

as *Aq* says, (T,) سَكَرَانُ مَا يَبُتُّ (T, A,) or لَا يَبُتُّ (S, K,) and لَا يَبُتُّ (K,) which last form of the verb is disallowed by *Aq*, but both are correct accord. to Fr, (T, S,) meaning *one who is drunk, who does not, or will not, [i. e. cannot,] decide an affair.* (*Aq*, T, S, K.) [See also بَاتٌ.] — See also 7. — [Hence,] بَتَّتْ يَمِينَهُ (M, Mgh,) aor. : only, inf. n. بَتُّوتُ (Mgh,) *His oath had, or took, effect; was executed, or performed; syn. وَجَبَتْ* (M:) *it was, or proved, true:* (Mgh:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See بَتَّتْ يَمِينَهُ above.] — بَتَّ, aor. : , inf. n. بَتُّوتُ, *He was, or became, lean, or mengre.* (M, K.) [See بَاتٌ.] — بَتَّ [inf. n. of بَتَّ] also signifies *The selling, and the weaving, a [garment of the kind called] طَبْلَسَان* [or بَتَّ, q. v.]. (KL.)

2. بَتَّتْ, inf. n. بَتُّوتُ, *He cut it off, or: severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the tesheed denoting intensiveness of signification.* (S.) — بَتُّوتُهُ They furnished him with [بَتَات, or] travelling-provisions. (M, K.) — بَتِّتْهُمُ Give thou to them [garments called] بَتُّوتُ [pl. of بَتَّ, q. v.]. (TA, from a trad.)

4: see 1, passim: — and see 7.

5. بَتَّتْ *He became furnished with [بَتَات, or] travelling provisions: and he became provided with [بَتَات, or] utensils and furniture of the house or tent; or household goods.* (M, K, TA.)

7. ابْتَتَّ *It was, or became, cut off, severed, separated, or disunited,* (Lth, T, S, M, Mgh, K,) *entirely, or utterly;* (Lth, T, M;) *namely, a thing;* (M;) *a rope, or cord;* (Lth, T;) *and a tie, or bond, of union between two persons:* (T, M:) *as also* بَتَّ, (Lth, AZ, T, M, Mgh,) aor. : and ' (M, [so accord. to a copy of that work, but it seems to be indicated in the Mgh (see 1, near the close of the paragraph,) that it is : only, in this case,]) inf. n. بَتَّ; (Lth, AZ, T, M, K;) and ابْتَتَّ, (T, Mgh, TA,) inf. n. ابْتَتَّتْ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Mgh, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, اِنْقَطَعَ فُلَانٌ عَنْ فُلَانٍ فَانْبَتَّ حَبْلُهُ عَنْهُ [Such a one broke off, or disunited himself, from such a one, and his tie, or bond, of union became severed from him]. (T, TA, [but in a copy of the former, for عَنْ فُلَانٍ, is put عَنْ مَالِهِ from his property.]) — *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A, Mgh, TA:) quasi-pass. of بَتَّ and ابْتَتَّ. (TA.) You say, سَارَ حَتَّى انْبَتَّ *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also مَنَبَّتْ.] — *His مَاءُ, (A,) the مَاءُ of his back, (Ks, T, K,) [i. e. his seminal fluid,] became cut off, or stopped, or ceased, (Ks, T, A, K,) by reason of age:* (A:) said of a man. (Ks, T, A.)

