



The Effect of the Preposition of “B” in the Interpretation of Verses from the Perspective of Some Shiite and Sunni Commentators (A Study of the Second Ten Juz’ of the Holy Quran)

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Abstract

Harf (حرف) literally means the side and margin of anything, whether it is tangible or intangible. One of the types of Huruf (prepositions) is the jar preposition of “b” (ب). This research has examined the ten figurative meanings of this preposition with reference to the second ten Juz’ of the Holy Quran: 1. Conceptology, 2. The figurative meanings of the jar preposition of “b”, the attempt to protect the Holy Qur’an from distortion and misinterpretation, and the attempt to understand the truth of the divine revelations, is of the aims of this discussion. Due to the fact that this preposition induces various meanings in different positions according to syntactic rules and literary interpretations, it is necessary to know it and its figurative meanings. Failure to address this issue and not mentioning the figurative meaning of this letter will lead to a misunderstanding in the verses of the Qur’an and what God states. The present study is based on narrative-intellectual method with reference to some literary interpretations such as Al-Mizan, Majma' al-Bayyan, Bahr al-Muhit, Al-Kashaf, Al-Tahrir va Al-Tanwir, Tebyan as six fixed sources and other sources, including Tafsir Al-Quran by Rashid Reza, etc. Also by referring to Syntactic sources such as Mughni al-Labib, al-Nahjah al-Marziyyah, Sharh al-Kafiyyah, syntactic and literary explorations, al-Burhan fi ‘Ulum al-Quran, etc this significant issue has been addressed. The results obtained from the mentioned research are as follows: The preposition b has been used in addition to its real meanings in figurative meanings, including: 1. Isti’anat 2. End of purpose (Entehay-E Ghayat) 3. Mujavezat 4. Muqabilah 5. Emphasis 6. Sababiyat 7. Zarfiyat 8. Oath 9. Ta’diyeh 10. Musabihat.

Keywords: *Figurative Meanings; Prepositions; Shiite and Sunni Literary Interpretations*

Literature Review

Regarding the literature review of this topic, we can refer to the article on language studies entitled “The Rhetorical Use of the preposition b (باء: b) in the Holy Quran” by Nikta Mirzaei (December 2017), in which five figurative meanings of the preposition b has been mentioned. Also, a research article entitled “Study and Critique of the preposition b from the Perspective of Other Nahviyan” was written by

Gholam Hassan Mohebbi and Batool 'Alavi in 2013. The distinctions between the present article and the above researches are as follows:

1. The preposition *b* as used and case study in the second ten Juz' of the Holy Quran
2. Addressing the views of some Shiite and Sunni scholars, as six fixed sources, such as *Al-Mizān (Tabatabāi)*; *Majma' al-Bayān (Tabarsi)*; *Bahr al-Muḥit (Abu Ḥayan)*; *Al-Kashaf (Zamakhshari)*; *Al-Tahrir va Al-Tanvir (Ibn 'Ashur)*; *Tebyan (Tuṣi)*
3. In addition to the above books some syntactic books and literary commentaries such as *Mughnel Labīb (Anṣari)*; *Al-Nahjatul Mardīyyah (Suyuti)*; *Sharḥ al-Kafīyah (Astar-Abādi)*; *Syntactic and literary explorations (Isfahāni)*; *Al-Burḥān Fi 'Ulūm Al-Quran (Zarkashi)*, etc.
4. Mentioning the obtained results is from their opinions which have not been taken into account in the mentioned cases.

1. Conceptology

Prepositions (*Huruf*-حروف) in Arabic are Mabni words¹ and their meaning is clarified only by adding a noun or verb to them and they do not have an independent meaning alone. Preposition (*Harf* – حرف) literally means the side and margin of anything, whether it is tangible or non-tangible. (Isfahāni, 2008, 228) Prepositions *b* (which is one the *Jar* prepositions) has been used in figurative meanings such as: 1. Emphasis, 2. Contrasting, 3. Companionship, 4. Skip something (*Mujavezat*), 5. Oath, 6. End of purpose 7. Capacity, 8. Dissuade someone from doing something (*Ta'diyeh*), 9. *sababiyat*, 10. Asking for help (*Isti'anat*). The reason for naming the *Jar* preposition as some syntacticians say is because these letters draw the meaning of the verb towards the noun.

Others have stated that because in some verbs, the power to reach the object is low, these letters help the verbs to reach the object, and some believe that just as the elements of *Jazm* and *Nasb* influence the ending letters of the verb, these prepositions due to their influence in changing the nouns are named "*Jare*" (Hosseini, 2008, 1, 7). From the very beginning of the science of syntax and interpretation, i.e. the end of the first century AH and the beginning of the second century, *Huruf* attracted the attention of syntacticians and commentators to itself. At first, the first grammatical scholars and commentators made brief references to *Huruf* and their meanings, and gradually a separate chapter of their books was devoted to the topics related to *Huruf*, then the importance of *Huruf* reached the point that independent books on the meanings of the *Huruf* were written.

2. Figurative Meanings of the Jar Preposition of b

2.1. Isti'anat

One of the meanings of the *Jar* preposition of *b* is asking for help and is applied to the means of performing the action, this *b* is applied to the means of actions which are the medium between subject and object.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of God, the Merciful, the Compassionate) (*Hamd*: 1); From the very beginning of the recording the Qur'an, in the beginning of every surah, with the exception of the surah *Bara'at*, there is "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"; That is, each surah begins with *بِسْمِ اللَّهِ*. But it has been a long time since there has been dispute between Shiites and Sunnis as to whether this verse is part of the following surah or not. The Sunnis do not consider it as part of any surah and consider the beginning of

¹ Base words, words whose endings are not changeable.

each surah with Bismillah as the beginning of any other work with Bismillah which is not part of that work; rather, in practice, they sometimes start the surahs without Bismillah. In the prayer, they recite Hamd or any surah that they want to recite after Hamd without Bismillah. The Shiites, following the infallible Imams (as), strongly oppose this. As far as the infalible Imams have said: May God kill those who have removed the greatest verse of the Qur'an from the Qur'an. If we remove Bismillah from the first of surahs, we no longer have this verse in the Qur'an except in Surah An-Naml, which is in a quotation from Queen Saba. She while reading a letter from Solomon read, "أَنَّهُ مِنْ سُلَيْمَانَ وَ أَنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" this letter is from Solomon and it is how it begins, in the name of God ... until the end.

In any case, the Shiites consider it to be a definite part of the Qur'an, not to consider it separate from the Qur'an, or just as they add Bismillah at the beginning of everything, they should add this verse to any surahs from outside when reciting the Qur'an. Some commentators and syntacticians believe that **b** (ب) at the beginning of the verse بِسْمِ اللَّهِ (in the name of God) is for asking help (Ibn Hisham, 2002, 1, 139; Abu Hayyan, 1990, 1, 29; Tabarsi, 1995, 64).

‘Allameh Tabatabai has acknowledged in Al-Mizan that **b** in بِسْمِ اللَّهِ is the beginning and in order to show worship and ask for help and ask for guidance. Zamakhshari and Tusī are of the same opinion (Tusī, n.d., 1, 2; Zamakhshari, 2010, 1, 23; Tabatabai 1997, 1, 27). Ibn ‘Ashūr believes that **b** is a sign of companionship or attachment (Iṣṣāq), and it also indicates the same meaning. Sibawayh also considers it as attachment (Ibn ‘Ashūr, 2000, 1, 145).

The result is that: **b** in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ based on the opinions of literary commentators and syntacticians, and the arguments mentioned means asking for assistance, primacy, attachment, or companionship.

2.2. End of Purpose (Entehay-E Ghayat)

Another meaning of **b** is *Entehay-E Ghayat* which means towards (إلى) (Al-Suyuti, 2008, 320)

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ (Yusuf: 100) " *He has been gracious to me. He brought me out of prison", Joseph said to his father, "This is the meaning of my vision of long ago, my Lord has verified it. He has been gracious to me. He brought me out of prison and brought you out of the desert after Satan had corrupted (the relationship) between me and my brothers. My Lord is Gentle to whom He will. He alone is the Knower, the Wise."*

Throne means the throne on which the king leans, and apparently the servants at the command of Joseph, raised his parents to the throne, and from the very beginning, when their eyes fell on the divine light radiating from the incomparable beauty of Joseph, they fell involuntarily to the ground and prostrated and this prostration was not for worship, but they considered Yusuf as a divine revelation and was taken him as the Qibla of their attention to God, just as the Ka'ba is our qibla, but we do not intend to worship the Ka'ba, but we worship God, when Joseph saw this scene, he recalled a dream he had had as a child, and then he said to his father: "dear father, this is the interpretation of my dream, which my Lord has fulfilled." Then he praised God and mentioned his freedom but did not mention will so as not to embarrass his brothers while his brothers were standing, and only said *after Satan had corrupted (the relationship) between me and my brothers, God turned all these which were great harm to highness and honor due to His Mercy*, and settled you all in this land after living in desert it is because He is gentle.

That is, by His Grace and the influence of His Power, He penetrated the natural causes and made all a means to reach me His blessing and honor. "*Latif* (لطيف) is one of the names of God, which indicates the presence and encirclement of God on the inside of things, and it is considered as one of the branches of God's power and knowledge. He continued: "He is the Knower, the Wise (الْعَلِيمُ الْحَكِيمُ) and with His

wisdom and knowledge, He conducts affairs in its correct channel. It may الف and لام at the beginning of *الْعَلِيمُ الْحَكِيمُ* is signs of covenant, that is, dear father these are from the same God that you said on the first day Who is Wise and Prudent, (ان ربك عليم حكيم) "Your Lord is all-wise and all-Knower." According to some syntacticians and literary commentators, the preposition ب in (احسن بي) means towards and the end of the purpose, which احسن implies the meaning of grace, which becomes transitive with the letter ب. (Ibn Hisham, 2002, 1, 143) But other syntacticians in this verse have considered ب in its main meaning; while in fact there is a subtle difference between the two terms of احسن اليه and احسن. (Saban, n.d., 2, 222) and it should be said that ب in this verse can be ب of attachment; Because it has linked the subject to the verb, and the meaning of " احسن بي " expresses the infinite grace of God towards Prophet Josef. (Tabatabai, 1997, 11, 339) and some others such as Moradi considers " احسن بي " in the meaning of " احسن الي ", meaning that the goodness of God finally included me in the highest form; because no prisoner thinks he will reach the highest position one day. (Al-Moradi, 1983, 45, 198; Zamakhshari, 2010, 2, 344; Suyuti, 1985, 3, 263.)

They have also mentioned about the verse that (به and احسن اليه) are similar to (يه and اساءاليه) and they have not distinguished a difference between the meanings of the two. It has also been said that a verb of احسن will have a more subtle meaning if we consider *Tazmin* for that. (Abu Hayyan, 1990, 5, 348) Some syntacticians have considered احسن becomes transitive with ب and have said that there are other differences between " احسن بي " and " احسن اليه " .

Rashid Reza considers the use of this ب in this verse more effective and considers it to mean the companionship and closeness of Yusuf and God, in the way that *Muhsen*, who is God, is next to Yusuf, not that God is on one side, and Yusuf is on the other side, which in this case الى must be used. (Rashid Reza, n.d., 5, 84).

But it seems that Zarkashi has provided the best opinion about the letter ب in this verse. He believes that there is a semantic difference between " احسن بي and احسن الي " and that the most appropriate preposition for احسن concerning prophet Josef is ب; Because Josef always considered himself close to God's Benevolence, not that His benevolence was only reached him at a certain time and place. (Zarkashi, 1971, 4, 176). Ibn 'Ashur has stated in his commentary that " احسن بي " in the meaning of " احسن الي " and احسن implies the meaning of Mercy, and ب in " احسن بي " is a sign of companionship, and احسن, because it is added to الى, indicates the occurrence of innumerable benevolence (Ibn 'Ashur, 2000, 12, 119).

And in Tebyan, it is stated that احسن becomes transitive by ب and ب is a subject for احسن, which means that God's grace was abundant towards Prophet Josef, and the same meaning of الى is derived from " احسن بي " .

The result is: The most meaning that can be obtained from " احسن بي " in verse 100 of Surah Yusuf, according to Shiite and Sunni commentators and literary syntacticians and the arguments presented, is the meaning of احسن اليه, and it means God's infinite grace and benevolence to Prophet Josef.

2. 3. Mujavezat

Skip something (*Mujavezat*), is the main meaning of عن, but whenever ب comes after a question, it has the meaning of *Mujavezat* (Al-Maliqi, 2002, 222).

وَيَوْمَ تَشَقُّقُ السَّمَاءِ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

“On that Day, the heaven is split asunder with clouds and the angels are sent down in majesty.” (Furqan (25):25)

تَشَقَّقُ: it is torn to pieces. It is pointed out that on the eve of the Day of Judgment, great revolutions and explosions will take over the entire universe, and a thick cloud of dust of scattered globes will cover the sky, which has a rift.

“بِالْغَمَامِ”: by means of the cloud, with the cloud. The word (ب) may mean companionship, or *sababiyyat* (causation), or it may mean (عَنْ); That is, the sky occasionally emerges from behind the clouds.

Ibn Hisham considers ب in verse 25 of Surah Al-Furqan as Skip something (*Mujavezat*), but some syntactic scholars in Basra do not believe in it (Ibn Hisham, 2002, 1, 141).

‘Allameh *Tabatabai* says, “The word تَشَقَّقُ (*tashaqqaq*) is originally in form of *tatashaqqaq* and in *Taf’il* mode, from شَقَّ “*shaq*”, which means to cut off and *tashaqqaq* means to open, and غَمَامٌ is the name of the cloud, and if the cloud is called it, this is because it covers the sun; because غَمَامٌ is from غَم sorrow), which means curtain; and the letter ب in the word بِالْغَمَامِ either means companionship which in this case the verse means: The sky opens while it includes in the cloud, that is, it is cloudy or means عَنْ, so the verse means that the sky is open from the cloud which means it becomes clear from where the clouds are or it is torn apart with the cloud inside. Whatever the translation, the appearance of the verse is that on the Day of Judgment the sky will be split open and the clouds that cover it will open and the angels who are the inhabitants of the heavens will descend and the infidels will see them. Therefore, the meaning of verse 25 of Surah Al-Furqan approaches the meaning of the verse وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ وَالْمَلَكُ عَلَى أَرْجَائِهَا (*Tabatabaei*, 1997, 15, 279)

The first heaven is opened, and its residence, who are more than all jinn and humans, descend. Then the second heaven is split and its residence, who are more than all the people of the first heaven and earth, descend and also up to the seventh heaven and of course from the word of *Tabarsi* the meaning of *Mujavezat* is not obtained (*Tabarsi* 1995, 17, 198). ” أَنْشَقَّتْ بِهِ ” means that God split it with His ascension and was split with it, but أَنْشَقَّتْ عَنْهُ means that the soil rose from it when it grew. The meaning of the phrase in this verse is that the sky opens from the cloud and it appears from it [‘s behind] and the angels descend from the cloud while holding the record of the servants. Some have said that the sky is torn apart and angels descend to earth. It is also said that it is a white and thin cloud that only the children of Israel (Bani Isra’il) in their desert have benefited from. So, it turns out that ب in بِالْغَمَامِ is for *Mujavezat* (*Zamakhshari*, 2010, 3, 398).

