

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 **عَنَوَانٌ**.

عنى

1. **عِنَايَةٌ**, inf. n. **يَعْنُوهُ** and **يَعْنِيهِ**, aor. **عَنَاهُ** **الْأَمْرُ**. and **عِنَايَةٌ** (K, TA) and **عُنِيَ**, (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:) **عَنَاهُ** 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]. (Mṣb.) The saying [in the Kur lxxx. 37], **بِكُلِّ يَوْمٍ** **يَعْنِيهِ**, **أَمْرِي مِنْهُرٍ يَوْمِيذٍ شَأْنُ يَعْنِيهِ**, thus accord. to one reading, means *يَوْمَهُ* [i. e. *To every man of them shall belong, on that day, a business that will disquiet him, &c.*]: (Ksh, Bd;) 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, Bd;) 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 أَزْهِبْكَ مِنْ كُلِّ دَاءٍ يَعْزِيكَ** i. e. [By the name of God I charm thee from, or against, any disease] that may disquiet thee, &c., (**يُسْهِمُكَ**), and occupy thee [or thy mind]. (TA.) And in another trad. it is said, **مَنْ حَسِنَ مَا لَا يَعْزِيهِ**, **إِسْلَامِ الْمَوْتِ 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-Suyooṭee.) See also the prov.*

مُعْتَرِضٌ لِعَنْينِ لَمْ يَعْزِيهِ

expl. voce **عَنَانٌ**. [It is like the common saying, **يَتَكَلَّمُ فِيمَا لَا يَعْزِيهِ** *He talks of that which does not relate, or belong, to him; or that which is not of his business.*] — **عُنِيَ** in the phrase **عُنِيَ 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 **زُهِيَ** (S in art. **زَهُو**): [but is expl. as

though pass. of **عَنَاهُ** meaning as above, or quasi-pass.:] you say, **عُنِيَ بِالْأَمْرِ**, with ḍamm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. **عِنَايَةٌ**, (K, TA,) with kesr; (TA;) and **عُنِيَ بِهِ**, of the class of **وَضَى**, (K, TA,) mentioned by IDrat and others of the expositors of the Fg, and by Hr and Mtr, (MF, TA,) and by IKṭṭ 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. **أَهَمَّتْ 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 **عُنِيَ بِهِ** **أَعْتَنِي** (K, TA:) or **عُنِيَتُ بِأَمْرِهِ** **أَعْتَنَيْتُ** means *I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (أَهْتَمَمْتُ بِهِ); and minded it; or managed it well; (أَحْتَفَلْتُ بِهِ); and عُنَيْتُ بِهِ, of the class of **رَمَى**, inf. n. **عِنَايَةٌ**, signifies the same: and **عُنَيْتُ بِأَمْرِ فُلَانٍ** and **عُنِيَ**, 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 عُنَيْتُ بِأَمْرِهِ* [in this sense as well as the similar sense expl. above], using the act. form: (Mṣb:) one says [also], **عُنَيْتُ بِحَاجَتِكَ**, with ḍamm to the first letter, [which may be rendered *I became occupied by, or with, thy want,*] aor. **أُعْنِي**, inf. n. **عِنَايَةٌ**: (S:) and **لَتُعْنِ بِحَاجَتِي** (S, Mṣb), which is the imperative form, (S,) meaning [*Be thou occupied by, or with, my want; or*] *let my want occupy, or busy, thy mind*: (Mṣb:) and in interrogating, you say, **كَيْفَ مَنِ تَعْنِي بِأَمْرِهِ** [*How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?*]: you do not say, in this case, **عُنِيَ اللَّهُ بِهِ** — **تَعْتَنِي** [for **تَعْتَنِي**]. (Az, TA.) — **عُنِيَ اللَّهُ بِهِ** [inf. n. **عِنَايَةٌ**, as is implied in the TA.] means *God preserved him*: (Mṣb, TA:) and it is said that it may be from **عُنِيَ بِحَاجَتِهِ** [as syn. with **عُنِيَ بِهَا**]. (TA.) — And **عُنِيَ** (S, Mṣb), thus in the Tahdheeb of IKṭṭ, (TA,) with kesr, (S, TA,) of the class of **تَعَبَ**, (Mṣb,) aor. **يَعْنِي**; (S, Mṣb;) or **عُنِيَ**, (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. **عِنَاءٌ**, (S, K, TA,) or this is a simple subst., from **عَنَاهُ**, (Mgh, Mṣb,) and **عِنِيَّةٌ** is syn. therewith; (ISd, K, TA;) *He suffered difficulty, distress, or trouble; (S, Mṣb, K, TA;) or fatigue, or weariness: and* **تَعْنِي**, also, has the former or the latter meaning. (S, K, TA.) You say, **عُنَيْتُ فِي الْأَمْرِ**, meaning **تَعْتَنَيْتُ** [i. e. *I suffered difficulty, &c., in the affair, or case*]: mentioned by Az. (TA.) — And **عُنِيَ** signifies [also] *He stuck fast in captivity*; (K in this art., and Mṣb in art. **عَنُو**;) as also **عَنَاهُ**, inf. n. **عَنُو**: (Mṣb in art. **عَنُو**;) or both signify *he became a captive*. (K in art. **عَنُو**;) — **عُنِيَ** [as intrans.] said of an event, (K, TA,) inf. n.*

