

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 **تَا**] and **حَا** [and **حَا** and **رَا**] and **طَا** [and **طَا** 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 imáleh, i. e. bé, té, &c., with the exception of **حَا**, **طَا**, and **ظَا**; and when they are regarded as nouns, their duals are **بَيَان**, **بَيَانَان**, &c.:] the pl. of **بَاءٌ** is **بَاءَاتٌ**; and that of **بَا** is **أَبْوَاءٌ**. (TA ubi suprâ.) 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 **شَفِيئَةٌ** [or labial]; and of those termed **ذَلِقٌ** [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 **رَبٌّ مَنْ لَفٌّ**; 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 Mázín, it is changed into **مَر**; (TA ubi suprâ;) as in **بَيْتَةٌ**, which thus becomes **مَيْتَةٌ** [the town of Mekkeh]. (TA in باب الالف اللينة.) — **ب** 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-Es-Sáigh, 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 **وَكَلَّتْ بِفُلَانٍ**, meaning *I associated a وكيل [or factor &c.] with such a one*. (T.) [And so in other phrases here following.] **كَيْفَ عَلَيْكَ بِزَيْدٍ** [*Keep thou to Zeyd*]: or **تَاكُ عَلَيْكَ بِزَيْدٍ**. (TA voce عَلَى.) **كَيْفَ عَلَيْكَ بِكَذَا** [*Keep thou to such a thing*]: (El-Munáwee:) or **تَاكُ عَلَيْكَ بِكَذَا**. (Ham p. 216.) **كَيْفَ عَلَيْكَ بِهَا** [*Keep thou to it*, i. e. **فَعَلَيْكَ بِهَا**, (Mgh in art. نَعْم.)] or **فَعَلَيْهِ بِهَا**, i. e. **فَعَلَيْهِ بِهَا**, (Mgh,) or *thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. قَبَالِسَةٌ أَخَذْتُ, (Mgh,) or *he hath taken to, &c., i. e. قَبَالِسَةٌ أَخَذَ, (IAth, TA in art. نَعْم.) or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. قَبَالِسَةٌ يَنَالُ الْفَضْلَ, or **قَبَالِسَةٌ يَنَالُ الْفَضْلَ**; (IAth ubi suprâ;) and *excellent is the practice, the established way, or the way established by the Prophet, and نَعْمَتٌ meaning **وَنَعْمَتٌ**, (Mgh,) or *and excellent is the practice, or the action, i. e. وَنَعْمَتٌ الْخَصْلَةُ, (S) and **كَيْفَ عَلَيْكَ بِهَا**, (Mgh,) or *and excellent is the practice, or the action, i. e. وَنَعْمَتٌ الْخَصْلَةُ; (IAth ubi suprâ:) 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 **فِيهَا** is meant to imply] **فِي الرَّخْصَةِ**, (TA in the present art. See also art. نَعْم.) — 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 **ذَهَبْتُ بِزَيْدٍ** syn. with **أَذْهَبْتُهُ** [*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 **ا** [prefixed] and reduplication [of the medial radical letter]: you say, **طَارَهُ** 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 بِالْقَدُومِ** [*I worked as a carpenter with the adze*]; (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 **إِنكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ** [*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 لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِعَمَلِهِ** [*Not any of you shall enter Paradise by, or for, or because of, his works*]. (TA from a trad.) And so in **لَقِيتُ بِزَيْدِ الْأَسَدِ** [*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*