

ب

The second letter of the alphabet: called **بَاءٌ** and **بَا**; (TA in باب الالف اللينة;) the latter of which forms is used in spelling; like as are its analogues, as **تَا** [and **ثَا**] and **حَا** [and **خَا** and **رَا**] and **طَا** [and **ظَا** and **فَا** and **هَا**] and **يَا**; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imāleh, i. e. bé, té, &c., with the exception of **حَا**, **خَا**, **طَا**, and **ظَا**; and when they are regarded as nouns, their duals are **بَيَان**, **تَيَان**, &c.:] the pl. of **بَاءٌ** is **بَاءَاتٌ**; and that of **بَا** is **أَبْوَاءٌ**. (TA ubi suprā.) It is one of the letters termed **مَجْهُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed **شَفِيَّةٌ** [or labial]; and of those termed **ذُلُقٌ** [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words **رَبِّ مَنْ** **لَقِ**; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed **مَوْلَدٌ**, not of the classical language of the Arabs. (TA at the commencement of باب الالف.) — In the dial. of Mázin, it is changed into **مَرَّةٌ**; (TA ubi suprā;) as in **بَكَّةٌ**, which thus becomes **مَكَّةٌ** [the town of Mekkeh]. (TA in باب الالف اللينة.) — **بَا** is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having kesr for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having kesr, not fet-h, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T;) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee;) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Eṣ-Ṣāigh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in **أَمْسَكَتُ بِزَيْدٍ** (M, Mughnee, K,) meaning *I laid hold upon, or seized, [Zeyd, or] somewhat of the body of Zeyd, or what might detain him, as an arm or a hand, or a garment, and the like;* whereas **أَمْسَكْتُهُ** may mean *I withheld him, or*

restrained him, from acting according to his own free will: (Mughnee;) and it denotes the same in a tropical sense; (Mughnee, K;) as in **مَرَرْتُ بِزَيْدٍ** [*I passed by Zeyd*]; (S, Mughnee, K;) as though meaning *I made my passing to adhere to Zeyd*; (S;) or *I made my passing to adhere to a place near to Zeyd*: accord. to Akh, it is for **مَرَرْتُ عَلَى زَيْدٍ**; but **مَرَرْتُ بِهِ** is more common than **مَرَرْتُ عَلَيْهِ**, and is therefore more properly regarded as the original form of expression: (Mughnee;) accord. to F, the vowel of this preposition is kesr [when it is prefixed to a noun or a pronoun]; or, as some say, it is fet-h when it is with a noun properly so called; as in **مَرَرْتُ بِهِ**: so in the K; this being the reverse of what they have prescribed in the case of [the preposition] **ل**: but in the case of **ب**, no vowel but kesr is known. (MF.) It denotes the same in the saying **بِهِ دَاءٌ** [*In him is a disease; i. e. a disease is cleaving to him*]: and so [accord. to some] in **أَقْسَمْتُ بِاللَّهِ** [*I swore, or, emphatically, I swear, by God*; and similar phrases, respecting which see a later division of this paragraph]. (L.) So, too, in **أَشْرَكَ بِاللَّهِ**, because meaning *He associated another with God*: and in **وَكَلْتُ بِفُلَانٍ**, meaning *I associated a وكيل [or factor &c.] with such a one*. (T.) [And so in other phrases here following.] **كَيْفَ بَزَيْدٍ** *Keep thou to Zeyd*: or *take thou Zeyd*. (TA voce عَلَى.) **كَيْفَ بَكَذَا** *Keep thou to such a thing*: (El-Munāwee:) or *take thou such a thing*. (Ḥam p. 216.) **كَيْفَ بِهَا وَنَعِمْتُ** *Keep thou to it, فَبِهَا meaning فَعَلَيْكَ بِهَا*, (Mgh in art. نَعِمَ,) [or *let him keep to it, i. e. he followed, or thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. أَخَذْتُ*, (Mgh,) or *he hath taken to, &c., i. e. أَخَذَ*, (IAth, TA in art. نَعِمَ,) or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. فَبِهَاذِهِ الْخَصْلَةُ أَوْ الْفَعْلَةُ يُنَالُ الْفَضْلُ*, or **يُنَالُ الْفَضْلُ**; (IAth ubi suprā;) and *excellent is the practice, the established way, or the way established by the Prophet, وَنَعِمْتُ meaning وَنَعِمْتُ الْخَصْلَةُ*, (Mgh,) or *and excellent is the practice, or the action, i. e. وَنَعِمْتُ الْخَصْلَةُ*, (S) and K in art. نَعِمَ,) or **وَنَعِمْتُ الْفَعْلَةَ أَوْ الْفَعْلَةَ**, (IAth ubi suprā;) and it also occurs in a trad., where the meaning is [He who hath done such a thing hath adhered to the ordinance of indulgence; and excellent is the practice, or action, &c.: for here فَبِهَا is meant to imply] **فَبِالرَّخْصَةِ** (TA in the present art. See also art. نَعِمَ.) — It is also used to render a verb transitive;

