

The women, all of them, all together: in the CK, erroneously, **جَمَع**, 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 **كُلَّ**, and follow it with the word formed from **ج**, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from **ك** before the rest. (TA.) Fr mentions the phrases **أُعْجِبَنِي الْقَصْرُ أَجْمَعُ** [The palace pleased me, all of it, or altogether], and **الِدَارُ جَمِيعًا** [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow **أَجْمَعُونَ** nor **جَمَعُ** 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 **اجمعين** [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, **أَعْنَيْكُمْ أَجْمَعِينَ** [I mean you, all of you, or all together]. (K.) [But see **أَجْمَعُ**.]

بتك

1. **بَتَكَ**, aor. **بَتَكُ** and **بَتَكْ**, (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. **بَتَيْكَ**; (TA;) but **بَتَكَ** is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) **أَذَانُ الْأَنْعَامِ**, 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, **بَتَيْكَ**. (K.) — Also *It became plucked out*. (Lth, TA.)

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

- حَتَّى إِذَا مَا هَوَتْ كَفَّ الْغَلَامُ لَهَا
- طَارَتْ وَوَلَّى كَفِّهِ مِنْ رِيشِهَا بَتَكٌ

[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. **جُهْمَةٌ مِنَ اللَّيْلِ** [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. **جهم**; 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. **بَتَّلَهُ**, (T, S, M, &c.,) aor. **بَتَّلَ**, (S,) or **بَتَّلْ**, (M, K,) inf. n. **بَتَّلٌ**, (Lth, T, S, &c.,) *He cut it off, or severed it*; (M, M, S, K;) as also **بَتَّلَهُ**, (M, K,) inf. n. **بَتَّلِيلٌ**: (TA:) *he separated it* (Lth, T, S, M, M, S, K) from another thing. (Lth, T, S, M, K.) — [Hence,] **بَتَّلَ الْعُمْرَةَ** *He made the performance of the عُمْرَة [or minor pilgrimage] to be obligatory, by itself*. (A, TA.) And **بَتَّلَ الْعُمْرَى** *He made the عُمْرَى 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.) — **بَتَّلَ**, aor. **بَتَّلَ**, inf. n. **بَتَّلٌ**, [but accord. to analogy, this should rather be **بَتَّلٌ**,] *He (a man) was, or became, wide between the shoulders*. (T.)

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

5. **بَتَّلَ**: see 7, in two places. — [Hence,] *He was, or became, alone*. (TA.) — Also, (S,) or **بَتَّلَ إِلَى اللَّهِ**, (M, K,) and **بَتَّلَ**, (S, K,) inf. n. **بَتَّلِيلٌ**, (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 **بَتَّلَ** [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], **وَتَبَتَّلَ إِلَيْهِ تَبْتَلًا**, (T, S, M,) for **تَبَتَّلَ إِلَيْهِ تَبْتَلًا**. (T.) You say also, **تَبَتَّلَ إِلَى الْعِبَادَةِ**. (T.) *He applied himself exclusively to the service of God*. (M, S.) — **تَبَتَّلَتْ**, 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 **بَتَّلَ**. (M, K.) You say, **انبتلت الفسيحة**, (K, [in a copy of the M]) *The shoot, or offset, of the palm-tree was cut off, or severed, from its mother-tree*; as also **تَبَتَّلَتْ** and **استبتلت**. (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.

عَطَا بَتَّلٌ *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 بَتَّلَةٌ**, (M, K,) and **صَدَقَةٌ بَتَّةٌ بَتَّلَةٌ**, (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 بَتًّا بَتَّلًا**; **طَلَّقَهَا بَتَّةٌ بَتَّلَةٌ**; (S;) or **طَلَّقَهَا بَتَّةٌ بَتَّلَةٌ**; (M, S;) [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 بِبَتَّةٍ بَتَّلَةٍ** *He swore a decided [or an irrevocable] oath*. (M, TA.) [See also a similar phrase voce **بَتٌّ**.] — Also *Truth*; or *true*: whence **بَتَّلًا** *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 **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 Fátiméh, 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 **بَتِيلٌ** and **بَتِيلَةٌ**. (Ibn-'Abbád, K.)

بَتِيلٌ: see **بَتُولٌ**, 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-'Abbád, M, K) *in the lower part of a valley*: pl. **بَتَلٌ**. (M, K.)

بَتِيلَةٌ: 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.) — **بَتَّلًا** **من رأيه**, and **مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ** — [He proceeded according to] *an irrevocable determination or resolution*. (Ibn-'Abbád, K.)

أَبْتَلٌ fem. **بَتَّلَاءٌ**: for the latter, see what next precedes. — **عُمْرَةٌ بَتَّلَاءٌ** [A minor pilgrimage] *not conjoined with another*. (K.) — And **أَبْتَلٌ**, 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 **تَمْرَةٌ**, (M,) *A palm-tree 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