

obeisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or put his hand upon his breast and bent himself down to him: (TA:) or he made a sign of humbling himself to him; did obeisance to him: (A:) namely, an **عَلَج** [or unbeliever of the Persians or other foreigners] (A, Mgh) or a **ذِمِّي** [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his **دِهْقَان** [or chief]: (TA:) and **كَفَّرَ**, [aor. ءَ, accord. to the rule of the **ك**,] (TK,) inf. n. **كَفَّرَ**, (**ك**,) he (a Persian, **فَارِسِي**, **ك**, and so in the L and other lexicons, but in the TS **فَارِس**, without **ي**, which is probably a mistake of copyists, TA) paid honour to his king, (**ك**, TA,) by making a sign with his head, near to prostration: (TA:) **تَكْفِيرٌ** is a man's humbling himself to another, (**س**, **ك**, TA,) bending himself, and lowering his head, nearly in the manner termed **رُكُوعٌ**; as one does when he desires to pay honour to his friend; (TA;) or as the **عَلَج** does to the **دِهْقَان**: (**س**;) and the **تَكْفِير** of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the **تَسْلِيم** with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and **تَكْفِير** in prayer is the bending one's self much in the state of standing, before the action termed **رُكُوعٌ**; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., **إِذَا أَصْبَحَ ابْنُ آدَمَ رَفَعَ لِسَانَهُ تَكْفِيرًا لِللَّسَانِ** When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — **تَكْفِيرٌ** also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (**إِذَا رُبِّي كَفَّرَ لَهُ**). (**ك**.) — See also **تَكْفِيرٌ** below.

3. **كَافَرَنِي حَقِّي** He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, **ك**.) Hence the saying of 'Amir, **إِذَا أَقَرَّ عِنْدَ الْقَاضِي** **بِشَيْءٍ ثُمَّ كَفَّرَ** [When he confesses a thing in the presence of the **Qāḍee**, then denies, or disacknowledges: **كَافَرٌ** being thus used in the sense of **كَفَّرَ**]. But as to the saying of Moḥammad [the lawyer], **رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ** [A man who owed to another a debt, and denied to him, in the case of it, for years], he seems to have made it imply the meaning of **المَمَاطَلَة**, and therefore to have made it trans. in the same manner as **المَمَاطَلَة** is trans. (Mgh.)

4. **اِكْفَرَهُ**, (**س**, A, Mgh, **ك**,) and **كَفَّرَهُ**, (A, Mgh, Mṣb,) [the latter of which is the more

common in the present day,] **He called him a كَافِرٌ** [i.e. a disbeliever, an unbeliever, or an infidel]: (**س**, Mgh, **ك**;) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (**س**, A, Mṣb;) or he said to him **كَفَرْتَ** [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, "he said to him Thou hast blasphemed," **كَفَّرَهُ**, to which alone it is assigned in the Mṣb, is very commonly used in the present day]. (Mṣb.) Hence the saying, **لَا تُكْفِرُ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ** Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (**س**, TA;) i.e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) **لَا تُكْفِرُوا أَهْلَ قِبْلَتِكُمْ** is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] **أَكْفَرْتَهُ**, inf. n. **اِكْفَارٌ**, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Mṣb.) And **أَكْفَرُ فُلَانٌ صَاحِبَهُ** Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And **أَكْفَرُ الرَّجُلُ مُطِيعَهُ** The man compelled him who had obeyed him to disobey him: (T, TA:) or he made him to be under a necessity to disobey him. (TA.) = **اِكْفَر** He (a man, TA) kept, or confined himself, to the **كُفْرَ**, (**ك**;) i.e. **قَرْيَةً** [town or village]; (TA;) as also **اِكْتَفَر**. (IAṣr, **ك**.)

5. **تَكْفَرُ بِالسَّلَاحِ** He covered himself with the arms. And **تَكْفَرُ بِالتَّوْبِ** He enveloped himself entirely with the garment. (A.)

8: see 4, last signification.

كُفْرٌ The darkness and blackness of night; [because it conceals things;] as also, sometimes, **كُفْرٌ**. (**س**, **ك**.) [See also **كَافِرٌ**.] See a verse cited voce **ذُكَا**. = **Earth**, or **dust**; because it conceals what is beneath it. (Lh.) = [Hence also] **A grave, or sepulchre**: (**س**, **ك**;) pl. **كُفُورٌ**. (**س**.) Whence the saying, **اللَّهُمَّ اغْفِرْ لِأَهْلِ الْكُفُورِ** [O God, pardon the people of the graves]. (**س**.) = [And hence, perhaps,] **A town, or village**; [generally the latter;] syn. **قَرْيَةٌ**: (**س**, Mgh, Mṣb, **ك**;) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Ḥarbee, **land that is far from men, by which no one passes**: (TA:) pl. **كُفُورٌ**: (**س**, Mṣb;) in the present day, it is applied in Egypt to **any small قَرْيَةٌ** [or village] by the side of a great **القَرْيَةُ الْفَلَانِيَّةُ وَكُفْرَاهَا** [or town]: they say **كُفْرَاهَا** [Such a town and its village]: and sometimes one **قَرْيَةٌ** has a number of **كُفُورٌ**. (TA.) Hence the saying of Mo'āwiyeh, **أَهْلُ الْكُفُورِ هُمُ أَهْلُ الْقُبُورِ**

[The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (**س**, Mgh;) by **الْكُفُورِ** he meant **the villages (القُرَى)** remote from the great towns and from the places where the people of science assemble, so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), **لِيُخْرِجَنَّكُمْ لِيُخْرِجَنَّكُمْ** [The Greeks will assuredly expel you from them, town by town, or village by village]; (**س**, TA;) i.e. from the **قُرَى** of Syria. (**س**, TA.) — **كُفْرٌ عَلَى كُفْرٍ** also signifies **One upon another**; or **one part upon another**. (TA.)

كُفْرٌ: see 1. [As a simple subst., **Ingratitude**, &c. — And particularly **Denial**, or **disacknowledgment**, of favours or benefits, and especially of those conferred by God: and **disbelief**, **unbelief**; **infidelity**.] It is of four kinds: **كُفْرٌ بِإِنكَارٍ** the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and **كُفْرٌ بِجُحُودٍ** the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:]; and **كُفْرٌ بِالمُعَادَاةِ** the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and **كُفْرٌ بِالتَّفَاقُقِ** the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest **كُفْرٌ** is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Moḥammad and others], or of the law of God. (El-Baṣā'ir.) [Also, **Blasphemy**. Its pl., as a simple subst. in all these senses, is said to be **كُفُورٌ**.] Akh says, that **كُفُورًا** [in the accus. case] in the **Qur** xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of **كُفْرٌ**, like as **بُرُودٌ** is pl. of **بُرْدٌ**. (**س**.) = **Tar**, or **pitch**, syn. **قَبِيرٌ**; with which ships are smeared; (**ك**;) of which there are three sorts, **كُفْرٌ** and **قَبِيرٌ** and **زِفْتٌ**: **كُفْرٌ** is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:]; **زِفْتٌ** is used for smearing skins for wine, &c. (ISH.)

كُفْرٌ: see **كُفْرٌ**.
كَافُورٌ: see **كَافُورٌ**.
كَافِرَةٌ: see **كَافِرَةٌ**.
كَافِرِي, and its variations: see **كَافُورٌ**.
كُفُورٌ: }
كَافِرٌ: } see **كَافِرٌ**.