

made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — And hence, **مُبْرَمٌ قَضَاءٌ** + Ratified destiny; such as is rendered inevitable.]

مُبْرَمٌ [act. part. n. of 4. — And also] A gatherer of **بَرَمٌ** [q. v.]: (M:) or, of the **بَرَم** of the **عَضَاهُ**: (K:) or, specially, a gatherer of the **بَرَم** of the **أَرَاك**. (M.) — A maker of **بَرَامٌ** [or stone cooking-pots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) — And hence, (M,) + A heavy, or sluggish, man; as though [in the CK **لَاتَهُ** is erroneously put for **كَاتَهُ**] he cut off for himself something from the persons sitting with him: (M, K:*) or, as some say, [so in the M; but in the K, “and”] bad, or corrupt, in discourse; (M, K;) who discourses to others of that in which is no profit nor meaning; (TA;) from the same word as signifying “a gatherer of the fruit of the **أَرَاك**,” (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one who is a burden upon his companion, without profit and without good; like the **بَرَم** who takes no part with others in the game of **المَيْسِر**, though he eats of the flesh-meat thereof. (As, TA.)

مُبْرَمٌ sing. of **مَبْرَامٌ**, (TA,) which signifies The spindles with which the twisting termed **إِبْرَامٌ** is performed. (M, K, TA.) [See 4.]

برن

بَرْنِيٌّ A sort of dates, (T, S, M, Mṣb, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Mṣb,) red, intermixed, or tinged, with yellow, having much **لَحْمًا** [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with **ة**: (M:) it is an arabicized word, originally **بَرْنِيكٌ**, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., **بَارَ بَرْنِي** meaning fruit, and **نِي** denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; **بَر** meaning fruit; and **هِنِي**, good or excellent [or wholesome]: the Arabs introduced it into their language: (Mṣb:) or, accord. to the Mojam of El-Bekree, it is from **بَرْنٌ**, the name of a town, or village. (TA.) It is converted by a **râjiz** into **بَرْنَج**; the double **ي** being changed into [double] **ج**. (S, M.) — You say also **نَخْلَةٌ بَرْنِيَّةٌ** and **نَخْلٌ بَرْنِيٌّ** [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

بَرْنِيَّةٌ n. un. of **بَرْنِيٌّ**. — Also A hind of vessel, (S, Mgh, Mṣb, K,) well known, (Mṣb,) of baked clay: (S, Mgh, K:) or, as some say, of those that are termed **قَوَارِيرٌ** [i. e. flasks, or bottles, generally of glass]; such as are used by the seller of perfumes: (Mgh:) or a thing like a vessel of baked clay, big, or bulky, and green: and sometimes of the kind termed **قَوَارِيرٌ**: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed **قَوَارِيرٌ** that are thick,

with wide mouths: (Lth, T:) pl. **بَرَانِيٌّ**. (Mgh.) — And A cock: (IAṣr, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-'Irâk: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. **تَبَرَنَسَ** He wore, or clad himself with, a **بُرْنَسٌ**. (S.)

بُرْنَسٌ A long **قَلَنْسَوَةٌ**, (S, Mṣb, K,) which the devotees used to wear in the first age of El-Islâm: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a **دِرَاعَةٌ** or a **مِطْرٌ** or a **جَبَّةٌ**; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to a hooded cloak, mostly of white woollen stuff; but often, of cloth of any colour:] pl. **بُرَانِسٌ**: (Mṣb:) [some say] it is from **الْبُرْسُ**, meaning “cotton,” and the **ن** is augmentative: or, accord. to some, it is not Arabic. (TA.) — **بُرْنَسٌ الْحَسَنُ** + Comely, or goodly, hair. (TA in art. **مَلَأَ**.)

برنك

بَرْنَكٌ, **بَرْتَكَانِيٌّ** and **بَرْتَكَانٌ** and **بَرْتَكَاةٌ** in art. **بَرَك**.

بره

1. **بَرَهُ**, aor. **بَرِهَ**, inf. n. **بَرِهٌ**, or, as in some copies of the K, **بَرَهَانٌ**, (TA, [and so I find in an excellent copy of the K, but in the CK **بَرَهَانٌ**]) His body returned to a healthy state, or his health of body returned to him, or his bodily condition became good, after having been altered by disease. (IAṣr, K:*) [The **ه** is perhaps a substitute for **ء**: see **بَرِيٌّ**.] — And He was, or became, white in person, or body and members. (K.) — See also **بَرَهُ**, below.

