

يَدَاهُ مَبْسُوطَةٌ and مَبْسُوطُ الْيَدِ : مَبْسُوطَتَانِ : see مَبْسُوطٌ.

مَبْسُوطُ الْبَاعِ : مَبْسُوطُ اللِّسَانِ : see مَبْسُوطٌ.

### بَسَطَ

1. بَسَطَ النَّخْلُ (aor. ٤, Mṣb.) inf. n. بَسُوقٌ, *The palm-trees were, or became, tall*, (JK, S, Mṣb, K,) and *full-grown*: (JK:) or *exceedingly tall*. (Mṣb.) — بَسَطَ عَلَيْهِمُ (inf. n. as above, TA.) † *He overcame them, excelled them, or was superior to them*; (JK, S, K,) namely, his companions: (S:) *he surpassed them in excellence*. (TA.) And بَسَطَ + *He became exalted above them in fame, or renown*. (TA, from a trad.) — بَسَطَ فِي عِلْمِهِ † *He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it*. (Mṣb.) = بَسَطَ (JK, S, &c.) [aor. ٤,] inf. n. بَسَطٌ (S, TA,) or بَسَاتٍ (Mṣb,) [but see the latter below,] i. q. بَصَقَ (JK, S, \* Mṣb, K) and بَزَقَ (TA) [*He spat*]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Mṣb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) = بَسَقَتِ الشَّمْسُ i. q. بَزَقَتِ [and بَزَغَتِ, i. e. *The sun rose*]. (TA.)

2. تَبَسَّطَ (JK, K,) inf. n. تَبَسُّطٌ, *Be not thou prolix, or tedious, to us*; syn. لَا تَطُولْ (JK, K, TA,) or لَا تَتَطَوَّلْ (TA,) both of which signify the same. (TK.) [بَسَقٌ and تَبَسُّطٌ are syn.; or] تَبَسُّطٌ signifies † *The being prolix, or tedious, (تَطَوَّلَ) and heavy, or sluggish*. (TA.)

4. ابْسَقَتْ *She (a camel) excerned the first milk, or biestings, into her udder, before bringing forth*: (Aṣ, S, K:) or *she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed; or, as is sometimes the case, when she was not pregnant*. (T.) Also *She (a girl being a بَغْرٌ [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard*. (TA.) — *She (a ewe) had a long udder*. (TA.) — And *She (a ewe) was, or became, pregnant*. (Bḍ in l. 10.)

5: see 2.

حَرَّةٌ بَسَقَةٌ *A [stony tract such as is termed] حَرَّةٌ: [or one that is somewhat elevated; as also بَصَقَةٌ:] pl. بَسَاتٍ. (K.)*

بَسَاتٍ i. q. بَصَاتٍ [Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see also 1]. (S, K.) [بَسَاقَةٌ is app. its n. un. And hence,] — بَسَاقَةُ الْقَمَرِ *Stone of a clear white colour, that glistens; as also with ص. (TA.)*

مَبْسُوطٌ and مَبْسُوطٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA.) *Having a*

*long udder*: (JK, K:) or i. q. مَبْسُوقٌ, applied to a ewe. (JK.)

نَخْلَةٌ بَاسِقَةٌ [act. part. n. of 1]. *A tall palm-tree*: [or an exceedingly tall palm-tree; see 1:] pl. بَاسِقَاتٌ and بَوَاسِقٌ. (Mṣb.) The former of these pls. occurs in the Kur l. 10, meaning *tall*: (S, Bḍ, TA:) or *bearing fruit*; from بَسَقَتْ said of a ewe, as signifying “she was, or became, pregnant;” so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفْعَلٌ: accord. to one reading, it is بَاصِقَاتٌ, because of the ق. (Bḍ.) The latter of the pls. also signifies *The first portions of clouds*: (AḤn, TA:) [app. the portions that first appear above the horizon:] or *what are elongated of the heads, or summits, (فُرُوعُ) of a cloud*: and hence, of [the plant called] أَقْحَوَانٌ [or chamomile]. (TA.) And بَاسِقَةٌ signifies *A cloud of a clear white colour* [as being always very high in the sky]. (Sgh, K, \*) — بَاسِقُ الْأَخْلَاقِ † *Endowed with elevated, or noble, natural dispositions or mental qualities*. (Ham p. 369.) = *A sweet yellow fruit*. (Sgh, K.) [Golius appears to have found تَمْرَةٌ in the place of تَمْرَةٌ.]

مَبْسُوقٌ *A she-camel excerning the first milk, or biestings, into her udder before bringing forth*: (Aṣ, S, K: [see 4:] and see also مَبْسُوقٌ) pl. مَبَاسِقٌ. (S, K.) And *A girl that is a بَغْرٌ [see 4] having milk flowing into her breast*. (TA.)

