

a calamity: (S, O, K:) and *بُعَلَّتْ فَلَتَى*: (O, K:) or this means a very wonderful thing. (TA.)

*فَلَقَى*: see *فَلَقَى*, first sentence, in two places. — Also The daybreak, or dawn; (S, O, K:) as also *فَلَقَى*, mentioned by Z and others; (TA:) and thus the former has been expl. as signifying in the *Kur* cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the *عَمُود* of the dawn; (Fr. K, TA:) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] *عَمُود*: (TA:) or [simply] the light of daybreak or dawn: (Mgh, K:\*) or the appearing of the daybreak or dawn: (Zj, TA:) and *فَلَقَ الصُّبْحُ* signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, *فَرَّقَ الصُّبْحُ* and *هُوَ أَثْنَيْنِ مِنْ فَلَقِ الصُّبْحِ* [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) = Also A low, or depressed, place of the earth, between two hills, or elevated grounds; (Aq, S, O, K:) as also *فَلَقَى*, (S, O, K,) and *فَلَقَةٌ*, (K,) which last is said by Abou-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the *فَلَقَى* is of hard, or hard and level, ground; (TA:) and the pl. of *فَلَقَى* is *فَلَقَانٌ* (S, K, TA) and *أَفْلَاقٌ* also: (TA:) or *فَلَقَى*, (K,) or *فَلَقَى*, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA:) and the pl. of the latter word is *فَلَقَانٌ*, like as *حُجْرَانٌ* is pl. of *حَاجِرٌ*. (TA.) = And *الْفَلَقُ* signifies Hell; syn. *جَهَنَّمَ*: (K:) or a certain well (*جُبٌّ*) therein. (Es-Suddee, O, K.) = And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the *Kur* cxiii. 1. (S, O.) = And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) *يَا أَبْنَى شَارِبِ الْفَلَقِ* [O son of the drinker of what remains &c.]. (K, TA.) — And The milk that is in a disunited, or curdled, state, by reason of sourness; as also *مُتَفَلَقٌ*. (K.) = And The *مِقْطَرَة* of the keeper of a prison; (S, O, K:) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, *بَاتَ فَلَانٌ فِي الشَّقِيقِ وَالْفَلَقِ مِنَ الشَّقِيقِ إِلَى الْفَلَقِ* i. e. [Such a one passed the night] in fear and the *مِقْطَرَة* [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also *فَلَقَةٌ*.

*فَلَقَى*, last sentence. — *جَاءَ بِعَلَى فَلَقَ* and *بُعَلَّتْ فَلَتَى*: see *فَلَقَى*, last sentence.

*الْفَلَقَةُ* A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K:\*) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also *فَلَقَةٌ*.

*فَلَقَةٌ* A piece [properly that has been split off] (Mgh, Mgh, KL) of a thing; as also *فَلَقَى*: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] *جَفَنَة*, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying *أَعْطَانِي فَلَقَةَ الْجَفَنَةِ* [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of *فَلَقَةٌ* is *فَلَقَى*: (Mgh, TA:\*) and *فَلَقَى* is app. a pl., like *أَفْلَاقٌ*, (and perhaps *فُلُوقٌ*, mentioned voce *فَلَقَى*) and *فَلَقَى* a quasi-pl. n., of *فَلَقَى*, all agreeably with analogy; whence] one says, *صَارَ فُلُوقٌ*, and *فَلَقَى*, meaning *أَفْلَاقًا*, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also *فَلَقَى* and *فَلَقَى* below.]) = See also *فَلَقَى*, last quarter.

*فَلَقَةٌ* [signifies, in the present day, A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinadoed; and it is also called *فَلَقَى*: this may perhaps be meant by its being said in the TA, on the authority of Lh, that *الْفَلَقَةُ* signifies *الْخَشْبَةُ*; as also *فَلَقَةٌ*].

*فَلَقَى*, or *فَلَقَى*: see *فَلَقَى*, last quarter.

