

كُلَّهِنَّ جَمَعَ كُتْعُ بَعْغُ بَتْعُ [The women, all of them, all together: in the CK, erroneously, جَمَعَ كُتْعُ بَعْغُ بَتْعُ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُتْعُ, and follow it with the word formed from جَمَعَ, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from بَتْعُ before the rest. (TA.) Fr mentions the phrases أُعْجِبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمَعًا [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جَمَعَ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and فَصَلُّوا جُلُوسًا أَجْمَعِينَ [And pray ye sitting, all of you, or all together]; though some make أَجْمَعِينَ [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَغْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

## بتك

1. بَتَكَ، aor. ٤ and ٤, (S, K,) inf. n. بَتَكَ، (S,) *He cut it; or severed it, or cut it off, (S, K,) entirely, or from its root; (TA;) and in like manner, بَتَكَ، (K,) inf. n. تَبْتِكُ، (TA;) but بَتَكَ is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانَ الْإِنْعَامِ، in the Kur [iv. 118], accord. to Abu-l-'Abbás, (TA,) means *And they shall assuredly cut, or cut off, the ears of the cattle: (S,\* TA:) or, as Az thinks, slit the ears of the cattle, as they did in the time of ignorance. (TA.)—Also He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out; (Lth, S,\* TA;) namely, a hair, or feather, or the like. (Lth, TA.)**

2: see 1, in two places.

5: see 7.

7. *انبتك It became cut; or became severed, or cut off, (S,\* K,) entirely, or from its root; (TA;) and in like manner, تَبْتِكُ، (K.)—Also It became plucked out. (Lth, TA.)*

بَتَكَ (S, K) and بَتَكَ (K) *A piece, or portion, of a thing, cut off, or severed: pl. بَتَكَ، (S, K.) Hence the saying of the poet, (S,) namely, Zuhayr, (TA.)*

• حَتَّى إِذَا مَا هَوَتْ كَفَّ الْغَلَامِ لَهَا  
• طَارَتْ وَفِي كَفِّهِ مِنْ رِيْشِهَا بَتَكَ

[Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand]. (S, TA.)—And [hence,] i. q.

جِهْمَةٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جِهْمَةٌ; or a remaining portion

of darkness in the latter part of the night, accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.)

بَتُوكُ: see what next follows.

بَاتِكُ (applied to a sword, S) *Sharp, or cutting; (S, K;) as also بَتُوكُ: (K:) [but the latter is an intensive epithet, signifying very sharp; or cutting much, or keenly]: the pl. [of the former] is بَوَاتِكُ. (TA.)*

## بتل

1. بَتَلَهُ، (T, S, M, &c.,) aor. ٤, (S,) or ٤, (Msb,) or both, (M, K,) inf. n. بَتَلٌ، (Lth, T, S, &c.,) *He cut it off, or severed it; (M, Msb, K;) as also بَتَلَهُ، (M, K,) inf. n. تَبْتِيلٌ: (TA:) he separated it (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.)—[Hence,] بَتَلُ الْعُمْرَةَ *He made the performance of the عمرة [or minor pilgrimage] to be obligatory, by itself. (A, TA.) And بَتَلُ الْعُمْرَةَ *He made the عمرة to be obligatory [upon himself]; i. e., the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life. (TA.)= بَتَلٌ، aor. ٤, inf. n. بَتَلٌ، [but accord. to analogy, this should rather be بَتَلٌ,] *He (a man) was, or became, wide between the shoulders. (T.)****

2: see 1, in two places: = and see also 5: = and مَبْتَلٌ.

5. تَبْتَلٌ: see 7, in two places. — [Hence,] *He was, or became, alone. (TA.)—Also, (S,) or تَبْتَلُ إِلَى اللَّهِ، (M, K,) and بَتَلٌ، (S,\* K,) inf. n. تَبْتِيلٌ، (S,) *He detached himself from worldly things, and devoted himself to God: (S:) or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him: (M, K:) he forsook every other thing, and applied himself to the service of God: (Fr, T:) he devoted himself exclusively to the service of God: (Aboo-Is-hák, T:) or he abstained from sexual intercourse: (K:) or تَبْتَلٌ [alone] has this signification; (M, TA;) or he separated himself from women, and abstained from sexual intercourse: and hence, is metaphorically employed to denote exclusive devotion to God. (TA.) Hence, in the Kur [lxxiii. 8], وَتَبْتَلُ إِلَيْهِ تَبْتِيلًا، (T, S, M,) for تَبْتَلُ إِلَيْهِ تَبْتِيلًا. (T.) You say also, تَبْتَلُ إِلَى الْعِبَادَةِ *He applied himself exclusively to the service of God. (Msb.)—تَبْتَلَتْ، said of a woman, She adorned and beautified herself. (TA.)***

