

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

بُصْرَ: see بُصْرَة, in five places.

**بَصْرٌ** *The sense of sight*, (Lth, §,) or of the eye: (M, K:) or the light whereby the organ [of sight] (*البَصَرَة*) perceives the things seen (*البَصَرَات*): (Msb:) pl. **أَبْصَارٌ**. (M, Msb, K.) [Hence,] **صَلَاةُ الْبَصْرِ** *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 الشَّاهِد**: (TA in art. **شَهِد**;) 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 **رَأَيْتُهُ بَيْنَ وَبَصَرِهَا** † *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. **سَمِعَ**.) See two exs. voce **بَصِيرَةٌ**.

كَدَانٌ *Soft stones*; (AA, M, Mṣb;) i. q. *كَدَانٌ*; (AA, M;) as also *بَصْرٌ* (M, Mṣb) and *بَصْرٌ*; or, accord. to Zj, this last is not allowable: (Mṣb:) 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 *kesr* if without *ṣ*: (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 *ṣ*, 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.)

بُصْرَةٌ [in the TA, as on the authority of ISd,  
 بُصْرُ,] *Good red land.* (M, K.) See also بُصْرَةٌ.

بَصْرَةٌ : } see بَصْرَةٌ .  
 بَصْرَةٌ : }

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

**بَصِيرٌ** *Seeing*; i. q. **مُبْصِرٌ**; (M, K;) *contr. of*  
**ضَرِيرٌ** : (S:) of the measure **فَعِيلٌ** in the sense of  
the measure **مُفَعِّلٌ** (M,) or of the measure **فَاعِلٌ**  
[i. e. **بَاصِرٌ**]: (TA:) pl. **بُصَرَاءٌ**. (M, K.) One  
says, **إِنَّهُ لَبَصِيرٌ بِالْعَيْنَيْنِ** *Verily he is one who sees*  
*with the two eyes.* (Lh, M.) [Hence,] **الْبَصِيرُ**  
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**  
(Msb:) because it is one of the most sharp-sighted  
animals. (M.) — *Endowed with mental per-*  
*ception*; (B;) *knowing*; *skilful*; *possessing un-*  
*derstanding, intelligence, or skill*: (S, M, A, Msb.  
K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I*  
*am knowing in it, or respecting it.* (Msb.) And  
**إِنَّهُ لَبَصِيرٌ بِالْأَشْيَاءِ** *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 الْبُصَرَاءِ 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. **عُورٌ**;) so  
applied as meaning *endowed with mental per-*  
*ception*; (B;) or as meaning *a believer*; (A'Obeyd,  
M;) or as an epithet of good omen: (M:) and  
**أَبُو بَصِيرٍ** is used as meaning **الْأَعْشَى** [*the weak-*  
*sighted, &c.,*] for this last reason. (M.) = See  
also **بَصِيرَةٌ**.

**بَصِيرَةٌ** *Mental perception*; the *perceptive faculty of the mind*; as also **بَصَرٌ** (B:) *knowledge*; (Mṣb;) as also **بَصْرٌ** (Ṣ, Mṣb) and **اِسْتِبْصَارٌ**: (Mṣb:) *understanding*; *intelligence*; *skill*: (MḲ:) **الْبَصِيرَةُ** signifies **الْاِسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (Ṣ:) and **بَصْرُ الْقَلْبِ** [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 الْأَبْصَارُ أَهْوَنُ مِنْ عَمَى الْبَصَائِرِ** [*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 تُصَابُونَ فِي أَبْصَارِكُمْ** [*O sons of Hâshim, ye are afflicted in your eyes*], the latter replied, **وَأَنْتُمْ يَا بَنِي أُمَيَّةَ تُصَابُونَ فِي بَصَائِرِكُمْ** [*And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind*]. (M.) And the Arabs say, **أَعْمَى اللَّهُ بَصَائِرَهُ** *May God blind his faculties of understanding!* And one

says, *بَصِيرَةٌ* ذَاتُ فِرَاسَةٍ *لَهُ*, and *بَصَائِرُ*, † *He possesses true intuitive perception.* (A.) And *رَأَيْتُ عَلَيْكَ* [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* *مَبْصُرَةٌ* (S, K) and *مَبْصُرٌ*. (K.) — [And hence,] *Blood,* (M,) or *somewhat thereof,* (Aq, S, K,) *by which one is directed to an animal that has been shot, or to the knowledge thereof:* (Aq, 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 فَرْسَن [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. *بَصَائِرُ*, 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,

• رَاحُوا بَصَائِرُكُمْ عَلَى أَكْتَافِهِمْ •  
• وَبَصِيرَتِي يَعْدُو بِهَا عَتْدُ وَائِي •

[*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.) بَلِّ الْإِنْسَانَ عَلَى نَفْسِهِ بِصِيرَةٍ, in the Kur [lxxv. 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 رَاوِيَةٌ and عَلَامَةٌ; (B;) or because the meaning is عَيْنٌ بَصِيرَةٌ. (Mgh.) You say also, اجْعَلْنِي بِصِيرَةٍ 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. بَصَائِرُ; which is said to be used agreeably with this interpretation