

## كهر

4. **اِكْهَر**, said of clouds; see a verse cited عزّلا.

## كفى

1. **كفى** *He, or it, sufficed, or contented:* hence **كَفَانِي فُلَانٌ** *Such a one sufficed me, or contented me, in respect of the affair;* i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and **كَفَانِي شَهِيدًا** *He sufficed me as, or for, a witness; or he suffices me as, or for, such:* and sometimes **ب** is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. **ب**. See Ham, p. 152. **كَفَى** [*It sufficed, or satisfied, or contented,*] *it stood instead of another thing, or other things;* (Msb.) [as also **عَنْ غَيْرِهِ**.] — **كَفَى بَنًا** for **كَفَانًا** &c. See W, pp. 5 and 6. — **كَفَى**, aor. **يَكْفِي**, inf. n. **كِفَايَةٌ**, also signifies **دَفَعَ** and **مَنَعَ** followed by **مِنْ**. (Har, p. 43, q.v.) [You say, **كَفَاهُ الشَّرَّ** *He repelled from him evil;* and hence, *he defended him therefrom; and he freed him therefrom:* said of God, and of a man, &c.]

8. **اِكْتَفَى بِالشَّيْءِ** *He was, or became, sufficed by the thing, so as to need nothing more; or content with it.* (Msb.)

**كِفَايَةٌ** *A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks.* (TA, art. **بَلَّغَ**.) — **قَامَ بِكِفَايَتِهِ** *He undertook his maintenance; he maintained him; syn. مَانَهُ.* (S, K, art. **مَوْن**.)

**أَكْفَى** [*More, and most, satisfying.*] (Mgh, in art. **جَزَأَ**.)

## كنج

**عُيِبَ** [**كَانَجَ** or **كَانَجَ** Pers.]: see **عُيِبَ**.

## كل

1. **كَلَّ** *It (the sight) was, or became, dim, dull, or hebetated.* (K.) — *He (a camel) was, or became, fatigued, tired, or wearied.* (MA.) — **كَلَّتِ الْيَدَانِ** *The hands, or arms, became weak; syn. ضَعُفَتْ* [i. e. **ضَعُفَتْ**]. (Ham, 296.) [**كَلَّ عَنْ فِعْلٍ** *He was fatigued, or weak, and so disabled, or incapacitated, from doing a thing; like أَعْيَا عَنْهُ, and ضَعُفَ عَنْهُ: see نُجِبَ and عَرِسَ.*] — **كَلَّتْ أَسْنَانُهُ** (K, art. **ضَرَسَ**), inf. n. **كَلَالٌ** (S, in that art.) *His teeth were set on edge, (TK, in that art.) by eating, or drinking, what was acid, or sour.* (S, K, in that art.) — **كَلَّ** *It (a sword, &c.) was blunt, and would not cut.*

(K, &c.) — **كُلُّهُنَّ** for **كُلَّتِهِنَّ**: see Bd xxxi., last verse.

2. **كَتَّلَ** *He adorned a thing with gems or jewels.*

4. **أَكَلَ أُسْنَانَهُ** [*It set his teeth on edge*]; said of acid, or sour, food or drink. (Ibn-'Abbād, in TA, art. **ضَرَسَ**.) See 1.

**كُلٌّ** *A burden; syn. ثِقْلٌ* (S, Mgh, Msb, K:) *a person, or persons, whom one has to support; syn. عَيْلٌ* (K,) and **عِيَالٌ** (S, Mgh, Msb, K:) applied to one and to more. (Msb.) See an ex. voce **ذِمَّةٌ** (last sentence but two).

**كُلٌّ** when preceded by a negative and followed by an exception, means *Any one*; as in the Kur, xxxviii. 13, **إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ** *There was not any one but accused the apostles of lying.* See also another ex. voce **لَهَا**. — **بَعْضُ** — **كُلُّ الْعَالَمِ** [lit. *He is the possessor of knowledge, the entirety of the possessor of knowledge,*] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (Sb, K, TA.) — **كُلَّمَا** *Whatever.* — **كُلَّمَا** *Whenever; as often as; every time that; in proportion as.* — **كُلَّمَنْ** *Whoever.*

**بَعْضُ** and **أَبُو دِنَارٍ**: see **كِنَّةٌ** [musquito-curtain].

**كُلِّيٌّ** *Relating to all or the whole; universal; total: and often meaning relating to the generality; general; contr. of جُزْئِيٌّ.* — And, as a subst., *A universal; that which comprises all جُزْئِيَّاتٍ, or particulars: pl. كَلِّيَّاتٍ.* The quality of relating to all or the whole; universality; totality: and often meaning the quality of relating to the generality; generality. — **الْكَلِّيَّاتُ الْخَمْسُ**, in logic, *The Five Predicables: namely, الجنس Genus, النوع Species, الفصل Difference, الخاصّة Property, and العرض Accident.*

**كَلِيلٌ** *Weak, or faint, lightning* [app. likened to a blunt sword]. (TA in art. **عَمِلَ**.) — **كَلِيلٌ** *A dull tongue; lacking sharpness.* (S.)

