

حُصُوصٌ an inf. n. of 1, trans. and intrans. — [Used as a simple subst., *Particularity; peculiarity; speciality, or specialty*; as also the inf. n. *حُصُوصِيَّةٌ*, and *حُصُوصِيَّةٌ*.] You say, *لَهُ حُصُوصٌ* and *حُصُوصِيَّةٌ* [To him belongs a particularity, &c.], and *بِي* [in me is &c.]. (A.) [Hence *حُصُوصًا* *Particularly; specially*; as also *حُصَاةٌ*.] Th was heard to say, *ذَكَرَ الصَّالِحُونَ فَبِخَاةٍ*, إِذَا ذُكِرَ الْأَشْرَافُ وَإِذَا ذُكِرَ الْبُكْرُ وَإِذَا ذُكِرَ الْأَشْرَافُ فَبِخَاةٍ عَلَيَّ [meaning *حُصُوصًا*, i. e., *When the righteous are mentioned, then in particular, or peculiarly, Aboo-Bekr is virtually mentioned; and when the shereefs are mentioned, then in particular, or peculiarly, Alee*]. (L, TA.)

حُصَاةٌ An interstice, interval, or intervening space or opening; (S, K;) as also *حُصَاةٌ* [which is commonly used as a coll. gen. n.] and *حُصَاةٌ*: (K;) or an interstice, &c., in the *فَرْجِ* [app. meaning the front teeth]; as also *حُصَاةٌ* the second of these words: (TA:) or the first and *حُصَاةٌ*, (TA,) or *حُصَاةٌ*, any interstice, &c., or hole or perforation, in a door, and sieve, and [veil of the kind called] *بُرْفُوعٌ*, and the like, (K, TA,) such as a cloud, and a strainer, &c.: (TA:) [a crevice, cranny, chink, or fissure:] or the first, (TA,) or *حُصَاةٌ*, (K,) a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the *حُصَاةٌ*, the like of a *كُوَّةٌ* [or mural aperture] in a [structure of the hind called] *قَبَّةٌ*, or the like, when as wide as the face; or, accord. to some, whether wide or narrow: (TA:) and the same, interstices, intervals, or intervening spaces or openings, in a *حُصَصٌ*; (TA;) or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or *حُصَاةٌ*, (K,) the intervening spaces between the three stones upon which a cooking-pot is placed; (K, TA;) and between the fingers: (TA:) and the first, the intervening spaces between the feathers of an arrow: (IAqr, TA:) pl. [of the first,] *حُصَاةَاتٌ*. (TA.) You say of the moon, *بَدَا مِنْ حُصَاةِ الْغَيْمِ* [It appeared from the gap of the cloud, or clouds]. (S, A.) — Also A cloud itself; or clouds; syn. *غَيْمٌ*. (TA.) — Also the first, (S, A, Mgh, Mṣb, K,) and *حُصَاةٌ*, (S, K,) and *حُصَاةٌ*, (IDrd, K,) *حُصَاةٌ* Poverty; (S, Mgh, Mṣb, K;) need; (A, Mṣb, TA;) straitness, or difficulty; (Mgh;) an evil state or condition: (TA:) from *حُصَاةَاتٌ* meaning the “holes” of a sieve: whence a saying cited voce *تَجَمَّلَ*: (Mgh:) or from the first of the senses explained in this paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, *حُصَاةٌ حُصَاةٌ* *سَدَدَتْ حُصَاةً* [It appeared from the gap of the cloud, or clouds]. (S, A.) — Also the first, *حُصَاةٌ*; as in camels when they return from water without having satisfied themselves with drink: and *حُصَاةٌ*; as in a man when he has not satisfied himself with food. (TA.)

حُصَاةٌ: see *حُصَاةٌ*, last sentence but one.
حُصَاةٌ: see *حُصَاةٌ*, from the beginning to the last sentence but two.

حُصُوصِيَّةٌ and *حُصُوصِيَّةٌ*: see *حُصُوصٌ*, in three places.

حُصَانٌ and *حُصَانٌ*: see the next paragraph, in three places.

