

cold; and [moderate, or temperate,] as a day of which the air is pleasant. (TA.)

عَدْلٌ *Equity, justice, or rectitude; contr. of جور*; (S, O, Mṣb, K, TA;) i. e. i. q. **قَضْدٌ** in affairs; (Mṣb;) and **قِسْطٌ**; (S, M, Mgh, &c., in art. قسْط) and **نَوِيَّةٌ**; (O, K;) and **اِسْتِقَامَةٌ**; (IAḡr, K;) and a thing that is established in the minds as being right; (K, TA;) as also **مَعْدَنَةٌ** (S, O, Mṣb, K) and **مَعْدَنَةٌ** (S, Mṣb, K) and **عَدَالَةٌ** and **عُدُولَةٌ**: (K:) or, as some say, it is the mean between excess and falling short: and Er-Rāghib says, it is of two sorts: one is absolute, such that reason requires the inference of its goodness; and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is such as is known to be **عَدْلٌ** by the law; and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate; and this is what is meant by the saying in the Kur [xvi. 92], **إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ** i. e. [Verily God commandeth] equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil: [see also 4 in art. حَسَن:] and he says of **عَدَالَةٌ** and **مَعْدَنَةٌ**, that each is a term requiring the inference of equality, and is used with a regard to correlation. (TA.) One says, **بَسَطَ الْوَالِي عَدْلَهُ** and **مَعْدَنَتَهُ** (S, O) and **مَعْدَنَتَهُ** (S) [The governor, or ruler, largely extended his equity, or justice]. And **فُلَانٌ مِنْ أَهْلِ الْمَعْدَنَةِ** (S,) or **الْمَعْدَنَةِ** (O,) i. e. **مِنْ أَهْلِ الْعَدْلِ** [Such a one is of the people of equity, &c.]. (S, O.) **وَأَشْهَدُوا** (S, O.) **ذَوِي عَدْلٍ مِنْكُمْ** in the Kur [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean **ذَوِي عَقْلِ** [i. e. And make ye to be witnesses two persons of intelligence from among you: but this rendering I think questionable]. (TA.) — Also **Repayment, requital, compensation, or recompense**. (K.) — And **Ransom**, (S, O, Mṣb, K, TA,) when regard is had therein to the meaning of equality, or equivalence. (TA.) This is [said to be] the meaning in the phrase of the Kur [v. 96], **أَوْعَدُكَ ذَلِكَ صِيَامًا** [Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof of fasting; (see **عَدْلٌ**;) i. e., in lieu of feeding a number of poor men, one shall fast the like number of days]. (S, O.) And so [accord. to some] in the saying, occurring in a trad., **لَا يُقْبَلُ** [of which see various explanations (including three renderings here following) in art. صَرَف]. (O, Mṣb.) — And **Measure**; syn. **كَيْلٌ**. (K.) So in the phrase **أَعْطَاهُ بِالْعَدْلِ** [He gave him by measure]. (TK.) — And **An obligatory act or divine ordinance**. (En-Naḡr, O, K.) — And **A supererogatory act**. (O, K.) — Also **One who acts equitably, justly, or rightly**; and so **عَادِلٌ**: (K, TA:) or the latter signifies thus: (S, O:) and the former [particularly] sig-

nifies a man approved and satisfactory in testimony; originally an inf. n.; (S, O, TA;) whose testimony is approved and available; (Mṣb;) a man whose testimony is allowable, or legally admissible, as also **عَادِلٌ**; a man whose saying, and whose judgment, or judicial decision, are approved; and, accord. to Ibrāheem, one from whom a thing occasioning doubt, or suspicion, or evil opinion, has not appeared: being originally an inf. n., it means **ذُو عَدْلٍ**: or, accord. to IJ, it is an intensive epithet, as though meaning possessing every kind of **عَدْلٌ**: (TA:) one says **رَجُلٌ عَدْلٌ**, (S, O, Mṣb, K,) and **امْرَأَةٌ عَدْلٌ** and **عَدْلَةٌ** (Mṣb, K,) the latter mentioned by IJ, (TA,) and **رَجُلَانِ عَدْلٍ** and **عَدْلَانِ** (Mṣb, TA,) and **نِسْوَةٌ عَدْلٌ** (S, O, Mṣb, K) and **قَوْمٌ عَدْلٌ** and **عُدُولٌ** (S, O, Mṣb, K,) being pl. of **عَدْلٌ**, (S, O, Mṣb,) or of **عَادِلٌ** (K,) and **عَدْلٌ** used in a pl. sense being a quasi-pl. n. of **عَادِلٌ** (M, K,) like **تَجَرٌّ** [of **تَجَرَّبَ**] and **شَرِبٌ** [of **شَرِبَ**]; (M, TA;) or **نِسْوَةٌ عَدْلٌ** and **رَجُلَانِ عَدْلٍ** mean **نِسْوَاتٌ ذَوَاتُ عَدْلٍ** and **رَجُلَانِ ذَوُو عَدْلٍ**. (TA.) — **الْعَدْلُ** as one of the names of God means *He whom desire does not cause to incline, or decline, so that he should deviate from the right course in judgment*. (TA.) — And one says, **هَذَا عَدْلٌ** **بَيْنَهُمَا**, meaning *This is intermediate in quality between them two, not in the utmost degree of goodness nor in the extreme degree of badness*. (Mgh.) And **مَكَانٌ عَدْلٌ بَيْنَ فَرِيقَيْنِ** [A place equidistant, or midway, between two parties]. (S in art. سَوَى.) — See also **عَدْلٌ**, throughout the greater part of the paragraph. — **عَدْلٌ** is also the name of a certain chief of the [body of armed men called] **شُرَطٌ**, (S, O,) or **شُرْطَةٌ** (K,) of a **تَبَعٌ** [or King of El-Yemen], who, when he desired the slaughter of a man, delivered him to this person; (S, O, K;) whereupon the people said, **وَضَعَ عَلَى يَدَيْ عَدْلٍ** [He has been consigned to the hands of Adl]; (S, O;) and this was afterwards said of anything of which one despaired. (S, O, K.) [Meyd mentions **عَدْلٌ** **عَلَى يَدَيْ** as a prov., without **وَضَعَ**: see Freytag's Arab. Prov. ii. 80.]

