

and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سُخْدٌ, to a foetus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسْفٌ: the pl. is فَضْلَانٌ, (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and فَضْلَانٌ, (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to فَضْلٌ, of which غُرْبَانٌ is a pl., (Sb, M,) and فَضْلٌ, (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like كَرَامٌ, of which كَرِيمٌ, is a pl.: (Mṣb:) and the female is termed فَصِيلَةٌ. (M, K.) — Also A حَائِطٌ [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, وَتَوَقَّعُوا سُوْرَ الْمَدِيْنَةِ بِكَيْشٍ وَفَصِيْلٍ [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And A piece of stone; of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ. (TA.)

فَصِيْلَةٌ A piece of the flesh of the فَخْدٌ [or thigh]: (Hr, I Ath, O, K, TA:) or, accord. to Th, (O, in the K "and") a piece of the limbs, or members, of the body. (O, K, TA.) — And A man's nearer, or nearest, رَهْطٌ (S, M, O, K) and عَشِيْرَةٌ (M, K) [i. e. kinsfolk, or sub-tribe, &c.]: or [some] of the nearest of the عَشِيْرَةِ of a man: from the first of the significations mentioned in this paragraph: (I Ath, TA:) it signifies less than the فَخْدٌ: (Mgh, Mṣb:) or less than the فَصِيْلَةُ: (TA:) [see شَعْبٌ in two places:] or the nearest to him of the اَبَاءٌ [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-Abbás [one of Moḥammad's paternal uncles] was called فَصِيْلَةُ النَّبِيِّ: the term is like the مَفْصِلٌ in relation to the human foot. (TA.) جَاءُوْا بِفَصِيْلَتِهِمْ means They came, all of them, or all together. (S, O.)

فَصَالٌ an epithet applied to a man, (O,) Who praises men much in order that they may bestow upon him: an adventitious, not indigenious, word: (O, K:) [and] loquacious in every place. (MA.)

فَاصِلٌ [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Mṣb.) — It is said in a trad., مَنْ اَنْفَقَ نَفَقَةً فَاصِلَةً, رُبِي سَبِيْلَ اللّٰهِ فَيَسِي بِسَبْعِمِائَةِ ضَعْفٍ meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, such as he cuts off from his property. (TA.) And one says كَلَامٌ فَاصِلٌ (K and TA in art. فَوْرٌ) and فَاصِلٌ (A ibid.) i. q. فَارِزٌ (O and K, and TA ibid.) i. e. Discrimi-

nating language. (TA ibid.) And حَكْمٌ فَاصِلٌ and فَاصِلٌ [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, حَكْمَةٌ فَاصِلَةٌ: and طَعْنَةٌ فَاصِلَةٌ [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, الْفَاصِلُ means The Decider between the خَلْقُ [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.)

فَيْضٌ: see I, near the middle. It also signifies A cut, or severance, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — And it is also an epithet: see فَاصِلٌ, in four places. — And [hence] it signifies † A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so فَيَصِلِي: (Ibn-'Abbád, O, K:) in the Expos. of the "Miftáh" [of Es-Sekkákee] by the seyid [El-Jurjánée] it is implied that it is in this sense a tropical intensive appellation. (TA.)

فَاصِلَةٌ A bead [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also مَفْصَلٌ.]) — And [hence] فَوَاصِلٌ, of which it is the sing., † The final words of the verses of the Kur-án, (O, K,) and of the clauses of rhyming prose [in general], (Mṣb and K and TA in art. سَجْع,) that are like the rhymes of verses; (O and K in the present art., and Mṣb and TA in art. سَجْع;) and [the final words] of verses. (TA in art. سَجْع.)

فَيْصِلِي: see فَيْضٌ.

مَفْصِلٌ Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also فَضْلٌ: (M, K:) a single one of the مَفَاصِلُ of the limbs or members: (S, O, Mṣb, K:) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the mulct for any مَفْصِلٌ of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِلُ of any of the fingers or toes; i. e. the portion between any اَنْمِلَتَانِ [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the unguis portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. نَمَل, one of the explanations of الْاَنْمِلَةُ is "the مَفْصِلُ in which is the nail"]. (TA.) — And [hence] one says, يَا تَيْكَ بِالْاَمْرِ مِنْ مَفْصِلِهِ, † [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ قَصِهِ, q. v. ;)] or, from its utmost point or particular, i. e., مَمْتَنَاهُ. (Mṣb.) [This saying may be originally a hemistich, thus:

وَيَا تَيْكَ بِالْاَمْرِ مِنْ مَفْصِلِهِ

like the similar saying ending with قَصِهِ.] — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طِفْل in the S, the latter half only being cited in the present art. in the S and M and O,]

- وَإِنَّ حَدِيْثًا مِنْكَ لَوْ تَبَدَّلِيْنَهُ
- جَنَى التَّحْلِ فِي الْاَبَانِ عُوْدٍ مَطَائِلِ
- مَطَائِيْلِ اَبْتِكَارِ حَدِيْثٍ نِتَاجَهَا
- نَشَابٍ بِمَاءٍ مِثْلِ مَاءِ الْمَفَاصِلِ

[And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the مَفَاصِلُ, (which is pl. of مَفْصَلٌ, S, O) signifies (accord. to As, S, O) the place of separation (مَفْصَلٌ) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرُقُ, S, O,) or and is shallow; (وَيَبْرُقُ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, مُتْرَاصِفَةٌ: in the latter, مُتْرَاكِمَةٌ:) and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the مَفْصِلُ is said to be any place, in a mountain, upon which the sun does not rise: (TA:) and it is said that مَاءُ الْمَفَاصِلِ means what flows from between the two joints (مِنْ بَيْنِ الْمَفْصِلِيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصَلٌ: (M:) AA says that the مَفَاصِلُ in the verse are the مَفَاصِلُ of the bones; and that it likens that water to the مَاءُ of the flesh: (O, TA:) and IAqr says the like thereof. (TA.)

المَفْصَلُ + The tongue; (S, M, O, Mṣb, K;) as being likened to an instrument. (Mṣb.)

عَقْدٌ مَفْصَلٌ A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَةٌ [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — آيَاتٌ مَفْصَلَاتٌ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — And الْمَفْصَلُ is an appellation of The portion of the Kur-án from [the chapter entitled] الْحَجْرَاتُ [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الْجَائِيَةِ [ch. xlv.]: or from الْقَتَالِ [ch. xlvi.]: