

there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [in the Kur ii. 96, meaning *Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife.*] is from التَّفْرِيقُ as meaning تَشْتِيبُ الشَّمْلِ وَالْكَلِمَةِ (El-Isbahānee, TA.) One says also, فَرَّقَ الْأَمْرَ, meaning شَتَّه [i. e. *He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs.*] (§ in art. شت.) And فَرَّقَ عَلَيْنَا الْكَلَامَ [lit. *He scattered speech (app. meaning he jabbered) at us, or against us.*] (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ, [We will not make a distinction between any of them], the verb is allowably made to relate to أَحَدٌ because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — فَرَّقَهُ, (O, TA.) inf. n. تَفْرِيقٌ, (O, K, TA.) also signifies *He made him to fear, or be afraid; put him in fear; or frightened him*: (O, K, TA.) and أَفْرَقْتُهُ I made him to fear, or be afraid of, him, or it: (Mṣb:) and Lh mentions فَرَّقْتُ الصَّبِيَّ as meaning *I frightened the boy, or child*; but ISd says, I think it to be فَرَّقْتُ. (TA.)

3. فَرَّقَهُ, inf. n. مُفَارَقَةٌ and فِرَاقٌ, (§, Mṣb, TA.) *He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him*: syn. بَايَنَهُ; (TA;) and فَارَزَهُ, and قَاطَعَهُ, and فَرَزَهُ; (A in art. فرز;) and تَرَكَهُ. (Mṣb in art. ترك.) And فَارَقَ أَمْرَاتَهُ *He separated himself from his wife.* (TA.) — فَارَقْتُ فَلَانًا مِنْ حِسَابِي عَلَى كَذَا وَكَذَا *I released such a one from my reckoning with him on such and such terms agreed upon by both*: and so صَادَرْتُهُ عَلَى كَذَا وَكَذَا. (TA.) And فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ *He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible.* (TA in art. صدر.) — فَارَقْتَنِي فَرَقْتَهُ: see 1, last quarter.

4. افرقوا إبلهم They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAḡr, O, K.) — And افرق غنمه *He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish.* (TA.) — And افرق *He lost a portion of his sheep or goats.* (IKh, TA.) — And *His sheep, or goats, became a فريقة* [q. v.]. (IKh, TA.) — افرق *He recovered*; (Lth, Aḡ, Az, S, O, K;) or *recovered, but not completely*; (Aḡ, O, K;) to which IKh adds, *quickly*; (TA;) i. e., a sick person from (من) his sickness; (Aḡ, Az, S, O, K;) and one fevered from his fever; (Aḡ, S;) and one smitten

with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — افرقت *She (a camel) had a return of some of her milk.* (O, K.) — افرق said of a man, and of a bird, and of a beast of prey, and of a fox, *He voided dung, or thin dung.* (Lh, TA. [See also 1, last quarter.]) — And افرقه *He, or it, caused him to void dung*; syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فرقة, last sentence. — افرقها: see 1, last quarter. — افرقته منه: see 2, last sentence.

