

crushed: (see 1:) or it (a person's head) was struck [and wounded] so that the brains came forth: (Mṣb:) and it (a camel's hump) became broken, or crushed. (Ṣ, K.) — **انفضخت** It (an eye) became ruptured, broken, or rent open. (L.) And **انفضح** It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, It (a قارورة [i. e. flask, or bottle,]) broke, and became empty. (L.) And It (a دلو [or leathern bucket]) poured forth the water that was in it: (L, K:) and so **انفضجت**. (L.) And It (a قرحة [i. e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — And **انفضح** said of a man, He wept much, (K, TA,) and shed copious tears. (TA.) — And It (anything) became wide. (L.)

8: see 1, in four places.

فُضُوخ Beverage that subdues (يَكْسِرُ) and intoxicates its drinker. (L, K.) See the next paragraph.

فُضِيح A beverage (Ṣ, A, Mgh, K) of the kind called **نَبِيذ** (A) prepared from full-grown unripe dates, (Ṣ, A, Mgh, K,) crushed, (K,) without its being touched [i. e. boiled or heated in any degree] by fire: (Ṣ:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like **بَادِق** in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like **مُثَلَّت**. (KT.) A rájiz says,

بَال سَيْبِل فِي الْفُضِيحِ فَسَدُ

expl. in art. **بول**. (L.) Ibn-'Omar, being asked respecting **فُضِيح**, said, "It is not **فُضِيح**, but **فُضُوخ**;" meaning that it subdues and intoxicates its drinker. (Mgh, L.) — Also **Expressed juice of grapes**. (L, K.) — And **Milk mixed with a greater quantity of water**, (K, TA,) so that it has become thin, and is white, like **ضِيح** and **خَضَار** &c. (TA.)

مُفَضَّخَة A stone with which full-grown unripe dates are crushed. (K.) — And **مُفَضِّح** [of which it is app. the sing.] signifies **Vessels for the beverage called فُضِيح**, (L, K,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also **A wide دلو** [or leathern bucket]. (K.)

فضل

1. **فَضَلَ**, aor. 2; and **فَضَلَّ**, aor. 2; and **فَضَلَ**, aor. 2; three syn. dial. vars.; (Ṣ, O, Mṣb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (Ṣ, O;) [but] it is a compound of two thereof, (Ṣ, O, Mṣb, K,) accord. to the companions of Sb, (Ṣ, O,) i. e. a compound of the second and the third, (K,) like **نَعِم** having for its aor. **يَنْعَم**, (Sb, Ṣ, O, Mṣb,) and **نَكَلَ**, aor. **يَنْكَلُ**, [but this I do not find in its proper art.,] and **حَضَرَ**, aor. **يَحْضُرُ**, [but this is disallowed by some,] and **فَرَّغَ**, aor. **يُفَرِّغُ**, among

perfect verbs, (Mṣb,) and **مَتَّ**, aor. **تَمُوتُ**, and **دَمَتَ**, aor. **تَدُومُ**, (Sb, Ṣ, O, Mṣb,) and **كَدَتَ**, aor. **تَكُودُ**; (Sb, Ṣ;) inf. n. **فَضْلٌ**: (Ṣ, O, Mṣb, K:) all signify *It exceeded*; or *was, or became, redundant, or superfluous*; [syn. **زَادَ**]; being used in relation to **الْفَضْلُ** (K, MF, TA) meaning **الزِّيَادَةُ**, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of **النَّقْصُ**: (K, TA:) or the first of the three, i. e. **فَضَلَ**, aor. 2, inf. n. **فَضْلٌ**, signifies thus, *i. q. زاد*, (Mṣb,) and **فَضَلَ** and **فَضُلٌ** are also inf. ns. [of the same, i. e.] signifying *زيادة*, as in the saying, in a trad., accord. to different relaters, **إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ الْخَلَائِقِ** and **فَضْلًا** [i. e. *Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings*]: (TA:) and all the three dial. vars. mentioned above signify *it remained* [of a greater quantity or number]; syn. **بَقِيَ**: (Ṣ, O, Mṣb;) you say, **فَضَلَ**, aor. 2; and **فَضَلَ**, aor. 2; and **فَضَلَ**, aor. 2; somewhat remained thereof: (Ṣ, O:) or from **الْفَضْلُ** as meaning **الْبَقِيَّةُ**, you say **فَضَلَ** like **نَصَرَ**, [i. e. aor. 2,] and **فَضَلَ** like **حَسَبَ**, [implying that the aor. is 2 and 2,] (K,) [accord. to the TK meaning *it had somewhat remaining*, but accord. to SM,] using these verbs [which are said by him to be like **نَصَرَ** and **سَمِعَ** and **حَسَبَ**, the last as mentioned by Lh,] in the phrase **فَضَلَ مِنْهُ شَيْءٌ** [expl. above]. (TA.) — [**فَضَلَ** is trans. as well as intrans.] One says, **فَضَلَ عَلَيْهِ** and **فَضَلَهُ**, [aor. 2,] inf. ns. **فَضْلٌ** and **فُضُولٌ**, [but see a distinction made between these two words voce **فَضَلَ** below,] meaning *He, or it, exceeded, or excelled, him, or it*. (MA.) See also 4. [And see **فَضَلَ** below, last signification.] **الْفَضْلُ** as meaning *The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation*, has but one form of verb, **فَضَلَ**, aor. 2, like **قَعَدَ**, aor. **يَقْعُدُ**: he who relates the saying of the poet,