**عَنْ كَلَالَةٍ**, and **وَرِثَ رَجُلًا كَلَالَةً** *He was heir of a man who left neither parent nor offspring.* (IbrD.)

**الْإِكْلِيلُ** *The 17th Mansion of the Moon;* (Kzw;) *the head of Scorpio.* (Abou-l-Heythem, quoted in the TA, voce **رَقِيبٌ**.) — **الْإِكْلِيلُ** *Three bright stars in [or rather before] the head of Scorpio, [namely γ, η, and θ,] disposed in a row, transversely.* — *The border of flesh round the nail:* (K:) in the TA, art. **شُظْفُ**.

**مُكَلَّلٌ** *Adorned with gems or jewels.* (L, art. **نَجَدَ**; a common meaning.)

## كلف

1. **كَلَفَ بِهِ** *He became attached, addicted, given, or devoted, to it; or he attached, addicted, gave, or devoted, himself to it;* (S, Msb, K, TA;) *he loved it:* (Msb, TA;) [*he was fond of it:*] *he loved him, [or it,] vehemently.* (TA.) — **كَلَفٌ**, inf. n. of **كَلَفَ**: [*violent or intense love:*] see **حُبٌّ**; and see a verse cited in the first paragraph of that art.

2. **كَتَفَ نَفْسَهُ شَيْئًا** *He tasked himself with a thing, as also تَكَلَّفَ شَيْئًا.* — **تَكَلَّفَ أَمْرًا** *He tasked him to do a thing; imposed upon him the task of doing a thing.* — So **تَكْلِيفٌ** *The imposition of a task or duty. — A task; compulsory work; a duty imposed.* — **كَتَفَهُ** *He imposed upon him the thing, or affair;* syn. **حَمَلَهُ إِيَّاهُ**. (Msb.) — **كَتَفَ نَفْسَهُ** *He put himself to trouble or inconvenience; like تَكَلَّفَ alone.* — **كَتَفَهُ كَذَا** *He imposed upon him the task of doing, or procuring, or bringing, such a thing.* — **كَتَفَهُ أَمْرًا** *He imposed upon him a thing, or an affair, in spite of difficulty, trouble, or inconvenience:* (Msb:) *he ordered him to do a thing that was difficult, troublesome, or inconvenient, to him:* (S, K:) *he made, required, or constrained; him to do a thing; exacted of him the doing a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him:* (Kull, 123; and the Lexicons, passim.) See **جَعَمَهُ**. — **تَكْلِيفٌ** *An imposition; a requisition; constraint, &c.*

5. **تَكَلَّفَ أَمْرًا** *He [undertook a thing, or an affair, as imposed upon him; or] took, or imposed, upon himself, or undertook, a thing, or an affair, [as a task, or] in spite of difficulty, trouble, or inconvenience;* (Msb;) syn. **تَجَعَّمَ**: (S, K:) *he constrained, or tasked, or exerted, himself, or took pains, or made an effort, to do a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him: or he affected, as a self-imposed task, the doing of a thing.* (The Lexicons, passim: see **تَغَزَلَ**: and see **كَتَفَهُ أَمْرًا**.) — **تَكَلَّفَ صِفَةً** *He affected, or endeavoured to acquire, a quality.* So in the explanations of verbs of the measure **تَفَعَّلَ**; as **نَحَلَمَ**. (Sharh El-'Izzee, by Saad-ud-Deen.) — Also, *He affected, or pretended to have, a quality, not having it.* So in the explanations of verbs of the measure **تَفَاعَلَ**, as **تَجَاهَلَ**: (idem:) [and sometimes in verbs of the measure **تَفَعَّلَ** also, as **تَكَسَّرَ** &c.]. And **تَكَلَّفَ** alone, *He exercised self-constraint, or put himself to trouble or inconvenience.* — **تَكَلَّفَ** *He affected what was not*