

only] **عَدُولٌ**, *He declined, deviated, or turned aside or away, from him, or it.* (K.) And **عَدَلَ** **عَنِ الطَّرِيقِ**, (S, O, Mṣb,) inf. n. **عَدُولٌ**, (Mṣb,) *He declined, &c., from the road, or way;* (S, O, Mṣb;) as also **عَنْهُ** **انْعَدَلُ**. (S, O, K.)* And **عَدَلَ الطَّرِيقَ** *The road declined, or deflected.* (K.) And **عَدَلَ الْفَحْلَ** (S, O, K) **عَنِ الْإِبِلِ** (S, O) *The stallion left, left off, or desisted from, covering the she-camels;* (S, O, K;*) and so **عَنِ الضَّرَابِ** **انْعَدَلُ**. (TA.) And **عَدَلَ الْفَحْلَ** see in what follows.] And **عَدَلَ إِلَيْهِ**, inf. n. **عَدُولٌ**, *He returned to him, or it.* (K.) = **عَدَلَهُ**: see 2, in two places. — **عَدَلَ** **فُلَانًا** *He made such a one to be equal, or like, to such a one;* (K;) [and] so **بِهِ** **عَادِلُهُ**: (S;) or, accord. to some, **الْعَدْلُ** signifies the rating a thing as equal to a thing of another kind so as to make it like the latter. (TA.) One says, **عَدَلْتُ هَذَا بِهَذَا** *I made this to be like and to stand in the stead of, this.* (Mṣb.) And **عَدَلَ** **بِرَبِّهِ**, (El-Aḥmar, TA,) aor. =, (S, O, TA,) inf. n. **عَدَلٌ** and **عَدُولٌ**, [**غَيْرُهُ** being understood,] *He made another to be equal with his Lord, and worshipped him.* (El-Aḥmar, TA.) **بِرَبِّهِمْ يَعْدُلُونَ**, in the Kur [vi. 151, and accord. to some in vi. 1], means *Attributing a copartner, or copartners, to their Lord.* (O. [And the like is said in the S and Mṣb and TA.]) — **عَدَلْتُ أُمَّتَعَةَ الْبَيْتِ** *I made the goods, or furniture, of the house, or tent, into equal loads, [so as to counterbalance one another,] on the day of departure, or removal.* (TA.) And **عَادِلٌ** **بَيْنَ الشَّيْئَيْنِ** (S, O, TA) *He made an equiponderance to subsist between the two things.* (TA.) — **عَدَلَ فُلَانٌ فُلَانًا** *Such a one is equal to such a one.* (TA.) And **يَعْدَلُهُ** *He, or it, is like him, or it.* (Fr, S, O.) [Hence] one says, **مَا يَعْدَلُكَ عِنْدَنَا شَيْءٌ** *Nothing stands with us in thy stead.* (TA.) And **عَدَلَهُ**, aor. =, (K,) inf. n. **عَدَلٌ**, (TA,) *It was, or became, equiponderant to it;* as also **عَادِلُهُ**, (K,) inf. n. **مُعَادِلَةٌ**. (TA.) And [hence] **عَدَلَهُ فِي الْمَحْمِلِ**, (K,) and **عَادِلُهُ**, (TA,) *He rode with him in the [vehicle called] محمل [so as to counterbalance him].* (K, TA.) — And **عَدَلَ**, aor. =, inf. n. **عَدَلٌ**, signifies also *He turned a thing from its course, direction, or manner of being.* (TA.) You say, **عَدَلْتُ فُلَانًا عَنْ طَرِيقِهِ** *I turned such a one from his road, or way.* (TA.) And **لَا تَعْدَلُ سَارِحَتُكُمْ** *Your pasturing cattle shall not be turned away, nor prevented, from pasturing.* (TA, from a trad.) And **عَدَلَ الْفَحْلَ** (K, TA) **عَنِ الضَّرَابِ** (TA) *He removed the stallion, or made him to withdraw [or desist], from covering.* (K, TA.) And **عَدَلْتُ الدَّابَّةَ إِلَى مَوْضِعٍ كَذَا** *I turned the beast to such a place.* (TA.) [See also two meanings assigned to this verb in the next paragraph, third sentence.] = **عَدَلَ**, [aor. =,] inf. n. **عَدَالَةٌ** (S, O, Mṣb) and **عَدُولَةٌ**, (Mṣb,) *He (a man, S, O, i. e. a witness, Mṣb) was, or became, such as is termed عدل [q. v.].* (S, O, Mṣb.) = **عَدَلَ**, aor. =, inf. n. **عَدَلٌ**, *He acted wrongfully, unjustly, injuriously, or tyrannically.* (Mṣb.)

