

تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ; (O, K;) and تَفْرِجَاءَ, with ن, (O, K,) mentioned by I Amb, as imperfectly decl., and as signifying *cowardly*; (O;) or so, accord. to the T and L, تَفْرِجٌ and تَفْرِجَةٌ; and the last two, تَفْرِجٌ and تَفْرِجَاءَ, all with ن, signify one who becomes defeated, or put to flight, (يُنْكَشَفُ,) on the occasion of war, or battle. (TA.)

تَفْرِجَةٌ and تَفْرِجَاءَ: see the next preceding paragraph.

مَفْرَجٌ: see فُرْجَةٌ. [Hence] مَفْرَجُ الْفَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجُ [is its pl.; and] signifies *Places of exit, or egress*. (TA.)

مَفْرَجٌ, occurring in the saying, in a trad., لَا يَتْرُكُ فِي الْإِسْلَامِ مَفْرَجٌ, [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: Aṣ used to say that it is with ح; and disapproved of the saying مَفْرَجٌ, with ج: A'Obeyd says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرَجٌ, with ج, means *A slain person found in a desert tract, not by a town or village*, [which signification is mentioned in the K], the fine for whose blood is to be paid from the government-treasury: AO says that it means *one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims]*; wherefore, if he commits a crime, [such as maiming another, &c.,] the government-treasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jābir El-Joāfec, it means *a man who is among a people to whom he does not belong*; wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means *one who has no kinsfolk, or near relations*: so accord. to I Aqr: (Mgh, TA:) or *one who has no offspring*: or *one who has no wealth, or property*: and it is also said to mean *one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged*: and [in like manner] مَفْرُوجٌ is said to mean *one who is burdened with a debt*: but it is correctly with ح [unpointed]; (TA;) [i.e.] such is termed مَفْرَجٌ, with ح: (Aṣ, Mgh:) and مَفْرَجٌ means *one burdened by his family*, although he be not in debt. (Az, TA voce مَفْرَجٌ [q. v.].)

مَفْرَجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, K.) — And thus, without ة, A hen having chickens. (S, O, K.)

مَفْرَجٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ة, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ham p. 783.) — And A comb. (O, K.)

مَفْرُوجٌ An opened door. (TA.) — See also مَفْرُوجٌ, near the end.

مُنْفَرَجٌ: see فُرْجَةٌ.

فرجن

Q. 1. فَرَجَنَ الدَّابَّةَ He curried the beast; removed the dust from it with the فُرْجُون. (S, K.) But the etymologists assert that the ن is augmentative. (TA.)

فِرْجُونٌ A currycomb; syn. مِسْطَةٌ [q. v.]. (S, K.)

فرح

1. فَرِحَ (S, A, L, Mṣb, K, &c.,) [aor. -,] inf. n. فَرَحٌ, (S, L, Mṣb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Mṣb, K, &c.,) syn. سُرَّ: (S, A, Mṣb, &c.,) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرَحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rāghib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سُرَّ. (S, A, Mṣb, K.) — And He was, or became, well pleased, or content. — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Mṣb, K.) The verb is used in this sense in the Kṣur xxviii. 76. (TA.)

2: see the paragraph here following.

4. إِفْرَاحٌ (S, A, Mṣb, K,) inf. n. إِفْرَاحٌ; (S;) and تَفْرِيحٌ (Mṣb, K,) inf. n. تَفْرِيحٌ; (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Mṣb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] — And He, or it, made him to be well pleased, or content. (Mṣb.) — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Mṣb, K.) — Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies "he made his complaint to cease." (L.) [Thus it has two contr. meanings.] — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.)

فَرَحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Mṣb, K;) syn. سُرُورٌ; (Mṣb, K;) contr. of حُزْنٌ, (L,) and of تَرَحُّ: (S and A in art. تَرَحُّ) or a sensation of lightness of the heart: (Th, TA:) or dila-

tation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rāghib, TA.) — And A state of being well pleased, or content, with a thing. (Mṣb.) — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Mṣb, K.) — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — Pl. أَفْرَاحٌ.] — In the saying of Muṭeṣṣ Ibn-Iyās,

قَدْ ظَفِرَ الْحُزْنُ بِالسُّرُورِ وَقَدْ
أُذِيلَ مَكْرُوهُنَا مِنَ الْفَرَحِ

[Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by الْمَحْبُوبُ بِهِ he means مِنَ الْمَفْرُوجِ بِهِ, i. e. الْحُزْنُ. (Ham p. 391.)

فَرَحٌ: see the paragraph here following.

فَرِحَ and فَرَحَ (Mṣb, K) and فَرِحَ, as in some copies of the K and in the L and other lexicons, or فَرُوحَ, as in other copies and mentioned by IJ, (TA,) and فَرِحَ and فَرُوحَ (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَتْ and [of the second] فَرُوحِي (Mṣb, K) and فَرِحَانَةٌ (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرِحُونَ (S, Mṣb) and [of the second] فَرَاغِي and فَرُوحِي: (K, TA:) Rejoicing, joyful, or glad; or happy: (Mṣb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] Hence, in the Kṣur [iii. 164], فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ [Rejoicing by reason of that which God has given them of his bounty]. (Mṣb.) — And Well pleased, or content: whence, in the Kṣur [xxiii. 55 and xxx. 31], كُلُّ جَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [Every sect is well pleased, or content, with that religion which it has]. (Mṣb.) — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Mṣb, K:) whence, in the Kṣur [xxviii. 76], إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Mṣb.)

فُرْجَةٌ [A joy, or gladness; or a happiness]: see an ex. voce فُرْجَةٌ. — See also the next paragraph, in two places.

فُرْجَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also فُرْجَةٌ; syn. مَسْرَةٌ. (K.) —