

upon him, or a due or right that he owed me. (Mgh.) — **ابراً** [in the T (as on the authority of Abou-Amr Esh-Sheybānee) **أَبْرَى**] He entered upon [the night, or day, called] **الْبَرَاء**, q. v. (K.)

5: see 1, in three places. **تَبَرَّأَ مِنْهُ** also signifies He asserted himself to be free from it; or clear, or quit, of it; namely, a fault, or the like. (Mgh.) [And He declared himself to be clear of him; to be not connected, or implicated, with him; he renounced him: see Kur ii. 161 and 162, &c.]

6. **تَبَارَأْنَا** We separated ourselves, each from the other. (TA.) [See 3.]

10. **استَبْرَأَ**, (T,) or **استَبْرَأَ مِنَ الْبَوْلِ**, (Mghb,) He took extraordinary pains, or the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it: (T:) or he purified, or cleansed, himself from urine; syn. **تَنَزَّهَ عَنْهُ**: (Mghb:) or **استَبْرَأَ**, (M,) or **استَبْرَأَ الذَّكَرَ**, (K, TA,) signifies he took extraordinary pains, or the utmost pains, in cleansing the penis from urine; or he cleansed it entirely from urine; (M, \*K, \*TA;) and so **استَبْرَأَتِ الْفَرْجَ**: and in like manner, **استَبْرَأَتِ الْفَرْجَ** said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between **استَبْرَأَ** and **استَنْقَأَ** [which are made syn. in the M and K]: see the latter word. (TA.) — And **استَبْرَأَ الْجَارِيَةَ**, (T, S, Mgh,) or **الْمَرْأَةَ**, (M, Mghb, K,) He abstained from sexual intercourse (T, M, K) with the girl whom he had purchased or whom he had taken captive, (T,) or with the woman, (M, K,) until she had menstruated (T, M, K) at his abode, once, and then become purified: (T:) the meaning is, (T,) he sought to find her free from pregnancy. (T, Mgh, Mghb.) — Hence, (Mgh,) **استَبْرَأَ الشَّيْءَ**, (Z, Mgh, Mghb,) or **الْأَمْرَ**, (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Mghb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Mghb, TA.) You say, **استَبْرَأْتُ مَا عِنْدَكَ** [I searched, or sought to find or discover, or I have searched, &c., the uttermost of what thou hast, of knowledge &c.]. (S, TA.) And **استَبْرَأَ أَرْضًا فَمَا وَجَدَ ضَالَّتَهُ** [He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jāmi' es-Sagheer that **استَبْرَأَ** is an expression denoting The seeking, or seeking leisurely and repeatedly, to obtain knowledge of a thing, until one knows it; considering it with the endeavour to obtain a clear knowledge of it; taking, in doing so, the course prescribed by prudence, precaution, or good judgment. (Mgh.)

**بَرَاءَةٌ** A hunter's lurking-place or covert: (T, S, M, K:) pl. **بُرَا**. (T, S, M.) El-Aashā says,

• **بَهَا بَرًا مِثْلَ الْفَسِيلِ الْمَكْمَرِ** •  
[At it (a source of water mentioned in the context) were hunters' lurking-places, like young palm-trees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

**بَرَاءٌ**: see **بَرِيٌّ**, in six places. — **الْبَرَاءَةُ** The first night of the [lunar] month; (El-Mázine, T, S, K;) called thus, (S,) or **تَيْلَّةُ الْبَرَاءِ**, (M,) because the moon has then become clear of the sun: (S, M:) or the first day of the month: (AA, T, K:) or the last night thereof: (Aḡ, T, K:) or the last day thereof: (IAḡ, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAḡ, T;) but most hold that the last day of the month is termed **التَّحِيرَةُ**; (TA;) as also **أَبْنُ الْبَرَاءِ**: (K:) or this is the first day of the month: (IAḡ, T, TA:) pl. **أَبْرَاءَةٌ**. (Th, M.)

