abode: (TA:) and in like manner, عَفَّتِ ▼ الرِّيحُ الدَّارَ, (Ṣ, TA,) inf. n. تَعْفِيَةٌ, (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*]: (Ṣ, TA:) and عَفَّى ▼ عَلَى أَثَرِهِ *It*, or *he*, *effaced its*, or *his*, *trace*, *vestige*, or *footprint*. (MA.) — Hence, as some say, عَفَا ٱللّٰهُ 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 عُفِيَ عَنْهُ *May he be absolved*, or *forgiven*, or *pardoned:*] and hence the saying in a trad., سَلُوا ٱللّٰهَ العَفْوَ i. e. [*Ask ye of God*] *the effacement of sin;* [or *ask ye of God absolution*, or *forgiveness*, or *pardon;*] and المُعَافَاةَ ▼ and العَافِيَةَ [which have a similar meaning: see 3]: (TA:) and one says, عَفَوْتُ عَنْ ذَنْبِهِ, meaning *I left him, and did not punish him:* (Ṣ:) or عَفَوْتُ عَنْهُ and عَفَوْتُ عَنْ ذَنْبِهِ and عَفَوْتُ لَهُ عَنْ ذَنْبِهِ 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 العَفْوُ signifies *the turning away* (الصَّفْحُ, Ḳ, 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 ذَنْبَهُ and عَنْ ذَنْبِهِ [*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*]: (Ḳ, TA:) or عَفَا عَنْهُ ذَنْبَهُ and عَفَا لَهُ ذَنْبَهُ and عَنْ ذَنْبِهِ: (so accord. to the CḲ:) accord. to MF, the primary signification of العَفْوُ is التَّرْكُ: but this is not the case: and الصَّفْحُ [by which it is expl. in the Ḳ] 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-Rághib 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 Ḳur ii. 238 [q. v.]: and in the saying of the Prophet, عَفَوْنَا لَكُمْ عَنْ صَدَقَةِ الخَيْلِ وَالرَّقِيقِ [i. e. ‡ *We have remitted to you the poor-rate of horses and of the slave* or *slaves*]: (Mgh:) [and hence] عَفَوْتُ عَنِ الحَقِّ 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 number.* (MF, TA.) It is said in the former sense of hair, and of herbage, &c.: (Ṣ:) or, said of hair, *It was*, or *became, long, and much in quantity;* (TA;) and said of the hair of a camel, (Ḳ,) or of the hair of a camel's back, (TA,) *it became abundant and long, and covered his rump;* (Ḳ, TA;) and said of herbage, *it was*, or *became, much in quantity, and tall.* (TA.) And عَفَوْا in the Ḳur vii. 93 means *They became many*, or *numerous.* (Ṣ, Mṣb.) And عَفَتِ الأَرْضُ *The land became covered with herbage.* (Ḳ and TḲ. [In the CḲ, والارض is erroneously put for وَالأَرْضُ.]) — And عَفَوْتُهُ *I made it to become much in quantity*, or *many in number;* as also ▼ أَعْفَيْتُهُ; (Ṣ,* Mṣb, TA;*) and so ▼ عَفَّيْتُهُ. (TA.) Accord. to Es-Saraḳusṭee, one says, عَفَوْتُ الشَّعَرَ, aor. أَعْفُوهُ, inf. n. عَفْوٌ; and عَفَيْتُهُ, aor. أَعْفِيهِ, inf. n. عَفْيٌ; meaning *I left the hair to become abundant and long.* (Mṣb.) And one says, اعفى ▼ اللِّحْيَةَ *He left the beard to become abundant and long*, (Mgh, Ḳ, TA,) *having ceased from cutting it:* (Mgh:) whence, (TA,) it is said in a trad., أَمَرَ أَنْ تُحْفَى الشَّوَارِبُ وَتُعْفَى اللُّحَى [*He commanded that the mustaches should be clipped closely*, or *much, and that the beards should be left to become abundant and long*]: (Ṣ, TA:) or أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى [*Clip ye* &c.], and one may also use the unaugmented verb [saying وَاعْفُوا, from عَفَا]. (Mṣb, TA.) And أَعْفَيْتُ ▼ شَعَرَ البَعِيرِ, (Ḳ,) or شَعَرَ ظَهْرِ البَعِيرِ, (TA,) *I left the hair of the camel*, or *the hair of the back of the camel, to become abundant and long;* as also ▼ عَفَّيْتُهُ; (Ḳ, TA;) this latter with teshdeed. (TA. [In the CḲ, عَفَيْتُهُ.]) عَفَا الصُّوفَ, expl. in the Ḳ 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. عَفْوٌ, *i. q.