

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

حدثتني أبي عن أبيها
عن أبيه

My mother told me and she knew it from her father and he from his.
Raf. wah. I, 68, 19

كأبيرا عن كابر

from generation to generation. Hak yaum. 14, 10

and with verbs meaning "to translate":

كانوا يترجمون ما ترجمت نفسهم وتقول
عن الفرنسية

They read what F. Zaghlul had translated from French.
Hus. ayy. II, 175, 18

It also indicates the reason why something is done and the cause of its occurrence:

هذا عن جهل بها وإنك عن
علم وتجربة

one because of his ignorance of it [life], the other because of his knowledge and experience.
Gal. (Zy.) 21, 3

F Very frequently من introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

قد بيئي محمدتني عنك نحو
الساعة

He spoke to me about you for about an hour.
Nu'. Iiq. 13, 16

أوصال عنها أحد

or did somebody ask about her? Manf. mag. 248, 7

ما عرفت عن حياة مرقا

I did not know about Martha's life. Gibr. I, 78, 10

حدثتني عن شهرزاد الجميلة

Tell me about beautiful Sherazade. Hak sheh. 7, 12

أحدثتني عن نعيمه وعن
أبيه وعن أخوته وعن داره

(She began) asking him about himself, his mother, brothers, and his house.
Hus. ayy. I, 116, 16

وأنت عن كلمة أولها

Looking for a word to say.
Nu'. Iiq. 25, 12

بحثوا عن موكلات

They looked for a means of conveyance. Agq. (Zy.) 15, 12

§ 123 ل "TO," "FOR"

The original local meaning of ل, expressing direction "toward" a place, is not often used and occurs only in certain expressions⁵⁵:

وعد إلى في المساء لندهب معا
لنعثر بها

and come back tonight so that we can go together to Bahá's. Nu'. Iiq. 96, 5

A With a temporal meaning, ل designates a relationship to a point in time:

وفى سابع يوم لولده أمر عيد
الطلب

and on the seventh day after his birth, Abu Muttalib ordered.... Hai. sir. 109, 11

في ربيع سنة ١٨٩٠ لبعث

in the spring of the year 1890 after the coming of Jesus the Nazarene.
Gibr. I, 66, 1

لآن

till now. Gibr. III, 67, 6

ولد سنة ١٥ للهجرة

He was born in the fifteenth year of the Hegira.
Raf. wah. I, 261, 20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectical expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.

نَظَرَ إِنْ شَقِيقَتِهِ لِأَوَّلِ مَرَّةٍ
He looked at his deliverers
for the first time.
Gibr. I, 159, 8

رَجَعْتُ أَذْكَرَ بِطَافِكَ اللَّيْلَةَ الَّتِي
رَأَيْتَهُ فِيهَا لِلْمَرَّةِ الْأُولَى
I began to remind him of
the night when I saw him
for the first time.
Nu'. liq. 18, 16

لِلْمَرَّةِ الْأَخِيرَةِ
For the last time.
Mah. zug. 46, 12

It may also introduce a numeral as the temporal
determination:

وَقَدْ كَانَ ذَلِكَ لِعِشْرِينَ سَنَةً
خَلَّتْ فِي مَوْتِ الْحَسَنِ
That happened twenty years
after the death of al-Hasan.
Raf. wah. I, 261, 9

لِثَمَانِ حَلَوْنَ مِنْ شَهْرِ رَمَضَانَ
When eight days of the
month of Ramadan had passed.
Hai. sir. 257, 17

B In a logical consideration, the noun governed
by ل becomes the indirect object of the verb. The
function of the preposition is to express any indi-
rect relation to an object, especially with the idea
of "for," "in favor of," and also "destination":

طَلَبْتُ لَكَ فِنْجَانًا مِنَ الْقَهْوَةِ
I ordered a cup of coffee
for him. Hak. yaum. 94, 4

أَنَّ أَبِي جَمَعَهُ لِي هَذِهِ الْأَزْهَارَ
My father picked up the
flowers for me.
Manf. may. 35, 5

أَنَّ اللَّهَ قَالَ لِلْإِنْسَانِ
الْأَوَّلِ
that the Lord said to the
first man....
Gibr. I, 190, 12

فَدَأَخَذْتُهُ لِي مَكَاتِبَةً
I have taken it as my
place. Tai. (Br.) 132, 1

أَنْتَ مَا خَلَقْتَ إِلَّا لِي
You were created only for
me. Hak. sheh. 46, 12

أَنَّ لَهَا بِأَنَّهَا
He permitted them to come
in. Mah. gah. 73, 16

أَحْبِيزُ طَعَامًا لَكَ وَلِي
I shall bring food for you
both and for me.
Hak. ah1. 23, 1

أَبِي لِي حَبِيبَتِي
Spare me my beloved.
Gibr. I, 63, 10

خَيْرَ لَكَ أَنْ لَا تُحَاوِلَ هَذَا
It is better for you not
to attempt this.
Hak. sheh. 39, 7

