

towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, \*TA:) or undutiful conduct to a parent from gentleness, or courtesy: (El-Fezáree, T, K:) or altercation, (T,) or dislike, or hatred, (K,) from honourable treatment: (T, K:) or the calling of sheep, or goats, from the driving of them: (IAqr, S, K:) or the driving of sheep, or goats, from the calling of them: (Yoo, T:) or the calling of them to water from the calling of them to fodder; (K;) which last rendering is agreeable with an explanation of **بِر** by IAqr [mentioned in the T]; (TA;) and **بِرْبِر**, also, has the signification here assigned to **بِر**: (K, \*TA:) or **البهرورة** from **البهرورة**; (A'Obeyd, T, K;) i. e. the crying of sheep from the crying of goats: (A'Obeyd, T:) or the cat from the rat, or mouse: (IAqr, T, M, K:) and **بِر** also signifies the [species of rat called] **جود**: (Aboo-Tálib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) — Also Good, as a subst., not an adj.; syn. **خَيْر**; (Sh, T, Mgh, Mgb, K;) which comprises all that has been said in explanation of **بِر** (Sh, T, Mgh) as used in the saying of Moḥammad, **عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ يَهْدِي** [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by **الصَّخْر**; and some, by **الصَّلَاح**. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the **Kur** iii. 86: (T:) or [simply] Paradise. (K.) — Also The heart; or the mind. (K.) So in the saying, **هُوَ مُطْمَئِنُّ الْبِرِّ** [He is quiet, or at rest, in heart, or mind]. (TA.)

**بِرَّة** a subst. in the sense of **البِر**, (S, M, K,) meaning Obedience [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to **فَجَار**. See a verse of En-Nábigah in the first paragraph of art. **حَمَل**.]

**بِرْبِر** [a coll. gen. n.] The fruit of the **أْرَاك** [q. v.], (S, M,) in a general sense: (M:) or the first thereof; (K;) [i. e.] the first that appears, or when it first appears, and is sweet: (M:) or when it has become hard: (Msb:) or when it is larger in its berries (**حَب**) than such as is termed **كَبَات**, and smaller in its clusters; having a round, small, hard stone, a little larger than the **حَمَص**; its cluster filling the hand: (AĤn, M:) n. un. with **ة**. (AĤn, S, M, Msb.)

**بِرِّي** A good, sweet, or pleasant, word or expression or saying: (K:) from **بِر** signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

**بِرِّي** Of, or belonging to, or relating to, the land as opposed to the sea or a great river. — And Of, or belonging to, or relating to, the desert or waste; growing, or living, or produced, in the desert or waste; wild, or in an uncultivated state. —

And hence,] **أَرْضٌ بَرِّيَّةٌ** Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; *contr. of بَرِّيَّةٌ*. (IAqr, M, K, \*) And, simply, **بَرِّيَّةٌ**, (S, M, A, Msb, K,) and **بَرِّيْتٌ**, (A'Obeyd, IAqr, Sh, S, K,) the latter a variation of the former, the **ي** being made quiescent, and the **ة** therefore being changed into **ت**, as in **عَفْرِيْتٌ**, originally **عَفْرِيَّةٌ**, (S,) a rel. n. from **بِر**, (Sh, T, Msb,) A desert; a waste; a spacious tract of ground without herbage; syn. **صَحْرَاءٌ**: (S, M, A, Msb, K;) [see also **بِر**:] or a tract nearer to the desert (البِر) than it is to water: (Sh, T:) [but some write the latter word **بَرِّيْتٌ**; and it is said that] **بَرِّيْتٌ**, (T and K in art. **بَرْت**.) of the same measure as **سَمِيْتٌ** (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

**بَرِّيْتٌ أَرْضٍ بَعْدَهَا بَرِّيْتٌ**

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that **بَرِّيْتٌ**, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure **فَعْلِيْتٌ** from **البِر**; and that art. **بَرْت** is not the place in which it should be mentioned: (TA:) Lth says, **الْبَرِّيَّةُ** is a noun derived from **البِرِّيَّةُ**; the **ي** becoming quiescent, and the **ة** becoming an inseparable **ت**, as though it were a radical letter, as in the case of **عَفْرِيَّةٌ**, which thus becomes **عَفْرِيْتٌ**: (T, TA:) the pl. of **بِرِّيَّةٌ** is **بَرَارِيٌّ**; and that of **بَرِّيْتٌ** is **بَرَارِيْتٌ**. (S.)