7. *انبتل It was, or became, cut off, or severed; (S, M, K;) as also تَبْتَلٌ. (M, K.) You say, انبتلت الفسيلة، (K, [in a copy of the M] probably a mistranscription,) *The shoot, or offset, of the palm-tree was cut off, or severed, مِّنْ أَمِّهَا [from its mother-tree]; as also تَبْتَلَتْ and تَبْتَلَتْ. (M, K.)—انبتل في سيره *He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.)***

8: see 7.

10: see 7.

عَطَاءٌ بَتَلٌ *A gift that is [as it were] cut off;*

i. e., of which there is not the like; \*or after which another is not given. (M, K.) And صَدَقَةٌ بَتَلَةٌ، (M, K,) and صَدَقَةٌ بَتَلَةٌ بَتَلَةٌ، (TA,) *An alms, or a gift for the sake of God, cut off from its giver: (M, K:) or cut off from all the property [irrevocably], to be devoted to the cause of God. (O, TA. [See also art. بت.]) You say also, أَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ بَتَلًا بَتَلًا: see art. بت. And طَلَّقَهَا بَتَلًا بَتَلًا: (S;) or طَلَّقَهَا بَتَلًا بَتَلًا: (Msb;) [He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. بت.)] \*the last word being a corroborative of that next preceding it. (TA.) And حَلَفَ يَمِينًا بَتَلَةً *He swore a decided [or an irrevocable] oath. (M, TA. [See also a similar phrase voce بَتُّ.])—Also Truth; or true: whence بَتَلًا in truth; or truly. (TA.)**

بَتُولٌ *A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also بَتِيْلَةٌ، (As, T, S, M, K,) and بَتِيْلٌ. (M, K.)—A virgin, that is cut off from husbands: (S:) a woman that withholds herself from men, (T,) or that is cut off from men, (M, K,) having no desire for them, (T, M, TA,) nor need of them; (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also بَتِيْلٌ: (M, K:) with the art. ال, it is applied also to Fátimch, the daughter of Moḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect: (Aḥmad Ibn-Yahyá, T, K:\*) or it signifies, (S,) or signifies also, (K,) a woman detached from worldly things, and devoted to God; (S, K;) as also بَتِيْلٌ and بَتِيْلَةٌ. (Ibn-'Abbád, K.)*

بَتُولٌ: see بَتُولٌ, in three places. — Also *Slender; (Ḥam p. 589;) applied to a waist; (Ḥam, TA;) as also مَبْتُولٌ. (TA.)—A tree having its racemes pendulous. (K. [See also مَبْتُولٌ.])—A watercourse (Ibn-'Abbád, M, K) in the lower part of a valley: pl. بَتُولٌ. (M, K.)*

بَتِيْلَةٌ: see بَتُولٌ, in two places. — Also *Any limb, or member, (Lth, T, S, M, K,) with its flesh, (Lth, T, S,) separate from others, (M, K,) or by itself: (Lth, T:) pl. بَتَائِلٌ. (Lth, T, S, &c.)—In one dial., (M,) *The posteriors; (M, K;) because divided [or distinct] from the back. (M.)—بَتَلَاءٌ مِّنْ رَأْيِهِ، and مَرَّ عَلَى بَتِيْلَةٍ مِّنْ رَأْيِهِ [He proceeded according to] an irrevocable determination or resolution. (Ibn-'Abbád, K.)**

بَتَلَاءٌ: fem. بَتَلَاءٌ: for the latter, see what next precedes. — *عُمْرَةٌ بَتَلَاءٌ [A minor pilgrimage] not conjoined with another. (K.)—And بَتَلٌ، applied to a man, *Wide between the shoulders. (T.)**

مَبْتُولٌ، (As, T, S,) or مَبْتُولَةٌ، (M, K, TA, [in the CK, erroneously, مَبْتُولَةٌ,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمْرَةٌ، (M,) *A palm-tree having a shoot, or an offset, cut off from it and independent of it; (As, T, S, M, K;) and used in like manner as a pl.; i. e., the*