

as occurring in the phrase **تَعْرَضُ وَصَلُهُ** in the Mo'allakah of Lebeed; or, thus used, it signifies] it (a person's attachment to another) *became altered*, so as to cease. (EM p. 149.)

6. **تَعَارَضَ** *They opposed each other.* (Ibn-Ma'roof, in Golius. [The verb is very often used in this sense.]) — *They fought, or combated, each other.* (M.A.) — *They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other:* (TA in art. **تَبَارَى**.) syn. **تَبَارَى**. (K in that art.)

8. **اعترض**: see **عَرَضَ**, near the beginning, where these two verbs and **اعرض** and **تعرض**, are said to be used as syn., app. in the senses expl. there and in the beginning of 5. — [Hence,] **اعترض عليه** *He opposed, resisted, or withstood, him, or it;* syn. **امتنع**. (M.A.) [See 1 in art. **شَف**, in two places.] — See also 5, second sentence. — And see from **عَرَضَ لَهُ** as signifying "it happened to him" as far as the end of the sentence explaining **اعترض الشيء دون الشيء**, **اعترض** signifies [It lay, or extended, breadthwise, across, transversely, athwart, sideways, obliquely, or horizontally: or so as to present an obstacle: or so intervened in any manner; as shown in the part last referred to, above: or rather it has both of these meanings; and in the former sense it is used, in the TA, art. **حَر**, in describing the direction of an asterism, opposed to **انتصب**: or, in other words,] it (a thing, S) *became, (K), or became an obstacle, (صَارَ عَارِضًا, S, O), like a piece of wood lying across, or athwart, or obliquely, (مُعْتَرِضَةً), in a channel of running water, (S, O, K), or a road, (O, L), and the like, preventing persons from passing along it. (L.)* It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see **عَارِضٌ**: and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying *He, or it, prevented, or hindered:* (O, K:) it is quasi-pass. of **عَرَضَهُ**. (K, TA.) [And hence,] **اعترض عن امرأته**, (O, TA,) not **اعترض**, as the K seems to indicate, (TA,) *He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn, or genii, or from disease:* (O, K, TA:) occurring in a trad. (TA.) — [Hence,] **اعتراض** which is forbidden in a trad. [respecting horse-racing] signifies *A man's coming intermediately with his horse, in a part of the course, and so entering among the [other] horses.* (O, L, K.) [See also **الجنابة**.] — [And hence,] **اعترض الشهر** *He commenced [the observances of] the month not from the beginning thereof.* (S, O, K.) — **اعتراض الجملة** *The clause intervened parenthetically.* — **اعترض عليه** *He interposed in an argument, or the like, objecting against him something, by way of confutation.* And **اعترض على** *He attributed to any one an error in respect of a saying or an action.* (Har

p. 687.) — **اعتراض الفرس في رصنه** *The horse was perverse, untoward, or intractable, [in his halter,] to his leader;* (S, A, O, K;) as also **تعرض**. (TA. [See **مُعْتَرِضٌ**.] And **اعتراض** in a man is *The appearing and engaging in what is vain, or false, and refusing to obey the truth.* (TA.) — **اعترضه** *He faced him, and advanced towards him:* (Har p. 420:) and **اعتراض عرضه** and **عرضه** [has nearly, if not exactly, the same signification]: see **عَرَضَ**. And **اعتراض** also signifies *The coming in upon any one: or entering upon an affair.* (Har p. 687.) — [Hence,] **اعترض له** often means *He presented himself, or advanced, or came forward, to him: and he addressed or betook himself, or advanced, or went forward, to it; namely, an action; like تعرض له:* see its syns. **اتبرى** and **اتبرى**. — See also 5, second sentence. — **اعترض له بسهم** *He advanced towards him with an arrow, and shot at him, and slew him.* (S, O, K.) — **اعترض للمعروف**: see 5. — **يعترض في سيره**: see 5, near the end. — **اعترض** *He rode while reviewing the army, or body of soldiers, or making them to pass by him and examining their state,* (S, O, K,) **على الدابة** *upon the beast.* (S, O.) — **اعتراض الجند** *The army, or body of soldiers, was reviewed:* (Mgh, L:) quasi-pass. of **عَرَضَ الجند** [which signifies the same as the phrase next following]. (O, L, TA.) — **اعترض الجند**: and **المتاع ونحوه** and **المتاع وعنه**: see **عَرَضَ**, last quarter. — **اعترضه على عينه**: see **عَرَضَ**, last quarter. — **اعترضه فلاناً**: see **عَرَضَ**, last quarter. — **اعترض البعير** *He rode the camel while refractory, or untractable,* (S, O, K,) *as yet.* (K.) And **اعتراض العروص** *He took the untrained she-camel in her untrained state.* (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; **احذعا** for **أخذها**].) — [Hence, app.,] **اعترض فلان الشيء**, *Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient.* (IAth.) — **اعترض الشوك** (K, TA) *He ate the thorns:* and **عَرَضَ الشوك**, aor. 2, inf. n. **عَرَضَ**, *he took and ate of the thorns:* both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel, **عَارَضَ الشجر ذا الشوك بفيه**: and the camel that does so is said to be **ذو عراض**. (S, O, K.) — See also 10, in five places. — **اعترض منه** [He accepted an equivalent, or a substitute, or compensation, for it]. You say, **كان على فلان نقد فأعترضته**, [Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent, &c., for it]: and **اعترضوا منه**, referring to blood, when retaliation has been refused, means *they accepted [قبِلُوا, for which اقبلوا has been substituted by the copyists in the L and TA,] the bloodwit [as a compensation for it].* (L.)

