

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 **عَرَضَ**. (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 عرصة** and **عرصة** [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.) — **اعترض 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** and **نحوه**: see **عَرَضَ**, last quarter. — **اعترضه على عينه**: see **عَرَضَ**, last quarter. — **اعترض فلاناً**: see **عَرَضَ**, last quarter. — **اعترض البعير** *He rode the camel while refractory, or untractable, (S, O, K), as yet.* (K.) And **اعترض العروض** *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; اخذعا for اخذها.]) — [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 **عرض 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 **عَرَضَ**. (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 فأعترته**, [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 بالثمير** *is like the phrase استعرضت الناقة بالثمير* (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** *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 المأل** [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, **عرض عرصة**, and **عرضة**, *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*