

with the latter aor., like *وَرِثَ*, aor. *يَرِثُ*; but *وَحَدَّ* with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF); [and its aor. is therefore probably *يُوحَدُ*, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and *وَحَدَّ*, (Lh, M, L, Mṣb, K,) aor. also *يَحَدُّ*; (K;) but this is without a parallel, and without any authority [except F]; (MF); or *يُوحَدُ*; (L;) [but this is also extr., and is probably a mistake for *يُوحَدُ*, which is the form agreeable with analogy;] inf. n. *حَدَّة* (T, M, L, Mṣb, K) and *وَحَدَّ* (M, L, K) and *وَحَدَّ* (L) and *وَحَدَّة* (L, K,) or *وَحَدَّة*, (as in some copies of the K and in the TA) and *وَحَدَّ* (K) and *وَحَدَّة* (M, L, Mṣb, K) and *وَحَدَّة*; (K;) *He, or it, was, or became, alone, by himself or itself, apart from others*; (T, L, Mṣb;) as also [† *وَحَدَّ*; and † *وَحَدَّ*; and] † *استوحد*; (A:) *he was, or became, alone, without anyone to cheer him by his society, company, or conversation*: (L:) *he remained alone, by himself, apart from others*; (Lh, M, L, K;) as also † *وَحَدَّ*. (M, L, K.) See also 5, below.

2. *وَحَدَّ*, (inf. n. *تَوْحِيدٌ*, K,) *He made it one; or called it one*: (K:) like as one says *ثَنَاهُ*, and *ثَلَّثَهُ* (S, L:) as also *أَحَدَهُ*. (TA.) Similar verbs are formed from the other nouns significant of numbers, to *عَشْرَةً*. (Esh-Sheybānee, K.) — *وَحَدَّ لِمَرْأَتِهِ*, or *عِنْدَهَا*, *He remained one night with his wife*: and in like manner the verb is used in relation to any saying or action. (TA, voce *سَمِعَ*) — *وَحَدَّ اللَّهُ*, inf. n. *تَوْحِيدٌ*, *He asserted, or declared, God to be one; he asserted, declared, or preferred belief in, the unity of God*: as also *أَحَدَهُ*. (T, L.) — *التَّوْحِيدُ* *The belief in God alone*; (L, K;) *in his unity*. (L.)

4. *أَوَحَدَ اللَّهُ جَانِبَهُ* [God rendered him solitary]; i.e., *he remained alone*; (K;) or *was made to remain alone*. (L.) — *أَوَحَدَهُ لِلْأَعْدَاءِ*, *He left him [alone] to the enemies*. (L, K.) — *أَوَحَدَهُ* *He (God) made him the unequalled one of his time*: (S, L, K:) *made him to have no equal*. (A.) — *أَوَحَدَهُ النَّاسُ* *The people left him alone, or by himself*. (L.) — *أَوَحَدْتُهُ بِرُؤْيَتِي*, inf. n. *إِحَادٌ*, [I singled him by my sight;] *I saw none save him*. (S, L.) — *أَوَحَدْتُ* *She (a ewe) brought forth one only*: (S, K:) like *أَفْزَتْ*. (S.) — *أَوَحَدْتُ بِهِ* *She (a woman) brought him forth an unequalled one*. (L, from a trad.)

5. *تَوَحَّدَ بَعْضُهُ*, (S,) or *تَوَحَّدَ اللَّهُ بَعْضَتَهُ*, (L, K,) *God protected him himself, not committing him to the care of another*. (S, L, K.) — *تَوَحَّدَ بِالْأَمْرِ* *He was, or became, alone, without*

*any to share or participate with him, in the affair*. (L.) — *تَوَحَّدَ بِرَأْيِهِ* *He was, or became, alone, without any to share, or participate with him, in his opinion*. (S, L.) — See 1.

8. [† *أَتَحَدَّ*] *It was, or became, one*. And hence, *أَتَحَدَّ مَعَهُ* *He was, or became, one with him in interests &c.* — *أَتَحَدَّ* *It (a number of things, or substances, two and more, KT,) became one*. (KT, KL.) See 1.

10: see 1.

*وَحَدَّ* see *وَحَدَّ*. — *وَحَدَّ مِنْ ذَاتِ حَدَّتِهِ*, and *وَحَدَّ مِنْ ذِي حَدَّتِهِ*, and *وَحَدَّ عَلَى ذَاتِ حَدَّتِهِ*, and *وَحَدَّ مِنْ ذَاتِ رَأْيِهِ*, *He did it of himself; of his own accord; of his own judgment*. (AZ, L, K.)

