

(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 *Ramādān*; (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 إِلَّا بِاللَّهِ*: (Jel *ibid.*;) or, accord. to Er-Rāghib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God*: see also *بَقِيَّة*, last explanation. (TA.) — *بَقِيَّة* is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with بَقَا*; (S, Msb, TA;) with which *بَقِيَّة*, also, is *syn.* (TA in art. *سرع*.) So in the *Kur* [ix. 8], *فَبَلْ 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, *بَقِيَّة* [i. e. a remnant]: (TA:) or *جَمَاعَةٌ بَاقِيَةٌ* [a company remaining]: (Er-Rāghib, 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.) — *أَكْثَرُ إِبْقَاءٍ عَلَى* means *هو 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 *الْمُبْقِيَاتُ 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 *الْمُبْقِيَاتُ* The places that retain some of the pools in which water has collected, and do not drink it up. (TA.)

بَكَ

1. *بَكَتْ*, aor. *بَكَتْ*; and *بَكَوْتُ*, aor. *بَكَتْ*; inf. n. *بَكَتْ*; (S, K) and *بَكَتْ* (AZ, TA) and *بَكَتْ*, or *بَكَتْ*, (accord. to different copies of the K,) or *بَكَتْ*, (as in the O and CK,) and *بَكَوْتُ*, (S, K,) which is inf. n. of *بَكَتْ*, (S, TA,) as is also that next preceding it, (TA,) and *بَكَتْ*, (AZ, K, TA,) in some copies of the K: *بَكَتْ*, (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,] *بَكَتْ عَيْنِي* My eye had few tears. (TA.) — And *بَكَوْتُ*, inf. n. *بَكَتْ*, [app. †He became poor; had little wealth; being] said of a man. (TA.) [See also 4.] — And *بَكَتْ* †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-Riyāsh to mean *He (the milker) has found the milk to be little in quantity*; like as *أُخْبِدَ* 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 *بَكَوْتُ*.]

بَكَتْ [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.)

بَكَتْ and *بَكَتْ* 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. *بَكَتْ* (S, K) and *بَكَتْ* (K). — And [hence,] *بَكَتْ* †[Milk, or a flow of milk, little in quantity]. (TA.) — And *رَكْبَةٌ بَكَتْ* †A well of which the water has sunk into the earth; or become low: the latter word having its *ا* changed into *ي* to assimilate it to the former. (TA.) — And *عُيُونٌ بَكَتْ* †Eyes having few tears. (TA.) — And *أَيْدٍ بَكَتْ* †Hands of which the gifts are few. (TA.) And *رَجُلٌ بَكَتْ* †[app. A poor man; a man having little wealth: or of few words: or unable to speak: see *بَكَتْ*; and see *بَكَتْ* in art. *بَكَتْ*]: pl. *بَكَتْ*. (TA.)

بَكَتْ

1: see 2, in four places.

2. *بَكَتْ*, inf. n. *بَكَتْ*, He reprehended, re-proved, 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, (*اِسْتَقْبَلَهُ*, q. v.,) of that which he disliked, or hated; (A, A, K;) as also *بَكَتْ*, (A, K,) aor. *بَكَتْ*, inf. n. *بَكَتْ*. (TA.) — He overcame him, *بَالْحُجَّةِ* [with the argument, allegation, or plea]; (S, A, K;) as also *بَكَتْ*; (A, TA;) and both, he obliged him to be silent by reason of his inability to reply. (A, TA.) You say, *بَكَتْ* *حَتَّى* *أَسْكَنَهُ*, and *بَكَتْ*, He overcame him [by an argument, &c.,] so that he silenced him. (A, TA.) — Also, (Lth, TA,) and *بَكَتْ*, (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.)

مُبَكَّتْ 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 *غَدَا* both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. *بَكَرَ*, inf. n. *بَكَرَ*; (T, S;) and *بَكَرَ*, (T, S, A,) inf. n. *بَكَرَ*; (T, S;) 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. خَرَجَ فِي الْبَكْرِ*:

(T, A:) or *بَكَرَ*, inf. n. *بَكَرَ*, 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 *بَكَرَ*, and *بَكَرَ*; and *بَكَرَ*; 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 *بَكَرَ إِلَيْهِ*, (S, K,) and *بَكَرَ إِلَيْهِ*; (TA;) and *بَكَرَ إِلَيْهِ*; (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 *بَكَرَ الْوَرْدَ*, (TA,) and *الْغَدَا*, (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 بَكْرٍ*. (Msb.) [But see *بَكَرَ*.]

2. *بَكَرَ*, inf. n. *بَكَرَ*: 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