and حدث عن فُلان he related such traditions heard, or learned, from such a one: the verb in this sense being an Islamee term.] - [Hence,] † I left the countries, or towns, resounding with a buzzing, or confused noise. (Th, ISd.)

3. مُحَادَثُهُ , (TA,) inf. n. مُحَادَثُهُ , (Ş, K,) He polished his sword; (S, * K, * TA;) [as though he made it new by doing so;] as also أحدثه أ حَادِثُوا هَٰذِهِ Hence, احْدَاتْ . (K.) _ Hence Polish and القُلُوبَ بِذِكْرِ ٱللهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ cleanse ye these hearts by the remembrance of God, like as the sword is polished: [for they quickly become sullied:] a trad. of El-Hasan. (TA.) مَارُثُ * and مُعَارِثُةً , words of wellknown meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the alter, to more than two:] you say, حادث صاحبه [He talked, or conversed in words, with his companion]: (A:) and حادثوا and المادثوا They talked, or conversed in words, together, or one with another]. (TK.)

4. استحدثه ال (S, A, Mab, TA) and احدثه (A) He (God, S, or a man, Msb) 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 heen before; began it, or originated it; invented it; innovated it. (S, Msb, TA.) [Hence,] احدث [He brought to pass an event]. (Kur lxv. 1.) And احدث حدث He originated an innovation [see عَدَث [TA.] See also 3. __Also احدث, (S, L, Msb, K,) inf. n. إحداث, (Msb,) from الحدث, (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. (Msb.) [See ____.] __ And ! He committed adultery, or fornication: (K, TA:) and in like manner one says of a woman [احدثت].

5. تحدّث [He talked; conversed in words; told, or related, stories, or narratives]. (S.) And [He talked of it; told it; related it] تحدث به (S, A, Mab, K;) namely, a حديث, (Mab,) or what is termed أَحْدُونَهُ (S, K.) And [He talks to nomen]. (Ş, A.*) [See also 2.] __ It is said in a trad., يَبْعَثُ اللهُ السَّحَابُ فَيْضُمَكُ أُحْسَنَ الضَّحِكِ وَيَتَمَدَّثُ أَحْسَنَ الصَّديث [God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking]: the talking here mentioned, says IAth, 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 carth, 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 مُجَازُ تَعْليقي and is one of the most approved kinds of مجاز. (TA.)

6: see 3, in two places.

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

حِدِّيثُ لا and حَدِثْ لا and حَدُثْ and رَجُلْ حِدْثُ (K) and مُحَدِّثُ (L) A man of many stories or narratives, (L, K,) and who relates them well: (L:) or مُدُثُ and مُدثُ signify a man who relates stories, or narratives, well: and signifies a man of many stories or narratives; (S, A, El-Wa'ee;) but is used by the vulgar to signify a man who relates storics, or narratives, well. (El-Wá'ee, TA.) And you say A man who is a companion of رُجُلُ حَدْثُ مُلُوكِ kings in talk (S, A, K) and in their nocturnal one who talks حدث نساء one who talks to women; (S, A;) or who talks with women. (Az, TA in art. مُوَ حَدِيثُهُ And مُوَ حَدِيثُهُ [He is his story-teller]. (A.)

