

meaning. (TA.) — And One who takes with strength, or force; and so, but in an intensive sense, عَافٍ. (Msb.)

عَافٍ A hired man; a hireling: (S, Mgh, O, Msb, K:) or a slave who is held in light, or mean, estimation, or in contempt: (O, L, TA:) in the K, الْمُتَعَانِ بِهِ is erroneously put for بِهِ الْمُتَعَانِ, the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjaj, (TA.)

- أَطَعْتُ النَّفْسَ فِي الشَّهَوَاتِ حَتَّى
- أَعَادَتْنِي عَيْفًا عَبْدٌ عَبْدٌ

[I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave]: (O, TA:) it is of the measure فَعِيل in the sense of the measure فَاعِل, from عَافَى meaning "he worked for him;" or in the sense of the measure مَفْعُول, from عَافَى meaning "he took him as a servant:" (K: [and the like is said in the O:]) pl. عَافَاءُ (S, Mgh, O, Msb) and عِافَةٌ, which latter is anomalous. (TA.)

عَافَى: see عَوُوف, last two sentences.

عِيفٌ: see عَوُوف, first sentence.

عَافَى: see عَوُوف. — Also, applied to a she-camel, (Abou-Yoosuf, S, O, K,) without ة, (O,) as well as to a he-camel, (TA.) At the point of death, and having [the affection, or disease, termed] عَافَى: or, as some say, having the affection, or disease, termed غُدَّة [q. v.]: (O:) or at the point of death by reason of the غُدَّة, and beginning to breathe [or pant] (Abou-Yoosuf, S, K) so that the حَنْجَرَةٌ [or head of the windpipe] becomes convulsed. (K.)

هُوَ رَاكِبُ التَّعَافِيفِ means He is one who has no known place of aim, or pursuit: (Msb in art. رَكَب:) the last word is app. pl. of تَعَافَى, which is of a form common to trilateral-radical verbs, in general. (Msb in the present art.)

مَعْفٍ A place in which one travels without direction: (O, TA:) [in which is no sign of the way nor any track: pl. مَعَافٍ:] one says, أَخَذُوا مَعَافِيَهُمْ [They took their way in the tracts of the deserts, or of the waterless deserts, in which one travels without direction]. (TA.)

مَعْصُوفَةٌ, applied to a woman, Violated. (TA.)

مَنْعِيفٌ part. n. of 7, q. v. (O, TA.)

عسكر

Q. 1. عَسَكَرَ الرَّجُلُ [The man collected an army]. (S.) — عَسَكَرْتُ الشَّيْءَ I collected the thing. (Msb.) — عَسَكَرَ الْقَوْمُ The people collected themselves together, (K,) بِالْمَكَانِ in the place: (TA:) or the people fell into difficulty, distress, or adversity: (K:) or into dearth, scarcity, or drought. (TA.) — عَسَكَرَ اللَّيْلُ The night became densely dark. (O, K.)

عَسَكَرَ, a Pers. word arabicized, (Ibn-El-Jawáleekee, Mgh, Msb, K,*) from نَشَكَرَ, (Mgh, TA,) An army: (S, A, O, Msb:) pl. عَسَاكِرُ. (A, O.) You say, الْعَسْكَرُ مُقْبِلٌ, and مُقْبِلُونَ, The army is coming, and are coming. (Th, TA.) — A collection. (A, K.) — A large number, or quantity, of anything: (A, K:) as, of men, and of camels or other property, and of horses, and of dogs. (TA.) — The camels or sheep or goats of a man, collectively. (Az, O, TA.) You say, إِنَّهُ لَقَلِيلُ الْعَسْكَرِ Verily he has few beasts. (TS, O, TA.) — † The darkness of night. (TA.) — عَسَاكِرُ الْهَمِّ † Anxieties, coming one upon another, consecutively. (O, TA.) — See also مُعَسَّكَرٌ. — [Hence,] الْعَسْكَرَانِ Arafah and Minè (عُرْفَةٌ وَمِنْى): (S, A, O, Msb, K:) because places of assembling. (Msb.)

عُسْكْرَةٌ Difficulty, distress, or adversity: (S, O, K:) and dearth, scarcity, or drought. (K.) Tarafah says,

• ظَلَّ فِي عُسْكْرَةٍ مِنْ حَبِهَا •
i. e., He became in a state of difficulty, or distress, by reason of love of her. (S, O.)

مُعَسَّكَرٌ Collected together. (Msb.) — And The place where an army collects itself; (S, * Msb;) as also عَسْكَرٌ. (TA.)

مُعَسَّكَرٌ Collecting an army; or a collector of an army. (S, * Msb.)

عل

1. عَلَّ الطَّعَامَ, aor. ʿ and ʿ, (S, O, K,) inf. n. عَلٌّ, (TA,) He made, or prepared, the food with عَلٌّ [i. e. honey]: (S, O:) or, as also عَلَّاهُ, (K, TA,) inf. n. تَعْلِيلٌ, (TA,) he mixed the food with honey, (K, TA,) and made it pleasant and sweet. (TA.) — [Hence,] عَلَّاهُ † He made him an object of eulogy. (IAar, K, TA.) And † He (i. e. God) made him an object of love to men. (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, † He (i. e. God) granted him, or permitted him, (O, TA,) i. e. disposed him, (TA,) to do a good deed, before his death, so that those around him were pleased with him, and eulogized him; the good deed being likened to honey. (O, TA.) — And He fed him with honey. (TA.) See also 2. — The inf. n. عَلٌّ also signifies The extracting honey from a bee-hive. (KL.) — And عَلَّ الْمَرْأَةَ, aor. ʿ, (K, TA,) inf. n. عَلٌّ, (TA,) † He compressed the woman: (K, TA:) the verb in this sense may be derived from a phrase mentioned voce عَسَيْتُهُ, or it may be a word independently coined: ISd says, "In my opinion it is derived." (TA.) — عَلٌّ مِنْ طَعَامِهِ, inf. n. عَلٌّ, [in form] like حَلَبَ, inf. n. حَلَبَ, He tasted his food. (AA, O, K.) — عَلٌّ, said of a spear, aor. ʿ, inf. n. عَلَّانٌ (S, O, K) and عَلٌّ [correctly عَلٌّ] and عَلَّانٌ (K,) It quivered: (S, K:) or quivered much. (K.) [In the CK, عَلَّانٌ and عَلَّانٌ are put for

عَلَّانٌ and عَلَّانٌ.] — And عَلٌّ said of water, inf. n. عَلٌّ and عَلَّانٌ (K, TA,) both with fet-h to the ʿ, (TA, [but the former in the CK is with the ʿ quiescent,]) It became agitated (K, TA) and rippled, (TA,) being put in a state of commotion by the wind. (K, TA.) — And عَلٌّ said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عَلٌّ and عَلَّانٌ (S, O, K, TA, [but both in the CK with the ʿ quiescent,]) He went the pace termed عَتَقَ, or حَبَبَ, [i. e., with wide steps,] and quickly: and in like manner said of a man: (S, O:) or he was in a state of agitation in his running, and shook his head, (K, TA,) going along quickly: (TA:) or عَلَّانٌ signifies the shaking of the limbs in running; and is mostly used in relation to the wolf: (Er-Rághib, TA:) and, as some say, عَلَّ الْقَرَسِ and عَلَّانُهُ signify the horse's being vehement, or ardent, (أن يضطرم,) in his running, bending down his head, and having his back even: and عَلَّ الطَّرِيقَ, said of a fox, occurs in a verse of Sá'idh Ibn-Ju-eiyeh, for عَلَّ عَلَّ عَلَّ [app. a mistranscription for عَلَّ عَلَّ عَلَّ], like the phrase دَخَلْتُ الْبَيْتَ [for دَخَلْتُ فِي الْبَيْتِ]. (TA. [See what next follows.]) One says also, of a guide, عَلَّ بِالْمَغَازَةِ (K, TA,) or فِي الطَّرِيقِ (Ham p. 353,) He went quickly, (K,) or went with wide steps, like the wolf, (TA,) [in the desert, or waterless desert, or in the way]. (S, K, TA) and عَلَّ, (K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from عَلَّانٌ signifying the going along of the wolf and the quivering of the spear: or, as some say, by عَلَّ is here meant عَلَّ النَّحْلَ [the honey of bees]. (TA. See also art. كَذَب.) — عَلَّ بِالْشَّيْءِ, (O, TA,) with kesr [to the ʿ], (O,) like عَلَّمَ, (TA,) or عَلَّ بِالْشَّيْءِ, (so in two copies of the S, [in one of my copies of the S omitted,]) inf. n. عَلٌّ, with fet-h to the ʿ, (O,) or عَلَّ (S, TA) and عَلَّ, (TA,) He kept, or clave, to the thing. (S, O, TA.)

2. عَلَّ الطَّعَامَ, inf. n. تَعْلِيلٌ: see 1, first sentence. — عَلَّاهُمْ, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عَلٌّ [i. e. honey] for travelling-provision; (S, O, K;) as also عَلَّاهُمْ. (K.) — And عَلَّ الرَّجُلَ, inf. n. as above, He made the man's condiment to be عَلٌّ [or honey]. (TA.) — And the Arabs say, عَلَّلُوا ضَيْفَكُم, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the [morning-meal called] غَدَاةً; like تَجَوَّهَ and تَجَوَّهَ &c. (El-Umawee, TA in art. لَهَج.) — And عَلَّتِ النَّحْلُ The bees made honey. (TA.) — [And, accord. to Freytag, عَلَّ signifies He collected honey: but for this he names no authority.]

10. اسْتَعْلَوْا They sought, or demanded, or asked for, عَلٌّ [i. e. honey], (S, O, K,) as a gift. (K.)

عَلَّ لَهُ: see عَنَّ لَهُ, below. — عَنَّ لَهُ means