

أَشْكَاهُ.] — And [hence, app.,] أَعْتَبَنِي signifies *He cancelled a bargain, or contract, with me.* (TA.) — اعتب and استعتب also signify *He returned from doing an evil action, a crime, a sin, a fault, or an offence: or the former signifies he returned from doing evil to do that which made him who reproved or blamed him, or who was angry with him, to be well pleased with him.* (TA.)

It is said in a prov., مَا مَسِيءٌ مَنْ أَعْتَبَ مِنْ أَعْتَبَ [He is not an evildoer who returns from his evil conduct]. (TA.) — And اعتب (ك) and استعتب (س, ك) likewise signify *He turned away, or turned back, or reverted, from a thing: (س, O, ك:) and the latter is also expl. as meaning he turned back from a thing, or an affair in which he was engaged, to another thing, or affair: (س, O, ك:) so accord. to Fr, (س, O, TA,) from the phrase لَكَ الْعُتْبَى signifying as expl. below (voce عُتْبَى) on his authority. (TA.) See also 3. —* اعتب said of a bone that has been set is like اتعب [meaning *It was caused to have a defect in it, so that there remained in it a constant swelling, or so that a lameness resulted: see عتَب:* and تَعْتَابُ [of which the verb may be either عتَب or عتَب] has the meaning of its inf. n., اِعْتَابُ. (TA.)

5. تَعْتَبُ عَلَيْهِ: see 1, first sentence. — Also *He accused him of a crime, an offence, or an injurious action, that he had not committed.* (TA.) — And you say, لَا يَتَعْتَبُ بِشَيْءٍ *He is not to be reproved, blamed, or censured, with anything [i. e. with any reproof &c.]. (ك, TA.)* And لَا يَتَعْتَبُ عَلَيْهِ فِي شَيْءٍ [No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISk, O, TA.) — See also 3. — اعتب also signifies *He kept to, or was constantly at, the عَتْبَةُ [or threshold] of the door. (A, TA.)* — And you say, تَعْتَبْتُ بِأَهْلِهِ: see 1, latter half.

6: see 3. One says, بَيْنَهُمْ أَعْتَابٌ *Between them is speech with which they reprove, blame, or censure, one another.* (س.) And إِذَا إِذَا تَعْتَابُوا أَصْلَحَ مَا بَيْنَهُمُ الْعِتَابُ [When they reprove one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them]. (س.)

8: see 4, latter part: and see also مُعْتَبَبٌ. — اعتب في طريقه *He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (عتب) presenting itself. (TA.)* — And اعتب الطريق *He quitted the even, or easy, part of the way, and took to the rugged part. (س, O, ك.)* — And اعتب من الجبل *He ascended the mountain. (س, O, ك.)* [In the ك is added, “and did not recoil from it:” but this is a portion of the explanation of the verse here following.] El-Hotei-ah says,

- إِذَا مَخَارِمُ أَحْنَاءٍ عَرَضْنَ لَهُ
- لَمْ يَنْبُ عَنْهَا وَخَافَ الْجَوْرَ فَاعْتَبَهَا

i. e. [When prominences of bends of mountains

present themselves to him,] he does not recoil from them, [but fears the turning aside,] and so ascends the mountain. (س, O.) — And اعتب signifies also *He pursued a right, or direct, course, syn. قَصَدَ, (س, Iath, O, ك, [perhaps thus expl. in relation to the verse cited above,]) فِي الْأَمْرِ [in the affair]. (ك.)*

10. استعتبه *He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour; to become well pleased, content, or satisfied, with him; (س, O, ك;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (س.)* And استعتب, alone, *He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (س, Mṣb.)* وَلَا هُمْ يَسْتَعْتَبُونَ, in the Kur xvi. 86, and xxx. 57, and xlv. 34, means *Nor shall they be asked to return to what will please God. (Jel.)* And وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ, in the Kur xli. 23, means *And if they solicit God's favour, they shall not be regarded with favour: (Jel:) or if they petition their Lord to cancel their compact, [or to restore them to the world, He will not do so; i. e.,] He will not restore them to the world; (O, ك, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: otherwise, (O, TA,) reading يَسْتَعْتَبُوا [and مُعْتَبِينَ], as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, *If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God: (O, TA:) [for] — استعتبته also signifies I asked him, or desired him, to cancel a bargain, or compact, with me. (TA.)* — See also 4, in three places.*

عتب: see عَتْبَانُ, in four places.

