

كُلُنَّ جَمْعُ كَتَعَ بَصْعَ بَتَعَ [The women, all of them, all together: in the CK, erroneously, جَمْعُ كَتَعَ, 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 كَلَّ, and follow it with the word formed from جَمْعُ, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from كَتَعَ before the rest. (TA.) Fr mentions the phrases أَعْجَبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعًا [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جَمْعُ 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 أَجْمَعُونَ [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, أَغْنِيَكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَ, aor. ٢ and ٤, (S, K,) inf. n. بَتْكُ, (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. بَتِكُ, (TA;) but بَتَكَ is with teshulced to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانُ الْإِنْعَامِ, in the Kur [iv. 118], accord. to Abū-l-'Abbās, (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. اِبْتَكُ It became cut; or became severed, or cut off, (S, K,) entirely, or from its root; (TA;) and in like manner, اِبْتَكُ. (K.) — Also It became plucked out. (Lth, TA.)

بَتْكَةُ (S, K) and بَتْكَةُ (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 الْغَلَامُ لَهَا
• طَارَتْ وَفِي كَفِّهِ مِنْ رِيْهِهَا 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. جُزْءٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جَهْر; 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.)

بَتَوُكُ: see what next follows.

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

بتل

1. بَتَلَهُ, (T, S, M, &c.,) aor. ٢, (S,) or ٤, (M, S,) or both, (M, K,) inf. n. بَتْلُ, (Lth, T, S, &c.,) He cut it off, or severed it; (M, M, S, K;) as also بَتَلَهُ, (M, K,) inf. n. تَبْتِيلُ: (TA:) he separated it (Lth, T, S, M, M, S, K) from another thing. (Lth, T, S, M, K.) — [Hence,] بَتَلَ الْعُمْرَةَ He made the performance of the عُمْرَةُ [or minor pilgrimage] to be obligatory, by itself. (A, TA.) And بَتَلَ الْعُمُرَى He made the عُمُرَى 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.) = بَتَلَ, aor. ٢, inf. n. بَتْلُ, [but accord. to analogy, this should rather be بَتْلُ.] He (a man) was, or became, wide between the shoulders. (T.)

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

5. تَبْتَلُ: see 7, in two places. — [Hence,] He was, or became, alone. (TA.) — Also, (S,) or بَتَلَ, (M, K,) and بَتَلَ, (S, K,) inf. n. تَبْتِيلُ, (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: (Abū-Is-hāq, T:) or he abstained from sexual intercourse: (K:) or تَبْتَلُ [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 [lxiii. 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. (M, S.) — تَبْتَلَتْ, said of a woman, She adorned and beautified herself. (TA.)

7. اِبْتَلُ It was, or became, cut off, or severed; (S, M, K;) as also اِبْتَلُ. (M, K.) You say, اِبْتَلَتْ الْفَيْلَةَ, (K, [in a copy of the M] اِبْتَلَتْ, probably a mistranscription.) The shoot, or offset, of the palm-tree was cut off, or severed, (M, S,) from its mother-tree; as also اِبْتَلَتْ and اِبْتَلَتْ. (M, K.) — اِبْتَلُ فِي سَبِيلِهِ He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.)

8: see 7.

10: see 7.

عَطَا بَتْلُ 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 بَتْلُ, (M, K,) and صَدَقَةٌ بَتْلُ بَتْلُ, (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. بَت.] You say also, بَتْلُ: اَعْطَيْتَهُ هَذِهِ الْعَطِيَّةَ بَتْلًا بَتْلًا; see art. بَت. And بَتْلُ بَتْلُ بَتْلُ بَتْلُ; (S;) or بَتْلُ بَتْلُ بَتْلُ; (M, S;) [He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. بَت.)) the last word being a corroborative of that next preceding it. (TA.) And حَلَفَ بِبَتْلٍ He swore a decided [or an irrevocable] oath. (M, TA.) [See also a similar phrase voce بَت.] — Also Truth; or true: whence بَتْلًا in truth; or truly. (TA.)

بَتُولُ A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also بَتِيلَةٌ, (A, T, S, M, K,) and بَتِيلٌ. (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 بَتِيلٌ: (M, K:) with the art. ال, it is applied also to Fātimah, 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-Yahyā, T, K:*) or it signifies, (S,) or signifies also, (K,) a woman detached from worldly things, and devoted to God; (S, K;) as also بَتِيلٌ and بَتِيلَةٌ. (Ibn-'Abbād, K.)

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

بَتِيلَةٌ: see بَتُولُ, 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. بَتَائِلُ. (Lth, T, S, &c.) — In one dial., (M,) The posteriors; (M, K;) because divided [or distinct] from the back. (M.) — بَتَلَاءُ مِنْ رَأْيِهِ, and مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ, [He proceeded according to] an irrevocable determination or resolution. (Ibn-'Abbād, K.)

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

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