

(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. غنى,] in the K̄ur [lxxx. 37]. (TA.) [Hence also,] وَمَا أَغْنَى عَنْكَ مِنْ شَيْءٍ, in the K̄ur xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God:* the second من is redundant. (Jel.) And one says, أَغْنِ عَنِّي كَذَا, 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 اسْتَغْنَى and افْتَقَرَ, from either of which the verb of wonder may not properly [or regularly] be formed. (S̄ in art. فقر. [But see غَنَى as syn. with اسْتَغْنَى; 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. — تَغَانَوْنَا means *They were, or became, free from want, one of another, or, as we say, of one another.* (S̄, K̄.) El-Mugheereh Ibn-Habnà says,

- * كَلَانَا غِنَىٌّ عَنْ أَحِيهِ حَيَاتِهِ
- * وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيَا

[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]. (S̄.)

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. (K̄, TA. [But wanting in the CK̄, and app. in several copies of the K̄.]) 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.)

غُنَى (K̄, TA.) with fet-ḥ, and مَقْصُور (TA.) i. q. مَتْنَةٌ; so in the saying, مَكَانٌ كَذَا غُنَى 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 (K̄, TA.)

غُنَى and غَنَاءٌ signify the same; (MA, K̄;) 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;* (S̄;) and you say, رَجُلٌ لَا غَنَاءَ عِنْدَهُ meaning *A man who is not profitable to any one:* (TA voce دَرَانُ; [and in like manner this phrase, occurring in the S̄ voce دَرَانُ, is expl. in the P̄S̄:]) and غُنُوَةٌ signifies the same as غُنَى in the saying لِي عَنْهُ غُنُوَةٌ [I have no need of it, or him]: (K̄ and TA in art. غنو:) so says Ks: but, as ISd says, the word commonly known is غُنِيَةٌ; (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 S̄ to be an inf. n.] and غُنِيَةٌ and غُنُوَةٌ and غُنِيَانٌ [which is said in the S̄ and in one place in the K̄ to be an inf. n.] are subst. having one and the same meaning [syn. with غُنَى used as a simple subst.]: and مَا لَهُ عَنْهُ غُنَى [in the CK̄ erroneously غُنَى] and مَغْنَى and غُنِيَانٌ and غُنِيَةٌ 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. with غُنَى: (K̄:) and one says غُنِيَةٌ فِي الْبِكَاجِ غُنِيَةٌ عَنْ غُنَى [In marriage is freedom from need of fornication]. (A and Msb in art. سفح.) مَا كَانَ عَنْ ظَهْرِ غُنَى, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

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

غُنِيَةٌ and غُنِيَةٌ: see غُنَى; the former in three places.

غُنِيَانٌ: see غُنَى, latter half, in two places.

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

- * سَيُغْنِيَنِى الَّذِى 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 غُنَى: 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, K̄, 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;* (K̄, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [a singing, and a chanting;] it is said in the S̄ 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 أَغْنِيَةٌ: (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 K̄, in art. نَصَب: [also] غَنَاءٌ [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 أَغْنِيَةٌ is syn. with غَنَاءٌ (S̄, Har) in this sense; (Har;) or, as also أَغْنِيَةٌ (Fr, K̄, TA,) and مَغْنَى each of them also without teshdeed, (K̄, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غَنَاءٌ (K̄, TA) which they sing or chant: (TA:) and the pl. is أَغَانِيٌّ (S̄, 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,

- * تَغْنِي بِالشَّعْرِ إِذَا كُنْتَ قَائِلَهُ
- * إِنَّ الْغِنَاءَ 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.)

غُنَى 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: (K̄, TA:) pl. of the former أَغْنِيَاءٌ. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أَنَا غُنَىٌّ 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.) — الْغِنَى 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 مَغْنِيَةٌ 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 غَنَّة [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مَغْنِنٌ, with three نs, the last of which is changed into ي, when one says المَغْنَى, for the purpose of alleviating the utterance. (Mughnee, art. حَرْفِ النُّونِ.)