

by words in the next but one of the preceding verses. (O.) [See also another reading voce **فَرَّغَ**; and another, voce **فَرَّغَ**.] And it is said in a form of prayer, **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّافِعَ وَالْبَالَّ 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 مُشْغُولٌ**, meaning † Such a one is devoted to that which is unprofitable. (TA in art. **شَغَلَ**.) And **هَذَا كَلَامٌ فَارِغٌ** † [This is empty talk or language]. (TA.)

أَفْرَغُ [More, and most, empty &c.: and more, and most, free from business &c.]. **أَفْرَغُ مِنْ فُؤَادٍ** [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See **فَارِغٌ**, 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 **فَرِغَ** 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, **هَمَزٌ كَالْحَلَقَةِ الْمَفْرَغَةِ لَا يُدْرَى 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. **حَلَقَ**.) = **مَفْرَغٌ** is also an inf. n. of **أَفْرَغَهُ** [q. v.]. (O.)

مُسْتَفْرَغَةٌ A she-camel having much milk. (O, K. [See also **فَرَاغٌ**].) — And **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.)

فرغ

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

فَرَّقَهُ: see the preceding paragraph.

فرق

1. **فَرَّقَ بَيْنَ الشَّيْئَيْنِ** (S, Mgh, O, Mgh, K,*) aor. ʔ, (S, Mgh, O, Mgh,) and in one dial. ʔ, (Mgh, TA,) inf. n. **فَرَقٌ** and **فُرْقَانٌ**, (S, O, Mgh, K,) the latter of which has a more intensive signification, (TA,) **He made a separation, or a distinction, or difference, (Mgh, K, TA,) between the two things, (K, TA,) or between the parts of the two things: (Mgh:) relating alike to objects of sight and to objects of mental perception: (TA:) IʿAq, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and ʔ, **فَرَّقَ**, to persons, or material things: (Mgh: [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. (Mgh.) It is said in the Kur [v. 28], **فَأَفَرِّقْ بَيْنَنَا** [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, **فَأَفَرِّقْ**. (Mgh, TA.) **فِيهَا يُفَرِّقُ 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 **وَفَرَّقْنَا فَرَقْنَاهُ**, (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by **فَرَقْنَاهُ** 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 ʔ, **فَرَقْنَاهُ**, meaning We have sent it down in sundry portions, in a number of days. (S, TA.)** **وَإِذْ فَرَّقْنَا بَيْنَ الْبَحْرِ**, (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, ʔ, **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 فَرَّقُوا دِينَهُمْ**, 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 **فَرَّقُوا دِينَهُمْ**, 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 **فَرَّقَ لَهُ عَنِ الشَّيْءِ**, signifies **He made the thing distinct, or plain, to him. (TA.)** — **فَرَّقَ الشَّعْرَ بِالْمِطِ**, aor. ʔ and ʔ, inf. n. **فَرَّقَ**, **He separated his hair with the comb: and **فَرَّقَ رَأْسَهُ بِالْمِطِ**, inf. n. **تَفَرَّقَ**, **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 **فَرَّقَهُ** signifies the same as the latter of the two phrases in the next preceding sentence.] = **فَرَّقَ لَهُ الطَّرِيقَ**, (S, O, K,) inf. n. **فُرُوقٌ**, (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 IʿAb, **فَرَّقَ لِي رَأْيٌ** **An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, **فَرَّقَ لِي هَذَا الْأَمْرُ**, inf. n. **فُرُوقٌ**, **This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, **فَإِنْ نَزَّ يُفَرِّقُ لِلْإِمَامِ رَأْيٌ** [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — **فَرَّقَتْ** said of a she-camel, and of a she-ass, (S, O, K,) aor. ʔ, (S, O,) inf. n. **فُرُوقٌ**, **She, being taken with the pains of parturition, went away at random in the land. (S, O, K.)** = **فَرَّقَ**, (O, K,) aor. ʔ, (K,) **He voided dung; syn. **فَرَّقَ** [which is said of a bird, and sometimes of a man]. (O, K. [See also **أَفَرَّقَ**].)] = And **He possessed a **فَرَّقَ** [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.) = **فَرَّقَهَا**, (K,) inf. n. **فَرِيقَةٌ**, (TA,) **He fed her (i. e. a woman) with **فَرِيقَةٌ** [q. v.]; as also ʔ, **افرقها**, (K,) inf. n. **إِفْرَاقٌ**. (TA.) = **فَرَّقَنِي ʔ فَرَّقَنِي ʔ**, aor. ʔ, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. = **فَرَّقَ**, (S, O, Mgh, K,) aor. ʔ, (Mgh, K,) inf. n. **فَرَّقَ**, (S, O, Mgh,) **He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mgh, K.)** You say, **فَرَّقْتُ مِنْكَ** [I feared thee, or was in fear of thee]: (S, O, Mgh:*) but you should not say, **فَرَّقْتُكَ**: (S, O:) Sb [however] mentions **فَرَّقَهُ**, suppressing **مِنْ**. (TA.) And you say also, **فَرَّقَ عَلَيْهِ** [He feared for him]. (TA.) = And **فَرَّقَ**, aor. ʔ, **He entered into a wave, [which is termed **فَرَّقَ**,] 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 **فَرَّقَ**, (TA,) **He drank (O, K) the measure called **فَرَّقَ** (O,) or with the **فَرَّقَ**. (K, TA.)************

2. **تَفَرَّقَ** and **تَفَرَّقَ**, (S, O, K,) **He separated it [into several, or many, portions]; dis-united 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 **فَرَّقَ بَيْنَ الْأَشْيَاءِ** [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And **فَرَّقَهُ فِيهِمْ** 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 ʿOmar, **فَرَّقُوا عَنِ الْحَيَةِ وَأَجْعَلُوا الرَّأْسَ رَأْسَيْنِ**, (Mgh, O,*) meaning **Separate ye your cattle by way of preservation from death, [and 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 يُفَرِّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجَمِّعُ بَيْنَ مُفْتَرِقٍ** **There shall be no separating what is put together, nor shall**