

من [i. e. unused for] the drawing of water there-with : (TA:) or that has been left for a time unused, and of which the thongs above mentioned, and the loop-shaped handles, have been broken. (IAth, TA.) Hence the saying of 'Aisheh, describing her father, رَأْبُ النَّأْيِ وَأَوْدَمَ الْعَطَلَةَ [He repaired the rending, and put وَدَمَ to that bucket of which the وَدَمَ were broken]; meaning that he restored the affairs to their state of order, and strengthened the condition of El-Islám after the apostatizing of men. (O, TA.)

عَطْلٌ and عَاطِلٌ, applied to a woman, (S, O, Mṣb, K,) Having no women's ornaments upon her; (Mṣb, K;) [and] so عَطْلَاءُ: (IDrd, O:) or whose neck is destitute of necklaces or the like; as also مِعْطَالٌ: (S, O:) or † this last signifies usually having no women's ornaments upon her: (K:) the pl. (of عَطْلٌ, TA) is أَعْطَالٌ and (of † عَاطِلٌ, TA) عَوَاطِلٌ and عَطْلٌ. (K, TA.) — [Hence,] أَعْطَالٌ applied to camels, (S, O, K,) Having no halters upon them: (S, O:) or having no collars upon them, nor halters; and so as applied to horses: (K:) and, (Th, K,) applied to camels, (Th, TA,) having upon them no brands: (Th, K:) sing. عَطْلٌ. (K.) [See also عَطْلٌ.] — And, applied to men, Having no weapons with them: (S, O, K:) in this sense, also, pl. of عَطْلٌ. (K.) — عَطْلٌ applied to a bow, Having no string upon it: (S, O, Mṣb, K:) pl. أَعْطَالٌ. (TA.) — And عَطْلٌ and † عَطْلٌ [or عطل من المال and من الأدب (see 1)] signify, applied to a man, Destitute of property and of discipline, or good qualities and attributes, of the mind, &c. (S, O, K.)

عَطْلَةٌ The state of being, or remaining, without work, or occupation; (S, MA, O, K;) a subst. from تَعَطَّلَ. (S, O, K.) One says, هُوَ يَشْكُو الْعَطْلَةَ [He complains of being without work, or occupation]. (TA.) — And هُوَ ذُو عَطْلَةٍ means He is one who has no estate upon which to labour, or work. (TA.)

عَطْلَاءُ: see عَطْلٌ, first sentence.

عَطِيلٌ: see عَطْلٌ, latter half, in three places.

عَاطِلٌ: see عَطْلٌ, first sentence, in two places.

— [Hence,] عَوَاطِلٌ † Verses of which the words are without diacritical points: opposed to أُنْبِيَاءٌ عَرَائِسُ. (Har pp. 608-10.)

عَيْطَلٌ Long (K, TA) in the عَطْلِ, i. e., (TA,) in the neck, with beauty of body; (K, TA;) applied to a woman: (TA:) or long, or tall, in an absolute sense; and thus as applied to a she-camel and to a horse: (TA:) or long in the neck; (S, O, K, TA;) applied in this sense to a woman, and to a she-camel, (S, O,) and to a horse, (S,) or to any animal: (K, TA:) or tall, with beauty of aspect and fatness; thus as applied to a she-camel: the ي is augmentative. (TA.) It is also a proper name of a certain she-camel. (S, O.) — Also Tall, as applied to a [hill, or mountain, such as is termed] هَضْبَةٌ. (O.) — And

شَجَرٌ عَيْطَلٌ Soft, or tender, trees. (TA.) — See also عَطْلٌ, last sentence.

مُعْطَلٌ: see the next paragraph, in two places.

مُعْطَلٌ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything left untended, unminded, or neglected; as also † مُعْطَلٌ. (TA.) [Thus] مُعْطَلُونَ signifies People, or subjects, left without any one to govern them. (TA.) And إِبِلٌ مُعْطَلَةٌ Camels [left] without a pastor. (S, O, K.) And الْبِعْطَلُ What has no owner, of which no use is made, and from which no advantage is derived, of land. (S, O, K.) And بَيْتٌ مُعْطَلَةٌ, (S, O, TA,) and † مُعْطَلَةٌ accord. to one reading [in the Kur xxii. 44], (O, TA,) A well from which water is not drawn, and of the water of which no use is made: (TA:) or it is thus called because [it is one of which] its owners have perished: (S, O, TA:) neglected by reason of the death of its owners. (Jel.)

