

not increasing, bodies, such as the minerals, or metals, and the simple elements: (Dict. of Technical Terms used in the Sciences of the Musal-mans:) or, to a plant: the former meaning being that of الرشح. (So in a marginal note in a copy of the TK.)

2: see the preceding paragraph, first sentence.

3. فاسخه البيع: [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

4. افسح القرآن + He forgot the Kur-an. (Fr, S.)

5: see 7, in two places. — تفسخ الشعر عن الجلد The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, تفسخ اللحم عن العظم the flesh from the bone. (A, L.) And تفسخت الفأرة في الماء The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — تفسخ تحت الحمل الثقيل, said of a [young camel such as is termed] ربيع (S, K,\*) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, تفسخ تحت العبء الثقيل. (A.)

6. تفاسخوا العقد + They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And تفاسخا البيع † [They two agreed in dissolving, or annulling, the sale]. (A.) — And تفاسخت الأقاويل The sayings annulled, or contradicted, one another. (TA.)

7. انفخ It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or dis-jointed; (A, L;) as also تفسخ. (L.) One says, وقع فلان فأنفخت قدمه Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — It (flesh) became dissundered by putrefaction; as also تفسخ. (L.) — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) † It became undone, dissolved, or annulled. (S, A, L, K.) — Also said of a weak man, [app. as meaning + He became unnerved,] on an occasion of difficulty. (L: see فسخ.)

فسخ [mentioned above as the inf. n. of 1 in most of its senses] + Weakness (L, K) in intellect and in body; as also فسخة. (L.) — And + Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And + Weak in intellect and in body; as also فسخة. (K.) — See also فسخ.

فسخ + A corrupt, or disordered, judgment, or opinion. (L.)

فسخة: see فسخ, in two places.

فسخ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — And] + A weak man, who becomes unnerved (فسخ) on an occasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also فسخ [q. v.]. (K.)

ثوب فاسخ [† A faded garment: so in the language of the present day: perhaps post-classical]. (A in art. رمد.) = الفاسخ is a name given by the Jews to their festival of The Passover: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also البفسخ.]

## فد

1. فَدَ, aor. ف, (S, M, A, O, L, Msb, K, &c.) which is the aor. commonly known, (TA,) and ف, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فَدَ, aor. ف; (S, M, O, L, K;) inf. n. فَادَ (S, M, A, O, L, K) and فَودَ (M, O, L, K,) the former being inf. n. of فَدَ, aor. ف, (S, A, O,) and so the latter, and the former being also inf. n. of فَدَ, (O,) or the former is of فَدَ and the latter is of فَدَ, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.) and so فاسد: (KL:) contr. of صالِح: (M, L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.)

2: see 4, first sentence.

3. فاسده He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. كسح.) And فلان فاسد [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kins-folk]. (A.)

4. افسد (S, M, O, L, Msb, K, &c.) inf. n. فَسَدَ and [quasi-inf. n.] فَادَ; (L;) and فَسَدَ (O, L, Msb, K,) inf. n. تَفْسِدَ; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly:] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.)

contr. of أَصْلَحَ. (M, L, K.) One says, افسد الحال [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And افسد عليهم He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; or the like, being understood. And افسده على He corrupted him and rendered him disaffected towards me.] إفساد صبي, occurring in a trad., means The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk: which act is also termed الغيلة. (L.) [And افسد as contr. of أَصْلَحَ signifies also He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; إلى to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; or made, or did, mischief; بين القوم between, or among, the people, or party. (See also 10.)]

6. تفاسدوا They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.)

7. افسد [as quasi-pass. of أَفْسَدَهُ] is not allowable, (S, L,) or has not been heard. (K.)

10. استفسد contr. of أَتَصْلَحَ. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — [And He sought to render bad, evil, corrupt, &c. — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, الأمير يستفسد رعيته [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebellious]. (A.) And استفسد السلطان قائده The Sultán provoked the leader of his forces to rebellion by his evil conduct to him. (L.) — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, استفسد فلان إلى فلان [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — [And He sought discord, or dissension. — And It (an event) happened in a bad, or an evil, manner.] — See also 1.

فادَ an inf. n. of 1: (S, M, A, &c.) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.): contr. of صالِح. (Lth, M, Msb.) And it is also frequently used as a quasi-inf. n.] syn. with إفساد