

(Mṣb.) So too in the Qur ix. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read شئى, 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 IAṣr, 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.: (Lh:) pl. [as above, i. e.] أَحَادٌ (S, Mṣb, K) and أُحْدَانٌ: (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.)

أَحَدِي: } fems. of أَحَدٌ, q. v.
أَحْدَاةُ: }

أَحْدِيَّةُ The unity of God; (Mṣb;) as also وَحْدَانِيَّةُ. (L and K in art. وحد.)

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 أَحَادًا and وَاحِدًا وَاحِدًا: (see ثَلَاثُ:)] you say, *جَاءُوا أَحَادًا أَحَادًا*, [احاد 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 كَلِمَتٌ [q. v.] &c. (S, in art. ثلث.)

أَحِيدٌ dim. of أَحَدٌ, q. v.

أَحِيدٌ: see أَحَادٌ.

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

أحن

1. أَحْنٌ (S, Mṣb, K) عَلَيْهِ (S, TA,) aor. ٤, (Mṣb, K,) inf. n. أَحْنٌ, (Mṣb,) or أَحْنٌ, and إِحْنَةٌ, (TA,) or this last is a simple subst.; (Mṣb;) and أَحْنٌ عَلَيْهِ, aor. ٤, inf. n. أَحْنٌ; (Kr, 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. أَحْنَةٌ, (TA,) inf. n. مُوَاحِنَةٌ, (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 حِنَةٌ; and this is disallowed by Aṣ and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aṣ is related to have disapproved of Et-Tirmidh for using its pl. in poetry: but it is said in a trad., *مَا بَيْنِي وَبَيْنَ الْعَرَبِ حِنَةٌ* [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.)

أخ

أَخٌ: see art. اخو.

أخت

أَخْتٌ fem. of أَخٌ, q. v. in art. اخو.

أخذ

1. أَخَذَ (S, A, L, &c.,) in the first pers. of which, أَخَذْتُ, [and the like,] the 3 is generally changed into ت, and incorporated into the [augmentative] ت, [but in pronunciation only, for one writes أَخَذْتُ and the like,] aor. ٤, imperative خُذْ, originally أَوْخُذْ, (S, L,) which latter form sometimes occurs, [but with و in the place of ُ when the 1 is pronounced with damm,] (TA,) inf. n. أَخْذٌ (S, L, Mṣb, K, &c.) and تَأْخِذٌ, (S, L, K,) the latter having an intensive signification; (MF;) and وَخَذٌ is a dial. var., as mentioned by Ibn-Umm-Kāsim and others on the authority of AḤei; (MF in art. تخذ;) *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 بِيَدِهِ, 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 يُرِيدُهُ [signifies the same]. (K in art. لغد.) — Also, inf. n. أَخْذٌ, He took, or received; contr. of أَعْطَى. (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], أَخَذَ خُذِ 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], وَأَخَذْتُمْ عَلَى ذُلِكُمْ إِصْرِي † [And do ye accept my covenant to that effect?]. (B.) [And in the phrases, أَخَذْنَا 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.] خُذْ عَنْكَ [is elliptical, and] means خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشُّكَّ وَالْمِرَاءَ † [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-Rāghib, B;) which, accord. to Z and Er-Rāghib 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. (Ḥar p. 529.) And مِنْ الشَّارِبِ (Mgh,) and مِنَ الشَّعْرِ (Mṣb,) He clipped, or cut off from, (Mgh, Mṣb,) 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 عَلُوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقٍ, &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. ثمل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (حَمِي, &c.) † [It had an overpowering influence upon the head]; meaning wine. (Mṣb, K.) And أَخَذَ بِالحَلْقِ [It (food, &c.) choked]. (IAṣr in art. بشع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٍ † [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. ليت.) — He took captive. (L, Mṣb, B.) So in the Qur [ix. 5], فَاقْتُلُوا الْمُشْرِكِينَ, [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 أَخَذَ: (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 أَخَذَ: (L, Mṣb, MF:) as in the phrases, أَخَذَهُ 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.] خُذْ عَنْكَ [is elliptical, and] means خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشُّكَّ وَالْمِرَاءَ † [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-Rāghib, B;) which, accord. to Z and Er-Rāghib 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. (Ḥar p. 529.) And مِنْ الشَّارِبِ (Mgh,) and مِنَ الشَّعْرِ (Mṣb,) He clipped, or cut off from, (Mgh, Mṣb,) 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 عَلُوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقٍ, &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. ثمل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (حَمِي, &c.) † [It had an overpowering influence upon the head]; meaning wine. (Mṣb, K.) And أَخَذَ بِالحَلْقِ [It (food, &c.) choked]. (IAṣr in art. بشع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٍ † [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. ليت.) — He took captive. (L, Mṣb, B.) So in the Qur [ix. 5], فَاقْتُلُوا الْمُشْرِكِينَ, [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 أَخَذَ: (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 أَخَذَ: (L, Mṣb, MF:) as in the phrases, أَخَذَهُ بِذُنُوبِهِ