

the Mṣb, *He bled him by opening a vein*; agreeably with what here follows.] And one says also, **فَصَدَ النَّاقَةَ** *He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ].* (M, L.) — **لَمْ يُحْرَمِ مَنْ فُصِدَ لَهُ** *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained,* (M, A, *K,) is a prov.; (S, M, A, O;) **فُصِدَ** being for **فُصِدَ**, (S, M, O, K,) like **ضُرِبَ** for **ضُرِبَ**, and **قَتِلَ** for **قَتِلَ**; (M;) and some, also, say **فُزِدَ**; (S, M, O, K;) for every quiescent **ص** before **د** may be changed into **ز**; and every movent **ص** before **د** may have somewhat of the sound of **ز** given to it, (S, M, O,) but may not in this case be altogether changed into **ز**; so that for **صَدَرَ** and **صَدَفَ** you may not say **زَدَرَ** and **زَدَفَ**: (M:) some, also, say **مَنْ قُصِدَ لَهُ**, with **ق**, meaning *[who has been given] a little*: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, "I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me;" whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaḥkoob, M, O, L, K.) [See **فَصِيدٌ**.] — One says also, **فَصَدَ لَهُ عَطَاءٌ**, (O, L, K,) aor. -, inf. n. **فُصِدَ**, (L,) meaning *He apportioned to him a gift, or stipend, and caused it to be transmitted to him.* (O, L, K.)

2. **رَأَيْتُ فِي الْأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ** means *I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent.* (Ish, O, L, K.) [Here **تَفْصِيدًا** is a pass. inf. n., used as a subst.] — And **تَفْصِيدٌ**, also, signifies *The macerating [a thing] with a little water.* (ADK, O, K.)

4. **افْصَدَ الشَّجَرُ**, and **انْفَصَدَ**, *The trees opened their gems,* (M, K,) and *disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] **تَفْصَدُ جَبِينُهُ عَرَقًا** *His جَبِينُ [i. e. forehead, or side of the forehead,] flowed with sweat*: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his **جَبِينُ** flowed. (M.)

7: see 4. — Also, and **تَفْصَدُ**, *It flowed*: (S, O:) or both signify *it flowed in small quantity*; said of blood. (A.) — See also what next follows.

8. *He (a man) had his vein cut [or opened];* Bk. I.

i. e. *he had blood taken from him by the opening of a vein*; and so **انْفَصَدَ** as used in the present day]. (Lth, L, Mṣb.) — See also 1, first sentence.

فُصِدَةٌ: see **فَصِيدَةٌ**.

فُصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying *The act of bleeding by opening a vein*]. (Mṣb.)

فُصِيدٌ and **مُفْصُودٌ** *A vein slit [or opened]*. (M, K.) — And both signify also *A man bled by the opening of a vein*. (TK.) — Also, the former, *Blood* (S, M, O, L, K) *obtained by the cutting [or opening] of a vein* (S, O, L) *of a camel*, (L,) *and put into a gut*, (S, M, O, K,) *in the Time of Ignorance*, (M,) *and broiled*: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, *L,) and to give it to the guest to eat, in a season of dearth. (S, O, *L.)

فُصِيدَةٌ *Dates kneaded and mixed with blood*; (Ibn-Kuthweh, O, L, K;) as also **فُصِيدَةٌ**; (O, K;) thus termed by Ibn-'Abbād: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

فُصَادٌ *A phlebotomist, or bleeder*. (MA. [See also what next follows.]

فَاصِدٌ [*Bleeding, or (like فُصَادٌ) one who bleeds, by opening a vein*]. (Mṣb.) — And **الْفَاصِدَانِ** signifies *The place [or the two places] of the running of the tears upon the cheek*. (O.)

اغْصَبْ مَفْصِدَهُ [*Bind thou his place of blood-letting*]. (A.)

مُفْصِدٌ [*A lancet; the instrument with which a vein is slit [or opened]*]. (O, Mṣb, K.)

مُفْصُودٌ: see **فَصِيدٌ**.