هَذِهِ صَفْحَةٌ لَمْ تَكْتُبِ لِلْعَمَاءِ
وَاللُّمُوحِينَ
These are pages that have
not been written for learned
men or historians.
Hus. 'ala. I, 1

هُوَ كِتَابٌ لِلشَّعْبِ
It is a book for the people.
Musa (Zy.) 2, 23

أَشْرَيْتُهَا بِحَبِيبَتِي لِيَوْمِ
الْمُنَاسِبَةِ السَّعِيدَةِ
[which] I had bought espe-
cially for this fortunate
occasion. Maz. (Zy.) 1, 10

but sometimes also the contrary, i.e., the idea of
opposition is equivalent to ل على (see page 325):

كُلُّ وَاحِدٍ عَدُوٌّ لِكُلِّ وَاحِدٍ
Each is the other's enemy.
Sak. (Zy.) 13, 30

مَنْ يُؤَيِّدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا
Whoever wishes him evil is
our enemy. Gibr. I, 198, 6

أَنْ لَنَا أَنْ نَذْهَبَ
We must go now.
Mah. gah. 76, 11

Hence, in interjectional constructions it intro-
duces the term intended:

وَيْلٌ لِمَنْ يَحْكُمُ وَيَلٌ لِمَنْ يُحَدِّثُ !
Woe to the one who judges
and weighs! Gibr. I, 117, 10

الويلُ لِي !
Woe to me! Hak. sheh. 86, 2

وَمِنْ كَانَ هَذَا هُمْ مِنْ حَيَاتِهِ
 Unlucky is the wife of the
 one who has such a purpose
 in life! Manf. mag. 161,19

C An indirect relationship, especially the idea of destination, can replace a concept of possession. The preposition ل very frequently paraphrases a genitive construction when the governing noun is to remain undefined, and also in cases of inversion of the word order (see page 82):

الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ
 That is a natural right of
 man. Q. Amin (Zy.) 5,18
 أَنِ حَيَاتِي لِي
 My life belongs to me.
 Manf. mag. 67,1

أَيْتِ وَمَالِكَ لِأَيْتِكَ
 You and your money belong
 to your father.
 Tal. (Br.) 125,1

لِمَنْ هَذِهِ الْكَأْرُ؟
 To whom does this house
 belong? Hak. sheh. 5,9

كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا
 It was an old Persian
 feast. Amin duh. I,105,15

It is also used to shorten long series of genitives:

مَدُونٍ فِي التَّقَاتِيمِ الرَّسْمِيَّةِ
 written down in the official
 records of the kings of
 those lands. Hak. ahl. 51,2
 رَئِيسِ جَمِيعِ قُرَّانِ الْأَوَّلِ لِللِّغَةِ الْأَعْرَبِيَّةِ
 the President of the Fu'ad
 I Academy of the Arabic
 Language. Kurd (Zy.) 28,1

الرِّسَالَةَ الْأَجْنِبِيَّةَ لِلْكَنِيسَةِ
 the Foreign Mission of the
 Dutch Reformed Church of
 America. Rath. mul. 200,22

ل is also used to denote authorship:

تَمَّ سَاهِدُ الْحَاضِرُونَ قَفْلًا عَنْ
 Then the people present saw
 a scene from the play *The
 Miser*, by Moliere.
 Mah. gah. 94,8

مِنْ كِتَابِ فَخْرِ الْإِسْلَامِ لِأَحْمَدِ أَمِينٍ
 From Ahmed Amin's book,
Faqr al-Is'lām,
 Ditr. tar. I, 233,28

انظُرْ كِتَابَ الْمَعَارِفِ لِابْنِ قَتِيمَةَ
 See Ibn Qutaiba's *Kitaab
 al-ma'arifa*.
 Amin duh. I,12,19

The idea of belonging, when used in passive constructions, may introduce an agent otherwise not permitted with the passive voice (see Vol. I, § 16):

هَلْ أَعْمَالُ الْإِنْسَانِ مَخْلُوقَةٌ لِلَّهِ
 Are human actions created
 by God, or by man himself?
 Amin duh. III,53,10
 أَوْ هِيَ مَخْلُوقَةٌ لِلْعَبِيدِ؟
 Man's actions are created
 by him. Amin duh. III,53,12
 إِنَّ أَعْمَالَ الْبَشَرِ مَخْلُوقَةٌ لَهُمْ

It is also used to paraphrase the verb "to have," which does not exist in Arabic:

لَهَا فِي الْأَعْمَالِ الْأَجْتِمَاعِيَّةِ نَوْعٌ
 She has an important role
 in social life.
 Sa'. (Zy.) 6,21

كَانَ لَهُ بَيْتٌ فِي الْقَاهِرَةِ
 He had a house in Cairo.
 Hus. ayy. II,44,17

كَانَ لَهُ ثَلَاثُ بَنَاتٍ
 He had three daughters.
 Nu'. Iiq. 56,16

هَلْ لَكَ أَهْلٌ؟ — لَيْسَ لِي
 Do you have a family?...
 I only have Qitmir.
 Hak. ahl. 13,4

D ل can even paraphrase the accusative object, especially with verbal nouns (participles, page 413 and infinitives, page 404):

الْكِتَابَ الْمَقْدَسَةَ السَّابِقَةَ لِلْقُرْآنِ
 the holy books prior to
 the Koran.
 Hal. sir. 30,13

هَلْ أَنْتِ فَاهِمٌ لِمَجْمِعِيَّةِ
 Do you understand the won-
 der of (the function of)
 breathing? Nu'. Iiq. 77,7

56 السَّيِّئُونَ لِلرَّسَائِلِ
 سَكَتَ أَحْمَرًا لِلْوَجْهِ

the letter writers,
 Djir. tar. II, 151, 2
 I kept silent, respecting
 his sorrow.
 Nu'. 14q. 32, 5

فَدَ كَانَ هَذَا الشَّبِيحُ يَتَعَرَّفُ مِنْ
 هَذِهِ الْأَقْيَابِ حَبِيبٌ لِلْيَمِّ
 لِيَتَعَلَّمُوا أَوَّلَ طَرِيقِ تَقَاطِعِ
 لِيَطْرِيقَ الْجَا مَعْمَةَ

The sheikh knew how much
 these young men loved to
 learn. Hus. ayy. II, 52, 16
 They turned at the first
 intersection of the street
 where the University was.
 Mah. gah. 8, 13

وَلَكِنْ عَقَلَهُ مَا رَأَى لَهَا تَنْكِارًا

But his reason did not
 stop rejecting them.
 Hus. 'ala. II, 86, 15

كَانَتْ حَيَاتُهُ كَحَيَاةِ سَفَلِكِ اللَّيْلَانَا

His life was one of blood-
 shed. Amin duh. I, 108, 7

and sometimes also with verbs, in order to give a
 special emphasis to the object as being intended as
 such:

الطَّلَاتُ يَسْتَمِعُونَ لِهَذَا الصَّوْتِ

The students listened to
 this voice. Hus. (Zy.) 25, 39

and also a more elementary relationship:

لَا تَرْتَعِبْ رُوحِي بِصَوْتِ الرَّفِيسِ

Nor did my spirit tremble
 at the Superior's voice:
 Gibr. I, 163, 19

لَمْ يَسْبِقْ لَهُ أَنْ دَخَلَ بَيْتًا
 كَهَذَا الْبَيْتِ

He had never before entered
 a house like this one.
 Mah. gah. 54, 22

56. Compare with:

نَشِئُوا الرِّسَائِلِ

The writers of epistles.
 Djir. tar. II, 151, 1

THE PREPOSITION

جَدِّي لِأَبِي

My grandfather on my
 father's side.
 Rath. (Zy.) 23, 9

لَمْ أَرْ لَهَا نَظِيرًا مَطَّ

I never saw anyone like
 her. Hak. sul. 84, 4

(بَضَّ) يَلْمَنُ لِي آيَاتِي

(He went on) cursing my
 parents and grandparents.
 Maz. (Zy.) 1, 27

عِشْ لِي !

Stay alive... stay alive
 for my sake!
 Hak. ah1. 162, 3

E Here the expressions should be mentioned in
 which an interrogative particle, adverb, or pronoun
 is followed by the preposition ل, governing a personal
 pronoun or a noun:

هَلْ لَكَ يَا خَارِجَةُ أَنْ يَسْتَأْجِرِي
 مُحَمَّدًا؟

"Khadifa, would you hire
 Mohammed?" Hal. str. 121, 3

مَا لَكُمْ تَفِرُونَ مِنِّي وَجِيسِي؟

"Why do you flee from me?"
 Manf. sha'. 41, 11

مَا لِرُوجِيكَ قَدْ تَغَيَّرَ؟

"Why has your face changed?"
 Hak. sheh. 134, 3

مَا لَكَ لَا تَقُولُ —؟

"Why don't you admit...?"
 Hus. ayy. I, 43, 12

كَيْفَ لِي بِدَارِكَ؟

"How could I?"
 Hal. str. 122, 9

أَلَيْكَ أَنْ تَحْلَأَ نَارَكَ زَهَابًا؟

"Would you like to fill
 your house with gold?"
 Hak. sheh. 131, 2

F The indirect object may introduce the reason
 why something is done or happens:

يَجِبُ لَكَ أَنْ يَبْحَثَ —

For this reason, it is
 necessary to investigate.....
 Hal. str. 12, 2

لِذَا السَّبَبِ

For this reason,
 Musa adab. 7, 2

لَمْ يَكُنْ بِكَ لِمَرِيضِ وَالِدِي
They could not because of
my father's illness.
Mah. gah. 142,14

