

The rules of the prepositions and their meanings in the book " Al-Tayseer fi Al-Tafsir"

By Abu Hafs Al-Nasfi (died: 537 A.H.)

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ABSTRACT:

The prepositions have an inherent and important role in grammatical construction and its syntax. Where, with their various meanings, they play an explanatory role, from which the relationships and the circumstances of the text are understood, and communicate the meanings of verb that do not reach by themselves and the like to subject, The meanings of these letters are determined and often understood from an understanding of the context in which they appear.

Keywords: book, Tafsir, Tayseer

INTRODUCTION

Praise to Allah, Lord of the Worlds. And blessings and peace be upon the guider and faithful Muhammad and his family, companions and followers until the Day of Judgment, and after:

The prepositions have an inherent and important role in grammatical construction and its syntax. Where, with their various meanings, they play an explanatory role, from which the relationships and the circumstances of the text are understood, and communicate the meanings of verb that do not reach by themselves and the like to subject, The meanings of these letters are determined and often understood from an understanding of the context in which they appear.

The prepositions differ among themselves in terms of composition or meaning, some of them are one letter, others are two, and some are three letters, and with this division the research plan was formulated, As for the meaning and significance, these letters may have multiple meanings, or some of them may be inserted in the place of others, thus fulfilling the meaning performed by the other letter.

Al-Nasfi dealt with the prepositions in many places in the book Al-Tayseer, and he paid great attention to clarifying and explaining the meanings of those letters

and their connotations, and here I will mention examples of those letters as follows:

First: The Monosyllabic Letters:

1. Letter ("Ba" By, With, from, In or At)¹:

"Al-ba" has different meanings mentioned by the grammarians², and these meanings differ according to the context in which they are presented, and the most famous of its meanings is affixing, rather it is the origin of those meanings, and what has been mentioned of other meanings follow him, Sibawayh said: ((And the preposition "Ba" is only for affixing and mixing, And Your saying, You went out with Zaid, and entered by him. And I hit him with the whip, You required him to hit him with a whip, so what is expanded in this speech is its origin.))³.

Among the meanings mentioned by Al-Nasfi for (al-Ba) is that it may mean "Al Llam"⁴ and it may be what it is, and among that is what he referred to in (for you) mentioned in the Almighty saying: { And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.} [Surah Al-Baqarah: 50].

¹ /Al Ba/, or simply /Ba / By, With, from, In or At: This preposition can refer to the reason meaning "by", or it can mean "with", "from". It can also refer to the place meaning "in" or "at".

² Seen: Horouf Al-Huja'a:1/514-519, Al-Usul fi Al- Al-Nahwo:1/412-413.

³ Al-Kitab: 4/217. Seen: Al-Maqtadb:1/139, Tawdih Almaqasid wa Al-Masalk:2/757 And Aimtihan Al'adhkia' (Shrah Allub BY Al- Baidawi):695

⁴ /Al Llam/ To, For, On. This preposition can refer to the reason or the possession.

Al-Nasfi said: ((And the Almighty saying: {**for you**} The letter “Ba” has two sides:

❖ One of them: for you, and “Ba” may come to mean “Llam”. The Almighty said: {**That is because Allah is the True Reality**} [Surah Al-Hajj: 6]. i.e.: Because The God.

❖ And the second: that is, with your entry. So the “Ba” is what it really is))⁵

It is noticeable when Al-Nasfi, especially when the meanings of the letters alternate with each other, that it suffices to mention the two possibilities without referring to its exact meaning, for example, the (Ba) in it comes to mean (Llam) once, and with the meaning of /Ilaa/⁶ (To or at) a second, and with the meaning of /Aan/⁷ (From or About) a third and so on, And what is meant may be the original meaning of the letter, So the Arabs may expand the meanings of the letters, so that some of them take the same place if they have close meanings. One of that is your saying: Person at Mecca and Person in Mecca, and the reason for their permissibility together.

That if you said: So-and-so in such-and-such, then you informed about his connection and adherence to that position, and if you said: So-and-so in such-and-such place, then you informed (in) that he contained him and surrounded him. If the two letters are close together, then this approximation is suitable for punishment. If their meaning contrasts, then it is not permissible⁸.

