

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غَمَز.) — الصَّافِ A certain place in Mekkeh (S, M, Sb) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Msb.) — [بَنْتٌ صَفًا, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صَفُو Clearness, limpidness, or purity; contr. of كَدْرُ; (M, K;) like [the inf. ns.] صَفَاً and صَفُوً [&c. when used as simple subst.: see 1, first sentence]. (K.) See also صَفَاً, below. — Also, and صَفُوً and صَفُوً and صَفُوً, (S, M, Msb, K,) but only with fet-h when without ʔ, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Msb, K;) the best, or choice, part, or portion; (TA;) and so صَفِيً, (K, TA,) of a thing. (K, TA.) One says صَفُوً الْهَاءُ (T, TA,) and الْحَالِ (AO, T, S, TA,) and الْإِخَاءِ (T, TA,) and صَفُوًهُ (AO, T, S, TA,) and صَفُوًهُ (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 صَفُوً الْإِهَالَةِ [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be صَفُوًهُ اللَّهُ مِنْ خَلْقِهِ (AO, S,) [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S:) and [in like manner] Adam is said to be صَفِيً اللَّهُ i. e. *the chosen one, or elect, of God*. (TA.)

صَفَاً as meaning صَافِيَةً: see صَافٍ. — Also n. un. of صَفَاً [q. v.].

صَفُوً: see صَفُوً, in three places.

صَفُوً: see صَفُوً, in two places.

صَفُوً: see صَفُوً, in two places. — One says also, صَفُوً الْإِنَاءِ صَفُوً مِنْ مَاءٍ, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفَوَاً: see صَفَاً, in two places.

صَفَوَانٌ (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.) — صَفَوَانٌ 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 صَفِيَّةً.]) — صَفَوَانٌ [as a coll. gen. n., of which the n. un. is with ʔ; and said to be used as a sing. and as a pl.]: see صَفَاً, in three places.

صَفَوَانٌ: 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, صَفُوً.] — Also † [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 صَافَاهُ. (TA.)

صَفِيً: see صَافٍ. — Also † 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. أَصْفِيَاءُ. (TA.) One says, فَلَانٌ صَفِيُّ فَلَانٍ [Such a man is the friend &c. of such a man]: and فَلَانَةٌ صَفِيَّةٌ [Such a woman is the friend, &c. of such a man]. (Ham p. 430.) — See also صَفُوً, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Msb, K, TA;) and so صَفِيَّةً, of which the pl. is صَفَايَا: (S, Msb:) or, accord. to As, صَفَايَا is pl. of صَفِيً, 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. (Msb.) — 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 صَفِيَّةً: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAqr, TA in art. شَكَر:) 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 ʔ. (M.) — And A palm-tree (نَخْلَةٌ) abounding with fruit; (M, K;) or so صَفِيَّةً: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

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

صَفِيَّةً 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 صَفَوَانٌ.])

صَافٍ Clear, limpid, or pure; free from كَدْرُ [or turbidness, &c.]; (Msb;) and so صَفِيً, 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. صَيْف. (M. [See also صَافٍ in another sense as formed by transposition from صَائِفٌ, voce صَافٍ, in art. صَوَف.]) In the phrase صَفَاةُ اللَّوْنِ applied by the poet Kutheiyir-Azzeh to honey (جَنَاهُ التَّحْلِ), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that صَفَاةٌ 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 Kur xxii. 37, [instead of the common reading صَوَائِفٍ, pl. of صَافٍ and صَافَةٌ,] some read صَوَائِفِي, [pl. of صَافِيَّةً, 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 صَفَوَانٌ. — Also A certain fish, which [it is said] chews the cud; pl. صَوَائِف. (TA.)

صَافِيَةً [fem. of صَافٍ, q. v. — And also, as a subst.,] † One of what are termed *الإِمَارِ*, صَوَائِفِي, 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, الصَوَائِفِي 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.)

مُصَفَاً i. q. رَاوُوقٌ; (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 مَصْفِيَّةً [i. e. مَصْفِيَّةً, and also مَصْفَايَةً]: pl. مَصَائِف. (TA.)

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

مُصَطْفًى: see صَفُوً, last sentence.

صَب

1. صَبَّ (S, K,) aor. ʔ, (K,) inf. n. صَبَبٌ, (M, A, K,) [like صَبَبٌ,] *He, or it, was, or became, near*. (S, M, A, K.) You say, صَبَبْتُ دَارَهُ, (S, A,) with kesr [to the ʔ], (S,) inf. n. as above, (S, A,) *His house was near*; (S, A;) and (A) so أَصَبَبْتُ دَارَهُ, (M, A, K, TA,) and أَصَبَبْتُ الْجَارَ (TA.) And it is said in a trad., (S, A,) أَصَبَبْتُ بَصْبِيهِ (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, بَصْبِيهِ, voce صَبَبٌ: 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.: (Msb in art. جَوْر:) 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.) — صَبَبَهُ (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 him, or it, (K,) or the back of his neck, with his fist*. (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] صَبَبٌ signifies *The striking anything solid and dry or tough*. (S, TA.) — صَبَبٌ (K, TA,) or صَبَبٌ, (so in a copy of the M,) said of a bird, *It uttered a cry or cries*: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.

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