

crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Msb:) and it (a camel's hump) became broken, or crushed. (S, K.) — **انفضحت** 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 **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 **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.

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

فُضِيخُ A beverage (S, A, Mgh, K) of the kind called نَبِيذ (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 بَادِقُ in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّتُ. (KT.) A rájiz says,

• بَالٌ سَهِيْلٌ فِي الْفُضِيخِ فَفَسَدُ •

expl. in art. بول. (L.) Ibn-'Omar, being asked respecting **فُضِيخُ**, said, "It is not **فُضِيخُ**, but **فُضُوخُ**;" 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 ضَمِيخُ and خَضَارُ &c. (TA.)

مُفَضَّخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — And **مُفَاضِخُ** [of which it is app. the sing.] signifies Vessels for the beverage called **فُضِيخُ**, (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 **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; three syn. dial. vars.; (S, O, Msb, 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, Msb, K,) accord. to the companions of Sb, (S, O,) i.e. a compound of the second and the third, (K,) like نَعِمُ having for its aor. يَنْعِمُ, (Sb, S, O, Msb,) and نَكَلَ, aor. يَنْكَلُ, [but this I do not find in its proper art.,] and حَضَرَ, aor. يَحْضَرُ, [but this is disallowed by some,] and فَرَّغَ, aor. يَفْرِغُ, among

perfect verbs, (Msb,) and تَمَوْتُ, aor. تَمُوتُ, and كَدَتِ, aor. تَدُوْمُ, (Sb, S, O, Msb,) and كَدَتِ, aor. تَكُوْدُ, (Sb, S;) inf. n. **فَضْلٌ**: (S, O, Msb, K:) all signify It exceeded; or was, or became, redundant, or superfluous; [syn. زَادَ;] being used in relation to **الْفَضْلُ** (K, MF, TA) meaning الزيادة, as Ibn-Es-Seed says, (MF, TA,) [i.e.] as meaning the contr. of **النَقْصُ**: (K, TA:) or the first of the three, i.e. **فَضَلَ**, aor. 2, inf. n. **فَضَّلَ**, signifies thus, i. q. زَادَ, (Msb,) and **فَضَّلَ** and **فَضَّلَ** 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, [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, Msb;) you say, **فَضَلَ**, aor. 2; and **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; somewhat remained thereof: (S, O:) or from **الْفَضْلُ** as meaning البقية, you say **فَضَلَ** like نَصَرَ, [i.e. aor. 2,] and **فَضَّلَ** 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, **فَضَّلَهُ** and **فَضَّلَهُ**, [aor. 2,] inf. ns. **فَضَّلَ** and **فَضَّلَ**, [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 فَضَلَّتْ قُعَيْبًا •

[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-Farq:" 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 **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), (TA,) inf. n. **تَفْضِيلُ**, i. q. مَزَاهُ, (K, TA,) i.e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or **فَضَّلَهُ** عَلَى, inf. n. as above, I judged him (S, O, Msb, TA) to be more excellent than another, or others: (S, O, Msb, TA:) or I made him (S, O, Msb, TA) to be so. (S, O, Msb, TA.) **وَفَضَّلْنَا هُوَ عَلَى**, 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 prone; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And **وَاللَّهُ فَضَّلَ بَعْضَهُمْ 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**, meaning **خَصَّهُ** [i. e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. **خَصَّ**.) And **فَضَلَ فِي الْعَطَاءِ**, He gave to some more than to others. (S 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 التَّوْبِيخُ** instead of **التَّفْضِيلُ التَّوْبِيخُ**: 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 **أَفْعُلُ**: see exs. voce **خَبِرَ**.]

3. **الْفَضَالُ** [and **الْمُفَاضَلَةُ** inf. ns. of **فَاضَلَ**] and **التَّفَاضُلُ** [inf. n. of **فَاضَلَ** (of which see an ex. in art. **سَوَى**, conj. 6,)] signify **الْفَضْلُ فِي الْفَضْلِ** [i.e. The contending for superiority in excellence]; (K, TA:) **الْفَضَالُ** being of the measure **فَعَالُ** from **فَاضَلْتُهُ فَفَضَّلْتُهُ**, (TA.) And you say, **فَاضَلْتُهُ فَفَضَّلْتُهُ**, (S, O, K, in the last **فَاضَلْتُهُ**), aor. of the latter 2, (TA,) inf. n. **فَضَّلَ**, (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 **سَوَى** بَيْنَهُمَا: see also 6]. (TA.)

4. **افْضَلَ فِي تِجَارَتِهِ** He gained; or made gain, or profit; in his traffic; syn. رَجَحَ. (Az and Msb in art. **رَجَحَ**.) — **افْضَلَ عَنْهُ** [and **فَضَّلَ عَنْهُ**, aor. 2, inf. n. **فَضَّلَ**, (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 طَلَعَ الْكَفَّ لَا دُونَ مِثْلِهَا •

• وَلَا عَجَبًا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا •

• كَقَوْسٍ طَلَعَ الْكَفَّ لَا دُونَ مِثْلِهَا •

• وَلَا عَجَبًا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا •