

no permanence: a trad. related by Sheddád Ibn-Owa. (TA.) And in another trad. related by the same, it is said, لَيْسَ الْغِنَىٰ عَنِ النَّسِيسِ [Richness is not from the abundance of worldly goods: richness is only richness of the soul]. (O, TA.) One says also, قَدْ عَرَضَ الْغَرَضُ، 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 الْعَرَضُ الْجُنْدِ، [see عَرَضَ،] like as one says قَبَضًا قَبْضًا and قَدْ آتَاهُ قَبْضُ، [Yoo, S:] [which seems to indicate that عَرَضُ properly signifies مَعْرُوضٌ، like as قَبْضٌ 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 قَدْ فَاتَهُ الْعَرَضُ، mentioned above. (TA.) And the following verse is also cited as an ex.,

- مَنْ كَانَ يَرْجُو بَقَاءَهُ لَا نَفَادَ لَهُ
- فَلَا يَكُنْ عَرَضَ الدُّنْيَا لَهُ شَجَانًا

[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 عَرَاضَةٌ — عَرَضُ الْوُجُودِ signifies عَلَىٰ إِمْكَانِهِ [app. meaning It is in the condition of possibility of existence; for عَلَىٰ seems to be here used in the sense of فِي، as in some other instances]; from أَعْرَضَ لَهُ meaning “it became within his power,” &c. (Mgh.) And one says, هُوَ بَعْرَضٌ، [He is exposed, or liable, to perish]. (Mgh voce ضِيَاعٌ) — عَرَضًا لِلشَّيْءِ، or 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 عَنِ عَرَضٍ، — and رَأَيْتَهُ فِي عَرَضِ النَّاسِ، see 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 فَلَانٌ عَرَضَةٌ لِلنَّاسِ، Such a one is [a butt to men; i. e.] a person whom men cease not to revile: (S, O, Mgh, K:) or a person to whom men address themselves to do evil, and whom they

revile. (Az, TA.) And هُمْ رَضَعَاءٌ عَرَضَةٌ لِكُلِّ مُتَنَاوِلٍ، 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 لِإِيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ، (S, * &c.,) meaning نَصَبًا، (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 يَسَّرْتُ جُنْدًا
- هُمُ الْإِنصَارُ عَرَضَتَهَا لِلْبَقَاءِ

[And God said I have prepared an army: they are the Ansár; 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 يَسَّرْتُ، I find أُعَدَدْتُ، which signifies the same.]) — A pretext; an excuse. (MA.) — One says also, عَرَضَةٌ لِنَاكَ، (S, O,) or عَرَضَةٌ لِنَاكَ، (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 فَلَانَةٌ عَرَضَةٌ لِلزَّوْجِ، Such a female is possessed of sufficient strength for the husband; [i. e., to be married;] (TA;) or نَاقَةٌ عَرَضَةٌ لِلنِّكَاحِ، (A.) And نَاقَةٌ عَرَضَةٌ لِلْحِجَارَةِ، A she-camel having strength enough for [going upon] the stones. (S, O, K.) And [in like manner] نَاقَةٌ عَرَضَةٌ لِلسَّفَرِ، A she-camel having strength sufficient for journeys. (S, O, K,*) And عَرَضٌ هَذَا الْبَعِيرِ 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.)

عَرَضِي [in the CK عَرَضِي] 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-'Irâk: (O, K:) unknown to the Arabs. (O.)

عَرَضِي 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 بِالشَّيْءِ 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, قَبِيلٌ is erroneously put for فَيْكُ;] 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 عَرَضِي.]

عَرَضِي، with fet-ḥ to the ر; (O;) or عَرِضِي، like زِمْتِي; (K;) Briskness, liveliness, or sprightliness. (IAar, O, K. [See also عَرِضَةٌ.]) — And [app. for عَرِضِي] meaning also Brisk, lively, or sprightly. (TA. [See, again, عَرِضَةٌ.])

عَرِضٌ; fem. with ة: see عَرِضٌ، last sentence.

عَرِضَةٌ An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and عَرِضَةٌ signifies the same. (TA. [See also عَرِضِي.]) One says, يَمْشِي الْعَرِضَةُ، and يَمْشِي الْعَرِضِي، 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 تَعْدُو الْعَرِضَةُ and تَعْدُو الْعَرِضِي، [perhaps correctly الْعَرِضَاتُ] She (a mare) runs in a sidelong manner, one time in one direction and another time in another. (O, TA.) And يَعْدُو الْعَرِضَةُ، He (a man) runs so that he outstrips. (L, TA.) And نَظَرْتُ إِلَى فَلَانٍ عَرِضَةً، I looked towards such a one from the outer angle of my eye. (S, O, K,*) The dim. of عَرِضِي is عَرِضِيْنٌ; 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 عَرِضَةٌ،] A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. عَرِضَاتٌ. (S, O. [See, again, عَرِضِي.]) But A'Obeyd disallows the application of this epithet to a she-camel. (TA in