4. اعرف فلَرْنًا He told such a one of his misdeed, اعرف = (TA.) عرَّفه * then forgave him ; and so (said of a horse, S, O) He had a long عَرْف [or mane]. (S, O, K.) = See also 1, near the end.

5. تعرّف It was, or became, known. (Har p. 6.) And تعرّف إلَيْه He made himself known to him; (TA;) [and so **;** for] you say, i. e. [I came disguising أَتَيْتُ مُتَنَكَّراً ثُمَّ أَسْتَعْرَفْتُ myself, or assuming an unknown appearance, then] I made known who I was: (L:) and النَّت فَلَانًا Come thou to such a] فَأَسْتَعُرْفُ إِلَيْهُ حَتَّى يَعْرِفَكَ one and make thyself known to him, that he may know thee]. (S, O, K.*) [See also 8.] - [Hence,] one says, تعرّف إلى ألله بالعبادات والأدْعية [He made himself known to God by religious services تَعَرَّف إِلَى and prayers]. (Er-Rághib, TA.) And occurring in a say- ٱلله في الرَّحَاءَ يَعُرِفْكَ في الشَّدَّة. ing of the Prophet to Ibn-'Abbás, [may be rendered Make thyself known to God by obedience in ampleness of circumstances, then He will acknowledge thee in straitness: or] means render thou obedience to God [&c., then] He will requite thee [&c.]. (O.) عقرفه [He acquainted himself, or made himself acquainted, with it, or him; informed himself of it; learned it; and discovered it : often used in these senses : for an instance of the last, see تَعَلَّبُهُ: it is similar to رَتَعَلَّبُهُ but more restricted in meaning. _ And] He sought the knowledge of it: (Har p. 6:) [or he did so leisurely, or repeatedly, and effectually :] you say, I sought leisurely, or repeatedly, تَعَرَّفْتُ مَا عَنْدَ فُلَان after the knowledge of what such a one possessed until I hnew it. (Ş, O, K.*) __ And تعرّفه الهكانَ and في المَكَان, He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; syn. تَعَرَّفُ (TA.) = تَعَرَّفُ به also expl. in the KL by the Pers. words بعرف کاری کردن, app. meaning The acting with acting i. e. goodness, &c.: but Golius has hence rendered the verb " convenienter opus fecit."]

6. تعارفوا They knew, or were acquainted with, one another. (S, O, K.) — And i. q. تَفَاخُرُوا [i. e. They vied, competed, or contended for superiority, in glorying, or boasting, or in glory, &c.; or simply they vied, one with another]: it occurs in a trad., or, as some relate it, with j; and both are expl. as having this meaning. (TA.)

8. اعترف به He acknowledged it, or confessed it, (S, Mgh, O, Msb, K,) namely, a misdeed, (S, مَرْفَ * به or a thing; (Mgh, Msb;) and so عَرْفَ * and i, namely, his misdeed [&c.]; (K;) [for] sometimes they put عَرَفَ in the place of ; (O;) and so ¹ : عَرَفَهُ ¹ : كَرَفَهُ (Ksh and Bd and Jel in xvi. 85:) عِرْفَانُ ¹ الإِحْسَانِ] (: 85: cocurring in the Ķ voce شكر &c.) means The acknowledgment, or confession, of beneficence; thanhfulness, or grati-tude:] and one says, مَا أَعْرِفُ * لِأُحَدِ يَصْرَعُنِي (Ş, O, TA) i. e. ما أَعْتَرِفُ , (Ş, O,) meaning I do not acknowledge [any one that will throw me down]; this was said by an Arab of the desert. (TA.) He acquainted me with his name اعترف إلى ... himself to him in such a manner as that he would certify himself of him thereby. (TA.) [See also 5.] also signifies He described a thing اعتسرف that had been picked up, and a stray-beast, in such a manner as that he would be known to be its owner. (TA.) - And you say, اعتَرَفْتُ القَوْمَ , (Ş, O,) or نغلائا, (Ķ,) I asked the people, or party, (S, O,) or such a one, (K,) respecting a subject of information, in order that I might know it. (S, O, K.) ___ See also 1, former half. ___ And see 1, last quarter, in two places.

10. استعرف [He sought, or desired, knowledge; or asked if any had knowledge; of a person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. بلو, conj. 8, q.v.]. استعرف إليه: see 5. Also He mentioned his relationship, lineage, or genealogy, to him. (TA.) استعرفه ... : see 1, former half.

