

مَبَارَزة and بَرَزَ, (S, A, Mgh, K,) *He went, or came, out, or forth, in the field, to [encounter] him (i. e. his adversary) in battle, or war.* (K, TA.) — See also 1.

4. اَبْرَزَ *He made, or caused, him (a man) to go, or come, or pass, out, or forth: (S:) [or to go, or come, or pass, out, or forth, into the field, plain, or open tract or country: (see 1:)] and he made, or caused, it (a thing) to go, or come, or pass, out, or forth; or he put it, or took it, or drew it, out, or forth; syn. اُخْرَجَهُ; as also اِسْتَبْرَزَهُ. (K.)* See also 2, in two places. — اَبْرَزَ *He determined, resolved, or decided, upon journeying: (IAar, K:) the vulgar say اَبْرَزَ. (TA.)*

5: see 1, in two places.

6. هُمَا يَتَبَارَزَانِ *They two (meaning two adversaries) go, or come, out, or forth, into the field, each to [encounter] the other, in battle or war. (K, TA.)* — تَبَارَزَا *They both separated themselves, each from his company, and betook themselves each to the other. (K.)*

10: see 4.

بَرَزَ *A man characterized by pleasing or goodly aspect, and by intelligence: fem. with ة: (S, TA:) or a man of open condition or state: (TA:) or pure in disposition; (TA:) abstaining from what is unlawful and indecorous; (S, A, Mgh:) of great dignity or estimation: (Mgh:) fem. with ة: (A, Mgh:) pl. fem. بَرَزَاتُ: (A:) or, as also اَبْرَزَى, a man who abstains from what is unlawful and indecorous, and in whose intelligence, (K,) or, as in some copies of the K, in whose excellence, بَغْضَلِه, but this is app. a mis-transcription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed: (K:) and بَرَزَتْ a woman whose good qualities or actions, or whose beauties, are apparent: (K:) or open in her converse; syn. مُتَجَاهِرَةٌ: or, as in some correct lexicons, disdainful of mean things; syn. مُتَجَالَّةٌ: or of middle age, (كَهْلَةٌ,) who is not veiled or concealed like young women: (TA:) or of great dignity or estimation: (AO, TA:) or who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent: (TA:) or who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed: (Mgh, Mgh:) or open in her converse, (مُتَجَاهِرَةٌ,) of middle age, (كَهْلَةٌ,) of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous: (K:) or in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed: (TA:) or who does not veil her face from a man and bend her head down towards the ground. (IAar, on the authority of Ibn-Ez-Zubeyr.)*

بَرَزَى: see بَرَزَ.

بَرَزَ *A field, plain, or wide expanse of land,*

(S, Mgh, K,) *without trees; (Mgh;) as also اَبْرَزَ; but this latter form is rare: (Mgh:) or an open tract of land destitute of herbage and trees and without hills or mountains: (Mgh, Mgh:) or a place in which is no covert of trees or other things: (Fr, S:) an open place in which is no covert. (TA.)* — [Hence,] اَخْرَجَ إِلَى الْبَرَزِ *He went forth to satisfy a want of nature. (A.)* And اَرَادَ الْبَرَزَ اَبْعَدَ *[When he desired to satisfy a want of nature, he went far off]: a trad.; respecting which El-Khattābee says that the relaters of traditions err respecting the word, pronouncing it with kesr, for اَبْرَزَ is an inf. n.: but (SM says that) authorities differ as to this point. (TA.)* — [It is further said,] اَبْرَزَ, (Mgh, Mgh,) or اَبْرَزَ, (S, K,) is metonymically applied to اَعْرَضَ *Excrement; human ordure; (S, Mgh, Mgh, K:) the feces of food. (S.)*

بَرَزَ: see بَرَزَ, in three places.

بَرَزَ act. part. n. of بَرَزَ [q. v.]. — *Wholly, or entirely, apparent or manifest. (TA.)* — اَرَضَ *Land that is apparent, open, or uncovered, (Bd and Jel in xviii. 45, and TA,) upon which is no mountain nor any other thing, (Jel,) or that has no hill nor mountain nor sand. (TA.)*

اَبْرَزَى: see what next follows.

