

and Eth-Tha'álibee, مَحَاسِنُ has no proper sing. (TA.) وَقُوْلُوا لِلنَّاسِ حُسْنًا (ii. 77), means *And say ye to men a saying having in it goodness*: حُسْنًا may mean (قُولًا ذَا حُسْنً) (Zj, TA:) and some read here حُسْنًا: and some, accord. to the dial. of El-Hijáz: and some, حُسْنَى, as an inf. n., like بُشْرَى: (Bd:) but AHát and Zj disallow this; the former saying that فُعْلٌ فُعْلٌ is like [as fem. of فُعْلٌ denoting the comparative and superlative degrees], and therefore should have the article الـ. (TA.) وَوَصَّيْنَا إِلَيْنَا بِوَالدِيهِ 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 يُحِبُّنَ حُسْنًا): (TA:) and here [also] some read حُسْنَى; and some, إِلَيْهِنَا. (Bd.) [See another ex. of a similar kind, from the Kur xviii. 85, voce إِيمَانًا, near the beginning of the paragraph.] — سُتُّ الْحُسْنَى [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 حُسْنَ.

حسن Having, or possessing, the quality termed حُسْنٌ [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.]; (Mṣb, 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 حُسْنٌ signifies the same, (IB, K,) because from كَرِيمٌ and عَظِيمٌ from حُسْنٌ, like كَرِيمٌ from عَظِيمٌ, (IB, TA,) and حُسْنٌ, (K,) but this is an intensive epithet, [signifying very good or goodly &c.], (IB, TA,) and حُسْنٌ, (K,) also an intensive epithet, (S, IB,) and حُسْنٌ, (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 حُسْنَةٌ, applied to a woman, (S, Mṣb, 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 حُسْنٌ], (S,) [but the phrase هُوَ أَحْسَنُهُ وَجْهًا as meaning بَيْضٌ, and see also the pl. أَحْسَنٌ in what follows,] and حُسْنَةٌ: (S, K:) the pl. masc. is حُسْنَةٌ, (Mṣb, K,) pl. of حُسْنٌ used as an epithet; but when حُسْنٌ is used as a [proper] name, its pl. is حُسَانٌ; (Mṣb;) and حُسَانٌ may also be pl. of حُسْنٌ; (TA;) and حُسَانُونَ, (Sb, K,) pl. of حُسْنٌ, which has no broken pl.: (Sb:) and حُسَانُهُ means أَحْسَانُهُ [the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is حُسَانٌ, (K,) like the masc. pl. of حُسْنَةٌ, and the only instance of its kind except رَجُلٌ, pl. of عَجَافٌ. (TA.) You say رَجُلٌ حُسْنٌ [A man very good or goodly &c.], using بَسْنٌ as an imitative sequent [for the purpose of corroboration]. (S.) حَدِيثٌ حُسْنٌ — 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.* — The bone that is next to the elbow; as also الحُسْنُ: (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 قَبْحٌ: (TA in art. قَبْحٌ or the upper part of that bone; the lower part thereof being called القَبْحَيْجَ). (Fr, TA in that art.) — A kind of tree, of beautiful appearance, (K, TA,) also called the أَلَاءُ, that grows in rows upon a hill, or heap, (كَثِيفٌ,) of sand; so called because of its beauty; whence the كَثِيفٌ is called نَقَالُ الحُسْنِ: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) — [And hence, perhaps,] حُسْنٌ signifies also A high mountain [or hill, or heap, of sand]: (IAqr, K:) whence it is used as a [proper] name of a boy. (IAqr, TA.) — See also حُسْنٌ, first sentence.

أَحْسَنٌ: حُسْنٌ: see حُسْنٌ.

حُسْنٌ: حُسْنٌ: see حُسْنٌ, first sentence.

حُسْنَةٌ A ledge projecting from a mountain: pl. حُسْنٌ. (K.)

حُسْنَةٌ fem. of حُسْنٌ [q. v.]. (S, Mṣb, 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-Rāghib, TA:) a good, benefit, benefaction, boon, or blessing: (Ksh and Bd ibid.:) contr. of سَيِّئَةٌ [in all these senscs]: (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-Rāghib, TA:) pl. حُسَنَاتٌ: (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; amleness of circumstances; and success: and سَيِّئَةٌ there means the contr. of these. (Er-Rāghib, TA.) In the Kur xi. 116, it is said to mean *The five daily prayers*, as expiating what has been between them. (TA.) — As an epithet, [fem. of حُسْنٌ] it is applied to an accident as well as to a substance. (Er-Rāghib, TA.)

أَحْسَنٌ حُسْنٌ: حُسْنَى: see حُسْنٌ, and حُسْنَى; the latter, in three places.

حُسْنَةٌ: حُسْنٌ: حُسْنَى: حُسْنَةٌ: حُسْنَى: حُسْنَةٌ: حُسْنَى:

حُسْنَةٌ [dim. of حُسْنٌ. — Also] A high mountain: whence it is used as a [proper] name of a boy. (TA.)

حُسْنَى One's utmost, [or rather one's best,] or the utmost of one's power or ability or deed or

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

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

حُسْنَى: حُسْنَى: and its fem., with ة: see حُسْنَى, in three places.

الْحَاسِنُ — حُسْنَى: حُسْنَى: see حُسْنَى. (AA, §.)

حُسْنٌ, fem. حُسْنَةٌ, pl. أَحْسَنٌ: حُسْنَةٌ denotes the comparative and superlative degrees [of حُسْنٌ]; 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:) الْحُسْنَى is the fem.; as in the phrase الْأَحْسَنُ الْأَسْمَاءُ الْحُسْنَى The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of السُّوءَى: (S, K:) the pl. of الْأَحْسَنُ is الْأَحْسَنُ. (K.) In the saying, in the Kur [vi. 153 and xvii. 36], ولا تَقْرُبُوا مَالَ الْيَتَمِّ [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-Rāghib, 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 بِرَادَةٌ, 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,] إِحدَى الْحُسْنَيَّاتِ [one of the two best things]; (K;) victory or martyrdom. (Ksh, Bd, Jel.) And The saying لَا إِلَاهَ إِلَّا اللَّهُ (Jel in xcii. 6 and 9.) The pl. of الْحُسْنَى is الْحُسْنَيَّاتِ: (K:) the latter like رُجْعَى pl. of رُجْعَى, but misunderstood by Freytag as syn. with المَحَاسِنُ, which next follows it in the K,]) neither of which is used without the article الـ. (TA.)

مَا أَحْسَنَهُ: مَا أَحْسَنَهُ: see 4, last sentence but one.

تَفْعِيلٌ تَحْسِينٌ a subst. of the measure تَحْسِينٌ; (K;) or rather an inf. n. used as a subst.; (TA;) pl. كِتَابُ التَّحَاسِينِ: whence تَحَاسِينُ (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 المَسْقُفُ مَسْقُفٌ (K.) [See كِتَابُ مَسْقُفٍ (J.)]

مَحَاسِنُ حُسْنَى: مَحَاسِنُ حُسْنَى: see حُسْنَى, and مَحَاسِنُ.