

(M, K,) inf. n. فَصَالٌ, (S, O,) or فَصْلٌ, and the former is a simple subst., (M, K,) or both, (Mgh,) *He weaned [the suckling from his mother, or the young infant from sucking the breast]*; (S, M, Mgh, O, K;) as also أَفْصَلَهُ: (S, M, O:) or فَصَلَتِ الْمَرْأَةُ رَضِيعَهَا, inf. n. فَصَلٌ, and فَصَالٌ is the subst., *the woman weaned her suckling.* (Mgh.) — Hence also, i. e. from فَصَلٌ as first expl. above, فَصَلُ الْخُصُومَاتِ *The deciding of litigations, alterations, or disputes*: like فَصَلُ الْخُطَابِ: (Mgh:) or this latter means *distinct, or plain speech; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him*: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Rāghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alee: (Ksh:) or *the [using of the] phrase بَعْدُ*. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art. الْخُطْبِ.] *كَلِمَةُ الْفُضْلِ* in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection*, (O,) which is called *يَوْمُ الْفُضْلِ*. (TA.) And الْفُضْلُ [alone] means *The deciding judicially between what is true and what is false*; (M, O, K;) and, (O, K,) sometimes, (O,) so الْفَيْضُ; (S, O, K;) or this latter is [a simple subst., i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) *هَذَا يَوْمُ الْفُضْلِ هَذَا يَوْمُ الْقِيَامَةِ* in the Kur xxxvii. 20 and 21, means [*This is the day of requital*]: *this is the day wherein a decision, or a distinction, shall be made (يُفْصَلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that where-with God will favour his servant the Muslim.* (M.) And *إِنَّ رَبَّكَ هُوَ يُفْصِلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ*, in the Kur xxxii. 25, means [*Verily thy Lord*] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion.* (Bd.) And one says also *فَصَلَ الْحُكْمَ* [*He decided the judgment, or judicial sentence.*] (M.) فَصَلَ النَّظْمَ, in the K, is a mistake: see 2. (TA.) — فَصَلٌ مِنَ النَّاحِيَةِ, (S, O,) or مِنَ الْبَلَدِ (K,) or عَنْ بَلَدٍ كَذَا, aor. ُ, (M,) inf. n. فَصُولٌ, (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And فَصَلَ الْعَسْكَرَ عَنِ الْبَلَدِ [*The army went forth from the town or country*]: whence the saying of the Prophet respecting Ibn-Rawāḥah, *كَانَ أَوْلَنَا فَصُولًا*

i. e. *He was the first of us in going away (أَنْفَصَالًا) from his house and his family and the last of us in returning to [it and] them.* (Mgh.) And فَصَلَ فُلَانٌ مِنْ عِنْدِي, inf. n. فَصُولٌ, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And فَصَلَ مِنِّي كِتَابٌ إِلَيْهِ [*A letter*] *passed from me to him.* (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being فَصَلٌ; when intrans., فَصُولٌ. (TA.) — And فَصَلَ الْكُرْمُ *The vine put forth small grapes, resembling lentils or a grain similar thereto.* (M, K.)

2. فَصَلَ النَّظْمَ, (M, TA,) thus correctly, with teshdeed, but in the K فَصَلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ,] *He put between every two of the strung beads [or pearls] a bead such as is termed مُفْصَلٌ* [q. v., or what is described voce فَاصِلَةٌ as an epithet applied to a necklace]. (M, K, TA.) — And فَصَلْتُ الشَّيْءَ inf. n. تَفْصِيلٌ, *I made the thing to consist of distinct portions or sections.* (Mgh.) — And فَصَلَ الشَّاةَ, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members.* (S, O, TA.) — [Hence فَصَلَ means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence تَفْصِيلٌ means *The cut of a garment.* (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] تَفْصِيلٌ also signifies [*The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous*; i. q. تَبْيِينٌ. (S, O, K.) فَصَلْنَاهُ in the Kur vii. 50 [referring to the book of the Kur-án] means *Which we have made distinct, &c.*: or, as some say, *whereof we have divided the verses by means of the فَوَاصِلُ* [pl. of فَاصِلَةٌ, q. v.]. (TA.)

3. مُفَاصَلَةٌ, (S, K, TA,) inf. n. فَاصِلٌ شَرِيكُهُ, (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. بَائِنُهُ, (K, TA,) and فَارَزَهُ. (S and O and K in art. فَرَزَ.)

7. انفصل *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart.* (Mgh.) — [And *He went forth, or away*; like the intrans. فَصَلَ.] See 1, near the end.

8: see 1, former half. — افصل النخلة عن موضعيها *He transplanted the palm-tree.* (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called فَصْلَةٌ. (TA.)

فَصَلَ inf. n. of the trans. v. فَصَلَ [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فَصُولٌ. (S, O.) — *A separation, division, or partition, between two things.* (M, K.) — The

place of the مُفْصِلُ [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وَصْلٌ [or limb, in the CK, erroneously, وَصَل]. (Lth, O, K.) See also مَفْصَلٌ. — As used by the Baḡrees, [in grammar,] it is [A disconnector] like عِمَادٌ as used by the Koo-fees: (O, K:) thus in the saying in the Kur [viii. 32], *إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ*, [lit. *If this, it, be the truth from Thee*], هو is termed فَصَلٌ and عِمَادٌ, [more commonly the former,] and الْحَقُّ is in the accus. case as being the predicate of كَانَ. (O.) — Also sing. of فَصُولٌ in the phrase فَصُولُ السَّنَةِ [*The four divisions of the year*; namely *autumn, winter, spring, and summer*], expl. in art. زَمَنٌ. (Mgh: see زَمَنٌ.) — And A division, or section, of a بَابٌ [or chapter]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure فَاعِلٌ. (MF, TA.) — And The contr. of أَصْلٌ [as denoting relationship]: there are أَصُولٌ of relationship and فَصُولٌ thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of فَصَلَ as opposed to أَصْلٌ under the latter of these words.]) — [It is also used as an epithet.] One says قَوْلٌ فَصَلٌ *A true say or saying*; (M, K;) *not false*: thus in the Kur [lxxxvi. 13]: (M:) or فَصَلَ there means *distinguishing between what is true and what is false*; and relates to the Kur-án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was *قَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ*, (O, TA, but in the latter هَذْرٌ [to assimilate it in form to نَزْرٌ,] meaning *Distinct*, (O, TA,) *clear, or plain, distinguishing between what is true and what is false*; (TA;) *not little nor much.* (O.) — And A general طَاعُونٌ [i. e. plague or pestilence]. (TA.)

فَصْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth [meaning from its mother-tree]*: pl. فَصَلَاتٌ. (TA.) See 8.

فَصَالٌ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant.* (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xlvi. 14], *وَحَمَلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا*, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months.* (TA.) And one says, *هَذَا زَمَنٌ فَصَالِهِ* *This is the time of the weaning of him.* (Mgh.)

فَصِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce هَوَارٌ,