

(Mgh, Mṣb, K) that grows on the ridge (Mṣb) of the neck of the horse (Mgh, Mṣb, K) or similar beast; (Mṣb;) as also **عُرْفٌ** (K:) [see also **مَعْرِفَةٌ**:] or the part, of the neck, which is the place of growth of the hair: [see again **مَعْرِفَةٌ**:] 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 neck; used in this sense in the K and TA in art. بَرَل, 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 بَطْرُ of a girl is likened: (Mṣb:) pl. **أَعْرَافٌ** [properly a pl. of pauc.] (O, TA) and **عُرُوفٌ**. (TA.) **أَعْرَافٌ** used it in relation to a man, explaining the phrase **جَاءَ فُلَانٌ مُبِرِّئًا لِلسَّرِّ** as meaning **نَافِثًا عُرْفَهُ** [i. e. + Such a one came as though ruffling the feathers of his neck to do evil, or mischief]. (TA.) And [hence] it is said in a trad., **جَاؤُوا كَأَنَّهُمْ عُرْفٌ** + [They came as though they were a mane], meaning, following one another. (TA.) And one says, **جَاءَ الْقَوْمُ عُرْفًا عُرْفًا** + [The people, or party, came] one after another: like the saying, **طَارَ الْقَطَا عُرْفًا** + [The sand-grouse flew] one after another. (K.) And hence, **وَالْمُرْسَلَاتِ عُرْفًا**, (S, O, K,) in the *Kur* [lxxvii. 1], a metaphorical phrase, from the **عُرْفُ** of the horse, meaning † [By the angels, or the winds, that are sent forth] consecutively, like [the several portions of] the **عُرْفُ** [or mane] of the horse: (S, O:) or the meaning is, sent forth **بِالْمَعْرُوفِ**, (S, O, K, TA,) i. e. with beneficence, or benefit: (TA:) [for further explanations, see the expositions of Z and Bḍ or others: and see also art. رَسَل:] some read **عُرْفًا** [expl. in the next preceding paragraph]. (TA.) — [Hence also,] † The waves of the sea. (K, TA.) — And † Elevated sand; as also **عُرْفٌ** and **عُرْفَةٌ**: pl. (of the last, TA) **عُرُوفٌ** and (of the first, TA) **أَعْرَافٌ**: (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.] **أَعْرَافٌ** + the **حَرْثُ** [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] **فُلْجَانٌ** [pl. of **فَلْجٌ**] and **قَوَائِدٌ** [pl. of **قَائِدٌ**]. (TA.) — [The pl.] **الأَعْرَافِ**, (S, O, K,) 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 مَعْرِفَةِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ** [i. e., app., and possessing knowledge of the people of Paradise and of the people of Hell: for it seems that **مُحْتَوُونَ**, or the like, is to be understood before **عَلَى**]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the *Kur-án*.] By **أَصْحَابِ الأَعْرَافِ** [The occupants of the **اعراف**], 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

angels. (Zj, TA.) — See also **عُرْفَةٌ**. — [The pl.] **أَعْرَافٌ** 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 **عُرْفٌ** signifies also, (Aṣ, O, K,) in the speech of the people of El-Baḥreyn, (Aṣ, O,) A species [or variety] of palm-trees; (Aṣ, O, K;) and so [the pl.] **أَعْرَافٌ** (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] palm-tree in El-Baḥreyn, also called **بُرْشُومٌ**; (K, TA;) but this is what is meant by **أَش** and IDrd. (TA.) — And The tree of the **أُتْرُجِ** [i. e. *citrus medica*, or citron]. (K.) — Also pl. of **عُرُوفٌ**: — and of **عُرُوفًا** and **أَعْرَافًا**. (K.)

مَا عُرْفٌ, with *kesr*, is from the saying, **مَا عُرْفٌ عُرْفِي إِلَّا بِأَخْرَجَ**, (S, O,) which means *He did not know me save at the last, or lastly, or latterly.* (S, O, K.) — And it signifies *Patience.* (IAṣr, O, K.) A poet says, (namely Aboo-Dahbal El-Jumaḥee, TA,)

- قُلْ لِابْنِ قَيْسِ أَحْسَى الرُّقِيَّاتِ
- مَا أَحْسَنَ العُرْفِ فِي المَصِيبَاتِ

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

عُرْفٌ: see **عُرْفٌ**, in three places.

