

فَصٌّ, of a ring, or signet, (S, M, A, Mṣb, K,) signifies [The stone, or gem, or] what is set therein, (Lth, M, L, Mṣb,) of a different substance therefrom; (Mṣb;) and is also written **فَصٌّ**, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Fárabee; (Mṣb;) and **فَصٌّ**; (A, K;) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] **أَفْصٌ** (Lth, M) and [of mult.] **فُصُوصٌ** (S, M, A, Mṣb, K) and **فِصَاصٌ**. (Lth, M.) — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — A die, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see **كَعْبٌ**.] — † A clove (سِنٌّ) of garlic; (Lth, A, O, K;) [and] so **فَصَّةٌ**. (S and L in art. سِنٌّ.) — † The yolk of an egg. (M, voce مَحٌّ.) — † The bubbles of water. (M.) — † What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — † The black (حَدَقَةٌ) of the eye: (M, K:) [or the pupil: for] you say, **عَرَفْتُ الْبَغْضَاءَ فِي فِصِّ حَدَقَتِهِ** † [I knew vehement hatred in the pupil of the black of his eye]: and **رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ** † [they cast piercing glances at him with their eyeballs]. (A, TA.) — † A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Mṣb, K,) except [of] the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] **أَفْصٌ** (M) and [of mult.] **فُصُوصٌ**: (S, M, A, Mṣb:) or, as some say, contradicting AZ, the **فُصُوصُ** are the **بَرَاجِمُ** and the **سَلَامِيَّاتُ**: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the **فُصُوصُ** of the horse are the joints of the knee and pasterns, in which latter are the **سَلَامِيَّاتُ**, these being the bones of the pasterns. (TA.) One says of a horse, **إِنْ فُصُوصَهُ لَطْمَاءٌ** † [Verily his joints are hard; not flabby nor fleshy. (S, A.)] [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] **فَلَانَ حَزَارٌ** [in a copy of the A, حَزَارٌ; and in the TA, ضَرَارٌ; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, † [Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.)] — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from **فَصٌّ** in the first of the senses expl. above, accord. to IDrd; (Mṣr, cited in De Sacy's Chrest. Arabe, sec. ed. iii. 232; **فَصٌّ أَمْرٌ**) † The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. **مَفْصَلُهُ**; (Abu-l-

'Abbás ubi suprâ, S, Mṣb, K;) or **مَحْزُهُ**: (Mṣr ubi suprâ:) [or its utmost point, or particular; syn. **مُنْتَهَاهُ**: (Mṣb in art. **فَصْل**, in explanation of **مَفْصِلٌ أَمْرٌ**)] or its origin, or source; syn. **أَصْلُهُ**; (M; and Mṣr ubi suprâ, and L;) and **مَخْرَجُهُ** **الَّذِي قَدْ خَرَجَ مِنْهُ**: (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. **حَقِيقَتُهُ**, (M, L, TA,) and **كُنْهُهُ**, i. e. **جَوْهَرُهُ**, and **نَهَائَتُهُ**: (L, TA:) or its real, as opposed to its apparent, state; syn. **مَخْبَرُهُ**. (A, TA.) Hence the saying, (S, Mṣb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'Abd-Allah Ibn-Ja'far Ibn-Abee-Ṭálib, (Mṣr ubi suprâ, and TA,)

وَيَأْتِيكَ بِالْأَمْرِ مِنْ فِصِّهِ

† [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without **و**; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, * A, * Mṣr, TA:) or he will tell thee the thing, or affair, distinctly. (Mṣb, TA.)* You say also, **قَرَأْتُ فِي فِصِّ الْكِتَابِ كَذَا** † [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, **فُصُوصُ الْأَخْبَارِ** † [The most essential parts or particulars of narrations]. (A.)

فَصٌّ } see **فَصٌّ**, first signification.
فِصٌّ }

فَصَّةٌ: see **فَصٌّ**, former half.

فِصِصٌ [as an inf. n.: see 1. = Also] Date-stones (نَوَى) clean, as though oiled. (Ibn-'Abbád, O, K.)

فِصَاصٌ [A cutter, or an engraver, or a seller, of **فُصُوصُ**, or stones, or gems, for rings or signets]. (TA.)

فِصِصٌ: see what next follows.

فِصْفِصَةٌ (S, M, Mṣb, K) and **فِصْفِصٌ** (M) A certain plant; (K;) i. q. **رَطْبَةٌ** [a species of trefoil, or clover], (S, M, Mṣb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called **قَتٌّ**: (Mṣb:) or i. q. **قَتٌّ**: or **قَتٌّ** in its fresh state: (M:) also written with **س**: (TA:) originally, (S, M,) in Pers., (S, M, K,) **إِسْفِيسْتُ**, (so in copies of the S,) or **إِسْفِيسْتُ**, (so in a copy of the S and one of the M) or **إِسْفِيسْتُ**, (K,) and so, accord. to the TA, in the handwriting of Az,) or **إِسْفِيسْتُ**: (CK:) pl. **فِصْفِصٌ**. (S, M, Mṣb.)

فِصْفِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.)

الفِصْفِصَةُ The lion. (O, K.)

فَصٌّ خَاتَمٌ مَفْصُصٌ [A ring, or signet, having a **فَصٌّ** set in it]. (A.)

فصح

1. **فَصَحَّ**, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. 2.] inf. n. **فَصَاحَةٌ**, (KL,) or **فَصَّحٌ**; (Mz ubi suprâ, on the authority of Er-Rághib;) or **فَصَّحٌ**; (so in other copies of the K;) or the latter also; (A;) and **فَصَّحٌ**; (A, K, Mz;) said of milk, It became divested of the froth, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and clear of its biestings: (A:) or **فَصَّحٌ** has this latter signification. (S, L, K.) And **فَصَّحٌ**, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprâ.) — And [hence] **فَصَّحٌ**, (S, Mṣb, K, and Mz ubi suprâ,) [aor. 2.] inf. n. **فَصَاحَةٌ** (S, K) and **فَصَّحٌ**, (K,) † He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see **فَصَاحَةٌ** below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Mṣb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to **أَفْصَحَ**, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in **فَصَاحَةٌ** [q. v.]; like **تَفَصَّحَ**: (K:) and he was, or became, eloquent; (L;) thus used as syn. with **بَلَّغَ** [from which it is properly distinct]. (MF.) = **قَدْ فَصَّحَكَ الصُّبْحُ** [is said to mean] † Daybreak has become apparent to thee, and its light has overcome thee: (K, TA:) and some say, **فَصَّحَهُ**: [or,] accord. to Lh, **فَصَّحَهُ الصُّبْحُ** means daybreak came upon him suddenly. (TA.)

2. **فَصَّحَ**: see 1, first sentence. — Also, † He (a foreigner) made his tongue to speak Arabic. (A.)

4. **افصح**: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IApr, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — And **افصحت** is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — And [hence] **افصح** signifies also † He spoke with **فَصَاحَةٌ**; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of **فَصَاحَةٌ** in the K, and the usage of this verb in numerous exs.; or with chasteness, or correctness;] as also **افصح الكلام** and **افصح به**, and **افصح القول**; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of **أَخْصَنَ**, &c.: (TA:) † he spoke clearly, or plainly, (A, * K, *