

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

5. **تعرف** *It was, or became, known.* (Har p. 6.) — And **تعرف إليه** *He made himself known to him; (TA.) [and so* **استعرف**; for] you say, **أَتَيْتُ مُتَكْرِماً ثُمَّ اسْتَعْرَفْتُ** i. e. [I came disguising myself, or assuming an unknown appearance, then] *I made known who I was: (L:) and* **فَلَاناً أَتَيْتُ فَاسْتَعْرَفْتُ إِلَيْهِ حَتَّى يَعْرِفَكَ** [Come thou to such a one and make thyself known to him, that he may know thee]. (S, O, K.) [See also 8.] — [Hence,] one says, **تَعَرَّفَ إِلَى اللَّهِ بِالْعِبَادَاتِ وَالْأُدْعِيَةِ** [He made himself known to God by religious services and prayers]. (Er-Rāghib, TA.) And **تَعَرَّفَ إِلَى اللَّهِ** occurring in a saying of the Prophet to Ibn-Abbās, [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 [i.e., then] *He will requite thee* [i.e., then] **تَعَرَّفَ** [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 **تَغَرَّسَ**: it is similar to **تَعَلَّمَ**, 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, **تَعَرَّفْتُ مَا عِنْدَ فُلَانٍ** *I sought leisurely, or repeatedly, after the knowledge of what such a one possessed until I knew it.* (S, O, K.) — And **تَعَرَّفَ الْمَكَانَ** *He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; syn. تَأَمَّلَهُ بِهِ.* (TA.) = **تَعَرَّفَ** is also expl. in the KL by the Pers. words **كارى كردن** *يعرف*, app. meaning *The acting with* **عرف** 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. **تَفَاخَرُوا** [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 **ج**; and both are expl. as having this meaning. (TA.)

8. **اعترف به** *He acknowledged it, or confessed it,* (S, Mgh, O, Mgh, K,) namely, a misdeed, (S, O,) or a thing; (Mgh, Mgh;) and so **به عرف** and **له**, namely, his misdeed [i.e., &c.]; (K;) [for] sometimes they put **عرف** in the place of **اعترف**; (O;) and so **عرفه**: (Ksh and Bd and Jel in xvi. 85:) **عِرْفَانُ** (occurring in the K voce **شُكْرٌ** &c.) means *The acknowledgment, or confession, of beneficence; thankfulness, or gratitude:* and one says, **لِأَحَدٍ يَصْرَعُنِي** (S, O, TA) i. e. **ما أعترف** (S, O,) meaning *I do not acknowledge [any one that will throw me down]; this was said by an Arab of the desert.* (TA.) — **اعترف إليّ** *He acquainted me with his name*

and condition. (K.) And **اعترف له** *He described himself to him in such a manner as that he would certify himself of him thereby.* (TA.) [See also 5.] — **اعترف** also signifies *He described a thing 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, **اعترفت القوم**, (S, O,) or **فُلَاناً**, (K,) *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. **اعرورف** *He (a horse, TA) had a mane* (**عرف**). (S, O, TA.) — **اعرورف الفرس** *He (a man, O) mounted upon the mane* (**عرف**) of the horse. (O, K.) [In the CK, **عرفه** and **والفرس علا عرفه** is erroneously put for **عرفه** *على* **عرفه** — And **اعرورف** (said of a man, K) + *He rose upon the* **أعراف** [pl. of **عرف**, and app. here meaning the wall between Paradise and Hell: (see the Kur vii. 44:) probably used in this sense in a trad.]. (Ibn-Abbād, O, K.) — Said of the sea, **↑** *Its waves became high, (S, O, K, TA,) like the* **عرف** [or mane]: and in like manner said of the torrent, **↑** *It became heapy and high.* (TA.) — Said of blood, **↑** *It had froth* (O, K) *like the* **عرف** [or mane]. (O.) — Said of palm-trees (**نخل**), **↑** *They became dense, and luxuriant, or abundant, or thickly intermixed, like the* **عرف** [or mane] of the hyena. (O, K, TA.) — And, said of a man, **↑** *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 in art. **عزف**.]

**عرف** *An odour, whether fragrant or fetid, (S, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA:) and* **عرفه** signifies [the same, i. e.] **ريح** (K, TK) and **رائحة**. (TK.) One says, **ما أطيب** **عرفه** [How fragrant is its odour!]. (S, O.) And **لَا يَعْجُزُ مَسْكُ السَّوِّ عَنْ عَرَفِ السَّوِّ** [The bad hide 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 [lxvii. 1], **وَالْمُرْسَلَاتِ عُرْفًا**, [as meaning *By the winds that are sent forth with fragrance,*] instead of **عُرْفًا**. (TA.) = Also *A certain plant: or the* **ثمام** [or panic grass]: (K:) or a certain plant, not of the [kind called] **حمض**, nor of the [kind called] **عضاه**; (Ibn-Abbād, O, L, K;) of the [kind called] **ثمام**. (Ibn-Abbād, O, L.)

**عرف** [Acknowledgment, or confession;] a subst.

from **الإعتراف**, (S, O, K, TA,) as meaning **الإقرار**. (TA.) Hence, (S, O,) you say, (K,) **لَهُ عَلَى أَلْفٍ عُرْفًا**, meaning **أَعْتَرَفَا** [i. e. *A thousand is due to him on my part by acknowledgment, or confession*]; (S, O, K;) the last word being a corroborative. (S, O.) — Also i. q. **مَعْرُوفٌ**; (S, O, Mgh, K;) as also **عَارِفَةٌ**, (S, O, K,) of which the pl. is **عَوَارِفٌ**; (O, K;) **عرف** being contr. of **نكر**, (S, O, K,) and **مَعْرُوفٌ** being contr. of **مُنكر** [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 kindness]: (Mgh:) عرف is also expl. as signifying liberality, or bounty; (K, TA;) and so* **عرف**, which is a dial. var. thereof: (TA:) and *a thing liberally, or freely, bestowed; 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 **مُنكر** signifies the contr. thereof. (Er-Rāghib, TA.) It is said in the Kur [vii. 198], **وَأْمُرْ بِاتِّعَافٍ**, (O,) meaning [And enjoin thou goodness, &c., or] *what is deemed good, or approved, of actions.* (Bd.) And you say, **أَوَّلَاهُ عُرْفًا**, (S, O,) or **عَارِفَةً**, (TA,) meaning **مَعْرُوفًا** [i. e. *He did to him, or conferred upon him, a benefit, &c.*]. (S, O, TA.) **وَلْيُمْلَأْنَ** **مَتَاعَ بَالْمَعْرُوفِ** [in the Kur ii. 242] means [And for the divorced women there shall be a provision of necessities] *with moderation, or right and just aim, and beneficence.* (TA.) And **قَوْلٌ مَعْرُوفٌ** **وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى** [in the same, 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 begging. (Jel.) And* **فَقِيرًا فَلْيَأْكُلْ** **مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ** [in the same, iv. 6,] means [And such as is poor, let him take for himself (lit. eat)] *according 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.)* — **العُرْفُ**, 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 العام is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حَقِيقَةُ عُرْفًا and مَجَازُ عُرْفًا, expl. in arts. حق and مجاز. See also مَتَعَارِفٌ: and see عَادَةٌ* = Also *The* **عرف** of the horse; (S, O;) [i. e. the mane;] the hair