

God be it to reckon with thee: see also حَسِبَكَ [TA.] Az says that the reckoning in buying and selling is termed حَسَابٌ because one knows thereby what is sufficient. (TA.) وَاللَّهِ سَرِيعٌ وَالْحَسَابُ, in the Kur [ii. 198, &c., God is quick in reckoning], signifies that his reckoning is necessary, or of necessity, and that his reckoning with one person does not divert Him from reckoning with another. (TA.) And يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ, in the Kur [ii. 208, &c., He supplieth whom He willeth, without reckoning], means, without sparing, or scanting; as when a man expends without reckoning: but the phrase is variously explained, as meaning without appointing for any one what is deficient: or without fearing that any one will call Him to account for it: or without the receiver's thinking that He will bestow upon him, or without his reckoning upon the supply; so that it may be from حَسَبَ "he thought," or from حَسَبَ "he reckoned." (L, TA.) The saying, cited by IAḡr,

يَا جَمَلُ أَسْقَاكَ بِلَا حِسَابِهِ

as related by J [in the Ṣ], but correctly أُسْقِيتَ, (TA,) means [O Jum!, mayest thou be given rain] without reckoning, and without measure. (Ṣ.) An instance of حِسْبَةٌ as similar to قَعْدَةٌ and رُكْبَةٌ occurs in the saying of En-Nábigah,

فَكَمَلْتُ مَائَةً فِيهَا حَمَامَتَهَا

وَأَسْرَعْتُ حِسْبَةً فِي ذَلِكَ الْعَدَدِ

[And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number]. (Ṣ.) حَسِبَهُ كَذَا, [a verb of the kind termed أفعال القلوب, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. ʿ and ʿ; (Ṣ, Mṣb, K;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneḥ; the latter aor. being peculiar to the dial. of this tribe, (Mṣb,) and contr. to analogy, (Ṣ, Mṣb,) for by rule it should be ʿ [only]; and حَسِبَ is the only verb of the measure فَعَلَ having both يَفْعَلُ and يَفْعُلُ as the measures of its aor. except نَعَرَ and يَسَسُ and وَهَلَ and وَهَلُ and وَهَلَ and وَهَلَ and وَهَلَ and وَهَلَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce وَرَثَ; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَرِثَ and وَرِثَ and وَرِثَ and وَرِثَ and وَرِثَ and وَرِثَ and وَرِثَ and وَرِثَ; (Ṣ;) inf. n. حَسْبَانٌ (Ṣ, Mṣb, K) and مَحْسَبَةٌ and مَحْسَبَةٌ (Ṣ, K) and حَسَابٌ; (TA; [but see what follows,]) He [counted, accounted, reckoned, or esteemed, meaning] thought, or supposed, him, or it, to be so. (Ṣ, Mgh, Mṣb, K.) You say, حَسِبْتَهُ صَالِحًا [I counted him, or thought him, good, or righteous]. (Ṣ.) And حَسِبْتُ زَيْدًا قَائِمًا [I thought Zeyd to be standing]. (Mṣb.) And مَا كَانَ فِي حِسْبَانِي كَذَا [Such a thing was not in my thought]: you should not say فِي حِسَابِي (K,) unless you mean

thereby it was not included in my reckoning, or, by amplification of the sense, I did not think it. (MF.) حَسِبَ, aor. ʿ, (Ṣ, Mṣb, K,) inf. n. حَسَابَةٌ (Ṣ, K) and حَسِبَ, (Mṣb, K,) He was, or became, characterized, or distinguished, by what is termed حَسِبَ as explained below [i. e. grounds of pretension to respect or honour; &c.]. (Ṣ, Mṣb, K.)

2. حَسِبَهُ, inf. n. تَحْسِيبٌ: see 4. — Also He placed a pillow for him; supported him with a pillow; (Ṣ, K;) seated him upon a حَسْبَانَةٌ, or حَسْبَةٌ. (TA.) — And hence, He honoured him. (L.) — He buried him: (TA:) or buried him in stones: [see حَسِبَ:] or buried him wrapped in grave-clothing: namely, a dead person. (K, TA.) — Nuheyk El-Fezāree says, (Ṣ, TA,) addressing 'Amir Ibn-El-Tufeyl, (TA.)

لَتَقْتِ بِالْوَجَعَاءِ طَعْنَةً مَوْهَبِ

حَرَانٍ أَوْ لَتَوَيْتَ غَيْرَ مَحْسَبِ

(Ṣ, TA) Thou wouldst have avoided, by turning thy hinder part, the thrust [of a thin, thirsty weapon], or thou wouldst have taken thy resting-place (TA) not honoured, or not shrouded, (Ṣ, TA,) or not pillowed: حَسِبَ غير محسب being variously rendered: one person prefers the meaning not buried: Az says that the signification of burial in stones and that of wrapping in grave-clothes, assigned to the verb, were unknown to him; and that حَسِبَ غير محسب signifies not supported with a pillow. (TA.)

