

hence, as being a cause of inclining,] **العَاطِفَةُ** signifies [also] *Relationship* [itself]; or *the tie*, or *ties, thereof*; syn. **الرَّحِمُ**: an epithet in which the quality of a substantive predominates. (TA.) — [And] † *Affection*, or *kindness*; *mercy*, *pity*, or *compassion*. (MA.)

عَاطُوفٌ: see **عَاطُوفٌ**, last sentence.

مُعْطِفٌ; and its pl. **مُعَاطِفٌ**: see **مُعْطِفٌ**. [A place of inclining, or bending, of the body; whence,] **البُعَاطِفُ** and **سَهْلُ البُعَاطِفِ**: see **عَاطِفٌ**: [and a place of flexure, or creasing, of the skin; whence it is said that the pl.] **مُعَاطِفٌ** signifies the places, of the body, that sweat. (TA in art. **عَرَضٌ**.) [And A place of doubling, or folding; or a duplication, or fold, of a garment, or piece of cloth.]

مِعْطِفٌ: see **عَاطِفٌ**, in three places.

مُعْطِفَةٌ, applied to bows (**قَبِيٌّ**), is with *teshdeed* to denote muchness or multiplicity; (S, O, K, TA;) [so that it may signify either *Much bent*, or, as applied to a number of bows, simply *bent*: but it is said that] the meaning is, *having one of the curved extremities bent towards the other*; and so applied to a single bow (**قَوْسٌ**); as also **عَاطُوفٌ**. (TA.) — And in like manner applied to milch camels (**لَقَاحٌ**); [meaning † *Made to incline to*, or *affect*, a young one: for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (**عَاطُفُوا عَدَّةً ذَوْدٍ**), and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.)

قَوْسٌ مُعْطُوفٌ [Inclined, or bent: &c.]. — **مُعْطُوفَةٌ** An Arabian bow, (IDrd, S, O, K, *) of which the curved extremity is much bent towards it, and which is used for [shooting at] the butts: (IDrd, O, K:) and **قَوْسٌ عَاطُفِيٌّ** signifies the same. (TA.) — See also **عَاطِفٌ**, in two places.

مُعْطِفٌ A place of inclining, or bending; (S, O, Mṣb, K;) [as also **مُعْطِفٌ**, pl. **مُعَاطِفٌ**]; and so **عَاطِفَةٌ**: (TA:) you say **مُعْطِفُ الوَادِي** the place of inclining, or bending, of the valley: (S, O, Mṣb, K:) and **مُعَاطِفُ الأَوْدِيَةِ** [the places of inclining, or bending, of the valleys]. (K voce **كُؤُورٌ**.)

عطل

1. **عَطِلْتُ**, [in my copy of the Mṣb said to be of the class of **قَتَلَ**, perhaps a mistranscription for **قَبِلَ**, but see what is said below of **عَطِلَ** as syn. with **بَطَلَ**, from which it may be inferred that **عَطِلْتُ** is correct in the sense here following as well as **عَطِلْتُ**,] said of a woman, [aor. - ,] inf. n. **عَاطِلٌ** (S, O, K) and **عَاطُولٌ**; (O, K;) and **تَعَطَّلَتْ**; (S, O, K;) She had not upon her any women's ornaments; (K, TA;) and wore not any ornament, or decoration: (TA:) or her neck was destitute of necklaces or the like; (S, O;) as also **استَعَطَّلَتْ**:

(Har p. 268:) accord. to Er-Rāghib, **العَطْلُ** signifies *the being destitute of ornament, or decoration*. (TA.) — And sometimes **العَطْلُ** is used [for **العَطْلُ مِنْ شَيْءٍ**] as meaning *The being destitute of a thing*; though primarily relating to women's ornaments. (S, O.) One says, **عَاطِلٌ مِنَ المَالِ** He (a man, O) was, or became, destitute [of property], and **عَاطِلٌ مِنَ الأَدَبِ** [of discipline, or good qualities and attributes, of the mind, &c.]. (O, K.) — And it signifies also *The being destitute of occupation*. (Er-Rāghib, TA.) One says, **عَاطِلُ الأَجِيرِ**, aor. - , like **بَطَلَ**, aor. - , in measure and in meaning [i. e. *The hired man was without occupation*; though it seems that in this sense also, accord. to general usage, the verb is **عَاطَلَ**, aor. -]. (Mṣb. [See also 5.]) And **عَطِلْتُ الإِبِلَ** *The camels were without a pastor to tend them*. (Mṣb. [The context there app. indicates that the verb in this case, likewise, is with fet-ḥ to the ط; but I believe it to be more correctly **عَاطِلْتُ**.]) — And **عَاطِلٌ**, (O, K,) with *kesr* [to the ط], (O,) [i. e.] like **فَرِحَ**, (K,) signifies also *He was, or became, large in the body*. (O, K.)

