

أَحْبَاسٌ: (AA, TA:) and حَبَاسَةٌ and حَبَاسَةٌ signify the same as حَبَسٌ: or, accord. to Lth, the حَبَاسَات in a piece of land are *what surround a [portion of ground such as is called] دَبْرَةٌ, which is the same as a مَشَارَةٌ, in which the water is confined until they are full, when it is made to flow to other parts: (TA:) or a حَبَسٌ is what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also مَشَارَةٌ and دَبْرَةٌ. (R, TA in art. شور.)— Also Water collected, and having no supply to increase it: (Ibn-'Abbád, K:) thus called by the name of that by which it is confined. (TA.)*

حَبَسَةٌ a subst. from أَحْبَاسٌ [signifying *A state of confinement, restriction, limitation, &c.*]: you say, الصَّمْتُ حَبَسَةٌ [Speechlessness is a state of restriction]. (S, TA.)— [Hence,] *A difficulty of utterance which prevents one's speaking distinctly; (A;) a difficulty of speech, (Mbr, K,) and hesitation, (Mbr, TA,) when one desires to speak; (Mbr, K;) a hesitation in speech. (Msb.)*

حَبَسٌ i. q. مَحْبُوسٌ, [pass. part. n. of 1,] *Confined; restricted; limited; &c. (TA.)— † Anything bequeathed, or given, unalienably, (Lth, Mgh, Msb,) for the sake of God; whether an animal or land or a house; (Mgh;) as also مَحْبُوسٌ and مَحْبُوسٌ and مَحْبُوسٌ: (Msb:) pl. of the first حَبَسٌ, (Mgh, Msb,) and, by contraction, حَبَسٌ: (Msb:) it is used as a sing. and as a pl.: (Msb:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and is sometimes used in the place of the pass. part. n. of حَبَسٌ: (TA:) it is also particularly applied to a horse bequeathed, or given, unalienably, to be used in the cause of God, or religion; (S, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like; (TA;) as also مَحْبُوسٌ (S, Mgh, K) and مَحْبُوسٌ: (K:) and حَبَسٌ, (S,) or حَبَسٌ, (K,) to what is, or are, bequeathed, or given, unalienably, (S, K,) not to be sold nor inherited, (TA,) of palm-trees, or vines, &c., (K,) as land, and anything that is a source of profit, (TA,) itself to remain unalienable, and the profit arising therefrom to be employed in the cause of God, or religion: (K, TA:) but the حَبَسٌ which Moḥammad is related to have made common property were *what the pagan Arabs bequeathed, or gave, unalienably, for (على [so in the TA, and this I regard as the true reading, rather than من, which is the reading in the Mgh and L,]) the [camels called] حَامِرٌ and بَحَائِرٌ, and such as was called حَامِرٌ: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حَبَسٌ, which, says I Ath, if correct, is a contraction of حَبَسٌ. (TA.) [From حَبَسٌ, used as a subst., has been formed, app. in post-classical times, the pl. أَحْبَاسٌ: see De Sacy's "Chrest. Ar.," sec. ed., vol. i. p. 189.] حَبَسَةٌ, also, [used as a subst.,] signifies † *A thing that is bequeathed, or given, unalienably, in the way of beneficence: and its pl. is حَبَائِسٌ. (TA.)***

حَبَاسَةٌ and حَبَاسَةٌ: pl. حَبَاسَاتٌ: see حَبَسٌ.

حَبَسَةٌ: see حَبَسٌ, last sentence.

[حَبَسٌ *A jailer.*]

حَابِسٌ [act. part. n. of حَبَسٌ; *Confining; restricting; limiting; &c.*]: pl. حَبَسٌ. (I Ath, TA.) [Hence,] حَابِسُ الْفِيلِ *The Restrainer of the Elephant: an epithet applied to God; alluding to the case of Abrahah. [See Kur ch. cv.] (TA.)* And رَقٌّ حَابِسٌ *A skin that retains the water [&c.]. (TA.)* And كَلْبٌ حَابِسٌ *Herbage that is abundant, and retaining the water. (TA.)— See also حَبَسٌ. = Also i. q. مَحْبُوسٌ, or ذُو حَبَسٍ. (Ham p. 188.)*

مَحْبُوسٌ and مَحْبُوسٌ: see حَبَسٌ. — Also, the latter, [or both,] *The manger, or stable, of a beast. (TA.)*

مَحْبُوسٌ: see حَبَسٌ, in two places.

مَحْبُوسٌ: see حَبَسٌ.

مَحْبُوسٌ: see حَبَسٌ, in three places.

إِبِلٌ مَحْبُوسَةٌ *Camels that remain at the house; syn. دَاجِنَةٌ: as though they were restrained from pasturing. (TA.)*

حَبَس

1. حَبَسَ لَهُ, (K,) aor. ٢, (TK,) inf. n. حَبَسٌ and حَبَاسَةٌ; (K, TK;) or حَبَسَ لَهُ حَبَاسَةٌ; (S;) [whence it appears probable that the author of the K is in error in regarding حَبَاسَةٌ as an inf. n.]; *He collected for him something; as also حَبَسَ, inf. n. تَحْبِيسٌ: (S, K:) and تَحْبِيسُهُ and حَبَسَهُ likewise signify he collected it. (TA.)* You say also, حَبَسَ قَوْمَهُ, inf. n. تَحْبِيسٌ, *He collected his people. (S.)* And حَبَسَ لِعِيَالِهِ, inf. n. حَبَسٌ, *He gained, or earned, and collected, for his family, or household; like حَبَسَ; as also حَبَسَ. (TA.)*

2: see 1, in two places.

