

(§;) *The night became dark*: (K:) or *became intensely dark*. (S.) = *غَدِرَتِ الْغَنَمُ*, (K,) inf. n. *غَدِرَ*, (TA,) *The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof*. (K.) = *غَدِرَتِ الْأَرْضُ* *The land abounded with* *غَدِرَ* [q. v.]. (Ks)

2. *غَدِرَ* *He cast men, or made them to fall, into what is termed* *غَدِرَ* [q. v.]; and *غادر* may signify the same. (O.)

3. *غادره*, inf. n. *مُغَادِرَةٌ* (S, K) and *غَدَارٌ*; (K;) and *غادره*; (S, K;) *He left him, or it*; (S, K;) *he left him, or it, remaining*. (K.) It is said in the *Kur xviii. 47*, *لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً* *It will not leave, or omit, or it will not fall short of*, (TA,) *a small sin nor a great sin*. (Jel.) And in a trad., *يَا لَيْتَنِي غَوِدْتُ مَعَ أَصْحَابِ نَحْصِ الْجَبَلِ* *Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Oḥud, who were slain there, and the other martyrs: said by Moḥammad*. (A'Obeyd.) [See also a verse of 'Antarah cited voce *مُتَرَدِّمٌ*; and another, of Kuthoiyir, voce *عَسَبٌ*.] *غادر* also signifies *He left behind*. (TA.) You say *غادر*, and *الشاة*, *He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats*. (S.) And *أَعَانَنِي فَلَانَ فَأَغَدَرَ* *نه ذَلِكَ فِي قَلْبِي مَوَدَّةً* i. e. [Such a one aided me, and that] *left remaining [in my heart a love for him]*. (Lh, TA.)

4: see 3, in four places: = and see also 1: = and 2.

5: see *غَدِرَ*.

10. *استغدر* *It (a place) had in it pools of water left by a torrent or torrents*. (K.) — And *غَدِرَ* *استغدرت هناك* *Pools of water left by a torrent or torrents became formed there*. (S.)

*غَدِرَ*; pl. *غُدُورٌ*: see *غُدْرَةٌ*, in three places. — [Hence,] one says, *أَلْقَتِ الشاةُ غَدْرَهَا* *The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]*. (TA.) And *أَلْقَتِ الشاةُ غُدُورَهَا* *The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth*. (TA.) — And *غَدِرَ* *في النهر* *In the river, or rivulet, is slime remaining when the water has sunk into the earth*. (TA.) = *غَدِرَ* signifies also *A place such as is termed* *ظَلْفٌ* [app. as meaning *hard, and that does not show a foot-mark, or rugged and hard*], *abounding with stones*: (S, O, TA:) or *a place abounding with stones, difficult to traverse*: (TA:) or *any difficult place, through which the beast can hardly, or in nowise, pass*: (K:) or *soft ground, in which are [trenches, or channels, such as are termed]* *لَخَائِقٌ*: (TA:) or *burrows*, (Lh, S, K, TA,) and *banks, or ridges, worn and undermined by water*, (Lh, TA,) and *uneven* *لَخَائِقٌ* *in the ground*: (Lh, S, K, TA: [and the like is also said in the TA on the authority of Aḥ:]) and *stones* (K, TA) *with trees*; thus accord. to AZ and IKṭṭ: (TA:) and

*anything that conceals one, and obstructs his sight*: pl. *أَغْدَارٌ*. (TA.) — [Hence,] one says, *مَا أَثْبَتَ غَدْرَهُ*, meaning *مَا أَثْبَتَهُ فِي الْغَدْرِ* *[How firm is he in traversing the rugged and hard and stony place! &c.]*: this is said of the horse: and also † of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means † *how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him!* or, accord. to Ks, *how firm is what remains of his intellect or understanding!* but ISd says that this explanation did not please him. (TA.) And *قَرَسَ ثَبَتَ الْغَدِيرَ* *A horse firm, or steady, in the place of slipping*. (Ibn-Buzurj, TA.) And *رَجُلٌ ثَبَتَ الْغَدِيرَ* † *A man firm, or steadfast, in fight, or conflict*, (S, K, TA,) or in *altercation or disputation, or in speech*, (S accord. to different copies,) or and in *altercation or disputation*, (K, TA,) and in *speech*; (TA:) and also in *everything that he commences*. (K, TA.) And accord. to Ibn-Buzurj, one says, *إِنَّهُ ثَبَتَ الْغَدِيرَ*, meaning † *Verily he is strong in talking, or discoursing, with men, and in contending, or disputing, with them*. (L.) [See also *ثَبَتَ*.]

*غَدِرَ* [part. n. of *غَدِرَ*]. — See *غَادِرٌ*, last sentence but one. = And see also *غُدُورٌ*. = You say also *ثَلْبَةٌ غَدِرَةٌ* and *مُغْدِرَةٌ* (S, K) meaning *A dark night*; (K;) as also *غَدْرَاءٌ*: (IKṭṭ, TA:) or an *intensely-dark night*, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed *مُغْدِرَةٌ* because it casts him who goes forth therein into the *غدر* [i. e. *غَدِرَ*]. (L, TA.)

*غَدِرَ* and *غَدِرَ*: see *غَادِرٌ*, in six places: = and for *غَدِرَ*, see also *غَدِيرٌ*.