حَاَصٌ Particular; peculiar; special; distinct, or distinguished, from others; contr. of *عَامٌ*. (Mṣb, TA.) — [And hence, *Choicis; select.* — And *Pure; unmixed; unadulterated.*] — [Used as a subst.,] it is syn. with *حَاَصَةٌ*; (Ks, Mṣb, K;) in which the *ه* is a corroborative; (Mṣb;) and which signifies *Distinguished people; persons of distinction; the distinguished sort; contr. of عَامَةٌ*: (S, Mṣb, K:) or the former is contr. of *عَامٌ*, and *حَاَصٌ* the latter is contr. of *عَامَةٌ*: (TA:) [the pl. of both is *حَاَوِصٌ* and *حُصَانٌ* and *حُصَانٌ*: or, accord. to rule, the first of these is pl. only of *حَاَصَةٌ*; and judging from other instances, we should regard the second and third as more probably pls. of *حَاَصٌ*: but however the case may be,] *حُصَانٌ* is syn. with *حَاَوِصٌ*, (S, K,) and so is *حُصَانٌ*. (K.) [You say, *الْحَاَصُ وَالْعَامُ*, and *الْحَاَصَةُ وَالْعَامَةُ*, *The distinguished and the common people; the persons of distinction and the vulgar.*] You also say, *إِنَّمَا يَفْعَلُ هَذَا حُصَانٌ* [Only distinguished persons of mankind do this]. (S.) — [It seems to be also, in some instances, syn. with *حَاَصَةٌ* as signifying *A particular, peculiar, or special, friend, intimate, familiar, companion, associate, attendant, dependent, or servant:*] the latter is explained in the T [and JK] as meaning *a person whom thou hast appropriated, particularly distinguished, taken, or chosen, (الْمُخْتَصَّصَةُ)* [as a friend, &c.,] to, or for, thyself: (TA:) [and it is used as a sing. and as a pl.: for] you say, *هَذَا حَاَصَتِي* [This is my particular, or special, or choice, or choicest, friend, &c.]: and *هُمُ حَاَصَتِي* [They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.]. (A.) You say also, *فُلَانٌ حَاَصٌ لِفُلَانٍ*, (Kull p. 174,) or *فُلَانٌ*, (so in the L,) [app. meaning *فُلَانٌ*, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., *Such a one belongs exclusively [as a particular, or peculiar, or special, friend, &c.,] to such a one*; (Kull;) and *مُخَصَّصٌ* signifies the same. (L.) — See the dim. of *حَاَصَةٌ*, (namely *حَاَوِصَةٌ*.) below.

حَاَصَةٌ: see *حَاَصٌ*, in four places. — It also signifies *A property of a thing, not found, or not existing, either wholly or partly, in another thing*: and *حَاَصِيَّةٌ* [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the *ي*] is used as denoting [a property, or particular or peculiar virtue, which is] an unknown cause of a known effect; as that by which a medicine operates: the former differs from the latter in being conventionally applied to an effect, [or effective property,] whether the cause of its existence be

known or not: [the pl. of the former is *حَاَوِصَاتٌ*, agreeably with analogy and usage, like as *عَوَامٌ* is pl. of *عَامَةٌ*:] the pl. of the latter is *حَاَصِيَّاتٌ* [and *حَاَصَائِصٌ*]; and *حَاَوِصٌ* is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the above-mentioned words here cited from that work are there without syll. signs, as being well known. Both *حَاَصَةٌ* and *حَاَوِصَةٌ*, as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning *The peculiar nature of a thing; also termed its essence.*]) — *حَاَوِصَةٌ* and *حَاَوِصَةٌ*: see *حُصُوصٌ*.

حَاَوِصَةٌ: see *حَاَصَةٌ*, in two places.

حَاَوِصَةٌ dim. of *حَاَصَةٌ*; (A, K;) [like *دَوِيبَةٌ*, q. v., dim. of *دَابَّةٌ*]; originally *حَاَوِصِيَّةٌ*; (TA;) the *ي* being quiescent because the *ي* of the dim. cannot be movent; (A, K;) [properly signifying *A little, or young, particular, or peculiar, or special, friend, companion, associate, attendant, or servant*; and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) *عَلَيْكَ بِحَاَوِصَةِ نَفْسِكَ* [Keep thou to the little, or dear, particular friend of thine own self: so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TK, it appears to be tropical; for the meaning is there said to be, *thine own particular state, or condition*]. (A, TA.) In another trad., *حَاَوِصَةٌ* is used as signifying *A little, young, particular, or peculiar, or special, servant*. (TA.) And in another trad. it is said, *بَادِرُوا بِالْأَعْمَالِ سِتًّا الدَّجَالُ وَكَذَا وَكَذَا*, and *وَحَاَوِصَةٌ أَحَدِكُمْ*, i. e. *Strive ye to be before six things with [good] works; Antichrist, and such and such things, and the event of death which is specially, or peculiarly, appointed to any one of you*: [or, I would rather say, *the awful special awaiter of any one of you*; though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.)

مُخَصَّصٌ: see *حَاَصٌ*, last sentence but one.

غصب

1. *غَصَبٌ* and *غَصَبٌ*: see 4.
[2. *غَصَبٌ*, inf. n. *تَغَصَبٌ*, *It rendered fruitful; it fecundated*: so in the present day: see an instance voce *بَاقِلِي*.]

4. *إِغْصَابٌ*, (A, Mṣb, K,) inf. n. *إِغْصَابٌ*; (TA;) [and some add *غَصَبٌ*, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. *رَيْفٌ*);] and *غَصَبٌ*, (A, Mṣb, K,) aor. -; (Mṣb, K;) and *غَصَبٌ*, aor. -, inf. n. *غَصَبٌ*; (K;) *It (a place) abounded, or became abundant, with herbage [or with the produce of the earth], and with the goods, conveniences, or comforts, of life*; (A, K;) [was, or became, fruitful;] had increase; had plenty, or abundance; (Mṣb;) [contr. of *أَجْدَبٌ* and *جَدَبٌ* or *جَدَبٌ* and *جَدَبٌ*:]