

shall be **مُحْسَرُونَ**, (TA,) meaning *despised*; (S, TA;) i. e. *annoyed, or vexed, and caused to grieve or regret, or to grieve or regret most intensely: or driven away, or outcasts, and fatigued*; from **حَسْر** signifying "he fatigued" a beast. (TA.)

مُحْسَرٌ [pass. part. n. of **حَسَرَهُ**; *Removed; put, taken, or stripped, off: &c.* — And hence,] † A man who has given all that he had, so that nothing remains in his possession: thus it is said to mean in the **Qur xvii. 31.** (TA.) — See also **حَسِيرٌ**.

حسك

1. **حَسَكَ عَلَيَّ**, (S, K,) aor. -, (K,) inf. n. **حَسَكٌ**, (S,) † *He bore rancour, malevolence, malice, or spite, against me; and enmity: (S:) or he was angry with me.* (K, TA.)

2. **حَسَكَ**, inf. n. **تَحْسِكُ**, † *He was, or became, niggardly, tenacious, or avaricious.* (Sh, I Ath.)

4. **أَحْسَكَتِ النَّقْلَةُ** *The plant of the species **er med** [q. v.] put forth a حسنة, i. e. a prickle.* (TA.)

حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle, and other prickly plants: also to the heads of thistles and the like: and particularly to the caltrop, or tribulus: and hence the explanations here following:*] the **حَسَكُ** [or *prickly heads*] of the [plant called] **سَعْدَانُ**: (S:) or a certain herb, (Abou-Ziyád, Mgh, TA,) *inclining to yellowness, (Abou-Ziyád, TA,) having [a head of] prickles of rounded form: (Abou-Ziyád, Mgh, TA:) seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce [or heads] to their nests: (Abou-Ziyád, TA:) a certain plant, the produce [or head] whereof (which is rough [or prickly], TA) clings to the wool of sheep, (K,) and to the fur of camels, in their places of pasturing: (TA:) its leaves are like those of purslane (الرَّجَلَةُ), or narrower, and at its leaves are compact and hard prickles, having three furhs: [hence it seems to be a species of three-horned caltrop: or for "three," we should perhaps read four: (see another application of the word in what follows:)] the drinking [of an infusion] thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Abou-Nasr, the produce of the [plant called] **نَقْلٌ**: (TA:) and *sharp, hard prickles or thorns: (TA in art. مسك:) n. un. with ة: (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of the kind termed عَقْدَةٌ [i. e. forming a compact and roundish head]; and hence, to the pod of the cotton-plant: and it also signifies a prickle, or thorn. (TA.) [Hence,] † **إِنَّهُ لَحَسَكٌ** † *Verily he is rough.* (A, TA.) And † **إِنَّهُمْ لَحَسَكٌ أُمْرَأَسٌ** † *Verily they are strong: and of one person you say مَرَسٌ حَسَكَةٌ.* (TA.) And **هُوَ حَسَكَةٌ** † *He is courageous: (K and TA***

in art. **مسك:**) and of a number of persons you say **حَسَكٌ مَسَكٌ**. (TA in that art., q. v.) [See also **حَسَكٌ**.] — See also **حَسِيكَةٌ**. — Also [+ *Caltrops, as meaning*] a kind of instrument used in war, (S, K,) *made like the حسك mentioned in the first sentence of this paragraph, (S,) or like the prickles of the حسك, (K,) of iron, (S, K,) or of canes, (K,) and sometimes of wood, (TA,) and cast, (K,) or set up, (TA,) around the army, (K, TA,) in the ways of the horses. (TA.) — And † *Rancour, malevolence, malice, or spite; and enmity; (K, TA;) as also حسنة, (K,) and حسنة and حسنة.* (S, K. [The last in the CK written حسنة; but expressly said in the TA to be with damm, and so written in copies of the S and K.]) You say, **فِي صَدْرِهِ عَلَيَّ حَسِيكَةٌ** † and **حَسَاكَةٌ** [In his bosom is rancour, &c., against me]. (S.)*

حَسَكٌ † *Affected with rancour, malevolence, malice, or spite; and enmity: (TA:) or angry.* (K.) You say, **إِنَّهُ لَحَسَكُ الصَّدْرِ عَلَيَّ فُلَانٍ** † *Verily he is affected with rancour, &c., of the bosom against such a one. (TA.) — حسك مرسٌ † Courageous [and strong]; not to be attempted [in fight]. (A, TA.) [See also حسك.]*

حَسَكَةٌ: see **حَسَكٌ**, (of which it is properly the n. un.), in four places.

حَسِيكَةٌ: see **حَسِيكَةٌ**.

حَسَاكَةٌ: see **حَسَكٌ**, last two significations.

