(Meb.) So too in the Kur lx. 11, accord. to the reading of Ibn-Mes'ood: (Msb:) but others there read شي؛, which may mean any one or any thing. (Bd, Jel.) ... الأحد (K,) as also يَوْمُ الأحدُ (Ş, Msb,) as a proper name, (Msb,) 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 IAar, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mab in art. :) it is sing., and masc.: (Lh:) pl. [as above, i. e.] (K:) or it has no أَحُدُانُ (Ş, Mşb, K) and آحَادُ pl. (K: [but in the TA this last observation is very properly restricted, as relating only to as syn. with وأحد, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. الرحاد 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 (.نوم Mz 3rd) .متواتر

أَحُدُى: } fems. of أُحَدُاةً , q. v.

The unity of God; (Msb;) as also (.وحد .L and K in art) . وَحُدَانيَّةُ

[accus. of jala] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from , and in meaning from أَنْلَاثُ to أَحَدًا وَاحدًا وَاحدًا وَاحدًا وَاحدًا you say, جَاؤُوا أُحَادُ أُحَادُ being repeated for the purpose of corroboration,] meaning, They came one [and] one, one [and] one; or one [by] one, one [by] one. (Ş, K.) The dim. of أَحَادُ أَهُ أَعَادُ أَعَادُ أَعَادُ أَعَادُ أَعَادُ أَعَادُ أَعَادُ أَعَادُ perfectly decl., like كُلْيَتْ [q. v.] &c. (Ş, in art.

dim. of أَحَدُ q. v. أَحَادُ عود الْحَيْدُ

dim. of احدة fem. of أحد أو dim. of إحدى

1. عُلَيْهِ (Ṣ, Mab, K) مَلَيْهِ (Ṣ, TA,) aor. إِحَنَّة , and أَحَنْ , (Mab,) or أَحَنْ, and (TA,) or this last is a simple subst.; (Msb;) and أَحْنُ عَلَيْهِ, aor. -, inf. n. أَحْنُ عَلَيْهِ, (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, Msb, 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. مُوَاحَنَة , (TA,) inf. n. مُواحَنة , (Ş, K,) He treated him, or regarded him, with enmity, or hostility. (S, K, TA.)

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, Msb, K:) and anger (K, TA) coming upon one suddenly therefrom : (TA:) pl. إحن (S, Msb, K.) It is said in the S that one should not say and this is disallowed by As and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and As is related to have disapproved of Et-Tirimmáh for using its pl. in poetry: but it is said in a trad., There is not between] مَا بَيْنِي وَبَيْنَ العَرَبِ حِنَةً 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.)

. اخو .see art : أَخْ

أخْتُ fem. of أُخْتُ, q. v. in art. الموا

1. أَخَذُ , (Ş, A, L, &c.,) in the first pers. of which, أَخُذُت, [and the like,] the s is generally changed into -, and incorporated into the [augmentative] -, [but in pronunciation only, for one writes أَعَدْتُ and the like,] aor. 2, imperative originally آؤُخُذُ, (S, L,) which latter form sometimes occurs, [but with , in the place of] when the I is pronounced with damm,] (TA,) inf. n. أَخُاذُ (Ṣ, L, Msb, K, &c.) and أَخُذُ , (Ṣ, L, K,) the latter having an intensive signification; (MF;) and وَخُذُ is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of AHei ; (MF in art. تخذ;) He took ; he took with his hand; he took hold of; (S, A, L, Msb, K;) a thing. (S, L.) You say, خذ الخطام and Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel: (S, L, Msb:) the - in the latter phrase being redundant. (Msb.) [And أَخُذُ بَيْده, lit. He took his hand, or arm; meaning + he aided, or assisted, him: a phrase of frequent occurrence.] And أَخَذَ عَلَى يَد فُلَان + He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand أَخُذُ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ or arm: (L:) and [signifies the same]. (K in art. فعد.) __ Also, inf. n. Ji, He took, or received; contr. of أَعْطَى أَعْطَى (L.) [Hence,] أَخُذُ 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], ‡ [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]. (MF.) So too in the same [iii. 75], And do ye accept وَأَعَدْتُمْ عَلَى ذَلِكُمْ إصْرِي my covenant to that effect?]. (B.) [And in the أَخُذُهُ بِذُنِّيهِ phrases, الْحُدُنَّا مِيثَاقَكُمْ بِالعَمَل بِمَا في التَّوْرَاة (L, Msb, MF:) as in the phrases,

(Idem عُلَى العُمَلِ بها في التوراة Jel ii. 60,) and ii. 87,) + We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.] خُذُ عَنْكَ [is elliptical, and] means أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالهِرَآء [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. ; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَّل (B.) [See also 8.] _ [He took and kept;] he retained; he detained: as in the Kur [xii. 78], Therefore retain thou one of فَخُذُ أَحَدُنَا مَكَانَهُ us in his stead]. (B.) _ [He took, as meaning he took away. Hence,] أَخُذُ مَنْهُ السَّيْرُ Journeying, or travel, took from him strength; (القُوة being understood;) weakened him. (Har p. 529.) And (,Msb) مِنَ الشَّعَرِ Mgh,) and أَخَذَ مِنَ الشَّارِبِ He clipped, or cut off from, (Mgh, Msb,) the mustache, (Mgh,) and the hair. (Msh.) _ 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 ,أَخَذَهُ مِنْ فَوْقُ and : علو .c., in art أَخَذَهُ عَلُوا also &c., in art. فوق.] It is said in the Kur [ii. 256], + Neither drowsiness nor لا تَأْخُذُهُ سِنَةً وَلَا نَوْمَ sleep shall seize [or overcome] IIim. (B.) [And you say, أَخَذُتُهُ رِعْدَةُ † A tremour seized, took, affected, or influenced, him. And اعْدُهُ بَطْنه + His belly affected him with a desire to evacuate it.] You say also, أَخُذُ فِيهِ الشَّرَابُ † The wine affected him, or influenced him, so that he became intowicated. (TA in art. أَخَذَ الرَّأْسُ And أَخَذَ الرَّأْسُ (Msb in art. أَخَذَ بِالرَّأْسِ &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) + [It had an overpowering influence upon the head]; meaning wine. (Msb, K.) And [It (food, &c.) choked]. (IAar in art. نشب in the TA, and S in art. بشع, &c.) And Nothing that any one إِ يَأْخُذُ فِيهِ قُولُ قَائل may say will have any power, or effect, or influence, upon him]; meaning that he obeyeth no one. (L in art. البت.) _ He took captive. (L, Mab, B.) So in the Kur [ix. 5], فَأَقْتُلُوا ٱلْهُشْرِكِينَ Then slay ye the be- حَيْثُ وَجَدِتُهُوهُمْ وَخُذُوهُمْ lievers 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 اخذ (L:) or simply, + he killed, or slew. (B.) It is said in the Kur [xl. 5], وَهُمَّتْ كُلُّ أُمَّة 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, Msb) destroyed a person: (Msb, MF:) and † extirpated, or exterminated. (MF.) فَأَخَذَهُمُ ٱللهُ بِذُنُوبِهِمْ [in the Kur iii. 9 and xl. 22] means But God destroyed them for their sins. (Jel.) __ ! He punished, or chastised; (L, Mab, B, K, MF;) as also انْخُذُ اللهُ دُاءُ اللهُ اللهُ