

end, cease, perish, or come to nought: (Zj, T:) or it may be an inf. n., meaning for the purpose of cutting off: or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. **تَحْسِينُهُمْ** **حُسُومًا** [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. **حُسُومًا**, though this is a very rare form of inf. n.]: (Bd:) you say **أَيَّامَ حُسُومٍ**, (K,) in which case the latter word is an inf. n. used as an epithet, meaning cutting off, or preventing, good, or prosperity; (TA:) and **أَيَّامَ حُسُومٍ**, which has a similar meaning. (K, TA.)

حَاسِرٌ; pl. **حُسُومٌ**: see this latter word.

مَحْسَبَةٌ A cause, or means, of cutting off, or stopping; (T, K, TA;) syn. **مَقْطَعَةٌ**. (T, TA.) So in the saying, **هَذَا مَحْسَبَةٌ لِلدَّاءِ** This is a cause, or means, of cutting off, or stopping, the disease. (K, TA.) And hence, (TA,) **عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ** **مَحْسَبَةٌ لِلْعُرْقِ وَمَذْهَبَةٌ لِلْأَشْرِ** meaning [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse, [and a cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire:] (TA:) or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion, &c. (T, TA.)

مَحْسُومٌ A child (TA) whose sucking is stopped: (K, TA:) and whose food is stopped. (TA.) And A child badly fed. (S, K.) Hence the prov., **وَلَعَّ جُرَيْتِي كَانَ مَحْسُومًا** [The lapping of a little puppy that had been badly fed]: said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had become able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, **مَحْسُومًا** in the place of **مَحْسُومًا**, as well as the reading here given.]

حسن

1. **حَسَنٌ**, (S, Mgh, Mṣb, K, &c.) which may also be written and pronounced **حَسِنْ**, with the dammeh suppressed, (S,) and **حَسَنٌ**, (K,) aor. ², (TA,) inf. n. **حَسَنٌ** (S, Mṣb, K, TA) and **حَسَنِيٌّ**, (Ham p. 657, and Bd in ii. 77,) He, or it (a thing, S, Mṣb), had, or possessed, the quality termed **حَسَنٌ** [which see below; i. e., was, or became, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and **تَحْسِينٌ** often signifies the same, as in the phrase **تَحْسِنَ عِنْدَهُ** it was, or became, good, &c., in his estimation]: (S, K, TA:) and [in like manner] **زَيْدٌ أَحْسَنُ** means Zeyd became possessed of **حَسَنٌ**. (Mughnee in art. ب.)—One may not say **حَسِنٌ**, transferring the dammeh of the س to the ح and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I'Alk p. 234:] this is allowable only in the case of a verb of praise or dispraise; **حَسِنٌ**, in respect of the transference of the medial vowel, being likened to **نَعِمٌ** and **بَشِيٌّ**

which are originally **نَعِمٌ** and **بَشِيٌّ**: and thus one does in all verbs like these two in meaning: a poet says,

* **لَمْ يَمْنَعْ النَّاسُ مِنِّي مَا أَرَدْتُ وَمَا**
* **أَعْطَيْهِمْ مَا أَرَادُوا حَسَنًا ذَا أَدْبَا**

[Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or very good, is this as a mode of conduct!]: meaning **حَسَنًا هَذَا أَدْبَا**. (S, TA.) You say also, **حَسَنٌ زَيْدٌ**, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning **أَحْسَنُ** [i. e. how good, or goodly, &c., is Zeyd! as also **أَحْسَنُهُ**]. (B, TA in art. ب.)

2. **حَسَنَةٌ**, (S, K,) inf. n. **تَحْسِينٌ**, (S,) He made it, or rendered it, **حَسَنًا** [i. e. good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.]; (K;) he beautified, embellished, or adorned, it; (S, TA;) as also **أَحْسَنُهُ**. (TA.) You say, **أَحْسَنُ الحَلَّاقُ رَأْسَهُ** The shaver beautified, or trimmed, his head. (TA.) And **الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ** [Who hath made good, or goodly, everything that He hath created], in the Kur [xxxii. 6], means **حَسَنٌ خَلَقَ كُلَّ شَيْءٍ** [hath made good, or goodly, the creation of everything]. (TA.) — [See also **تَحْسِينٌ**.] — And see 10.

3. **إِنِّي أَحْسَنُ بِكَ النَّاسَ** (S, TA) Verily I contend with men for thy superiority in **حَسَنًا** [i. e. goodness, or goodliness, &c.]. (TA.) [حَسَنٌ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, "Bene tractavit et egit."]

