

much property; and independent, or in no need. (TA.)

5: see 1, first and fourth sentences.

6. التَّعَاْفَى signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and تَعَاْفَوْا الْحُدُودَ فِيمَا تَعَاْفَوْا الْحُدُودَ عَنِ الْحُدُودِ [i. e. Relinquish ye the prescribed punishments in respect of what occurs between you,] means let every one of you turn away from [or relinquish] punishing his fellow; the phrase being elliptical, or the verb being made to imply the meaning of التَّرْكَ, and therefore being made trans. in the same manner as التَّرْكَ: [hence,] نُو تَعَاْفَيْتَهَا is used by El-Hareere as meaning If I relinquished them: (Har p. 60:) [and hence it is said that التَّعَاْفَى signifies التَّجَاوُزُ [app. when each is followed by عَنْ, and thus meaning The passing by, or over, another, or one another, without punishing]. (TA.) — And it signifies also The finding, experiencing, or obtaining, health, or soundness. (KL.)

8: see 1, last sentence but two, in two places: — and see also the paragraph here following.

10. الإِسْتَعْفَاءُ is Thy seeking, or demanding, of him who imposes upon thee an affair that is difficult, or troublesome, or inconvenient, his exempting, or excusing, thee from doing it. (K.) You say, اسْتَعْفَاهُ مِنَ الْخُرُوجِ مَعَهُ He asked, or petitioned, him to exempt, or excuse, him from going forth with him. (S, Mgh, TA.) — اسْتَعْفَتِ الْإِبِلَ الْبَيْسَ and أَغْتَفَتْ mean The camels took with their lips the dry herbage (K, TA) from above the dust, (TA,) picking out the clear, or best. (K, TA.)

عَفَا: see عَفُو, second and last sentences.

عَفَا: see the next paragraph, last sentence.

عَفُو [an inf. n.; for which see 1, throughout. — And also] A land in which is no sign of the way nor trace of habitation or cultivation; untrodden, and not having in it any traces, or vestiges, or footprints: (S:) or a country, or portion of the earth or of land, in which is no trace of its being possessed by any one: and so عَفَا. (K.) — And A redundant portion, (S, Mgh, K,) being such as is left, (Mgh,) of property, remaining over and above what is expended. (S.) A poet says, [app. addressing his wife,]

* خَذِي الْعَفُو مَنِّي تَسْتَدِيمِي مَوَدَّتِي *
* وَلَا تَنْطِقِي فِي سَوْرَتِي حِينَ أُغْضِبُ *

[Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry]. (S.) قُلِ الْعَفُو, in the Kur [ii. 217], means Say thou, Expend ye what is redundant and abundant. (TA.) And خُدِ الْعَفُو, in the same [vii. 198], means [Take thou, or accept thou,] what is redundant: or accept thou what is easily obtained from the dispositions of men; and oppose them not, for in that case they would oppose thee, and thence would be engendered hatred and enmity.

(TA.) And you say, أَعْطَيْتَهُ عَفُوَ الْمَالِ i. e. [I gave him, of the property, that for which he did not ask; or spontaneously;] without being asked.

(S.) And أَعْطَيْتَهُ عَفْوًا [I gave him spontaneously;] without being asked: (K, TA:) or without constraint. (TA.) And أَدْرَكَ الْأَمْرَ عَفْوًا صَفْوًا He attained the thing easily. (TA.) And أَتَانِي ذَلِكَ عَفْوًا [That came to me easily]. (A and K in art. عَمَض.) — Also The portion of water that remains over and above what is required by the شَارِبَةٌ [which may mean either the people that dwell thereby and to whom it belongs or the drinkers], (K, TA,) and is taken without constraint and without crowding or pressing. (TA.)

— And The most lawful, (أَحَلُّ,) so in the copies of the K, but in the M أَجْمَلُ [most beautiful, or goodly], (TA,) and most pleasant, of wealth, or property: (M, K, TA:) and the clear portion thereof. (TA.) — And The choice, and best, or most excellent, portion of a thing, (K, TA,) and such as is not attended with fatigue, or weariness. (TA.) — And Goodness, or beneficence; or a benefit, or benefaction: syn. مَعْرُوفٌ. (K.) — And A first run: one says of a courser, هُوَ ذُو عَفْوٍ وَعَقِبٍ He has a first run, and a subsequent, and more vehement, run. (A in art. عَقِب.) — Also, and عَفْوٌ, and عَفْوٌ, A young ass; and so عَفَا; (S, K;) or, accord. to ISk, عَفَا: (S:) and the female is called عَفْوَةٌ (S, TA) and عَفَاوَةٌ: (TA:) pl. [of mult.], accord. to the copies of the K, عَفْوَةٌ, but correctly عَفَاوَةٌ, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عَفَاةً, (ISd, K, TA,) and [of pauc.] أَعْفَاءٌ: (ISd, TA:) and [hence] أَبُو الْعَفَاءِ means The ass; (K, TA;) [lit. the father of the young asses;] العَفَاءُ being pl. of عَفْوٌ signifying the young ass. (TA.)

