

(الإعتراض); as though saying, of associating another with God and of wrongdoing: or, as some say, the meaning [of the last word] in this case is *disagreement, or opposition, or contravention, (الخصلاف), and that which is wrong (الباطل).*

(TA.) And in another trad., *دَهَمَتْهُ الْمَنِيَّةُ فِي عَيْنٍ* [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course].

(TA.) [There expl. only by the words *هُوَ مَا لَيْسَ بِقَصْدٍ*.] And one says, *هُوَ لَكَ بَيْنَ الْأُوبِ وَالْعَيْنِ*, meaning [He is to thee in a state] between obedience and disobedience. (TA.) *وَرَهَاءَ الْعِنَانِ*, a phrase used by a poet, means [A woman foolish in] opposing herself, or intervening, in every discourse. (TA.) And *العَنَّ* signifies also [particularly] *Death's opposing itself, and preceding:* (TA, JM:) occurring in a trad. of Saṭeḥ [the Diviner]. (TA.) — See also *عِنَانٌ*, near the middle of the paragraph. — Also *The place in which a person, or thing, presents, or opposes, himself, or itself.* (TA.) — See also *أَعْنَانٌ*. — And see *عَنَّةٌ*, former half.

*عِنَانٌ* Clouds: (S, Mṣb, K:) or, accord. to some, *clouds appearing, or presenting themselves, or extending sideways, in the horizon; as also*

*سَحَابٌ عَانٌ*: (TA:) such as retain the water: (K:) one whereof is termed *عِنَانَةٌ*, (S, Mṣb, K,) and *عَانَةٌ*. (S.) — And *عِنَانُ السَّمَاءِ*, (Mgh, MF, TA,) in the K said to be *عِنَانٌ*, with kesr, but the former is the right, (MF, TA,) *The lofty region of the sky:* (Mgh:) or *what appears, of the sky, to one looking at it.* (K.) [See also *أَعْنَانٌ*.] — And *عِنَانُ الدَّارِ*, likewise with fet-ḥ, accord. to the K *عِنَانٌ*, with kesr, which is wrong, (TA,) *The side of the house,* (K, TA,) *that appears to one.* (TA.)

*عِنَانٌ*: see *عَيْنٌ*, in two places. — Also an inf. n. of 3 [q. v.]. (TA.) — And *A certain uppertenance of a horse or the like; (S, Mṣb;)* [i. e. the rein;] *the strap of the bridle, by means of which the horse, or similar beast, is withheld:* (K:) [said to be] so called because it lies over against the mouth, not entering into it, (Mṣb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left: (TA:) pl. *أَعْنَةٌ* (S, Mṣb, K) and *عِنْنٌ*, (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered *The bridle*; as in the first of the following phrases.] *نَتَيْتُ عَلَى الْفَرَسِ* [I put upon the horse his bridle. (TA.)] *فَرَسٌ قَصِيرُ الْعِنَانِ* [A horse short in the rein] implies discommendation, as denoting shortness of the neck: [but] *هُوَ قَصِيرُ الْعِنَانِ* [said of a man] means *قَلِيلُ الْخَيْرِ* [i. e. †He is one possessing little, or no, good; or few, or no, good things; or little, or no, goodness]: and *إِنَّهُ لَطَوِيلُ الْعِنَانِ* [lit. Verily he is one whose rein is long] means, †an exalted person; of great chiefdom, or eminence. (TA.) *رَجُلٌ طَرَفُ الْعِنَانِ* (S, K, TA, TK,

in one of my copies of the S *طَرَفٌ*, and in the other *طَرَفٌ*, and in copies of the K *طَرَفٌ*, [but correctly *طَرَفٌ*, q. v., like *كَتَفٌ*, as is said in the TK,]) means † *A man light, or active.* (S, K, TA.) *فَلَانٌ أَبِي الْعِنَانِ* † *Such a one is one who refuses the rein.* (TA.) *ذَلَّ عِنَانٌ* applied to the horse means † *The tractable, or submissive.* (TA.) And *عِنَانٌ ذَلَّ* † *Such a one became submissive.* (TA.) *أَبَغَ مِنْ عِنَانِهِ* [in which the first word is written in my original thus, but it has been altered by the copyist, and I doubt not that it is correctly *أَرَجَ*, the phrase, reading thus, being well known, i. e. *Slacken thou his rein,*] means † *ease thou him, or relieve him.* (TA.) *أَتْنِ عَلَى عِنَانِهِ* means *Turn thou back [or bend thou] towards me his rein.* (TA.) *جَاءَ ثَانِيًا فِي عِنَانِهِ* [thus in my original, but correctly *عِنَانِهِ*, as in the S in art. *ثَنَى*, i. e. *He came bending a part of his rein, turning from his course,*] means † *he [came having] accomplished the object of his want.* (TA.) *مَلَأَ عِنَانٌ* † *He made, or urged, his beast to run vehemently.* (TA.) And [hence, app.,] *أَمْتَلَأَ عِنَانَهُ* † *The utmost of his power, or ability, was accomplished.* (TA.) *هُمَا يَجْرِيَانِ فِي عِنَانٍ* † *They two are equal in excellence or otherwise.* (TA.) — Also † *A heat; or single run to a goal, or limit:* one says, *جَرَى الْفَرَسُ عِنَانًا* † *The horse ran a heat: and* *كَبَا فِي عِنَانِهِ* † *He stumbled in his heat.* (TA.) See also an ex., in a verse of Et-Ṭirimmāh, voce *عَيْنٌ*, in the middle of the paragraph. And *عِنْنٌ* signifies the same, i. e. *A heat of a beast: and also the beginning of speech:* whence the prov.,

