

to a man, What is thy *حرفة* (i. e. *thine occupation*) and thy lineage? (TA:) [or the meaning may be how we requite; for] *حارفة بسوء* signifies *He requited him for evil* (K, TA) that he had done. (TA.) And it is said in a trad., *إِنَّ الْعَبْدَ لِيَحَارِفَ* [Verily the servant shall be requited [for his deed; the good I mean, or the evil]. (IAqr, TA.) And *حرف* also signifies *He requited for good or evil*. (IAqr, K.) *حرف* signifies also *The measuring a wound with the محراف*, i. e. the probe. (K, TA.)

4. *حرف*: see 1. — Also, (inf. n. *أحرف*, Mgh, TA) *His مال* [or cattle] increased, and became in a good state or condition. (AZ, S, Mgh, K.) One says, *جاءه بالحيثق والإحراف*, meaning *He came with, or brought, much cattle*. (AZ, S. [See *حلق*].) *حرف* = *He emaciated, or rendered lean, a she-camel*: so says *As*: others say *أحرف*. (S.) [See *حرف*: and see *حريثة*.] — See also 3, last sentence but one.

5: see 7: — and see also 1.

7. *انحرف* [It became turned, or altered, from its proper way, or manner; quasi-pass. of 1 in the first of the senses explained above: and] *he turned aside*; (AZ, S, Mgh, Mgh, K;) as also *تحرف*; (AZ, S, Mgh, K;) and *أحرووف*; (AZ, S, K;) and *حرف*, inf. n. *حرف*; (TA;) *عنه* from it. (AZ, S, Mgh, TA.) [Hence,] one says, *انحرف مزاجه* [*His temperament, or constitution, became disordered*]; as also *حرف*, [app. a mistranscription for *حرف*], inf. n. *تحريف*. (TA.) [And *انحرف عليه* *He turned against him, with enmity, or anger*.] And *انحرف إليه* *He turned to, or towards, him, or it*. (TA.)

8: see 1, in two places.

12: see 7.

حرف The extremity, verge, border, margin, brink, brow, side, or edge, (S, Mgh, K, TA,) of anything; (S, K;) as, for instance, the side of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Mgh;) and the edge of a sword: (L, TA:) pl. [of mult. *حروف*, and of pauc.] *أحرف*. (TA.) Hence, (S,) [A point, a ridge, a brow, and a ledge, of a mountain:] the pointed, sharp, or edged, summit of a mountain: (S, Mgh, K;) a projecting portion in the side of a mountain, in form like a small *دكان* [i. e. bench] or the like: and a portion in the summit of a mountain, having a thin edge, or ridge, rising above the upper part of the back: (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) *حرف*; (Fr, S, Mgh, K;) accord. to Fr, (Mgh,) the only instance of the kind except *طلل* as pl. of *طلل*. (Mgh, K.) [Hence, also,] *A nib, of a writing-reed, obliquely cut*: so in the phrase *قلم له لا حرف له*, in the S and K in art. *جزر*, a writing-reed not having a nib obliquely cut. (TA in that art. [See 2 in the present art.]) And *حرفا الرأس* *The two lateral halves of the head*. (TA.) [Hence, also, the phrase] *فلان على حرف من* [*Such a one is [standing] aloof with respect to his affair,*

