

abode: (TA:) and in like manner, عَفَتْ الرِّيحُ (TA,) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. the wind effaced, &c., mightily, or utterly, the house, or dwelling, or abode]: (S, TA:) and عَلَى أَثَرِهِ It, or he, effaced its, or his, trace, vestige, or footprint. (MA.) — Hence, as some say, عَفَا اللَّهُ عَنْكَ i. e. May God efface [from thee thy sin, &c.; meaning may God absolve thee]; (TA;) or may God efface thy sins: (Msb:) [and عَفَى عَنْهُ May he be absolved, or forgiven, or pardoned:] and hence the saying in a trad., سَلُوا اللَّهَ الْعَفْوَ i. e. [Ask ye of God] the effacement of sin; [or ask ye of God absolution, or forgiveness, or pardon:] and الْمُعَافَاةُ, and الْعَافِيَةُ [which have a similar meaning: see 3]: (TA:) and one says, عَفَوْتُ عَنْ ذَنْبِهِ, meaning I left him, and did not punish him: (S:) or عَفَوْتُ عَنْهُ and عَفَوْتُ عَنْ ذَنْبِهِ and عَفَوْتُ عَنْهُ i. e. I turned away from him, or from his crime, sin, fault, or offence; syn. صَفَحْتُ عَنْهُ; and I turned away (أَعْرَضْتُ) from punishing him: (Mgh:) or الْعَفْوَ signifies the turning away (الصَّفْحُ) (K, TA) from the committer of a crime or the like; (TA;) and the relinquishing the punishment of the deserving [thereof]: and one says, عَفَا عَنْهُ and عَنْ ذَنْبِهِ and عَفَا لَهُ ذَنْبُهُ [he turned away from him, or from his crime, &c.; and relinquished the infliction of his merited punishment, i. e. forgave him, or pardoned him]: (K, TA:) or عَنْ ذَنْبِهِ and عَفَا لَهُ ذَنْبُهُ and عَنْهُ ذَنْبُهُ: (so accord. to the CK:) accord. to MF, the primary signification of الْعَفْوَ is التَّرُكُ: but this is not the case: and الصَّفْحُ [by which it is expl. in the K] is [or rather implies] the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified by] الْعَفْوَ, for the latter is sometimes without the former: the primary signification of الْعَفْوَ [when trans.] is [said to be] the purposing to take a thing; and Er-Rāghib says that عَفَوْتُ عَنْكَ is as though it meant I have purposed to remove [or to take away] thy crime or the like: (TA:) [but I think that the primary signification of الْعَفْوَ when its object is a crime or the like is that of effacement: and hence likewise what next follows:] — الْعَفْوَ is also metaphorically used as meaning † The withdrawing from a right, or due, and from seeking, or demanding, it: and thus the verb is used in the Kur ii. 238 [q. v.]: and in the saying of the Prophet, عَفَوْنَا لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ [i. e. † We have remitted to you the poor-rate of horses and of the slave or slaves]: (Mgh:) [and hence] عَفَوْتُ عَنِ الْحَقِّ means † I have annulled [or remitted] the right, or due; as though I erased it from [the account of] him who owed it: (Msb:) and عَفَوْتُ لَهُ عَنْ مَا لِي عَلَيْهِ † I have relinquished [or remitted] to him what was due to me on his part. (TA.) — عَفَا signifies also It was, or became, much in quantity, or many in number: (Msb, MF, TA:) and also the contr., i. e. It was, or became, little in quantity, or few in num-

ber. (MF, TA.) It is said in the former sense of hair, and of herbage, &c.: (S:) or, said of hair, It was, or became, long, and much in quantity; (TA;) and said of the hair of a camel, (K,) or of the hair of a camel's back, (TA,) it became abundant and long, and covered his rump; (K, TA;) and said of herbage, it was, or became, much in quantity, and tall. (TA.) And عَفَا in the Kur vii. 93 means They became many, or numerous. (S, Msb.) And عَفَتِ الْأَرْضُ The land became covered with herbage. (K and TK. [In the CK, والأرض is erroneously put for الأرض.]) — And عَفَوْتُ I made it to become much in quantity, or many in number; as also † أَغْفَيْتُهُ; (S, Msb, TA;) and so † عَفَيْتُهُ. (TA.) Accord. to Es-Sarakussee, one says, عَفَوْتُ الشَّعْرَ, aor. أَغْفُوهُ, inf. n. عَفُو; and عَفَيْتُهُ, aor. أَغْفِيهِ, inf. n. عَفَى; meaning I left the hair to become abundant and long. (Msb.) And one says, عَفَى † اللِّحْيَةَ He left the beard to become abundant and long, (Mgh, K, TA,) having ceased from cutting it: (Mgh:) whence, (TA,) it is said in a trad., أَمَرَ أَنْ تُحْفَى الشَّوَارِبُ وَتُغْفَى اللَّحَى [He commanded that the mustaches should be clipped closely, or much, and that the beards should be left to become abundant and long]: (S, TA:) or وَأَعْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى [Clip ye &c.], and one may also use the unaugmented verb [saying وَأَعْفُوا, from عَفَا]. (Msb, TA.) And أَغْفَيْتُ † شَعْرَ الْبَعِيرِ (K,) or شَعْرَ ظَهْرِ الْبَعِيرِ (TA,) I left the hair of the camel, or the hair of the back of the camel, to become abundant and long; as also † عَفَيْتُهُ; (K, TA;) this latter with teshdeed. (TA. [In the CK, عَفَيْتُهُ.] expl. in the K as signifying He shore, or sheared, the wool, signifies he left the wool to become abundant and long, then shore, or sheared, it. (TA.) — Also, inf. n. عَفُو, i. q. فَضْلٌ [It exceeded; it was, or became, redundant, or superfluous; or it remained over and above]. (Msb.) You say, خُذْ مَا صَفَا وَعَفَا, [correctly, مَا فَضَلَ وَتَسَهَّلَ] [i. e. Take thou what has exceeded, or become redundant, and has become facilitated]. (Mgh.) — [And He exceeded.] You say, عَفَا عَلَيْهِ فِي الْعِلْمِ He exceeded him in knowledge; syn. زَادَ. (K.) And هُوَ يَعْفُو He exceeds, in giving, the wish of the wisher and the petition of the petitioner. (TA.) And عَفَوْتُ لَهُ بِمَا لِي عَفَوْتُ I exceeded to him [what was incumbent on me] with my property, and gave him. (TA.) — And عَفَا, aor. يَغْفُو, signifies also [simply] He gave. (TA.) And † عَفَا He gave to him, namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And عَفَاهُ بِحَقِّهِ He gave to him fully, or wholly, his right, or due. (Har p. 117.) — And عَفَوْتُ لَهُ مِنَ الْمَرْقِ I laded out for him first, and gave to him in preference, some of the broth. (S. [See عَفَاوَةٌ.]) — And عَفَوْتُ الْقِدْرَ I left in the bottom of the cooking-pot [as a gratuity for the lender thereof] the last of the

