

and تَجَسَّه; and Sh says that تَنَدَّه is similar to it; and IʿAqr, that تَحَسَّتِ الْخَبَرُ and تَجَسَّه [but this is app. a mistranscription for تَجَسَّه] signify the same. (TA.) You say also, تَحَسَّسَ مِنْ الشَّيْءِ He asked, or inquired, after news, or tidings, of the thing. (S, TA.) And تَحَسَّسَ فُلَانًا, He inquired, or sought for information, respecting such a one; as also تَجَسَّسَ: or the former signifies he sought after him for himself; and the latter, "he sought after him for another." (TA, art. جَس.) The passage in which it occurs in the Kur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) = See also 7.

7. اِنْحَسَّ + It became pulled out or up or off; became eradicated, or displaced; fell, or came, out; syn. انْقَلَعَ: (S, K:) it fell; fell off; or fell continuously, by degrees, or one part after another; syn. تَحَاتَّ, (S, K,) and تَقَاطَ: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of انْحَتَّ. (TA.) You say, اِنْحَسَّتْ اَسْنَانُهُ (S, TA) † His teeth fell, or came, out, (انْقَلَعَتْ) and broke in pieces. (TA.) And اِنْحَسَّتْ شَعْرُهُ † His hair fell off continuously. (A.) And in like manner, اِنْحَسَّتْ اَوْبَارُ الْإِبِلِ, (TA,) and † اِنْحَسَّتْ, (K, TA,) † The fur of the camels fell off continuously, and became scattered. (K,* TA.)

8. حَسَّه: see حَسَّه.

R. Q. 1. حَسَّ لَهُ: see حَسَّ لَهُ.

R. Q. 2. تَحَسَّتْ اَوْبَارُ الْإِبِلِ: see 7.

حَسَّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with حَاشَ in the first of the senses assigned to the latter below; i. e., A sense; a faculty of sense; as, for instance, in the K in art. سَمِعَ. — Hence الْحَسَّ الْمُسْتَرَكَّ: see art. شَرَك]. = A sound: (K:) or a low, faint, gentle, or soft, sound; as also حَسِينٌ: (S, Mgh, Msh, TA:) [in the present day it often signifies the voice of a man or woman; and particularly when soft:] a plaintive voice or sound, in singing or weeping, and such as that of a lute; syn. رَنَّةٌ: (TA:) or حَسِينٌ, [or both,] the sound by which a thing is perceived: (Bd in xxi. 102:) and the former, motion: (K:) and the passing of anything near by one, so that he hears it without seeing it; as also حَسِينٌ. (K, TA.) It is said in the Kur [xxi. 102], لَا يَسْمَعُونَ حَسِينًا They shall not hear its low sound: (S:) [meaning, that of hell-fire:] or the sound by which it shall be perceived: (Bd:) or the motion of its flaming. (TA.) And in a trad., فَسَمِعَ حَسَّ حَيَّةٍ And he heard the motion, and the sound of the passing along, of a serpent. (TA.) And you say, مَا سَمِعَ لَهُ حَسًّا وَلَا جَرًّا He heard not any motion, nor any sound, of him, or it. (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) = A pain which attacks a woman after childbirth, (S, A, K,) in the womb: (A:) or the pain

of childbirth, when the latter is [first] felt: but the former meaning is confirmed by a trad. (TA.) — حَسَّ الْحَمَى The commencement of fever, when the latter is [first] felt; (TA;) as also حَسَّهَا: (Lh, TA:) or حَسَّ signifies a touch, or slight affection, of fever, at its very commencement. (TA.) = Cold that nips, shrinks, shrivels, or blasts, (lit., burns, يُحْرِقُ, for which, in the TA, is substituted يَنْقُطُ) the herbage. (S, K.) [See also حَاشَ.]

حَسَّسَ, with fet-h, Perception by means of any of the senses; syn. وَجَّهَ. (L, TA.) Hence the proverb, لَا حَسَّاسَ مِنْ ابْنِي مُوقِدٍ [There is no perceiving of the two sons of the place of the kindling of fire]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, ذَهَبَ فُلَانٌ فَلَا حَسَّاسَ بِهِ Such a one has gone, and there is no perceiving him: or there is no perceiving his place. (TA.)

حَسَّ: see حَسَّسَ الْحَمَى.

سَنَةٌ حَسُوسٌ A year of severe sterility and drought; (S, K,*) in which is little good fortune; (TA;) as also حَسُوسٌ: (K:) or a year that consumes everything. (TA.)

حَسَّسَ: see حَسَّسَ, in four places. = Slain; killed. (S, Msh.)

حَسَّيْ [Relating to sense; sensible, or perceptible by sense;] opposed to مَعْنَوِي. (Kull p. 101 &c.)

