

exposure of their sins: or, as Katādeh says, are imprisoned. (TA.) — **ابسله لعيله** and **بعيله** He left him to his work, not interfering with him therein. (M, K.) — **ابسل نفسه للموت** (M, K,) as also **استبسل** [alone], (M, K, and Ham p. 291), and **تبسل**, and **بسل**, [which last may be either **تبسل** or **بسل**, or perhaps it is a mistranscription for **أبسل**,] (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, **للضرب** [to beating, i. e., to being beaten]: (TA:) and **ابسل للموت** 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.) = **ما أبسله** 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. **ابسل للموت**: see 4.

10: see 4, in two places.

**بسل** [an inf. n. (see 1) used as an epithet;] Forbidden; prohibited; unlawful: (S, M, K:) and allowed; permitted; lawful: (AA, IAr, 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, **هذا بسل عليك** This is forbidden, prohibited, or unlawful, to thee. (Bd in vi. 69.) And **بسل دمي** My blood is, or shall be, allowed, permitted, or lawful, to you. (M.) = See also **بایل**, in two places.

**بایل**: see **بایل**.

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

**بؤل**: see **بایل**, in two places.

**بيل**: see **بایل**, in three places.

**بالة** inf. n. of **بئل**, q. v. (S, M, &c.) — Also [i. q. **بؤل**, inf. n. of **بئل**, q. v.; meaning] A frowning, contracting the face, or looking sternly or austere 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.)

**بایل** 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 **بيل** (Msh) and **بؤل**: (Ham ubi supra:) pl. of the first **بئل** (S, M, K) and **بالة**. (M, K.) — Frowning, contracting the face, or looking sternly or austere 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 **بئل**, (M, TA,) in the K **بئل**, but this is incorrect, (TA,) and **بيل**: (M, K:) and **بایل** [frowning, &c., much, or vehemently; applied to the face: (TA:) and **بئل** (IAAr, K) and **بيل** (IAAr, S, K) displeasing, or odious, (IAAr, S, K,) in face, (IAAr, 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 **بؤل** (TA) and **بيل**. (K.) — Applied to a saying, Hard, or severe, and displeasing, or odious. (M, K.) — Applied to milk, and to **بيل** [or must &c.] Strong: (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, + Altered, or corrupted, in flavour, from having been left long; as also **بيل**. (Az in art. حذق, TA.) — Applied to a day, + Distressing, afflictive, or calamitous. (M, TA.)

**بيل**: }  
**بيل**: } see **بایل**.

**بيل** 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.)

## بم

1. **بم**: see 5, with which it is syn. — [Hence,] **ما بمت في الشيء** I did not taste the thing. (K, TA.)

5. **بم**; and **ابتسم**; and **بسم**, aor. , inf. n. **بسم** (S, M, Msh, K) and **بسم**; (K, TA:) [He smiled;] these verbs signify less than **ضحك** [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 **بسم** is the beginning of **ضحك** [or laughter]: (Towsheeh, and Neseem er-Riyād, in TA art. ضحك, q. v.): accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] **ابتسم السحاب** **انكّل عنه** (M,) or **تبسم عنه** (TA,) i. q. **عن البرق** [i. e. † The clouds displayed a faint flashing of lightning]. (M, TA.) — And **تبسم الطلع** 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.

**بسم** (S, M, K) and **مبسم** (S, K) epithets from **بسم**, (M, K,) applied to a man, (S, M,) meaning **كثير التبسم** [That smiles much]. (S.)

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

**بم** i. q. **تفر** (S, K,) meaning The front

teeth: (TK:) [and sometimes, perhaps, the mouth:] so called as being the place of **التبسم** [or smiling: pl. **مبسم**]. (TA.) One says, [of women or girls,] **هن غر المبسم** [They are white in the front teeth]. (TA.)

**بسم**: see **مبسم**.

## بسم

Q. 1. **بسم**, (T, S, &c.) inf. n. **بسملة**, (S, Msh,) He said, (S, Msh, K, KL,) or wrote, (T, Msh,) **بسم الله** [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Msh, K, KL:) or **بسم الله الرحمن الرحيم** [In, or with, the name of God, the Compassionate, the Merciful]: (KL:) a verb of the kind termed **منحوت**, i. e. compounded of two [or more] words; like **حمدل** and **حوقل** and **حبيل** &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.)

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

## بن

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

**بن** an imitative sequent to **حسن**: (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-Kālee, originally **بن**, inf. n., used in the sense of the pass. part. n., of **بش الشويق**, meaning "he moistened, or stirred about, the **شويق** with clarified butter, or with olive-oil, to complete, or perfect, its goodness;" one of the two **س** 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. **بش**, first pers. **بشيت**, aor. **بيش**, (S, K,) and, accord. to a relation of a verse of Ru-bel, **بيش**, so that perhaps **بشيت** was also said, (TA,) inf. n. **بشاة** (S, A, K) and **بش** (A, K) and **بشيش**, (TA,) He was, or became, cheerful in countenance. (S, A, K.) You say, **بشيت به** I was, or became, cheerful in countenance [by reason of meeting] with him: (S:) or **بش به**, (TK,) inf. n. **بش** (Lth, K) and **بشاة**, (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