

also أَكْفَحَهُ (K:) or, as in the T and M, كَفَحَ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

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

4. اكفح الدابة, inf. n. إِكْفَاحٌ, 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.

5. سَاهِمَتِ السَّيَاهِرُ † The hot winds called سَاهِمَةٌ met, or encountered, one another. (L.)

6. تَكَافَحُوا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — تَكَافَحَتِ الْكِبَاشُ [The rams butted one another.] (A.) — تَكَافَحَتِ الْأَمْوَاجُ † The waves met and dashed together.] (A.)

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

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

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

كفر

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

derived;] inf. n. كَفْرٌ; (S, Mṣb;) and كَفْرَةٌ, (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 الْبَذْرَ التَّبْدُورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّمَاءَ The clouds covered the sky. (A.) Lebeed says,

• فِي لَيْلَةٍ كَفَرَ التُّجُومَ عَمَامًا •

In a night whereof the clouds that covered the sky concealed the stars. (Mṣb.) You say also كَفَرَ اللَّيْلَ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ 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 بِثَوْبٍ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْوِعَاءَ He covered, or concealed, the goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِاللِّسَاجِ He covered himself with the arms. (A.) And كَفَرَ الْجَهْلُ عَلَى عِلْمٍ فَلَانَ Ignorance covered over the knowledge of such a one. (TA.) And وَكَيْفَ تَكْفُرُونَ [thus, with ḍamm 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, (Mṣb, TA,) كَفَرَ, (S,) and كَفَرَ, (Mṣb;) and بِالنِّعْمَةِ; كَفَرَ النِّعْمَةَ, and نِعْمَةَ اللَّهِ, (K;) aor. ُ, (TA,) inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Baṣāir,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Baṣāir;) 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 شَكَرَ; (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 تَكْفُرْكَ, in the prayer [termed الْقُنُوتُ], means وَلَا نَكْفُرُ نِعْمَتَكَ [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 حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Mṣb.) — Hence also, (TA.) كَفَرَ, (S, Mṣb,) aor. ُ, (Mṣb, TA,) inf. n. كُفْرٌ, (S, Mṣb, K,) which is the most common form in this case, (El-Baṣāir,) and كُفْرٌ (K) and كُفْرَانٌ (Mṣb, K) and كُفُورٌ (K,) He disbelieved; he became an unbeliever, or infidel; contr. of آمَنَ, inf. n. إِيمَانٌ. (S, K.) You say كَفَرَ 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-Hajjāj, مَنْ أَقْرَبَ بِالْكَفْرِ فَحَلَّ سَبِيلَهُ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwān, and goes forth against them, let him go his way. (TA.) See also كَفَرَ, below. — [He blasphemed: a signification very common in the present day.] — Also, كَفَرَ بِكَذًا 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, TA.) — And كَفَرَ 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. (TA.) = كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. تَكْفِيرٌ, inf. n. كَفْرَةٌ: see 1, first signification, in three places. = Hence, كَفَرَ الذَّنْبَ 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] تَكْفِيرٌ with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَنَكْفُرَنَّهُ عَنْهُمْ سَيِّئَاتِهِمْ 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-Baṣāir.) كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Mṣb.) — And كَفَرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Mṣb,) or gave, (K,) what is termed كَفَّارَةٌ [i. e. a fast, or alms, for the expiation of his oath]: (Mṣb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = أَكْفَرَهُ as syn. with كَفَرَهُ: see 4. = كَفَرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) He did