

(S.) AZ mentions **مَا أَغْنَى فُلَانٌ شَيْئًا**, thus, and with **ع**, [i. e. **أَغْنَى**], as meaning *Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence.* (Msb, TA.) And he says also that he heard a man chide his slave, and say to him, **أَغْنِ عَنِّي وَجْهَكَ بَلْ شَرِّكَ**, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief:* and hence the phrase **شَأْنٌ يُغْنِيهِ**, [respecting which see the second sentence in art. **عنى**], in the **Ḳur** [lxxx. 37]. (TA.) [Hence also,] **وَمَا أَغْنَى عَنْكَمُ** **مِنَ اللَّهِ مِنْ شَيْءٍ**; *But I do not avert from you, by my saying this, anything decreed to befall you from God:* the second **مِنَ** is redundant. (Jel.) And one says, **أَغْنِ كَذَا عَنِّي**, meaning *Put thou away from me, and remove far from me, such a thing:* properly [أَغْنِي عَنْ كَذَا], originally meaning *render thou me in no need of such a thing,* a phrase of the same kind as **عَرَضَ الدَّابَّةَ عَلَى الْمَاءِ** [for **عَرَضَ الْمَاءَ عَلَى الدَّابَّةِ**]. (Mgh.) = **أَغْنَى عَنْهُ** as intrans.: see 1, former half. = **مَا أَغْنَاهُ** [*How free from wants, or how rich, or wealthy, is he!*]: this and **مَا أَفْقَرَهُ** are [said to be] anomalous; for their [respective] verbs are **استغنى** and **افتقر**, from either of which the verb of wonder may not properly [or regularly] be formed. (S in art. **فقر**. [But see **غنى** as syn. with **استغنى**; and see also art. **فقر**].)

5: see 1, former half, in three places: — and again in the latter half: — and see also 2, in five places.

6: see 1, former half, in two places. — **تَغَانُوا** means *They were, or became, free from want, one of another, or, as we say, of one another.* (S, Ḳ.) El-Mugheereh Ibn-Habnà says,

- * **كَلَانًا غَنِيٌّ عَنْ أَخِيهِ حَيَاتَهُ**
- * **وَنَحْنُ إِذَا مُتْنَا أَشَدُّ تَغَانِيًا**

[Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (S.)

8: see 1, second sentence.

10: see 1, in seven places. = **اسْتَغْنَى اللَّهُ** *He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy.* (Ḳ, TA. [But wanting in the **CK**, and app. in several copies of the **Ḳ**].) Hence the prayer, **اللَّهُمَّ إِنِّي أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ** [*O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid.*] (TA.)

غْنَى, (Ḳ, TA.) with fet-ḥ, and **مَقْصُور**, (TA.) i. q. **مِثْنَةٌ**; so in the saying, **مَكَانٌ كَذَا غَنَى مِنْ**, **فُلَانٍ** [*Such a place is meet, fit, or proper, for such a one;* as though meaning a place of freedom from want]; as also **مَغْنَى** **مِنْهُ**. (Ḳ, TA.)

غْنَى and **غَنَاءٌ** signify the same; (MA, Ḳ;) both are inf. ns. of **غَنَى**: (MA:); [see the first sentence of this art.: used as simple subst., they mean *Freedom from need or want; competence, or sufficiency; or richness, or wealthiness:*] or **غَنَاءٌ** is the inf. n. of **غَنَى**; (Msb;) and **غَنَاءٌ** signifies *competence, or sufficiency;* (Mgh, Msb;) as in the saying, **لَيْسَ عِنْدَهُ غَنَاءٌ** *He has not competence, or sufficiency:* (Msb:); or **غَنَاءٌ** signifies *profit, utility, or avail;* (S); and you say, **رَجُلٌ لَا غَنَاءَ عِنْدَهُ** meaning *A man who is not profitable to any one:* (TA voce **دَدَانٌ**; [and in like manner this phrase, occurring in the S voce **دَدَانٌ**, is expl. in the P S:];) and **غَنَوَةٌ** signifies the same as **غَنَى** in the saying **لِي عَنْهُ غَنَوَةٌ** [*I have no need of it, or him:*] (Ḳ and TA in art. **غنو**); so says **KS**: but, as **ISd** says, the word commonly known is **غَنِيَّةٌ**; (TA in that art.); which see in two places in the former half of the first paragraph of this art.: this last word [said in the S to be an inf. n.] and **غَنِيَّةٌ** and **غَنَوَةٌ** and **غَنِيَانٌ** [which is said in the S and in one place in the Ḳ to be an inf. n.] are subst. having one and the same meaning [syn. with **غَنَى** used as a simple subst.]: and **غَنَى** **مَا لَهُ عَنْهُ غَنَى** [in the **CK** erroneously **غَنَى**] and **غَنَى** and **غَنِيَانٌ** and **غَنَوَةٌ** mean [lit. *He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him;* syn. **بُدٌّ**: (Ḳ:); and one says **عَنِ الْبِكَاجِ غَنِيَّةٌ** [*In marriage is freedom from need of fornication.*] (A and Msb in art. **سفع**.) **مَا كَانَ عَنْ ظَهْرِ غَنَى**, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

