

Arab of the desert said of some boys whom he saw, هَوْلَاءُ فَرَقٌ سَوَاءٌ [These are a bad set of boys]. (O.) — And *A distinct quantity of date-stones with which the camel is fed.* (K.) — [And app. Any feed for one's beast: see an ex. in art. جبل, conj. 4.] — Also *A mountain.* (IAqr, O, K.) And *A [hill, or mountain, or the like, such as is termed] هَضْبَةٌ.* (IAqr, O, K.) — And *A wave, billow, or surge.* (IAqr, O, K.) — And *الفرق* is the name applied by the Arabs to *The star [a] upon the right shoulder of Cepheus.* (Kzw.)

فَرَقٌ Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaḥkoob, S, O, K, TA.) And *A division in the عُرْفُ [or comb] of the cock: and likewise in the forelock, and in the beard, of a man:* (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And *sparse-ness, or a scattered state, of the plants, or herbage, of a land.* (S, O, K.) — In a horse, *The state of the hips when one of them is more prominent than the other; which is disapproved:* (S, O, K, TA:) or *a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips.* (TA.) — Also *The dawn: or الفرقُ signifies فَلَاقُ الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (مَا أَنْفَلَقَ مِنَ عَمُودِ الصُّبْحِ [which is one of the explanations of الفَلَاقُ in the K];) because it has become separated from the blackness of the night: (TA:) one says, فَلَاقِي مِنْ فَرَقِ الصُّبْحِ a dial. var. of الفَلَاقِي الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Mṣb, TA.)* — It is also the inf. n. of فَرَقَ [q. v.: when used as a simple subst., signifying *Fear, or fright.* (S, O, Mṣb.) — Also, and فَرَقٌ (S, Mgh, C, Mṣb, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mṣb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, TA,) or the former is the more chaste (K, TA) accord. to Aḥmad Ibn-Yaḥyà and Khálid Ibn-Yezed, (TA,) *A certain vessel, (T, Mgh, O, Mṣb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Mṣb, K,) holding three أَصْعَ [a pl. of صَاعٌ], (Mgh, O, Mṣb, K, TA,) or, (K,) [app. referring to فَرَقٌ only,] which is the same quantity, sixteen pints, (S, Mgh, O, Mṣb, K, TA,) i. e. twelve times the quantity termed مَدٌّ by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the فَرَقٌ is sixteen pints, and the صَاعُ is one third of the فَرَقُ; but the فَرَقُ is eighty pints: or the فَرَقُ, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاعٌ [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to Aḥát: and IAth says, the فَرَقُ is said to be five أَقْسَاطٌ; [or six; (see قِسْطٌ);] the قِسْطُ being the half of a صَاعُ: but the فَرَقُ is a hundred and twenty pints: (TA:) in the "Nawádir" of Hishám, on the authority of [the Imám] Moḥammad, the*

فَرَقٌ is said to be *thirty-six pints*; but [Mṣb] says this I have not found in any of the lexicons in my possession; and so what is said in the Moḥeet, that it is *sixty pints*: (Mgh:) the pl. is فَرَقَانٌ (S, Mgh, O, K, TA,) which is of فَرَقٌ and of فَرَقٌ; (S, Mgh, O, TA;) and أَفْرَقٌ occurs in a trad. as a pl. [of pauc.] of فَرَقٌ meaning the measure thus called. (TA.) 'Aishah is related to have said that she and the Prophet used to wash themselves from a vessel called the فَرَقُ. (O, Mṣb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فَرَقَانٌ is used as meaning *Milking-vessels.* (See also الفَرَقُ.) Respecting a modern signification of فَرَقٌ (*A bale, or sack, of merchandise*), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فَرَقٌ: see فَرُوقَةٌ, in two places.

فَرَقٌ is applied to plants, or herbage, (نَبْتٌ) as meaning [In a sparse, or scattered, state; or] *small, not covering the ground:* (AḤn, K, TA:) or (K) فَرِقَةٌ is applied to land, (أَرْضٌ) meaning of which the plants, or herbage, are in a sparse, or scattered, state; (S, O, K, TA;) not contiguous: (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also فَرُوقَةٌ, in two places.