عُنِيَ, (TA,) *It befell, or betided*; (K, TA;) as also **عُنِيَ**: (TA:) and *it occurred, or happened*: (K:) **عُنِيَ لَهُ الْأَمْرُ** is said to mean *The event occurred, or happened, to him*. (TA.) — **عُنِيَ** and **عُنِيَ** and **عُنِيَ** and **عُنِيَ**, (TA,) signifies *The eating had an agreeable, a wholesome, or a beneficial, effect upon him*, (syn. **نَجَعَ**) and [it is said that] the aor. is **يَعْنِي**, like **يَرُضِي** and **يَرُضِي**, (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 **رَضِيَ**, [i. e. **عُنِيَ**, of which **عُنِيَ** is the inf. n. accord. to analogy,] and [SM adds that] thus it is accord. to IKṭṭ, who mentions the verb as said also, in the same sense, of the drinking of milk; (TA in this art. ;) and he states that **عَنَاهُ**, aor. **يَعْنُو**, inf. n. **عَنُو**, is a dial. var. thereof. (TA in this art. and in art. **عَنُو**.) — **عُنِيَ بِالْقَوْلِ كَذَا**, (S, K, TA,) aor. **يَعْنِي**, (TA,) *He meant, or intended, by the saying, such a thing*; syn. **أَرَادَ**, (S, K, TA,) and **قَصَدَ**. (TA.) **أَعْنِيهِ**, aor. **عُنَيْتُهُ**, inf. n. **عُنَيْتُهُ**, signifies *as meaning I intended it: and app. in other senses expl. in art. **قَصَدَ***. (Mṣb.) And you say, **عَنَانِي أَمْرُكَ**, meaning **قَصَدْنِي** [i. e., app., *Thy command, or thy affair, had me for its object*]. (TA.) — **عُنَيْتُ الشَّيْءَ**: and **عُنَيْتُ الْأَرْضَ بِالتَّبَاتِ**: see 1 in art. **عَنُو**. — **عُنَيْتُ الْكِتَابَ**: see Q. Q. 1 in art. **عَنُو**.

2. **تَعْنِيَّةٌ**, (S, Mgh, Mṣb, K,) inf. n. **عَنَاهُ**, (S, Mṣb,) *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: (Mṣb:) 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. **عَنُو**.] — **عُنِيَ الْكِتَابَ**, mentioned in the K in this art.: see Q. Q. 1 in art. **عَنُو**.

3. **مُعَانَاةٌ**, (S, K,) inf. n. **عَانَاهُ**, (S,) *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 يَعْزِيكَ 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 **المُعَانَاةُ** is also syn. with **المُعَالَجَةُ** [inf. n. of **عَالَجَ**, q. v.]. (Har p. 7.) [Hence,] one says, **عَانَى عَمَلَ الْأَقْفَاصِ** [*He plied the manufacture of cages, or coops*]. (TA in art. **قَفَصَ**.) And **عُونِي بِأَدْوِيَةٍ** [referring to hair] *It was treated (دَوِيَ) with remedies, such as oils and the like.* (M and TA in art. **دَوِيَ**.) And **عَانَيْتُ الْمَرِيضَ** *I treated the sick person*; syn. **دَاوَيْتُهُ**. (TA in art. **دَوِيَ**.) — It is also syn. with **المُدَارَاةُ** [*The treating with gentle-*