

IF; and he says, the ب is augmentative, the radical letters being ر ق ع, for every heaven is termed رُقِيعٌ, and the heavens [together] are termed أَرْقِعةٌ: (TA:) or the lowest heaven is termed الرُّقِيعُ. (S, TA.) [See an ex. voce سَدْرٌ.]

بَرْقِعةٌ : } see بَرُوعٌ
بَرْقِيعٌ : }

فَرَسٌ أَمْرٌ مَبْرُوعٌ (TA,) or فَرَسٌ مَبْرُوعٌ (Mgh), A horse having what is termed مَبْرُوعَةٌ (TA:) or a horse having the whole of his face white. (Mgh.) And شَاةٌ مَبْرُوعَةٌ A sheep, or ewe, having the head white. (S, K.)

غَرَّةٌ مَبْرُوعَةٌ A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks يَنْظُرُ [for which يَنْظُرُ is erroneously substituted in the CK] in blackness; (S, L, K;) [i. e.] this whiteness passing downwards to the cheeks without reaching to the eyes. (L, TA.)

برك

1. بَرَكَ (S, Mṣb, K,) aor. ٢, (S, TA,) inf. n. بَرُوكٌ (S, Mgh, Mṣb, K) and تَبَرَّكَ (K,) said of a camel, (S, Mgh, Mṣb,) i. q. اسْتَنَاحٌ [i. e. He lay down, or kneeled and lay down, upon his breast, with his legs folded]; (S, K;) he made his breast to cleave to the ground; (Mgh;) he fell upon his بَرَكَ, i. e. breast; (Mṣb;) he threw his بَرَكَ, i. e. breast, upon the ground; (TA;) and in like manner, بَرَكَ (TA, and so in some copies of the K,) inf. n. تَبَرَّكَ (TA.) And بَرَكَتِ النَّعَامَةُ The ostrich lay upon its breast. (TA.) And بَرَكَ is also said of a lion, and of a man. (K voce رِبَضٌ.) [Of the latter, one also says, بَرَكَتِهِ عَلَى رُكْبَتَيْهِ He fell, or set himself, upon his knees; he kneeled.] The بَرُوكُ of a man praying, which is forbidden, is The putting down the hands before the knees, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stifle-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بَرُوكٌ (TA,) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with = for its aor.; for] you say, بَرَكَ لِلْقِتَالِ, aor. ٢, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكَ, aor. ٢. (TA. [See also a similar signification of 8.] — † It (the night) was, or became, long, or protracted; as though it did not quit its place. (A and TA in art. قَعَسٌ.) — See also 8, in two places.

2: see 1. — تَبَرَّكَ also signifies The praying for بَرَكَتَهُ (S, K, TA,) for a man, &c. (TA.) You say, بَرَكَتُ عَلَيْهِ, inf. n. تَبَرَّكَ, I said to him, بَارَكَ اللَّهُ عَلَيْكَ [or فَيْكَ &c., God bless thee! &c.]. (TA.) And بَرَكَ عَلَى الطَّعَامِ He prayed for, or invoked, a blessing on the food. (TK.)

3. بَرَكَ عَلَيْهِ He kept, or applied himself, constantly, or perseveringly, to it; (Lḥ, K;) namely, an affair, (TA in art. حَفِظَ) or commerce, or

traffic, &c. (Lḥ, TA.) — بَارَكَ اللَّهُ فَيْكَ (Fr, S, Mṣb, K,) and بَارَكَكَ (S, K,) and عَمَّكَ (S, K,) and بَارَكَكَ (Fr, S, K,) inf. n. مَبَارَكَةٌ (TK,) [God bless, beatify, felicitate, or prosper, thee;] God put in thee, (TA,) give thee, make thee to possess, (T, K,) بَرَكَتَهُ [i. e. a blessing, good of any kind, prosperity or good fortune, increase, &c.]. (TA, TK.) بَارَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means Continue Thou, or perpetuate Thou, (O God,) to Moḥammad and to the family of Moḥammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Moḥammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from بَرَكَ said of a camel, meaning “he lay down upon his breast in a place and clave thereto.” (TA.) And اَللَّهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ, in another trad., means [O God, bless us] in the state to which death will bring us. (TA.) The Arabs say to the beggar, بَرُوكْ فَيْكَ [Mayest thou be blest; and, in the present day, اللَّهُ يَبَارِكُ فَيْكَ God bless thee]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made بَرُوكٌ a noun: a poet [in Ḥar شَرِيحُ الْعَدُوِّ (app. Sherees, not Shereesh, El-'Adawee), in the TA Aboo-Fir'own,] says,

تَطْنُ أَنْ بَرُوكًا يَكْفِينِي
إِذَا خَرَجْتُ بَاسِطًا يَمِينِي

[She imagines that the saying “Mayest thou be blest” will suffice me when I go forth stretching out my right hand for an alms]. (Ḥar p. 378. [This verse is differently cited in the TA; for there, instead of تَطْنُ and خَرَجْتُ, we find تَحَبُّ and بَارَكَ فِيهِ, &c., meaning He blessed him; i. e. he prayed God to bless him.] — See also 6.

