

and in other lexicons &c., it is applied to a *young, newly-born, camel*: and in the L, voce *سُخْد*, to a fetus 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 *خَسْف*:] the pl. is *فُضْلَان*, (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and *فُضْلَان*, (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to *فُضَال*, of which *غُرْبَان* is a pl., (Sb, M,) and *فُضَال*, (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like *كُرَام*, of which *كُرَام* is a pl.: (Mṣb:) and the female is termed *فُصَيْلَة*. (M, K.) — Also *حَائِط* [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, *وَتَقُوا 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 *أ* piece of stone; of the measure *فَعِيْل* in the sense of the measure *مَفْعُوْل*. (TA.)

*فَصِيْلَة* *A piece of the flesh of the فَخْد* [or thigh]: (Hr, IATH, 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, رَهْط*, (S, M, O, K) and *عَشِيْرَة*, (M, K) [i. e. *kinsfolk, or sub-tribe, &c.*]: or [some] of the nearest of the *عَشِيْرَة* of a man: from the first of the significations mentioned in this paragraph: (IATH, TA:) it signifies *less than the فَخْد*: (Mgh, Mṣb:) or *less than the قَبِيْلَة*: (TA:) [see *شَعْب* in two places:] or the nearest to him of the *آبَاء* [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 *فَصِيْلَة النَّبِيِّ*: the term is like the *مَفْصِل* in relation to the human foot. (TA.) *جَاءُوا بِفَصِيْلَتِهِمْ* means *They came, all of them, or all together*. (S, O.)

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

*فَاصِل* [as an act. part. n.] *Separating; dividing; or making a separation, or partition*. (Mṣb.) — It is said in a trad., *مَنْ أُنْفَقَ نَفَقَةً فَاصِلَةً، فِي سَبِيْلِ اللَّهِ فِيهِ سَبْعِمِائَةِ ضِعْفٍ*, (S, O, K,\*) 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. *فَرَز*) and *فَيْصَلٌ* (A ibid.) *أ. q. فَارَز* (O and K, and TA ibid.) i. e. *Discrimi-*

*nating language*. (TA ibid.) And *حُكْمٌ فَاصِلٌ* and *فَيْصَلٌ* [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, *حُكْمَةٌ 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.)

*فَيْصَلٌ*: see 1, 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 *فَيْصَلِيٌّ*: (Ibn-'Abbád, O, K:) in the Expos. of the “*Miftáh*” [of Es-Sekkákee] by the scyyid [El-Jurjáne] it is implied that it is in this sense a tropical intensive appellation. (TA.)

*فَاصِلَة* *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] *فَوَاصِلُ*, 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*.)

*فَيْصَلِيٌّ*: see *فَيْصَلٌ*.

*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 فَصْلٌ*: (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 *مَفْصِل* of a human being is the third of the mulct for the [whole] finger, it means the *مَفْصِل* of any of the fingers or toes; i. e. the portion between any *أُثْمَلَتَانِ* [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 *الْأُثْمَلَة* is “the *مَفْصِل* in which is the nail”]. (TA.) — And [hence] one says, *يَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ*, tracing it *† [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ قَصَبِهِ, q. v.;) or], from its utmost point or particular, i. e., مِنْتَبَاهِهِ*. (Mṣb.) [This saying may be originally a hemistich, thus:

• وَيَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ •

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

• وَإِنَّ حَدِيثًا مِنْكَ لَوْ تَبَدَّلِيْنَهُ •  
• جَنَى التَّحْلِ فِي أَثْبَانِ عُوْدٍ مَطَافِلِ •  
• مَطَافِيْلَ أَبْكَارٍ حَدِيْثٍ نِتَاجَهَا •  
• تُشَابُ بِمَاءٍ مِثْلَ 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 مَفَاصِلِ], *المَفَاصِلُ* (which is pl. of *مَفْصَلٌ*, S, O) signifies (accord. to Aṣ, 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, مَتْرَاصِفَةٌ: in the latter, مَتْرَاصِمَةٌ: 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 *مَفْصِل* 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 الْمَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is *مَفْصِلٌ*: (M:) AA says that the *مَفَاصِل* in the verse are the *مَفَاصِلُ of the bones*; and that it likens that water to the *مَاءُ of the flesh*: (O, TA:) and IAṣr 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 شَذْرَة [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 *المَفْصَلُ* is an appellation of *The portion of the Kur-án from [the chapter entitled] الحَجْرَاتِ [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الجَائِيَةِ [ch. xlv.]: or from القِتَالِ [ch. xlvi.]:*