

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 حَبَانَةٌ. — *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 cane; 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-Khafūjee, MF.)

حَبَانَةٌ n. un. of حَبَان [q. v.]. (S, Mgh, &c.) — Also *A thunderbolt; syn.* صَاعِقَةٌ: (K:) and حَبَان, [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* مُحَبَّة: (K:) or this signifies a pillow of skin, or leather. (TA.)

حَابٌ and حَبَانٌ [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; syn.* [a number; or quantity;] and the former has also for a pl. [of pauc.] أَحْبَابَةٌ. (TA.) You say, رَفَعَ الْعَامِلُ حِسَابَهُ, [The agent presented his reckoning, &c.]. (A.) Hence, حَابُ الْجَمَلِ and حَبَانُ الْجَمَلِ: see art. جَمَل. [And حَابُ عَقْدِ الْأَصَابِعِ The numbering, counting, or reckoning, with the fingers.] And يَوْمُ الْحَابِ [The day of reckoning; i. e., of the final judgment]. (Kur xxxviii. 15, &c.) — حَابٌ 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 Hudheyl. (L.) — And † *A sufficing thing,* (S, K,) and gift, (S, K, and Bd in lxxviii. 36,) as also حَابٌ: (Bd ib. :) or a large gift: (Jel ib. :) or a gift according to one's works. (Bd ib.)

حَاسِبٌ *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 فَعِيل in the sense of the measure فَعَّلَ. (TA.) It has the former of these significations,

or the latter, in the phrase, كَفَى بِاللَّهِ حَاسِبًا [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,] حَسْبُكَ اللَّهُ, (S, K,) in the L. حَسْبُكَ 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 predicator. (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. حَسَبَةٌ. (A, K.)

حَسَابٌ: see حَسَبٌ.

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

أَحْسَبُ, (S, K,) fem. حَسَبَةٌ, (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 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.)

إِبِلٌ مُحَسِبَةٌ *Camels that have much flesh and fat:* (TA:) or *محسبة* has two meanings; from حَسَبٌ signifying “nobility;” [i. e. noble camels;] and from أَحْسَبَ; i. e. *satisfying, with their milk, their owners and the guest.* (IAar, TA.)

حَسَبَانَةٌ: see حَسَبَانَةٌ.

مُحَسَّبٌ: see 2.

مَحْسُوبٌ: see حَسَبٌ, first sentence.

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

## ح

1. حَدَّهَ الشَّيْءُ and حَدَّهَ عَلَى الشَّيْءِ, (S, A, Mṣb, K,) aor. ٤ and ٥, (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَدَّ and حَدَّ, (S, A, Mṣb, K [in the CK حَدَّ]) and حَدَّ, but the former is more common, (Mṣb,) and حَوْدٌ and حَادَةٌ (S, K) and حَيْدَةٌ; (CK;) and

حَدَّهَ, [which probably has an intensive signification,] (K,) inf. n. تَحْدِيدٌ; (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 يَنْتَبِهَا, is put يَنْتَبِهَا]) 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 حَدَّهَ عَلَى شَجَاعَتِهِ وَنَحْوِهَا *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 حَدَّنِي; and implying admiration.* (Mṣb.) — حَدَّنِي اللَّهُ (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. صَبَّبْتُ فَأَحَدْتُهُ *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. حَسَدٌ. (K.)

حَاسِدٌ *Envying:* (S, Mṣb, K:) pl. حَسَدَةٌ (S, A, Mṣb, K) and حَسَادٌ (Mṣb, A, K) and حَسَدٌ. (A, K.)

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

مَحْسُودٌ *Envied.* (S, A, Mṣb.)

## ح

1. حَرَّهَ, aor. ٤ (S, Mṣb, K) and ٥, (Mgh, Mṣb, K,) inf. n. حَرٌّ (S, Mṣb, K) and حَوْرٌ, (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.) حَرَّ 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, حَرَّ كُمُ عَنْ ذِرَاعِهِ *He removed his sleeve from his fore arm.* (S, A.) And simply حَرَّ عَنْ ذِرَاعِهِ *He uncovered his fore arm.* (Mṣb.) And حَرَّ عِمَامَتَهُ عَنْ رَأْسِهِ *He removed, or took off, his turban from his head.* (A.) And حَرَّتْ ذِرْعَهَا, (A, Mṣb,) aor. ٥, (Mṣb,) *She (a woman) took off her shift* (A, Mṣb) عَنْ جَسَدِهَا *from her body:* (A:) and حَرَّاهَا *her head-covering.* (Mṣb.) — [Hence,] حَرَّتِ الرِّيحُ الشَّحَابَ [The wind removed the clouds from the