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. (Ṣ, Ķ.) — He was, or became, angry: (Ķ:) or violently angry. (TA.)

غضيد see غضف.

The time, or season, of reaping; as also ر (K, TA. [In the CK, each is erroneously made to be with 5.]) One says, [also, using each as an inf. n.,] هذا زَمَنُ الحصاد (S, A,) or الحصّاد, (Mṣb,) and الحصّاد, (Ṣ, Mṣb,) [This is the time, or season, of reaping: for] both are also inf. ns. of and in the first of the senses explained above. (Lh, K.) = See also Also What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so __ (Mgh.) مَصَائدُ and مُصَائدُ (Mgh.) مَصَائدُ 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.)

in two places.

Reaped seed-produce; (S, A, Mgh, Msb, and tank (S, Msb, K) and tale, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) مصائد (A, Mgh.) And عَبُ الحصيد [see Kur l. 9] Grain that is reaped: (L:) grain of wheat and of barley and of anything that is reaped; as though for حُبُ النّبت الحصيد: (Zj:) or grain of reaped wheat. (Lth.) _ See also _ 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.) مصَائد أَسْنَتِهم 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 reapinghook; and the words that it utters, to reaped seed-produce: حصيدة here, is pl. of احصائد. (L.) _ See also what next follows.

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

reaped: the pl. is حَصَائدُ. (L.) _ A place of reaping. (Msb.)

A reaper : pl. مُصَادُ and مُصَدُّهُ. (K.)

بَعْدَا ; fem. أَحْمَدُ: see عُمْدُ, in three places.

— Also مُجَرَّةُ حَمْدُا لَهُ A tree abounding with leaves [and therefore compact]. (K.)

t 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.)

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

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

. حُصيدُ عود مُحْصُودُ

: عصد : see عصد : = and see عصد. _ [Hence,] أَى مُسْتَحُدُ إِلَى مُسْتَحُدُ [Sound, or firm, judgment or opinion. (TA.)

حصر

1. (Ṣ, A,) aor. - (Ṣ, Ķ) and -, (Ķ,) inf. n. , and, (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 , (K,) aor. 2, (S, Msb,) مصر به (K,) aor. 2, (S, Msb,) inf. n. مصر, (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 (ISk, Ş.) حِصَارُ and مُحَاصَرَةً ، inf. n. حَاصَرَهُ ا of an enemy is well known. (K.) You say ماصرهم العدو, inf. ns. as above, [The enemy besieged, or beset, them;] and بَقينًا في We remained in the state of siege الحصار أيّاما some days; or in the place of confinement; and They were besieged, or حُوصِرُوا مُحَاصَرَةً شَدِيدَةً beset, vehemently]. (A.) _ Also , (S, A, K, &c.,) aor. 4 (Mgh, K) and -, (K,) inf. n. , (A, Mgh, K,) He, (Akh, S, A,) or it, (S,) confined, hept close, imprisoned, detained, retained restrained, withheld, or prevented, him; (AO, Aboo-'Amr Esh-Sheybanee, Akh, S, A;) as also دُمُورُهُ (Aboo-'Amr Esh-Sheybanee, 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 احصره (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 jeal signifies the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like : (IAth :) or is said when

a man is turned back from a course which he desired: and , 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 [q. v.], (Mgh,* TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) *: and of him who is imprisoned or restrained by a Sultan, or by one who overpowers, : 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, 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, or, as Aboo-Ishák the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, t: and of him who is confined or restrained by another, and: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and thy saying مَصْرَتُه 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], *. (TA.) [Accord. to Z,] دُونَهُ 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 , in what fol-حَصَرْتُ الغُرَمَاءَ فِي الهَالِ ([lows, in this paragraph I restricted حَصَوْتُ قَسْهَةَ الهَالِ فِي الغُرَمَا العُرَمَا العُمَا العُمَا العُما 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 أَدْخُلْتُ , (K,) aor. 2 مصره Also مصره (K,) aor. 2 مصره inf. n. حُصْر, (TA,) He took the whole of it; (K;) [appropriated it to himself exclusively;] acquired it; took it to himself. (TA.) _ And , (S, A, Mgh, K,) and أَحْصَرُ (S, A, K,) or حُصِرُ رُحْصِرَ عَلَيْهِ خَلَاؤُهُ (Ks,) or , أُحْصِرَ and بغَائطه aor. مصر, inf. n. مصر [and مصر, 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 أُسرُ (see :) or] مصر عليه بوله signifies he suffered suppression of his urine.. (Ibn-Buzurj.) مَصَرَتْ (intrans.,] with fet-h [to the ص], and أَحْصَرَتْ , She (a camel) had a narrow orifice to the teat. (S.)
And , aor. 2; and , aor. 2; and , (K,) or أُحْصَرُ; (so in the TA;) It (the orifice of her teat) was, or became, narrow. (K, TA.) ___ And مصر, aor. -, inf. n. مصر, 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.