

(Mṣb.) So too in the *Qur* ix. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read *شئ*, which may mean any one or any thing. (Bd, Jel.) — الأَحَدُ (K), as also *يَوْمُ الأَحَدِ* (S, Mṣb,) as a proper name, (Mṣb,) is applied to *A certain day*; (K;) [*Sunday*;] *the first day of the week*; or, as some say, [i. e. as some term it,] *the second of the week*; (TA;) for the Arabs are said, by IAḡr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mṣb in art. جمع:) it is sing., and masc.: (Lḥ:) pl. [as above, i. e.] *أَحَادٌ* (S, Mṣb, K) and *أَحَادِنٌ* (K): or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to *أَحَدٌ* as syn. with *وَاحِدٌ*, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. امس.) — الأَحَادُ in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood*: what has been transmitted by this larger number is termed *مُتَوَاتِرٌ*. (Mz 3rd نوع.)

إِحْدَى: } fems. of أَحَدٌ, q. v.  
إِحْدَاةٌ: }

أَحَدِيَّةٌ The *unity of God*; (Mṣb;) as also *وَحْدَانِيَّةٌ*. (L and K in art. وَحْد.)

أَحَادٌ [accus. of أَحَادٌ] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from *وَاحِدًا*, and in meaning from *وَاحِدًا* to *وَاحِدًا وَاحِدًا*: (see ثَلَاثُ:)] you say, *جَاءُوا أَحَادًا أَحَادًا*, [أَحَادٌ being repeated for the purpose of corroboration,] meaning, *They came one [and] one, one [and] one; or one [by] one, one [by] one.* (S, K.) The dim. of أَحَادٌ is أَحِيدٌ, perfectly decl., like ثَلَاثٌ [q. v.] &c. (S, in art. ثَلث.)

أَحِيدٌ dim. of أَحَدٌ, q. v.

أَحِيدٌ: see أَحَادٌ.

أَحِيدِي dim. of إِحْدَى fem. of أَحَدٌ, q. v.

### احن

1. أَحْنُ (S, Mṣb, K) عَلَيْهِ (S, TA,) aor. َ, (Mṣb, K,) inf. n. أَحْنُ, (Mṣb,) or أَحْنُ, and إِحْنَةٌ (TA,) or this last is a simple subst.; (Mṣb;) and أَحْنُ عَلَيْهِ, aor. َ, inf. n. أَحْنُ; (K, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him*: (S, Mṣb, K:\*) and *he was affected with anger* (K, TA) *against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite.* (TA.)

3. أَحْنَهُ (TA,) inf. n. مُوَأْحَنَهُ (S, K,) *He treated him, or regarded him, with enmity, or hostility.* (S,\* K,\* TA.)

إِحْنَةٌ Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it, or exercise it; or concealment of enmity in the bosom; or rancour, malevolence, malice, or spite: (S, Mṣb, K:) and anger (K, TA) coming upon one suddenly therefrom: (TA:) pl. إِحْنٌ. (S, Mṣb, K.) It is said in the S that one should not say *حَنَةٌ*; and this is disallowed by Aḡ and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aḡ is related to have disapproved of Et-Tirimmáḡ for using its pl. in poetry: but it is said in a trad., *مَا بَيْنِي وَبَيْنَ الْعَرَبِ حَنَةٌ* [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

### انح

انح: see art. اخو.

### اغت

اغت fem. of انح, q. v. in art. اخو.

