

عَرَضَ i. e. the [trees called] **أَثَلٌ** and **أَرَاكٌ** and **حَمِيضٌ**. (TA.)

عَرِيضٌ Forward; officious; meddling; a busy-body: (TA in art. **تَبَحَ**): one who addresses himself to do evil to men. (S, O, K.)

عَارِضٌ [Showing its breadth, or width; (see **عَرَضَ**, first signification;) or] having its side apparent: (TA:) and [in like manner] **مُعَرِّضٌ**, q. v., anything showing its breadth, or width: [or its side:] (TA:) [and hence, both signify appearing. (See again **عَرَضَ**.)] — A collection of clouds appearing, or presenting itself, or extending sideways, (**مُعَرِّضٌ**) in the horizon; (S, O, K;) overpeering: (TA:) or a collection of clouds which one sees in a side of the sky, like that which is termed **جُنُبٌ**, except that the former is white, whereas the latter inclines to blackness, and is narrower than the former, and more distant: (AZ:) or a collection of clouds that comes over against one (**مُعَارِضًا**) in the sky, unexpectedly: (El-Báhilee, O:) or a collection of clouds that appears, or presents itself, or extends sideways, (**يُعَرِّضُ**) in the sky, like as does a mountain, before it covers the sky, is called **عَارِضٌ** **سَحَابٌ**, and also **حَبِيْبٌ**: (Aḡ, O:) pl. **عَوَارِضٌ**. (TA.) [See also **عَرَضَ** and **عَرِضٌ**.] In the phrase **عَارِضٌ** **مُمَطَّرُنَا**, in the Kur [xlvi. 23], **مُمَطَّرُنَا** means **مُمَطَّرٌ** **لَنَا**; for as being determinate it cannot be an epithet to **عَارِضٌ**, which is indeterminate: and the like of this the Arabs do only in the instances of nouns derived from verbs; so that you may not say **هَذَا رَجُلٌ غَلَامُنَا**. (S, O.) — See also **عَرِضٌ**, in the sentence commencing with "A mountain," in two places: — and again, shortly after. — A gift appearing (Aḡ, S, O, K) from a person. (Aḡ, S, O.) [See an ex. voce **عَائِضٌ**.] — [Happening; befalling; occurring: an occurrence; as a fever, and the like. (See **عَرَضَ لَهُ**.)] A bane, or cause of mischief, that occurs in a thing; as also **عَرَضٌ**, q. v. (TA.) And **عَارِضَةٌ** **شُبُهَةٌ** A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of 'Alee, **يَقْدَحُ الشُّكُّ فِي شُبُهَةٍ** **قَلْبِهِ بِأَوَّلِ عَارِضَةٍ** **مِنْ شُبُهَةٍ** **عَاقِبَةٍ** and **عَاقِبَةٍ**: (TA:) [so that the meaning may be *Doubt makes an impression upon his heart at the first occurrence of dubiousness.*] — Whatever faces one, of a thing: (TA, and so in some copies of the K: in other copies of the K, this signification is given to **عَارِضَةٌ**;) or anything facing one. (O.) — Intervening; preventing: an intervening, or a preventing, thing; an obstacle: (TA:) a thing that prevents one's going on; such as a mountain and the like. (Mḡb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] — *I. q.* **عَرِضٌ**, in the first of the senses assigned to this latter above; as also **عَارِضَةٌ**. (The former accord. to some copies of the K: the latter accord. to others: but

both accord. to the TA.) — What appears, of the face, (K,) or of the mouth, accord. to the L, (TA,) when one laughs. (L, K, TA: but in some copies of the K, and in the O, this signification is given to **عَارِضَةٌ**.) — The side of the cheek (K, TA) of a man; (TA;) as also **عَارِضَةٌ**; (O, L, K;) the two sides of the two cheeks of a man being called the **عَارِضَانِ**, (Mḡb, TA,) or the **عَارِضَتَانِ**: (S:) the two sides of the face: (Lḡ, O, K:) or the side of the face; as also **عَرِضٌ**; the two together being called the **عَارِضَانِ**: (Lḡ, TA:) or this last signifies the two sides of the mouth: or the two sides of the beard: pl. **عَوَارِضٌ**. (TA.) **عَارِضِيْنِ** **خَفِيْفٌ** means *Light, or scanty, in the hair of the two sides of the cheeks*, (S, O, Mḡb,) and of the beard; (O;) being elliptical. (Mḡb.) But in a certain trad., in which a happy quality of a man is said to be **خَفَّةٌ** **عَارِضِيْهِ**, the meaning is said to be *His activity in praising and glorifying God; i. e. his not ceasing to move the sides of his cheeks by praising and glorifying God.* (IAth, on the authority of El-Khattābee; and O.) — The side of the neck; (K;) the two sides thereof being called the **عَارِضَانِ**: (IDrd, O:) pl. as above. (TA.) [See also **عَرِضٌ**, near the beginning.] — The tooth that is in the side of the mouth: (TA; and K, as in some copies of the latter; but in other copies, this signification is given to **عَارِضَةٌ**;) pl. as above: (K:) or the side of the mouth; (S;) and so, as some say, **عَوَارِضٌ**; (TA;) [meaning the teeth in the side of the mouth; for] you say **أَمْرَأَةٌ نَقِيَّةٌ** **العَارِضِ**, (S,) and **العَوَارِضِ**, (TA,) a woman clean in the side of the mouth: (S, TA:) and Jereer describes a woman as polishing her **عَارِضَانِ** with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Abo-Naḡr says, the teeth that are after the central incisors, which latter are not of the **عَوَارِضِ**: or, accord. to ISk, **عَارِضٌ** signifies the canine tooth and the **ضَرْسٌ** [or *bicuspid*] next thereto: or, as some say, what are between the central incisor and the [first] **ضَرْسٌ** [which is a *bicuspid*]: (S, O:) some say that the **عَوَارِضِ** are the central incisors, as being [each] in the side of the mouth: others, that they are the teeth next to the sides of the mouth: others, that they are four teeth next to the canine teeth, and followed by the **أَضْرَاسُ**: Lḡ says that they are of the **أَضْرَاسِ**: others, that they are the teeth that are between the central incisors and the **أَضْرَاسِ**: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.]) — **عَارِضٌ** as applied to a she-camel, or a sheep or goat: see the paragraph next following. — Giving a thing, or the giver of a thing, in exchange, for (مِنْ) another thing. (TA.) — A reviewer of an army, or of a body of soldiers, who makes them to pass by him, and examines their state. (S.) — See also the next paragraph; last three sentences.

