

فَنُتِ الْغَنِيمَةُ (mentioned, but not expl., in the K,) inf. n. فَيٌّ (TA,) means *I took the spoil*. (TK.) [See also 10.]

2. فَيًّا الظَّلَّ. and فَيًّا اِفَاهَهُ He (God) made the shade to return [in the afternoon]. (El-Khaffajee, MF, TA.) = قِيَات said of a tree: see 1, near the end. — Said of the wind, *It put in motion the seed-produce, or standing corn, and the trees*. (M, TA.) And, said of a woman, *She put in motion her hair, from self-conceit, or vanity*. (M, TA.)

4. اَفَاتَهُ I made it to return. (O.) See also 2. — [Hence,] one says, اَفَاءَ اللّٰهَ عَلَى الْمُسْلِمِينَ God restored to the Muslims, as though it were theirs by right, or gave to them as spoil, the property, or wealth, of the unbelievers; (S, O;) inf. n. اِفَاءَةٌ. (S.) And اَفَاءَ اللّٰهَ عَلَيْهِمْ [God restored, or gave, to them the spoils]. And اَفَاءَ عَلَى قَوْمٍ قِيَاتًا He took for a party the spoil of another party and brought it to them: and he took for a party spoil that had been taken from them. (T, TA.) — And اَفَاتُ كَذَا I made such a thing to be a فَيٌّ [or spoil]. (TA.) — And اَفَاتُ فُلَانًا عَلَى الْاَمْرِ I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) = See also 1, first sentence.

5. تَفَيَّاتِ الشَّجَرَةِ and تَفَيَّاتِ الظَّلَالِ: see 1, near the end. — تَفَيَّأَ فِيهِ means *He shaded himself in it*; i. e., in the shade termed فَيٌّ. (M.) One says, تَفَيَّأْتُ فِي فَيِّ الشَّجَرَةِ [I shaded myself in the afternoon-shade of the tree]. (S, O.) And تَفَيَّأَ بِالشَّجَرَةِ [He shaded himself by means of the tree; or] he entered into the اَفْيَاءَ [or afternoon-shades] of the tree: (MA:) and [it is said that] تَفَيَّأْتُ الشَّجَرَةَ signifies *I entered into the اَفْيَاءَ of the tree, and shaded myself thereby*: (Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying,

تَفَيَّأْتُ ظِلَّهُ مَمْدُودًا

[as though meaning *And I protected myself from the sun by its shade, when it was extended*]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) — [Hence] one says, تَفَيَّأْتُ بِفَيْئِكَ meaning † *I have had recourse to thee for protection*. (A, TA.) — تَفَيَّأَ is said of a branch or twig [as meaning *It bent, in a languid manner*]. (T, M, L, K, voce تَرَادُّ; &c.) And one says, تَفَيَّأَتْ لِزَوْجِهَا, meaning *She bent herself over her husband, and affected languor, or languidness, to him, feigning coyness, or opposition, and threw herself upon him*: (T, TA:) from اَفْيَاءُ signifying “the act of returning:” and some say تَفَيَّأَتْ, with ق; but Az says that this is a mistake, and that it is correctly with ف. (TA.) = تَفَيَّأَ signifies also تَتَبَعَ [He sought a thing time after time, or repeatedly, &c.]. (Har

p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الْاُخْبَارَ and يَسْتَفِيئُهَا [app. meaning *Such a one seeks after news, or tidings, time after time, or repeatedly, &c.*]. (A, TA.)

10. اسْتَفَاءَ He took as spoil. (S, M, O, K.) One says, اسْتَفَاءْتُ هَذَا الْمَالَ I took this property as spoil. (S, O.) — See also 5. = As intrans., see 1, first sentence.

