says, to rain: or غَدَقٌ is applied to rain as meaning *abundant*, or *copious*, [*so as to be*] *general in its extent*. (TA.) It is said in the Ḳur [lxxii. 16], لَوِ ٱسْتَقَامُوا عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَآءً 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 طريقة 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:) 'Âsim Ibn-Abi-n-Najood read ▼غَدِقًا. (O, TA.) In the saying, in a trad., اَللّٰهُمَّ ٱسْقِنَا غَدَقًا مُغْدِقًا ▼, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also غَيْدَاقٌ.

غَدِقٌ: see غَدَقٌ, in two places. You say also عَيْنٌ غَدِقَةٌ *A spring*, or *source, abounding with water*. (Mṣb.) And أَرْضٌ غَدِقَةٌ *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And عُشْبٌ غَدِقٌ *Herbs*, or *herbage, plentifully irrigated*, or *flourishing and fresh, juicy*, or *moist*. (En-Naḍr, AḤn, TA.)

عَيْنٌ غُدَيْقَةٌ: see عَيْنٌ, near the end of the paragraph.

غَيْدَقٌ: } see each in two places in the next
غَيْدَقَانٌ: } paragraph.

غَيْدَاقٌ: see غَدَقٌ. — [Hence,] عَيْشٌ غَيْدَاقٌ *A life ample in its means*, or *circumstances; plentiful;* as also ▼غَيْدَقٌ: and هُمْ فِى غَدَقٍ ▼ مِنَ العَيْشِ and غَيْدَاقٍ [*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 إِنَّهُ لَغَيْدَاقُ الجَرْىِ and العَدْوِ *Verily he is wide-stepping in respect of running*. (TA.) — And شَدٌّ غَيْدَاقٌ *A vehement running*. (TA.) — غَيْدَاقٌ applied to a horse signifies طَوِيلٌ [app. meaning *Long-bodied*]. (O, Ḳ.) — And, applied to a man, (Ṣ, O, TA,) *Generous;* (Ṣ, 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 ▼غَيْدَقٌ, (Ṣ, O, Ḳ,) and ▼غَيْدَقَانٌ, (O, Ḳ,) *Soft*, or *tender;* applied to a youth, or young man; (Ṣ, O, Ḳ;) and to youth, or youthfulness, (O, Ḳ,) as also غداقى [app. a mistranscription for ▼غَيْدَاقِىٌّ]: (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*] ضَبّ, (AZ, Ṣ, O, Ḳ,) after the state in which it is termed حِسْلٌ [q. v.]. (AZ, Ṣ, O.) — And [the pl.] غَيَادِيقُ signifies *Serpents*. (Ṣ, O, L, Ḳ.)

غَيْدَاقِىٌّ: see the next preceding paragraph.

مُغْدِقٌ: see غَدَقٌ, in two places. [مُغَدَّقٌ mentioned by Freytag as signifying "copious," applied to rain, is a mistake: see the last paragraph of art. غدف.]

مُغْدَوْدِقٌ: see غَدَقٌ, first sentence.

غدو

1. غَدَا, (Ṣ, M, Mṣb, Ḳ,) aor. يَغْدُو, (Ṣ, M, Mṣb,) inf. n. غُدُوٌّ (Ṣ, M, Mgh, Mṣb, Ḳ) and غَدْوٌ (M, TA, and so accord. to the CḲ instead of غُدُوٌّ [which is the only inf. n. commonly known]) and غُدْوَةٌ, (Ḳ,) *He went*, or *went away, in the time called* غُدْوَة, (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.* بَكَّرَ [*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 ▼اغتدى: (Ṣ,* Ḳ:) and ▼غاداهُ signifies the same as غَدَا عَلَيْهِ; (Ṣ;) or the same as بَاكَرَهُ [which is syn. with بَكَّرَ عَلَيْهِ as expl. above; and signifies also, like بَكَّرَ عَلَيْهِ, *he hastened to it*, or *to do it*, at any time, morning or evening]: (ISd, Ḳ, TA:) الغُدُوُّ is *the contr. of* الرَّوَاحُ [inf. n. of رَاحَ]. (Ṣ.) Hence, in the Ḳur [lxviii. 22], أَنِ ٱغْدُوا عَلَى حَرْثِكُمْ [*Saying, Go ye forth early*, &c., *to your land's produce*]: and the saying of a poet,

