

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 (تَدْي) and the مَرْجِع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرْجِعِ المَرْقُوعَيْنِ [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'Obeid:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] هُوَ ضَعْمُ الْفَرِيصَةِ † He is bold and strong. (A, TA.) — فَرِيصُ الْعُنُقِ The external jugular veins (أَوْدَاج) of the neck: n. un. with ة: (A'Obeid, S, K:) or the tendons, or sinews, (عَصَب) and veins, of the neck: so, app., says A'Obeid, in the following words of a trad.: إِنِّي لَأُكْثِرُهُ أَنْ أَرَى الرَّجُلَ ثَانِرًا فَرِيصُ رَقَبَتِهِ قَانِبًا عَلَى مُرَيْتِهِ 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 فَرِيص, which term is metaphorically used in relation to the neck, though it [really] has no فَرَايِص, because anger causes its veins to swell out [like as fright causes the فَرِيص properly so called to tremble or quake]: (Az, TA:) فَرِيص is a dial. var. of the same. (TA.) [See فَرَصَة, last signification.]

فَرِيصَة: see فَرِيص, in two places. — الْفَرِيصَةُ i. q. سُوَيْدٌ, (IDrd, O, K,) i. e., الْإِسْت. (TA.) — See also فَرَصَة.

أَفْرُسُ Humpbacked; as also أَفْرُزُ and أَفْرُسُ. (Fr in TA voce أَعْجَرُ.)

مَفْرُصٌ: see what next follows.

مَفْرُصٌ † and مَفْرَاصٌ (IDrd, S, M, A, 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 مَقْرَاضُ:] or, as some say, i. q. إِشْقَى [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Ashshà says,

- وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأَعِيرُكُمْ
- لَسَانًا كَمِفْرَاصِ الْخَفَاجِيِّ مَلْحَبًا

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

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

هُوَ مَفْرَاصِي: see فَرِيص, second sentence.

فَرَصَد

فَرِصْدٌ and فَرِصِيدٌ The stones of raisins and of grapes; (M, O, L, K:) as also فَرِصَادٌ. (M, L, K.)

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

فَرِصِيدٌ: see فَرِصْد.

فَرَض

1. فَرَضَهُ, (S, A, O, Mgh, &c.,) aor. -, (Mgh, TA, &c.,) inf. n. فَرَضَ, (S, O, Mgh, 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, Mgh, K:) namely, a piece of wood, (Mghb,) زَنْدٌ, [or rather فَرَضًا said of a زَنْدَة, from which fire is produced,] and a سَوَاك [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 قِيسَهُ: (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (A:) 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 فَرَضَ 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; فَرَضَتْ لَلْمَيِّتِ 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]: (Bd 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 Kur: (TA:) he appointed,

or assigned, to him a definite portion; (K:) as also فَرَضَ لَهُ. (O, L, K.) You say فَرَضَ فِي الْعَطَا [He appointed, or assigned, to him a definite portion in the gift]. (A, S.) And فَرَضَ فِي الدِّيَّانِ (A, S, A) [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (A, A, TA.) And فَرَضَهُ, (S,) and فَرَضَهُ, (S, K,) He gave to him. (S, O, K.) — فَرَضَ, (S, A, Mgh, Mghb,) aor. as above, (TA,) and so the inf. n., (Mghb, TA,) also signifies He (God, S, A, Mgh, Mghb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Mghb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mgh, Mghb, 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 اقْتَرَضَ, (S, A, Mgh, O, K:) or فَرَضَ is like إِبْجَابٌ; 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 Abou-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 Abou-Haneefeh, the difference between الواجب and الفرض 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 إِبْجَابٌ. (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.]. (Mghb.) 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., فَرَضَ, being syn. with تَوَقَّيْتُ; (Ibn-'Arafah, A, O, K:) as in the phrase فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafah, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn-'Arafah as occurring in xxxiii. 38 of the Kur: (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 إِحْرَامٌ. (TA.) — سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا (K,) in the Kur, [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