*فَلَقَاءُ الضَّرَةِ* A ewe, or she-goat, (شَاةٌ,) wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

*فَلَقَانٌ* A sheer, or an unmixed, lie. (IAq, O, K.) [It is also a pl.: see *فَلَقَى*, in two places.]

*فَلَقَى*: see *فَلَقَةٌ*, in two places. — Also, (O, K,) and *فُلُوقٌ*, (thus in the O,) or *فُلُوقٌ*, like *صُبُورٌ*, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:) [or *فَلَقَى* may be here a quasi-pl. n. of *فَلَقَى* (q. v. voce *فَلَقَةٌ*), so that the meaning may be, that has become cleft portions of curd; and *فُلُوقٌ* may also mean thus as a pl. of *فَلَقَى*. See also the next paragraph.]

*فَلَقَى*: see *فَلَقَةٌ*, in two places. — Also The state of milk's becoming thick and sour, so that it curdles, or becomes disunited: (IAq, K, TA:) [or it may be here a pl. of *فَلَقَى* (q. v. voce *فَلَقَةٌ*), for in a verse cited by IAq the milk in this case is termed *ذُو فَلَقٍ*, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is *فُلُوقٌ*, for this I think very questionable. See also the next preceding paragraph.]

*فَلَقَى*: see *فَلَقَى*.

*فَلَقَى*: see *فَلَقَى*, former half. — Also The depressed place in the *جَرَان* [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] *عَلْبَاوَانِ*, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And *الْفَلَقُ* also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] *نُعْضُ* of the shoulder-blade: it is the vein of the *وَاهِنَة*; and is [also] called *الْبَائِفُ* [q. v., and see also *الْوَيْدُ*]. (O.) And A certain vein that swells up in the neck. (K.) = See, again, *فَلَقَى*, in two places.

*فَلَقَةُ أَجَرٍ* A piece of baked brick: (Lh, K:) pl. *فَلَقَى*. (So in copies of the K. [Probably a mistranscription for *فَلَقَى*, which, if correct, is properly a coll. gen. n.])

*فَلَقَةٌ*: see *فَلَقَى*, in three places. = Also A quantity collected together, (*فَلَقَةٌ*, K, TA, in the O without any point to the first letter,) or a small quantity, (*فَلَقَةٌ*, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) = And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Harbee; (O;) or a pottage (*قِدْرٌ*) that is cooked, and into which fragments (*فَلَقَى*, i. e. *كِر*), of bread are crumbled: (TA:) but accord. to AA, it is called *فَلَقَةٌ* only. (O, TA.)

*فُلُوقٌ* } see *فَلَقَى*.  
*فَلَقَى* }

*فَلَقَى* Splitting, cleaving, or dividing lengthwise. (TA.) *فَلَقَى النَّحْبَ وَالنَّوَى*, (O, K:\*) in the *Kur* [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K:\*) And hence the saying of 'Aisheh, *إِنَّ الْبُكَاءَ فَلَقَى كَبِدِي* [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the *Kur* [vi. 96], *فَلَقَى الْإِصْبَاحَ* He who causeth the dawn to break: in which instance, also, *فَلَقَى* has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — *نَخْلَةٌ فَلَقَى* means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K:\*) pl. *فَلَقَى*. (TA.) — *الْفَوَائِقُ* as pl. of *الْبَائِفُ* signifies The veins that divide [so as to form ramifying veins (thus I render *الْعُرُوقُ الْمُتَفَلِّقَةُ*)] in the human being. (Ibn-'Abbád, O, TA.) — See also *فَلَقَى*, first sentence. — And see *فَلَقَى*, former half, in three places. — *خَلَّتْهُ بِفَلَقَةِ الْوَرْكَ*, or, as in the T, *بِفَالِقِ الْوَرْكَ*, [thus in the TA, but I think that *الْوَرْكَ* and *الْوَرْكَ* are evidently mistran-