

(O, K.) And [in like manner] استعند ذكوره (O, K.) i. e. زنى به فيهم (O) or زنى في الناس (K.) — And استعند السماء He doubled the mouth of the water-skin, or milk-skin, outwards, or inside-out, (O, K,) or he inclined the water-skin, or milk-skin, (TA,) and drank from its mouth. (O, K, TA.)

عند : and عند : } see the next paragraph.  
عند : and عند :

عند and عند and عند (O, K,) accord. to Ibn-'Abbád, (O,) i. q. ناحية [app. as meaning The vicinage, or the quarter, tract, region, or place, of a person or thing]: (O, K:) whence the saying, هو عند فلان الآن [He is in the vicinage, or the quarter, &c., of such a one, now]. (O.) [See also عند, which has a similar meaning.] — عند and عند and عند signify the same, (S, O, Mṣb, Mughnee, K,) being dial. vars., (S, O, Mṣb,) the first of which is the most common, (Mughnee,) and the most chaste: (Mṣb:) each is an adv. n. of place, and also of time; (S, O, Mṣb, Mughnee, K;) [used in the manner of a prep., though properly a prefixed noun;] of place when prefixed to a noun signifying a place [or anything local]; (TA;) of time when prefixed to a noun signifying a time: (Mṣb, TA:) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence; (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness; (Mughnee;) or the utmost nearness, and therefore it has no dim.; (T, TA;) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing]: (Mṣb:) [thus it signifies At, near, nigh, by, near by, or close by, a place, or thing; with, present with, or in the presence of, a person or persons, or a thing or things; at the abode of a person; at the place of, or in the region of, a thing; or among, or amongst, persons or things: and at, near, nigh, or about, a time; and at, or on, or upon, denoting the occasion of an event or an action:] — using it as an adv. n. of place, you say عند البيت [At, near, nigh, by, near by, or close by, the house or tent]; (TA;) and عند الحائط [At, near, nigh, &c., the wall]; (S, O;) [and عندى زيد With me, present with me, in my presence, or at my abode, is Zeyd; and كنت عند القوم I was with, or among, the people, or party; and] فلما رآه مستقرا عنده [And when he saw it standing in his presence (in the Kur xxvii. 40)] is an ex. of its use as denoting presence perceptible by sense: and it is used as denoting nearness in the phrase عند سدره المنتهى [Nigh to the lote-tree of the ultimate point of access (in the Kur liii. 14)]: (Mughnee:) you say also, عندى مال, meaning With me, or by me, i. e. present with me, is property; and meaning also in my possession, and in my power and at my disposal, is property, though absent from me; I have, or possess, property; (Mṣb, Mughnee;\*) and لى عنده مال [I have

property in his hands, or possession; or there is property due to me in his hands, or possession; meaning, owed to me by him]; as also قبله: (TA in art. قبل:) hence it is used in relation to attributes; so that one says, عنده خير وقضل [He has, or possesses, goodness and excellence]; and ما عنده شر [He has not evil]: and hence the saying in the Kur [xxviii. 27] فإن أتممت عشرا فمن عنديك, i. e. [And if thou complete ten years, it will be] of thy redundant bounty; (Mṣb;) [or of thine own freewill; as is implied in the explanation by Bd, and agreeably with common usage:] and it is used as denoting ideal presence in the phrase قال الذى عنده علم من الكتاب [He with whom was, i. e. who possessed, knowledge the of Scripture said (in the Kur xxvii. 40)]: (Mughnee:) [hence also] one says, لى عند فلان حاجة [I have an object of want to be sought, or required, at the hand of such a one, or a want to be supplied on the part of such a one; meaning I want a thing of such a one; as also قبل فلان]: (TA in art. حوج:) [and in like manner one says of a right or due (حق): and He sought an object of want at the hand of such a one: (see an ex. in art. علو, conj. 3:)] — using it as an adv. n. of time, you say عند الصبح [At, near, nigh, or about, daybreak]; (Mṣb, TA;) and عند الليل [At, near, nigh, or about, night]; (S, O;) and عندت عند طلوع الشمس [I came to thee at, near, &c., the rising of the sun]; (Mughnee;) [and عند ذلك At, on, upon, or on the occasion of, that event; thereupon; and عندما فعل كذا At, on, upon, or on the occasion of, his doing such a thing.] — It admits before it the prep. من, (S, O, Mṣb, Mughnee, K,) but no other prep.; (S, O, Mṣb;) like as does لدن: (S, O:) as in the saying, جئت من عنده [I came from his presence, or his vicinage: or I came from him; for in this case it may be considered as redundant]: (Mṣb:) and in the saying آتيته رحمة من عندنا وعلمناه [Upon whom we had bestowed mercy from us, and whom we had taught, from us, knowledge (in the Kur xviii. 64)]: (Mughnee:) [and in an ex. above, from the Kur xxviii. 27: and one says of a gift, هذا من عندي, meaning This is from, or of, my property; or from me; or, by way of emphasis, from myself:] one should not say [as the vulgar do], مضيت إلى عنديك, nor إلى لدنك. (S, O, K.)\* — Being a vague adv. n., (T, TA,) it may not be used otherwise than as an adv. n., (T, S, O, K, TA,) except in the following case: (T, O, TA:) one says of a thing without knowing it, هذا عندي كذا [This is in my judgment, or opinion, thus]; and thereupon another says, أولئك عند [And hast thou a judgment, or an opinion?]: (T, A,\* O,\* K,\* TA:) and in like manner one says,

