

measure مَفْعُول; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقَّق, and is like خَلِيق from خَلَق, and جَدِير from جَدَرَ: and مُحَقَّقٌ signifies [properly] rendered adapted &c.: (TA:) the pl. of حَقِيق is أَحْقَاق; and that of مُحَقَّق is مُحَقَّقُونَ. (S.) You say, هُوَ حَقِيقٌ بِهِ (Sh, S, Mṣb, K) and مُحَقَّقٌ بِهِ (Sh, S, K) and بِهِ (Ibn-'Abbād, K) [He is adapted, &c., for it; or worthy of it]. And to a woman, أَنْتَ حَقِيقَةٌ مُحَقَّقَةٌ بِذَلِكَ (A, TA) and مُحَقَّقَةٌ بِذَلِكَ (A, TA) [Thou art adapted, &c., for such a thing and for that thing; or worthy of it]. (TA.) And أَنْتَ حَقِيقٌ أَنْتَ تَفْعَلُ (A, Mgh) and مُحَقَّقٌ (A) [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا (A, TA) [He is adapted, &c., for his doing such a thing; or worthy to do it]; (S;) in which case, ان is for بَأَنَّ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies Having a right, or just title or claim, to such a thing; entitled to such a thing.] It is said in the Kṣur [vii. 103], حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى, meaning I am disposed [not] to say [of God ought save] the truth: or, as some say, I am vehemently desirous [that I should not say &c.]; for, accord. to Aboo-'Alee, أَنَا حَقِيقٌ عَلَى كَذَا means I am vehemently desirous of such a thing: but one reading, that of Nāfi', is حَقِيقٌ عَلَى أَنْ لَا أَقُولَ, It is binding, or obligatory, or incumbent, on me [that I should not say]. (TA.)

حَقِيقَةٌ The essence of a thing as meaning that by being which a thing is what it is; [or that in being which a thing consists;] as when we say that a rational animal is the حَقِيقَةُ of a human being: (KT:) or that by being which a thing is what it is, considered with regard to its reality, is termed حَقِيقَةٌ: considered with regard to its individuality, هَوِيَّةٌ: and without regard thereto, مَاهِيَّةٌ: (KT, TA:) the ultimate and radical constituent of a thing. (Mṣb, TA.) — [Also The essence of a thing as meaning the property or quality, or the aggregate of properties or qualities, whereby a thing is what it is; the essential property or quality, or the aggregate of the essential properties or qualities, of a thing; that which constitutes the particular and distinguishing nature of a thing or of a genus or species; i. q. ذَاتِيَّةٌ: and] the truth, reality, or true or real nature or state [or circumstances or facts, the very nature, and the gist, and the pith, marrow, or most essential part], of a case, or an affair: pl. حَقَائِقُ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الْأَمْرِ He arrived at [the knowledge of] the truth, reality, or true or real nature or state [&c.], of the case, or affair. (TA.) And حَقَقَهُ signifies حَقِيقَةَ الْأَمْرِ (S, K;) as also الْحَاقَّةُ (TA.) Hence the saying, لَمَّا عَرَفَ الْحَقَّةَ [When he knew the truth, reality, or true or real nature or state &c., of the case, or affair, from me, he fled]. (S, TA.) And لَمَّا رَأَى الْحَاقَّةَ [When he saw

the truth, &c.]. (TA.) [حَقِيقَةٌ is often used as meaning In truth, or truly; in reality, or really; and in fact.] You say also, عَرَفْتُهُ حَقِيقَةَ الْمَعْرِفَةِ [I knew it with reality of knowledge]. (Mṣb in art. كنه.) And حَقِيقَةُ الْإِيمَانِ means Genuine belief or faith; reality of belief or faith. (TA.) [And you say, هَذَا شَيْءٌ لَا حَقِيقَةَ لَهُ This is a thing having no reality.] = [Also A word, or phrase, used in its proper or original, or in a proper or an original, sense;] that which is constantly used according to its original application; or a name for that whereby is meant what it was [originally] applied to denote; (TA;) contr. of مَجَازٌ: (S, K;) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ, from الشَّيْءُ; signifying ثَبَتٌ: the ة is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ عَرَفِيَّةٌ, and حَقِيقَةٌ لُغَوِيَّةٌ, to distinguish it from what is termed حَقِيقَةٌ عَرَفِيَّةٌ, and حَقِيقَةٌ عَرَفِيَّةٌ, which is A word, or phrase, so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper; as, for instance, عَدْلٌ in the sense of "just;" it being properly an inf. n.] A مَجَاز, when much used, becomes what is termed عَرَفِيَّةٌ عَرَفِيَّةٌ. (Mz 24th نوع.) [حَقِيقَةٌ means also A proper (opposed to a tropical) signification.] = الحَقِيقَةُ also signifies † That which, or those whom, it is necessary for one, or it behooveth one, to defend, or protect, (S, L, K, TA,) of the people of one's house, (L,) or such as the wife, and the female neighbour, and property, &c.: (Ham p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِي الْحَقِيقَةِ [Such a one is the defender, or protector, of that which, or those whom, it is necessary, &c., to defend, or protect]. (S, TA.) [See also دِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.] — Also † The banner, or standard: (S, K, and Ham ubi suprā:) this being included in the preceding meaning. (Ham.) — And † That which is sacred, or inviolable; that which one is under an obligation to respect, or honour. (TA.)

[حَقِيقَةٌ rel. n. of حَقِيقَةٌ, Essential, &c.]

حَقَائِقُ [Of, or relating to, الْحَقُّ as meaning justness, propriety, rightness, correctness, or truth; &c.: and hence just, proper, &c.; like حَقٌّ when used as an epithet: and of, or relating to, الْحَقُّ as meaning God:] a rel. n. from الْحَقُّ, like الرَّبُّ رَبَّانِي. (TA.)

قَرَبَ حَقَائِقَ [A night-journey to water] made with labour or exertion or haste; (K;) as also حَقَّقَهُ and هَقَّقَهُ; and so مُحَقَّقٌ. (TA.) [See R. Q. 1.]

صَادِقٌ i. q. حَقٌّ [as used in the phrases صَادِقٌ الْحَقُّ, &c.: see art. صَدَقَ]: so in the phrase حَقٌّ الْجُوعُ [Vehement hunger]: (K;) occurring in a trad. of Aboo-Bekr: but accord. to one reading, it is حَقٌّ الْجُوعِ, without

teshdeed to the ق, from حَقَّ بِهِ الْبَلَاءُ, i. e. n. حَقٌّ and حَقٌّ, "trial, or trouble, beset him;" and means the besetting of hunger: or it may mean حَقٌّ الْجُوعِ [besetting hunger]. (TA.) One says also, حَقَّ الرَّجُلُ and رَجُلٌ حَقٌّ الرَّجُلِ A man perfect in manliness: and حَقَّ الشَّجَاعُ and حَقٌّ الشَّجَاعُ perfect in courage. (K, TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هَذَا حَقٌّ صَادِجِ الْجَرَبِ [This is a most sure, or a truth-telling, evidence of genuine mange, or scab]. (TA.) = Also The middle of the head; (S, K;) as also حَقٌّ: (K;) and of the back of the neck; as also حَقٌّ: (TA: [thus the latter is there written, in this instance, with damm:]) and of the eye: (TA:) and of a road: (K, TA:) and of winter. (S.) One says, حَقٌّ عَلَى حَقٍّ سَقَطَ عَلَى حَقٍّ (S, K) and حَقٌّ رَأْسَهُ (S, K) and حَقٌّ رَأْسَهُ (K) He fell upon the middle of his head: (S, K;) and حَقٌّ عَلَى حَقٍّ upon the middle of the back of the neck. (TA.) And أَصَابَ حَقَّ عَيْنِهِ He, or it, hit the middle of his eye. (TA.) And رَكِبَ حَقَّ الطَّرِيقِ He went upon the middle of the road. (K, TA.) And جِئْتُهُ فِي حَقِّ الشِّتَاءِ I came to him in the middle of winter. (S.) And لَقِيتُهُ هُوَ فِي حَقٍّ مِنْ — حَقٌّ مِنْ حَقٍّ مِنَ السَّجْدِ He is in straitness by reason of such a thing. (TA.)

حَاقَّةٌ see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَائِقُ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] — Also A severe calamity or affliction, the happening of which is fixed, or established; and so حَقَّةٌ (K;) which signifies also, [according to another explanation,] like حَقَّةٌ, [simply,] a calamity; or a great, formidable, terrible, or momentous, thing, or event: (Az, K;) and حَاقَّةٌ a want that befalls, or happens, and is severe, or distressing. (Mṣb.) — And الْحَاقَّةُ [in the Kṣur lxix. 1 and 2] means The resurrection: (S, Mṣb, K;) because in it shall be [manifest] the true natures (حَوَائِقُ) of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities (حَوَائِقُ الْأُمُورِ); (Fr, S, Bd, K;) namely, the reckoning and the recompensing: (Bd;) or because in it things shall be surely known (Bd, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel;) or because including within its sphere [all] the created beings. (Mṣb.) [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.] — See also حَقَّ, in two places.

أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [He is more, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or more, and most, worthy, or deserving, of it: and he has a better, and the best, right to such a thing; or a more just, and the most just, title or claim