

3. **حَافَاهُ**, (inf. n. **مُحَافَاةٌ**, TA,) *He disputed with him in words; or did so vehemently, or obstinately.* (AZ, S, K.)*

4. **احنى**, said of a man, *His beast became attenuated, or chafed, or abraded, in [the sole of] the hoof.* (S.) = **احفاه** *He (God) caused him to be barefooted, without sandals or boots: and hence احنى also signifies he made his feet bare of the sandals or boots.* (TA.) — *He made his foot, i. e. a man's, and his hoof, i. e. a horse's or the like, to become attenuated, [or chafed, or worn, in the sole,] by much walking or treading or travel.* (S.) = *He repeated it; namely, a question.* (K.) — *He importuned, pressed, or urged, him, and harassed, or molested, him in so doing:* (Lth, K:) *or he asked him, and pressed him much in seeking or demanding:* (TA:) *he importuned him in asking or questioning:* (Mṣb:) *he harassed, or wearied, him, and went to the utmost length in asking him, or questioning him.* (TA.) See also 1. **احفأ** signifies also *The going to the utmost length in disputing.* (S, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, **احنى فى السألة**, [&c.,] and **فها تحفى**, *He exceeded the usual bounds in the question, or in asking.* (Ḥam p. 80.) — And hence, (Ḥam p. 80,) **احنى شاربهُ** *He clipped his mustache to the utmost degree;* (S, Ḥam;) *clipped it closely:* (S:) *or he clipped it much;* (Mgh, Mṣb, K;) as also **حفاهُ**. (K.) — **احنى فمه** *He examined to the utmost his [app. a horse's] teeth.* (TA.) — **احفيتهُ** *I incited, or urged, him to inquire respecting, or to investigate, the news, or information, (K, TA,) to the utmost.* (TA.) = **أزريتُ به** *i. q. أزريتُ [I despised him; or I brought against him the imputation of a fault, or the like, desiring to involve him in confusion thereby; &c.].* (K.)

5. **تحفى**, inf. n. **تحف**: see 1, in three places: and see also 4. — Also *i. q. اجتهد* [*He strove, or laboured, &c., فى أمر in an affair.*] (K.) — And *i. q. اجتبل* [app. as meaning *He practised artifice, or the like.*] (K.)

6. **تحافينا إلى السلطان** *Each of us preferred a complaint against the other to the Sultán, (K, TA,) and he referred our case to the judge (القاضى), i. e. (القاضى).* (TA.)

8. **احنى**: see 1, first sentence. = And **احنى به**: see 1. = **احنى** also signifies *He pulled up herbs, or leguminous plants, from the ground* (T, Mgh, K) *with the ends of his fingers, because of their shortness and paucity;* (T, Mgh;) as also **احتفا**, (T, Mgh, K,) accord. to one reading of a trad. in which it occurs; and **اجتفا**, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) — **احتفا القوم البرعى** *The people, or party, fed their animals upon the pasturage and left not aught of its herbage: the subst. [denoting the act of doing this] is حنوة [app. حنوة].* (TA.)

10. **استحنى** *He asked, or inquired after, news,*

or tidings, (A, K,) exceeding the usual bounds in doing so. (A.)

حنفا: see **حنوة**.

حاف, applied to a man, (S, Mgh, Mṣb, K,) and a camel, (K,) and a horse or the like, (Zj, S, K, Ḥam p. 476,) *Having his foot, (S, Mgh, Mṣb, K,) or hoof, (Zj, S, K, Ḥam,) attenuated [in the sole], (Zj, S, Mgh, Mṣb, K,) or chafed, abraded, or worn, (Ḥam, PṢ,) by much walking or treading or travel;* (S, Mgh, Mṣb, Ḥam;) as also **حاف**. (K.)

حنوة: see 8.

حنوة: see what next follows.

حنوة (S, K) and **حنوة** (K) and **حنفة** and **حنفاة** (S, K,) all simple subst., (K,) [but all except the second mentioned in one place in the TA as inf. ns.,] and **حنفا**, (S, Mṣb,) a simple subst., differing from the inf. n., which is **حنفا**, (Mṣb,) *The state of being barefoot, without sandal and without boot:* (S, Mṣb:) *or the state of having the foot, or hoof, attenuated [in the sole, or chafed, abraded, or worn, by much walking or treading or travel]:* (K:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is **حنفا** [an inf. n.: see 1]. (ISK, Zj, S, Mgh, Mṣb.)

حنفة } see **حنوة**.
حنفاة }

حنفى *Showing much honour, (Mgh, K,) and manifesting joy or pleasure [at meeting another]; as also حاف; (K;) and behaving with affection, or benevolence and solicitude; (Mgh;) showing kindness, or goodness and affection and gentleness, and regard for the circumstances of another:* (Lth, TA:) *and asking, or inquiring, much respecting another's state, or condition; as also حاف; (K:) going to the utmost length in asking, or inquiring: (S:) and [hence, perhaps,] knowing in the utmost degree: (S, K:) and importunate, pressing, or urgent, in asking, or inquiring: (K:) pl. حنفاة. (Fr, K.) You say, **هو حنى به** *He is one who behaves with affection, or benevolence and solicitude, to him; who shows him much honour [&c.].* (Mgh.) **إنه كان بى حنفا**, in the Kur [xix. 48], means *Verily He is gracious [to me]: (Zj:) or knowing [with respect to me] and gracious [to me], answering my prayer when I pray to him: (Fr:) or mindful, regardful, or considerate, of me.* (TA.)*

حنفاة: see **حنوة**.

حاف *Walking barefoot, without sandal and without boot:* (ISK, Zj, S, Mgh, Mṣb:) pl. **حنفاة**. (Mgh, Mṣb.) — See also **حاف**. = And see **حنفى**, in two places. = Also *A judge; syn. قاض*. (K.)

حق

1. **حقى**, aor. = (S, Mṣb, K, &c.) and ², (IDrd, Mṣb, K,) [the latter irregular,] inf. n. **حقة** (K,

TA) and **حَقَّ** (IDrd, TA) and **حَقُّوقٌ**, (TA,) *i. q. صارَ حَقًّا* [i. e., accord. to the primary meaning of **حَقَّ**, as explained below, on the authority of Er-Rághib, *It was, or became, suitable to the requirements of wisdom, justice, right or rightness, truth, or reality or fact; or to the exigencies of the case*]: (TA:) *it was, or became, just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed, as a truth or fact: and necessitated, necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due: syn. وَجِبَ;* (T, S, Mṣb, K, &c.) and **ثَبَّتَ**: (Mṣb, TA:) *it was, or became, a manifest and an indubitable fact or event; as explained by IDrd in the Jm; (TA;) it happened, betided, or befell, surely, without doubt or uncertainty.* (K.) It is said in the Kur xxxvi. 6, **لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ**, i. e. *The saying, "I will assuredly fill Hell with genii and men together," [Kur xi. 120 and xxxii. 13,] (Bḍ,) or the sentence of punishment, (Jel,) hath become necessitated [as suitable to the requirements of justice, or as being just or right,] to take effect upon the greater number of them; syn. وَجِبَ,* (Jel, TA,) and **ثَبَّتَ**. (TA.) And this, namely, **ثَبَّتَ**, is the meaning of the verb in the phrase, **حَقَّ عَلَيْكَ الْقَضَاءُ** [*The sentence was, or, emphatically, is, necessitated as suitable to the requirements of justice to take effect upon thee; or it was, or is, necessary, just, or right, that the sentence should take effect upon thee.*] (TA.) [In like manner,] one says, **يَحِقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا** *It is necessary for thee [as suitable to the requirements of wisdom or justice or the like], or incumbent on thee, or just or proper or right for thee, that thou shouldst do such a thing.* (TA.) [Thus one says,] **الْحَقِيقَةُ مَا يَحِقُّ عَلَيْكَ** [*The حقیقة is that which it is necessary for thee &c., or that which it behooveth thee, that thou shouldst defend it, or protect it.*] (S, K.) Accord. to Sh, the Arabs said, **حَقَّ عَلَىٰ أَنْ تَفْعَلَ ذَلِكَ** and **أَفْعَلْ ذَلِكَ** and **حَقَّ**: but accord. to Fr, when you say **حَقَّ**, you say **عَلَيْكَ**; and when you say **حَقَّ**, you say **لَكَ**. (TA.) [Accordingly] one says, **حَقَّقْتَ أَنْ تَفْعَلَ** and **حَقَّ لَكَ أَنْ تَفْعَلَ ذَا**: both mean the same: (Ks, S, K:) [i. e., each has one, or the other, or both, of the meanings next following:] or the former means *It was, or, emphatically, is, rendered حَقَّ [or suitable to the requirements of wisdom or justice &c.] for thee, or necessary for thee, or incumbent on thee, or just or proper or right for thee, [or it behooved or behooves thee,] that thou shouldst do, or to do, this, or that: and [the latter, or] حَقَّقْتَ بِأَنْ تَفْعَلَ, *Thou wast, or, emphatically, art, rendered حَقِيقٌ [or adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy,] that thou shouldst do, or to do, this, or that]:* (A, TA:) and in like manner, **حَقَّقْتَ** signifies in the Kur lxxxiv. 2 and 5: (Bḍ, Jel:*) or **حَقَّقْتَ بِأَنْ تَفْعَلَ** may mean *thou wast, or art, known by the testimony of thy circumstances to be حَقِيقٌ &c.* (A, TA.) And **مَا كَانَ يُحَقِّقُكَ أَنْ تَفْعَلَ***