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THE BASE FORM "BASHARA" AND ITS LINGUISTIC AND QUR'ANIC CONNOTATIONS

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Introduction

Praise be to Allah, Lord of the worlds, and prayers and peace be upon our master Muhammad, his good family and companions, and those who followed them with charity until the Day of Judgment.

The Book of Allah Almighty is the greatest divine book on the face of the universe. Every word and letter it includes has a precise connotation. A word cannot be put in its place or a letter as well. Therefore, our virtuous scholars believed that every letter adores its place with its great expressive ability in delivering the intended meaning.

The base form "bashara" in the Holy Quran and language is the focus of this study. It is found that any form of this base has different linguistic connotations that are explained in detail in this study.

Different resources have been adopted like: linguistic books (Alsihah by Aljouhari, Lisan Al-Arab by Ibn Mandhour, Al-Qamus Al-Muheet by Fayrouz Abadi and others), Tafsir books (Tafsir Alzamashkhari, Tafsir Albaghawi, Tafsir Alnasfi and others), Prophetic Hadith books (Alnihaya fi Hadith Alghareeb by Ibn Katheer), and some poetic collections.

Finally, I hope that, with the help of Allah Almighty, I have succeeded in writing this research. If I am successful, then this is from the grace of Allah to me, and if it is otherwise, then this is my energy and Praise be to Allah, the Lord of the Worlds.

First: the Linguistic Connotations of the Base "bashara" (1)

"albasharu" (humans): the connotation of this form includes both females and males whether plural or singular as in "hum" they, "huma" they, hua "he", and "hiya" she (humans). Man and human whether plural or singular both have the same connotation. The plural form is "absharun" refers to "hair" or the part above flesh as in the saying "aladem thul bashara" (Epithelium of the skin) (2), and the plural form is "basharun" (humans). "albasharun" is also a plural form which refers to the external skin.

Ibn Saida said (3) "bashara" can be pluralized using analogy as it is the case with "thamara" (fruit) and "thamarin" (fruits), and "shajara" (tree) and "shajarin" (trees). It can also be pluralized as "abshar" which is plural form of the plural. It is also said "yubashiruhu bashran wa absharahu" which means "peeled".

As narrated by Abdullah bin Amru: "we have been ordered to bang the mustache" (4) i.e we cut it until the skin appears.

As mentioned in Alsihah (5), if someone is a perfect man, he is called a proper man. The same is with perfect women. When the locusts eat what is on earth, then it is said the locusts peeled the earth. It is also said "how beautiful this man is!" which means how a good looking man he is. The same is with women. The same form is used to indicate the situation when a husband touches his wife as in the narration of our Prophet peace be upon Him, when he touched and kissed his wives during the fasting day (6). So, it refers here to touching the skin of a woman. It also refers to thinking about something within oneself. Ibn Saida said that "altabsheer" means pleasing someone with good news Aljoughari said (7) it has forms like "bashran" and "bushuran". "albishara" form can be pronounced with /u/ or /i/ after the /b/ sound. There is a statement says "bashartuhu bi moulud fa ubshira ib sharan" i.e. "I told him he's got a child and he was pleased". It is also used when the camel takes the first vaccine or when something comes first just like the breaking of dawn. Aljoughari (8) said the "almabshura" form refers to a beautiful slave woman who has attractive appearances. The form "altabashur" also refers to birds such as orioles, to a type of water, and also a name of a mountain.

Second: The Structure of the Form (bashara) in the Holy Quran

This form has been mentioned 123 times in the Holy Quran, 48 times as verbs and 75 times as nouns.

