

syn. *إِنْفَرَدَ*; (S, K;) as also *أَتَّحَدَ* [written with the disjunctive alif *اَتَّحَدَ*, originally *اَتَّحَدَ* or *اَوْتَحَدَ*], (K, TA,) or *تَوَحَّدَ*. (CK.) *مَا أَسْتَأْخِذُ بِهِ* [What did the eleven thousand dirhems?]: but the Bagrees prefix it to the first only, and say, *مَا فَعَلْتَ الْأَحَدَ عَشَرَ أَلْفَ دِرْهَمٍ*. (S.) — In [most] cases differing from these two, there is a difference in usage between *أَحَدٌ* and *وَاحِدٌ*: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in *exs.* which will be found below;] and is used absolutely in negative phrases; [as will also be seen in *exs.* below;] whereas *وَاحِدٌ* is used in affirmative phrases as a prefixed noun and otherwise: the fem. *إِحْدَى*, also, is only used as a prefixed noun, except in numbers (Msb.) [and in one other instance, which see below]. Using *أَحَدٌ* and its fem. in affirmative phrases as prefixed nouns, you say, *قَامَ أَحَدُ الثَّلَاثَةِ* [One of the three stood]; and *قَالَتْ إِحْدَاهُمَا* [One of them two (females) said]; and *خَذَ إِحْدَى الثَّلَاثَةِ* [Take thou one of the three]. (TA.) The phrase *إِحْدَى بَنَاتِ طَبَقٍ* means *A calamity*: (K:) or, as some say, (TA, but in the K “and,”) *a serpent*; (K, TA;) so called because it twists itself round so as to become like a *طَبَقٍ*. (TA.) And the phrase *إِحْدَى الْإِحْدَى*, (L, K, TA,) in which the latter word has *kesr* to the *إِ* and *fet-h* to the *ح*, and is pl. of the former, also written *الْأَحَدِ*, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written *الْأَحَدِ*],) [lit. means *One of the ones*; and] is applied to *a great, or mighty, event*; (L, K, TA;) *one that is difficult, distressing, grievous, or terrible*. (L, TA.) You say, *أَتَى بِإِحْدَى الْإِحْدَى* [the last of which words is here again written in several copies of the K *الْأَحَدِ*] *He brought to pass a grievous, and great, or mighty, event*, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, *فُلَانٌ أَحَدُ الْأَحْدِينَ*, and *وَاحِدُ الْأَحْدِينَ*, (K, TA,) the latter in one copy of the K written *وَاحِدُ الْوَاحِدِينَ*, in which the latter word is pl. of the former, (TA,) and *أَحَدٌ* and *وَاحِدٌ*, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written *إِحْدَى* and *إِحْدَى*],) and *أَحَدِي*, (Et-Tes-heel,) and *إِحْدَى الْإِحْدَى*, (TA,) which are expressions of the utmost praise, (IAar, AHeyth, K,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA;) *one who has no equal; unequalled; incomparable*. (IAar, Tes-heel.) It seems that the form of pl. used in the phrase *أَحَدُ الْأَحْدِينَ* is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

*أَحَدٌ*, originally *وَاحِدٌ*, the *و* being changed into *أ*, (Msb.) *One*; the *first of the numbers*; (S;) syn. [in many cases] with *وَاحِدٌ*; (S, Msb, K;) with which it is interchangeable in two cases, to be explained below: (Msb:) pl. *أَحَادٌ* and *أَحْدَانٌ* (K) and *أَحْدُونَ*, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Msb, K, TA;) and as to *أَحَادٌ*, it may be pl. of *وَاحِدٌ*, [and originally *وَاحِدٌ*] like *أَشْبَاهٌ* as pl. of *شَاهِدٌ*, (Th, Msb,) a pl. of pauc. (Msb.) The fem. is *إِحْدَى* only; and this is only used in particular cases, to be shown below: (Msb:) most agree that the *ي* in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadrilateral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably *إِحْدَى*, not *إِحْدَى*:] (TA:) its pl. is *أَحَدٌ*, as though the sing. were *إِحْدَةٌ*, like as is said of *ذَكَرٌ* as pl. of *ذَكَرَى*: one of the expositors of the Tes-heel writes *أَحَدٌ*, with *dam* and then *fet-h*; but a pl. of this measure is not applicable to a sing. of the measure *فَعْلَى*, with *kesr*. (MF.) The dim. of *أَحَدٌ* is *أَحِيدٌ*; and that of *إِحْدَى* is *أَحِيدَى*. (L in art. *وحد*.) — It is interchangeable with *وَاحِدٌ* in two cases: first, when it is used as an epithet applied to God: (Msb:) for *الْأَحَدُ*, as an epithet, is applied to God alone, (Msb, K,) and signifies *The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes*: (TA:) you say, *هُوَ الْوَاحِدُ* and *هُوَ الْأَحَدُ*: and in like manner, *أَحَدٌ*, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with *وَاحِدٌ*: therefore you do not say *رَجُلٌ أَحَدٌ* nor *دِرْهَمٌ أَحَدٌ* and the like [but *رَجُلٌ وَاحِدٌ* and *دِرْهَمٌ وَاحِدٌ* &c.] (Msb.) [See also *وَاحِدٌ*, in art. *وحد*.] In the phrase in the Kur [cxii. 1], *قُلْ هُوَ اللَّهُ أَحَدٌ* [Say, He is God, One God], *أَحَدٌ* is a substitute for *الله*; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with *وَاحِدٌ* in certain nouns of number: (Msb:) you say *أَحَدُ عَشَرَ* [masc.] and *إِحْدَى عَشْرَةَ* [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute *وَاحِدٌ* and *وَاحِدَةٌ* for *أَحَدٌ* and *إِحْدَى*: but] in *أَحَدٌ وَعِشْرُونَ* [One and twenty, and the like], *أَحَدٌ* is interchangeable with *وَاحِدٌ*. (Msb.) Ks says, When you prefix the

