

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

عَضِيلٌ: see the next preceding paragraph.

عَضِيلَةٌ: see عَضَلَةٌ.

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

مُعْضَلٌ, 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 عَضَالٌ, in two places. — And see مُعْضَلٌ: — and عَضَلٌ.

مُعْضَلَةٌ [as a subst.] sing. of مُعْضَلَاتٌ (TA) which signifies *Hard, or distressing, events*: (S, O, K, TA:) and معضلة [app. accord. to the context مُعْضَلَةٌ] *a hard, or difficult, or strait, calamity*. (Ham p. 258.) Also, and مُعْضَلَةٌ, *An affair, or a case, that is strait in respect of the ways of getting out therefrom*. (TA.) [Hence,] أَعُوذُ بِاللَّهِ مِنْ كُلِّ مُعْضَلَةٍ تَيْسُ لَهَا أَبُو حَسَنِ (O, TA,) or, as some relate it, مُعْضَلَةٌ, (TA,) is a saying of 'Omar, (so in the O, 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 الْمُعْضَلَاتُ, 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.)

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

مُعْضَلٌ (S, O, K) and مُعْضَلَةٌ (S, O) and مُعْضَلٌ (K) are epithets applied to a woman (S, O, 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, مُعْضَلَةٌ signifies *whose child, or young one, will not come forth, so that she dies*: and Lth says that مُعْضَلٌ 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 مُعْطَرِقٌ: (TA:) the pl. applied to sheep or goats is مُعْضَلٌ [irreg.]. (O.) — See also عَضَالٌ, in

two places. — مُعْضَلٌ applied to an arrow: see مُعْضَلٌ.

مُعْضَلَةٌ [as a subst.] see مُعْضَلَةٌ, in three places.

مُعْضَلٌ: see مُعْضَلٌ.

عَضْر

عَضْرٌ *A winnowing-fork; i. e. the wooden implement (S, ISd, K) with prongs (ISd, K) with which wheat is winnowed*: (S, ISd, K:) and عَضْرٌ is a dial. var. thereof: (AHn, TA:) pl. أُعْضِرَةٌ and عَضْرٌ, [the former of pauc. and the latter of mult.,] (K, TA,) both anomalous; the true state of the case being that they formed from عَضْرٌ the pl. عَضَارٌ; and from this, أُعْضِرَةٌ and عَضْرٌ, [of which latter, عَضْرٌ is app. a contraction,] like أُمْتَلَةٌ and مُتَلٌ pls. of مِتَالٌ. (TA.) — And 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 عَضْرٌ, accord. to AHn. (TA.) — And The handle, or part that is grasped by the hand, of a bow: (S, K:) and عَضْرٌ is a dial. var. thereof: (AHn, TA:) pl. عَضَارٌ. (K.) — And The [part of the tail called] عَسِيبٌ [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 عَضَارٌ, (K,) of which عَضَارٌ is a dial. var.: (TA: [but see the latter:]) pl. أُعْضِرَةٌ (S, TA) and عَضْرٌ, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (TA.) — And A line, or streak, in a mountain, differing from the rest in colour. (K, TA.) = Also Mountain goats. (K.)

عَضَارٌ: see the preceding paragraph.

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

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

عَضَه

1. عَضَه, said of a camel, (Msb, K,) or عَضَهتْ, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. عَضَتْ, (S, Msb, K, TA,) inf. n. عَضَةٌ, (S, Msb, TA,) *He, or they, or she, depastured the trees called عَضَاهُ*: (S, Msb, K, TA:) or *had a complaint of the belly from the eating thereof*: and عَضَه, aor. عَضَتْ, inf. n. عَضَةٌ, *he (a camel) ate the عَضَاهُ*. (K.) — And العَضَاهُ; as also عَضَاهَا; (so accord. to the copies of the K;) or العَضَاهُ, like مَنَعٌ [in form], inf. n. عَضَه; as also عَضَاهَا, inf. n. تَعَضِيهِ; (so accord. to the TA;) *He cut the trees called عَضَاهُ*: (K, TA:) accord. to AHn, (TA,) تَعَضِيهِ signifies the

cutting of the عَضَاهُ, (S, TA,) and the collecting firewood thereof. (TA.) = عَضَه, aor. عَضَتْ, inf. n. عَضَه and عَضَه and عَضِيهِ and عَضِيهِ, *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. تَمَرَّ; (K, TA;) or تَبَهَّتْ: (TA:) whence the saying, in a trad., أَتَدْرُونَ مَا الْعَضَهُ (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' es-Şagheer:) [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 عَضَه, (so accord. to other copies and the TA,) *He uttered falsehood and calumny*; as also عَضَه: (K, TA:) [whence] one says, قَدْ عَضَهتْ يَا رَجُلٌ Thou hast uttered calumny, O man. (S, TA.) — And عَضَه فَلَانًا, (S, K, TA,) [in some copies of the K عَضَه, but it is] like مَنَعٌ, [in form], (TA,) inf. n. عَضَه (S, TA) and عَضِيهِ, (TA,) *He calumniated such a one*, (S, K, TA,) and said that there was in him what was not. (K, TA.) — And عَضَه, inf. n. عَضَه, *He reviled him, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R.]*. (TA.) — And عَضَه, inf. n. عَضَه and عَضَه and عَضِيهِ and عَضِيهِ, *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. أَعْضَهتْ الأَرْضُ *The land abounded with the trees called عَضَاهُ*. (K.) — And اعْضَه القَوْمُ *The people, or party, had their camels depasturing the عَضَاهُ*. (S, K.) = See also 1, latter half, in two places.

عَضَه: see عَضَه, in three places. — أَرْضٌ عَضِيهِ and عَضِيهِ (K, TA) and مُعْضَلَةٌ (S, K, TA) *A land having trees such as are called عَضَاهُ*: (TA:) or *abounding with such trees*. (S, K, TA.)

عَضَه [also pronounced عَضَه] *A lie, or falsehood; and a calumny*; (Ks, S, K, TA;) as also عَضِيهِ: (S, TA:\*) the former said by Et-Тоosee to be a mistranscription for عَضَه; 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 عَضَه, (thus accord. to the TA and one of my copies of the S,) is عَضُونٌ, like as عَزُونٌ is of عَزَةٌ: (S, K, TA:) whence the saying in the Kur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ [Those who pronounced the Kur-án to be lies, or enchantments]: (S, TA:) accord. to Fr, [the sing.] عَضَه is originally عَضِيهِ, the deficient [radical] letter being ه; (S, TA:) for عَضَه and عَضُونٌ in the dial. of Kureysh signify *enchantment [and enchantments]*, and they term the enchanter عَاضِه: (S:) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَضِيهِ الشَّيْءُ meaning *فرَّقته*, (S,) or from عَضِيهِ الشَّيْءُ