

سَبْتَةٌ : } see سَبَّتٌ, in the middle of the para-  
سَبْتَةٌ : } graph.

مُسَبِّتٌ Motionless; not moving. (S, K.) — And, accord. to the L and K, *Entering upon the day called السَّبْتُ* [i. e. *the sabbath*]: but correctly, *entering upon the observance of the سَبَّت* [or *sabbath*]. (TA.)

مُسَبَّبٌ Affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAḡ, M:) or *affected with a swoon*: and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes*: (S:) or *confounded, or perplexed, and unable to see his right course*: (Mṣb:) and † *سَبَّتٌ* signifies the same as *مُسَبَّبٌ*; as in the saying, cited by Aḡ,

يُصْبِحُ مَخْمُورًا وَيَمْسِي سَبَاتًا

[*He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.*]. (T, TA.) — Also *Dead*. (S, K.) — *رَأْسٌ مُسَبَّبٌ* [A head cut off.] (A.) — *أَرْضٌ مُسَبَّبَةٌ*: see سَبَّاتَةٌ.

رُطَبٌ مُنْسَبِتٌ Dates that have become all ripe, or ripe throughout. (S, K.) And *رُطَبَةٌ مُنْسَبِتَةٌ* [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

1. سَبَّحَ, aor. سَبَّحَ, inf. n. سَبَّحٌ (Mṣb, K) and سَبَّاحَةٌ, (S, K) or the latter is a simple subst., (Mṣb,) *He swam*, syn. *عَامَرَ*, (S, K) and *بَالَهَرَ*, (S, K) or rather *بَالَهَاءَ*, (MF, TA) or *فِيهِ* [in the river], (K,) or rather *بَالَهَاءَ*, (MF, TA) or *فِي الْمَاءِ*, (Mṣb) [i. e. *in the water*], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or *he swam upon the surface, without immersing himself; for,*] accord. to Z, there is a difference between *عَوْمَرٌ* and *سَبَّاحَةٌ*; the former signifying the “*coursing along in water with immersion of oneself*,” and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] *النَّجُومُ تَسْبَحُ* (A, TA) † *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the *Qur* xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bḡ and Jel in xxi. 34,) with which the stars are meant to be included, (Jel *ibid.*)

*كُلُّ فِي فَلَكٍ يَسْبَحُونَ* [All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bḡ and Jel *ibid.*) upon the surface of the water, (Bḡ *ibid.*) or in the water; (Jel *ibid.*);] wherefore the form of the verb used is that which is appropriate to rational beings, (Bḡ and Jel *ibid.*) swimming being the act of such beings. (Bḡ *ibid.*) — And [hence] one says, *سَبَّحَ دُكْرَكَ* [Thy fame has travelled as far as the sun and the moon; lit., *swam along the tracts along which swim the sun and the moon*]. (A, TA.) — [Hence, likewise, as inf. n. of سَبَّحَ, aor. as above,] سَبَّحٌ also signifies † *The running of a horse* (S, L, K, TA) in which the

*fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, TA.) — And † The being quick, or swift. (MF.) — And † The being, or becoming, remote. (MF.) — And † The travelling far. (K.)* You say, *سَبَّحَ فِي الْأَرْضِ* † *He went, or travelled, far, in, or into, the land, or country*: (O, TA:) and *سَبَّحَ*: both thus expl. by *Abu-l-Jahm El-Jaʿfāree*. (TA.) — And † *The journeying for the purpose of traffic* [تَقَلُّبٌ [q. v.]]; and [a people's] *becoming scattered, or dispersed, in the land, or earth*. (K.) And † *The busying oneself in going to and fro, or seeking gain*, (IAḡ, TA,) and *occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence*. (IAḡ, S, K, TA.) You say, *فَلَانَ يَسْبَحُ النَّهَارَ*, † *[Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]*. (A, TA.) And *سَبَّحَ فِي حَوَائِجِهِ* † *He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs*. (Mṣb.) — As used in the *Kur* [lxiii. 7], where it is said, *إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا*, it is variously explained: (S, TA:) accord. to *Katādeh* (S) and *El-Muārrij*, (S, TA,) the meaning is, † *[Verily thou hast in the day-time] long freedom from occupation*; (S, K, TA;) and in this sense, also, its verb is *سَبَّحَ*, aor. سَبَّحَ: (JM:) [thus it has two contr. significations:] or, accord. to *Lth*, † *leisure for sleep*: (TA:) accord. to *AO*, the meaning is, † *long-continued scope, or room, for free action*; syn. *مُتَقَلِّبًا طَوِيلًا*: and accord. to *El-Muārrij*, it means also † *coming and going*: (S, TA:) accord. to *Fr*, the meaning is, † *thou hast in the day-time the accomplishment of thy needful affairs*: (TA:) or the meaning is, † *[long] occupation of thyself in thy affairs of business*; not being free from occupation therein for the reciting of the *Qur-ān*. (Jel.) Some read *سَبَّحًا*, which has nearly the same meaning as *سَبَّحًا*. (Zj, TA.) — As inf. n. of سَبَّحَ, (TK,) it signifies also † *The state of sleeping*. (K.) And as such also, (TK,) † *The being still, quiet, or motionless*. (K.) — [Also † *The glistening of the mirage*.] You say, *سَبَّحَ السَّرَابُ*, or *الْأَلَّ*, meaning *لَمَعَ* [i. e. † *The mirage glistened*]. (O.) — And † *The digging, or burrowing, in the earth, or ground*. (K, TA.) You say of the *jerboa*, *سَبَّحَ فِي الْأَرْضِ* † *He dug, or burrowed, in the earth, or ground*. (O, TA.) — And † *The being profuse in speech*. (K.) You say, *سَبَّحَ فِي الْكَلَامِ* † *He was profuse in speech*. (O, TA.) — See also the next paragraph in two places.

