(Ḳ) and لِوَاذًا, (L, Ḳ,) *He acted contrarily to*, or *differently from*, or *adversely to, him; was*, or *became contrary to*, or *different from*, or *adverse to, him*; (L,* Ḳ,* TḲ;) syn. خَالَفَهُ, (TḲ,) inf. n. خِلَافٌ. (L, Ḳ.) Agreeably with this explanation, Zj renders لِوَاذًا in the Ḳur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see **1**: — and **3**. — الاذ بِهِ غَيْرَهُ [*He caused another to have recourse to him* or *it for refuge* or *protection* or *preservation; to seek*, or *take, refuge in him* or *it; to protect, conceal, defend*, or *fortify, himself by him* or *it*: or *he protected, concealed, defended*, or *fortified, another by means of him* or *it*]. (A.) — الاذت النَّاقَةُ الظِّلَّ بِخُفِّهَا ‡ [*The she-camel covered*, or *concealed, the shade with her foot*]; meaning that *the time of noon-day-heat was come*. (A.)

لَوْذٌ The *side* of a mountain; and its *circuit*: pl. أَلْوَاذٌ. (Ṣ, A, L, Ḳ.) — *A side*, or *lateral part* or *tract*, of a country or region: (A:) and of a thing; (TA;) as also ▼ لَوْذَانٌ: (Ḳ:) pl. as above. (A.) — *A place of bending* of a valley: pl. as above. (L, Ḳ.) — هُوَ بِلَوْذِ كَذَا, and ▼ بِلَوْذَانِ كَذَا, *He*, or *it, is in the side of*, or *part adjacent to, such a place* or *thing*. (L.) — هُوَ لَوْذَهُ *He is near to him* or *it*. (L.)

لَوْذَانٌ: see لَوْذٌ.

لَوْذَانِيَّةٌ, (as in some copies of the Ḳ,) or لَوَذَانِيَّةٌ, (as in others and in the TA,) *Circumvention; delusion*; syn. مُرَاوَغَةٌ. (Ḳ.) See 3.

مَلَاذٌ and ▼ مِلْوَذَةٌ [the latter thus in the Ḳ and accord. to the TA; but in the TT, مَلْوَذَة; and in the L, without the first vowel-sign;] *A place to which one has recourse for refuge, protection, preservation*, or *concealment; a place of refuge; a refuge*; (TA;) *a fortress; a fortified place; a castle*. (L, Ḳ.)

مِلْوَذَةٌ: see مَلَاذٌ.

خَيْرٌ مُلَاوِذٌ ‡ *Little good*: (Ṣ:) or *good that comes not save after severe toil* or *labour*: occurring in a verse of El-Ḳuṭámee: you say, خَيْرُ بَنِى فُلَانٍ مُلَاوِذٌ *The good of the sons of such a one comes not save after severe toil* or *trouble to procure it*. (ISk, T, L.)

تَلْوَاذٌ: see 3.

لوز

لَوْزٌ [The *almond*; or *almonds*;] the *fruit of a certain tree*; (Mṣb, TA;) *well known*; (A, Mṣb, Ḳ;) *abundant in the countries of the Arabs*; said by some to be *a species of* مِزْج, which is *that whereof the edible part is not attained save by breaking*; by others said to be *bruised*, or *brayed*, مِزْج; and also called قُمْرُوص: it is *of two kinds, sweet* and *bitter*: (TA:) *the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder*, (*by reason of its soft nature*, TA,) *and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away* [*the spots in the skin called*] نَمَش, *and stills pain*, (Ḳ [but omitted in the CḲ] and TA,) *when it* [app. meaning *its oil*] *is drunk, and when dropped into the ear*; (TA;) *and it relaxes the bowels, and causes sleep*, (Ḳ, TA,) *when the soles of the feet are anointed with it, and when it is introduced into the nose*; (TA;) *and it is diuretic*: (Ḳ, TA:) it is an Arabic word: (Mṣb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (Ṣ, Mṣb, Ḳ.) = [Hence,] اللَّوْزَتَانِ ‡ [*The amygdalæ of the fauces*; also called *the tonsils*;] *two pieces of flesh in the two sides of the fauces*. (A, TA.) — ‡ *The two sockets of the hips, where the heads of the thigh-bones are inserted*. (A, TṢ, TA.)

لَوَّازٌ A *seller of* لَوْز [or *almonds*]. (Ḳ.)

أَرْضٌ مَلَازَةٌ *Land containing*, (Ṣ, M,) or *abounding with*, (A, Ḳ,) *trees of the* لَوْز [or *almond*]. (Ṣ, M, A, Ḳ.)

تَمْرٌ مُلَوَّزٌ *Dates stuffed with* لَوْز [or *almonds*]; (Ṣgh, Ḳ;) *the stones being taken out* and لَوْز *put in their place*. (TA.)

لوش

لَاشَ an abbreviation of لَاشَىْءٌ [*Nothing*]. It is generally used coupled, or connected, with a word of similar form; as in the saying المَاشُ خَيْرٌ مِنْ لَاشَ, which see in art. موش. (TA.)

