

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, aor. يَعْنِيهِ and يَعْنُوهُ, inf. n. عِنَايَةٌ and عِنَايَةٌ (K, TA) and عُنِي (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:) [عِنَايَةٌ 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] عِنَايَتِي, aor. يَعْنِيَنِي, means *such a thing occurred, or happened, to me, and occupied me* [or my mind]. (Mṣb.) The saying [in the Kur lxxx. 37], بِنَكْرٍ لِكُلِّ شَيْءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يَعْنِيهِ, thus accord. to one reading, means *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 أَرْقِيكَ مِنْ كُلِّ دَاءٍ يَعْنِيكَ 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, مِنْ حَسَنِ مَا لَا يَعْزُبُهُ إِلَّا سَلَامَةُ الْمَرْءِ تَرْكُهُ مَا لَا يَعْزُبُهُ [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 لِعَيْنٍ لَمْ يَعْزُبْهُ

expl. voce عِنَانٌ. [It is like the common saying, يَتَكَلَّمُ بِمَا لَا يَعْزُبُهُ *He talks of that which does not relate, or belong, to him; or that which is not of his business.*] — عُنِي in the phrase بِالْأَمْرِ عُنِي 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. زهو): [but is expl. as

though pass. of عَنَاءٌ meaning as above, or quasi-pass.:] you say, بِالْأَمْرِ عُنِي, with ḍamm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عِنَايَةٌ, (K, TA,) with kesr; (TA;) and عُنِي بِهِ, of the class of وَضِيَ, (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. اِهْتَمَّ 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 بِهِ اِعْتَنَى (K, TA:) or اِعْتَنَيْتُ بِهِ means *I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (اِهْتَمَمْتُ بِهِ) and minded it; or managed it well; (اِحْتَفَلْتُ بِهِ) and عِنَيْتُ بِهِ, of the class of رَمَى, inf. n. عِنَايَةٌ, signifies the same: and عِنَايَةٌ, in the pass. form, inf. n. عِنَايَةٌ and عُنِي, 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 عِنَيْتُ بِأَمْرِهِ [in this sense as well as the similar sense expl. above], using the act. form: (Mṣb:) one says [also], عِنَيْتُ بِحَاجَتِكَ, with ḍamm to the first letter, [which may be rendered *I became occupied by, or with, thy want,*] aor. اُعْنَى, inf. n. عِنَايَةٌ: (S:) and لَتَعْنَنَّ 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 تَعْنَى 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 [for تَتَعْنَى]. (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. يَعْنَى (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 عَنَاءٌ (Mgh, Mṣb,) and عِنِيَةٌ is syn. therewith; (ISd, K, TA;) *He suffered difficulty, distress, or trouble; (S, Mṣb, K, TA;) or fatigue, or weariness: and تَعْنَى, also, has the former or the latter meaning. (S, K, TA.) You say, عُنَيْتُ فِي الْأَمْرِ, meaning تَعْنَيْتُ [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. عنو;) as also عَنَاءٌ, inf. n. عُنُو: (Mṣb in art. عنو:) or both signify *he became a captive. (K in art. عنو.)* — عُنِيَ [as intrans.] said of an event, (K, TA,) inf. n.**

عُنِيَ, (TA,) *It befell, or betided*; (K, TA;) as also اِعْتَنَى: (TA:) and *it occurred, or happened*: (K:) عُنِيَ لَهُ الْأَمْرُ is said to mean *The event occurred, or happened, to him. (TA.)* — عُنِيَ and عُنِي and عُنِي (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 يَعْنَى, like يَرُضِي and يَرْضَى (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 عَنَاءٌ, aor. يَعْنُو, inf. n. عُنُو, is a dial. var. thereof. (TA in this art. and in art. عنو.) — عُنِيَ بِالْقَوْلِ كَذَا (S, K, TA,) aor. يَعْنِي (TA,) *He meant, or intended, by the saying, such a thing*; syn. ارَادَ (S, K, TA,) and قَصَدَ. (TA.) اُعْنَيْتُهُ, aor. اُعْنَيْتُهُ, inf. n. اُعْنِي, signifies *I intended it*: and app. in other senses expl. in art. قصد. (Mṣb.) And you say, عِنَايَتِي أَمْرًا, meaning قَصْدَتِي [i. e., app., *Thy command, or thy affair, had me for its object*]. (TA.) — عِنَيْتُ الشَّيْءَ: and عُنَيْتُ الْأَرْضَ بِالتَّبَاتِ: see I in art. عنو. — عِنَيْتُ الْكِتَابَ: see Q. Q. 1 in art. عنو.*

2. تَعْنِيَةٌ (S, Mgh, Mṣb, K,) inf. n. تَعْنِيَةٌ (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 اِعْنَاهُ (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. عنو.] — عُنِيَ الْكِتَابَ, mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3. مَعَانَاةٌ (S, K,) inf. n. مَعَانَاةٌ (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 يُعَانِي كَذَا i. e. يَقَاسِيهِ [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 [Do not thou contend, &c., with thy companions]. (TA.) — And المَعَانَاةُ is also syn. with المَعَالِجَةُ [inf. n. of عَالَجَ, q. v.]. (Har p. 7.) [Hence,] one says, عَمِلَ الْأُقْفَاصَ [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 المَدَارَاةُ [The treating with gentle-*