

this [likewise] being a pl. of **حَقَّةٌ**; or it is pl. of **حَقِيقَةٌ**. (TA. [See art. **نص**; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) = [Also, app., *He acted seriously, or in earnest, with him in an affair: see 3 in art. جد: and see also 2 above, last signification.*]

4. **أَحَقَّ**, [inf. n. **إِحْقَاقٌ**.] *He spoke truth; said what was true: [very common in this sense; contr. of **أَبْطَلَ**:] or he revealed, or manifested, or showed, a truth, or a right or due: or he laid claim to a right, (or to a thing, TA) and it was, or became, due to him. (Msb.)* = See also **حَقَّ**, as an intrans. verb, in three places; relating to camels. — **أَحَقَّ الْقَوْمُ** *The people's cattle became fat. (TA.)* And **أَحَقَّ الْقَوْمُ مِنَ الرَّبِيعِ** *The people's cattle became fat by means of the [herbage called] ربيع. (AHn,* ISd, TA.)* = As a trans. verb: see **حَقَّ**, in nine places. You say also, **أَحَقَّقْتُ الْأَمْرَ**, inf. n. as above, † *I did, performed, or executed, the affair in a firm, solid, sound, or good, manner; or put it into a firm, solid, sound, or good, state. (TA.)* — **رَمَى فَأَحَقَّ الرَّمِيَّةَ** † *He cast, or shot, and killed on the spot the animal at which he cast, or shot. (Ibn-'Abbád, Z, K,* TA.)* — **أَحَقَّتْ إِبِلُنَا رَبِيعًا** and **أَسْتَحَقَّتْ رَبِيعًا** † *Our camels found [herbage such as is termed] ربيع full-grown, and pastured upon it. (TA.)*

5. **تَحَقَّقَ** [It was, or became, or proved to be, a truth, a reality, or a fact.] [Hence,] **تَحَقَّقَ عِنْدَهُ الْخَبْرُ** *The information was, or proved, true, right, correct, or valid, in his estimation. (S, K,*)* = **تَحَقَّقَهُ**: see **حَقَّهُ**.

6. **تَحَاقَ** is syn. with **تَخَاصَرَ**; and **إِحْتِاقٌ**, with **إِحْتِصَارٌ**; [The disputing, litigating, or contending, together;] (S, K;) [for] **تَخَاصَرُوا** and **إِحْتِصَرُوا** signify the same; (K in art. **عَصَرَ**;) [or rather] the meaning of [تَحَاقَ and] **إِحْتِاقٌ** is [the disputing, &c., together for a right, or due;] each one's, or every one's, saying, "The right is mine," and "with me;" or demanding his right, or due. (TA.) One says, **تَحَاقُوا** [They disputed, &c., together for a right, or due]. (TK.) And **إِحْتِاقًا** They two disputed, &c., (K, TA,) each of them demanding his right, or due. (TA.) And **إِحْتِاقٌ** **فَلَانٌ وَفَلَانٌ** [Such a one and such a one disputed, &c., together for a right, or due]. (S.) One does not say of a single person [تَحَاقَ nor] **إِحْتِاقٌ**; like as one does not say of one only [إِحْتِصَرَ nor] **إِحْتِصَارٌ**. (S.)

7. **أَحَقَّتْ الْعُقْدَةُ** † *The knot became tied, or made fast, or tightened. (Ibn-'Abbád, K, TA.)*

8: see 6, throughout. = **أَحَقَّتْ بِهِ الطَّعْنَةُ** † *The thrust, or piercing, killed him: (AA, K:)* or † *went right, or directly, into him: (As, TA:)* or † *penetrated into his belly, or inside: (L, TA:)* or *hit, or struck, the socket, or turning-place, of his hip, which is termed its حَقٌّ. (K,* TA.)* One says, **رَمَى فَلَانٌ الصَّيْدَ فَأَحَقَّتْ بَعْضًا وَشَرَمَ بَعْضًا** † *Such a one shot, or cast, at the objects of the chase, and killed some, and wounded some so that*

they escaped: (S:) or *pierced into the bellies, or insides, of some, and wounded the skin of some without so piercing. (L.)* — **أَحَقَّتْهُ إِلَى كَذَا** *He kept him, or held him, back, or retarded him, [until such a time, or such an event,] and straitened him. (TA.)* = **أَحَقَّتِ الْفَرَسُ** *The horse became lean, or light of flesh; or slender, and lean; or lean, and lank in the belly. (S, K, TA.)* — And **أَحَقَّتِ الْمَالُ** *The cattle became fat: (K: [see also the last meaning of 1 as an intrans. verb:])* but in the A and O and L, **أَحَقَّتِ الْقَوْمُ** *the people's cattle became fat, and their fatness ended, or attained the extreme point. (TA.)*

