

piece of cloth with which the Magian binds his mouth; (S;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed **فَدَامَةٌ**. (M. [In the S it seems to be implied that this last word is syn. with **فَدَامَر** as expl. above.]) — Also, (K,) or the first, (T, S, M,) and also **فَدَامَر**, (S,) or and also **فَدَامَر**, (M,) *A strainer, or clarifier*, (T, S, M, K,) *for a mug and an إبريق and the like*; (T;) *a thing that is put in, or upon, the mouth of the إبريق, for the straining, or clarifying, of what is in it*: (S, M:\*) also called **فَدَامَر**. (M.) — And **فَدَامَر** signifies also the same as **عِمَامَةٌ**: thus in copies of the K [and in a copy of the M]: but the former word is correctly **فَدَامَةٌ** [as is implied in one place in the M]; and the word by which it is explained is correctly **عِمَامَةٌ**, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel*. (TA. [See 2: and see also the first paragraph of art. **غمر**.])

**فَدَامَةٌ**: see the next preceding paragraph.

**فَدَامَر**: see **فَدَامَر**, in three places.

**فَدُومَر**: see **فَدَامَر**.

**فَدَامَةٌ** n. un. of **فَدَامَر**: see **فَدَامَر**, former half.

**مُفَدَمَر**: see **مُفَدَمَر**. — Also *A garment, or piece of cloth, saturated with red dye*: (Sh, T, S, M, and some copies of the K:) or *of which the redness is not intense*. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the **مُفَدَمَر** for the **مُحَرَّم**, but saw no harm in the **مُضَرَّج** [q. v.]. (TA.) — Also *Dye thick and saturated*. (S.) — And **ذُلُّ مُفَدَمَر** † *Deeply-stained, intense, vileness or ignominy*. (TA.)

**مُفَدَمَر** (T, M, K) and **مُفَدُومَر** (T) and **مُفَدَمَر** (M, K) *An إبريق [a vessel for wine] having a strainer, called فَدَامَر*, (T, M, K,) *in, or upon, its mouth*: (M, K:\*) and so **مُفَدَمَر**. (M.) It is said in a trad., **إِتَكَمَرُ مَدْعُومُونَ يَوْمَ الْقِيَامَةِ مُفَدَمَةً أَفْوَاهُهُمْ** [Verily ye will be summoned on the day of resurrection having your mouths closed with the فَدَامَر]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

**مُفَدَمَات** [Vessels of the kinds called] **فَدَامَات** and **دَنَان** [pls. of **إِبْرِيق** and **دَن**]. (S.)

**مُفَدَمَر**: see **مُفَدَمَر**.

## فدن

2. **تَفْدِين** signifies *The making a building tall*. (K. [See **فَدَن**.]) — And † *The fattening of camels*. (K, TA.) One says, **فَدَنَهُ**, meaning † *He (the pastor) fattened him* [i. e. a camel]; *made him like the فَدَن*, i. e. the **قَصْر**. (TA.)

**فَدَن** *A [pavilion, or building of the kind termed]*

**قَصْر**, (S, M, A, K,) *raised high, or made lofty*: (M, K:) pl. **أَفْدَان**; (M, A;) to which fat camels are likened. (A. [See 2.]) = *And A certain red dye*. (M, K.)

**فَدَان**: see the next paragraph, in five places.

**فَدَان** The bull; (M, K;) and so **فَدَان**: (K:) the bull with which one ploughs: (IAar, TA:) or, (AA, AHn, S, M, Mgh, Msh, K,) as also **فَدَان**, (Mgh, Msh, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msh, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] **قَرَان** (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Msh, K:\*) and one thereof is not called **فَدَان**: (AHn, M, K:) or **فَدَان** signifies, (Mgh, K,) and so **فَدَان**, (Mgh,) or the former, (S,) or each, (M, Msh,) signifies also, (S, M, Msh,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msh, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msh;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] **قَرَان**: (M:) but accord. to Abu-l-Hasan Es-Sikillee, **فَدَان**, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and **فَدَان**, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also **عَيَان**:] the pl. of **فَدَان** is **فَدَادِين**, (S, M, Mgh, Msh, K,) meaning *oxen with which one ploughs*: (M, TA:) the pl. of **فَدَان** is **أَفْدِنَةٌ** [a pl. of pauc.] and **فَدُن**, (M, Mgh, Msh, TA,) and the vulgar say **فَدَن**, with kesr. (TA.) — **فَدَان**, with teshdeed, also signifies *A certain commonly-known quantity [of land]*; (IAar, TA;) said by Abu-l-Hasan Es-Sikillee to signify *a limited portion of land, subdivided into four and twenty keerats*; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term *jugerum*, and our acre; and commonly defined as consisting of 333 *kaṣabehs* (or rods) and one third; (the *kaṣabeh* being 24 *kaḍāhs*; and the *kaḍāh* being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying *a place of seed-produce*. (M, TA.)