**بَرِّي**: see **بَرِّيْتٌ** and **بَرِّيَّةٌ**.

**بَرَارٌ** as signifying A possessor of **بِر**, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

**بَرَانِيٌّ** External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) **مَنْ أَصْلَحَ جَوَانِيَهُ أَصْلَحَ اللَّهُ بَرَانِيَهُ** (T, A, K) Whoso maketh his inner man (**سَرِيْرَتُهُ**) to be good, God will make his outward man (**عَلَانِيَتُهُ**) to be good. (T.) **بَرَانِيٌّ** is a rel. n., irregularly formed, (K,) from **بِر** signifying “elevated ground, open to view;” and **جَوَانِيٌّ**, from **جَو** signifying “any low, or depressed, part of the ground.” (T.) You say, **إِفْتَتَحَ الْبَابَ الْبَرَانِيَّ** He opened the outer door. (A.)

**بَرْبِر**, (S, K,) or **الْبَرْبِر**, (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is **بَرْبِرِيٌّ**] a foreign word, (S,) [probably of African origin, the primary form of which is the source of **Βάρβαρος**, &c.,] arabicized; (Msb;) or, as some say, from **بَرْبِرَةٌ** in speech; (TA; [see R. Q. 1;]) and **الْبَرَابِرَةُ**, (S, M, Msb, K,) the pl. of **بَرْبِر**, (K,) or of **الْبَرْبِر**, (Msb,) [or of **بَرْبِرِيٌّ**, agreeably with what follows and with analogy,] the **ة** being added because the sing. is a foreign word, or [so

in the M and TA, but in the S “and,”] a rel. n., (S, M,) but it may be elided; [so that one may say **الْبَرَابِر**;] (S;) A certain people, (S, M, Mgh, Msb, K,) of the inhabitants of El-Maghrib [or Northern Africa west of Egypt], (Mgh, \*Msb, K, \*) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, \*Msb,) and in slightness of religion, and littleness of knowledge: (Mgh:) and another people, [the Colobi mentioned by Diodorus Siculus and Strabo,] between the Abyssinians and the Zinj, who amputate [the glans of] the penis, and make it a dowry for a wife. (K.) [There are various opinions of the origins of these races. The appellation of **الْبَرَابِرَةُ**, sing. **بَرْبِرِيٌّ**, is also applied by late historians, and in the present day, to The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.]

**بَرْبِر**: see **بَرْبِرِيٌّ**.

**بِر**: see **بِرْبِر**.

**بَرْبِرِيٌّ**: see **بَرْبِر** — and see also **بَرْبِر**, in two places.

**بَرْبَارٌ** One who talks much, and raises a clamour, or confused noise, (M, K,) with his tongue: (M:) who cries, or cries out, (S, K,) and talks in anger, (S,) or talks confusedly, with anger and aversion: (TA:) who vociferates much; (TA;) as also **بَرْبِرٌ**: (K:) and **بَرْبِرِيٌّ** signifies one who talks much and unprofitably. (Fr.) — **الْبَرْبَارُ** The lion; as also **الْمَبْرَبِر**: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — **دَبْوٌ بَرْبَارٌ** A bucket that makes a noise (M, K) in the water. (M.)

**بَرْبُورٌ** What is termed **جَشِيْشٌ** [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, **جَشِيْشٌ**, which is evidently a mistranscription,]) of wheat. (S, M, K.)

**بَار**; fem. with **ة**: see **بِر**, in five places.

**أَبْرٌ** [accord. to analogy signifies More, and most, pious &c.: see **بِر**. But the only meaning that I find assigned to it in any of the lexicons is that here following. =] More, and most, distant in the desert, (T, K,) as to habitation. (T.) So in the saying, **أَفْصَحُ الْعَرَبِ أَبْرَهُمْ** The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K, \*) [In the latter, instead of **الفصح**, we find **أَصْلَح**.]

**مَبْرٌ** One who overcomes. (TA.) [See 4.] — **إِنَّهُ لَمَبْرٌ بِذَلِكَ** means Verily he is a prudent, or sound, manager of that; syn. **ضَابِطٌ لَهُ**. (M, K, \*)

**بِر**: see **مَبْرَةٌ**.

**مَبْرُورٌ**, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Moḥammad himself: **accepted: rewarded**. (TA.) **مَبْرُورٌ مَأْجُورٌ** [Thou art accepted, or approved, and rewarded] and **مَبْرُورًا مَأْجُورًا** [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial.