb may be from **أَلْت** or from **أَلَات**. (TA.) — **بِتُّ أَلِيَّتٌ** † **الحَقُّ** — **أَصْرَفُهُ** and **أَحْبَلُهُ** [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, **لَا يَفَاتُ الْحَمْدُ لِلَّهِ أَنْذَى وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ** [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kūr xxxiv. 50, and I in art. **فَوَات**), and —, and to whom voices will not be confused, or undistinguishable, one from another!], **لَا يَلَاتُ** is from **أَلَاتٌ**, a dial. var. of **لَا تَهُ**, aor. **يَلِيْتُ**, in the sense of **نَقَصَ**, 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 فِيهِ**