

thing; (§, K;*) namely, a foul deed: (TA:) whence the appellation **مُحْتَسِبٌ** (K.) And accord. to some, **اِحْتَسِبَ اللهُ عَلَيْهِ** means *He said, May God take, or execute, vengeance upon him; or punish him; for his evil deeds.* (Har p. 371. [See **حَسِبَ**].) [In the present day, **اِحْتَسِبَ عَلَيْهِ** is used as meaning *He prayed for aid against him by saying, اللهُ حَسْبُنَا اللهُ God is, or will be, sufficient for us.*] — You say also, **اِحْتَسِبْ فَلَانًا**, (K,) or **اِحْتَسِبْ مَا عِنْدَهُ**, (A,) meaning *† He endeavoured to learn what such a one had [in his mind, or in his possession].* (A, K,* TA.) — See also 4.

9. **اِحْتَسِبَ** *He (a camel) was, or became, of a white colour intermixed with red (§, TA) and with black.* (TA.)

حَسْبٌ *Sufficiency.* (K voce **حَسْبٌ**.) **حَسْبٌ** is a [prefixed] noun (§) [syn. with **كُنْفِي**, as is implied in the K voce **قَطٌ**; or] syn. with **كَافِي**; (Msb;) or [virtually] meaning **كُنْفِي** [as a pret. in the sense of an emphatic aor.]; (§, K;) or **يَكْفِي**: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, **حَسْبُكَ دِرْهَمٌ** [and **بِحَسْبِكَ دِرْهَمٌ**, in which latter the **ب** is redundant; meaning *Thy sufficiency, or a thing sufficing thee, is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, **بِحَسْبِكَ** is an enunciative put before its inchoative, (as also **حَسْبِكَ**), so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee, in art. **ب**; or, accord. to the § and K, a dirhem suffices thee: accord. to Bḍ (iii. 167), **بِحَسْبِكَ** means **مُحْسِبُكَ**, and **كَافِيكَ**, from **أَحْسَبُهُ** meaning **كَفَاهُ**; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, **هَذَا رَجُلٌ حَسْبُكَ** *This is a man sufficing thee.* (§, Msb, K.) You say also, **حَسْبُكَ ذَلِكَ** *That is, or will be, [or let that be,] sufficient for thee.* (TA.) And **حَسْبُكَ اللهُ**, in the Kur viii. 65, *God is, or will be, sufficient for thee.* (Fr, TA. See also **حَسْبَيْكَ اللهُ**.) And **حَسْبُكَ بَصْدِيقُنَا** [*A person sufficing thee is our friend*]; in which the **ب** is added to denote emphatic praise. (Fr, TA in art. **ب**.) In the saying, **هَذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ** *This is a man sufficing thee as a man, i. e. supplying to thee the place of any other [by his excellent qualities],* (§, K,) and **مَرَرْتُ بِرَجُلٍ حَسْبُكَ مِنْ رَجُلٍ** *I passed by a man sufficing thee as a man, (TA.)* **حَسْبُكَ** is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. [فَعْلٌ] [under which term lexicologists, but not grammarians, include the **مَصْدَرُ**] is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said **لَكَ حَسْبٌ**, or **كَافٍ لَكَ**. (§. [Thus **حَسْبُكَ** in these two instances is a **صِفَةٌ**, i. e. an epithetic phrase; and **رَجُلٌ مِنْ***

is a **تَمْيِيزٌ**, i. e. a specificative phrase.] When the noun to which **حَسْبُكَ** refers is determinate, you put **حَسْبُ** in the accus. case, as a **حَالٌ**, i. e. a denotative of state; as in the saying, **هَذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ** *This is 'Abd-Allah; being one sufficing thee as a man.* (§. [Here **رَجُلٌ مِنْ** is, as before, a specificative phrase.] [See also 4, the corresponding verb.] **حَسْبُ**, in this manner, is used alike as sing. and dual and pl.; (§, K;) being [originally] an inf. n. (§.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase **زَيْدٌ حَسْبٌ**, without tenween, for **حَسْبِي** or **حَسْبِكَ** [&c., meaning *Zeyd is sufficient for me or for thee &c.*]; like as one says, **جَاءَنِي زَيْدٌ لَيْسَ غَيْرٌ**, for **لَيْسَ غَيْرَهُ عِنْدِي**. (§. [That is, **حَسْبٌ**, when thus used, is subject to the same rules as **غَيْرٌ** and **قَبْلٌ** and **بَعْدٌ** &c. when so used.] — See also **حَسْبٌ**, in three places. — Also, (TA,) and **حَسْبَةٌ**, (K,) *Burial of the dead: (TA:) or burial of the dead in stones [app. meaning in a grave cased with stones]: or burial of the dead wrapped in grave-clothes: like **تَحْسِيبٌ**.* (K. [See 2.]

