

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (§.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the *Kur* [xxxv. 41], وَمَكْرُ السَّيِّئِ وَلَا يَحِثُّ الْتَمَرُ السَّيِّئِ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فَلَانٌ سَيِّئٌ الْإِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (§.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَيِّئَةٌ, (§.) An evil act or action; contr. of حَسَنَةٌ; (Mṣb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. حَطِيئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَةٌ, and the falling short thereof is a سَيِّئَةٌ, and the pursuing a middle course between these two is a حَسَنَةٌ. (TA.) [See also سَوِيءٌ and سَوِيءٌ.] — Also, tropically, † The recompense of a سَيِّئَةٌ properly so termed [i. e. as expl. above]. (Mṣb in art. مَكْر.) — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bḍ in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; strictness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the *Kur* iv. 80. (Er-Rāghib, TA in art. حَسَن.)

أَسْوَأُ; fem. سَوِيءٌ: see the latter word. One says, هُوَ أَسْوَأُ الْقَوْمِ He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُمْ: and هِيَ السَّوِيءُ She is the most evil, &c. (Mṣb.) And the [common] people say أَسْوَأُ الْأَحْوَالِ, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Mṣb.) = [Also,] applied as an epithet to a man, (El-Umawee, M, TA.) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA:) fem. سَوِيءَةٌ, (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure فَعْلَاءُ having no [masc. of the measure] أَفْعَالٌ. (M, TA.) See also سَوِيءَةٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سَوِيءَةٌ وَتَوَدُّ خَيْرٌ مِنْ حَسَنَاءَ عَقِيمٍ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

سَوِيءَةٌ an inf. n. of سَاءَ: (§, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسْرَةٌ: originally مَسْوَاءَةٌ: and therefore the pl. is مَسَاوِيءٌ, for مَسَاوِيءٌ; (Mṣb;) signifying also vices, faults, defects, or imperfections; (§, Mṣb, K, TA;) and diseases; (§, TA;) and acts of disobedience: (Mṣb:) so in

the saying, بَدَتْ مَسَاوِيَهُ His acts of disobedience, and vices, faults, &c., appeared: (Mṣb:) and *Horses run, notwithstanding their vices, or faults, &c.,* (§, Meyd, K,) and diseases; (§, Meyd;) for their generousness impels them to do so: (§, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lḥ, الْمَسَاوِي has no proper sing., like الْمَحَاسِنُ: (Meyd, TA:\*) accord. to some of the writers on inflection, it is the contr. of الْمَحَاسِنُ, and an anomalous pl. of السُّوءِ, being originally with . (TA.)

مَسَاوِيءٌ: see the next preceding paragraph.

سوب

سُوبَةٌ A long, or far, journey; like سُبَاةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.)

سُوبِيَّةٌ A well-known [beverage of the kind called] نَبِيذٌ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عَبْدَلَاوِي; (see art. عبء; and see also White's "Abdollariphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

سوج

1. سَاجٌ نَسِجَةٌ بِالسَّوْجَةِ, said of a weaver, He passed the سَوْجَةٌ, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سَوْجٌ]. (A, TA:\*) — [Hence, app., unless the reverse be the case, the inf. n.] سَوْجَانٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوْجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاجٌ, aor. يَسْجُجُ, inf. n. سَوْجٌ [and سَوْجَانٌ], He, or it, went and came. (TA.) — And سَاجٌ, (IAḥ, O, K,) aor. as above, (IAḥ, O,) inf. n. سَوْجٌ and سَوْجَانٌ and سَوْجَانٌ, He went along gently, softly, or in a leisurely manner. (IAḥ, O, K.) IAḥ cites the following [as an ex. of an epithet hence derived]:

غَرَاءٌ لَيْسَتْ بِالسَّوْجِ وَالْجَلْبِجِ

[A female fair in face: she is not the ugly old

woman that goes along gently, or softly, by reason of decrepitude]. (O.)

2. سَوْجٌ عَلَى الْكُرْمِ (A, Mṣb) وَنَحْوَهُ (Mṣb) He made a سَيَاجٌ, i. e. an enclosure (A, Mṣb) composed of thorns and the like, (Mṣb,) around the grape-vines (A, Mṣb) and the like; as also سَيَاجٌ, with ي, agreeably with the word سَيَاجٌ [from which it is derived]: (Mṣb:) and سَيَاجٌ حَائِطُهُ, inf. n. تَسْيِيجٌ, he made an enclosure (K and TA in art. سَيَاجٌ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

سَاجٌ [The teak-tree; *tectona grandis*; to which the name of سَاجٌ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (§, A, Mgh, O, Mṣb, K,) of great size, (Mṣb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Mṣb;) so they say: (Mgh:) Z says, (Mṣb,) it is a black, heavy, wood, which is brought from India, (A, Mṣb,) in pieces made of an oblong form, and squared, (A,) and which the wood-fretter can hardly, or not at all, wear, or waste; (A, Mṣb;) and he says that its pl. is سَيَجَانٌ: (Mṣb: [but this is said in the A only to be pl. of سَاجٌ meaning "a rounded, wide, طَيِّسَانٌ":]) some say that it resembles ebony, but is less black: (Mṣb:) accord. to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صنوبر [or pine-tree]; and some say that the صنوبر is a species of the سَاجٌ: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَمِ, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenz; nor does any tree grow so tall, nor any so big: (O:) سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Mṣb:) and it signifies a piece of wood of the tree called سَاجٌ, made of an oblong form, and squared, as brought from India; (A,\* Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِي أُسَاسِ بِنَائِهِ سَاجَةٌ [In the foundation of his building is a piece of wood of the سَاجٌ cut in an oblong form, and squared]: (A:) a سَاجَةٌ from which a door is cloven, or divided off lengthwise, is called سَلِيجَةٌ: (TA:) and the term سَاجَةٌ is also applied to the board, or tablet, [of wood of the سَاجٌ,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ḥam. p. 818.) = Also A [garment of the kind