2. **عَطِلَ الشَّيْءُ** and **اعطله** signify the same [app. in all the senses assigned to the former]. (O.) — 'Aishah is related, in a trad., to have said respecting a woman who had died, **عَاطِلُوهَا**, meaning *Divest ye her of her ornaments*. (S, O.) — [Hence,] **عَاطِلُ القَوْسِ**, inf. n. **تَعَطِيلٌ**, *He divested the bow of its string*. (TA.) — [Hence likewise, the inf. n.] **التَّعَطِيلُ** signifies [also] *The rendering vacant, void, or unoccupied*, (K, TA,) a place of abode, and the like. (TA.) And *The leaving a thing untended, unminded, or neglected*. (K, TA. [ضِيَاعًا in the CK is a mistake for ضِيَاعًا.]) One says of the frontier of a hostile country, **عَاطِلٌ**, meaning *It was left without any to defend it*. (TA.) And of subjects one says, **عَاطِلُوا**, meaning *They were left without any one to govern them*. (TA.) One says also, **عَاطِلْتُ الإِبِلَ**, inf. n. as above, *I left the camels without a pastor to tend them*. (Mṣb.) **وَإِذَا العِشَارُ عَاطِلَتْ** in the Kur lxxxi. 4, means *And when the pregnant camels [ten months gone with young] shall be left without a pastor, or without being milked [?]*; (Jel;) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA.) And **عَاطِلَتْ** is said of lands of seed-produce as meaning *They were left uncultivated*. (TA.) — **التَّعَطِيلُ** signifies also *the tفرغ* [as meaning *The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed*]. (S, O, K.) One says, **عَاطِلْتُ الأَجِيرِ** *I made the hired man to be unoccupied*. (Mṣb.) And **عَاطِلُ الخَيْلِ مِنَ الغَزْوِ** (S and K in art. **بَهْوٌ**) [He freed the horses from service in warfare;] he did not go to war upon the horses. (TA in that art.) — [Also *The assertion of the tenet, or tenets, of the مُعْطِلُ*, q. v.] — And **تَعَطِيلُ الخُدُودِ**

means *The not inflicting the [punishments termed] حدود upon him to whom they are due*. (TA.)

4: see 2, first sentence.

5: see 1, first sentence. — **تَعَطَّلَ**, said of a man, (S, O,) *He remained [or became] without work, or occupation*. (S, O, K.) [Said of a man, &c., He, or it, was, or became, inactive, or inert. (See **غَشِيَ عَلَيْهِ**.)] — **تَعَطَّلْتُ مِنَ الإِسْتِقَاءِ بِهَا** is said of a دَلْوٌ [or leathern bucket, meaning *It was exempted from, i. e. unused for, the drawing of water therewith*]. (TA.) — And **تَعَطَّلَ** is said of a tent [as meaning *It became vacant*]. (TA in art. **بَهْوٌ**.)

10: see 1, first sentence.

Q. Q. 4. **أَعْطَلَّتِ الشَّجَرَةُ** *The tree had many branches, and was much tangled, or very luxuriant or dense*: so accord. to Az. (TA.) See also Q. Q. 4 in arts. **عَضَل** and **عَظَل**.

عَاطِلٌ: see **عَاطِلٌ**, last sentence.

عَاطِلٌ inf. n. of 1 [q. v.]. (S, O, K.) — Also *The denuded, or unclad, part, or parts, of the body*; syn. **جُرْدَةٌ**: so in the saying **أَمْرَأَةٌ حَسَنَةٌ العَاطِلِ** [A woman beautiful in respect of the denuded, or unclad, part, or parts, of the body]. (TA.) — And *The body, or person*; syn. **شَخْصٌ**; (S, O, K, TA;) particularly, as some say, of a human being; (TA;) like **طَبْلٌ**; (S, O, TA:) pl. **أَعْطَالٌ**. (K.) And one says, **مَا أَحْسَنَ عَاطِلُهُ**, meaning [How beautiful is] his tallness, or justness of stature, and his perfectness [of make]! (S, O.) — And *The neck*. (K.) — And *Beauty of body*. (TA.) — Also *A stalk of a raceme of a palm-tree*; (S, O;) as also **عَاطِلٌ**, accord. to IDrd: (O;) or the former, (TA,) and † the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (مِنَ التَّخْلِيلِينَ) in El-Aḥṣā, (O,) the stalk of a raceme of a male palm-tree, (O, TA,) to which Az adds, with which the female palm-tree is fecundated: (O;) or **عَاطِلٌ** and **عَاطِلٌ** signify a stalk of a طَلْع [or spadix] of a male palm-tree [with the flowers upon it]. (K, TA.)

[**عَاطِلٌ** is an epithet of which only the fem. (with ة) is mentioned.] — **عَاطِلَةٌ** is applied to a she-camel as meaning *Goodly, or beautiful*: pl. **عَاطِلَاتٌ**: (S, O:) which is expl. by A'Obeid in this sense, and not derived by him: held by ISd to be a possessive epithet: (TA:) or the sing., thus applied, *goodly, or beautiful, in body*: (K:) or thus as applied to a woman: and, applied to a she-camel, *perfect in body and tallness*. (TA.)

— Also, applied to a she-camel, i. q. **صَفِيٌّ** [i. e. *Abounding in milk; or whose milk lasts throughout the year*]. (K.) And, applied to a ewe or she-goat, *Abounding much in milk*: (K:) or, accord. to Lth, that is known in [the appearance of] her neck to be one abounding in milk. (O.) — And, applied to A دَلْوٌ [or leathern bucket], *Having its [thongs called] وَدَمٌ broken*, (O, K, TA,) so that it has become exempted from (**تَعَطَّلَتْ**)