

حَبْلٌ, the *حبل* of a ship may be meant. (Mgh in art. *بيض*.) — [Hence, †A bond; *cause* of union; or link of connexion:] connexion with another by the bond of love or friendship or the like; (S, K, TA;) pl. *حَبَالٌ*: (TA:) mutual connexion by such a bond. (ISd, Mṣb, K.) You say, *وَصَلَ فُلَانٌ حَبْلَ فُلَانٍ* † Such a one married his daughter to such a one. (Har p. 223.) And *هُوَ هُوَ* † He aids such a one in seeking, or demanding, a woman in marriage. (TA.) And it is said in a trad., *إِنَّ بَيْنَنَا وَبَيْنَ قَطْعُوْمَا وَنَحْنُ قَاطِعُوْمَا* † Verily there is between us and the party a connexion by the bond of love or friendship or the like, and we are severing it. (TA.) You say also, *إِنَّهُ لَوَاسِعُ الْحَبْلِ*, † Verily he is large, or liberal, in disposition; [or in the scope of his friendship;] and *ضَيْقُ الْحَبْلِ* † narrow therein. (TA.) — † A covenant, or compact: (S, Mṣb, K, TA:) † a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing: (K, TA:) and † a promise, or an assurance, of security, or safety; (A'Obeyd, S, Mṣb, K, TA;) such as a man, desiring to make a journey, used [and still uses] to take from the chief of a tribe: (A'Obeyd, TA:) pl. *حَبَالٌ*. (TA.) You say, *كَانَتْ بَيْنَهُمْ حَبَالٌ فَقَطَعُوْمَا* † There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them. (TA.) And it is said in the *Kur* [iii. 108], *إِلَّا بِحَبْلِ مِنْ اللَّهِ وَحَبْلِ مِنَ النَّاسِ* † Unless [they have] a covenant from God and a covenant from men: (Ibn-'Arāfah, TA:) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rāghib, TA.) And it is also said in the *Kur* [iii. 98], *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ* i. e. † [And hold ye fast] by the covenant of God: (TA:) or † the means of approach, or access, unto God; i. e. the *Kur-ān*, and the Prophet, and intelligence, &c., which are the means of obtaining the protection of God; for *حَبْلٌ* is metaphorically applied to † any means of access to a thing: (Er-Rāghib, TA:) or these words of the *Kur* mean † and follow ye the *Kur-ān*, and abstain from schism. (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, *عَلَيْكُمْ بِحَبْلِ اللَّهِ*, means † Keep ye to the Book of God; for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) — † An elongated, or extended, tract of sand, (T, S, M, Mgh, K,) collected together, abundant, and high: (T, TA:) or *حَبْلٌ مِنَ الرَّمْلِ* means a long, extended, tract of sand, collected together, and elevated: (Mṣb:) [or simply a long, or long and elevated, tract of sand; likened to a rope, as is indicated in the Mgh:] pl. *حَبَالٌ*. (TA.) — † A long, creeping, or twining, stalk or shoot or branch; likened to a rope or cord: pl. *حَبَالٌ*: often occurring in descriptions of plants by AḤn and others.] — See also *حَبْلَةٌ*. — *حَبْلٌ* † *وريد*; [a name applied to each of the two carotid arteries, and

sometimes to each of the two external jugular veins;] also called *حَبْلُ الْوَرِيدِ*; a vein between the windpipe and the [two sinews called the] *عَلْبَاوَانِ*; (Fr, TA;) a certain vein in the neck, (S,) or in the *حَلْقِ*. (Mṣb.) — † The *عَاتِقِ* [or part between the shoulder-joint and the neck]: (K:) or *الْحَبْلِ*, (K,) or *حَبْلُ الْعَاتِقِ*, (TA,) signifies the *طَرِيقَةُ* [app. here meaning, as it does in some other instances, oblong muscle] that is between the neck and the head of the shoulder-blade: or a sinew between the neck and the shoulder-joint: (K:) or *حَبْلُ الْعَاتِقِ* signifies a bond, or ligament, between the *عَاتِقِ* and the neck; (T, Mṣb, TA;) or between the neck and the shoulder-joint: (Lth, TA:) or certain sinews. (S.) — † A certain vein, or nerve, (*عَرَقٌ*) in the fore arm, (K, TA,) extending from the wrist until it becomes concealed in the shoulder-joint: (TA:) or *حَبْلُ الذَّرَاعِ* is [a vein, or nerve,] in the arm: (S:) or *حَبَالُ الذَّرَاعَيْنِ* signifies the sinews that appear upon the two fore arms; and in like manner, those of a horse. (TA.) One says, *هُوَ عَلَى حَبْلِ ذِرَاعِكَ* (S, TA,) a prov., (S,) meaning † He, or it, is near to thee: (T, S, Sgh:) or within thy power, or reach; or possible, or practicable, to thee; or easy to thee. (ISd, Z, TA.) — Also, (K,) or *حَبْلُ الْفَقَارِ*, (TA,) † A certain vein, or nerve, (*عَرَقٌ*) in the back, (K, TA,) extending from the beginning thereof to its end. (TA.) — *الْحَبَالُ فِي السَّاقِ*, (K,) or *حَبَالٌ السَّاقَيْنِ*, (M,) † The sinews of the two shanks. (M, K.) — *الْحَبَالُ فِي الذَّكْرِ*, (K,) or † *حَبَائِلُ الذَّكْرِ*, (M,) † The veins (*عُرُوقٌ*) of the penis. (M, K.) — *الْحَبْلُ* also signifies The station of the horses collected for a race, before they are let go. (K.) [Probably it was marked by an extended rope; and for that reason was thus called.] — Also *Heaviness; weight, or weightiness; ponderousness; syn. ثِقَلٌ*. (Az, K.)

