

he being the camel by which they became a hundred: and this act was termed **الإغْلَاقُ**: it may be from **عَنَاءٌ** meaning "fatigue;" or from the signification of "confinement from freedom of action." (TA.) = See also **عُنُونٌ**.

عنى

1. **عَنَاءٌ**, aor. **يَعْنِيهِ** and **يَعْنُوهُ**, inf. n. **عَنَاءَةٌ** (K, TA) and **عَنَى** (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The affair, or event, or case, disquieted him; syn. أَهَمَّهُ* [more fully expl. by what here follows]: (K, TA:) **عَنَاءٌ** may be generally rendered *it concerned him; agreeing with this in meaning it made him uneasy in mind, anxious, or careful; and in meaning it affected his interest, or was of importance to him; like أَهَمَّهُ*: and also *it concerned him meaning it related, or belonged, to him; or was of his business; as will be shown by what follows: and* **عَنَانِي** **كَذَا**, aor. **يَعْنِينِي**, means *such a thing occurred, or happened, to me, and occupied me [or my mind]*. (Msb.) The saying [in the Kur lxxx. 37], **لِكُلِّ** **أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يَعْنِيهِ**, thus accord. to one reading, means **يُهِمُّهُ** [i. e. *To every man of them shall belong, on that day, a business that will disquiet him, &c.*]: (Ksh, Bq;) or *a business in conjunction with which no other will disquiet him: and like this is the other reading, which is with غ; (TA;) i. e. يَعْنِيهِ, meaning which will suffice him in respect of his being disquieted thereby; (Ksh, Bq;) or the meaning of the latter reading is, [a business such that] he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other; (TA;) or a state that will occupy him so as to divert him from the state of any other. (Jel.) And it is said in a trad. respecting charming, **بِسْمِ اللَّهِ أَزِيدُكَ مِنْ كُلِّ دَاءٍ يَعْزِيكَ** i. e. [By the name of God I charm thee from, or against, any disease] that may disquiet thee, &c., (**يُهِمُّكَ**), and occupy thee [or thy mind]. (TA.) And in another trad. it is said, **مِنْ خَيْرٍ مَا لَا يَعْزِيهِ**, **إِسْلَامُ الْمَرْءِ تَرْكُهُ مَا لَا يَعْزِيهِ** [i. e. A condition of the goodness of the man's submitting himself to the requirements of God is his leaving, or relinquishing, that which does not disquiet him, &c.]; (S, TA;) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jāmi' es-Ṣagheer of Es-Suyootee.) See also the prov.*

مُعْتَرِضٌ لَعَنَ لَمْ يَعْزِيهِ

expl. voce **عَنَانٌ**. [It is like the common saying, **يَتَكَلَّمُ فِيمَا لَا يَعْزِيهِ** *He talks of that which does not concern him; meaning that which does not relate, or belong, to him; or that which is not of his business.*] — **عَنَى** in the phrase **يَعْنَى بِالْأَمْرِ** is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like **زُهَى** (S in art. زهو) [but is expl. as

though pass. of **عَنَاءٌ** meaning as above, or quasi-pass.:] you say, **يَعْنَى بِالْأَمْرِ**, with ḍamm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. **عَنَاءَةٌ** (K, TA,) with kesr; (TA;) and **يَعْنَى بِهِ**, of the class of **رَضَى**, (K, TA,) mentioned by IDrst and others of the expositors of the Fg, and by Hr and Mtr, (MF, TA,) and by IKtt on the authority of Et-Toosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his Fg, and by J and others; (TA;) i. q. **أَهَمَّهُ بِهِ** [i. e. *He became disquieted by the affair, or case; or rendered uneasy in mind, anxious, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it*]; as also **يَعْنَى بِهِ** (K, TA:) or **أَعْنَيْتُ بِهِ** means *I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (أَهَمَمْتُ بِهِ); and minded it; or managed it well; (أَحْتَفَلْتُ بِهِ); and عَنَيْتُ بِهِ, of the class of رَمَى, inf. n. عَنَاءَةٌ, signifies the same: and عَنَيْتُ بِأَمْرِ فَلَانٍ, in the pass. form, inf. n. عَنَاءَةٌ, and عَنَى, signifies I became occupied [either actually or (as is shown by what follows) in mind] by, or with, the affair, or case, of such a one; and sometimes one said **عَنَيْتُ بِأَمْرِهِ** [in this sense as well as the similar sense expl. above], using the act. form: (Msb:) one says [also], **عَنَيْتُ بِحَاجَتِكَ**, with ḍamm to the first letter, [which may be rendered *I became occupied by, or with, thy want,*] aor. **أَعْنَى**, inf. n. **عَنَاءَةٌ** (S:) and **لَتُعْنِ بِحَاجَتِي**, (S, Msb,) which is the imperative form, (S,) meaning [Be thou occupied by, or with, my want; or] let my want occupy, or busy, thy mind: (Msb:) and in interrogating, you say, **كَيْفَ مِنْ تُعْنَى بِأَمْرِهِ** [*How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?*]: you do not say, in this case, **عَنَى اللَّهُ بِهِ** — (Az, TA.) — **عَنَى اللَّهُ بِهِ** [for **تَعْنَى**]. (Az, TA.) — **عَنَى اللَّهُ بِهِ** [inf. n. **عَنَاءَةٌ**, as is implied in the TA,] means *God preserved him*: (Msb, TA:) and it is said that it may be from **عَنَى بِحَاجَتِهِ** [as syn. with **عَنَى بِهِ**]. (TA.) — And **عَنَى** (S, Msb,) thus in the Tahdheeb of IKtt, (TA,) with kesr, (S, TA,) of the class of **تَعَبَ**, (Msb,) aor. **يَعْنَى** (S, Msb;) or **عَنَى** (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. **عَنَاءٌ** (S, K, TA,) or this is a simple subst., from **عَنَاءٌ** (Mgh, Msb,) and **عَنَاءَةٌ** is syn. therewith; (ISd, K, TA;) *He suffered difficulty, distress, or trouble; (S, Msb, K, TA;) or fatigue, or weariness: and* **تَعْنَى**, also, has the former or the latter meaning. (S, K, TA.) You say, **عَنَيْتُ فِي الْأَمْرِ**, meaning **تَعْنَيْتُ** [i. e. *I suffered difficulty, &c., in the affair, or case*]: mentioned by Az. (TA.) — And **عَنَى** signifies [also] *He stuck fast in captivity; (K in this art., and Msb in art. عنو); as also عَنَاءٌ, inf. n. عُنُوٌ (Msb in art. عنو); or both signify he became a captive. (K in art. عنو.) = عَنَى* [as intrans.] said of an event, (K, TA,) inf. n.*