بَتَّ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It

is sometimes used as an inf. n.; as also بَتَّتْ and بَتَّتْ, explained in the M as syn. with قَطَعَ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَاتٌ, trans. and intrans.; as also بَتَّتْ; both of which are masc. and fem., because originally inf. ns.; but بَتَّ has also بَتَّة for its fem. The following are exs.] — اَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ — بَاتًا [I gave him this gift, cutting it off from my property so as to make it irrevocable; or, it being cut off &c.]. (Lth, T.) And تَصَدَّقَ بَاتًا، and صَدَقَ بَتَّةً، (T, S,) Such a one bestowed an alms, or a gift for the sake of God, cut off from his property; (T, TA;) and therefore, (TA,) parted from himself. (S, TA.) Such a gift is termed صَدَقَ بَتَّةً, (A, Nh,) and صَدَقَ بَتَّةً بَتَّةً. (M.) — طَلَّقَهَا بَتَّةً، (Mgh, K,) and بَتَاتًا، (K,) and ابْتَتَّ، (T,) and طَلَّقَهَا بَاتًا، (Mgh,) and طَلَّقَهَا بَاتًا، (Lth, T, Mgh, TA, [in one copy of the T simply بَاتًا,]) *He divorced her by a separating divorce;* (K;) *by a divorce cutting her off from returning:* and such a divorce is also termed طَلَّقَ مُبَتَّ: (Mgh:) or the first of these phrases signifies *he divorced her by a divorce either cut off, [meaning decided and irrevocable,] or cutting off.* (Mgh.) And طَلَّقَهَا ثَلَاثًا بَتَّةً، (Aq, T, S, M, Mgh,) and بَتَاتًا، (M,) *He divorced her by three divorces so as to cut her off from returning:* (M, Mgh:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning]. (TA.) — حَلَفَ بَتَّةً، and بَتَّةً، and بَتَاتًا، [may mean *He swore decidedly, or decisively; or irrevocably: or he swore with effect, or execution, or performance;* [see 1, near the end of the paragraph;] from the signification of "cutting," or "cutting off," &c.: (M:) [or, as also] حَلَفَ يَمِينًا بَتًا، and بَاتَةً، (Mgh, TA,) and بَاتَةً، (Mgh, TA,) and بَتَاتًا، (TA,) *he swore an oath that was, or proved, true.* (Mgh.) — طَحَنَ بِالرَّحَى بَتًا *He ground with the mill, turning it, (AZ, T,) or beginning the turning, (S,) from his left:* (AZ, T, S:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning *effectually;* for this is the general and easier or more powerful way of turning the hand-mill:] the contrary way is termed شَرًّا: (AZ, T, S:) or طَحَنَ بَتًا signifies *he began in the turning [of the mill] with the left [hand].* (K:) [but بِالرَّحَى is here evidently put by mistake for عَنِ الْيَسَارِ.] — طَبْلَسَان [q. v.] called سَاج، (Lth, T,) or a [garment of the kind called] كَاء، (M, Mgh,) *square, or four-sided,* (Lth, T, M,) *thick,* (Lth, T, M, Mgh,) *loose, or uncompact, in texture,* (M,) *and green [or rather of a dingy ash-colour, or dark dust-colour, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind];* (Lth, T, M;) or, as some say, (M,) of [the soft hair termed] وَبَر، and of wool; (M, Mgh;) and thus described in the Kifāyet el-Mutahaffidh:

(TA:) or a طَبْلَسَان of [the material termed] خَزْ، (S, Mgh, K,) and the like: (S, K:) pl. بَتُّوتُ، (Lth, T, S, Mgh,) or بَتَاتُ، (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبَتُّ. (M.)

بَتَّة: see بَتَّ. — لَا أَفْعَلُهُ أَلْبَتَّةَ. (S, M, K,) as also بَتَّة، (S, K,) the latter mentioned by IF, (Mgh,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive. [أَلْبَتَّةَ], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it, decidedly, or absolutely,*] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Mgh, K;) ابْتَتَّ being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جَوْرِيَّةً أَوْ أَلْبَتَّةَ قَالَ [I think he said *Juweyriyeh*, or *decidedly he said so*]; as though the speaker doubted of the female's name, and said, "I think it was *Juweyriyeh*;" then corrected, and said, "or I know," or "declare," "decidedly, (أَبَتُّ, i. e. أَقْطَعُ,) that he said *Juweyriyeh*: I do not [merely] think." (Suhēel of Muslim.)

بَتَات: see بَتَّ, in seven places. — A man is said to be عَلَى بَتَات أَمْرٍ, meaning *On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) A rājiz says,

وَحَاجَةٌ كُنْتُ عَلَى بَتَاتِهَا

[Many a needful affair I was on the point of accomplishing]. (S.) — *Travelling provisions:* (S, M, A, K:) and *requisites, equipments, or furniture;* syn. جَهَاز: (S, K:) pl. أَبَتَّة. (S.) A verse of Tarafah cited voce بَاعَ exhibits an ex. of the former signification. (TA.) — Also *The utensils and furniture of the house or tent; or household goods:* (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عُشْرُ الْبَتَاتِ [The tithe of the utensils &c. of the house or tent shall not be taken from you]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A'Obeyd.)

بَتِّي: see what next follows.

بَتَات (S, Mgh, K) and بَتِّي (S, K) *A maker, (S,) or seller, of the kind of garment called بَتَّ.* (S, Mgh, K.)

بَات: see بَتَّ, in three places. — *Cut off from [the possession of] reason, or intellect, by drunkenness:* (AHn, M:) or *drunken:* (K:) and *stupid, or foolish:* (S, K:) and أَحْمَقُ بَاتٌ signifies *very stupid or foolish,* (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابٌ, from التَّبَابُ, meaning الْخَسَارُ; like as one says, أَحْمَقُ