مَبْسُوقٌ: see مَبْسُوقٌ.

### بَسَلَ

1. بَسَلَ (inf. n. of بَسَلَ, M) is *The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting*; syn. مَنَعَ; the primary meaning; (Bḍ in vi. 69;) and إِعْجَالٌ (M, K) and حَبْسٌ (AA, K:) [both syn. with مَنَعَ]; and بَسَلٌ [inf. n. of 4, q. v. infra,] signifies the same. (Bḍ ubi suprā.) You say, بَسَلَنِي عَنْ حَاجَتِي, inf. n. as above, *He prevented me from accomplishing my want*; syn. أَعْجَلَنِي. (M.) = بَسَلَ (M, K,) aor. ٤, (M,) inf. n. بَسُولٌ, *He (a man, TA) frowned, contracted his face, or looked sternly or austere, or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (عَبَسَ) by reason of courage, or of anger; as also تَبَسَّلَ: (M, K:) and [so in the M, but in the K “or”] تَبَسَّلَ [alone], (M, and so in some copies of the K,) or تَبَسَّلَ [alone], (so in other copies of the K, and in the TA,) *His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect*: (M, K:) and بَسَلَ لِي *He (a man) was displeasing, or odious, in aspect to me*. (TA.) — And [hence], (M, K,) inf. n. بَسُولٌ, (TA,) said of milk, and of نَبِيذٌ [or must &c.], † *It was, or became, strong*: (K:) [in the CK, بَسَلَ is here erroneously put for بَسَلَ; and وَبَسَلَهُ, which should next follow, is omitted:] or, said of the former, *it was, or became, displeasing, or odious, in taste, and sour*; and, said of the latter, *it was, or**

*became, strong, and sour*. (M, TA.) Also, said of vinegar, † *It, having been left long, became altered, or corrupted, in flavour*. (Az in art. حَذَقَ, TA.) And, said of flesh-meat, † *It stank, or became stinking*. (AḤn, M, TA.) = بَسَلَ [aor. ٤,] inf. n. بَسَالَةٌ (S, M, Mṣb, K) and بَسَالٌ [respecting which latter see what follows in the next sentence,] (M, K,) *He was, or became, courageous, or strong-hearted, on the occasion of war, or fight*: (S, M, Mṣb, K:) from بَسَلَ meaning “forbidden,” or “prohibited;” because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteiah says,

• وَأَحْلَى مِنَ الثَّمَرِ الْجَنِيِّ وَفِيهِمْ •  
• بَسَالَةٌ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا •

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَسَالُهَا may be here altered by curtailment from بَسَالَتِهَا. (M.) You say, مَا أَتَيْنَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَسَلَهُ (M, K,) inf. n. تَبَسُّلٌ (K,) *He made it (a thing) to be an object of dislike, disapprobation, or hatred*; syn. كَرِهَهُ: (M:) or *he disliked it, disapproved of it, or hated it*; syn. كَرِهَهُ. (K.)

3. مَبَاسَلَةٌ [inf. n. of بَاسَلَ] *The act of assaulting, or assailing, in war*. (S, PṢ.)

4. إِبْسَالٌ [inf. n. of إِبْسَلَ] i. q. بَسَلَ as explained in the first sentence of this art.; i. e., *The act of preventing, hindering, withholding, debarring, (Bḍ in vi. 69,) forbidding, or prohibiting*. (S, K, and Bḍ ubi suprā.) = إِبْسَلُهُ (inf. n. as above, TA) *He pledged, or gave in pledge, him, or it, (M, Mṣb, K,) كَذًا [and بَكَذًا, as will be shown below, both meaning for such a thing]: and he gave in exchange, or as an equivalent, him, or it, كَذًا [and app. بَكَذًا also, as above, for such a thing]; syn. عَرَضَهُ: (M, K:) and he gave him up, delivered him, delivered him over, or consigned him, to destruction, (S, K,) or to punishment. (Az, TA.) 'Ow Ibn-El-Aḥwās says,*

• وَإِبْسَالِي بَنِي بَغْيَرٍ جَزْمٍ • بَعُونَاهُ وَلَا يَدْمِ مَرَاتِي •

[And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) أَنْ تَبَسَّلَ نَفْسٌ بِهَا كَسَبَتْ in the Kur [vi. 69], means *Lest a soul should be given up, or delivered, &c., (AO, S, Bḍ, Jel, TA,) to destruction, (Bḍ, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bḍ, Jel, TA,) of evil: (Bḍ:) or be given in pledge. (Bḍ, TA.)* And أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprā], means, in like manner, *Those who are given up, or delivered, &c., (to punishment, Bḍ,) for their sins: (El-Ḥasan, Bḍ, \* TA:) or, who are given in pledge: (Mṣb, TA:) or are destroyed: or, as Mujāhid says, are disgraced, or put to shame, by the*