

and Eth-Tha'alibee, **مَحْسَنٌ** 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-Hijáz: and some, **حُسْنِي**, as an inf. n., like **بَشْرِي**: (Bd:) but AHát and Zj disallow this; the former saying that **حُسْنِي** is like **فَعْلِي** [as fem. of **أَفْعَلٌ** 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.] — **سِتُّ 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**.

حَسْبٌ 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 **حَسْبِي** signifies the same, (IB, K,) because from **حَسَنٌ**, like **كَرِيمٌ** and **عَظِيمٌ** from **عَظَمٌ** and **كَرَمٌ**, (IB, TA,) and **حُسَانٌ**, (K,) but this is an intensive epithet, [signifying very good or goodly &c.], (IB, TA,) and **حُسَانٌ**, (K,) also an intensive epithet, (S, IB,) and **حَسَانٌ**, (K,) [properly signifying being, or becoming, good or goodly &c.] cited by Lh as used in a future sense, (TA,) and **حُسْنٌ** as applied to a face: (K:) the fem. is **حُسْنَةٌ**, and **حُسْنَاءٌ**, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely, **أَحْسَنٌ**, 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 **حَسْبُهُ** is mentioned in the S in art. **بَيْضٌ**, (see **بَيْضٌ**), and see also the pl. **أَحْسَانٌ** in what here follows,] and **حُسَانَةٌ**: (S, K:) the pl. masc. is **حُسَانٌ**, (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 **حُسْنَاءٌ**, and the only instance of its kind except **عَجَافٌ**, pl. of **عَجَافَةٌ**. (TA.) You say **رَجُلٌ حَسَنٌ** [A man very good or goodly &c.], using **حَسَنٌ** as an imitative sequent [for the purpose of corroboration]. (S.) — **أَحَدِيْثٌ 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 **الْقَبِيْحُ**: (TA in art. **قَبِيْحٌ**;) or the upper part of that bone; the lower part thereof being called **الْقَبِيْحُ**. (Fr, TA in that art.) — A kind of tree, of beautiful appearance, (K, TA,) also called **الْأَمَّ**, that grows in rows upon a hill, or heap, (**كُتَيْبٌ**) of sand; so called because of its beauty; whence the **كُتَيْبُ** is called **نَقَا الْحَسَنِ**: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) — [And hence, perhaps,] **حَسَنٌ** signifies also A high **كُتَيْبٌ** [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.

أَحْسَنٌ: see **حَسَنٌ**.

حُسْنٌ: see **حَسَنٌ**, first sentence.

حُسْنَةٌ A ledge (**رَيْدٌ**) projecting from a mountain: pl. **حُسْنٌ**. (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. :) **حَسَنَةٌ** [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 **أَحْسَنٌ**; the latter, in three places.

حُسْنَاءٌ:

حُسَانٌ: see **حَسَنٌ**.

حَسِينٌ:

حُسَيْنٌ [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**, [His utmost, or best, &c., is, or will be, the doing such a thing]: and **حُسَيْنَاؤُهُ** means the same. (K, TA.)

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

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

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

أَحْسَنٌ, fem. **حُسْنَاءٌ**, 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 **الْحُسْنِيَّ الْأَسْمَاءُ** The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of **السُّوْيُ**: (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.] **الْحُسْنِي** 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 **الْحُسْنِي** is **الْحُسْنِيَّاتُ** and **الْحُسْنُ**, (K, [the latter like **رُجْعٌ** pl. of **رُجَعِي**, but misunderstood by Freytag as syn. with **الْمَحْسَانُ**, which next follows it in the K,]) neither of which is used without the article **ال**. (TA.)

مَا أَحْسِنَتْهُ: 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*]; **الْمَشْقُوقُ**. (K. [See **كِتَابُ مَشْقُوقٍ**].)

مَحْسَنٌ: see **حَسَنٌ**, and **مَحْسَانٌ**.