

▼ **مُعَصِّل** [or ▼ **مُعَصِّل**]: or, as some say, the affair [that is hard, or difficult,] is termed **عُضَالٌ** in its first state; and **عضل** [i. e. ▼ **مُعَصِّل** or ▼ **مُعَصِّل**] when it is obligatory. (TA.) And **عُضَالٌ حَلْفَةٌ** means *A hard, or severe, oath, in which is no exception*: (K:) or, accord. to IAar, in the phrase **حَلَفْتُ عُضَالًا**, the latter word signifies *a wonderful calamity*; and the phrase means *I swore an oath that was a severe calamity*. (TA.)

عُضِيلٌ: see the next preceding paragraph.

عُضَيْلَةٌ: see **عُضَلَةٌ**.

عُضِيلٌ *Base, ignoble, or mean; narrow [or illiberal] in disposition*. (O, K.)

مُعَصِّلٌ, applied to an affair, [*Hard, strait, or difficult*; (see its verb, 4, first sentence;)] *such that one cannot find the way to perform it*. (S, O.) See also **عُضَالٌ**, in two places. — And see **مُعَصِّلٌ**: — and **عُضَلٌ**.

مُعَصِّلَةٌ [as a subst.] sing. of **مُعَصِّلَاتٌ** (TA) which signifies *Hard, or distressing, events*: (S, O, K, TA:) and **مُعَصِّلَةٌ** [app. accord. to the context ▼ **مُعَصِّلَةٌ**] *a hard, or difficult, or strait, calamity*. (Ham p. 258.) Also, and ▼ **مُعَصِّلَةٌ**, *An affair, or a case, that is strait in respect of the ways of getting out therefrom*. (TA.) [Hence,] **أَعُوذُ بِاللَّهِ مِنْ كُلِّ مُعَصِّلَةٍ لَيْسَ لَهَا أَبُو حَسَنِ** (O, TA,) or, as some relate it, ▼ **مُعَصِّلَةٌ**, (TA,) is a saying of 'Omar, (so in the Ó, but in the TA "in the trad. of Ibn-'Omar,") who meant thereby [I seek protection by God from] every difficult question or case [for which there is no Aboo-Hasan; meaning, no one such as 'Alee the son of Aboo-Tálib, who was surnamed **أَبُو الْحَسَنِ**, and was celebrated for his answers to what are termed **الْمَسَائِلُ الْبُعْضَلَاتُ**, as is related by En-Nawawee, in his Biographical Dictionary (p. 437)]: (O, TA:) **أَبُو حَسَنِ**, though determinate, is put in the place of that which is indeterminate. (IAth, TA.)

مُعَصِّلٌ [from **عُضَلَةٌ** "a muscle"] *Rendered firm, strong, or compact, in make*: such, it is said, was the Prophet. (TA.)

مُعَصِّلٌ (S, O, K) and **مُعَصِّلَةٌ** (S, O) and ▼ **مُعَصِّلٌ** (K) are epithets applied to a woman (S, Ó, K) and to a sheep or goat (S, O) and in like manner to a hen and to others; (K;) meaning *Having her child, or young one, sticking fast [in her vagina], and not coming forth easily*: (S, O:) or *having difficulty in bringing forth her child, or young one*: (K:) [&c.: see 2:] accord. to Lh, **مُعَصِّلَةٌ** signifies *whose child, or young one, will not come forth, so that she dies*: and Lth says that **مُعَصِّلٌ** is applied to a **قَطَاةٌ** as meaning *whose eggs stick fast [in her]*; but Az says that the epithet applied by the Arabs to a **قَطَاةٌ** is **مُطْرِقٌ**: (TA:) the pl. applied to sheep or goats is ▼ **مُعَاضِيلٌ** [irreg.]. (O.) — See also **عُضَالٌ**, in

two places. — **مُعَصِّلٌ** applied to an arrow: see **مُعَصِّلٌ**.