عَدْلٌ The like (IAḡr, Zj, O, K) of a thing; (IAḡr, O;) as also **عَدْلٌ**; syn. **مِثْلٌ**; (IAḡr, Zj, O, K;) and **نَظِيرٌ** [which signifies the same, or the equal]; and so **عَدِيلٌ**: (K:) or, accord. to Er-Rāghib, **عَدْلٌ** and **عَدْلٌ** are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kur [v. 96], **أَوْعَدُكَ ذَلِكَ صِيَامًا** [mentioned voce **عَدْلٌ**]; and **عَدْلٌ** and **عَدِيلٌ**, in relation to what is perceived by the sense, as things weighed and things numbered and things measured: Ibn-Āmir, however, read **أَوْعَدُكَ ذَلِكَ** and Ks and the people of El-Medeenah, with fet-ḥ [i. e. **عَدْلٌ**]: (TA:) or **عَدْلٌ**, with kesr, signifies the like of the thing in kind, (Mgh, Mṣb,) or in quantity, or measure, or the like, (Mṣb,) or also in quantity,

or measure, or the like, (Mgh,) and IF says, in weight; (Mṣb;) and **عَدْلُهُ**, with fet-ḥ, (Mgh, Mṣb,) its like, (Mgh,) or what will stand in its stead, (Mṣb,) of a thing different in kind, (Mgh, Mṣb;) whence the phrase of the Kur **أَوْعَدُكَ ذَلِكَ صِيَامًا** [mentioned above]; **عَدْلٌ** being originally an inf. n.: (Mṣb:) Akh says, **الْعَدْلُ**, with kesr, signifies the **مِثْلُ**; and **عَدْلٌ**, with fet-ḥ, is originally an inf. n., but is made a subst. to denote the **مِثْلُ** in order to distinguish it from the **عَدْلُ** of goods or commodities [which will be expl. in what follows]: Fr says, **الْعَدْلُ**, with kesr, is the like (**المِثْلُ**), as in the saying **عَدْلُ غُلَامِكَ** [I have the like of thy boy or young man] and **عَدْلُ شَاتِكَ** [the like of thy sheep or goat]; but you say **الْعَدْلُ**, with naṣb [i. e. fet-ḥ] to the **ع**, when you mean the [equal in] value, of what is different in kind; though sometimes it is pronounced with kesr by some of the Arabs, app. by an error on their part: (S, O:) or some allow one's saying **عَدْلُ غُلَامِكَ** as meaning *I have the like of thy boy or young man*, [and app. **عَدْلُهُ** also,] and **عَدْلُهُ** with fet-ḥ only as meaning *his value*: (TA:) but Zj says that **الْعَدْلُ** and **الْعَدْلُ** both signify the like, whether it be of the same kind or of a different kind; and if one make a mistake, he should not say that some of the Arabs have erred: (O:) the pl. (S, O, K) of **عَدْلٌ**, by common consent, (S, O,) is **أَعْدَالٌ**, (S, O, K,) and [that of **عَدِيلٌ** is] **عَدَلَاءٌ**. (K.) — Also **The half of a load**, (K, TA,) such as is on either of the two sides of the camel; (TA;) or a burden [borne on one side of a beast, counterbalancing another on the other side, or] made equiponderant to another burden: (Az, TA:) pl. [of pauc.] **أَعْدَالٌ** and [of mult.] **عُدُولٌ**: (Sb, K:) and **عَدِيلٌ** signifies the equal of a person in weight and measure or size or the like (S, K, TA) in the [vehicle called] **مَحْمِلٌ**: (TA:) Sb says that it signifies a human being that is the equal of another [in weight]; distinguishing it from **عَدْلٌ**, which, he says, is applied only to goods, or commodities: (IB, TA:) [but] **عَدِيلَتَانِ** signifies two sacks (**غُرَارَتَانِ**); because each counterbalances, or is equiponderant to, the other. (TA.) Hence one says of the **عُدُولُ** of an evil judicial decision, **مَا هُمُ عُدُولٌ وَلَكِنْ عُدُولٌ** [meaning *They are not witnesses whose testimony is approvable, but equalized loads of merchandise*]. (TA.) And [hence also] one says, **وَقَعَ الْمُصْطَرِعَانِ عَدْلِي بَعِيرٍ**, meaning *The two [men wrestling] fell together, neither of them having thrown down the other*. (TA. [See also **عَكْمٌ**].)

عَدْلٌ The equalizing of the [two burdens, or half-loads, called] **عَدْلَانِ**. (IAḡr, O, K.)

عَدَلَةٌ: see what next follows, in two places.

عَدَلَةٌ Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAḡr, O, K, TA;) as also **عَدَلَةٌ**; (K;) and the former is also applied to a man who does so: (AZ, O, TA:*) or the former is applied to a single per-