

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 المسار: (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 تغنى and تغنى (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.) **غنى** من لم يتغن **غنى** (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means من لم يتغن [i. e. He is not of us who is not content, or satisfied, with the Qur-an]: so says Sufyan 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 عنه; and غنى عنه [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 عنه (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) غنى غنى (S, Msb, 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 غنى [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; الغنى being there expl. in some copies as signifying التزوج; and in others, التزوج.] 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 (S:) or غنى القوم 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-Raghib, TA.) كان لم يغنوا فيها (K) [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 منى بالمودة (TA:) one says, غنى لك منى بالمودة [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] غنى.) — [And I. q. كان.] غنى الحبيب [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 كانت [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, كان لم يغن بالامس, meaning كان لم يغن [i. e. As though it had not been in existence yesterday]. (Az, TA.) — غنى also signifies غنى (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be غنى, 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] ما غنىت [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 لغنى: 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. تغنى; and غنى به; having one and the same meaning. (K, TA.) غنى يتغنى, in a trad. cited in the first paragraph of art. اذن, means, as expl. by Esh-Shafi'ee, Reciting [or chanting] the Qur-an with a plaintive and gentle voice. (Az, Msb, TA.)

[See also that trad. somewhat differently related voce لرتير.] — غنى is also said of a pigeon, meaning It [cooed, or] uttered a cry; (K, TA;) and so تغنى بالمرأة (TA.) — غنى بالمرأة means تغنى بها (K, TA,) i. e. He mentioned the woman [in amatory language, as an object of love,] in his poetry: (TA:) and غنى بزيد 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 غنا. [From what is there said, it seems that غنا signifies He was in no need of him, or it; like غنى عنه and استغنى عنه: compare تغنوا. — 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] تغنى الصبي بما تكلمك الصبي بما تكلمك بهوى (JK.)

4. اغناه He (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 سقته ("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 اغناه عن ان تفعل كذا 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 Qur [lxix. 28], ما اغنى عني ماله [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] لن تغنى عنهم اموالهم [Their possessions will not suffice them in lieu of God]: (Er-Raghib, TA:) or this last means, will not defend them from God, i. e. from his punishment. (Jel in iii. 8.) And اغنى عنك مغنى and مغنى and مغناته (S, Msb, K,*) and مغنى and مغناته (S, Mgh, K,) and مغنى and مغناته (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 ما يغنى عنك هذا 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.