

man, (TA,) and of a garment, or piece of cloth. (A.) You say **تَوْبُ جِيدِ البَصْرِ** *A thick garment or piece of cloth.* (M.) **صَبْرٌ**, formed by transposition, signifies the same. (§ in art. **صبر**.) — *A side*: (S, M, K:) the *edge* of anything: (S, K:) formed by transposition from **صَبْرٌ**. (M.) = *Cotton*: (K:) whence **بَصِيرَةٌ** signifying “an oblong piece of cotton cloth.” (TA.) = See also **بَصْرَةٌ**.

**بَصْرٌ**: see **بَصْرَةٌ**, in five places.

**بَصْرٌ** The *sense of sight*, (Lth, S,) or of the *eye*: (M, K:) or the *light whereby the organ [of sight] (البصائر) perceives the things seen (المتبصرات)*: (Mgb:) pl. **أَبْصَارٌ**. (M, Mgb, K.) [Hence,] **صَلَاةُ البَصْرِ** *The prayer of sunset*: or, as some say, of *daybreak*: because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called **صَلَاةُ الشَّاهِدِ**: (TA in art. **شهد**:) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And **لَقِيَهِ بَصْرًا** *He met him when eyes saw one another*: or at the beginning of darkness, when there remained enough light for objects to be distinguished thereby: [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And **رَأَيْتَهُ بَيْنَ رَأْيَيْهِمَا** *I saw him in a vacant tract of land, or of the earth, where nothing but it heard or saw me.* (A.) [See also **سَمِعَ**, in two places.] — See also **بَصِيرَةٌ**, first sentence, in four places. — Also *The eye*; [and so **بَاصِرَةٌ**]; syn. **عَيْنٌ**; but of the masc. gender: (TA:) pl. as above: (Kur ii. 6, &c.): but the sing. is also used in a pl. sense [like **سَمِعَ**]. (TA in art. **سمع**.) See two exs. voce **بَصِيرَةٌ**.

**كَذَّانٌ بَصْرَةٌ** *Soft stones*; (AA, M, Mgb;) i. q. **كَذَّانٌ**; (AA, M;) as also **بَصْرٌ** (M, Mgb) and **بَصْرٌ**; or, accord. to Zj, this last is not allowable: (Mgb:) or *soft stones in which is whiteness*: (K:) or in which is some whiteness: (TA:) or *soft stones inclining to white*; as also **بَصْرٌ**, with **كسر** if without **ة**: (S:) [i. e. *whitish soft stones*:] or *soft white stone*; as also **بَصْرٌ** (M) and **بَصْرٌ**: (TA:) or *glistening stones*; as also **بَصْرٌ**: (Fr:) pl. **بَصَارٌ**: (M:) and *rugged ground*: (K:) or *stones of rugged ground*; (TA:) as also **بَصْرٌ** and **بَصْرٌ** and **بَصْرٌ**: (Kz, TA:) or these three words, without **ة**, signify *thick*, or *rough*, or *rugged, stone*: (K:) or the same three, *hard*, or *strong*, and *thick*, or *rough*, or *rugged, stone*: (Lh, M:) and **بَصْرَةٌ** signifies, also, *land that is as though it were a mountain of gypsum*: (Ish, L:) or *land of which the stones are gypsum*; (M, TA:) as also **بَصْرَةٌ** and **بَصْرَةٌ**; (so in a copy of the M, but accord. to the TA **بَصْرَةٌ** and **بَصْرَةٌ**;) but the last is app. an epithet: (M: [see **بَصْرَةٌ**, below; and **بَصْرَةٌ**]:) also *tough clay in which is gypsum*; (TA:) and **بَصْرَةٌ** signifies *tough clay*: (M, TA:) or **بَصْرَةٌ**, (M,) or **بَصْرٌ**, (TA,) *tough and good clay, containing pebbles*. (Lh, M, TA.)

**بَصْرَةٌ** [in the TA, as on the authority of ISd, **بَصْرَةٌ**,] *Good red land*. (M, K.) See also **بَصْرَةٌ**.  
**بَصْرَةٌ**: } see **بَصْرَةٌ**.  
**بَصْرَةٌ**: }

**أَرْضٌ بَصْرَةٌ** *Land in which are stones that cut the hoofs of beasts*. (TA.) See also **بَصْرَةٌ**, in two places.

**بَصِيرٌ** *Seeing*; i. q. **مُبَصِّرٌ**; (M, K;) *contr. of ضَرِيرٌ: (S:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعَلٌ**, (M,) or of the measure **فَاعِلٌ** [i. e. **بَاصِرٌ**]: (TA:) pl. **بُصْرَاءٌ**. (M, K.) One says, **إِنَّهُ لَبَصِيرٌ بِالْعَيْنَيْنِ** *Verily he is one who sees with the two eyes*. (Lh, M.) [Hence,] **البصير**, as a name of God, *The All-seeing*; *He who sees all things, both what are apparent thereof and what are occult, without any organ [of vision]*. (TA.) And *The dog*; (M;) as also **أَبُو بَصِيرٍ**: (Mgb:) because it is one of the most sharp-sighted of animals. (M.) — *Endowed with mental perception*; (B;) *knowing*; *skilful*; *possessing understanding, intelligence, or skill*: (S, M, A, Mgb, K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I am knowing in it, or respecting it*. (Mgb.) And **إِنَّهُ لَبَصِيرٌ بِالأَشْيَاءِ** *Verily he is knowing, or skilful, in things*. (Lh, M.) And **رَجُلٌ بَصِيرٌ بِالْعِلْمِ** *A man knowing, or skilful, in science*. (M.) And **هُوَ مِنَ البَصْرَاءِ بِالتَّجَارَةِ** *He is of those who are knowing, or skilful, in commerce*. (A.) — It is also an epithet applied to a *blind man*; (A'Obeyd, M, B;) and so **أَبُو بَصِيرٍ**: (TA in art. **عور**:) so applied as meaning *endowed with mental perception*; (B;) or as meaning *a believer*; (A'Obeyd, M;) or as an epithet of good omen: (M:) and **أَبُو بَصِيرٍ** is used as meaning **الأَعْمَى** [the weak-sighted, &c.,] for this last reason. (M.) = See also **بَصِيرَةٌ**.*

