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 Ties (اسْتَبْق النَّفْسَ) Preserve thou the soul وَتُوقَّهُ expose it not to destruction, [meaning preserve thyself,] and guard against evils, or calamities: a trad.: the . in each verb is that of pausation. (TA.) [And ابقى مِنَ الشَّيْءِ بَقِيَّة He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and استبقى الشّيء He left a portion of the thing; (Ṣ, Ķ;) as also بتبقى ب whence the prov., used to incite to liberality, Leaving a portion of travel لا يَنْفَعُكُ مِنْ زَادٍ تُبَقِّّ ا ling-provision will not profit thee. (JK.) [And He reserved the thing استبقاه \* and ابقى الشَّيْءَ for a future time or use &c.] And استبقاه ا as meaning [He spared him; he let him live;] he left him alive; (Ş, K;) [as also ابقاه; for] men say to their enemies when the latter have overcome, أَبْقُونَا وَلَا تَسْتَأْصُلُونَا (Spare ye us, and destroy us not entirely]: (TA:) [or ابقاه, in a case of this kind,] and ابقى عَلَيْه and استبقاه الله and signify He pardoned him, [and forbore to slay him, ] when slaughter was his due: (TA:) and signifies also He pardoned, or forgave, his fault, wrong action, or lapse into sin, and preserved his love, or affection. (JK, TA.\*) And [hence,] أَبْقَيتُ عَلَى فَلَانِ 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. مَنْ and أَرْعَيْتُ (S.) One says, May God not إِلَّا أَبْقَى ٱللهُ عَلَيْكَ إِنْ أَبْقَيْتَ عَلَيَّ 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]. (Ş, Meyd.) And لَا تُبْقِ إِلَّا عَلَى نَفْسَكُ 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], إِنَّهُا إِنَّهُا مَنْ تَضَرَّعُ إِنِّهُمْ إِنَّهُا , i. c. It will not pity [him who abases himself to it: or rather it will not spare &c.: and in like manner, رَكَبُقى وَلَا تَذُرُ, in the Kur 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. تَبَاقُ The remaining together. (KL.) [You say, app., رَبَاقُوا, and رَبَاقُوا, They, and they two, remained together.]

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

بَقَاقُ see نَقَى بَقَى بَقَيَّةُ see : بَقْيَةً

see بُقُوى, in five places.

in two places. بُقُوَى

: see what next follows.

(TA) and بُقْيًا (TA) and بُقْيًا (TA) and بُقْيَا (TA) and بُقْوَى (TA, Ṣ, Mṣb, Ṣ) and بُقُوى (Th, Ṣ) and بُقْوَى (Th, Ṣ) and بُقْوَى (Th, Ṣ) and بُقْدُ (Th, Ṣ) the third and fourth with ي

changed into , like as , is changed into c in and مُثْيًا and رُثْيًا, (ISd, TA,) [substs. in the sense of isi, 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 أبقاه : (Msb, K :) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating ;] substs. from ابقيت على ذلان. (S.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, to preserve it in the state in which it was (expl. by عليه ), lest it should become shaggy, or dishevelled, &c. (L in art. لبد.) And one says, and البَقْوَى I conjure, or beg, البَقْوَى and نَشَدْتُكَ ٱللهَ وَالبُقْيَا or beseech, thee by God and by the preservation of thy life]. (JK.) And الله وعوى ولا [I have no mercy nor pity to bestow upon him]. (JK. [There expl. by the words is evidently a mistranscrip- عُلَيْه وَأَبْقَيْتُ tion for من, i. e. from.]) A poet (El-La'een El-Minkaree, TA) says,

> فَهَا بُقْيَا عَلَىَّ تَرَكُّتُهَانِي وَلٰكِنْ خِفْتُهَا صَرَدَ النِّبَالِ

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

أُذَكَّرُ بِالبُقْيَا عَلَى مَنْ أَصَابَنِي وَبُقْيَايَ أَنِّي جَاهِدٌ غَيْرُ مُؤْتَلِي

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 fulling short, or being remiss: by بقياى is meant إبقائي عليه the meaning is, that : الجَهْد is not الإبْقاء this is done by me in lieu of that: البقيا is a subst. from الابقاء, syn. therewith ; and the , prefixed to it is a denotative of state. (Ham p. 119. [This verse is also cited in the TA, but with the substifor the correspond- وَبَقُواى and وَبَقُواى for the corresponding words above.] البقية \* 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 وَلا تُسْتَأْصُلُونَا وَلا يَسْتَأْصُلُونَا [spare ye us, and destroy us not entirely]. (TA.)

