

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. **غمز**.) — **الصفا** A certain place in Mekkeh (S, Mḡb) may be masc. or fem., as meaning either the **مكان** or the **بقعة**. (Mḡb.) — [بنت صفا, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صفو Clearness, limpidness, or purity; contr. of **كدر**; (M, K;) like [the inf. ns.] **صفا** and **صفو** [&c. when used as simple subst.: see 1, first sentence]. (K.) See also **صفا**, below. — Also, and **صفو** and **صفو** and **صفو**, (S, M, Mḡb, K,) but only with fet-h when without **ة**, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mḡb, K;) the best, or choice, part, or portion; (TA;) and so **صفي**, (K, TA,) of a thing. (K, TA.) One says **صفو الماء**, (T, TA,) and **الجال**, (AO, T, S, TA,) and **الآخاء**, (T, TA,) and **صفوته**, (AO, T, S, TA,) and **صفوته**, (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 **صفو الإهالة** [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Moḥammad is said to be **صفو** **الله من خلقه** and **مصطفاه** [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S;) and [in like manner] Adam is said to be **الله صفي** i. e. *the chosen one, or elect, of God*. (TA.)

صفا as meaning **صافية**: see **صاف**. — Also n. un. of **صفا** [q. v.].

صفو: see **صفو**, in three places.

صفو: see **صفو**, in two places.

صفو: see **صفو**, in two places. — One says also, **صفو** **في الإناء صفو من ماء**, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صفو: see **صفا**, in two places.

صفو **صفو**, (S, M, K,) and **صاف**, (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.) — **صفو** 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 **صافية**].) — **صفو** [as a coll. gen. n., of which the n. un. is with **ة**; and said to be used as a sing. and as a pl.]: see **صفا**, in three places.

صفو: see **صفا**.

صفا an inf. n. of **صفا**. (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, **صفو**.] — 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 **صافاه**. (TA.)

صفي: see **صاف**. — 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. **أصفياء**. (TA.) One says, **فلان صفي فلان** [Such a man is the friend &c. of such a man]: and **فلانة صفي فلان** and **صفيته** [Such a woman is the friend, &c. of such a man]. (Ḥam p. 430.) — See also **صفو**, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mḡb, K, TA;) and so **صافية**, of which the pl. is **صافايا**: (S, Mḡb:) or, accord. to Aḡ, **صافايا** is pl. of **صفي**, 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-Islām, but the fourth became reduced to the fifth. (Mḡb.) — 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 **صافية**: (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 **ا** and **ت** because the sing. is without **ة**. (M.) — And A palm-tree (**نخلة**) *abounding with fruit*; (M, K;) or so **صافية**: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

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

صافية 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 **صفو**].)

صاف Clear, limpid, or pure; free from **كدر** [or turbidness, &c.]; (Mḡb;) and so **صفي**, 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 **صائف**, meaning “of the [season called] **صيف**,” and so belonging to art. **صيف**. (M. [See also **صاف** in another sense as formed by transposition from **صائف**, voce **صاف**, in art. **صوف**].) In the phrase **صفاة اللون** applied by the poet Kutheiyir-Azzeh to honey (**جناة التحل**), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that **صفاة** is originally **صافية**, as a possessive epithet. (M.) [**صاف** 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 **صواف**, pl. of **صاف** and **صافة**,] some read **صوافي**, [pl. of **صافية**, as well as of **صاف** 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 **صفو**. — Also A certain fish, which [it is said] chews the cud; pl. **صواف**. (TA.)

صافية [fem. of **صاف**, q. v. — And also, as a subst.,] † One of what are termed **صوافي الإمام**, which means the towns, or villages, of those who have rebelled against him, which the Imām [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, **الصوافي** signifies what the Sultān 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.)

مصفاة i. q. **راووق**; (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 **مصفية** [i. e. **مصفية**, and also **مصفاية**]: pl. **مصافي**. (TA.)

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

مصطفى: see **صفو**, last sentence.

صقب

1. **صقب**, (S, K,) aor. **صقب**, (K,) inf. n. **صقب**, (M, A, K,) [like **سقب**,] *He, or it, was, or became, near*. (S, M, A, K.) You say, **صقبت دارة**, (S, A,) with **كسر** [to the **ق**], (S,) inf. n. as above, (S, A,) *His house was near*; (S, A;) and (A) so **أصقبت دارة**, (M, A, K, TA,) and **أصقبت الجار** (TA.) And it is said in a trad., (S, A,) **أحق بصقبه**, (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, **بسقبه**, voce **سقب**: 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.: (Mḡb 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.) — **صقبه**, (K,) inf. n. **صقب**, (M,) *He collected it, or gathered it together*. (M, K.) — And **صقبه** *He raised it*; namely, a building, &c. (M, O, K.) — And **صقبه**, (K,) or **صقب قفاه**, (M, TA,) *He struck him, or it, (K,) or the back of his neck, with his صقب, (M, TA,) i. e. (TA) *with his fist*. (K, TA.) [The inf. n.] **صقب** signifies *The striking anything solid and dry or tough*. (S, TA.) — **صقب**, (K, TA,) or **صقب**, (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. **صقبه** *He drew near to him: and he faced*