

abiding of thy beloved *Kharikà* the cause that the water of excessive love is shed from thine eyes?]. (S, Mughnee.) And thus they do in the case of *أَنْ*; saying, *أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ* [I acknowledge, or declare, or testify, that *Mohammad* is the apostle of God]. (Mughnee.) — The third manner of using it is, as a noun, in the sense of *جَانِب*, (Mughnee, K,*) or *نَاحِيَةٌ*: (S:) and this is said to be in three cases. (Mughnee.) — (1) It is when *مِنْ* is prefixed to it; and this is of frequent occurrence: (Mughnee:) as in the saying,

- وَلَقَدْ أَرَانِي لِلرِّمَاحِ دَرِيئَةً
- مِنْ عَن يَمِينِي مَرَّةً وَأَمَامِي

[And verily I see me to be like a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me at another time]: (Mughnee, K:*) and in the saying, *جِئْتُ مِنْ عَن يَمِينِهِ* I came from the side of his right hand. (S.) In the opinion of Ibn-Málik, *مِنْ* prefixed to *عَنْ* is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits: these say that *قَعَدْتُ عَنْ يَمِينِهِ* means *فِي جَانِبِ يَمِينِهِ* [i. e. I sat in the side of his right hand], either closely or otherwise; but if you say *مِنْ* [before *عَنْ*], the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) — (2) It is also when *عَلَى* is prefixed to it: (Mughnee:) thus in the saying,

- عَلَى عَن يَمِينِي مَرَّتِ الطَّيْرُ سَنًا

[On, or over, the side of my right hand, the birds passed along turning the right side towards me, or turning the left side towards me; the last word being a pl., accord. to analogy, of *سَانِحٌ*, which is used in two opposite senses]: (Mughnee, K:) but this usage is extraordinary; no other instance of it than that here cited having been preserved. (Mughnee.) — (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Keys,

- دَعَّ عَنْكَ نَهَابًا صَبِيحَ فِي حَجَرَاتِهِ

[or *فَدَعَّ عَنْكَ*: see the entire verse cited and expl. in art. *حَجَر*]: but it is shown to be not a noun in such a case by this, that *جَانِب* may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that *عَنْكَ* in a phrase of this kind is held to be redundant.])

عَنْ for *أَنْ*: see the next preceding paragraph, last quarter.

عَنْ see *أَعْتَانَ* — *إِنَّهُ يَأْخُذُ فِي كُلِّ عَنٍ* means the same as *فِي كُلِّ فَنٍ* [i. e. Verily he enters upon every mode, or manner, of speech or the like]; and so *فِي كُلِّ سَنٍ*. (TA.)

عَنْ: see what next follows.

