

**حَدِيثٌ** *New, recent; (K;) contr. of قَدِيرٌ*: (§) *having, or having had, a beginning; existing newly, for the first time, not having been before; as also حَدَاتٌ*: (Msb:) *brought into existence, caused to be, made, produced, or done, newly, for the first time, not having been before; begun, or originated; invented; innovated; as also مُحَدَّثٌ*. (TA.) — See حَدَّثٌ, last two sentences, in four places. And see حَدَّثَانٌ. You say also, *هُوَ حَدِيثٌ عِنْدَ الْإِسْلَامِ* *He is, or was, recently become a Muslim.* (Msb.) And *حَدِيثُو* *عَهْدٍ*, (TA,) or *بِالْجَاهِلِيَّةِ*, or *حَدِيثٌ عَهْدُهُمْ*, (Mgh,) *Men lately in their state of infidelity [or in the state of paganism or ignorance]; who have but recently ceased to be in their state of infidelity [&c.].* (TA.) — Also *خَبْرٌ* [Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account; a narration, or narrative; a story; &c.]; (§, K;) employed to signify little and much; (§) and حَدِيثِيٌّ signifies the same: (K;) or a thing, or matter, that is talked of, told, or narrated, and transmitted: (Msb:) [and talk, or discourse:] and [in like manner] **أُحَدِّثُ** signifies a thing that is talked of, told, or narrated: (§, K;) or this last signifies a wonderful thing: (IB, TA:) it has been asserted, says MF, that there is no difference between **أُحَدِّثُ** and **حَدِيثٌ** in usage, and in denoting what is good and what is evil; in contradiction to such as say that the former peculiarly signifies that [kind of story] in which there is no profit nor any truth; such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly a laughable and an absurd story; differing from حَدِيثٌ: and Ibn-Hishām El-Lakhmei, in his Expos. of the Fs, says that it is only used to denote what is bad, or evil: but Lb replies against him, in his Expos., that it is sometimes used to denote what is good; as in a saying mentioned by Yaʿqoob, which see below: (TA:) the pl. of حَدِيثٌ is **أَحَادِيثٌ**, contr. to analogy, (§, K,) said by Fr to be pl. of **أُحَدِّثُ**, and then used as pl. of حَدِيثٌ, (§) but IB says that this is not the case; (TA;) and حَدَّثَانٌ and حَدَّثَانٌ are also pls. of حَدِيثٌ, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, *سَمِعْتُ حَدِيثًا حَسَنًا* (TA) and *حَدِيثِيٌّ حَسَنٌ* (§, A, \*TA) [I heard a good story or narrative &c.]; both meaning the same. (TA.) And *انْتَشَرَ* *أُحَدِّثُ* *لَهُ فِي النَّاسِ أُحَدِّثُ حَسَنَةً* [A good story of him became spread abroad among the people]: a saying mentioned by Yaʿqoob in his "Islāh." (TA.) And *أُحَدِّثُ مَلِيحَةً* [A pretty story], and *أَحَادِيثٌ مَلِيحَةٌ* [pretty stories]. (A.) And *قَدْ صَارَ فُلَانٌ أُحَدِّثُ* [Such a one has become the subject of a story, or of a wonderful story: and in like manner, as is said in the A, *صَارُوا أَحَادِيثًا*: there said to be tropical]. (IB, TA.) — Hence the حَدِيثٌ of the Apostle of God: (Msb:) [i. e.] حَدِيثٌ also signifies A narration of a مُحَدَّثٌ: (L:) [meaning حَدِيثٌ نَبَوِيٌّ, i. e. a tradition, or narration, relating,

or describing, a saying or an action &c. of Mo-hammad:] this word and **خَبْرٌ** both signify a tradition that is traced up to Moḥammad, or to a *Ṣaḥābee*, or to a *Tābiʿee*: (TA in art. رَقَا:) or حَدِيثٌ is applied to what comes from the Prophet: **خَبْرٌ**, to what comes from another than the Prophet; or from him or another: and **أُتْرٌ**, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, i. e. the حَدِيثٌ of the Prophet, has for its pl. only **أَحَادِيثٌ**; and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as **عَرُوضٌ**, pl. **أَعْرَاضٌ**; and **بَاطِلٌ**, pl. **أَبَاطِيلٌ**. (TA.) [حَدِيثٌ written at the end of a quotation of a part of a trad. is for حَدِيثٌ قَدْسِيٌّ] — *أَقْرَأُ الْحَدِيثَ* [A holy tradition or narration] means what God has told to his prophet by inspiration, or by a dream, or in sleep, and the prophet has told in his own phraseology: the *Kur-án* is esteemed above this, because [it is held that] its words also were revealed: (KT:) that of which the words are from the apostle, but the meaning is from God, by inspiration, or by a dream, or in sleep. (Kull p. 288.)

**حَدَائِثُ**: see حَدَّثَانٌ, in three places. [Hence,] **حَدَائِثُ السَّنَةِ** † *Youth; the first period of life.* (TA.)

