

made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — And hence, **مُبْرَمٌ** قَضَاً **مُبْرَمٌ** + Ratified destiny; such as is rendered inevitable.]

مُبْرَمٌ [act. part. n. of 4. — And also] *A gatherer of بَرَمٌ* [q. v.]: (M:) or, of the **بَرَم** of the **عَصَا**: (K:) or, specially, a gatherer of the **بَرَم** of the **أَرَاك**. (M.) — *A maker of بَرَامٌ* [or stone cooking-pots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) — And hence, (M,) + *A heavy, or sluggish, man*; as though [in the CK **لَا تَه** is erroneously put for **كَاتَه**] he cut off for himself something from the persons sitting with him: (M, K:*) or, as some say, [so in the M; but in the K, “and”] *bad, or corrupt, in discourse*; (M, K:) *who discourses to others of that in which is no profit nor meaning*; (TA:) from the same word as signifying “a gatherer of the fruit of the **أَرَاك**,” (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one who is a burden upon his companion, without profit and without good; like the **بَرَم** who takes no part with others in the game of **الميسر**, though he eats of the flesh-meat thereof. (As, TA.)

مُبْرَمٌ sing. of **مِبَارِمٌ**, (TA,) which signifies The spindles with which the twisting termed **إِبْرَامٌ** is performed. (M, K, TA.) [See 4.]

برن

بَرْنِيٌّ *A sort of dates*, (T, S, M, Mṣb, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Mṣb,) red, intermixed, or tinged, with yellow, having much **لَحَاءٌ** [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with **ة**: (M:) it is an arabicized word, originally **بَرْنِيكٌ**, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., **بَارْ** meaning fruit, and **نِي** denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; **بَر** meaning fruit; and **هِنِي**, good or excellent [or wholesome]: the Arabs introduced it into their language: (Mṣb:) or, accord. to the Mojam of El-Bekree, it is from **بَرْن**, the name of a town, or village. (TA.) It is converted by a rájiz into **بَرْنَج**; the double **ي** being changed into [double] **ج**. (S, M.) — You say also **نَخْلَةٌ بَرْنِيَّةٌ** and **نَخْلٌ بَرْنِيٌّ** [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

بَرْنِيٌّ n. un. of **بَرْنِيٌّ**. — Also *A kind of vessel*, (S, Mgh, Mṣb, K,) well known, (Mṣb,) of baked clay: (S, Mgh, K:) or, as some say, of those that are termed **قَوَارِيرٌ** [i. e. flasks, or bottles, generally of glass]; such as are used by the seller of perfumes: (Mgh:) or a thing like a vessel of baked clay, big, or bulky, and green: and sometimes of the kind termed **قَوَارِيرٌ**: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed **قَوَارِيرٌ** that are thick,

with wide mouths: (Lth, T:) pl. **بَرَانِيٌّ**. (Mgh.) — And *A cock*: (IAar, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-'Irāk: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. **تَبَرَنَسَ** *He wore, or clad himself with, a بَرْنَسٌ*. (S.)

بَرْنَسٌ *A long قَنْسَوَةٌ*, (S, Mṣb, K,) which the devotees used to wear in the first age of El-Islām: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a **ذِرَاعَةٌ** or a **مِطْرٌ** or a **جَبَّةٌ**; (M, K:) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to a hooded cloak, mostly of white woollen stuff; but often, of cloth of any colour:] pl. **بَرَانِسٌ**: (Mṣb:) [some say] it is from **البرنس**, meaning “cotton,” and the **ن** is augmentative: or, accord. to some, it is not Arabic. (TA.) — **بَرْنَسٌ الحُسْنِ** + *Comely, or goodly, hair*. (TA in art. **مَلَأَ**.)

برنك

بَرْنَكَانِيٌّ and **بَرْنَكَانٌ** and **بَرْنَكَاةٌ**, in art. **برك**.

بره

1. **بَرَهَ**, aor. **بَرِهَ**, inf. n. **بَرَهٌ**, or, as in some copies of the K, **بَرَهَانٌ**, (TA, [and so I find in an excellent copy of the K, but in the CK **بَرَهَانٌ**]) *His body returned to a healthy state, or his health of body returned to him, or his bodily condition became good, after having been altered by disease*. (IAar, K:*) [The **ه** is perhaps a substitute for **ز**: see **بَرِيٌّ**.] — And *He was, or became, white in person, or body and members*. (K:) — See also **بَرَهَ**, below.

4. **أَبْرَهَ** *He adduced the evidence or proof*: (Mṣb, K:) but as to **بَرَهْنٌ**, meaning *he manifested the evidence or proof*, it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Mṣb, TA:) or the former signifies *he adduced, or uttered, or did, wonderful things, and overcame men*. (K.)

