

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 السُّوءِ and رَجُلٌ سُوٌّ, with fet-h to the س in both; but not رَجُلُ السُّوءِ, with damm to the س, because السُّوءِ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلٌ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السُّوءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سُوٌّ is the subst. from سَاءَهُ; (S, M, *K; K;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bq in ii. 46) of سَيِّئٌ, (Ksh ibid.,) or of سَاءَ, aor. يَسُوُّ, (Bq 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 suprâ:) *vicious, immoral, unrighteous, sinful, or wicked, conduct:* [hence, رَمَاهُ بِسُوٍّ: 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 سَيِّئٌ [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 سُوٍّ* means *I do not disacknowledge thee in consequence of سُوٍّ [i. e. evilness, &c.],* that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) *تَصَرَّفَ عَنْهُ السُّوءُ* [i. e. *turning away from him*] *unfaithfulness to his master, and adultery:* (M, TA.) And *سُوُّ الْحِسَابِ*, in the Kṛ [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 سُوَّ فِي قَوْلِ السُّوءِ* means *There is no good in thy saying سُوٍّ [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]:* but if you say *السُّوءُ*, [you use قول in the sense of مقول, and] the meaning is, *in evil speech.* (TA as from the K, but not in the CṬ nor in my MS. copy of the K.) *سُوٌّ* accord. to one reading, and *سُوٌّ* 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 CṬ nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase *دَائِرَةُ السُّوءِ*, (K, TA,) in the Kṛ [ix. 99

and xlvi. 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, *أَمْطَرَتْ مَطَرَ السُّوءِ*, (K, TA,) in the Kṛ [xxv. 42]: (TA:) or *السُّوءُ* means *harm, injury, hurt, mischief, or damage; and evilness of state or condition; [as expl. before;]* and *السُّوءُ*, *corruption, or destruction, or perdition:* (K, *TA:) or *السُّوءُ* in the phrase *دَائِرَةُ السُّوءِ* means *defeat and evil; and the reading سُوٌّ is from [i. e. syn. with] السَّاءَةُ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دَوَّر.]* Accord. to Zj, in the saying in the Kṛ [xlvi. 6], *الظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ*, (TA,) meaning *ظَنَّ الأَمْرَ السُّوءِ* [i. e. *Who opine, of God, the opining of the evil thing*], (Bq,) it is allowable to read *ظَنَّ السُّوءِ*; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kṛ [xlvi. 12], *وَوَظَنْتُمْ ظَنَّ السُّوءِ*, [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] *السُّوءِ* 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 Kṛ 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 Kṛ xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire:* so in the Kṛ xxx. 9, accord. to the reading *السُّوءِ*: (K, TA:) said to mean there *Hell:* but the reading commonly known is *السُّوءِ*. (TA.) — And † *Weakness in the eye.* (K. [Thus, i. e. with damm to the س, in the CṬ and TṬ: in the TA said to be *بالفتح*; but this is evidently a mistake for *بالضمة*.])

سَيِّئٌ: see سَيِّئٌ.

سُوَّةُ The عَوْرَةُ [or *pudendum*], (S, Mgh, Mṣb,) i. e. (Mṣb) the *فَرْج* [which means the same, or the external portion of the organs of generation], (Lth, M, IAth, Mṣb, K,) of a man, and of a woman: (Lth, Mṣb, TA:) and the *anus*: (Az and TA in art. سَوَى:) dual *سُوَّتَانِ*: and pl. *سُوَّتَاتٍ*: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mṣb;) or because of its unseemliness. (Ḥam p. 510.) In the Kṛ vii. 19, for *سُوَّتَيْهَا*, some read *سُوَّتَيْهَا*; and some, *سُوَّتَيْهَا*. (Bq.) — In the Kṛ v. 34, it means *The dead body, or corpse;* (Bq, Jel;) because it is deemed unseemly to be seen. (Bq.) — 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 *سُوَّةٌ*: (M:) *any disgracing action or thing:* (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice;* (K, TA;) as also *سُوَّةٌ*, or *سُوَّى*; (ac-

cord. to different copies of the K; [the latter perhaps fem. of *سُوَّى* like the former, of the same class as *دَفَأَى* and *دَفَأَى*, or fem. of *سُوَّى*, like *عَطَشَى* fem. of *عَطَشَانٌ*;]) or so both of these; (TA;) or so *سُوَّةٌ سُوَّةٌ*: (S:) [or this last means *a property, &c., that is very evil &c.*] One says, *مَيَّ سُوَّةٌ 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 *سُوَّى*.] — *السُّوءَةُ السُّوءَى* [or *السُّوءَةُ السُّوءَى*] also means *The contrarious wife or woman.* (TA.)

سَوَى as used in the saying *ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَوَى* *سَوَى* is held by some to be originally with ء, and of the measure *فَعْلَةٌ*, from *السُّوءُ*; 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, *سَوَى* is of the measure *فَعْلَةٌ* from *سَوَيْتُ*; originally *سَوِيَّةٌ*, which is changed into *سَوِيَّةٌ*, and then into *سَوَى*, in like manner as *دَوَانٌ* is changed into *دِيْوَانٌ*. (Abou-Bekr, TA.) [See the same word in art. سَوَى.]

سُوَّى: see سُوَّى, in two places.

سُوَّى is [fem. of *سُوَّى*, 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;* (Mṣb, 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 Kṛ xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as *contr. of الحَسَنِي*,] *السُّوءَى* means † *The fire* (S, K, TA) *of Hell.* (TA.) See also *سُوَّى*, last explanation but one.

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

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

سُوَّى, [originally *سُوَّى* (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, Mṣb, TA;) *contr. of حَسَنٌ*: (Mṣb:) sometimes contracted into *سُوَّى*, like as *هَيِّنٌ* is contracted in *هَيِّنٌ*, and *لَيِّنٌ* into *لَيِّنٌ*; as in the saying of Et-Tuhawee,

* وَلَا يَجْزُونَ مِنْ حَسَنِ بَسِيٍّ *
* وَلَا يَجْزُونَ مِنْ غِلْظِ بِلِينٍ *