

تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ; (O, K;) and نَفْرِجَاءَ, 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 نَفْرِجٌ and نَفْرِجَةٌ: and the last two, and نَفْرِجٌ and نَفْرِجَاءَ, all with ن, signify one *who becomes defeated, or put to flight, (يُنَكِّشُ), on the occasion of war, or battle.* (TA.)

تَفْرِجَةٌ and تَفْرِجَةٌ: see the next preceding paragraph.

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

مَفْرِجٌ, occurring in the saying, in a trad., لَا مَفْرِجَ فِي الْإِسْلَامِ مَفْرِجٌ, [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 مَفْرِجٌ, with ج: A'Obeyd says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرِجٌ, 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 IAḡr: (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] مَفْرِجٌ is said to mean one who is burdened with a debt: but it is correctly with ح [unpointed]; (TA;) [i.e.] such is termed مَفْرِجٌ, with ح: (Aṣ, Mgh:) and مَفْرِجٌ means *one burdened by his family, although he be not in debt.* (Az, TA voce مَفْرِجٌ [q. v.].)**

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

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

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

مَفْرُوجٌ: see فُرْجَةٌ.

فرجن

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

فَرَجُونٌ A currycomb; syn. مِصْفَاةٌ [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; فَرِحَ differing from سُرِرَ 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 Kur xxviii. 76. (TA.)

2: see the paragraph here following.

4. اِفْرَحَهُ, (S, A, Mṣb, K,) inf. n. اِفْرَاحٌ; (S;) and اِفْرَحَهُ, (Mṣb, K,) inf. n. اِفْرَاحٌ; (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 فَرِحَ.] — 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 اَشْكَاهُ 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.)

فَرِحَ [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 حَزْنٌ, (L,) and of تَرَحُّ: (S and A in art. ترح) 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. اَفْرَاحٌ.] — In the saying of Muṭeṣṣ Ibn-Iyās,

قَدْ ظَفِرَ الْحَزْنُ بِالسُّرُورِ وَقَدْ
أَدْبَلْ 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 اَلْحَبُوبُ بِه he means مِنَ الْمَفْرُوحِ بِهِ, i. e. الْحَبُوبُ. (Ḥam p. 391.)

فَرِحَ: see the paragraph here following.

فَرِحَ and فَرِحَانٌ (Mṣb, K) and فَرِحٌ, as in some copies of the K and in the L and other lexicons, or فَرُوحٌ, as in other copies and mentioned by IJ, (TA,) and فَرِاحٌ and مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ and [of the second] فَرِحِي (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] فَرِاحِي and فَرِحِي: (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 فَرِحَ.] Hence, in the Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمْ 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 Kur [xxiii. 55 and xxx. 31], كُلُّ جُزْبٍ 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 Kur [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.) —