حَسِيكَةٌ: see **حَسَكٌ**, last two significations. — Also, (S, IF, K,) and **حَسِيكٌ**, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moheet, as Sgh says, **حَسَكٌ**, which (SM says) is probably a mistranscription, (TA.) The hedge-hog: ('Eyn, S, K:) or a large hedge-hog. (TA.)

حسل

8. **احْتَسَلَ** *He hunted, caught, snared, or entrapped, the [young lizards termed] حَسُولٌ, pl. of حَسَلٌ. (O, K.)**

حَسَلٌ *The young one of the [kind of lizard called] حَسَبٌ, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called غَيْدَاقٌ; then, مَطْبِخٌ; then, حَضْرٌ; and then, حَسَبٌ: (S and L voce مَطْبِخٌ: [but see this word:]) pl. [of pauc.] أَحْسَالٌ (K) and [of mult.] حَسُولٌ (S, K) and حَسَلَانٌ, with kesr, and حَسَلَةٌ, (K, TA,) with kesr and then fet-ḥ. (TA. [In the CK حَسَلَةٌ.]) [Hence,] **أَبُو الحَسَلِ**, (S,) or **أَبُو حَسَلِ**, and **أَبُو حَسِيلِ**, (K,) *The [lizard called] حَسَلٌ, and حَسِيلٌ. (S, K.) [Hence also,] **لَا آتِيكَ سِنَّ الحَسَلِ**, (S, K,) *until thy death: (S:) because the tooth of the حسل does not fall out: (S, K:) a prov. (S.)***

حَسِيلٌ: see **حَسَلٌ** [of which it is the dim.].

حسر

1. **حَسَرَهُ**, (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. **حَسْرٌ**, (Mgh, Mgh,) *He cut it; or cut it off:*

(S, Mgh, K:) *he cut it off entirely. (Mgh, Mgh.) — Hence, حسر العرق: (S:) you say, حسر العرق, (K,) inf. n. as above, (TA,) He cut the vein, and then cauterized it to prevent the flow of the blood: (K:) or this is an elliptical expression, originally حسر دم العرق, meaning he stopped the flow of blood from the vein by cauterization. (Mgh.) And hence, (Mgh,) **اقطعوه ثم احسوه**, (S, Mgh,) or **اقطعوا يده ثم اكوها** [Cut ye off his hand, then cauterize it], (S, *Mgh, *TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, **حسنت الدابة**, meaning *I cauterized the beast by successive operations. (Bd in lxix. 7.) — [Hence, also,] حسر الداء, (K,) inf. n. as above, (TA,) He stopped the disease by a remedy. (K.) And حسنته أمه الرضاع, and **الغذاء**, *His mother stopped his sucking, and his food: (TA:) and حسر رضاعه [His sucking was stopped]; (K;) said of a child. (TA.) And حسر فلان الشيء, (K,) inf. n. as above, (TA,) He prevented such a one from attaining the thing. (K.) And حسر على فلان أنا أحسره على فلان I cut off from him the thing, so that he cannot attain aught thereof. (TA.) See also حسوم, below. — You say also, حسومهم, aor. -, inf. n. حسوم, *It caused them to pass away, come to an end, cease, perish, or come to nought. (Zj, TA.) See, again, حسوم, below. — حسر في العمل, (TK,) inf. n. حسوم, (Yoo, K,) He strove, laboured, toiled, or exerted himself, and wearied himself, in work. (Yoo, K, TK.)****

7. **انحسر** *It was, or became, cut, or cut off:* (S, Mgh, K:) [or it was, or became, cut off entirely: see 1, of which it is the quasi-pass.] **حسامٌ** *A sword; because it cuts that upon which it comes: (Mgh:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] مَدْيَةٌ: (TA:) and (so in the S, but in the K "or") the edge of a sword, with which one strikes. (S, K.) — ليلة حسامٌ A lasting night: (K:) or a night of lasting evil, especially. (TA.)*

حُومٌ *Unluckiness, or inauspiciousness. (S, *K, *TA.) Some explain it thus in the passage here following. (S, *TA.) — سخرها عليهم سبع ليال وثمانية أيام حسوماً, in the Qur lxix. 7, means He sent it (the wind) upon them by force, (Jel,) or made it to prevail against them by his power, (Bd,) [seven nights and eight days] consecutively; (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the حسر; (Jel;) whence this word (حاسر) is applied to anything made consecutive; (T, TA;) and حسوم is its pl.: (T, Bd, TA:) or حسوم signifies the making consecutive. and, as an epithet, consecutive, and continuous from first to last: (Fr, TA:) or, accord. to some, حسوم الأيام means the days that are consecutive with evil especially; and such ISd thinks to be the meaning: (TA:) or حسوم الليالي means the nights that cut off good, or prosperity, (تحسیر الخیر,) from their people: (S, *K: [and the like is said by Bd in lxix. 7:]) or حسوماً in the Qur means causing them to pass away, come to an*