

nant, so that **بَنُو سَهْوَانَ** may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also **سَهْوَانٌ**.

**سَاهِيَةٌ** *A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye.* (JK, and Ham p. 708.)

**أَسَاءَةٌ** and **أَسَاءَةٌ**: see what follows.

**أَسَاهِي**, (JK, TA,) in the K, erroneously, **أَسَاهِي**, (TA,) *i. q.* **أَلْوَانٌ** [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) *various sorts* (**ضُرُوبٌ مُخْتَلِفَةٌ**, JK, TA) *of pace of camels*; like **أَسَاهِيحٌ**: (TA:) and its sing. is **أَسَاهَةٌ**. (JK.)

سو

**سَوَفٌ** *i. q.* **سَوَفٌ**, q. v.

سوا

1. **سَاءٌ**, (Lth, M, Mṣb, K,) aor. **يَسُوُّ**, (Lth, Mṣb,) inf. n. **سَوُوٌّ**, (Lth, M,) or **سَوَاٌ**, like **سَحَابٌ**, (K,) [but the former is that which is commonly known,] *It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly.* (Lth, M, Mṣb, K.) It is used in this sense, (IKt, TA,) or [rather] is like **بُئْسَ**, (Bd, Jel,) in the Kur [xvii. 34], where it is said, **سَاءَ سَبِيلًا** [*Evil, &c., is it as a way of acting*]: (IKt, Bd, Jel, TA:) which is like the saying, **سَاءَ هَذَا مَذْهَبًا** [*Evil, &c., is this as a way of acting or believing, &c.*]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, **سَاءَ مَا فَعَلَ فُلَانٌ صَنِيعًا** [*Evil, &c., as an action, is that which such a one has done*]. (TA.) —

One says also, **أَسَأْتُ بِهِ ظَنًّا**, and **سَوْتُ بِهِ ظَنًّا**, [lit. *I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,*] the noun being determinate, with the article **ال**, in the latter case, (ISk, S, Mṣb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Mṣb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after **أَسَأْتُ**, which is here the *contr.* of **أَحْسَنْتُ**. (Mṣb.) — It is also trans.: (Lth, TA:) you say, **سَاءَهُ**, (S, M, K,) aor. **يَسُوُّهُ**, (S,) inf. n. **سَوُوٌّ**, (S, M, K,) and **سَوُوٌّ**, with **ḍamm** also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like **كَلَامٌ** and **ثَوَابٌ** &c.,]) and **سَوَاٌ** (K) and **سَوَاَةٌ** (AZ, M, K) and **سَوَاِيَةٌ**, (S, M, K,) of the measure **فَعَالِيَةٌ**, like **عَلَانِيَةٌ**, (Kh, S, M,) and **سَوَاِيَةٌ**, (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and **مَسَاءٌ** (M, K) and **مَسَاءَةٌ**, (S, M, K,) originally **مَسَوَاَةٌ**, (Har p. 81,) and **مَسَائِيَةٌ**, which is originally **مَسَاوِيَةٌ**, (Kh, S, M, K,) and **مَسَايَةٌ**, (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and **مَسَائِيَةٌ**, (M, K,) this last written in the L with two **س** *س*, [i. e. **مَسَائِيَّةٌ**,] (TA,) [*He did evil to him;*] *he did to him that which he disliked, or hated;* (M, K;) *he displeased, grieved, or vexed, him;* *contr. of سَوُوٌّ*. (S.) One says, **سَوْتُ الرَّجُلَ**, meaning *I displeased, grieved, or vexed, the man by what he saw [or experienced] from me.* (S.) And **مَسَاءَتَكَ** and **مَسَائِيَتَكَ** [*I desired to displease, grieve, or vex, thee*]. (Lth, TA.) And **إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوُّ** [*Verily the night is long, and may the state thereof not displease, grieve, or vex, me*]: meaning **لَا يَسُوْنِي بِأَلَّهُ**; and expressing a prayer. (Lh, M. [In the TA, in the place of **بِأَلَّهُ** is put **مَا لَهُ**; as though meaning **مَا لَهُ مِنَ الْحَوَادِثِ** or the like, i. e. *its events, or accidents, &c.*]) And **لَهُ عِنْدِي** **مَا سَاءَهُ** [*I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight*], and **مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*what does, or will, grieve him, &c.*]. (S.) **تَرَكَ مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,*] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobe was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, “What wilt thou write?” and he answered, “Write ye, ‘Such a one,’ meaning himself, ‘has left what will grieve him, and oppress him by its weight.’” i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, **سَوْتُ وَجْهَ فُلَانٍ**, aor. **أَسَوُّهُ**, inf. n. **مَسَائِيَةٌ** and **مَسَاءَةٌ**, (Lth, TA,) *i. q.* **قَبَحْتُهُ** [i. e. *I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.*]. (TA. [It is said in a copy of the M, that **سَوْتُ لَهُ وَجْهَهُ** means **قَبَحْتُهُ**: but I think that the right explanation is **قَبَحْتُهُ**, without tesh-deed, meaning *I said to him, وَجْهَكَ*: see art. **قَبَحَ**].)

