

it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the *Kur* xxxii. 8, it means *He made him symmetrical* [or *symmetrically*], by the fit, or suitable, formation of his members. (Bd.) And *سَوَّيْتُهُ* in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical*: (Bd:) or *I completed him, or made him complete*. (Jel.) And *سَوَّى* in the same, lxxxvii. 2, *He made what He created congruous or consistent in the several parts*. (Jel.) And *الَّذِي خَلَقَكَ فَسَوَّاكَ*, in the same [lxxxii. 7], means [*Who created thee,*] and *made thy creation to be adapted to the exigencies, or requirements, of wisdom*. (TA.) *وَنَفْسٍ وَمَا سَوَّاهَا*, in the same, [xc. 7, means *By a soul and what made it to be adapted to its exigencies*, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes *ما* to mean [*Him who*, i. e.] *God*. (TA.) And *رَفَعَ سَمَكَهَا فَسَوَّاهَا*, in the same, lxxix. 28, means *He hath raised high* [its canopy, or] *the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even*, (Bd,) or *completed it by adorning it with the stars*, (Bd, TA,*) agreeably with what is said in the *Kur* xxxvii. 6, (TA,) and by means of the *revolvings* [thereof], &c.: from the saying next following. (Bd.) *سَوَّى* &c.: from the saying next following. (Bd.) *سَوَّى* *فُلَانٌ أَمْرَهُ* *Such a one rectified, or adjusted, his affair; or put it into a right, or good, state*. (Bd in lxxix. 28.) [Hence,] one says, *سَوَّى* *وَلَا تُسَوِّئُ* *Rectify thou, and do not corrupt, or mar*. (A and TA in art. *سَوَّى*.) [One says also, *سَوَّى* *الطَّعَامَ* *He cooked the food thoroughly*: see 8 as its quasi-pass.] And *سَوَّى* *فُلَانٌ مَنُصُوبَةً* [*Such a one framed a stratagem, or plot*]. (TA in art. *نَصَب*.) *سَوَّى* [as an intrans. verb, if not a mistranscription for *سَوَّى*], inf. n. as above: see 8. — And *سَوَّى*, [app. for *سَوَّى*], inf. n. as above, signifies *It was, or became, altered* [for the worse]; syn. *غَيَّرَ*. (TA.)

3. *ساواه*, (S, * M, * Mṣb,) inf. n. *مَسَاوَاةٌ* (M, Er-Rāghib, Mṣb, TA) and *سَوَّى*, (M,) *It was, or became, equal to it*, (S, Er-Rāghib, Mṣb, TA,) and *like it, in measure, extent, size, bulk, quantity, or amount, and in value*, (Mṣb, TA,) or *in linear measure, and in height, and in the measure of capacity, [as well as in value:] one says* *هَذَا الثَّوْبُ لِلذَّكَاءِ مَسَاوٍ* [*This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth*]; and *هَذَا الثَّوْبُ لِلذَّهْرَمِ مَسَاوٍ* [*This garment, or piece of cloth, is equivalent to that dirhem*]: and sometimes it means *in mode, or manner of being*: one says, *هَذَا السَّوَادُ لِلذَّكَاءِ مَسَاوٍ* [*This blackness is equal in quality to this blackness*]. Er-Rāghib, TA.) It is said in a trad., *سَاوَى الظِّلِّ اتِّلَالٌ* *The shade, or shadow, was like, in its*

extent, to the mounds, in their height. (TA.) [And *سَاوَى الشَّيْءَ رَأْسَهُ* means *The thing equalled in height his head*: see an ex. of the verb tropically used in this sense voce *سَوَّى*.] One says also, *هَذَا يَسَاوِي دِرْهَمًا* *This is worth, or equal in its value to, a dirhem*: and in a rare dial., one says, *يَسَوَاهُ*, aor. *يَسَوَاهُ*; (Mṣb, TA;) which AZ disallows, saying, one says *ساواه*, but not *يَسَوَاهُ*. (Mṣb.) And *هَذَا الشَّيْءُ لَا يَسَاوِي كَذَا* *This thing is not equivalent to [or is not worth] such a thing*: (Fr, S:) or *لَا يَسَاوِي شَيْئًا* [*It (a garment, or some other thing, M) is not worth anything*]: (M, K:) *لَا يَسَوِي* is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeid, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Mṣb, TA,) but is post-classical; and in like manner *لَا يَسَوِي* is not correct Arabic: this last is with *dam* to the [first] *ي*: MF says that the generality of authorities disallow it, and the Fṣ expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, *سَاوَى الرَّجُلُ قَرْنَهُ* *The man equalled his opponent, or competitor, in knowledge, or in courage*. (TA.) — See also 8. — And see 2, in four places, in the former half of the paragraph.

