

ness, or blandishment; &c.: see 3 in art. **دری**. (TA.) — And one says, **هُرْمَا يَعَانُونَ مَالَهُمْ** They do not tend, or take care of, their cattle, or camels, or [other] property (S, K, TA) well. (TA.) — And **الْهُمُورُ تُعَانِي فَلَانًا** Anxieties come to such a one. (TA.) — And **خُذْ هَذَا وَمَا عَانَهُ** i. e. **شَاكَلَهُ** [Take thou this and what has become conformable, suitable, agreeable, or similar, to it]. (TA.)

4: see 2. [See also 4 in art. **عَنِ**.] — **مَا أَغْنَى شَيْئًا** means **مَا أَغْنَى** [i. e. It did not stand in any stead; or did not avail, or profit, at all]. (TA.) See also **أَغْنَى**.

5. **تَعْنَى**, as intrans.: see 1, latter half, in two places. — **تَعْنَاهُ**: see 2: — and see also 3, first sentence. [Hence the prov., **جَبَابٌ فَلَا تَعْنُ أَهْرًا**, expl. voce **جَبَابٌ**.] One says also, **تَعْنَى الْعَنِيَّةُ**, meaning **تَجَسَّهَا** [i. e. He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or weariness]. (K.) — **تَعْنَاهُ** as meaning **It returns to him time after time** (**تَتَعَدُّهُ**) is said of fever (**الْحُمَّى**); but not of aught else. (TA.) — And **تَعْنَيْتُ** signifies also **قَصَدْتُ** [app. as intrans., meaning **I pursued a right, or direct, course; &c.**]. (TA.)

8: see 1, former half, in two places: — and also in the last quarter of the paragraph.

**عَنِ** is the part. n. from **عَنِ بِالْأَمْرِ** as syn. with **عَنِ** [q. v.]: (K, TA:) you say, **هُوَ بِالْأَمْرِ عَنِ** (IAar, K, TA) **He is disquieted** [&c.] by the affair, or case: (K, TA:) [and **مَعْنَى** signifies the same, as part. n. of **عَنِ**: or **بِهِ** **مَعْنَى** **أَنَا** **مَعْنَى** **بِهِ** means **I am occupied** [either actually or in mind] by it, or with it; i. e., a thing that has occurred, or happened, to me; and sometimes one says, **أَنَا عَنِ**, meaning the same, i. e., by the affair, or case, of another, from **عَنِتُّ بِأَمْرِهِ** [q. v.]: (Mgh:) and one says [also], **أَنَا مَعْنَى بِحَاجَتِكَ** [I am occupied by, or with, thy want], from **عَنِتُّ بِحَاجَتِكَ**. (S.) — [And] part. n. from **عَنِتُّ فِي الْأَمْرِ** [q. v.]: you say, **أَنَا عَنِ** [I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case]: mentioned by Az. (TA.)

**عَنَاءٌ**: see **عَنَاءٌ**.

**عُنَانٌ** i. q. **عُنُونٌ** [expl. in art. **عَنِ**]. (K.)

**عَنَاءٌ** Difficulty, distress, or trouble; (Mgh, Mgh:) the subst. from **عَنَاءٌ**: (Mgh, Mgh:) or the suffering of difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of **عَنِ** [or of **عَنِ**]; and **عَنَاءٌ** is syn. therewith. (K.) [See also art. **عَنِ**.] — It is also a subst. from **عَنِ** in the phrase **عَنِ بِالْقَوْلِ كَذَا** [as such having the signification of the inf. n. of that verb, or perhaps as syn. with **مَعْنَى**]. (TA.)

**عَانٍ**: see **عَنِ**. [See also art. **عَنِ**.] — In the phrase **عَانِ عَانٍ**, it denotes intensiveness; [the

meaning being *Severe difficulty, &c.*;] (K, TA;) like **شَاعِرٌ** and **مَائِتٌ** in the phrases **شَاعِرٌ** and **مَائِتٌ**: (TA:) as also **مَعْنَى**; (K, TA;) in the M like **مَكْرَمٌ** [i. e. **مَعْنَى**]. (TA.)

**أَكْثَرُ عَنَاءٍ هُوَ بِهِ أَغْنَى** means **أَكْثَرُ عَنَاءٍ** [i. e. **He is more disquieted, uneasy in mind, anxious, or careful, by reason of it**]. (TA.)

**مَعْنَى** [signifying The meaning, or intended sense, of a word or saying,] is from **عَنِ بِالْقَوْلِ** [q. v.]; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of **مَعْنَى**: (Dict. of the Technical Terms used in the Sciences of the Musalmans:) or, accord. to Er-Rághib, it signifies the import of a word or an expression, from the phrase **عَنْتِ الْأَرْضُ بِالنَّبَاتِ** meaning “the land made apparent, or showed, its plants, or herbage:” accord. to El-Munáwee, as he says in the Towkeef, [and the like is said in the KT,] **an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression**: [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed **مَقْبُورٌ**: considered as what is said in reply to **مَا هُوَ** [“What is it?”], it is termed **مَاهِيَةٌ**: considered as existing objectively, [as that by which a thing is what it is,] it is termed **حَقِيقَةٌ**: and considered as distinguished from others, it is termed **هُوِيَّةٌ**: (TA:) signifying [as expl. above, i. e.] the opposite to **لَفْظٌ**, it may be either a substance, or thing that subsists by itself, i. e. **عَيْنٌ**, or an accident, or attribute, i. e. **عَرَضٌ**: but it also signifies the opposite to **عَيْنٌ**, i. e. the opposite to a thing that subsists by itself: (Kull p. 238:) [hence **أَسْرَ مَعْنَى**, opposed to **أَسْرَ عَيْنٍ**; both of which are expl. voce **أَسْرَ**, in art. **سَمَوٌ**]: **مَعْنَى** and **مَعْنَاهُ** (S, K, TA) and **مَعْنِيَّتُهُ** (K, TA, [in the CK, erroneously, **مَعْنِيَّتُهُ**, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as syn. with **نَحْوَاهُ** (TA, and so in some copies of the S,) and **مَقْصَدُهُ** [both of which are generally understood as signifying the meaning, or intended sense, of the saying]: (TA:) AHát says, the vulgar say, **لَأَتَى مَعْنَى فَعَلْتُ** [For what intent didst thou such a thing?]; but the Arabs know not **المَعْنَى**, and never say it: this is the case: but some of the Arabs say, **مَا هَذَا مَعْنَى** [i. e. What is the meaning, or intent, (lit. the meant or intended object,) of this?], with kesr to the ن and with the ي mushdeddeh: and AZ says, **هَذَا فِي مَعْنَاهُ ذَاكَ** and **فِي مَعْنَاهُ سَوَاءٌ** i. e. **This is [used] in a manner the like of that in respect of indication and import and acceptation**: El-Farábee, also, says, **مَعْنَى الشَّيْءِ** and **مَعْنَاهُ** and **نَحْوَاهُ** are one [in signification]; and **مَعْنَاهُ** and **مَقْصَدُهُ** and **مَقْصُودُهُ** all signify that which the word, or expression, [termed before the thing,]

indicates: and it is said in the T, on the authority of Th, that **المَعْنَى** and **التَّفْسِيرُ** and **التَّأْوِيلُ**, are one [in signification, as meaning explanation, or interpretation, or the like]: and people have used their phrase **هَذَا مَعْنَى كَلَامِهِ**, and the like, meaning **this is the import, and the indication of the meaning, of his saying**; which is agreeable with what is said by AZ and El-Farábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying **هَذَا بِمَعْنَى هَذَا** [this is used with the meaning of this], and **هَذَا وَهَذَا فِي الْمَعْنَى وَاحِدٌ** [this and this are in meaning one] and **فِي الْمَعْنَى سَوَاءٌ** [in meaning alihe], and **هَذَا فِي مَعْنَى هَذَا** [this is used in the sense of this] i. e. **this is like this [in meaning]**: (Mgh, TA:) the pl. of **مَعْنَى** is **مَعَانٍ**. (TA.) — **عِلْمُ الْمَعْنَى** is expl. by El-Munáwee in the “Towkeef” as **The science whereby one knows how to express clearly one meaning in various ways**: (TA:) [but this definition is applied in the “Talkhees” (Talkhees el-Miftáh), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining **عِلْمُ الْبَيَانِ**; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, **علم المعاني** is expl. as **the science whereby is known the manner of adapting language to the requirements of the case**; (and it is similarly expl. in the “Talkhees” and other works;) and **علم**, as the science that concerns comparisons and tropes and metonymies.] — **صُورَةٌ بِلَا مَعْنَى** means **A form without any intrinsic quality**. — And **الْمَعْنَى** signifies also **The qualities that are commended, or approved**; [the charms, or graces;] such as knowledge, or science, and piety, and generosity, and goodness of make, &c. (Har p. 644.)

**عَانٍ**: see **مَعْنَى**.

**مَعْنَاهُ**: see **مَعْنَى**, in three places.

**مَعْنَى**: see **عَنِ**, in three places: — and see also **مَعْنَى**, in two places.

**مَعْنِيَّةٌ**: see **مَعْنَى**, in the former half.

**مَعْنَوِيٌّ** a rel. n. from **مَعْنَى**; signifying [Of, or relating to, meaning, or intended sense; opposed to **لَفْظِيٌّ**: — and Of, or relating to, idea, mind, or intellect; ideal, mental, or intellectual; opposed to **جَسَدِيٌّ**;] a thing in which [neither] the tongue [nor any of the senses] has a share; being known only by the mind. (TA.)

**مَعْنَى**, mentioned in the TA in this art.: see art. **عَنِ**.

**مَعْنَى**: see **عَانٍ**.

عنه

**عَاهُ**: see **عَاهُ**, in art. **عَوَهُ**.