also, لَقِيتُهُ فَتَبَشْبَشَ بِى [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally تَبَشَّشَ; the middle ش being changed into ب: (Yaaḳoob, Ṣ:) or تَبَشْبَشَ بِهِ signifies *he was*, or *became, sociable*, or *companionable*, or *cheerful, with him; and held loving communion with him:* syn. آنَسَهُ, and وَاصَلَهُ: (Ḳ:) but when said of God, it means ‡ *He regarded him with favour, and honoured him*, (IAmb, Ḳ,) *and received him graciously, and drew him near to Him.* (IAmb.) — Also بَشَّ لَهُ, (TḲ,) inf. n. بَشٌّ (IDrd, Ḳ) and بَشَاشَةٌ, (Ḳ,) *He presented a favourable aspect to him;* or *met him kindly*, namely, his brother; syn. أَقْبَلَ عَلَيْهِ: (Ḳ:) *he behaved laughingly towards him; without shyness*, or *aversion;* or *boldly;* or *in a free and easy manner;* or *cheerfully;* syn. ضَحِكَ إِلَيْهِ, (IDrd, Ḳ,) and انْبَسَطَ. (IDrd.) — And بَشَّ لَهُ فِى المَسْأَلَةِ, (TḲ,) inf. n. بَشٌّ (IAạr, A, Ḳ) and بَشَاشَةٌ, (A, Ḳ,) *He was courteous*, or *gracious, to him in asking.* (IAạr, A, Ḳ.) — And بَشَّ لِى بِخَيْرٍ ‡ *He gave me* [*something good*]. (A, TA.)

4. ابشّت الأَرْضُ ‡ *The land had tangled*, or *luxuriant, plants*, or *herbage:* (Aṣ, Ḳ:) or *produced its first plants*, or *herbage.* (Ḳ.)

5: see 1.

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

رَجُلٌ هَشٌّ بَشٌّ *A man* [*brisk, lively*, or *sprightly;* or *joyful;* and] *cheerful in countenance; pleasant* [*therein*]; (Ṣ, TA;) as also بَشَّاشٌ. (TA.) [See also art. هش.]

بَشِيشٌ The *face*, or *countenance.* (Ibn-'Abbád, Ḳ.) You say, فُلَانٌ مُضِىءُ البَشِيشِ *Such a one is bright in countenance.* (Ibn-'Abbád.)

بَشَّاشٌ: see بَشٌّ.

أَبَشُّ [*More*, and *most, cheerful in countenance*]. You say, مَا رَأَيْتُ أَبَشَّ مِنْهُ بِاللِّقَاءِ [*I have not seen any one more cheerful in countenance than he to the meeter*]. (A.)

بشر

1. بَشَرَ, aor. ـُ, (Ṣ, Mṣb,) inf. n. بَشْرٌ; (Ṣ, Mṣb, Ḳ;) and ابشر, (A,) inf. n. إِبْشَارٌ; (Ḳ;) *He pared* (Ṣ, A, Mṣb, Ḳ) a hide, (Ṣ, A, Mṣb,) *removing its* بَشَرَة, (Ṣ,) 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, بَشَرْتُ الأَدِيمَ, aor. ـِ, meaning *I removed from the hide its* بَشَرَة; and أَبْشَرْتُهُ as meaning *I exposed to view its* بَشَرَة *that was next to the flesh;* and أَدَمْتُهُ I exposed to view its أَدَمَة upon which the hair grew. (TA.) [But see أَدَمَةٌ.] — Hence the saying in a trad., مَنْ أَحَبَّ القُرْآنَ فَلْيَبْشُرْ, accord. to him who recites it thus, with ḍamm to the ش; meaning † *Whoso loveth the Ḳur-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, بَشَرَ الأَرْضَ, (TA,) inf. n. as above, (Ṣ, Ḳ,) † *It* (a swarm of locusts) *stripped the ground;* (TA;) *ate what was upon the ground*, (Ṣ, Ḳ,) i. e., *upon its surface;* as though the exterior of the ground were its بَشَرَة. (TA.) — And بَشَرَ, aor. ـُ, (TA,) inf. n. as above, (Ḳ,) *He clipped* his mustache *much, so that the* بَشَرَة (i. e. the *exterior of the skin*, TA) *became apparent.* (Ḳ, TA.) This the Muslim is commanded to do. (TA.) — بَشَرَنِى فُلَانٌ بِوَجْهٍ حَسَنٍ *Such a one met me with a cheerful countenance.* (Ṣ.) See also 2, in two places. — And see 3. ═ بَشِرَ, aor. ـَ; (IAạr, Ṣ, Mṣb, Ḳ;) and بَشَرَ, aor. ـِ, (IAạr, Ḳ,) inf. n. بَشْرٌ and بُشُورٌ; (TA;) and ابشر, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَرَ, like احجم and احنج and اعرض and اقشع and اكبّ and انهج, (mentioned by MF in art. حنج as the only other instances of the kind,) and اخلج, (added in the TA in art. خلج,)] (Ṣ, A, Mgh, Ḳ,) inf. n. إِبْشَارٌ; (Ṣ;) and استبشر; (Ṣ, A, Mṣb, Ḳ;) and تبشّر; (A;) [originally, *He became changed in his* بَشَرَة (or *complexion*) *by the annunciation of an event:* see بَشَّرَهُ: and hence,] *he rejoiced*, or *became rejoiced;* (IAạr, Ṣ, A, Mṣb, Ḳ;) بِكَذَا [*at*, or *by, such a thing;* or *at*, or *by, the annunciation of such a thing*]. (IAạr, Ṣ, Ḳ.*) You say, أَتَانِى أَمْرٌ بَشَرْتُ بِهِ *An affair happened to me whereat I rejoiced*, or *whereby I became rejoiced.* (Ṣ.) And أَبْشَرَ بِمَوْلُودٍ *He rejoiced* [*at the annunciation of a new-born child*]. (Ṣ.) And أَبْشِرْ بِخَيْرٍ *Rejoice thou* [*at the annunciation of a good event*]. (Ṣ, Ḳ.) And in the same sense أَبْشِرُوا is used in the Ḳur xli. 30. (Ṣ.)

2. بشّرهُ, (Ṣ, A, Mṣb, &c.,) the form used by the Arabs in general, (Mṣb,) inf. n. تَبْشِيرٌ; (Ṣ, Mṣb, Ḳ, &c.;) and بَشَرَهُ, aor. ـُ, (Ṣ, Mgh, Mṣb,) of the dial. of Tihámeh and the adjacent parts, (Mṣb,) inf. n. بَشْرٌ and بُشُورٌ (Ṣ, Ḳ) and بُشْرٌ, (TA,) or this last is a simple subst.; (Mṣb;) and ابشرهُ; (Ṣ, A, Mgh, Ḳ;) and استبشرهُ; (Ḳ, TA;) are syn.; (Ṣ, Ḳ, &c.;) originally signifying *He announced to him an event which produced a change in his* بَشَرَة [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 بُشْرَى, 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, بشّرهُ بِالأَمْرِ [generally meaning *He rejoiced him by the annunciation of the event*]; and بَشَرَهُ بِهِ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرْتُهُ بِمَوْلُودٍ [*I rejoiced him by the annunciation of a new-born child*]. (Ṣ.) And it is said in the Ḳur [iii. 20, &c.], بَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [*Grieve thou them by the annunciation*, or *denunciation, of a painful punishment*]. (Ṣ.) You say also, of a she-camel, بَشَّرَتْ بِاللِّقَاحِ, meaning † *She made it known that she had begun to be pregnant.* (TA. [See also 4.])

3. باشر المَرْأَةَ, (Ḳ, &c.,) inf. n. مُبَاشَرَةٌ (Ṣ, Mgh, TA) and بِشَارٌ, (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:* (Ḳ:) *he lay with her*, [*skin to skin;* or *in the sense of*] *inivit eam:* (Ṣ, Ḳ:) *i. q.* وَطِئَهَا, both فِى الفَرْجِ and خَارِجًا مِنْهُ: (TA:) [and so بَشَرَهَا, inf. n. بَشْرٌ; for] بَشْرٌ and مُبَاشَرَةٌ are syn. [in the sense of *congressus venereus*, as is shown by an ex. in the Ṣ.]. (Ṣ, Ḳ.) — باشرهُ النَّعِيمُ ‡ [*Enjoyment attended him; as though it clave to his skin*]. (A.) — فَبَاشَرُوا رَوْحَ اليَقِينِ, or رُوحَ اليقين, is a metaphorical expression, [app. meaning ‡ *And they felt the joy and happiness that arise from certainty,*] occurring in a trad. of 'Alee. (TA.) — باشر الأَمْرَ, (Ṣ, A, &c.,) inf. n. مُبَاشَرَةٌ, (Ṣ,) ‡ *He superintended, managed*, or *conducted, the affair himself*, or *in his own person:* (Ṣ, Ḳ, TA:) or ‡ *he was present, himself, at the affair:* (A, TA:) or, [properly,] *he managed*, or *conducted, the affair with his* بَشَرَة, i. e., his *own hand:* (Mgh,* 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. ابشر: see 1, first sentence, in two places. — [Hence,] ابشر الأَمْرُ وَجْهَهُ *The affair made his countenance beautiful and bright:* in the Ḳ we read, أَبْشَرَ الأَمْرُ حَسَّنَهُ وَنَضَّرَهُ; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Ḳur [xlii. 22], ذٰلِكَ ٱلَّذِى يُبْشِرُ ٱللّٰهُ عِبَادَهُ, 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,] أَبْشَرَتِ النَّاقَةُ † *The she-camel conceived*, or *became pregnant:* (Ḳ:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) — And أَبْشَرَتِ الأَرْضُ ‡ *The earth put forth its herbage appearing upon its surface.* (Ṣ, Ḳ.) ═ See also 1, latter part, in four places.

5: see , latter part.

6. تباشر القَوْمُ *The people*, or *company of men, announced, one to another, a joyful event*, or *joyful events.* (Ṣ.) And هُمْ يَتَبَاشَرُونَ بِذٰلِكَ الأَمْرِ *They rejoice one another by the annunciation of that event.* (TA.)

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

بُشْرٌ: see بُشْرَى. — It is also a contraction of بُشُرٌ, which is pl. of بَشُورٌ (TA) or بَشِيرٌ. (TA in art. نشر.)

بِشْرٌ *Cheerfulness*, or *openness and pleasantness,*