

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. ب.] — سُبْحَانَ مَنْ كَذَّابًا, (Mṣb, K,) or سُبْحَانَ مَنْ كَذَّابًا, (S,) and سُبْحَانَ مَنْ كَذَّابًا, (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-Radee, 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-Aṣṣhā says,

• أَقُولُ لَهَا جَاءَنِي فَخْرُهُ
• سُبْحَانَ مَنْ عَلَّقَتِ الْفَاخِرِ

(S, Mṣb*) + [I saying, when his boasting reached me, I wonder greatly at 'Alḥameh the boasting]; i. e. عَجَبًا لَهُ, (S,) or [rather] لَهُ [for 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 مَنْ كَذَّابًا. (MF.) — سُبْحَانَ, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَ ثَمَرِ سُبْحَانَ, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِي نَفْسِكَ سُبْحَانَكَ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

سُبْحَانَ: see سَابِح, 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.]

سَبَاحٌ: see سَابِح, in two places.

سَبِيحٌ, also pronounced سَبِيحٌ, (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 تسبيح, (K,) and [often] immediately followed by قُدُّوسٌ, (A, Mṣb, K,) which is likewise also pronounced قُدُّوسٌ, 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 فَعُولٌ with damm as well as with fet-h to the first letter, except ذَرُوحٌ (S, Mṣb:) but the following similar instances have been pointed out: سَتُوقٌ among epithets, and ذَرُوحٌ and سَبُوطٌ and سَبُودٌ and سَبُوتٌ among substs. (TA.) Sb says, نَسِيَ فِي الْكَلَامِ فَعُولٌ [expl. voce ذَرُوحٌ]: (S:) [or] accord. to AḤei, Sb said that there is no epithet of the measure فَعُولٌ except سَبُوحٌ and قُدُّوسٌ: Lh mentions سَتُوقٌ also, as an epithet applied to a دَرَاهِمٌ, as well as سَتُوقٌ. (TA.)

السَّبَاحَةُ: see السَّبِيحَةُ, in two places.

سَابِحٌ and سَابِحٌ (Mṣb, K) and سَبِيحٌ (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 IAqr, not of the first and last as it appears to be accord. to the K, is سَبَاحَةٌ: (MF:) that of the second is سَابِحُونَ: (K:) and that of the third is سَبِيحٌ or سَابِحٌ, the former reg., and the latter irreg. (MF.) — السَّابِحَاتُ, (K, &c.), in the Kur [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 K أَرْوَاحُ الْمُؤْمِنِينَ, for he gives as an explanation *præ 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 سَابِحُ in water. (TA.) [The meanings *fœmina jejunantes* and *veloces equi* and *planetae*, 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 Kur lxvi. 5.] And you say نَجُومٌ سَابِحَةٌ [Stars gliding along in the firmament: سَابِحَةٌ being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ]. (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 سَبِيحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَابِيحٌ and سَابِيحٌ. (A.) And سَابِيحٌ 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,) سَبِيحٌ is

the name of A horse of Rabea Ibn-Jusham. (K, TA.) And in like manner, سَبِيحٌ 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 تسبيح: see 2]. (A.)

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

مَسْبِيحٌ, 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, مَسْبِيحٌ, so applied, means "made wide." (TA.)

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

السَّبِيحَةُ (A, Mṣb, TA) and السَّبَاحَةُ (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 بِالسَّبَاحَةِ and بِالسَّبَاحَةِ [He pointed towards him, or it, with the fore finger]. (A, TA.)

سبح

سَبَّحَتِ الْأَرْضُ, (JK, A, Mṣb,) aor. ٤, inf. n. سَبَّحَ; (Mṣb;) and اسبَّحت; (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 سَبَّحَ الْبَكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبَّحَ, an inf. n. of which the verb is سَبَّحَ, aor. ٤, (TK,) means also + The being in a state of sleep: (AA, S:) and + تسبيحٌ + 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: (IAqr, 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 Kur lxxiii. 7, some read سَبَّحًا [instead of سَبَّحًا, q. v.]; (S, K;) meaning + rest, and easing of the body by sleep; (IAqr, L;) and said by Fr to be from تسبيحٌ, in the first of the senses expl. in the next paragraph: (L:) or + freedom from occupation or work or business. (S.) Accord to Zj, السَّبَّحُ and السَّبَّحُ are nearly the same in meaning. (TA.) You say also سَبَّحَ مِنْ نَوْمٍ and مَشَى and حَرَ [app. meaning + A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سَبَّحَتِ النَّوْمُ, inf. n. سَبَّحَ, + [I slept long; or] I lengthened sleeping. (JK.) — And سَبَّحَتِ فِي الْأَرْضِ + I went, or travelled, far, in, or into,