The conclusion of Al-Nasfi said that (Al-Ba) came to two meanings: the first: affixing, and the second: causation, and this is what Al-Fakhr Al-Razi mentioned, where he explained that the meaning of (Ba) here is two aspects⁹: The first: that the sea is separated when they enter it, as if two things are separated by what He mediated between them, and the second: that God separated him in order to save them. That is, because of their fulfillment, There are two meanings of (Ba) here:

❖ The first is clinging, so whenever they stick to the sea, its water is split up.

❖ the second is causation, that is, in order to save them, the sea divides them.

Among the meanings that Al-Nasfi mentioned for the letter “Ba” is that it may appear with the meaning of “to” and the likeness he referred to in “Al-Ba” mentioned in the Almighty saying: { **And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good"** } [Al-Baqarah: 83].

Al-Nasfi said: ((And God Almighty said: { **and that ye be kind to parents**}, This is the saying of Al-Zajjaj: Hide it, And they do the parents kindly¹⁰, And the concealment of this verb is indicated by the showing of this source, which requires the verb, and its meaning { **and that ye be kind to parents**} That is, to the parents, This is as God Almighty says: { **And He was certainly good to me** } [Surah Yusuf: 100], That is: to me. It is said: It is better to him and for him. And insulted to him and for him.

Kathir¹¹ said: Its meaning [**That is: if you do good or wrong to us. We do not blame you or hate you.**]. It was said: the hidden: conjunction on : {**And remember We took**}. And they said this is a facet; Because it is the report of (Al-Ba) which is the connection of the will without changing it to the meaning of the word (Ilaa) which is the connection of charity))¹².

Al-Nasfi referred to two meanings of the aforementioned (Ba), as they may be based on their meaning. Or be in the sense (Ilaa) which ends with the end, The report of each of them is based on the assessment of the act of the source of goodness, so if the act is valued from the term goodness, meaning: do good, or better, then "Ba" means (Ilaa); Because it is the connection of charity, and if the verb is to be evaluated with (we commanded them), the "Ba" came on its original basis; Because it is the link of the commandment.

2. Letter (“Llam” To, For, On)¹³:

The grammarians mentioned that the preposition "Llam" be bottom vowel /kasra/¹⁴. If after the preposition there is a noun that appears towards: money

⁵ Al-Tayseer:2/171, Seen: Zaad Al-Masir:1/63, Al-Jami 'Al-Ahkam

: 1/387

⁶ /Ilaa/ (To or at): This preposition refers to destination.

⁷ / Aan / From or About: This preposition means “about” or “away from” something or someone.

⁸ Seen: Al-Usul fi Al- Al-Nahwo:1/414., Al-Azhaya in the science of letters: 267. And Al-Janaa Al-Daany:104

⁹ Mafatih Al-Gahyb:3/508 , Mudrik Al-Tainzil:1/88, Al-Tashil lie Eulum Al-Tainzil:1/83. And Al-Baher Al-Muhyt:1/319.

¹⁰ Seen: The meanings of the Qur'an and its translation: 1/163.

¹¹ His collection of poems: 101.

¹² Al-Tayseer: 2/303, And seen: Al-Janaa Al-Daani fi Horouf Al-Maeani: 108, And Masabih AL-Maghani: 204.

¹³ /Al Llam/ To, For, On. This preposition can refer to the reason or the possession.

¹⁴ /kasra/ A short diagonal strike under the Arabic Letter. It is a closed vowel that is similar to the reduction of lips witnessed in other foreign Languages.

for Zaid, and the rope for the bear, And be /fatha/¹⁵ Top vowel if after the preposition it is hidden, such as your saying: The money is his, and the dress is yours¹⁶, And this letter "Llam" comes out the meanings mentioned by the grammarians¹⁷.

The basic meaning of these meanings is property and jurisdiction, and other meanings are an offshoot of it¹⁸, and among the meanings mentioned by the negative of this "Llam": that it comes with the meaning (to) and that is in (disbelief) and (for faith) mentioned in the Almighty saying: { **And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] battle, we would have followed you." They were nearer to disbelief that day than to faith** } [Al-Imran: 167].

Al-Nasfi said: ((And the "Llam" means (to) in the two words. As in the words of God Almighty: { **Zakāh expenditures are only for the poor**}[At-Tawbah: 60], That is, it is spent on the poor, And the Almighty said: { **because your Lord has inspired it [to do so]** } [Al-Zalzalah: 5]; that is, to it. , And the Almighty said: { **calling to faith** } [Al-Imran: 193]; That is, to faith))¹⁹. Al-Llam in the examples cited by Al-Nasfi came to mean (to), which is the end of the purpose. Because they are close in their pronunciation and meaning²⁰, just as the word (closer) reaches the name (to), and from that is the God Almighty says: { **and We are closer to him than [his] jugular vein.** } [Surah Qaf: 16], And God Almighty says: { **And We [i.e., Our angels] are nearer to him than you, but you do not see**}[Al-Waqi'ah: 85].

Among the other meanings of Al-Nasfi, it comes with the meaning of /Ilaa/ (To, at): and that in (To disbelievers) contained in. God Almighty says: { **To the disbelievers; of it there is no preventer.** } [Al-Maarij: 2]. Al-Nasfi said: ((It was said: { **To the disbelievers** }

in the sense of the unbelievers, as in God Almighty says: { **and if you do evil, [you do it] to them**}[Al-Israa: 7]; That is, Actually yourselves))²¹.

The commentators mentioned more than one meaning of (Llam) here, Some of them made it true, and some said that it was the meaning of (Ba)²², And some of them said that it means (ilaa), Al-Samin Al-Halabi has detailed the statement about this "Llam" and what is true in its meaning²³.

Second: Binary Letters:

1. ("Miin" From, Some of or of)²⁴:

The grammarians mentioned (Miin) various meanings, including: the beginning of the purpose in the place, as God Almighty said: { **So he came out to his people from the prayer chamber**}[Surah Maryam 11:], The beginning of the aim in time, God Almighty said: { **A mosque founded on righteousness from the first day is more worthy for you to stand in**}. Including the part of the thing, as saying the Almighty: { **And of the people is he who worships Allah on an edge.** } [Al-Hajj: 11], And the sign (Miin) portioning the validity of dispensing with (some)²⁵.

Al-Nasfi mentioned the meanings of (Miin) in many places from "Al-Tayseer". This is due to its abundance in the Book of God Almighty, and the multiplicity of its meanings. Among those meanings is portioning or paronomasia, which are close to each other Because in each of them the meaning of the other, This is what Al-Nasfi explained in the Almighty saying: { **and brought forth fruit by means of it as sustenance for you**}[Al-Baqarah: 22].

Al-Nasfi said: ((Miin) the paronomasia here, Its origin is for portioning, And in paronomasia, the meaning of portion. Because some for paronomasia)²⁶.

¹⁵ /fatha/: A short diagonal strike over the Arabic Letter. It is an open vowel that is used in the situation of openness when placed over the last letter of a word.

¹⁶ Seen: Al-Naqtadb: 1/39, 254, Al-Usul fi Al- Al-Nahwo: 1/413, Maeani Al-Horouf: 55, and Sharah Al-mafsl: 8/48.

¹⁷ Seen: Al-Janaa Al-Daani fi Horouf Al-Maeani: 143-150, Sharah AL-Maghani fi Al- Al-Nahwo: 447-448, Al-Rashad in Explaining Al-Irshad: 346.

¹⁸ Seen: Arshad Al-Saalik Ilaa Hali Al-fihat Ibn Malik: 1/447, And Masabih al-Maghani in Maeani Al-Horouf: 371

¹⁹ Al-Tayseer: 4/352, similar to 11/44, 423.

²⁰ Seen: Raisf Al-Mabani fi Sharah Maeani Al-Horouf: 222, And Al-Janaa Al-Daani fi Horouf Al-Maeani: 145.

²¹ Al-Tayseer: 15/6, Al-kashf wa albian Aan Tafsir Al-Qur'an:10/35, And Al-Jami 'Al-Ahkam.

²² The meanings of the Qur'an and its translation to Al-Zajjaj : 5/219.

²³ Seen: Al-Ddur Al- Masoun:10/449.

²⁴ /Miin/: From, Some of or One of, This prepositions refers to initiating an action from some place, or it can mean "some of". It can also refer to the gender or species meaning "one of".

