serve thou, or *spare thou, thy sandals, and use freely*, or *unsparingly, thy feet*]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And ▼ تَبَقَّهْ وَتَوَقَّهْ *Preserve thou the soul* (اِسْتَبْقِ ▼ النَّفْسَ), *expose it not to destruction*, [meaning *preserve thyself*,] *and guard against evils*, or *calamities*: a trad.: the ه in each verb is that of pausation. (TA.) [And ابقى مِنَ الشَّىْءِ بَقِيَّةً *He left*, or *reserved, of the thing, a remain, remainder, remnant*, &c.:] and استبقى ▼ مِنَ الشَّىْءِ *He left a portion of the thing*; (Ṣ, Ḳ;) as also ▼ تبقّى; whence the prov., used to incite to liberality, لَا يَنْفَعُكَ مِنْ زَادٍ تَبَقٍّ ▼ *Leaving a portion of travelling-provision will not profit thee.* (JK.) [And ابقى الشَّىْءَ and ▼ استبقاهُ *He reserved the thing* for a future time or use &c.] And ▼ استبقاهُ as meaning [*He spared him; he let him live;*] *he left him alive*; (Ṣ, Ḳ;) [as also ابقاهُ; for] men say to their enemies when the latter have overcome, أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [*Spare ye us, and destroy us not entirely*]: (TA:) [or ابقاهُ, in a case of this kind,] and ابقى عَلَيْهِ and ▼ استبقاهُ signify *He pardoned him*, [*and forbore to slay him*,] *when slaughter was his due*: (TA:) and ▼ استبقاهُ signifies also *He pardoned*, or *forgave, his fault, wrong action*, or *lapse into sin, and preserved his love*, or *affection*. (JK, TA.*) And [hence,] أَبْقَيْتُ عَلَى فُلَانٍ signifies also *I showed mercy to such a one* [*by sparing him*, or *letting him live*, or *by pardoning him*, or *otherwise*]; *had mercy on him; pitied*, or *compassionated, him*; syn. أَرْعَيْتُ عَلَيْهِ and رَحِمْتُهُ. (Ṣ.) One says, لَا أَبْقَى ٱللّٰهُ عَلَيْكَ إِنْ أَبْقَيْتَ عَلَىَّ [*May God not show mercy to thee if thou show mercy to me*: a prov., said in derision to one who affects to show mercy when unable to take revenge]. (Ṣ, Meyd.) And لَا تُبْقِ إِلَّا عَلَى نَفْسِكَ [*Show not mercy save to thyself*: another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], لَا تُبْقِى عَلَى مَنْ تَضَرَّعَ إِلَيْهَا, i. e. *It will not pity* [*him who abases himself to it*: or rather *it will not spare* &c.: and in like manner, لَا تُبْقِى وَلَا تَذَرُ, in the Ḳur lxxiv. 28, is generally understood as meaning *It* (namely, Hell,) *will not spare, nor leave* unburned]. (TA.)

5: see 1: ▬ and see also 4, in four places.

6. تَبَاقٍ The *remaining together*. (KL.) [You say, app., تَبَاقَوْا, and تَبَاقَيَا, *They*, and *they two, remained together*.]

10: see 4, in seven places. [See also a usage of this verb in art. حى, conj. 10, second sentence.]

لَقًى بَقًى: see بَقَاقٌ.

بَقْيَةٌ: see بَقِيَّةٌ.

بَقْوَى: see بُقْيَا, in five places.

بُقْوَى: see بُقْيَا, in two places.

بَقْيَا: see what next follows.

بُقْيَا (JK, Ṣ, Mṣb, Ḳ, &c.) and ▼ بَقْيَا (TA) and ▼ بَقْوَى (JK, Ṣ, Mṣb, Ḳ) and ▼ بُقْوَى (Th, Ḳ) and ▼ بَقِيَّةٌ, (JK, Ḳ,) the ▼ third and ▼ fourth with ى changed into و, like as و is changed into ى in دُنْيَا and عُلْيَا and قُصْيَا, (ISd, TA,) [substs. in the sense of إِبْقَاءٌ, inf. n. of 4, signifying The *making*, or *causing*, and *suffering*, *to remain, continue, last*, &c.; *preservation* of a person *in life*, and of a thing *in being*; and the *sparing, letting live*, or *leaving alive*;] substs. from أَبْقَاهُ: (Mṣb, Ḳ:) or [the *showing mercy by sparing* or *letting live*, or *by pardoning*, or *otherwise*; *having mercy*; *pitying*, or *compassionating*;] substs. from أَبْقَيْتُ عَلَى فُلَانٍ. (Ṣ.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, بُقْيًا عَلَيْهِ *to preserve it in the state in which it was* (expl. by إِبْقَاءً عليه), lest it should become shaggy, or dishevelled, &c. (L in art. لبد.) And one says, نَشَدْتُكَ ٱللّٰهَ وَالبُقْيَا and ▼ البَقْوَى [*I conjure*, or *beg*, or *beseech, thee by God and by the preservation of* thy *life*]. (JK.) And مَا لِى عَلَيْهِ رَعْوَى وَلَا بَقْوَى ▼ [*I have no mercy nor pity* to bestow *upon him*]. (JK. [There expl. by the words أَىْ أَرْعَيْتُ عَلَيْهِ وَأَبْقَيْتُ; but أَىْ is evidently a mistranscription for مِنْ, i. e. from.]) A poet (El-La'een El-Minḳaree, TA) says,

* فَمَا بُقْيَا عَلَىَّ تَرَكْتُمَانِى *

* وَلٰكِنْ خِفْتُمَا صَرْدَ النِّبَالِ *

[*And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows*]. (Ṣ.) And another says, on his having refused to accept an offer of seven bloodwits,

