The wider use of the root in the Qur'ān, however, is in the sense of *to announce good tidings*. Thus we have the verb بَشَّرَ as above ; بُشْرَى *good news* (ii, 91 ; iii, 122 ; viii, 10, etc.) ; بَشِير (v, 22 ; vii, 188, etc.), and بُشْرِى (vii, 55 ; xxv, 50, etc.), *the bringer of good tidings* : also مُبَشِّر (ii, 209, etc.) with much the same meaning ; أَبْشَرَ (xli, 30) *to receive pleasure from good tidings* : and مُسْتَبْشِر (lxxx, 39), *rejoicing*. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Akk. *bussuru*, is *to bear a joyful message* : Heb. בשר both *to bear good tidings* and *to gladden with good tidings* : התבשר *to receive good tidings*.[1]

The S. Semitic use of the word seems to be entirely under the influence of this Jewish usage. In Eth. the various forms በሠረ *to bring a joyful message*, አበሠረ *to bring good tidings*, ተበሠረ *to be announced*, ብሥራት *good news*, አብሣሪ *one who announces good tidings*, are all late and doubtless under the influence of the Bible. So the S. Arabian)ﻟﺦΧ *to bring tidings* and ﺡ)ﻟﺦﻝ *tidings* (cf. ZDMG, xxx, 672 ; WZKM (1896), p. 290 ; Rossini, *Glossarium*, 119), are to be considered of the same origin, especially when we remember that the use of ﺡ)ﻟﺦﻝ is in the *Raḥmān* inscription. The Syr. ܣܒܪ has suffered metathesis, but in the Christian Palestinian dialect we find ܒܣܪ *to preach*, used just as بَشَّرَ in iii, 20 ; ix, 34, etc., and so ܒܣܪܘܢ = εὐαγγέλιον, where again the influence is undoubtedly Jewish.

The probabilities are that the word was an early borrowing and taken direct from the Jews, though in the sense of *to preach* the influence was probably Syriac.[2]

بَطَل (*Baṭala*).

Occurs some thirty-six times in various forms.

To be in vain, false.

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[1] Also בְּשֹׂרָה *tidings* = Ar. بشرى and بِشَارَة, which latter, however, is not Qur'ānic. Cf. also now the Raṣ Shamra בשר *to bring good news*.

[2] As probably the Phlv. *basarīā*, PPGl, 95.