(Mgh, Msh, K) that grows on the ridge (Msh) of the neck of the horse (Mgh, Msh, K) or similar beast; (Msb;) as also مُزُفُ ؛ (K:) [see also or the part, of the neck, which is the place: معرفة of growth of the hair : [see again عُرُفَة and the part, of the neck [of a bird], which is the place of growth of the feathers: (TA:) [or the feathers themselves of the nech; used in this sense in the K and TA in art. بول, as is shown by the context therein:] and the [comb or] elongated piece of flesh on the upper part of the head of a cock; to which the بَظُر of a girl is likened : (Msb :) pl. [properly a pl. of pauc.] (O, TA) and . (TA.) As used it in relation to a man, explaining the phrase لِلشَّرِ لِلشَّرِ as i. e. + Such a one came as نَافِشًا عُرْفُهُ though ruffling the feathers of his nech to do evil, or mischief]. (TA.) And [hence] it is said in a trad., جَاؤُوا كَأَنَّهُمْ عُرْفُ † [They came as though they were a mane], meaning, following one another. (TA.) And one says, أَعُومُ عُرِفًا عُرِفًا عُرِفًا people, or party, came] one after another: like the saying, طَارُ القَطَا عُرِفًا † [The sand-grouse flew] one after another. (K.) And hence, وَٱلْمُرْسَلَاتَ عُرْفًا (S, O, K,) in the Kur [lxxvii. 1], a metaphorical phrase, from the عزف of the horse, meaning \$ [By the angels, or the winds, that are sent furth] consecutively, like [the several portions of] the عُرِف [or mane] of the horse: (S, O:) or the meaning is, sent forth بالمعروف, (S, O, K, TA,) i. c. with beneficence, or benefit : (TA:) [for further explanations, see the expositions of Z and Bd or and see also art. رسل:] some read عَرَفًا [expl. in the next preceding paragraph]. (TA.) _[Hence also,] ! The waves of the sea. (K, TA.) _ And + Elevated sand; as also عُرَفُ and (of and عُرَفُ : pl. (of the last, TA) the first, TA) أَعْرَافُ : (S, O, K:) and all signify likewise + an elevated place: (K:) and the first, + the elevated, or overtopping, back of a portion of sand, (K, TA,) and of a mountain, and of anything high: and + an elevated portion of the earth or ground: and [the pl.] حَرْث the عُرَاف [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] قُوَائد and قُلْجَان [pl. of (Ş, O, K,) الأَعْرَافُ [The pl.] _ [كَانْدُ mentioned in the Kur [vii. 44 and 46], (S, O,) is applied to + A wall between Paradise and Hell: (S, O, K:) so it is said: (S, O:) or the upper parts of the wall: or by عَلَى الأَعْرَافِ may be there meant عَلَى مُعْرِفَةِ أَهْلِ الجَنَّةِ وَأَهْلِ النَّارِ i.e., app., and possessing knowledge of the people of Paradise and of the people of Hell: for it seems that محتوون, or the like, is to be understood before على]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the Kur-án.] By [اعراف The occupants of the أَصْحَابُ الْأَعْرَاف], there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or Bk. I.

angels. (Zj, TA.) _ See also عُرْفَة . _ [The pl.] also signifies ‡ The higher, or highest, (K, TA,) and first, or foremost, (TA,) of winds; (K, TA;) and likewise of clouds, and of mists. (TA.) _ And عُرْفُ signifies also, (As, O, K,) in the speech of the people of El-Bahreyn, (As, O,) A species [or variety] of palm-trees; (As, O, K;) and so [the pl.] أَعْرَافُ (O, K) is expl. by IDrd: (O:) or when they first yield fruit, or edible fruit, or ripe fruit; (K, TA;) or when they attain to doing so: (TA:) or a [sort of] palmtree in El-Bahreyn, also called برشوم; (K, TA;) but this is what is meant by As and IDrd. (TA.) - And The tree of the lie [i. e. citrus medica, or citron]. (K.) = Also pl. of عُرُونُ and of (K.) عَرْفَالَهُ and أَعْرَفُ

[Say thou to the son of Keys, the brother of Er-Ruheiyat, How good is patience in afflictions!]. (IAar, O, TA.)

in three places. عُرْفُ see عُرْفُ

A question, or questioning, respecting a subject of information, in order to know it; (K, TA;) as also عُرُفُةُ. (K, TA.) = See also عُرُفُةُ. = Also A purulent pustule that comes forth in the whiteness [or palm] of the hand. (ISk, S, O, K.)

