God be it to reckon with thee : see also (TA.) Az says that the reckoning in buying and selling is termed حسّاب because one knows وَٱللهُ سَرِيعُ (.TA) thereby what is sufficient. المساب, 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 بِغَيْر in the Kur [ii. 208, &c., He supplieth whom He willeth, mithout rechoning], 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 ____ "he thought," or from -"he reckoned." (L, TA.) The saying, cited by IAar,

as related by J [in the S], but correctly أستيب (TA,) means [O Juml, mayest thou be given rain] nithout rechaning, and nithout measure. (S.) An instance of مُسْبَة as similar to تُعْدَة and يُرْكُبَة occurs in the saying of En-Nábighah,

فَكَمَّلَتْ مِائَةً فِيهَا حَمَّامَتُهَا *

[And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number]. (S.) = أحسبه كذا (a verb of the kind termed ,أَفْعَالُ القُلُوبِ, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. - and -; (S, Msb, K;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneh; the latter aor. being peculiar to the dial. of this tribe, (Msb,) and contr. to analogy, (S, Msb,) for by rule it should be = [only]; and is the only verb of the as the يَغْعَلُ having both يَغْعَلُ and نَعلَ as the measures of its aor. except نَعْمَرُ and نَبْسَ and يَبْسَ وَهِلَ and وَلِهُ and بَئِسَ and وَحِرَ and وَعِرَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce [ورث]; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَرِيَ and وَرِمَ and وَرِعَ and وَرِعَ and وَرِثَ and وَثِقَ and وَثِقَ and وَثِقَ and وَفِقَ and وَفِقَ Mgh, Msb, K) and and and (S, K) and حساب; (TA; [but see what follows;]) He [counted, accounted, reckoned, or esteemed, meaning] thought, or supposed, him, or it, to be so. (Ş, Mgh, Mşb, K.) You say, أَسْبَتُهُ صَالَحًا [1 counted him, or thought him, good, or righteous]. (S.) And حَسِبْتَ زَيْدًا قَائِمًا I thought Zeyd to مًا كَانَ فِي حُسْبَانِي And (Mşb.) أَن فِي حُسْبَانِي be standing]. Such a thing was not in my thought]: you should not say , في حسابي (K,) unless you mean

thereby it was not included in my rechoning, or, by amplification of the sense, I did not think it. (MF.)_____, aor. ², (S, Msb, K,) inf. n. ², ^(C) (S, K) and ^(C), ^(C)

2. مُسَبّه, inf. n. تُحَسَبُ: see 4. Also He placed a pillow for him; supported him with a pillow; (S, K;) seated him upon a مُسَبّة, or مُسَبّة. (TA.) And hence, He honoured him. (L.) He buried him: (TA:) or buried him in stones: [see :] or buried him wrapped in grave-clothing: namely, a dead person. (K, TA.) Nuheyk El-Fezáree says, (S, TA,) addressing 'Amir Ibn-Et-Tufeyl, (TA,)

(S, TA) Thou wouldst have avoided, by turning thy hinder part, the thrust [of a thin, thirsty weapon], or thou wouldst have taken thy restingplace (TA) not honoured, or not shrouded, (S, TA,) or not pillowed: 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 غير محسب signifies not supported with a pillow. (TA.)

3. حاسبة, inf. n. محاسبة (Ṣ, TA) and sometimes حسّب, which is also an inf. n. of حسّب, or, accord. to Th, it seems to be a quasi-inf. n., (TA,) [He reckoned with him.] And حاسبة عَلَيْه [He called him to account for it]. (TA.)

4. احسبه (Th, S, K,) inf. n. إحسبه (TA,) He gave him what sufficed, or satisfied, him, of everything : (Th, TA :) he con- من ڪُل شَيْء tented him: (K:) or he gave him what contented him; as also المنبعة: (S:) and both verbs, inf. n. of the latter بتحسيب, he gave him to eat and drink until he was satisfied : (K:) and the former, [or both,] he gave him until he said _____ [It is sufficient for me]. (AZ, S.) You say also, أعطى He gave, and + gave much : (S:) and (أَحْسَبِتُهُ if not a mistranscription for احْسَبِتُهُ], t I gave him much. (A, TA.) - Also It (a thing, S, Msb,) sufficed him : (S, A, Msb:) he مررت برجل أحسبك ,sufficed him. (TA.) You say and ,بِرَجُلَيْنِ أُحْسَبَاكَ [مِنْ رَجُلَيْنِ] and ,مِنْ رَجُلٍ [مِنْ رِجَالِ أَحْسَبُوكَ [مِنْ رِجَالِ], 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. (S.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also _____.]

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

El-Hijúz: (TA:) he searched after news as a spy. (A'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَعُونَ فَيَتَحَسَبُونَ خَانُوا يَجْتَعُونَ فَيَتَحَسَبُونَ t They used to assemble, and endeavour to ascertain the time of prayer: but the common reading is يَتَحَيَّنُونَ. (TA.) = Also He reclined upon a pillow. (Ķ.)

8. احتسب أجرًا Ifor احتسب أجرًا He reckoned upon a reward: or] he sought a reward [from God in the world to come]. (TA.) وَيَرْزَقُهُ مِنْ حَيْثُ y, 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. (Bd, Jel.) And ou out in a trad., Whoso fasteth , رَمَضَانَ إِيمَانًا وَأَحْتَسَابًا during Ramadán, believing in God and his Apostle, and [reckoning upon a reward, or] seeking a reward from God. (Mgh,* TA.) You say also, احتسب بكذا أجرًا عند الله (Ş, K) He reckoned upon obtaining, [or he sought,] by such a thing, or such an action, a reward from God: (PS:) or he prepared, or provided, such a thing, seeking thereby a reward from God. (K.) And He prepared, or provided, احتسب عند الله خيرًا in store for himself, good, [i.e. a reward,] with God. (A, Mgh.) And احتسب الأجر عَلَى آلله 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. (Msb.) [Hence,] , (أَبْنَا لَهُ (A, Mgh,) or أَبْنَه (Mạb,) or أَجْتَسَب وَلَدَهُ or بنتًا, (Ş, Ķ,*) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Msb, 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, احتسب (S, A, Msb, K.) [Hence also,] افْتَرْطَهُ IIe 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 بالشَّىء (I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance. [لا يحتسب به for] فَلَانٌ لَا يُحْتَسَبُ Msb.) And Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance. [I] اكْتَغَيْتُ means احْتَسَبْتُ عنْدَهُ _ (A, TA.) 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 إَحْتَسَبْتُ عَلَيْهِ بِالْهَالِ quoted in to be here all to be here used in the sense of air ; 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.] ---also signifies انتهى also signifies احتسب desisted; app. as one sufficed, or contented]. (K.) __ And احتسب عَلَيْه كَذَا He disapproved and disallowed his doing, or having done, such a