

with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْتَن.]

برج

1. **بَرَجَ** is *syn.* with **زَالَ** [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb,] you say, **لَا أَبْرَحُ حَتَّى تَقْضِيَ حَاجَتِي** *I will not go away, or depart, or withdraw, (لَا أَزُولُ, and لَا أَتَخَيُّ) until thou accomplish my want: from بُرَحَ الْمَكَانِ, inf. n. بُرَاحٌ, he went away, or departed, from the place; syn. زَالَ مِنْهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.)* You say, **بَرَجَ مَكَانَهُ**, (S, A, L, K,) aor. ʔ, (K,) inf. n. **بُرَاحٌ** (S, L, K) and **بُرُوحٌ** (L, TA, and Ham p. 250) and **بَرَحَ**, (L,) or **بَرَحَ**, (as in a copy of the TA,) *He went away, or departed, from his place; (S, L, K, and Ham ubi supra;) and he became in the بُرَاح [or wide, uncultivated, or uninhabited, tract]. (S, L, K.)* And **بَرَجَ مَكَانَهُ** *He did not quit his place. (Mgh.)* And **بَرَجَ** [alone], aor. ʔ, inf. n. **بُرَاحٌ**, *It (a thing) went away, or departed, (زَالَ, زَالًا) from its place; (Mgh;) as also بُرَجَ. (L.)* In the phrase **لَا بُرَاحَ** [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in **لَا رَيْبَ**: but it is allowable to put it in the nom. case, so that **لَا** is used in the manner of **لَيْسَ**; (S, K;) as in the following saying of Saʿd Ibn-Mālik, [in the TA, in one place, Ibn-Nāshib,] in a poem of which the rhyme is with **رَفَا**, (S, IATH,) alluding to El-Hārith Ibn-ʿAbbād, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wāil: (IATH, TA:)

• مَنْ قَرَعَ نِيرَانَهَا • قَانَا ابْنُ قَيْسٍ لَا بُرَاحَ •

[Whoso fleeth from its fires, (i. e. نِيرَانِ الْحَرْبِ the fires of the war,) let him do so: but as for me, I am the son of Keys: to me there is not, or shall not be, any quitting of place]. (S, IATH. [See also Ham p. 250, where, for **مَنْ قَرَعَ**, we find **مَنْ قَرَعَ** whoso turneth away.]) [Hence,] **بَرَحَتْ** **الرَّيْحُ** *The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Mgh.)* [Hence also, accord. to some,] **بَرَحَ الْخَفَاءُ**, (T, S, K, &c.) and **بَرَحَ**, (Ibn-El-Lihyānee, Z, and TA, [thus written in a copy of the A,]) † *The state of concealment departed, or ceased: or † what was in a state of concealment became apparent; from بُرَاحٌ meaning “what is open and apparent” of land: or † what I was concealing became apparent: (T, TA:) or † the affair, or case, became manifest, (S, A, K,) and its concealment ceased, (A,) [or] as though the secret departed, and ceased: (S:) or, as some say, † the secret became apparent: (TA in art. خَفِيَ:) or, lit., the low ground became high and apparent; meaning † what was concealed became revealed: (Har pp. 133—4:) the first who said*

it was Shikḥ the Diviner. (IPrd, TA.) — [Using it as a non-attributive verb,] you say, **لَا أَبْرَحُ أَفْعَلُ ذَلِكَ** *I will not cease, or I will continue, (لَا أَزَالُ) to do that: (S, A:*)* and **مَا بَرَحَ يَفْعَلُ كَذَا** [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Mgh:) and **مَا بَرَحَ زَيْدٌ قَانِمًا** [Zeyd ceased not to be, or he kept, or continued, standing]: in this case, the verb is of the category of **كَانَ**; (Mgh;) relates to time; and requires a predicate: and its inf. n. is **بُرَاحٌ**. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], **لَا أَبْرَحُ حَتَّى أَتَلْقَى مَجْمَعَ الْبَحْرَيْنِ**, but the predicate is suppressed: it may be **نَحْنُ** *فِيهِ كَذَلِكَ* [i. e. *I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas*]: (Mgh:) or it means **لَا أَزَالُ أُسِيرُ** [I will not cease journeying]: (Bd, Jel:) or **لَا أَزُولُ** here may mean *I will not depart* (لَا أَبْرَحُ) from that upon which I am intent, namely journeying and seeking; and I will not relinquish it; so that it does not require the predicate. (Bd. [He gives a third explanation, paraphrastic and strained, which I omit.]) = **بَرَحَ**, (S, K,) aor. ʔ, (L, TA, [but it is implied in the K that it is ʔ, which is contr. to rule,]) inf. n. **بُرُوحٌ**, *It (a gazelle, S, K, and a bird, and any wild animal, that is hunted or shot, TA) turned its left side towards the spectator, passing by (S, K*) from the direction of his right hand towards that of his left hand: (S:) or passed by from the direction of the spectator's left hand towards that of his right hand: (Aboo-ʿAmr Esh-Sheybānee, IF, L, Mgh, in art. سَنَحَ:) [the former appears to be accord. to the usage of the Hijāzees; and the latter, accord. to that of the Nejdies, in general: see سَنَحَ:] contr. of سَنَحَ. (S.)* = **بَرَحَ**, aor. ʔ, [contr. to rule,] (K,) inf. n. **بُرُوحٌ**, (TA,) *He was angry. (K.)* When a man has been angry with his companion, one says, **مَا أَشَدَّ مَا بَرَحَ عَلَيْهِ** [How violently angry was he with him!]. (L.)