فَرِقَةٌ the subst. from فَارَقَهُ; (S, MA, TA;) or from افْتَرَقَ, (Mṣb,) [i. e.] a quasi-inf. n. used in the sense of افْتِرَاقٌ; (TA;) signifying *Separation, disunion, or abandonment;* (MA, KL, PŞ;) and فَرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فَرَاقٌ بَيْنِي وَبَيْنِكَ [This shall be the separation of my and thy union]; and so is فَرَاقِي, (O, K, TA,) which [is an inf. n. of فَارَقَهُ, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.)

فَرِقَةٌ *A طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mṣb, K,) and of other things; as also فَرَقٌ; (Mṣb;) and so, accord. to IB, فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فَرَقٌ (O, Mṣb, K) and أَفْرَاقٌ (S, O, K) is pl. of فَرَقٌ (O, K) and أَفَارِيقٌ is pl. of أَفْرَاقٌ, (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقٌ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) — Also *A portion of a thing in a state of dispersion; and so فَرَقٌ and فَرِيقٌ. (L, TA.)* — And *A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ أَي يُفَرَّقُ [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)**

فَرَقَانٌ, originally an inf. n. (Mṣb. [See 1, first sentence.]) *Anything that makes a separation, or distinction, between truth and falsity.* (S, O, K.) — Hence, (TA,) الفرقانُ signifies *The Kur-án;* (S, O, Mṣb, K;) as also الفَرَقُ. (S, O, K.) — And *The Book of the Law revealed to Moses,* (Az, O, K,) in which a distinction is made be-

tween that which is allowable and that which is forbidden. (O.) — And *Proof, evidence, or demonstration.* (O, K.) — And *The time a little before daybreak:* (AA, O, K:) or *the dawn.* (O, K.) One says, طَلَعَ الْفَرَقَانُ [The dawn rose]. (O.) — And *Aid, or victory:* (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الْفَرَقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant *The day of Bedr,* (O, K,) in which a distinction was made between right and wrong. (O.) — And *The cleaving of the sea:* so it means [accord. to some] in the Kur ii. 50. (O, K.) — And *Boys:* (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of فَرَقٌ (S, M, O, K) and of فَرَقٌ. (S, Mgh, O.)

فَرِاقٌ and فِرَاقٌ: see فُرُقَةٌ.

أَفْرُقٌ: see فَرُوقَةٌ, in two places: = and أَفْرُقٌ, last sentence but two.

فَرِيقٌ *A طَائِفَةٌ [or party, &c.,] (S, Mṣb, K) more in number, (S, K,*) or larger, (Mṣb,) than a فَرِقَةٌ: (S, Mṣb, K:) pl. [of pauc.] أَفْرِيقَةٌ and [of mult.] فَرُوقٌ (K, TA) and فَرِيقٌ: (CK:) see also فَرِقَةٌ, in two places; and see فَرِيقٌ: AḤei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَةٌ [or party, &c.], and in the sense of a single man: and El-Isbahánee, that it signifies a company of men apart from others [i. e. a party of men]: (MF, TA:) or [simply] a company [of men]. (O.) — And *A separator of himself.* (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فَرِيقِي الْخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نَيْبَةٌ فَرِيقٌ means مَفْرِقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,*

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقَلُّوا
فَنَيْبَتُنَا وَنَيْبَتُهُمْ فَرِيقٌ

[Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says فَرِيقٌ in like manner as one applies [the epithet] صَدِيقٌ to a company of men. (Sb, TA.) — Also *A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another.* (AA, AḤn, O, TA.)

فَرُوقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فَرُوقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and فَارُوقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ, (K,) and فَرُوقَةٌ, (CK,) and فَارُوقَةٌ, and فُرُوقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and فُرُوقٌ, and فَارُوقٌ, One who fears much, or vehemently; [or rather the epithets with the affix *ṣ* are doubly intensive, meaning one who fears very much;]