

also, لَقِيَهُ قَبْشَشٌ [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally تَبَشَّشٌ; the middle ش being changed into ب: (Ya'qoob, §:) or تَبَشَّشٌ بِهِ signifies *he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him*: syn. أَنْسَى, and وَاصَّلَهُ: (K:) but when said of God, it means † *He regarded him with favour, and honoured him, (IAmb, K,) and received him graciously, and drew him near to Him. (IAmb.)* — Also بَشَّ لَهُ, (TK,) inf. n. بَشْ (IDrd, K) and بَشَّاشَةً, (K,) *He presented a favourable aspect to him; or met him kindly, namely, his brother; syn. أَفْيَلَ عَلَيْهِ: (K:) he behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. ضَحْكَ إِلَيْهِ, (IDrd, K,) and اِبْتَسَمَ, (IDrd.)* — And بَشَّ لَهُ, (TK,) inf. n. فِي الْمَسَالَةِ (IAar, A, K) and بَشَّاشَةً, (A, K,) *He was courteous, or gracious, to him in asking. (IAar, A, K.)* — And بَشَّ لِي بِخَيْرٍ: (TA.) *He gave me [something good]. (A, TA.)*

4. اِبْتَتَ الْأَرْضُ: *The land had tangled, or luxuriant, plants, or herbage: (A, K:) or produced its first plants, or herbage. (K.)*

5: see 1.

R. Q. 2: see 1, in two places.

وَجْلَ هَشْ بَشْ A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein]; (S, TA;) as also بَشَّاشٌ. (TA.) [See also art. هش.]

بَشِيشٌ The face, or countenance. (Ibn-'Abbád, K.) You say, فُلَانْ مُضْيَّ الْبَشِيشِ Such a one is bright in countenance. (Ibn-'Abbád.)

بَشَّاشٌ: see بَشْ.

أَبْشُرُ [More, and most, cheerful in countenance]. You say, مَا رَأَيْتُ أَبْشَرَ مِنْهُ بِاللَّاقِي, [I have not seen any one more cheerful in countenance than he to the meet]. (A.)

بشر

1. بَشَّرَ, aor. ٢, (S, Mṣb,) inf. n. بَشَّرٌ; (S, Mṣb, K;) and اِبْشَرَ, (A,) inf. n. اِبْشَارٌ; (K;) *He prepared (S, A, Mṣb, K) a hide, (S, A, Mṣb,) removing its بَشَّرة, (S,) or face, or surface, (A, Mṣb,) or the skin upon which the hair grew: (TA:) or, as some say, removing its inner part with a large knife: or, accord. to Ibn-Buzurj, some of the Arabs say, بَشَّرَتُ الْأَدِيمَ, aor. ٢, meaning *I removed from the hide its بَشَّرة*; and اِبْشَرَتُهُ as meaning *I exposed to view its بَشَّرة* that was next to the flesh; and أَدَمَتُهُ I exposed to view its أَدَمَةٌ upon which the hair grew. (TA.) [But see أَدَمَةٌ.] — Hence the saying in a trad., مَنْ أَحَبَّ الْقُرْآنَ قَلِيلٌ شَرِّهُ [accord. to him who recites it thus, with damn to the ش; meaning † *Whoso loveth the Kur-án, let him make himself light of flesh, [by not eating more than will be**

sufficient, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — Hence also, بَشَّرَ الْأَرْضَ, (TA,) inf. n. as above, (S, K,) † *It (a swarm of locusts) stripped the ground; (TA;) ate what was upon the ground, (S, K,) i. e., upon its surface; as though the exterior of the ground were its بَشَّرة.* (TA.) — And بَشَّرَ, aor. ٢, (TA,) inf. n. as above, (K,) *He clipped his mustache much, so that the بَشَّرة* (i. e. the exterior of the skin, TA) became apparent. (K, TA.) This the Muslim is commanded to do. (TA.) — بَشَّرَنِي فُلَانْ بِوْجَهِ حَسَنٍ — Such a one met me with a cheerful countenance. (S.) See also 2, in two places. — And see 3. — بَشَّرَ, aor. ٢; (IAar, S, Mṣb, K;) and بَشَّرَ, aor. ٢, (IAar, K,) inf. n. بَشَّرٌ وَبَشَّورٌ; (TA;) and اِبْشَرٌ, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَّر, like اِبْشَرٌ and اِبْشَرَتُهُ and اِبْشَرَتْهُ and اِبْشَرَتْهُ, (Mṣb:) mentioned by MF in art. خُصُّ and اِخْلَصُ as the only other instances of the kind,) and اِخْلَصُ, (added in the TA in art. خُصُّ) (S, A, Mṣb, K,) inf. n. اِبْشَارٌ; (S;) and اِبْشَرَتُهُ; (S;) and اِبْشَرَتْهُ; (S, A, Mṣb, K;) and تَبَشَّرَ; (A;) [originally, He became changed in his بَشَّرة (or complexion) by the annunciation of an event: see بَشَّرَ: and hence,] he rejoiced, or became rejoiced; (IAar, S, A, Mṣb, K;) and بَكَّنَا [at, or by, such a thing; or at, or by, the annunciation of such a thing]. (IAar, S, K.) You say, اَتَانِي اُمْرٌ بَشَّرَتْ بِهِ An affair happened to me whereat I rejoiced, or whereby I became rejoiced. (S.) And اِبْشَرٌ بِمُولُودٍ He rejoiced [at the annunciation of a new-born child]. (S.) And اِبْشِرْ بِخَيْرٍ Rejoice thou [at the annunciation of a good event]. (S, K.) And in the same sense اِبْشِرُوا is used in the Kur xli. 30. (S.)

