

sion "with damm" may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السوء, with damm, in all of the three instances,] Akh allows one's saying رَجُلُ السَّوِّ and رَجُلُ سَوِّ, with fet-h to the س in both; but not رَجُلُ السَّوِّ, with damm to the س, because السَّوِّ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلُ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السَّوِّ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سَوِّ is the subst. from سَاءَ; (S, M, \*K;) [so, app., accord. to the generality of the lexicologists:] or inf. n. (Ksh and Bd in ii. 46) of سَيِّئَ (Ksh ibid.,) or of سَاءَ, aor. يَسُوُّ (Bd ibid.,) or of سَاءَهُ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness, or unseemliness*; [and *displeasingness, grievousness, or vexatiousness*]; as, for instance, of natural disposition, and of doings: (Ksh ubi supra:) *vitious, immoral, unrighteous, sinful, or wicked, conduct*: [hence, رَمَاهُ بِسَوِّ: see art. رَمَى:] *anything disapproved, or disallowed*; or *regarded as evil, bad, abominable, foul, or unseemly*: (S, TA:) [an evil action or event:] *evilness of state or condition: harm, injury, hurt, mischief, or damage*: (IB, TA:) *anything that is mentioned as being سَيِّئَ* [i. e. evil, &c.]: (Lth, TA:) *any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady*: (M, K, TA:) [pl. أَسْوَاءُ, accord. to a general rule.] The saying مَا أَتُكْرِكُ مِنْ سَوِّ means *I do not disacknowledge thee in consequence of سَوِّ* [i. e. evilness, &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) تَصَرَّفَ عَنْهُ السَّوُّ, in the Kur [xii. 24], is said by Zj to mean, [In order that we might turn away from him] *unfaithfulness to his master, and adultery*: (M, TA.) And سَوُّ الْحَسَابِ, in the Kur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِي قَوْلِ السَّوِّ means *There is no good in thy saying سَوِّ* [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]: but if you say السَّوِّ, [you use قول in the sense of مقول, and] the meaning is, *in evil speech*. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سَوِّ accord. to one reading, and سَوِّ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السَّوِّ, (K, TA,) in the Kur [ix. 99

and xlviii. 6], (TA,) mean *Defeat, and evil*; (K, TA;) and *trial, or affliction, and torment*; (TA;) and *perdition, and destruction, or corruption*: (K, TA:) and in like manner in the saying, أُمِطْرَتْ مَطَرُ السَّوِّ, (K, TA,) in the Kur [xxv. 42]: (TA:) or السَّوِّ means *harm, injury, hurt, mischief, or damage*; and *evilness of state or condition*; [as expl. before;] and السَّوِّ, *corruption, or destruction, or perdition*: (K, \*TA:) or السَّوِّ in the phrase دَائِرَةُ السَّوِّ means *defeat and evil*; and the reading السَّوِّ is from [i. e. syn. with] الْهَسَاءَ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دَوَّرَ.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوِّ, (TA,) meaning *ظَنُّ الْأَمْرِ السَّوِّ* [i. e. *Who opine, of God, the opining of the evil thing*], (Bd,) it is allowable to read ظَنُّ السَّوِّ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], وَظَنَنْتُمْ ظَنُّ السَّوِّ, [And ye opined the evil opining], it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السَّوِّ is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Kur vii. 188, it is said to mean † *Diabolical possession*; or *insanity, or madness*. (M, TA.) — † *Leprosy*, syn. بَرَصٌ, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire*: so in the Kur xxx. 9, accord. to the reading السَّوِّ: (K, TA:) said to mean there *Hell*: but the reading commonly known is السَّوِّ. (TA.) — And † *Weakness in the eye*. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضم.])

سَيِّئَ: see سَيِّئَ.

سَوِّ The عَوْرَةُ [or *pudendum*], (S, Mgh, Msh,) i. e. (Msh) the فَرج [which means the same, or the *external portion of the organs of generation*], (Lth, M, IATH, Msh, K,) of a man, and of a woman: (Lth, Msh, TA:) and the anus: (Az and TA in art. سَوِّ:) dual سَوِّتَانِ: and pl. سَوِّاتٍ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Msh;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سَوِّاتِهَا, some read سَوِّاتِهَا; and some, سَوِّاتِهَا. (Bd.) — In the Kur v. 34, it means *The dead body, or corpse*; (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) — Accord. to IATH, the former is the primary signification: and hence it is transferred to denote *Any saying, or action, of which one is ashamed when it appears*: (TA:) *any evil, bad, abominable, foul, or unseemly, saying or action*; (S, K, TA;) as also سَوِّاتٍ: (M:) *any disgracing action or thing*: (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice*; (K, TA;) as also سَوِّاتٍ, or سَوِّ; (ac-

cord. to different copies of the K; [the latter perhaps fem. of سَوِّاتٍ like the former, of the same class as دَنَائِي and دَفَائِي, or fem. of سَوِّانٍ, like عَطَشِي fem. of عَطْشَانٍ;]) or so both of these; (TA;) or so سَوِّاتٍ سَوِّاتٍ: (S:) [or this last means a property, &c., that is very evil &c.] One says, مَآءٌ سَوِّاتٍ لِفُلَانٍ *May a disgracing action or thing befall such a one*; [or *disgrace, or shame, to such a one*]; using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَةٌ and سَوِّ:] — السَّوِّ السَّوِّ [or سَوِّ السَّوِّ] also means *The contrarious wife or woman*. (TA.)

ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with س, and of the measure فَعْلَةٌ, from السَّوِّ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him*; and *did evil to him*: others hold that the saying means *such a one made a way to do what he desired to such a one*; in which case, سَايَةً is of the measure فَعْلَةٌ from سَوِّتٍ; originally سَوِّتَةٌ, which is changed into سَوِّتَ, and then into سَايَةً, in like manner as دَوَّانٌ is changed into دِيَوَانٌ. (Abou-Bekr, TA.) [See the same word in art. سَوِّ.]

سَوِّ: see سَوِّ, in two places.

سَوِّ is [fem. of سَوِّاتٍ, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly*: and is also] a subst. signifying *an evil, a bad, an abominable, a foul, or an unseemly, action*; (Msh, TA;) i. q. سَيِّئَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) contr. of حَسَنِي. (S, M, K, TA.) — In the Kur xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as contr. of الحَسَنِي,] السَّوِّ means † *The fire* (S, K, TA) of *Hell*. (TA.) See also سَوِّ, last explanation but one.

سَوِّ: see سَوِّ (of which it is said by some to be fem.) in two places: — and see also سَوِّ, in four places.

خَزْيَانُ سَوِّ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally خَزْيَانُ سَوِّ, meaning *Ashamed, or base, or vile, or ignominious, and evil, bad, &c.*,] from الْخُزْبِ. (M, TA.) — See also سَوِّ.

سَيِّئَ, [originally سَيِّئِي (as will be shown below, voce سَيِّئَةٌ), then سَيِّئِي, and then سَيِّئِي,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*; (Lth, Msh, TA;) contr. of حَسَنٌ: (Msh:) sometimes contracted into سَيِّئِي, like as هَيِّئٌ is contracted in هَيِّئِي, and لَيِّئٌ into لَيِّئِي; as in the saying of Et-Tuhawee,

• وَلَا يَجْزُونَ مِنْ حَسَنٍ بَيِّئِي •  
• وَلَا يَجْزُونَ مِنْ غِلْظٍ بَلِيئِي •