عَارِضَةٌ: see **عَارِضٌ**, in eight places, from the sentence commencing with **شُبُهَةٌ** **عَارِضَةٌ**. — A want; an object of need: (S:) and [in like manner] **عَرِضٌ** a want, or an object of need,

that has occurred to one: (S, O, K:) pl. of the former **عَوَارِضٌ**. (S.) **عَرِضٌ** has the signification above assigned to it in the saying, **فَلَانٌ رَكُوضٌ** **بَلَا عَرِوضٌ** [Such a one is running without any want that has occurred to him]. (S, O. [In the K, in the place of **رَكُوضٌ**, we find **رَبُوضٌ**, which I think a mistake.] [In Freytag's Arab. Prov. i. 555, we find **رَكُوضٌ** **فِي كُلِّ عَرِوضٌ**, which is expl. as meaning *Running swiftly in every region; and said to be applied to him who disseminates evil, or mischief, among men.*] — A she-camel having a fracture or a disease, (S, O, K,) for which reason it is slaughtered; (S;) as also **عَارِضٌ**: (O, K:) and in like manner, a sheep or goat: (TA:) pl. **عَوَارِضٌ**. (S.) It is opposed to **عَبِيْبٌ**, which is one that is slaughtered without its having any malady. (S, O.) One says, **بَنُو فُلَانٍ لَا يَأْكُلُونَ إِلَّا العَوَارِضَ** [The sons of such a one do not eat any but camels such as are slaughtered on account of disease]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) — **عَوَارِضٌ**, applied to camels, also signifies *That eat the [trees called] عَضَاهُ*, (S, L,) wherever they find them. (L.) — [A thing lying, or extending, across, or athwart; any cross piece of wood &c.: so in the present day.] — The [lintel, or] piece of wood which holds the **عِضَادَتَانِ** [or two side-posts], above, of a door; corresponding to the **أُسْكُفَةٌ** [or threshold]; (S, L;) the upper piece of wood in which the door turns. (O, K. [In some copies of the latter, this signification is erroneously given to **عَارِضٌ**]) The **عَارِضَتَانِ** of a door are also [said to be] the same as the **عِضَادَتَانِ**. (TA, voce **عَتَبَةٌ**.) — A [rafter, or] single one of the **عَوَارِضِ** of a roof: (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to **عَارِضٌ**]) the **عَوَارِضِ** of a house are the pieces of wood of its roof, which are laid across; one of which is called **عَارِضَةٌ**: and **عَارِضٌ** [a mistranscription for **عَوَارِضٌ**] also signifies the **سَقَائِفُ** [or pieces of wood which form the roof] of a [vehicle of the hind called] **مَحْمِلٌ**. (L.) — Also, (S, and so in some copies of the K,) or **عَارِضٌ**, (as in other copies of the K,) or both, (TA,) **Hardiness**: (S, K, TA:) and this is what is meant by its being said, in [some copies of] the K, that **عَارِضٌ** is also syn. with **عَارِضَةٌ**; (TA;) [for in some copies of the K, after several explanations of **العَارِضِ**, we find **العَارِضَةُ** **وَالعَارِضَةُ**; whereas, in other copies, the **و** before **السِّنُّ** is omitted:] **courage; or courage and energy**: (S, K, TA:) **power of speech**: (S:) **perspicuity, or chasteness, of speech; and eloquence**: (K, TA:) or the former signifies **intuitive knowledge** (**بَدِيْهَةٌ**): or **determination, resolution, or decision**: (A:) and the **trimming of speech or language, and the removal of its faults; and good judgment**. (TA.) You say, **فُلَانٌ ذُو عَارِضَةٍ** (AZ, IDrd, S, O, TA) *Such a one is possessed of hardiness*; (S, TA;) as also **ذُو عَارِضٍ**; (TA;) and of **courage, or courage and energy; and of power of speech**: (S:) or of **eloquence**,