

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. (S, K.) — انفضحت It (an eye) became ruptured, broken, or rent open. (L.) And انفضخ 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 انفضحت. (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 انفضخ 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.

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

فَضِيحٌ A beverage (S, A, Mgh, K) of the kind called نَبِيدٌ (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i.e. boiled or heated in any degree] by fire: (S:) 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 بَادِقٌ in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مَثَلْتٌ. (KT.) A rájiz says,

بَالَ سَهْلٍ فِي الْفَضِيحِ فَفَسَدَ

expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فَضِيحٌ, said, "It is not فَضِيحٌ, but فَضُوحٌ;" 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 فَضِيحٌ and حَضَارٌ &c. (TA.)

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

فضل

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

perfect verbs, (Mṣb,) and تَمَوَّتَ, aor. تَمَوَّتَ, and كَدَّتْ, aor. تَدْوُمُ, (Sb, S, O, Mṣb,) and تَكَوَّدَ, aor. تَكَوَّدَ; (Sb, S;) inf. n. فَضُلٌ: (S,\* 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. فَضَّلَ, aor. 2, inf. n. فَضُلٌ, signifies thus, i. q. زَادَ, (Mṣb,) and فَضَّلَ and فَضُلٌ are also inf. ns. [of the same, i.e.] signifying زِيَادَةٌ, as in the saying, in a trad., accord. to different relaters, إِنَّ لِلَّهِ مَلَائِكَةَ سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ إِنَّ لِلَّهِ مَلَائِكَةَ سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ 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: (S,\* O,\* Mṣb;) you say, فَضَّلَ, aor. 2; and فَضَّلَ, aor. 2; and فَضَّلَ, aor. 2; somewhat remained thereof: (S, O:) or from الْفَضْلُ as meaning الْبَقِيَّةُ, you say فَضَّلَ like نَصَرَ, [i.e. aor. 2,] and فَضَّلَ like حَسِبَ, [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 حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَّلَ مِنْهُ شَيْءٌ [expl. above]. (TA.) — فَضَّلَ is trans. as well as intrans. One says, فَضَّلَهُ and فَضَّلَ عَلَيْهِ, [aor. 2,] inf. ns. فَضُلٌ and فَضُولٌ, [but see a distinction made between these two words voce فَضُلٌ below,] meaning He, or it, exceeded, or excelled, him, or it. (MA.) See also 4. [And see فَضُلٌ 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, فَضَّلَ, aor. 2, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

وَجَدْنَا نَهْشَلًا فَضَلَّتْ فُقَيْمًا

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

2. فَضَّلَهُ (K, TA) عَلَى غَيْرِهِ (TA,) inf. n. تَفْضِيلٌ, i. q. مَزَاهُ, (K, TA,) i.e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or فَضَّلْتُهُ عَلَى غَيْرِهِ, inf. n. as above, I judged him (S, O, Mṣb,\*

TA) to be more excellent than another, or others: (S,\* O,\* Mṣb, TA:\*) or I made him (S, O, Mṣb,\* TA) to be so. (S,\* O,\* Mṣb, TA.) وَقَضَّنَاهُمْ عَلَى وَكثِيرٍ مِمَّنْ خَلَقْنَا in the Kur [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 فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ in the Kur [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, فَضَّلَهُ بِهِ, meaning حَصَّهُ [i.e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. حَصَّ.) And فَضَّلَ فِي الْعَطَاءِ He gave to some more than to others. (S in art. اَفَقَّ.) — [An explanation of فَضَّلَ given by Golius, as on the authority of the K, ("i. q. وسخ, Sordibus infecti, vel pro sordida habuit, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the K التَّفْضِيلُ التَّوْسِيخُ instead of التَّفْضِيلُ التَّوَسُّخُ: 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 أُفْعَلُ: see exs. voce خَيْرٌ.]

3. الْفَضَالُ [and الْمَفَاضَلَةُ inf. ns. of فَاضَلَ] and التَّفَاضُلُ [inf. n. of 6 (of which see an ex. in art. سَوَى, conj. 6,)] signify التَّمَازِي فِي الْفَضْلِ [i.e. The contending for superiority in excellence]; (K,\* TA;) تَمَازَى being of the measure تَفَاعَلَ from فَاضَلْتُهُ فَضَّلْتُهُ, (TA.) And you say, فَاضَلْتُهُ فَضَّلْتُهُ, (S, O, K,\* in the last فَاضَلْتُهُ,) aor. of the latter 2, (TA,) inf. n. فَضُلٌ, (O, TA,) I contended with him for superiority, or vied with him, in excellence, (O, TA,) and I surpassed him, or outvied him, therein. (S, 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. اَفْضَلَ فِي تِجَارَتِهِ He gained; or made gain, or profit; in his traffic; syn. رِبِحَ. (Az and Mṣb in art. رِبِحَ.) — فَضَّلَ عَنْهُ, aor. 2, inf. n. فَضُلٌ, (see فَضُلٌ below, last signification, and see also فَاضُلٌ,) It exceeded it. (K, TA. [See also 1, latter half.]) Ows says, describing a bow,

كَقَوْسٍ طَلَّاعِ الْكَيْفِ لَا دُونَ مِنْهَا  
وَلَا عَسَسَهَا عَنْ مَوْضِعِ الْكَيْفِ أَفْضَلًا