

[The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly]: (S:) here the poet has made *حَبَاب* imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or *نَارِ الْحَبَابِ* (S, K) and simply *الْحَبَابِ* (S) signify *The fire that is struck by a horse's hoofs*: (Fr, S:) or *the sparks of fire that are made to fly forth in the air by the collision of stones: or the sparks that fall from the pieces of wood that are used for producing fire [by means of friction]:* (K:) or they are derived from *حَبَبَةٌ*, (IAqr, K,) signifying "weakness," (IAqr, TA,) [and their meaning is *faint fire*.] — *أَمْرٌ حَبَابٌ* *A flying insect resembling the [species of locust called] جَنْدَبٌ* (K, TA,) *spotted with yellow and green: when people see it, they say, بَرْدِي بَرْدِي* [Spread forth thy wings (بُرْدِيكُ), *O hobāhib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبْدًا, meaning *حَبِيبٌ*, as in the phrase *حَبْدًا الْأَمْرُ* [Loved, beloved, affected, loved, or approved, is the thing, or affair; or lovely, charming, or excellent, is it]; (K:) and in *حَبْدًا زَيْدٌ* [Loved, beloved, &c., is Zeyd]; (S:) is composed of *حَبَّ*, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally *حَبَبَ*, (Fr, S,) and *لَا*, (Sb, Fr, S, K,) its agent, (S,) which together constitute it a single word, (Sb, S, K,) a noun, (Sb, K,) or occupying the place of a noun, (S,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, S, K;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciative: (S:) [but see what follows.] It is used in the same manner as a prov.; (Sb, K;) [i. e., it is not altered to agree in number or gender with the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one says, *حَبْدًا زَيْدًا* and *الزَّيْدَانِ* and *الزَّيْدُونَ* [&c.]; *أَنْتَ* and *أَنْتَا* and *أَنْتِ* and *هَذَا* and *هَذِهِ* (Ibn-Kaysān, TA;) and *حَبْدًا أَمْرًا*, not *حَبْدُهُ*; (Sb, S, K;*) which shows that the noun that follows it may not be regarded as a substitute for *لَا*: (S:) [but see what follows.] It is allowable, but bad, to say, *زَيْدٌ حَبْدًا*. (TA.) [There are, however, various opinions respecting *حَبْدًا* and the noun that follows it.] Some hold that *حَبْدًا* is a noun, composed of *حَبَّ* and *لَا*, and is an inchoative, and that the noun particularized by praise is its enunciative; or that the former is an enunciative, and the latter an inchoative, reversing the usual order: others hold that *حَبَّ* is a verb in the pret. form; and *لَا*, its agent; and that the noun particularized by praise may be an inchoative, of which *حَبْدًا* is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that *حَبْدًا زَيْدٌ* is for *زَيْدٌ حَبْدًا* [Loved, or beloved, &c., is this person: he is Zeyd], or *حَبْدًا الْمَمْدُوحُ زَيْدٌ* [loved, &c., is this person: the person praised is Zeyd]: others hold that *حَبْدًا* is a pret. verb, composed

of *حَبَّ* and *لَا*, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, *لَا حَبْدًا زَيْدٌ*. (I'Ak p. 235.)

حَابٌ An arrow that falls [in the space] around the butt: pl. *حَوَابٌ*. (K.)

أَحَبُّ [More, and most, loved, beloved, &c.] You say, *هَذَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ* This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that. And *هُوَ أَحَبُّ إِلَيَّ* He is the most beloved of them to me.]

الْمُحَبَّةُ: see *حَبِيبٌ*, in three places. — *الْمُحِبَّةُ* and *الْمُحِبَّةُ* and *الْمُحِبَّةُ* are epithets of *El-Medeench*. (K.)

مُحِبٌّ, and its fem.: see *حَبِيبٌ*, in three places.

مُحَبَّةٌ: see *حَبَّ*. — Also *A cause of love or affection*: (Jel in xx. 39:) [pl. *مُحَابٌ*, like *مُحَاشٌ* pl. of *مُحَاشَةٌ*, &c.] You say, *أُوتِيَ قُلَانٌ مَحَابٌ الْقُلُوبِ* [Such a one was gifted with qualities that are the causes of the love of hearts]. (A, TA.)

حَبَّةٌ: see *حَبَّةٌ*.

مُتَحَبِّبٌ i. q. *مُحَبِّبٌ إِلَى النَّاسِ* [see 5]. (A, TA.) — *الْمُحَبِّبَةُ*: see *مُحِبٌّ*.

الْمُحِبُّوْبَةُ: see *حَبِيبٌ*, in two places. — *الْمُحِبُّوْبَةُ*: see *مُحِبٌّ*. — *أَمْرٌ مُحِبُّوْبٌ* a surname of *The serpent*. (K.) [See also *حَبَابٌ*.]

