[*The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly*]: (Ṣ:) here the poet has made حباحب imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or نار الحباحب (Ṣ, Ḳ) and simply الحباحب (Ṣ) signify *The fire that is struck by a horse's hoofs:* (Fr, Ṣ:) 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*]: (Ḳ:) or they are derived from حَبْحَبَةٌ, (IAạr, Ḳ,) signifying "weakness," (IAạr, TA,) [and their meaning is *faint fire.*] — أُمّ حُبَاحِبٍ *A flying insect resembling the* [*species of locust called*] جُنْدَب, (Ḳ,* TA,) *spotted with yellow and green:* when people see it, they say, بَرِّدِي يَا حُبَاحِبُ [*Spread forth thy wings* (بُرْدَيْكِ), *O ḥobáḥib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبَّذَا, meaning حَبِيبٌ, as in the phrase حَبَّذَا الأَمْرُ [*Loved, beloved, affected, loved,* or *approved, is the thing,* or *affair;* or *lovely, charming,* or *excellent, is it*]; (Ḳ;) and in حَبَّذَا زَيْدٌ [*Loved, beloved,* &c., *is Zeyd*]; (Ṣ;) is composed of حَبَّ, (Sb, Fr, Ṣ, Ḳ,) a verb of praise, in the pret. form, invariable, originally حَبُبَ, (Fr, Ṣ,) and ذَا, (Sb, Fr, Ṣ, Ḳ,) its agent, (Ṣ,) which together constitute it a single word, (Sb, Ṣ, Ḳ,) a noun, (Sb, Ḳ,) or occupying the place of a noun, (Ṣ,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, Ṣ, Ḳ;) 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: (Ṣ:) [but see what follows.] It is used in the same manner as a prov.; (Sb, Ḳ;) [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, حَبَّذَا زَيْدٌ and الزَّيْدَانِ and الزَّيْدُونَ and هِنْدٌ and أَنْتَ and أَنْتُمَا and أَنْتُمْ [&c.]; (Ibn-Keysán, TA;) and حَبَّذَا امْرَأَةً, not حَبَّذِهِ المَرْأَةُ; (Sb, Ṣ, Ḳ;*) which shows that the noun that follows it may not be regarded as a substitute for ذَا: (Ṣ:) [but see what follows.] It is allowable, but bad, to say, زَيْدٌ حَبَّذَا. (TA.) [There are, however, various opinions respecting حَبَّذَا and the noun that follows it.] Some hold that حَبَّذَا is a noun, composed of حَبَّ and ذَا, 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 ذَا, its agent; and that the noun particularized by praise may be an inchoative, of which حَبَّذَا is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that حَبَّذَا زَيْدٌ is for حَبَّذَا هُوَ زَيْدٌ [*Loved,* or *beloved,* &c., *is this* person: *he is Zeyd*], or حَبَّذَا المَمْدُوحُ زَيْدٌ [*loved,* &c., *is this* person: *the* person *praised is Zeyd*]: others hold that حَبَّذَا 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 حَبَّذَا زَيْدٌ. (I 'Aḳ p. 235.)

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

أَحَبُّ [*More,* and *most, loved, beloved,* &c. You say, هٰذَا أَحَبُّ إِلَيَّ مِنْ ذَاكَ *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.*]

مُحَبٌّ: see حَبِيبٌ, in three places. — المُحَبَّةُ and ▼ المَحْبُوبَةُ and ▼ المُحَبَّبَةُ and ▼ الحَبِيبَةُ are epithets of *El-Medeeneh.* (Ḳ.)

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

مَحَبَّةٌ: see حُبٌّ. — Also *A cause of love* or *affection:* (Jel in xx. 39:) [pl. مَحَابُّ, like مَحَاشُّ pl. of مَحَشَّةٌ, &c.] You say, أُوتِيَ فُلَانٌ مَحَابَّ القُلُوبِ [*Such a one was gifted with* qualities that are *the causes of the love of hearts*]. (A, TA.)

مُحَبَّةٌ: see حُبَّةٌ.

مُحَبَّبٌ إِلَى النَّاسِ *i. q.* مُتَحَبِّبٌ [see 5]. (A, TA.) — المُحَبَّبَةُ: see مُحَبٌّ.

مَحْبُوبٌ: see حَبِيبٌ, in two places. — المَحْبُوبَةُ: see مُحَبٌّ. — أُمّ مَحْبُوبٍ a surname of *The serpent.* (Ḳ.) [See also حُبَابٌ.]