3. حَسِبَهُ, inf. n. مَحْسَبَةٌ (Ṣ, TA) and sometimes حَسَابٌ, which is also an inf. n. of حَسِبَ, or, accord. to Ṭh, it seems to be a quasi-inf. n., (TA,) [He reckoned with him.] And حَسِبَهُ عَلَيْهِ [He called him to account for it]. (TA.)

4. احسبه, (Th, Ṣ, K,) inf. n. احسابٌ, (TA,) He gave him what sufficed, or satisfied, him, حَسِبَ مِنْ كُلِّ شَيْءٍ of everything: (Th, TA:) he contented him: (K:) or he gave him what contented him; as also حَسِبَهُ: (Ṣ:) and both verbs, inf. n. of the latter تَحْسِيبٌ, he gave him to eat and drink until he was satisfied: (K:) and the former, [or both,] he gave him until he said حَسِبِي [It is sufficient for me]. (AZ, Ṣ.) You say also, أعطى فأحسب He gave, and + gave much: (Ṣ:) and أَحْسَبْتُهُ, [if not a mistranscription for أَحْسَبْتُهُ,] † I gave him much. (A, TA.) — Also It (a thing, Ṣ, Mṣb,) sufficed him: (Ṣ, A, Mṣb:) he sufficed him. (TA.) You say, مررتُ برَجُلٍ أَحْسَبَكَ, and برَجُلَيْنِ أَحْسَبَاكَ [من رَجُلَيْنِ], and برَجُلٍ أَحْسَبُوكَ [من رَجُلٍ], I passed by a man sufficient for thee as a man, i. e., supplying to thee the place of any other [by his excellent qualities], and by two men &c., and by men &c. (Ṣ.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also حَسِبَ.]

5. تحسب † He sought, or sought leisurely and repeatedly, to learn news: (A, K, TA:) he sought after news: (K, TA:) he inquired, or asked, respecting news; (Ṣ, K, TA; [in the CK, استخبر, is erroneously put for استخبر;]) of the dial. of

El-Hijáz: (TA:) he searched after news as a spy. (A'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَمِعُونَ فَيَتَحَسَّبُونَ الصَّلَاةَ † They used to assemble, and endeavour to ascertain the time of prayer: but the common reading is يَتَحَسَّبُونَ. (TA.) — Also He reclined upon a pillow. (K.)

8. احتسب [for أجزأ احتسب He reckoned upon a reward: or] he sought a reward [from God in the world to come]. (TA.) وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ, in the Kur lxv. 2, means [And He will supply him with the means of subsistence] whence he does not reckon, or expect; whence does not occur to his mind. (Bḡ, Jel.) And مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا, in a trad., Whoso fasteth during Ramaḡán, believing in God and his Apostle, and [reckoning upon a reward, or] seeking a reward from God. (Mgh, TA.) You say also, احتسب بكذا أجزأ عند الله (Ṣ, K) He reckoned upon obtaining, [or he sought,] by such a thing, or such an action, a reward from God: (PṢ:) or he prepared, or provided, such a thing, seeking thereby a reward from God. (K.) And احتسب عند الله خَيْرًا He prepared, or provided, in store for himself, good, [i. e. a reward,] with God. (A, Mgh.) And احتسب الأجر على الله He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life; احتساب الأجر relating only to an action done for the sake of God. (Mṣb.) [Hence,] أبنا له, (A, Mgh,) or أبناه, (Mṣb,) or بنتا, (Ṣ, K,\*) is said when one has lost by death an adult child or son or daughter; (Ṣ, A, Mgh, Mṣb, K;) meaning He prepared, or provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child: (Mgh, TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, افتطرطه. (Ṣ, A, Mṣb, K.) [Hence also,] احتسب عَمَلَهُ [He reckoned upon, or prepared for himself, a reward by his deed: or] he did his deed seeking a reward from God in the world to come. (L, TA.) — احتسبت بالشئ I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance. (Mṣb.) And فَلَانٌ لَا يَحْتَسِبُ بِه [for لا يحسب به] Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance. (A, TA.) — احتسبت عنده means اِكْتَفَيْتَ [I was, or became, sufficed, or contented, thereat, or with him, or at his abode]. (A, TA.) [And IbrD thinks that the verb has the same signification in the phrase احتسبت عليه بالمال, quoted in the TA from the A; holding عليه to be here used in the sense of عنه; so that the meaning is I was, or became, sufficed, so as to have no need of him, or it, by the property: but I doubt whether this phrase be correctly transcribed.] — احتسب also signifies انْتَهَى [He abstained, or denied; app. as one sufficed, or contented]. (K.) — And احتسب عليه كذا He disapproved and disallowed his doing, or having done, such a