

مُعْتَرِضٌ فِي خُلُقِهِ [Such a one is habitually cross, or perverse, in his disposition, in every case,] is said of a man when everything of his affairs displeases thee. (TA.) — **هُوَ مُعْتَرِضٌ** Love that befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly. (Ham p. 551.)

عرض

عَرَضَ = and **عَرَضَتْ** and **عَرِضَتْ** and **عَرِضَى**; and its dim. **عَرِضٌ**: see art. **عرض**.

عربط

عَرَبِطَ The lute: (S, O, *K:) or the [kind of mandoline called] **طَنْبُور**: (O, K:) or the [Persian lute, called] **بَرْبَط**: (O:) or the drum: (S, K:) or the drum that is contracted in the middle: (O:) or the Abyssinian drum: (K:) also pronounced with damm [i. e. **عَرَبِطَةٌ**] (K, TA) in the first two senses. (TA.)

عرف

1. **عَرَفَهُ**, (S, O, Mṣb, K, &c.) aor. ʔ, (O, K,) inf. n. **مَعْرِفَةٌ** (S, O, K) and **عَرَفَانٌ** (S, O, Mṣb, K) and **عَرَفَانٌ** (K) and **عَرَفَةٌ**, (Mṣb, K,) or **مَعْرِفَةٌ** is a simple subst., (Mṣb,) *He knew it; he had cognition of it; or he was, or became, acquainted with it; syn. عَلِمَهُ*: (K:) or *he knew it (عَلِمَهُ) by means of any of the five senses; (Mṣb); [and also, by mental perception:]* Er-Rāghib says, **المعرفة** is the perceiving a thing by reflection, and by consideration of the effect thereof [upon the mind or sense], so that it has a more special meaning than **العلم**, and its contr. is **الإنكار**; and one says, **فَلَانٌ يَعْرِفُ اللَّهَ وَرَسُولَهُ** [Such a one knows God and his apostle], but one does not say **يَعْلَمُ اللَّهَ**, making the verb [thus] to have a single objective complement, since man's **مَعْرِفَةٌ** [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, **اللَّهُ يَعْلَمُ كَذَا**, but not **يَعْرِفُ كَذَا**, since **المعرفة** is used in relation to **علم** [or knowledge] which is defective, to which one attains by reflection: it is from **عَرَفْتُهُ** meaning *I found, or experienced, its عَرَفٌ* i. e. odour; or as meaning *I attained its عَرَفٌ* i. e. limit: (TA:) it is said in the B that **المعرفة** differs from **العلم**, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes the perceiving a thing as a thing that has been absent from the mind, thus differing from the latter; therefore the contr. of the former is **الإنكار**, and the contr. of the latter is **الجهل**; and the former is *the knowing a thing itself as distinguished from other things*; whereas the latter concerns a thing collectively with other things: (TA in art. **علم**;) and sometimes they put **اعترف** in the place of **عرف**; (S, O;) [i. e.] **اعترف الشيء** signifies **عَرَفَهُ**:

(Mgh, K:) and so, sometimes, does **استعرفه** (Har p. 486.) — And **عَرَفَ** is also used in the place of **اعترف** [in the first of the senses assigned to the latter below]. (S, O.) See the latter verb, in four places. — **عَرَفَهُ** also signifies *He requited him.* (O, K.) Ks read, (O, K,) and so five others, (Az, TA,) in the **Qur** [lxvi. 3], (O,) **عَرَفَ بَعْضَهُ**, meaning *He requited her, namely, Ḥafṣah, for part [thereof, i. e.] of what she had done:* (Fr, O, K:) and he did so indeed by divorcing her: (Fr, TA:) or it means *he acknowledged part thereof:* (K:) but others read **عَرَفَ بَعْضَهُ**, which, likewise, has the former of the two meanings expl. above: (Bḍ:) or this means *he told Ḥafṣah part thereof.* (Fr, O, Bḍ, *TA. [See also 2.]) As first expl. above, this phrase is like the saying to him who does good or who does evil, **أَنَا أَعْرِفُ لِأَهْلِ الْإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الْإِسَاءَةِ**, (O,) or **لِلْمُحْسِنِ وَالْمُسِيءِ**, (K,) [I know how to requite the doer of good and the doer of evil,] i. e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K.) **لَأَعْرِفَنَّكَهَا عِنْدَ رَسُولِ اللَّهِ** occurs in a trad., meaning *I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing:* and is used in threatening. (TA.) — **عَرَفَ الْقَوْمَ**, (S, O, K,) aor. ʔ, (O,) inf. n. **عَرَفٌ**, (O, K,) *He clipped the عَرَفٌ [i. e. mane] of the horse.* (S, O, K.) — **عَرَفْتُ عَلَى الْقَوْمِ**, aor. ʔ, inf. n. **عَرَافَةٌ**, *I was, or became, عَرِيفٌ over the people, or party; i. e., manager, or orderer, of their affairs; as also عَرَفْتُ عَلَيْهِمْ: (Mṣb;) or **عَرَفٌ**, inf. n. **عَرَافَةٌ**, signifies *he was, or became, an عَرِيفٌ*; (S, O, K;) as also **عَرَفٌ**, aor. ʔ; (K;) i. e., *a نَقِيبٌ*: (S, O:) and when you mean that he acted as an **عَرِيفٌ**, you say, **عَرَفَ عَلَيْنَا بَنِينَ**, aor. ʔ, inf. n. **عَرَافَةٌ**, [he acted over us as an **عَرِيفٌ** during some years,] like **كَتَبَ**, aor. ʔ, inf. n. **كِتَابَةٌ**. (S, O, K, *) — **عَرَفَ لِلْأَمْرِ**, aor. ʔ, *He was patient in relation to the affair, or event;* (K;) as also **اعترف**, (O, K,) as some say. (O.) And **عَرَفَ عِنْدَ الْمُصِيبَةِ** *He was patient on the occasion of the affliction, or misfortune.* (TA.) — And **عَرَفَ** *He was, or became, submissive, or tractable;* (Ibn-'Abbād, O, TA;) and so **اعترف**, (IAḡr, O, K,) said of a man, (IAḡr, O,) and of a beast that one rides. (O.) — **عَرَفٌ**, inf. n. **عَرَافَةٌ**, *He (a man) was, or became, pleasant, or sweet, in his odour.* (TA.) And **اعرف**, said of food, *It was sweet in its عَرَفٌ*, i. e. odour. (TA.) — **عَرَفَ** *He (a man, TA) made much use of perfume.* (IAḡr, O, K.) — And **He relinquished, or abstained from, perfume.** (IAḡr, O.) — **عَرَفٌ**, (S, O, K,) inf. n. **عَرَفٌ**, (K, TA,) accord. to one or more of the copies of the **Qur** [TA,] *He (a man, S, O) had a purulent pustule, termed عَرَفَةٌ, come forth in the whiteness [or palm] of his hand.* (S, O, K.)*

