

[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 precativ phrases:] they said, **فَدَى لَكَ** [for **فَدَاكَ فَدَى**, and therefore virtually meaning **فَدَيْتَ** *Mayest thou be ransomed*; the **ل** being **لِلتَّشْبِيهِ** i. e. "for the purpose of notifying" the person addressed]: (TA.) and **فَدَى لَكَ أَبِي** [for **فَدَاكَ 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 **فَدَا**, with tenween, some of the Arabs pronounce with kesr [to the **ا**, i. e. they pronounce **فَدَا** with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition **ل**, saying **فَدَا 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-Nābighah [Edh-Dhubyanee],

• مَهْلًا فَدَا لَكَ الْاَقْوَامُ كُلَّهُمْ •
• وَمَا اَتَيْتُمْ 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: **فَدَا** being app. assimilated to an indeterminate imperative verbal noun such as **صِه** in the phrase **صِه يَا رَجُلٌ**, which is as though one said **اَسْكُتْ 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, **فَدَا** and **فَدَا** and **فَدَا**; 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 فدا بمعنى ليفدك فبناه كما بنى الامر وكذلك تراك ودراك لانه ليفدك فبناه**: this, it will be observed, is similar to the explanation which I have offered of **فَدَا لَكَ**; for **لِيَفْدِكَ** is app. a typographical mistake for **لِيَفْدِكَ**: and I incline to think that **فَدَا**, though supposed to be correct and therefore likened to **تَرَاكَ** and **دَرَاكَ**, is a mistake of a copyist for **فَدَا**; and the more so because I find in Ahlwardt's "Divans of the Six Ancient Arabic Poets" the three readings **فَدَا** and **فَدَا** and **فَدَا**, but not **فَدَا**. (S, TA.) — **فَدَا** [in the *Kur* 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** **فَدَتْ** **فَدَتْ** [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. **فَدَا**, (S, TA.) or **فَدَا بِنَفْسِهِ**, (S, TA.) [or both, for both are correct,] inf. n. **فَدَيْتَ**; (S, K;)

and **فَدَا**, (S, TA,*) aor. **يَفْدِي**, inf. n. **فَدَا**; (TA;) *He said to him* **جَعَلْتُ فَدَاكَ** [*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. **اَفْدَاهُ الْاَسِيرُ** [in the CK (erroneously) **الاسير**] *He accepted from him the ransom of the captive*. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmān Ibn-'Abd-Allah and El-Hakam Ibn-Keysān had been made captives, **لَا نَقْبِذُكُمْ هُنَا 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] Sa'd Ibn-Abec-Wakkās and 'Otbeh Ibn-Ghazwān. (M.) — **اَفْدَى فُلَانٌ** *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.) — **اَفْدَى** also signifies *He made for his dried dates a store-chamber*. (K.) — And **اَفْدَى** *He became large in his body*; (IAṣ, T, K, TA;) as though it became like the **فَدَا** [q. v.]. (TA.) — And *He sold dates*. (IAṣ, T, K.)

6. **تَفَادَوْا** *They ransomed one another*. (S, TA.) — And **اَفْدَى** *They guarded themselves, one by another*; as though every one of them made his fellow to be his ransom. (Mṣb, TA.) — And **اَفْدَى مِنْهُ** *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., **اَفْدَى** signifies [*He ransomed himself*;] *he gave a ransom for himself*. (Er-Rāghib, TA.) You say, **اَفْدَى مِنْهُ بِكَذَا** [*He ransomed himself from him with such a thing*]. (S.) Hence the usage of the verb in the *Kur* ii. 229. (TA.) See 1, last sentence but one.

فَدَى and **فَدَى** and **فَدَا** and **فَدَا** 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 substs.: as substs., the second and third are more common than the first:] **فَدَا** [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 *Kur* ii. 180 and 192: (Er-Rāghib, TA:) and its pl. is **فَدَا** and **فَدَا**. (Mgh, Mṣb, TA.)

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

فَدَى: see **فَدَى** = **فَدَا** and **فَدَا**, accord. to the K, but in the S, **فَدَا**, mentioned in art. **فَدَى**, 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.) **فَدَا** and **فَدَا** are dial. vars. (TA in art. **فَدَى**.)

فَدَا *An أنبار*, (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 أنبار*, 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 **فَدَا** [or *protuberant, or prominent, part, or perhaps the bulk*,] of a thing (M, K) of any kind. (M.)

فَدَا: see **فَدَى**.

فَدَا is the appellation of *A class, or sect, of the دُرُوزِ of the دُرُوزِ* [or *دُرُوز*, whom we call the *Druses*; it is a coll. gen. n., of which the n. un. is **فَدَاوِي**; the **و** being a substitute for **ا**: 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.)

فَدَا, originally **فَدَاوِي**. In the saying **فَدَا فُلَانٌ** *With my soul, or myself, may such a one be ransomed*, **فَدَا** 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. **اَفْدَى** *He made him, or it, to be single; sole; or one, and no more*; syn. **اَوْتَرَهُ** (S in art. **وَتَر**;) and **وَتَرًا**, i. e. **وَتَرًا**. (TA in that art.) — And **اَفْدَتْ** *She (a ewe or goat) brought forth one only*, (El-Aḥmar, T, S, M, O, L, Mṣb,) *at a breeding*; (Mṣb;) inf. n. **اَفْدَا**. (El-Aḥmar, T, M, L.) [See **مَفْدَى**.]

5: see the next following paragraph.

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