

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase *فَتَنَةً صَمًا بَكْمًا عَمِيًا*, 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. , (Msb, K,) inf. n. *بُكَاءٌ* and *بُكَا* (S, Msb, K) and *بُكِي*, (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 *بُكَا*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKtt, Msb, TA, &c.) that accompanies *البُكَاءُ* [so in copies of the S and in the TA, but correctly *البُكَا*]; (S, IKtt, TA;) and the latter (*بُكَا*), the *shedding of tears*: (S, IKtt, Msb, 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 نُغَاءٌ 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.) *تَبَكَى* and *تَبَكَّى* [may be inf. ns. of *بَكَى* or of *بُكِي*, and] signify the same as *بُكَاءٌ*: or *much بُكَاءٌ* [or *weeping, &c.*]: (K:) MF asserts that *تَبَكَى* (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 *تَبَكَّى*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَلَعَّبَ* &c.; and IAar says that *تَبَكَى*, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفَعَّلَ* voce *بَيَّنَ*.] You say, *بَكَى لَهُ*

(MF, TA) and *بَكَى عَلَيْهِ* (S, Msb, 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 *بَكََاهُ*, (As, AZ, S, Msb, K,) inf. n. of the former *بَكََا* (K) [and *بُكَا*], and of the latter *تَبَكَّى* (TA,) signify the same as *بَكَى عَلَيْهِ*; (As, AZ, S, Msb, K;) the object being a man: (As, 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. *رَنَاهُ*: (K:) or, as some say, *بَكََاهُ* 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 *بَكََيْتُهُ* is originally *بَكََيْتُ مِنْهُ*: (TA:) [and *بَكََاهُ* may have an intensive, or a frequentative, meaning; for it is said that] *بَكََى*, addressed to the eye, signifies *weep thou much, and repeatedly*. (Ham p. 461.) — [Hence,] *بَكَتِ السَّحَابَةُ* + *The cloud rained*. (Msb.) — *بَكََى* also means *He sang*: [in the CK, *وَبَكَى عَنَى* is erroneously put for *وَبَكَى غَنَى*:] 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 *رَنَى*; [for in the performance of *رَنَاءٌ*, it is a common practice to sing:] but *رَنَاءٌ* is generally accompanied by lamentation, and *بَكََاءٌ* by rejoicing. (TA.) — *بَكََيْتُهُ فَبَكََيْتُهُ*: see 3.

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

3. *بَكََيْتُهُ فَبَكََيْتُهُ*, (S, TA,) aor. of the latter *بَكََاهُ*, (TA,) or *أَبَكَاهُ*, 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 *ي* 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 (أَبَكَى) than he*. (S, TA.)

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

6. *تَكَلَّفَ الْبُكَاءَ تَبَاكِي* [i. e. *He affected weeping*; or *endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ تَبَاكُوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُوا الْقُرْآنَ وَأَبَكُوا فَإِنْ لَمْ تَبَكُوا تَبَاكُوا* [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. *أَسْتَبَكَاهُ*: see 4. — Also *He desired, or required, of him weeping*. (TA.)

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

بَكََاهُ: see *بَكََى*.

بَكََا part. n. of *بَكََى* [i. e. *Weeping, &c.*]: (K:) pl. *بُكَا*, (S, K,) of the measure *فُعُول*, with the *و* changed into *ي* [and the second dammech con-

sequently into a kesreh, wherefore it is also, sometimes, pronounced *بُكِي*], (S,) and *بُكَاءٌ*, (K,) which is agreeable with analogy and usage, though said by Es-Semeen to have not been heard. (TA.) [The pl. of the fem., i. e. of *بَكََيْتُ*, is *بَكَِيَّاتٌ* and *بُوكَا*.]

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

بل

1. *بَلَّ* (S, M, &c.) aor. , (S, M,) inf. n. *بَلٌّ* (M, Msb, K) and *بَلَّةٌ* (M, K,) *He moistened it* (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, *بَلَّلَهُ*, (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. , (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 commixed by moisture, and become disunited by dryness, *بَلٌّ* is metaphorically used to denote conjunction, as above, and *يَبَسٌ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ فَأَبْلَلَهَا بِخَيْرِ الْبَلَّانِ •
• فَأَبَا أَشْتَقْتُ مِنْ أَسْرِ 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 *بَلَّلَ*, which may be either a subst. or an inf. n., for some inf. ns. have pls., as *شَغَلَ* and *مَرَضَ* and *عَقَلَ*. (M.) And it is said in a trad., *بَلُّوا أَرْحَامَكُمْ وَلَوْ بِالْأَلَامِ* + *Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation*; syn. *صَلُّوْهَا*, (M,) or *نَدُّوْهَا بِالْصَّلَةِ*. (S.) And hence the saying in another trad., *إِذَا أَسْتَنْ مَا بَيْنَكَ وَبَيْنَ اللَّهِ فَأَبْلَلْهُ* + *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*.] — *بَلَّلَكَ اللَّهُ بَابَن*, (S, M, K,) and *أَبَا*, (M, K,) + *May God give thee a son*. (S, M, K, TA.) Hence, perhaps, the phrase, *بَلَّلْتَ يَدَاكَ بِهِ*, as meaning + *Thou was given it*. (Har p. 479.) You say also, *بَلَّلْتُهُ*, meaning + *I gave to him*. (T.) And *بَلَّلَكَ عِنْدِي بَالَةً*, and *بَلَّلَ*, (T, S, M, K,) [but in the K *عِنْدَنَا*, and “or” for “and,” and in the CK *تَبَلَّلَكَ*,] + *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.) = [بل as an intrans. verb perhaps primarily signifies