\* ومن أنتر حتى يكون لكم عند \*  
[And who are ye, that ye should have a judgment, or an opinion?]: (TA:) and thus in the say-

ing, (Mughnee, TA,) of one of the Muwelleds, (Mughnee,)

\* كل عندك عندي \* لا يساوي نصف عند \*  
[Every judgment, or opinion, of thine, in my judgment, or opinion, will not equal the half of a judgment, or an opinion]: (Mughnee, TA:) they assert that عند in this case means the mind, (T, O,\* K,\* TA,) i. e. القلب, and المعقول, (O, K,) or القلب and المعقول اللب and القلب; (T, TA;) [as in the phrase برى لى ما عند فلان, expl. in the S, in art. بور, as meaning Try thou, or examine, and learn, for me, what is in the mind (نفس) of such a one; and in many other instances:] but this assertion is not valid: (T, TA:) [in a case of this kind] it means judgment [or opinion]: thus one says, هذا عندي أفضل من هذا i. e. [This is] in my judgment [more excellent than this]: (Mṣb:) and أنت عندي ذاهب i. e. [Thou art] in my opinion [going away]: (Fr, Th, TA:) and هذا القول عندي صواب [This saying is in my judgment, or opinion, right, or correct]: (Mughnee:) [and in like manner, عند الله is generally best rendered In the estimation, or sight, of God.] — [Sometimes it denotes comparison: see an ex. voce تعاطر.] — It is also sometimes used to denote incitement, (S, O, K,) being in this case prefixed [to ك or the like]; not alone: (MF:) you say, عندك زيدا, meaning Take thou Zeyd. (S, O, K.) — And in cautioning a person respecting a thing before him, one says, عندك, [meaning Keep thou where thou art; and it is still used in this sense;] in which case it is an intrans. verbal noun. (Sb, L, TA.)

عند The side [of a thing]; syn. جانب. (S, A, O, L, K.) [See also عند, first sentence.] One says, يمشى وسطا لا عندا [He walks in the middle, not on, or at, one side]. (S, O.) And عنده, [for عنده,] occurring at the end of a verse [of which I find several different readings, and which I have cited accord. to one of those readings voce حبارى], means by its side: (O, L:) but Th says, in explaining that verse, as describing the حبارى teaching its young one to fly, that العند signifies الاعتراض: [so that عنده there, accord. to him, app. means اعتراضا له, which may be rendered presenting itself before it:] or, accord. to As, [عنده there means imitating its actions in flying; for he says that] عند is a subst. from حبارى عاند فرخه [expl. above: see 3]. (L.)

عند طعن عند A thrusting [with a spear or the like] to the right and left. (S, O.) [See also عند.]

عندد or عندد, (accord. to different copies of the S,) or both, (O, L, K,) in which the radical letters are said to be عند because of the duplication of the د, and because ن when it occupies the second place in a word is not considered augmentative unless proved to be so, (L.) An avoiding, or escaping: (S, O, L, K:) and the former,