

(Bd and Jel in xix. 79,) or *good works*, (Bd in xviii. 44,) of which the fruit remains for ever: (Bd in both those places, and Jel* in the former:) and, as included therein, [so Bd, but in the K "or,"] *the five prayers*; (Bd, K;) and *the performance of the pilgrimage*; and *the keeping the fast of Ramadán*; (Bd in xviii. 44;) and [so Bd, but in the K "or,"] *the saying, سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا حَوْلَ*: (Jel ibid.): or, accord. to Er-Rághib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God*: see also *بَقِيَّة*, last explanation. (TA.) — *بَاقِيَةٌ* is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with بَقَاةً*; (S, Msb, TA;) with which *بَقِيَّةٌ*, also, is *syn.* (TA in art. *سَرَعَ*.) So in the Kur [lxix. 8], *قَبَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ* [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, *بَقِيَّةٌ* [i. e. a remnant]: (TA:) or *جَمَاعَةٌ بَاقِيَةٌ* [a company remaining]: (Er-Rághib, TA:) or *نَفْسٌ بَاقِيَةٌ* [a soul, or person, remaining]: (Bd, Jel:) or the *ة* is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining*; (Jel, TA;) and this is also allowable and good: one says, likewise, *مَا بَقِيََتْ بَاقِيَةٌ وَلَا وَقَاهُمْ مِنَ اللَّهِ وَاقِيَةٌ* [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

أَبْقَى Longer continuing. (Bd and Jel in xx. 74, &c.) — *أَكْثَرَ أَبْقَاءَ عَلَى هُوَ أَبْقَى الرَّجُلَيْنِ قَوْمَهُ* [He is the more merciful, or pitiful, or compassionate, of the two men, towards his people]. (TA.)

نَاقَةٌ مُبْقِيَةٌ A she-camel [that retains some milk;] that does not exhaust her copious supply of milk. (JK.) — *مُبْقِيَاتُ الْخَيْلِ*, (K,) or rather *المُبْقِيَاتُ مِنَ الْخَيْلِ*, (TA,) *The horses whose running continues after the running of other horses has ceased*: (M, K:) or, *that reserve somewhat of their running*. (T, TA.) — And *المُبْقِيَاتُ* *The places that retain some of the pools in which water has collected, and do not drink it up*. (TA.)

بَكَأَ

1. *بَكَأَتْ*, aor. *بَكَأَتْ*; and *بَكَوَتْ*, aor. *بَكَوَتْ*; inf. n. *بَكَؤُ* (S, K) and *بَكَؤُ* (AZ, TA) and *بَكَأَةٌ*, or *بَكَأَةٌ*, (accord. to different copies of the K,) or *بَكَأَةٌ*, (as in the O and CK,) and *بَكَوَةٌ*, (S, K,) which is inf. n. of *بَكَؤُ*, (S, TA,) as is also that next preceding it, (TA,) and *بَكَأَتْ*, (AZ, K, TA,) in some copies of the K *بَكَؤُ*, (TA,) *She (a camel, S, K, or a ewe or goat, S) had little milk; her milk became little*: (S, K, TA:) or, as some say, *her milk ceased, or stopped*. (TA.) — And [hence,] *بَكَأَتْ عَيْنِي* + *My eye had few tears*. (TA.) — And *بَكَؤُ*, inf. n. *بَكَأَةٌ*, [app. + *He became poor; had little wealth; being*] said of a man. (TA.) [See also 4.] — And *بَكَئِي* + *He failed of attaining the object of his want*. (TA.)

4. *قَدْ أَبْكَأَ الدَّرَّ*, occurring in a verse, [see Ham p. 758,] is asserted by Aboo-Riyásh to mean *He (the milker) has found the milk to be little in quantity*; like as *أَحْمَدُهُ* signifies "he found him to be such as is praised:" ISd holds that it may signify *he has made the milk to be little in quantity* [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) — *أَبْكَأَ* also signifies + *He (a man) became poor*; or *in the condition of having little, or no, wealth*. (TA.) [See also *بَكَؤُ*.]

بَكَؤُ [originally inf. n. of 1, q. v.: and hence,] + *Poverty*; or *paucity of wealth*. (TA.) — And + *Paucity of speech, except as to things requiring speech*. (TA.)

بَكِيَّةٌ and *بَكِيَّةٌ* A she-camel, (S, K,) or a ewe or she-goat, (S,) *having little milk; whose milk has become little*: (S, K, TA:) or, as some say, *whose milk has ceased, or stopped*: (TA:) pl. *بَكَاةٌ* (S, K) and *بَكَايَا* (K). — And [hence,] *بَكِيَّةٌ* + *Milk, or a flow of milk, little in quantity*. (TA.) — And *رَكِيَّةٌ بَكِيَّةٌ* + *A well of which the water has sunk into the earth; or become low*: the latter word having its *ء* changed into *ي* to assimilate it to the former. (TA.) — And *عُيُونٌ بَكَاةٌ* + *Eyes having few tears*. (TA.) — And *أَيْدٍ بَكَاةٌ* + *Hands of which the gifts are few*. (TA.) And *رَجُلٌ بَكِيٌّ* + [app. *A poor man; a man having little wealth*: or *of few words*: or *unable to speak*: see *بَكَؤُ*; and see *بَكِيٌّ*, in art. *بَكَئِي*]: pl. *بَكَاةٌ*. (TA.)

