

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 رَجُلٌ السُّوءُ and رَجُلٌ سَوٌّ, with fet-ḥ to the س in both; but not رَجُلٌ السُّوءُ, with damm to the س, because السُّوءُ 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.

سَوٌّ is the subst. from سَاءَ; (S, M, *K; [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bḍ in ii. 46) of سَيِّئٌ, (Ksh ibid.,) or of سَاءَ, aor. يَسُوُّ, (Bḍ 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 بِسَوٍّ: see art. رمى:] 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. أَسْوَاءٌ, accord. to a general rule.] The saying تَهَيَّرْتُكَ مِنْ سَوِّهِ means *I do not disacknowledge thee in consequence of سَوِّهِ [i. e. evilness, &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.)* تَنْصَرِفُ عَنْهُ السُّوءُ, 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 السُّوءُ الْحِسَابِ, 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 السُّوءِ means *There is no good in thy saying سَوٌّ [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]: but if you say سَوٌّ, [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.)* سَوٌّ accord. to one reading, and سَوٌّ 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 السُّوءِ, (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, أَمْطَرْتُ مَطَرَ السُّوءِ, (K, TA,) in the Kur [xxv. 42]: (TA:) or السُّوءُ means harm, injury, hurt, mischief, or damage; and evilness of state or condition; [as expl. before;] and سَوٌّ, corruption, or destruction, or perdition: (K, TA:) or السُّوءُ in the phrase دَائِرَةُ السُّوءِ means *defeat and evil; and the reading سَوٌّ is from [i. e. syn. with] الْمَسَاءَةُ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دور.]* Accord. to Zj, in the saying in the Kur [xlviii. 6], وَالْعَلَّائِينَ بِاللَّهِ ظَنَّ السُّوءِ, (TA,) meaning *ظَنَّ الْأَمْرَ السُّوءِ [i. e. Who opine, of God, the opining of the evil thing], (Bḍ,) 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 Kur [xlviii. 12], وَظَنَنْتُمْ ظَنَّ السُّوءِ, [And ye opined the evil opining], it is read only with fet-ḥ, 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-ḥ 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 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 CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضم.]***

سَيِّئٌ: see سَيِّئٌ.

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

cord. to different copies of the K; [the latter perhaps fem. of سَوٌّ like the former, of the same class as دَفَائِي and دَفَائِي, or fem. of سَوٌّ, like عَطَشَانِ fem. of عَطَشَانِ;]) or so both of these; (TA;) or so سَوٌّ سَوٌّ: (S:) [or this last means *a property, &c., that is very evil &c.*] One says, *سَوٌّ 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 سَوٌّ.] — السُّوءُ السُّوءِي [or سَوٌّ السُّوءِي] also means *The contrarious wife or woman. (TA.)*

صَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً as used in the saying فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with س, and of the measure فَعَلَةٌ, from السُّوءِ; 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 فَعَلَةٌ from سَوَّتِ; originally سَوَّتِ, which is changed into سَايَةً, and then into سَايَةً, in like manner as دَوَّانٌ is changed into دِيَّوَانٌ. (Aboo-Bekr, TA.)* [See the same word in art. سَوٌّ.]

سَوٌّ: see سَوٌّ, in two places.

سَوٌّ is [fem. of سَوٌّ, 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; (Mḡb, 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,] السُّوءِي means † The fire (S, K, TA) of Hell. (TA.)* See also سَوٌّ, last explanation but one.*

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

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

سَوٌّ, [originally سَوٌّ (as will be shown below, voce سَيِّئَةٌ), then سَيِّئٌ, and then سَيِّئٌ,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (Lth, Mḡb, TA;) contr. of حَسَنٌ: (Mḡb:) sometimes contracted into سَوٌّ, 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 بَلِيٍّ •