مُعَصِّلَةٌ [as a subst.] see **مُعَصِّلَةٌ**, in three places.

مُعَاضِيلٌ: see **مُعَصِّلٌ**.

عُضْرٌ

عُضْرٌ *A winnowing-fork*; i. e. the wooden implement (S, ISd, K) with prongs (ISd, K) with which wheat is winnowed: (S, ISd, K:) and **عُظْرٌ** is a dial. var. thereof: (AHn, TA:) pl. **أُعْضِرَةٌ** and **عُضْرٌ**, [the former of pauc. and the latter of mult.,] (K, TA,) both anomalous; the true state of the case being that they formed from **عُضْرٌ** the pl. **عُضَارٌ**; and from this, **أُعْضِرَةٌ** and **عُضْرٌ**, [of which latter, **عُضْرٌ** is app. a contraction,] like **أُمْتَلَةٌ** and **مُتَلٌ** pls. of **مِثَالٌ**. (TA.) — And **عُضْرٌ** *The board*, (S, K,) i. e. the broad board, (TA,) of the plough, at the head of which is the iron [or share] (S, K, TA) that cleaves the earth: and so **عُظْرٌ**, accord. to AHn. (TA.) — And **عُضْرٌ** *The handle, or part that is grasped by the hand, of a bow*: (S, K:) and **عُظْرٌ** is a dial. var. thereof: (AHn, TA:) pl. **عُضَارٌ**. (K.) — And **عُضْرٌ** [part of the tail called] **عُسَيْبٌ** [q. v.], (S, K, TA,) or the **عُكُوَّةُ** [or root of the tail where it is bare of hair, S in art. **عَكَو**], (TA,) of the camel, (S, TA,) or of the horse, (ISd, TA,) or of both: (K:) as also ▼ **عُضَارٌ**, (K,) of which **عُضَارٌ** is a dial. var.: (TA: [but see the latter:]) pl. **أُعْضِرَةٌ** (S, TA) and **عُضْرٌ**, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (TA.) — And **عُضْرٌ** *A line, or streak, in a mountain, differing from the rest in colour*. (K, TA.) — Also **Mountain goats**. (K.)

عُضَارٌ: see the preceding paragraph.

عُضُورٌ, applied to a she-camel, *Hard, or robust*, (K, TA,) *in her body; strong to journey*. (TA.)

عُيُورٌ *Edacious; voracious*; (Kr, K;) applied to a woman: (Kr, TA:) but **عُيُورٌ** is of higher authority [in this sense]. (TA.) — And **عُيُورٌ** *Having a habit of biting*; syn. **عُضُورٌ**. (K.)

عُضَةٌ

1. **عُضَةٌ**, said of a camel, (Msb, K,) or **عُضَيْتٌ**, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. **عَضَّ**, (S, Msb, K, TA,) inf. n. **عُضٌّ**, (S, Msb, TA,) *He, or they, or she, depastured the trees called عُضَاهُ*: (S, Msb, K, TA:) or *had a complaint of the belly from the eating thereof*: and **عُضٌّ**, aor. **عَضَّ**, inf. n. **عُضٌّ**, *he (a camel) ate the عُضَاهُ*. (K.) — And **عُضَّةُ الْعُضَاهُ**; as also **عُضْبَاهَا**; (so accord. to the copies of the K;) or **عُضَّةُ الْعُضَاهُ**, like **مَعَّعٌ** [in form], inf. n. **عُضٌّ**; as also ▼ **عُضْبَاهَا**, inf. n. **تُعْضِيهِ**; (so accord. to the TA;) *He cut the trees called عُضَاهُ*: (K, TA:) accord. to AHn, (TA,) ▼ **التَّعْضِيهِ** signifies the

