

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

وَحَادٌ: see **مَوْحَدٌ**.

وَحِيدٌ (S, L, Mṣb, K) and **مُتَّوَحَّدٌ** (L, K) and **وَحَدٌ** 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 **دَرْفَمٌ أَحَدٌ**, nor **شَيْءٌ أَحَدٌ**, though some of the lexicologists assert that **أَحَدٌ** is originally **وَحَدٌ**: 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 **أَحْدَانٌ** and **وَحَادٌ**. (L.) **رَجُلٌ وَحِيدٌ** A man who has no one to cheer him by his society, conversation, or company. And **رَجُلٌ مُتَّوَحَّدٌ** 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 **إِتَّقَيْنَا وَاحِدَيْنِ** [We met, we being each of us one alone]; cited from a poet by IʿAṣ: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. **وَاحِدُونَ** (S, L, K) and **أَحْدَانٌ** and **وَحْدَانٌ**; (S, L:) in the last of which, **ا** is substituted for **و** because of the *dammeh*: (L:) one says, **أَنْتُمْ حَيٌّ وَاحِدٌ**, and **حَيٌّ وَاحِدُونَ**, (Ye are one tribe, L) like as one says **شِرْزِمَةٌ قَلِيلُونَ**: (Fr, S, L:) **أَحَادٌ** may also be a pl. of **وَاحِدٌ** [and therefore originally **وَحَادٌ**], like as **أَشْهَادٌ** is pl. of **شَاهِدٌ**. (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-Rághib.) 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**.] — **أَحَدٌ** **فِي هَذَا الْأَمْرِ بِأَوْحَدٍ** 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.) — **أَحْدَانٌ**, the pl. of **وَاحِدٌ**, 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, **وَاحِدٌ** **لَهُ** One that has no equal; one unequalled. (L.) — **فُلَانٌ وَاحِدٌ دَهْرِهِ** Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) **فُلَانٌ أَوْحَدٌ أَهْلَ زَمَانِهِ** (S, L) Such a person is the unequalled one of the people of his time. (TA.) The pl. of **وَاحِدٌ** [as well as of **وَاحِدٌ** in the same sense] is **أَحْدَانٌ**, (originally **وَحْدَانٌ**, S) like as **سُودَانٌ** is pl. **أَسُودٌ**. (S, L.) — **وَاحِدٌ أُمِّهِ** [An unequalled son of his mother], is an indeterminate expression, like **نَسِيحٌ وَحْدِهِ**, q. v. (Hishám, 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. **أَحْدَانٌ** and **وَحْدَانٌ**. (L, K.) — **الْوَأْحِدُ** and **الْمُتَّوَحَّدُ** and **الْوَأْحِدُ** (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. **الْإِنْسَانُ وَالْفَرَسُ وَوَاحِدٌ فِي الْجِنْسِ** — **أَحَدٌ**. *The human being and the horse are one in genus.* And **زَيْدٌ وَعَمْرٌ وَوَاحِدٌ فِي التَّوَعُّعِ** *Zeyd and 'Amr are one in species.* (Er-Rághib.) — **وَاحِدٌ** Singular, as opposed to plural: pl. **وَحْدَانٌ**. (The lexicons, passim.) — **أَصْحَابِي وَأَصْحَابُكَ وَوَاحِدٌ** [Thy companions and my companions are one and the same]. And **الْجُلُوسُ وَالْقُعُودُ وَوَاحِدٌ** [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 **عِشْرُونَ** **وَاحِدٌ** *Twenty-first, &c.*,] **وَاحِدٌ** and **وَاحِدَةٌ** 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 عَشْرَهُمُ** [He is the eleventh of them]: and **الْيَوْمُ الْحَادِي عَشْرَ** [The eleventh day]: and **اللييلة الحادية عشرة** [The eleventh night]. (ISd, L.) [The rules respecting **عَشْرٌ** **وَاحِدٌ** 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 **الْبَيْتَةُ**. (MF, voce **ذُرُوحٌ**.)

أَحَدِي: see art. **أَحَدٌ**.

أَحَادٌ: see **مَوْحَدٌ**.

أَوْحَدٌ: see **وَاحِدٌ**.

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

أَحَادٌ and **وَاحِدٌ** 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 **وَوَحَادٌ وَوَاحِدٌ**, (S, L, K,) [and **وَوَحَادٌ وَوَاحِدٌ** 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**, or **يَاءٌ**. (The lexicons, passim.)]

مِيحَادٌ One of several hills, such as are called **أَكْشَمَاتٌ**, separate or remote, one from another: pl. **مَوَاحِيدٌ**. (L, K.) F remarks, that J is in error in saying, **المِيحَادُ 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 whercof 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 **العشرة**, I find **العشر**; which affords a good sense, i.e., that **مِيحَادٌ** is syn. with **وَاحِدٌ**; and may be the true reading.]

وَاحِدٌ and **وَحِيدٌ**: see **مُتَّوَحَّدٌ**.

وحش

1. **وَحْشٌ**. aor. **وَحَشَ**, [inf. n., probably, **وَحْشَةٌ** or **وَحْشَانَةٌ** 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