4. اِبْرَكَهُ He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say, اِبْرَكَتُهُ فَيْرَكَهُ I made him to lie down upon his breast, and he lay down upon his breast: but this is rare: the more common phrase is اَنْتَهُ فَاسْتَنَاحَ (S.) — See also 8. — اَنْتَهُ مَا اِبْرَكَهُ [How blessed is he, or it!] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5. تَبَرَّكَ بِهِ i. q. تَبَرَّكَ بِهِ [He had a blessing; and he was, or became, blest; by means of him, or it: so accord. to explanations of تَبَرَّكَ in the KL: but very often signifying he looked for a blessing by means of him, or it; he regarded him, or it, as a means of obtaining a blessing; he augured good from him, or it; he تَبَرَّكَ بِهِ being opposed to تَشَامَرُ بِهِ; as in the K in art. طَيْرٌ, and in Bd in xvii. 14, &c.]: (S, K:) and تَبَارَكَ بِالْشَيْءِ He augured good from the thing. (Lḥ, K.) One says so of a man. (K in art. مَسَحَ.) And one says, تَبَرَّكَ بِاسْمِ اللَّهِ [He looked for a blessing by means of uttering the name of God, or saying بِسْمِ اللَّهِ]. (Ksh, on the بِسْمَلَةِ; &c.)

6. تَبَارَكَ, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from الْبَرَكَتَةِ; and so say the lexicologists [in general]. (TA.) [Hence,] تَبَارَكَ اللَّهُ means [Blessed is, or be, God; or] hallowed is, or be, God; or far removed is, or be, He from every impurity or imperfection, or from everything derogatory from his glory; (K;) or highly to be exalted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbās, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. بَارَكَ, like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (S:) accord. to IAMB, it means [that] one looks for a blessing by means of [uttering] his name (يَتَبَرَّكَ بِاسْمِهِ) in every affair, or case: accord. to Lḥ, it is a phrase of glorification and magnification: (TA:) or تَبَارَكَ signifies He is abundant in good; from الْبَرَكَتَةِ, which is “abundance of good:” or He exceeds everything, and is exalted above it, in his attributes and his operations; because الْبَرَكَتَةُ implies the meaning of increase, accession, or redundancy: or He is everlasting; syn. دَامَ; from بَرُوكُ الطَّيْرِ عَلَى الْمَاءِ [“the continuing of the birds at the water”]; whence الْبَرَكَتَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bd in xxv. 1:) it is an attributive peculiar to God. (K.) — تَبَارَكَ بِالْشَيْءِ: see 5.

8. اِبْتَرَكَ He (a man) threw his بَرَكَ [i. e. breast] upon the ground (as the camel does in lying down), or upon some other thing]. (S.) — He (a sword-polisher) leaned upon the polishing-instrument, (K,) on one side. (TA.) And He (a horse) inclined on one side in his running. (TA: [accord. to which, this is from what next follows.]) — He hastened, or sped, and strove, laboured, or exerted himself, in running: (S, K:) and بَرَكَ, inf. n. بَرُوكٌ (K,) or, as some say, this is a subst. from the former verb, (TA.) He strove, laboured, or exerted himself. (K.) — † It (a cloud) rained continually, or incessantly: (TA:) and اِبْتَرَكَتِ السَّمَاءُ † the sky rained continually; as also اِبْرَكَتِ, (K,) and اِبْرَكَتِ; but Sgh says that the first of these three is the most correct. (TA.) And اِبْتَرَكَتِ السَّحَابَةُ † The cloud rained vehemently. (K, TA.) — اِبْتَرَكَتِ فِي عَرَضِهِ, and عَلَيْهِ, † He detracted from his reputation, censured him, or impugned his character, and reviled him, (K, TA,) and laboured in vituperating him. (TA.) اِبْتَرَكَوا فِي الْحَرْبِ † They fell upon their knees in battle, and so fought one another. (K, TA. [See بَرَاكَةٌ, below.]) — اِبْتَرَكَتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرَكَ [i. e. breast]. (S.)

Many camels: (S, K:) or a herd of camels lying down upon their breasts: (K:) or any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun or by reason of