

which see below, voce **غَنِيمَةٌ** [in the *Kur* viii. 42 means *What ye take by force [in war] from the unbelievers.* (Bd, Jel.) [See also 8.]

2. **غَنِيمَةٌ**, inf. n. **تَغْنِيمٌ**, *I gave him spoil, or a free and disinterested gift*; syn. **نَقَلْتُهُ**: (S:) or **كَذَّا**, inf. n. as above, *he gave him such a thing as spoil, or as a free and disinterested gift*; syn. **نَقَلَهُ إِيَّاهُ**. (K.)

4. **أَغْنَمَهُ الشَّيْءُ** *He made the thing to be to him spoil.* (TA.)

5: see 8. — One says also, **هُوَ يَتَغَنَّمُ الْأَمْرَ**, meaning *He eagerly desires the affair like as one eagerly desires spoil.* (TA.) = **تَغَنَّمُ**, (TA in the present art.,) or **تَغَنَّمَهَا**, (AZ, T and TA in art. اِبِل,) *He took for himself, got, gained, or acquired, sheep or goats or both*: like as one says **تَأْبَلُ إِبِلًا**. (AZ, T and TA in art. اِبِل; and TA* in the present art.)

8. **اِغْتَنَمَهُ**, as also **تَغْنَمَهُ**, *He reckoned it spoil*: (S, K:) or both signify *he took, seized, caught, or snatched, it as spoil.* (KL.) — And [hence] one says, **اِغْتَنَمَ الْفُرْصَةَ** *He took, or seized, or [availed himself of,] the opportunity*; or *he hastened to take it*; syn. **اِسْتَهْرَها**. (S and A and K in art. نَهَز.)

غَنِمٌ: see **غَنِيمَةٌ**, in three places. — It signifies also [The regaining (as is shown by an explanation of A'Obeyd cited in the first paragraph of art. غَلِق), and] the *increase, and growth, and excess in value, of a pledge.* (O in art. غَلِق, and TA in the present art.) Thus in a trad., in which it is said, **الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غَنِمُهُ وَعَلَيْهِ غَرْمُهُ** [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A'Obeyd mentioned above]. (TA.) **الغَنْمُ بِالغَرْمِ** means *The غَنِمٌ is compensated (مَقَابِلٌ) by the غَرْمُ* [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the **غَنِمٌ**, no one sharing it with him, so he bears the **غَرْمُ**, no one bearing it with him: and this is the meaning of their saying, **الغَرْمُ بِالغَنِمِ** [which may therefore be rendered *The loss suffered by the payment of the debt is repaired by the regaining of the pledge*; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غَلِق.] — See also **غَنَامًا** **غَنِمٌ** [app. **غَنِمٌ**] is mentioned by Suh as the name of *A certain idol.* (TA.)

غَنِمٌ i. q. **شَاةٌ**, (T, Msb, K,) meaning *Sheep and*

goats; (Msb;) [and *both together*;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the *males and the females, and to both together*: (S, Msb, K:) it has no sing. from which it is derived, the sing. being **شَاةٌ**: the dual **غَنَامَانِ** is used as meaning *two flocks or herds [of sheep or of goats or of both together]*; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA:*) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a **غَنِمٌ**, but not to him to whom it has left **غَنَمَيْنِ**: (TA:) the pl. is **أَغْنَامٌ**, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning *flocks or herds of غَنِمٌ*, (Msb and TA in art. اِبِل,) and also **غَنُومٌ** and **أَغَانِمٌ**, (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is **غَنِيمَةٌ**, with **ة**, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says **خَمْسٌ مِنَ الْغَنِمِ ذُكُورٌ** [five of sheep, males], making the n. of number fem., though one means *rams*, when it is followed by **مِنَ الْغَنِمِ**, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying **لَا آتِيكَ غَنِمَ الْفِزْرِ** *[I will not come to thee until the sheep, or goats, of El-Fizr congregate]*, **غَنِمٌ** [with its complement] is made to stand in the place of **الدَّهْرُ**, [the meaning being, *I will not come to thee ever.*] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with **مِعْرَى** in the place of **غَنِمٌ** is mentioned by El-Meydānee in his "Proverbs," and thus in the S and K in art. فِزْر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.] — **الأَغْنَامُ** is the name of *† Certain small stars between the legs of Cepheus and the star الجَدْيُ*. (Kzw, in his descr. of Cepheus.) [See **شَاةٌ** (in art. شَوْه), last sentence.]

