

upon him, or a due or right that he owe me. (Mgh.) = ابرا [in the T (as on the authority of Abou-'Amr Esh-Sheybānee) اِبْرَى He entered upon [the night, or day, called] البراءة, q. v. (K.)

5: see 1, in three places. تبرأ منه 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. تَبَرَّأْنَا We separated ourselves, each from the other. (TA.) [See 3.]

10. استبرأ (T), استبرأ مِنَ الْبَوْلِ (Mṣb,) 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: (Mṣb:) or استبرأ (M), or استبرأ 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 استبرأ الفرج: and in like manner, استبرأ الفرج said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between استبرأ and استنقأ [which are made syn. in the M and K]: see the latter word. (TA.)—And استبرأ الجارية (T, S, Mgh,) or المرأة (M, Mṣb, 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, Mṣb.)—Hence, (Mgh,) استبرأ الشيء (Z, Mgh, Mṣb,) or الأمر (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Mṣb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Mṣb, TA.) You say, استبرأت ما عندك [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 استبرأ أرضاً وجد ضالته [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 استبرأ 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.)

براءة A hunter's lurking-place or covert: (T, S, M, K:) pl. بَرَاء. (T, S, M.) El-Aqshà says,

بها براء مثل الفصيل المكمم

[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.)

براءة: see بَرِيءٌ, in six places. — البراءة The first night of the [lunar] month; (El-Mázinee, T, S, K;) called thus, (S,) or ثِيْلَةُ 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: (Aṣ, T, K:) or the last day thereof; (IAṣ, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAṣ, T;) but most hold that the last day of the month is termed النَّحْرَةَ; (TA;) as also ابْنُ الْبَرَاءِ (K:) or this is the first day of the month: (IAṣ, T, TA:) pl. أَبْرَاءَةٌ. (Th, M.)

براءة: see بَرِيءٌ, in two places.

براءة Free, (Mṣb,) مِنْهُ from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mṣb;) 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, (Mṣb,) or a claim, or due, or right; (Mgh;) as also بَارِيءٌ and بَرَاءَةٌ. (Mṣb.) You say, أَنَا بَرِيءٌ 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 بَرَاءَةٌ: (S, M:) the pl. of بَرِيءٌ is بَرِيءُونَ (T, S, K) and بَرَاءَةٌ (T, S, M, K) and بَرَاءَةٌ (T, M, K,) of the measure فُعَالٌ (T,) like رُخَالٌ (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بَرَاءَةٌ, and has tenween because it resembles [words originally of the measure] فُعَالٌ, and that the rel. n. formed from it is بَرَاوِيٌّ (TA,) but it is mentioned by AAF as a pl. of بَرِيءٌ, and as being like رُخَالٌ, and Fr mentions بَرَاءَةٌ as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and بَرَاءَةٌ (S, M, K) and أَبْرَاءَةٌ (S, K) and بَرَاءَةٌ (T, S, K,) the last two anomalous: (TA:) the fem. of بَرِيءٌ is بَرِيئَةٌ; pl. بَرِيَّاتٌ (T, S, M, K) and بَرِيَّاتٌ (Lh, M, K) and بَرِيَّاتٍ. (T, S, M, K.) You say, خَلِيٌّ مِنْهُ and أَنَا بَرِيءٌ مِنْهُ [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and خَلَاءٌ مِنْهُ and أَنَا بَرَاءٌ مِنْهُ; (S;) and نَحْنُ مِنْكَ الْبَرَاءَةُ (M:) and أَنَا الْبَرَاءَةُ مِنْهُ and الْخَلَاءَةُ [We are clear, or quit, of you]; (Fr, T;) i. e., ذُو الْبَرَاءَةِ: so says Abou-Is-hāq; and Aṣ says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], إِنِّي بَرَاءَةٌ مِمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or بَرِيءٌ, or بَرَاءَةٌ; accord. to different readers. (Bḍ.) بَرِيءٌ occurs in several places in the Kur. (M.) Accord. to IAṣ, 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 بَارِيءٌ, in two places.

براءة A writing of [i. e. conferring] immunity or exemption: from بَرِيءٌ مِنَ الدِّينِ and الْعَيْبِ, of

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

بَرِيءٌ: see بَرَاوِيٌّ.

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 (Mṣb,) from بَرَأَ اللهُ الْخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from الْبَرِيءُ ["earth" or "dust"], it is originally without ء: (Fr, T, S:) pl. بَرِيَّاتٌ and بَرِيَّاتٍ. (S in art. برو and بَرِيءٌ.)

بَارِيءٌ (K,) or بَارِيءٌ 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 بَرِيءٌ: (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. بَرَاءَةٌ (M, K,) like as صَاحِحٌ is pl. of صَاحِحٌ, accord. to Lh, so that he holds it to be pl. of بَرِيءٌ; or it may be pl. of بَارِيءٌ, like as جِيَاعٌ is pl. of جَائِعٌ, and صَاحِبٌ of صَاحِبٌ. (M.) بَرِيءٌ is sometimes written and pronounced بَرِيءٌ [in all its senses]. (Kz.)—See also الْبَارِيءُ = الْبَارِيءُ, applied to God, The Creator; (T, S, Mṣb;) 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 Bḍ in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bḍ:) or the Former, or Fashioner; syn. الْمَصَوِّرُ [q. v.]. (M.)

بريخ

بريخ The passage, or conduit, of water, called بِالْوَعَةِ and اِبْرَدِيَّة [q. v.], made of baked clay: (K:) or بَرَايِخ [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.)—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

بريط [The Persian lute;] a certain musical instrument (Lth, Mṣb) of the عَجَم [or Persians]; (Mṣb;) i. q. عَوْدٌ: (Lth, K:) an arabicized word, (K,) from بَرِيءٌ (IAth,) or بَرِيءٌ; meaning "the breast of the duck, or goose;" because of its