

in the Kur xxviii. 43. (TA.) You say, **أَمَا لَكَ بِصِيرَةٍ فِيهِ**; *Hast thou not an example whereby thou shouldst be admonished in him?* (TA.) = *A shield*: (AO, S, M, K:) or *a glistening shield*: or *an oblong shield*: (TA:) and *a coat of mail*: (AO, S, M, K:) and *any defensive armour*: (M, TA:) and **بَصَائِرُ السَّلَاحِ** any arms that are worn: and **بَصَارٌ**, as well as **بَصَائِرٌ**, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus:

• **حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ** •
and the meaning is, [They bore] *their shields* [upon their shoulder-blades]; or *their coats of mail*. (S.) = *An oblong piece of cloth* (K, TA) of cotton or other material. (TA.) [See **بَصْرٌ**.] Such is hung upon the door of a dwelling. (TA.) And you say, **رَأَيْتُ عَلَيْهِ بَصِيرَةً**, i. e. **شَقَّةٌ مُلَفَّقَةٌ** [app. meaning *I saw upon him a garment composed of two oblong pieces of cloth joined and sewed together*]. (TA.) — *What is between the two oblong pieces of cloth* [i. e. *between any two of such pieces*] of a **بَيْتٍ** [or tent]; (S, K;) and *what is between the two pieces of a مزادة and the like; what is sewed, thereof, in the manner termed بَصْرٌ [inf. n. of **بَصَرٌ**: see 1, last sentence]: (B:) pl. **بَصَائِرٌ**: (S:) and **بَاصِرٌ** signifies [in like manner] *what is joined and sewed together* (ملفَّقٌ) *between two oblong pieces of cloth or two pieces of rag*. (TA.)*

بَاصِرٌ: see **بَصِيرٌ**. — **لَمْحٌ بَاصِرٌ** † *An intent, or a hard, glance*: (M, K:) or *a very intent or hard glance*. (S.) You say, **أَرَيْتُهُ لَمْحًا بَاصِرًا**, † *I showed him a very intent or hard glance*: (S, M, K:) **بَاصِرًا** being here used for the augmented epithet [مُبَصِّرًا]; (M;) or it is a possessive epithet, (Yağkoob, M,) like **لَابِنٌ** and **تَامِرٌ**, meaning *مَوْتٌ مَائِتٌ* from **أَبْصَرْتُ**, like **مَوْتٌ مَائِتٌ** from **أَمْتُ**; and it means *I showed him a severe thing*. (S.) And **لَقِيَ مِنْهُ لَمْحًا بَاصِرًا** † *He experienced from him a manifest, or an evident, thing*. (M.) [See also art. **لَمْحٌ**.] And **فَلَانَ لَمْحًا بَاصِرًا** † *Such a one beheld a terrible thing*. (Lth, TA.) And **أَرَانِي الزَّمَانَ لَمْحًا بَاصِرًا** † *Fortune showed me a terrifying thing*. (A.) — It is said in a prov., **غَيْرُ الْغَدَاةِ بَوَاصِرَةٌ وَغَيْرُ الْغَدَاةِ بَوَاصِرَةٌ**, [the word **بَوَاصِرَةٌ** being pl. of **بَاصِرَةٌ**] meaning [The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof] in which the food is seen, before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) — **بَاصِرَةٌ** [as an epithet in which the quality of a subst. predominates]: see **بَصْرٌ**. — See also **بَصِيرَةٌ**, last sentence.

بَاصِرَةٌ: see **بَصْرٌ**: and see **بَاصِرٌ**.

بَاصُورٌ: see **بَاصُورٌ**.

بَنَصِرٌ: see art. **بَنَصِرٌ**.

أَبْصَرٌ [More, and most, sharp-sighted or clear-sighted: see an ex. voce **حَمِيَّةٌ**].

مَبْصَرٌ: see **بَصِيرَةٌ**.

مُبْصَرٌ and its fem. **مُبْصَرَةٌ**: see the next paragraph, in three places.

مُبْصَرٌ: see **بَصِيرٌ**. — [Hence,] † *A watcher, or guard, set in a garden*. (A.) — And **النَّبِصَرُ** † *The lion, which sees his prey from afar, and pursues it*. (K.) = [Making, or causing, to see, or to have sight: and hence, giving light; shining; illumining: and conspicuous; manifest; evident; apparent: also making, or causing, to have mental perception, or knowledge, or skill.] **وَالنَّهَارُ مُبْصَرًا**, in the Kur [x. 68, &c. (in the CK † **وَالنَّهَارُ مُبْصَرًا**)], means, *And the day* [causing to see; or] in which one sees; (K;) giving light; shining; or illumining.

(TA.) And **فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً**, also in the Kur [xxvii. 13], † *And when our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill; expl. by تَجَعَّلَهُمْ بَصْرًا: (Akh, S, K:) or giving light; shining; or illumining: (S:) or being conspicuous, manifest, or evident: or we may read **مُبْصِرَةً**, meaning *having become manifest, or evident*. (Zj, M.) And **آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً**, also in the Kur [xvii. 61], † *And we gave to Thumood the she-camel, by means of which they had sight, or mental perception, or knowledge, or skill*: (Akh:) or *a sign giving light, shining, or illumining*; (Fr, T;) and this is the right explanation: (T:) or *a manifest, or an evident, sign*: (Zj, L, K:) and some read **مُبْصِرَةً**, meaning *having become manifest, so as to be seen*. (Zj, L.) And **جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً**, also in the Kur [xvii. 13], † *We have made the sign of the day manifest, or apparent*. (K, TA.) = *One who hangs upon his door a بَصِيرَةٌ*, i. e. *an oblong piece of cloth* (K, TA) of cotton or other material. (TA.)*

مَبْصَرَةٌ: see **بَصِيرَةٌ**.

