

no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, **لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ** [Richness is not from the abundance of worldly goods: richness is only richness of the soul]. (O, TA.) One says also, **قَدْ فَاتَهُ الْعَرَضُ**, (Yoo, S, L,) and **الْعَرَضُ**, but the former is the more approved, (L,) [The property, &c., (but see another meaning below,) had escaped him], which is from **عَرَضَ الْجُنْدِ**, [see **عَرَضَ**], like as one says **قَبَضَ قَبْضًا** and **قَدْ أَلْقَاهُ**, like as one says **قَبَضَ قَبْضًا** and **قَدْ أَلْقَاهُ**, [which seems to indicate that **عَرَضَ** properly signifies **مَعْرُوضٌ**, like as **قَبَضَ** signifies **مَقْبُوضٌ**.] — **Booty; spoil.** (O, K.) So in the Kur ix. 42: (O:) or it there signifies — *i. q.* **مَطْلَبٌ** [app. meaning *A thing sought, or desired; an object of desire; rather than a place where a thing is sought*]. (TA.) — *I. q.* **طَمَعٌ** [app. meaning *A thing that is eagerly desired, or coveted: and also eager desire; or covetousness*]. (AO, O, K.) So explained by some as occurring in the saying **عَرَضَ الْعَرَضُ**, mentioned above. (TA.) And the following verse is also cited as an ex.,

• **مَنْ كَانَ يَرْجُو بَقَاءَ لَا نَفَادَ لَهُ**  
• **فَلَا يَكُنْ عَرَضَ الدُّنْيَا لَهُ شَجَا**

[Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety]. (O, TA.) — *A gift.* (TA.) See also **عَرَضَةُ**. — **عَرَضُ الْوُجُودِ** signifies **عَرَضُ الْوُجُودِ** [app. meaning *It is in the condition of possibility of existence; for على seems to be here used in the sense of في, as in some other instances*]; from **عَرَضَ لَهُ** meaning “it became within his power,” &c. (Mgh.) And one says, **هُوَ بَعَرَضٍ** meaning “he is exposed, or liable, to perish.” (Mgh voce **بَعَرَضٍ**.) — **عَرَضًا**, accord. to different copies of the K: see 2, in the latter half of the paragraph, in two places.

**عَرَضٌ**, (L, TA,) in the K, erroneously, **عَرَضٌ**, (TA,) *A certain manner of going along, (K, TA,) towards one side, (TA,) approved in horses, but disapproved in camels. (K, TA.)* — **نَظَرَ إِلَيْهِ عَنْ** — **رَأَيْتُهُ فِي عَرَضِ النَّاسِ** — **عَرَضٌ**.

**عَرَضَةٌ** is of the measure **فَعْلَةٌ** in the sense of the measure **مَفْعُولٌ**, like **قَبْضَةٌ**; (Bd, ii. 224;) and is applied to *A thing that is set as an obstacle in the way of a thing*: (Bd, TA:) and also to *a thing that is exposed to a thing*: (Bd:) or that is set as a butt, like the butt of archers. (TA.) You say, **جَعَلْتُ فَلَانًا عَرَضَةً لَكَذَا**, meaning **نَصَبْتُهُ**; (S, O, K;\*) *i. e.* *I set such a one as an obstacle to such a thing: or as a butt for such a thing.* (TA.) And **هُوَ لَهُ دُونَهُ عَرَضَةٌ** *He is an obstacle to him intervening in the way of it.* (S, O.) And **فُلَانٌ عَرَضَةٌ لِلنَّاسِ** *Such a one is [a butt to men; i. e.] a person whom men cease not to revile: (S, O, Mab, K:) or a person to whom men address themselves to do evil, and whom they*

revile. (Az, TA.) And **هَرَضَعَاءُ عَرَضَةٌ لِكُلِّ مَتَنَاولٍ** *They are weak persons; persons who offer themselves as a prey to any one who would take them.* (TA.) And it is said in the Kur [ii. 224], **وَلَا تَجْعَلُوا لِلَّهِ عَرَضَةً لِّإِيمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ**, (S, &c.,) meaning **نَصْبًا**; (S, TA;) admitting the two significations of *an obstacle and a butt*: (TA:) *i. e.* *And make not God an obstacle between you and that which may bring you near unto God, &c.: (O, K:) or make not God an obstacle to the performance of your oaths to be pious (O, Bd) and to fear God and to make reconciliation between men: or make not God an obstacle, because of your oaths, to your being pious &c.: (Bd:) or make not the swearing by God an obstacle to your being pious [&c.]: (Fr:) and Zj says the like of this: (L:) or عَرَضَةٌ signifies intervention with respect to good and evil; (Abu-l-Abbás, O, K;) and the meaning is, do not intervene by swearing by God every little while so as not to be pious &c.: (O, K, TA:) or make not God an object of your oaths, by ordinary and frequent swearing by Him, (Bd,) or a butt for your oaths, like the butt of archers, (TA,) in order that ye may be pious &c.; for the habitual swearer emboldens himself against God, and is not pious &c.: (Bd:) or, as some say, the meaning is make not the mention of God a means of strengthening your oaths. (TA.) You say also, **هَذَا عَرَضَةٌ لَكَ** as meaning *This is a thing prepared for thy common, or ordinary, use.* (O, TA.) — *A purpose; an intention; or an object of desire, or of endeavour; [as though it were a butt;] syn. هِمَّةٌ.* (S, O, K.) Hassán says, (S, O,) *i. e.* *Ibn-Thábit, (O, TA,)**

• **وَقَالَ اللَّهُ قَدْ بَسَرْتُ جُنْدًا**  
• **هُمُ الْإِنصَارُ عَرَضَتُهَا الْبَقَاءُ**

[And God said I have prepared an army: they are the Anṣār; whose purpose, or the object of whose desire, is conflict with the unbelievers]. (S, O, TA. [In one copy of the S, in the place of **بَسَرْتُ**, I find **أَعَدَدْتُ**, which signifies the same.]) — *A pretext; an excuse.* (MA.) — One says also, **عَرَضَةٌ لَكَذَا**, (S, O,) or **عَرَضَةٌ لَذَاكَ**, (S, O, K,) *Such a one is possessed of the requisite ability and strength for that: (S, O, K:) and عَرَضَةٌ لِلشَّرِّ* *possessed of strength to do evil, or mischief: and in like manner عَرَضَةٌ is applied to two things, and to more. (TA.)* And **فُلَانَةٌ عَرَضَةٌ لِلزَّوْجِ** *Such a female is possessed of sufficient strength for the husband; [i. e., to be married;] (TA;) or نَاقَةٌ عَرَضَةٌ لِلنِّكَاحِ* *A she-camel having strength enough for [going upon] the stones. (S, O, K.)* And [in like manner] **نَاقَةٌ عَرَضٌ أَسْفَارٌ** *A she-camel having strength sufficient for journeys. (S, O, K;\*)* And **عَرَضٌ هَذَا الْبَعِيرُ السَّفَرُ وَالْحَجَرُ** (S, O, K) *The strength of this camel is sufficient for journeying and for going over stone. (IB.)* — **عَرَضَةٌ** also signifies *A kind of trick, or artifice, in wrestling, (S, O, K,) by which one throws down men. (S, O.)*

**عَرَضِيٌّ** [in the CK **عَرَضِيٌّ**] *A kind of cloths or garments. (S, O, K.)* — And *Certain of the appertences (مَرَاقِقُ, O, K) and chambers (O) of the house: a word of the dial. of El-'Irāk: (O, K:) unknown to the Arabs. (O.)*

**عَرَضِيٌّ** *A camel that goes obliquely, or inclining towards one side, because not yet completely trained: (S, O, K:) or submissive in the middle part [or body, so as to be easy to ride, but] difficult of management: and perverse, untoward, or intractable: and with ة, a she-camel not completely trained: (TA:) or difficult to manage; refractory. (S, O, K.)* See also **عَرُوضٌ**. — One who does not sit steadily, or firmly, upon the saddle; (IAar, O, K;) *inclining at one time this way, and at another time that way. (IAar, O.)*

**بِالْعَرَضِيَّةِ**, and **بِالْعَرَضِيَّةِ**, the latter from Lh, *He goes sideways. (TA.)*

**عَرَضِيَّةٌ**: see what next precedes. *Refractoriness, and a random or heedless manner of going, by reason of pride: in a horse, the going sideways: and in a she-camel, the state of being untrained: (TA:) and in a man, [so expressly shown in the S and TA; but in the CK, قِيلَ is erroneously put for فَيْك;] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. عَجْرِيَّةٌ;) and pride; and refractoriness. (AZ, S, O, K.)* — [See also **عَرَضِيٌّ**.]

**عَرَضِيٌّ**, with fet-ḥ to the ر; (O;) or **عَرَضِيٌّ**, like **زِمَكِيٌّ**; (K;) *Briskness, liveliness, or sprightliness. (IAar, O, K.)* [See also **عَرَضَنَةٌ**.] — And [app. for **عَرَضِيٌّ**] meaning also *Brisk, lively, or sprightly. (TA.)* [See, again, **عَرَضَنَةٌ**.]

**عَرَضَنٌ**; fem. with ة: see **عَرَضٌ**, last sentence.

**عَرَضَنَةٌ** *An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and عَرَضَنَةٌ signifies the same. (TA.)* [See also **عَرَضِيٌّ**.] One says, **يَمْشِي الْعَرَضَنَةُ** and **يَمْشِي الْعَرَضِيَّ** *He goes along with a proud gait, (S, O, K,) inclining towards one side, (S, O,) by reason of his briskness, liveliness, or sprightliness. (S, O, K.)* And **الْعَرَضَنَةُ** and **الْعَرَضَنَةُ** and **تَعْدُو الْعَرَضِيَّ** [perhaps correctly **الْعَرَضَنَاتُ**] *She (a mare) runs in a sidelong manner, one time in one direction and another time in another. (O, TA.)* And **يَعْدُو الْعَرَضَنَةُ** *He (a man) runs so that he outstrips. (L, TA.)* And **نَظَرْتُ إِلَى فُلَانٍ عَرَضَنَةً** *I looked towards such a one from the outer angle of my eye. (S, O, K;\*)* The dim. of **عَرَضِيٌّ** is **عَرَضِيْنٌ**; the ن being retained because it is a letter of quasi-coordination, and the ي suppressed because it is not such. (S, O.) — Also, [app. for **عَرَضَنَةٌ**.] *A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. عَرَضَنَاتٌ. (S, O.)* [See, again, **عَرَضِيٌّ**.] But A'Obeyd disallows the application of this epithet to a she-camel. (TA in