

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. بـ] منْ كَذَا — (K, مـ) سـبـحـانـ مـنـ كـذـا, (Mـسـبـحـانـ مـنـ كـذـا) or سـبـحـانـ مـنـ فـلـانـ (S, مـسـبـحـانـ اللهـ مـنـ كـذـا, (A,) are † phrases expressive of wonder (S, A, Mـسـبـحـانـ K,) at a thing (S, Mـسـبـحـانـ K,) and a person; (A;) originating from God's being glorified (أَنْ يُسْبِّحَ 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!]. (Mـسـبـحـانـ) El-Aashā says,

أَقْوَلُ لَهَا جَاهَنَّمَ فَخُرْهَةُ
سـبـحـانـ مـنـ عـلـقـمـةـ الـفـاجـعـ

(S, Mـسـبـحـانـ*) † [I saying, when his boasting reached me, I wonder greatly at 'Alkameh the boasting]; i. e. العـجـبـ مـنـهـ (S,) or [rather] لـهـ [for أـعـجـبـ عـجـبـ لـهـ], lit. I wonder with wondering at him; (Mـسـبـحـانـ;) [or how extraordinary a person is 'Alkameh the boasting!:] سـبـحـانـ مـنـ عـلـقـمـةـ سـبـحـانـ thus with 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 الـبـرـةـةـ (IJ, IB) and التـنـزـيـهـ (IJ,) and because of the addition of the لـ and نـ: (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 سـبـحـانـ اللهـ مـنـ عـلـقـمـةـ (MF.) سـبـحـانـ اللهـ مـنـ عـلـقـمـةـ thus with tenween, as an indeterminate noun, occurs in the phrase سـبـحـانـةـ ثـمـ سـبـحـانـاـ, in a poem of Umeiyeh. (IB,) سـبـحـانـ is also used in the sense of نفسـ, in the saying أـتـ أـعـلـمـ بـمـاـ فـيـ نفسـ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

سبـوحـ: سـبـاخـ, see سـبـاخـ, in three places.

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

سبـاخـ: سـبـاخـ, in two places.

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

far removed, or free, from everything evil, (Zj, Mgh, Mـسـبـحـانـ TA,) and from every imperfection [and the like]. (Mـسـبـحـانـ) [See 2, and see also تـسـبـيـخـ اللهـ (S, Mـسـبـحـانـ) It is said (S, Mـسـبـحـانـ) by Th (S) that there is no word like the two epithets above, of the measure فـعـولـ with فـعـولـ as well as with فـعـولـ to the first letter, except ذـرـوحـ (S, Mـسـبـحـانـ) but the following similar instances have been pointed out: among epithets, and ذـرـوحـ and شـبـوطـ among كـلـوبـ and سـفـودـ and فـرـوحـ among substs. (TA.) Sb says, نـيـسـ فـيـ الـكـلـامـ فـعـولـ [expl. voce ذـرـوحـ] [or] accord. to AHei, Sb said that there is no epithet of the measure فـعـولـ except قـدـوسـ and سـبـوحـ: Lـh mentions also, as an epithet applied to a ذـرـوحـ, as well as سـتـوقـ, دـوـهـ. (TA.)

الـسـبـاحـةـ: see المـسـبـحـةـ, in two places.

سبـوحـ and سـبـاخـ (K) are part. ns., or epithets, from سـبـحـ in the first of the senses assigned to it above: (Mـسـبـحـانـ 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]: (Mـسـبـحـانـ) the pl. of the first, accord. to IAar, not of the first and last as it appears to be accord. to the K, is سـبـحـ: (MF:) that of the second is سـبـاخـ: (K;) and that of the third is سـبـاخـ or سـبـاخـ, the former reg., and the latter irreg. (MF.) — السـبـاحـاتـ (K, &c,) in the Kur [lxix. 3], accord. to Az, (TA,) means The ships: (K;) or + the souls of the believers (أـرـوـاحـ الـمـؤـمـنـينـ) [for which Golius seems to have found in a copy of the K أـرـوـاحـ الـمـؤـمـنـينـ, for he gives as an explanation pie et fidelium uxores,]) (K, TA) which go forth with ease: or + the angels that swim, or glide, (تـسـبـيـخـ,) from (منـ [app. a mistranscription for بينـ between]) the heaven and the earth: (TA;) or + the stars, (K,) which swim, or glide along, (تـسـبـيـخـ,) in the firmament, like the سـبـاخـ in water. (TA.) [The meanings faeminae jejunantes and velocius equi and planetae, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سـبـاخـاتـ; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نـجـومـ سـبـاخـ: [Stars gliding along in the firmament: سـبـاخـ being a pl. of سـبـاخـ applied to an irrational thing, and of سـبـاخـ]. (A.) — سـبـاخـ 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 سـبـاخـ [but in an intensive sense]: (A, L;) the pl. [of the former] is سـبـاخـ and سـبـاخـ. (A.) And سـبـاخـ 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,) سـبـاخـ is

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

تسـبـيـخـةـ and تـسـبـيـخـاتـ [pls. of تـسـبـيـخـ A single act of تـسـبـيـخـ: see 2]. (A.)

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

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

فـلـوـلـ اللـهـ كـانـ مـنـ مـسـبـحـ [act. part. n. of 2]. (A, *Mgh, Mـسـبـحـانـ K, *) in the Kur [xxxvii. 143], means And had he not been of the performers of prayer, (A, *Mgh, Mـسـبـحـانـ K, *) as some say. (Mgh.)

الـسـبـاخـةـ (A, Mـسـبـحـانـ TA) and سـبـاخـ (A, TA) † [The index, or fore finger;] the finger that is next the thumb: (Mـسـبـحـانـ 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. (Mـسـبـحـانـ TA, *) One says, ظـلـهـ بـالـسـبـاخـةـ وـ أـشـارـ إـلـيـهـ بـالـسـبـاخـةـ [He pointed towards him, or it, with the fore finger]. (A, TA.)

سبـخـ

سبـخـتـ الأـرـضـ 1. (JK, A, Mـسـبـحـانـ,) aor. سـبـخـتـ, inf. n. سـبـخـتـ; (Mـسـبـحـانـ) and اـسـبـخـتـ; (JK, A, Mـسـبـحـانـ K;) The land, or earth, exuded water and produced salt: (JK, K;) or was, or became, salt; had in it salt. (A, Mـسـبـحـانـ) And سـبـخـ الـمـكـانـ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سـبـخـ, an inf. n. of which the verb is سـبـخـ, aor. سـبـخـ, (TK,) means also † The being in a state of sleep: (AA, S;) and تـسـبـيـخـ † 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: (IAar, L;) and تـسـبـيـخـ 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 سـبـخـاـ instead of سـبـخـ, q. v.]; (S, K;) meaning † rest, and easing of the body by sleep; (IAar, L;) and said by Fr to be from تـسـبـيـخـ, in the first of the senses expl. in the next paragraph: (L;) or + freedom from occupation or work or business. (S.) Accord to Zj, and سـبـخـ and سـبـخـ are nearly the same in meaning. (TA.) You say also سـبـخـ مـنـ نـوـمـ and حـرـقـ مـشـيـ and سـبـخـ منـ نـوـمـ and سـبـخـ مـشـيـ meaning + A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سـبـخـتـ الـنـوـمـ, inf. n. سـبـخـ, + [I slept long; or] I lengthened sleeping. (JK.) — And سـبـخـتـ فـيـ الـأـرـضـ + I went, or travelled, far, in, or into,