

sion "with ḍamm" 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 ḍamm, in all of the three instances,] Akh allows one's saying رَجُلُ السُّوءِ and رَجُلٌ سُوٌّ, with fet-ḥ to the س in both; but not رَجُلُ السُّوءِ, with ḍamm 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.

سُوٌّ is the subst. from سَاءَهُ; (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 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 تَصَرَّفَ عَنِّي السُّوءُ means *I do not disacknowledge thee in consequence of السُّوءُ [i. e. evilness, &c.],* that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) تَصَرَّفَ عَنِّي السُّوءُ, in the Kḥ [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 سُوءُ الْحِسَابِ, in the Kḥ [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 سُوَّاءَ فِي قَوْلِ السُّوءِ means *There is no good in thy saying سُوٌّ [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 CḤ nor in my MS. copy of the K.) سُوءٌ 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 CḤ 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 Kḥ [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, أَمْطَرْتُ مَطَرَ السُّوءِ, (K, TA,) in the Kḥ [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 السُّوءُ 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 Kḥ [xlvi. 6], وَالظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ, (TA,) meaning *ظَنَّ الظَّالِمِ 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 Kḥ [xlvi. 12], وَظَنَنْتُمْ ظَنَّ السُّوءِ, [And ye opined the evil opining], it is read only with fet-ḥ, and ḍamm 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] السُّوءُ is with fet-ḥ and with ḍamm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Kḥ 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 Kḥ xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire:* so in the Kḥ 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 ḍamm to the س, in the CḤ and TḤ: in the TA said to be بالقح; but this is evidently a mistake for بالضر.]])

سَيِّئٌ: see سَيِّئٌ.

سُوَّةٌ The عَوْرَةُ [or *pudendum*], (S, Mgh, Mḥb,) i. e. (Mḥb) the فَرْجُ [which means the same, or the *external portion of the organs of generation*], (Lth, M, IATH, Mḥb, K,) of a man, and of a woman: (Lth, Mḥb, 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; (Mḥb;) or because of its unseemliness. (Ḥam p. 510.) In the Kḥ vii. 19, for سُوَّتَيْهَا, some read سَوَاتَيْهَا; and some, سَوَاتَيْهَا. (Bḍ.) — In the Kḥ 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 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 عَطَشَانُ;]) 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, *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 سَوَى; originally سَوَى, which is changed into سَوَى, 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;* (Mḥb, 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 Kḥ 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 القُبْحِ. (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, Mḥb, TA;) *contr. of حَسَنٌ:* (Mḥb:) 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 بَسِيءٍ *
* وَلَا يَجْزُونَ مِنْ غِلْظِ بَلِيِّنٍ *