

upon him, or a due or right that he owed me. (Mgh.) = ابرا [in the T (as on the authority of Abou-Amr Esh-Sheybānee) ابرى He entered upon [the night, or day, called] البراء, q. v. (K.)

5: see 1, in three places. تبرأ منه also signifies He asserted himself to be free from it; or clear, or quit, of it; namely, a fault, or the like. (Mgh.) [And He declared himself to be clear of him; to be not connected, or implicated, with him; he renounced him: see Kur ii. 161 and 162, &c.]

6. تبارأنا We separated ourselves, each from the other. (TA.) [See 3.]

10. استبرا (T,) or استبرا من البول (Msb,) He took extraordinary pains, or the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it: (T:) or he purified, or cleansed, himself from urine; syn. تنزه عنه (Msb:) or استبرا (M,) or استبرا الذكر (K, TA,) signifies he took extraordinary pains, or the utmost pains, in cleansing the penis from urine; or he cleansed it entirely from urine; (M, K, TA;) and so استبرا الفرج: and in like manner, استبرا الفرج said of a woman: (El-Munāwee, TA:) but the lawyers make a distinction between استبرا and استنقا [which are made syn. in the M and K]: see the latter word. (TA.) — And استبرا الجارية (T, S, Mgh,) or المرأة (M, Msb, K,) He abstained from sexual intercourse (T, M, K) with the girl whom he had purchased or whom he had taken captive, (T,) or with the woman, (M, K,) until she had menstruated (T, M, K) at his abode, once, and then become purified: (T:) the meaning is, (T,) he sought to find her free from pregnancy. (T, Mgh, Msb.) — Hence, (Mgh,) استبرا الشيء (Z, Mgh, Msb,) or الأمر (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Msb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Msb, TA.) You say, استبرأت ما عندك [I searched, or sought to find or discover, or I have searched, &c., the uttermost of what thou hast, of knowledge &c.]. (S, TA.) And استبرا أرضا فمأ وجد ضالته [He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jāmi' es-Sagheer that استبرا is an expression denoting The seeking, or seeking leisurely and repeatedly, to obtain knowledge of a thing, until one knows it; considering it with the endeavour to obtain a clear knowledge of it; taking, in doing so, the course prescribed by prudence, precaution, or good judgment. (Mgh.)

براءة A hunter's lurking-place or covert: (T, S, M, K:) pl. براء. (T, S, M.) El-Aashā says,

• بها براء مثل الفيل المكم •
[At it (a source of water mentioned in the context) were hunters' lurking-places, like young palm-trees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

براء: see برى, in six places. — البراءة The first night of the [lunar] month; (El-Māzinee, T, S, K;) called thus, (S,) or ليلة البراء (M,) because the moon has then become clear of the sun: (S, M:) or the first day of the month: (AA, T, K:) or the last night thereof: (As, T, K:) or the last day thereof: (IAqr, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAqr, T;) but most hold that the last day of the month is termed النحرية (TA;) as also ابن البراء (K:) or this is the first day of the month: (IAqr, T, TA:) pl. أبراءة. (Th, M.)

براء: see برى, in two places.

برى Free, (Msb,) منه from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Msb;) and, also followed by منه, clear, or quit, of it; irresponsible for it; or in a state of immunity with respect to it; i. e. exempt from the demand thereof; namely a debt, (Msb,) or a claim, or due, or right; (Mgh;) as also بارى and براء. (Msb.) You say, أنا برى منه [I am free from it, &c.]; (T, S, M, K;) and براء, used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and براء: (S, M:) the pl. of برى is بريون (T, S, K) and براء (T, S, M, K) and براء (T, M, K,) of the measure فُعَال, (T,) like رُحَال, (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of براء, and has tenween because it resembles [words originally of the measure] فُعَال, and that the rel. n. formed from it is براوى, (TA,) but it is mentioned by AAF as a pl. of برى, and as being like رُحَال, and Fr mentions براء as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and براء (S, M, K) and أبراء (S, K) and أبراءة (T, S, K,) the last two anomalous: (TA:) the fem. of برى is بريئة; pl. بريآت (T, S, M, K) and بريآت (Lh, M, K) and بريآ. (T, S, M, K.) You say, أنا برى منه and أنا براء منه [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and خلا منه and أنا براء منه and نحن منك البراء (M:) and أنا البراء منه and الخلا [We are clear, or quit, of you]; (Fr, T;) i. e., ذوو البراء: so says Abou-Is-hāk; and As says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], إِنِّى بَرَاءٌ مِّمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or برى, or براء; accord. to different readers. (Bd.) برى occurs in several places in the Kur. (M.) Accord. to IAqr, it signifies Clear of evil qualities or dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God: and it signifies sound in body and intellect. (T.) See also بارى, in two places.

براءة A writing of [i. e. conferring] immunity or exemption: from الدين برى and العيب, of

which it is the inf. n.: pl. براءات, with medd: براءات is [pl. of براءة, and both of these are] vulgar. (Mgh.)

برى: see برى.

البرية The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخلق: (T, S, M:) pronounced without ء; (T, S;) originally with ء, like نبي and ذرية (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ء: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ء in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فُعيلة in the sense of مفعولة, (Msb,) from الله الخلق, meaning خلقهم (Fr, T:) or, if derived from البرى ["earth" or "dust"], it is originally without ء: (Fr, T, S:) pl. بريآت and بريآ. (S in art. برو and برى.)

بارى (Lh, S, M,) or بارى من مرضه (K,) [Recovering from his disease, sickness, or malady: or] convalescent; or becoming sound, or healthy, at the close of his disease, but being yet weak; or recovering, but not completely, his health and strength: [see 1:] (M, K:) as also برى: (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. براء, (M, K,) like as صائح is pl. of صاح, accord. to Lh, so that he holds it to be pl. of برى; or it may be pl. of بارى, like as جاع is pl. of جاع, and صاحب of صاب. (M.) برى is sometimes written and pronounced برى [in all its senses]. (Kz.) — See also برى = البارى, applied to God, The Creator; (T, S, Msb;) He who hath created the things that are created, not after any similitude, or model; (Nh;) or He who hath created those things free from any incongruity, or faultiness, (Mgh, and Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. المصور [q. v.]. (M.)

برخ

برخ The passage, or conduit, of water, called بالوعة and إردبة [q. v.], made of baked clay: (K:) or برابخ [the pl.] signifies the baked-clay conduits of privies, which convey [the water &c.] from the house-top to the ground. (S, but omitted in some copies.) — برخ البول The canal of the urine [from the kidney to the bladder; i. e. the ureter]: (L, KL, TA:) of the dial. of Egypt. (TA.)

بريط

بريط [The Persian lute;] a certain musical instrument (Lh, Msb) of the عجم [or Persians]; (Msb;) i. q. عود: (Lh, K:) an arabicized word, (K,) from بریت (IAth,) or بریط; meaning "the breast of the duck, or goose;" because of its