

says, to rain: or **غَدَقُ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the **Ḳur** [lxvii. 16], **لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا** [If they should go on undeviatingly in the way which they are pursuing, we would water them with abundant water]; (O, TA.) to try them thereby; the *طَرِيقَة* here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA.) 'Asim Ibn-Abi-n-Najood read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهُمَّ اسْقِنَا غَدَقًا**, **مُغَدَقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَاتُ**.

غَدِقُ: see **غَدَقُ**, in two places. You say also **عَيْنُ غَدَقَةٍ** *A spring, or source, abounding with water*. (Mṣb.) And **أَرْضُ غَدَقَةٍ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبُ غَدِقٍ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

عَيْنُ غَدِيقَةٍ: see **عَيْنُ**, near the end of the paragraph.

غَيْدَاتُ: see each in two places in the next paragraph.

عَيْشُ غَيْدَاتٍ *A life ample in its means, or circumstances; plentiful; as also* **غَيْدَقُ**; and **مِنْ غَيْدَقٍ** *and* **عَيْشُ غَيْدَاتٍ** [They are in an ample, or a plentiful, state of life]. (TA.) And **عَامُ غَيْدَاتٍ** *A year abounding in herbage, fruitful, or plentiful; and so* **سَنَةٌ غَيْدَاتٍ**, without ة [to the latter word]. (TA.) — And **إِنَّهُ لَغَيْدَاتُ الْجَرِيِّ** and **وَالغَدْوُ** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدُّ غَيْدَاتٍ** *A vehement running*. (TA.) — **غَيْدَاتٍ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, Ḳ.) — And, applied to a man, (S, O, TA,) *Generous; (S, O, Ḳ, TA;) bountiful; large, or liberal, in disposition; munificent; (TA;) and so* **غَيْدَقَانٌ**; (Ḳ, TA;) or this, some say, signifies *abundant, ample*, as applied to anything. (TA.) — Also, and **غَيْدَقُ**, (S, O, Ḳ,) and **غَيْدَقَانٌ**, (O, Ḳ,) *Soft, or tender; applied to a youth, or young man; (S, O, Ḳ;) and to youth, or youthfulness, (O, Ḳ,) as also* **غِدَاقِي** [app. a mistranscription for **غَيْدَاتِي**]: (TA:) and it is said that **غَيْدَاتٍ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَاتٍ** signifies also *The young one of the [lizard called]* **غَيْدَاتِي**, (AZ, S, O, Ḳ,) after the state in which it is termed **جَسَلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاتِي** signifies *Serpents*. (S, O, L, Ḳ.)

غَيْدَاتِي: see the next preceding paragraph.

مُغَدَقٌ: see **غَدَقُ**, in two places. [مُغَدَقٌ mentioned by Freytag as signifying "copious," ap-

plied to rain, is a mistake: see the last paragraph of art. **غَدَفٌ**.]

مُغَدَوْدٌ: see **غَدَقُ**, first sentence.

غدو

1. **غَدَا**, (S, M, Mṣb, Ḳ,) aor. **يَغْدُو**, (S, M, Mṣb,) inf. n. **غَدُوٌ** (S, M, Mgh, Mṣb, Ḳ) and **غَدَوٌ** (M, TA, and so accord. to the **ḲḲ** instead of **غَدُوٌ** [which is the only inf. n. commonly known]) and **غَدَوَةٌ**, (Ḳ,) *He went, or went away, in the time called* **غَدْوَةٌ**, (Mgh, Mṣb,) i. e. [the early part of the morning,] *the period between the prayer of daybreak and sunrise: this is the primary signification: (Mṣb:) or i. q. بَكَرٌ* [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase **غَدَا عَلَيْهِ** [he went forth early in the morning, &c., to him, or it]; (Ḳ;) as also **اغْتَدَى**: (S, Ḳ:) and **غَادَاهُ** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَاكَرَهُ** [which is syn. with **بَكَرَ عَلَيْهِ** as expl. above; and signifies also, like **بَكَرَ عَلَيْهِ**, he hastened to it, or to do it, at any time, morning or evening]: (ISd, Ḳ, TA:) **الغَدْوُ** is the contr. of **الرَّوَاحُ** [inf. n. of **رَاحَ**]. (S.) Hence, in the **Ḳur** [lxviii. 22], **أَنْ آغْدُوا عَلَى حَرْثِكُمْ** [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet,