حبر

1. حَبَرَهُ, (Ṣ, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. حَبْرٌ; (Ṣ, Mṣb, TA;) and ▼ حَبَّرَهُ, (TA,) inf. n. تَحْبِيرٌ; (Ṣ, Ḳ, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it,* (Ṣ, Ḳ, TA,) or *adorned it,* or *embellished it,* (Mṣb,) and *made it plain;* (TA;) namely, handwriting, and poetry, &c., (Ṣ, Ḳ, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (Ṣ, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also حَبَرَهُ, (Ṣ, A, L, Mṣb, but in the Mṣb "or," not "also,") aor. ـُ, inf. n. حَبْرٌ (Ṣ, Mṣb) and حَبْرَةٌ; (Ṣ;) and ▼ احبرهُ; (Ḳ;) and in an intensive sense ▼ حَبَّرَهُ; (Mṣb;) *He,* (God, A,) or *it,* (a thing, or an affair or event, Ṣ, L,) *made him happy, joyful,* or *glad;* (Ṣ, A, L, Mṣb, Ḳ;) *affected him with a happiness, joy,* or *gladness, that made his face to shine,* or *of which the mark,* or *sign,* (حَبَار, i. e. أَثَر,) *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 Ṣ in explanation of the pass. form of the first verb as used in the Ḳur xxx. 14:) or *treated him with extraordinary honour.* (Bḍ in xliii. 70, and TA.) [حُبِرَ, properly signifying *He was made happy,* &c., may be used as meaning *he was,* or *became, happy,* &c.; like سُرَّ; and حُبُورٌ, 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., (شَادٌ شُدَنْ,) assigns to حَبَرَ, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] = حُبِرَ جِلْدُهُ *His skin was beaten so that there remained the mark of the beating.* (Ḳ.) = حَبِرَ الجُرْحُ, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. حَبَرٌ, (Ṣ,) *The wound broke out afresh:* (Ṣ, Ḳ:) or *became healed, but left scars.* (Ks, Ṣ, Ḳ.) — حَبِرَتْ أَسْنَانُهُ, aor. ـِ, (Ṣ, A,* Mṣb, Ḳ,) inf. n. حَبَرٌ, (Ṣ, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness:* (Ḳ:) or *became yellow;* (A, Mṣb;) syn. قَلِحَتْ. (Ṣ.) [See also حِبْرٌ.]

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

4. احبرهُ: see 1. = احبر بِهِ *He,* or *it, left a mark upon him,* or *it.* (TA.) And احبرتِ الضَّرْبَةُ جِلْدَهُ and بِجِلْدِهِ *The blow made a mark,* or *marks, upon his skin.* (TA.)

حَبْرٌ: see حُبُورٌ, in two places: — and حِبْرٌ, in two places: — and حِبْرٌ. = Also حَبْرٌ and ▼ حِبْرٌ; (Ṣ, A, Mṣb, Ḳ, &c.;) but Aṣ says, I know not whether it be the former or the latter: (Ṣ:) IAạr 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: (Ṣ, 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: (Ṣ, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man* (Aṣ, Ṣ, Mṣb, Ḳ) *of the Jews:* (Ṣ, A:) or *whether he be a Christian or Jewish or Sabean 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, Ṣ:) or *a good,* or *righteous, man:* (Kaạb, Ḳ, TA:) pl. (of the former, Mṣb) حُبُورٌ, (Mṣb, Ḳ,) [but this is seldom used,] and (of the latter, Mṣb) أَحْبَارٌ. (IDrst, Ṣ, A, Mṣb, Ḳ, &c.)

حِبْرٌ *Ink,* syn. مِدَادٌ, (Mṣb,) and نِقْسٌ, (Ḳ,) *with which one writes:* (Ṣ, 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.] حُبُورٌ. (TA.) — *I. q.* وَشْيٌ [The *variegation,* or *figuring,* of cloth or of a garment; or *a kind of variegated,* or *figured, cloth* or *garment*]: (IAạr, Ḳ:) pl. حُبُورٌ. (Ḳ,* TA.) [See also حَبْرَةٌ.] — *A mark,* or *sign, of the enjoyment of ease and plenty:* (Aṣ, Ṣ, Ḳ: [in one copy of the Ṣ, and in the CḲ, for أَثَرُ النِّعْمَةِ, I find, erroneously, أَثَرُ النِّعْمَةِ:]) and [hence,] *beauty;* (Aṣ, Ṣ, A, Ḳ;)

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