**حَدَاتٌ**: see مُحَدَّثٌ.

**حَدِيثٌ**: see حَدَّثٌ, in three places.

**حَدِيثِيٌّ**: see حَدِيثٌ, in two places.

**حَادِثٌ**: see حَدِيثٌ, first sentence.

**حَادِثَةٌ**; and its pl. **حَوَادِثٌ**: see حَدَّثٌ, in four places.

**أُحَدِّثُ** *More, and most, new, or recent: fem.* حَدِيثِيٌّ; as in the phrase *أَمْرَاتِي الْوَدَّيَّةُ*, occurring in a trad., *My wife who was more, or most, recently married.* (TA.)

**أُحَدِّثُ**: see حَدِيثٌ, in five places.

**مُحَدَّثٌ**: see حَدِيثٌ: — and see also حَدَّثٌ, in two places. — Also, applied to a poet, i. q. **مُؤَدِّ** [A post-classical author: itself a post-classical term]. (Mz 49th نوع.) [And **الْمُحَدَّثُونَ** *The moderns; or people of later times; opposed to الْقَدَمَاءُ*.]

**مُحَدِّثٌ**: see حَدَّثٌ.

**مُحَدِّثٌ** A true, or veracious, man: (K:) a man of true opinion: (§) of true conjecture: (A, TA:) *inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it: occurring in a trad.: (TA:) such was 'Omar.* (A, TA.)

**مُحَدِّثٌ** A teller, or relater, of stories, narratives, or traditions: [and particularly a relater of, or one skilled in, the traditions of Moḥammad:] حَدَاتٌ in the sense of **مُحَدِّثُونَ**, signify-

ing a company of men telling, or relating, stories &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which **سَمَارٌ**, pl. of **سَامِرٌ**, is an ex. (L.) See also حَدَّثٌ.

**أَرْضٌ مَحْدُوتَةٌ** † *Land upon which the rain called حَدَّتٌ has fallen.* (L.)

حَدَجٌ

1. **حَدَجَةٌ**, (§, A, K, \*) aor. -, inf. n. **حَدَجٌ** (§, K) and **حَدَجٌ**, (TA,) *He bound the حَدَجٌ upon him, i. e., upon the camel; (§, A, K;) as also حَدَجَةٌ: (K:) or *he bound upon him the حَدَجَةُ*, i. e., the [saddle called] **قَتَبٌ** and its apparatus; (Az, TA;) *which apparatus consists of the بَدَادَانِ with the two girths called the بَطَانِ and the حَقَبِ, without which a camel is not [said to be] مَحْدُوجٌ*. (Sh, TA.) [See حَدَجٌ.] Accord. to J, حَدَجٌ also signifies *He bound loads, or burdens, and divided them into camel-loads: (TA:) but this is a meaning that was unknown to the Arabs.* (Az, TA.) J cites as an ex. the words of El-Aʿashà,*

أَلْبِينُ تُحَدِّجُ أَحْمَالَهَا \*

[Is it for separation that her loads are bound &c.?:] but he adds that, accord. to one reading, the poet said **أَحْمَالَهَا**: and this [SM says] is the right reading. (TA.) — [Hence, حَدَجٌ is used to signify † *He betook himself to warring for the sake of the religion.*] 'Omar is related to have said, *حَجَّةٌ هُنَا ثُمَّ أَحَدَجُ هُنَا حَتَّى تَفْتَنِي*, meaning *Perform one pilgrimage, then † betake thyself to warring for the sake of the religion until thou become old and weak, or die; حَدَجٌ* literally signifying *bind the حَدَجَةَ upon the camel.* (Az, TA.) — [Hence also, حَدَجَةٌ, (TA,) inf. n. حَدَجٌ, (K,) † *He imposed upon him in a sale.* (K, TA.) You say, *حَدَجْتُهُ بِبَيْعٍ سَوْءٍ* (A, TA) † *I imposed upon him with a bad sale, and بِمَتَاعٍ سَوْءٍ with bad merchandise.* (TA.) The person imposed upon is likened to a camel upon which a حَدَجَةٌ is bound. (Az, TA.) — And *حَدَجْتُهُ بِمَهْرٍ ثَقِيلٍ* † *I imposed upon him a heavy dowry, by deceit and fraud.* (A, TA.) — Also, aor. -, inf. n. حَدَجٌ, *He cast حَدَجٌ [or unripe and hard colocynths, or small colocynths, or small and green colocynths or melons,] at him.* (A, TA.) — Hence, (A, TA,) حَدَجٌ بِسَهْمٍ, (§, A,) inf. n. حَدَجٌ, (K,) † *He shot at him with an arrow.* (§, A, K.) And حَدَجَهُ بَعْضًا, inf. n. حَدَجٌ, † *He beat him, or struck him, with a staff, or stick.* (Ibn-El-Faraj, K, \*TA.) — [Hence also, حَدَجَهُ بِالشُّبُهَةِ, inf. n. حَدَجٌ, † *He cast suspicion upon him.* (K, \*TA, \*TK.) And حَدَجَهُ بِذَنْبٍ غَيْرِهِ (§, A) † *He accused him of the crime, or offence, of another, (§, TA,) and put it upon him.* (TA.) And حَدَجَهُ بِبَصْرِهِ (§, A,) aor. -, inf. n. حَدَجٌ (§, TA) and