**أَصْحَابُ الْفَدَادِين** is said to signify **الْفَدَادِين** [The possessors of ploughing oxen]; like as **جَمَالُونَ** signifies “possessors of camels:” but it has been otherwise expl. in [its proper place, as pl. of **فَدَاد**, in] art. **فد**. (K.)

**بِنَاءٌ مُفَدَّنٌ** *A building that is [made] tall, or lofty*. (M.) = **ثَوْبٌ مُفَدَّنٌ** *A garment, or piece of cloth, dyed with فَدَن*. (TA.)

## فدى

1. **فَدَاهُ**, (T, S, M, &c.,) aor. **يَفْدِيهِ**, (Msh, K,) inf. n. **فَدَاءٌ**, (T, S, M, Mgh, K,) [omitted in my

copy of the Msh, probably by inadvertence,]) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msh, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like **فَدِيَّةٌ**,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Aṣghar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that **الْفَدَى** was used by the Arabs in conjunction with **الْجَمَى**, [see **جَمَاءٌ**, in art. **جعى**,] but other forms were used in other cases [among which he seems to mention **فَدَاءٌ**, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA:) and **اِفْتَدَاهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى** (K, TA) and **مَنَّهُ**, (TA,) [but I do not know **اِفْتَدَى** in either of these phrases as having any other than the well-known meaning of **فَدَى نَفْسَهُ**, which is strangely omitted in the K;] and **فَادَاهُ**, (S, Mgh, Msh, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Msh, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msh, TA;) *He gave his ransom*; (S;) *he gave a thing*, (K, TA, [أَعْطَاهُ in the CK being a mistake for **أَعْطَى**, without the affixed pronoun,]) or *a captive, for him*, (TA,) and *so liberated him*; (K, TA;) [i. e. *he ransomed him*;] or *he liberated him, or ransomed him*, **مِنَ الْأَسْرِ** [from captivity]: (Mgh, Msh:) or **فَادَاهُ** signifies *he loosed him, or set him free, and took his ransom*: (Mgh, Msh, TA:) or **مُفَادَاةٌ** signifies *the giving a man and taking a man [in exchange]*: and **فَدَاءٌ**, [as inf. n. of **فَدَاهُ**,] the *purchasing him [from captivity or the like]*: (Mbr, T, Mgh, Msh, TA:) or the *preserving a man from misfortune by what one gives by way of compensation for him*; as also **فَدَى**: (Er-Rághib, TA:) you say, **فَدَيْتُهُ بِمَالِي** *I purchased* [i. e. *ransomed*] *him with my property*, and **بِنَفْسِي** *with myself*: (T:) or, accord. to Nuṣayr Er-Rázee, the Arabs say, **فَدَيْتُ الْأَسِيرَ** [I ransomed the captive], and **فَدَيْتُهُ بِأَبِي وَأُمِّي** [I ransomed him in a tropical sense with my father and my mother], and **بِمَالٍ** [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, **فَدَيْتُ الْأَسِيرَ** meaning *I freed the captive from the state in which he was*, though **فَدَيْتُ** is better in this sense: as to the reading **تَفْدُوهُمْ** [in the K ii. 79], Abū-Mo'adh says, it means *Ye purchase them from the enemy and liberate them*; but the reading **تَفَادُوهُمْ**, he says, means *ye contend with them who are in your hands respecting the price and they so contend with you*: (T, TA:) [that **اِفْتَدَاهُ** is syn. with **فَدَاهُ** is shown by what here follows:] a poet says,

• فَلَوْ كَانَ مَيْتٌ يُفَدَى لَفَدَيْتُهُ •  
• بِمَا لَرُتَكُنْ عَنْهُ النَّفُوسُ تَطِيبُ •