

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

سَاهِيَة *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.)

وَسْمَىٰ and وَسَمَّىٰ: see what follows.

أَسَاهِيٌّ, (JK, TA,) in the K, erroneously,
◀ **أَسْهَمَةٌ**, (TA,) i. q. [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 **أَسَاهِيَّ**: (TA :) and its
sing. is ▶ **أَسْهَمَةٌ**. (JK.)

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سَوْفَ i. q. سَوْفَ, q. v.

i

1. سَادَ, (Lth, M, Msb, K,) aor. يَسُوْهُ, (Lth, Msb,) inf. n. سَوَّهُ, (Lth, M,) or سَوَّاهُ like سَحَابَ, (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, Msb, K.) It is used in this sense, (IKt, TA,) or [rather] is like بِشَّ, (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 specitative. (IKt, TA.) And so in the saying, سَاءَ مَا كَعَلَ فُلَانٌ صَنِيعًا [Evil, &c., as an action, is that which such a one has done]. (TA.) — أَسَاتُ بِهِ الظُّنُونُ سُوْتُ بِهِ ظَنًا, One says also, أَسَاتُ بِهِ الظُّنُونُ سُوْتُ بِهِ ظَنًا, [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, Msb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msb, TA,) because it is in the accus. case as a specitative; (IB, TA;) but some allow it to be indeterminate after أَسَاتُ, which is here the contr. of أَحْسَنْتُ. (Msb.) — It is also trans.: (Lth, TA:) you say, سَأَلْتُ, (S, M, K,) aor. يَسُوْهُ, (S,) inf. n. سَوَّهُ, (S, M, K,) and سَوَّهُ, with damm 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 كَلَمْرُ and تَوَابُ and كَلَامْرُ and سَوَادَهُ (K) and سَوَادَهُ (AZ, M, K) and سَوَائِيَةُ, سَوَائِيَّةُ (S, M, K,) of the measure عَالَانِيَةُ, عَلَانِيَّةُ (Kh, S, M,) and سَوَائِيَةُ, سَوَائِيَّةُ (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and مَسَاءٌ (M, K) and مَسَاءَةٌ, (S, M, K,) originally مَسْوَأةٌ, (Har p. 81,) and مَسَائِيَةٌ, which is originally مَسَاوَةٌ, (Kh, S, M, K,) and مَسَايِّةٌ, (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 ي's, [i. e. مَسَايِّةٌ] (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 سُرُه. (S.) One says, سُوتُ الرَّجُلُ, meaning I displeased, grieved, or vexed, the man by what he saw [or experienced] from me. (S.) And أَرَدْتُ مَسَائِكَ and مَسَائِيَكَ [I desired to displease, grieve, or vex, thee]. (Lth, TA.) And إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسْوُءُ بَالَّهُ [Verily the night is long, and may the state thereof not displease, grieve, or vex, me]: meaning لَا يَسْؤُنِي بَالَّهُ; and expressing a prayer. (Lh, M.) [In the TA, in the place of بَالَّهُ is put مَا لَهُ; as though meaning مَا لَهُ مِنَ الْحَوَادِثُ or the like, i. e. its events, or accidents, &c.)] And لَهُ عِنْدِي مَا سَاءَهُ وَنَاهَهُ [I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight], and مَا يَسْوُءُهُ وَيَنْعُوْهُ [what does, or will, grieve him, &c.). (S.) تَرَكَ مَا يَسْوُءُهُ وَيَنْعُوْهُ [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-Mahboobee 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, سُوْتْ وَجْهَ فُلَانْ, aor. أَسْوَدَهُ,
inf. n. مَسَائِدَهُ and مَسَائِيَّةً (Lth, TA) i. q.
[i. e. *I said, May God remove the person* (lit.
the face) *of such a one far from good, or pros-*
perity, &c.]. (TA. [It is said in a copy of the
M, that قَبَحْتُهُ سُوْتْ لَهُ وَجْهَهُ means قَبَحْتُهُ: but I think
that the right explanation is قَبَحْتُهُ, without tesh-
deed, meaning *I said to him, وَجْهكَ قَبَحَ اللَّهُ*: see
art. قَبْحٌ.])

2. سُوَّا [He corrupted, or marred]. You say, سُوَّ وَلَا تَسْوِي Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] — سُوَّ عَلَيْهِ He said to him أَسَأْتَ [Thou hast done ill]. (M.) You say, سَوَّاتُ عَلَيْهِ مَا صَنَعْ (S., or صَبَيَعَةُ, K.,) i. e. فَعَلْتُهُ (TA,) inf. n. تَسْوِيَةً and تَسْوِيْ؛ I discommended to him what he had done, or his deed; and said to him إِنْ أَسَأْتَ [Thou hast done ill]. (S., K.) And أَسَأْتَ [If I do ill, say thou to me, Thou hast done ill]. (S.)

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

and لَهُ and عَلَيْهِ and بِهِ (TA) *He did evil or ill, or acted ill, to him.* (S, K, TA.) — [See also أَسَأَهُ, in several senses, in art. سُوْى.] *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., [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. اَسْتَهِلَ He experienced evil, or that which he disliked or hated, (S,* K, TA,) or displeasure, (TA,) or grief, or anxiety. (M, TA.) اُسْتَهَلَّ وَيَعْلَمُ 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 اُسْتَأْتَهَ, meaning “he sought the interpretation of it, by consideration.” (T.A.)

سُوءٌ is an inf. n. of سَأَءَ, (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 Ḥam p. 712,) and to an action. (Mṣb.) You say رَجُلُ سُوءٍ (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 رَجُلُ السُّوءِ [the man of evil nature or doings &c.]: (S, K:) and ذُئْبُ السُّوءِ [the wolf of evil nature &c.], as in a verse cited voce حَمَلْ, in art. حَوْل (S:) and عَمَلُ سُوءٍ [a deed of evil nature]: (M, Mṣb:) and عَمَلُ السُّوءِ [the deed of evil nature]: (Ham p. 498:) and نَعْتُ سُوءٍ [an epithet of evil nature]: (O and K in art. سُقْنَة:) and سُقْفُ سُوءٍ سُقْفُ سُوءٍ a bad commodity: (O and TA in art. سُقْف:) 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 Ḥam, p. 712,*) and you say الرَّجُلُ السُّوءُ [the evil man, or the man who does what is evil &c.]: (Mṣb, and Ḥam p. 712:) and الْعَمَلُ السُّوءُ [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 سَأَءَ, 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:] Akhl says, one should not say الرَّجُلُ السُّوءُ, though one says حَقِيقَتُ الْقَيْمَنِ الْحَقِيقَتُ as well as الحَقِيقَتُ الْحَقِيقَتُ.