

سَوَاءٌ (M, Mughnee) *This is a complete dirhem*; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اسْتَوَاءٌ: and in like manner in the Kur xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And *Equitable, just, or right*; syn. عدُلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَم [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (عدُلٌ, and وَسَطٌ, §, or نَصْفٌ, Mughnee,) *between two parties*, (§), or *between two places*; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (§, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify *equal* (مُسْتَوٍ) *in respect of its two extremities*; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) مَكَانًا سَوِيًّا and سَوِيٌّ (M, K,) in the Kur xx. 60, accord. to different readings, means *A place equidistant, or midway*, (Ksh, Bd, Jel,) *between us and thee*, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَكَانٌ سَوِيٌّ and سَوِيٌّ means *مُعَلَّمٌ* [i. e. *a place marked*], (so in a copy of the M and in one of the K,) or *مُعَلَّمٌ*, (so in other copies of the K and in the TA,) which is *ذُو مَعَلَمٍ*, meaning *having a mark, or sign, by which one is guided, or directed, thereto*. (MF, TA.) — [Also *Equal, or alike, in any respect*.] One says, *مَرَّتْ بِرَجُلٍ مِثْلِي* and *وَالْعَدْمُ سَوَاءٌ*, (M, Mughnee, K,) and *وَالْعَدْمُ سَوَاءٌ*, (K,) and *وَالْعَدْمُ سَوِيٌّ*, (M, K,) meaning *وَجُودُهُ وَعَدْمُهُ سَوَاءٌ* [i. e. *I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion*]: (M, K:*) and Sb mentions the phrase, *سَوَاءٌ هُوَ وَالْعَدْمُ* [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And *سَوَاءٌ هُوَ أَوْ قَعَدَتْ* [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (§.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَبَبٌ.] — Also *A like; a similar person or thing*; (§, M, K;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is *أَسْوَاءٌ*, (§, M, K,) and also, (§, * K,) but anomalous, (§), or [rather] quasi-pl. ns., all anomalous, (M,) *سَوَاسِيَةٌ* (§, M, K) and *سَوَاسِيَةٌ* and *سَوَاسِيَةٌ*: (M, K:) and *أَسْوَاءٌ* is also pl. of سَوِيٌّ: (TA:) as to *سَوَاسِيَةٌ*, Akh says, *سَوَاءٌ* is of the measure *فَعَالٌ*, and *سَيِّئَةٌ* may be of the measure *فَعْلَةٌ* or *فِلَّةٌ*, the former of which is the more agreeable with analogy, the و being changed into ي in *سَيِّئَةٌ* because of the kesreh before it, for it is originally *سَيِّئَةٌ*; and it is from *أَسْوَيْتُ الشَّيْءَ* meaning “I neglected the thing:” [see 4:] (§): accord. to Aboo-Alee, the ي in *سَوَاسِيَةٌ* is changed

from the و in *سَوَاسِيَةٌ*, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, *سَوَاسِيَةٌ* has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةٌ كَأَسْنَانِ الْحِمَارِ

[*Equals like the teeth of the ass*]. (TA.) It requires two [or more nouns for its subjects]: you say, *سَوَاسِيَةٌ زَيْدٌ وَعَمْرُو*, meaning *ذَوَا سَوَاسِيَةٍ* [i. e., lit., *Two possessors of equality, or likeness, are Zeyd and 'Amr*], (M, K,) because it is [originally] an inf. n.: (M:) and *هَذَا الْأَمْرُ سَوَاءٌ* [They two are in this affair, or case, likes]: (§) and *هُمَا سَوَاءَانِ* (§, M, K) and *سَيِّئَانِ* i. e. *They two are likes*: (§, M, Mgh, Mgh, K:) and *هُمَا سَوَاءٌ* and *هُمَا سَوَاسِيَةٌ* i. e. *They are likes*; (§; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means *they are equals in evil*, not in good: (T, TA:) and *مَا هُوَ لَكَ بِسَيِّئٍ* *He is not a person like to thee*: and *مَا هُوَ لَكَ بِأَسْوَاءٍ* [They are not persons like to thee]: (Lh, M:) and *مَا هِيَ لَكَ بِسَيِّئَةٍ* (Lh, M, K*) i. e. *She is not a person like to thee*: (TA:) and *مَا هُنَّ لَكَ بِأَسْوَاءٍ* [They (females) are not persons like to thee]: and *لَا سَيِّئٌ لَكَ بِفَعْلٍ ذَاكَ* [There is not a like to him who did that]: and *إِذَا فَعَلْتَ ذَاكَ لَا سَيِّئٌ لَكَ بِفَعْلٍ ذَاكَ* [There is not the like of thee when thou doest that]: (Lh, M, K:) and *لَا سَيِّئَةٌ لَكَ بِفُلَانٍ* [There is not the like of such a one: in the CK, *لَا سَيِّئٌ لَكَ بِفُلَانٍ*: perhaps the right reading is *فُلَانٌ*: *Such a one is not the like of thee*]. *سَوَاءٌ* and *سَوِيٌّ* should not be used with *أَوْ* in the place of *وَ* except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

