

towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, \*TA:) or undutiful conduct to a parent from gentleness, or courtesy: (El-Fezáree, T, K:) or altercation, (T,) or dislike, or hatred, (K,) from honourable treatment: (T, K:) or the calling of sheep, or goats, from the driving of them: (IAqr, S, K:) or the driving of sheep, or goats, from the calling of them: (Yoo, T:) or the calling of them to water from the calling of them to fodder; (K;) which last rendering is agreeable with an explanation of بِر by IAqr [mentioned in the T]; (TA;) and بِرْبَر, also, has the signification here assigned to بِر: (K, \*TA:) or البهرة from البهرة; (A'Obeyd, T, K;) i. e. the crying of sheep from the crying of goats: (A'Obeyd, T:) or the cat from the rat, or mouse: (IAqr, T, M, K:) and بِر also signifies the [species of rat called] جرد (Aboo-Tálib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) — Also Good, as a subst., not an adj.; syn. خَيْر; (Sh, T, Mgh, Mgb, K;) which comprises all that has been said in explanation of بِر (Sh, T, Mgh) as used in the saying of Moḥammad, عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ يَهْدِي [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by الصَّخْر; and some, by الصَّلَاح. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the Kūr iii. 86: (T:) or [simply] Paradise. (K.) — Also The heart; or the mind. (K.) So in the saying, هُوَ مُطْمَئِنُّ الْبِرِّ [He is quiet, or at rest, in heart, or mind]. (TA.)

بِرَّة a subst. in the sense of البر (S, M, K,) meaning Obedience [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فَجَار. See a verse of En-Nábigah in the first paragraph of art. حمل.]

بِرٌّ [a coll. gen. n.] The fruit of the أراك [q. v.], (S, M,) in a general sense: (M:) or the first thereof; (K;) [i. e.] the first that appears, or when it first appears, and is sweet: (M:) or when it has become hard: (Msb:) or when it is larger in its berries (حَب) than such as is termed كَبَات, and smaller in its clusters; having a round, small, hard stone, a little larger than the حَمَص; its cluster filling the hand: (AĤn, M:) n. un. with ة. (AĤn, S, M, Msb.)

بِرِّي A good, sweet, or pleasant, word or expression or saying: (K:) from بِر signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

بِرِّي Of, or belonging to, or relating to, the land as opposed to the sea or a great river. — And Of, or belonging to, or relating to, the desert or waste; growing, or living, or produced, in the desert or waste; wild, or in an uncultivated state. —

And hence,] أَرْضٌ بَرِّيَّةٌ Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; contr. of رِبِّيَّة. (IAqr, M, K, \*) And, simply, بَرِّيَّة (S, M, A, Msb, K,) and بَرِّيْت (A'Obeyd, IAqr, Sh, S, K,) the latter a variation of the former, the ي being made quiescent, and the ة therefore being changed into ت, as in عَفْرِيْت, originally عَفْرِيَّة (S,) a rel. n. from بَر, (Sh, T, Msb,) A desert; a waste; a spacious tract of ground without herbage; syn. صَحْرَاء: (S, M, A, Msb, K;) [see also بَر:] or a tract nearer to the desert (البر) than it is to water: (Sh, T:) [but some write the latter word بَرِّيْت; and it is said that] بَرِّيْت (T and K in art. بَرْت,) of the same measure as سَمِيْت (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

بَرِّيْتٌ أَرْضٍ بَعْدَهَا بَرِّيْتٌ

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that بَرِّيْت, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure فَعْلِيْت from البر; and that art. بَرْت is not the place in which it should be mentioned: (TA:) Lth says, بَرِّيْت is a noun derived from البرِّيَّة; the ي becoming quiescent, and the ة becoming an inseparable ت, as though it were a radical letter, as in the case of عَفْرِيَّة, which thus becomes عَفْرِيْت: (T, TA:) the pl. of بَرِّيَّة is بَرَارِي; and that of بَرِّيْت is بَرَارِيْت. (S.)

