

son, and **عَدْلَةٌ** is applied to a pl. number. (AA, K, TA.)

عَدِيلٌ: see **عَدْلٌ**, in four places.

عَدَالَةٌ: see **عَدْلٌ**, in two places. It is an inf. n. of **عَدَلَ** (S, O, Mṣb) said of a witness; like **عُدُولَةٌ**: and signifies *The quality of a witness such as is termed **عَدْلٌ** [q. v.]: it is expl. as being a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue or moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses or falls into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable [as the causes thereof], and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness, or honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things; and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not.* (Mṣb.)

عُدُولَةٌ: see **عَدْلٌ**, first sentence: and **عَدَالَةٌ**.

عَدِيلَتَانِ: see **عَدْلٌ**, last quarter.

عَدْوِيٌّ *An old, tall tree*: (K:) or **شَجَرٌ عَدْوِيٌّ** signifies *old trees*; one of which is termed **عَدْوِيَّةٌ**: or, accord. to AHn, **عَدْوِيٌّ** signifies anything *old*. (TA.) = See also the next following paragraph.

عَدْوِيٌّ: see the next preceding paragraph, in two places. = Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of **عَدْوِيٌّ**, as does, app., the O,]) *A seaman, or mariner*. (S, O, K, TA.) — And pl. [app. a mistake for n. un.] of **عَدْوِيَّةٌ**, (K,) which latter means *Certain ships or boats*, (O, K, TA,) or a [sort of] *ship or boat*, (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being of **عَدْوِيٌّ**, (S, O, *K, TA,) meaning *a city of El-Bahreyn*, (S, O, *TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called; (TA;) mentioned in the poetry of Ṭarafēh, (S, O, TA,) in the fourth verse of his *Mo'allaḡah*, (O, TA,) and thus expl. by Aṣ: (TA:) or meaning *old*; or *large*: (O, TA:) or so called as being of a place named **عَدْوَلَةٌ**, of the measure **فَعْوَلَةٌ**: (TA:) or of **عَدْوَلٌ**, a man who used to construct ships or boats: or of a people who used to alight and abide in Hejer. (O, K.)

عَادِلٌ: see **عَدْلٌ**, latter half, in two places. — Also *An attributer of a copartner, or of copartners, to God*. (S, TA.) A woman is related to have said to El-Ḥajjāj, **يَا قَاسِطُ يَا عَادِلُ**, [by which she meant *O deviator from the right course; O attributer of a copartner, or of copartners, to God*;] (S, *O;) whereupon, the people thinking

that she was commending him, he said that by her saying **يَا قَاسِطُ**, she referred to the words of the Kūr [lxxii. 15] **أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ** **يَا عَادِلُ**, to the words in the same [vi. 151] **وَهُمْ يَرْبِئُونَ بِرَبِّهِمْ يَعْدِلُونَ** [expl. above, see 1]. (O.)

مَعْدِلٌ *A place of turning away or back*; as also **مَعْدُولٌ**: so in the saying, **مَا لَهُ مَعْدِلٌ** and **مَعْدُولٌ** [There is for him no place of turning away or back]: (K:) pl. **مَعَادِلٌ**: Aboo-Khirāsh says,

تَضِيقُ عَلَى الْأَرْضِ ذَاتِ الْمَعَادِلِ

meaning [The earth having those rays in which one may turn in various directions becomes strait to me; or] having such amplitude that by reason thereof one may turn in it to the right and left. (TA.) — And *A way, course, mode, or manner, of acting or conduct or the like*: thus in the saying **أَخَذَ فِي مَعْدِلِ الْحَقِّ** [He took to the right way of acting], and **مَعْدِلِ الْبَاطِلِ** [the false, or wrong, way of acting]: and in like manner one says, **انظُرُوا إِلَى سُوءِ مَعَادِلِهِ** *Look ye at his evil ways of acting*: and **هُوَ سَدِيدُ الْمَعَادِلِ** [He is one who takes a right direction in respect of the ways of acting]. (TA.)

مَعْدِلَةٌ: see **عَدْلٌ**, former half, in seven places.

مَعْدَلٌ Anything straightened, or made even: (S, O, K:) [&c.: see its verb.] — **الْكُرُّ الْمَعْدَلُ** see in art. **كُرٌّ**.

مَعْدَلَاتٌ The angles, or corners, of a house or chamber. (IAḡr, O, K.)

مَعْدُولٌ: see **مَعْدِلٌ**, in two places.

