

and remains in the pl. because it is substituted for و in the sing. عَيْدٌ. (TA.)

باس

1. **بَاسٌ**, aor. **يَبُوسُ**, (S, M, Mṣb, K,) inf. n. **بَاسٌ**, (S, Mṣb, K,) or **بَاسَةٌ**; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for **بَاسَةٌ**];) and **بَاسٌ**, [aor. **يَبُاسُ**,] inf. n. **بَاسٌ**; (M;) *He was, or became, mighty, or strong, in war or fight*; (K;) *courageous, or valiant*: (M, Mṣb, K;) or *very mighty or strong in war or fight*. (AZ, S.) = **بَاسٌ**, (S, M, Mṣb, K,) aor. **يَبُاسُ** (S, M, K) and **يَبُوسُ**, the latter extr., like **يَبُوسُ** aor. of **نَعِمَ**, (M,) [and some other instances, (see **حَسَبَ**)] inf. n. **بَاسٌ** (S, Mṣb, K) and **بُوسٌ** and **بُوسَى** (K) and **بَاسٌ** (TA) and **بَاسٌ**, (S, K,) [in measure] like **أَمِيرٌ**, (TA,) [accord. to the CK **بَاسٌ**, which is a mistake,] and **بَاسِي**, (TS, TA,) incorrectly written in the copies of the K **بَاسِي**; (TA;) or **بُوسٌ**; (A;) or both these forms; (M;) *He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life*; (M, Mṣb;) *in a state of poverty*: (M, A, Mṣb, TA;) or *in a state of pressing want*: (S, K, TA;) and **بُوسٌ**, inf. n. **بَاسَةٌ** and **بَاسِي**, whence the subst. **بُوسَى**, *he was, or became, in a state of trial, or affliction*: (M;) and [in like manner,] **بَاسٌ**, (inf. n. **بَاسٌ**, S,) *distress, or poverty, or misfortune, or calamity*, (**البَاسَةُ**), *befell him*. (IAṣr, S, M, TA.) = **بَاسٌ**, also written **بَاسٌ** and **بَاسٌ** and **بَاسٌ**, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, *Very evil or bad is he, or it*: or *superlatively evil or bad is he, or it*:] *contr. of نَعِمَ*: (S, M, TA;) a pret. verb, imperfectly inflected, (S, K,) like **نَعِمَ**, (S,) [having only one variation of form, namely, the fem. **بَاسَتْ**, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from **بَاسٌ فُلَانٌ** signifying *he found, met with, or experienced, distress, &c.*, to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA:) you say, **بَاسٌ رَجُلًا** [*Very evil or bad, or superlatively evil or bad, as a man, is Zeyd*; **رجلًا** being a specificative]: (K;) and **بَاسٌ الرَّجُلُ زَيْدٌ** [*Very evil, &c., is the man, Zeyd*]; and **بَاسَتْ الْمَرْأَةُ هِنْدٌ** [or more commonly **بَاسٌ** in this case also, *Very evil, &c., is the woman, Hind*]. (S.) Some argue that it is a noun, from the saying, **نَعِمَ السَّيْرُ عَلَى بَاسِ الْعَيْرِ**, because it has a prep.; but this is explained as elliptical, and meaning, **نَعِمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بَاسٌ الْعَيْرِ** [*Excellent is the journeying upon an ass of which it is said Very evil, &c., is the ass*]. (I'Al p. 232.) Zj says that when it is followed by ما, then ما, with it, is

regarded as occupying the place of an indeterminate noun; [namely, **شَيْئًا**, as a specificative; as in the Kur ii. 84, **بَاسٌ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ**, or **بَاسًا**, &c., *Very evil, &c., as a thing, is that for which they have sold, or exchanged, themselves*:] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I'Al ubi supra.) [For further illustration, see **نَعِمَ**.]

4: see **بَاسٌ**.

5: see 6.

6. **تَبَاسٌ** *He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself*, (K, TA,) with men; and **تَبَاسٌ** is allowable in the same sense. (TA.)

8. **ابْتِاسٌ بِهِ**, (M, A,) and **مِنْهُ**, (S, TA,) *He was distressed by it, or at it*; it does not signify dislike: (IB, TA:) or *he grieved at it*, (S, M, A,) and *humbled and abased himself*: so in the Kur xi. 38 and xii. 69. (M, A, TA.) It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَاسٌ *Might, or strength*, (S, A, Mṣb, K,) *in war or fight*: (S, A, K;) *courage; valour, or valiantness; prowess*. (M, K.) — *War, or fight*; (M, Mṣb;) as also **بَاسِي** (M) and **بَاسَةٌ**: (TA:) pl. of the first, **أَبُوسٌ**. (Mṣb.) — Hence, (M,) + *Fear*, (M, TA,) in the saying, **لَا بَاسَ عَلَيْكَ**, (M, TA,*) and **بِكَ**, (M,) [+*There is no fear for thee*: lit., *there is no war against thee, or with thee*]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase **اشْتَدَّ الْبَاسُ** [+*Fear became vehement*]. (TA.) — *I. q. ضَرَرٌ* + [*Harm, injury, &c.*]: so in the phrase **لَا بَاسَ** [*There is, or will be, no harm, &c.*; and **لَا بَاسَ بِكَذَا**, and **فِي كَذَا**, +*There is, or will be, no harm in such a thing*]. (Har p. 311.) It is said in a trad., **لَا بَاسَ بِالْغَنِيِّ**, [There is no harm in wealth to him who is pious]. (El-Jāmi' es-Sagheer of Es-Suyooti.) **بَاسٌ** also occurs for **بَاسٌ**; the **ء** being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — *Punishment*: (S, A, K;) or *severe punishment*; (TA;) as also **بَاسٌ**, in measure like **كَتِفٌ**. (IAṣr, TA.) — See also **بُوسٌ**, in two places.

