

**حُصُوصٌ** an inf. n. of 1, trans. and intrans. — [Used as a simple subst., *Particularity; peculiarity; speciality, or specialty*; as also the inf. ns. **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, **إِذَا ذُكِرَ الصَّالِحُونَ فَبِخَاةٍ** **إِذَا 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 **نُفْر** [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] **بُرُوق**, 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**, a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the **حُصَاةٌ** second, the like of a **كُوَّةٌ** [or mural aperture] in a [structure of the kind called] **قُبَّةٌ**, 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 **حُصَاةٌ**; (TA:) or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or **حُصَاةٌ**, 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, **بَدَأَ 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** second, (S, K,) and **حُصَاةٌ** third, (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** **سَدَدَتْ حُصَاةٌ** **فُلَانٌ**, with **دَامَم**, meaning, **†I repaired the broken fortune of such a one**. (A, TA.) — Also the first, **حُصَاةٌ** **†Thirst**; as in camels when they return from water without having satisfied themselves with drink: and **حُصَاةٌ** **hunger**; 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.

**حُصَانٌ** Particular; peculiar; special; distinct, or distinguished, from others; contr. of **عَامٌ**. (Mṣb, TA.) — [And hence, *Choice; select*. — And *Pure; unmixed; unadulterated*.] — [Used as a subst.,] it is syn. with **حُصَاةٌ**; (Ks, Mṣb, K;) in which the **و** 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 **حُصَانٌ** the latter is contr. of **عَامَةٌ**: (TA:) [the pl. of both is **حُصَاةٌ** and **حُصَانٌ** and **حُصَانٌ**: or, accord. to rule, the first of these is pl. only of **حُصَاةٌ**; and judging from other instances, we should regard the second and third as more probably pls. of **حُصَانٌ**: but however the case may be,] **حُصَانٌ** is syn. with **حُصَاةٌ**, (S, K,) and so is **حُصَانٌ**. (K.) [You say, **الْحَاثُ وَالْعَامُ**, and **الْحَاثُ وَالْعَامَةُ**, *The distinguished and the common people; the persons of distinction and the vulgar*.] You also say, **إِنَّمَا يَفْعَلُ هَذَا حُصَانٌ**, **حُصَانٌ** [Only distinguished persons of mankind do this]. (S.) — [It seems to be also, in some instances, syn. with **حُصَاةٌ** 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, (اخْتَصَصْتَهُ), [as a friend, &c.] to, or for, thyself*: (TA:) [and it is used as a sing. and as a pl.: for] you say, **هَذَا حُصَاةِي** [This is my particular, or special, or choice, or choicest, friend, &c.]: and **هِيَ حُصَاةِي** [They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.]. (A.) You say also, **فُلَانٌ حُصَانٌ 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 **حُصَانٌ** signifies the same. (L.) — See the dim. of **حُصَاةٌ**, (namely **حُصَاةٌ**), below.

**حُصَاةٌ**: see **حُصَانٌ**, in four places. — It also signifies *A property of a thing, not found, or not existing, either wholly or partly, in another thing*: and **حُصَاةٌ** [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 **و**,] 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 **حُصَاةٌ**, agreeably with analogy and usage, like as **عَوَامٌ** is pl. of **عَامَةٌ**:] the pl. of the latter is **حُصَاةَاتٌ** [and **حُصَاةَاتٌ**]; and **حُصَاةٌ** 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 **حُصَاةٌ** and **حُصَاةٌ**, 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*.]) — **حُصَاةٌ** and **حُصَاةٌ**: see **حُصُوصٌ**.

**حُصَاةٌ**: see **حُصَاةٌ**, in two places.

**حُصَاةٌ** dim. of **حُصَاةٌ**; (A, K;) [like **دُوْبِيَّةٌ**, q. v., dim. of **دَابَّةٌ**]; originally **حُصَاةٌ**; (TA;) the **و** being quiescent because the **و** 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 بِحُصَاةِ 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., **حُصَاةٌ** 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** **وَحُصَاةٌ 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 availer 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.)

**حُصَاةٌ**: see **حُصَانٌ**, last sentence but one.

غصب

1. **حُصَبٌ** and **حُصَبٌ**: see 4.

[2. **حُصَبٌ**, inf. n. **حُصِبٌ**, *It rendered fruitful; it fecundated*: so in the present day: see an instance voce **بَاتِلِي**.]

4. **حُصَبٌ**, (A, Mṣb, K,) inf. n. **حُصَابٌ**; (TA;) [and some add **حُصَبٌ**, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. **رَيْفٌ**);] and **حُصَبٌ**, (A, Mṣb, K,) aor. **حُصِبَ**; (Mṣb, K;) and **حُصِبَ**, aor. **حُصِبَ**, inf. n. **حُصِبٌ**; (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 **جَدِبٌ** or **جَدِبٌ** and **جَدِبٌ**]: