

to it; or he is more, and most, entitled to it]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, *زَيْدٌ أَحَقُّ بِمَالِهِ* *Zeyd is entitled to his property exclusively of any other person*: secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, *الْأَيُّمُ أَحَقُّ بِنَفْسِهَا* (Mṣb.) i. e. *The woman that has not a husband and is not a virgin [is more entitled to dispose of herself than is her guardian]*; (Mgh in art. *أَيُّم*;) meaning that they participate [in the right], but that her right is the stronger: (Mṣb.) a saying of Moḥammad, in which the *أَيُّم* is opposed to the *بُكَر*, for it is added that the *بُكَر* is to be asked her permission: but one reading substitutes *التَّيِّب* for *الْأَيُّم*. (Mgh ubi supra.) In the saying, in the *Ḳur* [v. 106], *لَشَهَادَتِنَا أَحَقُّ*, it may be formed from *أَسْتَحِقُّ* by rejection of the augmentative letters, so that the meaning is, [*Verily our testimony is*] more deserving of being accepted [*than the testimony of them two*]: or it may be from *حَقَّ الشَّيْءُ* signifying *ثَبَّتَ*, and so mean *more true, or valid*. (TA.) = Applied to a horse, *That does not sweat*. (S, Ḳ.) — And, likewise thus applied, *That puts down his hind hoof in the place [that has just before been that] of his fore hoof*. (S, *Ḳ.) [See *حَقَّقَ*.]

مُحَقِّقٌ Speaking truth; saying what is true; (Mṣb.) *contr. of مُبْطِلٌ* (Ḳ:) or revealing, or manifesting, or showing, a truth, or a right or due: or laying claim to a right [or to a thing (see 4)] which is, or becomes, due to him. (Mṣb.)

مُحَقَّقٌ, [in the *ḲḲ*, erroneously, *حَقَّقٌ*,] applied to speech, or language, † *Sound, or compact, (S, Ḳ, TA.) and orderly*. (TA.) — And, applied to a garment, or piece of cloth, † *Firmly, or compactly, woven, (S, Ḳ, TA.) and figured with the form of حَقَّقَ* [pl. of *حَقَّةٌ*, q. v.]. (TA.)

مُحَقَّقٌ is often used as meaning *A critical judge in matters of literature*.

مَحَقَّقٌ: see *حَقِيقٌ*, in six places.

مَحَقَّقٌ, applied to cattle, *Such as have not brought forth, nor been milked (لَمْ يُحَلْبَنَّ)* [in the *ḲḲ*, erroneously, *لَمْ يُحَلْبَنَّ*], in the next preceding year: (Ibn-'Abbād, Ḳ:) or whose first and second milkings are of biestings. (AHát, TA.)

طَعْنَةٌ مُحَقَّقَةٌ (in [some of] the copies of the *Ḳ*, erroneously, *مُحَقَّقَةٌ*, TA) *A thrust, or piercing, in which is no swerving from the right direction*. (S, A, O, L, Ḳ.)

مُحَقَّقٌ: see *حَقَّقَاتٌ*.

حَب

1. *حَبَبٌ* (S, A, Mṣb, Ḳ,) aor. *حَبَّ*, (A, Mṣb, Ḳ,) inf. n. *حَبَّبَ*, (Mṣb, TA,) *It (a camel's urine) became suppressed*: and, elliptically, (Mṣb,) *he*

(a camel) *suffered suppression of his urine*, (S, Mṣb,) or *had difficulty in staling*, (A, Ḳ,) in consequence of the pressure of his *حَبَبٌ* [or hind girth] upon his sheath, (S, A, Ḳ,) which sometimes kills the beast; as also *أَحْبَبَ*. (TA.) And *حَبَّبَتْ* She (a camel) *suffered suppression of her milk in consequence of the pressure of the حَبَبٌ upon her udder*. (A.) — [Hence,] said of rain, (IAḡr, L, Mṣb, Ḳ,) &c., (Ḳ,) † *It was delayed*; (L, Mṣb;) *was withheld*; (IAḡr, L, Ḳ;) as also *أَحْبَبَ*. (TA.) And of a year (عام), † *Its rain was withheld*. (S, R, A.) And of a mine, † *[It ceased to yield; or] nothing was found in it*; as also *أَحْبَبَ*. (Ḳ, TA.) And of a gift, or benefit, † *It became little, or ceased*. (TA.) And of an affair, † *It became perverted, marred, or disordered, and impeded*. (L.) = See also 8.

4. *أَحْبَبَ* He girded a camel with a *حَبَبٌ*. (S.) — He made a person to ride behind him on the same beast; (A, TA;) as also *أَسْتَحْبَبَ*, (A,) or *أَحْتَبَبَ*, q. v. (TA.) = See also 1, in three places.

8. *أَحْتَبَبَ* He bound a *حَقِيبَةٌ* behind [on his camel or horse]; (Az, TA;) as also *أَسْتَحْبَبَ*: (Ḥam p. 289:) he bound anything behind the [camel's saddle called] *رَحْلٌ* or *قَتَبٌ* (Ḳ:) he put on, or conveyed, a *حَقِيبَةٌ* behind him on his horse [or camel]; as also *أَحْبَبَ*: (Mṣb:) he carried, or conveyed, a thing behind him [on his beast]; as also *أَسْتَحْبَبَ*: and he made a person to ride behind him on the *حَقِيبَةٌ*. (TA.) See also 4. — [Hence,] *أَحْتَبَبَ* and *أَسْتَحْبَبَ* (S, A, Ḳ) † *He bore, or took upon himself the burden of*, (S, A,) a thing, (S,) good, or evil; (A;) syn. *أَحْتَمَلَ*: (S, A:) and laid it up for the future; (A, Ḳ;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.) And hence, *أَحْتَبَبَ* (S, Mṣb) † *[He bore, or took upon himself the burden of, the sin; or] he committed the sin*: as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Mṣb:) or as though he collected it into a mass, and conveyed it behind him [as a *حَقِيبَةٌ*]. (S.)

