

of Temeem; أنت being understood: the latter, of the dial. of the people of El-Hijáz; اذْهَبَ being understood. (M.) — Applied to a sale, Truly and honestly executed. (Sh, T, Mgh.)

برأ: see برأ.

### برأ

1. برأ, [aor. ʔ, inf. n. generally بُرِّئَ or بُرِّئَةٌ,] He was, or became, clear, or free, of, or from, a thing; in the manners which will be explained below: (Bd ii. 51:) he was, or became, in a state of freedom or immunity, secure, or safe. (T.) [Hence,] بُرِّئَ مِنَ الْمَرَضِ, and بُرِّئَ, (T, Mṣb,) aor. ʔ; and بُرِّئَ, aor. ʔ; (Mṣb;) inf. n. بُرِّئَ: (T, Mṣb:) or بُرِّئَ مِنَ الْمَرَضِ, inf. n. بُرِّئَ, with damm; and the people of El-Hijáz say بُرِّئَ, inf. n. بُرِّئَ, with fet-ḥ: (S:) accord. to Aḡ, بُرِّئَ مِنَ الْمَرَضِ is of the dial. of Temeem; and بُرِّئَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بُرِّئَ: (T:) or بُرِّئَ [alone], said of a sick man, aor. ʔ and ʔ; and بُرِّئَ; and بُرِّئَ; inf. n. بُرِّئَ [probably a mistranscription for بُرِّئَ] and بُرِّئَ: or, accord. to Lḥ, the people of El-Hijáz say بُرِّئَ, aor. ʔ, inf. n. بُرِّئَ and بُرِّئَ [i. e. بُرِّئَ]; and the people of El-ʿAlīyah, [بُرِّئَ], aor. ʔ, inf. n. بُرِّئَ and بُرِّئَ; and Temeem, بُرِّئَ, [aor. ʔ, inf. n. بُرِّئَ and بُرِّئَ: (M:) or بُرِّئَ, (K,) said by IKṭṭ to be the most chaste form, (TA,) aor. ʔ, (K,) agreeably with analogy, (TA,) and ʔ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ʔ for its last radical letter having its aor. of the measure يَفْعَلُ, [though others mention also قَرَأَ, aor. يَقْرَأُ, and هَنَا, aor. يَهْنَأُ,] and asserted to be a bad form, (TA,) inf. n. بُرِّئَ and بُرِّئَ; and بُرِّئَ, (K,) not a chaste form, (TA,) aor. ʔ; and بُرِّئَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ʔ, inf. n. بُرِّئَ and بُرِّئَ, (K, TA,) or بُرِّئَ, (CḲ,) and بُرِّئَ; (K, TA;) He became free from the disease, sickness, or malady: (T:) or [he recovered from it:] he became convalescent; or sound, or healthy, at the close of disease, but was yet weak; or he recovered, but not completely, his health and strength; syn. نَقِيَ; (M, K;) i. e., he acquired that slight degree of soundness, or health, which comes at the close of disease, but with disease remaining in him. (TA.) [And بُرِّئَ الْجَرْحِ, or بُرِّئَ, The wound healed; or became in a healing state: of frequent occurrence.] And بُرِّئَ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ʔ and ʔ, the latter extr., (M, K,) or rather it is very strange, for IKooṭ says that نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بُرِّئَ (M, K) and بُرِّئَ (Lḥ, M, K) and بُرِّئَ (M,) or بُرِّئَ (K, TA,) or بُرِّئَ (CḲ;) and بُرِّئَ (S, M, K, Mgh,\*) [He was, or became, free from the thing, or affair; or clear, or quit, thereof; clear of having or taking, or of having had or

