

صَفَدٌ *A bond*; (S, K, TA;) as also **صَفْدٌ**: (TA:) or, (M, A,) as also **صَفْدٌ**, (M,) *i. q.* **صَفَادٌ**, (M, A,) which signifies a rope, (M,) or a thong, (S, K,) or a shackle, or fetter, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] **غَلٌّ**, (S, M, A,) with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. **أَصْفَادٌ**, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pauc. (M.) — Also *A gift*; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so **صَفْدٌ**: (M:) pl. as above. (L.) One says, **الصَّفْدُ الصَّفْدُ** *The gift is a shackle, or fetter.* (A.) — And *i. q.* **تَنَاءٌ** [which generally means *Praise, eulogy, or commendation*; but is said by some to mean also the *contr.*]. (M.)

صَفَادٌ: see the next preceding paragraph.

صَفَدَ الصَّادِ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

صَفْدٌ is used by a poet for **إِصْفِنْتُ** [q. v.]. (M.)

صفر

1. **صَفَرَ** aor. ʔ, inf. n. **صَفِيرٌ**, (S, M, K,) with which **صَفَارٌ** is syn. in a phrase mentioned below; (S;) and **صَفْرٌ**, (M, K,) inf. n. **تَصْفِيرٌ**; (TA;) *He, or it, (a bird, a vulture, S, and a serpent, or the أسود, or أعرج, or ابن قتره, or أصله, M,) whistled*; syn. **مَكَأ**; (S;) *made, or uttered, a certain sound, (M, Mṣb, *K,) without the utterance of letters.* (Mṣb.) [It is mostly said of a bird: see an ex. voce **جَوُّو**.] One says [also], **صَفَرَ فِي الصَّقَاةِ** [*He whistled in the whistle.*] (M, K.) And **صَفَرَ بِالْحِمَارِ**, and **صَفْرٌ**, *He called the ass to water [by whistling; for to do thus is the common custom of the Arabs].* (M, K.) And Fr mentions the phrase, **كَانَ فِي كَلَامِهِ صَفَارٌ**, meaning **صَفِيرٌ** [*i. e. There was in his speech a whistling.*] (S.) — **صَفَرَ**, aor. ʔ, inf. n. **صَفْرٌ** (S, M, A, K, &c.) and **صَفُورٌ**; (M, K;) and accord. to the T, **صَفَرَ**, aor. ʔ, inf. n. **صَفُورَةٌ**; (TA;) *It, or he, was, or became, empty, void, or vacant*; (S, M, A, Mṣb, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.,) **مِنَ الطَّعَامِ وَالشَّرَابِ** [*of food and beverage*]; and a skin, **مِنَ اللَّبَنِ** [*of milk*]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, **صَفَرَ**, aor. ʔ, inf. n. **صَفِيرٌ**, is said of a man. (TA.) [See also 4, last sentence but one.] One says, **نَعُوذُ بِاللَّهِ مِنْ قَرَعِ الْغَنَاءِ وَصَفْرِ الْإِنَاءِ** (S, M, A) [*We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;*] meaning, *from the perishing of the cattle.* (S.) And **وَطَابَهُ وَصَفَرَتْ**, (M, A, K, [in the CK, erroneously, **وَوَطَاتَهُ**],) and **صَفَرَ إِنَائُهُ**, (A,) [lit. *His milk-skins, and his vessel, became empty;*] meaning † *he died*; (M, K;) *he perished.* (A. [See also other explanations in

art. **و.ط.ب.**]) — **صَفَرَ**, (M, K,) inf. n. **صَفْرٌ**, (K,) *He had what is termed صَفَارٌ, i. e. yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also **صَقْرَهُ**, (S, M, K,) inf. n. **تَصْفِيرٌ**, (K,) *He made it yellow*: (S:) *he dyed it yellow*; (M, K;) namely, a garment, or piece of cloth. (M.)

4. **أَصْفَرَهُ** *He emptied it; or made it void, or vacant*; namely, a house or tent [&c.]; (M, K;) as also **صَقْرَهُ**, (K,) inf. n. **تَصْفِيرٌ**. (TA.) The Arabs say, **مَا أَصْفَيْتُ لَكَ إِنَاءً وَلَا أَصْفَرْتُ لَكَ فَنَاءً**, [*I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee*]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [Accord. to Freytag, **اصفر** signifies also *It (a house) was, or became, empty, or void, of (من) household-goods*: so that it is syn. with **صَفَرَ**: and this is probably correct: for — **أَصْفَرَ**, (S, K,) also, (K,) signifies *He was, or became, poor*; (S, K;) said of a man. (S.)

