

[And **حَدَّثَ** *He related traditions of Moḥammad*: and **حَدَّثَ عَنْ فُلَانٍ** *he related such traditions heard, or learned, from such a one*: the verb in this sense being an Islāmee term.]—[Hence,] **تَرَكْتُ الْبِلَادَ تُحَدِّثُ** + *I left the countries, or towns, resounding with a buzzing, or confused noise.* (Th, ISd.)

3. **حَادَثَ سَيْفَهُ**, (TA,) inf. n. **مُحَادَاةٌ**, (S, K,) *He polished his sword*; (S, \*K, \*TA;) [as though *he made it new by doing so*;] as also **أَحَدَثُهُ**, (TA,) inf. n. **إِحْدَاثٌ**. (K.)—Hence, **حَادِثُوا هَذِهِ الدُّوَرُ** + *Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished*: [for they quickly become sullied:] a trad. of El-Ḥasan. (TA.)—**مُحَادَاةٌ** and **تَحَادُثٌ**, words of well-known meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, **حَادَثَ صَاحِبَهُ** [*He talked, or conversed in words, with his companion*]: (A:) and **حَادِثُوا** and **تَحَادِثُوا** [*They talked, or conversed in words, together, or one with another*]. (TK.)

4. **أَحَدَثُهُ** (S, A, Mṣb, TA) and **أَسْتَحْدِثُهُ** (A) *He (God, S, or a man, Mṣb) brought it into existence, caused it to be, made it, produced it, effected it, or did it, newly, for the first time, it not having been before; began it, or originated it; invented it; innovated it.* (S, Mṣb, TA.) [Hence,] **أَحَدَثَ أَمْرًا** [*He brought to pass an event*]. (Kṣr lxv. 1.) And **أَحَدَثَ حَدَثًا** *He originated an innovation* [see **حَدَثٌ**]. (TA.)—See also 3.—Also **أَحَدَثَ**, (S, L, Mṣb, K,) inf. n. **إِحْدَاثٌ**, (Mṣb,) from **الْحَدَثُ**, (S,) + *He voided his ordure; or broke wind*: (L, K:) it has both these meanings: (L:) or *he did a thing that annulled his state of legal purity.* (Mṣb.) [See **حَدَثٌ**.]—And † **أَحَدَثَ** *He committed adultery, or fornication*: (K, TA:) and in like manner one says of a woman [**أَحَدَثَتْ**]. (TA.)

5. **تَحَدَّثَ** [*He talked; conversed in words; told, or related, stories, or narratives*]. (S.) And **تَحَدَّثَ بِهِ** [*He talked of it; told it; related it*]; (S, A, Mṣb, K;) namely, a **حَدِيثٌ**, (Mṣb,) or what is termed **أَحْدُوثةٌ**. (S, K.) And **يَتَحَدَّثُ إِلَى التِّسَاءِ** [*He talks to women*]. (S, A,\*) [See also 2.]—It is said in a trad., **يَبْعَثُ اللَّهُ السَّحَابَ فَيُبْضِكُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ** [*God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking*]: the talking here mentioned, says I Ath, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossoms; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed **مَجَازٌ تَعْلِيلِيٌّ**, and is one of the most approved kinds of **مَجَازٌ**. (TA.)

6: see 3, in two places.

10: see 4.—You say also, **أَسْتَحْدِثُ خَبْرًا**, *He*

*found new tidings or information*: (S:) or *he gained, or acquired, tidings or information.* (A.)

**حَدِيثٌ** and **حَدَثٌ** and **حَدَّثَ** and **رَجُلٌ حَدِيثٌ** (K) and **مُحَدِّثٌ** (L) *A man of many stories or narratives*, (L, K,) and *who relates them well*: (L:) or **رَجُلٌ حَدِيثٌ** and **حَدَّثَ** signify *a man who relates stories, or narratives, well*: and **رَجُلٌ حَدِيثٌ** signifies *a man of many stories or narratives*; (S, A, El-Wá'ee;) but is used by the vulgar to signify *a man who relates stories, or narratives, well.* (El-Wá'ee, TA.) And you say **رَجُلٌ حَدِيثٌ مُلُوكٌ** *A man who is a companion of kings in talk* (S, A, K) and in their nocturnal conversations: (S:) and **حَدَّثَ نِسَاءً** *one who talks to women*; (S, A;) or *who talks with women.* (Az, TA in art. **تَبَعَ**.) And **هُوَ حَدِيثٌ** [*He is his story-teller*]. (A.)

**حَدَثٌ** *A novelty, or new thing; an innovation; a thing not known before*: and particularly relating to *El-Islām* [i. e. to matters of religious doctrine or practice or the like]: (Mgh:) [and so **أَمْرٌ مُحَدَّثٌ**; for] **مُحَدَّثَاتُ الْأُمُورِ** (pl. of **مُحَدَّثٌ**, TA) signifies *innovations of people of erroneous opinions*, (Mṣb, TA,) *inconsistent with the doctrines, or practices, of the just of preceding times*: or *what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law*: and **حَدَثٌ**, [in like manner,] *an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh.* (TA.) **أَوَى مُحَدَّثًا**, occurring in a trad., means *He entertained an innovation*; [i. e. *he embraced, or held, it*;] or *he was content, or pleased, with it*; or *he bore it patiently*: or, as some say, it is **أَوَى مُحَدَّثًا**, meaning *he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation.* (TA.)—Also i. q. **حَادِثَةٌ** and **حَدَثَانٌ** [in some copies

