with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْثُن.]

برح

1. بَرِحَ is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (Ṣ, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَحُ حَتَّى تَقْضِيَ حَاجَتِي *I will not go away*, or *depart*, or *withdraw*, (لَا أَزُولُ, and لَا أَنْتَحِي,) *until thou accomplish my want:* from بَرِحَ المَكَانَ, inf. n. بَرَاحٌ, *he went away*, or *departed, from the place;* syn. زَالَ مِنْهُ: and to be distinguished from the phrase in the Ḳur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرِحَ مَكَانَهُ, (Ṣ, A, L, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بَرَاحٌ (Ṣ, L, Ḳ) and بُرُوحٌ (L, TA, and Ḥam p. 250) and بَرَحٌ, (L,) or بَرْحٌ, (as in a copy of the TA,) *He went away*, or *departed, from his place;* (Ṣ, L, Ḳ, and Ḥam ubi suprà;) and *he became in the* بَرَاحٌ [or *wide, uncultivated*, or *uninhabited, tract*]. (Ṣ, L, Ḳ.) And مَا بَرِحَ مَكَانَهُ *He did not quit his place.* (Mṣb.) And بَرِحَ [alone], aor. ـَ, inf. n. بَرَاحٌ, *It* (a thing) *went away*, or *departed*, (زَالَ,) *from its place;* (Mṣb;) as also ▼ تَبَرَّحَ. (L.) In the phrase لَا بَرَاحَ [*There is*, or *shall be, no quitting of place*, or *going away*, or *departing*], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لا is used in the manner of لَيْسَ; (Ṣ, Ḳ;) as in the following saying of Saḥd Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with refa, (Ṣ, IAth,) alluding to El-Ḥárith Ibn-'Abbád, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wáïl: (IAth, TA:)

* مَنْ فَرَّ عَنْ نِيرَانِهَا * فَأَنَا ٱبْنُ قَيْسٍ لَا بَرَاحُ *

[*Whoso fleeth from its fires*, (i. e. نِيرَانِ الحَرْبِ *the fires of the war*,) let him do so: *but* as for me, *I am the son of Keys:* to me *there is not*, or *shall not be, any quitting of place*]. (Ṣ, IAth. [See also Ḥam p. 250, where, for مَنْ فَرَّ, we find مَنْ صَدَّ *whoso turneth away*.]) [Hence,] بَرِحَتِ الرِّيحُ بِالتُّرَابِ *The wind carried up, raised*, or *swept up and scattered*, [lit. *went away with*,] *the dust.* (Mṣb.) [Hence also, accord. to some,] بَرِحَ الخَفَاءُ, (T, Ṣ, Ḳ, &c.,) and بَرَحَ, (Ibn-El-Liḥyánee, Z, and TA, [thus written in a copy of the A,]) ‡ *The state of concealment departed*, or *ceased:* or ‡ *what was in a state of concealment became apparent;* from بَرَاحٌ meaning "what is open and apparent" of land: or ‡ *what I was concealing became apparent:* (T, TA:) or ‡ *the affair*, or *case, became manifest*, (Ṣ, A, Ḳ,) and *its concealment ceased*, (A,) [or] *as though the secret departed, and ceased:* (Ṣ:) or, as some say, † *the secret became apparent:* (TA in art. خفى:) or, lit., *the low ground became high and apparent;* meaning † *what was concealed became revealed:* (Ḥar pp. 133—4:) the first who said it was Shiḳḳ the Diviner. (IDrd, TA.) — [Using it as a non-attributive verb,] you say, لَا أَبْرَحُ أَفْعَلُ ذٰلِكَ *I will not cease*, or *I will continue*, (لَا أَزَالُ,) *to do that:* (Ṣ, A:*) and مَا بَرِحَ يَفْعَلُ كَذَا [*he ceased not to do thus;* or] *he persevered in*, or *kept to, doing thus:* (Mṣb:) and مَا بَرِحَ زَيْدٌ قَائِمًا [*Zeyd ceased not to be*, or *he kept*, or *continued, standing*]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَاحٌ. (Ḥam p. 250.) Hence the saying in the Ḳur [xviii. 59], لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ البَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذٰلِكَ [i. e. *I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas*]: (Mgh:) or it means لَا أَزَالُ أَسِيرُ [*I will not cease journeying*]: (Bḍ, Jel:) or لا ابرح here may mean *I will not depart* (لَا أَزُولُ) *from that upon which I am intent*, namely journeying and seeking; and *I will not relinquish it;* so that it does not require the predicate. (Bḍ. [He gives a third explanation, paraphrastic and strained, which I omit.]) = بَرَحَ, (Ṣ, Ḳ,) aor. ـَ, (L, TA, [but it is implied in the Ḳ that it is ـُ, which is contr. to rule,]) inf. n. بُرُوحٌ, *It* (a gazelle, Ṣ, Ḳ, and a bird, and any wild animal, that is hunted or shot, TA) *turned its left side towards the spectator, passing by* (Ṣ, Ḳ*) *from the direction of his right hand towards that of his left hand:* (Ṣ:) or *passed by from the direction of the spectator's left hand towards that of his right hand:* (Aboo-'Amr Esh-Sheybánee, IF, L, Mṣb, in art. سنح:) [the former appears to be accord. to the usage of the Ḥijázees; and the latter, accord. to that of the Nejdees, in general: see بَارِحٌ:] contr. of سَنَحَ. (Ṣ.) = بَرَحَ, aor. ـُ, [contr. to rule,] (Ḳ,) inf. n. بَرْحٌ, (TA,) *He was angry.* (Ḳ.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرَحَ عَلَيْهِ [*How violently angry was he with him!*]. (L.)