### اخذ

1. أَخَذَ (S, A, L, &c.) in the first pers. of which, أَخَذْتُ, [and the like,] the *ذ* is generally changed into *ت*, and incorporated into the [augmentative] *ت*, [but in pronunciation only, for one writes أَخَذْتُ and the like,] aor. َ, imperative خُذْ, originally اَوْخُذْ (S, L,) which latter form sometimes occurs, [but with *و* in the place of *و* when the *!* is pronounced with *ḍamm*,] (TA,) inf. n. أَخْذٌ (S, L, Mṣb, K, &c.) and تَأْخِذٌ (S, L, K,) the latter having an intensive signification; (MF;) and وَخَذَ is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of Aḡei; (MF in art. تَخَذَ;) *He took; he took with his hand; he took hold of*; (S, A, L, Mṣb, K;) a thing. (S, L.) You say, خُذِ الخَطَامَ and خُذِ الخَطَامَ Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel: (S, L, Mṣb:) the *ب* in the latter phrase being redundant. (Mṣb.) [And أَخَذَ يَدَهُ, lit. He took his hand, or arm; meaning *he aided, or assisted, him*: a phrase of frequent occurrence.] And أَخَذَ عَلَى يَدِ فُلَانٍ + *He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand, or arm*: (L:) and أَخَذَ عَلَى يَدِهِ دُونَ مَا يَرِيدُهُ أَخَذَ [signifies the same]. (K in art. لَغْد.) — Also, inf. n. أَخْذٌ, *He took, or received; contr. of أَخْطَى*. (L.) [Hence,] أَخَذَ عَنْهُ, + *He received from him traditions, and the like.* (TA passim.) — + [He took, or derived, or deduced, a word, a phrase, and a meaning.] — † *He took, received, or admitted, willingly, or with approbation; he accepted.* (B, MF.) So in the *Qur* [vii. 198], أَخْذِ العَفْوُ † [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]. (MF.) So too in the same [iii. 75], أَخْذْنَا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ (Jel ii. 60,) and عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ (Idem ii. 87,) + *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.* [is elliptical, and] أَخْذُ عَنْكَ [means *Accept thou what I say, and dismiss from thee doubt and obstinate disputation*]. (S, L.) — *He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ*; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَلَ. (B.) [See also 8.] — [He took and kept;] *he retained; he detained*: as in the *Qur* [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ [Therefore retain thou one of us in his stead]. (B.) — [He took, as meaning *he took away*. Hence,] أَخَذَ مِنْهُ السَّيْرَ Journeying, or travel, took from him strength; (القُوَّةُ being understood;) *weakened him.* (Har p. 529.) And مِنْ الشَّعْرِ (Mṣb,) and مِنْ الشَّرَابِ (Mgh,) and أَخَذَ مِنْ الشَّرَابِ (Mgh, Mṣb,) *He clipped, or cut off from, the mustache, (Mgh,) and the hair. (Mṣb.)* — *He, or it, took by force; or seized*: (B:) + *he, or it, overcame, overpowered, or subdued*: said by some to be the primary signification. (MF.) [See also أَخَذَهُ مِنْ قُوَّتِهِ, &c., in art. علو: and أَخَذَهُ عُلُوًّا, &c., in art. فوق.] It is said in the *Qur* [ii. 256], لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ + *Neither drowsiness nor sleep shall seize [or overcome] Him.* (B.) [And you say, أَخَذَتْهُ رَعْدَةٌ + *A tremour seized, took, affected, or influenced, him.* And أَخَذَهُ بَطْنُهُ + *His belly affected him with a desire to evacuate it.*] You say also, أَخَذَ فِيهِ الشَّرَابُ + *The wine affected him, or influenced him, so that he became intoxicated.* (TA in art. ثَمَل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) + [It had an overpowering influence upon the head]; meaning wine. (Mṣb, K.) And أَخَذَ بِالْحَلْقِ [It (food, &c.) choked]. (IAḡr in art. بَشَع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٌ + [Nothing that any one may say will have any power, or effect, or influence, upon him]; meaning that he obeyeth no one. (L in art. لَيْت.) — *He took captive.* (L, Mṣb, B.) So in the *Qur* [ix. 5], فَاقْتُلُوا الشُّرَكَينَ, حَيْثُ وَجَدْتُمُوهُنَّ وَخَذْتُمُوهُنَّ [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bd, L, B.) — See also 2, in three places. — *He gained the mastery over a person, and killed, or slew, him*; (Zj, L;) as also أَخْذٌ (L:) or simply, + *he killed, or slew.* (B.) It is said in the *Qur* [xl. 5], وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ, meaning [And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him; (Zj, L;) or + that they might slay him. (B.) — + *He (God, Mṣb) destroyed a person*: (Mṣb, MF:) and + *extirpated, or exterminated.* (MF.) فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ [in the *Qur* iii. 9 and xl. 22] means *But God destroyed them for their sins.* (Jel.) — † *He punished, or chastised*; (L, Mṣb, B, K, MF;) as also أَخْذٌ (L, Mṣb, MF:) as in the phrases, أَخْذَهُ بِذُنُوبِهِ

