

by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off: whence the prov., **أَسْلَحُ مِنْ حُبَارِي**: [see art. **سَلَح**]: (TA:) **حُبَارِي** is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, **حُبَارِيَات** (S, Mṣb, K, TA) and **حُبَارَات**: (TA:) accord. to Sb, it has not **حُبَار**, [in the TA incorrectly written **حُبَارِي**, as though it had the article **ال** prefixed to it, or were prefixed to another noun,] nor **حُبَائِر**, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between **حُبَارِي** and nouns of the measures **فَعْلَانَة** and **فَعْلَانَة** and the like. (TA.) It is said in a prov.,

\* **وَكُلُّ شَيْءٍ قَدْ يُحِبُّ وَوَلَدَهُ** \*

\* **حَتَّى الْحُبَارِي وَتَطِيرُ عِنْدَهُ** \*

[And everything certainly loves its offspring: even the bustard; and it flies by its side]: (S, Mgh:\*) [in the TA, **وَيَدْفُ عِنْدَهُ**:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the **حُبَارِي** is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, **فَلَانَ مَيِّتٌ كَمَدِ الْحُبَارِي** [Such a one is dying with the concealed grief of the bustard]: because the **حُبَارِي** moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also **حُبُرُور**, and **يَحْبُورُ**.]

**حُبَيْرِي**: see **حُبَيْرِي**: — and **حُبَيْرِي**.  
**حُبُور**: see **حُبُور**.

**حَابُور** A sitting-place, or a company sitting together, (**مَجْلِس**) of unrighteous persons [or revellers]: (S, K:) from **حَبْرَة** "it made him happy," &c. (S.)

**مُحَبَّرَة** (Mṣb, K,) which is the most approved form, (Mṣb, TA,) and **مُحَبَّرَة** (S, Mṣb,) because it is an instrument, (Mṣb, TA,) a correct form, though said in the K to be incorrect, (TA,) and **مُحَبَّرَة** (Mṣb, K) and **مُحَبَّرَة** (K,) the last used by poetic license, (TA,) The place, (S, K,) or earthen pot, or glass bottle, (TA,) in which ink is put: (S, K, TA:) pl. **مُحَبَّرَات**. (Mṣb.) = Also, the first of these words, A thing, or things, in which happiness, joy, or gladness, is usually found: such are women said to be. (TA from a trad.) [A cause of happiness, joy, or gladness; agreeably with analogy: of the same class as **مُبْخَلَة** and **مُجَبَّنَة**.]

**مُحَبَّرَة**: }  
**مُحَبَّرَة**: } see the next preceding paragraph.  
**مُحَبَّرَة**: }

**مُحَبَّر** A man (T) having his skin marked by the bites of fleas. (T, K.) — An arrow well pared. (K.)

**يَحْبُورُ**, applied to a man, [Very happy, joyful, glad, or cheerful;] of the measure **يَفْعُولُ** from **حَبْرَة**: (S:) a soft, tender, or delicate, man: pl. **يَحْبَائِرُ**. (AA, TA.) = A certain bird: or the male of the **حُبَارِي**: or its young one. (K.) See **حُبُرُور**.

حس

1. **حَسَّ**, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. **حَسَّ** (S, A, Mgh, Mṣb, K) and **مَحْسَسٌ**, (Lth, Sb, K,) He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded, or prevented, him or it; contr. of **خَلَّاهُ**; (S, TA;) syn. **مَنَعَهُ**, (A, Mgh, Mṣb, K, TA,) and **أَمْسَكَهُ**; (TA;) as also **أَحْبَسَهُ**: (S, K:\*) and i. q. **ضَبَطَهُ** (Sb, TA in this art) or **ضَبَطَ عَلَيْهِ** (TA in art. **ضَبَط**) [he took, held, or retained, him or it, strongly, vehemently, or firmly; &c.]. You say, **لَا يُحْبَسُ دَرَكُمُ** meaning, **لَا تُحْبَسُ ذَوَاتُ الدَّرَكِ** [Your milch animals shall not be confined, or restrained from pasturing]. (TA.) And **حَسَّ الْمَلِكُ عَلَيْهِ** [+He confined, or restricted, the property to him, by will or otherwise]. (Mgh in art. **وَقَف**.) And **حَسَّ نَفْسَهُ عَلَى كَذَا** [He confined, or restricted, himself to such a thing]. (S and K voce **تَحْبَسُ**.) And **حَسَّ عَنْ وَجْهِهِ** [He restrained, or withheld, him from his course, purpose, or object]. (S in art. **الت**; &c.) And **حَسَّ عَنْ حَاجَتِهِ** [He withheld, or debarred, him from the thing that he wanted]. (K in art. **بَيْت**; &c.) — [Hence,] **حَسَّ**, (IDrst, Mgh, Mṣb, K,) inf. n. **حَسَّ**; (TA;) and **أَحْبَسَهُ**, (S, IDrst, Mgh, Mṣb, K, [in one copy of the S, and in one of the A, **أَحْبَسَهُ**, which is perhaps allowable,]) inf. n. **أَحْبَسَ**; (TA;) and **حَسَّ**, (IDrd, Mgh,) inf. n. **تَحْبَسَ**; (IDrd, TA;) **فِي سَبِيلِ اللَّهِ**; (S, IDrst, A, Mgh;) † **He bequeathed it, or gave it, (namely, a horse, S, IDrst, A, Mgh, K,) unalienably, (S, IDrst, Mgh, Mṣb, K,) to be used in the cause of God, or religion; (S, IDrst, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like: (TA:) it is said that the chaste forms are **أَحْبَسَهُ** and **حَسَّ**: (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Mṣb:) **حَسَّ** is said to be a bad form; (TA;) it is used by the vulgar, but is allowable: **أَحْبَسَهُ** is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to **وَقَفَهُ** and **وَقَفَهُ** and **وَقَفَهُ**; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) **حَسَّ**, inf. n. **تَحْبَسَ**, signifies † **He made a thing to remain in itself unalienable, (K, TA,) not to be inherited nor sold nor given away,****

