

七

The sixth letter of the alphabet : called **ك** [and **ك** (respecting which latter see the letter **ب**). It is one of the letters termed **مهموس**, or non-vocal, i. e. pronounced with the breath only, without the voice ; and of those termed **لقيف** i. e. faucial, or guttural, for] the place of its utterance is in the fauces ; and were it not for a hoarse aspiration with which it is pronounced, it would resemble **غ** : next after it [with respect to the place of utterance] is **ه** : [**ع** having the lowest place of utterance ; then **ح** ; and then **ء**] and **ح** and **ء** are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance : they occur together in **جبل** ; but this is only a compound word in the classical language ; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) — [It is often put for **جبل**. — As a numeral, it denotes Eight.]

ل and لـ : see the letter ح, and see arts. حوا and لـ.

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1. حَبَّ [signifying *He*, or *it*, *was*, or *became*, *loved*, *beloved*, *an object of love*, *affected*, *liked*, or *approved*, is originally حَبَّ or حَبِّ]. You say, حَبَّ إِلَى هَذَا الشَّيْءَ [aor. ۲ or ۴,] inf. n. حَبَّ, *This thing was, or became, an object of love to me.* (K.) [The meaning is there indicated, but not expressed. In the CK, الشَّيْءَ is erroneously put for حَبَّ إِلَيْهِ (.) And حَبِّيْتُ إِلَيْهِ I became loved, beloved, or an object of love, to him: [said to be] the only instance of its kind except شَرِقْتُ and مَا كُنْتَ حَبِيْبًا وَلَقَدْ حَبِّيْتَ. (K.) And لَبِّيْتُ. kesr, *Thou wast not loved, and thou hast become loved.* (S.) See also 5. — حَبَّ, formed from حَبَّ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying *Beloved*, *lovely*, *pleasing*, *charming*, or *excellent*, *is he*, or *it*]; (TA;) and so حَبَّ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the dammeh of the former to the ح. (ISk, S, TA.) A poet says,

لَهَا فِي الْحَمْدِ أَنْ تُنْعَثُ

وَرَدَهَا سَنَدِيٌّ أَسْبَبَ لِلْمُسْكَنِ

* وَحَبَّ شَيْئاً إِلَى الْإِنْسَانِ مَا مِنْعَاهُ

[And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied]. (TA.) And Sá'ideh says,

* هَجَرْتُ غَصْوَبٍ وَحَبَّ مَنْ يَتَجَنَّبُ
* وَعَدْتُ عَوَادِ دُونَ وَلِكَ تَسْعَبُ
[Ghadoob hath forsaken thee, (and lovely is the person who withdraweth far away,) and obstacles in the way of thy drawing near have occurred to separate thee and her]. (S, TA.) [See also حَبَّنَا, below.] — [Both are also verbs of wonder.] You say, حَبَّ بَفْلَانٍ, (As, S, and so in copies of the K,) and حَبَّ, (I'Ak p. 236, [where both forms are mentioned as correct,] and so in the CK,) How beloved, or lovely, &c., is such a one (As, S, K) to me! (As, S.) [See also 4.] A'Obeyd and Fr read this حَبَّ, saying that it means حَبِيبٌ بَفْلَانٍ, and that the former حَبَّ is rendered quiescent by the suppression of its dammeh, and incorporated into the latter. (S, TA.) — See also 4, in two places. — Also حَبَّ, [aor., accord. to analogy, -z,] He stood still, stopped, or paused. (K.) — And حَبَّ, with damm, He was fatigued, or tired. (K.)