First: As a Verb

The Past Form

The past form "bashara" has been mentioned 9 times as in "bashartununi", (you gave me good news) "basharnaka", (we gave you good news) "basharnahu", (we gave him good news) "basharuhu", (they gave him good news) and others. As an example, it is mentioned in the Holy Quran in the verse "He wondered, "Do you give me good news despite my old age? What unlikely news!" They responded, "We give you good news in all truth, so do not be one of those who despair." 54-55 Al-Hijr. Alzamashkhari mentioned (9) that He was astonished by the news as

getting a child at the old age was considered something not preferable. The first sentence is an exclamatory one as He asked about the marvel He would get from them as He was too old to have a child. His wonder came from the fact that He did not have the ability to have a child. So, they responded with "We give you good news in all truth". He would have a child as Allah said so. Allah has the ability to create a child of no parents. Therefore, giving a child to an old and sterile person is not impossible. It can come with different forms and pronunciations (10).

Other examples include the verse "So We gave him good news of a forbearing son" As-Saffat 101. As Albaghawi declared, when someone is described by this sentence "a boy in his childhood, a wise man in his manhood", this means it is a pleasant statement that the boy will be successful and become wise (11).

Another example is mentioned in the verse "And his wife was standing by, so she laughed, then We gave her good news of the birth of Isaac, and, after him, Jacob" Hud 71. As mentioned in Albaghawi Tafsir, scholars believed that this verse means she laughed because of the negligence of Lot's people and their punishment moment was approaching them, or she laughed because Ibrahim peace be upon Him was afraid of the three messengers while He was at home among His family members and servants. It is also said that she laughed as she was happy as she heard the good news, or she laughed because she was told that she would have a child and she with her husband were too old to have a baby. So she responded "Oh, my! How can I have a child in this old age"? Then, the verse tells that Isaac will be born before Jacob who is the grandson of the son. This means they were told they would be alive to see them all. Ibn Amir recites this verse with /a/ after b letter where Jacob comes after Isaac (12). Others recite it with addition which means adding the subject with deleting the adjective (13).

Moreover, it is mentioned in the past form of the passive voice in "Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage* He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her 'alive' in the ground? Evil indeed is their judgment!" An-Nahl 58-59.

The author of *Altahreer wa Altanweer Tafsir* stated that (14) the occurrence of the word "female" with giving news together happened twice. At that time, the father would be pleased to have a male child and felt disappointed if he got a female child. They would feel proud to have more children and particularly boys to get benefit of them. It is something strange and abnormal to find someone feel disappointment if he is told having a baby. But at the time of ignorance, telling someone that he would have a female child would not please him. That is why the word "untha" (female) comes after the preposition (bi).

The Present Verb

The present verb form of "bashara" has been mentioned 17 times like "tubashir" (you give good news), "nubashir" (we give good news), "yubashir" (he gives good news), "tabasharun" (you give good news to

each other), "yastabshirun" (they give good news to each other) as in "Indeed, We have made this 'Quran' easy in your own language 'O Prophet' so with it you may give good news to the righteous and warn those who are contentious" Maryam 97. Alsamurqandi says that this verse means the Holy Quran was made easy to please the believers and to warn those who disbelieve in Allah and those who are stubborn wrongdoers (15). Another example is the verse "He wondered, "Do you give me good news despite my old age? What unlikely news!" Al-Hijr 54. Alsamurqandi explains this verse (16) and says that it means Ibrahim peace be upon Him was astonished to hear that he would have a child despite of His old age.

An example of it is mentioned in the verse "The angels announced 'O Zachariah! Indeed, We give you the good news of 'the birth of' a son, whose name will be John—a name We have not given to anyone before." Maryam 7. Alwahidi (17) states in his Alwajeez Tafsir that child mentioned in the verse is a boy named John who will live with knowledge, worship, and obedience. Moreover, His name had never been called to someone before. Here, Zachariah wanted to know how he could have a child and He and His wife were too old to have one.

Allah sent the news of the coming child to Zachariah. The child's name was John. Allah says "So the angels called out to him while he stood praying in the sanctuary, "Allah gives you good news of 'the birth of' John who will confirm the Word of Allah and will be a great leader, chaste, and a prophet among the righteous" Al 'Imran 39.