2. **بَرَحَتْ بِي الْحُمَى** *The fever affected me with its severity, violence, or sharpness, termed بُرَحًا. (TA.)* — Hence, (TA,) from بُرَحًا, (S, K,) **بَرَحَ بِهِ**, inf. n. **تَبْرِيحٌ**, *It (an affair, an event, or a case,) affected him severely; afflicted, distressed, or harassed, him: (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning it hurt him severely, or greatly. (Mgh.)* Also said of a man, meaning *He importuned him, or pressed him, with annoyance, or molestation: (A, TA:) he annoyed him, or molested him, by importuning or pressing; as also بُرَحَ: (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.)* **تَبْرِيحٌ** signifies *The act of annoying, molesting, or hurting: (Mgh:) and in a trad., (in which it is forbidden, TA,) the killing, or putting to death, in an evil [or a cruel] manner; such as throwing live fish,*

and lice, into the fire. (Mgh, TA.) = **بَرَحَ اللَّهُ** *May God remove from thee the difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.)*

4. **أَبْرَحَهُ** *He made him, or caused him, to go away from, depart from, or quit, his place. (A,* L.)* = *He, or it, pleased, or rejoiced, him; excited his admiration and approval; induced in him wonder, or admiration, and pleasure, or joy. (S, K.)* One says also, **مَا أَبْرَحَ هَذَا الْأَمْرُ** *How greatly does this affair, or event, please, or rejoice! how greatly does it excite admiration and approval! or how greatly does it induce wonder, or admiration, and pleasure, or joy! (S.)* — *He treated him with honour, or honoured him, and magnified him: (S, K:) or, as some say, he found him to be generous, or noble. (TA.)* — *He judged him, or it, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) to be excellent, or to excel, (A, TA,) and wondered at, or admired, him, or it. (A.)* = **أَبْرَحَ** also signifies *He exceeded the usual bounds, degree, or mode. (A,* S,* TA.)* You say, **أَبْرَحْتَ كَرَمًا**, and **لَوْثًا**, (A, TA,) *Thou hast done a thing exceeding the usual bounds [in generosity, or nobleness, and in meanness, or ignobleness]; or extravagant; or excessive. (TA.)* — See also 2.

5: see 1.

بُرْجٌ *Difficulty, distress, affliction, or adversity; evil, or mischief; (K, TA;) annoyance, molestation, or hurt; severe punishment; trouble, inconvenience, or fatigue; (TA;) a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing or event: (Ham p. 135:) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA:) and بُرْجٌ, [and app. ابْنُ بُرْجٍ also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also بُرْجٌ, and بُنُو بُرْجٍ and بُنَاتُ بُرْجٍ; (K;) pl. بُرْجٌ, and بُرْجٌ. (TA.) [See also تَبْرِيحٌ.] You say, **لَقِيتُ مِنْهُ بُرْحًا** *I experienced from him, or it, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A,* K;*) a phrase having an intensive signification, (K, TA,) like لَيْلٌ لَيْلٌ [and لَيْلٌ لَيْلٌ]; and so بُرْحًا. (TA.)* When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, **بُرْجٌ لَعَيْنَتِكَ بَارِحٌ** [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, **بُرْجٌ بَنَاتُ بُرْجٍ**, (S, A,) and **لَقِيتُ مِنْهُ بُنَاتُ بُرْجٍ** *I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, لَقِيتُ مِنْهُ الْبُرْجَيْنِ, and الْبُرْجَيْنِ; (S, K,) and الْبُرْجَيْنِ; (K;) or, accord. to some copies of the K, الْبُرْجَيْنِ, and الْبُرْجَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بُرْجَيْنِ, and it is not mentioned in the**