

غَدَارُ: } see غَادِر; the first and third, in two
غَدِيرُ: } places.
غَدَارَةٌ: }

غَادِرُ and غَدِيرُ [respecting which see below] (S, K) and غَدُورُ and غَدَارُ and غَدِيرُ (K) are epithets applied to a man [and signifying, the first, *Perfidious, unfaithful, faithless, or treacherous*; or acting *perfidiously, &c.*; and the rest, *very perfidious, &c.*]; (S, K:) and غَدُورُ and غَدَارُ and غَدِيرُ are epithets applied to a woman [and signifying as above]: (K:) but غَدِرُ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غَدِرُ [O very perfidious man]; (S, K:) and in like manner, يَا مَغْدِرُ, and يَا مَغْدِرُ, and يَا أَبَنَ مَغْدِرٍ, and يَا ابْنَ مَغْدِرٍ, all determinate; (K, TA:) and to a woman, يَا غَدَارِ, like قَطَامِرُ: (K:) [accord. to some, غَدِرُ is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غَدِرٌ is not allowable, because غَدِرُ is determinate: but Sh says رَجُلٌ غَدِرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فَعْلٌ being imperfectly decl. [only] when it is a determinate subst., like عَمْرٌ and زُفْرٌ: and I Ath says that غَدِرُ is altered from its original form, which is غَادِرُ, for the sake of intensiveness: (TA:) in the pl. [sense] you say غَدَرُ, يَا لَ غَدَرٍ, (S,) or يَا لَ غَدَرٍ, (see the letter J, and see آل, in art. اول,) like يَا لَ نَجْمٍ. (TA.) It is said in a trad., يَا غَدِرُ يَا غَدِرُكَ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, غَدِرْتُكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ يَا غَدِرُ يَا غَدِرُكَ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., يَا غَدِرُ [Sit thou, O very perfidious]; for غَدِرُ: said by 'Aisheh to El-Kásim. (TA.) — [Hence,] يَا سَنُونَ غَدَارَةً † Years in which is much rain and little herbage; from [the inf. n.] الغَدَرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — [And غَدِرُ is app. syn. with غَادِرُ; for] غَدِرَةٌ occurs in a trad. applied to land (أَرْضُ), as though meaning † Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the غَادِرُ, who acts unfaithfully. (TA.) — See also غَدَرَةٌ, last sentence.

مَغْدِرُ and مَغْدِرُ: see غَادِر, each in two places.

لَيْلَةٌ مَغْدِرَةٌ: see غَدِرُ, in two places.

غَدَق

1. غَدَقَ لَهُ فِي الْعَطَاءِ, (aor. ٤, inf. n. غَدَقُ,

TK.) He was profuse to him in giving. (Ibn-'Abbád, O, K.)

4. اغْدَقَتْ قَنَاعًا She (a woman, S) let down, or let fall, her [head-covering called] قَنَاعٌ upon her face. (S, K.) Antarah says,

• إِنَّ تُغْدِفِي دُونِي الْقِنَاعَ فَأَنْتِي
• طَبَّ بِأَخْذِ الْفَارِسِ الْمُسْتَلْبِ

(S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — [Hence,] اغْدِفِ

الْثَّيْلُ † The night let down its curtains [of darkness]. (S, K.) — And الصَّيْدَ عَلَى الشَّبَكَةِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., إِنَّ

قَلْبَ الْمُؤْمِنِ أَشَدَّ ارْتِكَاضًا مِنَ الذَّنْبِ يُصِيبُهُ مِنَ الْعَصْفُورِ حِينَ يُغْدِفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ الْخَطِيئَةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of الذَّنْبِ من الذَّنْبِ.) — اغْدِفْ بِهَا † He compressed her, (Ibn-'Abbád, O, K.) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) —

اغْدِفِ said of the sea [app. from the same verb said of the night] † It became confusedly agitated in its waves; expl. by the words اِغْتَكَّرَتْ أَمْوَاجُهُ (TA.) — And † He slept. (AA, TA in art. سَدَف.) — And, accord. to Lh, (O,) اغْدِفِ said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like اُنْحَتَ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تُغْدِفْ وَلَا تُنَحِّتْ, (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.)

8. اغْتَدِفَ مِنْهُ He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.) — And اغْتَدِفِ الثَّوْبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.)

12. اِغْدُودَفِ It (the night) came with its darkness. (TA.)

غَدَقٌ A state of ease, and plentifulness, or am-
pleness: so in the saying, الْقَوْمُ فِي غَدَقٍ مِنَ الْعَيْشِ (O, K) or مَعِيشَتِهِم (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, مِنْ مَعِيشَتِهِم (TA.)

غَدَقَةٌ A thing in the form of the [head-covering called] قِنَاعٌ, worn by the women of the Arabs of the desert. (TA.)

غَدَقَةُ The apparel of the king. (TA.)

غَدَافُ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. غَدَفَانُ. (S, O.) — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — Also A black wing. (S, K, TA.) And Anything intensely black is termed غَدَافٌ, and اِسْوَدَ غَدَافِي. (TA.) — See also غَدَفٌ.

غَدَافِي: see the next preceding paragraph.

مَغْدِفُ, [app. مَغْدِفٌ, or perhaps taken from a mistranscription for مَغْدِقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مَغْدِفٌ and مَغْدِقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the "Fákihet el-Khulafá," p. 141, l. 3; where the word is مَغْدِقَةٌ, evidently مَغْدِقَةٌ, and rhyming with مَطْبِقَةٌ.]

غَدَق

1. غَدَقَتْ الْعَيْنُ, (S, O, Mṣb, K,) aor. ٤, inf. n. غَدَقُ, (Mṣb,) The spring, or source, abounded with water; (S, O, Mṣb, K;) as also † اغْدَقَتْ, inf. n. اِغْدَاقُ. (Mṣb.) And غَدَقَ الْمَطَرُ, inf. n. as above; (Mṣb;) and † اغْدَقِ, (O, Mṣb, K,) inf. n. اِغْدَاقُ; (Mṣb;) and † اغْدُودَقِ; (K;) and † غَدَقِ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Mṣb, K, TA.) And غَدَقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدَقَ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — غَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — And you say, غَدَقَتْ الْأَرْضُ, and † اغْدَقَتْ, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — And غَدَقَتْ الْأَرْضُ, aor. ٤, being of the class of ضَرَبَ, The land became moistened by abundant water. (Mṣb.)

4: see the preceding paragraph in three places.
12: see 1, second sentence.
Q. Q. 1. غَدَقَ: see 1, second sentence. — Also † He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.)

غَدَقٌ [an inf. n.: and used in the sense of the part. n. غَدِقٌ, meaning] Abundant, or copious; applied to water; (S, O, Mṣb, K, TA;) not restricted to rain; (TA;) as also † مَغْدِقٌ and † مَغْدُودَقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and † غَدَاقٌ likewise, applied to water, and, as AA