

يَفْضُلُ عَنْ قَدْرِ مَلِكِ دِينَارٍ [or rather يَفْغَدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenár]: (Mṣb:) *Ḳuṭb-ed-Deen Esh-Sheerázee* says, (Mṣb, TA,) in the Expos. of the "Miṭáḥ," (TA,) *فَضْلًا* is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Mṣb, TA:) *AḤei* says that he had not found any authority for it in the [classical] language of the Arabs. (Mṣb. [See also *بَهَّة*, which is used in a somewhat similar manner.])

*فَضْلٌ* Wearing a single garment, such as is termed *مُفَضَّلٌ*; an epithet applied to a woman; (Ṣ, Mgh, O, Ḳ;) and also to a man; (Ṣ, O, Ḳ;) like *مُتَفَضِّلٌ*: (O, Ḳ:) it is of the dial. of Nejd; like *فُرُجٌ* in the dial. of El-Yemen. (L in art. *فُرُج*.) — And A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.) — See also *مُفَضَّلٌ*, in three places.

*فَضْلَةٌ*: see *فَضْلٌ*, former half, in two places. — [Hence, as used by grammarians,] A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; *contr. of عَمْدَةٌ*. (IAḲ, p. 143) [The pl. is *فَضَلَاتٌ*.] — And The clothes that are used for sleeping [therein]: (Ḳ, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) — And Wine; and so *فَضَالٌ* [which see also in what here follows]: (O, Ḳ:) *الفَضَالَةُ* is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to *AḤn*, the wine that alters [or has become altered] in colour after oldness; and *ISd* says that it is so called because the choice, or best, or most excellent, part thereof [for *لَانَ* *حَمِيمًا* in my original (an obvious mistranscription) I read *لَانَ صَمِيمًا*] is what remains: (TA:) the pl. is *فَضَلَاتٌ* and *فَضَالٌ* [the latter word mentioned above as a syn. of *فَضْلَةٌ*]. (Ḳ.)

*فَضْلَةٌ* is a n. of the same kind as *جَسَّةٌ* and *رَكْبَةٌ*: (AZ, Ṣ, O, TA:) one says, *إِنَّهُ لَحَسَنٌ*, *رَكْبَةٌ*, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (Ṣ, O, Ḳ, TA.)

*فَضَالٌ*: see *فَضْلَةٌ*: — and see also *مُفَضَّلٌ*.

*فَضُولٌ*: see *فَضْلٌ*, latter half.

*فَضِيلٌ*; pl. *فَضَائِلٌ*: see *فَاضِلٌ*; and see an ex. voce *فَضْلٌ*, former half.

*فَضَالَةٌ*: see *فَضْلٌ*, former half.

*فَضِيلَةٌ* An excellence, or excellent quality; *contr. فضيلة*. Bk. I.

of *نَقِيصَةٌ*; (Ṣ, O, Mṣb;) and *contr. of رَدِيئَةٌ*: (M and Ḳ in art. *رَدَالٌ*;) or a high degree in [or of] excellences: (Ḳ:) [differing from *فَاضِلَةٌ*, q. v.:] pl. *فَضَائِلٌ*. (MA.)

*فَضَائِلٌ* [a pl. of which the sing. is not mentioned] i. q. *مُتَفَضِّلُونَ*, (O, Ḳ, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

*فَضُولٌ* a rel. n. formed from *فَضُولٌ* as pl. of *فَضْلٌ* but used as a sing.: (Er-Rághib, Mṣb, TA:) see *فَضْلٌ*, near the beginning: *One who busies himself with that which does not concern him.* (Er-Rághib, Mgh, O, Mṣb, TA.) In the conventional language of the lawyers, *One who is not a commissioned agent*, (Mgh, O, KT, TA,) *nor a guardian* (*وَلِيٌّ*), (KT, TA,) *nor a proprietor*, (TA,) *nor a person of firm judgment* (*أَصِيلٌ*), in a contract. (KT.) The pronunciation with fet-h to the *ف* is a mistake. (Mgh, O.) — Also *A tailor.* (IAḲr, O, Ḳ.)

*فَضَالٌ*: see *مُفَضَّلٌ*.

*فَاضِلٌ* [act. part. n. of *فَضَلَ*: as such signifying *Exceeding*; &c.]. One says, *مَالٌ فَلَانٌ فَاضِلٌ* i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (*فَضَلَ عَنِ الْقَوَاتِ*). (TA.) — And [Excelling; or excellent, as also *فَضِيلٌ*, of which the pl. is *فَضَائِلٌ*, but which is probably post-classical: or it is] applied to a man as [a possessive epithet] meaning *possessing فضل* [i. e. excellence]. (TA.) [And conventionally, *Erudite*; or *excellent in learning*.] — See also *مَفْضُولٌ*.

