

and Eth-Tha'alibee, **مَحَاسِنُ** has no proper sing. (TA.) **وَقُولُوا لِلنَّاسِ حُسْنًا**, in the *Kur* [ii. 77], means *And say ye to men a saying having in it goodness* (قَوْلًا ذَا حُسْنٍ): or **حُسْنًا** may mean **حَسَنًا**: (Zj, TA:) and some read here **حُسْنًا**: and some, accord. to the dial. of El-Hijaz: and some, **حُسْنِي**, as an inf. n., like **بَشْرِي**: (Bd:) but **أَهْلَات** and **زِي** disallow this; the former saying that **حُسْنِي** is like **فَعْلِي** [as fem. of **أَفْعَلُ** denoting the comparative and superlative degrees], and therefore should have the article **ال**. (TA.) **وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا**, in the *Kur* [xxix. 7], means [in like manner] *And we have enjoined man to do to his two parents what is good* (مَا يَحْسَنُ حُسْنًا): (TA:) and here [also] some read **حُسْنًا**; and some, **إِحْسَانًا**. (Bd.) [See another ex. of a similar kind, from the *Kur* xviii. 85, voce **إِمَامًا**, near the beginning of the paragraph.] — **بَتُّ الْحُسْنِ** [The convolvulus cairicus of Linn.; abundant in the gardens of Cairo;] a certain plant that twines about trees and has a beautiful flower. (TA.) — See also **حَسَنٌ**.

حَسِنٌ Having, or possessing, the quality termed **حَسَنٌ** [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.]; (Msb, K, TA;) either intrinsically, as when applied to belief in God and in his attributes; or extrinsically, as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except **بَطْلٌ**: (TA:) and **حَسِينٌ** signifies the same, (IB, K,) because from **حَسَنٌ**, like **عَظِيمٌ** and **كَرِيمٌ** from **عَظَمٌ** and **كَرَمٌ**, (IB, TA,) and **حَسَانٌ**, (K,) but this is an intensive epithet, [signifying very good or goodly &c.] (IB, TA,) and **حَسَانٌ**, (K,) also an intensive epithet, (S, IB,) and **حَاسِنٌ**, (K,) [properly signifying being, or becoming, good or goodly &c.,] cited by **Lh** as used in a future sense, (TA,) and **مُحَسِّنٌ** as applied to a face: (K:) the fem. is **حَسَنَةٌ**, and **حَسَانَةٌ**, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely, **أَحْسَنُ**, is [said to be] not used (S, K) as applied to a man [in the sense of **حَسَنٌ**], (S,) [but the phrase **هُوَ أَحْسَنُهُمْ وَجْهًا** as meaning **حَسَنُهُ** is mentioned in the *S* in art. **بَيَاضٌ**, (see **بَيَاضٌ**, and see also the pl. **أَحْسَانٌ** in what here follows,)] and **حَسَانَةٌ**: (S, K:) the pl. masc. is **حَسَانٌ**, (Msb, K,) pl. of **حَسَنٌ** used as an epithet; but when **حَسَنٌ** is used as a [proper] name, its pl. is **حَسَنُونَ**; (Msb;) and **حَسَانٌ** may also be pl. of **حَسِينٌ**; (TA;) and **حَسَانُونَ**, (Sb, K,) pl. of **حَسَانٌ**, which has no broken pl.: (Sb:) and **أَحْسَانُ الْقَوْمِ** means **حَسَانُهُمْ** [the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is **حَسَانٌ**, (K,) like the masc., pl. of **حَسَنَةٌ**, and the only instance of its kind except **عَجَافٌ**, pl. of **عَجْفَاءٌ**. (TA.) You say **رَجُلٌ حَسَنٌ بَسَنٌ** [A man very good or goodly &c.], using **بَسَنٌ** as an imitative sequent [for the purpose of corroboration]. (S.) — **أَحَدِيثٌ حَسَنٌ** A tra-

dition of good authority; generally applied to one transmitted in the first instance by two or more relaters. — Also meaning *Good, comely, good-humoured, pleasing, or pleasant, discourse or talk.* — **الْحَسَنُ** The bone that is next to the elbow; as also **الْحُسْنُ**: (K:) or the extremity of the bone of the upper half of the arm next the shoulder-joint, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called **الْقَبِيحُ**: (TA in art. **قَبَحٌ**;) or the upper part of that bone; the lower part thereof being called **الْقَبِيحُ**. (Fr, TA in that art.) — A kind of tree, of beautiful appearance, (K, TA,) also called the **الْأَاءُ**, that grows in rows upon a hill, or heap, (**كُثَيْبٌ**) of sand; so called because of its beauty; whence the **كُثَيْبُ** is called **نَقَا الْحَسَنِ**: thus described by **Az**, on the authority of 'Alee Ibn-Hamzeh. (TA.) — [And hence, perhaps,] **حَسَنٌ** signifies also *A high* **كُثَيْبٌ** [or hill, or heap, of sand]: (IAar, K:) whence it is used as a [proper] name of a boy. (IAar, TA.) — See also **حَسَنٌ**, first sentence.