• وَقَدْ أَغْتَدِى ▼ وَالطَّيْرُ فِى وُكُنَاتِهَا •

[*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,) اُغْدُ يَا أُنَيْسُ, (Mgh, Mṣb,) meaning *Depart thou, O Uneys.* (Mṣb.) — [Freytag has erroneously assigned to it another meaning, i. e. "Nutrivit;" misled by his finding تَغْدُوْ put for تَغْذُو in art. طلى in the CḲ.] = غَدِىَ: see 5.

2. غَدَّيْتُهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَغْدِيَةٌ, (Mṣb, Ḳ,) *I fed him with the meal called* غَدَآء [q. v.]. (Ṣ,* Mṣb, Ḳ.)

3: see 1, first sentence. One says, أَنَا أُغَادِيهِ وَأُرَاوِحُهُ expl. in the first paragraph of art. روح.

5. تغدّى [*He ate the meal called* غَدَآء, q. v.; properly,] *he ate in the first part of the day;* (Ṣ,* Mṣb,* Ḳ;) as also ▼غَدِىَ, (IḲtt, Ḳ, TA,) inf. n. غَدًا. (TḲ: but in the TA written غداء.) When it is said to thee, تَغَدَّ [*Eat thou the* غَدَآء], thou sayest, مَا بِى مِنْ تَغَدٍّ [*I have no* desire for *eating the* غَدَآء]; and not مَا بِى غَدَآءٌ, for [the] غَدَآء is the meal itself. (Ṣ, Mṣb. See also 5 in art. عشو.) تَغَدَّى فِى رَمَضَانَ means تَسَحَّرَ [i. e. *He ate the meal*, or *drank the draught of milk, called* سَحُور, q. v.]. (TA.) — And تَغَدَّتِ الإِبِلُ means *The camels pastured in the first part of the day.* (AḤn, 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.]

غَدٌ, meaning The *morrow*, the *day next after the present day*, (Mṣb,) is originally ▼غَدْوٌ, (Ṣ, Mṣb, Ḳ,) the و being elided, (Ṣ, Mṣb,) without any substitution, (Ṣ,) 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, (Ṣ, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

• وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلُهَا •
• بِهَا يَوْمَ حَلُّوهَا وَغَدْوًا ▼ بَلَاقِعُ •

[*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*]: (Ṣ, TA:) or, accord. to the M, one says, هٰذَا غَدُكَ and ▼هٰذَا غَدْوُكَ [*This is thy morrow*]. (TA.) — It has no diminutive. (Sb, Ṣ in art. امس.)

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

غَدَاةٌ: see غُدْوَةٌ, 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 غَدَوَةٌ, because its pl. is غَدَوَاتٌ. (IHsh, TA.) One says, ▼آتِيكَ غَدَاةَ غَدٍ [*I will come to thee in the early part of the morning*, &c., *of to-morrow*]. (Ṣ, TA.) بِٱلْغَدَاةِ وَٱلْعَشِىِّ 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* عَصْر: 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-'Âmir and Aboo-'Abd-er-Raḥmán Es-Sulamee read ▼بِٱلْغُدْوَةِ وَٱلْعَشِىِّ; 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 الصَّلٰوة and الزَّكٰوة, and this is not an indication of the reading [which they have adopted], as the و in الصلوة and الزكوة is not pronounced [otherwise than as an ا of prolongation except that it requires the fet-ḥah that follows to be uttered with a somewhat broad sound]. (TA.) — هُوَ ٱبْنُ غَدَاتَيْنِ means *He is a son of two days* [i. e. *he is two days old*]. (TA.) — The dim. is ▼غُدَيَّةٌ: (TA:) or this is the dim. of ▼غُدْوَةٌ: (EM p. 56:) one says, أَرْكَبُ