

خُصُوصٌ an inf. n. of 1, trans. and intrans. — [Used as a simple subst., *Particularity; peculiarity; speciality, or speciality*; as also the inf. ns. **خُصُوصِيَّةٌ**, and **خُصُوصِيَّةٌ**.] You say, **لَهُ خُصُوصٌ** [To him belongs a particularity, &c.], and **بِي** [in me is &c.]. (A.) [Hence **خُصُوصًا** *Particularly; specially*; as also **خُصَاةٌ**.] **إِذَا ذُكِرَ الصَّالِحُونَ فَبِخَاةٍ** [Th was heard to say, **أَبُو بَكْرٍ وَإِذَا ذُكِرَ الْأَشْرَافُ فَبِخَاةٍ** [meaning **فَخُصُوصًا**, i. e., *When the righteous are mentioned, then in particular, or peculiarly, Abou-Bekr is virtually mentioned; and when the shereefs are mentioned, then in particular, or peculiarly, 'Alee*]. (L, TA.)

خَصَاةٌ An interstice, interval, or intervening space or opening; (S, K;) as also **خَصَاصٌ** [which is commonly used as a coll. gen. n.] and **خَصَاةٌ**: (K;) or an interstice, &c., in the **نُفْر** [app. meaning the front teeth]; as also **ثُغْر** the second of these words: (TA:) or the first and **ثُغْر** second, (TA,) or **ثُغْر** all, (K,) 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 **ثُغْر** all, (K,) a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the **ثُغْر** 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 **خَصَصٌ**; (TA;) or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or **ثُغْر** all, (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: (IAar, TA:) pl. [of the first,] **خَصَاةَاتٌ**. (TA.) You say of the moon, **بَدَأَ مِنْ خَصَاةِ الْغَيْمِ** [It appeared from the gap of the cloud, or clouds]. (S, A.) — Also **أَحَدُ خَصَاةِ الْغَيْمِ** itself; or clouds; syn. **غَيْمٌ**. (TA.) — Also the first, (S, A, Mgh, Msh, K,) and **ثُغْر** second, (S, K,) and **ثُغْر** third, (IDrd, K,) **ثُغْر** Poverty; (S, Mgh, Msh, K;) need; (A, Msh, TA;) straitness, or difficulty; (Mgh;) an evil state or condition: (TA:) from **خَصَاةَاتٌ** 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, **ثُغْر** **خَصَاةٌ** **سَدَدْتُ خَصَاةَ** **فُلَانٍ**, with **dammm**, meaning, **ثُغْر** **I repaired the broken fortune of such a one**. (A, TA.) — Also the first, **ثُغْر** **Thirst**; as in camels when they return from water without having satisfied themselves with drink: and **hunger**; as in a man when he has not satisfied himself with food. (TA.)

خَصَاةٌ: see **خَصَاةٌ**, last sentence but one.

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

خُصُوصِيَّةٌ and **خُصُوصِيَّةٌ**: see **خُصُوصٌ**, in three places.

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

خَاصٌ *Particular; peculiar; special; distinct, or distinguished, from others; contr. of عَامٌ*. (Msh, TA.) — [And hence, *Choice; select*. — And *Pure; unmixed; unadulterated*.] — [Used as a subst.,] it is syn. with **خَاةٌ**; (Ks, Msh, K;) in which the **ة** is a corroborative; (Msh;) and which signifies *Distinguished people; persons of distinction; the distinguished sort; contr. of عَامَّةٌ*: (S, Msh, K;) or the former is *contr. of عَامٌ*, and **ثُغْر** the latter is *contr. of عَامَّةٌ*: (TA:) [the pl. of both is **خَوَاصٌ** and **خُصَانٌ** and **خُصَانٌ**: or, accord. to rule, the first of these is pl. only of **خَاةٌ**; and judging from other instances, we should regard the second and third as more probably pls. of **خَاصٌ**: but however the case may be,] **خُصَانٌ** is syn. with **خَوَاصٌ**, (S, K,) and so is **خُصَانٌ**. (K.) [You say, **الْخَاصُّ وَالْعَامُّ**, and **الْخَاةُ وَالْعَامَّةُ**, *The distinguished and the common people; the persons of distinction and the vulgar*.] You also say, **ثُغْر** **خُصَانٌ** **هَذَا** **خُصَانٌ** **مِنْ النَّاسِ** meaning **خَوَاصٌ** **مِنْهُمْ** [Only distinguished persons of mankind do this]. (S.) — [It seems to be also, in some instances, syn. with **خَاةٌ** 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, (اختَصَصْتَهُ)*, [as a friend, &c.,] to, or for, thyself: (TA:) [and it is used as a sing. and as a pl.: for] you say, **هَذَا خَاصَّتِي** [This is my particular, or special, or choice, or choicest, friend, &c.]: and **هَؤُلَاءِ خَاصَّتِي** [They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.]. (A.) You say also, **فُلَانٌ خَاصٌّ لِفُلَانٍ**, (Kull p. 174,) or **بِفُلَانٍ**, (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 **خَاةٌ**, (namely **خَوَيْصَةٌ**), below.

خَاةٌ: see **خَاصٌ**, in four places. — It also signifies *A property of a thing, not found, or not existing, either wholly or partly, in another thing*: and **خَاةٌ** [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 **خَوَاصٌ**, agreeably with analogy and usage, like as **عَوَامٌ** is pl. of **عَامَّةٌ**:] the pl. of the latter is **خَاةَاتٌ** [and **خَصَائِصٌ**]; and **خَوَاصٌ** 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 **خَاةٌ** and **خَاةٌ**, 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*.]) — **بِخَاةٍ** and **بِخَاةٍ**: see **خُصُوصٌ**.

خَاةٌ: see **خَاةٌ**, in two places.

خَوَيْصَةٌ dim. of **خَاةٌ**; (A, K;) [like **دَوَيْبَةٌ**, q. v., dim. of **دَابَّةٌ**]; originally **خَوَيْصَةٌ**; (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 بِخَوَيْصَةِ 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., **خَوَيْصَةٌ** is used as signifying *A little, young, particular, or peculiar, or special, servant*. (TA.) And in another trad. it is said, **بَادِرُوا بِالْأَعْمَالِ بَنَى الدَّجَالِ وَكَذَا وَكَذَا**, i. e. **ثُغْر** **وَبَادِرُوا بِخَوَيْصَةِ أَعْمَالِكُمْ**, i. e. **ثُغْر** **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 **خَاصٌ**, last sentence but one.

خصب

1. **خَصَبٌ** and **خَصَبٌ**: see 4.

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

4. **إِخْصَابٌ**, (A, Msh, K,) inf. n. **إِخْصَابٌ**; (TA;) [and some add **خَصَبٌ**, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. **رِف**);] and **خَصَبٌ**, (A, Msh, K,) aor. **خَصَبَ**; (Msh, K;) and **خَصَبٌ**, aor. **خَصَبَ**, inf. n. **خَصَبٌ**; (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*; (Msh;) [contr. of **أَجْدَبَ** and **جَدَبَ** or **جَدَبَ** and **جَدَبَ**];