Ibn ‘Ashur considers ب in بِالْغَمَامِ to mean عَنْ (‘An) (Ibn ‘Ashur, 2000, 19, 36). Abu Hayyan has said what is meant is (السَّمَاءُ مَنْفَطِرٌ بِهِ) and *Tusi* has also expressed the same interpretation (*Ta’vil*) (Abu Hayyan, 1990, 8, 99; *Tusi*, n.d., 7, 485). According to the arguments presented by literary commentators and syntacticians, in the holy verse, ب in the verses has been used in the sense of *Mujaverat* (عَنْ) or in the sense of *Mulabesat* or *Sababiyat*.

2. 4. Muqabilah

Another meaning of the preposition of ب is *Muqabilah* in such a way that the previous verb is in front of and instead of its before object, so this letter always enters into objects that are instead of something else. (Ibn Hisham, 2002, 1, 141)

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ **“whom the angels take while they are goodly, saying: ‘Peace be on you. Enter Paradise for what you were doing.’”** (Nahl (16):32).

Those whom the angels take away their soul when they are in pure state and (say, "Peace be upon you, **‘Peace be on you. Enter Paradise for what you were doing’**"), that is, the pious are those whom the angels take away their souls, while they are free from the filth of oppression, polytheism and sins (in the

opposite of tyrants and arrogant ones). And they will be told that Peace be upon you (and this is their promise to pious ones), enter Paradise as a reward for what you used to do in the life of this world, and this is the word of the guiding angels towards heaven.

The Mu'tazilites believe in the meaning of *Sababiyat* caused by ب in this noble verse; because according to their thought, human action in the world causes man to enter paradise and the cause of entering paradise is nothing but human actions in this world, and if God wants to forgive someone and bring him into paradise, is not possible because it is in conflict with reaching result without its cause, and this statement of the Mu'tazilites is in conflict with Absolute Property; because sometimes God takes a servant to heaven without his actions. In other words, if we do not consider ب to mean (Muqabileh), so none of those who did not act should not go to heaven. While some of the servants enter Paradise due to the Grace of God. (Ibn Hisham, 2002, 1, 141)

‘Allameh Tabatabai says in the meaning of the verse: “the pious ones are those whom angels take away their souls while they are far from oppression, polytheism and sins; they are being told peace be on you, it is the reward of what you have done, and by this word guides them to paradise” (Tabatabai, 1997, 12, 345). " ادخلوا الجنة بما كنتم تعملون". Some say: When the angels give them good tidings of peace and comfort, it is as if Paradise becomes their abode and they are in their abode." Therefore, when the angels say to them: Enter Paradise in return for your good deeds, it means: Paradise is yours. Some say: The angels say this sentence when the believers come out of the graves (Tabarsi, 1995, 13, 251). From the meaning and interpretation of both quotations, ب of Muqabileh is obtained because heaven is given in return for their righteous deeds in the world.

Abu Hayyan, in his commentary, has also stated about ب as follows: “ظاهره في دخول الجنة بالعمل ; it seems that entering Paradise is in return for their righteous deeds or because of their righteous deeds” (Abu Hayyan, 1990, 6, 257). Tusi states that جزاء على اعمالكم في الدنيا من اطاعات ; the cause of being guided to heaven by angels is in return for their obedience to the Almighty God is in the world (Tusi, n.d., 6, 377) and some have directly mentioned ب to show *Muqabilah* (Ibn ‘Ashur, 2000, 13, 116) and Zamakhshari states in *Al-Kashaf*, "If a believing servant is in his death bed, an angel comes to him and says, "oh you the friend of God, bless to you. God sends greetings to you and promises you paradise." So Zamakhshari has not explicitly mentioned the type of ب. (Zamakhshari, 2010, 2, 770)

The result is that: ب in verse 32 of Surah An-Nahl is a sign of Muqabilah according to some syntactics and a sign of causality according to some, and according to the commentators Muqabilah is understood.

2.5. Emphasis

Another meaning of the jar preposition of ب is to emphasis. In this case, it is redundant and does not need to attach to another word. This redundant ب is used in six positions: Subject - object - *Mubtada* - *Khabar* - present – the word *nafs* and ‘*Ayn* (Suyuti, 2008, 339).

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

“Those who disbelieve say: 'You are not a Messenger. 'Say: 'Allah is a Sufficient witness between me and you, and whosoever possess knowledge of the Book.” (al-Ra’s (13):43).

