

(Mṣb,) and **الْيَمِينُ** (T, M, A, Mgh, Mṣb, K.) *He executed, or performed, the saying, and the oath, truly.* (M, A, Mgh, Mṣb, K.) Accord. to El-Aḥmar, one also says, **بَرَّ** قَسِي; but none other asserts this. (T, TA.) — **ابْرَ اللَّهُ قَسَمَهُ** (T, TA.) inf. n. **إِبْرَارٌ**; and **بَرٌّ**, inf. n. **بَرٌّ**; *God verified his oath.* (TA.) — **ابْرَ فُلَانٌ قَسَمَ فُلَانٌ** *Such a one assented, or consented, to the conjurement of such a one:* **أَحَنَّهُ** signifies “he assented not,” or “consented not, thereto.” (T, TA.) = **ابْرَ عَلَيْهِمُ** (S, M, K.) inf. n. as above, (T, TA.) *He overcame them:* (T, S, M, K.) *he subdued them, or overcame them, by good or other actions;* (TA;) *by actions or sayings;* (TA;) as also **بَرَّ**, aor. **بَرَّ**: (T, K, TA:) *he was refractory, or stubborn, and overcame them.* (TA, from a trad.) You say, **ابْرَ عَلَى خَصْمِهِ** [*He overcame his adversary.*] (A.) And **ابْرَ عَلَيْهِمُ شَرًّا** [*He overcame them in evil*]: and hence **ابْرَ** is used in the sense of **فَجَرَ** [*he transgressed, &c.*]; as in the saying of a poet,

فَلَسْتُ أَبَالِي مَنْ أْبَرَّ وَمَنْ فَجَرَ

[*Then I care not who acts wickedly and who transgresses.*] (IAḡr, M.) = **ابْرَ** [from **بَرٌّ**] *He rode, or journeyed, upon the land.* (ISK, S, A, K.) Opposed to **أَبْحَرَ**. (A.)

5. **تَبَرَّرَ** [*He affected, or endeavoured to characterize himself by, بَرٌّ, i. e. filial piety, &c.*] — **ثَوْبَتْ تَبَرَّرْتَ فِي أَمْرِنَا** *Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case.* (T, TA.) = **تَبَرَّرَ خَالَقَهُ**: see 1.

6. **تَبَارَوْا** *They practised mutual بَرٌّ [meaning kindness, or goodness and affection and gentleness, and regard for each other's circumstances].* (S.)

R. Q. 1. **بَرَّ**, inf. n. **بَرَّةٌ**, *He talked much, and raised a clamour, or confused noise,* (M, K,) *with his tongue:* (M:) *he cried, or cried out,* (S, K,) *and talked in anger,* (S,) *or talked confusedly, with anger and aversion.* (TA.) And **بَرَّ** *He was profuse and unprofitable in his talk.* (Fr.) — Also, inf. n. as above, *He* (a goat) *uttered a cry or cries, [or rattled,]* (M, K,) *being excited by desire of the female.* (M.)

**بَرٌّ** [originally **بَرٌّ**] (M, Mṣb, K) and **بَارٌّ** (Mṣb) *Pious [towards his father or parents, and towards God; obedient to God, serving God, or rendering religious service to God; (see 1); and kind, or good and affectionate and gentle in behaviour, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest:* (Mṣb:) *true, or veracious:* (M, Mṣb, K:) and both signify also *abounding in بَرٌّ [or filial piety, &c.]:* (K:) the former is [said to be] a stronger epithet than the latter, like as **عَدْلٌ** is stronger than **عَادِلٌ**: (B:) [but its pl. shows that it is not, like **عَدْلٌ**, originally an inf. n.: it is a regular contraction of **بَرٌّ**, like as **بَارٌّ** is of **بَارٌّ**:] the fem. of each is with **ة**: (Lh, M:) the pl. (of the former, S, M, Mṣb, or of the latter, B) is **أَبْرَارٌ**; and (of the latter, S, M, Mṣb,

or of the former, B) **بَرَّةٌ**: (S, M, Mṣb, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels.

(B.) You say, **أَنَا بَرٌّ بِوَالِدِي**, and **بَارٌّ**, *I am characterized by filial piety, dutifulness, or obedience, to my father:* (S, M, A:\*) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And **الْأُمُّ بَرَّةٌ بَوْلَدِهَا** [*The mother is maternally affectionate to her child, or offspring.*] (S.) And **رَجُلٌ بَرٌّ بِذِي قَرَابَتِهِ**, and **بَارٌّ**, *A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances.* (T.) And **رَجُلٌ بَرٌّ** *A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren:* pl. **بَرُونَ**. (S, K, TA, in art. سر.) And **بَرٌّ فِي قَوْلٍ**, and **بَارٌّ**, *True, or veracious, in a saying, and in an oath.* (Mṣb.) And **يَمِينٌ بَرَّةٌ** and **بَارَّةٌ** [*A true oath; or an oath that proves true.*] (Ham p. 811.) **الْبَرُّ** is also a name of God; (M, K;) meaning *† The Merciful, or Compassionate:* (M:) *or the Very Benign to his servants;* (IAth;) *the Ample in goodness or beneficence:* (B:) **الْبَارُّ** is not so used. (IAth.) It is said in a trad., **تَمَحَّوْا بِالْأَرْضِ فَإِنَّهَا بَرَّةٌ بِكُمْ**, *Wipe yourselves with the dust, or earth, [in performing the ceremony termed التَّيَمُّمُ,] for it is benignant towards you, like as the mother is to her children;* meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death: (IAth:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) = **بَرٌّ** *Land;* opposed to **بَحْرٌ** [as meaning “sea” and the like]: (S, Mṣb, K:) from **بَرٌّ** signifying “ampleness,” “largeness,” or “extensiveness;” (Esh-Shiháb [El-Khaffjée], MF;) or the former word is the original of the latter.

(B, TA. [See the latter word.]) [Hence, **بَرٌّ وَبَحْرٌ** *By land and by sea.*] — *A desert, or deserts; a waste, or wastes.* (T, TA. [See also **بَرِّيَّةٌ**, voce **بَرِّي**]) So, accord. to Mujáhid [and the Jel] in words of the Kúr [vi. 59], **وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ**, *And He knoweth what is in the desert, or deserts, and the towns, or villages, in which is water,* (T, TA,) or which are upon the rivers. (Jel.) [So too in the phrase **نَبَاتُ الْبَرِّ** *The plants, or herbage, of the desert or waste; the wild plants or herbage.* And **عَسَلُ الْبَرِّ** *Honey of the desert; wild honey.* And **حَيَوَانُ الْبَرِّ** *The animal, or animals, of the desert; the wild animal or animals.*] — *A wide tract of land.* (Bd in ii. 41.) — [The open country; opposed to **بَحْرٌ** as meaning the “cities,” or “towns,” “upon the rivers:” see the latter word.] — *Elevated ground, open to view.* (T.) — *The tract, or part, out of doors, or where one is exposed to view; contr. of كُنٌّ:* used by the Arabs indeterminately; [without the article

as in the phrase, **جَلَسْتُ بَرًّا** (Lth, T) meaning *I sat outside the house;* (A;) and **خَرَجْتُ بَرًّا** (Lth, T) meaning *I went forth outside the [house or] town,* (A,) or *into the desert:* (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) — You say also, **أُرِيدُ جَوْا وَيُرِيدُ بَرًّا**, *I desire concealment, or secrecy, and he desires publicity.* (A.)

**قَمْحٌ** *Wheat; and the grain of wheat; syn. قَمْحٌ*, (S, Mṣb,) or **حِنْطَةٌ**; (M, K;) but it is a more chaste word than **قَمْحٌ** and **حِنْطَةٌ**: (M:) pl. of **بَرَّةٌ**; (S, M;) or [rather] **بَرَّةٌ** is the n. un. [signifying a grain of wheat, like **قَمْحَةٌ**]: (IDrd, Mṣb:) the pl. of **بَرٌّ** is **أَبْرَارٌ**; (K;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (S.) It is said in a prov., (TA,) **هُوَ أَقْصَرُ مِنْ بَرَّةٍ** [*He, or it, is shorter than a grain of wheat.*] (A, TA.) And you say, **أَطْعَمَنَا أَبْنُ بَرَّةٍ** *He fed us with bread.* (A.)

**بَرٌّ** inf. n. of 1: (T, S, M, &c.): it is said by some to signify primarily *Ampleness, largeness, or extensiveness;* whence **بَرٌّ** as opposed to **بَحْرٌ**: then, — *Benevolent and solicitous regard or treatment or conduct [to parents and others; i. e. piety to parents; and towards God]: and goodness, or beneficence: and kindness, or good and affectionate and gentle behaviour, and regard for the circumstances of another:* (Esh-Shiháb [El-Khaffjée], MF:) or **بَرٌّ**, as opposed to **بَحْرٌ**, [or as signifying “a wide tract of land,” (Bd in ii. 41,)] is the original of **بَرٌّ**, (Bd in ii. 41, B, TA,) which signifies *ample, large, or extensive, goodness or beneficence,* (Z, in the Ksh, ii. 41, [but he regards it as the original of **بَرٌّ**,] and Bd on the same passage, and B, K, TA,) *to men;* (TA;) or *comprehending every kind of goodness:* (Ksh and Bd ubi suprâ:) and hence it is said to be in three things: *in the service of God: in paying regard to relations; acting well to them: and in dealing with strangers:* (Bd ubi suprâ:) or *every deed that is approved:* (Ksh and Bd in ii. 172:) and [particularly] *obedience to God:* (T, S, M, &c.: [see also **بَرَّةٌ**]) [and every incumbent duty: and hence,] the *pilgrimage to Mekkeh:* (K:) and *fidelity to an engagement:* (TA:) also a *gratuitous gift, or favour; and a bounty, or benefit;* syn. **فَضْلٌ**; (Mṣb;) and **إِحْسَانٌ**; as also **مَبَرَّةٌ** [an inf. n., but when used as a simple subst. its pl. is **مَبَارٌ** and **مَبَرَاتٌ**]. (Har p. 94.) In the Kúr [ii. 172], where it is said, **لَكِنَّ الْبَرَّ مَنْ آمَنَ بِاللَّهِ**, *But the pious, or obedient to God, is he who believeth in God;* (T, M, Ksh, Bd, Jel;) and some read **الْبَارُّ**: (Ksh, Bd, Jel;) or the meaning is, **لَكِنَّ الْبَرَّ بَرٌّ مِنْ آمَنَ**, *i. e. but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God:* (Sh, T, IJ, M, Ksh, Bd:) and this explanation is preferable to the former. (Bd.)

It is said in a prov., (T, S,) **لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ**, (S, A, K, but in the T and M **مَا** is put in the place of **لَا**), meaning *He knows not him who dislikes him, or hates him, from him who behaves*