Ibn Atiya (18) declares that the phrase "fa nadathu" (They (the angels) called Him) here is used to show how hurry they were to give Him the good news and to please Him. Some like Alkasa'i and Hamza (19) recite this phrase as "fa nadahu" with masculine indication. Others recite it with feminine indication. The first one refers to Gabriel, peace be upon Him, and the second one refers to the angels, peace be upon them.

This present form (20) is also recited as "yabshuruka" with /a/ after y and with the quieted b. This is the recitation of Hamza and Alkisa'i. Others recite it with /u/ after y and /i/ after sh as "yubshiruka" (21). It is also recited as "bashara, yabshuru, bishra", "abshara, yubshiru", and "bashara, yubashiru, tabshera" (22).

Allah sent the good news of the birth of Essa Christ to Maryam, peace be upon Them, in the verse "Remember' when the angels proclaimed, "O Mary! Allah gives you good news of a Word¹ from Him, his name will be the Messiah,² Jesus, son of Mary; honoured in this world and the Hereafter, and he will be one of those nearest 'to Allah" Al 'Imran (45).

Alsam'ani (23) explained it and said that the conversation between the angels and Maryam peace be upon Them happened where the angels were visible to Her. Christ was called so because his touch was blessed that could heal illness. Another explanation of His name was because of His foot which was "mamsuha" flat. On the other side, Antichrist is called "maseeh" because half of his face is flat that has no eye. The poet says (24)

A boy became afflicted with her Premature feet, anointed feet

The present form of "bashara" indicated sexual intercourse as in the verse "It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment¹ for you as you are for them. Allah knows that you were deceiving yourselves.² So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you.³ 'You may' eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful 'of Him'" Al-Baqarah (187).

Albaidhawi adds that (25) Muslims were allowed to eat, drink, and be intimate with their wives in the evening till the last prayer of the night or till they sleep. Omar, may Allah be please with Him, came to our Prophet Muhammed peace be upon Him, and told Him that He had sexual intercourse after night prayer and repented from that. Other men came and said the same thing. Then, the above verse was revealed and gave permission to be in intimate with wives after night prayer. Ibn Abbas said that "alrafath" means sexual intercourse, foreplay, intimate touching, and be with each other as if they were one person. AlnabighaAlja'di (27) said:

When the person who is lying is bending her kindness

She bends herself over him and puts on him.

The Imperative Form: it occurred 29 times in different forms and meanings like "bashir", "bashiruhuna", "abshiru", and "istabshiru".

An example of this is the good news of believers and righteous people that they will have Paradise in the verse "Give good news 'O Prophet' to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar 'but tastes different'. They will have pure spouses,¹ and they will be there forever" Al-Baqarah 25. It said that the form "bashir" means "give good news" and any news that makes the facial impressions change. The news here can be good or bad but it is mostly good. Othman may Allah be pleased with Him said that Paradise is rewarded to those who obey Allah and do good deeds with knowledge, good intention, patience, and devotion. Paradise is a garden with heavy fruitful trees. Reciters (28) believe that Heaven has palm trees and the Paradise has grapes with rivers underneath them. These rivers are too wide and bright that please the onlookers. They get different types of fruit and food whenever they want so. Believers in Paradise say that they have had the same food before, but it is believed that food has the same names with different tastes. Everything in Paradise is described as pure, beautiful, and immortal. There is everything they want and desire.

Allah promised His believers with great honor and great stature in the verse "Is it astonishing to people that We have sent revelation to a man from among themselves, 'instructing him,' "Warn humanity and give good news to the believers that they will have an honourable status with their Lord."?"

Yet the disbelievers said, "Indeed, this 'man' is clearly a magician!" Yunus 2.

Alsamurqandi (30) states that the verse shows an exclamatory question that the people of Mecca were astonished because the Prophet was a human. Allah Almighty chose a servant from His servants and sent Him to servants of His own kind so that they know and recognize Him well. He was sent to warn people with Quran. Most interpreters of the Quran are agreed on that.