حَسْبٌ i. q. **مَحْسُوبٌ**; (§, K;) of the measure **نَفْضٌ** in the sense of the measure **مَفْعُولٌ**, like **نَفْضٌ** in the sense of **مَنْفُوضٌ**; (§;) *Numbered, counted, reckoned, calculated, or computed.* (§, K.) — *A number counted.* (L.) — *Amount, quantity, or value.* (L.) Sometimes, (S, L, K,) by poetic license, (§,) and in prose, (L,) **حَسْبٌ**. (§, L, K.) You say, **الْأَجْرُ بِحَسْبِ مَا عَمِلْتَ**, and **بِحَسْبِ**, *The recompense is, or shall be, according to the amount, or quantity, or value, of thy work.* (L.) And **يُجْزَى الْمَرْءُ عَلَى حَسْبِ عَمَلِهِ** *The man is, or shall be, paid according to the amount, or quantity, of his work.* (Msb.) And **حَسْبِيَا** [and **عَلَى حَسْبِ مَا أَشَدَّتْ إِلَيَّ شُكْرِي لَكَ** (for **عَلَى حَسْبِ مَا**)] *According to the amount, or value, of the benefit, or benefits, that thou hast conferred upon me are my thanks to thee.* (L.) And **لِيَكُنْ عَمَلُكَ بِحَسْبِ ذَلِكَ** *Let thy deed, or work, be correspondent to the quantity, or number, of that: or adequate, or equivalent, to that.* (§.) And **هَذَا بِحَسْبِ ذَا** *This is equal in number or quantity, or is equivalent, to that.* (K.) And **مَا أَدْرِي مَا حَسْبُ حَدِيثِكَ** [app. *I know not what is the value of thy story.*] (Ks, §.) And **عَلَى حَسْبِ** and **أَحْسَنْتُ إِلَيْهِ حَسْبَ الطَّاقَةِ** *I benefited him according to the measure of ability.* (Mgh.) — Also [Grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying: and hence signifying nobility; rank or quality; honourableness, or estimableness, from whatever source derived:] originally, (MF,) *what one enumerates, or recounts, of the deeds, or qualities, in which his ancestors have gloried:* (§, A, Mgh,* K, MF:) secondly, *what one enumerates, or recounts, of his own deeds, or qualities, in which he glories:* thirdly, *what one enumerates, or recounts, of any deeds, or qualities, that are causes of his glorying, of whatever kind they be:*

(MF:) or the *memorable deeds, or qualities, of one's ancestors; and one's own deeds, or qualities, in which he glories; because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Msb,* TA;) the latter consisting in such qualities as courage, and good disposition, and liberality: (Msb:) or what are enumerated, or recounted, of generous actions, or qualities: (Msb:) or good actions, or conduct, of oneself, and of one's ancestors: (Sh, Mgh:) or generosity, or nobility, of actions or conduct: (IAqr, K:) or righteous, virtuous, or good, actions or conduct: (K:) or good disposition: (TA:) or religion; (§, Msb, K;) piety; because true nobility consists in religion or piety: (MF:) or wealth; (§, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or state, or condition; [i. e. good state or condition;] syn. **حَالٌ** [i. q. **حَالٌ**]: (K:) or intellect, or understanding: (MF:) and a man's relations, consisting of his children and others: pl. **أَحْسَابٌ**. (Az, Mgh.) Accord. to ISk, (§, Msb,) **حَسْبٌ** and **كَرْمٌ** may pertain to him who has not noble ancestors; but not **شَرَفٌ** nor **مَجْدٌ**. (§, Msb,* K.) **حَسْبٌ** is also used elliptically, (Mgh, TA,) [in the sense of **حَسْبِي**, q. v.,] for **ذُو حَسْبٍ**, (TA,) and for **ذُو حَسْبٍ**. (Mgh.) — **اِشْتَرَى بِالْحَسْبِ** *He bought a thing in an honourable manner with respect to himself and the seller:* **حَسْبٌ**, here, is said to be from **حَسَبَهُ** “he honoured him;” or from **حَسْبَانَةٌ** “a small pillow” [because him for whom you put a pillow you honour: see 2]. (TA.)*

حَسْبَةٌ, in a camel, *A colour in which are whiteness and redness (K, TA) and blackness: (TA:) in a man, [a reddish colour such as is termed] شُقْرَةٌ in the hair of the head: (K:) and also in a man, (K, TA,) and in a camel, (TA,) whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair [so as to turn it red]: (K, TA:) accord. to IAqr, blackness inclining to redness. (TA.) — Also Leprosy. (K.)*

حَسْبَةٌ [originally *The act of numbering, counting, &c.: or a mode, or manner, of numbering, &c.:* see 1. —] A subst. from **اِحْتَسَبَ** **أَجْرًا**; (§, Msb, K;) syn. with **اِحْتِسَابٌ** (A) [as meaning *A reckoning upon, or seeking, or preparing or providing, or laying up for oneself in store, a reward in the world to come.*] You say, **فَعَلَهُ حَسْبَةً** [*He did it reckoning upon, or seeking, &c., a reward in the world to come.*] (A, TA.) — **هُوَ حَسَنٌ** *He is good in respect of managing, conducting, ordering, or regulating, (§, A, Msb, K,) and examining, or judging, (Msb,) and sufficing, (A,) in the affair.* (§, A, Msb.) This is not from **اِحْتِسَابُ الْأَجْرِ**; for **اِحْتِسَابُ الْأَجْرِ** relates only to an action done for the sake of God. (Msb.) — *A reward, or recompense: pl. حَسْبٌ.* (§, K.) — [The office of the **مُحْتَسِبِ**.] — See also **حَسْبٌ**, last sentence.

حَسْبَانٌ: see **حَسَابٌ**. — Also *A punishment.* (§, K.) — *A calamity; an affliction with which*