

as above; or *he transgressed*; or *acted unrighteously, sinfully, wickedly, vitiously, or immorally*. (S, O, K. [See also فسق below.]) فسق عن أمر ربه (in the Kur [xviii. 48], O, TA) means *He departed* (خرج) *from the command of his Lord*: (Th, S, O, K:) or *from the obeying [of the command] of his Lord*: (Fr, O, TA:) and Akh says that this phrase is like *التخمر عن الطعام*, (S, O,) meaning *عن مأكله*, (S,) or *عن أكله الطعام*; but Th says that there is no need of this [explanation]: or, accord. to AO, it means *he declined, or deviated, from obeying the command of his Lord*: (O:) for فسق signifies also *he declined, or deviated*: (K:) and hence the saying, فسقت الركاب عن قصد السبيل i. e. [The ridden camels] *declined [from the right direction of the way]*. (TA.) Sometimes فسوق may mean *The believing in a plurality of gods*: and it may mean *the committing sin*. (A Heyth, O.) And it is said to mean *The calling one another by names of reproach*: (Zj, Mgh, TA:) or the saying “O Jew,” and “O Christian,” after one has become a believer: thus in the Kur xlix. 11. (TA.) — One says also, فسق في الدنيا, inf. n. فسق, meaning *He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him*. (Ktr, Sh, TA.) — And فسق ماله *He made away with his property; and disposed of it, or spent it*. (TA.)

2. فسق is the contr. of تعديلاً (O, K, TA:) one says فسقه (O, TA), inf. n. فسقى, (TA,) *He (the judge) pronounced him to be characterized by فسق [q. v.]*: (O, TA:) *he attributed to him فسق*. (TA.)

7: see 1, second sentence. — [Hence,] انفسق *He divested himself, or became divested, of good*. (IDrd, O.)

فسق is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فسق [q. v.] (S, O, Msb, K:) unless as signifying [simply] *A going forth, or a departure*, it is said to be a word unknown before El-Islám, and to have become so much used in its legal acceptance as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies *a going forth, or departure, from the right way, (K, TA,) which is said to be the primary meaning, (TA,) or from the way of truth; (K, TA;) or from the truth, or that which is right, as in the phrase وَاتَّهَ لَفْسُقٌ, (O, K, [in the CK لفسق, a strange mistake,]) in the Kur [vi. 121]; (O;) or a relinquishment, or neglect, of the command of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or i. q. فجور [meaning as above; or transgression; or unrighteous, sinful, wicked, vitious, or immoral, conduct]: (O, K:) it is said by El-Ishbahánee to be a more general term than كفر; applying to few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Málik that in the Kur*

vi. 146 it means *such as is slaughtered*: (TA:) [being used as a subst.,] it sometimes has a pl., which is فسوق. (TA.)

فسق (Lth, O, K) and فسيق, (Lth, S, O, K,) applied to a man, *Always characterized by فسق*. (Lth, S, O, K.) — يَا أَيُّهَا الْفَاسِقُ يَا فَاسِقُ means *O thou فاسق*; (S, O, K;) like يَا حَبِيبُ, meaning *يا أَيُّهَا الْخَبِيبُ*; يَا فَاسِقُ being determinate, as is shown by their saying يَا فَاسِقُ الْخَبِيبُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say يَا فَاسِقِ, like قَطَامِ, (S, O, K,) meaning *يا أَيُّهَا الْفَاسِقَةُ* (K) [or rather يَا أَيُّهَا الْفَاسِقَةُ].

فَسْقِيَّةٌ, with fet-h, [often pronounced فَسْقِيَّةٌ] a post-classical word, [arabized, from the Lat. “piscina,”] i. q. مَتَوَضُّأٌ [properly *A place, here meaning a tank, or basin, in which the ablution termed وضوء is performed*: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فَسَاقِي. (TA.)

فَسَاقِي: } see فسق  
فَسِيقِي: }

فَاسِقٌ *Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Msb;) disobedient [to God]; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فاسق is a more general term than كافر; and ظالم is a more general term than فاسق: (El-Ishbahánee, TA:) accord. to IDrd, (O,) the فاسق is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فَسَقَةٌ and فَسَاقٍ: (Msb:) فَوَاسِقِي, [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرُ [generally meaning adulteresses, or fornicatresses]. (TA.) — The five animals, or living things, (الْحَيَوَانَاتُ الْخَمْسُ, [specified voce (حَيَوَانَ)] are metaphorically termed فَوَاسِقِي [as though meaning †Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of*

freedom from إِحْرَام and in the state of إِحْرَام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فَاسِقِيَّةٌ *A certain mode of attiring oneself with the turban*. (Z, O, K.) One says, تَعَمَّرَ فُلَانٌ الْفَاسِقِيَّةَ [Such a one attired himself with the turban in the mode termed الفاسقية]. (TA.)

الفُوَيْسِقَةُ *The rat, or mouse; syn. الفَأْرَةُ*: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.)

أَفْسَقُ [More, or most, characterized by فسق]. The Arabs say, لَعَنَ اللَّهُ أَفْسَقِي وَأَفْسَكَكَ, meaning, الأَفْسَقُ مِنَّا [i. e. *May God curse the more characterized by فسق, of us, or of me and thee*]. (Fr, O.)

فَسْكَلٌ

Q. 1. فَسَّكَلَهُ *He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last, (Sh, O, K,) in rank, or estimation*. (O.) — And فَسَّكَلَ *He was, or became, behind, &c.*: the verb being intrans. as well as trans. [unless فَسَّكَلَ be a mistake for فَسَّكَلَ, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAar, a foreign word (عَجَمِيَّةٌ), arabized. (O.)

فَسَّكَلٌ: see the next paragraph, in two places.

فَسَّكَلَ *The last, in coming in, of the horses in a race; (S, O, K;) as also فَسَّكَلٌ and فَسَّكَوُنٌ and فَسَّكَوُنٌ: (K:) also called the سَكِيَّتُ [q. v.] and فَاسَّوُرٌ. (S, O. [In a copy of the S, in art. فَاسَّوُرٌ is put for فَسَّكَلٌ.] — And hence, (S, O,) applied to a man, †Low, base, ignoble, vile, or mean: (S, O, K:) the vulgar say فَسَّكَلٌ. (S, O.)*

فَسَّكَوُنٌ and فَسَّكَوُنٌ: see فَسَّكَلٌ. — Both also signify †Occupying the hinder, or latter, or last, place [in rank, or estimation: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.)

فَسَلٌ

1. فَسَلٌ, (S, M, O, K,) with damm, (S, O,) like فَسَلٌ; (K;) and فَسَلٌ, (M, K,) like عَلِمٌ; (K;) and فَسَلٌ, (M, K,) of the form of that whereof the agent is not named, (M,) like عَنِى; (K;) inf. n. فَسَلَةٌ and فَسَلَةٌ (S, M, O, K) and فَسَلٌ; (M, TA;) *He (a man, S, O) was, or became, low, base, ignoble, vile, or mean; (S, M, O, K;) such as had no manliness, or manly virtue, (M, K,) and no hardness*. (TA.) — And فَسَلَ الصَّبِيَّ *He weaned the boy; (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.)*

2: see the paragraph here following.

4. اِفْسَلَ عَلَيْهِ مَتَاعَهُ *He pronounced against him (i. e. against another man, Lth, O) that his goods*