لوص

1. لَاصَ, intrans.: see **3**. = لَاصَهُ بِعَيْنِهِ: see **3**. = لَاصَ عَنِ الأَمْرِ *He turned aside*, or *away, from the thing*, or *affair; he declined from it; he avoided it*. (Aboo-Turáb, Ḳ.*)

3. لاوص, (Ḳ,) inf. n. مُلَاوَصَةٌ, (M,) *He looked to the right and left as though he desired*, or *sought, a thing*: (M:) or *he looked as though he were deceiving*, or *beguiling, to seek to obtain*, or *attain, a thing*; (Lth, Ḳ;) as also ▼ لَاصَ, inf. n. لَوْصٌ. (Lth.) = لاوصهُ بِعَيْنِهِ, (M, TA,) inf. n. as above, (M, A, Ḳ,) *He looked*, (M,) or *glanced*, (A, Ḳ,) *at him*, or *it, from the interstice of a door*, (M, A, Ḳ,) and *the like*, (A, Ḳ,) or *of a curtain*; (M;) as also ▼ لَاصَهُ, (M,) inf. n. لَوْصٌ: (M, A, Ḳ:) or the former verb has the signification here first given. (M.) — لاوص الشَّجَرَ *He looked* (Ṣ, A, Ḳ) *to the right and left* (A, Ḳ) *to see how he might come to the trees*, (Ṣ, Ḳ,) *to pull them up*, or *out*, (Ṣ,) or *to cut them with the axe, and to see how he might strike them*, (Ḳ,) or *to see how he might cut them*. (A.) — And hence, لَاوَصَنِى فُلَانٌ عَنْ كَذَا *Such a one endeavoured to turn me by deceit*, or *guile, from such a thing*. (A.) [Hence also,] مَا زِلْتُ أُلَاوِصُهُ عَنْ كَذَا, (M,) and ▼ أُلِيصُهُ عَنْهُ, (M, TA,) *I ceased not to endeavour to turn him from such a thing*; i. e. *to endeavour to induce him to leave*, or *relinquish, such a thing*; syn. أُدِيرُهُ عَنْهُ: (M, TA:) and ▼ أُلَاصُهُ عَلَى كَذَا, (Ṣ, Ḳ,) and لَاوَصَهُ عَلَيْهِ, (M, Ḳ, art. دور,) *he endeavoured to turn him to*, or *induce him to do, such a thing*, (أُدَارُهُ عَلَيْهِ,) *desiring*, or *seeking, it of him*. (Ṣ, Ḳ.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) ▼ هِىَ الكَلِمَةُ ٱلَّتِى أَلَاصَ عَلَيْهَا النَّبِىُّ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ (Ṣ, TA) *It is the sentence which the Prophet* (*God bless and save him*) *endeavoured to induce and entice his uncle to utter*; (TA;) meaning Aboo-Ṭálib, (Ṣ, TA,) when dying. (TA.) And hence the phrase in another trad., وَإِنَّكَ لَتُلَاصُ ▼ عَلَى خَلْعِهِ *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it*. (TA.) [Said by Moḥammad to 'Othmán. See the preceding words of the trad. voce قَمَّصَ.] You say also, أَلَصْتُ ▼ أَنْ آخُذَ مِنْهُ شَيْئًا, inf. n. إِلَاصَةٌ, *I desired to take from him*, or *of it, something*; (M,* Ḳ, TA; [but in a copy of the M, in the place of أَرَدْتُ, I find أَدَرْتُ, which I regard as a mistranscription;]) as also أَنَصْتُ, inf. n. إِنَاصَةٌ. (L, TA.)

4: see **3**, in five places.

رَجُلٌ مُلَاوِصٌ *A man who behaves in a loving*, or *affectionate, and blandishing*, or *coaxing, and deceitful*, or *beguiling, manner*. (A, TA.)

لوط

1. لَاطَ بِهِ, aor. يَلُوطُ, inf. n. لَوْطٌ; (Mṣb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) *It* (a thing, Mṣb, or anything, TA) *clave, stuck*, or *adhered, to it*. (Mṣb, TA.) You say, لَاطَ الشَّىْءُ بِقَلْبِى, aor. يَلُوطُ and يَلِيطُ, (Ks, Ṣ, Ḳ,) inf. n. لَوْطٌ and لَيْطٌ, (Ḳ,) and لِيَاطٌ, (TA,) † *The thing was rendered an object of love, and made to cleave, to my heart*: (Ks,* Ṣ,* Ḳ, TA:) *it clave to my heart*: (TA;) as also بقلبى التاط ▼. (Ḳ, TA.) And هٰذَا الأَمْرُ لَا يَلِيطُ بِصَفْرِى, (TA,) and ▼ لَا يَلْتَاطُ بِصَفْرِى, (Ṣ, TA,) † *This thing*, or *affair, does not cleave to my heart*. (Ṣ, TA.) And ▼ لَا يَلْتَاطُ بِصَفْرِى ‡ *I do not love him*, or *it*. (TA.) And