

mostly of a bitch, (IAqr, TA,) signifies *She lusted for the male*: (Lth, Lh, IAqr, S, M, O, K:) and the epithet applied to such an animal is **صَارِفٌ**. (Lh, IAqr, S, M, O, K.)

2. **التَّصْرِيفُ** [in its primary acceptance is like **الصَّرْفُ** in the primary acceptance of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning of the winds* (Lth, O, K, TA) *from one state or condition, to another*; (O, TA;) *or from one direction, or course, or way, to another*; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the *Kur-án*; (Lth, TA;) *the making of the winds to vary, or differ*; and so of the clouds; (M;) *the changing of the winds to south and north* [&c.] and *hot and cold* [&c.]; (Jel in ii. 153), and xlv. 4; *or the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds*: (TA:) or **تَصْرِيفٌ** signifies [the varying, or diversifying, of the verses of the *Kur-án*, by repeating them in different forms; or] *the making of the verses of the *Kur-án* distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlv. 26].* (O, K.) — It signifies also *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like **الصَّرْفُ**) and the conjugating of verbs].* (O, K.) [The science of **التَّصْرِيفُ** in language is commonly termed **عِلْمُ الصَّرْفِ**.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, **صَرَفَ الشَّيْءَ**, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way.* (M, TA.) — And [hence,] **صَرَفْتُهُ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, speaking of a man, (S, O,) i. q. **قَلْبْتُهُ** [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or † I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., **تَصَرَّفَ**, is said to be from **الصَّرْفُ** as signifying **الْحِيلَةُ**, and is expl. as syn. with **اِحْتَالَ**: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair.* (K.)] — [Hence also, **صَرَفَ الْفَرَسَ** *He exercised the horse.*] = **صَرَفَ الشَّرَابَ**: and **صَرَفَ الْخَمْرَ**: see 1, latter half.*

3: see 1, third sentence. — The inf. n. **مُصَارَفَةٌ** signifies also † *The dealing, or buying and selling, with any one* **بَصْرِفٍ** [app. meaning *with art or artifice or cunning*, or it may perhaps mean *in the exchanging of money*: see **صَيْرَفِي**], (KL.)

Bk. I.

4. **اَصْرَفَ الشَّرَابَ**: see 1, latter half.

5. **تَصَرَّفَ** [quasi-pass. of 2: thus,] said of a man's face, *It turned about; or was, or became, turned about; syn. **تَقَلَّبَ**.* (Jel in ii. 139.) — And *It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way.* (M.) — [Hence,] **تَصَرَّفَ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, (S,) quasi-pass. of **صَرَفْتُهُ فِيهِ**, (S, O, K,) thus syn. with **تَقَلَّبَ** [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so*]: (K:) or it is from **الصَّرْفُ** as signifying **الْحِيلَةُ**; (S, M, TA;) i. e. it means † [he practised versatility, or] *he used art or artifice or cunning, in the affair, or in my affair; syn. **اِحْتَالَ**.* (TA) [and in like manner **بَدَل** in xxv. 20: but the former meaning is the more common: see also 8.)] [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.*] — [Hence also, said of a horse, *He was exercised.*]

7. **اِنْصَرَفَ**, (S, M, O, K,) inf. n. **اِنْصَرَفَ**, (O,) and **مُنْصَرَفٌ** is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of **صَرَفْتُهُ**, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom*: (M:) [or *shifted from one state, or condition, to another*: (see 1, first sentence:)] or i. q. **اِنْكَفَى**; so in the copies of the *K*; but [this is an inadequate explanation;] the right [or better] explanation is **اِنْكَفَى** [i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*]; agreeably with what is said in the O. (TA.) **ثُمَّ اِنْصَرَفُوا** in the *Kur* [ix. 128] means *Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard.* (M.) — [Accord. to Golius, it signifies also *It ran in a small stream; or the like*; for he explains it as meaning “manavit:” but for this he names no authority. — Said of a noun, it means *It was inflected, or declined, with tenween.*]

8. **اِصْطَرَفَ** † *He sought, sought after, or sought to gain, sustenance or the like*, (M, TA,) and used art or artifice or cunning [in so doing]; (M;) for his family, or household; (M, TA;) as also **صَرَفَ**, aor. ʔ; you say, **صَرَفَ لِأَهْلِهِ** [as though meaning *he used art or artifice or cunning (تَصَرَّفَ) in the seeking of gain*: (O, K, TA:) or [meaning thus] you say, **اِصْطَرَفَ فِي طَلَبِ الْكَسْبِ**, (S.)] — It is also trans.: you say, **اِصْطَرَفَ وَجْهَهُ**: see 1, first quarter. — And **اِصْطَرَفَ الدَّرَاهِمَ** *He procured the dirhems in exchange for [other] dirhems or for deenars.* (Mgh.)

10. **اِسْتَصْرَفْتُ اللَّهَ الْمَكَاَرَةَ** (S, O, K.) *I begged God to avert from me the things, or events, that are objects of dislike or hatred.* (O, K.)

صَرَفٌ [as an inf. n.: see 1]. — Used as a subst., *The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] **صَرَفُ الدَّهْرِ** meaning **حَدَثَاتُهُ**, (S, M, O, K,) and **نَوَائِبُهُ**, (S, O, K,) or **حَوَادِثُهُ**; (Mgh;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is **صُرُوفٌ**. (M, Mgh.) In the phrase **قَدْ سَحَطَتْ صُرُوفُ نَوَاهَا**, in a verse of *Šakhr-el-Ghici*, [ISd says,] he has made it fem. because of its dependance upon **النَّوَى** [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, **قَدْ بَعْدَتْ فِيهِ** *تَصَرَّفَ وَجْهَهَا الَّذِي أَخَذَتْ فِيهِ* [i. e. *the shifting-about of her course that she has taken has become far-extending*; **صَرَفٌ** being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying **أَوْجَعْنِي صُرُوكَ** as well as **أَوْجَعْنِي صُرُوكَ**; (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his Expos. of the Poems of the Hudhalecs, p. 14 of the vol. edited by Kosegarten.) — Also *Repentance*. (S, M, O, Mgh, K.) [See a phrase below, in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning*. (Yoo, S, M, O, K, TA.) Hence, in the *Kur* [xxv. 20], **فَمَا يَسْتَطِيعُونَ صُرُوفًا وَلَا نَصْرًا** [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means *and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves.* (O, TA.) — And *Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Mgh, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Mgh,) or in value; (M, Mgh, O, K;) as in the saying, **بَيْنَ الدَّرَاهِمَيْنِ صَرَفٌ** [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying **لَا يَعْرِفُ صَرَفَ الْكَلَامِ** *Such a one knows not the excellence of speech over other speech*: (O:) and [in like manner] one says, **هَذَا عَلَى هَذَا صَرَفٌ** *There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows.* (O, K.) — And *The night; and the day*: (K:) [because of their interchanging:] **الصَّرَفَانِ** signifies *the night and the day*; (S, O, K;) as also **الصَّرَفَانِ**; (K;) the latter accord, to Ibn-Abbád; (O;) like **الصَّرْعَانِ**, with *kesr* also [as well as with *fet-h*]. (TA.) — In the saying (S, M, O, Mgh) of the Arabs, (M,) or of the Prophet, (O, Mgh,) in a certain trad., (K,) **لَا يَقْبَلُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ****