مَنْ أَحَبُّ الذَّنْيَا ٱلنَّامَا * بِثُلَاث ,it is said in a trad., مَنْ أَحَبُّ الذَّنْيَا ٱلنَّامَا * He شُغُٰلِ لَا يَنْقَضى وَأُمَٰلِ لَا يُدْرَكُ وَحِرْصِ لَا يَنْقَطِعُ 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.) ﴿ وَهُو الرُّمْوِ لِللَّهِ إِلَّهُ اللَّهُ مِنْ الرُّمُولِ اللَّهُ اللَّا اللَّهُ اللّ inf. n. bý, (Sgh, K,) accord. to Lth., and if correct, like قَالَ in the sense of قُول , (Ṣgh,) + He was importunate in, or with respect to, the affair: (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) __ بَعْقِه __ + He went away with, or took away, his right, or due. (TA.) __ رُوط , inf. n. لُوط , He stuch it ; made it to cleave, stick, or adhere; as also الاطه الم inf. n. إلاطة and البطه (TA.) [See also لَاطَ in art. لَاطَ الحَوْضَ _ [اليط , (K,) or لاطَ (K,) رَلَطُ بالحُوْضِ عالطَينِ (Ş,) and رُلطُ بالطَّينِ accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. i, (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 ڪَانَتُ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي said in a trad., meaning [The children of Israel , البيه ما لاطوا used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) ____ بُلُوطُ , (Ṣ, Mṣb, Ķ,) aor. يُلُوطُ , (Mṣb, TA,) (Msb; ق diff. n. لَوَاطُهُ (TA,) or لَوَاطُهُ with ة; سُواطٌ , (Ş, K,) [inf. n., app., الأوط الله and and اَيَاطٌ, for it is said in the TA that اَيَاطٌ is syn. with إِنْ and اللهِ (K;) He committed the act of the people of be [or Lot]; he did that which is excessively foul, like as the people of bed did. (Msb.)

2. لوطه بالطّيب IIe smeared him, or it, much with perfume. (TA.)

3: see 1, last sentence.

4: sce 1.

5: see 1, last sentence.

8. التاطه see 1, in four places. == التاط: see 10. _ الناط حَوْمَ له He plastered with mud, or clay, for himself, his watering-trough. (K.)

10. استلاطوه They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S.) __ استلاطه __ He claimed him as a son, he not being his; as also استلاط ورمه لله التاطه لله He had a right, or just title or claim, to his blood; syn. استوجبه (TA.) . استحقّه TA,) and استوجبه They committed sins for which he who should punish them would be excusable, because

they deserved punishment; as also اِسْتَحَقُّوا, and the authority of IAar.) Mentioned by IM in (IAgr.) . أُعْذَرُوا and وُجَبُوا

A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) - [Hence the rerily I إِنِّي لَأَجِدُ لَهُ فِي قَلْبِي لَوْطاً [,saying feel for him, in my heart, a love cleaving thereto; يُوطَةً ♦ and ; لُوْطَةً ♦ (S, TA;) and ; يُبْطًا us also

لَوْطُ and : لُوطُهُ and لَوطُهُ

One who is addicted to the crime of لُوطيًّ the people of Lot; as also لُوَّاطُ both used in this sense in the present day; but perhaps postclassical.]

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

[vriginally لِيَاطُ Quich lime, or the like; syn. ڪٺٽ: and gypsum: (إلا:) because wutering-troughs, &c. are plastered therewith. (TA.) And, (as being likened thereto, TA,) ‡ IIuman ordure; or thin human ordure; syn. (Ķ.) سَنْحُ

[.لُوطِيُّ see : لَوَّاطُ]

alone, أَنُّوْطُ and أَنُّوْطُ بِقَلْبِي (A'Obeyd,) + He is more, or most, closely cleaving to my heart; (A'Obeyd, S;*) as also (Ş.) أَلْيُطُ

> لوع] لوق لوك لومر لون لوه لوي لی

Sec Supplement.]

پأ

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

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

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

art. وب and again in the present art. (TA.)

1. مُلْبَتُ , aor. يُلِيتُ , (inf. n. بُلْبِتُ , Ṣ,) as also as also , لَاتَهُ عَنْ وَجْهِهِ or ; يَلُوتُ , aor. لَاتَةُ أَنَّهُ (and أَتُّنهُ ; , K, art. أَلَّهُ He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (Ṣ, Ķ.) The Rájiz says,

[During many a dark night (or many a rainy, or wet, night, accord to the reading in the TA, namely زات نَدَى) have I journeyed:] and no hindrance hindered me from journeying during it: (S:) or the meaning is __ and no averting thing averted me, Sc.; لَائِتُ being put for لَيْتُ: or, nothing made me to repent, and say, لَيْتَني Would that I had not journeyed during مَا سَرِيْتُهَا it! or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) __ أَرْتُهُ حَقَّهُ __ (TA.) aor. يَليتُ ; but the former is the more approved; as also and ألته ; He diminished unto him his due, or right ; [or defrauded him of part thereof.] (TA.) It is said in the إِنَّ الْمُورِ (xlix. 14, إِنَّ الْمُورِ أَعْمَالِكُمْ إِنْ الْمُعْرِ مِنْ أَعْمَالِكُمْ إِ He will not diminish unto you, nor defraud you of, aught [of the reward] of your works. (and مَا أَلْتَهُ as also مَا أَلْاتَهُ شَيْئًا ... (Fr, Zj.) ما ألته; TA;) He did not diminish unto him مَا أَلْتُنَاهُمْ مِنْ عَمَلِيهُم مِنْ اللهِ (Fr, S, K.) اللهُمْ مِنْ عَمَلِيهُم مِنْ اللهِ ألت, in the Kur, [lii. 21, q. v. in art. أَدُيُّ the verb may be from أَلَتَ or from أَلَتَ. (TA.) in a verse of 'Orweh Ibn- الْحَقَّ اللَّهُ الْحَقَّ El-Ward, signifies أصرفه and أصرفه [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.) ___ الحَبْدُ لله الَّذي لَا يُفاتُ In the following saying, الحَبْدُ لله الَّذي لَا يُفاتُ Praise be to God, وَلاَ يَلاتُ وَلا تَشْتَبِهُ عَلَيْهِ الأَصْوَاتُ whom nothing will escape, (lit., who will not be escaped, see Kur xxxiv. 50, and 1 in art. فوت) and -, and to whom voices will not be confused, or undistinguishable, one from another!], אַני אָ is from اَلَاتَ, a dial. var. of اَلَاتَ, aor. أَيْلِينُ, in the sense of نَقَصُ, and signifies unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching: so accord. to IAar: or, accord. to Khálid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by لايات فيه