

says, to rain: or **غَدَقَ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the *Kur* [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**, **مُغَدَّقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَاقٌ**.

غَدِقَ: see **غَدَقَ**, in two places. You say also **عَيْنٌ غَدِيقَةٌ** *A spring, or source, abounding with water*. (Msb.) And **أَرْضٌ غَدِيقَةٌ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبٌ غَدِيقٌ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

عَيْنٌ غَدِيقَةٌ: see **عَيْنٌ**, near the end of the paragraph.

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

عَيْشٌ غَيْدَاقٌ: see **غَدَقَ**. — [Hence,] **عَيْشٌ غَيْدَاقٌ** *A life ample in its means, or circumstances; plentiful; as also* **غَدِيقٌ** and **مِنْ غَدِيقٍ** *They are in an ample, or a plentiful, state of life*. (TA.) And **عَامٌ غَيْدَاقٌ** *A year abounding in herbage, fruitful, or plentiful; and so* **سَنَةٌ غَيْدَاقٌ**, without **ة** [to the latter word]. (TA.) — And **لَغَيْدَاقُ الْجَرِيِّ** and **الْعَدْوُ** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدَّ غَيْدَاقٌ** *A vehement running*. (TA.) — **غَيْدَاقٌ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, K.) — And, applied to a man, (S, O, TA,) *Generous; (S, O, K, TA;) bountiful; large, or liberal, in disposition; munificent; (TA;) and so* **غَيْدَاقٌ**; (K, TA;) or this, some say, signifies *abundant, ample*, as applied to anything. (TA.) — Also, and **غَدِيقٌ**, (S, O, K,) and **غَدِيقَانٌ**, (O, K,) *Soft, or tender; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also* **غَدَاقِي** [app. a mistranscription for **غَيْدَاقِي**]: (TA:) and it is said that **غَيْدَاقٌ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَاقٌ** signifies also *The young one of the [lizard called]* **ضَبٌّ**, (AZ, S, O, K,) after the state in which it is termed **حَبْلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاقِي** signifies *Serpents*. (S, O, L, K.)

غَيْدَاقِي: see the next preceding paragraph.

مُغَدَّقٌ: see **غَدَقَ**, in two places. [**مُغَدَّقٌ** mentioned by Freytag as signifying “copious,” ap-

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

مُغَدَّقٌ: see **غَدَقَ**, first sentence.

غدو

1. **غَدَا**, (S, M, Msb, K,) aor. **يَغْدُو**, (S, M, Msb,) inf. n. **غَدُوٌّ** (S, M, Mgh, Msb, K) and **غَدَوٌ** (M, TA, and so accord. to the CK instead of **غَدُوٌّ** [which is the only inf. n. commonly known]) and **غَدَوَةٌ**, (K,) *He went, or went away, in the time called* **غَدَوَةٌ**, (Mgh, Msb,) i. e. [the early part of the morning,] the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or i. q. **بَكَرَ** [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]; (K;) as also **اغْتَدَى**: (S, K;) and **غَدَا** 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, K, TA:) **الْغَدُوُّ** is the contr. of **الرَّوَّاحُ** [inf. n. of **رَاحَ**]. (S.) Hence, in the *Kur* [lxviii. 22], **أَنْ أَغْدُوا 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, Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) **اغْدِ يَا أُتَيْسُ**, (Mgh, Msb,) meaning *Depart thou, O Utays*. (Msb.) — [Freytag has erroneously assigned to it another meaning, i. e. “Nutravit;” misled by his finding **تَغْدُو** put for **تَغْدُو** in art. **طَلَى** in the CK.] = **غَدَى**: see 5.

2. **غَدَيْتُهُ**, (S, Msb, K,) inf. n. **تَغْدِيَةٌ**, (Msb, K,) *I fed him with the meal called* **غَدَا** [q. v.]. (S, Msb, K.)

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

q. v.]. (TA.) — And **تَغَدَّتِ الْإِبِلُ** 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 **تَغَدَّى**; but for this I do not find any authority.]

غَدَ, meaning *The morrow, the day next after the present day*, (Msb,) is originally **غَدَوٌ**, (S, Msb, K,) the **و** being elided, (S, Msb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Msb.) And one says **غَدَا** 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, (Msb, 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-Rumme, (TA,) has thus used it in his saying,

وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا
بَهَا يَوْمَ حَلُّوْهَا وَغَدَوْا بَلَّاقِعَ

[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 عَدَدٌ** and **هَذَا غَدَوٌ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **أَمَسَ**.)

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

غَدَاةٌ: see **غَدَوَةٌ**, 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, Msb:) it is originally **غَدَوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **آتِيكَ غَدَاةٌ غَدً** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاةِ وَالْعَشِيِّ** in the *Kur* [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-ʿAmir and Abou-ʿAbd-er-Rahmān Es-Sulamee read بِالْغَدَاةِ وَالْعَشِيِّ; but the former is the common reading; and AʿObeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the *Kur-ʾan* with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةُ** and **الزَّكَاةُ** 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 **غَدَوَةٌ**: (EM p. 56:) one says, **أَرْكَبُ***