2. تَسْبِيحٌ signifies *The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory*; syn. *تَنْزِيَةٌ*, (S, O, Mṣb, TA,) and *تَقْدِيسٌ*: (Mṣb:) *the magnifying, celebrating, lauding, or praising, and glorifying, God*; and *declaring Him to be far removed, or free, from*

*everything evil*. (TA.) You say, *سَبَّحَ اللَّهُ*, (T, A, Mgh, Mṣb, TA,) and *سَبَّحَ لِلَّهِ*, (Kur lvii. 1 &c., and A,) in which the *ل* is redundant, (Jel in lvii. 1 &c.) inf. n. *تَسْبِيحٌ*, and *سُبْحَانُ* is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is *سَبَّحَ*, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity &c.*, (A, Mgh, TA,) or *from what they say [of Him] who disacknowledge [his attributes]*; (Mṣb;) [i. e. *he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God*]; and *he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying* *سُبْحَانَ اللَّهِ* and the like: (Mṣb:) and *سَبَّحَ* [alone], (Mgh, K,) inf. n. *تَسْبِيحٌ*, (K,) *he said اللَّهُ سُبْحَانَ*; (Mgh, K;) as also *سَبَّحَ*, inf. n. *سُبْحَانُ*; (K, TA;) the latter, which is like *شَكَرَ*, inf. n. *شُكْرَانٌ*, a dial. var. mentioned by *ISd*; and no regard should be paid to the saying of *Ibn-Ya'eesh* and others, that *سُبْحَانُ* is an inf. n. of which the verb is obsolete: accord to *El-Mufaddal*, *سُبْحَانُ* is the inf. n. of *سَبَّحَ* signifying *he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سُبْحَانَ اللَّهِ or the like]*; and he cites as an ex.,

قَبَّحَ إِلَاهَهُ وَجُوهَهُ تَغْلَبَ كُلَّمَا

سَبَّحَ الْحَجِيجُ وَكَبَّرُوا إِهْلَالَآ

[*May God remove far from good, or prosperity, or success, the persons (جُوهَهُ here meaning نُفُوسُ) of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say وَنَحْنُ [تَبَّحَ] اللَّهُ أَكْبَرُ*, ejaculating *تَبَّحَ*]. (MF, TA.) *وَنَحْنُ* in the *Kur* ii. 28, is a phrase denotative of state, (Ksh, Bḡ, Jel,) meaning *While we declare thy remoteness from evil [of every kind]*, (Ksh, Bḡ,) or *while we say سُبْحَانَ اللَّهِ*, (Jel,) *praising Thee*, (Ksh,) [or *with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that*: (Ksh, Bḡ, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, Bḡ, Jel.) *فَسَبَّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ*, in the *Kur* lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord*: (Bḡ:) or it means *therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]*: (Kull p. 211:) [for] — *تَسْبِيحٌ* also signifies *The act of praying*. (K, Mṣb.) You say, *سَبَّحَ* meaning *He prayed*. (A, Mgh.) And [particularly] *He performed the [supererogatory] prayer of [the period termed] الضَّحَى*. (TA.) And *فَلَانَ* *الضَّحَى*, i. e. *يُصَلِّي السُّبْحَةَ*, meaning *Such a one performs prayer to God, either obligatory or supererogatory*: [but generally the latter: (see