

*beauty of aspect; or a beautiful and pleasing aspect, that satisfies the eye by its comeliness: (As, S, TA:) colour; complexion: (Fr, IAär, S, TA:) pl. حُبُورٌ (S) and أَحْبَارٌ (K, \*TA.) One says, إِنَّهُ لَحَسْنَ الْجَبْرِ وَالْأَسْبَرِ Verily he is beautiful, and of goodly appearance: (As, S:) or of beautiful complexion. (IAär.) And ذَهَبَ حَبْرِهُ And وَسْبَرُهُ His colour, or complexion, (Fr, S,) or beauty, (A,) and goodliness of form or aspect, departed: (Fr, S, A:) from the saying, جَاءَتِ الْأَيْلُ حَسْنَةُ الْأَحْبَارِ وَالْأَسْبَارِ [The camels came beautiful in colours and in appearances]. (Fr, S, A.\*.) One says also: فَلَانْ حَسْنُ الْجَبْرِ وَالْأَسْبَرِ where جَبْرٌ seems to be the inf. n. of حَبْرَتَهُ “I made him, or it, beautiful.” (S.) — Also, (S, K,) and حَبْرٌ (TA) and حَبْرٌ (K) and حَبَارٌ (TA) and حَبَارٌ (K) and حَبَارٌ (S, K) and حَبَّتَرٌ (A, K,) A mark, or trace, (S, A, K,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُبُورٌ (Yaṣkoob, S, K) and [of the first and third, accord. to analogy,] أَحْبَارٌ (TA;) and of the fourth حَبَارَاتٌ (Yaṣkoob, S, TA,) it having no broken pl. (TA.) One says, بِهِ حُبُورٌ Upon him are marks [of beating, &c.]. (S.) And بِجَلْدِهِ حَبَارٌ الضَّرْبِ Upon his skin is the mark of beating. (A.) And بِيَدِهِ حَبَارٌ الْعَمَلِ Upon his hand is the mark of work, or labour. (A.) — See also حَبْرٌ. — And see حُبُورٌ. — Also, [like the Hebrew חַבֵּר, and the Chaldee חַבְּרֵךְ] A like;*

*n equal; a fellow.* (K.) — See also حبر.  
— and حبر: — and حبر: — and حبر:

میتوانید

جبر : Bee

**جُبْرٌ**: see جُبْرَةٌ.  
**جُبْرٌ**, (*Mṣb, K.*) the only subst. of this form beside **إِبْلٌ**, (*Mṣb,*) [and a few rare dial. vars.,] and **جُبْرٌ** (*K*) and **جُبْرٌ** (*A, K.*) and **جُبْرَةٌ** (*S,* *Mṣb, K*) and **جُبْرَةٌ** (*A, K.*) and **جُبْرَةٌ**; (*K.;*) or **جُبْرٌ**, without *o*, [as also **جُبْرٌ** and **جُبْرٌ**,] is a pl. [or rather a coll. gen. n.], (*S.*) and with *o* it is said to be a n. un.; (*Mṣb;*) *A yellowness that mingles with the whiteness of the teeth*; (*K.;*) *a yellowness of the teeth*; (*Sh, A, Mṣb;*) *what is termed قَلْعَةٌ in the teeth*: (*S.:*) or **قَلْعَةٌ** is when they become green: and when the crust increases so as to encroach upon the gums, and to make the roots of the teeth to appear, this is what is termed **حَفْرٌ** and **حَفْرٌ**: (*Sh, Mṣb, TA.:*) pl. **حَفَّرَاتٍ**. (*K.*)

حَبْرَةٌ : حُبُورٌ see حُبُورٌ, in three places. — Also Extraordinariness (مُهَابَّة) in a thing that is described as beautiful. (K.) [See 1.] — A musical performance, or concert, instrumental or vocal or both, (سَمَاعٌ,) in Paradise; (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Kur [xxx. 14, or xlivi. 70]: (TA:) and any sweet melody. (K.) — See also

**جبر.**

ج

**حَبْرَة**: see **حَمُورٌ** == and see also the next paragraph, in two places.

حِبْرَةُ (S, Mgh, Msb, K) and حِبْرَةٌ (K) A [garment of the kind called] بُرْدُ (S, Mgh,) or a sort of بُرْدٍ (K,) of the fabric of El-Yemen, (S, Mgh, K,) striped (منْمَرٌ [or this word, q. v., may perhaps signify spotted]); (TA;) a kind of garment of the fabric of El-Yemen, of cotton or linen, striped (مُحَاطٌ): (Msb:) pl. حِبْرَاتٌ and حِبْرَاتٌ (S, Mgh, Msb, K) and حِبْرَةٌ and حِبْرَاتٌ (TA:) [or rather حِبْرَةٌ and حِبْرَاتٌ are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حِبْرَةٌ is not a place, nor a known thing, but only signifies وَشَى [see حِبْرَةٌ]; (Az, Mgh, Msb, TA;) and one says بُرْدٌ حِبْرَةٌ (Msb, TA) and بُرْدٌ حِبْرَةٌ (TA,) and بُرْدٌ حِبْرَةٌ (Mgh, Msb, TA) and بُرْدٌ حِبْرَةٌ (TA,) like as one says قَرْمَزٌ ثُوبٌ قَرْمَزٌ, the word signifying a certain dye. (Az, Msb, TA.) [The term حِبْرَةٌ is now applied in Egypt to A lady's outer covering of silk, black for the married, and white for the unmarried, worn in riding and walking abroad; the former worn also by concubine slaves. See also حِبْرَةٌ.]