Some interpreters believe that there is forepart in meaning in the above verse "These are the verses of the Book, rich in wisdom * Is it astonishing to people that We have sent revelation to a man from among themselves?. Then, Allah instructed to give good news to the believers about Paradise they will be rewarded. He also gave the good news to those who were humble with others and obedient to Him in the verse "For every community We appointed a rite of sacrifice so that they may pronounce the Name of Allah over the sacrificial animals He has provided for them. For your God is only One God, so submit yourselves to Him 'alone'. And give good news 'O Prophet' to the humble" Al-Hajj (34).

It is interpreted that Allah Almighty permitted the former communities to sacrifice animals to pronounce the name of Allah over the sacrificial animal that He provided them. It is to be noted that not all animals can be sacrificed, but only those types that Allah permitted His servants to eat. Moreover, the name of Allah is the only name that can be pronounced over the sacrificial animal because Allah alone is not a partner. In this case, the believers submit to Allah alone.

In this verse, Allah instructed His Prophet Muhammed peace be upon Him to give good news to the believers who submit to Allah with obedience, worship, and repentance.

The good news is also given to those who do not oppress others and to those whose hearts fear Allah and are humbled at the remembrance of Him (31).

Another example is the verse "And those who shun the worship of false gods, turning to Allah 'alone', will have good news. So give good news to My servants 'O Prophet" Al-Zumar 17. The word "inaba" means repentance from any sin, bad deed, and polytheism.

The "ibad" is recited by ten reciters with /i/ after d except for Alsusi (32). Alsusi (33) recited it with e in linking and /a/ after d. It is quieted when stopped at. And both are accepted in Arabic. But, it is written without "y" except when it is taught for performance (34).

"Albushra" is also used to give bad news to those who are hypocrites and atheists. They are rewarded with painful torment as mentioned in the verse "Give good news of a painful punishment to hypocrites" An-Nisa (138).

Albaidhawi (35) interpreted this verse and declared that it was revealed for those are hypocrites who believed outwardly, and disbelieved inwardly or in secret.

And they were too corrupted and hypocrite that God Almighty put the word (bashir) "give good news" instead of the word (anthir) "warn" as a matter of mocking them.

The same meaning is stated in the verse "O believers! Indeed, many rabbis and monks consume people's wealth wrongfully and hinder 'others' from the Way of Allah. Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause" At-Tawbah (34). According to Alshawkani's interpretation (36), many of the preachers and monks had consumed the people's wealth with no rights via bribe and corruption. But, some of them did not do so and followed the instructions of their religion without distortion. Some Muslims have been affected by those distorted monks and preachers and have been deviated from the right path as mentioned in the verse "and hinder 'others' from the Way of Allah", which is represented by Islam and the law of Christianity before it was distorted. Moreover, most monks and preachers hoard gold and silver and do not spend it in Allah's cause. Some say that this part of the verse has a wider meaning that refers to Muslims who hoard gold and silver. Some scholars debated whether the money hoarded is included in the interpretation of this verse or not. The word "alkanz" linguistically means (hoarding and collecting) that is not specific to gold or silver. The scholars differed regarding whether the money for which zakat was paid is called hoarding or not. Some said it is hoarding, and others said it is not. Gold and silver were specifically mentioned in the verse because they are the most precious and valuable things that are hoarded. The linked subject is mentioned in the last part of the verse "Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause". This is a mocking way of using the form "bashara" in this context. The indication of the good news for sarcasm is also mentioned in the verses of Allah Almighty like "Verily! Those who disbelieve in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment" Al-Imran (21), and "So announce to them a painful torment" Al-Inshiqaq (24).

