

by words in the next but one of the preceding verses. (O.) [See also another reading voce فرغ; and another, voce فرغ.] And it is said in a form of prayer, اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّافِعَ وَالْمَالَ الْفَارِغَ [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, فُلَانٌ فَارِغٌ مَشْغُولٌ, meaning †Such a one is devoted to that which is unprofitable. (TA in art. شغل.) And هَذَا كَلَامٌ فَارِغٌ † [This is empty talk or language]. (TA.)

أَفْرَغٌ [More, and most, empty &c.: and more, and most, free from business &c.]. أَفْرَغٌ مِنْ فَوَادٍ [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See فرغ, latter half.]) See also another prov., voce حَجَامٌ. — Also i. q. فَارِغٌ, q. v.: (O, K:) fem. فَرِغَاءٌ: see فَرِغٌ.

مَفْرَغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the watering-trough. (TA.) See فَرِغٌ, second sentence. — Also i. q. سِيلَانٌ [app. سِيلَانٌ i. e. The flowing of water &c.; as an inf. n. of فَرِغٌ said of water]. (TA.)

دِرْهَمٌ مَفْرَغٌ A dirhem [cast, i. e.] poured into a mould; not مَضْرُوبٌ [coined or minted]. (TA.) And حَلَقَةٌ مَفْرَغَةٌ A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, هُمٌّ كَالْحَلَقَةِ الْمَفْرَغَةِ لَا يَدْرِي أَيْنَ طَرَفَاهَا [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. حلق.) — مَفْرَغٌ is also an inf. n. of أَفْرَغُهُ [q. v.]. (O.)

مُسْتَفْرَغَةٌ A she-camel having much milk. (O, K.) [See also فَرَاغٌ.] — مُسْتَفْرَغٌ † A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.)

فَرِغٌ

فَرِغٌ (S, A, L, K) and فَرِغَةٌ (L) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called الْبَقْلَةُ الْحَمِيقَاءُ (S, A, L,) which does not grow in Nejd, (L,) also called فَرِغِيْنٌ (S, A,) i. q. رَجَلَةٌ (S, L, K:) an arabicized word, from the Pers. پَرِيْسَن, which signifies “broad-winged.” (AHn, L, K.) — Also, the former, The كَعَابِرُ [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

فَرِغَةٌ: see the preceding paragraph.

فرق

1. فَرَقَ بَيْنَ الشَّيْئَيْنِ (S, Mgh, O, Mṣb, K, *) aor. 2, (S, Mgh, O, Mṣb,) and in one dial. 2, (Mṣb, TA,) inf. n. فَرَقٌ and فَرَقَانٌ (S, O, Mṣb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Mṣb, K, TA,) between the two things, (K, * TA,) or between the parts of the two things: (Mṣb:) relating alike to objects of sight and to objects of mental perception: (TA:) IAḡr, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and فَرَقَ, to persons, or material things: (Mṣb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Mṣb.) It is said in the Kur [v. 28], فَاقْرَأْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَاقْرَأْ.

(Mṣb, TA.) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ, in the Kur [xlv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katādeh. (O, TA.) And in the phrase وَقَرَأْنَا فَرَقَانَهُ (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقَانَهُ is meant We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read فَرَقْنَاهُ, meaning We have sent it down in sundry portions, in a number of days. (S, TA.) وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ (O, K, TA,) in the Kur [ii. 47], (O, TA,) means And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, فَرَقْنَا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الْفَرَقُ is for rectification; and التَّفْرِيقُ, for vitiation: and IJ says that إِنَّ الَّذِينَ فَرَقُوا † وَيَنْهَرُ †, in the Kur [vi. 160, and the like occurs in xxx. 31], means Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read فَرَقُوا وَيَنْهَرُ, without teshdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَقَ لَهُ عَنِ الشَّيْءِ signifies He made the thing distinct, or plain, to him. (TA.) — فَرَقَ الشَّعْرَ بِالْمِشْطِ, aor. 2 and 2, inf. n. فَرَقٌ, He separated his hair with the comb: and فَرَقَ رَأْسَهُ بِالْمِشْطِ, inf. n. تَفْرِيقٌ, He separated the hair of his head with the comb. (TA.) [And it is implied in a trad. cited in the O and TA that فَرَقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] — فَرَقَ لَهُ الطَّرِيقُ (S, O, K,) inf. n. فَرُوقٌ (K,) The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented

itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of I'Ab, فَرَقَ لِي رَأْيٌ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فَرَقَ لِي هَذَا الْأَمْرُ, inf. n. فَرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فَإِنْ نَدَى يَفْرُقُ لِلْإِمَامِ رَأْيٌ [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — فَرَقَتْ said of a she-camel, and of a she-ass, (S, O, K,) aor. 2, (S, O,) inf. n. فَرُوقٌ, She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — فَرَقَ (O, K,) aor. 2, (K,) He voided dung; syn. ذَرَقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) — And He possessed a فَرُوقٌ [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — فَرَقَهَا (K,) inf. n. فَرِغَةٌ (TA,) He fed her (i. e. a woman) with فَرِغَةٌ [q. v.]; as also فَرَقَهَا (K,) inf. n. إِفْرَاقٌ (TA.) — فَرَقْتَنِي † فَرَقْتَنِي †, aor. 2, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. — فَرِيقٌ (S, O, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. فَرِيقٌ (S, O, Mṣb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mṣb, K.) You say, فَرِيقْتُ مِنْكَ [I feared thee, or was in fear of thee]: (S, O, Mṣb:*) but you should not say, فَرِيقْتُكَ: (S, O:) Sb [however] mentions فَرِيقَهُ, suppressing مِنْ. (TA.) And you say also, فَرِيقَ عَلَيْهِ [He feared for him]. (TA.) — And فَرِيقٌ, aor. 2, He entered into a wave, [which is termed فَرِيقٌ] and dived therein. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be فَرَقَ (TA,) He drank (O, K) the measure called فَرِيقٌ (O,) or with the فَرِيقٌ (K, TA.)

2. تَفَرَّقَهُ and تَفَرَّقَتْهُ (S, O, K,) He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ. (K.) And بَيْنَ الْأَشْيَاءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And عَلَيْهِمْ فَرَقَهُ and عَلَيْهِمْ He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرَقُوا عَنِ النَّبِيَّةِ وَأَجْعَلُوا الرَّأْسَ رَأْسَيْنِ (Mgh, O, *) meaning Separate ye your cattle by way of preservation from death, [und make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, لَا يَفْرُقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ There shall be no separating what is put together, nor shall