

grater or creaker; for **صَارِفَةٌ** ³ a tooth that makes a grating, or creaking, sound]. (M.) — See also 1, last sentence.

صَارِفَةٌ : pl. **صَوَارِفٌ** : see **تَصَارِيفٌ**, below.

صَيْرِفٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also **صَيْرِفِيٌّ**; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Kábil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

• **وَلِسَانًا صَيْرِفِيًّا صَارِمًا** •

• **كَحَسَامِ السَّيْفِ مَا مَسَّ قَطَعٌ** •

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — See also what next follows.

صَوْرَافٌ i. q. **صَوْرَافٌ**, (S, M, O, Mṣb,) or **صَيْرِفِيٌّ** ⁴ **دِرَاهِمٍ** (K,) and so **صَيْرِفٌ**, (M, Mṣb, K,) i. e. A money-changer; (M, Mṣb, TA;) except that **صَوْرَافٌ** has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Mṣb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from **المُصَارَفَةُ**, (S, O,) or from **التَّصْرِيفُ**, (M,) or from **صَرَفٌ** meaning “excellence,” or “superiority,” of one dirhem [or deenár] over another, (Mgh, and Mṣb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is **صَوَارِفَةٌ** (S, M, O, K) and **صَيَارِفٌ** (M) and **صَيَارِيفٌ**, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — See also **صَيْرِفٌ**.

صَوَارِفَةٌ [and **صَوَارِفُهَا** pl. of **صَارِفَةٌ**] ⁵ **تَصَارِيفُ الْأُمُورِ** The varieties, or vicissitudes, of affairs or events. (M, TA.)

مَضْرُوفٌ A place of turning away or back: [see also **مُنْصَرَفٌ**:] hence, in the **Ḳur** [xviii. 51], **وَلَمْ يَجِدُوا مَضْرُوفًا**, (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bḍ, Jel:) or, a turning away, or back, from it: (Bḍ:) pl. **مَضَارِيفٌ**. (TA.)

مَضْرُوفٌ [pass. part. n. of 1: see its verb: — and] see **مُنْصَرَفٌ** : — see also **صِرْفٌ**.

مُنْصَرَفٌ i. q. **مُنْقَلَبٌ** [as meaning Place, or scope, or room, for free action]. (A, voce **سَرَبٌ** [q. v.]; and so in the **Fáih**.)

مُنْصَرَفٌ is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to **ظَرْفٌ مُنْصَرَفٌ** [q. v.]. (TA, voce **قَدَّ**.) — **ظَرْفٌ مُنْصَرَفٌ** and **ظَرْفٌ غَيْرُ مُنْصَرَفٍ** signify the same, respectively, as **ظَرْفٌ غَيْرُ مُتَمَكِّنٍ** and **ظَرْفٌ مُتَمَكِّنٌ**: see art. **مَكَّنَ**. — **مَكِيلٌ مُنْصَرَفٌ** means A factor, an agent, or a deputy, who acts according to his own

free will in the disposal, or management, of an affair.]

مُنْصَرَفٌ is a n. of place, [meaning A place of turning away or back, like **مَضْرُوفٌ**,] as well as an inf. n. [of 7]. (S.)

مُنْصَرَفٌ and **غَيْرُ مُنْصَرَفٍ** denote the two different sorts of nouns, (O, K,) meaning, respectively, [like **مَضْرُوفٌ** and **غَيْرُ مَضْرُوفٍ**,] *Inflected, or declined, with tenween, and not so inflected or declined.* (O, TA.)