2. بَرَّحَتْ بِيَ الحُمَّى *The fever affected me with its severity, violence*, or *sharpness, termed* بُرَحَاءُ. (TA.) — Hence, (TA,) from بُرَحَاءُ, (Ṣ, Ḳ,) بَرَّحَ بِهِ, inf. n. تَبْرِيحٌ, *It* (an affair, an event, or a case,) *affected him severely; afflicted, distressed*, or *harassed, him:* (Ṣ, Ḳ:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning *it hurt him severely*, or *greatly.* (Mṣb.) Also said of a man, meaning *He importuned him*, or *pressed him, with annoyance*, or *molestation:* (A, TA:) *he annoyed him*, or *molested him, by importuning* or *pressing;* as also ▼ ابرح: (TA:) *he annoyed him*, or *molested him, by distressing importunity* or *pressing:* (T, TA:) and *he punished, tormented*, or *tortured, him.* (TA.) تَبْرِيحٌ signifies The act of *annoying, molesting*, or *hurting:* (Mgh:) and in a trad., (in which it is forbidden, TA,) the *killing*, or *putting to death, in an evil* [or *a cruel*] *manner; such as throwing live fish, and lice, into the fire.* (Mgh, TA.) = بَرَّحَ اللّٰهُ عَنْكَ البَرْحَ *May God remove from thee* [i. e. *difficulty, distress, affliction*, &c., or *the difficulty*, &c.]. (A, TA.)

4. ابرحهُ *He made him*, or *caused him, to go away from, depart from*, or *quit, his place.* (A,* L.) = *He*, or *it, pleased*, or *rejoiced, him; excited his admiration and approval; induced in him wonder*, or *admiration, and pleasure*, or *joy.* (Ṣ, Ḳ.) One says also, مَا أَبْرَحَ* هٰذَا الأَمْرَ *How greatly does this affair*, or *event, please*, or *rejoice! how greatly does it excite admiration and approval!* or *how greatly does it induce wonder*, or *admiration, and pleasure*, or *joy!* (Ṣ.) — *He treated him with honour*, or *honoured him*, and *magnified him:* (Ṣ, Ḳ:) or, as some say, *he found him to be generous*, or *noble.* (TA.) — *He judged him*, or *it*, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) *to be excellent*, or *to excel*, (A, TA,) *and wondered at*, or *admired, him*, or *it.* (A.) = ابرح also signifies *He exceeded the usual bounds, degree*, or *mode.* (Aṣ, Ṣ,* TA.) You say, أَبْرَحْتَ كَرَمًا, and لُؤْمًا, (A, TA,) *Thou hast done a thing exceeding the usual bounds* [*in generosity*, or *nobleness*, and *in meanness*, or *ignobleness*]; or *extravagant;* or *excessive.* (TA.) — See also 2.

5: see 1.

بَرْحٌ *Difficulty, distress, affliction*, or *adversity; evil*, or *mischief;* (Ḳ, TA;) *annoyance, molestation*, or *hurt; severe punishment; trouble, inconvenience*, or *fatigue;* (TA;) *a difficult, a distressing, an afflictive*, or *adverse, and a wonderful, thing* or *event:* (Ḥam p. 135:) and *annoyance*, or *molestation, by distressing importunity* or *pressing;* a subst. from 2: (T, TA:) and بِنْتُ بَرْحٍ, [and app. ابْنُ بَرْحٍ also,] *a calamity, misfortune*, or *disaster;* or *a great*, or *terrible, thing, affair*, or *case;* (TA;) as also ▼ بِنْتُ بَارِحٍ, and ▼ ابْنُ بَرِيحٍ; (Ḳ;) pl. بَنَاتُ بَرْحٍ and بَنُو بَرْحٍ. (TA.) [See also تَبْرِيحٌ.] You say, لَقِيتُ مِنْهُ بَرْحًا ▼ بَارِحًا *I experienced from him*, or *it*, [*great*] *difficulty, distress, affliction*, or *adversity;* [*great*] *annoyance, molestation*, or *hurt;* (Ṣ, A,* Ḳ;*) a phrase having an intensive signification, (Ḳ, TA,) like لَيْلٌ أَلْيَلُ [and لَيْلٌ لَائِلٌ]; and so بَرْحًا ▼ مُبَرِّحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بَرْحٌ لِعَيْنَيْكَ بَارِحٌ ▼ [*May great difficulty*, &c., *befall thy two eyes!*]. (TA.) You say also, لَقِيتُ مِنْهُ بَنَاتِ بَرْحٍ, (Ṣ, A,) and بَنِي بَرْحٍ, (Ṣ,) *I experienced from him*, or *it, difficulties, distresses, afflictions*, or *adverse events;* and *calamities, misfortunes*, or *disasters:* (Ṣ:) and, in the same sense, ▼ لقيت منه البَرَحِينَ, and ▼ البُرَحِينَ, (Ṣ, Ḳ,) and ▼ البَرَحِينَ; (Ḳ;) or, accord. to some copies of the Ḳ, ▼ البِرْحَيْنِ, and ▼ البُرْحَيْنِ, and ▼ البَرْحَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بَرَحِينَ, and it is not mentioned in the