10. **أَسْتَحَقَّهُ** *He demanded it as his right, or due. (TA.)* [And hence,] *He had a right, or just title or claim, to it; he was, or became, entitled to it; he deserved it, or merited it; syn. اسْتَوْجَبَهُ: (S, Msb, K:)* or these two verbs are nearly the same; (TA;) [the former meaning *he was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; which is the most proper meaning of the phrase صَارَ حَقِيقًا بِهِ*, as well as of the verb **أَسْتَحَقَّ**; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, **قَدْ أَسْتَحَقَّ عَلَى الْمُشْتَرِي** [He has a right to it in preference to the purchaser]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed **حَقٌّ** one says, **أَسْتَحَقَّ أَنْ يُرَكَبَ** [He was, or has become, fit to be ridden], (K,) and **أَنْ يُحْمَلَ عَلَيْهِ** [to be laden]: (S, Msb:) and **أَسْتَحَقَّ الضَّرَابَ** [He was, or has become, fit for covering]. (L, K.) — [Hence, *It (an action, and anything,) deserved it, merited it, or required it.*] And **أَسْتَحَقَّ إِثْمًا** *He did what necessitated sin; (Ksh and Bd and Jel in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner; (Ksh ibid. ;) i. q. اسْتَوْجَبَهُ. (TA.)* And **أَسْتَحَقُّوا** *They committed sins for which he who should punish them would be excusable, because they deserved punishment; like أَوْجَبُوا, and أَعْدَرُوا, and اسْتَلَطُوا. (IAqr, TA in art. لوط.)* — **أَسْتَحَقَّتْ** **إِبِلُنَا رَبِيعًا**: see 4, last sentence. — **أَسْتَحَقَّتِ النَّاقَةُ** **لِقَاعًا** *The she-camel conceived, or became pregnant; and اسْتَحَقَّتْ لِقَاعًا [signifies the same]. (TA.) — See also 1, as an intrans. verb, last two sentences.*

R. Q. 1. **حَقَّقَهُ**, inf. n. **حَقَّقَةٌ**, *He went the pace, or in the manner, termed حَقَّقَةٌ; (TA:)* which means a pace, or manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the **ظَهْرُ** [meaning the camel that is ridden, or the beast that carries one]: (S, Mgh, K:) or a journeying in the beginning, or first part, of the night; (Lth, S, K;) which is forbidden: (Lth, S, TA:) or, as some say, the fatiguing a while, and abstaining a while: (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or an obstinate persisting in journeying:

or an obstinate persisting in journeying until the camel that one is riding perishes or breaks down: (K:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider: or, accord. to IAqr, the judging of the weak [beast] by hard journeying. (TA.) It is related in a trad., that Muṭarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, **خَيْرُ الْأُمُورِ أَوْسَطُهَا وَالْحَسَنَةُ بَيْنَ الشَّيْئَيْنِ** (TA,) **وَشَرُّ السَّيْرِ الْحَقِيقَةُ** [The best of affairs, or actions, or cases, are such of them as are between two extremes; and the good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost, &c.]: (S, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.)

حَقٌّ *contr. of **بَاطِلٌ** [used as a subst. and as an epithet or act. part. n.]: (S, Msb, K:)* or, as an inf. n. [and used as a simple subst.], *contr. of **بُطْلَانٌ**; and as an act. part. n., and a simple epithet, contr. of **بَاطِلٌ**. (Kull.)* [As a subst.,] its primary signification is *Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact; or to the exigencies of the case; as the suitableness of the foot of a door in respect of its socket, for turning round rightly: (Er-Rághib, TA:)* [and particularly] the *suitableness of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion, or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] to reality or fact; and the suitableness of reality or fact to a judgment: (Kull:)* [the state, or quality, or property, of being just, proper, right, correct, or true; justness, propriety, rightness, correctness, or truth; reality, or fact; the state, &c., of being established, or confirmed, as a truth or fact; of being necessary, requisite, or unavoidable; of being binding, obligatory, incumbent, or due: (as shown above: see 1, first sentence:)] and *existence in relation to substances, absolutely: and everlasting existence [in relation to God]: (Kull:)* pl. **حَقَقٌ** and **حَقَقٌ**: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] *suitable to reality or fact; and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment: (Kull:)* to that which is *suitable to the requirements of wisdom, justice, right, or rightness; as when one says that every act of God is حَقٌّ: to a belief, in a thing, suitable to the reality of the case; as when one says that belief in the resurrection is حَقٌّ: and to an action, and a saying, accordant to what is requisite or obligatory, in quality and measure and time; as when one says that the action of another is حَقٌّ, and that his saying is حَقٌّ: (Er-Rághib, TA:)* [thus it signifies *just, proper, right, correct, or true; authentic, genuine, sound,*