5. **تَصَفَّرَ الْمَالُ** *The cattle became in good condition, the vehement heat of summer having departed from them*: [or,] accord. to Sgh, **تَصَفَّرَتْ** **الْإِبِلُ** signifies *The camels became fat in the [season called the] صَفْرِيَّة. (TA.)*

9. **أَصْفَرَ** *It become أصْفَرٌ* [*i. e. yellow*: and also black]: (S, M, K:) and so **أَصْفَارٌ**: (S, K:) or the former signifies *it was so constantly*: and the latter, *it was so transiently.* (Az, TA. [See 9 in art. **ح.م.ر.**])

11: see the next preceding paragraph.

صَفْرٌ: see **صَفْرٌ**.

صَفْرٌ: see **صَفْرٌ**. — Also, (S, M, A, Mṣb, K,) and **صَفْرٌ** accord. to AO, (S, M, Mṣb,*) who allowed no other form, but the former is the better, (M,) [*Brass*]; the metal of which vessels are made; (S;) *i. q.* **نُحَاسٌ** [which means both copper and brass]; (A, Mṣb;) or a sort of **نُحَاسٌ**; or **نُحَاسٌ** made yellow; (M;) or the best sort of **نُحَاسٌ**; (Mṣb;) or an excellent sort thereof: (TA:) n. un. **صَفْرَةٌ**. (M.) — And **Gold**: (M, A, K: [see also **الصَّفْرَاءُ**, voce **أَصْفَرَ**];) or **deenars**; either because they are yellow (**صَفْرٌ** [pl. of **أَصْفَرٌ**]), or thus called because resembling the **صَفْرُ** of which vessels are made. (M.) — And **Women's ornaments.** (A.) — **إِنَّهُ لَفِي صَفْرِهِ**, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., **صَفْرَةٌ**,]) and **صَفْرَهُ**, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron*; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفْرٌ (S, M, A, Mṣb, K) and **صَفْرٌ** and **صَفْرٌ** and **صَفْرٌ** (M, K) and **صَفْرٌ** (M) and **أَصْفَرٌ**

(Mṣb) *Empty, void, or vacant*; (S, M, A, Mṣb, K;) applied to a house or tent, (S, Mṣb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. **أَصْفَارٌ**. (M, K.) One says **بَيْتٌ صَفْرٌ مِنَ الْمَتَاعِ** *A house, or tent, or chamber, empty, or void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] **إِنَاءٌ أَصْفَارٌ** *An empty vessel*; (M, K;) like as one says **بُرْمَةٌ أَعْشَارٌ**; on the authority of IAqr: (M:) and [applying the sing. form of the epithet to a pl. subst.,] **صَفْرٌ آتِيَةٌ** *empty vessels.* (M, K.) And **رَجُلٌ صَفْرٌ الْيَدَيْنِ** *A man empty-handed.* (S, Mṣb.) And **صَفْرٌ مِنَ الْخَيْرِ** † *Void of good.* (TA.) And it is said, in a trad., of Umm-Zarā, that she was **صَفْرٌ رِدَائِهَا** meaning † *Lank in her belly*; as though her **رداء**, which is a garment that falls upon the belly and there ends, were empty. (TA.) And **هُوَ صَفْرٌ صَحْرٌ** *It is [utterly] empty*; **صح** being an imitative sequent. (Kh, Ham p. 354.) — **صَفْرٌ** in arithmetical notation, in the Indian method, is *A circle* [or the character *o*, denoting *nought, or zero*; whence our term “cipher:” when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by *o*]. (L, TA.) — See also **صَفْرٌ**, in two places.

صَفْرٌ [an inf. n. of **صَفَرَ**, q. v.: — and hence,] **II Hunger**: and **صَفْرَةٌ** [the inf. n. un.] *a hungering once.* (M, K.) — Also *A certain disease in the belly, which renders the face yellow*: (M, K:) or a collecting of water in the belly. (Kt.) [See also **صَفَارٌ**.] — Also *A kind of serpent, (S, M, K,) in the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry*: (S:) used alike as sing. and pl.; or one is termed **صَفْرَةٌ**: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or a certain reptile (**دَابَّةٌ**) which bites the ribs and their cartilages: (M, K:) or a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab: (Ru-beh:) the Prophet, however, denied its doing so: it is said also that *it oppresses and hurts a man when he is hungry*: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also **صَفَارٌ**, *worms in the belly, (M, K, TA,) and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, **عَضَّ عَلَى شُرُوسِهِ الصَّفْرُ**, meaning, † *He was hungry.* (A.) — Accord. to some, (M,) in the trad. above referred to, **صَفْرٌ** signifies *The postponing of [the month] El-Moharram, transferring it to Safar*: (A'Obeyd, M, K:) [see **نَسَى**]: or it there means the disease called by this name, because they asserted it to be transitive. (K.) —