

(§.) 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.* (Mṣb, TA.) And he says also that he heard a man chide his slave, and say to him, *بَأْغْنِ عَنِّي وَجْهَكَ بَلْ شَرَّكَ*, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief:* and hence the phrase *شَأْنُ يُغْنِيهِ*, [respecting which see the second sentence in art. *عنى*,] in the *Ḳur* [lxxx. 37]. (TA.) [Hence also,] وَمَا أُغْنِي عَنْكُمْ وَمِنْ اللَّهِ مِنْ شَيْءٍ, in the *Ḳur* xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God:* the second *أغْن* is redundant. (Jel.) And one says, *أَغْنِ عَنِّي كَذَا*, meaning *Put thou away from me, and remove far from me, such a thing:* properly [*أُغْنِي 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. (§ 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. — *تَفَانَوْا* means *They were, or became, free from want, one of another, or, as we say, of one another.* (§, *Ḳ*.) El-Mugheereh Ibn-Habnà says,

- *كَلَانَا غِنَىٰ عَنْ أَحِبِّهِ حَيَاتَهُ*
- *وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَفَانِيَا*

[*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.*] (§.)

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.)

*غِنَى*, (*Ḳ*, TA,) with *fet-ḥ*, and *مَقْصُور*, (TA,) i. q. *مَيْتَةٌ*; so in the saying, *مَكَانٌ كَذَا غِنَىٰ 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 *مِنْهُ* *مَغْنَى*. (*Ḳ*, TA.)

*غِنَى* and *غِنَاءٌ* 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 *غِنَى* is the inf. n. of *غَنَى*; (*Mṣb*;) and *غِنَاءٌ* signifies *competence, or sufficiency*; (*Mgh*, *Mṣb*;) as in the saying, *لَيْسَ عِنْدَهُ غِنَاءٌ* *He has not competence, or sufficiency:* (*Mṣb*;) or *غِنَاءٌ* signifies *profit, utility, or avail*; (§;) and you say, *رَجُلٌ لَا غِنَاءَ عِنْدَهُ* meaning *A man who is not profitable to any one:* (TA voce *دَدَان*; [and in like manner this phrase, occurring in the § voce *دَدَان*, is expl. in the *PS*:]) and *غِنُوَةٌ* signifies the same as *غِنَى* in the saying *لِي عِنْدَهُ غِنُوَةٌ* [*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 *غِنِيَةٌ*; (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 § to be an inf. n.] and *غِنِيَةٌ* and *غِنُوَةٌ* and *غِنِيَانٌ* [which is said in the § and in one place in the *Ḳ* to be an inf. n.] are subst. having one and the same meaning [syn. with *غِنَى* used as a simple subst.]: and *غِنَى* [in the *CK* erroneously *غِنَى*] and *غِنِيَةٌ* and *غِنِيَانٌ* and *مَغْنَى* 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. *بُدْ*: (*Ḳ*;) and one says *غِنَىٰ عَنِ النَّكَاحِ* [*In marriage is freedom from need of fornication.*] (*A* and *Mṣb* in art. *سَفَح*.) مَا كَانَ عَنْ ظَهْرِ غِنَى means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

*غِنُوَةٌ*: see the next preceding paragraph, in two places.

*غِنِيَةٌ* and *غِنِيَةٌ*: see *غِنَى*; the former in three places.

*غِنِيَانٌ*: see *غِنَى*, latter half, in two places.

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

- *سَيُغْنِيَنِى الَّذِى أَغْنَاكَ عَنِّى*
- *فَلَا فَقْرٌ يَدُومُ وَلَا غِنَاءٌ*

[*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, *غِنَاءٌ*, meaning thereby the inf. n. of *غَانَيْتَ*: [see 3, above:] but it is said that the proper reading is *غِنَاءٌ*; because this has no other meaning than that of *غِنَى*: so says *ISd*. (TA.) — *مَا فِيهِ غِنَاءٌ 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.)

*غِنَاءٌ* 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 § 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. *غِنَاءٌ*, like *حَدَاءٌ* &c.]: (*Mṣb*, TA:) its pl. is *أَغْنِيَةٌ*: (*MA*;) [and *مَغْنَى* signifies the same as *غِنَاءٌ*; 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*]: *غِنَاءٌ* [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*; (*Ḥar* p. 286;) and *أَغْنِيَةٌ* is syn. with *غِنَاءٌ* (§, *Ḥar*) in this sense; (*Ḥar*;) or, as also *أَغْنِيَةٌ*, (*Fr*, *Ḳ*, TA,) and *مَغْنَى* 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 *غِنَاءٌ* (*Ḳ*, TA) which they sing or chant: (TA:) and the pl. is *أَغَانِيٌ* (§, TA) [and *أَغَانٍ*, this latter being the pl. of each sing. that is without *teshdeed*]. — *الغِنَاءُ* is also used by a poet in the place of an inf. n., meaning *التَّغْنَى*: he says,

- *تَغَنِّ بِالشَّعْرِ إِذَا كُنْتَ قَائِلَهُ*
- *إِنَّ الغِنَاءَ بِهَذَا الشَّعْرِ مَضَارٌ*

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

*غِنَى* 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 *أَغْنِيَاءٌ*. (*Mṣb*, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, *أَنَا غِنَىٰ 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*]. (*Mṣb*.) — *الغِنَى* as a name of God signifies [*The Self-sufficient; i. e.] He who has no need of any one in any thing.* (TA.)

*غِنَاءٌ* *A singer*; (*MA*;) [as also *مَغْنَى*; and *مَغْنِيَةٌ* a female singer, a songstress:] accord. to *Ibn-Ya'eesh*, a *مَغْنَى* is thus called *يُغْنَى* *لأنه يُغْنَى* *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, *مَغْنَى*, with three *ن*s, the last of which is changed into *ي*, when one says *المَغْنَى*, for the purpose of alleviating the utterance. (*Mughnee*, art. *حَرْفُ النُّونِ*.)