

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, (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 المال, (AO, T, S, TA,) and الآباء, (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 صفوته [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S;) and [in like manner] Adam is said to be صفي i. e. *the chosen one, or elect, of God*. (TA.)

صفا as meaning صافية: see صاب. — 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** 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 صاب in another sense as formed by transposition from صائف, voce صاب, in art. صوف.]) In the phrase صفا 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 صفا is originally صفية, as a possessive epithet. (M.) [صافي 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 صافي 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

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 صفا. (TA.)

صفي: see صاب. — 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. أصفيا. (TA.) One says, فلان صفي فلان [Such a man is the friend &c. of such a man]: and فلانة صفي فلان [Such a woman is the friend, &c. of such a man]. (Ham 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 صفية, of which the pl. is صفايا: (S, Mḡb:) or, accord. to As, صفايا 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 صفية: (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 ت and ث because the sing. is without ة. (M.) — And A palm-tree (نخلة) abounding with fruit; (M, K;) or so صفية: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

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

صفية 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 صفوان.])

**صقب** 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 صاب in another sense as formed by transposition from صائف, voce صاب, in art. صوف.]) In the phrase صفا 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 صفا is originally صفية, as a possessive epithet. (M.) [صافي 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 صافي 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 صفوان. — 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. رابوق; (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. ء, (K,) inf. n. **صقب**, (M, A, K,) [like **سقب**.] *He, or it, was, or became, near*. (S, M, A, K.) You say, **صقبت** داره, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, A,) *His house was near*; (S, A;) and (A) so **أصقبت** داره, (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* (M, K, TA) *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*