

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. قَصْدٌ*, in affairs; (Mṣb;) and *قِسْطٌ*; (S, M, Mgh, &c., in art. قسط;) and *سَوِيَّةٌ*; (O, K;) and *اِسْتِقَامَةٌ*; (IAḡr, K;) and *a thing that is established in the minds as being right*; (K, TA;) as also *مَعْدَلَةٌ* (S, O, Mṣb, K) and *مَعْدَلَةٌ* (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 عدل 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 Kṣur [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. حسن:] and he says of *عَدَالَةٌ* and *مَعْدَلَةٌ*, 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 *مَعْدَلْتَهُ* (S, O) and *مَعْدَلْتَهُ* (S) [The governor, or ruler, largely extended his equity, or justice]. And *فَلَانَ مِنْ أَهْلِ الْمَعْدَلَةِ* (S,) or *الْمَعْدَلَةِ* (O,) i. e. *من أهل العدل* [Such a one is of the people of equity, &c.]. (S, O.) *وَأَشْهَدُوا* and *ذَوِي عَدْلٍ مِنْكُمْ*, in the Kṣur [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean *ذَوِي عَقْلٍ* [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 Kṣur [v. 96], *أَوْ عَدْلُ ذَلِكَ صِيَامًا*, [Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof of fasting; (see عدل); 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 يَقْبَلُ مَنْهُ صَرْفٌ وَلَا عَدْلٌ* [of which see various explanations (including three renderings here following) in art. صرف]. (O, Mṣb.) — And *Measure*; syn. *كَيْلٌ*. (K.) So in the phrase *بِأَعْطَاهُ بِالْعَدْلِ* [He gave him by measure]. (TK.) — And *An obligatory act or divine ordinance*. (En-Nadr, 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 Ibraheem, 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 عدل*: (TA:) one says *رَجُلٌ عَدْلٌ*, (S, O, Mṣb, K,) and *امْرَأَةٌ عَدْلٌ* and *عَدْلَةٌ*, (Mṣb, K,) the latter mentioned by IJ, (TA,) and *رَجُلَانِ عَدْلٌ* and *عَدْلَانِ*, (Mṣb, TA,) and *قَوْمٌ عَدْلٌ* (S, O, Mṣb, K) and *نِسْوَةٌ عَدْلٌ* (TA) and *قَوْمٌ عَدُولٌ*, (S, O, Mṣb, K,) *عَدُولٌ* 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 *تَجْرٌ* [of تاجر] and *شَرْبٌ* [of شارب]; (M, TA;) or *رَجَالٌ عَدْلٌ* and *نِسْوَةٌ عَدْلٌ* mean *نِسْوَانٌ ذَوَاتُ عَدْلٍ* and *رَجَالٌ ذَوُو عَدْلٍ* 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* 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. سوى. — 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 *شُرَطَةٌ*, (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 عَلَيَّ يَدِي عَدْلٌ* [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* *عَلَيَّ يَدِي*, 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 Kṣur [v. 96], *أَوْ عَدْلُ ذَلِكَ صِيَامًا*, [mentioned voce عدل]; and *عَدْلٌ* and *عَدِيلٌ*, in relation to what is perceived by the sense, as things weighed and things numbered and things measured: Ibn-Ámir, however, read *أَوْ عَدْلُ ذَلِكَ* and Ks and the people of El-Medeeneh, 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 *عَدْلٌ*, 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 Kṣur *أَوْ عَدْلُ ذَلِكَ صِيَامًا* [mentioned above]; *عَدْلٌ* being originally an inf. n.: (Mṣb:) Akh says, *العَدْلُ*, with kesr, signifies *المِثْلُ*; and *العَدْلُ*, with fet-ḥ, is originally an inf. n., but is made a subst. to denote *المِثْلُ* in order to distinguish it from the *عَدْلُ* of goods or commodities [which will be expl. in what follows]: Fr says, *العَدْلُ*, with kesr, is *the like* (*المِثْلُ*), as in the saying *عِنْدِي عَدْلٌ غُلَامِكَ* [I have the like of thy boy or young man] and *عَدْلُ شَاتِكَ* [the like of thy sheep or goat]; but you say *العَدْلُ*, 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 *عِنْدِي عَدْلُ غُلَامِكَ* as meaning *I have the like of thy boy or young man*, [and app. *عَدْلٌ* also,] and *عَدْلٌ* with fet-ḥ only as meaning *his value*: (TA:) but Zj says that *العَدْلُ* and *العَدْلُ* 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] *عَدَائِلٌ*. (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] *مَحْمَلٌ*: (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] *عَدَيْتَانِ* signifies *two sacks* (*غُرَارَاتَانِ*); 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.)

عَدْلَةٌ: see what next follows, in two places.

عَدْلَةٌ Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAḡr, O, K, TA;) as also *عَدْلَةٌ*; (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-