2. حَبِّبَهُ إِلَيْهِ *He*, or *it*, [rendered him, or *it*, an object of love, lovely, or pleasant, to me;] made me to love, affect, like, approve, or take pleasure in, him, or *it*. (K.) You say, حَبِّبَهُ إِلَيْهِ إِحْسَانَهُ [His beneficence made him an object of love to me]. (A, TA.) And حَبَّبَ اللَّهُ إِلَيْهِ الْإِيمَانَ [God made faith lovely to him]. (A, TA.) And حَبِّبَ إِلَيْيَنِي [Thy visiting me hath been made pleasant to me]. (A, TA.) — حَبَّبَ الدَّوَّاهَ — [He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5]. (K in حَمْرَى, &c.) — And حَبَّ *He* filled a water-skin &c. (AA, TA.) — See also 5.

3. حَبَّةٌ, (S.,) or مُحَابَّةٌ, (K.,) and حَبَابٌ sign-
ify the same [as inf. ns. of حَابٌ]. (S., K.) [You
say, حَابَ بِعَضَهُرٍ بَعْضًا They loved, affected, liked,
approved, or took pleasure in, one another.] And
حَابَهُ He acted, or behaved, in a loving, or friendly,
manner with him, or to him. (A, TA.) — See
also 4.

4. احْبَابُ, (*S, A, Mṣb, K.*) inf. n. ; (KL;) and احْبَهُ, (*S.*) first pers. حَبِّتَهُ, (*Mṣb, K.*) aor. - , which is anomalous, (*S, Mṣb, K.*) the regular aor. being $\overset{1}{\text{ـ}}$, which is unused, (*Mṣb,*) [said to be] the only instance of a trans. verb whose second and third radical letters are the same

having the measure يَقْعُل as that of its aor. without having also the measure يَقْعُل, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حَبَّ, (TA,) inf. n. حَبْ, (K,) or this is a simple subst., (Mṣb,) and حَبْ; (K;) and [جَبَّةٌ,] first pers. حَبِيْتَهُ, aor. حَابَهُ, inf. n. حَبَابٌ, of the dial. of Hudheyl; (Mṣb;) and اسْتَحْبَهُ; (Mṣb, K;) signify the same; (S, Mṣb, K;) *He loved, affected, liked, approved, or took pleasure in, him, or it:* (A, K, and KL in explanation of the first and last:) *he held him, or esteemed him, as a friend:* (KL in explanation of the first and last:) or اسْتَخْبَابٌ signifies the *esteeming [a person or thing] good:* (S;) and the *preferring, or choosing, [a person or thing,]* as also إِحْبَابٌ: (KL:) and اسْتَحْبَةٌ عَلَى غَيْرِهِ means *he loved, or esteemed, him, or it, above another, or others; preferred him, or it, to another, or others.* (K, A,* TA.) ما أَحْبَبْتُ ذَلِكَ in the dial. of the tribe of Suleym, is for ما أَحْبَبْتُ [I loved not, or liked not, that]; like ظَلَّتْ for ظَلَّتْ and ظَلَّتْ and ظَلَّتْ for ظَلَّتْ. (Lḥ, TA.) أَحِبْ أَنْ يَكُونَ كَذَا may be rendered *I would that it were thus, or that such a thing were.*] It is said of Ohod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ, meaning *It is a mountain whose inhabitants love us, and whose inhabitants we love:* or it may mean we love the mountain itself, because it is in the land of people whom we love. (IAth, TA.) And one says بِسَاعَةٍ يُحِبُّنَا for الطَّعَامُ [In an hour, or a time, in which food is loved, or liked]. (TA.) — مَا أَحْبَبْتُ إِلَيْيَ [How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me!]; (Aṣ, S, K,* TA;) and so بِإِلَيْيَ [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أَحَبَّ الْمُؤْمِنُ اللَّهَ وَمَا أَحَبَّهُ إِلَى اللَّهِ, as meaning How greatly does the believer love God! and how great an object of love is he to God!] — احْبَبْ, (S, K,) inf. n. as above, (S,) also signifies *He (a camel) kneeled and lay down, and would not spring up:* (K;) or was restive: or kneeled and lay down: (S;) or was afflicted by a fracture, or disease, and would not move from his place until cured, or remained there until he died: (AZ, S, K;) or became jaded: (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or was at the point of death,