

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. ب.] — سُبْحَانَ مَنْ كَذَا, (Mṣb, K,) or سُبْحَانَ اللَّهِ مِنْ كَذَا, (S,) and سُبْحَانَ مَنْ قَلَانَ, (A,) are phrases expressive of wonder (S, A, Mṣb, K) at a thing (S, Mṣb, K) and a person; (A;) originating from God's being glorified (أَنْ يُسَبِّحَ اللَّهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Raḍee, TA;) meaning †[I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing! [and such a person!]. (Mṣb.) El-Aashà says,

أَقُولُ لَهَا جَاءَنِي فَخْرُهُ
سُبْحَانَ مَنْ عَلِمَ الْفَاحِشِ

(S, Mṣb*) †[I saying, when his boasting reached me, I wonder greatly at 'Alḥameh the boasting]; i. e. الْعَجَبُ مِنْهُ, (S,) or [rather] عَجَبًا لَهُ [for أَعْجَبَ عَجَبًا لَهُ], lit. I wonder with wondering at him; (Mṣb;) [or how extraordinary a person is 'Alḥameh the boasting!:] سُبْحَانَ being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البراءة (IJ, IB) and التَّنْزِيهِ, (IJ,) and because of the addition of the ل and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ اللَّهِ مِنْ عَلَمِهِ. (MF.) — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَهُ لَمْ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِي نَفْسِ سُبْحَانِكَ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

سُبُوحٌ: see سَابِحٌ, in three places.

سَبَاحَةٌ an inf. n., (K,) or a simple subst., (Mṣb,) from سَبَحَ; (Mṣb, K;) Natation; or the act [or art] of swimming: (S, A, Mṣb,* K;) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.]

سَبَّاحٌ: see سَابِحٌ, in two places.

سَبُوحٌ, also pronounced سَبُوحٌ, (T, S, Mṣb, K, &c.) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Mṣb,*) one of the epithets applied to God, (T, S, A, Mṣb,* K,) because He is an object of تَسْبِيحٌ, (K,) and [often] immediately followed by قُدُوسٌ, (A, Mṣb, K,) which is likewise also pronounced قُدُوسٌ, though the former pronunciation is the more common: (Th, T, S, Mṣb:*) it signifies [All-perfect, all-pure, or all-glorious; i. e.]

far removed, or free, from everything evil, (Zj, Mgh, Mṣb, TA,) and from every imperfection [and the like]. (Mṣb. [See 2, and see also سُبْحَانَ اللَّهِ.] It is said (S, Mṣb) by Th (S) that there is no word like the two epithets above, of the measure فُعُول with damm as well as with fet-h to the first letter, except ذُرُوحٌ: (S, Mṣb:) but the following similar instances have been pointed out: سَتُوق among epithets, and ذُرُوحٌ and سَقُودٌ and فَرُوجٌ and شَبُوطٌ among subst. (TA.) Sb says, لَيْسَ فِي الْكَلَامِ فَعُولٌ بِوَأَحَدَةٍ [expl. voce ذُرُوحٌ]: (S:) [or] accord. to AḤei, Sb said that there is no epithet of the measure فُعُول except سُبُوحٌ and قُدُوسٌ: Lh mentions سَتُوقٌ also, as an epithet applied to a ذُرُومٌ, as well as سَتُوقٌ. (TA.)

السَّبَاحَةُ: see الْمَسْبُوحَةُ, in two places.

