phrase عُفْرٌ كَثْمِيرُ is mentioned [as meaning many الْجَهَّاء عُفِيرَةً الْعُفِيرَى الْعُفِيرَى الْعُفِيرَى الْعُفِيرَى الْعُفِيرَى الْعُفِيرَةُ إِلَّا الْعُفِيرَةُ إِلَّا الْعُفِيرَةُ اللّهِ اللّهُ اللّهُ

The young of the cow [probably meaning of the bovine antelope called the wild cow]. (El-Hejeree, K.) — And A certain ¿¿¿¿ [by which may be meant a small beast or creeping thing, or an insect]: (IDrd, O, K:) so, says IDrd, they assert. (O.)

غُفَارٌ * (Ş, K, TA) and غُفُرٌ * (Ş, TA) and غُفَرٌ (S, K, TA) Hair like down, such as is upon the shank of a woman, and upon the forehead, and the like thereof: (S, TA:) or the hair of the neck, and of the jaws, and of the back of the neck; (K, TA;) as also غفير accord. to the copies of the K, but accord to the L and other lexicons : and the small, short, hairs of the body. (TA.) - And signifies also The growth of hair in the place of the mane of a horse or similar beast. (TA.) __ And The nap, or villous substance, upon the surface of a garment, or piece of cloth, (S, K, TA,) and the like thereof; (TA;) and غَفْر * signifies the same : (K, TA :) n. un. غَفْرة [and app. is also expl. as signifying the غَفَرُ and غَفُرُ is also expl. as [app. here meaning likewise nap, or pile, or perhaps the unwoven end,] of a garment, or piece of cloth, and [particularly] of the thin and قُطُف and خَمَاتُص soft sorts of what are termed [pls. of and adjaba]; but not the extremities of أُرْدِيَة and مَلَاحِف and أَرْدِيَة [pls. of أَرْدِية [(TA.) _ And Small herbage : (K:) [or] a sort of small, sprouting herbage, of the [season called] ربيع, growing in plain, or soft, land, and upon the [eminences termed] آكام [pl. of أُكْمَة when green, resembling green passerine birds standing; and when it has dried up, resembling such as are red, not standing. (L, TA.*)

means He is one who has [hair such as is termed] غَفْرُ upon the back of his neck: and عُفْرُةُ الوَجُهِ , she is one who has غَفْرةُ الوَجُهُ face. (ÁḤn, Ķ, TA.)

is covered. (Ṣ.) [Hence] one says, غَفْرَة (Ṣ, Ķ) and بِغَفِيرَته (Ķ) expl. above: see 1.

عَفْرَةُ حَسَنَةُ A good manner of covering, forgiving, or pardoning, sins, &c. (Lḥ, Ķ.)

غُفًا: see عُفُر, first sentence.

A certain brand, or mark made with a hot iron, upon the cheek [app. of a camel]. (TA.)

. see غُفُور , in three places.

the whole head. (K.) AO says, in his "Book on the Coat of Mail and the Helmet," that مُوْمَة is a general name for a helmet, which has plates like the bones of the skull, fastened together, edge to edge, by nails. (TA.) جَاوُوا جَاءً العُفير , and الجَمَّاء العُفير , and الجَمَّاء العُفير , and الجَمَّاء العُفير , and , الجَمَّاء العُفير , and

and ,جَمَّرُ الغَفِيرَةِ * and ,جَمَّاءَ الغَفِيرَةِ * and , الغَفِيرَةَ * يَجُمَّاءِ الغَفيرَة ♦ and , بِجُمَّاءِ الغَفيرَة الغَفيرِ meaning They came all together, high and low, none of them remaining behind, and they being many: (S, K:) accord. to Sb, (K,) it (الجماء , S, which is the only form that he mentions, TA, [or rather the former of these two words,]) is a subst., (S, K,) put in the place of an inf. n., (K,) i.e. put in the accus. case like an inf. n. of the same meaning, (TA,) i. e., [as when you say] I passed by them they مَرَرْتُ بِهِمْ جُمُومًا كَثَيْرًا being very many]: (K:) it is not a verb, [by which is here meant, as in many other instances, an inf. n.,] but is put in the accus. case like an inf. n. of the same meaning, as when you say رِكَافَّةُ and ,طُرَّا and ,قاطبَةُ and ,جَاؤُوني جَميعًا [They came to me all together,] and the article is prefixed like as it is prefixed in the saying He brought] أُوْرَدُهَا عِرَاكًا meaming, أُوْرَدُهَا العراكَ them (the camels) to the water all together]: (S:) Sb says that it is one of those denotatives of state which have the art. I prefixed, and is extr.; and that الغفير is an epithet inseparable from الغفير; meaning that you do not say and then be silent: (TA:) others hold it to be an inf. n.: IAmb allows it to be in the nom. case, on the condition that is understood [before it; i. e., : [جَاؤُوا هُمُ الجَمَّاءُ الغَفيرُ the complete phrase being and Ks says that the Arabs put الجمّاء الغفير in the accus. case إِنَّى التَّهَامِ [i.e. in the case of its occurring after a proposition rendered complete by the mention of the agent, as when you say أَجْاء الغَفير (اجَاء الغَوْمُ الجَمَّاء الغَفير i. e. in the case of its occurring في النَّعُصَان when what precedes it is not a complete proposition, and is only rendered complete by it as the agent, as when you say إَجَاءَ الجَمَاءُ الغَفيرِ]. (K.) _ It is said in a trad., that Mohammad, being asked by Aboo-Dharr, what was the num-ثَلْثُمانَة وَخَهْسَةَ عَشَر ber of the apostles, answered , meaning, Three hundred and fifteen : a great number. (Nh, TA.) = See also غَفْر first sentence.

in three places. __ Also A piece of rag worn beneath the مَقْنَعَة [q.v.], by which a woman preserves it from the oil or grease [on her head]: (S: [accord. to one of my copies of the S, "preserves her head:"]) or a piece of rag by which a woman preserves her خمار [q. v.] from the oil or grease: (K:) or a piece of rag with which a woman covers the fore part and the hind part (but not the middle) of her head. (TA.) - [And A cloth that is spread upon the camellitter. (Freytag, from the Deewan of the Hudhalees.)] _ And A patch (وَقْعَة) that is put upon the notch, (S, K,) or a piece of skin which is upon the head, (TA,) upon which runs the string, of the bow. (S, K, TA.) __ And A cloud (S, K) that is as though it were (S) above another cloud. (S, K.) - And The head of a mountain. (K.)

is not in them any disposition to forgive;] means they do not forgive any one a sin, a crime, or an offence. (Ṣ, Ķ.) And مَا عَنْدُمْرُ عَذْيِرَةٌ وَلَا عَلْمُيرٌةً وَلَا عَلْمُيرٌةً وَلَا عَلْمُيرٌةً وَلَا عَلْمُيرٌةً وَلَا عَلْمُيرٌةً وَلا عَلَيْمُ وَلِي عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلِي عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلِي عَلَيْمُ وَلا عَلَيْمُ وَاللّهُ عَلَيْمُ وَلا عَلَيْمُ وَلا عَلَيْمُ وَلِي عَلَيْمُ وَلِيرٍ وَلا عَلَيْمُ وَلِي عَلَيْمُ عِلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ عَلَيْمُ عَلَيْمُ وَلِي عَلَيْمُ عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِمُ عَلَيْمُ وَلِمُ عَلَيْمُ وَلِي عَلَيْمُ عِلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ وَالْمُعِلِي عَلَيْمُ وَلِي عَلَيْمُ وَلِمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ وَالْمُعُلِي عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلِي عَلَيْمُ عَلَيْمُ عَلِي عَلَيْمُ عَلَيْمُ عَلِي عَلَيْمُ عَلِي

يَا قَوْمِ لَيْسَتُ فِيسِمُ غَفِيرَهُ
 فَٱمْشُوا كَمَا تَمْشِي جِمَالُ الحِيرَهُ

[O my people, there is not in them any disposition to forgive: therefore march ye as march the camels of El-Heereh]: (Ṣ, L:) he mentioned particularly the camels of El-Heereh because they carry burdens; and meant, march ye heavily, and defend yourselves, and do not fly. (L.) — Also Abundance, and increase, in family and cattle or other property. (TA, from a trad.) — See also غفير, in five places.

غَفِيرٌ see : غَفِيرَى

see the next paragraph.

غَفَّارُ (TA) and غَفُورٌ (Ṣ, Ķ, TA) and غَفُورٌ (Ṣ, Ķ, TA) and (Ķ, TA,) the second and third of which are intensive; (TA;) meaning, [the first,] Covering and forgiving the sins, crimes, and offences, of his servants; [or simply forgiving; and the second and third, covering and forgiving much the sins, &c., of his servants; or very forgiving.] (Ṣ, ¸ K, ¬ TA.)

The pl. of غُفُورٌ (Ṣ.) And عُفُورٌ is عُفُورٌ (Ṣ.) And

The autumnal بطيخ [i. e. melon or water-melon]: (K:) or a species thereof. (Sgh, K, TA.)

It is said that the بطيخ and the غُوفُو are of those things in the cases of which the giving of the tithe is not incumbent. (Mgh.)

ا أَغْفُرُ [Having the quality of covering, or the like, in a greater, or in the greatest, degree]. One says Dye thou thy garment, or piece of cloth, with black; for it has the quality of bearing and concealing its dirt in the greatest degree. (S, TA.)

مغفور see مغفور, in two places.

رُمُغْفَرُهُ, (O, TA,) or مُغْفَرُهُ, (Ṣ,) or the latter also, (O, TA,) A she-goat of the mountain having a young one or young ones: (Ṣ, O, TA:) pl. مُغْفَرَاتُ. (Ṣ, TA.)

What is worn beneath the helmet: (Mgh, Msb:) or a piece of mail, (زَدْ), S. K., woven (S) from the عُنْهُ (or coat of mail), (S, K.) according to the size of the head, (S,) worn beneath the [kind of cap called] وَفُرُفُ ; (S, K;) as also مَغْفُرةُ * (K:) or the رَفُرُفُ [or pendent appertenance] of the helmet: (TA:) or a piece of mail,