

ye a day wherein a soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or shall not make satisfaction for a soul at all; accord. to the latter rendering, شَيْءٌ being put in the accus. case after the manner of an inf. n.]. (Mughnee, K. *) And in the saying in a trad., صَوْمِي عَنْ أُمِّكَ [Fast thou for, or in lieu of, thy mother]. (Mughnee.) — (3) It denotes superiority (الاستغلاء) [as used tropically]; (Mughnee, K. ;) i. e. as *syn. with* عَلَيَّ. (Mughnee.) Thus in the saying of Dhu-l-Iṣṣba' El-'Adwānee,

- * لَهُ أَبْنُ عَيْكَ لَا أَفْضَلْتَ فِي حَسَبِ
- * عَنِّي وَلَا أَنْتَ دِيَانِي فَتَخْزُونِي

(S, Mughnee,) i. e. *To God be attributed the excellence of the son of thy paternal uncle (the meaning being اللَّهُ ذَرَّ أَبْنُ عَيْكَ), thou hast not become possessed of superiority, in grounds of pretension to respect or honour, above me, or over me, (عَلَيَّ), nor art thou my governor that thou shouldst rule me; for the well-known mode is to say أَفْضَلْتُ عَلَيْهِ. (Mughnee.) [Thus too in the phrases تَعَاظَمَ عَنْهُ and تَعَاظَمَ عَنْهُ (expl. in art. عظم), and in the phrase تَجَالَ عَنْهُ (expl. in art. جل), and the like.] And thus it has been said to be used in the phrase [in the Kur xxxviii. 31], إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي قَدَّمْتُهُ عَلَيْهِ [i. e. Verily I have preferred the love of good things above, or to, the remembrance, or praise, of my Lord]: but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed; the meaning being, مُنْصَرِفًا عَنْ ذِكْرِ رَبِّي [i. e. turning away from the remembrance, &c.]: and AO is related to have said that أَحْبَبْتُ is from أَحَبَّ، البعير، signifying “the camel lay down and did not become roused;” and that the meaning is, *I have become withheld by the love of good things from the remembrance, &c.* (Mughnee.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvi. last verse], عَلَيَّ نَفْسِي [as though the meaning were *He is niggardly only to himself* (عَلَيَّ نَفْسِي), for عَلَيَّ is considered in this case as importing an ideal superiority]; but the phrase may be better rendered, agreeably with the proper, or primary, signification of عَنْ، *he withholds, with niggardliness, only from himself; as is indicated by Bd]. (Mughnee, K.) — (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115], وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56], وَمَا نَحْنُ بِتَارِكِي آلِئْتِنَا عَنْ قَوْلِكَ [And we are not, or will not be, relinquishers of our gods because of thy saying]: or the meaning may be, *we do not, or will not, relinquish our gods, turning away (صَادِرِينَ), as a denotative of state relating to the pronoun [implied] in تَارِكِي, from thy saying; and this is the opinion of Z. (Mughnee.) [See also an ex. voce دَنْتَنَ, last sentence.] —***

(5) It is *syn. with* بَعْدَ. (S, Mughnee, K.) Thus in the saying [in the Kur xxiii. 42], عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ (Mughnee, K.) meaning بَعْدَ قَلِيلٍ [i. e. *After a little while, they will assuredly become repentant*]. (TA.) And in the phrase [in the Kur lxxxiv. 19], تَرَكْبُنَّ طَبَقًا عَنْ طَبَقٍ [expl. in art. طبق], meaning حَالَةً بَعْدَ حَالَةٍ. (Mughnee.) And in the saying,

- * وَمَنْهَلٍ وَرَدْتُهُ عَنْ مَنْهَلٍ
- * [And to many a watering-place have I come after a watering-place]. (Mughnee.) And in the saying of El-Ḥārith Ibn-'Obād,

* قَرِينَا مَرْبَطُ النَّعَامَةِ مِثِّي

* نَقِصَتْ حَرْبٌ وَأَيْلٌ عَنْ حِيَالٍ

(S, * TA,) meaning بَعْدَ حِيَالٍ [i. e. *Make ye two to be near to me the place of the tying of En-Na'ameh (the name of a horse of the poet): the war of Wā'il has become pregnant after failing to be pregnant during a year, or years*]. (TA.) And in the saying of Et-Ṭirimmāh,

- * سَبَعَلِرْ كَلْهُمْ أَيْ مِسْنٌ
- * إِذَا دَفَعُوا عَنَانًا عَنْ عِنَانٍ

i. e. [All of them shall know that I am of full age, when they press forward] heat after heat. (TA.) — (6) It denotes the meaning of the preposition فِي. (Mughnee, K.) Thus in the saying,