²⁵ Seen: Tawdih Al-Maqasid wa Al-Masalika:2/748,: 748/2, Al-Janaa Al-Daani fi Horouf Al-Maeani: 315, Explanation of Al-Ajramiya in the science of Arabic: 1/105.

²⁶ Al-Tayseer: 1/405, and seen: Mudarik Al-Tanzil: 1/63.

Al-Zamakhshari mentioned that it is for portioning²⁷. The evidence for that is the God Almighty saying: { **and bring forth thereby [some] of all the fruits.** } [Al-A'raf: 57], Al-Fakhr Al-Razi mentioned that it can portioning, or the statement, meaning it has two aspects. He said: ((There are two aspects: one of them is (portion), because the deniers mean water and livelihood that are shrouded in it. By their denial, he meant the meaning of portioning. It is as if it was said: We lowered some water from the sky and brought us out of some fruits with it. To be some of your livelihood, The second: for the statement to be like your saying: I spent an amount of dirhams spending.))²⁸.

Among his examples is also what al-Nasfi referred to when interpreting the God Almighty's saying: { **So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.** } [Al-Baqarah: 61].

Al-Nasfi said: ((The word (Miin) of God Almighty said: { **from** }, Link at Al'akhfash²⁹ and it may be for portioning. And (Miin) in saying: { **its green herbs** }, It is for paronomasia, and some paronomasia are also))³⁰.

2. ("Aan" From or About)³¹:

(About /Aan/) is divided into two parts: a noun and a letter, as for that which is a noun, its signification is the entry of the preposition on it. Because prepositions are concerned with entering nouns, as the poet says³², for example: [I said to those in the caravan, When I was high on them, From the right of " Habibah " at first sight]. [Al-Basit]. It is interpreted here meaning: side, or township and has the meaning of adverb³³.

As for that which is a letter, it is of two parts: the first is a preposition, and it is dominant in it, which is what is meant by the research, The second means (that /Aan/), which is a language of the Bani Tamim called (Anana), Then they say in the place of (that): (About), They say in (I like that you standing)³⁴: (I like about you standing) An example of this is the phrase of the poet³⁵: [That you

drew from a clumsy stature. The hot water of yearning from your eyes shed tears] [Al-Basit].

Going back to what used to be a preposition, which is the search for it here, it is the same as all other prepositions. And "Non" is static, and is broken when the inhabitants meet, as God Almighty says: { **They will say, "Indeed, you used to come at us from the right.** } [As-Saffat: 28].

The grammarians have mentioned a number of meanings for it³⁶, and Al-Nasfi mean to facilitate some of those meanings, including that it is a plus, or it is the meaning of (after), or it is the meaning of (Ba).

As for the first two meanings, he has one position in his view, which is what Al-Nasfi mentioned in the saying of God Almighty: { **So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah, strike them or a painful punishment.** } [An-Nur: 63]. Al-Nasfi said: (God Almighty said: { **from** } Superfluous. And it was said: Meaning: they are turned away from his command. And it was said: meaning: they contradict him after his command, and Meaning {from}: i.e. after, As the poet said³⁷: [I still go from place drinking water after place, Until I fell into the door of Abd al-Wahid] [Alkaml]. That is, after place.))³⁸.

The commentators and the interpreters differed regarding (from) which is in this verse, and some of them said that it is a plus³⁹, that is, they disagree with his command, and the saying of an extra (from) is contrary to the doctrine of Sibawayh⁴⁰, In addition to the fact that it is better not to say the increase in the Noble Qur'an as bragging to the words of God Almighty. Every letter in the Qur'an has its significance, and if it had no meaning, it would not have been proven by the Almighty in its place. And among them are those who included in the act of contravention the meaning of another verb that is suitable for mentioning (from) with it, and the appreciation is: they offer, plan, or repel⁴¹.

²⁷ Seen: Al-Kashafa:1/215, Anwar Al-Tanzil and Asrar Al-Taawil: 1/55. And Al-Nahr Al-Mad:1/72.

²⁸ Mafatih Al-Gahyb:2/34.

²⁹ Seen: The meanings of the Qur'an: 1/105.

³⁰ Al-Tayseer: 2/216.

