Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret being here used for the aor. to suit the metre]. (TA. [But my original has فَعُومُ, an evident mistranscription.]) — افضل في الشَّفُ : see 5, in two places. = عَلَيْهُ عَنْهُ الشَّيْءَ : see 5, in two places. = عَلَيْهُ الشَّمَةُ الشَّيْءَ : see 5, in two places. = الْفَضَلْتُ signify the same, (S, O, K, TA,) i. e. I left of it the thing remaining, or redundant. (O, TA.)

[in the CK (erroneously) تَفْضُلُ عَلَيْهِ 5. i. q. تَمْزَى, (K, TA,) both of which signify He thought himself to be superior to him in excellence; (TA in art. مزو;) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفَصَّلَ عَلَيْكُمْ, meaning He desireth that he may have superiority over you in rank and station: (TA in the present art.:) or i. q. عليه , (Ṣ, O, Mṣb, K, TA,) inf. n. , (Mab, TA,) i. e. he bestowed, or conferred, a benefit, or benefits, upon him, syn. أُحْسَنَ, (Ş, TA,) or تَطُوُّل, (K, TA,) and gave him of his bounty : (TA:) [and each, followed by بشَّى, he presented him, or favoured him, with a thing:] or signifies, (K,) or signifies also, (S,) he laid claim to superiority of excellence over his equals, or fellows; (S, K;) whence [accord. to some] the saying in the Kur quoted above: (S:) and [you say] افضل أ عَلَيْه في الحسب, (K, TA,) meaning he became possessed of eminence, [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Isba' cited voce for فَتَخُرُونِي [q.v., p. 2164,] ending with عَنْ (which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) = التَّفْصُلُ also significe التَّوَثُّاء [generally meaning The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrariwise, or in contrary directions, upon or part between the shoulder and the عاتق neck]. (K, TA: but in the former, عَلَى عَاتِقَيْهِ is erroneously put for على عَاتِقِه. TA.) _ And said of a woman in her tent or chamber or house, She was in a single garment; (S, O, TA;) [she wore a single garment;] such as is termed مَفْضُلُ [q. v.] : (Ş, TA :) or she (a woman) wore the garments of her service. (TA.)

6: see 3. التَّفَاضُلُ بَيْنَ القُومِ means The differing in superiority, or excellence, of some over others, among the people, or party. (TA.) And one says, الأَشْيَاءُ تَتَفَاضُلُ [meaning The things are unequal, or unlike, one to another, in respect of excellence; contr. of : see also 3]. (TA.)

10. استفضل آلفا He took a thousand [dirhems] in excess of his right, or due. (TA.) _ See also 4.

[an inf. n.: (see 1, throughout:) and also a simple subst., signifying] An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundance, or a superfluity ; syn. زَيَادَة ; (Mgh, Msb ;) contr. of (Ṣ,O,K:) [and often meaning superabundance, or exuberance; and surpassingness, superiority, or excellence, عَلَى غَيْرِهِ over another, or others, than him, or it: and preponderance:] the pl. is فَضُولُ : (Mgh, Msb, K:) and this is sometimes used as a sing.; (Er-Rághib, Msb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Msb;) by a predominant application; whence the saying [excess without excellence]: (Mgh :) and hence the rel. n. فُضُولِي is formed from it: (Er-Raghib, Msb, TA:) [see this last word, one of the explanations of which shows that a paris the quality of busying فضول is the quality of busying oneself with that which does not concern him:] signifies an excess [in فَضْلُ , signifies an excess respect of a property or quality, or of an acquisition,] above moderateness: and this is of two sorts; such as is commended, as the فضل of knowledge, or science; and such as is disof anger at that whereat فضل is more used in فَضْلُ is more used in relation to that which is commended; and [the pl.] فضول, in relation to that which is discommended: when the former is used of an excess [in respect of some attribute] of one of two things above the other, it is of three sorts ; فضل of kind as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَة) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also any gift whereof the giving to the recipient thereof is not obligatory; [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term ;] as in the saying [in the Kur iv. 36], وَأَسَّالُوا And ask ye God of his free gift, or [اللهُ منْ فَضْله of his bounty, or (as expl. in the Ksh and by Bd) of his exhaustless treasures]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذلكَ فَضْلُ [That is the free gift of God; الله يؤتيه من يشاً He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائل) [mentioned above]: thus says Er-Rághib: El-Munáwee says, [explaining one of its meanings,] in the "Towkeef," that it is the commencing, or originating, of an act of beneficence without an efficient cause [i. e., app., not by reason of any obligation]. (TA.) - Also A portion remaining, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel ; (TA ;) and أَضُلَةُ * and فَضَالَةً * signify

the same, (K, TA,) or a redundant portion (S and O and Msb in explanation of these two words) of a thing: (S, O:) whence the saying of i.e. The remaining الفَضْلَةُ * للْفَضِيلِ * i.e. The remaining portion of the wine or beverage [is for the excellent]. (TA.) It is said in a trad., لَا يُعْنَعُ فَضُلُ The redundance of water shall الماً، ليُمْنَعَ بِهِ الكَلَّأَ not be denied that the herbage be thereby denied]: (TA, in the present art.:) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art.) And it is said in another trad., فَضْلُ الإِزَارِ فِي النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the ground, by reason of pride. (TA.) And one says, فِي يَدِهِ فَضُلُ الزِّمَامِ, meaning [In his hand is] the end of the joing [or nose-rein of the and ﴿ and أَاتُ الفُضُولِ ﴿ and أَاتُ الفُضُولِ (TA.) damm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundance and ampleness. (TA.) فُضُولُ means The remains of the spoils when they الغَنَائير are divided; (TA;) such as a single horse, or a single camel. (KL.) And by the فضول of women are meant The remains of the menstrual discharge. (Ham p. 107: see, there, explanations of a verse in which this occurs.) حِلْفُ الفَضُولِ [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Háshim and Zuhrah and Teym [accord. to the CK Teyma] went in to 'Abd-Allah Ibn-Jud'an, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he might despoil any one, without their taking it for him [i.e. the latter] from him [i. e. the former]: (O, K, TA: [in the CK, عظلمه أحد is a mistake for عظلمه : أحدًا :]) or it was thus called as being likened to a confederacy, or covenant, which was made of old, at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Fadl, joined: and it was also _ The saying رَدُ يَهْلُكُ دَرُهُمَّا فَضُلًّا عَنْ دِينَارِ The saying ____ the like may be said of other sayings similar to it, means He does not possess a dirhem nor a deenár [or rather much less a deenár]: it is as though one said, he does not possess a dirhem : how then should he possess a deenar? for the negation of that which is much is a necessary consequence of the negation of that which is is here in the accus. case as an inf. n. ; the implied meaning being المُعَدِّدُهُ وَقَدُّا the implied meaning being