اَبْرَزَى (Sh, IAar, A, Mgh, K) and اَبْرَزَى (Sh, IAar, K,) the latter of which is incorrectly written in [some of] the copies of the K اَبْرَزَى, (TA,) *Pure gold: (Sh, Mgh, K:) or an ornament of pure gold: (IAar:) the former an arabicized word [app. from the Greek ἄβρως, as also the latter]: (Mgh:) of the measure اَفْعِيل; the ء and ي being augmentative. (IJ.)*

مَبْرَزَ [lit. *A place to which one goes forth in the field, or plain, or open tract or country;*] a privy, or place where one performs ablution; syn. مَوْضَأُ: (S;) [as also مَبْرَزَى, occurring in the TA in art. جَوَز.]

مَبْرُوزَ, (K,) and مَبْرُوزَ (S, Mgh, K,) *A writing, or book, put forth, or published; syn. مَنشُور: (S, K:) or made apparent, shown, or manifested: (Mgh:) the latter anomalous; (S, Mgh;) being from اَبْرَزَ; (Mgh;) and AHat disapproved it; and thought that it might be a mistake for مَبْرُور, meaning "written;" but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُوز, some read المَبْرُز; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُوز is for المَبْرُوز. (TA.)* You say, اَعْطَوْهُ كِتَابًا مَبْرُوزًا *They had given him a writing, or book, published; i. e., مَنشُورًا. (TA.)*

مَبْرُوزَ: see مَبْرُزَ, throughout.

مَبْرُزَ: see مَبْرُزَ.

برزخ

بَرَزَخَ *A thing that intervenes between any two things: (L:) or a bar, an obstruction, or a thing*

that makes a separation, between two things: (S, A, L, K:) so in the Kur lv. 20: pl. بَرَزَخُ. (L.) — *The interval between the present life and that which is to come, (S, A,) from the period of death to the resurrection, (S, A, K,) upon which he who dies enters; (S, K:) the period, or state, from the day of death to the day of resurrection: so in the Kur xxiii. 102. (Fr.)* — بَرَزَخُ الْإِيمَانِ *What is between the beginning of faith, (L, K,) which is the acknowledgment, or confession, of God, (L,) and the end thereof, (L, K,) which is the removal of what is hurtful from the road: (L:) or what is between doubt and certainty. (L, K.)*

برسم

Q. 1. بَرَسِمَ *He (a man) was affected with the disease termed برسم; (S, Mgh, Mgh, K:) as also بَرَسِمَ. (TA.)*

بَرَسِمَ, (in the T with fet-h, [بَرَسِمَ], Mgh,) *A certain malady, or disease, (S, Mgh, K,) well known, (S, Mgh,) attended by delirium: (K:) [in the present day, this term is applied to the pleurisy, as also دَأْتُ الْجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, pleurodyne: but] in some of the books of medicine, it is said to be a tumour, (Mgh,) or a hot tumour, (TA,) that is incident to the septum which is between the liver and the bowels, [app. meaning the upper parts of the greater and lesser omentum,] and then reaches to the brain: (Mgh, TA:) also pronounced بَرَسَمَ: (ISk, Mgh:) مَوْضِعٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Mgh;) or seems to be so; composed of بَر and سَم; the former of these, in Persian, signifying the "breast," or "chest;" and the latter, "death" [and "fire" and "a swelling;" of which three meanings, the second and third are agreeable with the two explanations of برسم given above]: so says Az. (TA.)*

بَرَسِمَ, with kesr, (K,) vulgarly pronounced with fet-h to the ب, [بَرَسِمَ], (TA,) [*Alexandrian trefoil or clover; trifolium Alexandrinum; described by Forskål in his Flora Aegypt. Arab. p. 139; the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed رِبَّة; and so is the third; but this is generally left for seed: when dry, it is termed دَرِيْس; if his words have not been perverted by copyists, F explains it as] the grain of the قُرْطُ, حَبُّ الْقُرْطِ [but I think it probable that this is a mistranscription, for خَبْرُ الْقُرْطِ, i. e., the best of the (species of trefoil, or clover, called) قُرْطُ, resembling the رُطْبَةُ [or رُطْبَةُ], or superior to this latter in size, or quality (أَجَلٌ مِنْهَا): (K:) the قُرْطُ resembles the رُطْبَةُ, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (أَجَلٌ مِنْهَا), and larger in the leaves, and is what is called in Persian شَبْدَر [or شَبْدَر]: (AHn, TA:)]*