It seems that the infidels, because they were disappointed with the coming of a miracle other than the Qur'an, were forced to deny the principle of the messengership and said to the Messenger of God (pbuh) that You are not a prophet at all, so God commands His prophet to say in response, God and someone who has the knowledge of the Book is sufficient to bear witness between me and you; This sentence refers to God Almighty as Witness, Who is the guardian of the mission, and testimony here is

Ta'diyeh which "means Adaye Shahadat (expressing your information as a witness) ", not *Shahadat Tahammul* (*having information*), which alone "means that God knows this";

Because the sentences such as *إِنَّكَ لَمِنَ الْمُرْسَلِينَ * عَلَى صِرَاطٍ مُسْتَقِيمٍ* "Indeed, you are of the messengers "you are on the straight path" are repeated in the Holy Qur'an and the Qur'an being a miracle is obvious and the testimony of it to assert holy mission is essential and Adaye Shahadat is this that a witness on the basis of necessary knowledge testifies, but some have said about *وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ* ":

The " كتاب " refers to the protected tablet, in this case the example of this sentence will be God Almighty, and some others have said that the " كتاب " refers to the Torah and the Bible, that is, God and the scholars of the Book are sufficient to testify between us, and some have said كتاب is the Holy Qur'an and whoever has knowledge of the Qur'an. Therefore, the mentioned person should be one who came to believe in Prophet, knows Quran and according to *Sahihah* (correct) narrations this verse was revealed about Imam 'Ali (AS) and basically, if this phrase is applied to anyone of the believers in the Messenger of God (pbuh), that person will definitely be Imam Ali (AS) who, according to the testimony of all the people of knowledge and according to the correct narration was more knowledgeable than all Muslims to the Book of God.

And if there was no other hadith except the hadith of Thaqalayn, which was narrated by both Sunnis and Shiites, this one hadith would suffice to prove this claim, because the Messenger of God (pbuh) said, *انى تارك فيكم الثقلين كتاب الله و عترتى اهل بيتى لن يفترقا حتى يردا على الحوض ما ان تمسكتم بهما لن تضلوا بعدى ابدى* I leave between you two precious things, the Book of God and my progeny, which will never be separated until they come to me by the pool, and you will never go astray after me as long as you seek refuge in them."

Some syntactic scholars believe that the jar preposition of ب in verse 43 of Surah Ra'd is redundant for the subject of the verb كفى which is الله, and in this case the verb كفى implies meaning of being sufficient, that is why the preposition of redundant ب is applied on it (Tabatabai, 1997, 11, 527); However, the opinions of some literary commentators on this verse are that God instructs His Prophet that with the phrase, *قُلْ كَفَى بِاللّٰهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ* express his proof against them and this sentence is an incisive (*qati'*) proof not merely a speech, nor a reference to something that there is no way to study it.

قُلْ كَفَى بِاللّٰهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ this sentence introduces God as a witness Who orders this mission and testimony here means *Ta'diyeh testimony* not testimony per se. "A word is enough for God, a martyr among you and between you." The phrase *إِنَّكَ لَمِنَ الْمُرْسَلِينَ، عَلَى صِرَاطٍ مُسْتَقِيمٍ* " is frequently mentioned in the Holy Qur'an, and Quran as a sign and miracle is essential because it is revealed by God and asserting the holy mission is also essential by Dilalat. And *Ta'diyeh testimony is exactly the same; a witness should testify to his essential knowledge*. Therefore, the result of the discussion is that the meaning of the sentence *" كَفَى بِاللّٰهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ "* is that what is stated in the Qur'an about the confirmation of the mission is the divine testimony of the mission. (Tabatabai, 1997, 11, 527)

قُلْ كَفَى بِاللّٰهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ "Say: Sufficient is the testimony of God to the truth of my claim. Because in order to prove my prophethood, he has placed verses and reasons that do not leave the slightest doubt for [people of justice and wisdom] (Tabarsi, 1995, 13, 90); And Ibn 'Ashur has said that "ب has attached at the beginning of the Great name of God so that is the subject of the verb كفى and is to emphasis" (Ibn 'Ashur, 2000, 12, 211). Abu Hayyan also considers ب as redundant, and the subject of كفى and in a position of (*Raf'*) (Abu Hayyan, 1990, 6, 402).

Tusi also considers ب as redundant in الله and considers its *taqdir* as كفى الله (Tusi, 1995, 6, 268); And Zamakhshari in his commentary titled on Al-Kashaf states about verse 43 of Al-Ra'd that كفى بالله شهيدا is the emphasis on the prophethood of the Holy Prophet (pbuh) and the emphasis on the point that he has

the knowledge of the Book and one who is aware of the Qur'an knows that the Qur'an enjoys a wonderful order beyond human ability. For this reason, the meaning of the verse is to emphasize and it is concluded ب is redundant in verse 43 (Zamakhshari, 2010, 2, 686).

The result: in the above verse, ب in the opinion of literary commentators and syntacticians, according to the arguments presented, used to emphasis and is redundant.

2.6. Sababiyat

Another meaning of ب is *Sababiyat*, which is applied to the cause and effect of the verb. In some syntactic books, a distinction has been made between causation ب (*Ta'lil*) and *Sababiyat* ب, and Saban has chosen *Sababiyat* from among these two terms, but Ibn Hisham has eliminated *Ta'lil* and is satisfied with *Ta'lil*; because *Ta'lil* and *Sababiyat* have one meaning and most syntacticians consider to have one meaning (Saban, n.d., 2, 220; Ibn Hisham, 2002, 1, 139).

