

have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — **فَرَضَ** also signifies The act of reading, or reciting. (IAḡr, O, K.) You say, **فَرَضْتُ جِزْيِي** I read, or recited, my portion. (O, TA.) = **فَرَضَ**, inf. n. **فَرَاضَةٌ**, **He was, or became, skilled in the فَرَاضِ**; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKṭṭ, the verb is also written **فَرَضَ**, like **كَتَبَ**: but [says SM] what I find in his "Kitāb el-Abniyeh" is the mention of the two modes of writing in the instance of **فَرَضْتُ** said of a cow; and the verb applied to a man he has not mentioned. (TA.) = **فَرَضْتُ**, aor. -, inf. n. **فَرُوضٌ**; and **فَرَضْتُ**, inf. n. **فَرَاضَةٌ**; She (a cow) became old, aged, far advanced in age, (S, O, K,) or extremely old. (TA.) = And **فَرَضَ**, inf. n. **فَرُوضٌ**, signifies *It (a thing) became wide; it widened, or dilated.* (TA.)

2: see 1, first sentence: and again, in the last quarter of the paragraph. = **فَرَضَ**, inf. n. **فَرِيضٌ**, said of a man, *He had a فَرِيضَةٌ [to give from] among his camels.* (O, K.)

4. **افرض له**: and **افرضه**: see 1, latter part of the first half of the paragraph. = **أَفْرَضْتُ الْهَاشِيَةَ** *The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِيضَةٌ.* (S, O, K.)*

8. **افترضه**: see 1, first sentence. — **لَمْ يَفْتَرِضْهَا** **وَلَمْ يَأْتِ بِهَا**, occurring in a trad., means [A child had not been brought forth by her; lit.] **لَمْ يَحْزَرْهَا**, and **لَمْ يَأْتِ بِهَا** [a mistake for **يُؤْتِرْهَا**]. (TA.) = See also 1, latter part of the first half of the paragraph. = **افترض الجنود** *The soldiers received their stipends.* (A, K.) = **افترض القوم** *The people, or company of men, perished, none of them remaining; syn. انقرض.* (K.)

فَرَضَ A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string; (K;) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also **فَرَضَةٌ**; (A, TA;) or this is the place of the notch for the string thereof: (Mṣb:) pl. of the former **فَرَاضٌ** (S, O, K) and **فَرُوضٌ**; (TA;) and of the latter **فَرَضٌ** (Mṣb, TA) and **فَرَاضٌ**: (Mṣb:) also, of a **زَنْدٌ**, (S, K,) or [rather] of a **زَنْدَةٌ**, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the **زَنْدٌ** is put, and then twisted round, in producing fire; also called **وَضْرٌ**; (A;) and **فَرَضَةٌ** signifies the same: (TA:) and **فَرَضٌ** also signifies notches in an unfeathered and headless arrow [such as is used in the game called **الْمَيْسِرُ**]. (TA.) = **I. q. فَرُوضٌ** (A, Mṣb, K) [Appointed: appointed: made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like **وَاجِبٌ**; accord. to Esh-

Shāfi'ee; (TA in art. **وَجِبَ**;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying "a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the **فَرَضَ**, i. e. notch, to the arrow; (O, TA;) as also **فَرَضٌ**: (TA:) pl. **فَرُوضٌ**. (Mṣb.) As a law-term, it is of two sorts, **فَرَضٌ عَيْنٌ** and **فَرَضٌ كَفَايَةٌ**: the former is That *whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others];* as religious belief, and the like: the latter is That *whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier.* (KT.) You say, **هَذَا أَمْرٌ فَرَضَ عَلَيْهِمُ**, and **فَرُوضٌ**, and **فَرَضٌ**, *This is [a thing] made obligatory, or binding, on them by God.* (TA.) And **حَقِّكَ فَرَضٌ**, and **فَرُوضٌ**, and **فَرَضٌ**, *Thy right, or due, is [a thing] made obligatory, or binding, by God.* (A.) **نَصَبٌ مَفْرُوضٌ**, in the Kṡur [iv. 8 and 118], means *A share, or portion, determined, defined, or limited, as to time, or otherwise:* (Zj, Ibn-Arafah:) or, in iv. 118, *a share, or portion, cut off and limited.* (S, O.) [See also **فَرِيضَةٌ**.] — **A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّةٌ.** (IAḡr, O, K.) [But **فَرَضٌ** is generally distinguished from **سُنَّةٌ**: the former, for instance, being applied to prayer appointed in the Kṡur-ān; and the latter, to prayer appointed by Moḡammad without allegation of a divine order.] — **A gift, or a soldier's stipend or pay, syn. عَطَاةٌ**, (A,) or **عَطِيَّةٌ**, (S, O, K,) assigned, or appointed. (S, O, K.)* In the copies of the Kṡ, **مَوْسُومَةٌ** is put by mistake for **مَرْسُومَةٌ**. (TA.) You say, **مَا أَصَبْتُ مِنْهُ فَرَضًا وَلَا قَرَضًا** *I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan.* (O, TA.) And **فَرَضٌ** also signifies *A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense.* (IDrd, O, K.) = Also **Soldiers who receive stipends:** (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or **soldiers having definite portions assigned to them:** (A:) pl. **فَرُوضٌ**. (A, TA.) You say, **عِنْدَهُ مِائَةٌ مِنَ الْفَرَضِ** *He has with him a hundred soldiers &c.* (A.) = **A shield.** (S, O, K.) Ṣakhr-el-Gheī says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA.)