The imperative form "abshiru" is mentioned in the verse "Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm,¹ on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" Fussilat 30. In Alrazi's Tafsir (37), this part "Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm" means What is meant by it is not saying by the tongue only because that does not achieve or benefit righteousness. There are two viewpoints of righteousness. The first one is righteousness in religion, knowledge, and monotheism. The other one is righteousness in good deeds. As for the part "on them the angels will descend (at the time of their death)", there are two interpretations. The first one is upon death. The other one occurs in three places: upon resurrection, in the grave, and upon death. When talking about the truth of the good news, whether it is on the level of the past, the present, or the future, Alrazi (38) explained it and declared that the reality of the harm that happens in the future is more important than the past harm,

because the fear is the pain of the heart from the expectation of harm in the future and grief is the pain of the heart from a useful force that was present in the past. Therefore, the good news came in the sense of Allah telling the angels to tell those who believed and did righteous deeds that they will not be afraid of what they will receive on the Day of Resurrection, nor will they be sad about what they have missed of worldly conditions. If a person is informed of a benefit and then informed again of the same benefit, the second one becomes news and not good news. Humans already know that believers have Paradise, and if they heard these words from the angels, then this is good news, even though it is the first news. The fact of this matter is the evidence that the believer is not afraid or dread at death, in the grave, or upon resurrection, but on the contrary, the believer will feel absolute peace in the heart. Allah says "Fear not, nor grieve!".

Second: The form "bashara" came as a noun 75 times in different forms like: "bushran, bushra, basheer, mubashir, mubashireen, mubashirat, mustabshira, bashar, and bushreen"

Some examples will be chosen to illustrate these forms like the verse "And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed" Al-A'raf 57. Atabari says that "bashara" has many readings. "alnashr" is recited with /a/ after n and with the quieted sh (39). Among the Arabs are those who say the soft wind that blows creates clouds. This is what is meant by "nashr". The poet Imru Al Qais said (40)

As if the wind and the cloud of clouds and the lavender wind and the spread of the drops

The interpretation of the verse is that Allah is He who created the heavens, the earth, the moon, the sun, and the stars, which are at his command. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). As for the recitation "nushur" with /u/ after n and sh, it indicates the plural form of the word. According to this recitation, it is pronounced "nushura" instead of "bushura". Some scholars said that if it is pronounced with /u/ or /a/ after n (42), sh is to be quieted and both give the same meaning. The above two recitations are both common.

The form "bushran" has different recitations like "bushran" with /u/ after b with the quieted sh (43). Some recite it with /u/ after b and sh (44). The verse "And among His Signs is this, that He sends the winds as glad tidings" Ar-Rum (46) shows that the wind presents glad tidings which are represented by the rain. Here, the wind blows from every side and comes from every direction. Another example is "Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise" Al-Imran (126). Albaghawi (45) shows this verse means that Allah, may He be glorified, has made this provision and promise for you as glad tidings, so that you may be pleased with. It is good news to calm and rest your hearts.

So, do not be dismayed by the small number of you and the greatness of your enemy because victory is only from Allah, the Mighty, the Wise. Here is a reference to good trust in Allah Almighty and not to rely on the angels. Victory does not come from the number of soldiers or the angels. Victory comes from Allah Almighty. They are instructed to rely on Him and seek help from Him. Another example is the indication of the word (Albasher) in the Almighty's verse "Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'" Yusuf (96).

According to Alsam'ani's tafsir (46), the interpretation of this verse is when the bearer of the shirt came and put it on the face of Jacob, he got his sight back. His strength returned immediately, and the white fog that was in his own eyes was removed. And it was said that He (Jacob) had evidence that Yusuf, peace be upon Him, was alive and that He was hoping to see Him. That is why He said to His sons "Did I not say to you, 'I know from Allâh that which you know not.'" Alqurtubi (47) mentioned that the word (an) was added. Yahuda or Sham'un was the bearer of the shirt who said "I will go with the shirt today as I went with the blooded one".