حبر

1. *حَبْرَةٌ*, (S, Mṣb, TA,) aor. *حَبَّرَ*, (Mṣb,) inf. n. *حَبْرٌ*; (S, Mṣb, TA;) and *حَبَّرَ*, (TA,) inf. n. *حَبِيرٌ*; (S, K, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it*, (S, K, TA,) or *adorned it*, or *embellished it*, (Mṣb,) and *made it plain*; (TA;) namely, handwriting, and poetry, &c., (S, K,) both in relation to the latter verb, and *TA* in relation to both verbs, such as language, or speech, and science, (S, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also *حَبْرَةٌ*, (S, A, L, Mṣb, but in the Mṣb "or," not "also," aor. *حَبَّرَ*, inf. n. *حَبْرٌ* (S, Mṣb) and *حَبَّرَ*; (S;) and *احْبَرَهُ*; (K;) and in an intensive sense *حَبَّرَهُ*; (Mṣb;) *He*, (God, A,) or *it*, (a thing, or an affair or event, S, L,) *made him happy, joyful, or glad*; (S, A, L, Mṣb, K;) *affected him with a happiness, joy, or gladness, that made his face to shine, or of which the mark, or sign, (حَبَارٌ, i. e. أَثَرٌ, appeared upon his countenance*; (Bd in xliii. 70, in explanation of the pass. form of the first of these verbs;) *he made him to enjoy a state of ease and plenty*; and *treated him with honour*: (Lth and S in explanation of the pass. form of the first verb as used in the Kur xxx. 14:) or *treated him with extraordinary honour*. (Bd in xliii. 70, and TA.) [*حَبْرٌ*, properly signifying *He was made happy, &c.*, may be used as meaning *he was*, or *became*,

happy, &c.; like *سَرَّ*; and *حَبَّرَ*, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding *حَبْرٌ* explained in the KL as an inf. n. meaning *The being happy, &c.*, (شَادُ شَدْنٌ,) assigns to *حَبْرٌ*, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] — *حَبْرٌ جَلْدُهُ* *His skin was beaten so that there remained the mark of the beating*. (K.) — *حَبْرُ الْجُرْحِ*, (S, K,) aor. *حَبَّرَ*, (K,) inf. n. *حَبْرٌ*, (S,) *The wound broke out afresh*: (S, K;) or *became healed, but left scars*. (Ks, S, K.) — *حَبْرَتْ أَسْنَانُهُ*, aor. *حَبَّرَ*, (S, A, Mṣb, K,) inf. n. *حَبْرٌ*, (S, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness*: (K:) or *became yellow*; (A, Mṣb;) syn. *قَلِحَتْ*. (S.) [See also *حَبْرٌ*.]

2. *حَبْرَةٌ*: see 1, in two places. — Also, inf. n. *تَحْبِيرٌ*, *He pared it well*; namely, an arrow. (TA.)

4. *احْبَرَهُ*: see 1. — *احْبَرَهُ* *He, or it, left a mark upon him, or it*. (TA.) And *احْبَرَتْ الصَّرْبَةَ* *The blow made a mark, or marks, upon his skin*. (TA.)

حَبْرٌ: see *حَبْرٌ*, in two places: — and *حَبْرٌ*, in two places: — and *حَبْرٌ*. — Also *حَبْرٌ* and *حَبِيرٌ*; (S, A, Mṣb, K, &c.;) but *Aṣ* says, I know not whether it be the former or the latter: (S:) *IAqr* says both: *A'Obeyd* says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (S, TA:) *AHeyth*, that it is the former only: (TA:) *Th* mentions the former only: (Mṣb:) *Fr* says it is the latter only: (TA:) and the latter is [said to be] the more chaste because the pl. is of the measure *أَفْعَالٌ*, and not *فُعُولٌ*: (S, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man (Aṣ, S, Mṣb, K) of the Jews*: (S, A:) or *whether he be a Christian or Jewish or Sabeian subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim: or one skilled in the beautifying of language*: (*A'Obeyd*, S:) or *a good, or righteous, man*: (*Kaṣb*, K, TA:) pl. (of the former, Mṣb) *حَبْرُونَ* (Mṣb, K,) [but this is seldom used,] and (of the latter, Mṣb) *أَحْبَارٌ*. (IDrst, S, A, Mṣb, K, &c.)

حَبْرٌ *Ink*, syn. *مِدَادٌ*, (Mṣb,) and *نَقْشٌ*, (K,) with which one writes: (S, Mṣb:) so called because it is one of the means of beautifying writings; (*Mohammad Ibn-Zeyd*, TA;) or because it beautifies, and makes plain, handwriting; (*Hr*, TA;) or because of the marks that it leaves: (Aṣ, TA:) pl. [of pauc.] *أَحْبَارٌ* (IDrst, TA) and [of mult.] *حَبْرُونَ*. (TA.) — *I. q. وَشَى* [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (*IAqr*, K:) pl. *حَبْرُونَ*. (K, TA.) [See also *حَبْرَةٌ*.] — *A mark, or sign, of the enjoyment of ease and plenty*: (Aṣ, S, K:) [in one copy of the S, and in the CK, for *أَثَرُ التَّغْيَةِ*, I find, erroneously, *أَثَرُ التَّغْيَةِ*:] and [hence,] *beauty*; (Aṣ, S, A, K;)