

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

بِرَيْبَارٌ: see المُجَرِّد.

## برأ

1. بِرَىءَ, [aor. ـ, inf. n. generally بِرَأَةٌ or بِرَءَةٌ], said in relation to 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,] بِرَىءَ مِنَ الْمَرْض [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,] بِرَىءَ مِنَ الْمَرْض, and بِرَأَ, (T, Msh,) aor. ـ; and بِرَوْهُ, aor. ـ; (Msh;) inf. n. بِرَأَةٌ: (T, Msh;) or بِرَىءَ مِنَ الْمَرْض, inf. n. بِرَأَةٌ, with بِرَأَةٌ, inf. n. بِرَأَةٌ and بِرَأَةٌ (Lh, M) and بِرَأَةٌ, with fet-h: (S:) accord. to As, بِرَىءَ مِنَ الْمَرْض is of the dial. of Temeem; and بِرَأَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بِرَأَ; and the rest of the Arabs say بِرَىءَ: (T:) or بِرَأَ [alone], said of a sick man, aor. ـ and ـ; and بِرَىءَ; and بِرَأَةٌ; inf. n. بِرَأَةٌ [probably a mistranscription for بِرَأَةٌ] and بِرَأَةٌ: or, accord. to Lh, the people of El-Hijáz say بِرَأَ, aor. ـ, inf. n. بِرَأَةٌ [i. e. بِرَأَةٌ]; and the people of El-Áliyeh, [بِرَأَةٌ] aor. ـ, inf. n. بِرَأَةٌ and بِرَأَةٌ; and Temeem, بِرَىءَ, [aor. ـ,] inf. n. بِرَأَةٌ and بِرَأَةٌ: (M:) or بِرَأَ, (K,) said by IKoot to be the most chaste form, (TA,) aor. ـ, (K,) agreeably with analogy, (TA,) and ـ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ء for its last radical letter having its aor. of the measure يَفْعَلُ, [though others mention also قَرَأَ, aor. يَقْرُئُ, and هَنَأَ, aor. يَهْنُؤُ,] and asserted to be a bad form, (TA,) inf. n. بِرَأَةٌ and بِرَأَةٌ; and بِرَأَةٌ, (K,) not a chaste form, (TA,) aor. ـ; and بِرَىءَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ـ, inf. n. بِرَأَةٌ and بِرَأَةٌ, (K, TA,) or بِرَأَةٌ, (CK,) and بِرَأَةٌ; (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. نَعَمَ; (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 بِرَىءَ بِرَأَةٌ, or بِرَأَةٌ, The wound healed; or became in a healing state: of frequent occurrence.] And بِرَىءَ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ـ and ـ, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعَمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بِرَأَةٌ (M, K) and بِرَأَةٌ (Lh, M, K) and بِرَأَةٌ (M,) or بِرَأَةٌ, (K, TA,) or بِرَأَةٌ; (CK;) and تَبَرَأَ; (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 عَصَاضٌ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, بِرَىءَ مِنَ الْعَيْبِ, (Mgh, Msh,) or العَيْبِ, (S,) inf. n. بِرَاءَةٌ, (Mgh,) He was, or became, free (Msh) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Msh,) [or faults, &c.]. (S.) And بِرَىءَ مِنَ الدِّينِ (T, Mgh, Msh,) or الدِّينِ, (S,) aor. ـ, (T, Msh,) inf. n. بِرَأَةٌ, (T, Mgh, Msh,) 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. (Msh.) And بِرَىءَ مِنْ حَقَّكَ, inf. n. بِرَأَةٌ and بِرَأَةٌ (Lh, M) and بِرَأَةٌ, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also تَبَرَأَ. (M.) And بِرَىءَ مِنْ إِلَيْكَ مِنْ فُلَانٍ (T, Msh,) inf. n. بِرَأَةٌ, [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 بِرَىءَ 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. بِرَىءَ تَنَزَّهَ and تَبَاعَدَ. (T.) [You say, بِرَىءَ مِنَ الْأَقْدَارِ 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 تَبَرَأَ,] and gave warning; syn. أَذْنَرَ and أَذْنَرَ (T.) Hence, in the Kur [ix. 1], بِرَأَةٌ مِنَ اللَّهِ وَرَسُولِهِ A manifestation of excuse, and a warning, from God and his apostle. (T.) — بِرَأَةٌ مِنَ الْخَلْقَ (Fr, T, S, M, K,) or الخَلِيقَةُ, (Msh,) aor. ـ, (T, M, &c.,) inf. n. بِرَأَةٌ (T, S, M, K) and بِرَأَةٌ, (AZ, Lh, M, K,) God created mankind, or the beings, or things, that are created, syn. خَلْقٌ, (Fr, T, M, Msh, 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 بِرَأَةٌ is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بِرَىءَ الْمَرِيضِ [both sufficiently explained above]; or by production [therefrom], as in بِرَأَةٌ الله 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,] [Before our creating it, if هَا refer to مُصَيْبَةٌ, preceding it; but, as Bd says, it may refer to this, or to الأرض, or to أَنْفُسٌ:] (M:) but أَنْفُسٌ has a more particular application than الخلق; the former being particularly applied to the creation of animate beings,

with few exceptions: you say, بِرَأَةٌ النَّسَمَةُ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بِرَىءَ, or to both, בָּרָא is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بِرَأَةٌ, inf. n. تَبَرَّةٌ: see 4, in four places. [Hence,] لَا التَّبَرَّةُ 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. بِرَأَةٌ, (T, S, M, Mgh, K,) inf. n. مُبَارَأَةٌ (T, M, Mgh) and بِرَأَةٌ, (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 بَارَاتُ الرَّجُلَ I became free, clear, quit, or irresponsible, to the man, he becoming so to me. (M.) And بَارَ الْمَرَأَةُ, (T, M, K,) or أَمْرَأَتُهُ, (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 ء] in art. بَرَىءَ. (TA.)

4. بِرَأَةٌ He (God, S, M, K) [recovered him, or restored him to convalescence, (M, K,) or منَ الْمَرِيضِ (M, K,) from the disease, sickness, or malady]. (S.) — أَبْرَأَتُهُ and بَرَأَكَ (M, K, \* [in one copy of the K, بَرَأَكَ مِنَ الْأَمْرِ God, TA]) 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, بَرَأَتُهُ مِنَ الْعَيْبِ I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Msh.) It is said in the Kur [xxxiii. 69], فَبَرَأَهُ اللهُ مِمَّا قَالُوا (M) But God showed him to be clear of that which they said. (Bd.) You say also, أَبْرَأَتُهُ مِنَ الدِّينِ 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: (Msh;) and أَبْرَأَتُهُ مِنَ الْأَقْدَارِ (M) But God showed him to be clear of that which they said. (Bd.) You say also, أَبْرَأَتُهُ مِنَ الْأَرْضِ I made him, pronounced him, or held him, to be clear, or quit, of the land; irresponsible for it; or in a state of immunity with respect to it; i. e., exempt from the demand thereof: (Msh;) and تَبَرَّةٌ, inf. n. تَبَرَّةٌ; [I acquitted him of that which he owed me:] (S:) and أَبْرَأَتُهُ مِنَ الْأَنْفُسِ (alone) I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had