A novelty, or new thing; an innovation; a thing not known before: and particularly relating to El-Islám [i. e. to matters of religious doctrine or practice or the like]: (Mgh:) [and so * مُحْدَثَاتُ الأُمُورِ [for] مُحْدَثَاتُ الأُمُورِ (pl. of , TA) signifies innovations of people of erroneous opinions, (Msb, 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 _____, [in like manner,] an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh. (TA.) 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 مُعْدِثًا , meaning he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation. (TA.)_ Also i. q. مُدَثَانُ * and مَدَثَانُ إِنْ in some copies of the S مُدْثَى and مَدْثَى (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 أحُوادِثُ ; and its pl., حُوادِثُ , is more common than the sing. :]. the pl. of is is is is. (A, K) and أَحْدَاثُ الدَّهْرِ (A, K) and مدثانه ۴, (K,) or, as is said by Fr and others, this last is مُدَثَانَهُ (TA,) signify The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune. (A, occurs used as a sing., said to be put by poetic license for مُدَثَان : and this latter is also used [as a pl.] for عوادث: 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.,] الْمُلَكُتْنَا [The accidents, or evil accidents, of time, or fortune, destroyed us]: some say making it dual of مُدَثُّان, and meaning thereby the night and day; like as they say [in 10: see 4. _ You say also, المُلُوَّانِ Ard المُدِيدُانِ [the same sense] المُدِّيدُانِ and المُديدُانِ &c. (TA.) in three places.

_[Hence] عَدَثُ is a term applied by Sb to مصادر [or infinitive noun]; because all مصدر are [significant of] accidents [considered as subsisting in, or proceding from, agents]: and the (TA.) - + The voiding of ordure; or the breaking of wind; syn. إبدا: (K:) or legal impurity that forbids, or prevents, one's performing prayer &c.: (KT:) or a state annulling legal purity: pl. وَلِي بِي اللَّهِ إِلَى إِلَي إِلَا إِلَا إِلَى إِلَا إِلْكِي إِلَا إِلَا إِلَى إِلَا إِلَا إِلَا إِلَا إِل rain following that called the [...]: (L:) or signifies the rains of الأحداث the commencement, or first part, of the year. (K.) - Young, applied to a man, (A, I., Msb,) and to a horse or an ass or the like, and a camel, and, accord. to IAar, to a mountain-goat: (L:) pl. أُحْدَاثُ (A, L, Mab,) and عُدْثَانُ (L.) You عديث * (Th, S, L, &c.,) and أرجُلُ حَدَثُ say (IDrd, مَدَثُ السَّنِ Th, S, A, Msb, K,) and السَّن K, [but this is by some disallowed, as will be seen below,]) A young man: (S, L, Msb, K:) and in the pl. sense you say غلبان أحداث and رِجَالُ أَحْدَاثُ pls. of حُدثُنَانُ [pls. of حُدثُانُ or these, as is implied, أَحُدُثَانُ السِّنَّ and السِّنَّ above, are not allowable,] and حَدَثَاءُ السن [pl. of اَحْدِيثُ أَلَى (ISd, TA.) J says, [in the Ṣ,] if you mention the بن you say حَدِيثُ السِّنِ [lit. Young of tooth]: and IDrst says, the vulgar say, هُوَ حَدَثُ السَّنِ, like as you say but it is a mistake; for is an epithet applied to the man himself, and is originally an inf. n.; سنّ one should not apply it as an epithet to the nor to the فرس but † is an epithet applied to anything recent. (TA.)

see Lin, first sentence; each in two places.

حَدُثُ see حُدُثَى.

see what next follows.

The first, or beginning, or commencement, of a state, or a case, or an affair; (S, A, Mgh, K;) as also عُدَاتُة (S, Mgh, K:) and its freshness; which is also a signification of both these words. (S, Mgh.) So in the saying, Do thou إحداثته لا and افعل ذلك الأمر بحدثانه that thing while it is in its first and fresh state]. أَتْيَتُهُ فِي حِدْثَانِ شَبَابِهِ ,One says also and حَدَثَى * شبابه and حَدْثَى * شبابه + I came to him in the beginning, or first period, of his youth. (Aboo-'Amr Esh-Sheybanee, TA.) And it is said in a trad., addressed to 'Aisheh, Ju *,Mgh), حَدْثَانُ قَوْمِكَ بِالنُّفُرِ لَهَدَمْتُ النَّعْبَةَ وَبَنَيْتُهَا TA,) or, as some relate it, حَدَاثَةُ * قومك , which means the same, (Mg'i,) 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 حَدَث, in two places.

مدث , used as a sing. and as a pl.: see