K,) [or the latter is rather a coll. gen. n. of which is the n. un.,] and سواع. (Msh.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, عُرُونَ سَاعَةُ (Mab) They will not remain behind (Bd) for a time, or any while, (Msb,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِي السَّاعَةِ الأُولَى Whoso goeth in the first time; not in the first astronomical , for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb.) [ack signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَنْسَتُ عِنْدُكُ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And في ساعة, In a short time: in a moment. And ألسَّاعَة, Now : just now : this moment. And سَاعَتُنْد, Then ; at that time : or in that hour.] And مُذْ سَاعَة [A little while ago;] in the first time near to us: (K in art. انف ) or this signifies السَّاعَة [expl. above]. (Zj, T and M in art. من ساعته At the moment thereof; instantly. Hence, مَوْ سَاعَة An instantaneous poison.] \_\_ غُف also signifies ! The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed الشَّاعَةُ الكُبْرَى: (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and nll creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], أَقْتُرَبُّتِ السَّاعَةُ إِلَيْ resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] They ask thee concerning the يُسْأَلُونَكَ عَنِ السَّاعَة resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] ail عُنْدُهُ عَلَيْ السَّاعَة With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) \_ Also + The death of one generation; termed, for distinction, السَّاعَةُ الوُسُطَى: as in the saying of Mohammad, when he saw 'Abd-Allah Ibn-Uneys, إِنْ يَطُلُ عُمْوُ هٰذَا الغُلَامِ لَرُ يَمُنتُ +[If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) \_ Also + The death of any man; termed, for distinction, السَّاعَةُ الصُّغْرَى: as in the Kur [vi. 31], إِنْ كُذَّابُوا بِلِقَاءِ (31 كَالَّذِينَ كُلُّبُوا بِلِقَاءِ They have | أَللهِ حَتَّى إِذَا جَاءَتُهُمُ ٱلسَّاعَةُ بَغْتَةُ suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B.) \_ Also + Diffi-See also .

ale mastere, grievous, or distressing

sent time: (Ṣ, Ķ:) pl. عَافَتْ and \* مَاعُ للهِ, (Ṣ, Mṣb, [hour or time]; (Ṣ, Ķ;) like the phrase لَيُلَةً للهِ,) [or the latter is rather a coll. gen. n. of which البُلاَءُ (Ṣ.)

: see سُوْع : Also, (S, K, [in the CK erroneously without tenween,]) and سواع, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped [again]; (K;) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of ] Hemdan: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, 

or neglected. (Ṣ, K, TA.) المَّهُ الله (is pl. of الله also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like عَامَةُ as signifying جَامَةُ as signifying مُطْيَعُونُ as signifying طَاعَةُ (TA.)

: see the following paragraph.

so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. مضيع مسياع للمال (K.) You say also, رَجُلُ مَضِيعُ مُسياعُ للمال (A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them]; and accord. to A'Obeyd, مُضِعُ (S.)

سوغ 1. أَسُاغُ فِي السَّلْقِ (Ṣ, Mgh, Mṣb, Ḳ,) or سَاغُ (JK, Ṣ, سَوْغُ (JK, Ṣ, سَوْغُ) سَوْغُ Mgh, Mab, K) and , wels, or , accord. to different copies of the K, (TA,) and سُوغَان, (CK, [not in my MS. copy of the K nor in the TA,]) and مساغ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to smallow; ] was easy of entrance into the fauces; (S, Mgh, Msb, K;\*) or passed the fauces casily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce \_\_\_\_.] \_ سُغْ فِي الأَرْضِ مَا وَجَدْتَ مَسَاغًا \* [Hence,] one says, + Enter thou into the land while thou findest a ساغ فِعْلُ الشَّيْءِ And ساغ فِعْلُ الشَّيْءِ ! The doing of the thing was allowable; or passed for lamful. (Msb.) And الله ما فعل What he did was allowable to him; or passed for lawful to him. (S, K, TA.) \_ And ماغ النَّهَارُ The day was, or became, easy. (TA.) \_\_ باغت به الأرضُ (K,) inf. n. بَنُونُع (TA,) i. q. أَسُونُعُ إلى اللهُ إلى اللهُ إلى اللهُ اللهُ إلى اللهُ ا or earth, sank with him; or sank with him and

TA.) — And المنت + The she-camel became apart, or alone, syn. ثَدَّتْ, (K, TA,) or ran, syn. ثَدُّتْ, (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) — See also 4, in two places.

2. [مَافِهُ is app., in its primary sense, syn. with اَافَهُ i: and hence what here follows.] — You say, اسْفِهُ مَا أَصَابَ, (JK, TA,) inf. n. بَسُويِعُ مَا أَصَابَ, (JK,) + He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — And مُوفِهُ (inf. n. as above, K,) † He made it allowable, lamful, or free, (Ṣ, Mṣb, K,) مَلُ to him. (Ṣ.) And المُوفِهُ مَا اللهُ اللهُ

4. ماغة الله (JK, Msh,) inf. n. أساغة (JK,) or (Msb,) said of God, (JK,) or of a man, (Msb,) [He made it easy and agreeable to smallow; ] he made it easy of entrance into the fauces; (Msb;) [or made it to pass the fauces easily and agreeably; ] namely, beverage [&c.: see 1, first sentence]; (JK;) as also أَسْفُهُ (Mṣb.) — [Hence,] أُسِعُ لِي غُصَّتِي [Make thou easy to me to smallow the thing that is choking me; or let me swallow it;] meaning + grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) \_ And interpretation, (S, Mgh, Msb,) inf. n. as above, (S, Msb, TA,) I smallowed it: (Msb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these ; (TA ;) and \* are and are, aor. مَنْغُ and أُسُوعُهُ (S, K,) inf. n. أُسُوعُهُ and أُسُوعُهُ (TA in art. سُوغُ ,) signify the same. (S, K.) means + Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثُمُ امْرَهُ بِهِ is erroneously put for and accomplished the object of his want by means of him : (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, أَسُوعُ أَخَاهُ = (Ibn-Buzurj, Ķ.) = أَسُوعُ أَخَاهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbad, K.) [See what next follows.]