

[The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly]: (§:) here the poet has made **حَبَاب** imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or **نَارُ الْحَبَابِ** (§, K) and simply **الْحَبَابِ** (§) signify *The fire that is struck by a horse's hoofs*: (Fr, §:) 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 حَبَابِيٌّ** — *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 (بَرْدِيكُ)], *O ḥobāḥib*; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبْدًا, meaning **حَبِيْبٌ**, 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]; (§:) is composed of **حَبَّ**, (Sb, Fr, §, K,) a verb of praise, in the pret. form, invariable, originally **حَبَبَ**, (Fr, §,) and **ذَا**, (Sb, Fr, §, K,) its agent, (§,) which together constitute it a single word, (Sb, §, K,) a noun, (Sb, K,) or occupying the place of a noun, (§,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, §, 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 enunciate: (§:) [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 زَيْدٌ** and **الزَّيْدَانِ** and **الزَّيْدُونَ** [&c.]; (Ibn-Kaysán, TA;) and **حَبْدًا أَمْرًا**, not **حَبْدَهُ**; (Sb, §, K,*) which shows that the noun that follows it may not be regarded as a substitute for **ذَا**: (§:) [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 **ذَا**, and is an inchoative, and that the noun particularized by praise is its enunciate; or that the former is an enunciate, and the latter an inchoative, reversing the usual order: others hold that **حَبَّ** is a verb in the pret. form; and **ذَا**, its agent; and that the noun particularized by praise may be an inchoative, of which **حَبْدًا** is the enunciate; or it may be an enunciate of which the inchoative is suppressed, so that **حَبْدًا زَيْدٌ** is for **حَبْدًا هُوَ زَيْدٌ** [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 **ذَا**, 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' Aḳ p. 235.)

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

أَحَبٌ [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 أَحَبُّهُمْ إِلَيَّ** He is the most beloved of them to me.]

مُحَبَّبٌ: see **حَبِيْبٌ**, in three places. — **الْمُحَبَّبَةُ** and **الْمُحَبَّبَةُ** and **الْحَبِيْبَةُ** are epithets of *El-Medeeneh*. (K.)

مُحَبَّبٌ, and its fem.: see **حَبِيْبٌ**, in three places.

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

حَبَّةٌ: see **حَبَّةٌ**.

مُتَحَبَّبٌ *i. q.* **مُحَبَّبٌ إِلَى النَّاسِ** [see 5]. (A, TA.) — **الْمُحَبَّبَةُ**: see **مُحَبَّبٌ**.

الْمُحَبَّبَةُ: see **حَبِيْبٌ**, in two places. — **أَمْرٌ مُحَبَّبٌ** a surname of *The serpent*. (K.) [See also **حَبَابٌ**.]

حبر

1. **حَبْرَةٌ**, (§, Mṣb, TA,) aor. ², (Mṣb,) inf. n. **حَبَّرَ**; (§, Mṣb, TA;) and **حَبَّرَهُ**, (TA,) inf. n. **تَحْبِيرٌ**; (§, K, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it*, (§, K, TA,) or *adorned it, or embellished it*, (Mṣb,) and *made it plain*; (TA;) namely, handwriting, and poetry, &c., (§, K, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (§, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also **حَبَّرَهُ**, (§, A, L, Mṣb, but in the Mṣb "or," not "also,") aor. ², inf. n. **حَبَّرَ** (§, Mṣb) and **حَبَّرَهُ**; (§;) and **احْبَرَهُ**; (K;) and in an intensive sense **حَبَّرَهُ**; (Mṣb;) *He, (God, A,) or it, (a thing, or an affair or event, §, L,) made him happy, joyful, or glad*; (§, 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*; (Bḍ 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 § in explanation of the pass. form of the first verb as used in the *Kur* xxx. 14:) or *treated him with extraordinary honour*. (Bḍ in xliii. 70, and TA.) [**حَبَّرَ**, properly signifying *He was made happy, &c.*, may be used as meaning *he was, or became,*

happy, &c.; like **سُرَّ**; and **حَبَّرَ**, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding **حَبَّرَ** explained in the KL as an inf. n. meaning *The being happy, &c.*, (**شَادُ شُدُنٌ**), assigns to **حَبَّرَ**, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] = **حَبَّرَ جِلْدَهُ** *His skin was beaten so that there remained the mark of the beating*. (K.) = **حَبَّرَ الْجُرْحَ**, (§, K,) aor. ², (K,) inf. n. **حَبَّرَ**, (§,) *The wound broke out afresh*: (§, K:) or *became healed, but left scars*. (Ks, §, K.) — **حَبَّرَتْ أَسْنَانَهُ**, aor. ², (§, A,* Mṣb, K,) inf. n. **حَبَّرَ**, (§, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness*: (K:) or *became yellow*; (A, Mṣb;) syn. **قَلَحَتْ**. (§.) [See also **حَبَّرَ**.]

2. **حَبَّرَهُ**: 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.)

حَبَّرَ: see **حَبَّرَ**, in two places: — and **حَبَّرَ**, in two places: — and **حَبَّرَ** = Also **حَبَّرَ** and **حَبَّرَ**; (§, A, Mṣb, K, &c.) but Aṣ says, I know not whether it be the former or the latter: (§:) 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: (§, 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**: (§, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man (Aṣ, §, Mṣb, K) of the Jews*: (§, A:) or *whether he be a Christian or Jewish or Subean 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, §:) or *a good, or righteous, man*: (Kaṣb, K, TA:) pl. (of the former, Mṣb) **حَبَّرَاتٌ**, (Mṣb, K,) [but this is seldom used,] and (of the latter, Mṣb) **أَحْبَارٌ**. (IDrst, §, A, Mṣb, K, &c.)

حَبْرٌ *Ink*, syn. **مِدَادٌ**, (Mṣb,) and **نَقْشٌ**, (K,) *with which one writes*: (§, Mṣb:) so called because it is one of the means of beautifying writings; (Moḥammad 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.] **حَبَّرَاتٌ**. (TA.) — *I. q.* **وَشْيٌ** [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (IAqr, K:) pl. **حَبَّرَاتٌ**. (K,* TA.) [See also **حَبَّرَهُ**.] — *A mark, or sign, of the enjoyment of ease and plenty*: (Aṣ, §, K:) [in one copy of the §, and in the CK, for **أَثَرُ التَّعْمَةِ**, I find, erroneously, **أَثَرُ التَّعْمَةِ**:] and [hence,] *beauty*: (Aṣ, §, A, K;)