

the shoulder-blade; or the part of it where it moves to and fro;] in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (كُدَى) and the مَرَجَج [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرَجَج المَرَقَقِين [or place to which either elbow returns, in a beast, when, having been removed from the usual place, it is brought back thereto]: (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] **فَرِيضَةٌ** † **هُوَ ضَخْمُ الْفَرِيضَةِ** † *He is bold and strong.* (A, TA.) — **فَرِيضُ الْعُنُقِ** *The external jugular veins (أَوْدَاج) of the neck: n. un. with ة: (A'Obeyd, S, K:) or the tendons, or sinews, (عَصَب) and veins, of the neck: so, app., says A'Obeyd, in the following words of a trad.: اِنِّي لَأَكْرَهُ أَنْ أَرَى الرَّجُلَ ثَائِرًا فَرِيضٌ رَقِيْبُهُ قَائِمًا عَلَى مَرِيئَتِهِ يَضْرِبُهَا [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAqr, the meaning is, the hair of the neck, which term is metaphorically used in relation to the neck, though it [really] has no فَرَائِص, because anger causes its veins to swell out [like as fright causes the فَرِيص properly so called to tremble or quake]: (Az, TA:) **فَرِيصٌ** is a dial. var. of the same. (TA.) [See **فَرِيصَةٌ**, last signification.]*

**الْفَرِيصَةُ**: see **فَرِيصٌ**, in two places. — **الْفَرِيصَةُ** i. q. **أَمْرٌ سَوِيْدٌ**, (IDrd, O, K,) i. e., **الْإِسْتِ**. (TA.) — See also **فَرِيصَةٌ**.

**أَفْرُسٌ** and **أَفْرُزٌ** *Humpbacked; as also أَفْرُسٌ* (Fr in TA voce **أَعَجْرٌ**.)

**مَفْرُوسٌ**: see what next follows.

**مَفْرُوسٌ** (IDrd, S, M, A, O, K) and **مَفْرُوسٌ** (IDrd, S, O, K) *A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also **مَقْرَاضٌ**:] or, as some say, i. q. **إِشْفَى** [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aqshà says,*

- وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأَعْيُرِكُمْ
- لِسَانًا كَمَقْرَاضِ الْخَفَاجِيِّ مَلْحَبًا

[And I defend your honours, and lend to you a tongue like the مقراض of the Khafájee, sharp]. (S.) And you say, **بَيْنَ جَنْبَيْهِ مَقْرَاضُ الْخَفَاجِيِّ**

‡ [Between his two sides is an intellect sharp as the مقراض of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájee were expert workers with the instrument thus called.]

**هُوَ مَفْرُوسٌ**: see **فَرِيصٌ**, second sentence.

**فَرَصَدٌ**

**فَرَصَدٌ** and **فَرِيصِدٌ** *The stones of raisins and of grapes; (M, O, L, K;) as also فَرِيصَادٌ. (M, L, K.)*

**فَرَصَادٌ** *The [mulberry called] تَوْتُ [q. v.]: (AO, AHn, O, Mṣb:) or the [tree called] تَوْتُ: or its fruit: (M, K:) or the red تَوْتُ: (S, Mṣb:) [or, accord. to Zeyn el-'Attār, the sweet and white mulberry: so says Golius: see تَوْتُ:] Lth says that it is a well-known tree; that the people of El-Baṣrah call the tree thus, and call its fruit تَوْتُ: (T, O, Mṣb:) and by فَرَصَادٌ the lawyers mean the tree that bears the [fruit called] تَوْتُ. (Mṣb.) — Also A red dye: (K:) or redness. (M, L.) — See also **فَرِيصِدٌ**.*

**فَرِيصِدٌ**: see **فَرِيصِدٌ**.

**فَرَضٌ**

1. **فَرَضَهُ**, (S, A, O, Mṣb, &c.,) aor. -, (Mṣb, TA, &c.,) inf. n. **فَرَضٌ**, (S, O, Mṣb, K, &c.,) *He made a mark in it, or upon it, by notching, or otherwise: (O:) he notched it; made a notch, or an incision, in it; (S, O, Mṣb, K;) namely, a piece of wood, (Mṣb,) a زَنْدٌ, [or rather فَرَضًا said of a زَنْدَةٌ, from which fire is produced,] and a سَوَاكٌ [or toothstick], (S, O,) and in like manner a bow; (A;) as also [فَرَضَهُ]; (see this verb below;) and [فَرَضَهُ] inf. n. **تَفَرِيضٌ**: (K:) or this last signifies *he notched it much; or made notches in it; (S, O, TA;) or you say, فَرَضَ قَوْسَهُ and فَرَضَ قَسِيَهُ: (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (Aḡ;) and he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and فَرَضٌ also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; فَرَضْتُ لِلْمَيِّتِ signifying I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.) = فَرَضَ لَهُ [aor. and] inf. n. as above, (K, &c.,) *He apportioned to him [a thing]: he appointed to him [a thing]: (Bḡ in xxxiii. 38, and TA:\*) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) he made [a thing] lawful, or allowable, to him; (Jel in xxxiii. 38, and Kull in p. 275, and TA:\*) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ لَهُ occurs in the Qur: (TA:) he appointed,***

or assigned, to him a definite portion; (K;) as also **فَرَضَ لَهُ** **فِي** **الْعَطَاءِ**. (O, L, K.) You say **فَرَضَ لَهُ فِي الدِّيَّانِ** [He appointed, or assigned, to him a definite portion in the gift]. (Aḡ, S.) And **فَرَضَ لَهُ فِي الدِّيَّانِ** [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (Aḡ, A, TA.) And **فَرَضَهُ**, (S,) and **فَرَضَهُ**, (S, K,) *He gave to him. (S, O, K.) — فَرَضَ*, (S, A, Mgh, Mṣb,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) also signifies *He (God, S, A, Mgh, Mṣb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Mṣb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mgh, Mṣb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَيْنَا on us; (S;) and so **أَفْتَرَضَ**: (S, A, Mgh, O, K:) or **فَرَضٌ** is like **إِجَابٌ**; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between **الْوَأَجِبُ** and **الْفَرَضُ** is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase **فَرَضَ اللَّهُ عَلَيْهِ** occurs, it means **إِجَابٌ**. (TA.) Also *He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. سَنَّ; (O, K;) on the authority of IAqr alone: (O, TA:) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance,] expenses [&c.]. (Mṣb.) Also *He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as to time, or otherwise; the inf. n., فَرَضٌ, being syn. with تَوَقَّيْتُ: (Ibn-'Arafah, A, O, K:) as in the phrase **فَمَنْ فَرَضَ فِيمَنْ الْحَجَّ** [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafah, O, K;) occurring in the Qur [ii. 193]; and in like manner it is expl. by Ibn-'Arafah as occurring in xxxiii. 38 of the Qur: (O, TA:) but the phrase quoted above is also expl. as meaning *and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of إِحْرَامٍ*. (TA.) — **سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا** (K,) in the Qur, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, **وَفَرَضْنَاهَا**, (S, O, K,\*) meaning *and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we****