**بَصِيرَةٌ** *Mental perception*; the *perceptive faculty of the mind*; as also **بَصْرٌ**: (B:) *knowledge*; (Mgb;) as also **بَصْرٌ** (S, Mgb) and **اِسْتِبْصَارٌ**: (Mgb:) *understanding*; *intelligence*; *skill*: (M, K:) **البصيرة** signifies **اِلسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (S:) and **بَصْرُ القَلْبِ** [in like manner] signifies *mental perception or vision or view*; *idea*, or *opinion, occurring to the mind*: (M, K:) the pl. of **بَصِيرَةٌ** is **بَصَائِرٌ**; (M, B;) and the pl. of **بَصْرٌ**, as syn. therewith, **أَبْصَارٌ**. (B.) [Sometimes it is opposed to **بَصْرٌ**, as in the first and second of the following exs.] **عَمَى الأَبْصَارُ أَهْوَنُ مِنْ عَمَى البَصَائِرِ** [Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind]. (A.) When Mo'awiyeh said to Ibn-'Abbás, **يَا بَنِي هَاشِمٍ تَصَابُونَ فِي أَبْصَارِكُمْ** [O sons of Hâshim, ye are afflicted in your eyes], the latter replied, **وَأَنْتُمْ يَا بَنِي أُمَيَّةٍ تَصَابُونَ فِي بَصَائِرِكُمْ** [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, **أَعْمَى اللهُ بَصَائِرَهُ** *May God blind his faculties of understanding!* And one

says, **لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ**, and **بَصَائِرٌ**, † *He possesses true intuitive perception*. (A.) And **رَأَيْتُ عَلَيْكَ رَأْيَ ذَاتِ البَصَائِرِ** † [I saw impressed upon thee the signs of perceptive faculties of the mind]. (A.) — Also *Belief*, or *firm belief*, of the heart, or mind. (M, K.) And **عَلَى بَصِيرَةٍ** *According to, or agreeably with, knowledge and assurance*: (TA:) and *purposely*; *intentionally*. (M, TA.) And **عَلَى غَيْرِ بَصِيرَةٍ** *Without certainty*. (M, TA.) — *Constancy, or firmness, in religion*. (TA.) — *An evidence, a testimony, a proof, an argument, or the like*; as also **مُبَصْرَةٌ** (S, K) and **مُبَصْرٌ**. (K.) — [And hence,] *Blood*, (M,) or *somewhat thereof*, (As, S, K,) by which one is directed to an animal that has been shot, or to the knowledge thereof: (As, AA, S, M, K:) or *blood upon the ground*; (AZ, S;) *what sticks upon the ground, not upon the body*: (M:) what adheres to the body is termed **جَدِيَّةٌ**: (AZ, S;) or a *portion of blood of the size of a dirhem*: (TA:) or *what is of a round form, like a shield*: or *what is of an oblong form*: or *what is of the size of the فَرْسَانِ [or foot] of the camel*: in all these explanations, blood being meant: or *blood not flowing*: or *what flows thereof at one single time*: (M:) or a *portion of blood that glistens*: (B:) and (as some say, M) the *blood of a virgin*: (M, K:) and *blood-revenge*: and a *fine for homicide*: (TA:) pl. **بَصَائِرٌ**, as above: (S, M:) and **بَصِيرٌ**, which occurs in a verse cited by AHn, may also be a pl. of **بَصِيرَةٌ**, applied to blood, [or rather a coll. gen. n., of which **بَصِيرَةٌ** is the n. un.,] like as **شَعِيرٌ** is of **شَعِيرَةٌ**; or it may be for **بَصِيرَةٌ**, the **ة** being elided by poetic license; or it may be a dial. var. of **بَصِيرَةٌ**, like as one says **بَيَاضٌ** and **بَيَاضَةٌ**. (M.) El-As'ar El-Joafee says,

• رَاوُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ •  
 • وَبَصِيرَتِي يَعْذُو بِهَا عَدُوِّ وَأَيَّ •

[They went with their blood upon their shoulder-blades; but my blood, a ready and swift and strong horse runs with it]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (S, M:\*) but see another explanation in what follows. (S. [See also Ham p. 59.]) — † *A witness*: (Lh, S,\* M, Mgh, K:) *an observer and a witness*. (A.) **بَلِ الإِنْسَانِ عَلَى نَفْسِهِ بَصِيرَةٌ**, in the Kur [lxv. 14], means † *Nay, the man shall be witness against himself*: (S, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, **أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ**: (S:) the **ة** is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in **عَلَامَةٌ** and **رَاوِيَةٌ**; (B;) or because the meaning is **بَصِيرَةٌ**. (Mgh.) You say also, **اجْعَلْنِي بَصِيرَةً عَلَيْهِمْ**, † *Make thou me an observer of them and a witness against them*. (Lh,\* M,\* A.) — *An example by which one is admonished*: (K:) pl. **بَصَائِرٌ**; which is said to be used agreeably with this interpretation