

also **كَفَّهُ**: (K:) or, as in the T and M, **كَفَحَ**
الدَّابَّةَ بِالْجَمَارِ *he pulled the beast of carriage by
 the bridle and bit.* (T.A.) [See also 4.]

3. See 1, throughout. — فَلَانْ يُكَافِحُ الْأُمُورَ *Such a one superintends, manages, or conducts, affairs himself, or in his own person.* (S. A.)

4. اَكْفَنَعَ الدَّابَّةَ, inf. n. *He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth.* (T, S.) — See also 1.

8. تَكَافَّعُوا [They faced, confronted, or encountered, one another; or met face to face].
 (A.) تَكَافَّحَتِ الْكَبَشُ — [The rams butted one another.] (A.) — تَكَافَّحَتِ الْأَمْوَاجُ : The waves met and dashed together.] (A.)

[A] أَصَابَهُ مِنَ السَّمْوَمِ لَفْحٌ وَمِنَ الْحَرُورِ كُفْحٌ
burning gust of the hot day-wind smote him, and
a blast of the hot night-wind meeting him in the
face]. (A.)

كُفِيْ *A husband*: (K:) so called because he beholds his wife face to face. (TA.) — *A bedfellow*, syn. **ضَرِيعَةٌ**, (A, K,) of a woman. (TA.) — *A guest coming suddenly, or unexpectedly.* (K, TA.) = *Like*; or *equal*; syn. **كُفِيْ**, (S, K,) and **نَدِيدٌ**. (TA.)

مُكَانِي : One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.

كفر

1. كُفَرَ الشَّيْءُ, (S, A, Mgh, Mṣb, K, &c,) aor., in the sense first explained below ;, (S, K, &c. ;) [respecting which Fei observes,] El-Fárábee, whom J follows, says that it is like يَصْرِبُ, but in a trustworthy copy of the T it is written ـ, and this is the proper form, because they say that كُفَرَ التَّعْمَةُ [of which the aor. is ـ] is borrowed from كُفَرَ الشَّيْءُ in the sense which is first explained below; (Mṣb;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Fárábee, that the aor. of this verb is ـ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly ـ, as J and F and other leading lexicologists have said; though the aor. of the verb كُفَرَ as meaning the contr. of إِيمَانٌ is ـ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally ـ and ـ, and general usage may have afterwards applied the aor. ـ to one signification, while the aor. ـ has been applied by very few persons to that signification, but by all to the significations thence

derived ;] inf. n. كَفَرْ ; (S, Mṣb;) and كَفَرَةُ،
 (A, Mgh, K,) inf. n. تَكْفِيرٌ ; (TA;) He veiled,
 concealed, hid, or covered, the thing : (S, A, *
 Mgh, * Mṣb, K :*) or he covered the thing so as to
 destroy it : (Az, TA :) and كَفَرَ عَلَيْهِ، aor. [and
 inf. n.] as above, he covered it; covered it over.
 (K.) You say كَفَرَ الْبَذْرُ الْمُبَدُورُ He covered
 the sown seed with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَاءَ The clouds covered the sky. (A.)
 Lebedd says,

• فِي لَيْلَةٍ كَفَرَ النُّجُومُ عَمَّا مَهَا .

In a night whereof the clouds that covered the sky concealed the stars. (Msb.) You say also كَفَرَ عَلَيْهِ, and كَفَرَةُ اللَّيلُ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمُ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دُرْعِهِ He clad himself with a garment over his coat of mail. And كَفَرَ دُرْعَهُ بِثُوبِهِ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَنَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْمَتَاعَ فِي الْوَعَاءِ The goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِالسِّلاحِ He covered himself with the arms. (A.) And كَفَرَ الْجَهْلُ عَلَى عِلْمٍ فُلَانٍ Ignorance covered over the knowledge of such a one. (TA.) وَكَيْفَ تَكُفُّونَ [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA) — Hence. (Msb. TA.) كَفَدْ (S.) and

كُفَّرَ النِّعْمَةَ (Mṣb;) and بِالنِّعْمَةِ (Mṣb;) and كُفَّرَ النِّعْمَةَ نِعْمَةَ اللَّهِ, and بِنِعْمَةِ اللَّهِ aor. ٤, (TA,) inf. n. (S, K,) which is the most common form in this case, (El-Baṣáir,) and كُفُورُ, (S, K,) and كُفَّرْ (El-Baṣáir;) *He covered, or concealed, (Mṣb,) and denied, or disacknowledged, the favour or benefit [conferred upon him];* (S, Mṣb;) *he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرْ;* (S;) and *he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God:* (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا تَكْفُرُكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it]. (Mṣb.) [The verb when used in this sense, seems, from what has been said above, to be a مُحَقِّقةَ عَرْفَيَّةَ, or word so much used in a particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كُفَّرْ, inf. n. كُفَّارْانْ, is used to signify [absolutely] *He denied*, or *disacknowledged*. (T.A.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كُفَّرْ بِالصَّانِعِ *He denied the Creator.* (Mṣb.) — Hence also, (T.A.) كُفَّرْ, (S, Mṣb,) aor. كَفَرَ, (Mṣb, T.A,) inf. n. كُفْرْ, (S, Mṣb, K,) which is the most common form in this case, (El-Baṣāir,) and كُفْرْ (K) and كُفَّارْ (Mṣb, K) and كُفُورْ (K,) *He disbelieved; he became an unbeliever, or infidel;* contr. of آمَنْ, inf. n. إِيمَانْ. (S, K.) You say كُفَّرْ بِاللَّهِ (S, Mṣb) *He disbelieved in God:* (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, *He denied God.*] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Hajjáj, مَنْ أَقْرَأَ بِالْكُفْرِ فَلْلَهُ سَبِيلَةٌ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwán, and goes forth against them, let him go his way. (T.A.) See also كُفَّرْ, below. — [*He blasphemed: a signification very common in the present day.*] — Also, كُفَّرْ بِكَذَا *He declared himself to be clear, or quit, of such a thing.* (Mṣb.) In this sense it is used in the Kur xiv. 27. (Mṣb, T.A.) — And كُفَّرْ also signifies *He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him.* So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (T.A.) — كُفَّرْ لَهُ = كُفَّرْ لِهِ, inf. n. see 2.

2. كُفْرَةُ, inf. n. تكْفِيرٌ : see 1, first signification, in three places. — Hence, كُفَّرَ الدُّنْبُ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin : (Mgh.) [or expiated it : or annulled it; for] تكْفِيرٌ with respect to acts of disobedience is like احْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَقَرَنَا عَنْهُمْ سَيِّئَاتُهُمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been : or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] “good actions do away with sins.” (El-Baṣīr.) كُفَّرَ اللَّهَ عَنْهُ الدُّنْبُ signifies God effaced his sin. (Mṣb.) — And كُفَّرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Mṣb,) or gave, (K.) what is termed كُفَّارَةً [i. e. a fast, or alms, for the expiation of his oath]: (Mṣb, K:) تكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كُفَّرَ يَمِينَهُ (Mgh.) is a vulgar phrase. — أَكْفَرَةُ كُفْرَةٌ as syn. with كُفْرَةُ: see 4. — كُفَّرَهُ, inf. n. تكْفِيرٌ, (A, Mgh, TA,) He did