article *ال* to a number, prefix it to every number; therefore you should say, *مَا فَعَلْتَ الْأَحَدَ الْعَشَرَ* [What did the eleven thousand dirhems?]: but the Bagrees prefix it to the first only, and say, *مَا فَعَلْتَ الْأَحَدَ عَشَرَ أَلْفَ دِرْهَمٍ*. (S.) — In [most] cases differing from these two, there is a difference in usage between *أَحَدٌ* and *وَاحِدٌ*: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in *exs.* which will be found below;] and is used absolutely in negative phrases; [as will also be seen in *exs.* below;] whereas *وَاحِدٌ* is used in affirmative phrases as a prefixed noun and otherwise: the fem. *إِحْدَى*, also, is only used as a prefixed noun, except in numbers (Msb.) [and in one other instance, which see below]. Using *أَحَدٌ* and its fem. in affirmative phrases as prefixed nouns, you say, *قَامَ أَحَدُ الثَّلَاثَةِ* [One of the three stood]; and *قَالَتْ إِحْدَاهُمَا* [One of them two (females) said]; and *خَذَ إِحْدَى الثَّلَاثَةِ* [Take thou one of the three]. (TA.) The phrase *إِحْدَى بَنَاتِ طَبَقٍ* means *A calamity*: (K:) or, as some say, (TA, but in the K “and,”) *a serpent*; (K, TA;) so called because it twists itself round so as to become like a *طَبَقٍ*. (TA.) And the phrase *إِحْدَى الْإِحْدَى*, (L, K, TA,) in which the latter word has *kesr* to the *إِ* and *fet-h* to the *ح*, and is pl. of the former, also written *الْأَحَدِ*, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written *الْأَحَدِ*],) [lit. means *One of the ones*; and] is applied to *a great, or mighty, event*; (L, K, TA;) *one that is difficult, distressing, grievous, or terrible*. (L, TA.) You say, *أَتَى بِإِحْدَى الْإِحْدَى* [the last of which words is here again written in several copies of the K *الْأَحَدِ*] *He brought to pass a grievous, and great, or mighty, event*, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, *فُلَانٌ أَحَدُ الْأَحْدِينَ*, and *وَاحِدُ الْأَحْدِينَ*, (K, TA,) the latter in one copy of the K written *وَاحِدُ الْوَاحِدِينَ*, in which the latter word is pl. of the former, (TA,) and *أَحَدٌ* and *وَاحِدٌ*, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written *إِحْدَى* and *إِحْدَى*],) and *أَحَدِي*, (Et-Tes-heel,) and *إِحْدَى الْإِحْدَى*, (TA,) which are expressions of the utmost praise, (IAar, AHeyth, K,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA;) *one who has no equal; unequalled; incomparable*. (IAar, Tes-heel.) It seems that the form of pl. used in the phrase *أَحَدُ الْأَحْدِينَ* is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

(AHeyth.) In the phrase *إِحْدَى الْإِحْدَى*, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were *دَاهِيَةُ الدَّوَاهِي*, the word *داهية* being [an intensive epithet] from *دَهَأَ* as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by *داهية* being meant a calamity. (Expositions of the F, TA.) AHey thought *أَحَدُ الْأَحْدِينَ* to be an epithet applied to a male, and *إِحْدَى الْإِحْدَى* to be applied to a female: but his opinion has been refuted by Ed-Demameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], *أَحَدٌ* and *إِحْدَى* are prefixed to their own proper pls., as *أَحَدُونَ* and *إِحْدَى*; or to an epithet, as in the case of *أَحَدُ الْعُلَمَاءِ* [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, *هُوَ أَبْنُ إِحْدَاهَا* *He is born of noble, or generous, ancestors, both on the father's and the mother's side*; speaking of a man and of a camel. (L and K in art. *وحد*.) And *لَا يَقُومُ بِهَذَا الْأَمْرِ إِلَّا أَبْنُ إِحْدَاهَا* *None will manage this thing, or affair, but a noble, or generous, man*. (AZ, L in art. *وحد*.) And *لَا يَسْتَطِيعُ إِلَّا* *None will be able to perform it but a noble, or generous, man*. (L in art. *وحد*.) — One instance is mentioned, of the occurrence, in a trad., of *إِحْدَى* not used as a part of a number [i. e. not as a part of the compound *عَشْرَةَ*] nor as a prefixed noun; viz., *إِحْدَى مِنْ سَبْعٍ* [One of seven]; in which *سبع* is said to mean the nights of 'Ad [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fāik &c.) — Used in a negative phrase, *أَحَدٌ* signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, *لَا أَحَدٌ فِي الدَّارِ* [There is not any one in the house]: but you do not say, *فِيهَا أَحَدٌ* [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], *فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِيزٌ* [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], *لَسْتَنَ كَأَحَدٍ مِنَ النِّسَاءِ* [Ye are not like any others of women]. (S.) — It is also used in interrogative phrases; as in the saying, *هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا* [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying, *يَا حَدَّ رَأَاهَا* [for *أَحَدٌ*, *O, has any one seen her, or it?*]. (I., from a trad.) — It is [said to be] also used in the sense of *شَيْءٌ* [meaning *Anything*], applied to an irrational being; as in the saying, *مَا بِالْأَدَارِ مِنْ أَحَدٍ إِلَّا حَبَارًا* [There is not in the house anything, rational or irrational, except an ass: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].