

حَدِيثٌ *New, recent*; (K;) *contr. of قَدِيمٌ*: (S:) *having, or having had, a beginning; existing newly, for the first time, not having been before*; as also **حَادَثٌ** (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 **حَدَّثَ**, last two sentences, in four places. And see **حَدَّثَانٌ**. You say also, **هُوَ حَدِيثٌ عَنِ الْإِسْلَامِ** *He is, or was, recently become a Muslim*. (Msb.) And **حَدِيثُو** **عَهْدُهُمُ**, (TA,) or **بِالْجَاهِلِيَّةِ**, (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 *i. q.* **خَبَرٌ** [Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account; a narration, or narrative; a story; &c.]; (S, K;) employed to signify little and much; (S;) and **حَدِيثِي** 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: (S, 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-Lakhme, in his Expos. of the Fg, 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 Yaḥqoob, which see below: (TA:) the pl. of **حَدِيثٌ** is **أَحَادِيثٌ**, *contr. to analogy*, (S, K,) said by Fr to be pl. of **أُحَدِّثُ**, and then used as pl. of **حَدِيثٌ**, (S,) 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 **حَدِيثِي حَسَنٌ** (S, A, TA) [I heard a good story or narrative &c.]; both meaning the same. (TA.) And **انْتَشَرَ** **حَدِيثُهُ** [A good story of him became spread abroad among the people]: a saying mentioned by Yaḥqoob in his "Islāh." (TA.) And **أُحَدِّثُهُ مَلِيحَةً** [A pretty story], and **أَحَادِيثُ مَلَاخٍ** [pretty stories]. (A.) And **قَدْ صَارَ فُلَانٌ أُحَدِّثُهُ** [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 أَحَادِيثَ**: there said to be tropical]. (IB, TA.) — Hence the **حَدِيثُ** 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 Moḥammad:] this word and **خَبَرٌ** both signify a tradition that is traced up to Moḥammad, or to a *Ṣaḥābee*, or to a *Tābi'ee*: (TA in art. رَقَا:) or **حَدِيثٌ** is applied to what comes from the Prophet: **خَبَرٌ**, to what comes from another than the Prophet; or from him or another: and **أُتْرَ**, 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 **حَدِيثُ** 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.) [**الْحَدِيثُ** written at the end of a quotation of a part of a trad. is for **حَدِيثٌ قَدِيمٌ** Read the tradition.] — **حَدِيثُ قَدِيمِي** [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.)

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

مُحَدَّثٌ: see **حَدَّثَانٌ**.

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

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

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

حَادَثٌ; and its pl., **حَوَادِثُ**: see **حَدَّثَانٌ**, in four places.

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

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

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

حَدَّثَ: see **مُحَدَّثٌ**.

مُحَدَّثٌ A true, or veracious, man: (K:) a man of true opinion: (S:) 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:] **حَدَّثَانٌ** 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 **سَائِرٌ**, pl. of **سَائِمٌ**, is an ex. (L.) See also **حَدَّثَانٌ**.

أَرْضٌ مَحْدُوتَةٌ + Land upon which the rain called **حَدَّث** has fallen. (L.)

حَدَجَ

1. **حَدَجَ** (S, A, K, *) aor. ʔ, inf. n. **حَدَجٌ** (S, K) and **حَدَجٌ** (TA,) *He bound the* **حَدَجُ** *upon him, i. e., upon the camel*; (S, A, K;) as also **أَحَدَجَهُ** (K:) or *he bound upon him the* **حَدَجَةُ**, i. e., the [saddle called] **قَتَبٌ** and its apparatus; (Az, TA;) *which apparatus consists of the* **بِذَاذَانِ** *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-Aḡshā,

الْبَيْنِ تُحَدَجُ أَحْمَالُهَا

[Is it for separation that her loads are bound &c.?:] but he adds that, accord. to one reading, the poet said **أُجْمَلُهَا**; and this [SM says] is the right reading. (TA.) — [Hence, **حَدَجَ** 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 تَفْنَى**, meaning *Perform one pilgrimage, then betake thyself to warring for the sake of the religion until thou become old and weak, or die*; **أَحَدَجَ** literally signifying *bind the* **حَدَجَةَ** *upon the camel*. (Az, TA.) — [Hence also,] **حَدَجَهُ** (TA,) inf. n. **حَدَجٌ** (K,) *He imposed upon him in a sale*. (K, TA.) You say, **حَدَجْتُ بَيْعَهُ سَوْءًا** (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. ʔ, 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,) **حَدَجَهُ بِسَهْمٍ** (S, A,) inf. n. **حَدَجٌ** (K,) *He shot at him with an arrow*. (S, A, K.) And **حَدَجَهُ بَعْصًا**, inf. n. **حَدَجٌ**; *He beat him, or struck him, with a staff, or stick*. (Ibn-El-Faraj, K, TA.) — [Hence also,] **حَدَجَهُ بِالتَّهْمَةِ**, inf. n. **حَدَجٌ**; *He cast suspicion upon him*. (K, TA, TK.) And **حَدَجَهُ بِذَنْبٍ غَيْرِهِ** (S, A) *He accused him of the crime, or offence, of another*, (S, TA,) and put it upon him. (TA.) And **حَدَجَهُ بِبَصَرِهِ** (S, A,) aor. ʔ, inf. n. **حَدَجٌ** (S, TA) and