cutting of the **عُضَاهُ**, (S, TA,) and the collecting firewood thereof. (TA.) — **عُضَّةٌ**, aor. **عَضَّ**, inf. n. **عُضٌّ** and **عُضَّةٌ** and **عُضْبَةٌ** and **عُضْبَةٌ**, *He lied*. (K.) And *He excited discord, or dissension, and made known discourse in a mischievous manner, or embellished speech with falsehood; or he calumniated*; syn. **نَمَّرَ**; (K, TA;) or **بَهَّتَ**: (TA:) whence the saying, in a trad., **أَنْدَرُونَ مَا الْعُضَّةُ** (TA) i. e. [Know ye what is] the reporting of conversation, or of what has been said, from one person to another, to make mischief between them? (El-Jámi' eš-Šagheer:) [or,] accord. to IAth, *the calumnious speech between men?* or, accord. to As, *the evil, or foul, speaking?* (TA.) And the same verb, (so accord. to my MS. copy of the K,) or **عُضَّةٌ**, (so accord. to other copies and the TA,) *He uttered falsehood and calumny*; as also ▼ **اعْضَهُ**: (K, TA:) [whence] one says, **قَدْ رَجُلٌ يَا رَجُلٌ أَعْضَيْتَ** *Thou hast uttered calumny, O man*. (S, TA.) — And **عُضَّةٌ فَلَانًا**, (S, K, TA,) [in some copies of the K **عُضَّةٌ**, but it is] like **مَعَّعٌ**, [in form], (TA,) inf. n. **عُضٌّ** (S, TA) and **عُضْبَةٌ**, (TA,) *He calumniated such a one*, (S, K, TA,) and said that there was in him what was not. (K, TA.) — And **عُضَّبَهُ**, inf. n. **عُضٌّ**, *He reviled him, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R]*. (TA.) — And **عُضَّ**, inf. n. **عُضٌّ** and **عُضَّةٌ** and **عُضْبَةٌ**, *He enchanted*: (K, TA:) because enchantment is a lying, and a causing to imagine that which has no reality: and *he divined*. (TA.)

2: see 1, former half, in two places.

4. **أَعْضَيْتِ الْأَرْضُ** *The land abounded with the trees called عُضَاهُ*. (K.) — And **اعْضَهُ الْقَوْمُ** *The people, or party, had their camels depasturing the عُضَاهُ*. (S, K.) — See also 1, latter half, in two places.

أَرْضٌ عُضْبَةٌ: see **عُضْبَةٌ**, in three places. — **أَرْضٌ عُضْبَةٌ** and ▼ **عُضْبَةٌ** (K, TA) and ▼ **مُعْضِبَةٌ** (S, K, TA) *A land having trees such as are called عُضَاهُ*: (TA:) or *abounding with such trees*. (S, K, TA.)

عُضَّةٌ [also pronounced ▼ **عُضَّةٌ**] *A lie, or falsehood; and a calumny*; (Ks, S, K, TA;) as also ▼ **عُضْبَةٌ**: (S, TA:*) the former said by Et-Ṭoossee to be a mistranscription for **عُضَّةٌ**; but it is not so: (IB, TA:) and it signifies also *enchantment*, (S, K, TA,) and *divination*: (S, TA:) and its pl., (S, K,) or [rather] the pl. of ▼ **عُضَّةٌ**, (thus accord. to the TA and one of my copies of the S,) is **عُضُونٌ**, like as **عُزُونٌ** is of **عُزَّةٌ**: (S, K, TA:) whence the saying in the Qur [xv. 91], **الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ** [Those who pronounced the Qur-án to be lies, or enchantments]: (S, TA:) accord. to Fr, [the sing.] ▼ **عُضَّةٌ** is originally **عُضْبَةٌ**, the deficient [radical] letter being **و**; (S, TA:) for **عُضَّةٌ** and **عُضُونٌ** in the dial. of Kureysh signify *enchantment [and enchantments]*, and they term the enchanter **عُضَّةٌ**: (S:) or, as some say, the deficient [radical] letter is **و**, (S, TA,) from **عَضَيْتِ الشَّيْءَ** meaning **فَرَّقْتَهُ**, (S,) or from **عَضَّوْتُهُ**