The noun of the subject (mubashir) was mentioned in the Holy Quran as an indication of the Prophet, may Allah bless Him and grant Him peace. The Almighty says "And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad peace be upon Him) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmîc Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmîc Monotheism) Al-Isra (105). Alzamashkhari (48) believes that the Holy Quran was revealed with the clear wisdom required to bring it down, and with wisdom and truth because it contains guidance to all good. Meaning we sent it down from heaven with the truth preserved by the Angels, and also descended on the Chosen Messenger - may Allah bless Him and grant Him peace - preserved by the Angels from the confusion of demons. We have sent you (O! Muhammed) to bring them good tidings and warn them of Hellfire.

And there is a form (mubashirat) referring to the winds in the verse "And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, so that you may be thankful" Ar-Rum (46). Alrazi (49) mentioned in his Tafsir that winds are sent with rain. Another example is "as heralds of glad tidings, going before His Mercy (rain)" A- Araf (57). Meaning winds represent good tidings before the rain, and it can be good tidings for conditions and desires because if the winds do not blow, everything will be spoiled and pestilence will be found. Winds have great benefits, including stirring the clouds and repairing the air, as well as the movement of the ark by them and they give good news for the coming of the rain. Allah mentioned the word "riyah" (wind) instead of "reeh" (storms) because it shows mercy. Our Prophet, may Allah bless Him and grant Him peace, says "Oh God, make it wind not storms."

The form (albashar) in the Holy Quran is indicative of the prophets and others. An example of this is the words the Lady Mary, peace be upon Her,

when she mentioned that she had not been touched by anyone in the verse "She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is" Al-Imran (47). As mentioned in Tafsir (50), Mary objected to the news given by the Angels to Her. She resorted to Allah with a sigh and asked with wonder and denial "How shall I have a son?!". She was responded with two answers: "So (it will be) for Allâh creates what He wills" to respond to Her denial, and "When He has decreed something, He says to it only: "Be!" - and it is" to respond to Her wonder.

The word "albashar" was used as a reference to the Prophets, peace be upon Them. Allah Almighty used the word "albashar" to refer to Prophet Muhammed, peace be upon Him, in the verse " With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad peace be upon Him) more than a human being like you? Will you submit to magic while you see it?" Al-Anbya (3). According to the Tafsir (51), the part "lahiyatan qulubuhum" (With their hearts occupied (with evil things)) comes adverbial. Alsam'ani (52) says that "lahiyatan qulubuhum" means their hearts are oblivious to the remembrance of Allah, or they are preoccupied with falsehood. As for the part "conceal their private counsels", it is interpreted with two opinions: concealing the counsels and showing the counsels. This is because this word (asarru) is one of the opposites (53) where it means to conceal and show. Some Arabs claim that it means conceal when it is pronounced with sh and show when it is pronounced with s. As for "allathen dhalamu", it means those who did wrong and those who say there is another god. They do not believe that Allah is the only God. Then, Allah says "Is this (Muhammad peace be upon Him) more than a human being like you?" because the polytheists denied the sending of human beings, and wanted the messengers to be angels, not humans.

Conclusions

- The base form "albashar" is mentioned in the Holy Quran 123 times as verbs and nouns, and the places where the base form is a verb are in 48 places, and 75 places as a noun.
- The base form "bashar" has been mentioned 9 times in the past form, 17 times in the present form, and 22 times in the imperative form.
- There is a diversity in the noun forms of the base "bashar" in singularity, duality, and plurality. The number of singular forms is bigger than others.
- There is a diversity of the Quranic connotations of the base form "bashar". It is used to indicate good, mocking and sarcasm, sexual intercourse, and humans.
- There is a diversity of the linguistic connotations of the base form "bashar". It is used to indicate good, mocking and sarcasm, sexual

intercourse, humans, skin, happiness, peel, eating, giving, beauty, the beginning of something, and a species of birds.

- It is mostly used in the Holy Quran to denote good, and the less use of it is for sexual intercourse.