4. **أَحْسَنُ** as an intrans. v.: see 1. — Also He did that which was **حَسَنًا** [meaning good, comely, or pleasing; he acted well]; (Mṣb;) he did a good deed: (Er-Rāghib, TA:) [for] **إِحْسَانٌ** is the contr. of **إِسَاءَةٌ**: (K:) it differs from **إِنْعَامٌ** in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses **عَدْلٌ**, inasmuch as it means the giving more than one owes, and taking less than is owed to one; whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rāghib, TA.) You say, **أَحْسَنْتُ إِلَيْهِ** and **بِهِ** [I acted, or behaved, with goodness, well, or in a good or comely or pleasing manner, towards him; did good to him; benefited him; conferred a benefit, or benefits, upon him]: both signify the same: (S, TA:) and hence, in the Kur [xii. 101], **قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ** meaning **إِلَيَّ** [i. e. He hath acted well towards me, when he brought me forth from the prison]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of **لَطْفٌ** [which is trans. by means of ب, i. e. He hath acted graciously with me]. (Mughnee in art. ب.) — **الإِحْسَانُ** is also explained as meaning **الإِحْلَاصُ** [i. e. The being sincere, or without hypocrisy; or the asserting oneself to be clear of believing in any beside God]; which is a condition of the soundness, or validity, of **الإِيمَانُ** and **الإِسْلَامُ** together: and as denoting watchfulness, and good obedience: and as meaning

the continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Kur ix. 101. (TA.) — As a trans. v.: see 2, in three places. — **أَحْسَنُهُ** also signifies † He knew it: (S, K, TA:) [or] he knew it well; (Er-Rāghib, Mṣb;) and so **بِهِ** **أَحْسَنُ**, as in the saying, **هُوَ يُحْسِنُ بِالْعَرَبِيَّةِ** † He knows well the Arabic language. (M.A.) Hence the saying of 'Alee, **قِيَمَةُ الْمَرْءِ مَا يُحْسِنُهُ** [The value of the man is what he knows, or knows well]. (TA.) The saying of 'Alee, **النَّاسُ أُنْبَاءٌ مَا يُحْسِنُونَ** meaning † Men are named, or reputed, in relation to what they know, and to the good deeds that they do. (TA.) — **مَا أَحْسَنَهُ** and **أَحْسِنَ بِهِ**: see 1, last sentence. You say also, **مَا أَحْسَنُهُ** [i. e. How very good, or goodly, &c., is he!]; using the dim. form; like **مَا أَمْلَحُهُ** [q. v.]. (S and K in art. مَلَح.) — Also **هَـ** (a man, IAqr) sat upon a high hill, or heap, of sand, such as is termed **حَسَنٌ**. (IAqr, K.)

5. **تَحْسِنٌ**: see 1. — Also i. q. **تَجَمَّلٌ** [i. e. He beautified, embellished, or adorned, himself: and he affected what is beautiful, goodly, or comely, in person, or in action or actions or behaviour, or in moral character, &c.]. (TA.) [**تَحْسِنَتْ**, said of a woman, occurs, in the former sense, in the S and K in art. رَعَد, and in the TA in art. نَقَط, &c.] — **دَخَلَ الحَمَّامَ فَتَحَسَّنَ** He entered the hot bath and was shaven. (TA.)

6. **تَحَاسَنٌ** [He affected to be **حَسَنًا** (i. e. good, goodly, beautiful, comely, &c.), not being really so]. (A in art. صَبَح. [See 6 in that art.])

10. **استَحْسَنُهُ** He counted, accounted, reckoned, or esteemed, him, or it, **حَسَنًا** [i. e. good, goodly, beautiful, comely, pleasing, &c.; he approved, thought well of, or liked, him, or it]; (S, K;) as also **حَسَنُهُ**, inf. n. **تَحْسِينٌ**. (Har p. 594.) Hence the saying, **صَرَفَ هَذَا اسْتِحْسَانًا وَالْبَنَعَ قِيَاسًا** [The making this word perfectly declinable is approvable, but the making it imperfectly declinable is agreeable with analogy]. (TA.)

حَسَنٌ (S, K, &c.) and **حُسْنٌ**, which is of the dial. of El-Hijáz, and **حَسَنٌ**, (MF, TA,) Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of **قُبْحٌ**: (S:) i. q. **جَمَالٌ**: (K:) but accord. to As, [when relating to the person,] **حَسَنٌ** is in the eyes, and **جَمَالٌ** is in the nose: (TA:) symmetry; or just proportion of the several parts of the person, one to another: (Kull:) or anything, moving the mind, that is desired, or wished for; such as is approved by the intellect; and such as is approved by natural desire; and such as is approved by the faculty of sense: in the common conventional language, mostly applied to what is approved by the sight: in the Kur, mostly to what is approved by mental perception: it is in accidents as well as in substances: (Er-Rāghib, TA:) the pl. is **مَحَاسِنٌ**, (S, K,) like **مَلَامِحٌ** pl. of **لَمِحَةٌ**, and **مَشَابِهٌ** pl. of **شَبَهٌ**, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of **مَحْسَنٌ** or **مُحْسِنٌ**: (S accord. to different copies:) or, accord. to Lh