مُتَفْصِدٌ: see what follows.

مُنْفَصِدٌ and **مُتَفْصِدٌ** *Flowing*; (M, K;) *running*: (K:) [or *flowing in small quantity*: see 7.]

فصع

1. **فَصَعُ**, aor. -, (Lth, O, K,) inf. n. **فَصَعُ**, (Lth, S, O,) *He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin*; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or *he made it* (i. e. a fresh ripe date) *to come forth from its skin*, (A'Obeyd, O,) [to which SM adds, as from A'Obeyd,] *in order that it might ripen quickly*. (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — And *He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it.* (IDrd, O, K, TA.) — And *He pulled or stripped, or put off, [a garment or the like]*. (O, TA.) You say, **فَصَعُ** **عَنْ رَأْسِهِ** (O, K) *He removed, or took off, his turban from his head*. (O, K.) — Said of a boy [not yet circumcised], *He withdrew his*

prepuce from his glans; and so **انْفَصَعُ**. (S, O, K.) — **فَصَعَتْ** said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling*. (Ibn-'Abbād, O, K.) — **فَصَعُ لِي بِكَذَا**, (K,) inf. n. **فَصَعُ**, (TA,) *He gave to me such a thing*: (K:) [or] **فَصَعُ لِي بِحَقِّي**, inf. n. **تَفْصِيعُ**, *he gave to me my right, or due*: (Ibn-'Abbād, O:) and **فَصَعُ لَهُ بِأَمَالٍ** *he gave to him the property*; as also **فَصَعُ**. (K.)

2. **تَفْصِيعُ**, inf. n. **فَصَعْتُ مِنْ كَذَا**, *I made it to go, or come, forth from such a thing*. (IAḥr, S, L, TA.) — See also 1, last sentence, in two places. — Accord. to Lth, **فَصَعُ**, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means *He emitted wind from the anus with a sound: or without a sound*. (K.)

7. **انْفَصَعُ** *It went, or came, forth from a thing*; or *was made to do so*; quasi-pass. of **فَصَعْتُ مِنْ كَذَا** (S.)

8. **اِقْتَصَعْتُ مِنْهُ حَقِّي** *I took from him my right, or due, (O, K,*) all of it, (K,) by force, (O, K,) not leaving of it anything*: (O:) or *I took from him my right, or due, all of it, on the spot*. (S, O.) — See also 1, latter half.

فُصَعَةٌ *The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised.* (T, TA.)

فُصَعَانٌ *Having the head always uncovered, by reason of heat and inflammation*. (IAḥr, O, K.)

أَفْصَعٌ *A boy having the prepuce appearing* (S, O, K) *withdrawn from the glans*. (S, O.) — And **الْفُصَعَاءُ** [fem. of **الْأَفْصَعُ**] signifies **الْفَارَةُ** [app. as n. un., or fem., of **الْفَارُ** q. v.; but it may here have some other of the meanings expl. in art. **فَارُ**]. (IAḥr, K.)

فصل

1. **فَصَلَ**, (S, M, O, Mṣb, K,) aor. -, inf. n. **فَصَلَ**, (M, Mṣb, K,) *He separated, or divided, (S, O, Mṣb, K,) and put apart, (Mṣb,) a thing, (S, O, Mṣb,*) عَنْ غَيْرِهِ [from another thing], (Mṣb,) and عَنْ بَعْضِ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. part thereof from part]*. (M and TA in art. **مِيزُ**.) And (K,) *He made a separation, or partition, (M, K, TA,) between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rāghib: (TA:) and فَصَلَ الْحَدَّ بَيْنَ الْأَرْضَيْنِ [aor. and] inf. n. as above, The limit, or boundary, made, or formed, a separation between the two lands: (Mṣb:) and فَصَلْتُ بَيْنَ الْقَوْمِ *I made a division, or separation, between, or among, the people, or party.* (O.) — [Hence,] **فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ**, (S, Mgh, O,) or **عَنِ الرَّضَاعِ** (M, K) aor. as above,*