

8: see 1.

10: see 4: = and see also 1. — [Hence,] † It (the affair, or state, of a people) became established, or settled, firmly, soundly, thoroughly, or well. (TA.) — It (a people, or party) collected together, or assembled, and rendered mutual aid. (S, K.) — He was, or became, angry: (K:) or violently angry. (TA.)

حَصَد: see حَصِيد.

أَحْصَدُ and حَصَدُ (S, K) and حَصَدُ and حَصَدُ (K) A rope strongly twisted, and firmly, or compactly, made: (S, K:) and وَتَرٌ أَحْصَدٌ a bow-string strongly twisted: (TA:) and دِرْعٌ حَصْدَاءُ a coat of mail close in its rings, compact and strong. (L, K.)

حَصَادٌ The time, or season, of reaping; as also حَصَادٌ. (K, TA. [In the CK, each is erroneously made to be with ة.] One says, [also, using each as an inf. n.,] هَذَا زَمَنُ الحَصَادِ (S, A,) or أَوَانُ الحَصَادِ (Msb,) and الحَصَادِ (S, Msb,) [This is the time, or season, of reaping: for] both are also inf. ns. of حَصَد in the first of the senses explained above. (Lh, K.) = See also حَصِيد. — Also What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so حَصَائِدُ, pl. of حَصِيدٌ and حَصِيدَةٌ. (Mgh.) — And What falls off, and becomes scattered, of seeds of wild leguminous plants when they dry up. (L.) — And The fruit, or produce, of any tree. (L.)

حَصَادٌ: see حَصَادٌ, in two places.

حَصِيدٌ Reaped seed-produce; (S, A, Mgh, Msb, K;) see also حَصِيدَةٌ (S, Mgh, K) and مَحْصُودٌ and حَصَدٌ (S, Msb, K) and حَصَادٌ, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حَصَائِدُ (A, Mgh.) And حَبُّ الحَصِيدِ [see Kur 1. 9] Grain that is reaped: (L:) grain of wheat and of barley and of anything that is reaped; as though for حَبُّ التَّبْتِ الحَصِيدِ: (Zj:) or grain of reaped wheat. (Lth.) — See also حَصَادٌ. — It is also said to signify Seed-produce torn up and carried away by the wind. (L.) — Also † Slain [or mowed down] with the sword, like seed-produce reaped. (Jel in xxi. 15.) — حَصَائِدُ السِّبْطِ, occurring in a trad., means † The words that their tongues utter, and [as it were] cut off, against others; (S, A, \*L;) being words wherein is no good: the tongue being likened to a reaping-hook; and the words that it utters, to reaped seed-produce: حَصَائِدُ, here, is pl. of حَصِيدَةٌ. (L.) — See also what next follows.

حَصِيدَةٌ: see حَصِيدٌ, in two places: — and حَصَادٌ. — Also The lower parts of seed-produce, which the reaping-hook does not reach.. (K.) — Also A place of seed-produce: (K:) or حَصِيدٌ has this signification; such a place being so called because it is reaped: حَصِيدَةٌ, accord. to Az, signifies a field of which all the produce has been

reaped: the pl. is حَصَائِدُ. (L.) — A place of reaping. (Msb.)

حَاصِدٌ A reaper: pl. حَصْدَةٌ and حَصَادٌ. (K.)

أَحْصَدُ; fem. حَصْدَاءُ: see حَصَدٌ, in three places.

— Also شَجَرَةٌ حَصْدَاءُ A tree abounding with leaves [and therefore compact]. (K.)

مُحَصَّدُ الرَّأْيِ: see حَصَدٌ. — [Hence,]

‡ A man whose judgment, or opinion, is well, or rightly, directed, (S, K,) and sound, or firm. (TA.) = What has dried up while standing [of seed-produce]. (K.)

مُحَصَّدٌ Seed-produce that has attained to the proper time, or season, for its being reaped; as also مُسْتَحَصَّدٌ. (Mgh, Msb.)

مُحَصِّدٌ A reaping-hook, syn. مَنَجَلٌ (S, K,) with which seed-produce is cut. (TA.)

مَحْصُودٌ: see حَصِيدٌ.

مُسْتَحَصِّدٌ: see مُحَصَّدٌ = and see حَصَدٌ. —

[Hence,] رَأْيٌ مُسْتَحَصِّدٌ † Sound, or firm, judgment or opinion. (TA.)

حصر

1. حَصْرَةٌ (S, A,) aor. ُ (S, K) and ِ, (K,) inf. n. حَصَرَ (S, K,) He, or it, straitened him; (S, A, K;) so in the Kur ix. 5; (TA;) and encompassed, or surrounded, him. (S, A.) You say حَصَرَهُ (S, Msb,) or حَصَرَ بِهِ (K,) aor. ُ (S, Msb,) inf. n. حَصَرَ (Msb,) It (a hostile party, ISk, S, Msb, or a people, K) encompassed him, or surrounded him, (Msb, K,) and prevented him from going to his business: (Msb:) or straitened him, and encompassed or surrounded him; as also حَاصِرَةٌ, inf. n. مُحَاصِرَةٌ and حَصَارٌ. (ISk, S.) The مُحَاصِرَةُ of an enemy is well known. (K.) You say حَاصِرُهُمُ العَدُوُّ, inf. ns. as above, [The enemy besieged, or beset, them;] and بَقِينَا فِي الحَصَارِ أَيَّامًا [They were besieged, or beset, vehemently]. (A.) — Also حَصْرَةٌ (S, A, K, &c.) aor. ُ (Mgh, K) and ِ, (K,) inf. n. حَصَرَ (A, Mgh, K,) He, (Akh, S, A,) or it, (S,) confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented, him; (AO, Abou-'Amr Esh-Sheybānee, Akh, S, A;) as also حَصْرَةٌ: (Abou-'Amr Esh-Sheybānee, S;) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And It (a hostile party, and a disease, ISk, Th, Msb) detained, restrained, withheld, or prevented, him (ISk, Th, Msb, K) from journeying &c.; (K;) as also حَصْرَةٌ: (AO, \* ISk, Th, Msb, K:) or the latter signifies it (disease) prevented him from journeying, or from a thing that he desired: so in the Kur ii. 192: (ISk, S:) or [more properly] it (disease, or urine, [&c.,]) made him to restrain himself: (Akh, S, K:) or حَصَارٌ signifies the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like: (IAth:) or حَصْرٌ is said when

a man is turned back from a course which he desired: and حَصْرٌ, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or disease prevents from accomplishing his pilgrimage or his عُمْرَةٌ [q. v.], (Mgh, \* TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) أَحْصِرُ: and of him who is imprisoned or restrained by a Sultán, or by one who overpowers, حَصْرٌ: this distinction is observed by them: (Mgh, \* TA:) but if you mean that the constraining power of the Sultán is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, قَدْ أَحْصِرَ الرَّجُلُ: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حَصْرٌ: or, as Abou-Is-hák the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, أَحْصِرُ: and of him who is confined or restrained by another, حَصْرٌ: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and thy saying حَصْرْتَهُ means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], أَحْصِرُ. (TA.) [Accord. to Z,] حَصْرٌ عَنْهُ and دُونَهُ [lit. He was withheld from it] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حَصْرٌ, in what follows, in this paragraph.]) حَصْرَتُ الغَرَمَاءِ فِي المَالِ means حَصْرَتُ قِسْمَةِ المَالِ فِي الغَرَمَاءِ [I restricted the division of the property among the creditors]: for the prevention is not against them, but against others, from their being sharers with them in the property: the phrase is inverted, like ادْخَلْتُ القَبْرَ المَيِّتَ. (Msb.) — Also حَصْرَةٌ (K,) aor. ُ, inf. n. حَصَرَ (TA,) He took the whole of it; (K;) [appropriated it to himself exclusively;] acquired it; took it to himself. (TA.) — And حَصْرٌ (S, A, Mgh, K,) and أَحْصِرُ (S, A, K,) or حَصْرٌ حَصْرٌ عَلَيْهِ خَلَاؤُهُ (Ks,) or أَحْصِرُ, بِغَاظِهِ, aor. يُحَصِّرُ, inf. n. حَصَرَ [and حَصْرٌ, or this latter is a simple subst.], (Ibn-Buzurj,) He (a man, S, A) suffered suppression of the feces, or constipation of the bowels: (Ks, Ibn-Buzurj, S, A, Mgh, K:) [distinguished from أُسِرُ: (see حَصْرٌ:) or] حَصْرٌ عَلَيْهِ بَوْلُهُ signifies he suffered suppression of his urine.. (Ibn-Buzurj.) = حَصْرَتْ, [intrans.,] with fet-h [to the ص], and أَحْصِرَتْ, She (a camel) had a narrow orifice to the teat. (S.) And حَصْرٌ, aor. ُ; and حَصْرٌ, aor. ِ; and أَحْصِرُ, (K,) or أَحْصِرُ; (so in the TA;) It (the orifice of her teat) was, or became, narrow. (K, \* TA.) — And حَصْرٌ, aor. ِ, inf. n. حَصَرَ, He was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; (S, Mgh, K, Expos.