مَا كَانَ الصَّبِيُّ حَزِينًا لِوَرَاثَةِ أُمِّهِ
The boy was not sad because
he was leaving his mother.
Hus. ayy. I, 134, 10

لِكثرة ما كان يصب فيه صاحب
القهوة من الماء
because of the large quantity
of water that the coffeehouse
owner used to pour into it.
Hus. (Zy.) 25, 11

With the interrogative pronoun لَ , it has an ad-
verbial function, "why?" (see Vol. I, § 44):

لِمَاذَا رَجَعْتَ؟
Why have you come back?
Hak. sheh. 21, 16

لِمَاذَا تَدْعُونَنَا نَأْتِيَا بِمَا مَوْلَانِي؟
Why do you always call us
"My Lord" ?
Hak. ahl. 11, 14

لِمَ تَرِيكَ أَنْ أَسْتَسِيمَ؟
Why do you want me to
smile? Hus. 'ala. I, 16, 20

Note the following interjectional phrase:

لِمَه؟ Why? Mah. zuq. 99, 7

When governing a noun clause introduced by the
particle لَ , the construction is equivalent to a
causal clause (see Vol. III):

جَعَلَهُمُ الْجَهْلُ يَجْرُسُونَ لِأَسْمِهِمْ
Ignorance made them groan
weak. Gibr. I, 131, 18

لِأَنَّكَ أَبٌ
For you are a father.
Manf. mag. 65, 16

When governing an infinitive, the action expressed
by the infinitive becomes the aim or goal and thus
equivalent to a final clause (see Vol. III):

لَهِتَ لِزِيَارَةِ رَشِيدٍ
I went to visit Rashid.
Gibr. I, 108, 15

أَنْ يَدْعُو عَلًّا غَيْرَ أَبِي بَطْلَمَه
لِنَقْلِ صُنْدُوقِ نُفَيْلٍ
جَاءَتْ لِتُعَاقِبَنِي
to call a porter other
than Abu Batta to deliver
a heavy case.
Nu'. (Zy.) 33, 17

She came to meet me.
Mah. gah. 89, 9

إِذَا سَأَلَ أَحَدٌ خَرَجْتَ الْوَرْدِيَّةَ
كَلِمًا لِرَوَايَةِ وَإِنَّا أَبْ أَحَدٌ مِنْ
عِيْنِهِ خَرَجْتَ الْوَرْدِيَّةَ كَلِمًا لِاسْتِغْيَالِهِ
أَتَعَدُّوْنَا أَسْمَانًا لِلْبَيْتِ نُوْفَه
When anyone goes on a
journey the whole village
turns out to wish him fare-
well and when anyone comes
back the whole village turns
out to greet him.
Sak. (Zy.) 13, 21

They used it as a foundation
upon which to build.
Hal. sir. 125, 15

Note the following use of لَ after لَ :

الَّتِي لَمْ تَكُنْ لِتَسْتَعِيْجِ
الَّتِي لَمْ تَكُنْ لِتَسْتَعِيْجِ
which could not surrender.
Hal. sir. 79, 19

When governing the subjunctive and prefixed to
it, لَ becomes a conjunction which introduces final
clauses (see Vol. III):

أَنْ يَرِيْنَا قَدْ خَرَجْنَا مِنْ مَكَّةَ
لِيَسْتَمِرَّ بِعَرِيْهِمْ
that the Koreish had left
Mecca to protect their
caravan. Hal. sir. 258, 8

(For a discussion of لَ as a part of the compound لِئَنْ ,
see Vol. III.)

§ 124 لِأَنَّ "TO," "FORWARD"

لِأَنَّ expresses the direction to or toward an aim
or goal.

A This idea can be understood

قرية بياي القاهرة
a village at [close to, or hard by] the gate of el-Kahira.

while ب is used for "within," "in the midst of" (see page 309).

When ب means "in," it is used to refer to larger geographical areas: بالمدينة, "in Medina," ببيضا, "in Cairo."

A In modern Arabic, however, ب and في are always interchangeably used unless the idea of "within" is to be emphasized; compare the following examples with those given for في (see page 309):

كنت بالمدينة
I was in the city.
Hak. ah1. 41,10

مات هاشم بعد سنتين من ذلك ببيضا
Hashim died in Ghazza some years after this event.
Hal. str. 98,10

وهل كانت فلسطين أو بالحجاز
whether it was in Palestine or in Hijaz.
Hal. str. 87,2

منذ هذا اليوم رأيت شيخ العرب مقبلا بيدي البيت
Since that day I have seen the specter of Death dwelling in this house.
Hus. 'ala. I, 31,6

وقفت قبي من الكهنة ما بين
I stood there somewhat perplexed and confused.
Nu'. 11q. 69,6

فروة السكاكين ببيضا الاستئناف
Advocates' Chamber of the Appellate Court.
Kam. (Zy.) 4,1

هذا كل ما بالكاتب من انوات
That was all the furniture (which was) in the school.
Amin (Br.) 85,21

In order to express the idea of proximity, ب is generally used together with a word meaning "proximity," "vicinity," etc.:

جلست بالقرب منه
I sat down near him.
Nu'. 11q. 13,7

أما العالسون بجانب ببيضا
but those who sit by his bed, hear...
Gibr. I, 188, 17

يقومون الحياة بجانب النوف
They passed their lives by the fireplace.
Gibr. I, 154, 4

It is also used with verbs expressing a motion, but only when the noun governed by the preposition indicates the place where the verbal action is completed. It is never used to express motion toward a place:

ثم لا يخطر لك ببال أن
Then don't think of....
Nu'. 11q. 81,12

حدقت به راحيل
Rachel looked at him.
Gibr. I, 161, 17

زار أولاده به
His children surrounded him.
Manf. mag. 101,6

رأيت جماعة يحيطون بجاحي
I saw a group around my friend, the old man.
Maz. (Zy.) 10, 36

لحق به أبوه
His father joined him.
Manf. mag. 61,14

The original meaning of ب, expressing proximity, "at," "by" (German: *an* or *bei*; Latin: *juxta*, *apud*), can still be seen in its usage with the demonstrative adverb **إِذَا** (see Vol. III):

وَأِذَا بِأربعة فلان
Suddenly four boys appeared.
'Aww. (Br.) 16, 20

وَمَدَّ هَنبِهِ التَّعْتِ وَأِذَا
A short while later I turned around and there I saw three figures.
Gibr. III, 71, 10

وَأِذَا بِذِك الشَّيْءِ حَجَل
And lo, this thing was a big and beautiful partridge.
Nu'. 11q. 54, 3

فَأَدْبَعْتُ نَفْسِي فِي صَدْرِي
 وَأَدْبَعْتُ نَفْسِي فِي صَدْرِي
 I soon found myself in
 front of the table.
 Hak. Yaum. 48,9

It also follows the compound particle **كَلَّيْ** with a meaning equivalent to a hypothetical **كَلَّيْ**, however, never has the emphatic effect of surprise that **كَلَّيْ** has, and seems to be used only with the pronoun of the first person:

كَلَّيْ بِكَ تَقُولِينَ —
 As if you were saying....
 Hak. sheh. 27,9

كَلَّيْ بِهْ يَتَحَدَّثُ عَنْ عَوْشِي
 كَلَّيْ بِهْ يَتَحَدَّثُ عَنْ عَوْشِي
 as if I heard him talking
 about Balqish's throne.
 Hak. sul. 63,8

كَلَّيْ يَا قَارِيءُ يَهْوَلُ —
 كَلَّيْ يَا قَارِيءُ يَهْوَلُ
 As if I could hear the
 reader saying....
 Ralh. mul. 215,15

أَلَيْسَ هَذَا هُوَ عَرْشُكَ؟
 أَلَيْسَ هَذَا هُوَ عَرْشُكَ؟
 "Isn't this your throne?"...
 "As if it were."
 Hak. sul. 75,4

B From the local idea expressed by **بِ**, its use with verbs meaning "to attach," "to place," "to connect," "to do with" is derived 58:

58. Related to this is the use of **بِ** with intransitive verbs and with transitive verbs that cannot take a direct object because the object is already contained in the verbal expression, e.g., رَجِبْتُ , "to say marhaba."

تَوْبَى سَمِعُوهُ بِأَنْفِهَا مَفْرُودًا
 تَوْبَى سَمِعُوهُ بِأَنْفِهَا مَفْرُودًا
 He became very conscious that
 they were alone. Mah. qah. 75,7

يَجْمَلُ بِنَا فِي هَذَا النَّقَامِ
 يَجْمَلُ بِنَا فِي هَذَا النَّقَامِ
 At this point it seems proper
 for us to mention....
 Hal. sir. 39,14

أَفْسِمُ بِاللَّسِيحِ
 أَفْسِمُ بِاللَّسِيحِ
 I swear by Christ. Hak. ahl. 43,4

رَحِمْتَ يَا كَاهِنِينَ
 رَحِمْتَ يَا كَاهِنِينَ
 She greeted the people who were
 present. Mah. qah. 94,1

أَنْ لَبَّيْنَا بِأَلْدَحُولِ
 أَنْ لَبَّيْنَا بِأَلْدَحُولِ
 He allowed them to enter.
 Mah. qah. 73,16

لِعَظِيمِ ثِقَتِي فِي
 لِعَظِيمِ ثِقَتِي فِي
 for his great confidence
 in me. Nu'. 14q. 22,8

تَلَا عَلَنَ التَّوْبِينَ بِهْ
 تَلَا عَلَنَ التَّوْبِينَ بِهْ
 He recited to his followers.
 Hal. sir. 40,10

مَنْ يُرِيدُ بِهْ قَرَأَ —
 مَنْ يُرِيدُ بِهْ قَرَأَ —
 Whoever wishes him evil....
 Gibr. I, 198,6

أَبْدَأْتُ بِتَأْلِيفِ كِتَابٍ؟
 أَبْدَأْتُ بِتَأْلِيفِ كِتَابٍ؟
 Have you started writing
 a book? Jabr. (Br.) 74,16

ذَارَ يُوَجِّهِي لِشِعْرِ إِلَى السَّكَنِ
 ذَارَ يُوَجِّهِي لِشِعْرِ إِلَى السَّكَنِ
 He turned his face to point
 out the place.
 Maz. (Zy.) 10,42

and also the idea "to come with," "to go with," "as equivalent to the verbs "to bring," "to take":

ذَهَبْتُ بِالْحَبْمُورَةِ إِلَى السُّوقِ
 ذَهَبْتُ بِالْحَبْمُورَةِ إِلَى السُّوقِ
 I brought the pearl to
 the market.
 Hak. sul. 84,10

قَدِمَ الرِّبَاةُ بِطَوْبِهِ وَتَوَاصِفِهِ
 قَدِمَ الرِّبَاةُ بِطَوْبِهِ وَتَوَاصِفِهِ
 Winter came with its snows
 and storms.
 Gibr. I, 154,1

مَا جَاءَ بِهْ الْأَنْبِيَاءُ وَالرُّسُلُ
 مَا جَاءَ بِهْ الْأَنْبِيَاءُ وَالرُّسُلُ
 What the prophets and
 apostles brought.
 Hus. 'ala. II, 71,12

مَنْ رَجُلٌ يَخْرُجُ بِنَا؟
 مَنْ رَجُلٌ يَخْرُجُ بِنَا؟
 Who will come with us?
 Hal. sir. 368,8

يَتَرَبِّسُ إِلَى أُمَّكِ
 يَتَرَبِّسُ إِلَى أُمَّكِ
 Take me to your mother.
 Gibr. I, 81,15

مَا أَنَى بِكَ إِلَى هُنَا؟
 مَا أَنَى بِكَ إِلَى هُنَا؟
 What brings you here?
 Tal. (Br.) 131,20

(السَّاعَةَ) أَتَيْتُ بِخَلِيلِ إِلَى
 (السَّاعَةَ) أَتَيْتُ بِخَلِيلِ إِلَى
 (The hour) that had brought
 Khalil to that village.
 Gibr. I, 200,6

قَمِ بِنَا
 قَمِ بِنَا
 Let us be off.
 Nu'. 14q. 25,16

and also with interjectional Imperatives related in meaning to the above:

- هَلُمَّ يَا ! Come on! Hak. sheh. 24,14
- كَلِّمُوا يَا ! Come on! Hak. ah1. 70,1
- هَيَّا يَا ! Come on, let's go! Din (Br.) 60,22

Note the following elliptical constructions:

- مَنْ لِي يَا يَا يَا يَا رَجُلٌ وَجَدِي؟ I wish I alone could fight against one hundred people! Manf. sha'. 73,5
- لَنْ يَأْتِيَكَ وَاللهُ يَا لَتَقْدِيرٍ Man proposes but God disposes. Nu'. kan. 22,18
- مَنْ لِي يَا يَا أَدْرِي؟ If I could only know! Mah. zuq. 295,12

C Related to this is the instrumental idea, which has become so widely used with this preposition:

- تَطْعَمُهُ بِهِيَ هَا She fed him out of her hand. Gibr. I, 160,2
- أَنَّ ظَهْرَيْنِ سَتَغْلِبَانِ بِغَيْرِ اللهِ that our hearts are occupied with something other than God. Hak. ah1. 22,11
- قَدْ رَأَيْتَ بِرَأْيَا وَيَسْبِيهِ — Many times I have seen with my own eyes.... Q. Amin (Zy.) 5,9
- لَا أَدْرِي مَا هُوَ صَاحِبُ بِي I don't know what He will do with me. Manf. mag. 41,3
- لَا تَزْبِجْ نَفْسَكَ يَا لَكَلَامٍ Do not burden yourself with speech. Gibr. I, 159,13
- أَنْتَ إِنَّمَا تَلْعَبِينَ بِي You are just playing with me. Hak. sheh. 106,14

لَا تَتَكَبَّرْ إِلَّا بِعَيْنِهِ وَلَا تَنْظُرْ إِلَّا بِعَيْنِهِ وَلَا تَسْمِعْ إِلَّا بِأُذُنِهِ وَلَا تَرِيحْ إِلَّا بِأَرَاتِهِ

She thinks only with his mind and sees only with his eyes and hears only with his ears and wants only with his will.

Q. Amin (Zy.) 5,32

كَانَتْ الْحَمْرُ مَوْجُودَةً بِقُرْبَانِ صَغِيرٍ

The room was furnished with a small bed.

Mah. gah. 11,16

The preposition ب is used to introduce expressions of emphatic identification:

- وَالَّذِي لَا يَهْرَبُ بِنَفْسِهِ مَهْرَبٌ and whoever did not flee himself, sent his money abroad. Qud. (Br.) 53,16
- أَمْوَالُهُ إِلَى الْكَرْبِ حَقٌّ خَيْرٌ ذَلِكَ بِنَفْسِي until I experienced that myself. Taq. (Zy.) 3,19
- أَنَّهُ السَّمْعُ بِهَيْبِهِ That is indeed magic. Nu'. Iiq. 76,14
- فِي ظِلِّ اللَّيْلِ بِالْأَدَاتِ on that very night. Idr. (Br.) 82,8
- كَيْفَ سَتَسْتَعِيلُ قَائِمٌ بِأَدَاتِهِ as a free and independent element. Mand. (Br.) 4,18

As a modality of the instrumental idea, ب introduce the agent in passive constructions (see Vol. I, § 16):

- لَكِنِّي كُنْتُ مَقْدُودًا يَا لَكِتَابِ But I was directed by the book. Maz. (Zy.) 1,22
- فِي بَيْتِ حَفِيرٍ مَخَاطٍ يَا لِرُحْمَرٍ in a humble house surrounded by flowers and trees. Gibr. I, 112,1

D The use of the preposition ب to introduce the direct object of a verb gives the idea of a less im-mediate relationship:

— قَدْ سَمِعْتُمْ بِأَنَّ اللَّهَ قَالَ
 You have heard how the Lord
 said.... Gibr. I, 190, 12

أَلَمْ يَكُونُوا جَمِيعًا يَتَعَدُّونَ
 بَعْدَ أَنْ عَلِمُوا بِمَجْزِيَةِ مَنْ كَلَّمَ
 بَعْدَ أَنْ عَلِمُوا بِمَجْزِيَةِ مَنْ كَلَّمَ
 Weren't all of them talking
 of his return?
 Hus. ayy. I, 68, 8

تَقُولُ النَّسَاجِيَّةُ بِالتَّلْبِيَةِ بِأَنَّ
 after that they knew about
 his departure from Mecca.
 Hal. sir. 217, 8

Christianity professes the
 doctrine of the Trinity and
 that.... Hal. sir. 7, 17

It is also found with nouns derived from verbs:

أَتَى أَعْلَمُ بِكَ مِنْ نَفْسِكَ
 I know you better than you
 know yourself.
 Hak. sheh. 91, 14

اتَّصَلْتُ بِمَمْرُوقٍ بِهِ أَيْ وَفَاتِهِ
 I knew him until his death.
 Musa. (Zy.) 29, 1

E As a part of the instrumental idea used in a
 figurative meaning, بـ may introduce a modality: "how
 the action is accomplished":

قَالَ بِكُلِّ أَرْبٍ —
 he said with all politeness....
 Taq. (Zy.) 3, 40

أَجَابَ الْأَثَرِيُّ الْقَرْسِيُّ بِأَيَّانَ
 وَوَقُوهُ
 The French archaeologist
 answered with conviction
 and finality.
 Hak. (Zy.) 11, 16

بَسَّرَ لَهَا بِالتَّكْرِيمِ وَالنُّوْأَسَةَ
 He clothes her with genero-
 sity and kindness.
 Gibr. I, 107, 8

قَالَ بِلِسَانٍ مُخْفَلٍ
 He spoke with a muffled
 voice. Mah. gah. 38, 21

أَجَابَ زَوْجَهَا بِصَوْتٍ هَارِيءٍ
 حَزِينٍ
 Her husband replied with a
 quiet and sad voice.
 Hus. 'ala. I, 8, 6

تَمِصُّ بِأَلَا جِئْتِهَا وَالْعَمَلِ
 She lived by her labor and
 toil. Gibr. I, 156, 5

Hence, بـ introduces expressions of modal (adverbial)
 value:

قَالَتْ بِسُرْعَةٍ —
 She said quickly....
 Gibr. I, 157, 2

قَالَتْ بِمِرْحَاةٍ —
 She said distinctly....
 Mah. gah. 17, 22

وَالِدَتِي بِخَيْرٍ
 My mother is well.
 Mah. gah. 55, 17

سَنَةٌ بِطَوِيلِهَا
 a whole year.
 Taq. (Zy.) 3, 14

كَانَتْ تَتَوَجَّسُّهَا فَوْقَ مَا كُنْتُ
 أَتَوَسَّرُ بِكَيْفِ
 Its interior was much larger
 than I had imagined.
 Nu'. Iiq. 62, 16

بِالْجَمَلَةِ
 in short. Djir. tar. II, 19, 9
 أَنْتَ بِالتَّلْبِيَةِ تَسْتَعْرِبُ —
 You will naturally find
 strange.... Gibr. III, 105, 14

بـ may also introduce the reason for the action:

وَعِدْتُهُ بِأَنَّكَ
 I invited him for this.
 Manf. mag. 15, 1

لَيْكَ بِأَنَّ —
 That is because....
 Amdn duh. II, 1, 8

فِيهِ بِأَنَّكَ لَا تَعُدُّ إِنْسَانًا
 سَيِّئًا
 For she, because of that,
 cannot be considered a free
 human being.
 Q. Amdn (Zy.) 5, 34

أَبُ تَبْكِي تَوْحًا بِرُؤْيَا أَوْلَادِهِ
 بَيْنَ يَدَيْهِ
 A father cries tears of joy
 at seeing his sons before
 him. Manf. mag. 101, 15

An instrumental idea is also expressed by the
 price with the preposition "for": "to buy for," "to
 sell for":

اَشْتَرَيْتُ الْكِتَابَ بِعَشْرِ دِينَارٍ
I bought the book at a high price. Maz. (Zy.) 1,4

بَيْعْتُهَا بِخَمْسِينَ دِينَارًا وَهَذَا
I sold it for 500 golden dinars. Hak. sul. 95,2

بَشَّرَنِي الرَّاجِدُ بِوَرَشٍ وَبَضِيفٍ
وَبَيْعَهَا بِوَرَشَيْنِ وَبَضِيفٍ
لِأَنَّهَا بَاعَ سَيِّدُهُ بِالْفِضَّةِ
He bought [them] for one and one half piasters apiece and sold [them] for two and a half. 'AWW. (Br.) 13,7

تَقَدَّرَ حَاصِلَاتُهُ بِالرُّوبِ الْإِنْدِيَّةِ
because he sold his Master for silver. Gibr. I, 191,3

The income from its produce is reckoned in thousands of dinars. Gibr. I, 155,20

F The local idea expressed by the preposition ب may be applied to time:

مَاذَا حَصَلَ بِالْأَسْبَابِ
What happened yesterday? Hus. ayy. I, 41, 11

سَافَرَ اللَّيْلَ وَاسْتَقْبَلَ بِالشَّهَارِ
He traveled at night and hid during the day. Hal. sir. 217,13

and to measurement in temporal determination:

قِيلَ أَنَّ يَمُونَ بِشَهْرٍ
a month before he would come. Hus. ayy. I, 68,8

الظُّهْرُ هُوَ الظُّهْرُ لَا قَبْلَهُ وَلَا بَعْدَهُ
نَوْبَةٌ وَلَا يَدُ قَبْلَهُ وَلَا وَاحِدَةٌ
الَّذِي كَانَ أَكْبَرَ يَتَغَيَّرُ سَنَوَاتٍ
Midday is midday, not thirty minutes nor even a minute before. Taq. (Zy.) 3,43

وَقَدْ مَاتَ عَلَيْهَا قَبْلَ زَوَاجِ مُحَمَّدٍ
He had died seven months before her marriage to Mohammed. Hal. sir. 285,21

and also to measurement in indefinite temporal expressions:

THE PREPOSITION

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ
some days before. Hus. ayy. I, 33,13

بَعْدَ أَنْ أَرْسَلْتُ الْعَمَّالَ الْأَوَّلَ
بِغِنْمَةٍ أَيَّامٍ
some days after I had sent the first article. Kam. (Zy.) 4,37

بَعْدَ ذَلِكَ بِقَلِيلٍ
some time afterward. Hak. ah1. 32,1

فِي الْمَصْرِ الْعَبَّاسِيِّ وَقِيلَ
بِقَلِيلٍ
In the Abbasid period and shortly before. Amin duh. II, 106,3

G In a nominal sentence, ب often introduces the predicate after the negative particles لا and ليس (see Vol. I, §33):

رَبِّمَا لَيْسَ بِالْقَصِيرِ
not a short while. 'Aqq. (Zy.) 15,6

لَا أَنَا بِحَالِمٍ
I am not dreaming. Manf. mag. 47,3

لَا أَنَا بِضَيْعَةِ أَحَدٍ
I am nobody's protegee. Manf. sha'. 45,15

لَيْسَتْ بِشَارِبٍ وَلَا بِمَجْنُونٍ
I am neither drunk nor mad. Hak. ah1. 69,1

With the negative adverb لا placed between the preposition and the noun governed by the preposition, ب has developed into the prepositional compound بلا "without":

كَانَ جَسَدًا بِلَا قَلْبٍ وَبِأَنَّةٍ
بِلَا رُوحٍ
لَيْسَتْ بِلَا حَرَكٍ
He was a body without heart and an instrument without a spirit. Hak. sheh. 35,2

He remained motionless. Mah. gah. 36,20

Women cannot live without love. Mah. gah. 135,8

Without a teacher. Maz. (Zy.) 1,1