

one copy of the S, I find يَفْصِض []) though some allow it: and some say that إِفْصَاد [evidently a mistake for إِنْفَاضَ] means the falling out of the teeth from above and below; but the former explanation is the more common. (TA.) — *He separated it; dispersed it; scattered it; broke it up;* (S, A, Mṣb, TA;) namely, a thing; (Mṣb;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, فَصُّ الْمَالَ عَلَى الْقَوْمِ (Mgh, *TA) *He distributed the property among the people, or party of men.* (Mgh, TA.*.) — فَصَّتْ مَا بَيْنَهُما [I cut [the tie, or bond, that was between them].] (TA.) — فَصَّ الْمَاءَ, [aor. and] inf. n. as above, *He poured out, or forth, the water;* (TA;) and so الدُّمُوعَ *the tears.* (Har p. 57.) [See also 8.] — فَصَّ الْمَاءَ, [aor., accord. to rule, يَفْصُّ.] *The water flowed:* (TA :) and فَصَّ الدُّمُوعَ *The tears poured forth.* (Har p. 57.)

2. فَصَّ [He silvered a thing: he ornamented a bit or bridle with silver: from فِصَّة: see the pass. part. n., below.]

4: see 1, in two places. — افْصَ العَطَاءَ *He made the gift large.* (TA.)

5: see 7. — تَفَصَّتْ *from* التَّفَصِّيَتْ [for تَفَصِّيَتْ], has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired, فِصَّة*, [i. e. silver], or *I made use of it.* (TA.)

7. انْفَضَّ. *It broke; or became broken;* (S, Mgh;) said of a seal, (Mgh,) or thing. (S.) — انْفَضَّ مِمَّا صُبَّعَ بِأَيْنِ عَقَانَ, occurring in a trad., means *His connections became cut, or sundered, [so that he became clear] from what was done to [Othmán] Ibn-Affán, through grief and regret:* (O, TA:) but accord. to one relation, the verb is [with ق. (TA.)] انْفَضَّ also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up;* (S, Mgh, O, Mṣb;) said of a thing, (Mṣb,) and of a party of men; (S, Mgh, O, Mṣb;) as also تَفَضَّل, said of a thing, (S,) and of a party of men. (TA.) One says, انْفَضَّ الْمَجْلِس, *[The assembly of persons sitting together broke up].* (Mṣb in art. جلس.) — See also 1 last sentence.

8. افْتَضَها *He devirginated her:* (O, K:) and so افْتَضَها, with ق. (O, TA.) [See also 1, second sentence.] — افْتَضَ المَاءَ *He poured out, or forth, the water by little and little, successively:* (O, K:) or he obtained the water at the time of its coming forth (S, O, K,) from the spring or from the clouds. (TA.) [See also 1, near the end.] — افْتَضَتْ said of a woman, *She broke [i. e. ended] her عَدَة,* (O, K, TA,) meaning a widow's عَدَة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA :) this she did by touching perfume, or by some other act, (K, TA,)

such as paring the nail, or plucking out the hair from the face: (TA :) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حَفْش,) thereby to quit the state of the عَدَة: or it was customary with them for her to wipe her قُبْل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA :) she used to enter a حَفْش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عَدَة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA : [see 1 in art. بَعْرَة:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عَدَة by means of a bird, wiping her قُبْل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying تَفَقَّبَ instead of تَفَضَّل]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from القَبْض. (TA.)

R. Q. 1. فَصَّفَ *He made a garment, and a coat of mail, wide, or ample.* (TA.) — [Also, probably, It (a garment, and a درع and + the means of subsistence,) was, or became, wide, or ample: see فَصَّفَة, below.]

