

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.) — هَوَى 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 عَرَضَتْ: and عَرَضَى: and its dim. عَرِضٌ: see art. عرض.

عربط

عَرُوبَةٌ The lute: (S, O, *K:) or the [kind of mandoline called] طَبِيرٌ (O, K:) or the [Persian lute, called] بَرِبُطٌ (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. عَرُوبَةٌ] (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, المَعْرِفَةُ 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 العِلْمُ, and its contr. is الإِنْكَارُ; and one says, فَلَانَ يَعْرِفُ اللَّهَ [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 المَعْرِفَةُ is used in relation to عِلْمٍ [or knowledge] which is defective, to which one attains by reflection: it is from عَرَفْتَهُ 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 المَعْرِفَةُ differs from العِلْمُ, 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 الإِنْكَارُ, and the contr. of the latter is الجَهْلُ; 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 عَرَفَ: (S, O;) [i. e.] اعترف الشيء signifies عَرَفَهُ: (Mgh, K:) and so, sometimes, does استعترفه. (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 Kur [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 بَعْضَهُ عَرَفَ, 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, اَنَا أَعْرِفُ لِأَهْلِ الْإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الْإِسَاءَةِ (O,) or اَنَا أَعْرِفُ 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.) اَلْعَرَفَاتُ 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 الْفَرَسَ (S, O, K,) aor. ʔ, (O,) inf. n. عَرَفٌ (O, K,) He clipped the mane [i. e. mane] of the horse. (S, O, K.) — عَرَفْتُ عَلَى الْقَوْمِ عَرَفَةً, aor. ʔ, inf. n. عَرَفَةٌ, I was, or became, manager, or orderer, of their affairs; as also عَرَفْتُ عَلَيْهِمُ عَرَفٌ: (Mṣb:) or عَرَفٌ, inf. n. عَرَفَةٌ, signifies he was, or became, an عَرِيفٌ; (S, O, K;) as also عَرَفَ, aor. ʔ; (K;) i. e., a نَقِيبٌ: (S, O:) and when you mean that he acted as an عَرِيفٌ, you say, عَرَفَ عَلَيْنَا سِنِينَ, aor. ʔ, inf. n. عَرَفَةٌ, [he acted over us as an عَرِيفٌ during some years,] like كَتَبَ, aor. يَكْتُبُ, 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 الْمَصِيبَةِ 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.) — عَرَفَ, inf. n. عَرَفَةٌ, He (a man) was, or became, pleasant, or sweet, in his odour. (TA.) And اعترف, said of food, It was sweet in its odour. (TA.) — عَرَفَ He (a man, TA) made much use of perfume. (IAḡr, O, K.) — And He relinquished, or abstained from, perfume. (IAḡr, O.) — عَرَفَ (S, O, K,) inf. n. عَرَفٌ (K, TA,) accord. to one or more of the copies of the K عَرَفَانٌ (TA,) He (a man, S, O) had a purulent pustule, termed عَرُوقَةٌ, 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. أَعْلَمَهُ بِمَكَانِهِ: (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 Kur [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 حَدٌّ, 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 العَرْفُ: (S:) and the adorning [it], decorating [it], or embellishing [it]. (TA.) عَرَفْنَا لَهُمُ, in the Kur [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. رَوَّاهُ. (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-Baṣrah. (Mgh, and Har ubi suprā.) And عَرَفَ بِالْهَدْيِ 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 أَرَثَ. (Yaḡkoob, TA.)