

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase *فَتْنَةٌ صَمَاءٌ بَكْمَاءٌ عَمِيَاءٌ*, occurring in a trad., [lit.] meaning [A sedition, or the like,] deaf, dumb, blind, applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.)

بكى

1. *بَكَى*, aor. *بَكَى*, (Mṣb, K,) inf. n. *بُكَاءٌ* and *بُكَاءٌ* (S, Mṣb, K) and *مُبْكِيٌّ*, (Har p. 11,) *He wept*; i. e. *he lamented, or grieved, shedding tears at the same time*; and *he lamented, or grieved, alone*; and *he shed tears alone*: (Er-Rāghib, TA:) accord. to some, the preferable opinion is, that there is no difference between *بُكَاءٌ* and *بُكَاءٌ*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKṭt, Mṣb, TA, &c.) that accompanies *البُكَاءُ* [so in copies of the S and in the TA, but correctly *البُكَاءُ*]; (S, IKṭt, TA;) and the latter (*بُكَاءٌ*), the *shedding of tears*: (S, IKṭt, Mṣb, TA, &c.) or the former, i. e. with *medd*, means the *shedding of tears by reason of lamentation, or grief, and raising of the voice, or crying, [at the same time,] when the voice is predominant, being like رُغَاءٌ and نَعَاءٌ and other words of the same form applied to denote the uttering of a cry or of the voice*; and the latter, [the *shedding of tears &c.*] *when lamentation, or grief, is predominant*: (Er-Rāghib, TA:) or by the former is meant the *crying, or uttering of the voice [of lamentation]*; and by the latter, the *lamenting, or grieving*. (Kh, TA.) *تَبَكَأَ* and *تَبَكَأَ* [may be inf. ns. of *بَكَى* or of *بَكَى*, and] signify the same as *بُكَاءٌ*: or *much بُكَاءٌ* [or *weeping, &c.*]: (K:) MF asserts that *تَبَكَأَ* (with *kesr*) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be *تَبَكَأَ*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَبَكَأَ* and *تَلَعَابٌ* &c.; and IAḡr says that *تَبَكَأَ*, with *fet-h*, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفَعَّلَ* voce *بَيْنَ*.] You say, *بَكَى لَه* (MF, TA) and *بَكَى عَلَيْهِ*, (S, Mṣb, K, MF,) meaning [*He wept*] *for, or over, him, or it*: and only *بَكَى بِهِ* [or thus and also *بَكَى مِنْهُ* as appears from what follows] when meaning [*He wept*] *because, or in consequence, of it*: ('Ināyeh, MF, TA:) and *بَكَاهُ* and *بَكَاهُ*, (Aṣ, AZ, S, Mṣb, K,) inf. n. of the former *بُكَاءٌ* (K) [and *بُكَاءٌ*], and of the latter *تَبَكَأَ*, (TA,) signify the same as *بَكَى عَلَيْهِ*; (Aṣ, S:) and (or as some say, TA) *he wept for, or over, him, i. e., one dead; or did so, and enumerated his good qualities or actions*; syn. *رَوَّاهُ*: (K:) or, as some say, *بَكَاهُ* means [*he wept*

because, or in consequence, of it, i. e.,] on account of being pained: and *بَكَى عَلَيْهِ*, [*he wept for, or over, him,*] *by reason of tenderness of heart, or compassion*: and [hence] it is said that *بَكَيتُهُ* is originally *بَكَيتُ مِنْهُ*: (TA:) [and *بَكَاهُ* may have an intensive, or a frequentative, meaning; for it is said that] *بَكَى*, addressed to the eye, signifies *weep thou much, and repeatedly*. (Ham p. 461.) — [Hence,] *بَكَتِ السَّحَابَةُ* † *The cloud rained*. (Mṣb.) — *بَكَى* also means *He sang*: [in the CK, *عَنَى* and *وَبَكَى* is erroneously put for *عَنَى* and *وَبَكَى*:] thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce *جَنَازَةٌ*, q. v.: and he observes that the assertion of its having two contr. significations requires consideration, seeing that it is also said to signify *رَتَى*; [for in the performance of *رَتَاءٌ*, it is a common practice to sing;] but *رَتَاءٌ* is generally accompanied by lamentation, and *عَنَاءٌ* by rejoicing. (TA.) — *بَاكِيَتُهُ فَبَكَيتُهُ*: see 3.

2: see 1, in three places: = and see also 4.

3. *بَاكِيَتُهُ فَبَكَيتُهُ*, (S, TA,) aor. of the latter *بَاكِيَتُهُ*, (TA,) or *أَبْكِيَهُ*, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical *ى* should be confounded with one having a radical *و*, (Ham p. 670,) i. e. [*I vied with him, or strove to exceed him, in weeping, and I exceeded him therein, or] I was a greater weeper (أَبْكِيٌّ) than he.* (S, TA.)

