

His work on the seventh day ¹ (cf. Baid. on ii, 61; and Mas'ūdī, *Murūj*, iii, 423).

There can be no doubt that the word came into Arabic from Aram.² and probably from the Jewish שַׁבָּח rather than from the Syr.

١٥٨. The verb سَبَّحَ of vii, 163, is then denominative, as Fraenkel, *Vocab*, 21, has noted. It is doubtful if the word occurs in this meaning earlier than the Qur'ān.

سَبَّحَ (*Sabbaha*).

Of very frequent occurrence, cf. ii, 28, etc.

To praise.

Besides the verb we have سَبَّحَ praise³; تسبيح act of praise;

مُسَبِّح one who celebrates praise, all obviously later formations from

سَبَّحَ.

The primitive sense of the root is to glide, and in this sense we find

سَبَّحَ, سَبَّحَ, and سَابَحَ in the Qur'ān, so that some of the philologists

endeavoured to derive سَبَّحَ from this (cf. Baid. on ii, 28). It has been pointed out frequently, however, that the sense of praise is an Aram. development of the root. It occurs in Hebrew in this sense only as a late Aramaism (*BDB*, 986), and in S. Semitic only after contact with Aramaic speaking peoples.

شَبَّح is found even in O.Aram.,⁴ meaning to laud, praise, and has a wide use in Syriac. Fraenkel, *Vocab*, 20, and Hirschfeld, *Beiträge*, 45, are inclined to think that we must look for a Jewish source, but there is even more likelihood of its being Syr., for not only is مَسَبَّح widely used in the classical language, but we find سَبَّحَان = مَسَبَّح, and in

¹ It is curious that the Muslims object to deriving it from the sense of to rest (شَبَّح) on the ground of Sūra i, 37. See Grünbaum, *ZDMG*, xxxix, 585.

² Geiger, 54; von Kremer, *Ideen*, 226 n.; Hirschfeld, *New Researches*, 104; Horovitz, *KU*, 96; *JPN*, 186; Fischer, *Glossar*, 52.

³ Sprenger, *Leben*, i, 107 ff.

⁴ Lidzbarski, *Handbuch*, 372; Cook, *Glossary*, 111.