

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

*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, *أَسَاءَةٌ*, (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 (*مُخْتَلِفَةٌ*, JK, TA) of pace of camels; like *أَسَاهِيحٌ*: (TA:) and its sing. is *أَسَاهِيَةٌ*. (JK.)

سو

*سَوْفٌ* i. q. *سَوْفٌ*, q. v.

سوأ

1. *سَاءٌ*, (Lth, M, Mṣb, K,) nor *يَسُوءُ*, (Lth, Mṣb,) inf. n. *سُوءٌ*, (Lth, M,) or *سُوءَةٌ*, 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 *بُئْسٌ*, (Bd, Jel,) in the Kur [xvii. 34], where it is said, *سَاءَ سَبِيلاً* [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, *سُوءْتُ بِهِ ظَنًّا*, and *أَسَأْتُ بِهِ الظَّنَّ* [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 أَسَأْتُ*. (Mṣb.) — It is also trans.: (Lth, TA:) you say, *سَاءَهُ*, (S, M, K,) aor. *يَسُوءُهُ*, (S,) inf. n. *سُوءٌ* (S, M, K) and *سُوءٌ*, 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 *سُوءًا* (K) and *سُوءَةً* (AZ, M, K) and *سُوءَانِيَةً*, (S, M, K,) of the measure *فَعَالِيَةٌ*, like *عَلَانِيَةٌ*, (K, S, M,) and *سُوءَانِيَةٌ*, (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and *مَسَاءٌ* (M, K) and *مَسَاءَةٌ*, (S, M, K,) originally *مَسُوءَةٌ*, (Har p. 81,) and *مَسَائِيَةٌ*, which is originally *مَسَاوِيَةٌ*, (Kh, S, M, K,) and *مَسَائِيَةٌ*, (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*s, [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 سَرَّهَ*. (S.) One says, *سُوءْتُ الرَّجُلَ*, meaning I displeased, grieved, or vexed, the man by what he saw [or experienced] from me. (S.) And *أَرَدْتُ 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 يَسُوُّنِي بَالَهُ*; and expressing a prayer. (Lh, M. [In the TA, in the place of *بَالَهُ* is put *مَا لَهُ*; as though meaning *مَا لَهُ مِنَ الْوَادِثِ* or the like, i. e. *its events, or accidents, &c.*]) And *عِنْدِي لَهُ مَا سَاءَهُ* [I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight], and *مَا يَسُوءُهُ وَيَتَوَوَّهُ* [what does, or will, grieve him, &c.]. (S.) *تَرَكَ مَا يَسُوءُهُ وَيَتَوَوَّهُ* [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, *سُوءْتُ وَجْهَ فُلَانٍ*, aor. *أَسُوءُهُ*, inf. n. *مَسَاءَةٌ* and *مَسَائِيَّةٌ*, (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 *سُوءْتُ لَهُ وَجْهَهُ* means *قَبَحْتُهُ*: but I think that the right explanation is *قَبَحْتُهُ*, without tesh-deed, meaning I said to him, *قَبَحَ اللَّهُ وَجْهَكَ*: see art. *قبح*].)

2. *سُوءًا* [He corrupted, or marred]. You say, *رَتِّقْ سَوْ وَلَا تَسُوءِ* Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] — *سُوءًا عَلَيْهِ* He said to him *أَسَأْتُ* [Thou hast done ill]. (M.) You say, *فَعَلُهُ*, (K,) or *صَنِيعَهُ*, (S,) or *سُوءَاتٌ عَلَيْهِ مَا صَنَعَ*, (TA,) inf. n. *تَسُوءَةٌ* and *تَسُوءِيٌّ*, I discommended to him what he had done, or his deed; and said to him *أَسَأْتُ* [Thou hast done ill]. (S, K.) And *إِنْ 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. *سوى*.] — *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 كَارَهُ 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. *أَسَاءَهُ* He experienced evil, or that which he disliked or hated, (S, K, TA,) or displeasure, (TA,) or grief, or anxiety. (M, TA.) *أَسَاءَهُ 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 *أَسْتَأْتَبَهَا*, meaning “he sought the interpretation of it, by consideration.” (TA.)

*سُوءٌ* 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 سَوْ* (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 السُّوءِ* [the man of evil nature or doings &c.]: (S, K:) and *ذئْبُ السُّوءِ* [the wolf of evil nature &c.], as in a verse cited voce *أَحَالٌ*, in art. *حول*: (S:) and *عَمَلٌ سَوْ* [a deed of evil nature]: (M, Mṣb:) and *عَمَلُ السُّوءِ* [the deed of evil nature]: (Ham p. 498:) and *نَعْتُ سَوْ* [an epithet of evil nature]: (O and K in art. *سحق*:) and *سَعْفٌ سَوْ* a bad commodity: (O and TA in art. *سعف*:) 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 السُّوءِ* [the evil man, or the man who does what is evil &c.]: (Mṣb, and Ham p. 712:) and *العَمَلُ السُّوءِ* [the evil deed]: (Mṣb:) [this last phrase I hold to be correct, regarding *السُّوءِ* 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 *السُّوءِ* 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, *السُّوءِ* for *السُّوءِ*, 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 السُّوءِ*, though one says *حَقُّ اليَقِينِ* as well as *حَقُّ اليَقِينِ*; for *السُّوءِ* is not the same as *الرَّجُلِ*, but *اليَقِينِ* is the same as *الحَقِّ*: he says, also, nor should one say, *هَذَا السُّوءِ*, with *ḍamm*: (S:) [here the expres-