حَسَّاسٌ Having strong perception: an epithet applied in this sense to the devil. (TA.) — رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ A man having much knowledge of news. (Msh.) — الْقُوَّةُ الْحَسَّاسَةُ [The sensitive faculty]. (Er-Rāghib, TA in art. حَى.)

حَسُوسٌ One who searches for news or tidings; (TA;) like جَانُوسٌ: (K, TA:) or the former relates to good, and the latter to evil. (K, TA.) = Unfortunate; unlucky; (IAqr, K;) as also حَسُوسٌ: (Lh, TA;) applied to a man. (IAqr, K.) — See also حَسُوسٌ.

حَاشَ sing. of حَوَاشٍ, (A, Msh, K,) which signifies The five senses; (S, Msh;) the hearing, the sight, the smell, the taste, and the touch: (S, Msh, K:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حَسَّ.] — [A feeling; as in the saying, أَطَقْتُ لَهُ مَبْنَى حَاشَةَ رَجِيمٍ [A feeling of relationship, or consanguinity, pleaded for him on my part]. (Aboo-Málik, TA.) — [An organ of sense; as when you say, الْعَيْنُ حَاشَةُ الرُّؤْيَا [The eye is the organ of the sense of sight]. (S in art. عَيْن.) = حَاشَةُ also signifies † A thing that destroys, consumes, or injures, herbage or the like. Hence,] حَوَاشِ الْأَرْضِ Cold and hail [in one copy of the S heat] and wind and locusts and the beasts [that pasture]: (S, K:) these also being five. (S.) You say, أَصَابَتِ الْأَرْضَ حَاشَةٌ † Cold

smote the land: (Lh, TA:) the حَاشَ is to denote intensiveness. (TA.) [See also حَسَّ, last signification.] And أَصَابَتْهُمْ حَاشَةٌ † Injury befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) حَاشَةٌ also signifies † Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up. (AHn, TA.) And † Locusts eating the herbage of the land. (TA.) You say also, مَرَّتْ بِمَرَّتْ بِالْقَوْمِ حَوَاشٌ, meaning † Severe years passed over the people. (Lh, TA.)

الْبَرْدُ مَحَّةٌ لِلْكَلَا (S, TA,) and اللَّتْبَاتُ, (A, TA,) † The cold is a cause of nipping, shrinking, shrivelling, or blasting, (lit., of burning, see 1,) to the herbage. (S, TA.)

مَحَّةٌ † A currycomb; syn. فَرْجُونٌ: (S, A,* K;) it is an instrument of iron, having teeth like the مَشْطُ. (TA in art. نَمَصَ.)

مَحْشُوسٌ pass. part. n. of 1, q. v. — [As a subst. it means A thing perceived by any of the senses; an object of sense: pl. مَحْشُوسَاتٌ. — الطَّرِيقُ الْمَحْشُوسَةُ [lit., The way that is sensibly perceived; app., the milky way in the sky: or] the tract in the sky along which (مِنْهَا) the [wandering] stars [or planets] take their courses. (TA voce الْحَجَرَةُ.) = اَرْضٌ مَحْشُوسَةٌ † Land smitten by locusts. (TA.) = See also حَسُوسٌ.

حسب

1. حَسَبَ, (S, A, Mgh, &c.,) aor. ʔ, (S, Mgh, Msh, &c.,) inf. n. حَسَبَ (S, A, Mgh, Msh, K) and حَسَبَانِ (S, Mgh, Msh, K) and حَسَبَانِ (K) and حَسَابٌ, (S, K,) which is generally an inf. n. of this verb, but sometimes of حَسَبَ, (TA,) and حَسَابَةٌ (S, K) and حَسَبَةٌ (Msh, K,) or this is like رَكْبَةٌ and رَكْبَةٌ, [denoting a mode, or manner,] as in a verse of En-Nábigah cited below, (S,) and حَسَبَةٌ, which is of rare occurrence, (MF, TA,) He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Msh, K;) namely, property [&c.]. (A, Mgh, Msh.) You say, مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسَبِ الْحَصَى [Who can count the sands, and number the pebbles?]. (A.) And أَلْقِ هَذَا فِي الْحَسَبِ [Throw thou this into the reckoning]; i. e., into what thou hast reckoned. (A.) وَالشَّمْسُ وَالْقَمَرُ بِحَسَابِ, in the Kur [lv. 4], means And the sun and the moon [run their courses] according to a [certain] reckoning; or through a series of mansions [or constellations], the bounds of which they do not transgress: (TA:) or بحسبان alludes to the numbers of the months and years and all other times: [but properly speaking,] حَسَبَانِ is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of حَسَابٌ: (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the firmament. (TA.) حَسَبَانًا in the Kur vi. 96 is held by Akh to be for بِحَسَابِ, meaning بِحَسَابِ [as in the phrase quoted above, from the Kur lv. 4, accord. to the first explanation]. (TA.) And حَسَابُكَ عَلَى اللَّهِ signifies الله signifying الله [On