

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غمز.) — **الصَّفَا** A certain place in Mekkeh (S, Mṣb) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Mṣb.) — **بُنْتُ صَفَاً**, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صَفُو Clearness, limpidness, or purity; contr. of **كَدْرٌ**; (M, K;) like [the inf. ns.] **صَفَاً** and **صَفُو** [&c. when used as simple subst.: see 1, first sentence]. (K.) See also **صَفَاءٌ**, below. — Also, and **صَفْوَةٌ** and **صَفْوَةٌ** and **صَفْوَةٌ**, (S, M, Mṣb, K,) but only with fet-ḥ when without ḍ, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mṣb, K;) the best, or choice, part, or portion; (TA;) and so **صَفِيٌّ**, (K, *TA,) of a thing. (K, TA.) One says **صَفْوَةٌ** الماء (T, TA,) and **الْجَال**, (AO, T, S, TA,) and **الْأَخَاءُ**, (T, TA,) and **صَفْوَتُهُ**, (AO, T, S, TA,) and **صَفْوَتُهُ**, (AO, S,) [i. e. *The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,*] but only **صَفْوَةُ الإِهَالَةِ** [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And **صَفْوَةٌ** الله من خلقه (AO, T, S, TA,) and **صَفْوَةٌ** الله من خلقه [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S:) and [in like manner] Adam is said to be **صَفِيٌّ** الله i. e. *the chosen one, or elect, of God*. (TA.)

صَفَاءٌ as meaning **صَافِيَةٌ**: see **صَافٍ**. = Also n. un. of **صَفَاً** [q. v.].

صَفْوَةٌ: see **صَفُو**, in three places.

صَفْوَةٌ: see **صَفُو**, in two places.

صَفْوَةٌ: see **صَفُو**, in two places. — One says also, **صَفْوَةٌ** من ماءٍ، or **صَفْوَةٌ** من ماءٍ، i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفْوَاءٌ: see **صَفَاً**, in two places.

صَفْوَانٌ, (S, M, K,) and **صَافٍ**, (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — **صَفْوَانٌ** is also a name of *The second of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also **صَفِيَّةٌ**].) = **صَفْوَانٌ** [as a coll. gen. n., of which the n. un. is with ḍ; and said to be used as a sing. and as a pl.]: see **صَفَاً**, in three places.

صَفْوَانٌ: see **صَفَاً**.

صَفَاً an inf. n. of **صَفَاً**. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning *† Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure*: and so, sometimes, **صَفُو**.] — Also **صَفُو** [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.]; a subst. from **صَفَاهُ**. (TA.)

صَفِيٌّ: see **صَافٍ**. — Also **صَفِيٌّ** † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, *M, *K, TA:) pl. **أَصْفِيَاءٌ**. (TA.) One says, **فُلَانٌ صَفِيٌّ فُلَانٌ** [Such a man is the friend &c. of such a man]: and **فُلَانَةٌ صَفِيَّةٌ فُلَانٌ** [Such a woman is the friend, &c. of such a man]. (Ham p. 430.)

— See also **صَفُو**, in two places. — Also **صَفِيٌّ** † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mṣb, K, TA;) and so **صَفِيَّةٌ**, of which the pl. is **صَفَايَا**: (S, Mṣb:) or, accord. to **صَفَايَا**, is pl. of **صَفِيٌّ**, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Mṣb.) — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) *Abounding with milk*; (S, M, K;) or so **صَفِيَّةٌ**: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAḡr, TA in art. شكر) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sb says that it is not pluralized with **ل** and **ت** because the sing. is without ḍ. (M.) — And A palm-tree (**نَخْلَةٌ**) *abounding with fruit*; (M, K;) or so **صَفِيَّةٌ**: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ: see the next preceding paragraph, in three places.

صَفِيَّةٌ a name of *The first of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also **صَفْوَانٌ**].)