بَرِّي: see بَرِّيْت and بَرِّيَّة

بَرَارٌ as signifying A possessor of بَر, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

بَرَانِي External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) مَنْ مِنْ أَصْلَحَ جَوَانِيهِ أَصْلَحَ اللَّهُ جَوَانِيَهُ Whoso maketh his inner man (سَرِيَّتُهُ) to be good, God will make his outward man (عَلَانِيَتُهُ) to be good. (T.) بَرَانِي is a rel. n., irregularly formed, (K,) from بَر signifying “elevated ground, open to view;” and جَوَانِي, from جَو signifying “any low, or depressed, part of the ground.” (T.) You say, اِفْتَتَحَ الْبَابَ الْبَرَانِيَّ He opened the outer door. (A.)

بَرْبَر (S, K,) or البَرْبَر (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is بَرْبَرِي] a foreign word, (S,) [probably of African origin, the primary form of which is the source of Βάρβαρος, &c.,] arabicized; (Msb;) or, as some say, from بَرْبَرَة in speech; (TA; [see R. Q. 1;]) and البَرَابِرَة, (S, M, Msb, K,) the pl. of بَرْبَر (K,) or of البَرْبَر (Msb,) [or of بَرْبَرِي, agreeably with what follows and with analogy,] the ة being added because the sing. is a foreign word, or [so

in the M and TA, but in the S “and,”] a rel. n., (S, M,) but it may be elided; [so that one may say البَرَابِر;] (S;) A certain people, (S, M, Mgh, Msb, K,) of the inhabitants of El-Maghrib [or Northern Africa west of Egypt], (Mgh, \*Msb, K, \*) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, \*Msb,) and in slightness of religion, and littleness of knowledge: (Mgh:) and another people, [the Colobi mentioned by Diodorus Siculus and Strabo,] between the Abyssinians and the Zinj, who amputate [the glans of] the penis, and make it a dowry for a wife. (K.) [There are various opinions of the origins of these races. The appellation of البَرَابِرَة, sing. بَرْبَرِي, is also applied by late historians, and in the present day, to The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.]

بَرْبَر: see بَرْبَرِي

بَرْبَر: see بَرْبَرِي

بَرْبَرِي: see بَرْبَرِي — and see also بَرْبَر, in two places.

بَرْبَار One who talks much, and raises a clamour, or confused noise, (M, K,) with his tongue: (M:) who cries, or cries out, (S, K,) and talks in anger, (S,) or talks confusedly, with anger and aversion: (TA:) who vociferates much; (TA;) as also بَرْبَرِي (K:) and بَرْبَرِي signifying one who talks much and unprofitably. (Fr.) — البَرْبَار The lion; as also البَرْبَرِي (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — دَبُّ بَرْبَارٍ A bucket that makes a noise (M, K) in the water. (M.)

بَرْبُورٌ What is termed جَشِيش [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, جَشِيش, which is evidently a mistranscription,]) of wheat. (S, M, K.)

بَار; fem. with ة: see بَر, in five places.

أَبْر [accord. to analogy signifies More, and most, pious &c.: see بَر. But the only meaning that I find assigned to it in any of the lexicons is that here following. —] More, and most, distant in the desert, (T, K,) as to habitation. (T.) So in the saying, أَفْصَحُ الْعَرَبِ أَبْرَهُمُ The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K, \*) [In the latter, instead of الفصح, we find أَصْلَح.]

أَبْر One who overcomes. (TA.) [See 4.] — إِنَّهُ لَمَبْرٌ بِذَلِكَ means Verily he is a prudent, or sound, manager of that; syn. ضَابِطٌ لَهُ. (M, K, \*)

بَر: see مَبْرَة

مَبْرُورٌ, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Moḥammad himself: accepted: rewarded. (TA.) مَبْرُورٌ مَأْجُورٌ [Thou art accepted, or approved, and rewarded] and مَبْرُورًا مَأْجُورًا [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial.