



The sixth letter of the alphabet: called **حَا** [and **حَا** (respecting which latter see the letter **ب**). It is one of the letters termed **مَمْنُوسَة**, or non-vocal, i. e. pronounced with the breath only, without the voice; and of those termed **حَلْقِيَّة** 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 **ع**: next after it [with respect to the place of utterance] is **ه**: [**ع** having the lowest place of utterance; then **ح**; and then **ه**:] and **ح** and **ه** 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 **حَبِيل**; 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 **حَيْثُ**. = As a numeral, it denotes *Eight*.]

حَا

حَا and حَا: see the letter **ح**, and see arts. حَا and حِي.

حَب

1. **حَب** [signifying *He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved, is originally حَبِب or حَبِب*. You say, **حَبِبَ إِلَى هَذَا الشَّيْءِ**, [aor. ϵ or ϵ ,] inf. n. **حَبِب**, *This thing was, or became, an object of love to me.* (K.) [The meaning is there indicated, but not expressed. In the CK, **الشَّيْءِ** is erroneously put for **الشَّيْءِ**.] And **حَبِبْتُ إِلَيْهِ** *I became loved, beloved, or an object of love, to him*: [said to be] the only instance of its kind except **شَرَرْتُ** and **لَبِيتُ**. (K.) And **مَا كُنْتُ حَبِيبًا وَلَقَدْ حَبِبْتُ**, with *kesr*, *Thou wast not loved, and thou hast become loved.* (S.) See also 5. — **حَب**, formed from **حَبِب**, 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 **حَب**, [which is more common,] formed from the same, by incorporating the former **ب** into the latter after transferring the **damme** of the former to the **ح**. (ISK, S, TA.) A poet says,

• وَزَادَهُ كَلْفًا فِي الْحَبِّ أَنْ مَنَعَتْ

• وَحَبَّ شَيْئًا إِلَى الْإِنْسَانِ مَا مَنَعَا

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

• هَجَرْتُ غُضُوبَ وَحَبِّ مَنْ يَتَجَبَّبُ

• وَعَدْتُ عَوَادِ دُونَ وَلَيْكَ تَشَعَّبُ

[*Ghaḍoob 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 **حَبَّ**, below.] — [Both are also verbs of wonder.] You say, **حَبَّ بَغْلَانِ**, (Aṣ, S, and so in copies of the K,) and **حَبَّ**, (I 'Aḵ p. 236, [where both forms are mentioned as correct,] and so in the CK,) *How beloved, or lovely, &c., is such a one* (Aṣ, S, K) to me! (Aṣ, S.) [See also 4.] A'Obeid and Fr read this **حَبَّ**, saying that it means **حَبِب** **بَغْلَانِ**, and that the former **ب** is rendered quiescent by the suppression of its **damme**, and incorporated into the latter. (S, TA.) = See also 4, in two places. = Also **حَبَّ**, [aor., accord. to analogy, ϵ ,] *He stood still, stopped, or paused.* (K.) = And **حَبَّ**, with **damme**, *He was fatigued, or tired.* (K.)

2. **حَبَّ إِلَى** *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, **حَبَّ إِلَى** **إِحْسَانِهِ** [*His beneficence made him an object of love to me.* (A, TA.) And **حَبَّ إِلَيْهِ الْإِيمَانُ** [*God made faith lovely to him.* (A, TA.) And **حَبَّ إِلَيَّ إِلَى بَأْنِ تَزْوَرِي** [*Thy visiting me hath been made pleasant to me.* (A, TA.)] = **حَبَّ الدَّوَاءَ** [*He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5.* (K in **حَشَر**, &c.)] = And **حَبَّ** *He filled a water-skin &c.* (AA, TA.) = See also 5.

3. **حَبَابَ**, (S,) or **مُحَابَبَةً**, (K,) and **حَبَاب** signify the same [as inf. ns. of **حَاب**]. (S, K.) [You say, **حَابَ بَعْضُهُمْ 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. **إِحْبَابَ**, (S, A, Mṣb, K,) inf. n. **إِحْبَاب**; (KL;) and **حَبَّ**, (S,) first pers. **حَبَبْتُ**, (Mṣb, K,) aor. ϵ , which is anomalous, (S, Mṣb, K,) the regular aor. being ϵ , 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 **يَفْعَلُ** as that of its aor. without having also the measure **يَفْعُلُ**, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form **حَبَّ**, (TA,) inf. n. **حَبِب**, (K,) or this is a simple subst., (Mṣb,) and **حَب**; (K;) and [**حَبَّ**,] first pers. **حَبَبْتُ**, aor. ϵ ; and **حَابَهُ**, inf. n. **حَابَاب**, of the dial. of Hudheyl; (Mṣb;) and **أَسْتَحِبُّ**; (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 **أَسْتَحِبُّ** signifies the *esteeming* [a person or thing] *good*: (S:) and the *preferring, or choosing*, [a person or thing,] as also **إِحْبَاب**: (KL:) and **حَبَّ** **أَسْتَحِبُّ 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.) **مَا أَحَبْتُ ذَلِكَ**, in the dial. of the tribe of Suleym, is for **مَا أُحِبُّهُ** [*I loved not, or liked not, that*]; like **ظَلَلْتُ** for **ظَلَلْتُ**, and **ظَلَلْتُ** for **ظَلَلْتُ**. (Lh, TA.) **أَحَبُّ أَنْ يَكُونَ كَذَا** may be rendered *I would that it were thus, or that such a thing were.* It is said of Oḥod, in a trad., **هُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُهُ**, 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 **فِي سَاعَةٍ يُحِبُّنَا** [*In an hour, or a time, in which food is loved, or liked.* (TA.)] — **مَا أُحِبُّهُ** [*How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me!*]; (Aṣ, S, K, TA;) and so **أَحَبُّ إِلَيَّ بِهِ**. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, **مَا أَحَبَّ الْمُؤْمِنُ لِلَّهِ وَمَا أَحَبَّهُ إِلَى اللَّهِ**, as meaning *How greatly does the believer love God! and how great an object of love is he to God!*] = **أَحَبَّ**, (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,*