4. **أَبَرَهُ** He adduced the evidence or proof: (Mṣb, K:) but as to **بَرَهْنٌ**, meaning he manifested the evidence or proof, it is said, on the authority of IAṣr, to be post-classical; the former being the correct word: (AA, T, Z, Mṣb, TA:) or the former signifies he adduced, or uttered, or did, wonderful things, and overcame men. (K.)

Q. Q., or, as some say, Q., 1. **بَرَهْنٌ**: see 4; and see art. **برهن**.

بَرَهُ [perhaps an inf. n., of which the verb is **بَرِهَ**], Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also **بَرَهْرَهَةٌ**. (TA.)

بَرَهَةٌ: see what next follows.

بَرَهَةٌ and **بَرَهَةٌ** A long space or period of time: (JK, S:) or a long time: (ISk, K:) or they have a more general sense; (K;) i. e. a space, or period, of time: pl. of the former **بَرَهَةٌ** and **بَرَهَاتٌ** and **بَرَهَاتٌ** and **بَرَهَاتٌ**. (Mṣb.) You say, **بَرَهَةٌ** [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بَرَهَانٌ: see art. **برهن**.

بَرَهْرَهَةٌ A white (IAṣr, JK, Mṣb) girl (IAṣr,

Mṣb) or female: (JK:) or a woman (S, K,) white and youthful: or soft, or tender: (K:) or that quivers, (K,) or almost quivers, (S,) from sappiness, softness, or tenderness: (S, *K:) or that shines, or glistens, by reason of her clearness [of complexion]: or thin-skinned; appearing as though water were running upon her, by reason of her softness, or tenderness: (TA:) of the measure **فَعْلَعَلَةٌ**, (S, TA,) from **بَرَهُ**: (TA:) dim. **بَرِيرِيَّةٌ** (JK, TA) and **بَرِيرَهَةٌ**, (JK,) or **بَرِيرِيَّةٌ**; but **بَرِيرَهَةٌ** is bad, and seldom used. (TA.) Imra-el-Keys says,

• **بَرَهْرَهَةٌ رُودَةٌ رَخِصَةٌ** • **كَخْرُوعِيَّةِ الْبَانَةِ الْمَنْفِطِرُ** •

[White, or white and youthful, &c., soft, or beautiful, tender, like the shoot of the ben-tree breaking forth with leaves: the last word being made masc. by poetic license, for the sake of the metre.] (S.) — [Hence, app.,] it is said to signify also A white knife, of clear, pure, or bright, iron. (TA.) — See also **بَرَهُ**.

بَرِيرَهَةٌ and **بَرِيرِيَّةٌ**: } see **بَرَهْرَهَةٌ**.
بَرِيرَهَةٌ, or **بَرِيرِيَّةٌ**: }

أَبَرَهُ [app.] Having the body in a healthy state, or in good condition, after disease: and white in person, or body and members: [but whether it have both these significations, or only the latter of them, is not clear:] fem. **بَرَهَاءٌ**. (K.)

برهن

Q., or, as some say, Q. Q., 1. **بَرَهْنٌ** He adduced, (T, Z, Mṣb,) or established, (S, K, and Ham p. 7,) the **بَرَهَانُ**, (T, Z, Mṣb, K,) i. e. the evidence or proof [&c.]; (T, S, Mṣb, &c.;) or he adduced his evidence or proof [&c.]; (T, Mṣb;) **عَلَيْهِ** [against him, or it, or (as in **أَسْتَدَلَّ عَلَيْهِ**) of it], (S, K, and Ham p. 7,) and **لَهُ** [to him, or for him]: (Ham ubi suprâ:) but this verb is said by Az and Z, on the authority of IAṣr, to be post-classical; the correct word, they say, being **أَبَرَهُ**: (Mṣb:) this they assert on the ground of the opinion that **بَرَهَانٌ** [q. v.] is of the measure **فَعْلَانٌ**; but J holds the **ن** to be a radical. (TA.)

بَرَهَانٌ An evidence, or a proof: (T, S, Mṣb, K, and Ham p. 7:) and a demonstration; i. e. the manifestation of an evidence or proof: (Mṣb:) or a decisive and manifest evidence or proof: (TA:) or the firmest, strongest, or most valid, evidence or proof; which is such as ever necessarily implies truth, or veracity, as its consequence, or concomitant; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Râghib, TA:) [pl. **بَرَاهِينٌ**:] some say that the **ن** in this word is augmentative; (Mṣb, and Ham p. 7;) that it is of the measure **فَعْلَانٌ**, from **الْبَرَهُ** [app. **الْبَرَهُ**] signifying the “act of cutting:” (Ham ubi suprâ:) others, that it is radical: Az mentions both of these opinions: J confines