

كَفَّ aor. o. *To hem a garment*, to withhold, restrain, keep back (with acc. and عَنْ). كَفَّ n.a. fem. A hand. كَافَّةً The whole; كَافَّةً Altogether, wholly, entirely, universally; فَانِلُوا الْمُشْرِكِينَ 9 v. 36, "War with the idolaters throughout the whole of them."

كَفَّا aor. a. *To turn back* (transitive). كَفَوُا Like, equal.

كَفَّتْ aor. i. *To gather together*. كِفَاتٍ A place where things are gathered together.

كَفَّرَ aor. i. *To cover*; aor. o. *To deny*—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with بٍ). كُفْرٌ and كُفُورٌ ns.a. Infidelity, disbelief, ingratitude. كُفْرَانٌ n.a. Denial. كَافِرٌ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كَافِرُونَ and كُفَرَةٌ; at 57 v. 19 كَافِرُونَ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كَوَافِرٌ (2nd declension). كُفَّارٌ An ungrateful, disbelieving person. كُفَّارَةٌ Very ungrateful or unbelieving. كُفَّارَةٌ An atonement, an expiation, or that which is given as an expiation. كَافُورٌ Camphor.—كَفَّرَ II. *To cover over*, expiate (with acc. of crime, and عَنْ of pers.). أَكْفَرُ IV. *To make one an unbeliever*.

كَفَّلَ aor. o. *To nourish*, take care of, bring up for another (with acc. and لٍ). كِفْلٌ A portion, a like part; ذُو الْكِفْلِ Dhül-kefl, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كَفَّلَ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. كَفِيلٌ A sponsor, surety, bail.—كَفَّلَ II. same as كَفَّلَ. أَكْفَلُ IV. *To make one answerable*, as أَكْفَلْنِيهَا 38 v. 22, "Make me responsible for her, or commit her into my care."

كَفَى aor. i. *To be enough*, to suffice; as كَفَى بِاللَّهِ 13 v. 43, "God is sufficient as a witness," see بٍ; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كَفَى is also used with a double accusative, as وَكَفَى اللَّهُ الْمُؤْمِنِينَ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with بٍ and أَنْ, thus أَوَلَمْ يَكْفِ أَنْ لَئِنْ لَمْ يَنْزِلْ بِهِ آيَاتٌ 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أَنْ, as أَلَيْسَ لَكَ أَنْ يَكْفِيَكُمْ أَنْ 3 v. 120, "Is it not enough for you that, etc." كَافٍ for كَافِيٌ part. act. One who is sufficient for; بَكَافٍ عَبْدُهُ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

كَلَّ aor. i. *To be weary*. كَلٌّ n.a. A heavy burthen, also a domestic servant who is maintained by his master. كَلَّا By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كُلٌّ a noun substantive meaning totality or universality; it is always