

i. e. the whiteness [of the sky] before night. (TA. [But see 2, second sentence.]) **تَسْفَرُ** (O, K, TA) **عَنْ وَجُوهِنَّ** (O, TA) i. q. **أَسْتَسْفَرُهُنَّ** (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty* (TA, TK*) for marriage. (TK.) — And **تَسْفَرُ** **حَاجَتِهِ** **شَيْئًا** † *He attained, or obtained, somewhat of the object of his want* (O, K, TA) before its becoming beyond his reach. (TA.) — And **تَسْفَرُ فَلَانًا** † *He sought to obtain of such a one the half* (التَّصْفُ, O, K, TA [in the CK التَّصْفُ, by which, if it be correct, may perhaps be meant what was equitable, and التَّصْفُ may bear the same interpretation,]) of a claim (تَبَعَةٌ) that he had upon him. (O, K, TA.) — **تَسْفَرُ الْجِلْدُ** *The skin received, or had, a mark, or an impression:* (O, K:) from **سَفَرٌ** meaning **أَثَرٌ**. (TA.)

7. **انْصَفَرَ الْغَيْمُ** † *The clouds became dispersed:* (M, TA:) [or] *became removed from the face of the sky.* (TA.) — **انْصَفَرَ مَقْدَمُ رَأْسِهِ مِنَ الشَّعْرِ** † *The fore part of his head became divested of the hair.* (S, K,*) — **انْصَفَرَتِ الْإِبِلُ فِي الْأَرْضِ** † *The camels went away into the country, or land.* (M, K,*)

9. **اسْفَرَّتِ الشَّمْسُ**, inf. n. **اسْفَرَّ**, app. means *The sun became white, previously to setting.* See **سَفَرٌ**.

10. **اسْتَسْفَرُوهُ** see 5. **اسْتَسْفَرُوهُ** *He sent him as a سَفِيرٌ* [q. v.]. (JM.)

سَفَرٌ: see **مَسَافِرٌ**, in two places. — Also *A mark, an impression, a trace, or a vestige,* (أَثَرٌ, K, TA,) remaining: (TA:) pl. **سَفَوْرٌ**. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyen as meaning *The track, or trace, of a surge, or torrent.*]

سَفْرٌ *A book, or writing:* (S, M:) or *a great, or large, book:* or *a section of the Book of the Law revealed to Moses:* (M, K:) or *a book that discovers, or reveals, truths:* (TA:) or *a book is thus called because it discovers things, and makes them evident:* (M:) pl. **أَسْفَارٌ**. (S, M.) — With respect to the saying of Aboo-Sakhr El-Hudhalee,

* لِيَلِي بَدَاتِ الْبَيْتِ دَارَ عَرَقَتْهَا *
* وَأُخْرَى بَدَاتِ الْجَيْشِ آيَاتُهَا سَفْرٌ *

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylâ there was in Dhât-el-Beyn an abode that I knew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:*] IJ says, [app. holding the meaning to be, *the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,*] the last word should be from the phrase **سَفَرْتُ الْبَيْتَ**, i. e. “I swept the house, or chamber;” as though the writing were swept off from the **طَرَسُ** [or “written paper” or the like, to which the poet seems to compare the site of the abode in Dhât-el-Jeysh]. (M, TA.)

سَفْرٌ *Journey, or travel; the act of journeying or travelling;* (S, A, K:) *contr. of حَضَرَ:* (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or *the act of going forth to journey;* an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is **أَسْفَارٌ**: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is **سَفْرَةٌ**:] you say, **كَانَتْ سَفْرَتُهُ قَرِيبَةً** [*His journey was near*]: and the pl. of **سَفْرَةٌ**, accord. to rule, is **سَفَرَاتٌ**. (Msb.) In law, [as relating to the obligation of fasting &c.,] *The going forth with the intention of performing a journey of three days and nights, or more.* (KT.) — Also *The whiteness of dawn or daybreak:* (A:) or *the whiteness of the day:* (S, M:) and i. q. **صَبَاحٌ** [*dawn, or morning, or forenoon;* but app. here used in the first of these senses]: (M:) and **سَفِيرٌ**, *the whiteness [of the sky] before night:* (A, TA:) or the former, *the remains of the whiteness of day after sunset.* (K.) You say **سَفَرًا** i. e. **صَبَاحًا** [app. as meaning *In the dawn*]. (A.) And the prose-rhymer says, **إِذَا طَلَعَتْ إِذَا طَلَعَتْ الشَّعْرَى سَفْرًا لَمْ تَرَ فِيهَا مَطْرًا** (S, TA) i. e. *When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there].* (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of **سَفَرٌ**, is, *when Sirius rises at nightfall:* but this is during the usual winter-rains.]) You say also, **عِنْدَ اسْفَرَارِ فِي سَفَرٍ**, and **لَقَيْتُهُ سَفْرًا**, **النَّهْضُ**, thus related, with **س** [in the word **اسْفَرَارٌ** (not with **ص**), and app. meaning *I met him when the sun was becoming white, previously to the setting*]. (M.) And **بَقِيَ سَفْرٌ مِنْ نَهَارٍ** [*There remained a white gleam of daylight*]. (A.)