taken, any part therein; guiltless of it: and also, irresponsible for it; as in an ex. q. v. voce عَضَأُ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lḥ, M.) You say, بُرِّئَ مِنَ الْعَيْبِ, (Mgh, Mṣb,) or العيوبِ, (S,) inf. n. بُرِّئَةٌ, (Mgh,) He was, or became, free (Mṣb) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mṣb,) [or faults, &c.]. (S.) And بُرِّئَ مِنَ الدَّيْنِ, (T, Mgh, Mṣb,) or الدَّيُونِ, (S,) aor. ʔ, (T, Mṣb,) inf. n. بُرِّئَةٌ, (T, Mgh, Mṣb,) He was, or became, clear, or quit, of the debt; (or debts; S;) irresponsible for it [or them]: or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof. (Mṣb.) And بُرِّئَ مِنْ حَقِّكَ, inf. n. بُرِّئَةٌ and بُرِّئَ (Lḥ, M) and بُرِّئَ, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also بُرِّئَ. (M.) And بُرِّئْتُ إِلَيْكَ مِنْ فُلَانٍ, inf. n. بُرِّئَةٌ, [I was, or became, or have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, S,\*) [in one copy of the S, I find the phrase بُرِّئْتُ مِنْكَ, commencing the art.; but not in other copies:] this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.) — He removed himself, or kept, far, or aloof, [from unclean things, or things occasioning blame; followed by مِنْ, with which it may be rendered he shunned, or avoided;] syn. تَبَاعَدَ and تَنَزَّهَ. (T.) [You say, بُرِّئَ مِنَ الْأَقْدَارِ He removed himself, or kept, far, or aloof, from unclean things.] — He manifested an excuse, [or asserted himself to be clear or quit or irresponsible, like بُرِّئَ] and gave warning; syn. أُنذَرَ and أَعذَرَ. (T.) Hence, in the Ḳur [ix. 1,] بُرِّئَةٌ مِنَ اللَّهِ وَرَسُولِهِ A manifestation of excuse, and a warning, from God and his apostle. (T.) — بُرِّئَ اللَّهُ الْخَلْقَ, (Fr, T, S, M, K,) or الْخَلِيقَةَ, (Mṣb,) aor. ʔ, (T, M, &c.,) inf. n. بُرِّئَ (T, S, M, K) and بُرِّئَ, (AZ, Lḥ, M, K,) God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mṣb, K,) after no similitude, or model, (TA,) [but, properly, though not always meaning so, out of pre-existing matter; for] Bd says [in ii. 51] that the primary meaning of the root برء is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in المَرِيضُ بُرِّئَ مِنَ الْمَرَضِ [both sufficiently explained above]; or by production [therefrom], as in بُرِّئَ اللَّهُ آدَمَ مِنَ الطِّينِ [God produced, or created, Adam, from, or out of, clay]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Ḳur lvii. 22,] مِنْ قَبْلِ أَنْ نَبْرَأَهَا [Before our creating it, if ها refer to مُصَيَّبَةٌ, preceding it; but, as Bd says, it may refer to this, or to الأَرْضِ, or to أَنْفُسِ: (M:) but البرء has a more particular application than الخلق; the former being particularly applied to the creation of animate beings,

with few exceptions: you say, بُرِّئَ اللَّهُ النَّسِمَةَ وَالْأَرْضَ وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بُرِّئَ, or to both, بَرَأَ is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بُرِّئَ, inf. n. تَبْرِئَةٌ: see 4, in four places. [Hence,] لَا التَّبْرِئَةَ The ʔ that denies in a general manner, absolutely, or to the uttermost; i. e. the ʔ that is a universal negative. (Mughnee &c.) — Also He verified his being free [from a thing], clear, or quit, [of it,] guiltless [of it], or irresponsible [for it]. (Mgh, TA.)

3. مُبَارَاةٌ, (T, S, M, Mgh, K,) inf. n. مُبَارَاةٌ, (T, M, Mgh) and بُرِّئَ, (M,) He made him (his co-partner) free, clear, quit, or irresponsible, the latter doing to him the same: (Mgh:) he compounded, or made a compromise, with him (his hired man, T, M) for their mutual separation: (M:) he separated himself from him (his co-partner, S, O), the latter doing the same. (S, O, K.) And بَارَأْتُ الرَّجُلَ I became free, clear, quit, or irresponsible, to the man, he becoming so to me. (M.) And بَارَأَ الْمَرْأَةَ, (T, M, K,) or أَمْرَاتَهُ, (S,) inf. n. as above, (M,) He compounded, or made a compromise, with the woman (or his wife, S) for their mutual separation; (M, K;) i. e. he divorced her for a compensation [which she was to make him, such as her giving up a portion of her dowry remaining due to her, in order that they might be clear, each of the other]: it occurs also [without ʔ] in art. بُرِّئَ. (TA.)

4. اِبْرَاءُ He (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ الْمَرَضِ [from the disease, sickness, or malady]. (S.) — بُرِّئَ مِنَ الْأَمْرِ and بُرِّئَ (M, K,\*) He (i. e. God, TA) made thee, pronounced thee, or held thee, or hath made thee, &c., or may He make thee, &c., to be free from the thing or affair, or clear or quit thereof, or guiltless thereof, or irresponsible for it; (TA;) [or He acquitted thee, or hath acquitted thee, or may He acquit thee, thereof; or He showed thee, or hath showed thee, or may He show thee, to be free from it, &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (M.) You say, بُرِّئْتُ مِنَ الْعَيْبِ I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Mṣb.) It is said in the Ḳur [xxxiii. 69,] قَبْرَاهُ قَالُوا (M) But God showed him to be clear of that which they said. (Bd.) You say also, بُرِّئْتُ مِنَ الدَّيْنِ I made him, pronounced him, or held him, to be clear, or quit, of the debt; irresponsible for it; or in a state of immunity with respect to it; i. e., exempt from the demand thereof: (Mṣb:) and بُرِّئْتُ مِنْ لِي اِبْرَاءَهُ مِنْ لِي (M) But God showed him to be clear of that which he owed me: (S:) and بُرِّئْتُ مِنْ لِي اِبْرَاءَهُ [alone] I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had