12. اعْرَوْرُفَ He (a horse, TA) had a mane a اعرورف الفَرَسَ ... (S, O, TA.) اعرورف الفَرَسَ ... (عُرْف) man, O) mounted upon the mane (عُرْف) of the is والفَرَس عَلا عُرْفَه (O, K. [In the CK, عُرْفه is erroneously put for إ.وَالفُرَسَ عَلَا عَلَى عُرْفه And (said of a man, K) + He rose upon the عُرَف [pl. of عُرْف, and app. here meaning the wall between Paradise and Hell: (see the Kur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbad, O, K.) _ Said of the sea, Its waves became high, (S, O, K, TA,) like the action [or mane]: and in like manner said of the torrent, t It became heapy and high. (TA.) ____ Said of blood, + It had froth (O, K) like the عَرْف [or mane]. (O.) _ Said of palm-trees (نَضْل), ‡ They became dense, and luxuriant, or abundant, or or mane] of the عُرْف [or mane] of the] مُرْف hyena. (O, K, TA.) __ And, said of a man, t He prepared himself for evil, or mischief, (S, O, K, TA,) and raised his head, or stretched forth his neck, for that purpose. (TA.) [See also 12] وَمَعْفِرَةُ خَيْرُ مِنْ صَدَقَةٍ يَتْبَعْهَا أَدًى التَّا in art. عزف]

An odour, whether fragrant or fetid, (Ş, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise : رِيحُ signifies [the same, i. e.] عَرْفَةُ * TA :) and (K, TK) and رَائِحَةً. (TK.) One says, ما أَطْيَبَ How fragrant is its odour !]. (Ş, O.) And The bad hide] لَا يَعْجِزُ مَسْكُ السَّوْءِ عَنْ عَرْف السَّوْءِ will not lack the fetid odour]; (S, O, K;) a prov.; (S, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kur [lxxvii. 1], وَٱلْهُرْسَلَات عَرْفًا, [as meaning By the winds that are sent forth with fragrance,] instead of عرفاً. (TA.) = Also A certain plant : or the تُمام [or panic grass]: (K:) or a certain plant, not of the [kind called] ..., nor of the [kind called] عضاه; (Ibn-Abbad, O, L, K;) of the [kind called] أنهام. (Ibn-'Abbad, O, L.)

[Acknowledgment, or confession ;] a subst.

and condition. (K.) And اعترف لله He described | from الاعتراف, (S, O, K, TA,) as meaning الاعترار والاعتراف (TA.) Hence, (S, O,) you say, (K,) أَنْفُ (. (TA.) i. e. A thousand is due to إعْترافًا [i. e. A thousand is due to him on my part by acknowlegment, or confession]; (S, O,* K;) the last word being a corroborative. (Ş, O.) _ Also i. q. * زَمَعْرُوفٌ ; (Ş, O, Mşb, K;) as also مَعَارِفَةً (S, O, K,) of which the pl. is (Ş, O, نُكُرُ being contr. of عُرْفٌ (إ, X, O) ; عَوَارِفُ K,) and مَعْرُوفٌ being contr. of مَعْرُوفٌ (as syn. with نكر; (S, Mgh, O, K;) i. e. Goodness, or a good quality or action; and gentleness, or lenity; and beneficence, [favour, kindness, or bounty,] or a benefit, a benefaction, or an act of beneficence or favour or hindness]: (Msb:) عُرْفُ is also expl. as signifying liberality, or bounty; (K, TA;) and so * عُرْفٌ , which is a dial. var. thereof: (TA:) and a thing liberally, or freely, bestoned; or given : (K :) and مَعْرُوفٌ * is expl. as signifying liberality, or bounty, when it is with moderation, or with a right and just aim : [and sometimes it means simply moderation :] and sincere. or honest, advice or counsel or action : and good fellowship with one's family and with others of mankind: it is an epithet in which the quality of a subst. predominates: (TA:) and signifies any action, or deed, of which the goodness is known by reason and by the law; and منكر signifies the contr. thereof. (Er-Rághib, TA.) It is said in the Kur [vii. 198], وأَمَرْ بَٱلْعَرْف, (O,) meaning [And enjoin thou goodness, &c., or] what is deemed good, or approved, of actions. (Bd.) And you say, أَوْلاًهُ غُرْفًا, (Ṣ, O,) or ♦ عَارفَةُ (TA,) meaning i. e. He did to him, or conferred upon معروفا * him, a benefit, &c.]. (Ş, O, TA.) وَلَلْهُطَلِّقَات in the Kur ii. 242] means [And] مَتَاعٌ بِٱلْهَعْرُوفِ * for the divorced momen there shall be a provision of necessaries] with moderation, or right and just aim, and beneficence. (TA.) And أَوْلْ مَعْرُوفْ ♦ aim, and beneficence. ii. 265,] means Refusal with pleasing [or gracious] speech, (Bd, Jel, TA,) and prayer [expressed to the beggar, that God may sustain him,] (TA,) and forgiveness granted to the beggar for his importunity (Bd, Jel) or obtained by such refusal from God or from the beggar, (Bd,) are better than an alms which annoyance follows (TA) by reproach for a benefit conferred and for مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ And مَنْ كَانَ فَقيرًا فَلْيَأْكُلْ in the same, iv. 6,] means [And such] بأَنْهَعْرُوف * as is poor, let him take for himself (lit. eat)] ac-

cording to what is approved by reason and by the law, (TA,) or according to his need (Bd) and the recompense of his labour. (Bd, Jel.) ____, العَرْف] in lexicology, signifies The commonly-known, commonly-received, or common conventional, language; common parlance, or common usage: mostly meaning that of a whole people; in which case, the epithet العَام is sometimes added : but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms جوز and حق expl. in arts. مَجَازُ عُرْفًا and مُجَازُ عُرْف Also The ... عَادَةً and see : مُتَعَارَفٌ See also of the horse; (S, O;) [i. e. the mane;] the hair

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