no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, لَيْسَ الغِنَى عَنْ كَثْرَةِ العَرَضِ إِنَّمَا الغِنَى غِنَى النَّفْسِ [*Richness is not from the abundance of worldly goods: richness is only richness of the soul*]. (O, TA.) One says also, قَدْ فَاتَهُ العَرَضُ, (Yoo, Ṣ, L,) and ▼ العَرْضُ, but the former is the more approved, (L,) [*The property*, &c., (but see another meaning below,) *had escaped him*], which is from عَرَضَ الجُنْدِ, [see عَرَضَ,] like as one says قَبَضَ قَبْضًا and قَدْ أَلْقَاهُ فِي القَبْضِ: (Yoo, Ṣ:) [which seems to indicate that عَرَضٌ properly signifies مَعْرُوضٌ, like as قَبْضٌ signifies مَقْبُوضٌ.] — *Booty; spoil.* (O, Ḳ.) So in the Ḳur 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, Ḳ.) So explained by some as occurring in the saying قَدْ فَاتَهُ العَرَضُ, mentioned above. (TA.) And the following verse is also cited as an ex.,

* مَنْ كَانَ يَرْجُو بَقَآءً لَا نَفَادَ لَهُ *
* فَلَا يَكُنْ عَرَضُ الدُّنْيَا لَهُ شَجَنَا *

[*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 عُرَاضَةٌ. — هُوَ عَلَى عَرَضِ الوُجُودِ signifies عَلَى إِمْكَانِهِ [app. meaning *It is in the condition of possibility of existence;* for على 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 بِعَرَضٍ أَنْ يَضِيعَ [*He is exposed*, or *liable, to perish*]. (Mgh voce ضَيَاعٌ.) — جَعَلَ الشَّىْءَ عَرَضًا لِلشَّىْءِ, or عَرْضًا, accord. to different copies of the Ḳ: see 2, in the latter half of the paragraph, in two places.

عُرْضٌ, (L, TA,) in the Ḳ, erroneously, ▼ عُرُضٌ, (TA,) *A certain manner of going along,* (Ḳ, TA,) *towards one side,* (TA,) *approved in horses, but disapproved in camels.* (Ḳ, TA.) — نَظَرَ إِلَيْهِ عَنْ عُرُضٍ: — and رَأَيْتُهُ فِي عُرُضِ النَّاسِ: see عُرُضٌ.

عُرْضَةٌ is of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ, like قُبْضَةٌ; (Bḍ, ii. 224;) and is applied to *A thing that is set as an obstacle in the way of a thing:* (Bḍ, TA:) and also to *a thing that is exposed to a thing:* (Bḍ:) or *that is set as a butt, like the butt of archers.* (TA.) You say, جَعَلْتُ فُلَانًا عُرْضَةً لِكَذَا, meaning نَصَبْتُهُ لَهُ; (Ṣ, O, Ḳ;*) 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 عُرْضَةٌ *He is an obstacle to him intervening in the way of it.* (Ṣ, O.) And فُلَانٌ عُرْضَةٌ لِلنَّاسِ *Such a one is* [*a butt to men;* i. e.] *a person whom men cease not to revile:* (Ṣ, O, Mṣb, Ḳ:) or *a person to whom men address themselves to do evil, and whom they revile.* (Az, TA.) And هُمْ ضُعَفَآءُ عُرْضَةٌ 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 Ḳur [ii. 224], وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ, (Ṣ,* &c.,) meaning نَصْبًا; (Ṣ, 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, Ḳ:) or *make not God an obstacle to the performance of your oaths to be pious* (O, Bḍ) *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.: (Bḍ:) or *make not the swearing by God an obstacle to your being pious* [&c.]: (Fr:) and Zj says the like of this: (L:) or عُرْضَةٌ signifies *intervention* with respect to good and evil; (Abu-l-'Abbás, O, Ḳ;) and the meaning is, *do not intervene by swearing by God every little while so as not to be pious* &c.: (O, Ḳ,* TA:) or *make not God an object of your oaths, by ordinary and frequent swearing by Him,* (Bḍ,) 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.: (Bḍ:) or, as some say, the meaning is *make not the mention of God a means of strengthening your oaths.* (TA.) You say also, هٰذَا عُرْضَةٌ 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. (Ṣ, O, Ḳ.) Ḥassán says, (Ṣ, O,) i. e. Ibn-Thábit, (O, TA,)

* وَقَالَ اللّٰهُ قَدْ يَسَّرْتُ جُنْدًا *
* هُمُ الأَنْصَارُ عُرْضَتُهَا اللِّقَآءُ *