• أَرَقْتُ لَهُ مِثْلَ لَمْعِ الْبَشِيرِ •

• يَقْلِبُ بِالْكَفِّ فَرَضًا خَفِيْفًا •

[I was sleepless by reason of it, it being (in its

flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say **فَرَضًا خَفِيْفًا**. (S, O, TA:) but my copies of the S have **قَلَّبَ** instead of **يَقْلِبُ**. [See also what follows.] — And **A stick, or piece of wood; syn. عُودٌ**: thus [it means] in the verse (**فِي الْبَيْتِ**) accord. to El-Jumaḡee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, **الْفَرَضُ فِي الْبَيْتِ عُودٌ**: (O, TA:) whence the author of the Kṡ has been misled to explain the **فَرَضُ** as meaning **عُودٌ مِنْ أَعْوَادِ الْبَيْتِ الْفَرَضُ**. (TA.) — And **An arrow before it has been furnished with feathers and a head:** (Akh, S, O, TA:) a meaning also heard by El-Jumaḡee: (O, TA:) and to this, in the hand of the player, 'Abeed El-Abraḡ has likened lightning, accord. to the S; but Sgh says, in the TṢ, that he did not find the verse cited by J in the poetry of 'Abeed. (TA.) — And **A piece of rag:** another explanation heard by El-Jumaḡee. (O.) — And **A garment, or piece of cloth:** (O, K:) a meaning mentioned by Aḡ on the authority of some one or more of the Arabs of the desert, of Hudh Eyl. (O.) [See also **فَرَاضٌ**.] — And it is said that in the verse cited above it means the notch in the **زَنْدٌ** [or rather **زَنْدَةٌ**, mentioned in the first sentence of this paragraph]. (O, TA.) = **A sort of dates (S, O, Mṣb, K) of 'Omān:** (Mṣb:) Aḡ says that the best dates of 'Omān are these and the **بَلْعَى**: (S, O:) and Aḡn says, Certain of the desert-Arabs of 'Omān informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the **تُفَارِيْقِ** [by which they are attached to the ends of the stalks]. (TA.)

فَرَضٌ The fruit of the **دَوْمَرٌ** [or *Theban palm*] while continuing red. (AA, O,* K.)

فَرَضَةٌ: see **فَرَضٌ**, first sentence, in two places.

— **A gap, or an opening, in a wall and the like:** pl. **فَرُوضٌ**. (Mṣb.) — **A gap, or breach, in the bank of a river, (S, Mḡh, O, Mṣb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mḡh, Mṣb,) and by which the ships, or boats, ascend; (Mṣb;) i. e. (Mḡh) its مَشْرَعَةٌ:** (Aḡ, A, Mḡh:) pl., in this and the following senses, **فَرُوضٌ** (TA) and **فَرَاضٌ**. (A, TA.)

Hence the saying, in a trad., **فَأَجْعَلُوا السُّيُوفَ فَرَاضًا لِلْمَنَايَا فَرَضًا** † *Therefore make ye the swords to be مَشَارِعَ [here used in the sense of means of access] to death;* (O, TA) and offer, or expose, yourselves to martyrdom. (TA.) Hence also, **فَرَاضٌ** is used in the sense of **تُغَوَّرٌ** [pl. of **تُغَوَّرٌ**, q. v.]. (TA.) — Of a sea, or great river, **The place where ships unload; syn. مَحَطُّ السُّفُنِ:** (S, O, K:) or where they are stationed, near the bank of a river, or near the land. (Mḡh.) — Of a receptacle for ink, **The place of the ink.** (S, O, K.) — Of a door, **The نَجْرَانُ [or piece of wood in which is the foot; i. e. upon which turns the foot].** (S, O, K.) — Of a mountain, **A part sloping down**