

بَسْرٌ and بَسْرٌ, the latter an inf. n. used as an epithet, A face frowning; or contracted; or grinning, or displaying the teeth, with a frowning, or contraction, or a stern, an austere, or a morose, look. (M.) [See 1, last sentence.] وَوَجْهُهُ يَوْمَئِذٍ بِأَسْرَةٍ, in the Kur lxxv. 24, means *And faces on that day shall be excessively frowning or contracted, &c.*: (Jel:) or expressive of dislike or hatred, and contracted. (K.) [See also بَسِيلٌ.]

بَسُورٌ A well-known disease; (K;) a swelling, or tumour, which nature drives to every part of the body, from a humour that comes from the anus (المقعدة), and the testicles, and the edges of the labia majora of the pudendum muliebre, and other parts; and when in the anus, attended by a swelling of the veins; (Msb;) sing. of بَوَاسِيرٌ; (S, K;) which signifies a certain disease that arises in the anus (المقعدة), [namely, the hemorrhoids, or piles, to which this term generally applies when it is used absolutely,] and also in the inside of the nose; (S;) what resembles boils in the anus: (Mgh:) sometimes the س is changed into ص: (Mgh, Msb:) and it is said that the word is not Arabic. (Msb.)

مُبَسِّرٌ: see what next follows.

مِيسَارٌ, نَحْلَةٌ مِيسَارٌ, (M, K,) and مِيسِرٌ, without ة, as though a possessive epithet, (M,) A palm-tree of which the dates do not ripen. (M, K.) [See also 4.]

مُبَسَّرٌ Affected by the disease termed بَوَاسِيرٌ, pl. of بَسُورٌ. (TA.)

مُبَاسِرَةٌ + A mare desiring the stallion (AO, K*) when she has only begun to feel the excitement of lust, (AO,) or before she is fully excited by lust. (K.) [See also مُبَاسِرٌ.]

بسط

1. بَسَطَهُ, (M, Msb, K,) aor. 2, (M, TA,) inf. n. بَسَطٌ, (S, M, Msb,) contr. of قَبَضَهُ; (M, TA;) as also بَسَطَهُ, (M, TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] He spread it; spread it out, or forth; expanded it; extended it; (S, Msb, K, B;) as also بَسَطَهُ: (K:) and he made it wide, or ample: these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَصَطٌ is the same as بَسَطٌ, (S, and K in art. بصط,) in all its meanings. (K.) You say, بَسَطَ الثَّوْبَ [He spread, spread out, expanded, or unfolded, the garment, or piece of cloth]. (Msb.) And بَسَطَ رِجْلَهُ [He stretched forth, or extended, his leg]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and بَسَطَهَا, [He spread his fore arms upon the ground; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ, (M, Msb, K) [He stretched forth, or extended, his arm, or hand; (M, K;) as in the saying وَأُكْرَهُ وَأُكْرَهُ] [He stretched forth, or extended, towards me his arm, or hand, with, i. e. to do to me, what I liked and

disliked]: (M, TA:*) or he stretched forth his hand opened. (Msb.) It is said in the Kur [v. 31], لَنْ يَدَّكَ لَتَقْتُلَنِي [Assuredly if thou stretch forth towards me thy hand to slay me]. (M, TA.) and الكَفِّ and بَسَطُ الْيَدِ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Kur [lx. 2], وَيَبْسُطُوا أَيْدِيَهُمْ وَأَلْسِنَهُمْ [And they will stretch forth towards you their hands and their tongues with evil]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِي الْإِنْفَاقِ [He [stretched forth his hand, opened, or] was liberal or bountiful or munificent [in expenditure]: (Msb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA,) بَسَطَتْ يَدَهُ عَلَيْهِ [His hand was stretched forth against him]; i. e. he was made to have dominion over him by absolute force and power. (K, TA.) And sometimes to denote seeking, or demanding: [as in] بَسَطَ كَفَيْهِ [He expanded his two hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسَطٌ, below. (TA.) — [And hence,] بَسَطْتُ لَهُ أَمْرِي [I displayed, or laid open, to him my state, or case, or affair; syn. فَرَشْتُهُ أَيَّاهُ: (A in art. فرش:) and أَمْرُهُ [his state, &c.]. (TA in that art.) — [Hence also,] اللَّهُ يَبْسُطُ الْأَرْوَاحَ فِي الْأَجْسَادِ عِنْدَ الْحَيَاةِ [God diffuses the souls in the bodies at the time of their being animated]. (TA.) — [Hence also,] بَسَطَ اللَّهُ الرِّزْقَ [God multiplied, or made abundant, and amplified, enlarged, or made ample or plentiful, the means of subsistence. (Msb, K,*) It is said in the Kur [ii. 246], وَاللَّهُ يَقْبِضُ وَيَبْسُطُ. (Msb and TA in art. قبض, q. v.) And you say, بَسَطَ عَلَيْهِمُ الْعَدْلَ [He largely extended to them equity, or justice]; as also بَسَطَهُ. (TA.) — [Hence also,] فُلَانٌ يَبْسُطُ عَيْدَهُ ثُمَّ يَقْبِضُهُ [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قبض.) — [Hence also,] بَسَطَ وَجْهَهُ [It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ [It dilated his heart: see remarks on قَبِضٌ and بَسَطٌ, as used by certain of the Soofees, near the end of 1 in art. قبض. And] بَسَطَهُ, alone, [signifies the same; or] [it rejoiced him; rendered him joyous, or cheerful: (M, K, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَبْسُطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Moḥammad: thus in a trad. respecting Fāṭimeh, مَا يَبْسُطُنِي [What rejoices her rejoices me: (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] [as signifying] [it rejoiced me] is a mistake of the vulgar [obtaining