Endnotes

- 1- See: Alsihah: 4 / 59-64 (bashar), Lisan Al-Arab: 2 / 590-591 (bashar), Al-Qamus Al-Muheet: 1 / 351-352 (bashar).
- 2- MujamaaAlamthal: 1/40, Al-Mustaqsi fi Alamthal: 1/430.
- 3- See: Almuhkam: 4/58, Almukhasas: 1/72.
- 4- See: Garib Al-Hadith by Ibn Aljaouzi: 1/73, Al-Fa'iq fi Gharib Al-Hadith: 1/110.
- 5- See: Al-Sihah: 2/590 (bashar).
- 6- See: Al-Nihaya fi Gharib al-Hadith and Athar: 1/229.
- 7- See: Al-Sihah: 2/591.
- 8- Ibid: 2/591 (bashar).
- 9- Alkashaf Tafsir: 2/581.
- 10- See: Alsabaa fi Alqira'at: 367, and the argument for the Seven Reciters: 5/45.
- 11- See: Albaghawi Tafsir: 4/35.
- 12- See: I'rab Al- Quran by Baquli: 106.
- 13- See: Albaghawi Tafsir: 2/457.
- 14- See: Altahreer and Altanweer: 14/148.
- 15- See: Alsamurqandi: 2/388.
- 16- ibid: 2/258.
- 17- See: Alwajiz Tafsir by Alwahidi: 1/676.
- 18- See: Almuhaarir Alwajiz: 1/428.
- 19- See: Alsabaa fi Alqira'at: 205, Ma'aniAlqira'at by Al-Azhari: 1/253.
- 20- See: Altaiseer fi Alqira'atAlsabi': 87, IthafAlfudhala' Albashar: 223.
- 21- See: Alnashir fi Alqira'atAl'ashr: 2/239, TahbeerAltaiseer fi Alqira'atAl'ashr: 322.
- 22- See: Almuhkam:8/58 (bashar), Lisan Al-Arab 4/61 (bashar).
- 23- See: Tafsir Alsam'ani: 1/319.

- 24- This poetry is attributed to Rashed bin Rumaidh Al-Anzi, see: Lisan Al-Arab: 12/139
- 25- See: Anwar AltanzeelwaAsrarAlta'weel by Al-Beidhawi: 1/126. TahtheebAllugha: 11/246, Lisan Al-Arab: 4/61.
- 26- TanweerAlmiqbas min Tafsiribn Abbas:36.
- 27- Dewan Alnabigha Alja'di, 81.
- 28- Not found in the books of the reciters.
- 29- See: Tafsir Albaghawi: 1/95.
- 30- See: Tafsir Alsamuqandi: 2/102.
- 31- See: Tafsir Altabari: 18/627-628.
- 32- See: Almabsut fi Alqira'atAlashr: 386, Alnashir fi Alqira'atAlashr: 2/187.
- 33- See: ibid.
- 34- Tafsir Alsam'ani: 4/464.
- 35- Anwar AltanzeelwaAsrarAltaweel by Al-Beidhawi: 2/103.
- 36- See: FathAlqadeer by Alshawkani: 2/407.
- 37- See: MafatihAlgeib by Alrazi: 27/560.
- 38- See: Tafsir Altabari: 12/490.
- 39- See: Alsab'a fi Alqira'at: 283.
- 40- Dewanuh: 106.
- 41- See: Altibyan fi Irab Al-Quran: 1/575.
- 42- See: ibid.
- 43- See: HujatAlqira'at: 285.
- 44- See: Ma'aniAlqira'at by Alazhari:1/408.
- 45- See: Tafsir Albaghawi: 1/503.
- 46- See: Tafsir Alsam'ani : 3/64.
- 47- Tafsir Alqurtubi: 9/261.
- 48- See: Tafsir Alkashaf: 2/698.
- 49- See: MafatihAlgeib by Alrazi: 25/107.
- 50- See: AltahreerwaAltanweer: 3/248.
- 51- Ibid: 17/13-14.
- 52- See: Tafsir Alsam'ani: 3/368.
- 53- See: Alain: 7/186. Lisan Al-Arab: 4/357 (sir).

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