

meaning, accord. to ISk, [We praised to her the first part of youth, and thereupon] she took to the side of الصبا [or youthful foolishness, and amorous dalliance], or, as another says, she entered with us into it, in a manner not open, but making it appear to us that she was entering with us; جناب الصبا meaning جنبه. (TA.) — عرض الجنائزة He came to the bier, or the bier conveying the corpse, intermediately (مُعَرِّضًا), in a part of the way, not following it from the abode of the deceased: (O, K, TA.) said of Moḥammad, in a trad. respecting the funeral of Aboo-Tālib. (O, TA.) — عرض المرأة, inf. n. عَرَّضَ and مُعَارَضَةٌ, He came in to the woman [indirectly, or] unlawfully; (Sgh, K, TA;) i. e. without marriage and without possession [of her as his slave]. (Sgh, TA.) Hence the saying, جاءت بولد عن عراض and She brought forth a child in consequence of a man's having so come in to her: (K:) or a child whose father was unknown. (A, O, TA.) [Hence also,] سفيح ابن معاوضة i. q. i. e. A son the offspring of fornication. (O, TA.) — الجوزاء تمر على جنب وتعرض النجوم, inf. n. مُعَارَضَةٌ, [Orion passes along towards one side, and is oblique in its course with respect to the other stars;] i. e. it is not direct [in the disposition of its stars, particularly of the three conspicuous stars of the belt, with respect to its course] in the sky. (A, S, O.) [See also 5.] — عرض الريح, said of a camel, (TA,) [He turned his side to the wind;] he did not face the wind nor turn his back to it. (A, TA.) — نظر إليه معاوضة He looked at him, or towards him, sideways, or obliquely. (A, TA.) You say also, نظر عن معاوضة [He looked sideways, or obliquely]. (TA in art. خزر.) And you say of a she-camel, تمشي معاوضة للنشاط [She goes obliquely by reason of briskness, liveliness, or sprightliness]. (S, K, TA.) [See again 5, latter half.] — عرض الشيء بالشيء He compared the thing with the thing. (Msb.) You say, عرض الكتاب, (S, O, K,) inf. n. مُعَارَضَةٌ and عَرَّضَ, (TA,) He compared, or collated, the writing, or book, (S, O, K,) with another writing, or book. (S, O, TA.) And كتب كتابا عن معاوضة [He copied, or transcribed, the writing, or book]. (K in art. نسخ.) — And المعاوضة is syn. with المدارسة [probably as meaning The reading, or studying, with another]. (TA.) — ضرب الناقة عراضا [He covered the she-camel agreeably with her desire] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA:) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) — And لقد عراضا She (a camel) conceived by a stallion, she not being of the camels among which he was sent. (AO, TA.) — See also 8, near the end.

4. اعرض: see 1, first sentence; and in thirteen places after that, as far as the break after the words "grant thou access." — Also He went wide (S, O, Msb, K) and long; (S, O, K;) في الشيء

[in the thing]; (Msb;) and في المكارم: [in generous actions]. (TA.) — اعرض عنه (S, O, Msb, K,) inf. n. اِعْرَاضُ, (S, O,) He turned away from, avoided, shunned, and left, it; (S, O, Msb, K;) lit. he took a side (عَرْضًا i. e. جَانِبًا) other than the side in which it was: (Msb:) or he turned his back upon it: (IAth, TA:) and [in like manner] اِعْرَضَ he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.) — اِعْرَضَ: see 2, first signification. — اِعْرَضَتْ بولدها She (a woman) brought forth her children broad [in make]; expl. by the words اِعْرَضَتْ وَلَدْتَهُمْ عَرَّاضًا; (S, O, K;) [not meaning عَنْ عَرَّاضٍ, (see 3,) as Freytag, deviating from Golius, has understood it; unless SM be in error; for he says that] the last word in this explanation is pl. of عَرِيضٌ. (TA.) — اعرض السائلة He put, or expressed, the question broadly; (Mgh;) widely; (Mgh, TA;) largely. (TA.) — اعرض الناقة على الحوض: see عَرَضٌ, latter half. — اعرض العرضان He put for sale the عرضان [pl. of عَرِيضٌ, q. v.]. (O.) — And (O) He castrated the عرضان. (S, IKtt, O.) — [And app. He circumcized a boy: or so] اِعْرَضَ: see مُعَرِّضٌ.]

5. تعرض: see عَرَضٌ, near the beginning, where these two verbs, and اعرض and اعترض, are said to be used as syn.; [app. as meaning It showed, presented, or offered, itself, to a person; lit. it showed, or presented, its breadth, or width; or, as تعرض is expl. in the EM p. 19, it showed its عرض, i. e. side: this, or it, or he, presented, or offered, or exposed, its, or his, side, seems to be the primary signification of تعرض, and of اعترض, as well as of عَرَضٌ; and is of frequent occurrence: and all (as mentioned voce عَرَضٌ) signify also he obtruded himself in an affair; interfered therein.] — [Hence,] تعرض له He opposed himself to him; he offered opposition to him; or he attacked him; said of a man, and of a beast of prey, or noxious reptile, and the like; as also اِعْتَرَضَ and اِعْرَضَ: this signification also is of frequent occurrence. (The lexicons passim.) — [Hence also,] He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates;] syn. تصدى. (Lth, Lh, S, O, Msb, K.) So in the saying, تعرض لمعروفهم, and تعرض لمعروفهم, [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and تعرض للمعروف and تعرض للمعروف [He addressed himself, &c., to obtain favour, or bounty; and] he sought, or demanded, it: (Az, Msb:) and [so] تعرض للمعروف. (Msb in art. عر.) [See also تعرض له.] So too in the saying, اِعْرَضُوا لِنَفْحَاتِ رَحْمَةِ اللَّهِ, &c., to become objects of the effusions of the mercy of God; (O, K, TA;) occurring in a trad. (TA.) And hence the saying, تعرض في شهادته, [He addressed himself, &c., (تصدى) in his

testimony, to the mention of such a thing. (Msb.) It is likewise syn. with تصدى in the saying, تعرض لي فلان بمكروه [Such a one addressed himself, &c., or attempted, to do me an abominable, or evil, action; or opposed himself to me with an abominable, or evil, action]. (Lth.) [In like manner also you say,] يتعريض للناس بالشر [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K.) And مَا تَعَرَّضْتُ لَهُ بِسوءٍ [I did not address myself, or have not addressed myself, &c., to do to him evil]: and مَا عَرَّضْتُ and مَا عَرَّضْتُ are said to signify the same. (Msb.) [See 1.] You say also, تَعَرَّضْتُ أَسْأَلُهُمْ [I addressed myself, &c., to ask them]. (S, O.) And فلان يتعريض, and يتضرع, Such a one came asking, or petitioning, to another, for a thing that he wanted. (Fr, in S, art. ضرع.) — And تعرض الرقاق He asked the companies of travellers for what are termed عَرَّاضَاتٌ [pl. of عَرَّاضَةٌ, q. v.]. (TA.) — تعرض لكذا [also signifies He exposed himself, or became exposed, to such a thing]. (S.) See 2, latter portion. — Also تعرض, [from عَرَّضٌ] He, or it, turned aside; turned from the right course or direction; syn. تَعَوَّجَ; (S, K, TA;) and زَاغَ: (TA:) his, or its, course, or march, was, or became, indirect, or oblique. (L, TA.) You say, تعرض الجمل في الجبل The camel went to the right and left, [in, or upon, the mountain,] on account of the difficulty of the road, or way. (S, O, K.) And تعرضت الإبل المدايح The camels went along the routes (في المدايح) being in the accus. case because في is understood, not that the verb is trans. [to the right and left; (A;) i. e., alternately to the right and left. (T in art. ثنى.)] [See a verse cited voce تصدق, and its explanation.] Dhu-l-Bijadeyn, being guide to the Apostle, addressing his she-camel, said,

- تَعَرَّضِي مَدَارِجًا وَسُومِي
- تَعَرَّضِ الْجَوَازِءَ لِلنُّجُومِ
- هَذَا أَبُو الْقَاسِمِ فَاسْتَقْبِي

(S, O) Go thou along routes to the right and left, avoiding the rugged acclivities, [and continue thy course, or as expl. in the TA, art. سوم, pass along quickly,] (TA,) like as الجوزاء [Orion] passes along in the sky obliquely, or indirectly, in the disposition of its stars [with respect to the other stars: (see 3, towards the end:) this is Abu-l-Kāsim; therefore go thou right]. (IAth, TA.) — اعترض, q. v. (TA.) — تعرض الفرس في رسته (TA.) You say also, of a camel, يعترض في سيره [He inclines towards one side, in his march, or course; or goes obliquely, or inclining towards one side]. (K: and so in one copy of the S: in another copy of the S, يتعريض.) [See also 3, last quarter.] — تعرض also signifies It (a thing) became infected, vitiated, or corrupted; and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S,