

fied, [with a person,] or the *regarding with good will*, or *favour*: (M, A, K:) or *good pleasure, content, satisfaction, good will, or favour*: (MA, K, KL:) its primary signification is the *returning of one whose good will, or favour, has been solicited, or desired, to the love of his companion*: (TA:) it is the subst. from *أُعْتَبِنِي* as meaning "he returned to making me happy," &c.; (§; see 4;) a subst. from *الإعتاب*; (Msb;) [i. e.] it is put in the place of *اعتاب*; and [thus] it signifies [the returning to making one happy, or doing what is pleasing to him, from doing evil to him: or] the returning, from doing evil, to that which makes the person who has reprovved, or blamed, or been angry, to be well pleased, content, or satisfied: and [simply] the returning from doing a crime, a misdeed, an offence, or an evil action. (TA.) One says, *أَعْطَانِي الْعُتْبَى* *He granted me his good will, or favour.* (A.) And *إِنَّمَا يُعَاتَبُ مَنْ تَرَجَى عِنْدَهُ الْعُتْبَى* *Only he should be reprovved in whom the [finding a disposition to a] return from his evil conduct may be hoped for.* (TA.) And *الْعُتْبَى* is [said to be] used when one does not mean thereby *الإعتاب* (§, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. *لَكَ الْعُتْبَى* *ثُمَّ لَا رَضِيَتْ بِأَنْ لَا رَضَاكَ* i. e. [as though meaning *Thou shalt have content, or satisfaction, without thy being well pleased; or] I will content thee with the contrary of what thou liest: and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abee-Khazim cited above in the explanations of that verb: (§, O, TA:) [but the prov. here mentioned may be well rendered *thou shalt return from thine evil way against thy wish; for,] accord. to Fr, الْعُتْبَى* in the phrase *لَكَ لِعُتْبَى* signifies *the returning, from what one likes, to what he dislikes*: (MF:) and it signifies also [as expl. above] *the returning from doing a crime, a misdeed, &c.* (TA.)*

عُتْبَانٌ and *عُتْبٌ* and *عِتَابٌ* [all mentioned before as inf. ns.] are said to be *syn. with إعتاب*: [see 4, and *عُتْبَى*:] it is asserted that you say, *مَا وَجَدْتُ فِي قَوْلِهِ عِتْبَانًا* [meaning *I did not find in what he said any evidence of a return to be favourable, or to do what would be pleasing to me*], when a man has mentioned his having granted you his good will, or favour, and you see not any proof thereof: and some say, *مَا وَجَدْتُ مَا وَجَدْتُ عِنْدَهُ عِتْبًا وَلَا عِتَابًا* [in the like sense]: but Az says, I have not heard *عُتْبٌ* nor *عِتْبَانٌ* nor *عِتَابٌ* in the sense of *إعتاب*; but *عُتْبٌ* and *عِتْبَانٌ* signify thy *reproving a man for evil conduct, &c.*, as stated above; [see 1;] and *عِتَابٌ* and *مُعَاتَبَةٌ*, *mutual reproving for such conduct.* (TA.) = *العُتْبَانُ* *The male hyena*: (Kr, TA:) and *أُمُّ عِتْبَانٍ* and *أُمُّ عِتَابٍ* [the latter of the measure *كُتَابٌ*, accord. to the CK and my MS. copy of the K, but in the TA of the measure *كُتَابٌ*, and therefore *عِتَابٌ*,] *the female hyena*: (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.)

عِتَابٌ: see the next preceding paragraph, in five places.

عُتُوبٌ One upon whom reproof, blame, or censure, does not operate. (O, K.) = And A road, or way. (TA, as from the K [in which I do not find it].)

قَرْيَةٌ عَيْبَةٌ [A town, or village,] in which is little of good, or of good things. (O, K.)

عِتَابٌ One who reprovves, blames, or censures, much, or frequently, [in an absolute sense, (see 1,)] or in anger, or displeasure. (Msb.) [See also *عُتْبَانٌ*.] = *أُمُّ عِتَابٍ*: see *عُتْبَانٌ*.

أُعْتُوبَةٌ [like *أُسُوبَةٌ* &c.] A thing [meaning speech] with which one is reprovved, blamed, or censured. (O, K.) See 6.

مُعْتَبَةٌ and *مُعْتَبَةٌ*: see 1, in three places.

مُعْتُوبٌ is for *مُعْتُوبٌ عَلَيْهِ* [i. e. *Reprovved, blamed, or censured; &c.*]: Mtr says, it is said to signify *مُفْسِدٌ* [corrupting, rendering unsound, vitiating, &c.]; but I am not sure of it. (Har p. 77.)

مُعْتَبٌ [is used, agreeably with analogy, in the sense of the inf. n. of *إعتاب*]. El-Kumeyt says,

• *قَاعَتَبَبَ الشَّوْقُ مِنْ فُوَادِي وَاللَّهِ*
• *شِعْرِي إِلَى مَنْ إِلَيْهِ مُعْتَبَبٌ*

[And desire turned away from my heart, and my poetry unto him unto whom was its turning]. (§, O.)