عَفُو and عَفْو: see the next preceding sentence.

عَفْوَةٌ A bloodwit: (K, TA:) because by means of it pardon is obtained from the heirs of the slain man. (TA.) — عَفْوَةٌ الْقَدْرِ and عَفْوَتُهَا and عَفَاوَتُهَا, as also عَفَاوَتُهَا, and عَفَاوَتُهَا and عَفَاوَتُهَا, signify The froth, or foam, of the cooking-pot; (K, TA;) and the best, or choice, portion thereof, i. e., [of the contents] of the cooking-pot: (TA:) or عَفَاوَةٌ signifies the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured: or, as some say, the first and best of the broth: and عَفَاوَةٌ, the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot. (S, TA. [See also عَفَاةً.]) — عَفْوَةٌ السَّرْعَى is What has not been depastured, of herbage, and is therefore abundant. (TA.) — And عَفْوَةٌ الْمَاءِ is The supply of water that has collected before the drawing from it. (TA.) — See also عَفْوَةٌ.

عَفْوَةٌ: see the next preceding paragraph: — and also the next following, in two places.

عَفْوَةٌ: see عَفْوَةٌ. — Also, (S, TA,) and عَفْوَةٌ,

(TA,) The best, or choice, (S, TA,) and abundant, (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA.) One says, ذَهَبَتْ عَفْوَةٌ هَذَا النَّبْتِ The soft, or tender, and best, of this herbage, has gone: (S, TA:) and accord. to the M, عَفْوَةٌ, with damm, signifies such as is soft, or tender, of any herbage, and such as has not in it anything troublesome, or burdensome, to the pasturing cattle. (M, TA.) — And عَفْوَةٌ and عَفْوَةٌ signify The hair of the head of a man. (TA.)

عَفَا [an inf. n.: used as a subst., signifying The state of being effaced, erased, rased, or obliterated: and of perishing, or dying. — Also] Dust. (S, K.) One says, in reviling, بِغِيهِ الْعَفَاةُ وَعَلَيْهِ الْعَفَاةُ [In his mouth be dust, and may the state of that which is effaced, &c., be, or rest, upon him: see also the verse cited near the beginning of this art.]. (TA.) — And Rain: (K:) because it effaces the traces of the places of alighting. (TA.) — And A whiteness upon the black of the eye. (K.)

عَفَاةٌ Such as is abundant of the plumage of the ostrich, (S, K,) and of the fur, or soft hair, of the camel, (S, and so in the K accord. to the TA,) and long and abundant hair: (K:) [see an ex. of the last meaning in a verse cited in art. صَب, conj. 6:] the n. of un. is with ة; but it is said that a single feather is not termed عَفَاةٌ unless it be [one of feathers that are] dense and abundant. (TA.) One says نَاقَةٌ ذَاتُ عَفَاةٍ [A she-camel having abundant fur]. (S.) — عَفَاةُ السَّحَابِ means † What resembles nap, or pile, in the surface of the clouds, which [when they have this] scarcely ever, or never, break their promise of yielding rain. (TA.)

عَفُوٌّ عَنِ الذَّنْبِ A man forgiving [or who forgives] the crime, or misdeed: (K:) [or rather] العَفْوُ signifies he who forgives much: (S:) and [as meaning thus, or the Very Forgiving,] it is one of the names of God. (TA.)

عَفَاوَةٌ: see عَفْوَةٌ.

عَفَاوَةٌ: see عَفْوَةٌ, in two places.

عَفَاوَةٌ: see عَفْوَةٌ, in two places: — and see also عَفْوٌ, last sentence.

عَفَاةٌ Being, or becoming, effaced, erased, rased, or obliterated: [&c.: see 1, of which it is a part. n.:] pl. عَفَاةٌ. (S, TA.) — Having long hair. (S, K.) — A fleshy, plump, boy. (TA.) And عَفَاةُ اللَّحْمِ A she-camel having much flesh: pl. عَفَاةَاتُ. (K.) — And عَفَاةٌ أَرْضُ A land of which the herbage, not having been depastured, has become abundant. (TA.) — Some broth that is returned in the cooking-pot when it has been borrowed: (K:) or عَفَاةُ الْقَدْرِ means what is left in the cooking-pot (As, S, M) by the borrower, for the lender. (M, TA.) [See also عَفْوَةٌ.] — A guest: (S, K:) and any secher, or demander, of a favour or bounty, (S, K,) or of means of subsistence: as also مَعْتَبٌ: (K:) pl. عَفَاةٌ (S, TA)