2. **عَدَلَهُ**, inf. n. **تَعْدِيلٌ**, i. q. **أَقَامَهُ**, (K,) meaning *He made it to be conformable with that which is right;* (TK;) namely, a judgment, or judicial decision. (K, TK.) — *He made it straight, or even; namely, a thing; as, for instance, an arrow;* (TA;) *right, or in a right condition; direct, or rightly directed;* (S, O, Mṣb, K, TA;) and so **فَعَدَلْتُكَ** and **فَعَدَلْتُكَ** **عَدَلَهُ**. (O, K.) Hence, **فَعَدَلْتُكَ** and **فَعَدَلْتُكَ** accord. to different readers, in the Kur [lxxxii. 7, which I would rather render *And hath made thee symmetrical*]: (O:) or the latter means *and hath turned thee from unbelief to belief;* (IAḥr, O, TA;) or, accord. to Fr, and hath turned thee to whatever form *He pleased, beautiful or ugly, tall or short:* but Az says that the former reading was the more pleasing to Fr, and is the better. (TA.) — *He made it equal;* (Mgh, Mṣb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c. (TA.) Hence, **قِسْمَةَ التَّعْدِيلِ** i. e. *The division of a thing [in an equal manner] with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility.* (Mṣb.) You say, **عَدَلَ الْقِسَامَ الْإِنصَابَةَ لِلْقَسِيرِ بَيْنَ الشَّرَكَاءِ** i. e. *[The divider of inheritances] made equal the shares [for distribution among the participators].* (TA.) — **عَدَلَ الشِّعْرَ** *He made the poetry, or verse, to be right in measure.* (TA.) — **تَعْدِيلُ الصَّلَاةِ** means *The making the limbs, or members, to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations.* (Mgh.) — **عَدَلَهُ** signifies also *He attributed to him (i. e. a witness, Mṣb) what is termed عَدَالَةٌ [inf. n. of عدل];* (O, Mṣb;) *described him as possessing that quality;* (Mṣb;) *pronounced him to be veracious, and good, or righteous;* (K;) *pronounced him to be such as is termed عدل [q. v.]:* (TA:) **تَعْدِيلُ الشُّهُودِ** is the pronouncing the witnesses to be **عَدُولٌ** [pl. of عدل]. (S.) — **عَدَلَ أَمْرَهُ** and **عَدَلْتُ بَيْنَهُمَا**: see 3. — **شَرِبَ حَتَّى عَدَلَ** *He drank until he became full:* (Aboo-Adnán, O, TA:) or until his belly became like the [load called] **عَدَلٌ**. (K.)

3: see 1, in four places. One says, **يُعَادِلُ فِي الْوِزْنِ** *It is equal in weight; is equiponderant.* (IF, Mṣb.) And **يُعَادِلُكَ فِي الْوِزْنِ وَالْقَدْرِ** *He is equal to thee in weight and in size: as one who rides with thee in a محمل.* (S.) **يُعَادِلُهُ فِي الْقِيَمَةِ وَالْمَنْفَعَةِ** *[It is equal to it in value and utility].* (Mṣb.) — And **عَادَلْتُمَا عَلَى نَاضِحٍ** *He bound them two upon the two sides of a camel [or of a camel used for carrying water for irrigation, so that they counterbalanced each other] like the [two loads called] عَدْلَانِ.* (TA.) — And **فُلَانٌ يُقَسِّمُهُ**, (O, and so accord. to a copy of the S,) or **يُقَسِّمُهُ**, (so in another copy of the S,) inf. n. **عَدَالٌ**, *Such a one wavers, or vacillates, [in his case] between two affairs, hesitating which of them he shall do.* (S, O.) And **هُوَ يُعَادِلُ هَذَا الْأَمْرَ** *He is in a state of entanglement*

in this affair, and does not execute it: (K:) *he is in doubt respecting it.* (TA.) And **عَادِلٌ أَمْرُهُ** *He paused [in his case], hesitating between two affairs, which he should do; as also عدله inf. n. تَعْدِيلٌ:* and hence, in the trad. of the معراج [or ladder by which Moḥammad is related to have ascended from Jerusalem to Heaven], **فَعَدَلْتُ بَيْنَهُمَا** *[And I paused in hesitation between them two];* meaning that they were equal in his estimation, and he could not make choice of either of them. (TA.) And **عَادَلْتُ بَيْنَ أَمْرَيْنِ أُبْهِمَا** *I wavered, or vacillated, between two affairs, hesitating which of them I should do.* (TA.) **المُعَادَلَةُ** is *The doubting respecting two affairs:* and one says, **أَنَا فِي عَدَالٍ مِنْ هَذَا الْأَمْرِ** *I am in doubt respecting this affair, whether I should do it or leave it undone:* (TA:) or **العَدَالُ** is *the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself.* (IAḥr, K.) And *The case of one person's saying "There is in it something remaining" and another's saying "There is not in it anything remaining."* (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, **قَطَعْتُ الْعَدَالَ** *[I cut short wavering in my affair, and executed my determination].* (TA.) — And **عَادِلٌ** signifies also *It became crooked, or bent.* (K.)

5. **تَعَدَلَ** *It became, or was rendered, straight, or even; syn. تَقَوَّمَ.* (Mṣb in art. قَوْم.) — And **تَعَدَلْتُ قِيَمَةَ الْمَتَاعِ بِكَذَا** *The value of the commodity was equal to such a thing; syn. قَامَ الْمَتَاعُ بِكَذَا.* (Mṣb in art. قَوْم.)

6. **تَعَادَلَا** *The being, or becoming, equal.* (Mṣb.) You say, **تَعَادَلَا** *[They two became equal].* (M and K voce تَبَاوَأَ, q. v., in art. بَوَأَ.) — [Also *The being, or becoming, intermediate in quality.*]

7: see 1, former half, in two places.

8. **اعتدل** *It was, or became, right, or in a right condition; direct, or rightly directed; straight, or even; (S, O, Mṣb, TA;) equal; (as a pair of scales, or a weight, and a measure, &c.; TA;) equable, or uniform; (Mṣb, TA;) [symmetrical, proportionate,] suitable in itself [or in its parts].* (K.) The saying, cited by Sh,

وَأَعْتَدَلَتْ ذَاتُ السَّنَامِ الْأَمِيلِ

means *And she that had an inclining hump became straight [and erect] in her hump by reason of fatness.* (TA.) And one says **جَارِيَةٌ حَسَنَةٌ فِي الْإِعْتِدَالِ** *A girl, or young woman, goodly in respect of stature [or proportion].* (A, TA.) And **اعتدل** *The poetry, or verse, was, or became, measured, and right in its feet.* (TA.) — Also *It was, or became, of a middling sort, in quantity, or quality;* (K, TA;) as a body between tallness and shortness, and water between the hot and the