

like a turning aside, or starting aside, (حَيْدَان) **كَفَّتَهُ** (TA.) = **كَفَّتَهُ**, [aor. - ,] inf. n. **كَفَّتْ**, He drove him, or urged him on, vehemently. (S.) — **كَفَّتَ الشَّيْءُ إِلَيْهِ** (S.) = **كَفَّتَهُ** (S.); and **كَفَّتَهُ**; (but the latter has an intensive signification; S;) He drew the thing together to himself, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce رَاجِلَةٌ — **إِخْفَتُوا صِبْيَانَكُمْ بِاللَّيْلِ** (S) Draw together your boys, and confine them in the houses, or tents, at night. (A'Obeyd.) Said by Mo-hammad. — **نَهَيْتُمْ أَنْ تَكْفِتَ الثَّيَابَ فِي الصَّلَاةِ** We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — **كَفَّتَ الدَّرْعَ بِالسَّيْفِ**, aor. - ; and **كَفَّتَهَا**; which latter has an intensive signification; He hung the coat of mail [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

- وَمَغَاضَةٍ كَأَنَّهَا تَنْسِجُهُ الصَّبَا
- بَيْضَاءُ كَفَّتَ قُضْلَهَا بِمُهْنِدٍ

[And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.)

2: see 1, in two places.

3. **كَافَتْهُ** He contended with him in running, or in a race. (K.) = **مَاتَ كِفَاتًا**, and **مُكَافَتَةً**, He died suddenly. (K.)

7. **انْكَفَتْ** He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — He returned [عَنْ وَجْهِهِ from his course, or design; and] إِلَى مَنْزِلِهِ to his abode. (TA.) = He, or it, became contracted; (K;) and so **اسْتَكْفَتْ**. (TA in art. سَكَف.) — It (a garment) was drawn up, or tucked up, and contracted. (TA.) — He was compact in make. (K, TA.) — He (a horse) was lean, lank, slender, light of flesh, or lank in the belly. (K.) = **انْكَفَتْ لَوْنُهُ** His, or its, colour changed. (TA, art. كَفَأ.)

8. **اِكْتَفَتْ الْبَالُ** He took the whole of the property, (K,) and drew it together to himself. (TA.)

10: see 7.

**كَفَّتْ** and **كَفَيْتْ** (and **كَفَيْتْ**, Ks) A man

quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — **عَدُوٌّ كَفَيْتٌ**, and **كَفَاتٌ**, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — [Hence] **كَفَتْ** † Death. (K.) = **خُبْزٌ كَفَتْ** Bread without seasoning; without savoury food. (K.) = See also **كَفَتْ**.

**كَفَتْ** (S, Z, K, &c.) and **كَفَيْتْ** (Fr. K) and **كَفَتْ** (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, **كَفَتْ إِلَى وَتِيَّةٍ** [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] = See **كَفَيْتْ**.

**كَفَتْ**: see **كَفَتْ** and **كَفَيْتْ**.

**كُفَّتَهُ**, and **فَرَسَ كُفَّتَ**, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. كَلَت.

**كَفَتْ** [written without the syll. points] A certain herb. (See **كُفَّ الكَلْبِ**, in art. كَلَب.)

**كَفَاتٌ** A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the Kur [lxxvii. 25 and 26,] **أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا** [Have we not made the earth a place which comprehends the living and the dead? meaning **كَفَاتٌ أَحْيَاءٌ وَأَمْوَاتٌ**]: (S:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, **هَذِهِ كِفَاتُ الْأَحْيَاءِ**; and then, turning to its tombs, he said, **هَذِهِ كِفَاتُ الْأَمْوَاتِ**; meaning to explain the above text of the Kur: but ISD thinks, that **كَفَاتٌ** in this text is an inf. n., and that **أَحْيَاءٌ** and **أَمْوَاتٌ** are governed by it in the acc. case. (TA.)

**كَفَيْتْ**: see **كَفَتْ**. — One who contends with another in running, or in a race. (TA.) **كَفَيْتٌ**, as used in the following trad., in which Mo-hammad says, **حَبِيبٌ إِلَى النِّسَاءِ وَالطِّيبِ**, [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.] so coition; [meaning power for coition:] so accord. to El-Hasan: or strength for coition: or certain food that was sent down to Mo-hammad

from heaven, of which he ate, and whereby he received strength for coition: he is related to have said, that Gabriel came to him with a cooking-pot called **الْكُفَيْتُ**, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See **كَفَتْ**. = **كَفَيْتٌ** A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say **جَرَابٌ كَفَيْتٌ**: (TA:) as also **كَفَتْ**. (K.)

**الْكُفَاتُ** The lion. (TS, K.)

**مُكْفِتٌ** One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its skirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.)

## كفح

1. **كَفَحَهُ**, (S, K,) inf. n. **كَفَحَ**; (S;) and **كَفَحَهُ**, inf. n. **مُكَافَحَةً** and **كَفَحَ**; (K;) [the latter form of the verb the more common;] He faced him; confronted him; encountered him; met him face to face: (S, K, TA:) or he met him, or encountered him, face to face, suddenly, or unexpectedly. (T, M.) [You say] **لَقِيتُهُ** **كَفَحًا**, (S,) and **مُكَافَحَةً**, and **كَفَحًا**, (TA.) I met him face to face. (TA.) [And] **كَفَحَهُ اللَّهُ** God spoke to him face to face, without anything intervening between them. (TA from a trad.) — **كَفَحَهَا**, (K,) aor. - ; (S;) and **كَافَحَهَا**, inf. n. as above; (K;) He kissed her suddenly, unexpectedly, or unawares: (K:) or he met her face to face, or encountered her, with a kiss: (S:) or he kissed her with full ability, and completely, without snatching the kiss: (T:) or he made his skin to meet, and come in contact with hers. (A'Obeyd.) — **كَافَحُوا** (in war) signifies They contended together with swords face to face: (L:) or **كَافَحُوهُمْ**, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — Also **كَافَحَ عَنْهُ** He contended for him, and defended him. (L.) — **كَافَحْتُ السَّمُومَ** [I faced, or encountered, the hot wind called **سَمُومٌ**]. (A.) — **كَافَحَهُ بِمَا سَاءَ** [He encountered him with that which displeased or vexed him]. (A.) — **كَافَحَهُ**, inf. n. **مُكَافَحَةً**, † He refuted him by an argument, a plea, a proof, or an evidence: as though the argument &c. were likened to a sword, or other weapon. (MF.) = **كَفَحَ لِحَامَرٍ** (inf. n. **كَفَحَ**, TA,) He drew, or pulled, the bridle and bit of the beast of carriage; as