وَجَدْنَا نَهْشَلًا فَضَلْتُمْ فُجَيْمًا

[We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in **فضلت**] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "**Kitáb el-Farḳ**:" and Es-Seymuree says, in his book entitled "**Kitáb et-Tebšireh**," **فَضَلَ**, aor. 2, like **نَصَرَ**, aor. **يَنْصُرُ**, is from **الْفَضْلُ** meaning *the ruling* [others] *as a chief, lord, or master*. (TA.) And **فَضَلَهُ** signifies also [simply] *He overcame him; surpassed him; or gained ascendancy, or the mastery, over him*. (TA.) See also 3.

2. **فَضَلَهُ** (K, TA) **عَلَى غَيْرِهِ**, (TA,) inf. n. **تَفْضِيلٌ**, *i. q. مزأه*, (K, TA,) i. e. *He attributed to him an excellence distinguishing him from* [or *above*] *another, or others*: (TA:) or **فَضَلْتَهُ** **عَلَى** **غَيْرِهِ**, inf. n. as above, *I judged him* (Ṣ, O, Mṣb, TA) *to be more excellent than another, or others*:

(Ṣ, O, Mṣb, TA:) or *I made him* (Ṣ, O, Mṣb, TA) *to be so*. (Ṣ, O, Mṣb, TA.) **وَفَضَلْنَا هُرَّ عَلَى** **وَفَضَلْنَا هُرَّ عَلَى** **كَثِيرٍ مِمَّنْ خَلَقْنَا**, in the Qur [xvii. 72, i. e. *And we have made them to excel many of those that we have created*], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And **وَاللَّهُ فَضَلَ بَعْضَكُمْ عَلَى بَعْضٍ**, in the Qur [xvi. 73, i. e. *And God hath made some of you to excel some others*], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, **فَضَلَهُ**, meaning **خَصَّهُ** [i. e. *He distinguished him particularly, peculiarly, or specially, by it, namely, a thing*]. (A and K in art. **خص**.) And **فَضَلَ فِي الْعَطَاءِ**, *He gave to some more than to others*. (Ṣ in art. **افق**.) — [An explanation of **فَضَلَ** given by Golius, as on the authority of the K, ("*i. q. وسخ, Sordibus infecit, vel pro sordida habuit, quotidianam vestem*," is a strange mistake; app. caused by his finding in a copy of the K **التَّفْضِيلُ التَّوَسِيخُ** instead of **التَّفْضِيلُ التَّوَشِيخُ**: see 5. — **اسْمُ التَّفْضِيلِ** *The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called التَّفْضِيلُ*, because it is regularly of the measure **أَفْعَلُ**: see exs. voce **خَيْرٌ**.]

3. **الْفَضَالُ** [and **الْمُفَاضَلَةُ** inf. ns. of **فَاضَلَ**] and **التَّفَاضُلُ** [inf. n. of **تَفَاضَلَ** (of which see an ex. in art. **سوى**, conj. 6,)] signify **التَّمَازِي فِي الْفَضْلِ** [i. e. *The contending for superiority in excellence*]; (K, TA;) **التَّمَازِي** being of the measure **تَفَاعُلٌ** from **الْمَرِيَّةُ**. (TA.) And you say, **فَاضَلْتُهُ فَفَضَلْتُهُ**, (Ṣ, O, K, TA,) aor. of the latter 2, (TA,) inf. n. **فَضْلٌ**, (O, TA,) *I contended with him for superiority, or vied with him, in excellence, (O, TA,) and I surpassed him, or outvied him, therein*. (Ṣ, O, K, TA.) — And **فَاضَلَ بَيْنَ الشَّيْئَيْنِ** [app. *He made the relation between the two things to be unequal in respect of excellence*; i. e. *he made the two things to be unequal, or unlike each other, in excellence*; contr. of **سَاوَى** **بَيْنَهُمَا**: see also 6]. (TA.)

4. **افْضَلَ فِي تِجَارَتِهِ** *He gained; or made gain, or profit; in his traffic*; syn. **رَبِحَ**. (Az and Mṣb in art. **ربح**.) — **افْضَلَ عَنْهُ** [and **فَضَلَ عَنْهُ**, aor. 2, inf. n. **فَضْلٌ**, (see **فَضَلَ** below, last signification, and see also **فَاضَلَ**,)] *It exceeded it*. (K, TA.) [See also 1, latter half.] Ows says, describing a bow,

كَقَوْسٍ طَلَّاعِ الْكَيْفِ لَا دُونَ مِثْلِهَا
وَلَا عَجَسُهَا عَنْ مَوْضِعِ الْكَيْفِ أَفْضَلًا