Razi has considered *Sababiyat* ب as a branch of *isti'anat* (Razi al-Din Astarabadi, 1975, 2, 328) and Ibn Malik has also established a link between *Sababiyat* ب and *isti'anat*, and equals them, sometimes calls them with the title of *isti'anat* and sometimes with the title of *Sababiyat*: قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى "He said, "O Moses, you have come to drive us out of our land with your magic." (Taha: 57)

Pharaoh first accused Moses of sorcery and called his miracles sorcery but finally he had to confess the truth of his invitation and his verses. After that Pharaoh accused him of wanting to expel the Coptic race from their land (Egypt) and this was a political slander by which he wanted to incite the public opinion of the Copts against Moses (pbuh) and his religion and to introduce him as the enemy of the nation and to pretend that he was a traitor who wanted to expel them from their homeland with his plans and someone who has no homeland will not have life.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى

"He said: 'Moses, have you come to drive us from our land with your sorcery?'" (20:57) (Tabarsi, 1995, 16, 40). Pharaoh called the divine revelations sorcery and called the invitation to God as deception to expell the Copts, and another slander was sorcery, but attaching slandering and lying to God means making a lie about Him (Tabatabai 1997, 14, 242).

And Ibn 'Ashur says that "accusing Moses of doing magic was to humiliate his dignity" (Ibn 'Ashur, 2000, 16, 137); And Tusi acknowledged that "magic is a secret trick that Pharaoh expressed it as a reason to expel the Egyptians from their land." (Tusi, n.d., 7, 180). Zamakhshari and Abu Hayyan have also mentioned in their commentaries that (يسحر) in verse 57 of surah Taha means reasoning and wonder; for it is clear that no sorcerer can drive the king out of his land by his magic. (Abu Hayyan, 1990, 7, 345; Zamakhshari, 2010, 7, 30).

The result is: From all the opinions of the above-mentioned commentators, it is obtained that ب in يسحر is the cause of the king's departure from the land of Egypt, and among the commentators, only Zamakhshari and Abu Hayyan have directly mentioned it. The syntacticians also mentioned ب to mean cause and reasoning, both of which have the same use. Also, ب in verse 62 of Surah Al-Hajj .« ذلك بان الله .« هو الحق»

2.7. Zarfiyat

Zarfiyat is of two types: 1- Real *Zarfiyat* which is of two types; Temporal and spatial 2- figurative *Zarfiyat*. In the mentioned verse, ب implicates فى (fi:in) in a real spatial place (Suyuti, 2012, 2, 260- 261).

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ

“(Prophet Muhammad) you were not on the western side (of the mountain) when We decreed the commandment to Moses, nor were you among those witnessing.” (Qasas: 44); The western part is *Tur*. The "أمر مقضى" is the Torah that God revealed to Moses in the *Tur* mountain in the western part of *Tur* valley. God's measurement to complete and fulfill the mission of Moses (pbuh) was by revealing the Torah. "قضاء" means to accomplish. The use of this word shows that giving the Torah to Moses (pbuh) was complementary and final to his mission.

The explanation of the story of the revelation of the Torah to Moses (pbuh) by the Prophet of Islam, even though he himself was neither in the valley nor witnessed the revelation, is a clear testimony to the divine mission of that Prophet. The above verse is used to assert that the Prophet (pbuh) did not know the quality of the revelation of the Torah and the place of its revelation before the revelation of the Qur'an. This awareness was found only for him through revelation of the Qur'an.

“And you were not present in the western part of the mountain where God talked to Moses, that is, along the western valley.” (Tabatabai, 1997, 16, 709). some also say: It means that when We talked about your mission with Moses, you were not present (Tabarsi, 1995, 18, 206). Ibn ‘Ashur states that "بالجانب الغربي : on the western side" is adding the word after adjective to adjective (اضافه موصوف به صفت) and its origin was بالجانب الغربي and it is more common in Arabic language”, but the Basra syntacticians deny it and consider the meaning of بالجانب الغربي as the house of the qibla (بيت القبلة) (Ibn ‘Ashur, 2000, 20, 64).

Tusi has stated in his commentary that what is meant by "بجانب الغربي" is the side and skirt of the mountain" (Tusi, n.d., 8, 156). Some other literary commentators, including Abu Hayyan regards بجانب الغربي first the addition of the noun after adjective to the adjective (اضافه موصوف به صفت) to the tribe and the omission of the noun after adjective and the establishment of the adjective (مقامه) in the present tribe. Secondly, its origin was "بجانب المكان الغربي towards the western place and the western means the side of the mountain, and the second saying is preferred and refers to the place where Moses received revelation." (Abu Hayyan, 1990, 8, 308). Zamakhshari believes that "بجانب الغربي" is a place in the west and it is the place where the *miqat* of Musa was located and where he received revelation". (Zamakhshari, 2010, 3, 467).

The result is: According to literary commentators, ب in بجانب الغربي means فى and is *Zarf Makan* (ظرف مكان), and it means the same mountain where Prophet Moses talked with the Almighty God.