*فَاضِلَةٌ* is a subst. from *فَضِيلَةٌ* [app. as a concrete term, signifying *An excellent thing, or an excellent action*; each as distinguished from an excellent quality]; (Ḳ, TA;) pl. *فَاضِلَاتٌ*: (TA:) [but generally] it signifies a gift, or thing that is given: (*Ḥam* p. 431, and *Ḥar* p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (*Ḥam* and *Ḥar*, ubi supra; and MA:) [or] *فَاضِلٌ* signifies *benefits, or benefactions, that are goodly, or pleasing*, (*IDrd*, O, Ḳ,) or such as are great, or large. (Ḳ.) And *فَاضِلُ الْمَالِ* signifies *What accrues to one of the proceeds and profits of property*, (O, Ḳ, TA,) *of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep.* (TA.) The Arabs say, *إِذَا عَزَبَ الْمَالُ قَلَّتْ فَوَاضِلُهُ*, (*O, Ḳ,*) meaning *When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity.* (O.)

*أَفْضَلٌ* [More, and most excellent, &c.]; fem. *فَضْلِيٌّ*: (TA:) pl. masc. *أَفْضَالٌ*; and pl. fem. *فَضَلِيَّاتٌ* and *فَضَلٌ*. (Mṣb in art. *أَحْر*.)

*مُفَضَّلٌ*: see *مُفَضَّلٌ*. — Also *A single garment that is worn [without any other] by a woman* (Ṣ, O, Ḳ, KL) *in her tent or house or chamber, such as is called خَبْعَلٌ* [a garment variously described], or the like of this, (Ṣ,) and by a man; (KL;)

also called *مُفَضَّلَةٌ* (Ḳ,) and *فَضْلٌ*; (Fr, O, Ḳ;) or *فَضْلٌ تَوْبٌ* signifies a single garment, a *مَلْحَفَةٌ* [q. v.], or the like thereof, with which a woman wraps herself (*تَتَوَشَّحُ بِهِ*); (Mgh;) and accord. to Lth, *فَضَالٌ* signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and *مُفَضَّلٌ* signifies [also] an every-day-garment: (MA:) *فِي ثِيَابِ فَضْلٍ* occurring in a trad. of 'Áisheh requires consideration [as being questionable]. (Mgh.)

*مُفَضَّلَةٌ*: see the next preceding paragraph.

*مُفَضَّلٌ*: see what next follows.

*مُفَضَّلٌ* and *مُفَضَّلٌ* and *مُفَضَّلٌ* and *فَضَالٌ* A man possessing much excellence, or superiority, (Ḳ, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (Ḳ) *أَمْرَةٌ مِثْلُ رَجُلٍ مِثْلُ مِثْلٍ* (Ṣ, O, Ḳ) *عَلَى قَوْمِهِ* (Ḳ,) and *أَمْرَةٌ مِثْلُ مِثْلٍ*, *A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful].* (Ṣ, O, Ḳ.)

*مَفْضُولٌ* [pass. part. n. of *فَضَلَ*: as such signifying *Exceeded*; &c.: and *excelled*: and *overcome*, or *surpassed*, in highness, elevation, or eminence, of rank, &c.: and simply] *overcome*, or *surpassed*: whence the saying, *قَدْ يُوجَدُ فِي الْمَفْضُولِ مَا لَا يُوجَدُ فِي الْفَاضِلِ* [Sometimes, or often, what is not found in the overcomer is found in the overcomer]. (TA.)

*مُتَفَضِّلٌ* One who lays claim to superiority of excellence over his equals, or fellows. (Ṣ.) [See also its verb: and] see *فَضَائِلٌ*. — See also *فَضْلٌ*.

فضى and فضو

1. *فَضَا*, (M, Mṣb, Ḳ,) aor. *يَفْضُو*, (M, Mṣb,) inf. n. *فَضُوٌّ* (M, Mṣb, Ḳ) and *فَضَاءٌ*, (M, Ḳ,) It (a place) was, or became, wide, or spacious; (M, Mṣb, Ḳ;) as also *افضى*; (TA as from the Ḳ, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying *it became a فَضَاءٌ* [q. v.]. (TA.) — [And *It was, or became, empty, vacant, or void*; (for it is said in the TA that *الفضو*, by which *الفضو* is evidently meant, signifies *الخلو*;) as also *افضى*, as appears from an explanation of the part. n. *مُفَضِّضٌ*, q. v.] — *فَضَا الشَّجَرُ بِالْمَكَانِ*, inf. n. *فَضُو* [i. e. *فَضُوٌّ*], *The trees became numerous, or abundant, [so as to occupy much space,] in the place.* (IKṭṭ, TA.) — And *فَضَا دِرَاهِمَهُ* *He did not put his dirhems, or money, into the purse* [app. meaning that he left his money strenn]. (Ḳ.)

4. *افضى*: see the preceding paragraph, in two places. — Also *He went forth*, (Ṣ,) or *came*, (TA,) *to the فَضَاءٌ* [q. v.]. (Ṣ, TA.) — [Hence] *افضى فلانٌ إلى فلانٍ* *Such a one came to, or reached, such a one*: (M, Mgh, TA:) originally, *became in the space, or the place, or quarter, of*