4. *اسوى* as a trans. verb: see 2, in two places, in the former half of the paragraph. — *لَا يَسَوِي* in the sense of *لَا يَسَاوِي* is not correct Arabic: see 3, in the latter part of the paragraph. — As an intrans. verb: see 8. — Also *He was like his son, or offspring*, [in some copies of the *K* his father, which, as is said in the TA, is a mistake,] *in make*, (M, K,) or *in symmetry, or justness of proportion*; (Fr, TA;) or simply *he was like his son, or offspring*. (M.) [In this instance, and in all the senses here following that are mentioned in the *K*, the verb is erroneously written in the CK *استوى*.] — *أَوْعَبَ* *ق. أسوى في المرأة*. (M, K, TA,) i. e. *He inserted the whole of his ذكر into the فرج [of the woman]*. (TA.) — Also, [as though originally *أَسَوَّى*.] *He was, or became, base, abased, abject, vile, despicable, or ignominious*; syn. *خَزَى*; (M, K;) from *السَّوَاةُ*. (TA.) — And *He voided his ordure*; syn. *أَحَدَثَ*; (Az, M, K;) [likewise] from *السَّوَاةُ*, as meaning “the anus.” (Az, TA.) — And hence, in the opinion of Az, and thought by J to be originally *أَسَوَّى* [as he says in the S], (TA,) [though trans.,] *He dropped, left out, omitted, or neglected*, (S, M, K,) and *did so through inadvertence*, (S, K,) a thing, (S,) or a letter, or word, of the *Kur-án*, (M, K,) or a verse thereof: (M:) mentioned by A'Obeid: (S:) and in like manner, accord. to IAṯ, in reckoning, and in shooting, or casting: and Hr says that *أَشْوَى*, with *ش*, is allowable, as meaning *أَسَقَطَ*. (TA.) — Also *He was, or became, affected with بَرَصٌ* [or *leprosy*, which is sometimes termed *السَّوَاةُ*]; so that the verb in this sense also seems to be originally *أَسَوَّى*. (TA.) — And *He was, or became, restored to health*, [or

free from سَوْءٌ as meaning *an evil affection*, (as though the verb were in this sense likewise originally *أَسَوَّى*, the incipient *أ* being privative, as it is in many other instances, like the Greek privative *α*,)] *after a disease, or malady*. (TA.) — *أَسَوَيْتُهُ بِهِ*: see Q. Q. 1 in art. *اسو*.

5: see 8.

6. *تَسَاوَيَا* *They two were, or became, equal, like each other, or alike*; as also *أَسْتَوَيَا*. (M, K.) *أَسْتَوَى* has two and more agents assigned to it: one says, *أَسْتَوَى زَيْدٌ وَعَمْرُوٌ وَخَالِدٌ فِي هَذَا* [*Zeyd and 'Amr and Khálid were equal, or alike, in this*]; i. e. *تَسَاوَوْا*: whence the saying in the *Kur* [ix. 19], *لَا يَسْتَوُونَ* *عِنْدَ اللَّهِ* [*They will not be equal, or alike, in the sight of God*]. (TA.) And one says, *تَسَاوَوْا فِي الْمَالِ* *They were, or became, equal in respect of the property, none of them exceeding another*; as also *أَسْتَوَوْا فِيهِ*. (Mṣb.) It is said in a trad., as some relate it, *مَنْ سَاوَى مَنْ سَاوَى*, in which the meaning is said to be *تَسَاوَى* [i. e. *He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded*]. (TA.) And in another it is said, *لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا لَا يَزَالُوا هَلِكُوا*, (S, * TA,) i. e. [*Men will not cease to be in a good state while they vie in excellence,] but when they cease from vying in excellent qualities and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good*. (TA.)

8. *استوى* [seems, accord. to Bd, to signify primarily *He sought, or desired, what was equal, equable, uniform, even, or the like*: for he says (in ii. 27) that the primary meaning of *الِاسْتَوَاءِ* is *طَلَبُ السَّوَاءِ*; app. indicating the sense in which *السَّوَاءِ* is here used by what follows. — And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of *سَوَّى*.] *It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed*; syn. *اعْتَدَلَ* (S, M, Mṣb, K, TA, and Ksh and Bd in ii. 27) *فِي ذَاتِهِ*, (TA,) said of a place, (Mṣb,) and *اسْتَقَامَ*, said of a stick, or piece of wood, &c. (Ksh ubi supra.) And *سَوَّى*, [if not a mistranscription for *سَوَّى*], inf. n. *تَسْوِيَةٌ*, signifies the same as *استوى* [app. meaning as above], accord. to IAṯ; and so does *أَسَوَى*, as also *أَوْسَى*, formed from it by transposition. (TA.) One says, *اسْتَوَتْ بِهِ الْأَرْضُ* [lit. *The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it*], meaning *he perished in the earth*; as also *تَسَوَّتْ*, and *سَوَيْتْ* *عَلَيْهِ*. (M, K.) And *استوت* *أرضهم* *Their land became [even in its surface, being] affected with drought, or barrenness*. (M, *