4. أَحْبَسَتْ بَوْلِدَهَا *She brought forth her child like an Abyssinian (حَبَشِيٌّ) in colour. (S.)*

5. تَحْبَسُوا *They collected themselves together, (S, A, TA,) عَلَيْهِ against him; as also تَهَبَسُوا. (TA.) = تَحْبِيسُهُ: see 1.*

8: see 1, in two places.

حَبَسٌ: see the next paragraph.

الْحَبَسُ, (S, A, Msb, K,) a coll. gen. n., (Msb,) and الْحَبَسُ, (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and الْحَبَسَةُ, (S, A, Msb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ, (M,) for they did not use حَابِسٌ as a sing. thereof, like فَاسِقٌ as sing. of فَسَقَةٌ, (T,) but الْحَبَسَةُ became used as a dial. var., (T, Msb,) commonly obtaining, for الْحَبَسُ, (Msb,) and is allowable in poetry in cases of necessity, (T,) and الْأَحْبَسُ, (IDrd, K,) also used as syn. with الْحَبَسُ, (IDrd,) or it is pl. of الْحَبَسُ, with damm,

not a sing. as it seems to be from the mention of it in the K, (MF,) and الْأَحْبُوسُ, (A, TA,) and الْحَبَشَانُ, (A,) which is a pl. (IDrd, S, K) of الْحَبَشِ, (IDrd,) like as حَمَلَانٌ is pl. of حَمَلٌ, (S,) and الْحُبُوسُ, (A,) [also a pl.,] and الْحَبِيشُ, which is also a pl., (TA,) [or rather a quasi-pl. n.,] and الْأَحْبَاشُ, which is likewise a pl., (K,) app. of أَحْبَسُ, (TA,) and الْأَحْبَاشُ, (A,) [which is pl. of أَحْبُوسٌ,] *A certain race of the blacks; (S, A, Msb, K, &c.) [namely, the Abyssinians; who, however, are not properly called "blacks:"] one of whom is called حَبَشِيٌّ. (A, Mgh, Msb.)* The dim. of حَبَسٌ is حَبِيشٌ. (Msb.)

الْحَبَشَةُ: see الْحَبَشُ. — It also signifies *The country of the حَبَشَانُ [or Abyssinians]: (K:) a proper name applied thereto. (TA.)*

حَبَشِيٌّ: fem. with ة. For the latter, see حَبَشِيٌّ.

حَبَشِيٌّ a rel. n. from الْحَبَشَةُ; (TA;) [signifying *Of, or belonging to, or relating to, Abyssinia or the Abyssinians.*] — [An Abyssinian;] *one of the race called الْحَبَشِ. (A, Mgh, Msb.) — حَبَشِيَّةٌ (K) and حَبَشِيَّةٌ (A, K) A black, (A,) or an intensely black, (K,) she-camel. (A, K.) — الْحَبَشِيُّ *The black ant. (M in art. دَلَمِر.)**

الْحَبِيشُ: see الْحَبَسُ.

حَبِيشٌ dim. of حَبَسٌ, q. v. (Msb.) — Also *A certain well-known bird; [the Numidia; which comprises the species commonly called the Guinea-hen, and pintado: so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like كُمَيْتٌ and كُمَيْتٌ: (S, TA:) it is strangely omitted in the K. (TA.)*

حَبَاسَةٌ *What is collected, (S,\* and TA in art. هَبَس,) of men, and of property; as also هَبَاسَةٌ: (TA ubi suprâ:) pl. حَبَاسَاتٌ. (S, and TA ubi suprâ.) — A company, or body, of men, not of one tribe; (S, K;) like هَبَاسَةٌ; (TA;) as also أَحْبُوسٌ and أَحْبَابِيٌّ; (S;) or as also أَحْبُوسَةٌ, (K, TA,) of which the pl. is أَحْبَابِيٌّ; (TA:) the pl. of حَبَاسَةٌ in this sense is as above. (TA.)*

الْحَبَسُ: see الْأَحْبَسُ.

أَحْبُوسٌ: see الْحَبَسُ. — أَحْبُوسٌ: see حَبَاسَةٌ: accord. to some, it signifies *Any company, or body, of men; because, when they are collected together, they are [in their general hue] black. (TA.)*

أَحْبُوسَةٌ: see حَبَاسَةٌ.

حَبَط

1. حَبَطَ, aor. ٢, inf. n. حَبَطٌ, (Az, S, K, &c.,) *He (a beast, Az, S, or a camel, ISd, K) ate much, (S,) or had pain in his belly from pasture which he found unwholesome, or from eating much of herbage, (ISd, K,) so that he became swollen, or inflated, thereby (S, ISd, K) in his belly, (S,) and there would not come forth from him (S, ISd, K) what was in it, (S,) or anything;*