

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

بَرَّاهُ: see المبرر.

برا

1. بَرَّاهُ, [aor. ٤, inf. n. generally بَرَّاهُ or بَرَّاهُ,] *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,] بَرَّاهُ مِنَ الْمَرَضِ, and بَرَّاهُ, (T, Mgh,) aor. ٤; and بَرَّاهُ, aor. ٤; (Mgh;) inf. n. بَرَّاهُ: (T, Mgh;) or بَرَّاهُ مِنَ الْمَرَضِ, inf. n. بَرَّاهُ, with damm; and the people of El-Hijáz say بَرَّاهُ, inf. n. بَرَّاهُ, with fet-h: (S:) accord. to As, بَرَّاهُ مِنَ الْمَرَضِ is of the dial. of Temeem; and بَرَّاهُ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَّاهُ; and the rest of the Arabs say بَرَّاهُ: (T:) or بَرَّاهُ [alone], said of a sick man, aor. ٤ and ٤; and بَرَّاهُ; and بَرَّاهُ: inf. n. بَرَّاهُ [probably a mistranscription for بَرَّاهُ] and بَرَّاهُ: or, accord. to Lh, the people of El-Hijáz say بَرَّاهُ, aor. ٤, inf. n. بَرَّاهُ and بَرَّاهُ [i. e. بَرَّاهُ]; and the people of El-'Aliyeh, [بَرَّاهُ], aor. ٤, inf. n. بَرَّاهُ and بَرَّاهُ; and Temeem, بَرَّاهُ, [aor. ٤,] inf. n. بَرَّاهُ and بَرَّاهُ: (M:) or بَرَّاهُ, (K,) said by IKt to be the most chaste form, (TA,) aor. ٤, (K,) agreeably with analogy, (TA,) and ٤, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ٤ for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَّاهُ, aor. يَقْرُوهُ, and هَنَّا, aor. يَهْنُوهُ,] and asserted to be a bad form, (TA,) inf. n. بَرَّاهُ and بَرَّاهُ; and بَرَّاهُ, (K,) not a chaste form, (TA,) aor. ٤; and بَرَّاهُ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ٤, inf. n. بَرَّاهُ and بَرَّاهُ, (K, TA,) or بَرَّاهُ, (CK,) and بَرَّاهُ; (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. نَقَهَ; (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 بَرَّاهُ بَرَّاهُ, or بَرَّاهُ, The wound healed; or became in a healing state: of frequent occurrence.] And بَرَّاهُ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ٤ and ٤, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعِمَ, aor. يَنْعِمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَّاهُ (M, K,) and بَرَّاهُ (Lh, M, K,) and بَرَّاهُ (M,) or بَرَّاهُ, (K, TA,) or بَرَّاهُ; (CK;) and بَرَّاهُ; (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 عَضَاضَ: said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, بَرَّاهُ مِنَ الْعَيْبِ, (Mgh, Mghb,) or العيوبِ, (S,) inf. n. بَرَّاهُ, (Mgh,) *He was, or became, free (Mghb) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mghb,) [or faults, &c.]. (S.) And بَرَّاهُ مِنَ الدَّيْنِ, (T, Mgh, Mghb,) or الدُّيُونِ, (S,) aor. ٤, (T, Mgh,) inf. n. بَرَّاهُ, (T, Mgh, Mghb,) *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. (Mghb.) And بَرَّاهُ مِنْ حَقِّكَ, inf. n. بَرَّاهُ and بَرَّاهُ (Lh, M) and بَرَّاهُ, [*He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also بَرَّاهُ. (M.) And بَرَّاهُ مِنْ فُلَانٍ, inf. n. بَرَّاهُ, [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 بَرَّاهُ 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 بَرَّاهُ 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 بَرَّاهُ,] and gave warning; syn. أَعْذَرَ and أَنْذَرَ. (T.) Hence, in the Kur [ix. 1], بَرَّاهُ مِنَ اللَّهِ وَرَسُولِهِ A manifestation of excuse, and a warning, from God and his apostle. (T.) = الْخَلِيقَةُ, (Fr, T, S, M, K,) or الْخَلْقُ, (Mghb,) aor. ٤, (T, M, &c.) inf. n. بَرَّاهُ (T, S, M, K) and بَرَّاهُ, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mghb, 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 بر is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بَرَّاهُ الْمَرِيضُ [both sufficiently explained above]; or by production [therefrom], as in بَرَّاهُ اللَّهُ آدَمَ 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 مُصَيِّبَةٍ, preceding it; but, as Bd says, it may refer to this, or to الْأَرْضُ or to أَنْفُسُ: (M:) but الْبَرُّ has a more particular application than الْخَلْقُ; the former being particularly applied to the creation of animate beings,*****

with few exceptions: you say, بَرَّاهُ 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 بَرَّاهُ, or to both, بَرَّاهُ is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بَرَّاهُ, inf. n. تَبَرَّاهُ: see 4, in four places. [Hence,] لَا التَّبَرُّاهُ The لا that denies in a general manner, absolutely, or to the uttermost; i. e. the لا 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 أَمْرَأَتَهُ, (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 ٤] in art. بَرَّاهُ. (TA.)**

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