exposure of their sins: or, as Ḳatádeh says, *are imprisoned.* (TA.) — ابسلهُ لعَمَلِه and بعَمَلِه *He left him to his work, not interfering with him therein.* (M, Ḳ.) — ابسل نَفْسَهُ لِلْمَوْت, (M, Ḳ,) as also ▼استبسل [alone], (M, Ḳ, and Ḥam p. 291), and ▼تبسّل, and ▼بسل, [which last may be either بَسَلَ or بَسُلَ, or perhaps it is a mistranscription for أَبْسَلَ,] (Ḥam ibid.,) *He disposed and subjected his mind,* or *himself, to death,* (M, Ḳ, Ḥam,) *and felt certain,* or *sure, of it:* (Ḥam, TA:) and in like manner, لِلضَّرْبِ [*to beating,* i. e., *to being beaten*]: (TA:) and ابتسل▼ لِلْمَوْتِ *He submitted himself to death:* (TA:) and ▼استبسل *He threw himself into war,* or *battle,* or *fight, desiring to slay or be slain,* (Ṣ, Ḳ,) *inevitably.* (Ṣ.) = مَا أَبْسَلَهُ *How courageous,* or *strong-hearted, is he, on the occasion of war,* or *fight!* (TA.)

5. تبسّل *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. ابتسل لِلْمَوْتِ: see 4.

10: see 4, in two places.

بَسْل [an inf. n. (see 1) used as an epithet;] *Forbidden; prohibited; unlawful:* (Ṣ, M, Ḳ:) and *allowed; permitted; lawful:* (AA, IAạr, M, Ḳ:) thus having two contr. significations: (AA, Ḳ:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, Ḳ.) You say, هٰذَا بَسْلٌ عَلَيْكَ *This is forbidden, prohibited,* or *unlawful, to thee.* (Bḍ in vi. 69.) And دَمِى لَكُمْ بَسْلٌ *My blood is,* or *shall be, allowed, permitted,* or *lawful, to you.* (M.) — See also بَاسِلٌ, in two places.

بَسِلٌ: see بَاسِلٌ.

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

بَسُولٌ: see بَاسِلٌ, in two places.

بَسِيلٌ: see بَاسِلٌ, in three places.

بَسَالَةٌ inf. n. of بَسُلَ, q. v. (Ṣ, M, &c.) — Also [*i. q.* بُسُولٌ, inf. n. of بَسَلَ, q. v.; meaning] *A frowning, contracting the face,* or *looking sternly* or *austerely* 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.* (Ḥam p. 14.) — And *Dislike, disapprobation, displeasure,* or *hatred.* (Ḥam ibid.)

بَاسِلٌ *Courageous,* or *strong-hearted, on the occasion of war,* or *fight;* (Ṣ, M, Mṣb, Ḳ;) because he who is so defends himself from his antagonist; (Ḥam p. 13, and Bḍ in vi. 69;) as also ▼بَسِيلٌ (Mṣb) and ▼بَسُولٌ: (Ḥam ubi suprà:) pl. of the first بُسْلٌ (Ṣ, M, Ḳ) and بُسَلَاءُ. (M, Ḳ.) — *Frowning, contracting the face,* or *looking sternly* or *austerely* 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;* (M, Ḳ;) as also ▼بَسْلٌ, (M, TA,) in the Ḳ ▼بَسِلٌ, but this is incorrect, (TA,) and ▼بَسِيلٌ: (M, Ḳ:) and بَاسِرٌ بَاسِلٌ *frowning,* &c., *much,* or *vehemently;* applied to the face: (TA:) and ▼بَسْلٌ (IAạr, Ḳ) and ▼بَسِيلٌ (IAạr, Ṣ, Ḳ) *displeasing,* or *odious,* (IAạr, Ṣ, Ḳ,) *in face,* (IAạr, Ṣ,) or *aspect.* (Ḳ.) — The *lion;* (M, Ḳ;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bḍ in vi. 69;) as also ▼بَسُولٌ (TA) and ▼مُتَبَسِّلٌ. (Ḳ.) — Applied to a saying, *Hard,* or *severe, and displeasing,* or *odious.* (M, Ḳ.) — Applied to milk, and to نَبِيذ [or must &c.] ‡ *Strong:* (Ḳ:) 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 ▼مُبَسَّلٌ. (Az in art. حذق, TA.) — Applied to a day, † *Distressing, afflictive,* or *calamitous.* (M, TA.)

مُبَسَّلٌ: } see بَاسِلٌ.
مُتَبَسِّلٌ: }

مُسْتَبْسِلٌ *Disposing and subjecting one's mind,* or *oneself, to death,* or *to being beaten:* (Ṣ: [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.)

بسم

1. بَسَمَ: see 5, with which it is syn. — [Hence,] مَا بَسَمْتُ فِى الشَّىْءِ ‡ *I did not taste the thing.* (Ḳ, TA.)