**بَرَاءٌ**: see **بَرِيٌّ**, in two places.

**بَرِيٌّ** Free, (Mghb,) **مِنْهُ** from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mghb;) and, also followed by **مِنْهُ**, clear, or quit, of it; irresponsible for it; or in a state of immunity with respect to it; i. e. exempt from the demand thereof; namely a debt, (Mghb,) or a claim, or due, or right; (Mgh;) as also **بَارِيٌّ** and **بَرَاءٌ**. (Mghb.) You say, **أَنَا بَرِيٌّ مِنْهُ** [I am free from it, &c.]; (T, \*S, M, K, \*) and **بَرَاءٌ**, used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and **بَرَاءٌ**: (S, M:) the pl. of **بَرِيٌّ** is **بَرِيَّوْنَ** (T, S, K) and **بُرَا** (T, S, M, K) and **بُرَاءٌ**, (T, M, K,) of the measure **فُعَالٌ**, (T,) like **رُحَالٌ**, (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of **بُرَاءٌ**, and has tenween because it resembles [words originally of the measure] **فُعَالٌ**, and that the rel. n. formed from it is **بُرَاوِيٌّ**, (TA,) but it is mentioned by AAF as a pl. of **بَرِيٌّ**, and as being like **رُحَالٌ**, and Fr mentions **بَرَاءٌ** as a pl. of the same, imperfectly decl., with one of the two hemzehs suppressed, (M,) and **بَرَاءٌ** (S, M, K) and **أَبْرَاءٌ** (S, K) and **أَبْرَاءَةٌ**, (T, S, K,) the last two anomalous: (TA:) the fem. of **بَرِيٌّ** is **بَرِيَّةٌ**; pl. **بَرِيَّاتٌ** (T, S, M, K) and **بَرِيَّاتٌ** (Lh, M, K) and **بُرَايَا**. (T, S, M, K.) You say, **أَنَا بَرِيٌّ مِنْهُ** and **أَنَا بَرَاءٌ مِنْهُ** [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and **أَنَا بَرَاءٌ مِنْهُ** (S;) and **نَحْنُ مِنْكَ الْبَرَاءُ** (M:) and **أَنَا الْبَرَاءُ مِنْهُ** and **الْخَلَاءُ** [We are clear, or quit, of you]; (Fr, T;) i. e., **ذَوُو الْبَرَاءِ**: so says Abou-Is-hāk; and Aḡ says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], **إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ** [Verily I am clear of that which ye worship]; (T, M;) or **بَرِيٌّ**, or **بَرَاءٌ**; accord. to different readers. (Bd.) **بَرِيٌّ** occurs in several places in the Kur. (M.) Accord. to IAḡ, it signifies Clear of evil qualities or dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God: and it signifies sound in body and intellect. (T.) See also **بَارِيٌّ**, in two places.

**بَرَاءَةٌ** A writing of [i. e. conferring] immunity or exemption: from **بَرِيٍّ مِنَ الدِّينِ** and **الْعَيْبِ**, of

which it is the inf. n.: pl. **بَرَائَاتٌ**, with medd: **بَرَاوَاتٌ** is [pl. of **بَرَاءَةٌ**, and both of these are] vulgar. (Mgh.)

**بَرِيٌّ**: see **بُرَاوِيٌّ**.

**الْبَرِيَّةُ** The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. **الْخَلْقُ**: (T, S, M:) pronounced without **ء**; (T, S;) originally with **ء**, like **نَبِيٌّ** and **ذَرِيَّةٌ**; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with **ء**: (Yoo, T, M:) Lh says that the Arabs agree in omitting the **ء** in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure **فَعِيلَةٌ** in the sense of **مَفْعُولَةٌ**, (Mghb,) from **بَرَأَ اللَّهُ الْخَلْقَ**, meaning **خَلَقَهُمْ**: (Fr, T:) or, if derived from **الْبَرِي** ["earth" or "dust"], it is originally without **ء**: (Fr, T, S:) pl. **بَرِيَّاتٌ** and **بُرَايَا**. (S in art. برو and برى.)

**بَارِيٌّ** (K,) or **بَارِيٌّ مِنْ مَرَضِهِ**, (Lh, S, M,) [Recovering from his disease, sickness, or malady: or] convalescent; or becoming sound, or healthy, at the close of his disease, but being yet weak; or recovering, but not completely, his health and strength: [see 1:] (M, K:) as also **بَرِيٌّ**: (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. **بَرَاءٌ**, (M, K,) like as **صَاحٌ** is pl. of **صَاحِبٌ**, accord. to Lh, so that he holds it to be pl. of **بَرِيٌّ**; or it may be pl. of **بَارِيٌّ**, like as **جَبَاعٌ** is pl. of **جَانِعٌ**, and **صَاحِبٌ** of **صَاحِبٌ**. (M.) **بَرِيٌّ** is sometimes written and pronounced **بَرِيٌّ** [in all its senses]. (Kz.) — See also **بَرِيٌّ** = **الْبَارِيُّ**, applied to God, The Creator; (T, S, Mghb;) He who hath created the things that are created, not after any similitude, or model; (Nh;) or He who hath created those things free from any incongruity, or faultiness, (Mgh, and Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. **الْمُصَوِّرُ** [q. v.]. (M.)

## برخ

**بَرِخٌ** The passage, or conduit, of water, called **بَرِخٌ** **بَالُوعَةٌ** [q. v.], made of baked clay: (K:) or **بَرَاخٌ** [the pl.] signifies the baked-clay conduits of privies, which convey [the water &c.] from the house-top to the ground. (S, but omitted in some copies.) — **بَرِخُ الْبَوْلِ** The canal of the urine [from the kidney to the bladder; i. e. the ureter]: (L, KL, TA:) of the dial. of Egypt. (TA.)

## بريط

**بَرِيطٌ** [The Persian lute;] a certain musical instrument (Lh, Mghb) of the **عَجَمِ** [or Persians]; (Mghb;) i. q. **عُودٌ**: (Lh, K:) an arabicized word, (K,) from **بَرِيطٌ**, (IAth,) or **بَرِيطٌ**; meaning "the breast of the duck, or goose;" because of its