

exposure of their sins : or, as Katádeh says, are imprisoned. (TA.) — **بَعِمِلْهُ** and **بَعِمِلْهُ** *He left him to his work, not interfering with him therein.* (M, K.) — **ابسل نَفْسَهُ لِلْمَوْتِ**, (M, K,) as also **استبسل** [alone], (M, K, and Ham p. 291), and **تبسل**, and **بسل**, [which last may be either **بَسَل** or **بَسَل**, or perhaps it is a mistranscription for **أَبَسَل**,] (Ham ibid.,) *He disposed and subjected his mind, or himself, to death,* (M, K, Ham,) and felt certain, or sure, of it: (Ham, TA:) and in like manner, **لِلصَّرْبِ** [to beating, i. e., to being beaten]: (TA:) and **لِلْمَوْتِ** **استبسل** *He submitted himself to death:* (TA:) and **استبسل** *He threw himself into war, or battle, or fight, desiring to slay or be slain,* (S, K,) inevitably. (S.) = **مَا أَبَسَلَهُ** *How courageous, or strong-hearted, is he, on the occasion of war, or fight!* (TA.)

5. **تبسل** *He affected courage, or strength of heart, on the occasion of war, or fight; emboldened himself; or became like a lion in boldness.* (TA.) — See 4. — See also 1, in four places.

8. **ابتسل لِلْمَوْتِ** : see 4.

10: see 4, in two places.

بَسَل [an inf. n. (see 1) used as an epithet;] *Forbidden; prohibited; unlawful:* (S, M, K:) and *allowed; permitted; lawful:* (AA, IAqr, M, K:) thus having two contr. significations: (AA, K:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K.) You say, **هَذَا بَسَلٌ عَلَيْكَ** *This is forbidden, prohibited, or unlawful, to thee.* (Bd in vi. 69.) And **دَمِي نَكْرٌ بَسَلٌ** *My blood is, or shall be, allowed, permitted, or lawful, to you.* (M.) — See also **بَسِلٌ**, in two places.

بَسِلٌ : see **بَسِلٌ**.

بَسَلِي [more commonly written in the present day **بَسَلَةٌ**] *A certain kind of grain like the lupine (تَرْوَس), or less than this; [the pea termed by Linnaeus pisum arvense:] a word of the dial. of Egypt.* (TA.)

بَسُولٌ : see **بَسِلٌ**, in two places.

بَسِيلٌ : see **بَسِلٌ**, in three places.

بَسَالَةٌ inf. n. of **بَسَل**, q. v. (S, M, &c.) — Also [i. q. **بَسُولٌ**, inf. n. of **بَسَل**, q. v.; meaning] *A frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger.* (Ham p. 14.) — And *Dislike, disapprobation, displeasure, or hatred.* (Ham ibid.)

بَسِيلٌ *Courageous, or strong-hearted, on the occasion of war, or fight;* (S, M, Msh, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bd in vi. 69;) as also **بَسِيلٌ** (Msh) and **بَسُولٌ**: (Ham ubi suprâ:) pl. of the first **بَسَلٌ** (S, M, K) and **بَسَالَةٌ**. (M, K.) — *Frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or con-*

tracting the part between the eyes; by reason of courage, or of anger; (M, K;) as also **بَسَلٌ**, (M, TA,) in the **بَسَلٌ**, but this is incorrect, (TA,) and **بَسِيلٌ**: (M, K:) and **بَسِيلٌ** *frowning, &c., much, or vehemently; applied to the face:* (TA:) and **بَسَلٌ** (IAqr, K) and **بَسِيلٌ** (IAqr, S, K) *displeasing, or odious,* (IAqr, S, K,) *in face,* (IAqr, S,) or *aspect.* (K.) — *The lion;* (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bd in vi. 69;) as also **بَسُولٌ** (TA) and **مَبَسِيلٌ**. (K.) — Applied to a saying, *Hard, or severe, and displeasing, or odious.* (M, K.) — Applied to milk, and to **نَبِيذٌ** [or must &c.] **بَسُولٌ** (K:) or, applied to the former, *displeasing, or odious, in taste, and sour;* and applied to the latter, *strong and sour.* (M, TA.) And, applied to vinegar, **بَسُولٌ** *Altered, or corrupted, in flavour, from having been left long;* as also **مَبَسِيلٌ**. (Az in art. حَذَق, TA.) — Applied to a day, **بَسُولٌ** *Distressing, afflictive, or calamitous.* (M, TA.)

مَبَسِيلٌ : }
مَبَسِيلٌ : } see **بَسِيلٌ**.

مَبَسِيلٌ *Disposing and subjecting one's mind, or oneself, to death, or to being beaten:* (S: [see also its verb:]) or, as some say, *falling into a displeasing, an odious, or an evil, case, from which there is no escape.* (TA.)

بسر

1. **بَسَرٌ** : see 5, with which it is syn. — [Hence,] **مَا بَسَرْتُ فِي الشَّيْءِ** *I did not taste the thing.* (K, TA.)

