

prefixed to the denotative of state of which the governing word is made negative; as in

- \* فَمَا رَجَعْتَ بِخَائِبَةٍ رِكَابٌ
- \* حَكِيمٌ بَنُ الْمَسِيبِ مُتْبَاهَا

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was *Jaakeem* the son of *El-Museiyab*]; and in

- \* فَمَا آتَبَعْتَ بِمَزُودٍ وَلَا وَكَلٍ

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Malik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةِ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصِ مَزُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the *مزود* himself, after the manner of the saying, رَأَيْتُ مِنْهُ أَسَدًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقَيْتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٍ يَتَرَبَّصْنَ and عَيْنٍ: and ones hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning *Shall themselves wait* (K̄ur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نِ, or implied in the verb,] when corroborated by نَفْسٍ, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسَكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, *shall wait to see what may take place with themselves*:] بِأَنْفُسِهِنَّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

- \* فَأَصْبَحْنَا لَا يَسْأَلُهُ عَنْ أَبِيهِ

[And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

- \* يَضْحَكُنَّ عَنْ كَابِرِ الْمُنْمَرِ

but in this instance, كِ is generally held to be a noun, syn. with مِثْلٍ]. (The Lubáb, TA.) — Sometimes it is understood; as in *الله لا يفعلن* [i. e. *الله لا يفعلن* and *الله لا يفعلن* *By God, I will assuredly do such a thing*; in the latter as well as the former, for a noun is often put in the accus.

case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in *خَيْرٍ* [for *بَخَيْرٍ* *In a good state*], addressed to him who says, *كَيْفَ أَصْبَحْتَ* [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (*فِيهَا وَنِعْمَتْ*) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as *بِأَبِي* and *بِنَفْسِي*, in arts. *ابو* and *نفس*: and there are many others, of which exs. here follow.] *Mohammad* is related, in a trad., to have said, after hitting a butt with an arrow, *أَنَا بِهَا أَنَا بِهَا*, meaning *أَنَا صَاحِبُهَا* [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., *Mohammad* is related to have said to one who told him of a man's having committed an unlawful action, *لَعَلَّكَ صَاحِبُ الْأَمْرِ بِذَلِكَ*, meaning *May-be thou art the doer of that thing*. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, *مَنْ بِكَ*, meaning *مَنْ صَاحِبُكَ* [Who was thine accomplice?]: (T:) or *مَنْ الْفَاعِلُ بِكَ* [Who was the agent with thee?]. (TA.) *أَنَا بِكَ*, occurring in a form of prayer, means *I seek, or take, refuge in Thee*; or *by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself*. (Mgh in art. *بو*.) One says also, *مَنْ لِي بِكَذَا*, meaning *Who will be responsible, answerable, amenable, or surety, to me for such a thing?* (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, *كَأَنِّي أَبْصُرُ بِكَ*, meaning *كَأَنِّي بِكَ* [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, *كَأَنَّكَ بِهِ*, meaning *Thou art so near to him that it is as though thou sawest him*: or it is *as though thou wert with him*: i. e. thou art almost in his presence.] — The Baṣrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in *أَحْسَنَ* and *رَوَيْنَ* meaning *شَرَيْنَ* بِمَا الْبَحْرِ بِى meaning *لَطَفَ*; or else because they do so anomalously. (Mughnee.) — [As a numeral, ب denotes *Two*.]

با

بِ and بِأ: see the letter ب, and arts. *بو* and *بى*.

با

R. Q. 1. *بَابًا*, (Lth, T, S, M, K,) and *بَابًا بِهِ*, (Fr, M, K,) inf. n. *بَابًا* (Lth, T, M) and *بَابًا*; (Fr, M;) [as also *بَابًا*; see art. *ابو*]; *He said to him, بِأَبِي*, (Fr, M,) or *بَابًا*, (M,) or *أَنْتَ بِأَبِي*, (Lth, T, K,) [all meaning *With my father mayest thou be ransomed!* or] meaning *أَفْدِيكَ بِأَبِي* [I

*will ransom thee with my father*]; (Lth, T;) or *he said to him, بِأَبِي أَنْتَ وَأُمِّي* [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. *ابو*]; (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAgr, T:) the verb is derived from *بَابِي*. (Lth, T, M.) Hence *البَابُ*, in an ex. cited voce *أَبُ*, in art. *ابو*, q. v.; (M;) or *البَيْبُ*; (TA in art. *ابو*;) or *البَيْبُ*. (S in that art.) — And [hence,] *بَابُوهُ* *They made a show of treating him with graciousness, courtesy, or blandishment*; as also *بَابُوهُ عَلَيْهِ*. (M.) — [Hence also,] *بَابًا*, with *medd*, [used as an inf. n.,] *A woman's dandling, or dancing, of her child*. (AA, T.) — *بَابًا* also signifies *He* (a child) *said* *بَابًا* (M, K,) [in some copies of the K̄ written *بَابًا*, both meaning *Papa, or Father*,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that *بَابًا* has been there erroneously put for *بَابًا*.] — And *He* (a stallion [meaning a stallion-camel]) *reiterated the sound of the letter ب [or b] in his braying*. (M.) — [And hence, perhaps,] *بَابًا* [or, more probably, *بَابًا*, with *medd*, agreeably with analogy, used as an inf. n.] *The chiding of the cat, or act of chiding the cat*; (AA, T, Sgh;) also termed *غَسَّ*. (AA, T.) — Also *He hastened, made haste, or sped*: and *بَابًا* *we hastened, &c.*: (marginal note in a copy of the S;) or *بَابًا* signifies *he ran*. (El-Umawee, T, K.)

R. Q. 2: see above, in three places.

*بَابًا* and *بَابًا*: see R. Q. 1, in two places.

*بَابًا* The source, origin, race, root, or stock, syn. *أَصْلُ*, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) *whether noble or base*. (AA, T.) You say, *هُوَ كَرِيمُ الْبَابِ* *He is of generous, or noble, origin*; lit., *generous, or noble, of origin*. (TK.) And *فُلَانٌ فِي بَابِ الْكِرَامِ* *Such a one is of [a race] the source (أَصْلُ) of generosity, or nobleness*. (S.) [In the PS, *مِنْ* is here put in the place of *فِي*: but *فِي* is often used in phrases of the same kind and meaning as that above, in the sense of *مِنْ*.] IKh cites from *Jereer*,

- \* *فِي بَابِ الْمَجْدِ وَبُحْبُوحِ الْكِرَامِ*

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but *Abou-'Alee El-Kálee* quotes the words thus;

- \* *فِي ضَمْنِ الْمَجْدِ وَبُؤْبُؤِ الْكِرَامِ*

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that *بُؤْبُؤُ* is a dial. var. of *بُؤْبُؤُ* in the sense here given. (TA.) — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like *بُحْبُوحُ*. (TA.) — [Hence, perhaps,]