

79, "Pious works or words, which are permanent." **بَقِيَّةٌ** A relic, that which is left; Ex. **بَقِيَّتُ اللَّهِ** 11 v. 87, "That which is left you by God." *Note.* The letter **ت** is occasionally substituted for the **ة**, see D. S. Gr. T. 1, p. 276, *note*; **أُولُوا بَقِيَّةً** 11 v. 118, "Endued with prudence or virtue." **أَبْقَى** (2nd declension) comp. form, More or most lasting, enduring, permanent.—**أَبْقَى** IV. To leave remaining, leave alive, suffer to remain. — **سَبَقَ** **إِسْتَبَقُوا** see **سَبَقَ**.

**بَكَّةٌ** (2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

**بَكْرٌ** aor. o. *To be early in the morning.* **بَكْرٌ** A virgin, a young heifer; Plur. **أَبْكَارٌ** Virgins. **بَكْرَةٌ** In the morning, early in the morning.—**إِنْكَارٌ** n.a. IV. f. The morning.

**بَكْمٌ** *To be dumb.* **أَبْكَمٌ** (2nd declension), Plur. **أَبْكَمٌ** Dumb.

**بَكَى** aor. i. To weep, weep for (with acc. or with **عَلَى**). **بَكَى** Weeping.—**أَبْكَى** IV. To cause to weep.

**بَلٌ** A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between **بَل** and **لَكِنْ** see D. S. Gr. T. 1, p. 565.

**بَلَدٌ** *To stay or remain in a place.* Plur. **بِلَادٌ** A region, country, territory. **بَلَدَةٌ** A country, territory.

**بَكْسٌ** A man of desperate character; there is no verbal root of this word in the first form.—**أَبْكَسَ** IV. To be overcome with grief, to be desperate, struck dumb with despair. **مُبْلِسٌ** part. act. Seized with despair. **إِبْلِيسُ** (2nd declension) Iblees, The Devil.

**بَلَغَ** aor. a. To swallow up.

**بَلَغَ** aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. **بَالِغٌ** part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. **حِكْمَةٌ بَالِغَةٌ** 54 v. 5, "Consummate wisdom;" also, that which is paramount over, **أَمَ لَكُمْ بَالِغَةٌ** 68 v. 39, "Have ye any oaths which shall be binding upon us?" **بَلَاغٌ** A warning, preaching, that which is published, sent, or brought to any one. **بَلِغٌ** Affecting, eloquent. **مَبْلَغٌ** A goal, perfection, highest pitch.—**بَلَّغَ** II. To make to arrive, publish, bring (with double acc.).—**أَبْلَغَ** IV. To cause to reach, bring, deliver a message (with double acc.).

**بَلَا** aor. o. To try, prove, experience (with acc. and **بِ** or **فِي**), see note to **تَلَا**; **بَلَى** aor. a. To become worn with age, to be worn out. **بَلَاءٌ** A trial.—**أَبْلَى** IV. To try by experiment.—**إِبْتَلَى** VIII. To prove by trial or examination, try either by prosperity or adversity (with acc. and **بِ**), see 89 vv. 14 and 16, where it is used in both senses. **مُبْتَلًى** for **مُبْتَلًى** D. S. Gr. T. 1, p. 111, part act. One who proves.

**بَلَى** Yea, surely, verily, nay but verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from **نَعَمْ** which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

**بَنَاتٌ** collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is **بَنَنَ** *To stand fast.*