

TA.) And **الْحَسْبَةُ وَالْمَاءُ**, meaning **مَعِ الْحَسْبَةُ** [i. e. *The water became even, or level, with the piece of wood*]. (TA.) See also 6, in four places. One says also, **استوى المعوج** [or **المعوج** (as in the MA) i. e. *The crooked, or uneven, became straight, or even*]: (Mgh:) and **استوى** **مِنْ أَعْوَجَاجٍ** [It became even from a state of unevenness]. (S.) **فَاسْتَوَى عَلَى سَوْقِهِ**, in the **Ḳur** xlvi. last verse, means *And has stood straight, or erect, (Bd,) or become strong, and stood straight, or erect, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استوى, a verb which I do not anywhere find.])* And **فَاسْتَوَى** in the same, liii. 6, *And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd:) or became firm, or steady. (Jel.)* **استوى** said of a stick &c. means *It stood up or erect: and was, or became, even, or straight: hence one says, استوى إليه كالشهر المرسل, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth: and hence, ثمر استوى إلى السماء* is metaphorically said of God, in the **Ḳur** ii. 27 [and xli. 10]; (Ksh;) meaning † *Then He directed himself by his will to the [heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly bodies; (Bd;) syn. عمد, (Zj, M, K,) and قصد (Zj, S, M, K, and Ksh and Bd) بإرادته (Ksh, Bd;) for when الاستواء is trans. by means of إلى, it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, إليه وقد استوى له, (Ḥar p. 631:) or the meaning here is صعد, (Zj, M, K,) or صعد أمره [i. e. his command ascended]; (M;) and this is what is intended here by صعد: (TA:) or أقبل عليها [i. e. He advanced to it, namely, the heaven]; (Fr, Th, M, K;) like as one says, كَانَ فَلَانٌ مُقْبِلًا عَلَى فَلَانٍ ثَمَّ اسْتَوَى عَلَى, and يُسَاتِمُنِي [i. e. Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling]: (TA:) or it means استولى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also استولى and ظهر [as meaning He had, or gained, the mastery, or victory]: and hence the saying of El-Akhtal, cited by him [in the S,]*

- قَدِ اسْتَوَى بِشَرِّ عَلَى الْعِرَاقِ
- مِنْ غَيْرِ سَيْفٍ وَدِمِّ مَهْرَاقِ

[*Bishr has gained the mastery over El-'Irâk without sword and without shed blood*]: Er-Râghib says that when this verb is trans. by means of عَلَى, it imports the meaning of الاستيلاء; as in the saying in the **Ḳur** [xx. 4], الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally*

*within his grasp; agreeably with what here follows*]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying **لَهَا اسْتَوَتْ بِهِ رَاحِلَتُهُ عَلَى الْبَيْدَاءِ** means [When his riding-camel ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.)] And one says, **استوى على ظهر دابته**, (S, TA,) or **على الفرس**, (Mṣb,) *He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Mṣb, TA:) and استوى **جَالِسًا** [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Mṣb.) [استوى as quasi-pass. of سَوَّى also signifies *It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى **الرَّجُلُ** **بَلَغَ أَشَدَّهُ** [q. v.]; (M, K;) [generally meaning] *The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شباب; (S;) or attained the utmost limit of his شباب, and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M, K) years. (K.)* And **استوى الطعام** *The food became thoroughly cooked. (Mṣb.)* **حَطَّ الْإِسْتَوَاءُ** means *The equinoctial line.***

**سَيِّمًا**, [app. a dial. var. of سَيِّمًا]: see سَيِّمًا, in the next paragraph.

**سَوَّى**, originally **سَوَّى**; and its dual: see سَوَّى, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, **وَقَعَ** **رَأْسَهُ**, (Fr, S,) or **وَقَعَ** **رَأْسَهُ** **فِي سَبِي رَأْسِهِ** [in the CK (erroneously) سَبِي] and **وَقَعَ** **رَأْسَهُ**, (K,) or **وَقَعَ** **رَأْسَهُ**, (M, K,) and **رَأْسَهُ**, (Ks, M,) i. e. † [*He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حُتْمِرَ رَأْسَهُ) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence], of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also سَوَّى, last sentence but one. —*

[Hence likewise,] **سَيِّمًا**, (S, M, Mṣb, K,) also pronounced **سَيِّمًا**, without teshdeed, (Mṣb,

Mughnee, K,) and **سَيِّمًا** is a dial. var. thereof, (Mṣb,) a compound of سَيِّ and مَ, denoting exception: (S:) one says, **لَا سَيِّمًا زَيْدٌ**, i. e. *مِثْلُ زَيْدٍ [lit. *There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd*]; مَ being redundant: and **سَيِّمًا** **زَيْدٌ** also; like as one says, **دَعُ مَا زَيْدٌ**, (M, K:) [J says,] with respect to the case of the noun following ما, there are two ways: you may make مَ to be in the place of الَّذِي, and mean that an inchoative is to be understood, [namely, هُوَ or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, **لَا سَيِّمًا الْقَوْمَ لَا سَيِّمًا أَخُوكَ**, meaning *لَا سَيِّمًا الْقَوْمَ* [i. e. *The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother*]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for سَيِّمًا سَيِّمًا]) but this rendering is invalidated in such a phrase as **وَلَا سَيِّمًا زَيْدٌ** by the suppresion of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying ما to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making ما redundant, and making سَيِّمًا to govern the noun in that case because the meaning of سَيِّمًا is مِثْلُ: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,*

- أَلَا رَبُّ يَوْمَ لَكَ مِنْهُنَّ صَالِحٌ
- وَلَا سَيِّمًا يَوْمَ بَدَارَةِ جُلْجُلٍ

[*Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dârat Juljul, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzch, with others, her companions, bathing: see EM pp. 9 and 10*]: you say also, **أَضْرِبُ الْقَوْمَ وَلَا سَيِّمًا أَخِيكَ**, meaning **وَلَا سَيِّمًا أَخِيكَ** [i. e. *I will beat the people, or party, but there shall not be the like of the beating of thy brother*]: and if you say, **وَلَا سَيِّمًا أَخُوكَ**, [and there shall not be the like of him who is thy brother]: in the saying **إِنَّ فَلَانًا كَرِيمٌ وَلَا سَيِّمًا إِنْ أَتَيْتَهُ قَاعِدًا**, accord. to Akh, مَا is a substitute for the affixed pronoun هُ, which is suppressed; the meaning being, **وَلَا مِثْلُهُ إِنْ أَتَيْتَهُ قَاعِدًا**, [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (S, TA:) it is said in the Mṣb, [after explaining that مَا in سَيِّمًا may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that مَا may be used in the sense of الَّذِي, and the noun following put in the nom. case as the enunciative of the inchoative هُوَ which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee:)] in which case we must regard مَا as a substitute for the affixed pronoun هُ;