مُسْتَبْصِرٌ *One who seeks, or endeavours, to see a thing plainly or clearly* [either with the eyes or with the mind]. (TA, from a trad.) — **وَكَانُوا مُسْتَبْصِرِينَ**, in the Kur [xxix. 37], means, *And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill*: (Jel:) or *they clearly perceived, when they did what they did, that the result thereof would be their punishment*. (M.) And you say, **هُوَ مُسْتَبْصِرٌ فِي دِينِهِ**, *He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions*. (TA.)

بسط

1. **بَسَطَ**, [inf. n. of **بَسَطَ**], i. q. **بَسَطَ**, in all its meanings: (K:) the **س**, with **ط**, is changed into **ص** because of the nearness of the places of utterance. (L.)

بضع

1. **بَضَعَ**, aor. **بَضَعُ**, (K,) inf. n. **بَضْعٌ**, (S,) *He collected*: (K:) [J says,] *I have heard from certain of the grammarians that **الْبَضْعُ** is syn. with **الْجَمْعُ**, but I know not what is the truth of the matter*. (S.) Hence what here follows. (TA.)

أَبْضَعُ is a word used as a corroborative, and is pronounced by some with the pointed **ض**, but this is not of high authority: you say, **أَخَذْتُ حَقِّي أَبْضَعُ** [I took my right, or due, altogether]: and [the pl. is **أَبْضَعُونَ**]: you say, **جَاءَ الْقَوْمُ أَبْضَعُونَ** [The people, or company of men, came all together]: and the fem. is **بَضْعَاءُ**: you say, **جَمِعَاءُ بَضْعَاءُ**: and [the pl. of **بَضْعَاءُ** is **بُضْعٌ**: you say,] **رَأَيْتُ النِّسَاءَ جَمْعَ بُضْعٍ** [I saw the women all together]: it is a corroborative occurring in a particular order, never before **اجمع**. (S.) [See **أَبْضَعُ**.]

بصق

1. **بَصَقَ**, (Lth, JK, S, K,) [aor. **بَصَقَ**,] inf. n. **بَصْقٌ**, (S,) i. q. **بَزَقَ** (Lth, S, K) or **بَسَقَ** (JK) [*He spat*]: it is the most chaste of these three verbs. (TA in art. **بَسَقَ**.) **بَصَقَ فِي وَجْهِهِ** [lit. *He spat in his face*,] means † *he held him in contempt, or despised him*. (TA.) = *He milked a ewe when she was with young*. (K.)

4. **أَبْصَقَتْ** *She (a ewe) excerned the milk* [or biestings into her udder before bringing forth]; (JK, K;) like **أَبْصَقَتْ** [q. v.]. (TA.) — **أَبْصَقَ** is also said of the **قَصْدُ**, or small juicy branches, in the [species of mimosa termed] **عُرْقُطٌ** [app. as meaning *They excerned a matter like spittle*]. (TA.)

حَرَّةٌ بَصَقَةٌ *A [stony tract such as is termed] somewhat elevated*; [as also **بَسَقَةٌ**]: pl. **بِصَاقٌ**. (AA, K.)

بُصَاقٌ *Spittle, or saliva, that has gone forth from the mouth*: as long as it is in the mouth, it is termed **رَيْقٌ**: (K:) [or *saliva that flows*: see **بُزَاقٌ**]: i. q. **بُزَاقٌ** (S, K) and **بُصَاقٌ**: (K:) but it is more chaste than either of these. (TA.) [**بُصَاقَةٌ** is app. its n. un. And hence,] **بُصَاقَةُ الْقَمَرِ** *White glistening stone*: (S:) or *stone of a clear white colour*. (JK, K.) [Also written with **س**.] = *A species of palm-tree*. (S, K.) = *The best of camels*: both sing. and pl. (IDrd, K.)

بُصُوقٌ *A ewe having the least quantity of milk*. (K, TA.)

بصل

2. **تَبَصَّلَ** *The act of stripping, or divesting*; [like as when one strips an onion (بَصْلَةٌ) of its coats;] (K;) as also **تَبَصَّلَ**. (Fr, K.) You say, **تَبَصَّلْتُ عَنْ ثِيَابِهِ** [and **تَبَصَّلْتُهُ**] *I stripped the man of his clothes*. (TA.)

5. **تَبَصَّلَ** *It (a thing) was, or became, several fold, or many fold, like the coats of the بَصْل [or onion]*. (Z, TA.) See also **مَتَبَصَّلٌ**. — It is also trans.: see 2, in two places. — [Hence,] **تَبَصَّلُوهُ** † *They begged of him so much that all that he had became exhausted*. (Sgh, K.)

بَصْلٌ [The onion; *allium cepa*: or onions, collectively:] what it signifies is *well known*: n. un. with **ة**. (S, M, Msh, K.) Hence the prov., **أَكْثَى مِنْ الْبَصْلِ** [Having more coats, or coverings,