

[or the latter meaning;] or it became inclined, (Msb.) or became bent, (S, O, Msb, K,) or both, (TA,) as quasi-pass. of عَطَفَ; (S, O, Msb, TA;) and تَعَطَّفَ likewise has both of these meanings, as quasi-pass. of عَطَفَ, or [signifies it became much inclined and bent, for] عَطَفَ is with tesheed to denote muchness. (TA.) — Hence, (MF, TA,) عَطَفَ عَلَيْهِ (S, Mgh, MA, O, K,) [aor. as above,] inf. n. عَظْفٌ; (MA, MF, TA;) and انْعَطَفَ عَلَيْهِ; (S, MA, O, K;) [and انْعَطَفَ عَلَيْهِ;] † He was, or became, favourably inclined towards him; or affectionate, or kind, to him; (MA, PS;) he regarded him, or treated him, with mercy or pity or compassion; (MA, Mgh;) because in mercy, or pity, or compassion, is an inclining towards its object; (Mgh;) i. q. أَشَقَّ عَلَيْهِ; (S, O, K;) and وَصَّلَهُ, and بَرَّهُ. (TA in explanation of the second.) And عَطَفَتْ عَلَى عَطْفَتْ عَلَى, aor. as above, inf. n. عَظْفٌ, said of a she-camel, † She became favourably inclined, or compassionate, towards her young one, and yielded her milk; (Msb;) and تَعَطَّفَتْ عَلَيْهِ signifies the same, or she was made to incline to him, or to affect him. (M in art. رَأَى, &c.) — عَطَفَ عَلَيْهِ also signifies He turned, or returned, against him: (S:) or he charged, or made an assault or attack, upon him, [in battle,] and turned, or returned, against him: (O, K:) or he returned against him with that which he disliked, or hated: and to him with that which he desired. (L, referring to a verse of Abou-Wejzeh Es-Saadee cited in art. حِينَ, q. v.) — And عَطَفَ, aor. as above, (TA,) inf. n. عَظْفٌ, (K, TA,) signifies also He turned away, or back. (K, TA.) — And [hence,] عَطَفَ عَنْهُ signifies † the contr. of عَطَفَ عَلَيْهِ in the first of the senses assigned to this latter above [i. e. it signifies † He was, or became, averse from him; or disaffected, or unkind, to him; or unmerciful, unpitying, or uncompassionate, to him]. (MF, TA.) — عَطُوفٌ and عَظْفٌ [as intrans. inf. ns.] also signify A sheep's, or goat's, bending the neck, not by reason of an ailment. (TA.) — And عَظْفٌ [app. likewise as an intrans. inf. n.] also signifies The folding of the extremities of the skirt, of the facing, or outer side, upon, or against, the lining, or inner side. (TA.) — عَظْفُهُ (Mgh, Msb, TA,) [aor. as above,] inf. n. عَظْفٌ, (Mgh, Msb,) He inclined it; (Mgh, Msb, TA;) namely, a thing; (Msb, TA;) as also † استعطفه: (Mgh:) or he bent it, or doubled it, or folded it: (Msb:) or it signifies also he bent it: and † عَظْفُهُ likewise, inf. n. تَعَطُّفٌ, has both of these meanings: (TA:) or this latter verb is with tesheed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) you say, عَطَفْتُ الْعُودَ (S) I bent [or inclined] the stick, or piece of wood: (MA, PS;) and عَطَفْتُ الْعِيدَانَ [I bent, or inclined, the sticks, or pieces of wood]: (S, O:) and عَطَفْتُ زَأْسَ الْخَشَبَةِ [I bent, or inclined, much, the head of the piece of wood]. (TA.) One says of a she-gazelle, تَعَطَّفَ جِيدَهَا إِذَا رَضَتْ [She inclines, or bends, her neck when she lies down on her

breast]. (O, K.) And one says, عَطَفَ رَأْسَ بَعِيرِهِ إِلَى He inclined, or bent, or turned aside, the head of his camel towards him; inf. n. عَظْفٌ: (TA:) and تَأَقَّطَ † استعطف He turned aside his she-camel (عَظْفًا) by pulling her nose-rein in order that she should incline her head. (Mgh.) And عَطَفَ الْوَسَادَةَ (S, O, K,) aor. and inf. n. as above; (O;) and † عَظْفًا; (K;) He bent, or doubled, or folded, the pillow, or cushion, (S, O, K,) when leaning with his elbow upon it. (O.) — And [hence] one says, عَطَفَ اللَّهُ بِقَلْبِ السُّلْطَانِ عَلَى رَعِيَّتِهِ † God made the heart of the Sultān, or ruling power, to be favourably inclined towards his subjects; to regard them, or treat them, with mercy. (TA.) And عَظْفَتَكَ عَلَيْهِمُ الرَّحْمُ † [The feeling of relationship, or consanguinity, or the sympathy of blood, caused, or hath caused, thee to be favourably inclined towards them; &c.]. (Ham p. 765.) And عَطَفَ النَّاقَةَ عَلَى وَلِيدِهَا † [He made the she-camel to incline to, or affect, her young one]. (M in art. رَأَى, &c.: see also مَعَطْفَةٌ in this art.) And تَعَطَّفَ عَلَى الْبَوِّ † [She (a camel) is made to incline to, or affect, the stuffed skin of a young unweaned camel in order that she may yield her milk, when her young one has died]. (S, O. [See عَطُوفٌ.]) — And عَظْفَتُهُ عَنْ حَاجَتِهِ † I turned him away, or back, from his object of want. (Msb.) — And عَظْفُ الْمُدْمَجِ i. e. الْقَدَحِ means The turning round about, or shuffling, of the gaming-arrow. (S voce مُدْمَجٌ: see a verse there cited.)