عتب One who reproves, blames, or censures, (O, ك, TA,) his companion, or his friend, (O, TA,) much, or frequently, (O, ك, TA,) in respect of everything, (O, TA,) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also عَتَابُ.]

عتب: see عَتْبَةُ, in five places. — Also The دَسْتَانَاتُ [or frets] (O, TA) that are bound upon the عمود [meaning neck] (O) of a lute: (O, TA:) [app. as likened to a series of steps:] or the transverse pieces of wood upon the face of a lute, [i. e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, ك, TA:) or, accord. to IAgar, the thing [app. the small ridge at the angle of the neck] upon which are [or lie] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] — And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) — And Ruggedness of ground. (O, ك.) — And The space between two mountains. (TA.) — And The space between the

fore finger and middle finger [when they are extended apart]: (Mṣb in art. شبر, and ك:) or the space between the middle finger and third finger: (س, O, ك:) or the [space that is measured by] placing the four fingers close together. (Mṣb ubi suprâ.) [See also بُضْرُ, and رَتْبُ.] — Also A bending at the ضَرْبَةُ [or part with which one strikes], and a bluntness, of a sword. (TA.) One says, مَا فِي طَاعَةِ فَلَانٍ عَتْبٌ + There is not in the obedience of such a one any bending nor a recoiling. (TA.) — And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) — And An unsoundness (O, ك, TA) in an animal's leg, (O, TA,) and † in an affair. (TA.) One says, مَا فِي مَوَدَّتِهِ عَتْبٌ + There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.)

أُسْكُفَةُ The أُسْكُفَةُ [meaning threshold] of a door, (س, A, Mgh, O, Mṣb, ك,) upon which one treads: (TA:) or the upper of the two [transverse pieces of wood, of a door-way, whereof each is called أُسْكُفَةٌ; i. e. the lintel]: (ك:) [for it is said that] the upper [piece of wood] in a door-way is the عَتْبَةُ; and the piece of wood that is above this is the حَاجِبُ; (Az, TA in this art. and in art. حجب;) and the أُسْكُفَةُ is the lowest [or threshold]; and the عَارِضَتَانِ are the عَضَادَتَانِ [or two side-posts]: (TA:) the pl. is عَتَبٌ [improperly termed a pl., for it is a coll. gen. n.,] (س, O, ك) and عَتَبَاتُ. (TA.) [It is mostly used in the former of the two senses expl. above.] — And [hence,] : A wife is thus termed, (O, ك,) metonymically, in like manner as she is termed نَعْلٌ, &c. (O.) — And A step; a single step of a series: (س, O, Mṣb:) or a single step of a series made of wood: (TA:) pl. عَتَبٌ [improperly termed a pl., as observed above,] (س, O, Mṣb) and عَتَبَاتُ. (س, O.) — العَتَبَتَانِ + [The two thresholds or lintels or steps] termed الخَارِجَةُ [or the outer] and الدَّاعِلَةُ [or the inner] are two well-known figures of [the science of] الرَّمَلُ [i. e. geomancy]. (TA.) — العَتْبَةُ وَادٍ The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, العَتْبَةُ [i. e. العَتْبَةُ, supposed by Freytag to be العَتْبَةُ,] signifies the place of bending of the valley. (Ham p. 18.) — And عَتْبَةُ signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so عَتْبٌ. (ك.) One says, حَمِلَ فَلَانٌ عَلَى عَتْبَةٍ Such a one was incited, urged, induced, or made, to do, or to suffer, a disagreeable, or hateful, thing, of a trying, or an afflictive, kind. (س, O.) And حَمِلَ عَلَى عَتْبٍ مِنَ الشَّرِّ, and عَتْبَةُ, He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.) And مَا فِي هَذَا الْأَمْرِ عَتْبٌ وَلَا رَتْبٌ There is not in this thing, or affair, or case, any hardship, or difficulty. (س, O.) And عَتَبَاتُ الْمَوْتِ means The severities [or pains or agonies] of death. (TA, from a trad.)

عتب The being well pleased, content, or satis-