2.8. Oath

Another meaning of the jar preposition of ب is the sign of the oath, which is one of the main prepositions of the oath. In the sense that the speaker swears by the name comes after ب and it is permissible to mention the verb of oath along with the ب and it should be said: that the ب is used in a *Isti'tafi* (استعطافي) type of oath and it is a type of oath which its answer is *Insha'iyeh* (انشائية) and the speaker is taking an oath to make listener kind and draw his attention to the answer of the oath (Hassan, 1975, 2, 497)

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ

“They said: ‘Let us swear by Allah to attack him and his family at night, then we will tell his guardian we were not witnesses of the destruction of his family; and surely, we are truthful.’” (27:49)

نُبَيْتُهُ "from the word" تَبِيَّت "means assassination attempt at night. In Islam, an oath is valuable and it is necessary to fulfill it in order to do something worthwhile or not to do something disgusting, so if a person swears that he will hit an oppressed person or support an oppressor, this oath has no legal value.

This verse reminds us of the swearing of the infidels of Mecca who decided to ambush and martyr the Prophet of Islam (pbuh) in his sleep, but the Holy Prophet (pbuh) put Imam Ali (AS) to sleep in his place and the conspiracy of the enemy was thwarted; And the meaning of the verse is that the people who were corrupt swore by God and said: We will kill him and his family at night, then if someone wants to take revenge and pursues us, we say that we are not present and we were not observers of the destruction of his family, and we are honest, and it is clear that if they are not witnesses and observers of the destruction of his family, they are not witnesses of his own destruction. Therefore by accompanying ب or according to some by priority of (قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ) these people said, “Swear by God that we will kill Saleh and his family at night (Tabarsi, 1995, 18, 122; Tabatabai, 1997, 15, 534)

Ibn ‘Ashūr states in his commentary that “تَقَاسَمُوا بِاللَّهِ” is an oath to God and indicates that they confess to God while they are polytheists" (Ibn ‘Ashūr, 2000, 19, 275). Abu Hayyan regards بِنَالِ اللَّهِ as *jar and Majrur* (جار و مجرور) and related to تَقَاسَمُوا and said: "Zamakhshari considered تَقَاسَمُوا to be a past tense but situated in the present position. Or it is probable that تَقَاسَمُوا is imperative and is *Khabar* (خبر) on the present position with the adverb of قَدْ (أَي قَالُوا مَتَقَاسَمِينَ أَنْتَهَى)" (Abu Hayyan, 1990, 8, 250; Zamakhshari, 2010, 3, 522); similarly, Tusi mentions بِنَالِ اللَّهِ is an oath accompanied with the verb of taking an oath (Tusi, n.d., 8, 102).

The result is that: the letters of the oath are (الف، باء، واو، تاء) and according to most commentators and syntacticians, according to the above-mentioned arguments, ب is the basic of the letters of the oath.

2.9. Ta'diyeh

Ta'diyeh means:

A: Putting the subject as an object, and this is one of the specifications of the jar preposition of ب.
B: or to bring the meaning of the verb or quasi-verb to the noun which is *Majrur*, which this meaning is present in all the *jar* preposition of ب except redundant type (Suyuti, 2012, 2, 262).

يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ “*The flash of its lightning almost snatches away the sight.*” (Nur:43) “*Have you not seen how Allah drives the clouds, then gathers them and converts them into a mass, then you see rain coming from the midst of them? And He sends down out of heaven mountains in which there is hail, pelting with it whom He will, and turning it away from whom He will. The flash of its lightning almost snatches away the sight.*” It seems that the verse has addressed the Messenger of God, peace be upon him, but it is in fact addressed every listener, and it means that do you not see that God blows away the scattered clouds with the winds, and then gathers them together? And piles up them and then the rain comes out through the cracks of the clouds and falls on the ground?

The verse goes on to say: Do you not see that God sends down from the sky, which is like a mountain in terms of many aspects and density, dense hail and sends them to any land He wants? He destroys crops and orchards, and destroys humans and cattle, and keep them from whomever He wills, and as a result they are not harmed by them, and that snow and hail is as if the eyes are about to be blinded by its severity. Therefore, this verse is in the position of explaining the reasons of the contents of the previous contents that God gave his special light only to the believers, and this is subject to the providence of God, and the commentators have stated some things about the meaning of the preposition ب

in "بالابصار". The light of its light is about to blinding the eyes (Tabatabai, 1997, 15, 189). يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ "The sharpness of lightning is about to take away the eye sights of the eyes." Like يَكَادُ الْبَرْقُ يَحْطَفُ أَبْصَارَهُمْ (Al-Baqarah: 20) it is about to take away the eye sights. (Tabarsi, 1995, 17, 153) and Jumahur believes that ب is in the verse is for Ta'diyeh (Ibn 'Ashur, 2000, 18, 211).

Abu Hayyan has considered ب to mean من □ min: of) and the omitted object and has expressed its *taqdir* as يذهب النور من الابصار (Yazhib al-Noor min al-Absar) (Abu Hayyan, 1990, 8, 58). Ibn 'Abbas and Ibn Ziyad believe that the meaning of " يكاد سنا برقه يذهب بالابصار " is to express the intensity of light, and in the sense that the intensity of light is so high that the eyes are about to be closed and become blind, which from the meaning of translating Ta'diyeh is obtained (Tusi, n.d. 7,447). Zamakhshari expresses ب in بالابصار as Ta'diyeh and الابصار is يذهب of مفعول به, and this indicates the Lordship of God and the emergence of the matter (Zamakhshari, 2010, 3, 246).