5. **بَسَرَ**; and **ابْتَسَرَ**; and **بَسَرَ**, aor. , inf. n. **بَسَرَ** (S, M, Msh, K) and **مَبَسَرَ**; (K, *TA;) [*He smiled;*] these verbs signify less than **ضَحِكَ** [so that they are properly explained by the Latin *subrisit*]: (S, Msh) or *he opened his lips like him who displays to another his teeth:* (Lth, TA:) or *he laughed in the least degree and in the most beautiful manner:* (M, K:) or *he laughed a little without any sound:* (Msh:) or **تَبَسَّرَ** is the beginning of **ضَحِكَ** [or laughter]: (Towsheeh, and Neseem er-Riyâd, in TA art. ضَحِكَ, q. v. :) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] **ابْتَسَرَ السَّحَابُ** *انكَلَّ عَنْهُ*, (M,) or **تَبَسَّرَ عَنْهُ**, (TA,) i. q. **انكَلَّ عَنْهُ** [i. e. **↑** *The clouds displayed a faint flashing of lightning*]. (M, TA.) — And **تَبَسَّرَ الطَّلَعُ** *The extremities of the طلع [i. e. the spadix, or the spathe, of the palm-tree,] burst asunder.* (TA.)

8: see 5, in two places.

بَسَامٌ (S, M, K) and **مَبَسَامٌ** (S, K) epithets from **بَسَرَ**, (M, K,) applied to a man, (S, M,) meaning **كَثِيرُ التَّبَسُّمِ** [That smiles much]. (S.)

بَسَامٌ part. n. of **بَسَرَ** [meaning *Smiling*]. (K, TA.)

بَسَامٌ i. q. **نُفْرٌ**, (S, K,) meaning *The front*

teeth: (TK:) [and sometimes, perhaps, the **تَبَسُّمُ** *mouth:*] so called as being the place of **التَّبَسُّمِ** [or smiling: pl. **مَبَاسِمٌ**]. (TA.) One says, [of women or girls,] **هُنَّ غُرُ التَّبَاسِمِ** [They are white in the front teeth]. (TA.)

بَسَامٌ : see **بَسَامٌ**.

بسل

Q. 1. **بَسَمَلٌ**, (T, S, &c.) inf. n. **بَسَمَلَةٌ**, (S, Msh,) *He said,* (S, Msh, K, KL,) or *wrote,* (T, Msh,) **بَسَمِ اللَّهُ** [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Msh, K, KL:) or **بَسَمِ اللَّهُ الرَّحْمَانَ الرَّحِيمَ** [In, or with, the name of God, the Compassionate, the Merciful]: (KL:) a verb of the kind termed **مَنْحُوتٌ**, i. e. compounded of two [or more] words; like **حَمْدٌ** and **حَوْقَلٌ** and **حَسْبٌ** &c.: (Msh, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as JSk and Mtr; and occurring in the poetry of 'Omar Ibn-Abec-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مَبَسَمَلٌ *Discourse,* (TA,) or *amorous behaviour, and coquettish boldness,* (Msh,) *accompanied by the saying* **بَسَمِ اللَّهُ**: (Msh, TA:) occurring in a verse of 'Omar Ibn-Abec-Rabee'ah [referred to above]. (TA.)

بسن

4. **ابسن**, said of a man, *He was, or became good, or beautiful, in respect of his سَجِيَّة* [i. e. *natural disposition*], accord. to the copies of the K, but correctly, as explained by IAqr, *his سَخْنَةٌ* [i. e. *aspect, or colour, &c.*]. (TA.)

بَسَنٌ an imitative sequent to **حَسَنٌ**: (S, M, K:) [or it may signify *Beautiful in aspect &c.*, from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alee El-Kálee, originally **بَسَسَ**, inf. n., used in the sense of the pass. part. n., of **بَسَّ السَّوِيقَ**, meaning "he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness;" one of the two **س**s being suppressed, and **ن** being added; so that it means *complete, or perfect.* (MF. [But this derivation seems to be extremely far-fetched.]

بش

1. **بَشَّ**, first pers. **بَشِشْتُ**, aor. **بَشِشْتُ**, (S, K,) and, accord. to a relation of a verse of Ru-beh, **بَشِشْتُ**, so that perhaps **بَشِشْتُ** was also said, (TA,) inf. n. **بَشَاشَةٌ** (S, A, K) and **بَشَّ** (A, K) and **بَشِيشٌ**, (TA,) *He was, or became, cheerful in countenance.* (S, A, K.) You say, **بَشِشْتُ بِهِ** *I was, or became, cheerful in countenance [by reason of meeting] with him:* (S:) or **بَشَّ بِهِ**, (TK,) inf. n. **بَشَّ** (Lth, K) and **بَشَاشَةٌ**, (K,) signifies *he rejoiced in him, or was pleased with him, namely, a friend,* (Lth, K,) *at meeting:* (Lth:) or *he showed joy, or pleasure, at meeting him.* (TK.) You say