

a man is tried. (Aboo-Ziyád, K.) — *Evil; mischief.* (Aboo-Ziyád, K.) — *Locusts.* (Aboo-Ziyád, S, K.) — *Dust: or smoke: syn. عَجَاج.* (K.) — *Fire.* (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the Kur xviii. 38. (TA.) See also حَسْبَانَةٌ. — *Small arrows, (Mgh, Mṣb, K.) or short arrows, (S,) which are shot from Persian bows: (Mgh, Mṣb:) said by IDrd to be, in this sense, post-classical: (TA:) or arrows which a man shoots in the hollow of a reed, or cone; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people: (ISH, TA:) or small arrows, with slender heads, in the hollow of a reed, or cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing without wounding it: (Az, Mṣb:) or iron-headed arrows, like large needles, slender, but somewhat long, and without edges [to the heads]: (Th, TA:) n. un. with ة. (S, Mgh, Mṣb, K.) = It is also said to signify The circumference of a mill-stone: — and hence, in the Kur lv. 4, [see 1, above,] to mean The [revolving] firmament. (El-Khafájec, MF.)*

حَسْبَانَةٌ n. un. of حَسْبَانٌ [q. v.]. (S, Mgh, &c.) — Also *A thunderbolt; syn. صَاعِقَةٌ:* (K:) and حَسْبَانٌ, [of which it is the n. un.,] *thunderbolts; syn. صَوَاعِقُ.* (Bd and Jel in xviii. 38.) — *A hailstone; syn. بَرْدَةٌ.* (K. [In some copies of the K. بَرْدَةٌ.]) — *A cloud.* (K.) = *A small ant.* (K.) = *A small pillow; (S, K;) and so مُحَسَّبَةٌ:* (K:) or this signifies a pillow of skin, or leather. (TA.)

حَسَابٌ and حَسْبَانٌ [A numbering, counting, reckoning, calculation, or computation: see 1:] both signify the same: (S:) or the latter is pl. of the former, (S, K, TA,) accord. to Akh (S, TA) and AHeyth and others, when the former signifies *what is numbered; &c.;* [a number; or quantity;] and the former has also for a pl. [of pauc.] أَحْسَابَةٌ. (TA.) You say, رَفَعَ الْعَامِلُ حِسَابَهُ, and حَسْبَانَهُ [The agent presented his reckoning, &c.]. (A.) Hence, حَسَابُ الْجَمَلِ and حَسْبَانُ الْجَمَلِ: see art. جَمَلٌ. [And حَسَابُ عَقْدِ الْأَصَابِعِ The numbering, counting, or reckoning, with the fingers.] And يَوْمُ الْحَسَابِ [The day of reckoning; i. e., of the final judgment]. (Kur xxxviii. 15, &c.) — حَسَابٌ also signifies *The reckoning, or enumerating, or recounting, of causes of glorying; or of memorable, or generous, actions or qualities.* (Mṣb.) — And † *A great number of men:* (A, L, K:) of the dial. of Hudbeyl. (L.) — And † *A sufficing thing, (S, K,) and gift, (S, K, and Bd in lxxviii. 36, as also حَسَابٌ: (Bd ib. :) or a large gift: (Jel ib. :) or a gift according to one's works.* (Bd ib.)

حَسِيبٌ *A reckoner, or taker of accounts: [see also حَاسِبٌ:] or a sufficer, or giver of what is sufficient; (K, TA;) from أَحَسَبَ, of the measure مَفْعَلٌ in the sense of the measure مَفْعَلٌ. (TA.) It has the former of these significations,*

or the latter, in the phrase, كَفَى بِاللَّهِ حَسِيبًا [God is sufficient as a reckoner, or as a giver of what sufficeth], (Fr, K, TA,) in the Kur [iv. 7, and xxxiii. 39]: (TA:) and so in the Kur iv. 88. (TA.) — [Hence,] حَسِيبُكَ اللَّهُ, (S, K,) in the L حَسْبِكَ اللَّهُ, (TA,) [both of which phrases are used in the present day in the sense here following,] *May God take, or execute, vengeance upon thee; or punish thee: (S, L, K:) meaning an imprecation though literally predicatory.* (IAmb, Har p. 371.) [See also حَسْبَانُكَ عَلَى اللَّهِ, voce حَسَب.] = Also *Characterized, or distinguished, by what is termed حَسَبٌ as explained above [i. e. grounds of pretension to respect or honour; &c.]: (S, K:) generous, liberal, honourable, or noble: (Mṣb:) bountiful, or munificent: and having a numerous household: (Az, Mgh:) pl. حَسْبَاءٌ. (A, K.)*

حَسَابٌ: see حَسَابٌ. حَاسِبٌ [act. part. n. of 1; *Numbering, counting, &c.:*] a reckoner; an accountant: [see also حَسِيبٌ:] pl. حَسَبٌ and حَسَابٌ (TA) and حَسْبَةٌ. (A.)