in the present-day]. (TA.) — [Hence also,] الْخَيْرُ بَسَطَهُ وَالشَّرُّ يَبْسُطُهُ [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قبض.) — [Hence also,] بَسَطَ مِنْ فُلَانٍ [He rendered such a one free from shyness, or aversion: (S, O, K, TA:) he emboldened him; incited him to [that kind of presumptuous boldness which is termed] ذَالَةٌ. (Ḥar p. 155.) [In the CK, بَسَطَ فُلَانًا مِنْ فُلَانٍ is erroneously put for بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ. — [Hence also,] بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ [God made, or judged, such a one to excel me. (Z, Sgh, K, TA.) — [Hence also,] بَسَطَ الْمَكَانَ الْقَوْمَ [The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And هَذَا فِرَاشٌ يَبْسُطُكَ [This is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And فَرَشَ لِي فِرَاشًا لَا يَبْسُطُنِي [He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (Isk, S.) — [Hence also,] بَسَطَ الْعَذْرَ [K,] aor. as above, (TA,) and so the inf. n., (S, TA,) [He accepted, or admitted, the excuse. (S, K, TA.) — All these significations of the verb are ramifications of that first mentioned above. (TA.) — بَسَطٌ, aor. 2, (M, K,) inf. n. بَسَاطَةٌ, (M,) [He was, or became, free, or unconstrained, (مُنْبَسِطٌ,) with his tongue. (M, K.)

2: see 1, in four places.

3. بَاسَطَهُ, inf. n. مَبَاسِطَةٌ and بَسَاطٌ, [He conversed, or acted, with him without shyness, or aversion; boldly; in a free and easy manner; or cheerfully]: (TA:) he met him laughingly, or smilingly, so as to show his teeth. (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مَبَاسِطَةٌ [Between them two is conversation, or behaviour, free from shyness, or aversion; bold; free and easy; or cheerful]. (TA.)

4: see 1, latter half.

5: see 7. — تَبَسَّطَ فِي الْبِلَادِ [He journeyed far and wide in the countries. (S, TA.) — خَرَجَ يَتَبَسَّطُ [He went forth betaking himself to the gardens and green fields: from بَسَاطٌ signifying “land having sweet-smelling plants.” (TA.)

7. تَبَسَّطَ quasi-pass. of بَسَطَهُ; as also تَبَسَّطَ is of بَسَطَهُ; both signifying It became spread or spread out or forth, or it spread or spread out or forth; it became expanded, or it expanded, or it expanded itself; it became extended, or it extended, or it extended itself: [&c.]. (M, K, TA.) You say, انبسط الشيء على الأرض [The thing became spread or spread out, &c., upon the ground]. (S.) And انبسط النهار [The day became advanced, the sun being high: it became long: (M, K, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) — [And hence,] [He expatiated. — And] انبسط وجهه [His countenance became unwrinkled, as though dilated; i. e. it became open, or cheerful; and so انبسط alone; or he became open, or cheerful, in countenance, as is said in the KL.]. (TA.) [And انبسط, alone, [He became dilated in heart; or he rejoiced; or