

كَفَّارَةٌ a subst. from تَكْفِيرُ الْيَمِينِ (S), or an intensive epithet in which the quality of a subst. predominates; signifying [An expiation for a sin or crime or a violated oath;] an action, or a quality, which has the effect of effacing a wrong action or sin or crime; (TA;) that which covers, or conceals, sins or crimes; such as the كَفَّارَةُ of oaths [violated], and that of [the kind of divorce termed] ظَهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كَفَّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) pl. كَفَّارَاتُ. (T, TA.)

كَافِرٌ A sower: (S, K:) or a tiller of the ground: (Mṣb:) because he covers over the seed with earth: (S, Mṣb:*) pl. كَفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Qur lvii. 19. (TA.) — Dark clouds, or a dark cloud; (K;) because it conceals what is beneath it. (TA.) — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — The darkness; (K;) because it covers what is beneath it; (TA;) as also كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) — The sea; (S, A, K;) for the same reason. (TA.) Thaqlabeh Ibn-Ṣo'eyr El-Mazineeh says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA.)

• فَتَذَكَّرًا تَقَلًّا رَيْدًا بَعْدَمَا
• أَلْقَتْ ذُكَاةَ يَمِينِهَا فِي كَافِرٍ

[And they remembered goods placed side by side, after the sun had cast its right side into a sea; i.e., the sun had begun to set: or the poet may mean [by كَافِرٍ] night: (S, TA:) but Sgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرَشٌ.] — [A man] wearing arms; covered with arms: (Az, K:) as also مُكْفَرٌ (A, K) and مُتَكْفِرٌ (S, A) and مُكْفَرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كَفَّارٌ. (K.) Hence the following, (K,) said by Moḥammad during the pilgrimage of valediction, (TA.) لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (K) [Do not ye become again, after me, i.e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others;] as though he meant thereby to forbid war: (AM, TA:) or [do not ye become unbelievers, after me, &c.; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — A coat of mail; (Sgh, K;) because it conceals

what is beneath it. (TA.) — One who has covered his coat of mail with a garment worn over it. (S.) — كَافِرُ الدُّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Moḥammad and others], and the law of God, altogether, accord. to the common conventional acceptation: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ: (El-Baṣā'ir:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كَفَّرَ covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Mṣb, K:) pl. masc. كَفْرَةٌ, (S, Mṣb, K,) the most common pl. of كَافِرٍ in the first of the senses explained above, (El-Baṣā'ir,) and كَفَّارٌ, (S, Mṣb, K,) the most common pl. of the same in the last of those senses, as contr. of مُؤْمِنٌ, (El-Baṣā'ir,) and كَفَّارٌ (S, K) and كَافِرُونَ: (Mṣb:) and pl. fem. كَوَافِرٌ (S, Mṣb, K) and كَافِرَاتٌ: (Mṣb:) and كَافِرٌ: (K:) or كَفُورٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Qur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning habitually ungrateful, &c.:] so in the Qur l. 23: but sometimes it is used in the sense of كَفُورٌ; as in the Qur xiv. 37: (El-Baṣā'ir:) كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كَفْرٌ, (K, TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, Denying, or disacknowledging; a denier, or disacknowledger: followed by بَ before the thing denied: pl. كَافِرُونَ: (S, TA;) so in the Qur ii. 38, (TA,) and xxviii. 48. (S, TA.) — [Also, Blaspheming; a blasphemer.] = See also كَافُورٌ.

كَافُورٌ The spathe, or envelope of the طَلْع [or spadix], (Aṣ, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (Aṣ, S, K, TA;) the كَمْرُ of a palm-tree: (Mgh, Mṣb:) as also كُفْرِيٌّ, (S, Mgh, Mṣb,) with ḍamm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mgh, Mṣb,) or كُفْرِيٌّ, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَفْرِيٌّ and كَفْرِيٌّ, (K, TA,) and كَافِرٌ (AḤn, K) and كَفْرٌ: (K:) so called because it conceals

what is within it: (Mgh, Mṣb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كَمْرُ (or spathe) before it bursts open]: (S:) [كُفْرِيٌّ is sometimes masc., though more properly and commonly fem.:] IAṣr says, I heard Umm-Rabāḥ say, هَذَا كَفْرِيٌّ and هَذِهِ كَفْرِيٌّ: (TA:) the pl. of كَافُورٌ is كَوَافِرٌ; and the pl. of كَافِرٌ is كَوَافِرٌ. (TA.) — Also †The زَمْعُ of the grape-vine; (K, TA;) i.e., the leaves which cover what is within them of the raceme; likened to the كَافُورُ of the طَلْع; (TA:) the كَمْرُ [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also كُفْرِيٌّ: (Mṣb:) pl. كَوَافِرٌ and كَوَافِرٌ, accord. to the K; but it is well known that the former is pl. of كَافُورٌ, and the latter of كَافِرٌ. (TA.) — And, accord. to some, †The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كَافُورُ is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيدٌ [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كَافُورُ) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Qur [lxxvi. 5,] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Káfoor]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, whereof the mixture is like كَافُورٌ [or camphor]: and Zj says, that it may mean that the taste of perfume and كَافُورُ is in it, or that it is mixed with كَافُورُ. (TA.) — A certain plant, (Lth, K,) [which I believe to be the same as the camphorata Mons-peliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أَقْحَوَانُ [or camomile]. (Lth, K.) — IDrd says, I do not think the كَافُورُ is Arabic, because they sometimes say كَافُورٌ and كَفُورٌ. (TA.)

أَكْفَرٌ [More, or most, ungrateful or unthank-