

and **سَبَّحَ** عَلَيَّ رَاحِلَتِي performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the *Kur* [iii. 36], **وَسَبَّحْ بِالْعَشِيِّ وَالْإِبْكَارِ**, i. e. *And pray thou [in the evening, or the afternoon, and the early morning].* (TA.) And it is related of 'Omar, **أَنَّهُ جَلَدَ رَجُلَيْنِ**, meaning [That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, **يَدُهُ بِبَيْدِهِ** [i. e. *In his hand is a string of beads by the help of which he repeats the praises of God: see سَبَّحَ, below.*] (A, Msb.) — Also **إِنْ شَاءَ اللَّهُ** [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the *Kur* [lxviii. 28], **أَمْ أَقُلُّ تَكْرُرًا لَا تُسَبِّحُونَ** [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who "swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception"]. (TA.)

3. **سَابَحَهُ**, [inf. n. **مُسَابَحَةٌ**,] i. q. **رَأَسَاهُ**, (T and K in art. **رَسَو**.) i. e. *He swam with him.* (TK in that art.) [And app. also *He vied, or contended, with him in swimming.*]

4. **سَبَّحَهُ** *He made him to swim* (K, TA) **فِي الْمَاءِ** [in the water] or **فَوْقَ الْمَاءِ** [upon the water]. (TA.)

سَبَّحَةٌ *Garments of skins:* (K:) or, accord. to Sh, **سَبَّاحٌ**, which is the pl., signifies *shirts of skins, for boys:* AO corrupted the word, relating it as written **سَبَّحَةٌ**, with **ج**, and with **د** to the **س**; whereas this signifies "a black [garment of the kind called] **كِسَاءٌ**:" and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed **ح**: ISd, in art. **سَبَّح**, mentions **سَبَّاحٌ** as signifying "garments of skin," and having **سَبَّحَةٌ** for its sing.; but says that the word with the unpointed **ح** is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to **سَبَّحَةٌ** (q. v.) is assigned in some copies of the *K* to **السَّبَّحَةُ**, (K,) or **سَبَّحَةٌ**, from **سَابَّحٌ** as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of *A horse, or mare, belonging to the Prophet:* (IAth, K, TA:) and of another belonging to Jaafar the son of Aboo-Talib; (K;) or this was a mare named **سَبَّحَةٌ**: (O:) and of another belonging to another. (K.)

سَبَّحَةٌ *Beads* (S, Msb, K, TA) *strung* (Msb, TA) *upon a string or thread,* (TA,) [ninety-nine in number, and having a mark after each thirty-three,] with which (by counting them, K) one performs the act termed **التَّسْبِيحُ** [meaning the repetition of the praises of God, generally consisting in repeating the words **اللَّهُ سُبْحَانَ اللَّهِ** thirty-

three times, **الْحَمْدُ لِلَّهِ** thirty-three times, and **أَكْبَرُ لِلَّهِ** thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is **سَبَّحَاتٌ** (Msb) and **سَبَّحَاتٌ** also. (Har p. 133.) See 2, last sentence but one. — Also *Invocation of God; or supplication:* (K:) and *prayer,* (A, Msb,) whether obligatory or supererogatory: (Msb:) or *supererogatory praise;* (S;) and *supererogatory prayer;* (S, A, Mgh, K;) because of the **تَسْبِيحٌ** therein. (Mgh.) You say, **فَلَانٌ يُصَلِّي السَّبَّحَةَ**, expl. above; see 2, in the latter part of the paragraph. (Msb.) And **قَضَى سَبَّحَتَهُ** *He performed, or finished, his prayer:* (A:) or **قَضَيْتُ سَبَّحَتِي** means *I performed, or finished, my supererogatory praise and such prayer.* (S.) And **صَلَّى السَّبَّحَةَ** *He performed the supererogatory prayer:* (A:) and **سَبَّحَةُ الضُّحَى** [the supererogatory prayer of the period termed **الضُّحَى**]. (Msb.) — **سَبَّحَةُ اللَّهِ**, (IAth, K, TA,) with **د** to the **س**, [but in my MS. copy of the *K* written **سَبَّحَةُ**, and so in the *CK*,] means † *The greatness, or majesty, of God:* (IAth, K, TA:) or [the pl.] **السَّبَّحَاتُ**, occurring in a trad., means † *the greatness, or majesty, and the light [or splendour], of God:* (Msb.) or by the saying **سَبَّحَاتُ وَجْهِ رَبِّنَا**, with **د** to the **س** and **ب**, is meant † *the greatness, or majesty, of the face of our Lord:* (S:) or **سَبَّحَاتُ وَجْهِ اللَّهِ** means † *the lights [or splendours],* (K,) or, accord. to ISh, *the light [or splendour],* (TA,) *of the face of God:* (ISh, K, TA:) some say that **سَبَّحَاتُ الْوَجْهِ** means † *the beauties of the face;* because, when you see a person of beautiful face, you say, **سَبَّحَانَ اللَّهِ** [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning **سَبَّحَانَ وَجْهِهِ**. (TA. [See **سَبَّحَانَ**].) One says, [addressing God,] **أَسْأَلُكَ بِسَبَّحَاتِ وَجْهِكَ**, **الْكُورِيبِ**, with two **د** to the **س**, meaning † [I ask Thee] *by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated.* (A.) — **السَّبَّحَاتُ** also signifies † *The places of prostration* [probably meaning in the reciting of the *Kur-an*]. (K.) — Also, i. e. [the sing.,] **سَبَّحَةٌ**, *A piece of cotton.* (TA.)

سَبَّحَانَ is the inf. n. of **سَبَّحَ** as syn. with **سَبَّحَ** [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of **تَسْبِيحٌ**. (T, TA.) — **سَبَّحَانَ** is a proper name in the sense of **التَّسْبِيحُ**, and [for this reason, and also because it ends with **ا** and **ن**,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say **سَبَّحَانَ اللَّهِ**, meaning *I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory,*

i. e.] *from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him:* (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or *I declare the remoteness of God, or his freedom (بَرَاءَةٌ), from evil, (Zj, S, K, TA,) or from every evil;* (TA;) and [especially] *from the imputation of his having a female companion, and offspring:* (K:) or *I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods:* (MF:) [it sometimes implies wonder, and may well be rendered *how far is God from every imperfection!* &c.:] in this case, **سَبَّحَانَ** is a determinate noun; (K;) i. e., a generic proper name, for **التَّسْبِيحُ**, like as **بَرَاءَةٌ** is for **الْبَرَاءَةُ**. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being **أُبْرِئُ اللَّهَ سَبَّحَانَهُ**; (MF;) meaning **أُبْرِئُ اللَّهَ مِنَ الشُّؤْمِ بَرَاءَةً**; (S, K, MF;) **سَبَّحَانَ** thus supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of **زَيْدُ الْفَوَارِسِ** and **حَاتِمُ طَيْبِي**: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is **سَبَّحَ**, like **شَكَرَ** of which the inf. n. is **شُكْرَانٌ**: others say that it may be an inf. n. of **سَبَّحَ**, though far from being agreeable with analogy: and some derive it from **التَّسْبِيحُ** as signifying "the act of swimming," or "the being quick, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered *I betake myself quickly to the service of God, and am prompt in obeying Him;*] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from **سَبَّحَ الْفَرَسُ** ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) **فَسَبَّحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ**, [in which **سَبَّحَانَ** is used in the place of the inf. n. of **سَبَّحَ**, and **سَبَّحُوا** is understood before it,] in the *Kur* [xxx. 16], means *Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak.* (Fr, TA.) And **سَبَّحَانَ اللَّهِ عَمَّا يُصِفُونَ**, in the *Kur* xxiii. 93, means *Far [or how far] is God from that by which they describe Him!* (Jel.) One says also, **سَبَّحْتُكَ بِجَمِيعِ آلَاتِكَ وَبِحَمْدِكَ وَسَبَّحْتُكَ** [i. e. *I glorify Thee by*