مُعْطَلٌ One who asserts that the universe is devoid of an artificer who constructed it shilfully and adorned it: (Er-Rághib, TA:) [but] the مُعْطَلَةُ of the Arabs were of different sorts: one sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nought: another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life: and another sort of them acknowledged the Creator, and the beginning of creation, and a mode of restoration to life, but disacknowledged the apostles, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized [certain things] and prohibited [others]; and these were the generality of the Arabs, except a small portion of them. (Esh-Shahristánee.)

مِعْطَالٌ: see عَطْلٌ, first sentence, in two places.

مِعَاطِلٌ [a pl. of which the sing. is not mentioned] The parts which are the places of the ornaments of a woman. (IDrd, O, K.)

مُعْطَلَةٌ part. n. of اِعْطَأْتُ, q. v.: see also Q. Q. 4 in arts. عَضَلٌ and عَطْلٌ.]

عطن

1. عَطَنَتِ الْإِبِلُ (S, Mṣb, K) or عَطَنَتِ الْإِبِلُ (S, Mṣb, K) عَطْنًا, (TA,) aor. - and 2, inf. n. عَطُونٌ, (S, Mṣb, K,) The camels lay down [at the water] after having satisfied their thirst; (S, Mṣb, K;) as also † عَطَنَتْ: (K:) and الْعَطُونُ, (K, TA,) it is said, (TA,) signifies the resting, or the driving back to the nightly resting-place, a she-camel after her drinking: (K, TA:) or the bringing her back to the عَطْنُ [q. v.], waiting in expectation with her, because she did not drink the first time, (so in the K accord. to the TA, but in the CK, agreeably with the S, this last meaning is

made to relate to 4, q. v.,) then offering her the water a second time: (K, TA:) or it signifies [agreeably with the first explanation above] her satisfying her thirst, then lying down: (K, TA:) in which explanation, in [some of the copies of] the K, ثَمَرٌ تَبْرُكٌ is erroneously put for ثَمَرٌ تَبْرُكٌ. (TA.) عَطْنًا قَدْ عَطْنُوا مَوَاشِيَهُمْ occurs in a trad. as meaning They had rested, or had driven back to the nightly resting-place, their cattle. (TA.) — عَطْنُ الْجِدْدِ, aor. - (S, K) and 2, (K,) inf. n. عَطْنٌ, (S,) He took عَطْنِي, which is a certain plant, (S,) so says J, but, as 'Alee Ibn-Hamzeh says, it is the غَلَقَةُ, a well-known plant, not the عَطْنِي, that is used for this purpose, (IB, TA,) [or perhaps عَطْنِي is a mistranscription for غَلَقِي, which is said in the K in art. غَلَقِي to be a syn. of غَلَقَةُ] or فَرَثٌ [i. e. the feces thus termed], or salt, and threw the skin into it, and covered it over, in order that its wool might become disun-dered and loose; after which it is thrown into the tan: (S:) or, as also † عَطْنَهُ, he put the skin into the tan, and left it so that it became corrupt and stinking: (K:) or he sprinkled water upon it, (K, TA,) and folded it, (TA,) and buried it (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool, (TA,) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) or الْعَطْنُ signifies the putting [a skin] into the tan. (Az, TA.) — عَطْنٌ, aor. - , (S, K,) inf. n. عَطْنٌ, (S,) said of a hide, It became stinking, and its wool fell off, in the process termed عَطْنٌ [expl. above]: (AZ, S, TA:) or it was put into the tan, and left so that it became corrupt and stinking: (K:) or water was sprinkled upon it, (K, TA,) and it was folded, (TA,) and buried (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool (TA) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) and † اِنْعَطَنَ signifies the same: (S, K:) or this signifies it (a skin) became loose in its wool without becoming corrupt. (AHn, TA.)

2. عَطْنٌ, inf. n. تَعَطْنٌ, He made for himself an عَطْنٌ [q. v.]: (K, TA:) like as one says of a bird عَشَّشَ, meaning "he made for himself an عَشَّ" [i. e. "a nest"]. (TA.) — عَطْنَتِ الْإِبِلُ: see 1, first sentence. — عَطْنُ الْجِدْدِ: see 1, near the middle.

4. اعطن القوم means عَطَنَتْ إِبِلُهُمْ [The people, or party, had their camels lying down at the water after having satisfied their thirst: see 1, first sentence]. (S, K.) — اعطن الإبل He watered the camels and then made them to lie down [at the water]: (S, TA:) or he confined the camels at the water, and they lay down, after having come to it [and drunk], (K, TA,) in order that they might drink again: (TA:) this the Arabs do only in the intense heats of summer; not when the season becomes cool: (Mṣb:) or they do this only when the asterism of the Pleiades (الثَّوْرِيَّةُ) rises [auro-