(TA,) assigning the profit arising from it to be employed in the cause of God, or religion. (K, TA.) **Moḥammad** is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) **حَسَّ الْأَصْلَ** † **Make thou the property itself to remain unalienable, (Mgh, TA,) in perpetuity, (Mgh,) not to be inherited nor sold nor given away, (TA,) and assign thou the profit arising therefrom to be employed in the cause of God, or religion. (Mgh, TA.)** [See **حَسَّ**.]

2: see 1, in four places.  
 3. **حَسَّ صَاحِبَهُ**, (K,) inf. n. **مُحَابَسَةٌ**, (TK,) i. q. **حَسَّ** [He confined his companion, or restricted him, &c.]: or [more probably, and agreeably with analogy,] he confined his companion, &c., the latter doing the same to him. (TK.)  
 4: see 1, in three places.

5. **حَسَّ عَلَى كَذَا** He confined, restricted, limited, restrained, or withheld, himself (حَسَّ) **تَحْبَسَ عَنِ الرُّكْبَانِ** (S, K.) **تَحْبَسَ فِي** He held back from the riders. (TA.) **تَحْبَسَ فِي الْأَمْرِ** [He withheld himself, or held back, in, or respecting, the affair]. (TA in art. **حَوَاز**.)

7: see 8.  
 8. **حَسَّ** quasi-pass. of **حَسَّ**; He, or it, was, or became, confined, restricted, limited, &c.; and he confined, restricted, limited, &c., himself; (S, A, K;) [as also **أَحْبَسَ**; but this latter is probably post-classical.] — Said of urine [as meaning **It became suppressed**]. (S and Mṣb in art. **حَقَب**; &c.) = **أَحْبَسَهُ** syn. with **حَسَّ**, which see, in two places. (S, K.) — Also **He appropriated it to himself; restricted it to his own special possession: (A, TA:) or he made, or constituted, it (أَتَّخَذَهُ) what is termed حَسَّ**. (TA.)

**حَسَّ** A place of confinement, restriction, imprisonment, or the like; a prison; a jail; (A, Mṣb;) as also **مَحْسَسٌ**, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, **حَبُوسٌ**: (Sb, TA:) pl. of the first, **مَحْبُوسَات**; (Mṣb;) and of the second [and third], **مَحْبُوسَات**. (A.) = See also **حَسَّ**.

**حَسَّ** a contraction of **حَسَّ**, which is pl. of **حَسَّ** [q. v.]. (IAth, TA.)

**حَسَّ** A dam constructed of wood or stones, in a channel of water, to confine the water, (S, K,) that people may drink from it and water their beasts; (S, TA;) as also **حَسَّ**: (El-ʿAmiree, K:) pl. **أَحْبَاسٌ** (S, TA) and **حَبَاسٌ**: (Meyd, in Golius;) or a dam by which the water-course of a valley is obstructed, in any place where it is confined: (TA:) or stones put in the mouth of a river or rivulet or the like, preventing the overflowing of the water: (IAar, TA:) or a **مَصْنَعَة** for water; [i. e. a thing like a **حَوْض**, or watering-trough for beasts &c., in which the rain-water is collected;] (S;) as also **حَابِسٌ**: (TA:) or a thing like a **مَصْنَعَة** for water: (AA, K:) pl.