

syn. انْفَرَدَ (S, K); as also اَتَّحَدَ [written with the disjunctive alif اَتَّحَدَ, originally اَتَّحَدَ or اَوْتَحَدَ], (K, TA,) or تَوَحَّدَ. (CK.) = مَا اسْتَأْخَذَ بِهِ. (CK.) = He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the minute circumstances of it; or did not perceive it by any of the senses; syn. لَمْ يَشْعُرْ بِهِ; (L, K); i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ, originally وَحْدٌ, the و being changed into اُ, (Mṣb.) One; the first of the numbers; (S); syn. [in many cases] with وَاحِدٌ; (S, Mṣb, K); with which it is interchangeable in two cases, to be explained below: (Mṣb:) pl. أَحَادٌ and أُحْدَانٌ (K) and أَحَدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA); or it has no pl. in this sense; (Mṣb, K, TA); and as to أَحَادٌ, it may be pl. of وَاحِدٌ, [and originally وَأَوْحَادٌ], like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Mṣb,) a pl. of pauc. (Mṣb.) The fem. is إِحْدَى only; and this is only used in particular cases, to be shown below: (Mṣb:) most agree that the ي in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadrilateral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَى:] (TA:) its pl. is إِحْدَى, as though the sing. were إِحْدَةٌ, like as is said of ذَكَرٌ as pl. of ذَكَرَى: one of the expositors of the Tes-heel writes أَحَدٌ, with ḍamm and then fet-ḥ; but a pl. of this measure is not applicable to a sing. of the measure فِعْلَى, with kesr. (MF.) The dim. of أَحَدٌ is أَحِيدٌ; and that of إِحْدَى is أَحِيدَى. (L in art. وَحْد.) — It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Mṣb:) for الأَحَدُ, as an epithet, is applied to God alone, (Mṣb, K,) and signifies *The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes:* (TA:) you say, هُوَ الأَحَدُ and هُوَ الوَاحِدُ, and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ; therefore you do not say رَجُلٌ أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Mṣb.) [See also وَاحِدٌ, in art. وَحْد.] In the phrase in the Kṣur [cxii. 1], قُلْ هُوَ اللهُ أَحَدٌ [Say, He is God, One God], أَحَدٌ is a substitute for اللهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kṣur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Mṣb:) you say أَحَدٌ عَشْرَةٌ [masc.] and إِحْدَى عَشْرَةٌ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وَعَشْرُونَ [One and twenty, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Mṣb.) Ks says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الأَحَدَ العَشْرَ, [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ أَحَدَ عَشْرَ ألفِ دِرْهَمٍ. (S.) — In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Mṣb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ إِحْدَاهُمَا [One of them two (females) said]; and خَذَ إِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase أَحَدَى بِنَاتِ طَبَقِي means *A calamity*: (K:) or, as some say, (TA, but in the K “and;”) *a serpent*; (K, TA); so called because it twists itself round so as to become like a طَبَقِي. (TA.) And the phrase إِحْدَى الإِحْدَى, (L, K, TA,) in which the latter word has kesr to the ا and fet-ḥ to the ح, and is pl. of the former, also written الأَحْدَى, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الأَحْدَى,]) [lit. means *One of the ones*; and] is applied to a great, or mighty, event; (L, K, TA); *one that is difficult, distressing, grievous, or terrible.* (L, TA.) You say, أَتَى بِأَحْدَى الإِحْدَى [the last of which words is here again written in several copies of the K الأَحْدَى] *He brought to pass a grievous, and great, or mighty, event,* (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فُلَانٌ أَحَدُ الأَحْدِينَ, and وَاحِدُ الأَحْدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدٌ الأَحَادِ, and إِحْدَى الإِحْدَى, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إِحْدَى إِحْدَى, and in the CK أَحَدَى الإِحْدَى,]) and إِحْدَى الأَحْدِينَ, (Et-Tes-heel,) and إِحْدَى الأَحَادِ, (TA,) which are expressions of the utmost praise, (IAṣr, AHeyth, K,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA); *one who has no equal; unequalled; incomparable.* (IAṣr, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الأَحْدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

(AHeyth.) In the phrase إِحْدَى الإِحْدَى, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِي, the word دَاهِيَةٌ being [an intensive epithet] from دَهَأٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by دَاهِيَةٌ being meant a calamity. (Expositions of the Fṣ, TA.) AHeyth thought أَحَدُ الأَحْدِينَ to be an epithet applied to a male, and إِحْدَى الإِحْدَى to be applied to a female: but his opinion has been refuted by Ed-Demameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَدُونَ and إِحْدَى; or to an epithet, as in the case of أَحَدُ العُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ أَتَيْنُ إِحْدَاهَا, *He is born of noble, or generous, ancestors, both on the father's and the mother's side*; speaking of a man and of a camel. (L and K in art. وَحْد.) And لَا يَقُومُ بِهَذَا الأَمْرِ إِلَّا أَتَيْنُ إِحْدَاهَا, *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. وَحْد.) And لَا يَسْتَطِيعُهَا إِلَّا أَتَيْنُ إِحْدَاهَا, *None will be able to perform it but a noble, or generous, man.* (L in art. وَحْد.) — One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةٌ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [One of seven]; in which سَبْعٌ is said to mean the nights of 'Ad [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáilḳ &c.) — Used in a negative phrase, أَحَدٌ signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Mṣb.) You say, لَا أَحَدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kṣur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتَنَّ كَأَحَدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.) — It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L); and in the saying, يَا أَحَدَ رَأَاهَا, *O, has any one seen her, or it?* (I, from a trad.) — It is [said to be] also used in the sense of شَيْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالدَّارِ مِنْ أَحَدٍ إِلَّا حِمَارًا, *There is not in the house anything, rational or irrational, except an ass*: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].