عَنْ The presenting, or opposing, oneself, with

meddling, or impertinent, speech; with speech respecting that which does not concern him; (Msb, TA;) as also *عَنْ*, with fet-h, (Msb,) or *عَنْ*, with kesr. (TA.) — *أَعْطَيْتُهُ عَيْنَ عَنَةٍ*, (S,) or *عَيْنَ عَنَةٍ*, imperfectly decl., and sometimes *عَيْنَ عَنَةٍ*, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from *العَن* signifying “the presenting, or opposing, oneself.” (TA.) And one says, *رَأَيْتُهُ عَيْنَ عَنَةٍ*, (S) or *عَنَةٍ* (K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And *مَا أَعْنَتُ بَعْنَةً مَا هِيَ*: see 4. (S, K.) — It is also the subst. from *عَيْنَ عَنٍ أَمْرَاتِهِ* [i. e. a subst. signifying The state of being pronounced by the judge to be incapacitated from going in to his wife, or to have no desire for his wife: or of being withheld from her by enchantment, or fascination]: (S, Msb, K:) or incapacity to go in to women: (Mgh, Msb:) or undesirousness of women: (Msb:) a word used in this sense by the lawyers; (Mgh, Msb;) who say, *بِهِ عَنَةٌ*: (Msb:) but it is declared to be a low word, not allowable; (Mgh, Msb;) instead of which one should say *تَعْنِينٌ*, (Mgh,) or, accord. to Th and others, *عَنْ*, and *عِنَانَةٌ*, and accord. to the Bári, *عِنَانَةٌ*: (Msb:) [i. e.] *عِنَانَةٌ* signifies undesirousness of women: (S:) or, as also *عِنَانَةٌ*, and *عِنَانَةٌ*, and *تَعْنِينٌ*, and *تَعْنِينَةٌ*, (K,) and *عِنَانَةٌ*, (TA,) it signifies thus, or non-performance of the act of going in to women, by reason of impotence. (K, TA.) — Also An enclosure (S, Mgh, Msb, K) made of wood, (S, Msb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K,*) or for camels and horses, (Msb,) or for camels and sheep or goats, to be confined therein: (TA:) or an enclosure at the door of a man, in which are his camels and his sheep or goats: (Th, TA:) pl. *عِنَانٌ* (S, K) and *عِنَانٌ*. (K.) *لَا يَجْتَمِعُ اثْنَانِ فِي عَنَةٍ*. (K.) [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, *كَالْمُهْدَرِ فِي الْعَنَةِ* Like the brayer (meaning the braying stallion-camel) in the enclosure of trees, in which the stallion-camel is sometimes confined to prevent him from covering; such a stallion being hence termed *مُعْتَى*, originally *مُعْتَنٌ*: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. *هَدَرَ*) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect; (S, Meyd, K;) like the camel that is so confined, prevented from covering, and brays. (S, K.) — It is also said, by El-Bushtee and in the K, to signify A rope; and in a verse of El-Aashà, in which he mentions flesh-meat as put upon the *عَنْ*, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun: but Az says that the right meaning is, the enclosures for camels; that he

had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind; and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them: he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minè, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA.) — Also A booth by means of which one shades himself, made of panic grass (*ثَمَامٌ*) or [probably a mistake for and] branches of trees. (IB, TA.) — And Reeds, or plants or herbage, which a man collects, to give, as fodder, to his sheep or goats: one says, *جَاءَ بَعْنَةً عَظِيمَةً* [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, *كُنَّا فِي عَنَةٍ مِنَ الْكَلْبَةِ*, and *عَنْ*, and *تُنَّة*, i. e. We were in abundant herbage. (TA.) — Also The *دَقْدَانُ* (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the CK *دَقْدَان*, in the copy of the K followed in the TA *وقدان*, and in the L *وقدان*), of the cooking-pot: (K, TA:) MF read *وقدان*, and conjecturally, and from analogy, supposed it [to be *وقدان* and] to mean *غَلِيَانٌ*; but the word is arabicized from the Pers. *ديگدان*, [correctly *ديگدان*, pronounced *dēgdān*,] a name for the thing upon which the cooking-pot is set up; and thus it [i. e. *عَنْ*] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet,

- عَفْتُ غَيْرَ أَنَاءٍ وَمَنْصَبِ عَنَةٍ
- وَأَوْرَقٌ مِنْ تَحْتِ الْخِصَاصَةِ هَامِدٍ

[It (the *دار*, or place of abode,) was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction]. (TA.)

عَنْ: see the next preceding paragraph, first sentence.

عَنْ is a subst. [as well as an inf. n.] of *عَنْ*; (Msb, K, TA;) [as such,] i. q. *اعْتِرَاضٌ* [used as a simple subst., meaning Opposition]; (K, TA;) as also *عِنَانٌ*: (K, TA:) or opposition of oneself to another, from either side of him, with an abominable, or evil, action. (Msb.) El-Háarith Ibn-Hillizeh says,

- عَنَّا بَاطِلًا وَظَلَمًا كَمَا يُعُ
- تَرَعَنَ حُجْرَةَ الرَّبِيبِ الطَّبَاةِ

(TA,) meaning In wrong opposition, (*اعْتِرَاضًا*) [and injurious conduct], like as when gazelles are sacrificed [in fulfilment of a vow] for what is due on the part of the flock of sheep, or herd of goats. (EM p. 281.) And it is said in a trad., *بَرَرْنَا إِلَيْكَ مِنَ الْوَعْنِ وَالْعَنِ* i. e. [We are clear, to thee,] of the idol (*الصَّنَمِ*) and opposition