(Jel ii. 60,) and عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ (Idem ii. 87,) + *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.* [is elliptical, and] أَخْذُ عَنْكَ [means *Accept thou what I say, and dismiss from thee doubt and obstinate disputation*]. (S, L.) — *He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ*; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَلَ. (B.) [See also 8.] — [He took and kept;] *he retained; he detained*: as in the *Qur* [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ [Therefore retain thou one of us in his stead]. (B.) — [He took, as meaning *he took away*. Hence,] أَخَذَ مِنْهُ السَّيْرَ Journeying, or travel, took from him strength; (القُوَّةُ being understood;) *weakened him.* (Har p. 529.) And مِنْ الشَّعْرِ (Mṣb,) and مِنْ الشَّرَابِ (Mgh,) and أَخَذَ مِنْ الشَّرَابِ (Mgh, Mṣb,) *He clipped, or cut off from, the mustache, (Mgh,) and the hair. (Mṣb.)* — *He, or it, took by force; or seized*: (B:) + *he, or it, overcame, overpowered, or subdued*: said by some to be the primary signification. (MF.) [See also أَخَذَهُ مِنْ قُوَّتِهِ, &c., in art. علو: and أَخَذَهُ عُلُوًّا, &c., in art. فوق.] It is said in the *Qur* [ii. 256], لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ + *Neither drowsiness nor sleep shall seize [or overcome] Him.* (B.) [And you say, أَخَذَتْهُ رَعْدَةٌ + *A tremour seized, took, affected, or influenced, him.* And أَخَذَهُ بَطْنُهُ + *His belly affected him with a desire to evacuate it.*] You say also, أَخَذَ فِيهِ الشَّرَابُ + *The wine affected him, or influenced him, so that he became intoxicated.* (TA in art. ثَمَل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) + [It had an overpowering influence upon the head]; meaning wine. (Mṣb, K.) And أَخَذَ بِالْحَلْقِ [It (food, &c.) choked]. (IAḡr in art. بَشَع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٌ + [Nothing that any one may say will have any power, or effect, or influence, upon him]; meaning that he obeyeth no one. (L in art. لَيْت.) — *He took captive.* (L, Mṣb, B.) So in the *Qur* [ix. 5], فَاقْتُلُوا الشُّرَكَينَ, حَيْثُ وَجَدْتُمُوهُنَّ وَخَذْتُمُوهُنَّ [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bd, L, B.) — See also 2, in three places. — *He gained the mastery over a person, and killed, or slew, him*; (Zj, L;) as also أَخْذٌ (L:) or simply, + *he killed, or slew.* (B.) It is said in the *Qur* [xl. 5], وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ, meaning [And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him; (Zj, L;) or + that they might slay him. (B.) — + *He (God, Mṣb) destroyed a person*: (Mṣb, MF:) and + *extirpated, or exterminated.* (MF.) فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ [in the *Qur* iii. 9 and xl. 22] means *But God destroyed them for their sins.* (Jel.) — † *He punished, or chastised*; (L, Mṣb, B, K, MF;) as also أَخْذٌ (L, Mṣb, MF:) as in the phrases, أَخْذَهُ بِذُنُوبِهِ