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لَنَا فِي بَنِي فَلَانٍ دِمَاءٌ: — [We have a claim, upon the sons of such a one, to blood, lit. bloods]. (S in art. حَبَل) — لَهُ أَنْ يَفْعَلَ كَذَا — He shall have a right to do such a thing: see عَقَبَ. — رَأَيْتُ لَهُ بَرِيقًا — I saw it to have a glistening: and سَمِعْتُ لَهُ صَوْتًا — I heard him, or it, to have a sound proceeding from him, or it; or rather, I heard a sound attributable, or to be attributed, to him, or it; meaning, I heard him, or it, utter or produce, a sound; or I heard in consequence of it, &c. (see سَطَعَ) — لَهُ كَذَا — often means Such a thing appertains, or is attributable, to him, or it. — مَا لَنَا أَلَّا نُقَاتِلَ — in the Kur ii. 247, [i.e. أَلَّا نُلَاحِظَ] means What object have we (أَيُّ غَرَضٍ لَنَا) [that we should not fight? or, in our] not fighting? (Bd:) And مَا لَنَا أَلَّا تَتَوَكَّلَ عَلَى اللَّهِ — in the same, xiv. 15, means What excuse have we (أَيُّ عُذْرٍ لَنَا) [that we should not rely upon God? or, in our] not relying upon God? (Bd.) مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا [may be rendered What reason, or motive, have we that we should not do such a thing? or, in that, &c.] or in our not doing &c. for the original form of the phrase is مَا لَنَا فِي أَنْ لَا نَفْعَلَ كَذَا. (Mugh, voce أُنْ) Often أَنْ is omitted, but meant to be understood: you say also, مَا لَكَ مَا لَكَ تَفْعَلُ كَذَا What reason, or motive, hast thou that thou dost such a thing? or what aileth thee &c.? It is often like مَا بَالُكَ — مَا بَالُكَ بِصَوْتٍ لَهُ — It (a bird) warbled with a feeble voice peculiar to it. — مَا لِي وَلِبَيْغٍ بَعْضُكُمْ عَلَى بَعْضٍ — What hath happened to me that I see thee doing such a thing, or thus? See an ex. in conj. 3 of art. بَلَو. — مَا لَكَ بِكَذَا — see a verse cited in art. عَلَو. — أَنَا لَهَا — I am for it; i.e., I am the man for it; meaning a war, or battle, حَرْبٍ, which is of the fem. gender. Often occurring in old Arabic stories. — لِي in the sense of فِي: see Mṣb, voce عِدَّة. — مَنْ لِي — Who is, or will be, for me, as

aider, or helper, or defender, or surety? For exs., see سَبَّحَ, and شَبَّرَ, and أَثْنَأَ. — تَعَا لَهُ, and قُبَّحَا لَهُ, and بَتَّنَا لَهُ, &c.: see the first word of each of these phrases. — مَنْ لِي بِكَذَا — see ب (near the end of the paragraph): and see also above. — لِي in the sense of بَعْدَ: see an ex. voce أَنْطَر, and see other exs. in the Mṣb, art. فَطَرَ. — لِي in the sense of بَعْدَ, or وَقْتُ: see غَمَّرَ. — لِي لَيْلَةً خَلَّتْ — When one night had passed; i.e. on the first day of the month: لِي in this case meaning عِنْدَ. — يَا لِلْفَلِيقَةِ — O come with succour to the calamity: see فَلَاقَ. — لِي in the sense of عَلَى: see Kur xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce فَوَّهَ (last quarter). — لِي in used as a corroborative, (see S in art. لَوَمَ) after لَوْ and لَوْلَا: the conditional إِنْ, is sometimes difficult to express in English, except by emphasis in pronunciation; as in إِنْهُ لَرَجُلٌ كَرِيمٌ Verily, or now surely, he is a generous man. This ex. occurs voce أَمَّا. — لِي redundantly prefixed, for corroboration, to the ك of comparison: see a verse of Tarafeh voce ثَنَّى; and another similar instance in the Mugh, art. لِي. — لِي لَطَرَفٌ زَيْدٌ means How excellent, or elegant, in mind, manners, address, speech, person, or the like, is Zeyd! syn. لِي لَكَرَمٌ عَمْرُو How generous, &c., is 'Amr! syn. مَا أَكْرَمَهُ. (Mugh.) — مَا كَانَ لِيَفْعَلَ — Excellent indeed is he, or it. — مَا كَانَ يَفْعَلُ, the لِي being redundant, to corroborate the negation: accord. to the Baṣrees, لِي أَنْ يَفْعَلَ. (Mugh.) See an ex. voce عَلَى as equivalent to فِي. — لِي in sentences beginning with إِنْ: see p. 107, cols. 2 and 3: and see conj. 3 in art, قَرَأ. — لِي of inception (لَا مَرَّ الْإِبْتِدَاءَ): see exs. of this voce إِنْ: and see De Sacy's Gr. Ar. ii. 582, &c. — لِي termed الْجَوَابِ is, I think, best rendered by Then; or in that case: see exs. voce أَمَّا.

لِي in لَعَمْرُؤَ اللَّهِ is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i.e. قَسَمِي, or مَا أَقْسَمُ بِهِ, is understood. (S, art. عَمَرَ) — لِي, and يَا لِي زَيْدٍ, accord. to the Koofees, is a contraction of يَا آلَ زَيْدٍ. (Mugh, letter ل; and El-Ashmoonee on the Alfeeyeh, § الاستغاثة) It seems that where the لِي is not connected with the word following it, يَا لِي is generally, if not always, for يَا آلَ; and so sometimes when it is connected. See غَادِرُ, voce غَادِرَ, and see عَجَبَ. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note.

لَا, the negative, does not necessarily restrict to the signification of future time a marfooḥ aor. following it: in a case of this kind, مَا is often substituted for it in the explanation of a phrase; as in the instance of لَا يَعْرِفُ هَرًا مِنْ بَرٍّ, in the TA, art. بَر; and the aor. is more properly rendered by the present than by the future. — لَا رَجُلٌ قَائِمٌ There is not any man standing: (Mugh:) but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as in ظَرِيفٌ and ظَرِيفًا and لَا رَجُلٌ ظَرِيفٌ; otherwise it must be marfooḥ or manṣoob, but not mebbe: this relates to لَا used لِنَفْيِ الْجِنْسِ. (Ibn-Aḳeel, p. 101.) — لَا, also, Lest. See رَكَبَهُ. — لَا لَهُ وَلَا عَلَيْهِ There is nothing due to him, nor anything to be demanded of him. (Thus I have rendered this phrase, voce مَنَسَى, in three places.) For] when لَا is a general negative, the context renders it allowable to suppress its subject, as in لَا بَأْسَ عَلَيْكَ, for لَا عَلَيْكَ; and sometimes the predicate, when known, is suppressed, as in لَا بَأْسَ. (Mṣb.) — لَا شَيْءَ, for لَا شَيْءَ: see art. لَوْش. — لَا وَلَا [As the time occupied in saying لَا وَلَا]. See an ex. in the TA, voce لَوْدَان. — لَا وَلَا Olive-oil: in allusion to the words in the Kur xiv. 35, occurring in a trad. —