

abiding of thy beloved Kharḳā the cause that the water of excessive love is shed from thine eyes?]. (S, Mughnee.) And thus they do in the case of أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ [I acknowledge, or declare, or testify, that Moḥammad is the apostle of God]. (Mughnee.) = The third manner of using it is, as a noun, in the sense of جَانِب, (Mughnee, K,*) or نَاحِيَة: (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 دَرِيَّةً
- 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-Mālik, 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 جِئْتُ مِنْ عَن 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 سَانِح, 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-Kays,

- دَعَّ عَنْكَ نَهَابٌ صَبَحَ فِي حَجَرَاتِهِ

[or فدَعَّ عَنْكَ: see the entire verse cited and expl. in art. حجر]: 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.

إِنَّهُ يَأْخُذُ فِي كُلِّ عَنٍّ — أَمَّا عَنْ: see عَنْ: the same as فِي كُلِّ قَبْ [i. e. Verily he enters upon every mode, or manner, of speech or the like]; and so فِي كُلِّ سَبْ (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; (Mṣb, TA;) as also عَنْ, with fet-h, (Mṣb,) or عَنْ, with kesr. (TA.) — أَعْطَيْتُهُ عَيْنَ عَنٍّ, (S,) or عَيْنَ عَنٍّ, imperfectly decl., and sometimes عَيْنَ عَنٍّ, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from الْعَيْنُ signifying “the presenting, or opposing, oneself.” (TA.) And one says, عَيْنَ عَنٍّ, (S) or عَنْ (K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And مَا أَغْنَتْ بَعْنَةً مَا هِيَ: see 4. (S, K.) = It is also the subst. from عَنَّ عَيْنَ 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, Mṣb, K:) or incapacity to go in to women: (Mgh, Mṣb:) or undesirousness of women: (Mṣb:) a word used in this sense by the lawyers; (Mgh, Mṣb;) who say, بِهِ عَنْ: (Mṣb:) but it is declared to be a low word, not allowable; (Mgh, Mṣb;) instead of which one should say تَعْنِيْن, (Mgh,) or, accord. to Th and others, عَنْ, and عَنْ, and accord. to the Bāri, عَنْ: (Mṣb:) [i. e.] عَنْ signifies undesirousness of women: (S:) or, as also عَنْ, and عَنْ, and عَنْ, and عَنْ, (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, Mṣb, K) made of wood, (S, Mṣb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K,*) or for camels and horses, (Mṣb,) 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. عَنَّ (S, K) and عَنَّ. (K.) لَا يَجْتَمِعُ اثْنَانِ فِي عَنٍّ [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, كَالْمَبْدَرِ فِي الْعَنِّ 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 مُعَنَّ, originally مُعَنَّ: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. هدر) 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-Aashā, in which he mentions flesh-meat as put upon the عَنَّ, 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 Minē, 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 (ثَمَام) 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 بِعَنْةٍ [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, كُنَّا فِي عَنٍّ مِنْ الْكَلَاءِ, and عَنٍّ, and ثَنٍّ, i. e. We were in abundant herbage. (TA.) = Also The وَقْدَان (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 وَقْدَان, in the copy of the K followed in the TA وَقْدَان, and in the L وَقْدَان,) of the cooking-pot: (K, TA:) MF read وَقْدَان, and conjecturally, and from analogy, supposed it [to be وَقْدَان and] to mean غَلِيَان; but the word is arabicized from the Pers. دِيگدان, [correctly دِيگدان, 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,

- عَفَتْ غَيْرَ أَنَاءٍ وَمَنْصَبِ عَنَةٍ
- وَأَوْرَقَ مِنْ تَحْتِ الْخَصَاصَةِ 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; (Mṣb, K, TA;) [as such,] i. q. اِعْتَرَاضُ [used as a simple subst., meaning Opposition]; (K, TA;) as also عَنْ: (K, TA:) or opposition of oneself to another, from either side of him, with an abominable, or evil, action. (Mṣb.) El-Hārith Ibn-Hillizeh says,

- عَنَّا بَاطِلًا وَظُلْمًا كَمَا يُعْ
- تَرَعَنَ حُجْرَةَ الرَّبِيعِ الطَّبَاءِ

(TA,) meaning In wrong opposition, (اِعْتَرَاضًا), [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., بَرُّنَا إِلَيْكَ مِنَ الْوَكْنِ وَالْعَنِّ i. e. [We are clear, to thee,] of the idol (الصَّنَم) and opposition