أَحْسَنُ: see **حَسَنٌ**.
حَسُنٌ: see **حَسَنٌ**, first sentence.
حَسَنَةٌ A ledge (**رَيْدٌ**) projecting from a mountain: pl. **حَسَنٌ**. (K.)
حَسَنَةٌ fem. of **حَسَنٌ** [q. v.]. (S, Msb, K.) — Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good act or action; an act of obedience [to God; often particularly applied to an alms-deed]: (Ksh and Bd in iv. 80:) and the reward [of a good action]: (Er-Rághib, TA:) a good, benefit, benefaction, boon, or blessing: (Ksh and Bd ibid. :) contr. of **سَيِّئَةٌ** [in all these senses]: (S, K:) as contr. of this latter word, it signifies any rejoicing, or gladdening, good or benefit &c. that betides a man in his soul and his body and his circumstances: (Er-Rághib, TA:) pl. **حَسَنَاتٌ**: (K, and *Kur* vii. 167, &c. :) it has no broken pl. (TA.) Hence, in the *Kur* iv. 80, it means *Abundance of herbage, or of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success: and سَيِّئَةٌ there means the contr. of these.* (Er-Rághib, TA.) In the *Kur* xi. 116, **الْحَسَنَاتُ** is said to mean *The five daily prayers*, as expiating what has been between them. (TA.) — As an epithet, [fem. of **حَسَنٌ**,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.)*

حُسْنِي: see **حَسَنٌ**, and **أَحْسَنُ**; the latter, in three places.
حَسَانَةٌ:
حَسَانٌ:
حَسِينٌ: } see **حَسَنٌ**.
حَسِينٌ [dim. of **حَسَنٌ**. — Also] *A high mountain: whence it is used as a [proper] name of a boy.* (TA.)
حُسَيْنِي One's utmost, [or rather one's best,] or the utmost of one's power or ability or deed or

case: so in the saying, **حُسَيْنَاهُ أَنْ يَفْعَلَ كَذَا** [*It is utmost, or best, &c., is, or will be, the doing such a thing*]: and **حُسَيْنَاؤُهُ** means the same. (K,*TA.)

حُسَيْنَةٌ: see what next precedes. — Also *A kind of tree, with small leaves.* (K.)

حُسَانٌ; and its fem., with **ة**: see **حَسَنٌ**, in three places.

حَاسِنٌ: see **حَسَنٌ**. — [Hence,] **الْحَاسِنُ** *The moon.* (AA, S.)

أَحْسَنُ, fem. **حَسَنَةٌ**, pl. **أَحْسَانٌ**: see **حَسَنٌ**. — **الْأَحْسَنُ** denotes the comparative and superlative degrees [of **حَسَنٌ**]; as in the phrase **هُوَ الْأَحْسَنُ** [*He, or it, is the better, and best; or the more, and most, goodly or beautiful or comely &c.*]: (K:) **الْحُسْنِي** is the fem.; as in the phrase **الْأَسْمَاءُ الْحُسْنَى** *The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of **السُّوَى**: (S, K:) the pl. of **الْأَحْسَنُ** is **الْأَحْسَانُ**. (K.) In the saying, in the *Kur* [vi. 153 and xvii. 36], **وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ** [*And approach ye not the property of the orphan, to make use of it, except by that act which is best to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bd:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger.* (TA.) [The fem.] **الْحُسْنَى** is applied to accidents only: not to substances. (Er-Rághib, TA.) It means also, [as an epithet in which the quality of a subst. predominates, *That which is better, and that which is best. And hence,] The good final or ultimate state or condition [appointed for the faithful]: (K:) so, it is said, in the *Kur* xli. 50. (TA.) And *The view, or vision, of God:* (K;) accord. to some: but it is said that in the *Kur* x. 27, it means *Paradise*; and **زِيَادَةٌ**, which there follows it, means the view, or vision, of the face of God. (TA.) And *Victory: and martyrdom:* (Th, K:) whence, [in the *Kur* ix. 52,] **إِحْدَى الْحُسَيْنَيْنِ** [*one of the two best things*]; (K;) *victory or martyrdom.* (Ksh, Bd, Jel.) And *The saying* **لَا إِلَهَ إِلَّا اللَّهُ** (Jel in xcii. 6 and 9.) The pl. of **الْحُسْنَى** is **الْحُسْنِيَّاتُ** and **الْحُسْنُ**, (K, [the latter like **رُجْعٌ** pl. of **رُجَعِي**, but misunderstood by Freytag as syn. with **الْمَحَاسِنُ**, which next follows it in the *K*,]) neither of which is used without the article **ال**. (TA.)**

مَا أَحْسَيْنَهُ: see 4, last sentence but one.
تَحْسِينٌ a subst. of the measure **تَفْعِيلٌ** (K;) or rather an inf. n. used as a subst.; (TA;) pl. **تَحْسِينٌ**: whence **كِتَابُ التَّحْسِينِ** (K) [*Calligraphy; or] deliberate, orderly, and regular writing; (TK;) [or close and compact writing, without spaces, or gaps, and without elongation of the letters;] contr. of **الْمَشْقُ**. (K. [See **كِتَابُ مَشْقِي**].)
مَحَسِنٌ: see **حَسَنٌ**, and **مَحَاسِنٌ**.*