

they were buried; (Bd;) and in مَرَرْتُ بِزَيْدٍ [I passed by Zeyd], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ عَلَى السَّطْحِ [Zeyd is on the roof]; (TA;) and in a verse cited in this Lex. voce تَعْلَبُ. (Mughnee.) — It also denotes part of a whole; (Msh in art. بعض, Mughnee, K;) so accord. to Aṣ and AAF and others; (Msh, Mughnee;) as syn. with مِنْ: (Msh, TA:) IKt says, the Arabs say, شَرِبْتُ مِمَّا، meaning [I drank of such a water]; and AZ mentions, as a saying of the Arabs, سَقَاكَ اللَّهُ، meaning بِه [May God give thee to drink of such a water], thus making the two prepositions syn.: (Msh: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:] and thus it signifies in عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ [A fountain from which the servants of God shall drink, in the Kur lxxvi. 6; and the like occurs in lxxxiii. 28]; (Msh, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, with which the servants of God shall satisfy their thirst (يَرَوِي بِهَا); (T, Mughnee;) or, accord. to Z, with which the servants of God shall drink wine: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bd,)] the meaning would be, that they shall drink the whole of it; which is not right: (Msh:) thus, also, it is used in وَأَمْسَحُوا بِرُءُوسِكُمْ [in the Kur v. 8], (Msh, Mughnee, K;) accord. to some; (Mughnee;) i. e. [And wipe ye] a part of your heads; and this explanation has been given as on the authority of Esh-Shúfi'ce; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, امْسَحُوا رُءُوسَكُمْ بِالْمَاءِ [wipe ye your heads with water]. (Mughnee.) — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as أَقْسَمُ بِاللَّهِ لَأَفْعَلَنَّ [I swear by God I will assuredly do such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in بِكَ لَأَفْعَلَنَّ [By thee I will assuredly do such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in يَا زَيْدُ، meaning I adjure thee, or conjure thee, by God, to tell me, did Zeyd stand? (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — It is also syn. with إِلَى, as denoting the end of an extent or interval; as in أَحْسَنَ بِي، meaning He did good, or acted well, to me: (Mughnee, K;) but some say that the verb here imports the meaning of لَطَفَ [which is trans. by means of ب, i. e. he acted graciously, or courteously,

with me]. (Mughnee.) — It is also redundant, (S, Mughnee, K,) to denote corroboration: (Mughnee, K:) and is prefixed to the agent: (Mughnee:) first, necessarily; as in أَحْسَنَ بِزَيْدٍ; (Mughnee, K;) accord. to general opinion (Mughnee) originally زَيْدٌ أَحْسَنَ، i. e. صَارَ ذَا حَسَنٍ [Zeyd became possessed of goodness, or goodliness, or beauty]; (Mughnee, K;) or the correct meaning is حَسَنٌ زَيْدٌ [Good, or goodly, or beautiful, or very good &c., is Zeyd! or how good, or goodly, or beautiful, is Zeyd!], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of كَفَى; as in كَفَى بِاللَّهِ شَهِيدًا [God sufficeth, being witness, or as a witness (Kur xiii., last verse; &c.)]; (Mughnee, K;) [and a similar ex. is given in the S, from the Kur xxv. 33;] the ب here denoting emphatic praise; but you may drop it, saying, كَفَى اللَّهُ شَهِيدًا: (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

أَلَمْ يَأْتِكِ وَالْأَنْبَاءُ تَنْبِي

بِمَا لَأَقْتُ لَبُونَ بَنِي زَيْدٍ

[Did not what the milch camel of the sons of Ziyád experienced come to thee (يَأْتِيكَ) being in like manner put for يَأْتِكَ] when the tidings were increasing?]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in تَلَقُّوْا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ [And cast ye not yourselves (بِأَيْدِيكُمْ meaning to perdition (Kur ii. 191)); and in وَهَزِيْ إِلَى يَدِكَ بِجُذْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree (Kur xix. 25)]; but some say that the former means and cast ye not yourselves (أَنْفُسَكُمْ being understood) with your hands to perdition; or that the meaning is, by means, or because, of your hands: (Mughnee:) and ISd says that هَزِيْ, in the latter, is made trans. by means of ب because it is used in the sense of جَرَى: (TA in art. هز) so, too, in the saying,

نَضْرِبُ بِالسَّيْفِ وَتَرْجُو بِالْفَرْجِ

[We smite with the sword, and we hope for the removal of grief]: (S, Mughnee:) and in the trad., كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ، [It suffices the man in respect of lying that he relate all that he has heard]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in بِحَسَبِكَ دِرْهَمٌ [when you say, بِحَسَبِكَ، meaning A thing sufficing thee is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بِحَسَبِكَ is an enunciative put before its inchoative, so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, بِحَسَبِكَ قَوْلُ السَّوءِ، A thing sufficing thee is the saying what is evil: and so, app., each of the following sayings, mentioned in the TA

on the authority of Fr; حَسَبَكَ بِصَدِيقًا A person sufficing thee is our friend; and نَاهِيكَ بِأَخِيْنَا A person sufficing thee is our brother: the ب is added, as Fr says, to denote emphatic praise]: so too in خَرَجْتُ فَإِذَا بِزَيْدٍ [I went forth, and lo, there, or then, was Zeyd]; and in إِذَا بِكَ إِذَا كَذَا [How art thou, or how wilt thou be, when it is thus, or when such a thing is the case?]; and so, accord. to Sb, in بِأَيْتِمَرُ الْمُفْتُونُ [mentioned before, in explanation of ب as syn. with فَي; but Abu-l-Hasan says that بِأَيْتِمَرُ is dependent upon اسْتَفْرَارُ suppressed, denoting the predicate of الْمُفْتُونُ; and some say that this is an inf. n. in the sense of بُتِنَّةُ; [so that the meaning may be, بِأَيْتِمَرُ الْمُفْتُونُ مُسْتَفَرٌّ In which of you is madness residing?]; or, as some say, ب is here syn. with فَي [as I have before mentioned]. (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of لَيْسَ, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, لَيْسَ الْبَرُّ بِأَنْ تَوَلَّوْا [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with الْبَرُّ in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as exs.; as لَيْسَ زَيْدٌ بِقَائِمٍ [Zeyd is not standing]; and وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ [And God is not heedless of that which ye do (Kur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Hamásee,

وَمَنْعَهَا بِشَيْءٍ يُسْتَطَاعُ

[And the preventing thee from having her (referring to a mare) is a thing that is possible]: but it is more proper to make مِثْلُهَا dependent upon اسْتَفْرَارُ suppressed, as the enunciative; [the meaning being, جَزَاءُ سَيِّئَةٍ مُسْتَفَرٌّ مِثْلُهَا، or يُسْتَفَرُّ، i. e. the recompense of an evil action is a thing consisting in the like thereof]; and to make مَنْعَهَا بِشَيْءٍ dependent upon يُسْتَطَاعُ، the meaning being، وَمَنْعَهَا بِشَيْءٍ مَا يُسْتَطَاعُ [i. e. and the preventing thee from having her, by something, is possible: see Ham p. 102]: Ibn-Málik also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting زَيْدٌ بِحَسَبِكَ، that زَيْدٌ is an inchoative placed after its enunciative, [so that the meaning is, Zeyd is a person sufficing thee,] because زَيْدٌ is determinate and حَسَبِكَ is indeterminate. (Mughnee.) [See also what has been said above respecting the phrase بِحَسَبِكَ دِرْهَمٌ, in treating of ب as added before the inchoative.] It is also redundantly