غَرْفُة: see عُرْفُة. latter half. — Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) — Also, (O, K.) and مُرْفُة (TA,) A limit (O, K, TA) between two things: (K:) [like عُرُفُة:] pl. of the former عُرُفُة. (O, K, TA.)

[an inf. n.] I. q. مُعْرِفَةُ. (O, K. [See 1, first sentence. In the O, it seems to be regarded as a simple subst.]) — See also عُرْفَةُ.

The ninth day of [the month] ignite the pilgrims halt at [si, Mgh, O, Msh, K:) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Msh,) and not admitting the art. Jl. (S, O, Msh.) _ See also the next paragraph.

The place [or mountain] where the pilgrims halt (Mgh, O, Msb, K) on the day of above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] said to be nine miles, (Msb,) or twelve miles, (K,) from Mehkeh; (Msb, K;) said by J to be a place in, or at, Mine, but incor-

rectly, (K, TA,) unless thereby be meant near Mine; (TA;) also called by some ; (Mgh, Msb;) but the saying مَزَنْنَا عَرْفَة , (Ş, O, K,) or غَزْلُتُ بِعَرْفَةُ (Msb,) [We, or I, alighted at عَرْفة,] is like a post-classical phrase, (Ş, O, Ķ,) and (S, O) it is said to be (Msb) not genuine Arabic: (Ṣ, O, Mṣb:) عُرْفَاتْ is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K:) it is as though the term عرفة applied to every distinct portion thereof: (TA:) as Fr says, it has, correctly, no sing.; (S, O;) and it is determinate as denoting a particular place; (Sb, S, O, K, TA;) and therefore not admitting the article JI; (Sb, TA;) differing from because this is a proper name common الزيدون to a number of persons]: you say, هُوُلاً، عَرَفَات [lit. These are Arafát, in a good state], putting the epithet in the accus, case because it is مُصَدِّقًا indeterminate [as a denotative of state, like in the saying مُصَدِّقًا لِمَا مَعْهُمْ in the [more مَصْرُوفَةُ) Kur ii. 85]: (S, O:) it is decl. properly عُرَبَةً because the ت is equivalent to the ي and و in مُسْلَمُونَ and مُسْلَمِينَ and و so, (S, O, K,) the tenween becoming equivalent to the ., therefore, being used as a proper name, it is left in its original state, like as is مُسَلَّمُونَ when used as a proper name: (Akh, S, O, K :) [i. c.,] it is decl. in the manner of مُسْلَمَاتُ and مُسْلَمَاتُ the tenween being like that which corresponds to the masc. pl. termination , not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article ال (Msb.) عَرْفَاتٌ was thus named because Adam and Eve knew each other there (IF, O, K, TA) after their descent from Paradise: (TA:) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him "Hast thou known?" (أَعَرَفْتُ), (O, K,) and he replied "I have known" (عَرَفْتُ): (K:) or because it is a place sanctified and magnified, as though it were rendered fragrant (طُيّبُ i. e. عُرْفُ): (O, K:) or because there: (يَتَعَارَفُونَ) there: or, accord. to Er-Rághib, because of men's making themselves known (تَعَرَّف العِبَادِ) there by religious services and prayers. (TA.)

as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence مُجَازُ عُرُفَيَّةُ عُرُفِيَّةً عُرُفِيَّةً عُرُفِيَّةً عُرُفِيَّةً عُرُفِيَةً عُرُفِيةً عُرُفِيةً عُرُفِيةً عُرُفِيةً عُرُفِيةً عُرْفِيةً عُرْ

Of, or relating to, عَرَفَات. (O, K.)

عرفان (O, K,) accord. to Th, A man (O) who acknowledges, or confesses, a thing, and directs to it, or indicates it; (O, K;) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rá'ee, and expl. by some as the name of a companion of his: (O, K:) and عرفان signifies the same; (K;) but this is said by Sb to be a word