*رَأَيْتُهُ وَحَدَّهُ* — *وَحَدَّ* see 1, and *وَحَدَّ*. — *وَحَدَّ* (S, L, K) *I saw him alone*. (S, L.) *وَحَدَّ* is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Baṣrees, as an inf. n., in every instance; as though thou saidst *أَوَحَدْتُهُ*, meaning “I saw none save him,” and then substituted *وَحَدَّهُ*: or, as Abu-l-Abbās says, it may mean the man’s being himself alone; as though thou saidst *رَأَيْتُ رَجُلًا مُنْفَرِدًا*, and then substituted *وَحَدَّهُ*. (S.) Or it is in the acc. case as a denotative of state accord. to the Baṣrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Baṣrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like *رَجُلًا زَيْدٌ رَكُضًا*, meaning *رَكُضًا*: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for *وَحَدَّهُ* and *عِنْدَهُ*: (TA:) and there is a third opinion, that of Hishām; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAqr, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Mṣb:) you say *جَلَسَ وَحَدَّهُ*, and *جَلَسَا عَلَى وَحَدِّهِمَا*, and *عَلَى وَحَدِّهِ*, and *جَلَسُوا عَلَى وَحَدِّهِمَا*, [He sat alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, *لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ*, [There is no deity but God alone]: and *مَرَرْتُ بِزَيْدٍ وَحَدَّهُ* [I passed by Zeyd alone]: (L:) [excepting in a few cases, such as the phrases] *قُلْنَا هَذَا الْأَمْرَ وَحَدَيْنَا* [We two alone said this thing], and *قَاتَاهُ وَحَدَّيْهِمَا* [They two women alone said it]; mentioned by AZ. (L.) You say also, *هَذَا عَلَى وَحَدِّهِ*, and *عَلَى حَدَّتِهِ*, *This is by itself*; (L, K;) and *هُمَا عَلَى حَدَّتَيْهِمَا* *They two are by themselves*: and *عَلَى حَدَّتَيْهِمَا*

*They are by themselves*: (L:) and *أَعْطَى كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حَدَّتِهِ* *Give thou to every one of them by himself*; syn. *عَلَى حَيَالِهِ*. (S.) The *ه* in *حَدَّة* is a substitute for the *و* (S, L) which is cut off from the beginning. (L.) — *وَحَدَّ*, (K,) or *وَحَدَّ*, (L,) *A wild animal alone, by itself, or apart from others*. (L, K.) — *وَحَدَّ*, (K,) or *وَحَدَّ*, (L,) *A man whose lineage and origin are unknown*. (Lth, L, K.) — *وَحَدَّ* is used as the complement of a prefixed n. only in the following phrases: (A’Obeyd, S, L:) *هُوَ نَسِيجٌ وَحْدِهِ*, which is an expression of praise; (S, L, K;) meaning, † *He is one unequalled; one who has no second*: (L:) or *he is a man of right judgment*: you say also *هُمَا نَسِيجًا وَحْدَيْهِمَا*, and *هِيَ نَسِيجَةٌ وَحْدَهَا*, and *هُمَا نَسِيجًا وَحْدَيْهِمَا*, and *هِيَ نَسِيجَةٌ وَحْدَهَا*: (Lth, L:) [see art. نَسَجَ:] it is as though you said *إِفْرَادًا*: you put *وَحَدَّهُ* in the place of an inf. n. in the gen. case: (S:) and *رَجُلٌ وَحْدِهِ*, (IAqr, L,) and *رَجُلٌ وَحْدِهِ*, (S, L,) [A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.]: and *قَرِيعٌ وَحْدِهِ* *A man with whom no one contends in excellence*: (Lth, L:) and *عَبِيرٌ وَحْدِهِ*, and *جَحِيشٌ وَحْدِهِ*, which are expressions of dispraise; (S, L, K;) meaning, † *One who does not consult, nor mix with, any one, and who is contemptible and weak*: (Sh, L:) *وَحَدَّ* being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, *رَبُّ نَسِيجٍ وَحْدِهِ*, [Few unequalled men have I seen]. (Hishām, Fr., L.)

*وَحَدَّ* see *وَحَدَّ* and *وَحَدَّ*.

*وَحَدَّ* see *وَحَدَّ*.

*وَحَدَّة* The state of being alone, or apart from others; solitariness; solitude. (Sb, S.) See 1. — *وَحَدَّةُ الْقَبْرِ* [The solitude of the grave]. (A.) — *لَيْلَةُ الْوَحْدَةِ* *The night of solitude*; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also *الْوَحْشَةُ* [The night of solitude].

*وَحْدَانِيَّة* The unity of God: (L, K:) as also *أَحْدِيَّة*. (Mṣb.)

*وَحْدَانِيٌّ* One who is singular in his religious opinions; who separates himself from the general