2. **تَعْرِيفٌ** signifies *The making to know; syn. إِعْلَامٌ*: (S, O, K, TA:) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph:] and in

this sense its verb may have two objective complements: one says, **عَرَفَهُ الْأَمْرَ** *He made him to know the affair, or case;* syn. **أَعْلَمَهُ إِيَّاهُ**: [or he acquainted him with it; or told him of it:] and **عَرَفَهُ بَيْتَهُ** *He made him to know, or acquainted him with, the place of his house, or tent;* syn. **عَرَفْتُهُ بِهِ**: (TA:) [and] one says **بِهِ عَرَفْتُهُ**, meaning *I made him to know it by means of any of the five senses [or by mental perception; as also عَرَفْتُهُ إِيَّاهُ].* (Mṣb.) See also 1, former half. And see 4. — Also *The making known; contr. of تَنْكِيرٌ.* (O, K.) **عَرَفَ بَعْضَهُ**, in the **Qur** [lxvi. 3], has been expl. as meaning *He made known part thereof.* (TA. [For other explanations, see 1.]) And **عَرَفْتُهُ بِزَيْدٍ** means *I made him known by the name of Zeyd;* like the phrase **سَمَّيْتُهُ بِزَيْدٍ**. (Sb, TA.) — [Hence, *The explaining a term: and an explanation thereof: thus used, its pl. is تَعْرِيفَاتٌ: it has a less restricted meaning than حُدُودٌ, which signifies the "defining," and "a definition."* — And *The making a noun, or a nominal proposition, determinate.* — Hence also,] *The crying a stray-beast, or a beast or some other thing that has been lost;* (S, TA;) *the mentioning it [and describing it] and seeking to find him who had knowledge of it.* (TA.) — And [hence likewise,] **عَرَفَهُ بِذَنْبِهِ** *He branded him, or stigmatized him, with his misdeed.* (TA.) — Also *The rendering [a thing] fragrant;* (S, O, *K, *TA;) from **العَرَفُ**: (S:) and the *adorning [it], decorating [it], or embellishing [it].* (TA.) **عَرَفَهَا لَيْلَمٌ**, in the **Qur** [xlvi. 7], is said to mean *He hath rendered it fragrant [i. e. Paradise (الجنة)] for them:* (S, O:) or it means *He hath described it to them so that, when they enter it, they shall know it by that description, or so that they shall know their places of abode therein:* (O:) or *He hath described it to them, and made them desirous of it:* (Er-Rāghib, TA:) [and the like is said by Bḍ:] or *He hath defined it for them so that there shall be for every one a distinct paradise.* (Bḍ.) — One says also, **عَرَفَ رَأْسَهُ بِالذَّهْنِ** *He moistened the hair of his head abundantly with oil, or with the oil;* syn. **رَوَاهُ**. (TA.) — And **عَرَفَ طَعَامَهُ** *He made his food to have much seasoning, or condiment.* (TA.) — Also *The halting [of the pilgrims] at Arafāt.* (S, O, K.) You say, **عَرَفُوا**, (S, Mgh, O, Mṣb,) inf. n. as above, *They halted at 'Arafāt;* (Mgh, Mṣb;) or *they were present at 'Arafāt.* (S, O.) And [hence], in a post-classical sense, *They imitated the people of 'Arafāt, in some other place, by going forth to the desert and there praying, and humbling themselves, or offering earnest supplication;* (Mgh;) or *by assembling in their mosques to pray and to beg forgiveness:* (Har p. 672:) the first who did this was Ibn-'Abbās, at El-Baḡrah. (Mgh, and Har ubi suprā.) And **عَرَفَ بِالْبَهْدِيِّ** *He brought the animal for sacrifice to 'Arafāt.* (Mgh.) — **عَرَفَ الشَّرَّ بَيْنَهُمْ** *He excited evil, or mischief, between them, or among them:* the verb in this phrase being formed by permutation from **أَرَفَ**. (Yaḡkoob, TA.)