* أُذَكَّرُ بِالبُقْيَا عَلَى مَنْ أَصَابَنِى *

* وَبُقْيَاىَ أَنِّى جَاهِدٌ غَيْرُ مُؤْتَلِى *

i. e. *Am I required* [or *exhorted* or *reminded*] *to show mercy to him who slew my relation, when the mercy that I show* to him *is that I am labouring* to slay him, and *not falling short*, or *being remiss*: by بقياى is meant إِبْقَائِى عَلَيْهِ; though الإِبْقَاء is not الجَهْد: the meaning is, that this is done by me in lieu of that: البُقْيَا is a subst. from الإِبْقَاء, syn. therewith; and the و prefixed to it is a denotative of state. (Ḥam p. 119. [This verse is also cited in the TA, but with the substitution of بالبَقْوَى ▼ and وَبَقْوَاىَ for the corresponding words above.] ▼ البَقِيَّةُ is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, *the being spared*, or *mercy*, or *quarter*; a verb, whereby it is governed, being understood: or] أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [*spare ye us, and destroy us not entirely*]. (TA.)

بَقِيَّةٌ *A remain, remainder, remaining portion, remnant, relic, residue*, or the *remains*, or *rest*, of a thing; (KL, PṢ, &c.;) a subst. from بَقِىَ as signifying "it remained over and above," and "it remained behind:" pl. بَقَايَا and بَقِيَّاتٌ: (Mṣb:) ▼ بَاقِيَةٌ, also, [pl. بَوَاقٍ and بَاقِيَاتٌ,] has the same meaning as بَقِيَّةٌ; (TA;) [i. e., as explained above; and so has ▼ بَاقٍ, for شَىْءٌ بَاقٍ &c.] You say, بَقِىَ مِنَ الشَّىْءِ بَقِيَّةٌ [explained before: see 1]. (Ṣ.) [And هُمْ بَقِيَّةُ السَّيْفِ, and بَقَايَا السَّيْفِ, *They are those who have been spared by the sword*]. — [Hence,] فُلَانٌ مِنْ بَقِيَّةِ القَوْمِ *Such a one is of the best of the people*, or *company of men*: because a man reserves the most excellent of the things that he produces. (Bḍ in xi. 118.) And فُلَانٌ مِنْ بَقِيَّةِ أَهْلِهِ *Such a one is of the most excellent of his people*, or *family*. (Ḥam p. 78.) And فُلَانٌ بَقِيَّةُ القَوْمِ *Such a one is the best of the people*, or *company of men*: pl. بَقَايَا. (Kull p. 96.) — أُولُو بَقِيَّةٍ, in the Ḳur xi. 118, hence means *Persons possessed of excellence*: [see a phrase mentioned voce بَلَلٌ:] or *possessing a relic of judgment and intelligence*: (Bḍ:) or *persons of religion and excellence*: (Jel:) or *persons of understanding* (Ḳ, TA) *and discrimination*: (TA:) or *persons of obedience*: (TA:) or *having the quality of preserving themselves* (Az, Bḍ, Ḳ*) *from punishment*, (Bḍ,) *by their holding the approved religion*: (Az, TA:) and this last explanation is confirmed by another reading, which is اولو بَقْيَةٍ ▼ [*possessing a quality of watching*, or *observing*, and hence, *of guarding*, or *preserving*]; بَقْيَة being the inf. n. of un. of بَقَاهُ, aor. يَبْقِيهِ, signifying "he watched," or "observed," &c., "him," or "it." (Bḍ.) See also بُقْيَا, in two places. بَقِيَّةٌ is also a subst. from أَبْقَيْتُ مَا بَيْنَنَا [explained before: see 4: app. meaning *Forbearance from marring much*, or *exceedingly, the state of unity*, or *of amity, subsisting between two persons*, or *parties*: and such may be its meaning in the phrase above-mentioned (اولو بقيّة)]. (Ḳ.) — بَقِيَّةُ ٱللّٰهِ, in the Ḳur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means *God's sustenance that remains for you* after your giving full measure [and weight]: (Jel:) or *that which God has preserved for you, of what is lawful*, (Fr, Bḍ,) after [your] keeping aloof from that which he has forbidden you: (Bḍ:) or *the good state*, or *condition, remaining for you*: (Zj, Ḳ:) or *the fear* (مُرَاقَبَة) *of God*; accord. to some: (Fr, TA:) or *the obedience of God, and* (as Aboo-'Alee says, TA) *the looking for his recompense*: (Ḳ, TA:) or بَقِيَّةٌ and ▼ بَاقِيَةٌ signify *any religious service whereby one seeks to obtain the recompense of God*; and such is the meaning of the former in this instance. (Er-Rághib, TA.) — See also بَاقِيَةٌ.

بَاقٍ part. n. of بَقِىَ [in all its senses; *Remaining, continuing, lasting*, or *enduring*: and *permanent*, or *perpetual*; or *continuing, lasting*, or *existing, incessantly, always, endlessly*, or *for ever*: &c.: see 1]. (Er-Rághib, TA.) البَاقِى, a name of God, [as also, pleonastically, البَاقِى الأَبَدِىُّ, means *The Everlasting*, or] *He whose existence will have no end*. (TA.) See also بَقِيَّةٌ. — البَاقِى also signifies *The* حَاصِل [or *net produce*, or perhaps simply the *produce*,] *of the* [*tax termed*] خَرَاج, *and the like*. (Lth, JK, TA.)

بَاقِيَةٌ: see بَقِيَّةٌ, first sentence. — البَاقِيَاتُ الصَّالِحَاتُ [in the Ḳur xviii. 44, and xix. 79,] means *Any righteous*, or *good, work*, (Ḳ, TA,) *of which the recompense remains*: (TA:) or *acts of obedience*,

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