

(Mṣb.) So too in the *Kur* lx. 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.) — **الأحد**, (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.: (Lḥ:) pl. [as above, i. e.] **أَحَادٌ** (S, Mṣb, K) and **أَحْدَانٌ**: (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.) — **الأحد** 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 متواتر. (Mz 3rd نوع.)*

**أَحَدِي**: } fems. of **أَحَدٌ**, q. v.  
**أَحْدَاةٌ**: }

**أَحَدِيَّةٌ** The unity of God; (Mṣb;) as also **وَحْدَانِيَّةٌ**. (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 **وَاحِدًا وَاحِدًا**: (see **ثَلَاثٌ**)] 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 **أَحْنَةٌ**, (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. **مُؤَاحَنَةٌ**, (S, K,) *He treated him, or regarded him, with enmity, or hostility*. (S, \*K, \*TA.)

**أَحْنَةٌ** 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. **أَحْنٌ**. (S, Mṣb, K.) It is said in the S that one should not say **أَحْنَةٌ**; 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 حَنْةٌ** [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. **أخو**.

### أخت

**أَخْتٌ** fem. of **أَخٌ**, q. v. in art. **أخو**.

### أخذ

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. ٤, imperative **أَخُذْ**, originally **أَوْخُذْ**, (S, L,) which latter form sometimes occurs, [but with **و** in the place of **و** when the **ل** 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. **تأخذ**;) *He took; he took with his hand; he took hold of*; (S, A, L, Mṣb, K;) a thing. (S, L.) You say, **خُذْ الخَطَامَ** and **خُذْ بالخَطَامِ** *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 أعطى*. (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 *Kur* [vii. 198], **أَخْذِ العَفْوِ** † [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 ذُلِّكُمْ 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 *Kur* [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*; (القوة being understood;) *weakened him*. (Ḥar p. 529.) And **أَخَذَ مِنَ الشَّارِبِ**, (Mgh,) and **مِنَ الشَّعْرِ**, (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 عُلُوًّا**, &c., in art. **علو**: and **أَخَذَهُ مِنْ فَوْقٍ**, &c., in art. **فوق**.] It is said in the *Kur* [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**, (حصى, &c.) † [*It had an overpowering influence upon the head*]; meaning wine. (Mṣb, K.) And **أَخَذَ بِالْحَلْقِ** [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 *Kur* [ix. 5], **فَأَقْتُلُوا 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 *Kur* [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 *Kur* 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**