

[And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, فَدَى لَكَ [for فَدَى فِدَاكَ, and therefore virtually meaning فَدَيْتَ *Mayest thou be ransomed*; the ل being لِلتَّبْشِيرِ i. e. “for the purpose of notifying” the person addressed]: (TA.) and فَدَى لَكَ أَبِي [for فَدَى فِدَاكَ أَبِي بِنَفْسِهِ فَدَى, and therefore virtually meaning simply فَدَاكَ أَبِي بِنَفْسِهِ *May my father ransom thee with himself*; so that it may be well rendered *may my father be a ransom for thee*]: (S:) and فِدَاءٌ, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَاءٌ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَاءٌ لَكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and Aṣ has cited [as an ex. thereof] the saying of En-Nábigah [Edh-Dhubaynee],

• مَهْلًا فِدَاءٌ لَكَ الْاِقْوَامُ كُلَّهُمْ •

• وَمَا أَتْبِرُ مِنْ مَالٍ وَمِنْ وَلَدٍ •

[Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: فِدَاءٌ being app. assimilated to an indeterminate imperative verbal noun such as صَه in the phrase صَه يَا رَجُلٌ, which is as though one said سَكُوتًا يَا رَجُلٌ; thus meaning here لِيَفْدِكَ: but De Sacy mentions, in his “Chrest. Arabe,” sec. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فِدَاءٌ and فِدَاءٌ and فِدَاءٌ; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فِدَاءٌ بمعنى لِيَفْدِكَ فَبِنَاهُ كَمَا بَنَى الْاِمْرَ وَكَذَلِكَ تَرَاكُ وَدَرَاكُ لِانَهُ لِيَفْدِكَ بِمَعْنَى اَتَرَكَ وَادَرَكَ بِمَعْنَى اَتَرَكَ وَادَرَكَ: this, it will be observed, is similar to the explanation which I have offered of فِدَاءٌ لَكَ; for لِيَفْدِكَ is app. a typographical mistake for لِيَفْدِكَ: and I incline to think that فِدَاءٌ, though supposed to be correct and therefore likened to تَرَاكُ and دَرَاكُ, is a mistake of a copyist for فِدَاءٌ; and the more so because I find in Ahlwardt's “Divans of the Six Ancient Arabic Poets” the three readings فِدَاءٌ and فِدَاءٌ and فِدَاءٌ, but not فِدَاءٌ. (S, TA.) — [in the Qur xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter*. (T, TA.) — فَدَتْهُ and فَدَتْهُ and فَدَتْهُ [alone] mean *She gave property to her husband so that she became free from him by divorce*. (Mṣb, TA.) — See also what next follows.

2. فِدَاءٌ, (S, TA.) or فِدَاءٌ بِنَفْسِهِ, (S, TA.) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;)

and فِدَاءٌ بِنَفْسِهِ, (S, TA,\*) aor. يَفْدِيهِ, inf. n. فِدَاءٌ; (TA;) *He said to him جَعَلْتُ فِدَاكَ [May I be made thy ransom, i. e., a ransom for thee]. (S, K, TA.)*

3: see 1, former half, in five places. — In the saying respecting bloodwits, وَإِنْ أَحْبَبُوا فَادُوا, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.)

4. افداه الأسيْرُ [in the CK (erroneously) الأسيْرُ] *He accepted from him the ransom of the captive*. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El-Hakam Ibn-Keysán had been made captives, لَا نَفْدِيكُمْ هُمَا حَتَّى يَفْدِيَهُمَا صَاحِبَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Saḍ Ibn-Abec-Wakḥāṣ and 'Otbah Ibn-Ghazwán. (M.) — Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, فَدَى لَكَ أَبِي وَأُمِّي [May my father and my mother be ransoms for thee]. (TA.) = افدى also signifies *He made for his dried dates a store-chamber*. (K.) — And † *He became large in his body*; (IAṣ, T, K, TA;) as though it became like the فِدَاءُ [q. v.]. (TA.) — And *He sold dates*. (IAṣ, T, K.)

6. They ransomed one another. (S, TA.) — And † *They guarded themselves, one by another*; as though every one of them made his fellow to be his ransom. (Mṣb, TA.) — And † *He guarded against it, or was cautious of it, and kept aloof from it*. (S, K, TA.)

8: see 1, first quarter, in two places; and again, near the middle of the paragraph. — As intrans., افدى signifies [He ransomed himself;] he gave a ransom for himself. (Er-Rághib, TA.) You say, افدى منهُ بكذا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Qur ii. 229. (TA.) See 1, last sentence but one.

فَدَى and فَدَى and فَدَى and فَدَى all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدَى لَكَ أَبِي and فَدَى لَكَ أَبِي, the words فَدَى and فَدَى may be either inf. ns. or subst.: as subst., the second and third are more common than the first:] فَدِيَةٌ [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or property given as a substitute [or a ransom] for a captive: (Mgh, Mṣb, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in

the Qur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدَايَاتُ and فِدَايَاتُ. (Mgh, Mṣb, TA.)

فَدَى: see the next preceding paragraph. [Hence the phrase] جَعَلْتُ فِدَاكَ: see 2. It is also a pl. of its syn. فِدِيَةٌ. (Mgh, Mṣb, TA.)

فَدَى عَلَى هِدْيَتِكَ وَفَدَيْتَكَ = فَدَى: accord. to the K, but in the S, فَدَى فِي هِدْيَتِكَ وَفَدَيْتِكَ, mentioned in art. قَدَى, is a saying meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.): فِدِيَةٌ and فِدِيَةٌ are dial. vars. (TA in art. قَدَى.)

فِدَاءٌ An أنْبَارُ, (K, TA,) i. e. (TA) a collection, of wheat: (M, K, TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an أنْبَارُ, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of 'Abd-El-Kays. (M.) — And The حَجْمُ [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فِدَاءٌ: see فَدَى.

الفِدَاوِيَّةُ is the appellation of A class, or sect, of the خَوَارِجِ of the دُرُزِيَّةِ [or دُرُوزِ, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فِدَاوِيٌّ; the و being a substitute for ء: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades “The Assassins”]. (TA.)

بِنَفْسِي مَفْدِيٌّ, originally مَفْدُوِيٌّ. In the saying بِنَفْسِي مَفْدِيٌّ فُلَانٌ *With my soul, or myself, may such a one be ransomed*, مَفْدِيٌّ is often suppressed; being meant to be understood.]

## فَدَى

1. فَدَى عَنْ أَصْحَابِهِ, [aor. -, inf. n. فَدَى] *He was, or became, apart from his companions, and remained alone*. (L.) = And فَدَى, (TA,) [aor. -], inf. n. فَدَى, (K, TA,) *He drove away (طَرَدَ) vehemently*. (K, TA.)

4. افدّه *He made him, or it, to be single; sole; or one, and no more*; syn. أَوْتَرَهُ; (S in art. وُتِرَ); and جَعَلَهُ فَدَىً, i. e. وَتَرًا. (TA in that art.) — And أَفَدَتْ *She (a ewe or goat) brought forth one only*, (El-Aḥmar, T, S, M, O, L, Mṣb,) at a breeding; (Mṣb;) inf. n. إِفْدَاذٌ. (El-Aḥmar, T, M, L.) [See مَفْدِيٌّ.]

5: see the next following paragraph.

10. استفد به *He was, or became, alone; inde-*