**حِبْرَةٌ** : see حِبْرٌ.

**جَبَارٌ** *A seller of ink.* (K.) also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.)

**جَبَرِيٌّ**, not **جَبَارٌ**, (K.) or the latter is allowable on the ground of analogy, (MF.) *A seller of the garments called جَبَرٌ.* (K.) [See حَمْدَة.]

**حَبْرِيْر** (Mṣb, K) and **حَبْرِيْرٌ** (Mṣb, K) and **حَبْرُورٌ** (Mṣb, K) and **حَبْرُورٌ** (Mṣb, K) [in the CK] **بَحْبُورٌ** (K) The young one of the **حَبَارِي**: (Mṣb, K:) pl. **حَبَابِيرٌ** and **حَبَّارِيْرٌ** (K.) [See also **يَحْبُورٌ** below.]

حبربر

see what next precedes.

**حَيْثُ** : see **حَيْرَةٌ**. — Also The **هَيْثَةٌ** [i. e. *form*, or *aspect*, or *the like*, or *goodliness of form or aspect*] of a man. (Aboo-Safwán, Lh.)

**حِبَارٌ**: see **حِبْرٌ**, in three places.

جُبُورٌ and جُبُرٌ, (S, K,) or حُبُورٌ, (K,) with kesr, (Msb,) and حُبُرٌ, which last occurs in a verse of El-'Ajjáj, for حُبُرٌ, [by poetic license,] (S,) and حُبَّةٌ (A, K) and حُبَّةٌ, (K,) *Happiness, joy, or gladness*: (S, Msb, K:) or the first signifies cheerfulness; i. e. *pleasure, or delight, and dilation of the heart, which has a visible effect in the aspect*: (TA voce سُرُورٌ:) and the same word (IAth) and حُسْنٌ (Az, IAth, K) and حُبُرٌ, (K,) a state of ease and plenty; syn. نِعْمَةٌ: (IAth, K: [in the CK and in a MS. copy of the K, erroneously, نِعْمَةٌ:]) or a state of complete, or per-

*fect, ease and plenty : (Az:) and amleness of the circumstances of life. (IAth.) [See 1. Hence the saying, ڪل حبَرَةٌ بَعْدَهَا عَبْرَةٌ [After every state of happiness, or joy, &c., is a tear]. (A.)*

**بُرْد** *A [garment of the kind called] بُرْد, varie-gated, (K.) [i. e.] striped. (TA.) One says بُرْد حَبِيرٌ and بُرْد حَبِيرٌ [See also لَبِسَ حَبِيرَ الْحُبُورَ وَاسْتَوَى حَبِيرَة]. Hence the saying, [+] عَلَى سَرِيرِ السَّرُورِ [He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness]. (A.) — Also, applied to a garment, or piece of cloth, *New*: (S, K:) and *soft and new*; (K, TA;) applied to the same; (TA;) and so حَبِيرٌ; (K;) which also signifies a *soft thing*: (TA;) pl. of the former حَبِيرٌ. (K.) — And *Clouds*; syn: سَحَابٌ: (S:) or *clouds spotted* (مُنْثَرٌ); (K;) in which one sees what resembles تَسْبِيرٌ, by reason of the abundance of their water; but Er-Riyáshee disapproves of this. (TA.)*

**حَبَارٍ** [a word respecting which J says,] its alif [written **ى**] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of **قَبْعَرُى**, though he finds fault with J for saying thus of the alif of **حَبَارٍ**; (see **أَلْفُ التَّكْثِيرِ**, in art. 1;) the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (S:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (K;) and J says that it is imperfectly decl.: (TA :) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but “it is sufficient excellence for a man that his faults may be counted:” (M:) [A species of bustard;] a certain bird, (S, Mṣb, K,) well known, of the form of the goose, with a dust-colour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail; (Mṣb;) or it is a long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey: Az says that it does not drink water, and that it lays its eggs in distant sands: [the truth is, that it drinks seldom: the male bird has a pouch, extending from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of Ed-Dahnā, and sometimes we picked up in one day between four and eight of its eggs: it lays four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich: and others say that it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey: also, that it is constantly provided with a thin excrement, or dung, which it voids upon the hawk when pursued by the latter; thus saving itself,