

(Mṣb,) and اليمين (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, بَرَّتْ قَسِي; but none other asserts this. (T, TA.) — ابر الله قسمة (T, TA,) inf. n. ابرار; and برة, inf. n. بر; God verified his oath. (TA.) — ابر فلان قسرا فلان Such a one assented, or consented, to the conjurement of such a one: احنته signifies "he assented not," or "consented not, thereto." (T, TA.) = ابر عليهم (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 برة, aor. ببر. (T, K, TA:) he was refractory, or stubborn, and overcame them. (TA, from a trad.) You say, ابر على خصمه [He overcame his adversary]. (A.) And ابر عليهم شرا [He overcame them in evil]: and hence ابر is used in the sense of فجر [he transgressed, &c.]; as in the saying of a poet,

فَلَسْتُ اُبَالِي مَنْ اَبَرَّ وَمَنْ فَجَرَ

[Then I care not who acts wickedly and who transgresses]. (Iḥar, M.) = ابر [from بر] He rode, or journeyed, upon the land. (ISK, S, A, K.) Opposed to ابحر. (A.)

5. تبرر [He affected, or endeavoured to characterize himself by, بر, i. e. filial piety, &c.] — Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case. (T, TA.) = تبرر خالقه: see 1.

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

R. Q. 1. بربر, inf. n. ببرة, 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 ببر في كلامه 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.)

بر [originally بربر] (M, Mṣb, K) and بار (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 بر [or filial piety, &c.]: (K:) the former is [said to be] a stronger epithet than the latter, like as عدل is stronger than عادل: (B:) [but its pl. shows that it is not, like عدل, originally an inf. n.: it is a regular contraction of بربر, like as بار is of باربر:] the fem. of each is with ة: (Lḥ, M:) the pl. (of the former, S, M, Mṣb, or of the latter, B) is ابرار; and (of the latter, S, M, Mṣb,

or of the former, B) برة: (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, انا بر بوالدي, and بار, 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 الامم برة بولدها [The mother is maternally affectionate to her child, or offspring]. (S.) And رجل بر بندي قرابته, and بار, A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances. (T.)

And رجل بر سر A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren: pl. برون سرون. (S, K, TA, in art. سر.) And بر في قول, and في يمين, and بار, True, or veracious, in a saying, and in an oath. (Mṣb.) And بارة يمين برة [A true oath; or an oath that proves true]. (Ham

p. 811.) البر 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:) البار is not so used. (IAth.) It is said in a trad., + تمسحوا بالارض فانها برة بكم, Wipe yourselves with the dust, or earth, [in performing the ceremony termed التيمم,] 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.) = بر Land; opposed to بحر [as meaning "sea" and the like]: (S, Mṣb, K:) from بر signifying "ampleness," "largeness," or "extensiveness;" (Esh-Shihab [El-Khafajee], MF;) or the former word is the original of the latter.

(B, TA. [See the latter word.]) [Hence, برا وبحرا, By land and by sea.] — A desert, or deserts; a waste, or wastes. (T, TA. [See also برة, voce

بري.] So, accord. to Mujáhid [and the Jel] in words of the Kur [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 نبات البر The plants, or herbage, of the desert or waste; the wild plants or herbage. And عسل البر Honey of the desert; wild honey.

And حيوان البر The animal, or animals, of the desert; the wild animal or animals.] — A wide tract of land. (Bḍ in ii. 41.) — [The open country; opposed to بحر 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 كن: used by the Arabs indeterminately; [without the article] as in the phrase, جلست برا, (Lth, T) meaning I sat outside the house; (A;) and خرجت برا

(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, اريد جوا ويريد برا, I desire concealment, or secrecy, and he desires publicity. (A.)

قمح Wheat; and the grain of wheat; syn. قمح, (S, Mṣb,) or حنطة; (M, K;) but it is a more chaste word than قمح and حنطة: (M:) pl. of حنطة; (S, M;) or [rather] برة is the n. un. [signifying a grain of wheat, like قحمة]: (IDrd, Mṣb:) the pl. of بر is ابرار: (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,) هو اقصر من برة [He, or it, is shorter than a grain of wheat]. (A, TA.) And you say, اطعمنا ابن برة, He fed us with bread. (A.)

بر inf. n. of 1: (T, S, M, &c.): it is said by some to signify primarily Ampleness, largeness, or extensiveness; whence بر as opposed to بحر: 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-Shihab [El-Khafajee], MF:) or بر, as opposed to بحر, [or as signifying "a wide tract of land," (Bḍ in ii. 41,)] is the original of بر, (Bḍ 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 بر,] and Bḍ on the same passage, and B, K, TA,) to men; (TA;) or comprehending every kind of goodness: (Ksh and Bḍ ubi supra:) 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: (Bḍ ubi supra:) or every deed that is approved: (Ksh and Bḍ in ii. 172:) and [particularly] obedience to God: (T, S, M, &c.: [see also برة:]) [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. فضل; (Mṣb;) and احسان; as also مبرة [an inf. n., but when used as a simple subst. its pl. is مبرات and مبرات]. (Har p. 94.) In the Kur [ii. 172], where it is said, لکن البر من امن بالله, by البر is meant البر ذا [i. e. But the pious, or obedient to God, is he who believeth in God]; (T, M, Ksh, Bḍ, Jel;) and some read البار: (Ksh, Bḍ, Jel:) or the meaning is, لکن البر من امن بالله i. e. but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God: (Sb, T, IJ, M, Ksh, Bḍ:) and this explanation is preferable to the former. (Bḍ.) It is said in a prov., (T, S,) لا يعرف هرا من بر, (S, A, K, but in the T and M ما is put in the place of لا,) meaning He knows not him who dislikes him, or hates him, from him who behaves