10: see 4 and 8; the latter in three places.

حَبَبٌ, (A, Mṣb, Ḳ,) or *أَحْبَبٌ*, (S,) or the latter also, (A, Mṣb, Ḳ,) i. q. *دَهْرٌ*; (S, A, Mṣb, Ḳ, and Bḍ in xviii. 59;) [as meaning] *A long time*: (Bḍ ib. :) and the former, (S,) or both, (A, Mṣb, *Ḳ,) *eighty years*; (S, A, Mṣb, Ḳ, and Bḍ ubi supra;) as some say: (Mṣb and Bḍ:) or *more*: (S, A, Ḳ:) or, as some say, *seventy*: (Bḍ:) and *a year*; (A, Ḳ;) as also *أَحْبَبَةٌ*: (S, A, Ḳ:) or *years*: (A, Ḳ:) pl. of the former *حَبَابٌ* [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Mṣb,) or of both, (TA,) *أَحْبَابٌ* (S, A, Mṣb, Ḳ) and *أَحْبَبٌ* [both pls. of pauc.]. (Az, Ḳ.)

حَبَبٌ A camel's hind girth: the girth that is next to the flank: (A, Ḳ:) or a rope with which a camel's saddle is bound to his belly, (S, A, Mṣb, Ḳ,) next to the sheath of his penis, in order that

the fore girth may not draw it forward (S, TA) nor hurt him, (TA,) or in order that the saddle may not shift forward to his withers: (Mṣb:) pl. *أَحْبَابٌ*. (Mṣb.) — And *A cord with which the حَقِيبَةٌ is bound*. (ISH, TA.) — See also *حَبَابٌ*. = In excellent she-camels, *Smallness, or slenderness, of the flanks, with tenseness, or firmness, of the skin of those parts*: a quality approved. (Az, TA.)

حَبَابٌ: see *حَبَابٌ*.

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حَقِيبَةٌ A period of time, (A, Mṣb, Ḳ,) undefined: (A, Ḳ:) accord. to some, i. q. *حَقَبٌ*: (Mṣb:) see this latter: pl. *حَقَبٌ* (S, Ḳ) and *حَقُوبٌ*. (Ḳ.)

حَقَابٌ A thing to which a woman hangs ornaments, and which she binds upon her waist; as also *أَحْبَابٌ*: (Ḳ:) an ornamented thing which a woman binds upon her waist: (S:) accord. to Az, like the *بُرَيْر*, except that the latter has different-coloured threads. (TA.) — A thread, or string, that is bound upon the waist of a child to avert the evil eye. (Az, Ḳ.) — The whiteness that appears at the root of the nail. (Ḳ.)

حَقِيبَةٌ A bag, or receptacle, (A, TA,) in which a man puts his travelling-provisions; (TA;) and any other thing that is conveyed behind a man [on his beast]: (A [accord. to which this is a proper signification]:) what the rider conveys behind him: (MF [accord. to whom this is a tropical signification, from the same word in the last of the senses mentioned below]:) what is borne, of goods or utensils or the like, upon the horse, behind the rider: (Mṣb [accord. to which, also, this is tropical]:) anything that is bound at the hinder part of the [camel's saddle called] *رَحْلٌ* or of the [saddle called] *قَتَبٌ* (Ḳ:) what is put behind the *رَحْلٌ*: they used to put the coats of mail behind their *رِحَال*, in the [receptacles called] *عِيَابٌ*, that they might put them on in case of war: (Ḥam p. 458:) a thing like a *بُرْدَعَةٌ*, [a covering for a camel's back,] of two kinds; namely, that of the [cloth called] *حَلَسٌ*, which is hollowed out, so as to admit the upper part of the camel's hump; and that of the [saddle called] *قَتَبٌ*, which is behind: (ISH says that it (the *حَقِيبَةٌ*) is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the *قَتَبٌ*: (TA:) a *رِفَادَةٌ* [or kind of pad, or stuffed thing,] placed at the hinder part of the *قَتَبٌ*: (Ḳ:) pl. *حَقَائِبٌ*. (S, A.) You say, *مَلَأَ حَقِيبَتَهُ* [He filled his *حَقِيبَةٌ*]. (A.) And *أَرْدَفَهُ خَلْفَهُ عَلَى الْحَقِيبَةِ* (TA.) — [Hence,] † *A thing [of an ideal kind] that one takes upon himself, or lays up for the future [to be rewarded or punished for it]*. (A.) You say, *أَحْتَمَلَ حَقِيبَةَ سُوءٍ* † [He took upon himself a burden of evil: as though he bound it behind him: see 8]. (A, TA.) And *الْبِرُّ خَيْرٌ حَقِيبَةٌ* † [Piety is the best thing that one can take upon himself, and lay up for the future to profit thereby]. (A, TA.) — [Hence also, accord. to the A, which I follow in marking this signification as tropical,