2. **سَوَاٌ** [*He corrupted, or marred*]. You say, **رَتِّقْ سَوَاٌ وَلَا تَسَوِّقْ** *Rectify thou, and do not corrupt, or mar.* (A, TA.) [See also 4.] — **سَوَاٌ عَلَيْهِ** *He said to him* **أَسَأْتُ** [*Thou hast done ill*]. (M.) You say, **فَعَلَهُ**, (K,) *i. e.* **صَنِيعَهُ**, (S,) or **سَوَاتٌ عَلَيْهِ مَا صَنَعَ**, (TA,) inf. n. **تَسَوُّوَةٌ** and **تَسَوُّوَةٌ**, *I discommended to him what he had done, or his deed; and said to him* **إِنَّ أَسَأْتُ** [*Thou hast done ill*]. (S, K.) And **إِنَّ أَسَأْتُ** [*If I do ill, say thou to me, Thou hast done ill*]. (S.)

4. **أَسَاءٌ**, [inf. n. **إِسَاءَةٌ**,] *He did evil, or ill; or acted ill; contr. of أَحْسَنَ*: (S, M, K:) [and so] **أَسَاءَ فِي فِعْلِهِ**. (Mṣb.) You say, **أَسَاءَ إِلَيْهِ**, (S, K)

and **لَهُ** and **عَلَيْهِ** and **بِهِ** (TA) *He did evil or ill, or acted ill, to him.* (S, K, TA.) — [See also **أَسَاءَهُ**, in several senses, in art. **سَوِيٌّ**.] — **أَسَاءَهُ** *He corrupted it, or marred it;* (M, K;) [*did it ill;*] *did it not well;* namely, a thing. (M.) It is said in a prov., **أَسَاءَ كَارِهِ مَا عَمِلَ** [*An unwilling person did ill what he did*]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.)\* See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. **أَسَاءَ** *He experienced evil, or that which he disliked or hated,* (S, K, TA,) or *displeasure,* (TA,) or *grief, or anxiety.* (M, TA.) **أَسَاءَ لَهَا** occurs in a trad. as meaning *He (the Prophet) became displeased, or grieved, or anxious, on account of it; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is* **أَسْتَأَلَهَا**, meaning “he sought the interpretation of it, by consideration.” (TA.)

**سَوُوٌّ** is an inf. n. of **سَاءَ**, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Mṣb, and Ham p. 712,) and to an action. (Mṣb.) You say **رَجُلٌ سَوُوٌّ** (S, M, Mṣb, K) [*A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious*: (M, TA:) and **رَجُلٌ السَّوُوِّ** [*the man of evil nature or doings &c.*]: (S, K:) and **ذُنُوبُ السَّوُوِّ** [*the wolf of evil nature &c.*], as in a verse cited voce **أَحَالَ**, in art. **حَوْلَ**: (S:) and **عَمَلٌ سَوُوٌّ** [*a deed of evil nature*]: (M, Mṣb:) and **عَمَلُ السَّوُوِّ** [*the deed of evil nature*]: (Ham p. 498:) and **نَعْتُ سَوُوٌّ** [*an epithet of evil nature*]: (O and K in art. **سَعَقَ**:) and **سَعْفٌ سَوُوٌّ** *a bad commodity*: (O and TA in art. **سَعْفَ**:) and if you make the former word determinate [by means of the article **ال**], you use the latter as an epithet [also], (M, Mṣb, and Ham, p. 712,\*) and you say **الرَّجُلُ السَّوُوِّ** [*the evil man, or the man who does what is evil &c.*]: (Mṣb, and Ham p. 712:) and **الْعَمَلُ السَّوُوِّ** [*the evil deed*]: (Mṣb:) [this last phrase I hold to be correct, regarding **السَّوُوِّ** in this case as originally an inf. n. of the intrans. verb **سَاءَ**, and therefore capable of being used as an epithet applied to anything; though] IB says that **السَّوُوِّ** used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, **السَّوُوِّ** for **السَّوُوِّ**, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say **الرَّجُلُ السَّوُوِّ**, though one says **حَقُّ الْيَقِينِ** as well as **حَقُّ الْيَقِينِ**; for **السَّوُوِّ** is not the same as **الرَّجُلُ**, but **الْيَقِينُ** is the same as **الْحَقُّ**: he says, also, nor should one say, **هَذَا السَّوُوِّ**, with **ḍamm**: (S:) [here the expres-