BOOK 1]

with the latter aor., like رُورتُ , aor. يَرْثُ ; but with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يُوحد, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and , (Lh, M, L, Mab, K,) aor. also ; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or ...; (L;) [but this is also extr., and is probably a mistake for which is the form agreeable with analogy;] inf. n. وَحَد (T, M, L, Msb, K) and وَحَد (M, L, K) and jeck (L) and jeck (L, K,) or (as in some copies of the K and in the TA) and وحود (K) and وحادة (M, L, Msb, K) and ; (K;) He, or it, was, or became, alone, by himself or itself, apart from others; (T, L, Msb ;) as also [إتَّحَدُ *] and ; توحد * and] ! I i (A':) he was, or became, alone, without anyone to checr him by his society, company, or conversation : (L:) he remained alone, by himself, apart from others; (Lh, M, L, K;) as also * توحد (M, L, K.) See also 5, below.

4. إوحد الله جانبة God rendered him solitary]; i.e., he remained alone; (K;) or was made to remain alone. (L.) اوحد للأعذاء – (F.) He left him [alone] to the enemies. (L, K.) – He (God) made him the unequalled one of his time: (S, L, K:) made him to have no equal. (A.) اوحده النّاس – (The people left him alone, or by himself. (L.) inf. n. أوحدت إ. [I singled him by my sight;] I saw none save him. (S, L.) !. (a ewe) brought forth one only: (S, K:) like (a ewe) brought forth one only: (S, K:) like nonught him forth an unequalled one. (L, from a trad.)

ق. توحده بعصبته (Ş,) or توحد الله بعصبته (L, Ķ,) God protected him himself, not committing him to the care of another. (Ş, L, Ķ.)
He was, or became, alone, without

any to share or participate with him, in the affair. (L.) توحد برأيه He was, or became, alone, without any to share, or participate with

him, in his opinion. (S, L.) _ See 1. 8. التَّحَدَ الله as, or became, one. And hence, *He was*, or became, one with him in interests &c.] التَحد _ It (a number of things, or substances, two and more, KT,) became one. (KT, KL.) See 1.

10: see 1.

بَعَلَهُ مِنْ ذَاتِ حَدَتِهِ ... وَحُدٌ see ... وَحُدٌ and من ذِي حَدَتَه and مَن ذِي حَدَتَه and مَن ذِي مَن ذِي مَدَتَه , and من ذِي مَدَتَه and مَن ذِات رَأَيْه and دَات نَفْسه self; of his own accord; of his own judgment. (AZ, L, Ķ.)

رأيته وحدة _ . وحيد see 1, and : وحد (S, L, K) I saw him alone. (S, L.) is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place : the Basrees, as an inf. n., in every instance ; as though thou saidst leave meaning " I saw none save him," and then substituted : or, as Abu-l-'Abbás says, it may mean the man's being himself alone ; as though thou saidst رَأَيْتُ رَجُلًا مُنْفَرِدًا انفرارًا, and then substituted انفرارًا, (S.) Or it is in the acc. case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like جَانَ زَيْدٌ رَكْضًا meaning : رَاكَضًا (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for عَنْدَهُ (IB, K,) like عَلَى وَحَدِه (TA:) and there is a third opinion, that of Hishám; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem : (Mşb :) you say جَلَس وَحُدَهُ and جَلَسًا عَلَى وَحْدٍ هِمَا and ,عَلَى وَحْدٍهِ and He sat , جَلَسُوا عَلَى وَحُدِهِمُ and , وَحُدَيْهُمَا alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L :) you say, لَا إِلَا ٱلله وَحَدَه and [There is no deity but God alone] : and مررت (L:) بزَيْد وَحْدَه [I passed by Zeyd alone]: (L: [excepting in a few cases, such as the phrases] We two alone said this] قُلْنَا هَذَا الأَمْرَ وَحُدَيْنَا thing], and قَالَتَاهُ وَحُدَيْهُمَا [They two women alone said it]; mentioned by AZ. (L.) You say also, عَلَى حَدَتِه * and , هَذَا عَلَى وَحُده , This is by itself; (L, K;) and هُمًا عَلَى حَدَتِهمًا They two are by themselves: and and and and

They are by themselves : (L :) and أَعْطِ كُلَّ وَاحِد Give thou to every one of them منہم على حدته by himself; syn. على حيّاله. (S.) The ة in حدة in is a substitute for the , (S, L) which is cut off from the beginning. (L.) ____, (K,) or (L,) A wild animal alone, by itself, or apart from others. (L, K.) ____, (K,) or (L,) A man whose lineage and origin are unknown. (Lth, L, K.) _____ is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) مُوَ نَسِيج وَحُده, which is an expression of praise; (S, L, K;) meaning, 1 He is one unequalled; one who has no second : (L:) or he is a man of right judgment : you say also هما نسيجا وحدهما and and رهبي نَسِيجَة وَحْدِهَا and رهُمْ نُسَجًا، وَحْدِهِمْ [: نسج .see art] (: Lth, L :) أَهُنَّ نَسَائِجُ وَحُدِهِنَّ it is as though you said نَسِيج إفْرَاد you put in the place of an inf. n. in the gen. case : ررْجَيْلُ وَحْدِه IAar, L,) and رَجْلُ وَحْدِه (S :) and رَجْلُ وَحْدِه (S, L,) [A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.]: and قريع وحده A man with whom no one contends in excellence : (Lth, L :) and , and , and and , which are expressions of dispraise ; (S, L, K;) meaning, 1 One who does not consult, nor mix with, any one, and who is contemptible and weak : (Sh, L :) being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate : for the Arabs say, رُبٌ نَسِيج وَحْدِه [Few unequalled men have I seen]. قَدْ رَأَيْتُ (Hishám, Fr., L.)

وَحِيدٌ and وَحْدٌ see : وَحَدْ وَحِيدٌ see : وَحِدْ

وَحْدَة others ; solitariness ; solitude. (Sb, S.) See 1. (A.) وَحْدَةُ القَبْرِ [The solitude of the grave]. (A.) [تركيلة الوَحْدَة] [The night of solitude ; the first night after burial : so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also

وَحُدَانَيَّة The unity of God : (L, K :*) as also أَحَدَيَّة. (Mşb.)

one who is singular in his religious وحدانى opinions; who separates himself from the general