

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

5: see 1, first and fourth sentences.

6. التَّعَاْفِي signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and تَعَاْفَا الْحُدُودَ فِيمَا تَعَاْفَا originally تَعَاْفَا 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 التَّرْكِ, and therefore being made trans. in the same manner as التَّرْكِ: [hence,] لَوْ تَعَاْفَيْتَهَا is used by El-Hareere as meaning *If I relinquished them*: (Har p. 60:) [and hence it is said that التَّعَاْفِي 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. الاسْتَعْفَاءُ 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 اعْتَفَتْهُ 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; untrampled, 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 مِثِّي تَسْتَدِيبِي مَوَدَّتِي
* وَلَا تَنْطِقِي فِي سَوْرَتِي حِينَ أَغْضِبُ

[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 خَذِ 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, اَعْطَيْتَهُ عَفُو الْمَالِ i. e. [I gave him, of the property, that for which he did not ask; or spontaneously;] without being asked.

(S.) And اَعْطَيْتَهُ عَفُوًا [I gave him spontaneously;] without being asked: (K, TA:) or without constraint. (TA.) And اَذْرَكَ الْأَمْرَ عَفُوًا صَفُوًا *He attained the thing easily*. (TA.) And اَتَانِي ذَلِكْ عَفُوًا [That came to me easily]. (A and K in art. غمض.) — 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, (أَحْلَلُ,) 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 nearness*. (TA.) — And *Goodness, or beneficence; or a benefit, or benefaction: syn. مَعْرُوفٌ. (K.)* — And *A first run: one says of a courser, هُوَ ذُو عَقَبٍ *He has a first run, and a subsequent, and more vehement, run*. (A in art. عَقَب.) = Also, and عَفُوًا, and عَفُوًا, *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 عَفْوَةٌ, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عَفَا, (ISd, K, TA,) and [of pauc.] اَعْفَاءُ: (ISd, TA:) and [hence] اَبُو الْعَفَاءِ means *The ass; (K, TA;) [lit. the father of the young asses;] العَفَاءُ being pl. of عَفُو signifying the young ass*. (TA.)**

عَفُو and عَفُو: 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 عَفْوَتُهَا, 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 عَفَا.] — عَفْوَةٌ الْمَرْعَى 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.)

عَفَاءٌ [an inf. n.: used as a subst., signifying *The state of being effaced, erased, raised, or obliterated: and of perishing, or dying*. = Also] *Dust*.

(S, K.) One says, in reviling, بِغِيهِ الْعَفَاءُ وَعَلَيْهِ *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.)

عَفَاءٌ *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 عَفَاءَةٌ unless it be [one of feathers that are] dense and abundant*.

(TA.) One says عَفَاءٌ ذَاتُ نَاقَةٍ *A she-camel having abundant fur*. (S.) — عَفَاءُ 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.)

عَفُو عَنِ الذَّنْبِ *A man forgiving [or who forgives] the crime, or misdeed: (K:) [or rather] عَفُوٌ 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 عَفُو, last sentence.

عَفَا *Being, or becoming, effaced, erased, raised, or obliterated: [&c.: see 1, of which it is a part. n.:] pl. عَفِيٌّ. (S, TA.) = Having long hair. (S, K.) — A fleshy, plump, boy. (TA.) And عَفَايَةَ اللَّحْمِ *A she-camel having much flesh: pl. عَفَايَاتُ. (K.) — And عَفَايَةٌ أَرْضٌ *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 عَفَايَةَ 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 seeker, or demander, of a favour or bounty, (S, K,) or of means of subsistence: as also مَعْتَبٌ: (K:) pl. عَفَاءَةٌ (S, TA)***