

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

2. **فِيَا الظِّلِّ**, and **فِيَا فَاةَ** *He (God) made the shade to return [in the afternoon]*. (El-Khafajee, MF, TA.) = **فِيَات** 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. **أَفَاتَهُ** *I made it to return*. (O.) See also 2. — [Hence,] one says, **أَفَاءَ اللَّهُ 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. **أَفَاءَةٌ**. (S.) And **أَفَاءَ اللَّهُ عَلَيْهِمُ** [God restored, or gave, to them the spoils]. And **أَفَاءَ عَلَى قَوْمٍ فَيْتًا** *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 **أَفَاتُ كَذَا** *I made such a thing to be a **فِي** [or spoil]*. (TA.) — And **أَفَاتُ فُلَانًا عَلَى الْأَمْرِ** *I turned him to the thing, or affair, when he had desired another thing, or affair*. (AZ, T.) = See also 1, first sentence.

5. **تَفِيَاتِ الشَّجَرَةِ** and **تَفِيَاتِ الظِّلَالِ**: see 1, near the end. — **تَفِيًا فِيهِ** means *He shaded himself in it; i. e., in the shade termed **فِي***. (M.) One says, **تَفِيَاتُ فِي فَيْءِ الشَّجَرَةِ** [I shaded myself in the afternoon-shade of the tree]. (S, O.) And **تَفِيًا بِالشَّجَرَةِ** [He shaded himself by means of the tree; or] *he entered into the **أَفْيَاءَ** [or afternoon-shades] of the tree: (MA:) and [it is said that] **تَفِيَاتُ الشَّجَرَةِ** signifies *I entered into the **أَفْيَاءَ** 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,**

تَفِيَاتُ ظِلِّهِ 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, **تَفِيَاتُ بِفَيْئِكَ** meaning *I have had recourse to thee for protection*. (A, TA.) — **تَفِيًا** is said of a branch or twig [as meaning *It bent, in a languid manner*]. (T, M, L, K, voce **تَرَادَّ**; &c.) And one says, **تَفِيَاتُ لِرُؤُوسِهِمَا**, 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 **الفِيءُ** signifying “the act of returning:” and some say **تَفِيَاتُ**, with **ق**; but Az says that this is a mistake, and that it is correctly with **ف**. (TA.) = **تَفِيًا** signifies also **تَتَبَعَ** [He sought a thing time after time, or repeatedly, &c.]. (Har

p. 500.) And one says, **فُلَانٌ يَتَفِيًا الْأَخْبَارَ** 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 الْمَالِ** *I took this property as spoil*. (S, O.) — See also 5. = As intrans., see 1, first sentence.

فِي: *Afternoon-shade; shade after the declining of the sun from the meridian; (T, S, O;) [i. e.] the **فِي** 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 **ظِلِّ** is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see **ظَلَّ**);] and the **فِي** 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 **فِي** and **ظِلٌّ**; and that on which the sun has not been is **ظِلٌّ**: (S, O:) [see more under this latter word:] pl. [of pauc.] **فِيَوٌ** and [of mult.] **أَفْيَاءٌ**. (S, M, Mgh, O, Mṣb, K.) — And **سَبِيحَةُ**, booty, or plunder; syn. **غَنِيْمَةٌ** [q. v.]; (S, M, Mgh, O, Mṣb, K;) thus called, by the inf. n., because it returns from one party to another; (Mṣb;) and **فِي** 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] **خَرَاجٌ** [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 **غَنِيْمَةٌ**;) 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 **فِي** in the Kur-án. (T. [See more under **غَنِيْمَةٌ**].) = Also *A flock of birds*: (O, K:) [or a number of birds disposed in a row:] also termed **عَرَقَةٌ** and **صَفٌّ**. (O, TA.) = **يَا فَيْءُ**, (M, O, K, in the CK [erroneously] **يَا فَيْءُ**), or, accord. to Ks, correctly **يَا فَيْءُ** [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 **فَيْءُ**, 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 **فَيْءُ**; (S, O, K;) the **ة** being substituted for the medial **ي**, which is dropped: (S, O:) or its original form is **فَيْئُو** [or **فَيْئُو** or **فَيْئُو** or **فَيْئُو** (see art. **فَأُو** and **فَأَى**)]; the final [radical] letter being that which is elided; for it is from **فَأُوْتُ** [or **فَأَيْتُ**] “I divided;” and **فَيْئَةٌ** is syn. with **فَرْقَةٌ**: (IB, L, TA:) pl. **فَيْئَاتٌ** and **فَيْئُونَ**, (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** (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. جِينٌ*. (K.) One says, **جَاءَهُ بَعْدَ فَيْئَةٍ** *He came to him after a time*. (TA.) — And **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.

تَفِيَّةٌ, (M and K in art. **تَفَا**), as also **تَفِيَّةٌ**, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) [and **أَفَانٌ** and **إِفَانٌ** and **أَفَانَةٌ** and **إِفَانَةٌ** and **أَفَانَةٌ** and **إِفَانَةٌ** (see art. **أَف**),] The time of a thing: (M and K, in art. **تَفَا**;) one says, **أَتَيْتُهُ عَلَى تَفِيَّةِ ذَلِكَ** *I came to him at the time of that*: (M in that art.;) and [by extension of the signification] one says, **دَخَلَ أَثَرَهُ عَلَى تَفِيَّةِ فُلَانٍ** meaning *He entered near after such a one; as though treading in his footsteps*: (K in the present art.;) the **ت** in **تَفِيَّةٌ** 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 **الفِيءُ**; for, if it were, it would be of the same measure as **تَفِيَّةٌ** [i. e. it would be **تَفِيَّةٌ**]; therefore, if not formed by transposition, it would be of the measure **تَفَعَّلَةٌ** [i. e. it would be from **تَفَا**, as some hold it to be], because of the **إِعْلَالُ** [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 **فِيءٌ**, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from **تَفَعَّلَةٌ** [originally **تَفَعَّلَةٌ**] to **تَفِيَّةٌ**, which is then changed to **تَفِيَّةٌ**, as Z says in the “**Fáil**,” is what determines the **ت** to be augmentative, and the [original] measure to be **تَفَعَّلَةٌ**. (L and TA* in arts. **فِيءٌ** and **تَفَا**.)

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