

like of the moon]. (TA.) Another ex. of the same usage is the saying [of a poet],

- قَدْ سَقَيْتَ أَبَاهُمْ بِالنَّارِ
- وَالنَّارُ قَدْ تَشْفِي مِنَ الْأَوَارِ

[Their camels had been watered because of the brand that they bore: for fire, or the brand, sometimes cures of the heat of thirst]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَارُ.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Msb in art. اجل)] in the saying of Lebeed,

- غُلْبٌ تَشَدَّرَ بِالذُّحُولِ كَأَنبَا
- جِنُّ الْبِدْيِ رَوَّاسِيًا أَقْدَامَهَا

(§) Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley *El-Bedee*, [or of the desert, (TA in art. بدو)] their feet standing firm in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنْ, and to مَا; as in *ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ* [That was because they used to disbelieve in the signs of God]; and in *ذَلِكَ بِمَا عَصَوْا* [That was because they disobeyed]: both instances in the *Kur* ii. 58. (Bd.) — It is also used to denote concomitance, as *syn. with مَعَ*; (Mughnee, K;) as in *اشْتَرَيْتَ الْفَرَسَ بِلِجَامِهِ وَسَرْجِهِ* [I bought the horse with his bit and bridle and his saddle]; (TA;) and in *لَمَّا رَأَى بِالسَّلَاحِ هَرَبًا*, i. e. *When he saw me advancing with the weapon*, [he fled;] or *when he saw me possessor of a weapon*; (Sh, T;) and in *اهْبِطْ بِالسَّلَامِ* [Descend thou with security, or with greeting (*Kur* xi. 50)]; and in *وَقَدْ دَخَلُوا بِالْكَفْرِ* [They having entered with unbelief (*Kur* v. 66)]; (Mughnee, K;) being a denotative of state. (Bd.) Authors differ respecting the ب in the saying, *فَسَبِّحْ بِحَمْدِ رَبِّكَ*, in the *Kur* [xv. 98 and cx. 3]; some saying that it denotes concomitance, and that *حمد* is prefixed to the objective complement, so that the meaning is, *سَبِّحْهُ حَامِدًا لَهُ* [Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that *حمد* is prefixed to the agent, so that the meaning is, *سَبِّحْهُ بِمَا حَمَدَ بِهِ نَفْسَهُ* [declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of ascribing to Him that wherewith He hath praised himself]: and so, too, respecting the saying, *سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ*; some asserting that it is one proposition, the و being redundant; but others saying, it is two propositions, the و being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [I declare thy freedom from everything dero-

gatory from thy glory, O God,] *وَبِحَمْدِكَ سَبِّحْتُكَ* [and with the praising of Thee, or by means of the praise that belongeth to Thee, I declare thy freedom &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, *عَلَيْهِ*, meaning *Bring thou him*, [i. e.] *come with him, to me.* (Har p. 109.) *ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ*, in the *Kur* ix. 119, means *بِرَحْبَتِهَا* [i. e. *The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness.*] (Bd.) Sometimes the negative لا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that *جئت بلا* signifies *Without*;] as in *جئت بلا زاد* [I came without travelling-provision]. (Mughnee and K in art. لا.) — It is also *syn. with في* before a noun signifying a place or a time; (Mughnee, K, TA;) as in *جالست بالمسجد* [I sat in the mosque]; (TA;) and *ولقد نصركم الله ببدر* [And verily God aided you against your enemies at *Bedr* (*Kur* iii. 119)]; and *نجيناهم بسحر* [We saved them a little before daybreak (*Kur* liv. 34)]: (Mughnee, K, TA;) and so in *بأيكم الممتون*, (T, K,) in the *Kur* [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. *In which of you is madness; or in which of the two parties of you is the mad*: (Bd:) or the ب is here redundant; (Sb, Bd, Mughnee;) the meaning being *which of you is he who is afflicted with madness.* (Bd. [See also a later division of this paragraph.]) — It also denotes substitution; [meaning *Instead of, or in place of*;] as in the saying [of the *Hamasee* (Mughnee)],

- فَلَمَّتْ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا
- شَنُوا الْإِغَارَةَ فُرْسَانًا وَرُكَّابَنَا

[Then would that I had, instead of them, a people who, when they mounted their beasts, poured the sudden attack, they being horsemen and camel-riders]; (Ham p. 8, Mughnee, K;) i. e., *بدلاً بهم*: (TA:) but some read *شدوا الإغارة*, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for *شدوا للإغارة* [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, *اعتصمت بهذا الثوب خيراً منه* [I received, in the place of this garment, or piece of cloth, one better than it]; and *لقيت بزيد بحراً* [I found, in the place of *Zeyd*, a man of abundant generosity or beneficence]; and *هذا بذاك* [This is instead, or in the place, of that; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) — It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, *اشتريته بألف درهم* [I purchased it for a thousand dirhems]; (Mughnee, K;) [and in the saying in the *Kur* ix. 112,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ كَفَّاتُ إِحْسَانَهُ بضعف [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or *كفأته* [I requited him with the like, or with double the amount, or with more than double the amount, of his beneficence], (K,) but the former is preferable; (TA;) [and *خدم بطعام بطنه* (*وغد*) *He served for, meaning in return for, the food of his belly*;] and

- هَذَا بِذَاكَ وَلَا عَثْبَ عَلَى الزَّمَنِ

[This is in return for that, (an explanation somewhat differing from one in the next preceding division of this paragraph,) and no blame is imputable to fortune]: and hence, *ادخلوا الجنة بما* [Enter ye Paradise in return for that which ye wrought (*Kur* xvi. 34)]; for the ب here is not that which denotes a cause, as the *Moatzeileh* assert it to be, and as all [of the *Sunnies*] hold it to be in the saying of the Prophet, *لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِعَمَلِهِ* [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the *Kur-an*. (Mughnee.) — It is also *syn. with عَنْ*; and is said to be peculiar to interrogation; as in *فاسأل به خبيراً* [And ask thou respecting Him, or it, one possessing knowledge (*Kur* xxv. 60)]; (Mughnee, K;) and accord. to *IAar* in the *Kur* [lxx. 1]; (T;) and in the saying of *Alkameh*,

- فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَإِنِّي
- بِعَيْبِ بَأْدَوَاءِ النِّسَاءِ خَبِيرٌ

[And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, skilful]: (A'Obeyd, TA:) or it is not peculiar to interrogation; as in *ويوم تشقق السماء بالغمام* [And the day when the heavens shall be rent asunder from the clouds (*Kur* xxv. 27)]; (Mughnee, K;) and *ما غررك بربك* (K) i. e. *What hath beguiled thee from thy Lord*, and from believing in him? in the *Kur* [lxxxii. 6]; and so in the same, [vii. 13]: (TA: [but see art. غر:]) or, accord. to Z, the ب in *بالغمام* means *by, as by an instrument*; (Mughnee;) or it means *because of, or by means of*, the rising of the clouds therefrom: (Bd:) and in like manner the *Basrees* explain it as occurring in *خبيراً*, as denoting the cause; and they assert that it is never *syn. with عَنْ*; but their explanation is improbable. (Mughnee.) — It is also *syn. with عَلَى*; as in *إن تأمنه يقنطار* (S) [If thou give him charge over a hundredweight or over a *deenar* (*Kur* iii. 68)]; like as *على* is sometimes put in the place of ب, as after the verb *رَضِيَ*: (S, TA:) and so in *بهم* [That the ground were made even over them], in the *Kur* [iv. 45], (TA,) i. e. that