*غُدْرَةٌ* [an inf. n. un., signifying *An act of perfidy, unfaithfulness, faithlessness, or treachery*]: see two exs. voce *غَادِرٌ*.

*غُدْرَةٌ* and *غُدْرَةٌ*, (K,) or *غُدْرَةٌ*, (ISk, Az, TA,) and *غُدْرَةٌ* and *غُدْرٌ*, (Lh, TA,) and *غُدْرَةٌ*, with damm, (K,) or *غُدْرَةٌ*, (as written in the L,) *A portion that is left, or left remaining, of a thing*; (K, TA;) *a remain, remainder, remnant, relic, or residue*: (Lh, ISk, Az, L:) the pl. of *غُدْرَةٌ* is *غُدْرَاتٌ* (K) [and accord. to analogy *غُدْرَاتٌ* and *غُدْرَاتٌ*] and app. *غُدْرٌ*; (TA;) and that of *غُدْرَةٌ* [or *غُدْرَةٌ*] is *غُدْرٌ* and *غُدْرَاتٌ*; (ISk, Az;) and that of *غُدْرٌ* is *غُدُورٌ*. (TA.) You say, *عَلَى* *غُدْرَةٍ* *فَلَانَ* *غُدْرٌ* *مِنَ الصَّدَقَةِ* *Such a one owes arrears of the poor-rate*. (ISk.) And *عَلَى* *بَنِي فَلَانَ* *غُدْرٌ* *The sons of such a one owe an arrear of the poor-rate*. (Lh, L.) And *بِهِ* *غَادِرٌ* *مِنَ مَرَضٍ* *In him is a relic of disease; like* *غَابِرٌ*. (TA.)

*غُدْرَةٌ*, and the pl. *غُدْرٌ*: see *غُدْرَةٌ*, in three places.

*غُدْرَةٌ*: see *غُدْرَةٌ*, in two places.

*غُدْرَةٌ*, and the pl. *غُدْرٌ*: see *غُدْرَةٌ*, in three places.

*غُدْرَاءٌ* *Darkness*. (K.) — See also *غَدِرٌ*. = *أَرْضٌ غُدْرَاءٌ* *Land abounding with places of the kind termed* *غَدِرَ*. (IKṭṭ, TA.)

*غَادِرٌ*: see *غَادِرٌ*.

*غُدُورٌ*: see *غَادِرٌ*, in two places. = Also *A she-camel that remains, or lags, behind the other camels*: (K, TA:) in some of the copies of the *K* *غُدُورَةٌ*, with *ة*; but the former is the right. (TA.) And *نَاقَةٌ غَدِرَةٌ* *غَبِيرَةٌ* *غَبِيرَةٌ* *A she-camel that remains, or lags, behind the other camels, in being driven*. (Lh.)

*غَدِيرٌ* *A pool of water left by a torrent*: (A'Obeyd, S, M, K:) of the measure *فَعِيلٌ* in the sense of the measure *مُفَاعَلٌ*, from *غَادَرَهُ*, or *مُفَعَّلٌ*, from *أَغْدَرَهُ*; or, as some say, of the measure *فَعِيلٌ* in the sense of the measure *فَاعِلٌ*; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say *مَاءٌ غَدِيرٌ*: (Lh:) or *a place in which rain-water stagnates, whether small or large, not remaining until the summer*: (Lth:) or *a river*: (Mḥb:) [but this is extr.:] pl. [of pauc. *أَغْدِرَةٌ*, (occurring in a verse cited voce *إِلَّا*, &c.) and of mult.] *غُدْرَانٌ* (S, Mḥb, K, TA) and *غُدْرٌ* (S, Nh, L, TA,) which last is sometimes contracted into *غُدْرٌ*: (TA:) in the *K*, the last pl. is said to be of the measure of *صُرٌّ*; [i. e. *غُدْرٌ*]; but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the *K* that *غُدْرٌ* signifies the same as *غَدِيرٌ*, in the sense first given above; but it appears that this is a pl. of *غُدْرَةٌ*; and that, in the *K*, we should read, for *كَالْغَدِيرِ*, and place this before, instead of after, its explanation. (TA.) — Hence, † *A piece of herbage*; (TA;) as also *غَدِيرَةٌ*: pl. *غُدْرَانٌ*: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † *A sword*; (K, TA;) like as it is called *نُجٌّ*. (TA.) — And *غَدِيرَةٌ* also signifies *A she-camel left by the pastor* (S, K) *behind the other camels*; and in like manner, a sheep, or goat. (S.)

*غُدْرَةٌ* or *غُدْرَةٌ*: see *غُدْرَةٌ*.

*غَدِيرَةٌ*: see *غَدِيرٌ*, last two sentences. = Also *A portion, or lock, or plaited lock, of hair, hanging from the head*; syn. *ذَوَابَةٌ*: (S, K:) accord. to Lth, every *عَقِيصَةٌ* is a *غَدِيرَةٌ*; and the *غَدِيرَتَانِ* are the *two portions, or locks, or plaited locks, of hair (ذَوَابَتَانِ)* which fall upon the breast: (TA:) pl. *غَدَائِرٌ*: (S, K:) or *غَدَائِرٌ* pertain to women, and are plaited; and *ضَفَائِرٌ*, to men. (TA.) = *غَدِيرَةٌ* *الحائك* means *The hollow, in the ground, in which the weaver puts his legs, or feet*: also called *الوهدة*. (Mgh in art. *وهد*.)