2: see 1, latter half, in four places. — عَظْفَتُهُ, inf. n. تَعَطُّفٌ, I made my garment to be to him an عَطَافٌ (O, K, TA,) i. e. a رِدَاءٌ, [by putting it] upon his shoulders, as men do in the [season of] heat. (TA.)

5: see 1, former half, in three places. — [عَظْفٌ also signifies He (a man) affected a bending of his body; like تَنَتَّى, with which it is coupled in the S and O and K in art. غَوْجٌ.] — عَطَفَ He clad himself (S, O, K) with the عَطَافُ (O) [i. e.] with the رِدَاءُ; (S;) as also † اعطف به. (Ibn-'Abbād, O, K.) — Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ [I declare, or celebrate, or extol, the absolute perfection] of Him who hath clad Himself with might as with a رِدَاءٌ [and (as expl. in the K in art. قول and by Sgh) hath predominated thereby]. (IAth, TA.)

6. عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ means تعاظفوا [i. e. † They were, or became, favourably inclined, one towards another; or affectionate, or kind, one to another; &c.: see 1]. (S, O, K.) — And تعاظف He (a man, Lth, O) shook, or moved about, his head, in his gait: (Lth, O, K:) or he inclined from side to side, therein: or he walked with an elegant and a proud and self-conceited gait. (O, K.)

7: see 1, first quarter, in two places.

8: see 5. — [Hence,] اعْتَظَفَ الْقَوْسَ He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder; (IAar, TA;) and so السَّيْفَ the sword. (TA.)

10. استعطفه (O, K,) or استعطفه عليه (S, [in which the meaning is indicated by the addition of فَعَطَفَ,]) signifies سَأَلَهُ أَنْ يَعْطِفَ عَلَيْهِ [He asked him to become favourably inclined towards him; to be affectionate, or kind, to him; or to regard him, or treat him, with mercy or pity or compassion]: (O, K:) [or he sought, or endeavoured, to conciliate to him his affection, or good will:] or استعطفته signifies سَأَلَهُ أَنْ يَنْعَطِفَ [I asked him to incline, or bend: but perhaps ينعطف is a mistranscription for يَعْطِفَ]. (Msb.) — See also 1, latter half, in two places.

عَظْفٌ: see the next paragraph, last sentence, in two places. — [It is used in grammar as meaning Adjunction to an antecedent: this is of two kinds; عَطْفُ الْبَيَانِ the explicative adjunction, as in جَاءَ أَخُوكَ زَيْدٌ; and عَطْفُ النَّسَبِ the ordinal adjunction, as in جَاءَ زَيْدٌ وَعَمْرُو: (in each of which instances the latter noun is termed مَعَطُوفٌ; and the former noun عَلَيْهِ; and hence, حَرْفٌ عَظْفٍ, meaning a particle of adjunction; or what we commonly call a conjunction; (as وَ, and ثُمَّ, &c.) also termed حَرْفٌ عَاطِفٌ an adjunctive particle.]

عَظْفُ The side of a human being, from the head to the hip, or to the foot: (Mgh:) and the side of a thing: (Msb:) or the dual signifies the two sides of a man, from the part next the head to the hips: (S, O:) and the two sides of the neck of a man: (TA:) and the two sides of anything: (S, O, K:) as relating to a man, (TA,) or a thing, (Msb,) the pl. is أَعْطَافٌ, [properly a pl. of pauc.,] (Msb, TA,) and, as relating to a man, عَطَافٌ also, and عَطُوفٌ. (TA.) Hence the phrase, هُمْ أَلْيَنُ عَطَافًا [They are more pliant, or pliable; properly as meaning flexible, supple, lithe, or limber; but app. here used tropically, as meaning compliant: compare اللَّيْنُ الْجَانِبِ]. (Mgh.) And تَيْنُ الْأَعْطَافِ [Pliant, or pliable, &c.], applied to a horse: (En-Nadr, TA voce غَوْجٌ: [see also and سَهْلُ الْمَعْطِفِ] and عَوْجٌ in art. عَوْجٌ:] and تَيْنُ عَظْفِي [lit. He bent from me his side], meaning he turned away from me. (S, O, K.) And جَاءَ ثَانِي عَظْفِي He came in an unstrained, or an easy, or a pleasant and plentiful, state, or condition: (O, K:) or (K) ثَانِي عَظْفِي in the Kur [xxii. 9] means (O) twisting, or bending, his neck: (O, K:) or (K) magnifying himself, or behaving proudly, and turning away (O, K) from El-Islām. (O.) And ثَانِي عَظْفِي [lit. Such a one looks at his sides], meaning, is self-conceited. (IDrd, O, K.) —