[*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, فَدًى لَكَ [for فِدَاكَ فَدًى, and therefore virtually meaning فُدِيتَ *Mayest thou be ransomed;* the ل being لِلتَّبْيِينِ i. e. "for the purpose of notifying" the person addressed]: (TA:) and فَدًى لَكَ أَبِي [for فِدَاكَ أَبِي بِنَفْسِهِ فَدًى, and therefore virtually meaning simply فِدَاكَ أَبِي بِنَفْسِهِ *May my father ransom thee with himself;* so that it may be well rendered *may my father be a ransom for thee*]: (Ṣ:) and فِدَآءٌ, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَآءٍ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَآءٍ 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-Nábighah [Edh-Dhubyánee],

* مَهْلًا فِدَآءٌ لَكَ الأَقْوَامُ كُلُّهُمُ *

* وَمَا أُثَمِّرُ مِنْ مَالٍ وَمِنْ وَلَدِ *

[*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:* فِدَآءٌ being app. assimilated to an indeterminate imperative verbal noun such as صَهٍ in the phrase صَهٍ يَا رَجُلُ, which is as though one said اُسْكُتْ سُكُوتًا يَا رَجُلُ; 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, فِدَآءٌ and فِدَآءَ and فِدَآءِ; 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 فداء بمعنى ليُفدك فبناه كما بنى الامر وكذلك تَراكِ ودَراكِ لانه بمعنى اترك وادرك: this, it will be observed, is similar to the explanation which I have offered of فِدَآءٍ لك; for ليُفدك is app. a typographical mistake for لِيَفْدِكَ: and I incline to think that فداء, though supposed to be correct and therefore likened to تَراكِ and دَراكِ, is a mistake of a copyist for فِدَآءٍ; and the more so because I find in Ahlwardt's "Divans of the Six Ancient Arabic Poets" the three readings فِداءٌ and فِداءَ and فِداءٍ, but not فِداء]. (Ṣ, TA.) — وَفَدَيْنَاهُ بِذِبْحٍ [in the Ḳur xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter.* (T, TA.) — فَدَتْ نَفْسَهَا مِنْ زَوْجِهَا and ✓ افتدت [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. فدّاهُ, (Ṣ,* Ḳ,) or فدّاهُ بنفسه, (Ṣ,* TA,) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (Ṣ, Ḳ;) and فَدَاهُ ✓ بنفسه, (Ṣ, TA,*) aor. يَفْدِيهِ, inf. n. فِدَآءٌ; (TA;) *He said to him* جُعِلْتُ فِدَاكَ ✓ [*May I be made thy ransom,* i. e., *a ransom for thee*]. (Ṣ, Ḳ, TA.)

3: see 1, former half, in five places. — In the saying respecting bloodwits, وَإِنْ أَحَبُّوا فَادَوْا, 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. افداهُ الأَسِيرَ [in the CḲ (erroneously) الاسيرُ] *He accepted from him the ransom of the captive.* (M, Ḳ.) Hence the saying of the Prophet to Ḳureysh, when 'Othmán Ibn-'Abd-Allah and El-Ḥakam Ibn-Keysán had been made captives, لَا نُفْدِيكُمُوهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا [*We will not accept from you the ransom of them two until our two companions shall come*], meaning [by the two companions] Saad Ibn-Abee-Waḳḳáṣ and 'Otbeh Ibn-Ghazwán. (M.) — افدى فُلَانٌ *Such a one danced,* or *dandled, his child:* (Ḳ, TA:) because of his [often] saying, فَدًى 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.* (Ḳ.) — And † *He became large in his body;* (IAạr, T, Ḳ, TA;) as though it became like the فَدَآءُ [q. v.]. (TA.) — And *He sold dates.* (IAạr, T, Ḳ.)

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

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

فَدًى and ✓ فِدًى and ✓ فِدَآءٌ and ✓ فِدْيَةٌ all signify the same, (Ṣ, Ḳ,) i. e. [*A ransom;*] *a thing,* (Ḳ, TA,) or *a captive,* (TA,) *that is given for a man, who is therewith liberated:* (Ḳ, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدًى لَكَ أَبِي and فِدًى لك ابى, the words فَدًى and فِدًى may be either inf. ns. or substs.: as substs., the second and third are more common than the first:] فِدْيَةٌ [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (Ḳ, 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 Ḳur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدًى and فِدْيَاتٌ. (Mgh, Mṣb, TA.)

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

فِدْيَةٌ: see فَدًى. = خُذْ عَلَى هِدْيَتِكَ وَفِدْيَتِكَ, accord. to the Ḳ, but in the Ṣ, خُذْ فِي هِدْيَتِكَ وَقِدْيَتِكَ, mentioned in art. قدى, is a saying meaning [*Take thou to*] *that* [*course*] *in which thou wast:* the author of the Ḳ seems to have followed Ṣgh, who has mentioned it here: (TA in the present art.:) فِدْيَةٌ and قِدْيَةٌ are dial. vars. (TA in art. قدى.)

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

فِدَآءٌ: see فَدًى.

الفِدَاوِيَّةُ is the appellation of *A class,* or *sect, of the* خَوَارِج *of the* دُرْزِيَّة [or دُرُوز, 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.)

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

فذ

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

4. افذّهُ *He made him,* or *it, to be single; sole;* or *one, and no more;* syn. أَوْتَرَهُ; (Ṣ in art. وتر;) and جَعَلَهُ فَذًّا, i. e. وِتْرًا. (TA in that art.) — And أَفَذَّتْ *She* (a ewe or goat) *brought forth one only,* (El-Aḥmar, T, Ṣ, M, O, L, Mṣb,) *at a breeding;* (Mṣb;) inf. n. إِفْذَاذٌ. (El-Aḥmar, T, M, L.) [See مُفَذٌّ.]

5: see the next following paragraph.

10. استفذّ بِهِ *He was,* or *became, alone; inde-*

Digitized by Google