

سبتة: } سبـتـة: } see سـبـتـة, in the middle of the para-
graph.

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

مسـبـوتـة Affected with [the kind, or degree, or semblance, of sleep termed] سـبـاتـات [q. v.]: (IAqr, 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: (Msb:) and سـبـتـة signifies the same as مـسـبـوتـة; as in the saying, cited by As,

* يـصـبـحـ مـخـمـوـرـاً وـيـمـسـى سـبـتـة

[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.) — [A head cut off.] (A.) — أـفـقـ مـسـبـوتـة — أـفـقـ مـسـبـوتـة — سـبـتـة: see سـبـتـة.

رـطـبـ مـسـبـوتـة Dates that have become all ripe, or ripe throughout. (S, K.) And رـطـبـة مـسـبـوتـة [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

1. سـبـحـ, aor. سـبـحـ, inf. n. سـبـحـ (Msb, K) and سـبـاحـةـ, (S, * K,) or the latter is a simple subst., (Msb,) He swam, syn. عـامـ, (S, * K,) and بـالـثـبـرـ (in the river), (K,) or rather بـالـمـاءـ (MF, TA) or فـيـ المـاءـ (Msb) [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 عـومـ and سـبـاحـةـ; 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,] فيـ اللـكـ (A, TA) : The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) كـلـ فـيـ اللـكـ, i. e. + All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bd and Jel ibid.) upon the surface of the water, (Bd ibid.,) or in the water; (Jel ibid.;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) — And [hence] one says, سـبـحـ دـخـرـكـ

، مـسـابـحـ ظـهـرـ الشـمـسـ وـالـقـمـرـ [Thy fame has travelled as far as the sun and the moon; lit., swim along the tracts along which swim the sun and the moon]. (A, TA.) — [Hence, likewise, as inf. n. of سـبـحـ, aor. as above,] سـبـحـ 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, سـبـحـ

+ فـيـ الـأـرـضـ [He went, or travelled, far, in, or into, the land, or country: (O, TA:) and سـبـحـ: both thus expl. by Abu-l-Jahm El-Jaṣfaree. (TA.) — And + The journeying for the purpose of traffic (تـقـلـبـ) [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, (IAqr, 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. (IAqr, S, K, TA.) You say, سـبـحـ التـهـارـ

[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 سـبـحـ + He occupied himself according to his own judgment or discretion in, the accomplishment of his needful affairs. (Msb.) — As used in the Kur [lxiii. 7], where it is said, إـنـ لـكـ فـيـ التـهـارـ سـبـحـ طـوـبـلـاـ [Verily thou hast in the day-time long freedom from occupation; (S, K, * TA;) and in this sense, also, its verb is سـبـحـ, aor. سـبـحـ: (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. مـتـقـلـبـ طـوـبـلـاـ: and accord. to El-Muārij, 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 Kur-án. (Jel.) Some read سـبـحـاـ, which has nearly the same meaning as سـبـحـ. (Zj, TA.)

— As inf. n. of سـبـحـ, (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, سـبـحـ الـلـلـامـ, or الـلـلـامـ سـبـحـ الـلـلـامـ, meaning [i. e. + The mirage glistened]. (O.) — And + The digging, or burrowing, in the earth, or ground. (K, * TA.) You say of the jerboa, سـبـحـ فـيـ الـأـرـضـ + He dug, or burrowed, in the earth, or ground. (O, TA.) — And + The being profuse in speech. (K.) You say, سـبـحـ فـيـ الـلـلـامـ + He was profuse in speech. (O, TA.) — See also the next paragraph. in two places.

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

everything evil. (TA.) You say, سـبـحـ اللـهـ, (T, A, Mgh, Msb, TA,) and سـبـحـ اللـهـ, (Kur lvii. 1 &c., and A,) in which the J is redundant, (Jel in lvii. 1 &c.,) inf. n. تـسـبـحـ, and سـبـحـ 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 سـبـحـ, (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]; (Msb;) [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 سـبـحـ اللـهـ and the like: (Msb:) and سـبـحـ [alone], (Mgh, K,) inf. n. سـبـحـ اللـهـ, (K,) he said سـبـحـ; سـبـحـ اللـهـ, (Mgh, K;) as also سـبـحـ, inf. n.; سـبـحـ اللـهـ, (TA;) the latter, which is like شـكـرـانـ, inf. n., a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eeesh and others, that سـبـحـ is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, سـبـحـ is the inf. n. of سـبـحـ signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سـبـحـ اللـهـ or the like]; and he cites as an ex.,

قـبـحـ اللـهـ وـجـوـهـ تـغـلـبـ ثـلـيـاـ

سـبـحـ الـحـيـجـيـنـ وـكـبـرـاـ إـهـلـلـاـ

[May God remove far from good, or prosperity, or success, the persons وـجـوـهـ here meaning نـفـوسـ) of the tribe of Teghlab, whenever the pilgrims raise their voices with supplication, &c., and say وـتـنـحـ (لـهـ أـكـبـرـ, ejaculating لـهـ أـكـبـرـ). (MF, TA.) سـبـحـ بـحـمـدـكـ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bd, Jel,) meaning While we declare thy remoteness from evil [of every kind], (Ksh, Bd,) or while we say سـبـحـ اللـهـ, (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, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, * Bd, * Jel.) سـبـحـ بـاسـمـ رـبـكـ الـعـظـيمـ, 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: (Bd:) or it means therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for] سـبـحـ also signifies The act of praying. (K, Msh.) You say, سـبـحـ meaning He prayed. (A, Mgh.) And [particularly] He performed the [supererogatory] prayer of [the period termed] الصـحـيـ. (TA.) And فـلـانـ تـقـدـيسـ: (Msb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from