

(AZ, IDrd, O,) and *perspicuity*, or *chasteness*, of *speech*. (IDrd, O.) And *فَلَانٌ شَدِيدُ الْعَارِضَةِ* Such a one is *hardy*; (Kh, Ó, TA;) as also *شَدِيدُ الْعَارِضِ*; (TA;) and *courageous*, or *courageous and energetic*. (Kh, TA.)

أَعْرَاضُ الْكَلَامِ: see *مَعْرَاضُ*. — *أَعْرَاضُ* is pl. of *عَرَضٌ* and of *عَرَضٌ* and of *عَرَضٌ* and of *عَرَضٌ*. — *أَعْرَاضُ الشَّجَرِ* means *The upper parts of the trees* [or *shrubs*]. (K.)

مَعْرَضٌ The *place of the appearance*, [or *occurrence*,] and of the *showing*, or *exhibiting*, or *manifesting*, and of the *mentioning*, and of the *intending*, or *purposing*, of a thing. (Msb.) You say, *قَتَلْتُهُ فِي مَعْرَضِ كَذَا* I slew him in the *place of the appearance* [or *occurrence* &c.] of such a thing. (Msb.) And *ذَكَرَ اللَّهُ إِنَّمَا يَكُونُ فِي مَعْرَضِ التَّعْظِيمِ* The *praise and glorification of God is only in the place* [or *case*] of the *appearance*, [or of the *manifesting*,] and of the *intending*, or *purposing*, of *magnifying*. (Msb.) [And hence, *فِي مَعْرَضِ كَذَا*, also signifies *In the time*, or *case*, or *on the occasion*, of the *appearance*, &c., of such a thing. And *In the state*, or *condition*, or *manner*, which is *indicative of such a thing*: thus virtually agreeing with the phrase *فِي مَعْرَضِ كَذَا*, q. v. infra.] — Also *A place for the sale of slaves or beasts*. (MA.) — And *Pasturage that renders the cattle in no need of their being fed with fodder*. (TA.)

مَعْرَضٌ Anything *showing its breadth*, or *width*; [or *its side*; as also *عَارِضٌ*] (TA. See the latter word.) [And hence, *Appearing*, as also the latter.] And *i. q. مَعْرَضٌ* [app. as signifying *Presenting itself*; or *occurring*]. (Sh.) And Anything *putting its breadth*, or *width*, [or *side*, (as is shown by an explanation of *أَعْرَضُ*)] in *one's power*. (TA.) You say, *الشَّيْءُ مَعْرَضٌ لَكَ*, meaning *The thing is in thy power*; *apparent to thee*; *not offering resistance to thee*. (IAth, O.)* — And *طَأَّ مَعْرَضًا حَيْثُ شِئْتَ* [Tread thou or] *put thy feet where thou wilt, fearing nothing, for it is in thy power to do so*. (S, O.) — *إِدَانٌ مَعْرَضًا* (occurring in a saying of 'Omar, K, or, as some relate it, *دَانَ مَعْرَضًا*, K, in art. *دين*), means *He bought upon credit*, or *borrowed*, or *sought or demanded a loan*, [doing so (TA)] of *whomsoever he could*, (AZ, S, A, Mgh, O,) *not caring what might be the consequence*: (S, O:) or *addressing himself to any one who came in his way*: (Sh, K:) or *turning away from such as said Thou shalt not buy on credit*, or *borrow*: (IAth:) or *avoiding payment*: (TA:) or *from any quarter that was easy and practicable to him, without caring*, (O, K,) and *without being perplexed*: (O:) or *he incurred the debt without caring for not paying it*, or *for what might be the consequence*: (Aṣ:) or *he contracted a debt with every one who presented himself to him*: (K, in art. *دين*.) Sh says that the making *معرضاً* to signify *مُمَكِّنًا* is improbable; because it is in the *accus. case* as a *denotative of state with respect to* [the agent implied in the verb] *إِدَانٌ*; and if you explain it as meaning he took it from him who enabled him, then

معرضاً applies to him whom he accosts, for he is the *ممكن*; [he suggests also, that the meaning may be *he bought upon credit*, or *borrowed, largely*; for] he adds that *معرضاً* may be from *أَعْرَضَ*, signifying *اتَّسَعَ* and *عَرَضَ*. (TA.) — *أَرْضٌ مَعْرُضَةٌ*, or *مَعْرُضَةٌ*, (K, TA, [the former only in the CK,]) means *Land wherein is herbage which the camels, or the like, depasture* [app. at random] when traversing it. (O, K.) — See also *مَعْرُضٌ*, last sentence.

مَعْرُضٌ *Garments in which girls are displayed*: (S:) or a *garment in which a girl is displayed*: (O, K:) or a *garment in which girls are displayed on the wedding-night*; which is the *goodliest of their apparel*, or of the *goodliest thereof*: (Msb:) and a *garment in which a girl is shown, or displayed, to the purchaser*: (TA:) or the *shirt in which a male slave, and a girl, is shown, displayed, exposed, or offered, for sale*. (Har p. 129.) [And hence, *فِي مَعْرُضِ كَذَا*, + *In the guise of such a thing*, used tropically, virtually agreeing with the phrase *فِي مَعْرُضِ كَذَا* in a sense expl. above.] See also *مَعْرَاضٌ*, last sentence but one.

مَعْرُضٌ [pass. part. n. of 2, q. v.] *Camels* (نَعَمٌ) *branded with the mark called عَرَاضٌ*. (S, O, K.) — Also *Flesh-meat not well and thoroughly cooked*: (ISK, S, O, K:) occurring in a verse (S, O) of *Es-Suleyk Ibn-Es-Sulakeh*, (O,) as some relate it; but accord. to others it is with *ص*; (S, O;) and this latter is the more correct. (O.) — *مَعْرُضَةٌ* *A virgin before she is veiled, or concealed*: for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.)

مَعْرُضٌ [act. part. n. of 2, q. v.] A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being *مَعْرُضَاتِ الْغُرَبَانِ*, as though she were of those feeding the crows, or ravens, of what is termed *عَرَاضَةٌ*, q. v. (S.) — Also the *circumciser of a boy*: (K:) [or] so *مَعْرُضٌ*. (O.)

مَعْرَاضٌ *An arrow having no feathers* (Aṣ, S, Mgh, O, Msb, K) *nor head*, (Aṣ,) *slender at the two extremities, and thick in the middle*, (O, K,) *being in form like the wooden implement wherewith cotton is separated from its seeds, or is separated and loosened* [by striking therewith the string of a bow], (O, TA,) *which goes sideways*, (Mgh, [in the O and TA, *مُسْتَوِيًا*, app. a mistranscription, for *مُسْتَعْرِضًا*],) *striking with its عَرَضٌ* [or *middle part*, unless this be a mistake for *عَرَضٌ*, or *side*], (Mgh, [in my copy of which, *عرض* is without any vowel-sign,] and K,) *not with its extremity*: (Mgh, K:) *sometimes, it strikes with its thick middle part in such a manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof*: if it make a hole, the game smitten with it may be eaten; but not

if it strike with a middle part (*بِعَرَضٍ*). (O, TA.) — *An oblique, indirect, obscure, ambiguous, or equivocal, mode of speech*; as when thou askest a man, "*Hast thou seen such a one?*" and he, *having seen him, and disliking to lie, answers, "Verily such a one is seen."* (Msb:) from *عَرَضٌ* [q. v.]: (Msb, El-Munáwee: the latter in explaining a trad., q. v. infra:) *i. q. تَوْرِيَةٌ* [signifying as above; or the *pretending one thing and meaning another*; or the *using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one*]; the original meaning of which is *concealment*: (Msb:) or *language whereof one part resembles another in the meanings*: (O, TA: [in the TA immediately follows the exemplification cited above, from the Msb; whence it seems that this explanation is itself somewhat of a *معراض*, meaning what it does not clearly express:]) *المَعَارِضُ فِي الْكَلَامِ* [thus, with the pl. form, in two copies of the S, and in the TA,] signifies *التَوْرِيَةُ بِالشَّيْءِ عَنِ الشَّيْءِ* [the *pretending, or making believe, a thing instead of another thing*]: (S:) and *مَعَارِضُ الْكَلَامِ* and *مَعَارِضُهُ* signify the same as *مَعَارِضُهُ*. (TA.) [*مَعْرُضٌ* is a contraction of *مَعَارِضٌ*, like as *مَعْرُضٌ* is said to be of *مَعْرَاضٌ* when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) *إِنَّ فِي الْمَعَارِضِ لَبَدْوْحَةً عَنِ الْكُذِبِ* [*Verily, in oblique, indirect, obscure, ambiguous, or equivocal, modes of speech is ample scope, freedom, or liberty, to avoid lying*; or, as is said in the L in art. *ندح*, that which renders one in no need of lying]. (S, Msb.) One says also, *فِي عَرَفْتُهُ*, expl. voce *عَرُوضٌ* which see in three places, and *فِي مَعْرَضٍ كَلَامِهِ*, rejecting the *!*: this latter is said by some of the learned to be a metaphorical expression, from *مَعْرُضٌ* signifying the "garment in which girls are displayed," as though the meaning were *!* [*I knew it*] in the form, or manner, and guise, and mould, of his speech; but this does not obtain in all kinds of speech; for it may not be said in cases of reviling; indeed it would be bad, in these cases, to use as a metaphor the garment of adornment; therefore the proper way is to say that *مَعْرُضٌ* is a contraction of *مَعْرَاضٌ*. (Msb.) One also says *الْإِتْفَاطُ الْمَعَارِضِ*: [*Words are the robes of meanings*]: and this phrase also is [said to be] taken from *مَعْرُضٌ* signifying the "garment in which a girl is displayed;" because words adorn meanings. (TA.)

مَعَارِضٌ A camel that does not go straightly in the file, or series, but takes to the right and left: (A:) or a she camel such as is termed *عَلُوقٌ*; that makes a show of affection with her nose [by smelling her young one], (*تَرَامُ بِأَنْفِهَا*), and refuses to yield her milk. (AA, O, K.)

عَارِضٌ, q. v. — *سَعَابٌ مَعْرُضٌ فِي الْأَفْقِ* — *فَلَانٌ* *جُمْلَةٌ مَعْرُضَةٌ* A parenthetic clause. —