

== فَيَتْ الْغَنِيمَةَ (mentioned, but not expl., in the K.) inf. n. فَيَ (TA.) means *I took the spoil*. (TK.) [See also 10.]

2. فَيَا الظِّلَّ and فَيَا أَفَاءَ. *He (God) made the shade to return [in the afternoon]*. (El-Khafajee, MF, TA.) == سَيَاتِ قِيَاتِ 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. أَفَاءَهُ *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. إِفَاءَةٌ. (S.) And أَفَاءَ اللَّهُ عَلَيْهِمُ *God restored, or gave, to them the spoils*. And أَفَاءَ عَلَى قَوْمٍ قِيَاتِ *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 أَفَاءْتُ كَذَا *I made such a thing to be a [or spoil]*. (TA.) — And أَفَاءْتُ لفلانٍ 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. تَغَيَّاتِ الشَّجَرَةِ: and تَغَيَّاتِ الظِّلِّ: see 1, near the end. — تَغَيَّاهُ means *He shaded himself in it; i. e., in the shade termed فَيَ*. (M.) One says, تَغَيَّاهُ فِي فَيِ الشَّجَرَةِ *I shaded myself in the afternoon-shade of the tree*. (S, O.) And تَغَيَّاهُ *He shaded himself by means of the tree; or he entered into the أَفَاءَ [or afternoon-shades] of the tree: (MA:) and [it is said that] تَغَيَّاهُ signifies I entered into the أَفَاءَ of the tree, and shaded myself thereby: (Har p. 500:) and Abou-Temmām has made it trans. by itself [i. e. without a prep.] in his saying,*

تَغَيَّاهُ 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, تَغَيَّاهُ بِفَيْهِ meaning *I have had recourse to thee for protection*. (A, TA.) — تَغَيَّاهُ 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, تَغَيَّاهُ لِرَوْحِهِ, 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 الْفَيِّ signifying “the act of returning:” and some say تَغَيَّاهُ, with ق; but Az says that this is a mistake, and that it is correctly with ف. (TA.) == تَغَيَّاهُ signifies also تَتَبَعَ *He sought a thing time after time, or repeatedly, &c.*. (Har

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

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

فَيَ: Afternoon-shade; shade after the declining of the sun from the meridian; (T, S, O;) [i. e.] the فَيَ 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 ظِلُّ);] and the فَيَ 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 فَيَ and ظِلُّ; and that on which the sun has not been is ظِلُّ: (S, O:) [see more under this latter word:] pl. [of pauc.] فَيَوُ and [of mult.] أَفْيَاءُ. (S, M, Mgh, O, Mgh, K.) — And Spoil, booty, or plunder; syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Mgh, K;) thus called, by the inf. n., because it returns from one party to another; (Mgh;) and فَيَ in this sense is not allowable; (Mgh, Mgh;) 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] خَرَجَ [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 Mgh 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 فَيَ 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.) == يَأُ فَيَ, (M, O, K, in the CK [erroneously] يَأُ فَيَ,) or, accord. to Ks, correctly يَأُ فَيَ [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 عَجَبِي. (Ks, M.) [See فَيَ, last three sentences.]

فَيْةٌ A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَةٌ: (S, O, K, TA:) or a company (Mgh, 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.: (Mgh, TA:) originally فَيَ: (S, O, K;) the و being substituted for the medial ي, which is dropped: (S, O:) or its original form is فَيَوُ [or فَيَوُ or فَيَوُ or فَيَوُ (see art. فَوُ and فَوُ)]; the final [radical] letter being that which is elided; for it is from فَوُتَ [or فَوُتَ] “I divided;” and فَيْةٌ is syn. with فَرْقَةٌ: (IB, L, TA:) pl. فَيَاتُ and فَيَوُنُ, (S, O, Mgh, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Mgh.)

دَوْفِيَّةٌ: see 1, in four places. — [Hence] دَوْفِيَّةٌ 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. جَمِينٌ. (K.) One says, جَاءَهُ بَعْدَ فَيْةٍ *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.)

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

تَغِيَّةٌ (M and K in art. تَغَا,) as also تَغِيَّةٌ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) [and أَفَانٌ and إِفَانٌ and أَفَّةٌ and إِفَّةٌ and أَفَّةٌ and إِفَّةٌ (see art. أَف,)]] The time of a thing: (M and K, in art. تَغَا:) one says, أَتَيْتُهُ عَلَى تَغِيَّةِ ذَلِكَ *I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ أَثَرُهُ عَلَى تَغِيَّةِ فُلَانٍ meaning *He entered near after such a one; as though treading in his footsteps*: (K in the present art.:) the ت in تَغِيَّةٌ is an augmentative letter; the word being [originally] of the measure تَفَعَّلَ, 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 تَفَعَّلَ from الْفَيِّ; for, if it were, it would be of the same measure as تَغِيَّةٌ [i. e. it would be تَغِيَّةٌ]; therefore, if not formed by transposition, it would be of the measure فَعَّلَ [i. e. it would be from تَغَا, 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 تَفَعَّلَ from a trilateral root like فَيَا, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَفَعَّلَ [originally تَغَفَّلَ] to تَغِيَّةٌ, which is then changed to تَغِيَّةٌ, as Z says in the “Fáil,” is what determines the ت to be augmentative, and the [original] measure to be تَفَعَّلَ. (L and TA* in arts. فَيَا and تَغَا.)*

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