• **وَقَدْ أَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا** •

[And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — Afterwards, by reason of frequency of use, it became employed as meaning *He went, or went away, or departed, at any time*. (Mgh, Mṣb, TA.) Hence the saying, (Mgh, Mṣb,) of the Prophet, (Mṣb,) in a trad., (Mgh,) **اغْدِ يَا أُتَيْسُ**, (Mgh, Mṣb,) meaning *Depart thou, O Uneys*. (Mṣb.) — [Freytag has erroneously assigned to it another meaning, i. e. "Nutrivit;" misled by his finding **تَغْدُو** put for **تَعْدُو** in art. **طَلَى** in the **ḲḲ**.] = **غَدَى**: see 5.

2. **تَغْدِيَةٌ**, (S, Mṣb, Ḳ,) inf. n. **غَدَاءٌ**, (q. v.) (S, Mṣb, Ḳ.) *I fed him with the meal called* **غَدَاءٌ**.

3: see 1, first sentence. One says, **أَنَا أَغَادِيهِ** **رُوحٌ** expl. in the first paragraph of art. **رُوحٌ**.

5. **تَغْدَى** [He ate the meal called **غَدَاءٌ**, q. v.; properly,] *he ate in the first part of the day; (S, Mṣb, Ḳ;) as also* **غَدَى**, (IKt, Ḳ, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَا**.) When it is said to thee, **تَغَدِّ** [Eat thou the **غَدَاءُ**], thou sayest, **مَا بِي مِنْ تَغَدِّ** [I have no desire for eating the **غَدَاءُ**]; and not **مَا بِي غَدَاءٌ**, for [the] **غَدَاءُ** is the meal itself. (S, Mṣb. See also 5 in art. **عَشُو**.) **تَغْدَى** means **تَسَحَّرَ** [i. e. *He ate the meal, or drank the draught of milk, called* **سُحُورٌ**,

q. v.]. (TA.) — And **تَغَدَّتِ الإِبِلُ** means *The camels pastured in the first part of the day*. (AHn, TA.)

8: see 1, first and second sentences.

[10. **استغدى** accord. to Freytag is syn. with **تَغْدَى**; but for this I do not find any authority.]

غَدٌ, meaning *The morrow, the day next after the present day*, (Mṣb,) is originally **غَدْوٌ**, (S, Mṣb, Ḳ,) the **و** being elided, (S, Mṣb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Mṣb.) And one says **غَدًا** meaning [I will do such a thing, &c.,] *to-morrow*: and **بَعْدَ غَدٍ** *the day after to-morrow*. (MA.) See also **غَدَاةٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Mṣb, TA,) and to a near time. (Nh, TA.) — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

• **وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا** •
• **بِهَا يَوْمٌ حَلُّوْهَا وَغَدَاٌ بِلَاقِعٍ** •

[And mankind are no other than the like of dwellings, the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, **هَذَا غَدُكَ** and **هَذَا غَدْوُكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

غَدُوٌ: see the next preceding paragraph, in three places.

غَدَاةٌ: see **غَدْوَةٌ**, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the "first part of the day:" (IAmb, Mṣb:) it is originally **غَدْوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاةٌ غَدٍ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاةِ وَالْعَشِيِّ** in the **Ḳur** [vi. 52 and xviii. 27] means *After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عصر: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Amir and Aboo-'Abd-er-Rahmán Es-Sulamee read **بِالْغَدْوَةِ وَالْعَشِيِّ**; but the former is the common reading; and A'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the **Ḳur-án** with **و**, like **الصَّلَاةِ** and **الزَّكَاةِ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةِ** and **الزَّكَاةِ** is not pronounced [otherwise than as an **l** of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) — **هُوَ ابْنُ غَدَاتَيْنِ** means *He is a son of two days* [i. e. *he is two days old*]. (TA.) — The dim. is **غَدِيَّةٌ**: (TA:) or this is the dim. of **غَدْوَةٌ**: (EM p. 56:) one says, **أَرْكَبُ***