

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

## عنى

1. عَنَاءُ الأَمْرِ، aor. يَعْنِيهِ and يَعْنُوهُ، inf. n. عِنَايَةٌ and عِنَايَةٌ (K, TA) and عُنَى (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 كَذَا، aor. يَعْنِيَنِي، means *such a thing occurred, or happened, to me, and occupied me [or my mind]*. (Msb.) The saying [in the Kur lxxx. 37], لِكُلِّ نَفْسٍ مِنْكُمْ 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, 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. يُغْنِيهِ، 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.*, (يُهِمُّكَ) and *occupy thee [or thy mind]*. (TA.) And in another trad. it is said, مِنْ حَسَنِ مَا لَا يَعْنِيهِ، meaning *إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ* [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 Jami' es-Sagheer of Es-Suyootee.) See also the prov.

## مُعْتَرِضٌ لِعَنْبٍ لَمْ يَعْنِهِ

expl. voce عِنَانٌ. [It is like the common saying, *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*.] — عُنَى in the phrase 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 زَهَى: (S in art. زهو:) [but is expl. as

though pass. of عَنَاءُ meaning as above, or quasi-pass.:] you say, عُنَى بِالْأَمْرِ، with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عِنَايَةٌ (K, TA,) with kesr; (TA;) and عُنَى بِهِ، of the class of رَضِيَ (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. اِهْتَمَّ بِهِ [i. e. *He became disquieted by the affair, or case; or rendered uneasy in mind, the anxious, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it*]; as also اِعْتَنَى بِهِ: (K, TA:) or اِعْتَنَيْتُ بِأَمْرِهِ means *I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (اهْتَمَمْتُ بِهِ) and minded it; or managed it well; (احْتَفَلْتُ بِهِ) and عِنَيْتُ بِهِ، of the class of رَمَى، inf. n. عِنَايَةٌ، signifies the same: and عِنَيْتُ بِأَمْرِ فُلَانٍ، in the pass. form, inf. n. عِنَايَةٌ and عُنَى، 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: (Msb:) one says [also], عِنَيْتُ بِحَاجَتِكَ، with damm to the first letter, [which may be rendered *I became occupied by, or with, thy want*], aor. اُعْنَى، inf. n. عِنَايَةٌ: (S:) and لِنَعْنِ 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 نَعْنَى بِأَمْرِهِ [How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?:] you do not say, in this case, عُنَى اللَّهُ بِهِ — اُعْنَى [for تَعْنَى]. (Az, TA.) — عُنَى اللَّهُ بِهِ، [inf. n. عِنَايَةٌ, as is implied in the TA,] means *God preserved him*: (Msb, TA:) and it is said that it may be from عُنَى بِحَاجَتِهِ [as syn. with عُنَى بِهِ]. (TA.) — And عُنَى (S, Msb,) thus in the Tahdheeb of IKtt, (TA,) with kesr, (S, TA,) of the class of تَعَبَ (Msb,) aor. يَعْنَى (S, Msb;) or عُنَى (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. عِنَايَةٌ (S, K, TA,) or this is a simple subst., from عَنَاءُ (Mgh, Msb,) and عِنَايَةٌ 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, عِنَيْتُ فِي الأَمْرِ، meaning *I suffered difficulty, &c., in the affair, or case*: mentioned by Az. (TA.) — And عُنَى signifies [also] *He stuck fast in captivity*; (K in this art., and Msb in art. عنو;) as also عَنَا، inf. n. عُنُو: (Msb in art. عنو:) or both signify *he became a captive*. (K in art. عنو.) = عُنَى [as intrans.] said of an event, (K, TA,) inf. n.**

عُنَى (TA,) *It befell, or betided*, (K, TA;) as also اِعْتَنَى: (TA:) and *it occurred, or happened*: (K:) عُنَى لَهُ الأَمْرُ is said to mean *The event occurred, or happened, to him*. (TA.) = عُنَى and عُنَى and عُنَى (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 يَرْضَى 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. 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 عَنَا، aor. يَعْنُو، inf. n. عُنُو، is a dial. var. thereof. (TA in this art. and in art. عنو.) = عُنَى 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.) اُعْنَيْتُهُ، aor. اُعْنَيْتُهُ، inf. n. عُنَى، signifies *as meaning I intended it*: and app. in other senses expl. in art. قصد. (Msb.) And you say, عِنَايَتِي أَمْرًا، meaning *قَصْدِي [i. e., app., Thy command, or thy affair, had me for its object]*. (TA.) — عِنَيْتُ الشَّيْءَ: and عُنْتُ عُنْتُ: see 1 in art. عنو. = عُنَيْتُ الْكِتَابَ: see Q. Q. 1 in art. عنو.

2. تَعْنِيَةٌ (S, Mgh, Msb, K,) inf. n. تَعْنِيَةٌ (S, Msb,) *He caused him to suffer difficulty, distress, or trouble*; (S, Mgh, K;) or *fatigue, or nearness*; (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*: (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.] = عُنَى الْكِتَابَ، mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3. مُعَانَاةٌ (S, K,) inf. n. مُعَانَاةٌ (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. 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 [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 عَمَلُ الأَقْفَاصِ [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 المُدَارَاةُ [The treating with gentle-