5. تَفَرَّقَ, inf. n. تَفَرُّقٌ (O, K) and تَفَرُّاقٌ (K, TA,) with two kesrehs, but accord. to the "Nawādir" of Lh تَفْرِيقٌ, (TA,) [and in the CḲ تَفَرُّاقٌ,] *It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمُّع*: and افترق signifies the same: (K, TA:) and so does انفرق: (TA:) all are quasi-pass. of فَرَّقْتَهُ: (§, TA:) [or rather the second and third have the former of the meanings mentioned above: and تَفَرَّقَ has the latter of those meanings:] or افترقا is said of two sayings, as quasi-pass. of فَرَّقْتُمَا بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقْتُمَا بَيْنَهُمَا: (Mgh, Mṣb, TA:) so says IAḡr: (Mṣb:) [but] one says also, افترق القوم [The party, or company of men, became separated; or they separated themselves:] (Mṣb:) and Esh-Shāfi'ee has used افترقا as relating to two persons buying and selling; (Mṣb, TA;) and so have Aḡmad [Ibn-Hambal] and Aḡboo-Hanefeh and Mālik and others. (TA.) It is said in a trad., ابيعان بالخيار ما لم يتفرقا i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Mṣb;) originally, ما لم يتفرقا أبداً؛ for this is the proper meaning. (Mṣb.) تَفَرَّقَتْ بِهِمُ الطَّرِيقُ [properly *The roads became separate with them.*] means every one of them went one [separate] way. (TA.) [And one says, شذبت الأغصان (§ in art. شذب, &c.) *The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly.* And تَفَرَّقَ أَمْرُهُ *His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus*: see أَجْمَعَ; and شَتَّ: and افترق signifies the same: see an ex. voce فشا, in art. فشو. And تَفَرَّقَتْ كَلِمَتُهُمْ (K voce شال, in art. شول,) *Their expression of opinion was, or became, discordant*: and تَفَرَّقَتْ آرَأُؤُهُمْ *Their opinions were, or became, so.*]

6. تفارقوا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.)

7. انفرق, of which مُنْفَرِقٌ may be an inf. n. [like انفرقا], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K.) See also 5. [Hence,] انفلق فجر [The dawn broke]. (TA.)

8. افترق: see 5, first sentence, in three places: and also in the last sentence but one.

فَرَّقٌ [is originally an inf. n.: but is often used as a simple subst. meaning *A distinction, or difference, between two things.* — Hence,] *The line [or division] in the hair of the head*: (K: [see also مَفْرُق:]) or, as some say, *the part, of the head, extending from the side of the forehead to the spiral curl upon the crown*: an ex. occurs in a verse of Aḡboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) — [And app. *A blaze on a horse's forehead.* (See an ex. voce مُعْتَدِلٌ.)] — And [hence, perhaps,] *one says, بانث في قذالهِ فُرُوقٌ مِنَ الشَّيْبِ* i. e. *أَوْضَاحٌ* [app. meaning *There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest.*] (TA.) — One says also of the female comb and dresser of the hair, فَرَّقَا *i. e. [She combs and dresses the hair] with such and such a mode or manner* [app. of combing and dressing or of dividing]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also *A certain bird or flying thing*; (O, K;) not mentioned by Aḡhāt in "the Book of Birds." (O, TA.) — And *Flax.* (K.) — See also فَرَّقٌ, in nine places.

الْفُرُقُ: see الْفُرْقَانُ. — It also signifies *A certain vessel with which one measures.* (TA. [See also فَرَّقٌ.]) — And [it is said that] الْفُرْقَانُ signifies قَدْحَانِ مَفْتَرِقَانِ [app. meaning *Two separate bowls, or milking-vessels, supposing the former word to be قَدْحَانِ*; the latter word being مُفْتَرِقَانِ]. (TA. [This is app. said in explanation of فُرْقَانِ ending a verse in which it means "milking-vessels:" but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرَّقٌ or فَرَّقٌ, q. v.]

فَرَّقٌ *A piece, or portion, that is split from a thing, or cleft therefrom*; (§, O, K;) whence its usage in the Kur xxvi. 63: (§, O:) and *a portion of anything* (K, TA) *when it is separated*; and the pl. is فُرُوقٌ: (TA:) or *a portion that is separated, or dispersed, of a thing*; and thus it is said to mean in the Kur ubi suprā; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حَمْلٌ. (Mṣb.) See also فَرَقَةٌ. — Also *A great flock or herd, of sheep or goats*: (§, O, K:) and (as some say, TA) *of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also فَرِيقَةٌ* (K, TA,) and فَرِيقَةٌ: (TA:) or *less than a hundred*, (K, TA,) *of sheep or goats.* (TA.) فَرِقَانِ مِنْ طَيْرٍ صَوَاتٍ, occurring in a trad., in which the second and third chapters of the Kur-ān are likened thereto, (L,) means *Two flocks [of birds expanding their wings without moving them in flight].* (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فَرَقَةٌ. — And *A set of boys.* (O, K.) An