

*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 *أَعْتَبَنِي* as meaning "he returned to making me happy," &c.; (S; see 4;) a subst. from *الْإِعْتَابُ*; (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 reproved, 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 *يُعْتَبُ مَنْ تُرْجَى عِنْدَهُ* *Only he should be reproved 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 *الْإِعْتَابُ* (S, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. *لَكَ الْعُتْبَى بِأَنْ لَا رَضَاكَ* i. e. *Thou shalt have content, or satisfaction, without thy being well pleased; or* *I will content thee with the contrary of what thou likest*: and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abec-Khazim cited above in the explanations of that verb: (S, 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 الْعُتْبَى* 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.)

*عُتْبَانُ* and *عُتْبٌ* and *عَتَابٌ* [all mentioned before as inf. ns.] are said to be *syn. with* *إِعْتَابٌ*: [see 4, and *عُتْبَى*:] it is asserted that you say, *مَا وَجَدْتُ فِي قَوْلِهِ عُتْبَانًا* [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 عُتْبًا* [in the like sense]: but Az says, I have not heard *عُتْبٌ* nor *عُتْبَانُ* nor *عَتَابٌ* in the sense of *إِعْتَابٌ*; but *عُتْبٌ* and *عُتْبَانُ* signify *thy reproving a man for evil conduct, &c.*, as stated above; [see 1;] and *عَتَابٌ* and *مُعَاتَبَةٌ*, *mutual reproving for such conduct*. (TA.) *العُتْبَانُ* *The male hyena*: (Kr, TA:) and *أَمْرُ عُتْبَانٍ* and *أَمْرُ عَتَابٍ* [the latter of the measure *كُتْنَان*, accord. to the CK and my MS. copy of the K, but in the TA of the measure *كُتَاب*, and therefore *عَتَابٌ*,] *the female hyena*: (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.)

*عَتَابٌ*: 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 عُتْبِيَّةٌ* [A town, or village,] in which is little of good, or of good things. (O, K.)

*عَتَابٌ* One who reproves, blames, or censures, much, or frequently, [in an absolute sense, (see 1,) or] in anger, or displeasure. (Msb.) [See also *عُتْبَانٌ* = *أَمْرُ عَتَابٍ*: see *عُتْبَانٌ*.]

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

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

*مُعْتُوبٌ* is for *مُعْتُوبٌ عَلَيْهِ* [i. e. *Reproved, 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 *عَتَبَ*]. El-Kumeyt says,

فَاعْتَبَبْتُ الشَّوْقَ مِنْ فُؤَادِي وَآلَتْ  
شِعْرِي إِلَى مَنْ إِلَيْهِ مُعْتَبَبٌ

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

*مُسْتَعْتَبٌ* is used in the sense of [the inf. n. of *عَتَبَ*, meaning] *اسْتَرْضَا*: 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.)

## عَد

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

2: see the next paragraph.

4. *اعْتَدُهُ*, (S, O, Msb, K,) inf. n. *إِعْتَادٌ*; (S;) and *عَتَدُهُ*, (S, Msb, K,) inf. n. *تُعْتِيدُ*; (S, K;) *He made it ready, or prepared it*, (S, O, Msb, K,) for a [future] day. (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yaqkoob says that the [former] *تُعْتِيدُ* is a substitute for the [former] *دُعْتِيدُهُ*: and some say that *أَعَدَّ* is originally *أَعْتَدَ*; but others deny this. (L.)

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

*عَتَدٌ*: see *عَتِيدٌ*. — [Hence,] *قَوْسٌ عَتَدٌ*, as also *عَتَدٌ*, A horse made ready, or prepared, for running; (S, 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, S, 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.)

*عَتِدٌ*: see the next preceding paragraph.

*عُتْدَةٌ* and *عُتْدَةٌ*: see what next follows.

*عَتَادٌ* (S, A, O, L, Msb, K) and *عُتْدَةٌ* (L, K,) or *عُتْدَةٌ*, (so in the O,) Apparatus; syn. *عُدَّةٌ* [q. v.]; (S, A, O, L, K;) which is said by some to be formed from *عُتْدَةٌ*, but others deny this; (L;) implements, or instruments, or the like; (S, O;) or weapons, beasts, and instruments, or equipage, of war: (L, Msb:) pl. *أُعْتَدٌ* (O, L, Msb, K) and *أُعْتَدَةٌ* (L, Msb) [both pls. of pauc.] and *عُتْدٌ*. (L.) One says, *أَخَذَ لِلْأَمْرِ عَتَادَهُ* *He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair*: (S, O:) or *he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war*. (Msb.) — And sometimes, (S, O,) *عَتَادٌ* signifies also *A large drinking-cup or bowl*: (S, O, K:) i. q. *عُفٌّ* and *صَحْنٌ*: (IAar, L:) or *a large drinking-cup or bowl (عُشٌّ) of [wood of the tree called] أَثْلٌ*. (AHn, TA.)

*عَتُودٌ* A yearling goat; (Msb, K;) a young goat that pastures, and is strong, and has become a year old: (S, 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*; *عَتُودٌ* signifying one that has become a *ثُبْيٌ* [app. meaning in the third year]: (TA:) or that has attained the fit age for procreation: (L:) pl. [of pauc.] *أُعْتَدَةٌ* and [of mult.] *عَدَانٌ* the latter originally *عُتْدَانٌ*, (S, 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 (S, O, L) ready, at hand, or prepared; (S, A, O, L, K;) as also *عَتْدٌ* [q. v.]: pl. [of pauc.] of the latter *أُعْتَادٌ* and [of mult.] *عُتْدٌ*: (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