

[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 كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ see 5, in two places. = أَفْضَلْتُ مِنْهُ الشَّيْءَ, and أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. I left of it the thing remaining, or redundant. (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَرَّى (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 يَتَفَضَّلَ عَلَيْكُمْ, meaning *He desireth that he may have superiority over you in rank and station*: (TA in the present art. :) or i. q. أَفْضَلَ عَلَيْهِ (S, O, Mṣb, K, TA,) inf. n. أَفْضَلًا, (Mṣb, TA,) i. e. *he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنَ*, (S, TA,) or أَطْوَلَ (K, TA,) and *gave him of his bounty*: (TA:) [and each, followed by بِشَيْءٍ, *he presented him, or favoured him, with a thing*:] or تَفَضَّلَ 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] أَفْضَلَ عَلَيْهِ فِي الْحَسَبِ (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-Iṣḡa' cited voce* [q. v., p. 2164,] ending with فَتَخَزُونِي for فَتَخَزُونِي, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) = التَّفَضُّلُ also signifies التَّوَشُّحُ [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, contrarivise, or in contrary directions, upon his عَاتِق [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقِهِ is erroneously put for عَلَى عَاتِقِهِ. TA.) — And تَفَضَّلَتْ 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 مَفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.)

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

10. اسْتَفْضَلَ أَلْفًا *He took a thousand [dirhems] in excess of his right, or due*. (TA.) — See also 4.

فَضْلٌ [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. زِيَادَةٌ; (Mgh, Mṣb;) contr. of نَقْصٌ: (S, 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 فُضُولٌ: (Mgh, Mṣb, K:) and this is sometimes used as a sing.; (Er-Rághib, Mṣb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Mṣb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mgh:) and hence the rel. n. فُضُولِيٌّ is formed from it: (Er-Rághib, Mṣb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him*:] accord. to Er-Rághib, فَضْلٌ signifies *an excess [in respect of a property or quality, or of an acquisition,] above moderateness*: and this is of two sorts; such as is commended, as the فَضْلُ of knowledge, or science; and such as is discommended, as the فَضْلُ of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, 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; فَضْلُ 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 فَضْلَ, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَةٌ) 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], وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or 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], ذَلِكَ فَضْلُ اللَّهِ الَّذِي يُؤْتِيهِ مَنْ يَشَاءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِلٌ) [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 فَضْلَةٌ and فَضَالَةٌ signify

the same, (K, TA,) or a *redundant portion* (S and O and Mṣb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, الْفَضْلَةُ بِالْفَضِيلِ i. e. *The remaining portion of the wine or beverage [is for the excellent]*. (TA.) It is said in a trad., لَا يَمْنَعُ فَضْلُ الْمَاءِ لِيَمْنَعَ بِهِ الْكَلْبُ [The redundance of water shall 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. كَلْبٌ.) And it is said in another trad., فَضْلُ الْإِزَارِ 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 فَضْلُ الزَّامَرِ, meaning [In his hand is] the end of the زَامَر [or nose-rein of the camel]. (TA.) ذَاتُ الْفُضُولِ and الْفُضُولِ, with 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.) فُضُولٌ الْغَنَائِمِ means *The remains of the spoils when they are divided*; (TA;) such as a single horse, or a single camel. (KL.) And by the فُضُولِ of women are meant *The remains of the menstrual discharge*. (Ham p. 107: see, there, explanations of a verse in which this occurs.) حِلْفُ الْفُضُولِ [The confederacy, or covenant, of the فُضُولِ, a word which is here of uncertain meaning,] is thus explained: Háshim and Zuhrah and Teym [accord. to the CK Teymà] 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, يَطْلِبُهُ أَحَدٌ is a mistake for يَطْلِمُهُ أَحَدًا:] 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-Faql, joined: and it was also called that of the مُطَيَّبُونَ. (TA. [See art. طيب.]) — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and 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 deenár?* for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus. case as an inf. n.; the implied meaning being *فَقَدْ مَلَكَ دِرْهَمًا فَقَدْ مَلَكَ دِرْهَمًا*