

سُبْحَةً:)) and *يُسَبِّحُ عَلَى رَاحِلَتِهِ* performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the *Kur* [iii. 36], *وَسَبِّحْ بِالنَّصِيِّ 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, *بِيَدِهِ سُبْحَةٌ* [i.e. In his hand is a string of beads by the help of which he repeats the praises of God: see *سُبْحَةٌ*, below]. (A, Msb.) — Also The making an exception, by saying *إِنَّ 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], *أَتَرَأَقُلْ تَكْرَرُونَ*, *لَوْ أَنِّي سُبِّحْتُ* [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. *سَابَحُهُ*, [inf. n. *سَابَحَ*], i. q. *رَأَاهُ*, (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. *سَابَحَهُ* He made him to swim (K, TA) *فِي الْمَاءِ* [in the water] or *فَوْقَ الْمَاءِ* [upon the water]. (TA.)

*سَبَّحَ* Garments of skins: (K:) or, accord. to Sh, *سَبَّاح*, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written *سَبَّحَ*, with *سَبَّ*, and with *دَamm* to the *س*; whereas this signifies "a black [garment of the kind called] *كَسَدَ*:" 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 *سَبَّاح* as signifying "garments of skin," and having *سَبَّحَ* 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 *سَبَّحَ* (q. v.) is assigned in some copies of the *K* to *سَبَّحَ*.] *السَّبَّحَةُ*, (K,) or *سَبَّحَةُ*, from *سَابَحَ* 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 Ja'far the son of Abou-Talib; (K;) or this was a mare named *سَبَّحَةُ*: (O:) and of another belonging to another. (K.)

*سَبَّحَةُ* 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 *سُبْحَانَ اللَّهِ* thirty-

three times, *الْحَمْدُ لِلَّهِ* thirty-three times, and *أَكْبَرُ* 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 *سَبَّح* (Msb) and *سُبْحَات* 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 *تَسْبِيح* therein. (Mgh.) You say, *فَلَانٌ يَصَلِّي 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 *دَamm*, (TA, [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.] *السَّبَّاحَاتُ*, occurring in a trad., means +the greatness, or majesty, and the light [or splendour], of God: (Msb:) or by the saying *سَبَّاحَاتُ وَجْهِ رَبِّنَا*, with *دَamm* to the *س* and *ب*, is meant +the greatness, or majesty, of the face of our Lord: (S:) or *سَبَّاحَاتُ 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 *سَبَّاحَاتُ الْوَجْهِ* means +the beauties of the face; because, when you see a person of beautiful face, you say, *سُبْحَانَ 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 *سُبْحَانَ وَجْهِهِ*. (TA. [See *سُبْحَانَ*].) One says, [addressing God,] *أَسْأَلُكَ بِسَبَّاحَاتِ وَجْهِكَ* [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.) — *السَّبَّاحَاتُ* also signifies +The places of prostration [probably meaning in the reciting of the *Kur-án*]. (K.) = Also, i.e. [the sing.,] *سَبَّحَةُ*, A piece of cotton. (TA.)

*سُبْحَانَ* 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 *تَسْبِيح*. (T, TA.) — *سُبْحَانَ* is a proper name in the sense of *التَّسْبِيح*, and [for this reason, and also because it ends with *ن* 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 *سُبْحَانَ 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 (*بَرَاءة*), 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, *سُبْحَانَ* is a determinate noun; (K;) i. e., a generic proper name, for *التَّسْبِيح*, like as *بَرَّة* is for *الْبَرَّة*. (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 *أَسْبَحَ اللَّهُ سُبْحَانَهُ*; (MF;) meaning *أُبْرئُ سُبْحَانَ* (S, K, MF;) *اللَّهُ مِنَ السُّوءِ بَرَاءَةً* thus supplying the place of the verb: accord. to Ibn-El-Hájjib 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 *حَاتِرُ طَيْبٍ*: 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 *التَّسْبِيح* 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 *السَّبَّحَاتُ* ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) *فَسُبْحَانَ اللَّهِ حِينَ تُمْنُونَ وَحِينَ تُصْبِحُونَ*, [in which *سُبْحَانَ* 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 *سُبْحَانَ 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 سُبْحَانَكَ*, meaning *I glorify Thee by*