

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

• قَدْ سَقَيْتَ آبَاءَهُمْ 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 نَار.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Mṣb in art. اجل)] in the saying of Lebeed,

• غَلَبَ تَشَدَّرَ بِالذُّحُولِ كَأَنَّهُ •

• جِنَّ الْبَيْدِيِّ رَوَاسِيًا أَقْدَامَهَا •

(S) 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 اللَّهُ بِآيَاتِهِ 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 [I bought the horse with his bit and bridle and his saddle]; (TA;) and in لَمَّا رَأَى بِالسَّلَاحِ هَرَبَ, 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 بِسَلَامٍ [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 وَ being redundant; but others saying, it is two propositions, the وَ 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 سَبِّحْكَ [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, عَلَيَّ بِهِ, meaning Bring thou him, [i. e.] come with him, to me. (Har p. 109.) صَاحَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ [i. e. The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes the negative لَا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that جِئْتُ بِلَا زَادٍ signifies Without;] as in جِئْتُ بِلَا زَادٍ [I came without travelling-provision]. (Mughnee and K in art. لا.) — It is also syn. with فِي before a noun signifying a place or a time; (Mughnee, K, TA;) as in جَلَسْتُ بِالْمَسْجِدِ [I sat in the mosque]; (TA;) and وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ [And verily God aided you against your enemies at Bedr (Kur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [We saved them a little before daybreak (Kur liv. 34)]; (Mughnee, K, TA;) and so in بِأَيِّكُمْ الْمَفْتُونُ (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)],

• فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا •

• شَتُوا الْإِغَارَةَ فُرْسَانًا وَرَكَبَانَا •

[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., بَدَلًا بِهِمْ: (TA;) but some read شَدُّوا الْإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَضْتُ بِهَذَا الثَّوْبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقِيتُ بَزِيدَ بَحْرًا [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هَذَا بِذَلِكَ [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, اشْتَرَيْتَهُ بِأَلْفِ دِرْهَمٍ [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 يُصَلُّوا لَهُمْ الْجَنَّةَ Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَفَّاتُ إِحْسَانَهُ بِضِعْفٍ [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or كَفَّاتُهُ بِضِعْفٍ [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 خَدَمَ بِطَعَامِ بَطْنِهِ (وَعَد) He served for, meaning in return for, the food of his belly;] and

• هَذَا بِذَلِكَ وَلَا عَتَبَ 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, ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ [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 Moatezileh assert it to be, and as all [of the Sunnees] 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-án. (Mughnee.) — It is also syn. with عَنْ; and is said to be peculiar to interrogation; as in فَاسْأَلْ بِهِ خَيْرًا [And ask thou respecting Him, or it, one possessing knowledge (Kur xxv. 60)]; (Mughnee, K;) and accord. to IAN in the Kur lxx. 1; (T;) and in the saying of 'Alkameh,

• فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَأَتُبِي •

• بَصِيرٍ بِأَدْوَاءِ النِّسَاءِ خَيْرٌ •

[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 وَيَوْمَ تَشَقُّقُ السَّمَاءِ [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K;) and مَا عَرَّكَ بِرَبِّكَ (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, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب 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 Baḡrees explain it as occurring in فَاسْأَلْ بِهِ خَيْرًا, 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 إِنْ تَأْمَنَّهُ بِقِنطَارٍ (S) or بِدِينَارٍ (S) [If thou give him charge over a hundredweight or over a deenár (Kur iii. 68)]; like as عَلَى is sometimes put in the place of ب, as after the verb وَضَى: (S, TA;) and so in يَهْمُ بِهِمُ الْأَرْضَ [That the ground were made even over them], in the Kur [iv. 45], (TA,) i. e. that