مُعْتَرِضٌ لِعَيْنٍ لَمْ يَعْزِ

meaning † *Addressing himself to that which is not of his business (مَا لَيْسَ مِنْ شَأْنِهِ).* (Meyd.) — And *A long rope or cord.* (TA.) — And *العِنَانُ* signifies *حَبْلُ الْمَتْنِ* [The cord of the portion of the back along which extends the spine; app. meaning the spinal cord, also called *medulla spinalis*, considered as a single cord]: (K:) [but this consists of two lateral cords, connected together: and therefore, app., it is said that] *عِنَانًا* signifies *حَبْلَاهُ* [the two cords of the متْن]. (S.) — *شَرِكَةُ الْعِنَانِ* is *The copartnership of two persons in one particular thing,* (S, Mgh, Mṣb, K,) exclusive of the rest of the articles of property of either: (S, Mṣb, K:) as though a thing presented itself to them (عَنْ لَهَا), (S, Mgh, Mṣb) and they bought it (S) and they then became copartners in it: (S, Mgh, Mṣb:) so says ISk: (Mgh:) or it is from the *عِنَانُ* of the horse, because each assigns to his companion the *عِنَانُ* of the free management of part of the property: (Mgh, Mṣb:) or because it is allowable for them to differ, like as does the *عِنَانُ* in the hand of the rider when pulled and when slackened: (Mgh:) or, accord. to Az, it is the case in which each of the

two copartners produces *deenars* or *dirhems*, which they mix together, and each gives permission to the other to traffic therewith: and the lawyers differ not in respect of its being lawful; if they gain upon the two sums, the gain being between them; and if they lose, the loss being on the head of each of them [equally]: the partnership of two persons in everything that is in their possession is called *شَرِكَةُ الْمَفَاوِضِ* [q. v.]: (TA:) or it is the case of one's competing with a man in the making of a purchase, and saying to him, "Make me to be a partner with thee;" this being before he [the purchaser] becomes entitled to the *عَلَقُ*, or *العَلَقُ*, or *العَلَقُ*: (K: [the last word in this explanation, thus written in four different ways in different copies of the K, following the words *قَبْلُ أَنْ يَسْتَوْجِبَ*, I think to be most probably *العَلَقُ*, and to mean *irredemability* by the seller, from *عَلَقَ الرَّهْنُ*:] or it is the case of two persons' being equal in partnership, (Z, Mṣb, K, TA,) in respect of what they contribute of gold or silver; and is from the *عِنَانُ* of the beast; (TA;) because the *عِنَانُ* of the beast consists of two equal single pieces: (Z, Mṣb, K, TA:) or it is from *العِنَانُ* as syn. with *المُعَانَةُ*, meaning *المُعَارَضَةُ*; (Mṣb, TA;) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. *شَرِكُ*, conj. 3. — See also *عِنَانٌ*, in two places.

*عَانٌ* and *عَانٌ* One who presents, or opposes, himself, with meddling, or impertinent, speech; with speech respecting that which does not concern him: pl. [of the former agreeably with analogy] *عِنْنٌ*. (TA.) — And the former, A beast (*دَابَّةٌ*) that precedes in journeying, or progress; (S, K, TA;) that vies with the [other] beasts in journeying, or progress, and precedes them; and applied to a wild ass in this sense. (TA.)

*عَيْنِي* One unable to retain the wind of his belly. (K.) — See also *عَيْنِي*.

*عِنَانَةٌ*: see *عِنَانٌ*: — and see also *عِنَّةٌ*, former half, in two places.

*عَيْنِيَّةٌ*: see *عِنَّةٌ*, former half.

*عِنَانَاكَ* means *The utmost of thy power, or ability, or of thy case:* (S, K:) so in the saying, *عِنَانَاكَ أَنْ تَفْعَلَ كَذَا* [The utmost of thy power, &c., is, or will be, thy doing such a thing]: (S:) as though from *المُعَانَةُ*; (S, TA;) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA:) but it is disputed whether it be correctly thus, or *عِنَانَاكَ*. (IB, TA.)

*هُوَ عِنَانٌ عَلَى أَنْفِ الْقَوْمِ* He is wont to precede, or outstrip, the people, or party. (TA.) — And *هُوَ عِنَانٌ عَنِ الْخَيْرِ* He is [one who holds back from doing good, or] slow, or tardy, to do good. (K.)

*العِنُونُ*, of the measure *فُعُولُ*, is an intensive