[*And God said I have prepared an army: they are the Anṣár; whose purpose,* or *the object of whose desire, is conflict* with the unbelievers]. (Ṣ, O, TA. [In one copy of the Ṣ, in the place of يَسَّرْتُ, I find أَعْدَدْتُ, which signifies the same.]) — *A pretext; an excuse.* (MA.) — One says also, فُلَانٌ عُرْضَةُ ذَاكَ, (Ṣ, O,) or عُرْضَةٌ لِذَاكَ, (Ṣ, O, Ḳ,) *Such a one is possessed of the requisite ability and strength for that:* (Ṣ, O, Ḳ:) and عُرْضَةٌ لِلشَّرِّ *possessed of strength to do evil,* or *mischief:* and in like manner عُرْضَةٌ is applied to two things, and to more. (TA.) And فُلَانَةُ عُرْضَةٌ لِلزَّوْجِ (Ṣ, O, Ḳ) *Such a female is possessed of sufficient strength for the husband;* [i. e., to be married;] (TA;) or لِلنِّكَاحِ *for marriage.* (A.) And نَاقَةٌ عُرْضَةٌ لِلْحِجَارَةِ *A she-camel having strength enough for* [going upon] *the stones.* (Ṣ, O, Ḳ.) And [in like manner] نَاقَةٌ ▼ عُرْضٌ أَسْفَارٍ *A she-camel having strength sufficient for journeys.* (Ṣ, O, Ḳ.*) And هٰذَا البَعِيرُ ▼ عُرْضٌ السَّفَرُ وَالحَجَرُ (Ṣ, O, Ḳ) *The strength of this camel is sufficient for journeying and for going over stone.* (IB.) — عُرْضَةٌ also signifies *A kind of trick,* or *artifice, in wrestling,* (Ṣ, O, Ḳ,) by which one throws down men. (Ṣ, O.)

عَرْضِىٌّ [in the CḲ عَرْضَى] *A kind of cloths* or *garments.* (Ṣ, O, Ḳ.) — And *Certain of the appertenances* (مَرَافِق, O, Ḳ) *and chambers* (O) *of the house:* a word of the dial. of El-'Iráḳ: (O, Ḳ:) unknown to the Arabs. (O.)

عُرْضِىٌّ A camel *that goes obliquely,* or *inclining towards one side, because not yet completely trained:* (Ṣ, O, Ḳ:) 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.* (Ṣ, O, Ḳ.) See also عَرُوضٌ. — One *who does not sit steadily,* or *firmly, upon the saddle;* (IAạr, O, Ḳ;) *inclining at one time this way, and at another time that way.* (IAạr, O.)

يَمْشِى بِالعَرْضِيَّةِ, and ▼ بِالعُرْضِيَّةِ, the latter from Lḥ, *He goes sideways.* (TA.)

عُرْضِيَّةٌ: 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 Ṣ and TA; but in the CḲ, قِيلَ is erroneously put for فِيكَ;] *what resembles roughness, ungentleness,* or *awkwardness; want of due care, by reason of haste;* (syn. عَجْرَفِيَّةٌ;) and *pride;* and *refractoriness.* (AZ, Ṣ, O, Ḳ.) ═ [See also عَرْضِىٌّ.]

عِرَضَّى, with fet-ḥ to the ر; (O;) or عِرِضَّى, like زِمِكَّى; (Ḳ;) *Briskness, liveliness,* or *sprightliness.* (IAạr, O, Ḳ. [See also عِرْضَنَةٌ.]) — And [app. for ذُو عِرَضَّى] meaning also *Brisk, lively,* or *sprightly.* (TA. [See, again, عِرْضَنَةٌ.])

عِرْضَنٌ; fem. with ة: see عِرْضٌ, last sentence.

عِرْضَنَةٌ *An oblique course* or *motion:* (A'Obeyd, L, TA:) and *briskness, liveliness, sprightliness:* and عِرِضْنَةٌ signifies the same. (TA. [See also عِرَضَّى.]) One says, يَمْشِى العِرَضْنَةَ and ▼ العِرَضْنَى *He goes along with a proud gait,* (Ṣ, O, Ḳ,) *inclining towards one side,* (Ṣ, O,) *by reason of his briskness, liveliness,* or *sprightliness.* (Ṣ, O, Ḳ.) And ▼ تَعْدُو العِرَضْنَى and العِرَضْنَةَ and العِرَضْنَاةَ [perhaps correctly العِرَضْنَاتَ] *She* (a mare) *runs in a sidelong manner, one time in one direction and another time in another.* (O, TA.) And يَعْدُو العِرَضْنَةَ *He* (a man) *runs so that he outstrips.* (L, TA.) And نَظَرْتُ إِلَى فُلَانٍ عِرَضْنَةً *I looked towards such a one from the outer angle of my eye.* (Ṣ, O, Ḳ.*) The dim. of ▼ عِرَضْنَى is ▼ عُرَيْضِنٌ; the ن being retained because it is a letter of quasi-coordination, and the ى suppressed because it is not such. (Ṣ, O.) — Also, [app. for ذَاتُ عِرَضْنَةٍ,] A she-camel *that goes along obliquely,* (Ṣ, O, Ḳ,) *by reason of briskness, liveliness,* or *sprightliness:* pl. عِرَضْنَاتٌ. (Ṣ, O. [See, again, عِرَضَّى.] But A'Obeyd disallows the application of this epithet to a she-camel. (TA in