

abode: (TA:) and in like manner, **عَفَّتِ 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 **عَفَى 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:* (Mṣb:) [and **عَفَى عَنِّي** *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 **المُعَاْفَاةُ**, and **العَافِيَةُ** [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:) **العَفْوُ** 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 **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 **عَفَا عَنْهُ ذَنْبُهُ**: (so accord. to the CK:) accord. to MF, the primary signification of **العَفْوُ** is **التَّرْكَ**: 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] **العَفْوُ**, for the latter is sometimes without the former: the primary signification of **العَفْوُ** [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 **العَفْوُ** when its object is a crime or the like is that of *effacement*: and hence likewise what next follows:] — **العَفْوُ** 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: (Mṣb:) 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:* (Mṣb, 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 **عَفَوُوا** in the Kur vii. 93 means *They became many, or numerous.* (S, Mṣb.) And **عَفَتِ الْأَرْضُ** *The land became covered with herbage.* (K and TK. [In the CK, **والأرض** is erroneously put for **والأرض**].) — And **عَفَوْتُهُ** *I made it to become much in quantity, or many in number;* as also **أَعْفَيْتُهُ**; (S, Mṣb, TA;) and so **عَفَيْتُهُ**. (TA.) Accord. to Es-Sarakustee, one says, **عَفَوْتُ الشَّعْرَ**, aor. **أَعْفُوهُ**, inf. n. **عَفَوُ**; and **عَفَيْتُهُ**, aor. **أَعْفِيهِ**, inf. n. **عَفَى**; meaning *I left the hair to become abundant and long.* (Mṣb.) And one says, **أَعْفَى 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., **أَمْرٌ أَنْ تُحْفَى** [*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 **أَحْفُوا الشَّوَارِبَ وَأَعْفُوا** [*Clip ye &c.*], and one may also use the unaugmented verb [saying **وَأَعْفُوا**, from **عَفَا**]. (Mṣb, TA.) And **أَعْفَيْتُ 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**].) **عَفَا الصُّوفَ**, expl. in the K as signifying *He shored, or sheared, the wool, signifies he left the wool to become abundant and long, then shored, or sheared, it.* (TA.) — Also, inf. n. **عَفَوُ**, i. q. **فَضَلَ** [*It exceeded; it was, or became, redundant, or superfluous; or it remained over and above*]. (Mṣb.) You say, **خَذُ 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 بِمَالِي** *I exceeded to him [what was incumbent on me] with my property, and gave him.* (TA.) — And **عَفَا**, aor. **يَعْفُو**, signifies also [simply] *He gave.* (TA.) And **أَعْفَاهُ** *He gave to him, namely, one seeking, or demanding, his beneficence.* (Ham pp. 377 and 723.) And **أَعْفَاهُ 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 عَفَاوَةٌ. (S.) — And **عَفَوْتُ الرَّجُلَ** *I asked, or petitioned, the man.* (Mṣb.) And **عَفَوْتُهُ** and **أَعْفَيْتُهُ** *I came to him seeking, or demanding, his beneficence:* you say, **فُلَانٌ تَعْفُوهُ الْأَضْيَافُ** and **تَعْفِيهِ** [Such a one, guests come to him seeking, or demanding, his hospitality]. (S.) — And **عَفَتِ الْإِبِلُ الْمَرْعَى**, (K, TA,) aor. **تَعْفُوهُ**, inf. n. **عَفَوُ**, (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. **عَفَّتِ الدَّارُ**: — and **عَفَّتِ الرِّيحُ الدَّارَ**: and **عَفَى عَلَى أَثَرِهِ**: see 1, former half, in three places. [Hence] one says, **عَفَى عَلَيْهِمُ السَّبَالُ**, inf. n. **تَعْفِيَةٌ**, [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. **عَفَاهُ اللَّهُ**, (S, Mṣb, K,) inf. n. **مُعَاْفَاةٌ** (K) and **عَفَا** (TA as from the K) and **عَافِيَةٌ**, (K,) or this is a subst. (S, Mṣb) put in the place of an inf. n., (S,) or also an inf. n.; (Mṣb;) and **أَعْفَاهُ**; (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.* (Mṣb. See also 1, former half.) And **عَفَوْنِي** and **أَعْفَى** [the latter perhaps **أَعْفَى**, but more probably, I think, **أَعْفَى**, 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 **مُعَاْفَاةٌ** signifies also *God's defending thee from men and defending them from thee:* (K, TA:) I Ath 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. **أَعْفَاهُ مِنَ الْأَمْرِ** *He made him to be free, or exempted him, from the affair.* (K.) You say, **أَعْفَى عَنِّي مِنْ هَذَا الْأَمْرِ** [Make thou me to be free, or exempt thou me, from this affair]. (TA.) And **أَعْفَى مِنَ الْخُرُوجِ مَعَكَ** *Exempt thou me, or excuse me, from going forth with thee.* (S, Mgh, Mṣb.)* — See also 3, in two places: — and 1, latter half, in three places: — and the same paragraph, last quarter, in two places. — **أَعْفَى** 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 **أَعْفَى** also signifies *He was, or became, a possessor of*