بَكَتَ

1: see 2, in four places.
2. *بَكَتَهُ*, inf. n. *تَبَكَيْتَ*, *He reprehended, reproved, blamed, chid, or reproached, him, for an affair, or for a crime or the like*; (S, A, Msb, K;) accord. to some, *with justice*; (TA;) or *he did so severely*; (S,* TA;) and *threatened him*; (TA;) and *declared his deed to be evil*; (Msb;) as when one says, "O wicked man! wast thou not ashamed? didst thou not fear God?" (TA:) and sometimes this is done by using an enunciative phrase, such as the saying of Abraham, [mentioned in the Kur xxi. 64,] "Nay, the chief of them, this, did it;" for thus he said to reprove their worship of idols; (Msb;) and it may be by means of the hand, and a staff or stick, and the like. (Hr, TA.) — *He accused him, to his face, (أَسْتَقْبَلَهُ, q. v.,) of that which he disliked, or hated*; (A, S, A, K;) as also *بَكَتَهُ*, (A, S, K,) aor. *بَكَتَ*, inf. n. *بَكَتَ*. (TA.) — *He overcame him, by the argument, allegation, or plea*; (S, A, K;) as also *بَكَتَهُ*; (A, TA;) and both, *he obliged him to be silent by reason of his inability to reply*. (A,* TA.) You say, *بَكَتَهُ حَتَّى* *بَكَتَهُ*, and *بَكَتَهُ*, *He overcame him* [by an argument, &c.,] so that he silenced him. (A, TA.) — Also, (Lth, TA,) and *بَكَتَهُ*, (K, TA,) aor. and inf. n. as above, (TA,) *He beat, struck, or smote, him (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like*. (Lth, TA.)

مَبَكَّتْ A woman who usually brings forth a male

child after a female. (K, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.]

بَكَرَ

1. *بَكَرَ* and *عَدَا* both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. *بَكَرَ*, inf. n. *بَكَوْرٌ*; (T, S;) and *بَكَرَ*, (T, S, A,) inf. n. *تَبَكِيرٌ*; (T, S;) and *بَكَرَ*, and *بَكَرَ*, (S, A,) and *بَكَرَ*; (S;) all signify the same; (S;) *He (a traveller, A) went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*; *syn. فِي الْبَكْرِ*: (T, A:) or *بَكَرَ*, inf. n. *بَكَرٌ*, signifies *he entered upon that time*: (T:) one should not say *بَكَرَ* nor *بَكَرَ* in the sense of *بَكَرَ* [&c.]. (S.) — You say also, *بَكَرَ إِلَيْهِ*, and *عَلَيْهِ*, and *فِيهِ*, inf. n. as above; and *بَكَرَ*, and *بَكَرَ*, and *بَكَرَ*; and *بَكَرَهُ*; meaning *أَتَاهُ بَكْرَةً* [i. e. *He came to him, or it, early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and he did it at that time*: or *بَكَرَ* &c. with *فِيهِ* following may be rendered *he occupied himself at that time in doing it*]. (K.) — And [hence,] *بَكَرَ إِلَيْهِ*, [and *عَلَيْهِ*,] aor. and inf. n. as above; (Msb;) and *بَكَرَ إِلَيْهِ*, aor. *بَكَرَ*; (ISd, K,* [but see a remark respecting this verb above;]) and *بَكَرَ إِلَيْهِ*, (S, Msb, TA,) and *عَلَيْهِ*; (TA;) and *بَكَرَ إِلَيْهِ*, (S, K,) and *عَلَيْهِ*; [and *بَكَرَهُ*]; and *بَكَرَهُ*; (TA;) signify also + *He hastened [or betook himself early] to it, or to do it, at any time*, (S, Msb, K, TA,) morning or evening. (TA.) You say, *بَكَرْتُ عَلَى السَّحَابَةِ* + *I hastened to do, or accomplish, or attain, the thing needed*, inf. n. as above: and in like manner, *بَكَرْتُ عَلَى الْوَرْدِ* + *I hastened to come to water*: (AZ, S:) and *بَكَرَ الْوَرْدَ*, (TA,) and *الغَدَاةَ*, (AZ, S, TA,) + *He hastened to come to water, and to take the morning-meal*. (TA.) Lebeed says,

* *بَكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحْرَةٍ* *
meaning + *I hastened to be before the crowing of the cock, at the close of night, in obtaining what was wanted [of it, namely, of wine,] by me*: (TA:) *حَاجَتِي إِلَيْهَا* being for *حَاجَتِي إِلَيْهَا*, i. e., *إِلَى الْخَمْرِ*. (EM p. 170: but the first word is there written *بَادَرْتُ*.) [See also 2, below.] — [It is also said that] *بَكَرَ*, [app. *بَكَرَ*,] inf. n. *بَكَرَ*, [app. *بَكَرَ*,] signifies + *He possessed the quality of applying himself early, or of hastening*; expl. by *كَانَ صَاحِبَ بُكُورٍ*. (Msb.) [But see *بَكَرَ*.]

2. *بَكَرَ*, inf. n. *تَبَكِيرٌ*: see 1, in three places: and see 8. You say also, *بَكَرَ إِلَى الْجُمُعَةِ* + *He went forth to the [prayers of] Friday at the commencement of the time thereof*. (A.) And *بَكَرَ* [alone], inf. n. as above, + *He came to prayer at the commencement of its time*. (K, TA.) And *بَكَرَ بِالصَّلَاةِ* + *He performed the prayer at the commencement of its time*: (A, Mgh, Msb, TA:) *he was regardful of it, and performed it early*. (TA.) And *بَكَرُوا بِصَلَاةِ الْمَغْرِبِ* + *Perform ye*