*حَبْلٌ*: see *حَبْلَةٌ*.

*حَبْلٌ* A calamity, or misfortune; (S, K;) as also *حَبُولٌ*: (K:) pl. *حَبُولٌ*. (S, K.) ISd cites as an ex. the saying of El-Akhtal,

\* وَكُنْتُ سَلِيمَ الْقَلْبِ حَتَّى أَصَابَنِي \*  
\* مِنَ اللَّامِعَاتِ الْمُبْرَقَاتِ حَبُولٌ \*

[And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty]. (TA.) — † A learned, sagacious, intelligent man. (IAḥr, K.)\* [And *حَبْلٌ* also signifies † Very intelligent, or very cunning. Pl. *أَحْبَالٌ*.] You say, *إِنَّهُ لَحَبْلٌ مِنْ أَحْبَالِهَا*, meaning † Verily he is one who possesses much intelligence, or much cunning: and verily he is a gentle manager of cattle. (ISd, K, TA.)

*حَبْلٌ*: see *حَبْلَةٌ*. — It is also an inf. n.; i. e., of *حَبَلْتُ*. (S, Mgh, Mṣb, K.) — And it is also a simple subst.: (K, TA: [in the CK, جمع] and *وَأَسْرُ جَمْعٍ* is erroneously put for *وَأَسْرُ*:]) [i. e.] it also signifies The *foetus* in the womb: (Mgh:) pl. *أَحْبَالٌ*. (K.) It is said in a trad., *نَهَى عَنْ حَبْلِ*

*نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ*, (S, Mgh,) or *نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ*, (Mṣb, K,) i. e. He forbade the selling of the offspring of the offspring (S, Mṣb, K) in the belly (Mṣb, TA) of the she-camel &c.; (Mṣb;) [i. e.] the offspring of the *foetus* (A'Obeyd, S, Mṣb) in the belly of the she-camel [&c.]; (A'Obeyd, Mṣb;) [i. e.] what the *foetus* will bring forth, if it be a female; (Mgh;) the *ة* in *الحبلة* being the sign of the fem. gender; (A'Obeyd, Mgh, Mṣb;) or a sign of intensiveness of the signification: (IAmb, TA:) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Mṣb, TA) of pregnant beasts, (T, Mṣb,) or of sheep or goats: (M, TA:) or the meaning is, what is in the belly of the she-camel: (A'Obeyd, Esh-Shāfi'ee, K:) or the produce of the grape-vine before it has attained to maturity: (M, K:) but Suh disapproves of this last explanation, as a mistake occasioned by the *ة* in *الحبلة*. (TA.) — † Anything that is in another thing: thus, for instance, the pearl is the *حَبْلُ* of the oyster-shell; and the wine is the *حَبْلُ* of the glass bottle. (A, TA.) — † Fulness; (ISd, K, TA;) [see *حَبْلٌ*]; as also *حَبَالٌ*. (IAḥr, K.) — † Anger: (K, TA:) † anger and grief; as in the saying *بِهِ حَبْلٌ* † In him is anger and grief: (Az, ISd, K, TA:) from the same word as meaning the "pregnancy" of a woman. (Az, TA.) — *حَبْلٌ حَبْلٌ* A cry by which sheep or goats are chidden. (Sgh, K.)

*حَبْلَةٌ*: see *حَبْلَةٌ*.

*حَبْلَةٌ* The fruit, or produce, of the [kind of trees called] *عَضَاهُ*, (S, K,) in general: (K:) or the pod, or receptacle of the seeds, of the *سَمْرٌ* and *سَلْمٌ*; [so accord. to AZ; as appears from a comparison of passages in art. *بل* in the T and TA;] that of other [trees of the kind called] *عَضَاهُ* being termed *سِنْفَةٌ*: (TA:) or the fruit, or produce, of the *سَمْرٌ*, resembling the [species of kidney-bean called] *لُوبِيَاءٌ*; (IAḥr, TA;) or of the *سَلْمٌ* and *سَيَالٌ* and *سَمْرٌ*, (M, K,) which is a curved thing, containing small black grains, resembling lentils: (M, TA:) or, accord. to AO, a species of tree; as is the *سَمْرٌ*: (Az, TA:) pl. *حَبْلٌ*, [or rather this is a coll. gen. n.,] and [the proper pl. is] *حَبْلٌ*. (K.) Hence, in a trad. of Sa'ad, *وَمَا لَنَا حَبْلٌ طَعَامٌ إِلَّا الْحَبْلَةُ وَوَرَقُ السَّمْرِ* [We having no food except the *حَبْلَةُ* and the leaves of the *سَمْر*]. (S, TA.) — A kind of ornament worn by women, (S, K, TA,) fashioned in the form of the fruit thus called, (TA,) and put upon necklaces, (S, TA,) used in the Time of Ignorance. (Aḥ, TA.) — A certain herb, (*بَقْلَةٌ*, ISd, K,) sweet, or pleasant, of the herbs termed *ذُكُورٌ*: so says ISd: and in one place he says, a certain tree which [the lizards termed] *ضَبَابٌ* eat. (TA.) — See also what next follows.

*حَبْلَةٌ* (M, A, K) and *حَبْلَةٌ*, (M, A,) or *حَبْلَةٌ*, (K,) † A grape-vine; (M, A, K;) its branches being likened to ropes, or cords: (A, TA:) or a stock of a grape-vine: (K:) the first of these words has the latter signification (Mgh, TA) accord. to Aḥ: (TA:) or it signifies a stock of a grape-vine having its branches spread upon its