حَسْبَاءٌ, (S, K,) fem. حَسْبَاءٌ, (TA,) *A camel of a colour in which are whiteness and redness (S, K, TA) and blackness: (TA:) a man in the hair of whose head is [a reddish colour such as is termed] شُقْرَةٌ: (S, K:) a man, (K,) and a camel, (TA,) whose skin has become white by reason of disease, and whose hair is infected [and turned red] in consequence thereof, so that he has become white and red: (K:) accord. to Sh, that has no [distinct] colour; of whom, or of which, one says, I think so, and I think so. (TA. [The latter clause of this explanation (in the TA احسب الذى يقال احسب كذا) I have rendered conjecturally; supposing فيه to have been omitted by a copyist, after يقال.] — Also *A leper.* (Lth, T, K.) — And † *A mean, avaricious, man.* (S, TA.)*

حَسْبَةٌ إبِلٌ مُحَسَّبَةٌ *Camels that have much flesh and fat: (TA:) or محسبة has two meanings; from حَسَبٌ signifying "nobility;" [i. e. noble camels;] and from أَحْسَابٌ; i. e. satisfying, with their milk, their owners and the guest. (IAar, TA.)*

حَسْبَانَةٌ: see مُحَسَّبَةٌ. مُحَسَّبٌ: see 2. مُحْسُوبٌ: see حَسَبٌ, first sentence.

مُحْتَسِبٌ [The inspector of the markets and of the weights and measures &c.] is an appellation derived from أَحْتَسَبَ, as shown above: see this verb. (K.) You say, فَلَانَ مُحْتَسِبَ الْبَلَدِ [Such a one is the inspector of the markets &c. of the town]: you should not say مُحَسِبٌ. (S.)

حسد

1. حَسَدُهُ الشَّيْءَ and حَسَدَهُ عَلَى الشَّيْءِ, (S, A, Mṣb, K,) aor. 2 and 3, (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَسَدٌ (Akh, S, A, Mṣb, K [in the CK حَسَدٌ]) and حَسَدٌ, but the former is more common, (Mṣb,) and حَسَدٌ and حَسَادَةٌ (S, K) and حَسِيدَةٌ; (CK;) and

حَسَدُهُ, [which probably has an intensive signification,] (K,) inf. n. تَحْسِيدٌ; (TA;) *He envied him for the thing, or envied him the thing, meaning a blessing, or a cause of happiness; i. e. he disliked that he should possess it, and wished that it might depart from him [and be transferred to himself]: (Mṣb:) or he wished, or regarded him with a wish, that the thing, meaning as above, might depart from him: (A:) or he wished that he might be deprived of the thing, meaning as above, or an excellence: (K: [in the CK, for يُسَلِّبُهُ, is put يُسَلِّبُهُ:] or he wished that the thing, meaning a blessing, or a cause of happiness, (S, K,) or an excellence, (K,) might become transferred from him (another) to himself. (S, K.) — And He wished that he possessed such as his (another's) courage, and the like, without wishing that the other should be deprived of it; the verb in this case being syn. with غَبَطَ and implying admiration. (Mṣb.) — حَسَدَنِي (M, K) is a saying of the Arabs, mentioned by Lh, strange and abominable, (M,) meaning *May God punish me for my envy if I envy thee.* (M, K.)*

2: see 1. 4. صَحْبَتُهُ فَأَحْسَدْتُهُ *I associated with him and found him to be envious.* (A.)

6. تَحَسَدُوا *They envied (حَسَدُوا) one another.* (S, A, \*K.)

حَسَدٌ *Envy; or the wishing that a blessing, or a cause of happiness, may depart from its possessor (S, A) and become transferred to oneself. (S.) [See 1.]*

حَسُودٌ *Envious: (Mṣb, K:) used also as a fem. epithet without ة: (TA:) pl. حَسُودٌ. (K.)*

حَسَدٌ *Envy: (S, Mṣb, K:) pl. حَسَدَةٌ (S, A, Mṣb, K) and حَسَادٌ (Mṣb, A, K) and حَسْدٌ. (A, K.)*

الْمَحْسَدَةُ مَفْسَدَةٌ [That which is a cause of envy is a cause of corruption, or evil]. (A.)

مَحْسُودٌ *Envied. (S, A, Mṣb.)*

حسر

1. حَسَرَهُ, aor. 2 (S, Mṣb, K) and 3, (Mgh, Mṣb, K,) inf. n. حَسْرٌ (S, Mṣb, K) and حَسْرٌ, (TA,) *He removed it, put it off, took it off, or stripped it off, (Mgh, K, TA,) عَنْ شَيْءٍ from a thing which it covered or concealed. (TA.) حَسْرٌ is said of anything as meaning It was removed, put off, taken off, or stripped off, from a thing which it covered or concealed. (A.) You say, حَسَرَ كُمَهُ عَنْ ذِرَاعِهِ *He removed his sleeve from his fore arm.* (S, A.) And simply حَسَرَ عَنْ ذِرَاعِهِ *He uncovered his fore arm.* (Mṣb.) And حَسَرَ عِيَامَتَهُ عَنْ رَأْسِهِ *He removed, or took off, his turban from his head.* (A.) And حَسَرَتْ ذِرْعَهَا, (A, Mṣb,) aor. 3, (Mṣb,) *She (a woman) took off her shift (A, Mṣb) head-covering. (Mṣb.) — [Hence,] حَسَرَتِ الرِّيحُ حَسْرَتِ السَّحَابِ † [The wind removed the clouds from the**