* فَضَلَ [*It exceeded; it was*, or *became, redundant*, or *superfluous;* or *it remained over and above*]. (Mṣb.) You say, خُذْ مَا صَفَا وَعَفَا, [correctly, مَا عَفَا وَصَفَا,] meaning 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 العِلْمِ *He exceeded him in knowledge;* syn. زَادَ. (Ḳ.) And هُوَ يَعْفُو عَلَى مُنْيَةِ المُتَمَنِّي وَسُؤَالِ السَّائِلِ *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 ▼ اعفاهُ *He gave to him*, namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And اعفاهُ ▼ بِحَقِّهِ *He gave to him fully*, or *wholly, his right*, or *due.* (Ḥar p. 117.) — And عَفَوْتُ لَهُ مِنَ المَرَقِ *I laded out for him first, and gave to him in preference, some of the broth.* (Ṣ. [See عُفَاوَةٌ.]) — And عَفَوْتُ القِدْرَ *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* عُفَاوَةٌ. (Ṣ.) ═ And عَفَوْتُ الرَّجُلَ *I asked*, or *petitioned, the man.* (Mṣb.) And عَفَوْتُهُ and ▼ اعْتَفَيْتُهُ *I came to him seeking*, or *demanding, his beneficence:* you say, فُلَانٌ تَعْفُوهُ الأَضْيَافُ and ▼ تَعْتَفِيهِ [*Such a one, guests come to him seeking*, or *demanding, his hospitality*]. (Ṣ.) — And عَفَتِ الإِبِلُ المَرْعَى, (Ḳ, TA,) aor. تَعْفُوهُ, inf. n. عَفْوٌ, (TA,) *The camels took* [or *cropped*] *the pasture near by.* (Ḳ, TA.) ═ عَفَا المَآءَ *The water was untrodden by what would render it turbid.* (Ṣ, Ḳ.)

2. عَفَّتِ الرِّيحُ الدَّارَ: — and عَفَّتِ الدَّارُ: and عَفَّى عَلَى أَثَرِهِ: see 1, former half, in three places. [Hence] one says, عَفَّى عَلَيْهِمُ الخَبَالُ, inf. n. تَعْفِيَةٌ, [*Perdition*, or *destruction*, &c., *effaced them*,] meaning ‡ *they died.* (Z, Ḳ, TA.) And عَفَّى عَلَى مَا كَانَ مِنْهُ [*He effaced what had proceeded from him*], meaning † *he acted well*, or *rightly, after acting ill*, or *wrongly.* (Ṣ.) ═ See also 1, latter half, in two places. — [Hence] one says, عَفُّوا ظَهْرَ هٰذَا الجَمَلِ, meaning *Leave ye this camel* [lit. *the back of this camel*] *so that he may become fat.* (TA.)

3. عافاهُ ٱللّٰهُ, (Ṣ, Mṣb, Ḳ,) مِنَ المَكْرُوهِ, inf. n. مُعَافَاةٌ (Ḳ) and عِفَاءٌ (TA as from the Ḳ) and ▼ عَافِيَةٌ, (Ḳ,) or this is a subst. (Ṣ, Mṣb) put in the place of an inf. n., (Ṣ,) or also an inf. n.; (Mṣb;) and ▼ اعفاهُ; (Ṣ, Ḳ;) *God granted him* [*health*, or *soundness*, and *safety*, or *security*, i. e.] *defence* (Ṣ, Ḳ) *from diseases and from trial:* (Ḳ:) 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 عُوفِيَ and ▼ اعفى [the latter perhaps أُعْفِيَ, but more probably, I think, أُعْفِيَ, 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:* (Ḳ, 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. اعفاهُ مِنَ الأَمْرِ *He made him to be free*, or *exempted him, from the affair.* (Ḳ.) You say, أَعْفِ عَنِّي مِنْهُ and أَعْفِنِي مِنْ هٰذَا الأَمْرِ [*Make thou me to be free*, or *exempt thou me, from this affair*]. (TA.) And أَعْفِنِي مِنَ الخُرُوجِ مَعَكَ *Exempt thou me*, or *excuse me, from going forth with thee.* (Ṣ, Mgh, Mṣb.*) — See also 3, in two places: — and 1, latter half, in three places: — and the same paragraph, last quarter, in two places. ═ اعفى also signifies *He expended the* عَفْوَ *of his property;* (Ḳ, TA;) i. e., *the clear portion thereof;* or *the redundant portion of it.* (TA.) ═ And *He was*, or *became, a possessor of*