2. بَشَّرَهُ, (S, A, Mṣb, &c.,) the form used by the Arabs in general, (Mṣb,) inf. n. تَبَشِيرٌ; (S, Mṣb, K, &c.;) and بَشَّرَهُ, aor. ٢, (S, Mṣb, K, &c.;) of the dial. of Tihámeh and the adjacent parts, (Mṣb,) inf. n. بَشَّرٌ and بَشَّورٌ (S, K) and بَشَّرٌ (TA,) or this last is a simple subst.; (Mṣb;) and اِبْشَرَهُ; (S, A, Mṣb, K;) and اِبْشَرَتُهُ; (K, TA;) are syn.; (S, K, &c.;) originally signifying *He announced to him an event which produced a change in his بَشَّرة [or complexion]: and hence, (El-Fakhr Er-Rázee,) he announced to him an event which rejoiced him: (A, El-Fakhr Er-Rázee:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see بَشَّرَى, and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or he rejoiced him [by an annunciation]: (Mṣb:) and he announced to him an event which grieved him: [or he grieved him by an annunciation:] both these significations are proper. (El-Fakhr Er-Rázee.) You say, بَشَّرَهُ بِالْأَمْرِ [generally meaning *He rejoiced him by the annunciation of the event*]; and بَشَّرَهُ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرَتُهُ بِمُولُودٍ [I rejoiced him by the annunciation of a new-born child]. (S.) And it*

is said in the Kur [iii. 20, &c.], بَشَّرَهُ بِعَذَابٍ أَلِيمٍ [Grieve thou them by the annunciation, or denunciation, of a painful punishment]. (S.) You say also, of a she-camel, بَشَّرَتْ بِالْتَّقَاجِ, meaning † *She made it known that she had begun to be pregnant. (TA.)* [See also 4.]

3. بَشَّرَهُ بِإِشْرَامَةٍ (K, &c.,) inf. n. مُبَاشَرَةٌ (S, Mṣb, TA) and بَشَّارٌ (TA,) *He was, or became, in contact with the woman, skin to skin: (TA:) he enjoyed [contact with] her skin: (Mṣb:) he became in contact with her, skin to skin, both being within one garment or piece of cloth: (K:) he lay with her, [skin to skin; or in the sense of] في الفرج وَطَهَّا: (S, K:) i. q. both خَارِجاً مِنْهُ: (TA:) [and so بَشَّرَهَا, inf. n. بَشَّرٌ; for بَشَّرٌ and مُبَاشَرَةٌ are syn. [in the sense of congressus venereus, as is shown by an ex. in the S.]. (S, K.)* — باشرَ النَّعِيمَ — [Enjoyment attended him; as though it clave to his skin]. (A.) — رُوحُ الْيَقِينِ, or فَبَاشَرُوا رُوحَ الْيَقِينِ — metaphorical expression, [app. meaning † *And they felt the joy and happiness that arise from certainty,*] occurring in a trad. of 'Alee. (TA.) — باشرَهُ بِإِشْرَامَةٍ (S, A, &c.,) inf. n. مُبَاشَرَةٌ (S, K, &c.,) † *He superintended, managed, or conducted, the affair himself, or in his own person: (S, K, TA:) or he was present, himself, at the affair: (A, TA:) or, [properly,] he managed, or conducted, the affair with his بَشَّرة, i. e., his own hand: (Mṣb, * Mṣb:) and hence a later application of the verb in the sense of لَاحَظَ + [He regarded, or attended to, the thing, or affair, &c.]. (Mṣb.)*

4. اِبْشَرٌ: see 1, first sentence, in two places. — [Hence,] اِبْشَرَ الْأَمْرَ وَجْهَهُ The affair made his countenance beautiful and bright: in the K we read, اِبْشَرَ الْأَمْرَ حَسَنَهُ وَنَصَرَهُ; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عَبَادَهُ, meaning That is it with which God will make beautiful and bright the faces of his servants: so in the L. (TA.) — See also 2. — [Hence,] اِبْشَرَتِ النَّاقَةُ + The she-camel conceived, or became pregnant: (K:) as though she rejoiced [her owner] by announcing her conception. (TA.) [See 2, last sentence.] — And اِبْشَرَتِ الْأَرْضَ: The earth put forth its herbage appearing upon its surface. (S, K.) — See also 1, latter part, in four places.

5: see , latter part.

تَبَاشِرُ الْقَوْمُ The people, or company of men, announced, one to another, a joyful event, or joyful events. (S.) And يَتَبَاشَرُونَ بِذَلِكَ الْأَمْرِ They rejoice one another by the annunciation of that event. (TA.)

10. اِسْبَشَرُ: see 1, latter part. — اِسْبَشَرَهُ: see 1, latter part. — He demanded of him a reward for an annunciation of joyful tidings. (M.) — See also 2.

بَشَّرَهُ: see بَشَّرَى. — It is also a contraction of بَشَّرَهُ, which is pl. of بَشَّورٌ (TA) or بَشَّرٌ, (TA in art. نَشَرٌ.)

بَشَّرٌ: Cheerfulness, or openness and pleasantness,