

by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أَحْبَبْتُ حَبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي [in the Qur xxxviii. 31] means *I have stuck to the ground, on account of my love of the horses, [lit., of good things,] and so been diverted from prayer, until the time of prayer has passed:* (TA:) by الخَيْرِ is meant الخَيْلُ. (Jel.) = Also *He became in a state of recovery from his disease.* (K.) = And *It* (seed-produce) *had, bore, or produced, grain.* (S, K.)

5. *He manifested, or showed, love, or affection,* (S, K,) *إِلَيْهِ to him.* (S.) *تَحَبَّبَ* and *حَبَّبَ* are both *syn. with تَوَدَّدَ.* (TA.) — [Also, app., *He became, or made himself, an object of love or affection to him:* see *مُحَبَّبٌ*, said to be *syn. with مَتَحَبَّبٌ.*] = *He became swollen, or inflated, like a jar* (حَبَّبَ), from drinking. (A, TA.) — *It* (a water-skin &c.) *became full.* (AA, TA.) — *He began to be satiated with drink.* (K.) — *He* (an ass &c.) *became filled with water:* (S:) and *حَبَّبَ* also is used in this sense, but ISd doubts its correctness: (TA:) one says, *شَرِبَتِ الْإِبِلُ حَتَّى حَبَّبَتْ* *The camels drank until they were satiated.* (S.) = *تَحَبَّبَ الْجَلِيدُ* *The hoar-frost formed into grains like small pearls.* (TA in art. صَاب.) — *تَحَبَّبَ الرِّيقُ عَلَى الْأَسْنَانِ* *The saliva formed, or collected, in little bubbles upon the teeth.* (Az, TA.) — *تَقَطَّعَ اللَّبَنُ وَتَحَبَّبَ* *The milk became decomposed, and formed little clots of curd.* (S in art. بَحْر.) — *تَحَبَّبَ الزُّبْدُ* *The butter formed into little clots, when first appearing in the milk or cream.* (S and K in art. ثَمَر.) The verb is also used in like manner in relation to honey, (K in art. حَشْر.) and *دُبُسٍ*, (S in that art.) and medicine. (TA in that art. [See also 2.]) — *تَحَبَّبَ الْجِلْدُ* *The skin broke out with pimples, or small pustules:* so in the language of the present day: see *حَبَّبَ*. (TA in art. حَشْر.)

6. *They loved, or affected, or liked, one another.* (S, A, \*K.)\*

10: see 4. = *اسْتَحَبَّتْ كَرِشَ الْمَالِ* *The stomachs of the cattle, or camels &c., retained the water [that they had drunk], and the time between the two waterings thereof became long, or became lengthened.* (K.) This is at the conjunction of [the periods of] الجَمْبَةِ and الطَّرْفِ [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see مَنَازِلُ الْقَمَرِ, in art. نَزَل.)] when Canopus rises with them. (TA. [الصَّرْفَةُ is there put for الطَّرْفُ; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطرف, and before الجَمْبَةُ; and rose aurorally, in that latitude, about the commencement of the era of the Flight, on the 4th of August, O. S.]

*حَبَّبَ* and *حَبَّبَ* *A cry by which a he-camel is chidden, to urge him on.* (TA voce حَوَّبَ, q. v.)

*حَبَّبَ* (S, Mṣb, K,) a [coll.] gen. n., (Mṣb,) n. un. حَبَّةٌ; (S, Mṣb, K;) *Grain of wheat, barley, lentils, rice, &c.:* (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or *wheat &c. while in the ears or other envelopes:* (Mṣb:) [but applied also to various other seeds; among which, to beans, (as in the Mgh in art. بِقَلْ,) and peas and the like; and *hernels;* and] the stones of grapes, dates, pomegranates, and the like: (Mgh voce عَجَمَرُ:) by some it is applied even [to berries; as, for instance,] to grapes: you say *حَبَّةٌ* *as well as مِنَ الْبَرِّ*, and *مِنَ الشَّعِيرِ*, and the like: (TA:) [and hence, to beads: (see حَبَّبَ:)] the pl. (of *حَبَّبَ*, Mṣb) is *حُبُوبٌ* (S, Mṣb, K) and *حَبَابٌ*, like *ثَمْرَانٌ*, (K,) pl. of *ثَمْرٌ*; (TA:) and (of *حَبَّةٌ*, Mṣb) *حَبَّاتٌ* (Mṣb, K) and *حَبَابٌ*, [or this is pl. of *حَبَّبَ* also,] like *كَلَابٌ* as pl. of *كَلْبٌ* [and of *كَلَّبَ*]: (Mṣb:) and *حَبَّبَ* is also called [by lexicologists, but not by grammarians,] a pl. of *حَبَّةٌ*. (TA.) — [Hence,] *Seed-produce, whether small or large.* (TA.) — And *الحَبَّةُ الخَضْرَاءُ* (S, K) i. q. *البَطْرُ* [The fruit of the terebinth-tree, or pistacia terebinthus of Linn. (Delile, Flor. Eg. no. 936.)] (K.) — And *الحَبَّةُ السُّودَاءُ* (S, K) i. q. *الشُّونِيزُ* [The black aromatic seed of a species of nigella]. (K.) [But see art. سَوْد.] And for other similar terms, see the latter word of each. — And *حَبَّبَ المَزِينِ* and *حَبَّبَ الغَمَامِ* *Hail.* (S. [See a metaphorical usage of the first of these in a verse cited voce حَبَّبَ.] — [Hence likewise,] *حَبَّبَ* also signifies *Pimples, or small pustules:* [so in the present day: and any similar small extuberances: a coll. gen. n.: n. un. with *ة*.] (S and K\* in art. حَشْر.)

*وَدَادٌ* or *وَدَّ*, (A,) *Love; affection; syn. with حَبَّبَ*; (K;) *inclination of the nature, or natural disposition, towards a thing that pleases, or delights;* (Kull p. 165;) *contr. of بَغَضٌ:* (Mgh, TA:) *حَبَّبَ* and *حَبَّبَ* [this being said in the S to be *syn. with حَبَّبَ* and in the K to be *syn. with حَبَّبَ*, and it is used as an inf. n. in an ex. cited voce دَاخُ in art. دَوْحُ] and *حَبَّبَ* (S, K) and *حَبَّبَ* (K) and *حَبَّبَ* (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of *حَبَّبَ* are as follow: first, *هَوَى*, the “inclining of the soul, or mind;” also applied to the “object of love itself:” then, *عَلَاقَةٌ*, “love cleaving to the heart;” so termed because of the heart’s cleaving to the object of love: then, *كَلْفٌ*, “violent, or intense, love;” from *كُلْفَةٌ* signifying “difficulty, or distress, or affliction:” then, *عَشْقٌ*, [“amorous desire;” or “passionate love;”] in the S, “excess of love;” and in the language of the physicians, “a kind of melancholy:” then, *شَعْفٌ*, “ardour of love, accompanied by a sensation of pleasure;” like *لَاغِجٌ* and *لَاغِجَةٌ*; the former of which is “ardour of love;” and the latter, “ardent love:” then, *جَوَى*, “inward love;” and “violence of amorous desire,” or “of grief, or sorrow:” then, *تَتَمِيرٌ*, “a state of enslavement by love:” then

*تَبَلٌ*, “lovesickness:” then, *وَلَهٌ*, “distraction, or loss of reason, in love:” and then, *هَيَامٌ*, “a state of wandering about at random in consequence of overpowering love.” (Kull ubi suprà.) [Accord. to the Mṣb, it is a simple subst.: but accord. to the K, an inf. n.; and hence,] *حَبَّبًا لِمَا أَحْبَبْتُمْ*, meaning *أُحِبُّ حَبًّا* [I love with loving, i. e. much, what ye have loved]. (Har p. 186.) Hence the phrase, *نَعَمْ وَحَبَّةٌ وَكَرَامَةٌ* [Yea; and with love and honour will I do what thou requirest: or for the sake of the love and honour that I bear thee: or *حَبَّةٌ* may be here used for *حَبًّا* to assimilate it in termination to *كَرَامَةٌ*: see what follows]. (S, TA.) Hence also the saying of Abu-l’Atà Es-Sindee,

\* فَوَاللَّهِ مَا أُدْرِى وَإِنِّى لَصَادِقٌ \*  
\* أَدَاءٌ عَرَانِى مِّنْ حَبَابِكَ أَمْ سِحْرٌ \*

[And by God, I know not (and indeed I am speaking truth) whether disease have befallen me in consequence of love of thee, or enchantment]: (S, TA:) but IB says that the reading best known is *مِنْ حَبَابِكَ*; and that *حَبَابٌ*, here, may be an inf. n. of *حَابَيْتُهُ*; or it may be pl. of *حَبَّبَ*, like as *عَشَّ* is of *عَشَّشَ*; (TA;) or it may be an inf. n. of *حَبَّبْتُ*: some also read *مِنْ حَبَابِكَ*, with fet-h to the *ح*, said to mean *on account of the love of thee, and of the main amount thereof:* (Ham p. 26:) and some read *مِنْ حَبَابِكَ* “from thy part” [or “from thee”]. (TA.) — See also *حَبِيبٌ*. = Also a Persian word, arabicized, (AHát, S, Mṣb,) from *حَبَّبَ*, (AHát, TA,) [or *حَبَّبَ* or *حَبَّبَ*,] i. q. *حَابِيَّةٌ*, (S, Mṣb,) *A jar, (K, MF,) whether large or small, used for preparing wine:* (MF:) or *a large jar:* (K:) or *one for water:* (IDrd, TA:) or *the four pieces of wood upon which is placed a two-handled, or two-eared, jar:* (K, TA: [in the CK, by a misplacement of words, this last signification is assigned to *حَبَابٌ*]:] pl. [of pauc.] *أَحْبَابٌ* (K) and [of mult.] *حَبَابٌ* and *حَبَابَةٌ*. (S, Mṣb, K.) From this last signification is [said to be] derived the phrase *حَبَّبًا وَكَرَامَةً* [pronounced *وَكْرَامَةً*, lit. *A jar-stand and a cover will I give thee, or the like*], *كَرَامَةٌ* signifying the “cover” of a jar, (K, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person’s asking of another the loan or gift of a jar, and the latter’s replying “Yea; and I will give thee a jar-stand and a cover;” meaning “I will do what thou requirest, and more:” but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase *حَبَّةٌ وَكَرَامَةٌ*.]

*حَبَّبَ*: see *حَبَّبَ*: — and *حَبِيبٌ*, in four places: = and *حَبَّةٌ*. = Also, and *حَبَابٌ*, [but the latter is doubted by the author of the TA, and thought to be perhaps *syn. with حَبَّبَ* in the sense of *مُحَبَّبٌ*, and in the L it is said to be *syn. with حَبَّبَ*, but in