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

عُرْفَةٌ: see **عُرْفٌ**, latter half. — Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) — Also, (O, K,) and **عُرْفٌ**, (TA,) A limit (O, K, TA) between two things: (K:) [like **أُرْفَةٌ**]: pl. of the former **عُرُوفٌ**. (O, K, TA.)

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

يَوْمَ عُرْفَةَ The ninth day of [the month] **ذُو الْحِجَّةِ** [when the pilgrims halt at **عُرْفَاتٍ**]: (S, Mgh, O, Mṣb, K:) the latter word being without *tenween*, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Mṣb,) and not admitting the art. **ال**. (S, O, Mṣb.) — See also the next paragraph.

عُرْفَاتٌ The place [or mountain] where the pilgrims halt (Mgh, O, Mṣb, K) on the day of **عُرْفَةَ** [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, (Mṣb,) or twelve miles, (K,) from *Mekkeh*; (Mṣb, K;) said by J to be a place in, or at, *Minè*, but incor-

rectly, (K, TA,) unless thereby be meant *near Minè*; (TA;) also called by some **عُرْفَةٌ**; (Mgh, Mṣb;) but the saying **نَزَلْنَا عُرْفَةَ**, (S, O, K,) or **نَزَلْتُ بِعُرْفَةَ**, (Mṣb,) [We, or I, alighted at **عُرْفَةَ**,] is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Mṣb) not genuine Arabic: (S, O, Mṣb:) **عُرْفَاتٌ** is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K:) it is as though the term **عُرْفَةٌ** 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 **ال**; (Sb, TA;) differing from **الزَيْدُونَ** [because this is a proper name common to a number of persons]: you say, **هَؤُلَاءِ عُرْفَاتٌ حَسَنَةٌ** [lit. These are *Arafat*, in a good state], putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like **مُصَدِّقًا** in the saying **وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ** in the *Kur* ii. 85]: (S, O:) it is decl. (**مُصْرُوفَةٌ**) [more properly **مُعْرَبَةٌ**] because the **ت** is equivalent to the **ي** and **و** in **مُسْلِمِينَ** and **مُسْلِمُونَ**, (S, O, K,) the *tenween* becoming equivalent to the **ن**, therefore, being used as a proper name, it is left in its original state, like as is **مُسْلِمُونَ** when used as a proper name: (Akh, S, O, K:) [i. e.,] it is decl. in the manner of **مُسْلِمَاتٌ** and **مُؤْمِنَاتٌ**, the *tenween* being like that which corresponds to the masc. pl. termination **ن**, 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**. (Mṣb.) **عُرْفَاتٌ** was thus named because Adam and Eve knew each other (**تَعَارَفَا**) 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?” (**أَعْرَفْتَ**), (O, K,) and he replied “I have known” (**عُرْفْتُ**): (K:) or because it is a place sanctified and magnified, as though it were rendered fragrant (**عُرْفٌ** i. e. **طَيِّبٌ**): (O, K:) or because the people know one another (**يَتَعَارَفُونَ**) there: or, accord. to *Er-Rāghib*, because of men’s making themselves known (**تَبَعْرَفَ العِبَادُ**) there by religious services and prayers. (TA.)

عُرْفِيٌّ Of, or relating to, **العُرْفُ** as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence **حَقِيقَةُ عُرْفِيَّةٌ** and **مَجَازُ عُرْفِيٌّ**, expl. in arts. **حَق** and **جَوَاز**.]

عُرْفِيٌّ Of, or relating to, **عُرْفَاتٌ**. (O, K.)

عُرْفَانٌ, (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-Rā’ee*, and expl. by some as the name of a companion of his: (O, K:*) and **عُرْفَانٌ** signifies the same; (K;) but this is said by Sb to be a word