Afternoon-shade; shade after the declining of the sun from the meridian; (T, S, O;) [i. e.] the فَيٌّ is what was sun, and has been annulled, or superseded, by shade; (M, K;) or that from which the sun has departed: so called because of its “returning” from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the ظِلُّ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ظِلٌّ);] and the فَيٌّ is what has annulled, or superseded, sun: (S, Mgh, O:) but AO says, on the authority of Ru-beh, that on which the sun has been and from which it has departed is فَيٌّ and ظِلٌّ; and that on which the sun has not been is ظِلٌّ: (S, O:) [see more under this latter word:] pl. [of pauc.] فَيَّوَةٌ and [of mult.] فَيَّوَةٌ. (S, M, Mgh, O, Mṣb, K.) — And Spoil, booty, or plunder; syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Mṣb, K;) thus called, by the inf. n., because it returns from one party to another; (Mṣb;) and فَيٌّ in this sense is not allowable; (Mgh, Mṣb;) nor is it in the preceding sense: (Mgh:) or such as is obtained without difficulty; and therefore likened to shade. (MF.) And The [tax, or tribute, termed] خَرَجٌ [q. v.]: (S, O, K:) frequently occurring in trads. as meaning such, of the possessions of the unbelievers, as accrues to the Muslims without war: (TA:) or such as is obtained from the believers in a plurality of gods after the laying-down of arms: (A’Obeyd, Mgh and Mṣb voce غَنِيمَةٌ:) or such as God has restored [as though it were theirs of right] to the people of his religion, of the possessions of those who have opposed them, without fighting, either by the latter’s quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter: such is termed فَيٌّ in the Kur-án. (T. [See more under غَنِيمَةٌ.]) = Also A flock of birds: (O, K:) [or a number of birds disposed in a row:] also termed عَرَقَةٌ and صَفٌّ. (O, TA.) = يَا فَيٌّ (M, O, K, in the CK [erroneously] = يَا فَيٌّ, or, accord. to Ks, correctly يَا فَيٌّ [q. v.], (M,) [Oh! or O my wonder!] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning يَا عَجَبِي. (Ks, M.) [See فَيٌّ, last three sentences.]

فَيْئَةٌ A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَةٌ: (S, O, K, TA:) or a company (Mṣb, TA) of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat: (TA:) or

a company of men who [in war] have recourse, for aid, one to another: (Er-Rághib, TA:) a word having no proper sing.: (Mṣb, TA:) originally فَيٌّ; (S, O, K;) the ة being substituted for the medial ي, which is dropped: (S, O:) or its original form is فَيُّوَةٌ [or فَيُّوَةٌ or فَيُّوَةٌ (see art. فَاوٌ and فَايٌ)]; the final [radical] letter being that which is elided; for it is from فَاوَةٌ [or فَايَةٌ] “I divided;” and فَيْئَةٌ is syn. with فَرَقَةٌ: (IB, L, TA:) pl. فَيَّاتٌ and فَيَّوُونَ (S, O, Mṣb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Mṣb.)

دُو فَيْئَةٍ: see 1, in four places. — [Hence] دُو فَيْئَةٍ a term applied to Date-stones (نَوَى التَّمْرِ) when they are hard: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) = Also A time; syn. حِينٌ. (K.) One says, جَاءَهُ بَعْدَ فَيْئَةٍ He came to him after a time. (TA.) — And The حَدَاةٌ [or kite], that seizes as its prey the chickens from the dwellings: (O:) or a certain bird resembling the eagle, (L, K,) which, when it fears the cold, migrates to El-Yemen. (L.)

فَيْئَةٌ: see 1, first quarter, in four places.

تَفَيَّأَ (M and K in art. تَفَأَ,) as also تَفَيَّأَ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) [and أَقَانٌ and أَقَانٌ and أَقَانَةٌ and أَقَانَةٌ and أَقَانَةٌ (see art. اَفَاءُ)] The time of a thing: (M and K in art. تَفَأَ:) one says, أَتَيْتُهُ عَلَى تَفَيَّأَةِ ذَلِكَ I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ نَعْرَهُ عَلَى تَفَيَّأَةِ فُلَانٍ meaning *He entered near after such a one; as though treading in his footsteps*: (K in the present art.:) the ت in تَفَيَّأَةٌ is an augmentative letter; the word being [originally] of the measure تَفَعَّلَةٌ, but formed by transposition: Z says that the ت would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure تَفَعَّلَةٌ from اَفْيَاءُ; for, if it were, it would be of the same measure as تَهَيَّأَةٌ [i. e. it would be تَفَيَّأَةٌ]; therefore, if not formed by transposition, it would be of the measure فَعِيلَةٌ [i. e. it would be from تَفَأَ, as some hold it to be], because of the اِعْلَالُ [or alteration for the sake of alleviating the sound, such as takes place in يَسِيرٌ for يَسِيرٌ, which cannot be in a noun of the measure تَفَعَّلَةٌ from a trilateral root like فَيَّا, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَفَيَّأَةٌ [originally تَفَيَّأَةٌ] to تَفَيَّأَةٌ, which is then changed to تَفَيَّأَةٌ, as Z says in the “Fáik,” is what determines the ت to be augmentative, and the [original] measure to be تَفَعَّلَةٌ. (L and TA\* in arts. فَيَّا and تَفَأَ.)

مُفَيَّأٌ A thing that has been made a فَيٌّ [or spoil, &c.]. (TA.) And A person whose country,