سَفْرَةٌ: see the next preceding paragraph.

سَفْرَةٌ *The food of the traveller;* (M, K:) *the food that is prepared for the traveller,* (S, Msb,) or *for a journey:* (TA:) pl. **سَفَرٌ**. (Msb.) This is the primary signification. (TA.) You say, **أَكَلُوا السَّفْرَةَ** *They ate the food for the journey.* (A.) — Hence, † *The receptacle thereof;* (TA:) *the piece of skin in which it is put.* (S, M, Msb, K, TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — And hence, † *The thing [whatever it be] upon which one eats:* (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, **سَفْرَةٌ** has the last of the significations given before this, and the thing which it

denotes is thus called because it is spread when one eats upon it. (TA.)

سَفَارٌ (Lh, S, M, K) and **سَفَارَةٌ** (Lh, M) *A piece of iron,* (S, M, K,) or *a cord,* (M,) or *a piece of skin,* (K,) *that is put over the nose [and jaws] of a camel, in the place of the حَكْمَةٌ* [q. v.] (Lh, S, M, K) *of the horse:* (S, K:) or *a cord that is attached to the عَطَامُ* [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] **أَسْفُورَةٌ** (M, K) and [of mult.] **سَفُرٌ** (S, M, K) and [of either] **سَفَائِرٌ**. (M, K.)

سَفِيرٌ *Leaves which the wind sweeps away;* (M;) *leaves which fall from trees* (S, A, K) and *which the wind sweeps away,* (A,) or because the wind sweeps them away: (S:) or *leaves of herbs;* because the wind sweeps them away: (T, TA:) or *what have fallen of the leaves of trees and of the lower portions of seed-produce.* (JM.) — Also *A messenger:* (S:) and † *a mediator;* or *a man who makes peace, effects a reconciliation, or adjusts a difference, between a people;* (S, M, Msb;) as also **سَافِرٌ**: (Msb:) or *a messenger who makes peace, &c.:* (T, Mgh, TA:) [see 1:] pl. of the former **سَفَرَاءٌ**, (S, M, Mgh,) and of the latter **سَفْرَةٌ**. (Har p. 255. [See also **سَفَارَةٌ**, below.]) — And † *A commissioned agent, a factor, or a deputy;* and *the like:* pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) — See also **سَفْرٌ**.

سَفَارَةٌ *Sweepings.* (S, M, K.)

سَفَرٌ an inf. n. of **سَفَرٌ** in the phrase **سَفَرٌ بَيْنَ الْقَوْمِ** [q. v.]. (S, Mgh, Msb, K.) [And hence, *The office of the سَفِيرٌ* (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] — Also *The falling of one's hair from [above] his forehead.* (Sgh, TA.) — See also **سَفَارٌ**.

سَافِرٌ [act. part. n. of 1:] *A woman having her face uncovered:* (S, M, Mgh, K:) pl. **سَوَافِرٌ**. (TA.) — And a horse † *having little flesh:* (K:) or so **سَافِرُ اللَّحْمِ**, a phrase used by Ibn-Muqbil. (TA.) — See also **سَفِيرٌ**. — And see **مَسَافِرٌ**, in two places. — Also *A writer; a scribe:* (Akh, S, M, K:) in the Nabathæan language **سَافِرًا**: (M:) pl. **سَفْرَةٌ**: (Akh, S, M, K:) which is also applied to the *angels who register actions.* (M, K.)

تَسْفِيرَةٌ: see **مَسْفُورَةٌ**.

مَسْفُورٌ sing. of **مَسَافِرٌ**, (A,) which signifies *The part that appears [or parts that appear] of the face.* (S, A, K.) — [Also, or **مَسْفُورٌ**, *A place of journeying or travelling:* in which sense, likewise, its pl. is **مَسَافِرٌ**.] One says, **بَيْنِي وَبَيْنَهُ مَسَافِرٌ** [*Between me and him, or it, are far-extending tracts to be travelled*]. (A.)

مُسْفِرٌ [act. part. n. of 4, q. v.:] † *A face shining* (A, TA) *with happiness.* (A.) — **النَّاقَةُ الْمُسْفِرَةُ**