broth, which is termed the عَفَاوَةُ. (S.) — And عَفَوْتُ الرَّجُلَ I asked, or petitioned, the man. (Msb.) And عَفَوْتُهُ and † ائْتَفَيْتُهُ I came to him seeking, or demanding, his beneficence: you say, تَعَفُّوهُ الْأَضْيَافَ and تَعَفِّيه [Such a one, guests come to him seeking, or demanding, his hospitality]. (S.) — And ائْتَفَى الْإِبِلَ الْمَرْعَى, (K, TA,) aor. تَعَفُّوهُ, inf. n. عَفُو, (TA,) The camels took [or cropped] the pasture near by. (K, TA.) — عَفَا الْمَاءَ The water was untrodden by what would render it turbid. (S, K.)

2. عَفَتْ الرِّيحُ الدَّارَ — and عَفَتْ الدَّارَ: and عَفَى عَلَى أَثَرِهِ: see 1, former half, in three places. [Hence] one says, عَفَى عَلَيْهِمُ الْخَبَالُ, inf. n. تَعَفُّيَّةٌ, [Perdition, or destruction, &c., effaced them,] meaning † they died. (Z, K, TA.) And عَفَى عَلَى مَا كَانَ مِنْهُ [He effaced what had proceeded from him], meaning † he acted well, or rightly, after acting ill, or wrongly. (S.) — See also 1, latter half, in two places. — [Hence] one says, عَفُوا ظَهْرَ هَذَا الْجَمَلِ, meaning Leave ye this camel [lit. the back of this camel] so that he may become fat. (TA.)

3. مِنْ الْمَكْرُوهِ (S, Msb, K,) عَافَاهُ اللَّهُ, inf. n. مُعَافَاةٌ (K) and عَافَا (TA as from the K) and عَافِيَةً (K,) or this is a subst. (S, Msb) put in the place of an inf. n., (S,) or also an inf. n.; (Msb;) and † عَافَاهُ (S, K;) God granted him [health, or soundness, and safety, or security, i. e.] defence (S, K) from diseases and from trial: (K:) or [restored him to health, or soundness, and to security from punishment, i. e.] effaced from him diseases, and sins. (Msb. See also 1, former half.) And عَفَى and عَفَوِي [the latter perhaps agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning He was restored to health, or soundness]. (TA.) — And مُعَافَاةٌ signifies also God's defending thee from men and defending them from thee: (K, TA:) IATH says that it signifies his rendering thee independent, or in no need, of them, and rendering them independent, or in no need, of thee, and averting their harm from thee and thy harm from them: and some say that it signifies one's forgiving, or pardoning, men, and their forgiving, or pardoning, him. (TA. [See also 6.]

4. عَافَاهُ مِنَ الْأَمْرِ He made him to be free, or exempted him, from the affair. (K.) You say, أَغْفِي عَنْكَ مِنْ هَذَا الْأَمْرِ and أَغْفِي عَنْكَ مِنْ هَذَا الْأَمْرِ [Make thou me to be free, or exempt thou me, from this affair]. (TA.) And ائْتَفَى مِنَ الْخُرُوجِ مَعَكَ Exempt thou me, or excuse me, from going forth with thee. (S, Mgh, Msb.) — See also 3, in two places: — and 1, latter half, in three places: — and the same paragraph, last quarter, in two places. — عَفَى also signifies He expended the عَفْوُ of his property; (K, TA;) i. e., the clear portion thereof; or the redundant portion of it. (TA.) — And He was, or became, a possessor of