

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like **زَيْدٌ**, determinate: (Mughnee:)] also that **سَيِّمًا** should not be used without **لَا** preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that **لَا** is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, **لَا سَيِّ لَهَا فُلَانٌ** (Lh, M, K) i. e. *There is not the like of such a one*: (TA:) and **لَا سَيِّكَ مَا فُلَانٌ** (Lh, M, K) i. e. *Such a one is not the like of thee*. (TA.) [In both of these instances, **مَا** is obviously redundant. Other (similar) usages of **سَيِّ** are mentioned voce **سَوَاءٌ**, to which reference has been made above.] — **سَيِّ** also signifies *A [desert such as is termed] مَفَازَةٌ*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence **السَيِّ** is the name of a particular tract, said in the M to be a certain smooth place in the **بَادِيَةٌ**.] — See also art. **سَيِّو**.

سَيِّة: see **سَوَاءٌ**, near the end of the paragraph.

سُؤَى: see **سَوَاءٌ**, in seven places: — and see also **سُؤَى**, in two places.

سُؤَى: see **سَوَاءٌ**, in seven places. — Also, and likewise **سُؤَى**, (Akh, S, Mṣb, Mughnee, K,) and **سَوَاءٌ**, (Akh, S, M, Mughnee, K,) and **سَوَاءٌ**, (Mughnee,) i. q. **مَكَانٌ**, (Mughnee,) or **غَيْرٌ**, (Akh, S, M, Mṣb, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like **غَيْرٌ**; accord. to Ez-Zejjājee and Ibn-Mālik, used in the same sense and manner as **غَيْرٌ**: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, **عِنْدِي رَجُلٌ سُؤَى زَيْدٍ**, meaning **رَجُلٌ زَيْدٍ** and **مَكَانٌ زَيْدٍ** [i. e. *I have with me a man instead of Zeyd and in the place of Zeyd*]: (Ḥam p. 570, and TA:*) [but] one says [also], **سَوَائِكَ** and **سَوَاكَ** and **سَوَاكَ**, meaning **غَيْرِكَ** [i. e. *I passed by a man other than thee*]: (S:) and **جَاءَنِي سَوَاؤُكَ** [and **سَوَاكَ** &c. *Other than thou came to me*], using it as an agent; and **رَأَيْتُ سَوَاكَ** [and **سَوَاكَ** &c. *I saw other than thee*], using it as an objective complement: and **مَا جَاءَنِي أَحَدٌ سَوَاكَ** [and **سَوَاكَ** &c. *None except thou came to me*]: and **مَا جَاءَنِي أَحَدٌ سَوَاؤُكَ** [and **سَوَاكَ** &c. *None other than thou came to me*]: (Mughnee:) and **قَصَدْتُ الْقَوْمَ سُؤَى** and **زَيْدٍ**, meaning **غَيْرِ زَيْدٍ** [i. e. *I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd*]: (Mṣb:) and **لَتَنْ فَعَلْتَ ذَاكَ وَأَنَا سَوَاكَ لَيَاتِيكَ مَتَى**, meaning [If thou do that] when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.] (Ibn-Buzurj, TA.) — The Arabs also said, **عَفَدُكَ**, meaning *Thine intellect has departed from*

thee. (IAār, M.) — The strangest of the meanings of **سُؤَى**, in this sense with the short alif and with **كسر**, is **قَصْدٌ**. (Mughnee.) **سُؤَى الشَّيْءِ** means **قَصْدُهُ** [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, **قَصَدْتُ سُؤَى فُلَانٍ**, meaning **قَصَدْتُ قَصْدَهُ** [i. e. *I tended, or betook myself, in the direction of, or towards, such a one*]. (S, K,*) [In the CK, and in my MS. copy of the K, **سَوَاءٌ** is erroneously put for **سُؤَى**.] And hence, (Mughnee,) a poet says, (namely, **Ḳays Ibn-El-Khaṭeem**, TA.)

وَلَا صَرَفْتُ سُؤَى حُدَيْفَةَ مِدْحَتِي

[And I will surely turn towards *Hodheyfeh* my eulogy]. (S, Mughnee.)

