

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

بَرَّابَرُ: see بَرَّابَرُ.

### برأ

1. بَرَّيْتُ, [aor. ʿ, inf. n. generally بَرُّو or بَرَّاءَةٌ,] *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,] بَرَّيْتُ مِنَ الْمَرَضِ, and بَرَّأْتُ, (T, Mgh, M) aor. ʿ; and بَرَّوْتُ, aor. ʿ; (Mgh, M) inf. n. بَرُّو: (T, Mgh, M) or بَرَّيْتُ مِنَ الْمَرَضِ, inf. n. بَرُّو, with damm; and the people of El-Hijáz say بَرَّأْتُ, inf. n. بَرُّو, with fet-ḥ: (S:) accord. to أَصْبَحُ مِنَ الْمَرَضِ is of the dial. of Temeem; and بَرَّأْتُ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَّأْتُ; and the rest of the Arabs say بَرَّيْتُ: (T:) or بَرَّأْتُ [alone], said of a sick man, aor. ʿ and ʿ; and بَرَّيْتُ; and بَرَّوْتُ; inf. n. بَرُّو [probably a mistranscription for بَرُّو] and بَرُّو: or, accord. to Lh, the people of El-Hijáz say بَرَّأْتُ, aor. ʿ, inf. n. بَرُّو and بَرُّو [i. e. بَرُّو]; and the people of El-ʿAliyeh, [بَرَّأْتُ] aor. ʿ, inf. n. بَرُّو and بَرُّو; and Temeem, بَرَّيْتُ, [aor. ʿ,] inf. n. بَرُّو and بَرُّو: (M:) or بَرَّأْتُ, (K,) said by IKṭt to be the most chaste form, (TA,) aor. ʿ, (K,) agreeably with analogy, (TA,) and ʿ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ʿ for its last radical letter having its aor. of the measure يَفْعَلُ, [though others mention also قَرَأُ, aor. يَقْرَأُ, and هَمَأُ, aor. يَهْمَأُ,] and asserted to be a bad form, (TA,) inf. n. بَرُّو and بَرُّو; and بَرُّو, (K,) not a chaste form, (TA,) aor. ʿ; and بَرَّيْتُ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ʿ, inf. n. بَرُّو and بَرُّو, (K, TA,) or بَرُّو, (CK,) and بَرُّو; (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. نَقَى; (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 بَرَّيْتُ الْجَرْحِ, or بَرَّأْتُ, The wound healed; or became in a healing state: of frequent occurrence.] And بَرَّيْتُ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ʿ and ʿ, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعِمْتُ, aor. يَنْعَمُ, and فَضَّلْتُ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَّاءَةٌ (M, K) and بَرَّأْتُ (Lh, M, K) and بَرُّو (M,) or بَرُّو, (K, TA,) or بَرُّو; (CK;) and بَرُّو; (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 [عَضَاضُ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [ʿ&c.]. (Lh, M.) You say, بَرَّيْتُ مِنَ الْعَيْبِ, (Mgh, Mgh,) or بَرَّأْتُ, (S,) inf. n. بَرَّاءَةٌ, (Mgh,) *He was, or became, free (Mgh) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mgh,) [or faults, ʿ&c.]. (S.) And بَرَّيْتُ مِنَ الدَّيْنِ, (T, Mgh, Mgh,) or الدَّيُونِ, (S,) aor. ʿ, (T, Mgh, M) inf. n. بَرَّاءَةٌ, (T, Mgh, Mgh,) *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. (Mgh.) And بَرَّيْتُ مِنْ حَقِّكَ, inf. n. بَرَّاءَةٌ and بَرَّأْتُ (Lh, M) and بَرُّو, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also بَرَّيْتُ. (M.) And بَرَّيْتُ مِنْ فُلَانٍ, inf. n. بَرَّاءَةٌ, [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 بَرَّيْتُ 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, مِنْ بَرَّيْتُ 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 بَرَّيْتُ] and gave warning; syn. أَنْذَرَ and أَعَذَرَ. (T.) Hence, in the Kur [ix. 1], بَرَّاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ A manifestation of excuse, and a warning, from God and his apostle. (T.) — الْخَلْقُ, (Fr, T, S, M, K,) or الْخَلِيقَةُ, (Mgh, M) aor. ʿ, (T, M, &c.,) inf. n. بَرُّو (T, S, M, K) and بَرُّو, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mgh, 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 بَرَّيْتُ الْمَرِيضَ بَرَّيْتُ مِنَ الْمَرِيضِ [both sufficiently explained above]; or by production [therefrom], as in بَرَّأْتُ اللَّهُ أَدَمَ 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 Kur lvii. 22.] مِنْ قَبْلِ أَنْ تَبْرَأَهَا [Before our creating it, if ها refer to مُصَيَّبَةً, 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, بَرَّأَ اللَّهُ النَّسَمَةَ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بَرَّيْتُ, or to both, بَرَّأْتُ is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بَرَّأْتُ, inf. n. تَبَرُّؤَةٌ: see 4, in four places. [Hence,] لَا تَبَرُّؤَةَ لِيَ The ʿ that denies in a general manner, absolutely, or to the uttermost; i. e. the ʿ 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. مَبْرَأَةٌ, (T, S, M, Mgh, K,) inf. n. مَبْرَأَةٌ (T, M, Mgh) and مَبْرَأَةٌ, (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 أَمْرَاتُهُ, (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 ʿ] in art. بَرَّيْتُ. (TA.)**

4. اِبْرَأَهُ (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ الْمَرَضِ [from the disease, sickness, or malady]. (S.) — بَرَّأَكَ مِنَ الْأَمْرِ and بَرَّأَكَ (M, K\*) *He (i. e. God, TA) made thee, pronounced thee, or held thee, or hath made thee, ʿ&c., or may He make thee, ʿ&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, ʿ&c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [ʿ&c.]. (M.) You say, بَرَّأْتُهُ مِنَ الْعَيْبِ I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Mgh.) It is said in the Kur [xxxiii. 69], فَبَرَّأَهُ (M) *But God showed him to be clear of that which they said. (Bd.) You say also, أَبْرَأْتُهُ 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: (Mgh:) and أَبْرَأْتُهُ مَعِيَ لِي أَبْرَأْتُهُ, inf. n. تَبَرُّؤَةٌ; [I acquitted him of that which he owed me:] (S:) and أَبْرَأْتُهُ [alone] I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had**