³¹ /Aan/: From or About: This preposition means "about" or "away from" something or someone.

³² Poetic verse of Al-Qatami:28.

³³ Seen: Al-Kitab: 1/420, and Masabih Al-Maghani in Horouf Al-: 273.

³⁴ See: Raisf Al-Mabani fi Sharah Horouf Al-Maeani: 367, Sharah Al-mafsl: 8/73, , Sharah AL-Maghani fi Al-Al-Nahwo: 453-454.

³⁵ The poetic verse of Thi Al-Ramah is in his collection: 247.

³⁶ Seen: Maeani Al-Horouf: 94-95, Raisf Al-Mabani fi Sharah Horouf Al-Maeani: 367-370, And Al-Janaa Al-Daani fi Horouf Al-Maeani: 261-264.

³⁷ I did not find someone who said, He mentioned without lineage in: Mafatih Al-Gahyb: 31/103, Al-Libab fi Eulum Al-Kutaba:20/240. And the second part in it: I still cut.

³⁸ Al-Tayseer: 11/182.

³⁹ Seen: Majazof the Qur'an: 2/69, Al-kashf wa Al-bian:7/121, And Al'adawat Al-Nhwyaa fi Kutib Al-Tifsir: 339.

⁴⁰ Seen: Al-Kitab: 1/138.

⁴¹ Seen: Jami al-Bayan: 19/231, Al-Kashafa:4/328, And Al-Tabiaan fi Iierab of the Qur'an: 2/979.

Ibn Atiyah and al-Qurtubi mentioned that it means (after)⁴² that is, after his command, and the same is the meaning of the Almighty saying: { **[That] you will surely embark upon [i.e., experience] state after state.** } [Al-Inshiqaq: 19], And the God Almighty says: { **[Allah] said, "After a little, they will surely become regretful."** } [Al-Muminunon: 40],

It is like their saying: I fed him from hunger, that is, after hunger⁴³, An example of this is the phrase of the poet of Imru Al Qais⁴⁴: **[At midday, I spread my musk over her bed , sleep at midday, She did not speak about, She was in one dress: she wore the clothes of her lowest clothes.]** [Al-Tawayl]. I.e. after.

Third: The triple letters:

1. ("Ilaa" To or At)⁴⁵:

It is a preposition that comes with different meanings mentioned by the grammarians⁴⁶, Its meaning is (the end of the purpose). Just as ("miin" from) to the beginning of the purpose is ("Ilaa" to) to its end, You say: You went from Al-Basra to Al-Kufa, indicating (to) that the end of your exit from Al-Kufa (2).

Among its meanings, which was mentioned by Al-Nasfi, it may be referred to as (extra), or with the meaning (in), (llam), or (purpose), as these meanings were mentioned in him in one place, He explained it when interpreting the words of God Almighty: { **He will surely assemble you for the Day of Resurrection, about which there is no doubt.** } [Al-An'am: 12].

Al-Nasfi said: (It was said: "ilaa" extra. And it was said: It is in the meaning of (in), and it was said: it means "llam", and it was said: i.e. { **surely assemble** } In the graves until the Day of Resurrection, and it is the purpose)⁴⁷.

Al-Mouradi mentioned that (to) it is not added to Al-Jamhor⁴⁸, and attributed the saying with its increase to Al-Furaa⁴⁹, and on this its estimation will be: Let them join you on the Day of Resurrection, As for saying that it means (in)⁵⁰ that is, it benefited the circumstance, so

that day will be a vessel and an adverb for that combination, It may mean (llam), and among its examples is the Almighty saying: { **but it is for you to command** } [An-Naml: 33], That is, to you, and the apparent meaning to Abu Hayyan It is for purpose⁵¹, Al-Suyuti went to weak the meaning of (in), and the correct view is that it is for the purpose⁵².

2. ("Aala" On or Above)⁵³:

It is a preposition, subject to the meaning of superiority towards: Zaid on the surface, and it may come out to other meanings whose origin is superiority⁵⁴.

Al-Nasfi mentioned that it comes with the meaning (Llam), and examples of it are what he referred to in the Almighty saying: { **and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).** } [Al-Ma'idah: 3]. Al-Nasfi said: ((And God Almighty said: { **and that which is sacrificed (slaughtered) on An-Nusub(stone-altars).** }, **That is, on the name of idols.** } That is, on the name of idols. And it was said: i.e.: for idols Meaning "llam"⁵⁵.

And his example is also what he explained in the Almighty saying: { **If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment for what you used to deny."** } [Al-An'am: 30].

Al-Nasfi said: ((And God Almighty says: { **If you could but see when they will be made to stand before their Lord.** } That is, they were imprisoned at the expense of their Lord, or on the torment of their Lord, Or "Aala" meaning "Llam", And his appreciation: They stood for their Lord, as the God Almighty saying: { **The Day when mankind will stand before the Lord of the worlds?** } [Al-Mutafifin: 6])⁵⁶.

Each letter has a meaning governed and determined by the context and position in which it is mentioned, and this meaning may be real or metaphorical, and the meaning of (Aala) here is a metaphorical meaning.

⁴² Seen: Al-Muharir Al-Wajiz: 4/198, Al-Jami 'Al-Ahkam: 12/323.

⁴³ Seen: Raisf Al-Mabani fi Sharah Horouf Al-Maeani: 367, Al-Janaa Al-Daani fi Horouf Al-Maeani: 263, And Maejam Al-Qawaeid Al-Arabiya: 343.

⁴⁴ His collection:44.

⁴⁵ (/Ilaa/ : To or At : This preposition refers to destination.

⁴⁶ Seen: Maeani Al-Horouf for Al-Romani: 115, Al-Janaa Al-Daani fi Horouf Al-Maeani: 373-376.

⁴⁷ Al-Tayseer: 6/28.

⁴⁸ Seen: Al-Janaa Al-Daani fi Horouf Al-Maeani: 376.

⁴⁹ Al-Furaa did not state that it was extra, but rather it is understood from the estimation that he mentioned, and it is in other than the verse mentioned here: Seen: The

meanings of the Qur'an: 2/78, And Seen: Al-Aitqan in the Sciences of the Qur'an: 2/192.

⁵⁰ Seen: Al-Jami 'Al-Ahkam Al-Qur'an: 6/395, And Hamie Al-Hawamie:2/414.

⁵¹ Al-Nahr Al-Mad:2/366.

⁵² Muatarik Al-Aqran:2/253.

⁵³ This preposition refers to the top place of something and means "on".

⁵⁴ Seen: Al-Kitab: 4/230, Al-Usul fi Al- Al-Nahwo: 2/216, And Al-Lamha in Sharh Al-Maliha: 1/299, and Explanation of Al-Ashmuni: 2/90.

⁵⁵ Al-Tayseer: 5/297, and seen: Mafatih Al-Gahyb: 11/285, Al-Ddur Al- Masoun: 4 / 196-197.

⁵⁶ Al-Tayseer: 6/50.

Since it is not correct to be arrogant over God, the Exalted, the Majestic, Therefore, some of them made (Aala) meaning ("Eind" at)⁵⁷ meaning: they stood at his reward⁵⁸, And it is as God Almighty said: **{or find at the fire some guidance.} [Taha: 10].**

And the second meaning for Al-Nasfi is that it means "Liam", and it is known that "Liam" comes to meanings, and it may bear here the meaning of the reasoning, so the appreciation is: they stood for the sake of their Lord, and God is higher and more knowledgeable.

Conclusion:

Praise be to God deserving of praise, and blessings and peace be upon the one who raises the banner of glory, and upon his family and companions, and after researching the book "Al-Tayseer fi Al-Tafsir" and studying the meanings that prepositions performed in the Qur'an context, and the position of Al-Nasfi thereof, the research concluded the following results:

1. Al-Nasfi's keen interest in tracking, reviewing and stating the meanings performed by each of the prepositions, and the importance of the Qur'an context in determining the meaning more precisely.

2. The prepositions alternate with each other in the meanings they perform. Each letter has an original meaning that is specific to it. (Ba: By, With, from, In or At), for example, to affix, And (Ilaa: To, At) for the expiration of the purpose, And ("Aan": From or About) For overstepping, And the (Ba) is mentioned in the meaning of (Ilaa: To, At) and ("Aan": From or About).

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⁵⁷ /Eind/: This preposition: with, at, near.

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