

(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*; (Bd and Jel in xviii. 44, and K;) to which some add, وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ: (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 بَقِيَّةٌ, last explanation. (TA.) — بَقِيَّةٌ is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with بَقَاً*; (S, Msb, TA;) with which بَقِيَّةٌ, also, is *syn.* (TA in art. سَرَعَ.) So in the Kur [lxix. 8], قَبَلْ تَرَى لَهُم مِّنْ 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 means [He is the more merciful, or pitiful, or compassionate, of the two men, towards his people]. (TA.)

نَاقَةٌ مَبْقِيَةٌ *A she-camel [that retains some milk; that does not exhaust her copious supply of milk.* (JK.) — الْمَبْقِيَّاتُ الْخَيْلِ (K,) or rather الْمَبْقِيَّاتُ 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 الْمَبْقِيَّاتُ *The places that retain some of the pools in which water has collected, and do not drink it up.* (TA.)

بَكَ

1. بَكَتُ, aor. ʿ; and بَكَوْتُ, aor. ʿ; inf. n. بَكَءٌ (S, K) and بَكَءٌ (AZ, TA) and بَكَءٌ, or بَكَءٌ, (accord. to different copies of the K,) or بَكَءٌ, (as in the O and CK,) and بَكَوْتُ, (S, K,) which is inf. n. of بَكَوْتُ, (S, TA,) as is also that next preceding it, (TA,) and بَكَءٌ, (AZ, K, TA,) in some copies of the K: بَكَءٌ, (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,] بَكَتُ عَيْنِي *My eye had few tears*. (TA.) — And بَكَوْتُ, inf. n. بَكَءٌ, [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. قَدَّ أَبْكَا 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 أَبْكَدَهُ 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.) — أَبْكَا also signifies †He (a man) *became poor*; or *in the condition of having little, or no, wealth*. (TA.) [See also بَكَوْتُ.]

بَكَءٌ [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.)

بَكَئِي and بَكَئِيَّةٌ *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. بَكَئِيَّةٌ (S, K) and بَكَئِيَّاتٌ (K.) — And [hence,] بَكَئِيَّةٌ †[Milk, or a flow of milk, little in quantity]. (TA.) — And رَكْبَةٌ بَكَئِيَّةٌ †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 عَيُونٌ بَكَئِيَّةٌ †Eyes having few tears. (TA.) — And أَيْدِي بَكَئِيَّةٌ †Hands of which the gifts are few. (TA.) And رَجُلٌ بَكَئِيٌّ †[app. A poor man; a man having little wealth: or of few words: or unable to speak: see بَكَءٌ; and see بَكَئِي, in art. بَكَئِي]: pl. بَكَئِيَّةٌ. (TA.)

بَكَت

1: see 2, in four places.
2. بَكَتَهُ, inf. n. تَبَكَّيْتُ, *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*; (Aṣ, A, K;) as also بَكَتَهُ, (Aṣ, K,) aor. ʿ, inf. n. بَكَتٌ. (TA.) — *He overcame him, with 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, 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.)

مُبَكَّتٌ *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.]

بَكَر

1. بَكَرَ and غَدَا both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. ʿ, inf. n. بَكَوْرٌ; (T, S;) and بَكَرَ, (T, S, A,) inf. n. تَبَكَّرَ; (T, S;) and ابَكَرَ, and ابْتَكَرَ, (S, A,) and باكَرَ; (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. خَرَجَ فِي الْبُكْرَةِ*:

(T, A:) or ابَكَرَ, inf. n. ابْتَكَّرَ, signifies *he entered upon that time*: (T:) one should not say بَكَرَ nor بَكَرَ in the sense of بَكَرَ [i.e.]. (S.) — You say also, بَكَرَ إِلَيْهِ, and عَلَيْهِ, and فِيهِ, inf. n. as above; and بَكَرَ, and ابَكَرَ, and ابْتَكَرَ; and باكَرَهُ; meaning *أَتَاهُ بُكْرَةً* [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. ʿ; (ISd, K,* [but see a remark respecting this verb above;]) and بَكَرَ إِلَيْهِ, (S, Msb, TA,) and عَلَيْهِ; (TA;) and ابَكَرَ إِلَيْهِ, (S, K,) and عَلَيْهِ; [and ابَكَرَهُ] and باكَرَهُ; (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 الْحَاجَةِ *[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 ابَكَرَ الْوَرْدَ, (TA,) and الْغَدَاةَ, (AZ, S, TA,) †He hastened to come to water, and to take the morning-meal. (TA.) Lebeed says,

بَكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحُورَةٍ
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:) حاجَتِي إِلَيْهَا being for حاجَتِي إِلَيْهَا, i. e., إِلَى الضَّمْرِ. (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. تَبَكَّرَ: 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 الْبُغْرِيبِ †Perform ye