

(M, K,) inf. n. **فَصَّلَ**, (S, O,) or **فَضَّلَ**, 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 **فَضَّلَهُ**: (S, M, O:) or **فَصَّلَ** **الْمَرْأَةُ**, inf. n. **فَضَّلَ**, and **فَصَّلَ** is the subst., *the woman weaned her suckling.* (Mgh.) — Hence also, i. e. from **فَصَّلَ** as first expl. above, **فَضَّلَ** **الْخُصُومَاتِ** *The deciding of litigations, alterations, or disputes:* like **فَضَّلَ** **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 Alec: (Ksh:) or *the [using of the phrase] **أَمَّا بَعْدُ**.* (Ksh, O, K.) [Respecting this phrase, and for other explanations, see 3 in art. **خطب**.] **كَلِمَةُ الْفَضْلِ** in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection,* (O,) which is called **يَوْمُ الْفَضْلِ**. (TA.) And **الْفَضْلُ** [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.) **يَوْمُ الْفَضْلِ** **هَذَا**, 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 (**يُفَصَّلُ 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 يُفَصِّلُ بَيْنَهُمْ 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 **فَضَّلَ الْحُكْمَ** [He decided the judgment, or judicial sentence]. (M.) **فَضَّلَ النَّظَرَ**, in the K, is a mistake: see 2. (TA.) — **فَضَّلَ مِنَ التَّاحِيَةِ**, (S, O,) or **فَضَّلَ مِنَ الْبَلَدِ**, (K,) or **عَنْ بَلَدٍ كَذَا**, aor. 2, (M,) inf. n. **فَضَّلَ**, (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 **فَضَّلَ الْعُسْكَرُ عَنِ الْبَلَدِ** [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawāḥah, **كَانَ أَوْلَنَا فَضُولًا**

وَأَخْرَجَنَا قُفُولًا i. e. *He was the first of us in going away (انْفِصَالًا) from his house and his family and the last of us in returning to [it and] them.* (Mgh.) And **فَضَّلَ فَلَانٌ مِنْ عِنْدِي**, inf. n. **فَضُولٌ**, *Such a one went forth [from my presence or vicinage, or from me].* (TA.) And **فَضَّلَ 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 **فَضَّلَ**; when intrans., **فَضُولٌ**. (TA.) — And **فَضَّلَ الْكَرْمُ** *The vine put forth small grapes, resembling lentils or a grain similar thereto.* (M, K.)

2. **فَضَّلَ النَّظَرَ**, (M, TA,) thus correctly, with teshdeed, but in the K **فَضَّلَ**, like **نَصَرَ**, (TA,) [inf. n. **تَفْصِيلٌ**,] *He put between every two of the strung beads [or pearls] a bead such as is termed مُفَضَّلٌ [q. v., or what is described voce فَاصِلَةٌ as an epithet applied to a necklace].* (M, K, TA.) — And **فَضَّلْتُ الشَّيْءَ** inf. n. **تَفْصِيلٌ**, *I made the thing to consist of distinct portions or sections.* (Mgh.) — And **فَضَّلَ الشَّاةَ**, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members.* (S, O, TA.) — [Hence **فَضَّلَ** 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. **تَبَيَّنَ**. (S, O, K.) **فَضَّلْنَاهُ** in the Kur vii. 50 [referring to the book of the Kur-ān] means **بَيَّنَّاهُ** [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. بَايَنَهُ, (K, TA,) and **فَارَزَهُ**. (S and O and K in art. **فرز**.)*

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. فَضَّلَ.*] See 1, near the end.

8: see 1, former half. — **افْتَصَلَ النَّخْلَةَ عَنْ مَوْضِعِهَا** *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 **فَضْلَةٌ**. (TA.)

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

place of the **مَفْصِلُ** [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, **وَصَلٌ**]. (Lth, O, K.) See also **مَفْصِلٌ**. — 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 **فَصْلٌ** and **عِمَادٌ**, [more commonly the former,] and **الحَقُّ** is in the accus. case as being the predicate of **كان**. (O.) — Also sing. of **فَضُولٌ** in the phrase **فَضُولُ 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 باب [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 أَصْلٌ.* (MF, TA.) — And The contr. of **أَصْلٌ** [as denoting relationship]: there are **أَصُولٌ** of relationship and **فُصُولٌ** thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of **فَضَّلَ** as opposed to **أَصْلٌ** under the latter of these words.]) — [It is also used as an epithet.] One says **قَوْلٌ فَضَّلٌ** *A true say or saying;* (M, K;) not *false*: thus in the Kur [lxxxvi. 13]: (M:) or **فَضَّلٌ** there means *distinguishing between what is true and what is false;* and relates to the Kur-ān [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was **لَا نَزْرَ وَلَا فَضَّلٌ** [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.)

فَضْلَةٌ *A transplanted palm-tree;* (AHn, M, K;) *a young palm-tree removed from its place of growth [meaning from its mother-tree]: pl. فَضَلَاتٌ.* (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], **وَحَمْلُهُ 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 زَمَنُ 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 **حَوَارٍ**,