

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. *فَرِغَةٌ*: see فرغ.

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 فرغ, second sentence. = Also i. q. *سِيلَانٌ* [app. سِيلَانٌ i. e. The flowing of water &c.; as an inf. n. of فرغ 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, TA) and [continuous,] not cut. (TA.) One says, *هَمٌّ مَفْرَغٌ* [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 *أَفْرَغَهُ* [q. v.]. (O.)

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

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 *البَقْلَةُ الْحَمِقَاءُ*, (S, A, L,) which does not grow in Nejd, (L,) also called *فَرِغِينٌ*, (S, A,) i. q. *رِجْلَةٌ*: (S, L, K:) an arabicized word, from the Pers. *پَرِغِين*, which signifies “broad-winged.” (AHn, L, K.) — Also, the former, *كَعَابِرٌ* [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. *فَرَّقَ بَيْنَ الشَّيْئَيْنِ*, (S, Mgh, O, Mṣb, K,*) aor. 2, (S, Mgh, O, Mṣb,) and in one dial. 2, (Mṣb, TA,) inf. n. *فَرَّقَانٌ* and *فَرَّقَانٌ*, (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 فرق, 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 Qur [v. 28], *فَأَفَرَّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ* [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, *فَأَفَرَّقْ*.*

(Mṣb, TA.) *فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ* in the Qur [xliv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by *كَاتَادَه*. (O, TA.) And in the phrase *وَقَرَأْنَا 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 فرقناه, meaning We have sent it down in sundry portions, in a number of days. (S, TA.)* *وَإِذْ فَرَقْنَا بِنَمْرِ الْبَحْرِ* (O, K, TA,) in the Qur [ii. 47], (O, TA,) means *And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, فرقنا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الفرق is for rectification; and التفريق, for vitiation: and IJ says that *إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ* in the Qur [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 فرقوا 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 فعل has the same meaning as فعل. (TA.) IJ also says that فرق له عين الشيء signifies He made the thing distinct, or plain, to him. (TA.) — فرق الشعر بالمشط, aor. 2 and 2, inf. n. فرق, He separated his hair with the comb: and فرق رأسه بالمشط, inf. n. تفريق, 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 فرق signifies the same as the latter of the two phrases in the next preceding sentence.] = *فَرَّقَ لَهُ الطَّرِيقَ*, (S, O, K,) inf. n. فروق, (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, رأى فرق لى رأى An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فرق لى هذا الأمر, inf. n. فروق, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فإن لم يفرق للإمام رأى [And if an idea, or an opinion, appear not, or occur not, to the Imám]. (Mgh.) — فرقت said of a she-camel, and of a she-ass, (S, O, K,) aor. 2, (S, O,) inf. n. فروق, She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) = فرق, (O, K,) aor. 2, (K,) He voided dung; syn. ذرق [which is said of a bird, and sometimes of a man]. (O, K. [See also أفرق.]) = And He possessed a فرق [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.) = فرقها, (K,) inf. n. فريقة, (TA,) He fed her (i. e. a woman) with فريقة [q. v.]; as also افرقها, (K,) inf. n. افرأق, (TA.) = فرقتى فرقتى, aor. 2, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. = فرق, (S, O, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. فرق, (S, O, Mṣb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mṣb, K.) You say, فرقت منك [I feared thee, or was in fear of thee]: (S, O, Mṣb:) but you should not say, فرقتك: (S, O:) Sb [however] mentions فرقه, suppressing من. (TA.) And you say also, فرق عليه [He feared for him]. (TA.) = And فرق, aor. 2, He entered into a wave, [which is termed فرق,] 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 فرق, (TA,) He drank (O, K) the measure called فرق, (O,) or with the فرق. (K, TA.)*

2. *تَفَرَّقَ* and *تَفَرَّقُوا*, (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. *بَدَدَهُ*. (K.) And *فَرَّقَ بَيْنَ الْأَشْيَاءِ* [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And فرقه فيهم and فرقه عليهم 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, *فَرَّقُوا عَيْنَ الْمَنِيَّةِ وَاجْعَلُوا 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 يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مَفْتَرِقٍ* *There shall be no separating what is put together, nor shall*