of the S **حَدَثَانٌ**] and **حَدَثِيٌّ** [signifying *An accident, an event, a hap, or a casualty*: and generally *an evil accident or event, a mishap, a misfortune, a disaster, a calamity, or an affliction*]: (S:) [the most common of these words is **حَادِثَةٌ**; and its pl., **حَوَادِثٌ**, is more common than the sing.:] the pl. of **حَدَثٌ** is **أَحْدَاثٌ**. (TA.) **أَحْدَاثُ الدَّهْرِ** and **حَوَادِثُهُ** (A, K) and **حَدَثَانُهُ**, (K,) or, as is said by Fr and others, this last is **حَدَثَانُهُ**, (TA,) signify *The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune.* (A, K.) **حَوَادِثٌ** occurs used as a sing., said to be put by poetic license for **حَدَثَانٌ**: and this latter is also used [as a pl.] for **حَوَادِثٌ**: so say Az and AAF: and it is said to be a noun in the sense of **نَوَائِبُ الدَّهْرِ** and **حَوَادِثُ الدَّهْرِ**: accord. to Fr, the Arabs say, [using it as a pl.,] **أَهْلَكْتَنَا أَحْدَاثُ** [*The accidents, or evil accidents, of time, or fortune, destroyed us*]: some say **أَحْدَاثَانٌ**, making it dual of **حَدَثٌ**, and meaning thereby *the night and day*; like as they say [in the same sense] **الجَدِيدَانِ** and **المَلَوَانِ** &c. (TA.)

—[Hence] **حَدَثٌ** is a term applied by Sb to **المَصْدَرُ** [or *infinitive noun*]; because all **مَصَادِرٌ** are [significant of] accidents [considered as subsisting in, or proceeding from, agents]: and the pl. which he assigns to it in this sense is **أَحْدَاثٌ**. (TA.)—† **حَدَثٌ** *The voiding of ordure; or the breaking of wind*; syn. **إِبْدَاءٌ**: (K:) or *legal impurity that forbids, or prevents, one's performing prayer &c.*: (KT:) or *a state annulling legal purity*: pl. **أَحْدَاثٌ**. (Mṣb.) [See 4.]—**وَيْتِي** † [The rain following that called the **وَيْسِي**]: (L:) or **الأَحْدَاثُ** [pl. of **الْحَدَثُ**] signifies *the rains of the commencement, or first part, of the year.* (K.)—**يَتِيمٌ**, applied to a man, (A, \*I, Mṣb,\*) and to a horse or an ass or the like, and a camel, and, accord. to I Aqr, to a mountain-goat: (L:) pl. **أَحْدَاثٌ** (A, L, Mṣb,) and **حَدَثَانٌ**. (L.) You say **رَجُلٌ حَدِيثٌ**, (Th, S, L, &c.,) and **حَدِيثٌ السِّنِّ**, (Th, S, A, Mṣb, K,) and **حَدَثُ السِّنِّ**, (IDrd, K,) [but this is by some disallowed, as will be seen below,] *A young man*: (S, L, Mṣb, K:) and in the pl. sense you say **غُلَمَانٌ أَحْدَاثٌ** and **رَجَالٌ أَحْدَاثٌ** [pls. of **حَدِيثٌ**], (S,) and **حَدَثَانُ السِّنِّ** and **حَدَثَانُ السِّنِّ**, [or these, as is implied above, are not allowable,] and **حَدَثَاءُ السِّنِّ** [pl. of **حَدِيثٌ**]. (ISd, TA.) J says, [in the S,] if you mention the **سِّنِّ**, you say **حَدِيثٌ السِّنِّ** [lit. *Young of tooth*]: and IDrst says, the vulgar say, **هُوَ حَدِيثُ السِّنِّ**, like as you say **حَدِيثُ السِّنِّ**; but it is a mistake; for **حَدِيثٌ** is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the **سِّنِّ** nor to the **ضُرْسُ** nor to the **نَابِ**; but **حَدِيثٌ** is an epithet applied to anything recent. (TA.)

**حَدِيثٌ**: } see **حَدِيثٌ**, first sentence; each in  
**حَدِيثٌ**: } two places.

**حَدَثِيٌّ**: see **حَدِيثٌ**.

**حَدِيثِيٌّ**: see what next follows.

**حَدَثَانٌ** *The first, or beginning, or commencement, of a state, or a case, or an affair*; (S, A, Mgh, K;) as also **حَدَاثَةٌ**: (S, Mgh, K:) and its *freshness*; which is also a signification of both these words. (S, Mgh.) So in the saying, **فَعَلْ ذَلِكَ الْأَمْرَ بِحَدَثَانِهِ** [*Do thou that thing while it is in its first and fresh state*]. (S, Mgh,\*) One says also, **أَتَيْتُهُ فِي حَدَثَانِ شَبَابِهِ** and **حَدِيثَانِ شَبَابِهِ** + *I came to him in the beginning, or first period, of his youth.* (Abou-'Amr Esh-Sheybānee, TA.) And it is said in a trad., addressed to 'Aīsheh, **لَوْلَا حَدَثَانُ قَوْمِكَ بِالْكَفْرِ لَهَدَمْتُ الْكَعْبَةَ وَبَنَيْتَهَا**, (Mgh,\*) **حَدَاثَةٌ** † **قَوْمِكَ**, which means the same, (Mg'ī,) i. e. *Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Kaabeh, and build it [anew]*. (TA.)—See also **حَدِيثٌ**, in two places.

**حَدِيثَانٌ**, used as a sing. and as a pl.: see **حَدِيثٌ**, in three places.