عَنَى, (TA,) *It befell, or betided*, (K, TA;) as also **أَعْنَى**: (TA:) and *it occurred, or happened*: (K:) **عَنَى لَهُ الْأَمْرُ** is said to mean *The event occurred, or happened, to him*. (TA.) = **عَنَى** and **عُنَى** and **عُنَى** inf. n. **عُنَى** and **عُنَى** (K, TA,) signifies *The eating had an agreeable, a wholesome, or a beneficial, effect upon him*, (syn. **يَعْنَى**), and [it is said that] the aor. is **يَعْنَى**, like **يُرْضَى** and **يُرْضَى** (K, TA,) the latter mentioned by ISd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like **رَضَى**, [i. e. **عُنَى**, of which **عُنَى** is the inf. n. accord. to analogy,] and [SM adds that] thus it is accord. to IKtt, who mentions the verb as said also, in the same sense, of the drinking of milk; (TA in this art.); and he states that **عَنَاءٌ**, aor. **يَعْنُو**, inf. n. **عُنُوٌ**, is a dial. var. thereof. (TA in this art. and in art. عنو.) = **عَنَى بِالْقَوْلِ كَذَا** (S, K, TA,) aor. **يَعْنَى**, (TA,) *He meant, or intended, by the saying, such a thing; syn. أَرَادَ*, (S, K, TA,) and **قَصَدَ**. (TA.) **أَعْنَيْتُهُ**, aor. **أَعْنَيْتُهُ**, inf. n. **عُنَى**, signifies **قَصَدْتُهُ** [as meaning *I intended it: and app. in other senses expl. in art. قصد*]. (Msb.) And you say, **عَنَانِي أَمْرُكَ**, meaning **قَصَدْنِي** [i. e., app., *Thy command, or thy affair, had me for its object*]. (TA.) — **عَنَيْتُ الشَّيْءَ**: and **عَنَتْ** **عَنَيْتُ الْكِتَابَ** = **عُنُو** in art. عنو. see Q. Q. 1 in art. عنو.

2. **تَعْنِيَةٌ** (S, Mgh, Msb, K,) inf. n. **عَنَاءٌ** (S, Msb,) *He caused him to suffer difficulty, distress, or trouble; (S, Mgh, K;) or fatigue, or weariness; (S, K;) as also تَعْنَاهُ (S,) or as also أَعْنَاهُ (K:) or he imposed upon him that which was difficult, distressing, or troublesome, to him: (Msb:) or he annoyed, molested, harmed, or hurt, him; and caused him to grieve or mourn, or to be sorrowful or sad or unhappy. (Har p. 120.)* — [See also 2 in art. عنو.] = **عَنَى الْكِتَابَ**, mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3. **مُعَانَاةٌ** (S, K,) inf. n. **عَانَاهُ** (S, K,) *He suffered, or endured, or he struggled or contended with or against, the difficulty or trouble or inconvenience that he experienced from it or him; syn. قَاسَاهُ*; as also **تَعْنَاهُ** (S, K:) you say, **هُوَ يُعَانِي كَذَا**, i. e. **يُقَاسِيهِ** [*He suffers, &c., the difficulty &c. that he experiences from such a thing*]. (TA.) — And *He contended, disputed, or litigated, with him; syn. شَاجَرَهُ*. (K:) you say, **لَا تُعَانِ أَصْحَابَكَ**, i. e. **لَا تُشَاجِرُهُمْ** [*Do not thou contend, &c., with thy companions*]. (TA.) — And **الْمُعَانَاةُ** is also syn. with **الْمُعَالَجَةُ** [inf. n. of **عَالَجَ**, q. v.]. (Har p. 7.) [Hence,] one says, **عَانَى عَمَلُ الْأَقْفَاصِ** [*He plied the manufacture of cages, or coops*]. (TA in art. قفص.) And **عُونِي بِأَدْوِيَةٍ** [referring to hair] *It was treated (دَوِيَ) with remedies, such as oils and the like. (M and TA in art. دوى.)* And **عَانَيْتُ الْمَرِيضَ** *I treated the sick person; syn. دَاوَيْتُهُ*. (TA in art. دوى.) — It is also syn. with **الْمُدَارَاةُ** [*The treating with gentle-*