10. **استعرض**: see **عَرَضَ**; second sentence. — **قدت بالبحر** *is like the phrase استعرضت الناقة بالبحر* (O, K, TA,) meaning *The she-camel be-*

came fat and plump. (TA.) — **استعرضه** *He asked him to show, or exhibit, to him what he had.* (S, TA.) — **استعرض الجارية** *He asked to show, or display, to him the girl on the occasion of sale.* (Mtr, in Har p. 557.) — **استعرضها** *He came to her from the direction of her side.* (TA.) — [Hence,] **استعرضه** also signifies, and so **اعترضه**, *He betook himself to him or it, or he took him or it, or he acted with respect to him or it, without any direct aim, at random, or indiscriminately: and hence the phrases here following.] استعرض* **استعرض** **اعترضوه** *The people went forth against the Kharijees not caring whom they slew.* (Mgh.) And **لا بأس بأن يعترضوا من لقوا** *[There will be no harm to them] in their taking without distinguishing who and whence he is him whom they find, and slaying.* (Mgh.) And **يستعرض الخارجي الناس** (S, O, K, TA) *in any possible manner, and destroys whomsoever he can,* (TA,) *without inquiring respecting the condition of any one,* (S, O, K, TA,) *Muslim or other,* (S, O, TA,) *and without caring whom he slays.* (TA.) And **واشتره ممن اعترضه** *[Take thou it at random, or indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it].* (S, K.) And **من اقبل ومن استعرض يعطى من اقبل ومن ادهر** *[He acted indiscriminately, giving to him who advanced and to him who retired].* (S.) And **استعرض العرب** *Ask thou whom thou wilt of the Arabs respecting such and such things.* (S.) You say also, of land (ارض) in which is herbage, **يعترضها** and **يستعرضها المال** *[The camels, or the like,] depasture it [app. at random] when traversing it.* (K.)

عرض *Breadth; width; contr. of طول; (S, Mgh, O, Mṣb, K;) and i. q. سعة; (K;) the mutual distance of the edges or sides of a thing: (Mṣb:) primarily relating to corporeal things, but afterwards used in relation to other things: [see **عريض**:] (TA:) this word as signifying the contr. of طول is the common source of derivation of the other words of this art., notwithstanding their multitude: (O:) pl. [of pauc.] **اعراض** (IAṣr, TA) and of mult. **عروض** and **عروض**. (TA.) It is said in the Kur [lvii. 21, **وجنة عرضها** *And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth:* and in iii. 127, **عرضها السموات والارض** *[the breadth, or width, whereof is as the heavens and the earth]:* and Ibn-'Arafah observes that when the **عرض** is described as being much, it indicates that the **طول** is much, for the latter is more than the former. (O, TA.) You say also, **عَرَضَ عَرَضَهُ**, and **عَرَضَهُ**, *He went towards him:* [lit. *towards his breadth, and his side.*] (K.) And **ذهب عرضاً وطولاً** *[He went wide and long];* (S, Mṣb, K;) **في الشيء** *[in the thing];* (Mṣb;) and **في الكارم** *[in generous actions].* (TA.) And **قطع عرضاً** *[He**