R. Q. 2. تَفَضَّفَ بَوْلُ النَّاتِةِ *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَصَّ *فَصَّ مِنَ النَّاسِ* (K,) or فَصَّ (O, TA,) A small number of men (نَفَر) in a state of dispersion. (O, K, TA.) And تَمَرُ فَصَّ *Dates in a separate state, not sticking together.* (IAar. [See also فَتَّ.] And حَرِيرُ فَصَّ *Silk scattered, strewn, or thrown dispersedly.* (A, TA.) [See also فَصَّ and فَضَّ.]

فَصَّة: see the next paragraph, in two places.

فَصَّة [Silver,] a certain thing well known: (S, O, K:) or wrought silver: (IAar, T and K voce قَوَابِر, q. v.:) pl. فَصَّفَ *cowabur.* (TA.) The phrase من فَصَّة, in the Kür [lxvi. 16], means Such

[flashes] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver: (Az, O,) being, as Zj says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قَوَابِر of this world are originally from sand. (Az, O.) [See also art. قَر.] — Also An elevated [stony tract such as is termed]

فَصَّفَة: (Ibn-Abbád, O, K.) — And فَصَّافُ الْجِبَالَ signifies Rocks scattered (مُتَشَّوِّر), in the CK, one upon another: (Ibn-Abbád, O, K :) sing. فَصَّة. (TA.)

فَصَّ What is separated, dispersed, or scattered; (S, O, K;) as also فَصِيْض; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA :) and sprinkled: (K :) and particularly what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion; (A;) as also فَصِيْض. (K.) The saying of 'Aishah to Marwán,

فَأَنْتَ فَصِيْض What is separated, dispersed, or scattered; (A, O, K,) or فَصِيْض من لَعْنَةِ اللَّهِ (A,) or فَصِيْض, or فَصَّافَ, accord. to different relations, (K,) means So thou art a part [of the object] of the curse of God: (Sh, A, O, K :) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, *TA :) or, accord. to another relation, she said فَظَاهَلَةَ فَظِيْطَةَ [see فَظِيْطَة]. (TA.) [See also فَصَّ and فَصَّ.]

فَصِيْض: see فَصَّ [and فَصِيْض].

فَصَّافَ What is separated, dispersed, or scattered, of a thing, when it is broken; (S, O, K;) as also فَصَّافَ; (O, K;) and فَصَّافَةَ. (TA.)

You say, طَارَتْ عَظَمَةً فَصَّافَا His bones became scattered in fragments on the occasion of the blow. (TA.) See also فَصَّ.

فَصَّافَ: see the next preceding paragraph.

فَصَّفَ: see مَفَضُوضَه فَصَّفَ in three places. — Also What is cast forth from the mouth, of date-stones. (TA.) — And Sweet water: (S, O, K:) or flowing water: (A'Obeyd, S, O, K:) or fresh water when it comes forth from the spring or from the clouds: (O :) or water such as is termed غَرِيْض: pl. (TA in art. فَطَ.) And a place abounding with water. (TA.) — نَاقَةٌ كَثِيرَ فَصِيْضَ الْكَلَامِ A she-camel having much milk: and رَجُلٌ كَثِيرٌ فَصِيْضَ الْكَلَامِ a man of much speech or talk. (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K.] A طَلْع [or spadix of a palm-tree] when it first comes forth: but this is a mistranscription; correctly غَرِيْض, with غ (O, TA.)

فَصَّافَ: see فَصَّافَ.

فَاصَّة A calamity; a misfortune: (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA :) pl. فَوَاضُ. (O, K.)

فَصَّفَة Wideness, or amleness, of a garment, and of a درع [see فَصَّافَ], and + of the means of subsistence. (S, O, K.) [See R. Q. 1.]

فَصَّفَة Wide, or ample: (S, O, K:) in this sense applied to a garment; (S, O;) and to a درع; (O, K;) the درع [or shift] of a woman, and the درع [i. e. coat of mail] used in war; (O;) as also فَصَّافَة, (S, A, O, K,) and فَصَّافَةَ. (TA;) and + to the means of subsistence; (S:) also