بُوسٌ (also written **بُوسٌ**, with the **ء** suppressed, Mṣb) *Distress; straitness of the means of subsistence, or of the conveniences of life; poverty*: (M, Mṣb, TA:*) or *a state of pressing want*: (S, K;) or *misfortune; calamity*: (A:) and **بُوسَى** and **بُوسَى** (K, TA) and **بَاسَةٌ** (M, A) and **بَاسِي** (S, K) and **بَاسِي** (TA) and **مَبَاسَةٌ** (M, TA) [all of which, except **بَاسَةٌ** and **مَبَاسَةٌ**, are said to be inf. ns. (see **بَاسٌ**)] signify the same as **بُوسٌ**: (S, M, A, K, TA:) **بُوسَى** and **بَاسَةٌ** are both from **بُوسٌ** [with which they are syn. accord. to authorities

indicated above]; (Zj, IDrd, TA;) the former is *contr. of نَعِمَى*, (S, TA,) and in like manner the latter is *contr. of نَعِمَةٌ*: (TA:) the latter is of the measure **فَعْلَةٌ** without any **أَفْعَلٌ**, because it is a subst.; like as **أَفْعَلٌ** occurs among substs. without any **فَعْلَةٌ**, as in the instance of **أَحْمَدٌ**: (Akh, S:) or **بُوسَى** signifies *a state of trial or affliction*, and is a subst.; and **بَاسِي** and **بَاسَةٌ** signify the same, but are inf. ns.: (M:) and **بَاسَةٌ** is syn. with **شِدَّةٌ** [like **بُوسٌ** in the first of the senses explained above]; (S, TA;) and **مَشَقَّةٌ** [meaning *distress, or difficulty*]: (TA:) or it signifies *misfortune, or calamity*, (A, K,) like **بُوسٌ**; (A;) and so **أَبُوسٌ**: (S, K:) or rather this last signifies *misfortunes, or calamities*; for it is pl. of **بَاسٌ**, i. e., a pl. of pauc.; not of **بُوسٌ**, as J asserts it to be; for the pl. of pauc. of **بُوسٌ** is **أَبَاسٌ**: (IB, TA:) but **أَبُوسٌ** may be used as pl. of **بَاسَةٌ**. (Fr, in S, voce **ضَرَاءٌ**, q. v.) [See exs. of these two pls. in what follows.] You say **يَوْمٌ بُوسٌ وَيَوْمٌ نَعِيمٌ** [*A day of distress, or poverty, &c., and a day of ease and plenty*]. (S, TA.) And **بُوسًا لَهُ** [*May distress, or poverty, &c., befall him*]: a form of imprecation. (Sb, M, TA.) And **بُوسَ أَبْنِ سَمِيَّةَ**, app. an expression of pity [meaning *Alas for the distress, &c., of Ibn-Sumeiyeh*!]. (TA, from a trad.) And **عَسَى الْغَوِيرُ أَبُوسًا** *Perhaps the little cave [may be attended with] calamities; not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared*: (Aṣ, S, K, in art. غَوْر:) or it is applied to him who is suspected of a thing: (IAṣr, TA:) or **الْغَوِيرُ** was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbā, when Kaṣeer turned aside from the plain road, and took the way to **الْغَوِيرُ**: (Ibn-El-Kelbee, S, K, in art. غَوْر:) **أَبُوسًا** is in the accus. case by reason of **يَكُونُ** understood. (Mugheec.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeiyt also says,

• قَالُوا أَسَاءَ بَنُو كُرْزٍ فَعَلْتُ لَهُمْ •

• عَسَى الْغَوِيرُ بِأَبَاسٍ وَأَعْوَارٍ •

[*They said, Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be attended with calamities and connected with other caves*]: **أَبَاسٌ** is here pl. of **بُوسٌ**. (IB, TA.) [In the S, the last words are written **وَأَعْوَارٍ**, in one copy: in another, **وَأَعْوَارٍ**: both of which are app. wrong.] — See also **بَاسٌ**.

بَاسِي and **بَاسِي** and **بَاسِي** and **بَاسِي**: see **بَاسٌ**. — **بَاسِي** *Calamities; misfortunes*. (K.)

بَاسِي: see **بَاسٌ**, last signification: = and see **بَاسِي**.

بُوسَى: see **بُوسٌ**, in three places.

بَاسَةٌ: see **بَاسٌ** and **بُوسٌ**: the latter, in five