(على ناحية منه, ISd, TA,) [in suspense,] waiting, and looking to the result, if he see, in regarding it from one side, what he likes; (TA;) turning from it if he see what does not please him. (ISd, TA.) The saying, in the Kur xxii. 11, *وَمِنَ النَّاسِ وَفِي حَرْفٍ مَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ* means *And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees*: (Ksh, Bd:*) or the meaning is, *who serves God in doubt, or suspense, (Zj, K, Jel,) being unsteady like him who alights and abides upon the حرف* [i. e. point, or ridge, or brow,] of a mountain: (Jel:) or in a state of disquietude respecting his case; (Ibn-'Arāfeh, K;) i. e. not entering into the religion firmly, or steadily: (K:) or who serves God in one mode of circumstances; i. e. when in ample circumstances, and not when straitened in circumstances; (AZ, S, K;) as though good fortune and plenty were one side, and an evil state were another side: (AZ, TA:) [hence,] *حرف* sometimes signifies a mode, or manner, and a way. (Mgh.) — A letter of the alphabet: pl. *حروف*: (S, Mgh, K;) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, *تَبْطُلُ الصَّلَاةُ بِحَرْفٍ مُّفْبِرٍ* [*Prayer is made null by a significant letter*] means only by an imperative of a verb of which the first and last radical letters are infirm; such as *ف* from *وفى*, and *ق* from *وفى*, and the like. (Mgh.) — As a grammatical term, [A particle; i. e.] what is used to express a meaning, and is not a noun nor a verb: every other definition of it is bad: (K:) pl. *حروف*. (Mgh, &c.) — And *A word* [absolutely: often used in this sense in lexicons &c.]. (Kull.) — A dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs: pl. [of pauc.] *أحرف*: so in the saying (of Moḥammad, TA) *نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ* *The Kur-ān has been revealed according to seven dialects, of the dialects of the Arabs*: (A'Obeyd, Az, Iath, K;) or this means, *according to seven modes, or manners, (Mgh, Mgh,) of reading*: whence *فُلَانٌ يَقْرَأُ بِحَرْفِ أَبِي مَسْعُودٍ* *Such a one reads in the manner of reading of Ibn-Mes'ood*. (Mgh.) — Applied to a she-camel, + *Lean, or light of flesh*; or *lean, and lank in the belly*; (S, K;) and *firm, strong, or hardy*; likened to the حرف of a mountain; (S;) or to the حرف of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter *ل*, in respect of her leanness: (TA:) or *excellent, or high-bred, or strong and light and swift, sharp and effective in pace, rendered lean by journeyings*; likened to the حرف of a sword: (L:) or *emaciated*: (S, K:) so *As* used to say: (S;) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets *سَادٌ حَرْفٌ سَادٌ*: (TA:) [see *حريثة*:] or [in the CK "and"] *great; big; of great size*; (K, TA;) likened to the حرف of a mountain: (TA:) it is applied only to a she-camel: one may not say *جمل حرف*. (IAqr, TA.)

حرف and *حرفة* (S, K) and *حرفة* (Mgh, K) and *حراف* (TA) *Ill-fatedness; privation of prosperity; or the being denied prosperity*; syn. *حرومان* [as inf. n. of *حرم*]: (K, TA:) *lack of good fortune, so that one has no increase of his cattle or other property*: (S:) *debarment from the means of subsistence*. (Mgh.) Hence the saying of 'Omar, *لِحَرْفَةٍ أَحْدِهِمْ أَشَدُّ عَلَى مَنْ عَيْلَتِهِ* (S, K,) or, accord. to one reading, *لِحَرْفَةٍ*, (TA,) [*Verily the ill-fatedness of any one of them is more distressing to me than his poverty*:] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, *the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty*: so in the Nh. (TA.) — *الحرف* A certain grain, resembling the *الخردل* [or mustard]; (AZ, Mgh, TA;) called by the vulgar, (AHn, TA,) or in the dial. of El-'Irāk, (TA in art. *رشد*,) *حَبُّ الرَّشَادِ*, (AHn, S, K,) or *الرَّشَادُ*: (Mgh:) n. un. with *د*, (TA,) applied to a single grain thereof. (Mgh.) [See art. *رشد*.] Hence *حريف* [q. v.]. (S, Mgh.)

حرفة: see *حرف*, in two places.

حرفة A craft, or handicraft, (S, K, TA,) by which one gains his subsistence; a mode, or manner, of gain; any habitual work or occupation of a man; because he turns (*يَنْحَرِفُ*, K, i. e. *يَمِيلُ*, TA) to it; (K, TA;) a subst. from *أحترف*: (Mgh, Mgh:) pl. *حرف*. (TA.) — See also *حرف*, in two places.

حرفي A seller of the حرف, i. e. *حَبُّ الرَّشَادِ*. (K.)

حراف: see *حرف*.

حريف A fellow-worker, syn. *مُعَامِل*, (S, Mgh, Mgh, K,) in one's craft or ordinary occupation: (K:) and an associate: (KL:) pl. *حرفاء*. (Mgh.) — It is mostly used by foreigners as meaning *A companion in drinking*: and by most of the Turks, as implying vituperation; [like our term "fellow;"] so that when any one of them addresses another by this epithet, he is angry. (TA.)

حرافة The quality, or property, of burning, or biting, the tongue; acritude. (S, Mgh, TA.)

حريف, from *الحرف*, *Burning, or biting, to the tongue*: (S, Mgh, TA:) it is applied in this sense to an onion, and to other things: one should not say *حريف*. (S, TA.)

مُحَرِفٌ A place to which to turn away, or back, from a thing. (AO, S, K.) So in the saying, *مَا لِي عَنْ هَذَا الْأَمْرِ مُحَرِفٌ* [*I have no place to which to turn away, or back, from this thing*]. (AO, S, K.) — Also, and *مُحْتَرِفٌ*, A place in which a man earns or gains [subsistence], or labours to do so, and employs himself as he pleases, or follows his various pursuits. (K.)

مُحَرِفٌ A man whose property increases, and becomes in a good state or condition; or whose cattle increase &c. (S, Mgh.)