غَنَوَةٌ: see the next preceding paragraph, in two places.

غَنِيَّةٌ and **غَنِيَّةٌ**: see **غَنَى**; the former in three places.

غَنِيَانٌ: see **غَنَى**, latter half, in two places.

غَنَاءٌ: see **غَنَى**, in two places; and see also 4, former half. A poet says,

- * **سَيُغْنِيَنِى الَّذِي أَغْنَاكَ عَنِّي**
- * **فَلَا فَقْرٌ يَدُومُ وَلَا غَنَاءٌ**

[*He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness:*] or, as some relate it, **غَنَاءٌ**, meaning thereby the inf. n. of **غَانَيْتُ**: [see 3, above:]; but it is said that the proper reading is **غَنَاءٌ**; because this has no other meaning than that of **غَنَى**: so says **ISd**. (TA.) — **مَا فِيهِ غَنَاءٌ ذَاكَ** means *There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it.* (**ISd**, Ḳ, TA.)

غَنَاءٌ is an inf. n. of 3. (TA. [See the next preceding paragraph.]) = Also, (TA.) [*Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof;* (Ḳ, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [*a singing, and a chanting;*] it is said in the S to be **مِنَ السَّمَاعِ** [meaning that it is a sort of musical performance]: (TA:); being an utterance of the voice, its analogical form would be with damm [i. e. **غَنَاءٌ**, like **حَدَاءٌ** &c.]: (Msb, TA:); its pl. is **أَغْنِيَّةٌ**: (MA:); [and **مَغْنَى** signifies the same as **غَنَاءٌ**; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is **مَغَانٍ**: but perhaps it is post-classical: the pl. occurs in the Ḳ, in art. **نصب**:]; **غَنَاءٌ** [also] signifies [*a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice;* (Har p. 286;); and **أَغْنِيَّةٌ** is syn. with **غَنَاءٌ** (S, Har) in this sense; (Har:); or, as also **أَغْنِيَّةٌ**, (Fr, Ḳ, TA,) and **غَنَاءٌ** each of them also without teshdeed, (Ḳ, TA,) as mentioned by **ISd**, but said by him to be not of valid authority, (TA,) signifies a certain sort of **غَنَاءٌ** (Ḳ, TA) which they sing or chant: (TA:); and the pl. is **أَغَانِي** (S, TA) [and **أَغَانٍ**, this latter being the pl. of each sing. that is without teshdeed]. — **الغَنَاءُ** is also used by a poet in the place of an inf. n., meaning **التَّغْنَى**: he says,

- * **تَغَنَّ بِالشَّعْرِ إِذَا كُنْتَ قَائِلَهُ**
- * **إِنَّ الْغَنَاءَ بِهَذَا الشَّعْرِ مِضْمَارٌ**

[*Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مِضْمَارٌ (expl. in art. **ضمير**)]. (TA.)*

غَنَى and **غَانٌ**: see 1, former half; each in two places: both signify [*Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth:* (Ḳ, TA:); pl. of the former in a verse cited above, conj. 6. One says, **أَنَا غَنِيٌّ بِكَذَا عَنْ غَيْرِهِ** [*I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing.*] (Msb.) — **الغَنَى** as a name of God signifies [*The Self-sufficient; i. e.] He who has no need of any one in any thing.* (TA.)

غَنَاءٌ A singer; (MA:); [as also **مَغْنَى**; and **مُغْنِيَّةٌ** a female singer, a songstress:]; accord. to Ibn-Ya'eesh, a **مَغْنَى** is thus called **لِأَنَّهُ يُغْنِي صَوْتَهُ**, i. e. because he makes his voice to have in it a **غَنَّةٌ** [or sort of nasal sound, or twang]; the word being, in his opinion, originally, **مُغْنِنٌ**, with three **ن**s, the last of which is changed into **ي**, when one says **المُغْنَى**, for the purpose of alleviating the utterance. (Mughnee, art. **حَرْفُ النُّونِ**.)