The result is: Another application of ب in the Qur'an is Ta'diyeh, in which case the verb requires the object and in the study of the mentioned verse according to the sayings of the above-mentioned literary commentators, ب is for Ta'diyeh and causes the verb يذهب becomes transitive.

2.10. Companionship (Musabihat: مصاحبت)

Sometimes the preposition ب is used as a substitute of مع (Ma'a: with) and means companionship. In this case, it is called ب (b) of Musabihat, Ma'iyat or Mulabisat (integration). The syntacticians have mentioned two signs for (b) of Musabihat: 1. That can be replaced with مع . 2. or instead of ب and its attached word (majrur), a *Hal* can be put and that is why it is also called b al-hal (Desuqi, n.d., 1, 276).

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَّةٍ مِّمَّنْ مَعَكَ وَأُمَّةٍ سَنُنَبِّئُكَ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ

"It was said: 'O Noah, descend with peace from Us and blessings on you and on the nations of those with you; and nations We shall give them enjoyment, and then from Us they shall be visited with a painful punishment.'" (Hud(11):48)

"سلام" means safety from torment and a kind of welcome, and "بركات" means blessings that lead a person to goodness and happiness and a good end, and that at the beginning of the verse it is said, "قيل" and does not mention the name of the speaker who is the Almighty God, is to worship and glorify the realm of the Lord, and the meaning of the holy verse is that God says to Noah: O Noah, descend from the turbulent and stormy water on the land while you are safe from the torment and the blessings have been revealed to you and to the nations that were with you in the ship and to all the righteous generations who will be born from them until the Day of Resurrection from us.

The divine address, then, is universal and includes all human beings throughout history, from the day they left the ship until the Day of Judgment. Then the Quran goes on to say: "Among them are other nations that we will soon provide them with the blessings of the world, but because of their deeds, in the end a painful torment will come to them from our side, and the reason of mentioning these ummah (nations) separately is to put them aside from the realm of His Mercy, that is, it seems that He did not deserve them to be mentioned along side the first Ummah. It is because they do not have the merit of the first tribe, they have deviated from the path of moderation and Fitri (inborn) religion in the life of this world, and for this reason, they will taste the punishment in the Hereafter.

Suyuti in Al-Itqan has considered ب in the verse 48 of Surah Hud in the word بِسَلَامٍ to mean Musabihat (Suyuti, 1985, 319). يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ which means (O Noah, descend to the land from stormy water with safety from the torment of the storm and with the good blessings that have been revealed to you from us.) Or it may mean (to descend with the reverence and blessings that have been revealed to you from us) (Tabatabai, 1997, 10, 395).

بِسْلَامٍ مِنَّا : with health and salvation from us and some have said, that is, with the welcome and peace that is from us to you (Tabarsi, 1995, 12, 71). Ibn ‘Ashur and Tusi have considered سَلَامٌ to mean the welcome, and it is a word that is also used at the time of farewell, as if to say, " اذهب بسلام و السلام عليكما " (Go in peace and peace be upon you) Addressing by Salam refers to the fact that being at the feast of God. So, the first aspect: be with us in health and peace, and the second aspect: peace be upon you, may our peace be with you” (Tusi, n.d., 5, 497; Ibn ‘Ashur, 2000, 11, 273). Zamakhshari has interpreted ب in بسلام as follows; certainly, you are safe from us (Zamakhshari, 2010, 2, 401) and Abu Hayyan has called ب in بسلام (بالحال bil-Hal), which is another meaning of b in Musabihat form. (Abu Hayyan, 1990, 6, 163).

The result: From all the opinions of the commentators and syntacticians mentioned, it was obtained that ب in the word بسلام means مع (with) and companionship and this is inferred from the translation and meaning of the verse.

Conclusion

Knowing the letter (ب) and its use in the interpretation and Ta’vil of figurative meanings has not only increased the rhetoric, eloquence and understanding of the meanings of the Holy Quran, but has led commentators and syntacticians to do a lot of research on these alternative meanings. The results of this discussion are:

- In addition to its real meanings, the preposition ب is also used in figurative meanings.
- The meanings of this preposition in the holy verses have been changed in different positions, according to different situations.
- Ignoring the figurative and multiple meanings of this word in the holy verses, leads to misunderstandings in the interpretation and explanation of this preposition.

The present study which is divided into two parts: 1. Conceptology 2. figurative meanings of the preposition ب, has studied ten figurative meanings of the preposition ب in the second ten Juz’ of the Holy Quran including ب as 1. *Isti’anat* 2. Entehay-E Ghayat 3. *Mujavezat* 4. Muqabilah 5. Emphasis 6. *Sababiyyat* 7. *Zarfiyat* 8. Oath 9. Ta’diyeh 10. *Musabihat* which has been written in a rational-narrative manner. The above-mentioned cases clarify the difference between this research and similar articles.

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