

قَدِيرٌ *New, recent*; (K;) *contr. of قَدِيرٌ*: (S:) *having, or having had, a beginning; existing newly, for the first time, not having been before*; as also **حَادِثٌ**: (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 عَهْدٌ بِالْإِسْلَامِ** *He is, or was, recently become a Muslim*. (Msb.) And **حَدِيثُو** **عَهْدِهِمْ**, (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 *i. q.* **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.*]; (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-Lakhmee, in his Expos. of the Fṣ, 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 Yaḥkoob, 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 حَسَنَةٌ** (S, A, * TA) [*I heard a good story or narrative &c.*]; both meaning the same. (TA.) And **انْتَشَرَ** **لَهُ فِي النَّاسِ أُحَدِّثُ حَسَنَةٌ** [*A good story of him became spread abroad among the people*]: a saying mentioned by Yaḥkoob in his "Islāh." (TA.) And **أُحَدِّثُ مَلِيحَةً** [*A pretty story*], and **أَحَادِيثٌ مَلَاخٍ** [*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 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 **خَبْرٌ** both signify *a tradition that is traced up to Moḥammad, or to a Ṣahābee, or to a Ṭābi'ee*: (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 **أَثَرٌ**, 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 قُدْسِيٌّ** — **اقْرَأْ الْحَدِيثَ** *Read the tradition*.] — [**الْحَدِيثُ** 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.)

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

مُحَدَّثٌ: see **حَدَّثَ**.

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

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

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

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

أَحَدَّثُ *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.)

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

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

مُحَدَّثٌ: see **حَدَّثَ**.

مُحَدِّثٌ *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]: **حَدَّثَ** 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 **حَدَّثَ**.

أَرْضٌ مَحْدُوَّةٌ + *Land upon which the rain called حَدَّثٌ has fallen*. (L.)

حدج

1. **حَدَجَهُ**, (S, A, K, *) aor. -, inf. n. **حَدَجٌ** (S, K) and **حَدَّاجٌ**, (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 حَدَاجَةُ, i. e., the [saddle called] قَتَبٌ and its apparatus*; (Az, TA;) *which apparatus consists of the بَدَارَانِ 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-Aqshà,

أَلَيْبِنِ تُحَدِّجُ أَحْمَالَهَا

[*Is it for separation that her loads are bound &c.?*]: but he adds that, accord. to one reading, the poet said **أُجْمَلَهَا**: 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 أَحَدِجُ 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*; **أَحَدِجُ** literally signifying *bind the حَدَاجَةَ upon the camel*. (Az, TA.) — [Hence also,] **حَدَجَهُ**, (TA,) inf. n. **حَدَجٌ**, (K,) *He imposed upon him in a sale*. (K, TA.) You say, **أَحَدَجْتُهُ بِبَيْعٍ سَوْءٍ** (A, TA) *I imposed upon him with a bad sale, and بَيْعًا سَوْءًا with bad merchandisc*. (TA.) The person imposed upon is likened to a camel upon which a حَدَاجَةٌ 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,) **حَدَجَهُ بِسَهْمٍ**, (S, A,) inf. n. **حَدَجٌ**, (K,) *He shot at him with an arrow*. (S, A, K.) And **حَدَجَهُ بِعَصَا**, inf. n. **حَدَجٌ**, *He beat him, or struck him, with a staff, or stick*. (Ibn-El-Faraj, K, * TA.) — [Hence also,] **حَدَجَهُ بِالنَّهْمَةِ**, 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 بِبَصْرِهِ** (S, A,) aor. -, inf. n. **حَدَجٌ** (S, TA) and