

body of believers: a rel. n. from الْوَحْدَةُ; the l and ن being added to give intensiveness to the signification. (L.)

وَحَادٌ: see مَوْحَدٌ.

وَحِيدٌ (S, L, Mṣb, K) and مَوْحَدٌ (L, K) and وَحْدٌ and وَحْدٌ (S, L, Mṣb, K) and وَحْدٌ (M, L) and وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Mṣb, K); as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دَرَهْمٌ أَحَدٌ, nor شَيْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحْدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحْدَةٌ (K:) and وَاحِدَةٌ in this sense receives the dual form: and the pl. is وَحْدَانٌ and وَحْدَانٌ and وَحَادٌ. (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And رَجُلٌ مَوْحَدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَحْدٌ.

وَاحِدٌ One; the first of the numbers: (S, L, Mṣb, K:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K:) [and one alone: a single person or thing:] fem. وَاحِدَةٌ (L, Mṣb:) it sometimes receives the dual form; (L, K:) as in the expression اِلْتَقَيْنَا وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IAḡar: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. وَاحِدُونَ (S, L, K) and وَحْدَانٌ and وَحْدَانٌ; (S, L:) in the last of which, ا is substituted for و because of the dammeh: (L:) one says, اَنْتُمْ حَيٌّ وَاحِدٌ, and حَيٌّ وَاحِدُونَ, (Ye are one tribe, L) like as one says شُرُومَةٌ قَلْبُونٌ (Fr, S, L:) أَحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally وَاحَادٌ], like as اَشْهَادٌ is pl. of اَشْهَادٌ. (Th, Mṣb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشْرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rāghib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أَحَدٌ.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed

n. and otherwise. (Mṣb.) [See, again, art. أَحَدٌ.] — اَحَدٌ فِي هَذَا الْاَمْرِ بِاَوْحَدٍ I am not alone, without a parallel, or match, in this affair: (S, * L, K:*) or simply, I am not alone in it. (T, L.) The fem. وَحْدَاءٌ is not used. (S, L.) — اَحْدَانٌ, the pl. of اَوْحَدٌ, is applied by a poet to dogs having no equals or matches. (S, L.) — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — Also, One that has no equal; one unequalled. (L.) — فُلَانٌ وَاحِدٌ ذَهْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) فُلَانٌ اَوْحَدٌ اَهْلِي زَمَانِهِ Such a person is the unequalled one of the people of his time. (TA.) The pl. of اَوْحَدٌ [as well as of وَاحِدٌ in the same sense] is اَحْدَانٌ, (originally وَحْدَانٌ, S) like as سَوْدَانٌ is pl. اَسْوَدٌ. (S, L.) — وَاحِدٌ اُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيحٌ وَحْدِهِ, q. v. (Hishām, Fr. L.) — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K) [in the CK, for بَأْسٌ is put (ناس)] or in other qualities; as though having no equal, and thus being alone: (L:) pl. اَحْدَانٌ and وَحْدَانٌ. (L, K.) — الْوَاحِدُ and الْاَوْحَدُ (T, L) and الْمَوْحَدُ and الْاَوْحَدُ (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. الْاِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ — أَحَدٌ. The human being and the horse are one in genus. And زَيْدٌ وَعَمْرُوٌ وَاحِدٌ فِي التَّوَعِ Zeyd and 'Amr are one in species. (Er-Rāghib.) — وَاحِدٌ Singular, as opposed to plural: pl. وَحْدَانٌ. (The lexicons, passim.) — اَصْحَابِيْ وَأَصْحَابِكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الْجُلُوسُ وَالْقُعُودُ وَاحِدٌ [The sitting and the standing are one and the same]. (L.) — See وَحِيدٌ. — عَشْرٌ وَاحِدٌ, masc., and عَشْرَةٌ وَاحِدَةٌ, fem., Eleventh. In this case, [and in similar instances, as عَشْرُونَ وَاحِدٌ Twenty-first, &c.,] عَشْرٌ and عَشْرَةٌ are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word

is decl.] You say, هُوَ حَادِي عَشْرَهُم [He is the eleventh of them]: and الْيَوْمُ الْحَادِي عَشْرَ [The eleventh day]: and اللَّيْلَةُ الْحَادِيَةُ عَشْرَةَ [The eleventh night]. (ISd, L.) [The rules respecting عَشْرٌ حَادِي and its fem. are the same as those respecting ثَالِثٌ and its fem., explained in art. ثَلَاثٌ, q. v.] — بِوَاحِدَةٍ signifies i. q. فَقَطٌ: and is often used in the sense of الْبَتَّة. (MF, voce ذُرُوحٌ.)

اِحْدَى: see art. أَحَدٌ.

اَحَادٌ: see مَوْحَدٌ.

اَوْحَدٌ: see وَاحِدٌ.

مَوْحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مَعْرِدٌ.]

أَحَادٌ and وَحَادٌ and مَوْحَدٌ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدًا: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say [وَحَادٌ وَحَادٌ] (S, L, K,) [and دَخَلُوا مَوْحَدًا مَوْحَدًا] (S, L, K,) [and أَحَادٌ أَحَادٌ] (L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K:) or one at a time; one after another. (S, L.)

[مَوْحَدَةٌ, (not مَوْحَدَةٌ) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to بَاءٌ to prevent its being mistaken for تَاءٌ, ثَاءٌ, or يَاءٌ. (The lexicons, passim.)]

مِيحَادٌ One of several hills, such as are called أَكْمَاتٌ, separate or remote, one from another: pl. مَوَاحِيْدٌ. (L, K.) F remarks, that J is in error in saying, الْمِيحَادُ مِنَ الْوَاحِدِ كَالْمِعْشَارِ مِنَ الْعَشْرَةِ (TA:) but the meaning of this is, that it denotes one part or portion; like as مِعْشَارٌ signifies one of ten: (L:) [i.e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of الْعَشْرَةِ, I find الْعَشْرُ; which affords a good sense, i.e., that مِيحَادٌ is syn. with وَاحِدٌ; and may be the true reading.]

وَاحِدٌ وَحِيدٌ: see مَوْحَدٌ.

وحش

1. وَحْشٌ. aor. ُ, [inf. n., probably, وَحْشَةٌ or وَحَاشَةٌ or both.] It (a place) abounded with wild animals. (IKṭṭ.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to