(Mughnee, K;) having the same effect as hemzeh [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in **أَذْهَبْتُ بِزَيْدٍ** syn. with **أَذْهَبْتُ** [*I made Zeyd to go away; or I took him away*]; (Mughnee;) and hence, [in the Kur ii. 16,] **ذَهَبَ اللَّهُ بِنُورِهِمْ** [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that **ذَهَبْتُ بِزَيْدٍ** means [*I went away with Zeyd*; i. e.] *I accompanied Zeyd in going away*. (Mughnee.) J says that any verb that is not trans. you may render so by means of **ب** and **ل** [prefixed] and reduplication [of the medial radical letter]: you say, **طَارَ بِهِ** and **أَطَارَهُ** and **طَيَّرَهُ** [as meaning *He made him to fly, or to fly away*]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of hemzeh, but not by reduplication; and some by reduplication, but not by hemzeh; and some by **ب**, but not by hemzeh nor by reduplication: you say, **دَفَعْتُ زَيْدًا بِعَمْرٍو** [as meaning *I made 'Amr to repel Zeyd, lit. I repelled Zeyd by 'Amr*], but not **دَفَعْتُهُ** nor **أَدَفَعْتُهُ**. (TA.) — It also denotes the employing a thing as an aid or instrument; (S, M, * Mughnee, K;) as in **كَتَبْتُ بِالْقَلَمِ** [*I wrote with the reed-pen*]; (S, Mughnee, K;) and **نَجَرْتُ بِالْقِدُومِ** [*I worked as a carpenter with the adz*]; (Mughnee, K;) and **ضَرَبْتُ بِالسَّيْفِ** [*I struck with the sword*]. (M.) And hence the **ب** in **بِسْمِ اللَّهِ**, (Mughnee, K,) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee;) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA;) and some say that the **ب** here is to denote beginning, as though one said, **أَبْتَدَأُ بِسْمِ اللَّهِ** [*I begin with the name of God*]. (TA.) — It also denotes a cause; as in **إِنْتَكُمُ ظَلَمْتُمْ** [*Verily ye have wronged yourselves by, i. e. because of, your taking to yourselves the calf as a god* (Kur ii. 51)]; and in **فَكُلًّا أَخَذْنَا بِذُنُوبِهِ** [*And every one of these we have punished for, i. e. because of, his sin* (Kur xxix. 39)]; (Mughnee, K;) and in **لَنْ يَدْخُلَ** [*Not any of you shall enter Paradise by, or for, or because of, his works*]. (TA from a trad.) And so in **لَقِيتُ بِزَيْدٍ الْأَسَدَ** [*I met, or found, by reason of my meeting, or finding, Zeyd, the lion*: (Mughnee;) or the **ب** in this instance denotes comparison; [i. e. *I met, or found, in Zeyd the like of the lion*]; as also in **رَأَيْتُ بِفُلَانٍ الْقَمَرَ** [*I saw in such a one the*