

of, or pertaining to, either of these: (K, TA:) pl. **أَعْرَاضٌ**. (TA.) — A valley in which are towns, or villages, and waters: (O, K:) or in which are palm-trees: (K:) or a valley containing many palms and other trees: (TA:) or any valley in which are trees: (S, O:) [see also **عَرْضٌ**, explained as applied to a valley:] pl. as above, (S,) and **عَرْضَانٌ**. (TA.) — **أَعْرَاضُ الْحَجَّارِ** The towns, or villages, of *El-Hijáz*: (K:) or these, (TA,) or the **أَعْرَاضُ**, (S, O,) are certain towns, or villages, [with their territories; i. e. certain provinces, or districts:] between *El-Hijáz* and *El-Yemen*: (S, O, TA:) and some say that **أَعْرَاضُ الْبَيْدَةِ** is applied to the towns, or villages, that are in the valleys of *El-Medeenah*: (TA:) or the low lands of its towns, or villages, where are seed-produce and palm-trees: so says Sh: (O, TA:) the sing. is **عَرْضٌ**. (K.) — And **عَرْضٌ**, (S, O,) or **أَعْرَاضٌ**, (K,) which is its pl., (TA,) signifies [The trees called] **أَرَاكُ** (S, O, K) and **أَثَلٌ** (S, O) and **حَمِضٌ**. (S, O, K.) = Also A great cloud, (K, TA,) appearing, or presenting itself, or intervening, (**يُعْتَرِضُ**) in the horizon. (TA.) [See **عَرْضٌ** and **عَارِضٌ**, which signify nearly the same.] = *I. q.* **عَرْضٌ**, *q. v.*, as signifying † An army: (K:) or a great army: (TA:) — and as signifying † Numerous locusts. (K.) = One's self; syn. **نَفْسٌ**; (S, O, Mṣb, K:) i. e. **نَفْسٌ رَجُلٍ**. (IKt.) You say, **أَكْرَمْتُ عَنْهُ** I preserved myself from it. (S, O.) And **عَرْضِي** Such a one is [pure in respect of himself; or] free from reproach; (S, O;) or from fault, or vice, or the like. (S, Mṣb.) And in the same sense it occurs in the saying of *Abu-d-Dardà*, **أَقْرِضْ مِنْ عَرَضِكَ لِيَوْمٍ فَتَرِكَ** [Lend thou from thyself for the day of thy poverty: but see art. **قَرْضٌ**]: and in other instances. (TA.) — The body; syn. **جَسَدٌ**, (IAṣr, S, O, K,) or **بَدَنٌ**: (IKt, Az:) pl. **أَعْرَاضٌ**. (Az, S.) So in the description of the people of Paradise, (Az, S,) in a trad., (Az,) **إِنَّمَا هُوَ عَرَقٌ يَجْرِي مِنْ أَعْرَاضِهِمْ** [It is only sweat which flows from their bodies]. (Az, S, O.) — The skin. (*Ibráheem El-Harbee*, O, K.) — Any place of the body that sweats: (O, K:) so in the trad. cited above: (TA:) or any part of the body such as the arm-pit and the groin and the like. (A'Obeyd.) — The odour of the body, (S, O, K,) and of other things, (S, O,) whether sweet or foul. (S, O, K.) You say, **عَرْضُ طَيْبٍ** [Such a one is sweet in respect of odour], and **عَرْضُ مُتَنِّ** [foul in respect of odour]; and **عَرْضُ سَقَاءٍ** a stinking water-skin, or milk-skin; from A'Obeyd. (S, O.) — A man's honour, or reputation, (**جَانِبُهُ**) which he preserves from impairment and blame, both as it relates to himself and to his **حَسَبٌ** [or grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors, &c.]: (IAth, O, K:) or whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him: (K:) or a subject of praise, and of blame, of a man, (*Abu-l-Abbás*,

IAth, O, K,) whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him: (IAth:) or those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors; and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blaming of them: respecting this there is no disagreement among the lexicologists, except *IKt* [whose objection see in what follows]: (*Abu-l-Abbás*, O:) or (accord. to some, S) grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c., (**حَسَبٌ**, S, Mṣb, K,) and eminence, or nobility, (**شَرَفٌ**) in which one glories. (K.) You say, **فُلَانٌ كَرِيمٌ الْعَرِضِ** Such a one is generous, or noble, in respect of **حَسَبٍ**: and **هُوَ ذُو عَرِضٍ** he is a possessor of **حَسَبٍ**; and of **شَرَفٍ**. (TA.) — Sometimes, Ancestors are meant by it. (A'Obeyd, K.) Thus you say, **شَمَّرَ فُلَانٌ عَرِضَ فُلَانٍ**, meaning Such a one spoke evil of the ancestors of such a one. (A'Obeyd.) And **فُلَانٌ جَرِبَ الْعَرِضِ** Such a one is base, or ignoble, in respect of ancestry. (TA.) *IKt* disallows this signification, asserting **عَرِضٌ** to have no other signification than those of a man's **نَفْسٍ** and his **بَدَنٍ**: (O, TA:) but *IAmb* says that this is an error; as is shown by the saying of *Abu-Miskeen Ed-Dárimée*,

* رَبِّ مَهْزُولٍ سَمِينٍ عَرِضُهُ *
* وَسَمِينٍ الْجِسْمِ مَهْزُولِ الْحَسَبِ *

in which **عَرِضٌ** cannot be syn. with **بَدَنٌ** and **جِسْمٌ**, for, were it so, it would involve a contradiction; the meaning being only *Many a person meagre in respect of his body is noble [or great] in respect of his ancestry; [and fat in respect of the body, meagre in respect of grounds of pretension to honour on account of the honourable deeds or qualities of his ancestors, &c.]:* and by *Mohammad's* using the expression **وَعَرِضُهُ** and **دَمُهُ**; for if **عَرِضٌ** were [here] syn. with **نَفْسٍ**, it had sufficed to say **دَمُهُ** without **عَرِضُهُ**. (O, TA.) — Also A natural disposition that is commended. (*IAth*, K.) — And A good action. (TA.) = Also One who speaks evil of men (**يُعْتَرِضُهُمْ**) falsely; (O, K:) applied to a man: and so with **عَرِضٌ** applied to a woman: (O, K:) so too **عَرِضٌ** applied to a man, and with **عَرِضٌ** to a woman. (TA.)

عَرِضٌ A thing that happens to, befalls, or occurs to, a man; such as disease, and the like; (S, O, K;) as **عَرِضٌ** of mind, and a state of distraction of the mind or attention: or a misfortune, such as death, and disease, and the like: (TA:) or an event that happens to a man, whereby he is tried: (Aṣ:) or a thing that happens to a man, whereby he is impeded; such as disease, or a theft: (Lh:) or a bane, or cause of mischief, that occurs in a thing; as also **عَارِضٌ**: (TA:) [both signify also an accident of any kind:] pl. **أَعْرَاضٌ**. (TA.) — A thing's befalling, or hitting, unexpectedly. (O, K.) [I follow the reading of the

O, which is that of the K as given in the TA, and of my MS. copy of the K, **أَنْ يُصِيبَ الشَّيْءُ**, **أَنْ** عَلَى غَيْرِهِ; in preference to that in the CK, **أَنْ** أَصَابَهُ سَهْمٌ. (TA.) You say, **سَهْمٌ عَرِضٌ** (S, A, O, K*) and **سَهْمٌ عَرِضٌ** (A, TA,) and **حَجَرٌ عَرِضٌ** (S, O) and **حَجَرٌ عَرِضٌ** (TA,) [A random arrow, and a random stone, or] an arrow, and a stone, aimed at another, hit him: (S, O, K:) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed. (L.) And **مَا جَاءَكَ مِنَ الرَّأْيِ عَرِضًا خَيْرٌ** (L.) And **مِمَّا جَاءَكَ مُسْتَكْرَهًا**, i. e. [The opinion] that comes to thee without consideration, or thought, [is better than that which comes to thee forced.] (TA.) And **عَلَّقْتُهَا عَرِضًا** I became attached to her (S, O, K) accidentally, or unintentionally, (S, O,) in consequence of her presenting herself to me (ISK, S, O, K) as a thing occurring without my seeking it. (ISK.) [See an ex., in a verse of *Antarah*, cited in the first paragraph of art. **زَعَمَ**; and another, in a verse of *El-Aashà*, cited in the first paragraph of art. **عَلَقَ**.] — A thing that is not permanent: (Mgh, O, B, K:) so in the conventional language of the Muslim theologians: (Mgh:) opposed to **جَوْهَرٌ**: (TA:) or hence metaphorically applied by the Muslim theologians to † a thing that has not permanence unless in, or by, the substance; [i. e., in the language of old logicians, an accident; an essential, and an accidental (as meaning a non-essential), property, or quality; or what modern logicians call a mode; whether it be, in their language, an essential mode or an accidental mode; which latter only they term “an accident;” as colour, and taste: (B:) or, in the conventional language of the Muslim theologians (**الْمُسْتَكْلَمُونَ**) [expl. in the TA as signifying “the philosophers,” from whom, however, they are generally distinguished], a thing that subsists in, or by, another thing; (O, K;) as colours, and tastes, and smells, and sounds, and powers, and wills: (O: [and the like is said in the Mṣb:]) or, in philosophy, a thing that exists in its subject, or substance, and ceases therefrom without the latter's becoming impaired or annihilated; and also such as does not cease therefrom: the former kind being such as tawhiness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [the beads called] **سَبَجٌ**, and of the crow. (L.) — [Hence, An appertenance of any kind. — Hence also,] The frail goods (**حُطَامٌ**) of the present world or state; (Aṣ, O, K;) and what a man acquires thereof: (Aṣ, O:) [so called as being not permanent:] or worldly goods or commodities, (AO, Mṣb,) of whatever kind, are thus called, with **فَتْحٌ** to the **ر**: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called **عَرِضُ الدُّنْيَا**. (S, O.) See also **عَرِضٌ**, expl. as signifying “a commodity,” or “commodities” or “goods.” One says, **الدُّنْيَا عَرِضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ** [The world is a present frail good: the righteous and the unrighteous eat thereof]: (S, O, TA:) i. e. it has