سَوَاءٌ [in some copies of the K erroneously written without **ء** in its primary acception is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness*; syn. **إِسْتَوَاءٌ**; (Mughnee;) as also **سُؤَى**: (M, K:) or [rather] it is a subst., (S, and Ksh and Bḍ in ii. 5,) meaning **إِسْتَوَاءٌ**, (Ksh and Bḍ ibid.,) from **اسْتَوَى** in the sense of **اعْتَدَلَ**; (S;) and signifies [as above: and] *equity, justice, or rectitude*; syn. **عَدْلٌ**; (S, M, K;) as also **سُؤَى**; (M;) and **سُؤَى** and **سُؤَى**, as well as **سَوَاءٌ**, accord. to Fr, are syn. with **نَصَفٌ**; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with **عَدْلٌ**; (S, K, TA;) [but app., only syn. with **عَدْلٌ** and **نَصَفٌ** not as a subst. but as an epithet, like **وَسَطٌ** thus used, as will be shown by what follows, although] each said by Er-Rāghib to be originally an inf. n. (TA.) One says, **هَبَا هَبَا**, meaning **سَوَاءٌ** [i. e. *They two are on an equality, or on a par, in respect of this affair, or case*]: (S, TA:) and **هُمَّ عَلَى سُؤَى**, meaning [likewise] **إِسْتَوَاءٌ** [i. e. *They are on an equality, or on a par*], (M, K,) and **فِي هَذَا الْأَمْرِ** [in this affair, or case]. (M.) And **بِالْعَدْلِ**, (S,) meaning **السَّيِّءُ بَيْنَهُمَا بِالسُّؤَى** [i. e. *I divided the thing between them two with equity, justice, or rectitude*]. (TA.) And it is said in the **Ḳur** [viii. 60], **فَأَنْبِذْ إِلَيْنَاهُ عَلَى سَوَاءٍ**, meaning **عَدْلٌ** [as expl. in art. **نَبَذَ**, q. v.]. (S, TA.) [Hence,] **ثِيَلَةُ السَّوَاءِ** *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen];* (Aṣ, S, K, TA;) *in which the moon becomes equable or uniform* (**يُسْتَوَى**) [in illumination]: (TA:) or *the night of the fourteenth*. (M, K.) — And i. q. **وَسَطٌ** [as meaning *The middle, or midst, of a thing*]; (S, M, Mughnee, K;) as also **سُؤَى** and **سُؤَى**. (Lh, M, K.) Hence, **سَوَاءُ الشَّيْءِ** *The middle, or midst, of the thing*; (S, M;) as also **سَوَاءٌ** and **سَوَاءٌ**. (Lh, M.) It is said in the **Ḳur** [xxxvii. 53], **فَرَاهُ فِي سَوَاءِ الْجَحِيمِ** [And he shall see him] in the middle or midst [of the fire of Hell]. (S, Mughnee, TA.) In like manner also one says **سَوَاءُ السَّبِيلِ** [*The middle of the road*]: or, accord. to Fr, it means *the right direction of the road or way*. (TA.) And one says, **انْقَطَعَ**

سَوَائِي, meaning *My waist [broke], or my middle*. (TA.) And **سَوَاءُ النَّهَارِ** means *The middle of the day*. (M, K. [In some copies of the K, **مُسْتَعَهُ** is erroneously put for **مُنْتَصَفُهُ**].) — [Hence, perhaps, as being generally the middle or nearly so,] *The summit of a mountain*. (M, K.) And *An [eminence, or a hill, or the like, such as is termed] حَرَّةٌ*: or a [stony tract such as is termed] **حَرَّةٌ**: or the head of a **حَرَّةٌ**. (M.) — It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even*; syn. **مُسْتَوٍ**; (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, **سُؤَى**, and **سُؤَى**; (M, K;) or these two signify, thus applied, [like **سَوَاءٌ** as expl. hereafter,] *equidistant in respect of its two extremities*. (TA.) And as syn. with **مُسْتَوٍ**, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase **لَيْسُوا سَوَاءً** [*They are not equal*; in the **Ḳur** iii. 109]. (Mughnee.) Using it in this sense, one says **أَرْضٌ سَوَاءٌ** [*An even land*]: and **دَارٌ سَوَاءٌ** [*A house uniform* (**مُسْتَوِيَةٌ**) in respect of the [appertences termed] **مَرَاتِقٌ** and **سَوَاءٌ** *A garment, or piece of cloth, equal, or uniform, in its breadth and its length and its two lateral edges*: but one does not say **جَمَلٌ سَوَاءٌ**, nor **رَجُلٌ سَوَاءٌ**, nor **حِمَارٌ سَوَاءٌ**, nor **رَجُلٌ سَوَاءٌ**: (M, TA:) though one says **رَجُلٌ سَوَاءٌ الْبَطْنِ** *A man whose belly is even with the breast*: and **سَوَاءُ الْقَدَمِ** *having no hollow to the sole of his foot*. (TA.) One says also **رَجُلٌ سَوَى الْخَلْقِ**, (S, M,) meaning **مُسْتَوٍ** [i. e. *A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect*: see 8]: (S:) and **رَجُلٌ سَوَى** *A man equally free from excess and deficiency in his dispositions and his make*: (Er-Rāghib, TA:) or *sound in limbs*: (TA voce **مِرَّةٌ**, q. v.) and **غَلَامٌ سَوَى** *A boy, or young man, uniform in make, or symmetrical, (مُسْتَوِيٌ الْخَلْقِ) without disease, and without fault, or defect*: (Mgh:) and the fem. is **سُؤَى**. (M.) Accord. to Er-Rāghib, **السُّؤَى** signifies *That which is preserved from excess and deficiency*: and hence **الصَّرَاطُ السُّؤَى** [in **Ḳur** xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rāghib, TA;) *the right, or direct, road*: (Bḍ, Jel:) and some read **السَّوَاءُ**, meaning *the middle, good, road*: and **السُّؤَى** (Ksh, Bḍ) i. e. *the evil, or bad, road*: (Bḍ:) and **السُّؤَى** [i. e. *most evil, or worst*; fem. of **أَسْوَأٌ**; for **الصَّرَاطُ** is fem. as well as masc.]: (Ksh, Bḍ:) [and] **السُّؤَى**, of the measure **فُعْلَى** from **السَّوَاءُ**, [with which it is syn.,] or originally **السُّؤَى** [mentioned above]: (K:) and **السُّؤَى**, (Ksh, Bḍ,) which is dim. of **السَّوَاءُ**, (Lth, TA,) [or] as dim. of **السُّؤَى** [in which case it is for **السُّؤَى**]. (Ksh, Bḍ.) — [Hence,] it signifies also *Complete*: (Mughnee:) you say, **هَذَا**