صَافٍ Clear, limpid, or pure; free from **كَدْرٌ** [or turbidness, &c.]; (Mṣb;) and so **صَفِيٌّ**, applied to anything. (M.) Applied to pasturage, the former word may mean *Clear of dried-up leaves or similar rubbish*: or it may be formed by transposition from **صَائِفٌ**, meaning “of the [season called] **صَيْفٌ**,” and so belonging to art. **صَيْفٌ**. (M. [See also **صَافٍ** in another sense as formed by transposition from **صَائِفٌ**, voce **صَافٍ**, in art. **صَوَفٌ**].) In the phrase **صَفَاءُ النَّوْنِ** applied by the poet Kutheiyir-'Azzeh to honey (**جَنَاءُ النَّحْلِ**), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that **صَفَاءٌ** is originally **صَفِيَّةٌ**, as a possessive epithet. (M.) [**صَافٍ** is also applied to a sword, and the like, as meaning *Bright, or free from rust*.] And in the **Ḳur** xxii. 37, [instead of the common reading **صَوَائِفِي**, pl. of **صَافٍ** and **صَائِفَةٌ**,] some read **صَوَائِفِي**, pl. of **صَافِيَّةٌ**, as well as of **صَافٍ** applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] *things purely [or exclusively] belonging to God*. (TA.) — See

also **صَفْوَانٌ**. = Also A certain fish, which [it is said] *chews the cud*; pl. **صَوَائِفٍ**. (TA.)

صَافِيَةٌ [fem. of **صَافٍ**, q. v. — And also, as a subst.,] † One of what are termed **الصَوَائِفُ**, which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, **الصَوَائِفُ** signifies what the Sultán appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مِصْفَاةٌ i. q. **رَاوِقٌ**; (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar **مِصْفِيَّةٌ** [i. e. **مِصْفِيَّةٌ**, and also **مِصْفَاةٌ**]: pl. **مِصْفَائِفٌ**. (TA.)

عَسَلٌ مُصْفَى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

مُصْطَفَى: see **صَفُو**, last sentence.

صَب

1. **صَبَبٌ**, (S, K,) aor. **صَبَبَ**, (K,) inf. n. **صَبَبٌ**, (M, A, K,) [like **سَقَبٌ**,] *He, or it, was, or became, near*. (S, M, *A, *K.) You say, **صَبَبَتْ دَارُهُ**, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, *A,) *His house was near*; (S, A;) and (A) so **أَصَبَبْتُ دَارَهُ**, (M, A, K, TA,) and **أَسَقَبْتُ** (TA.) And it is said in a trad., (S, A,) **الْجَارُ الَّذِي يَصَبِبُهُ أَحَقُّ بِصَقْبِهِ**, (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, **بِسَقْبِهِ**, voce **سَقَبٌ**: or has a better, or the best, claim] to close connection, and nearness; meaning *pre-emption*: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mṣb in art. **جور**;) or the neighbour whose dwelling is adjoining. (O, TA.) — Also *He, or it, was, or became, distant, or remote*: thus it has two contr. significations. (K.) = **صَبَبَةٌ**, (K,) inf. n. **صَبَبٌ**, (M,) *He collected it, or gathered it together*. (M, K.) — And **صَبَبَهُ** *He raised it; namely, a building, &c.* (M, O, K.) — And **صَبَبَهُ**, (K,) or **صَبَبَ قَفَاهُ**, (M, TA,) *He struck* (M, K, TA) him, or it, (K,) or the back of his neck, with his **صَقْبٌ**, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] **صَقْبٌ** signifies *The striking anything solid and dry or tough*. (S, TA.) = **صَقَبٌ**, (K, TA,) or **صَقَبٌ**, (so in a copy of the M,) said of a bird, *It uttered a cry or cries*: (M, K:) from **Ḳr**. (M, TA.)

2: see what immediately precedes.

3. **صَابَهُ** *He drew near to him: and he faced*