مُسْتَعْتَبٌ is used in the sense of [the inf. n. of *استعْتَبَ*, meaning] *استرضاءٌ*: thus in the saying, *وَلَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ* [And after death there is no asking, petitioning, or soliciting, favour of God]: for after death is the abode of retribution, not that of works. (TA from a trad.)

عد

1. *عَدَدٌ*, [aor. 2,] (O, L, Msb, K,) inf. n. *عَدَادٌ* (O, Msb, K) and *عَدَادَةٌ* (O, L, K,) It (a thing, L, Msb) was, or became, ready, at hand, or prepared. (O, L, Msb, K.) — And *عَدَدٌ*, inf. n. *عَدَادٌ* (L, TA) and *عَدَادَةٌ* (TA,) It (a thing) was, or became, great, big, or bulky. (L, TA.)

2: see the next paragraph.

4. *أَعْدَدُهُ*, (§, O, Msb, K,) inf. n. *إِعْدَادٌ*; (§;) and *عَدَدُهُ*, (§, Msb, K,) inf. n. *تَعْدِيدٌ*; (§, K;) *He made it ready, or prepared it*, (§, O, Msb, K,) for a [future] day. (§, O.) The former verb occurs in the Kur xii. 31. (§, O, Msb.) Yaqaob says that the [former] *ت* in *أَعْدَدْتُهُ* is a substitute for the [former] *د* in *أَعْدَدْتُهُ*: and some say that *أَعَدَّ* is originally *أَعْدَدَ*; but others deny this. (L.)

5. *تَعَدَّدَ فِي صَنْعَتِهِ* *He was nice, or scrupulously nice and exact, in his work, art, or craft.* (O, K.)

عَدَدٌ: see *عَتِيدٌ*. — [Hence,] *فَرَسٌ عَدَدٌ*, as also

عَدَدٌ, A horse made ready, or prepared, for running; (§, O, L, K;) of strong make; quick in leaping, or springing; not incongruous, unsound, faulty, or weak, in make; nor lax, or uncompact: (L:) or strong, and perfect in make: (ISk, §, O, K:) or that performs run after run: (O:) or made ready, or prepared, for riding: and applied alike to a male and to a female. (L.)

عَدِيدٌ: see the next preceding paragraph.

عُدَدَةٌ and *عَدَدَةٌ*: see what next follows.

عَدَادٌ (§, A, O, L, Msb, K) and *عُدَدَةٌ* (L, K,) or *عَدَدَةٌ*, (so in the O,) Apparatus; syn. *عَدَةٌ* [q. v.]; (§, A, O, L, K;) which is said by some to be formed from *عُدَدَةٌ*, but others deny this; (L;) implements, or instruments, or the like; (§, O;) or weapons, beasts, and instruments, or equipage, of war: (L, Msb:) pl. *أَعْدَادٌ* (O, L, Msb, K) and *أَعْدَادَةٌ* (L, Msb) [both pls. of pauc.] and *عُدَدٌ*. (L.) One says, *أَخَذَ لِلْأَمْرِ عَدَادَهُ* *He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair*: (§, O:) or *he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war.* (Msb.) — And sometimes, (§, O,) *عَدَادٌ* signifies also *A large drinking-cup or bowl*: (§, O, K:) i. q. *عَسْفٌ* and *صَحْنٌ* (IAgr, L:) or *a large drinking-cup or bowl (عَسْفٌ) of [wood of the tree called] أُنْثَلٌ*. (AHn, TA.)

عَتُودٌ A yearling goat; (Msb, K;) a young goat that pastures, and is strong, and has become a year old: (§, O, L:) or a kid that has begun to pasture: (L:) or that pastures, and has become strong; (Mgh, TA;) as also *عَرِيضٌ*: or that has become a *جَذَعٌ* [a year old, in the second year]; and such is called *عَرِيضٌ* also; both of which appellations are applied to the male and the female; or such is only termed *عَرِيضٌ*; *عتود* signifying one that has become a *ثَبِيٌّ* [app. meaning in the third year]: (TA:) or that has attained the fit age for procreation: (L:) pl. [of pauc.] *أَعْدَادٌ* and [of mult.] *عَدَائِنٌ* the latter originally *عَدَائِنٌ*, (§, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) — Also [A tree of the species called] a *سِدْرَةٌ*: or a *طَلْحَةٌ*. (O, L, K.)

عَتِيدٌ A thing (§, O, L) ready, at hand, or prepared; (§, A, O, L, K;) as also *عَدَدٌ* [q. v.]: pl. [of pauc.] of the latter *أَعْدَادٌ* and [of mult.] *عُدَدٌ*: (Msb:) the former occurs in the Kur l. 22, (O, L,) in this sense: or as meaning *near*: (L:) or as meaning *مُعْتَدٌ*, (O,) i. e. *made ready, or prepared.* (K.)

عَتِيدَةٌ A receptacle for perfume (A, Msb) and unguent (A) or unguents: (Msb:) a kind of wooden tray (طَبْلَةٌ), or a small round box (حَقَّةٌ), in which are the perfume of a man, (O, K,) or