Q. Q., or, as some say, Q., 1. **بَرَهْنٌ**: see 4; and see art. **برهن**.

بَرَهٌ [perhaps an inf. n., of which the verb is **بَرَهَ**] *Softness, thinness of skin, and plumpness*, (K, TA,) of a woman; as also **بَرَهْرَهَةٌ**. (TA.)

بَرَهَةٌ: see what next follows.

بَرَهَةٌ and **بَرَهَةٌ** *A long space or period of time*: (JK, S:) or *a long time*: (ISK, K:) or they have a more general sense; (K:) i. e. *a space, or period, of time*: pl. of the former **بَرَهَةٌ** and **بَرَهَاتٌ** and **بَرَهَاتٌ**. (Mṣb.) You say, **بَرَهَةٌ** and **أَتَتْ عَلَيْهِ بَرَهَةٌ مِنَ الدَّهْرِ** [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بَرَهَانٌ: see art. **برهن**.

بَرَهْرَهَةٌ *A white* (IAar, JK, Mṣb) girl (IAar,

Mṣb) or female: (JK:) or a woman (S, K,) white and youthful: or soft, or tender: (K:) or that quivers, (K,) or almost quivers, (S,) from sappiness, softness, or tenderness: (S, K:) or that shines, or glistens, by reason of her clearness [of complexion]: or thin-skinned; appearing as though water were running upon her, by reason of her softness, or tenderness: (TA:) of the measure **فَعْلَعَلَةٌ**, (S, TA,) from **بَرَهٌ**: (TA:) dim. **بَرَهْرَهَةٌ** (JK, TA) and **بَرَهْرَهَةٌ** (JK,) or **بَرَهْرَهَةٌ**; but **بَرَهْرَهَةٌ** is bad, and seldom used. (TA.) Imra-el-Kays says,

• **بَرَهْرَهَةٌ رُودَةٌ رَخَصَةٌ** • **كَخْرَعُوْبَةُ الْبَانَةِ الْمَنْفَطِرُ** •

[White, or white and youthful, &c., soft, or beautiful, tender, like the shoot of the ben-tree breaking forth with leaves: the last word being made masc. by poetic license, for the sake of the metre.] (S.) — [Hence, app.,] it is said to signify also *A white knife, of clear, pure, or bright, iron*. (TA.) — See also **بَرَهَ**.

بَرَهْرَهَةٌ and **بَرَهْرَهَةٌ**: } see **بَرَهْرَهَةٌ**.
بَرَهْرَهَةٌ, or **بَرَهْرَهَةٌ**: }

أَبْرَهَ [app.] *Having the body in a healthy state, or in good condition, after disease*: and *white in person, or body and members*: [but whether it have both these significations, or only the latter of them, is not clear:] fem. **بَرَهْرَهَةٌ**. (K.)

برهن

Q., or, as some say, Q. Q., 1. **بَرَهْنٌ** *He adduced*, (T, Z, Mṣb,) or *established*, (S, K, and Ham p. 7,) the **بَرَهَانُ**, (T, Z, Mṣb, K,) i. e. the evidence or proof [&c.]; (T, S, Mṣb, &c.) or *he adduced his evidence or proof* [&c.]; (T, Mṣb;) **عَلَيْهِ** [against him, or it, or (as in **أَسْتَدَلَّ عَلَيْهِ**) of it], (S, K, and Ham p. 7,) and **لَهُ** [to him, or for him]: (Ham ubi suprâ:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being **أَبْرَهَ**: (Mṣb:) this they assert on the ground of the opinion that **بَرَهَانٌ** [q. v.] is of the measure **فَعْلَانٌ**; but J holds the **ن** to be a radical. (TA.)

بَرَهَانٌ *An evidence, or a proof*: (T, S, Mṣb, K, and Ham p. 7:) and *a demonstration*; i. e. the manifestation of an evidence or proof: (Mṣb:) or a decisive and manifest evidence or proof: (TA:) or the firmest, strongest, or most valid, evidence or proof; which is such as ever necessarily implies truth, or veracity, as its consequence, or concomitant; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rāghib, TA:) [pl. **بَرَاهِينٌ**]: some say that the **ن** in this word is augmentative; (Mṣb, and Ham p. 7;) that it is of the measure **فَعْلَانٌ**, from **فَعْلَانٌ** [app. **البره**] signifying the “act of cutting:” (Ham ubi suprâ:) others, that it is radical: Az mentions both of these opinions: J confines