- * وَلَا تَكْ عَنْ حَبْلِ الرِّبَاعَةِ وَإِنِّي

[And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself]; as is shown by the phrase, [in the Kur xx. 44], وَلَا تَنِيَا فِي ذِكْرِي وَتَنِيَا [i. e. *Do not be remiss in my remembrance, and do not be remiss in my remembrance*]; but it seems that the meaning of وَتَنِيَا is, “he passed from such a thing, not entering upon it;” and وَتَنِيَا فِيهِ, “he entered upon it but was remiss, or languid;” by الرِّبَاعَةُ is meant *the payment of a bloodwit or the like.* (Mughnee.) — (7) It is *syn. with* مِنْ. (Mughnee, K.) Thus in the saying [in the Kur xlii. 24], وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ [And He is he who accepts repentance from his servants]. (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between مِنْ and عَنْ، that the former has adjoined to it a noun signifying what is near; and the latter, [one signifying] what is remote; as in one's saying مِنْ فُلَانٍ حَدِيثًا [I heard from such a one a narrative], and حَدَّثَنِي عَنْ فُلَانٍ حَدِيثًا [He related to me a narrative from such a one, a phrase similar to رَوَى عَنْ فُلَانٍ, mentioned among exs. of the first meaning of عَنْ]: accord. to Aṣ, one says, عَنْهُ فُلَانٌ حَدَّثَنِي فُلَانٌ مِنْ فُلَانٍ [i. e. *Such a one related to me from such a one*]; and مِنْ فُلَانٍ [I became diverted from such a one so as to forget him]: accord. to Ks, one says مِنْهُ فُلَانٌ only: and عَنْكَ جَاءَ هَذَا as meaning مِنْكَ [i. e. *From thee came this*]. (TA.) — (8) It is

syn. with ب. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur liii. 3], وَمَا يَنْطَلِقُ عَنِ الْهَوَى [Nor does he speak with the desire of self-gratification]: (Mughnee, K. ;) but it seems that it is here used in its proper [or primary] sense; and that the meaning is, وَمَا يَصْدُرُ قَوْلُهُ عَنْ هَوَى [nor does his speech proceed from desire of self-gratification; so the phrase may be well rendered, *nor does he speak from the desire &c.*]. (Mughnee.) One says also, وَأَجَابُوا عَنْ بَوَاءٍ وَاحِدٍ وَاحِدًا,

meaning بَجَوَابٍ وَاحِدٍ [i. e. *They replied with one reply*]. (T, S, O, K, all in art. بوا.) And جَاؤُوا عَنْ آخِرِهِمْ [They came with the last of them; being here *syn. with* ب; meaning *they came all, without exception*]. (A in art. آخر.) [And in like manner, قَتَلُوهُمْ عَنْ آخِرِهِمْ *They slew them with the last of them; meaning they slew them all, without exception*]. — (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, رَمَيْتُ عَنِ الْقَوْسِ [I shot with, or by means of, the bow], accord. to Ibn-Málik; (Mughnee, K. ;) because one says also, رَمَيْتُ بِالْقَوْسِ; both mentioned by Fr. (Mughnee.) [Another explanation of this phrase has been mentioned before.] — (10) It is redundant, to compensate for another [عن] suppressed (Mughnee, K.) Thus in the saying,

- * أَتَجَزَعُ إِنْ نَفْسٌ أَتَاهَا حِمَامَهَا
- * فَهَلَا أَلْتِي عَنْ بَيْنِ جَنَيْتِكَ تَدْفَعُ

[Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from, i. e. defend, that which is between thy two sides?]; (Mughnee, K. ;) the meaning being, تَدْفَعُ عَنِ جَنَيْتِكَ [IJ, Mughnee;) and added after it. (Mughnee, K.) And sometimes it is redundant without compensation, when conjoined with a pronoun: AZ says that the Arabs make عَنْكَ redundant in the phrase خُذْ ذَا عَنْكَ [meaning *Take thou, or receive thou, this*]: (TA. ;) [but خُذْ عَنْكَ is expl. in the S and L, in art. اخذ, as meaning خُذْ مَا أَقْبُولُ وَدَعْ عَنْكَ الشُّكَّ وَالْمِرَاءَ: see 1 in art. اخذ. ;] and أَنْفِذْ عَنْكَ, occurring in a trad., is expl. as meaning دَعْهُ [i. e. *Leave thou it*]: (TA. ;) or this means *go thou from thy place; pass thou from it.* (L in art. نفذ.) [See also the last ex. in this paragraph.] — The second manner of using it is, as a particle of the kind called مَصْدَرِي، [combining with an aor. following it to form an equivalent to an inf. n.,] as is done by the tribe of Temeem, (Mughnee, K. ;) in what is termed their عَنَّعَةٌ: (K. ; [see R. Q. 1. :]) they use it in the place of أَنْ; (S, Mughnee;) saying, أَنْ تَفْعَلَ [meaning *Thy doing such a thing pleased me*]. (Mughnee.) **Dhu-Rummeh** says, **Dhu-r-Rummeh**

- * أَعْنُ تَرَسَمْتُ مِنْ حَرَقَاءَ مَنْزِلَةً
- * مَاءَ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُورٌ

[Is thy having looked upon the traces of a place of