سَابِحٌ and سَبَّاحٌ (Mṣb, K) and سُبُوحٌ (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Mṣb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Mṣb:) the pl. of the first, accord. to IAḡr, not of the first and last as it appears to be accord. to the K, is سَبَّاحَةٌ: (MF:) that of the second is سَبَّاحُونَ: (K:) and that of the third is سَبَّاحٌ or سَبَّاحٌ, the former reg., and the latter irreg. (MF.) — السَّابِحَاتُ, (K, &c.) in the Kṣur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or †the souls of the believers (أَرْوَاحُ الْمُؤْمِنِينَ [for which Golius seems to have found in a copy of the Kُ أَرْوَاحُ الْمُؤْمِنِينَ, for he gives as an explanation *piæ et fidelium uxores*]) (K, TA) which go forth with ease: or †the angels that swim, or glide, (تَسْبِيحٌ,) from (من [app. a mistranscription for بَيْنَ between]) the heaven and the earth: (TA:) or †the stars, (K,) which swim, or glide along, (تَسْبِيحٌ,) in the firmament, like the سَابِحٌ in water. (TA.) [The meanings *feminae jejunantes* and *veloces equi* and *planetæ*, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَائِحَاتٌ; the first of them as the meaning of this word in the Kṣur lxvi. 5.] And you say نَجُومٌ سَوَابِحٌ †[Stars gliding along in the firmament: سَوَابِحٌ being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِيحَةٌ]. (A.) — سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning †That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S,* IAth, L;) and in like manner سَبُوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَوَابِحٌ and سَبَّاحٌ. (A.) And سَوَابِحٌ also signifies †Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K,* TA.) Hence, (TA,) سَبُوحٌ is

the name of A horse of Rabee' Ibn-Jusham. (K, TA.) And in like manner, سَبَّاحٌ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.)

تَسْبِيحَاتٌ and تَسَابِيحٌ [pls. of تَسْبِيحَةٌ A single act of تَسْبِيحٌ: see 2]. (A.)

[مَسَابِيحٌ A place of swimming, &c.: pl. مَسَابِيحٌ.] — See an ex. of the pl. in the first paragraph of this art.

مُسَبِّحٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِسَاءٌ, means Strong: and accord. to the former, مُسَبِّحٌ, so applied, means "made wide." (TA.)

فَلَوْلَا أَنَّهُ كَانَ مِنْ مَسْبِيحٍ [act. part. n. of 2]. مَسْبِيحٌ, in the Kṣur [xxxvii. 143], means And had he not been of the performers of prayer, (A,* Mgh, Mṣb, K,*) as some say. (Mgh.)

السَّبَّاحَةُ (A, Mṣb, TA) and السَّبَّاحَةُ (A, TA) †[The index, or fore finger;] the finger that is next the thumb: (Mṣb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Mṣb, TA,*) One says, †أَشَارَ إِلَيْهِ بِالسَّبَّاحَةِ and †بِالسَّبَّاحَةِ †[He pointed towards him, or it, with the fore finger]. (A, TA.)

سبح

1. سَبَخَتِ الْأَرْضُ, (JK, A, Mṣb,) aor. ٤, inf. n. سَبَخَ; (Mṣb;) and †سَبَخَتْ; (JK, A, Mṣb, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Mṣb.) And سَبَخَ الْمَكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبَخٌ, an inf. n. of which the verb is سَبَخَ, aor. ٤, (TK,) means also †The being in a state of sleep: (AA, S:) and †تَسْبِيحٌ †The sleeping soundly: (S:) or both have this meaning: (K:) or the former signifies †the being in a state of rest, and easing the body by sleep: (IAḡr, L:) and †the latter, †the sleeping every hour: (TA:) and the former signifies also †the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so †the latter. (K.) In the Kṣur lxxiii. 7, some read سَبَخًا [instead of سَبَخًا, q. v.]; (S, K;) meaning †rest, and easing of the body by sleep; (IAḡr, L;) and said by Fr to be from تَسْبِيحٌ, in the first of the senses expl. in the next paragraph: (L:) or †freedom from occupation or work or business. (S.) Accord to Zj, السَّبِيحُ and السَّبِيحُ are nearly the same in meaning. (TA.) You say also نَوْمٌ مِنْ سَبَخٍ and مَشِيٌّ and حَرٌّ [app. meaning †A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سَبَخْتُ النَّوْمَ, inf. n. سَبَخٌ, †[I slept long; or] I lengthened sleeping. (JK.) — And سَبَخْتُ فِي الْأَرْضِ †I went, or travelled, far, in, or into,