5. تبسّم; and ▼ابتسم; and ▼بَسَمَ, aor. ـِ, inf. n. بَسْمٌ (Ṣ, M, Mṣb, Ḳ) and مَبْسَمٌ; (Ḳ,* TA;) [*He smiled;*] these verbs signify less than ضَحِكَ [so that they are properly explained by the Latin *subrisit*]: (Ṣ, Mṣb:) 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, Ḳ:) or *he laughed a little without any sound:* (Mṣb:) or تَبَسُّمٌ is the *beginning of* ضَحِكٌ [or *laughter*]: (Towsheeḥ, and Neseem er-Riyáḍ, in TA art. ضحك, q. v.:) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] ابتسم▼ السَّحَابُ عَنِ البَرْقِ, (M,) or تبسّم عَنْهُ, (TA,) *i. q.* انْكَلَّ عنه [i. e. ‡ *The clouds displayed a faint flashing of lightning*]. (M, TA.) — And تبسّم الطَّلْعُ ‡ *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.

بَسَّامٌ (Ṣ, M, Ḳ) and ▼مِبْسَامٌ (Ṣ, Ḳ) epithets from بَسَمَ, (M, Ḳ,) applied to a man, (Ṣ, M,) meaning كَثِيرُ التَّبَسُّمِ [*That smiles much*]. (Ṣ.)

بَاسِمٌ part. n. of بَسَمَ [meaning *Smiling*]. (Ḳ, TA.)

مَبْسِمٌ *i. q.* ثَغْرٌ, (Ṣ, Ḳ,) meaning The *front teeth:* (TḲ:) [and sometimes, perhaps, the *mouth:*] so called as being the place of التَّبَسُّمِ [or smiling: pl. مَبَاسِمُ]. (TA.) One says, [of women or girls,] هُنَّ غُرُّ المَبَاسِمِ [*They are white in the front teeth*]. (TA.)

مِبْسَامٌ: see بَسَّامٌ.

بسمل

Q. 1. بَسْمَلَ, (T, Ṣ, &c.,) inf. n. بَسْمَلَةٌ, (Ṣ, Mṣb,) *He said,* (Ṣ, Mṣb, Ḳ, KL,) or *wrote,* (T, Mṣb,) بِسْمِ ٱللّٰهِ [*In,* or *with, the name of God* I recite, or read, or I begin, &c.]: (T, Ṣ, Mṣb, Ḳ, KL:) or بِسْمِ ٱللّٰهِ الرَّحْمَانِ الرَّحِيمِ [*In,* or *with, the name of God, the Compassionate, the Merciful*]: (KL:) a verb of the kind termed مَنْحُوت, i. e. compounded of two [or more] words; like حَمْدَلَ and حَوْقَلَ and حَسْبَلَ &c.: (Mṣb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as ISk and Mṭr; and occurring in the poetry of 'Omar Ibn-Abee-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مُبَسْمَلٌ Discourse, (TA,) or amorous behaviour, and coquettish boldness, (Mṣb,) *accompanied by the saying* بِسْمِ ٱللّٰهِ: (Mṣb, TA:) occurring in a verse of 'Omar Ibn-Abee-Rabee'ah [referred to above]. (TA.)

بسن

4. ابسن, said of a man, *He was,* or *became good,* or *beautiful, in respect of his* سَجِيَّة [i. e. *natural disposition*], accord. to the copies of the Ḳ, but correctly, as explained by IAạr, *his* سَحْنَة [i. e. *aspect,* or *colour,* &c.]. (TA.)

بَسَنٌ an imitative sequent to حَسَنٌ: (Ṣ, M, Ḳ:) [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-Ḳálee, originally بَسٌّ, inf. n., used in the sense of the pass. part. n., of بَسَّ السَّوِيقَ, meaning "he moistened, or stirred about, the سويق 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. بَشَّ, first pers. بَشَشْتُ, aor. يَبِشُّ, (Ṣ, Ḳ,) and, accord. to a relation of a verse of Ru-beh, يَبَشُّ, so that perhaps بَشَشْتُ was also said, (TA,) inf. n. بَشَاشَةٌ (Ṣ, A, Ḳ) and بَشٌّ (A, Ḳ) and بَشِيشٌ, (TA,) *He was,* or *became, cheerful in countenance.* (Ṣ, A, Ḳ.) You say, بَشَشْتُ بِهِ *I was,* or *became, cheerful in countenance* [*by reason of meeting*] *with him:* (Ṣ:) or بَشَّ بِهِ, (TḲ,) inf. n. بَشٌّ (Lth, Ḳ) and بَشَاشَةٌ, (Ḳ,) signifies *he rejoiced in him,* or *was pleased with him,* namely, a friend, (Lth, Ḳ,) *at meeting:* (Lth:) or *he showed joy,* or *pleasure, at meeting him.* (TḲ.) You say

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