صوم

1. **صَوَمَهُ**, (S, M, Mgh, Mṣb, K,) aor. **صَمَّ**, (M, Mṣb, K,) inf. n. **صَوْمٌ** (S, M, Mṣb, K) and **صَوْمٌ**, (M, K,) or the latter is a simple subst., (M, Mṣb,) *He cut it, syn. قَطَعَهُ, (S, M, Mgh, Mṣb,) in any manner: [i. e. it signifies also *he cut it through; or he cut it off, or severed it; for thus the meaning of قَطَعَهُ* is generally explained:] (M:) or it signifies [only] *he cut it (قَطَعَهُ) so as to separate it*: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, **صَلِمَتْ أُذُنُهُ** i. q. **صَوَمَتْ أُذُنُهُ** [i. e. *His ear was cut off, entirely*]. (TA.) And **صَوَمَ النَّخْلُ**, (S, M, Mṣb, K,) and **الشَّجَرُ**, (M, K,) and **الزَّرْعُ**, aor. as above, inf. n. **صَوْمٌ**, (M,) *He cut off the fruit, or produce, of the palm-trees, (S, M, Mṣb, K,) and the trees, (M, K,) and the corn, or the like; (M;)* as also **اصطمره**. (S, M, K.) — [Hence,] **صَوَمَهُ**, (S, M, MA, K,) [aor. as above,] inf. n. **صَوْمٌ** (S, MA,) or **صَوْمٌ**, (M, MA,) or the latter is a simple subst., (S,) + *He cut him (i. e. another man); meaning he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him; syn. قَطَعُ كَلَامَهُ; (S, M, K;) and **هَجَرَهُ**: (A and Mgh and K in art. **هَجَرَ**;) or *he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him.* (MA.) [See an ex. in a verse cited voce **أَبٌ**.] And **صَوَمَ وَصَلَهُ**, aor. as above, inf. n. **صَوْمٌ** and **صَوْمٌ**, + [*He cut, or severed, his bond of union,*] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — And **صَوَمَ أَمْرَهُ** + [*He decided his affair*]. (O voce **ضَبِيًّا**, q. v. [See also **صَارِمٌ**, and **صَوَمَهُ**].) — **صَوْمٌ** is also intrans., as *syn. with انصرم*, q. v. (M, K.) And [hence] one says, **أَذْبَرَتِ الدُّنْيَا بِصَوْمِ** i. e. + [*Worldly good departed by becoming cut off, or by ceasing, and coming to an end.*] (TA.) — One says also, **صَوَمَ عِنْدَنَا شَهْرًا**, meaning + *He stopped, stayed, or tarried, with us a month*: (K, TA:) mentioned by El-Mufaddal, on the authority of his father. (TA.) — **صَوْمٌ**, (Mṣb,) [aor. **صَمَّ**,] inf. n. **صَوَامَةٌ** and **صَوْمَةٌ**, (M,) *It (a sword) was, or became, sharp, (M, Mṣb,) and did not bend.* (M.) — And [hence,] **صَوْمٌ** inf. n. **صَوَامَةٌ**, said of a man, (S, M, Mṣb, K, TA,) as being likened to a sword, (TA,) + *He was, or became, courageous; (Mṣb;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating,***

or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.)

2. **صَوَمَهُ** [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) **تَصْرِيفُ الْجِبَالِ** signifies **تَقْطِيعُهَا** [i. e. *the severing of the ropes*]: the verb being with *teshdeed* to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, **تَصْرِيفُ الْأَطْيَاءِ** *The cutting off of the teats of camels*: a phrase mentioned in the TA.]

3. **صَارَمَهُ**, (MA,) inf. n. **مُصَارَمَةٌ**, (KL, TA,) + *He effected a disunion with him*: (MA:) or *he cut him off from himself, being in like manner cut off by him*: (KL:) or *he cut him off from friendly, or loving, communion or intercourse, being so cut off by him*: *forsook him, or abandoned him, being forsaken, or abandoned, by him*: *cut him, i. e. ceased to speak to him, being in like manner cut by him*: for **المُصَارَمَةُ** signifies **المُهَاجَرَةُ** and **قَطْعُ الْكَلَامِ**. (TA.)

4. **اصصوم النخل** *The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit.* (S, M, Mṣb, K, TA.) — And [hence perhaps,] **اصصوم** said of a man, (S, K, TA,) inf. n. **إِصْرَامٌ**, (TA,) + *He was, or became, poor, (S, K,) having a numerous family, or household*: (K:) or *in a evil condition, though having in him intelligence (تَبَاسُكٌ)*: [it is said that] the original meaning is *he had a صَوْمَةٌ*, i. e. *portion, of property remaining to him.* (TA.)

5. **تَصَوَّمَ** quasi-pass. of **صَوَمَهُ**; (M;) i. q. **تَقَطَّعَ** [i. e. *It became cut; cut through; or cut off, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much, or in many places, or into many pieces*]. (S, K.) — See also 7, in three places. — Also + *He affected hardness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardness, &c.* (S, K.)

6. **تصارموا** + *They cut, forsook, or abandoned, one another*; (MA;) *they separated themselves, one from another*; (KL, in which only the inf. n. is mentioned;) *they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another*; syn. **تَقَاطَعُوا**. (S, MA, in the former of which only the inf. n. is mentioned.)

7. **انصرم** *It became cut; cut through; or cut off, or severed*; (S, M, K, TA;) quasi-pass. of **صَوَمَهُ**; (M, TA;) said of a rope [&c.]; and so **انصرم من الناس**, (M, K, TA.) — [Hence,] **انصرم من الناس** [or **عن الناس**] + *He separated himself from mankind; said of the wolf and of the crow [&c.].* (ISK, S, M.) And **انصرم الليل** + *The night went away, or departed*; as also **تصرم**: (Mṣb:) and **انصرم الشتاء** + *The winter ended*; and **تصرمت** + *The year ended*: (TA:) and **انصرم القتال** + *The fighting ended, or ceased.* (Mgh.)