

(M, K,) inf. n. فَصَّالٌ (S, O,) or فَضَّلٌ, 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 فَصَّلَهُ: (S, M, O;) or فَصَّلَتِ الْمَرْأَةُ الرَّضِيعَةَ, inf. n. فَضَّلٌ, and فَصَّالٌ is the subst., *the woman weaned her suckling.* (Mgh.) — Hence also, i. e. from فَصَّلٌ as first expl. above, فَضَّلُ الْخُصُومَاتِ *The deciding of litigations, alterations, or disputes*: like فَضَّلَ الْخُطَابَ: (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-Rághib, 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. الْفُضْلُ.] *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 *يَوْمَ 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 يَوْمَ الْفُضْلِ هَذَا يَوْمَ 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 (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 يَخْتَلِفُونَ* 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 *فَصَّلَ 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 مِنَ الْبَلَدِ (K,) or عَنْ بَلَدٍ كَذَا, aor. 2, (M,) inf. n. فَضُولٌ (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 الْعَسْكَرُ عَنِ الْبَلَدِ [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawáhah, *كَانَ أَوْلَنَا فَضُولًا*

i. e. *He was the first of us in going away (أَنْفِصَالًا) from his house and his family and the last of us in returning to [it and] them.* (Mgh.) And فَضَّلَ فُلَانٌ 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 فَضَّلٌ; when intrans., فَضُولٌ. (TA.) — فَضَّلَ الْكُرْمُ *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 فَضَّلٌ, like نَصَرَ (TA,) [inf. n. تَفْصِيلٌ.] *He put between every two of the strung beads [or pearls] a bead such as is termed مُفَصَّلٌ [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 فَضَّلٌ 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.) فَضَّلْنَا فِي الْكُرْ 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. فَضَّلَ شَرِيكَهُ (S, K, TA,) inf. n. مُفَاصَلَةٌ (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. فَرَزَ.)

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

8: see 1, former half. — انْفَصَلَ 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.)

فَضَّلٌ 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, وَوَصْلٌ]. (Lth, O, K.) See also مَفْصِلٌ. — As used by the Bagrees, [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 فَضَّلٌ and عِمَادٌ, [more commonly the former,] and الْحَقُّ is in the accus. case as being the predicate of كَانَ. (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 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 أَصْلٌ. (MF, TA.) — And The contr. of أَصْلٌ [as denoting relationship]: there are أَصُولٌ of relationship and فَضُولٌ thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of فَضَّلٌ 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-án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was *فَضَّلٌ لَا نَزْرٌ وَلَا هَنْزٌ* (O, TA, but in the latter هَنْزٌ [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.

فَضَّالٌ 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 وَفِصَالُهُ 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.)

فَضِيلٌ *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,