

sent time: (S, K:) pl. سَاعَاتُ and سَاعٌ, (S, Mṣb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سَوَاعٌ. (Mṣb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Mṣb) They will not remain behind (Bd) for a time, or any while, (Mṣb,) 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 الْأُولَى Whoso goeth in the first time; not in the first astronomical ساعة, 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. (Mṣb.) [سَاعَةٌ signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And فِي سَاعَةٍ, In a short time: in a moment. And السَّاعَةَ, Now: just now: this moment. And سَاعَتُكَ, Then; at that time: or in that hour.] And مِذَّ سَاعَةً [A little while ago;] in the first time near to us: (K in art. انف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انف.) [And مِنْ سَاعَتِهِ At the moment thereof; instantly. Hence, سَرَّ سَاعَةً An instantaneous poison.] — السَّاعَةُ also signifies † The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed السَّاعَةُ الْكُبْرَى: (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 all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], اقْتَرَبَتِ السَّاعَةُ † The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] السَّاعَةُ † They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ † 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 الْوَسْطَى: as in the saying of Moḥammad, when he saw 'Abd-Allah Ibn-Uneys, إِنَّ يَطْلُ عُمَرُ هَذَا الْغُلَامِ تَرِيْمَتٌ † [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], قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ † [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B.) — Also † Difficultly, distress, or affliction; and so † السَّاعُ. (TA.) — And † Distance, or remoteness. (TA.) — See also سَائِعٌ.

سَاعَةٌ سَوَاعَةٌ A severe, grievous, or distressing

[hour or time]; (S, K;) like the phrase تِلْكَ تِلْكَ. (S.)

سَوَاعٌ: see سَوَاعٌ. — Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (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 exhorted 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] Hemdán: (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, and is there with tenween]. (TA.) [See also وَدٌ.]

هُوَ ضَائِعٌ سَائِعٌ He is left to himself, left alone, or neglected. (S, \* K, \* TA.) † سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جَائِعٌ, (K,) and طَاعَةٌ as signifying مُطِيعُونَ. (TA.)

سَائِعٌ: see the following paragraph.

سَائِعٌ A she-camel that leaves her young one 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. سِيعٌ, q. v. (K.) You say also, رَجُلٌ مَضِياعٌ مَسِياعٌ لِلْمَالِ [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, مُضِيعٌ مُسِيعٌ. (S.)

### سوغ

سوغٌ فِي الْحَلْتِ, (S, Mgh, Mṣb, K,) or سَوَاعٌ, (JK,) aor. يَسُوغُ, (S, Mṣb,) inf. n. سَوُغٌ (JK, S, Mgh, Mṣb, K) and سَوَاعٌ, or سَوَاعٌ, accord. to different copies of the K, (TA,) and سَوَاعٌ, (CK, [not in my MS. copy of the K nor in the TA,]) and مَسَاعٌ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Mṣb, K;\*) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] — [Hence,] one says, † سَعُ فِي الْأَرْضِ مَا وَجَدْتَ مَسَاعًا † Enter thou into the land while thou findest a place of entrance. (TA.) — And سَاعُ فِعْلُ الشَّيْءِ † The doing of the thing was allowable; or passed for lawful. (Mṣb.) And سَاعٌ لَهُ مَا فَعَلَ † What he did was allowable to him; or passed for lawful to him. (S, K, TA.) — And سَاعُ النَّهَارِ † The day was, or became, easy. (TA.) — سَاعَتْ بِهِ الْأَرْضُ, (K,) inf. n. سَوُغٌ, (TA,) i. q. سَاخَتْ † [The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K,

TA.) — And سَاعَتْ النَّاقَةُ † The she-camel became apart, or alone, syn. شَدَّتْ, (K, TA,) or ran, syn. شَدَّتْ, (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. [سَوُغٌ is app., in its primary sense, syn. with أَسَاغَهُ: and hence what here follows.] — You say, سَوُغُهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِيغٌ, (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 سَوُغُهُ, (inf. n. as above, K,) † He made it allowable, lawful, or free, (S, Mṣb, K,) † لَهُ to him. (S.) And سَوُغُهُ مَالًا † [He made property allowable, &c., to him]: so in the "Mufradát." (TA.) — And سَوُغٌ لَهُ كَذَا † He gave him such a thing. (IDrd, K.) — [See also تَسْوِيغَاتٌ, below.]

4. اسَاغَهُ, (JK, Mṣb,) inf. n. اسَاغَةٌ, (JK,) or اسَاغٌ, (Mṣb,) said of God, (JK,) or of a man, (Mṣb,) [He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Mṣb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also † سَاغَهُ. (Mṣb.) — [Hence,] اسَاغٌ لِي غَضِييَ [Make thou easy to me to swallow 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 اسَاغْتُهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb, TA,) I swallowed it: (Mṣb, 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 † سَوُغُهُ and سَوُغْتُهُ, aor. سَوُغٌ and سَوُغٌ, (S, K,) inf. n. سَوُغٌ and سَوُغٌ, (TA in art. سِيعٌ,) signify the same. (S, K.) — اسَاغٌ فُلَانٌ فُلَانٌ means † Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثَمَّ امْرُؤُهُ بِهِ is erroneously put for ثَمَّ امْرُؤُهُ بِهِ,]) 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, اسَاغٌ بِهِ. (Ibn-Buzurj, K.) — اسَاغٌ أَخَاهُ He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbád, K.) [See what next follows.]

سَوُغْتُهُ (K) and سَوُغْتُهُ (S, K) and هَذَا سَوُغٌ هَذَا mean † This is he who was born next after this, (S, K, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِيَ أُخْتُهُ سَوُغُهُ and سَوُغْتُهُ † [She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوُغُهُ and سَوُغْتُهُ † [He is his brother that was born &c.]: or سَوُغٌ الرَّجُلِ means he who was born after the man, or near after him, though not his brother: and Fr