وَكَانَ سَيِّئَانِ إِلَّا يَسْرَحُوا نَعْمًا
أَوْ يَسْرَحُوهُ بِهَا وَأَغْبَرَتِ السُّوحُ

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of *سَوَاءٌ*, [as well as of its syn. *سَوِيٌّ*, and for *سَيِّئَةٌ* also,] see *سَيِّئَةٌ*. — See also *سَوِيٌّ* in six places.

سَوَاءٌ: see *سَيِّئَةٌ*, second sentence, in two places: and *سَوَاءٌ* also, in the latter half of the paragraph: — and see *سَوِيٌّ*. — *بَعَثُوا بِالسَّوَاءِ وَاللَّوَاءِ* means † *They sent seeking, or demanding, aid, or succour*. (K in art. *لَوِيٌّ*. [The proper signification of *السَّوَاءِ* in this instance I do not find explained.]

سَوِيٌّ: see *سَوَاءٌ*, in the former half of the paragraph, in six places.

سَوِيٌّ: see *سَوَاءٌ*, in the middle of the paragraph.

سَوَاسِيَةٌ: see *سَوَاءٌ*, in five places. — [Also fem. of *سَوِيٌّ*. — And hence, as a subst.,] *A kind of*

vehicle of female slaves and of necessitous persons: (K:) or a [garment of the kind called] *كِسَاءٌ*, stuffed with panic grass (ثَمَامٌ), (§, M, K, and

L in art. *كَرْبٌ*,) or *palm-fibres* (لَيْفٌ), (M,) or *the like*, (§, M, and L ubi suprà,) *resembling the* *بُرْدَعَةٌ* [q. v.], (§, and L ubi suprà,) *which is put on the back of the camel*, (M,) or *on the back of the ass &c.*, (L ubi suprà,) *and which is one of the vehicles of female slaves and of necessitous persons*: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called *حَوِيَّةٌ* [q. v.]: pl. *سَوَايَا*. (§.)

سَوَاسِيَةٌ and *سَوَاسِيَةٌ* and *سَوَاءٌ*: see *سَوَاءٌ*, in the latter half of the paragraph; the last of them in three places.

سَوَاءٌ لَوَاءٌ, each of the measure *فَعَالٌ*, irregularly derived from *اسْتَوَى* and *اتَّوَى*; a prov., applied to women, meaning *Straight and bending, and collecting together and separating; not remaining in one state, or condition*. (Meyd.) — And *أَرْضٌ سَوَاءٌ* *Land of which the earth, or dust, is like sand*. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure *فَعْلَةٌ* from *اتَّسَوَى* [inf. n. of *سَوَى*]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, *فَعْلَةٌ* from *السَّوِيَّةُ*. (TA.) One says, *ضَرَبَ لِي سَايَةً*, meaning *He prepared for me a speech*: (K:) or *an evil speech, which he framed (سَوَاهَا) against me to deceive me*: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. *سَوَا*.]

أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, *هَذَا الْمَكَانُ أَسْوَى هَذِهِ الْأَمَكَةِ* i. e. [This place is] *the most even [of these places]*. (M.)

أَسْوَاءٌ *An even place*; occurring in a trad.: the ت is augmentative. (TA.)

مُسَوًى [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (§), or “How have ye entered upon the evening?” (M, TA,) *مُسَوًى صَالِحُونَ* [as enunciatives of *نَحْنُ* understood], (§, M,) or *أَصْبَحْنَا مُسَوًى* [as enunciatives of *صَالِحِينَ* or *أَصْبَحْنَا* understood, but I think that *مُسَوًى* is a mistranscription for *مُسَوًى*], meaning *In a good, right, state, with respect to our children and our cattle*. (§, M, TA.)

مُسَاوٍ: see 3, in three places.

مُسْتَوٍ: see *سَوَاءٌ*, in the former half of the paragraph, in six places: and see also *مُسَوًى*. [هَلَالٌ]. *أَدَقُّ*: see *مُسْتَوٍ*.]

سَيِّئَةٌ
سَوِيٌّ q. v. سَوِيٌّ q. v.
سَوِيٌّ and سَيِّئَةٌ: see art. *سَوِيٌّ*; and see the latter in art. *سَيِّئَةٌ*.

سَيِّئَةٌ
سَيِّئَةٌ (M,) or both, 2. سَيِّئَةٌ النَّاقَةَ (K,) or