

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 *إِبِلٌ مُحَسَّبَةٌ* Camels that have much flesh and fat: (TA:) or *محسبة* has two meanings; from حَسَبٌ signifying “nobility;” [i. e. noble camels;] and from إِحْسَابٌ; 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. حَسَدَهُ 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. حَسَدُوا 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 حَسُورٌ, (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**