

*few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الغنى being the contr. of الفقر, as also الغنا; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or syn. with اليسار: (S;) and the epithet applied to him of whom this is said is غنى, (S;) or غان, (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says استغنى and تغنى and غنى and غنى, (K, TA,) [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنى is syn. with استغنى,] all having one and the same meaning, and followed by به [as therewith signifying *He was, or became, free from want; in the state, or condition, of having no want, or need; or in a state of competence, &c.; by means of it, or him; i. e. he was, or became, sufficed by it, or him; and hence, he was, or became, content, or satisfied, with it, or him.* (TA.) † تغنى means من لم يغنى, (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means من لم يغنى [i. e. *He is not of us who is not content, or satisfied, with the Kur-án*]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A'Obeyd says that this obtains extensively in the speech of the Arabs; that they say تغنى and تغنى in the sense of استغنى. (Az, Msb, TA.) And one says, غنى, inf. n. غنى and غنى, meaning *He was in no need of it [or him]: as also غنى; and غنى [which seems to be rarely used in this sense]: and غنى signifies the state of being in no need: and غان, a man free from need. (MA.) [And ما غنى *He is not without need, or not free from want, of it, or him.*] And غنى به غنى, (S, Msb,) i. e. غنى, (Msb,) inf. n. غنى, (S,) or غنى is the subst., (Msb,) meaning استغنى [He was sufficed by it, or was satisfied, or content, with it, so as to be in no need, or so as to be free from want, of it, i. e. of another thing]: and the epithet is غنى. (Msb.) And [in like manner] غنى المرأة بزوجه (S, Msb, K) and غنى, (Msb,) inf. n. غنى, (S, K) and غنى also, (TA,) meaning استغنى [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K.) And غنى [alone], (K, TA,) inf. n. غنى [for غنى, or perhaps a mis-transcription for غنى, as in the next preceding sentence], She (a woman) was, or became, such as is termed غانية [q. v. voce غان]. (K.) — غنى, (TK,) inf. n. غنى, (K, TK,) also signifies *He married, or took a wife; [as also تغنى; (see Ham p. 226 l. 1, where تغنى occurs said of a woman as meaning she married;)]***

syn. تزوج. (K, TK.) [In the K, only the inf. n. of the former verb in this sense is mentioned; the غنى being there expl. in some copies as signifying تزوج; and in others, التزويج.] Hence the saying, الغنى حصن للعزب [Marriage is a bulwark to him who has no wife; protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) — Also, غنى, (S, K,) inf. n. غنى, (TA,) *He dwelt, or abode, (S, K,) غنى القوم في دارهم or غنى القوم في المكان The people, or party, dwelt long in their place of abode: (T, TA:) or غنى في مكان كذا He dwelt long in such a place, satisfied, or content, therewith, so as to be in no need of any other. (Er-Rághib, TA.)* كَان لَمْ يَغْنُوا فِيهَا, in the Kur [vii. 90 and xi. 71 and 98], means *As though they had not dwelt therein.* (TA.) [See also the last sentence but two in this paragraph.] — And *He lived; syn. عاش. (S, K.)* — And *I. q. غنى لك مني بالمودة, (TA:) one says, بقت بقت [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] قَدْ أَغْنَى الْحَبِيبَ [And I. q. كَان.] — غنى, in a verse of Ibn-Muqbil, means أَكُونُ الْحَبِيبَ [i. e. Certainly I will be, or shall be, the sincere friend]. (TA.) And غنى دارنا تامة, (K, TA,) in a verse of another poet, (TA,) means كَانَتْ [i. e. Our place of abode was Tihameh]. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, كَان لَمْ يَغْنِ بِالْأَمْسِ, meaning لَمْ يَكُنْ [i. e. As though it had not been in existence yesterday]. (Az, TA.) — غنى also signifies لقي: (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be بقي, a signification of غنى accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] مَا غْنَيْتَ لَمْ أَقْهْ means لَمْ أَقْهْ [i. e. I did not meet, or meet with, or find, or I have not met, &c., such a one]. (JK.) [Accord. to the TK, غنى followed by به signifies لقي: but this is perhaps said conjecturally.]*

2: see 4. — غنى, (S, MA, Msb,) inf. n. غنى, (KL,) as syn. with تغنى, (S, MA, Msb,) *He sang, or chanted, (S, MA, KL;) or he trilled, or quavered, or prolonged his voice and modulated it sweetly, singing, or chanting. (Msb in explanation of the former.) You say غنى الشعر [He sang, or chanted, to him the poetry], and غنى به [he sang, or chanted, it, i. e., the poetry], inf. n. غنى; and تغنى; and غنى having one and the same meaning. (K, TA.) بالقرآن, in a trad. cited in the first paragraph of art. اذن, means, as expl. by Esh-Sháfi'ee, *Reciting [or chanting] the Kur-án with a plaintive and gentle voice. (Az, Msb, TA.)**

[See also that trad. somewhat differently related voce ترثر.] — غنى is also said of a pigeon, meaning *It [cooed, or] uttered a cry; (K, TA;) and so تغنى بالمرأة. (TA.)* — غنى بالمرأة means غنى, (K, TA,) i. e. *He mentioned the woman [in amatory language, as an object of love,] in his poetry: (TA:) and غنى بزید He eulogized Zeyd: or he satirized him: like تغنى in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that he did thus after prolonging and modulating his voice; singing, or chanting, the same, i. e. the غزل and the eulogy and the satire. (TA.)*

3: see غناء. [From what is there said, it seems that غناء signifies *He was in no need of him, or it; like غنى عنه and استغنى عنه: compare تغانوا. And app. it signifies also He spoke, or talked, to him, i. e. to a child, or boy, saying to him what was pleasing to him; for it is said that تغانوا الصبي بما تكلمك الصبي بما بهوى. (JK.)*

4. اغناه (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) rendered him, or made him to be, in no need, or free from want; (S, MA, K;) [or in a state of competence, or sufficiency;] or possessed of wealth; (S, K, TA;) [or rich, or wealthy; (see 1, first sentence;)] and غناه signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K;]) or, as some say, this latter is [used] in prayer [app. as meaning *he said to him, May God enrich thee, or the like: compare سقيته ("I said to him, May God send down rain to thee"), and عقرته (as expl. in art. عقر, &c.). (TA.) [And اغناه عن كذا He, or it, caused him to be in no need, or free from want, of such a thing. (See Ham p. 152.) And It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.] — And اغنى عنه كذا Such a thing sufficed him; or stood him in stead: whence the saying in the Kur [lxix. 28], مَا أَغْنَى عَنِّي مَالِي, [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ [Their possessions will not suffice them in lieu of God]: (Er-Rághib, TA:) or this last means, *will not defend them from God, i. e. from his punishment. (Jel in iii. 8.)* And اغنى عنك مغبى and مغبى, (S, Msb, K,) and مغبى, (S, Mgh, K,) and مغبى, (K,) *I sufficed, or satisfied, or contented, thee, or I have sufficed, &c., as such a one; or I stood thee, or served thee, or I have stood &c., in the stead of such a one. (S, Mgh, Msb, K.)* And مَا يُغْنِي عَنْكَ هَذَا This does not suffice, or satisfy, or content, thee; or stand thee, or serve thee, in any stead; and does not avail, or profit, thee.*