غَنِيمٌ: see what next follows.

غَنِيمَةٌ and **مَغْنَمٌ** (S, Msb, K) and **غَنِيمٌ** and **مَغْنَمٌ** all signify **فَيْءٌ** [as meaning *Spoil, booty, or plunder*]: and the *acquisition of a thing without difficulty, or trouble, or inconvenience*: or this is termed **غَنِمٌ**, and **فَيْءٌ** is termed **غَنِيمَةٌ**: (K:) or, accord. to A'Obeyd, **الغَنِيمَةُ** signifies *what is obtained from the believers in a plurality of gods, by force, during war*; (Mgh, Msb:) and of this, *a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively*; (Mgh;) *the horseman having three shares, and the foot-soldier having one share*: (Az, TA:) and **الْفَيْءُ** signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islām; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the **فَيْءُ** is what God has given, or restored, of the possessions of the be-

lievers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and **التَّفَلُّ** is what is given to the warrior in addition to his share; and is when the Imām or the commander says, "He who slays one shall have his spoil;" or says to a detachment, "What ye obtain shall be yours," or "the quarter of it," or "the half of it;" and it is not divided into fifths; and it lies on the Imām to fulfil the promise: or, accord. to 'Alee Ibn-'Eesā, **الغَنِيمَةُ** is more general in signification than **التَّفَلُّ**; and **الْفَيْءُ** is more so than **الغَنِيمَةُ**, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is **فَيْءٌ**: (Mgh:) the pl. of **غَنِيمَةٌ** is **غَنَائِمٌ**; and the pl. of **مَغْنَمٌ** is **مَغَانِمٌ**, (Msb, TA,) and **غَنُومٌ** occurs as pl. of **غَنِمٌ**. (TA.) **غَنِيمَةٌ** **بَارِدَةٌ** see expl. in art. بَرَد.

غَنِيمَةٌ dim. of **غَنِمٌ**, q. v. (S.)

غَنَامًا أَنْ تَفْعَلَ كَذَا (S, K, TA) means *The utmost of thy power, or ability, and of thy case, (S, TA,) and that which thou eagerly desirest like as one desires spoil, (S, JM, TA,*) [is, or will be, thy doing such a thing;]* i. q. **فُصَارَاكَ**: (K, TA: [see also **غَنَانَاكَ**, in art. عَن:] and so **غَنِمًا**: (TA:) and [in like manner] one says, **حَسِينَاؤُهُ** **غَنِيمَاؤُهُ** **أَنْ يَفْعَلَ كَذَا** [The utmost of his power, &c.]. (TA in art. حَسَن.)

غَنِيمَاؤُهُ: see what next precedes.

غَانِمٌ Taking, or a taker, of **غَنِيمَةٌ** [or spoil]. (TA.) — See also two exs. voce **شَاَجِبٌ**.

مَغْنَمٌ: see **غَنِيمَةٌ**, in two places.

مَغْنَمَةٌ and **غَنِمٌ مَغْنَمَةٌ** *Sheep, or goats, collected together*: (TA:) or *many or numerous*: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like **مُؤَبَّلَةٌ** applied to **إِبِلٌ**, as he seems to say,] signifies [app. *divided into distinct flocks or herds,*] each [flock or herd] having its own pastor. (TA.)

غنو

غَنُوءٌ: see the art. here following.

غنى

1. **غَنِيٌّ**, (S, MA, Msb, K,*) from **الْمَالُ**, aor. **يَغْنِي**, (Msb,) inf. n. **غَنَى** (S, MA, Msb, K,*) and **غَنَاءٌ**, (MA, K, TK,*) [but the latter is app. held by some to be a simple subst.,] *He was, or became, free from want; in the state, or condition, of having no wants; and also, of having*