مَعْدَلٌ [Right, or having a right direction; straight, or even; equal; equable, or uniform; symmetrical, proportionate; suitable in itself or in its parts: see its verb]. **مَعْدَلَةٌ** applied to a she-camel means *Whose limbs, or members, are rendered even, one with another*, (Lth, Az, TA,) including her hump and other parts; as is the case when she becomes fat: erroneously said by Sh, on the authority of Moḡārib, to be **مَعْدَلَةٌ**, belonging to art. **عَدَلَ**. (Az, TA.) — And *Of a middling sort, in quantity, or quality*; as a body between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant; contr. of **مَعْدَلٌ**, with the pointed **د**. (TA.) **فَرَسٌ مَعْدَلٌ الْفَرَقِ** [app. **الْفَرَقِ**] means *A horse whose غَرَّةُ [or blaze] occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks*. (AO, TA.) **مَعْدَلَاتٌ أَيَّامٌ مَعْدَلَاتٌ** signifies [Days moderate in temperature; or] *pleasant, not hot, days*. (TA.) And **الْمَعْدَلَاتُ** is applied to *Forty nights of varying, or alternating, heat and cold, commencing from the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of*

August, O. S.]: (AZ, TA in art. **صَفَرٌ**: see **صَفَرِيٌّ**;) or *the days of heat known by the appellation of وَقَدَاتُ سَيْبِلٍ [the most vehement heats of Canopus]; as also **الْمَعْدَلَاتُ** [q. v.]. (El-Ḥareere's *Durrat-el-Ghowwās*, in De Sacy's *Anthol. Gramm. Arabe*, p. 37 of the Arabic text.)*

عدم

1. **عَدَمَةٌ**, with kesr to the **د**, (S, MA, Mṣb, K, &c.,) aor. **عَدَمَ**, (S,) inf. n. **عَدَمٌ**, (S, MA, Mṣb, K,) which is anomalous [as the verb is trans.], (S,) and **عَدْمٌ**, (S, MA, K,) or the latter is a simple subst., (Mṣb,) *He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it*; (S, *MA, Mṣb, *K, *) syn. **فَقَدَ**; (S, Mṣb, K, *) or **لَمْ يَجِدْهُ**; so says Ibn-El-Kemāl in the Exposition of the *Hidāyeh*. (TA.) And **عَدِمْتُ فَلَانًا** [I wanted, or lost, such a one]. (TA.) And **عَدِمَ**, [inf. n. **عَدَمٌ**,] *It lacked, wanted, was wanting, was not found, did not exist, or was lost*; syn. **فَقَدَ**. (AHāt, Mṣb.) [See also **عَدَمٌ** below.] — **لَا يَعْدَمُنِي هَذَا الْأَمْرُ** means *مَا يَعْدُونِي* [i. e. *This thing, or affair, does not pass from me*]. (S, K, TA. [In the CK, erroneously, **مَا يُعْدَمُنِي**]) = **عَدِمَ** as intrans.: see the next paragraph, last sentence. = **عَدِمَ**, (K, TA,) inf. n. **عَدَامَةٌ**, (TA,) *He was, or became, foolish, or stupid*; (K, TA;) being *destitute of intellect, or understanding*. (TA.)

4. **أَعْدَمُهُ** is syn. with **أَفْقَدَهُ** [meaning *He made him to lack, want, or lose, it, or him*]: (AHāt, Mṣb:) and has a second objective complement: one says, **لَا أَعْدَمُنِي اللَّهُ فَضْلَهُ** [May God not make me to lack, want, or lose, his bounty]: (Mṣb:) or **لَا أَعْدَمُنِي فَضْلَكَ** *May He (i. e. God) not make thy bounty to depart from me*: and **أَعْدَمَنِي اللَّهُ فَلَانًا** [God made me to lack, want, or lose, such a one]. (TA.) — And *He denied him, or refused him*, (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA.) — And *He rendered him poor, needy, or destitute*: (S, *K, *TA: [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:]) in this sense, said of God. (S, K, TA.) — **أَعْدَمَنِي الشَّيْءُ** means [app. *The thing excited my want, or made me to want it; and hence, the thing was not found by me; or] I did not find the thing*. (K.) — [And **اعدمه** signifies also *He made it to have no existence; to be non-existent; or he annihilated it; or did away with it*; agreeably with explanations of the inf. n. (**إِعْدَامٌ**) in the KL and PS &c., and with present usage.] = **اعدم** as intrans., (Kr, S, Mṣb, K,) inf. n. **إِعْدَامٌ** and **عَدْمٌ**, (Kr, K, TA,) like **إِسَارٌ** and **يَسْرٌ** as inf. ns. **أَيْسَرٌ**, and **فُحْشٌ** and **إِفْحَاشٌ** as **أَعْسَرٌ**, and **أَفْحَشٌ** and **فُحْشٌ** as of **أَفْحَشٌ**, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA,) signifies *He (a man, S) was, or became,*