

and *تَجَسَّه*; and Sh says that *تَنَدَّسَهُ* is similar to it; and IAqr, that *تَحَسَّتُ الْخَبَرَ* and *تَجَسَّه* [but this is app. a mistranscription for *تَبَحَّثَهُ*] 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*, and *تَحَسَّسَ مِنْ فُلَانٍ*, He inquired, or sought for information, respecting such a one; as also *تَحَسَّسَ*: or the former signifies *he sought after him for himself*; and the latter, "he sought after him for another." (TA, art. *حَسَسَ*.) 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. *انْحَسَّ* † 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 *تَسَاقَطَ*: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of *انْحَتَّ*. (TA.) You say, *انْحَسَّتْ أَسْنَانُهُ* (S, TA) † His teeth fell, or came, out, (انقلعت) and broke in pieces. (TA.) And *انْحَسَّ شَعْرُهُ* † His hair fell off continuously. (A.) And in like manner, *تَحَسَّتْ أُوْبَارُ الْإِبِلِ*, (TA,) and *تَحَسَّسَتْ*, (K, TA,) † The fur of the camels fell off continuously, and became scattered. (K,* TA.)

8. *احْتَسَّ*: see *حَسَّه*.

R. Q. 1. *حَسَّ لَهُ*: see *حَسَّسَ لَهُ*.

R. Q. 2. *تَحَسَّسَتْ أُوْبَارُ 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 *حَاسَةً* 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 الْبَشَرُ*: see art. *شَرِك*. = A sound: (K:) or a low, faint, gentle, or soft, sound; as also *حَسِيْسٌ*: (S, Mgh, Mṣb, 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 *حَسِيْسٌ*, [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 *حَسِيْسٌ*. (K, TA.) It is said in the *Kur* [xxi. 102], *لَا يَسْمَعُونَ حَسِيْسَهَا* 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 جَرِيًّا* 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 الْحَقِي* The commencement of fever, when the latter is [first] felt; (TA;) as also *حَسَّاسًا*: (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 *يَقْطَعُ*,) the herbage. (S, K.) [See also *حَاسَةً*.]

حَسَّاسٌ, with fet-h, Perception by means of any of the senses; syn. *وَجُودٌ*. (L, TA.) Hence the proverb, *لَا حَسَّاسَ مِنْ أَيْدِي مَوْقِدٍ* [There is no perceiving of the two sides 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.)

حَسَّاسٌ الْحَقِي: see *حَسَّ*.

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

حَسِيْسٌ: see *حَسَّ*, in four places. = Slain; killed. (S, Mṣb.)

حَسِيْسٌ [Relating to sense; sensible, or perceptible by sense;] opposed to *مَعْنَوِيٌّ*. (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. (Mṣb.) — *القُوَّةُ الحَسَّاسَةُ* [The sensitive faculty]. (Er-Rāghib, TA in art. *حَسِي*.)

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

حَاسَةً sing. of *حَوَاسٌ*, (A, Mṣb, K,) which signifies The five senses; (S, Mṣb;) the hearing, the sight, the smell, the taste, and the touch: (S, Mṣb, 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,] *أَطَّتْ لَهُ مِيْنِي حَاسَةً رَجِيمٍ* [A feeling of relationship, or consanguinity, pleaded for him on my part]. (Aboo-Málik, TA.) — [An organ of sense; as when you say,] *العَيْنُ حَاسَةً* [The eye is the organ of the sense of sight]. (S in art. *عَيْن*.) = *حَاسَةً* also signifies † A thing that destroys, consumes, or injures, herbage or the like. Hence, *حَوَاسٌ الأَرْضِ* 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, *أَصَابَتْ الأَرْضَ حَاسَةً* † Cold

smote the land: (Lh, TA:) the *س* is to denote intensiveness. (TA.) [See also *حَسَّ*, last signification.] And *أَصَابَتْهُمْ حَاسَةٌ* † Injury befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) *حَاسَةٌ* 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 مَرَّتٌ بِالقَوْمِ حَوَاسٌ*, meaning † Severe years passed over the people. (Lh, TA.)

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

† *مَحَسَّةٌ* † A currycomb; syn. *فِرْجَوْنٌ*; (S, A,* K;) it is an instrument of iron, having teeth like the *مُشَط*. (TA in art. *نَمِص*.)

مَحْسُوْسٌ 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. *مَحْسُوْسَاتٌ*.] — *الطَّرِيْقُ المَحْسُوْسَةُ* [lit., The way that is sensibly perceived; app., the milky way in the sky: or] the tract in the sky along which (منها) the [wandering] stars [or planets] take their courses. (TA voce *المَجْرَةُ*.) = *أَرْضٌ مَحْسُوْسَةٌ* † Land smitten by locusts. (TA.) = See also *حَسُوْسٌ*.

حسب

1. *حَسَبَهُ*, (S, A, Mgh, &c.,) aor. 2, (S, Mgh, Mṣb, &c.,) inf. n. *حَسَبَ* (S, A, Mgh, Mṣb, K) and *حَسَبَانٌ* (S, Mgh, Mṣb, K) and *حَسَبَانٌ* (K) and *حَسَابٌ*, (S, K,) which is generally an inf. n. of this verb, but sometimes of *حَاسَبَ*, (TA,) and *حِسَابَةٌ* (S, K) and *حِسْبَةٌ*, (Mṣb, K,) or this is like *رَكْبَةٌ* and *فَعْدَةٌ*, [denoting a mode, or manner,] as in a verse of En-Nábigah cited below, (S,) and *حَسْبَةٌ*, which is of rare occurrence, (MF, TA,) He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Mṣb, K;) namely, property [&c.]. (A, Mgh, Mṣb.) You say, *مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسْبِ الحَصَى* [Who can count the sands, and number the pebbles?]. (A.) And *أَلْقِ هَذَا فِي الحَسْبِ* [Throw thou this into the reckoning]; i. e., into what thou hast reckoned. (A.) *والشمس والقمر بحسبان*, 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,] *حسبان* 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.) *حَسْبَانَا* in the *Kur* vi. 96 is held by Akh to be for *بِحَسْبَانٍ*, meaning *بِحَسَابٍ* [as in the phrase quoted above, from the *Kur* lv. 4, accord. to the first explanation]. (TA.) And *حَسْبَانِكَ عَلَى اللَّهِ* signifies *حَسَابِكَ عَلَى اللَّهِ* [On