بَقَيَّةُ A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing; (KL, PS, &c.;) a subst. from غَهْ as signifying "it remained over and above," and "it remained behind:" pl. بَقَيَّةُ and "نَقَيَّةُ (Msb:) أَنَّقَ بُواقٍ, also, [pl. بَوَاقٍ and "أَلَيْ أَلُولُمْ, also, [pl. بَوَاقٍ and the same meaning as بَوَاقٍ; (TA;) [i. e., as explained above; and so has أَنَّ بُولُولُمْ, for يُقَدِّهُ &c.] You say, تَقَيَّهُ مِنَ الشَّيْءُ بَقِيَّةً (explained before:

رَبَقَايَا السَّيْف and هُمْر بَقيَّةُ السَّيْف, and إِنَّانَا السَّيْف, and They are those who have been spared by the Such a فَكَرْنُ مِنْ بَقِيَّة القَوْمِ [Hence,] فَكُرُنْ مِنْ بَقِيَّة القَوْمِ 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. (Bd in xi. 118.) Such a one is of the most فُلانٌ منْ بَقيَّة أَهْله And excellent of his people, or family. (Ham p. 78.) And فُلَانٌ بَقيَّةُ القَوْم Such a one is the best of the people, or company of men : pl. بقایا. (Kull p. 96.) \_\_ أُولُو بَقَيّة \_\_ , in the Kur xi. 118, hence means Persons possessed of excellence : [see a phrase mentioned voce بَلُلُ:] or possessing a relic of judgment and intelligence: (Bd:) or persons of religion and excellence: (Jel:) or persons of understanding (K, TA) and discrimination: (TA:) or persons of obedience: (TA:) or having the quality of preserving themselves (Az, Bd, K.) from punishment, (Bd,) by their holding the approved religion: (Az, TA:) and this last explanation is confirmed by another reading, which is possessing a quality of watching, or [possessing] اولو بَقْيَةً \* observing, and hence, of guarding, or preserving]; , يبقيه .nor ,بقاه being the inf. n. of un. of بقية signifying "he watched," or "observed," &c., "him," or "it." (Bd.) See also بَقْيَا, in two places. بَقَيَّةُ is also a subst. from أَبْقَيْتُ مَا بَيِّنَنَا [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 بقية)]. (K.)\_ in the Kur xi. 87, [after the command, , بقية الله 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, Bd,) after [yout] keeping aloof from that which he has forbidden you: (Bd:) or the good state, or condition, remaining for you : (Zj, K :) or the fear (مراقبة) of God; accord. to some: (Fr, TA:) or the obedience of God, and (as Aboo-'Alee says, TA) the looking for his recompense: (K, TA:) or signify any religious service بَاقَيْةٌ \* and 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 باقية.

part. n. of بنق [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.) الباقى الأبدى, name of God, [as also, pleonastically, الباقى الأبدى, means The Everlasting, or] He whose existence will have no end. (TA.) See also أباقى باباقى باباقى الباقى باباقى المابعة [or net produce, or perhaps simply the produce,] of the [tax termed] خاصل, and the like. (Lth, JK, TA.)

البَاقَيَاتُ الصَّالَحَاتُ...see بَاقَيَةُ, first sentence... البَاقَياتُ الصَّالَحَاتُ... [in the Kur xviii. 44, and xix. 79,] means Any righteous, or good, work, (K, TA,) of which the recompense remains: (TA:) or acts of obedience,