4. *أَبَاكَهُ* [*He made him, or caused him, to weep; or] he did to him what made him to weep*; (S, K;) as also *أَبْكَاهُ*. (S.) And *عَلَيْهِ* † *بَكَاهُ*, inf. n. *تَبَكَأَ*, *He excited him to weep for him, or it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. *تَكَلَّفَ الْبُكَاءَ تَبَاكِيٌّ* [i. e. *He affected weeping; or endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ قَتَبَاكُوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُّوا الْقُرْآنَ وَأَبْكُوا فَإِنْ لَمْ تَبْكُوا قَتَبَاكُوا* [Peruse ye the Kur-án, and weep; or, if ye weep not, endeavour to do so]. (Bd in xix. 59.) — And *He feigned, or made a show of, weeping*. (Har p. 602.)

10. *أَسْتَبَاكَهُ*: see 4. — Also *He desired, or required, of him weeping*. (TA.)

بَكَى One who weeps much; (S, K;) as also *بُكَاءٌ*. (K, but omitted in some copies and in the TA.) = *رَجُلٌ عَيْبٌ بَكَى* A man unable to speak. (Mbr, TA.) [But perhaps this should be *بَكَى*: see art. *بَكَا*.]

بَكَى: see *بُكَاءٌ*.

بَاكٍ part. n. of *بَكَى* [i. e. *Weeping, &c.*]: (K:) pl. *بُكِيٌّ*, (S, K,) of the measure *فُعُولٌ*, with the *و* changed into *ى* [and the second *ḍammeh* con-

sequently into a *kesrah*, wherefore it is also, sometimes, pronounced *بُكِيٌّ*, (S,) and *بُكَاءٌ*, (K,) which is agreeable with analogy and usage, though said by Es-Semcen to have not been heard. (TA.) [The pl. of the fem., i. e. of *بَاكِيَةٌ*, is *بَاكِيَاتٌ* and *بَوَاكٍ*.]

أَبْكِيٌّ [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.)

بل

1. *بَلَّهَ* (S, M, &c.) aor. *بَلَّ*, (S, M,) inf. n. *بَلٌّ* (M, Mṣb, K) and *بَلَّةٌ*, (M, K,) *He moistened it* (S, M, K) with water (M, Mṣb, K) &c.; (M;) and in like manner, *بَلَّهَهُ*, (S, M, K,) but signifying *he moistened it much*. (S, TA.) — [Hence,] *بَلَّتِ الْإِبِلُ أَغْمَارَهَا* [The camels damped their thirst;] i. e., *drank a little*. (TA in art. *غَمِرَ*) — [Hence also,] *بَلَّ رَحِمَهُ*, (T, S, M, K,) aor. *بَلَّ*, (T, M,) inf. n. *بَلٌّ* (with *fet-h*, TA [in the CK it has *kesr*]) and *بَلَّلَ*, (M, K,) † *He made close [or he refreshed] his ties of relationship by behaving with goodness and affection and gentleness to his kindred*; syn. *وَصَلَّاهُ*, (T, S, M, K,) and *نَدَّاهُ*: (T:) for, as some things are conjoined and mixed by moisture, and become disunited by dryness, *بَلٌّ* is metaphorically used to denote conjunction, as above, and *يُبْسٌ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ فَاثْبُلُّهَا بِخَيْرِ الْبَلَّانِ •
• فَإِنَّا أَشْتَقُّتُ مِنْ أَسْمِ الرَّحْمَنِ •

[† And the ties of relationship, make thou them close &c. by the best mode, or modes, of doing so; for the name thereof is derived from the name of the Compassionate]: here *الْبَلَّانِ* may be a noun in the sing. number, like *غُفْرَانٌ*, or it may be pl. of *بَلَّلٌ*, which may be either a subst. or an inf. n., for some inf. ns. have pls., as *شُعْلٌ* and *مَرَضٌ* and *عَقْلٌ*. (M.) And it is said in a trad., *بَلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ* † *Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation*; syn. *صَلُّوْهَا*, (M,) or *نَدُّوْهَا بِالصَّلَةِ*. (S.) And hence the saying in another trad., *إِذَا أَشْتَقَّ مَا بَيْنَكَ وَبَيْنَ اللَّهِ فَاثْبُلَّهُ* † [When the tie between thee and God wears out, repair thou it, or refresh thou it, by beneficence to his servants]. (TA.) [See also *بَلَّلَ*.] — *بَلَّكَ اللَّهُ بِأَبْنٍ*, (S, M, K,) and *أَبْنَا*, (M, K,) † *May God give thee a son*. (S, M, K, TA.) Hence, perhaps, the phrase, *بَلَّتْ يَدَاكَ بِهِ* as meaning † *Thou was given it*. (Har p. 479.) You say also, *بَلَّلْتُهُ*, meaning † *I gave to him*. (T.) And *لَا تَبَلِّكَ عِنْدِي بِأَلَّةٍ* †, and *بَلَّلَ*, (T, S, M, K,) [but in the K *عِنْدَنَا*, and “or” for “and,” and in the CK *تَبَلِّكَ*,] † *No bounty, (S,) no good, or no benefit, shall betide thee from me, (T, S, K, TA,) nor will I profit thee, nor believe thee.* (T.) — *بَلُّوا* They sowed land. (Ish, T, K.) = [† *بَلٌّ* as an intrans. verb perhaps primarily signifies