

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 **تَبَقَهُ** (استبقى النفس) **تَوَقَّهُ** Preserve thou the soul, [meaning preserve thyself,] and guard against evils, or calamities: a trad.: the **هـ** in each verb is that of pausation. (TA.) [And **ابقى من الشيء بقية** He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and **استبقى من الشيء** He left a portion of the thing; (S, K;) as also **تبقي**; whence the prov., used to incite to liberality, **لا ينفك من زاد تبقي** Leaving a portion of travelling-provision will not profit thee. (JK.) [And **استبقاه** and **استبقاه** He reserved the thing for a future time or use &c.] And **استبقاه** as meaning [He spared him; he let him live;] he left him alive; (S, K;) [as also **ابقاه**; for] men say to their enemies when the latter have overcome, **ابقونا ولا تستاصلونا** [Spare ye us, and destroy us not entirely]: (TA:) [or **ابقاه**, in a case of this kind,] and **ابقى عليه** and **استبقاه** signify He pardoned him, [and forbore to slay him,] when slaughter was his due: (TA:) and **استبقاه** signifies also He pardoned, or forgave, his fault, wrong action, or lapse into sin, and preserved his love, or affection. (JK, TA.)\* And [hence,] **ابقيت على فلان** 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. **رحمته** and **ارعيت عليه**. (S.) One says, **لا ابقى الله عليك ان ابقىت على** [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]. (S, Meyd.) And **لا تبقي الا على نفسك** [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], **لا تبقي على من تصرع ايتها**, i. e. It will not pity [him who abases himself to it: or rather it will not spare &c.: and in like manner, **لا تبقي ولا تذر**, 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. **تَبَاق** The remaining together. (KL.) [You say, app., **تَبَاقوا**, and **تَبَاقيا**, 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.]

**بَقَات**: see **بَقَى**.

**بَقِيَّة**: see **بَقِيَّة**.

**بَقَوَى**: see **بَقِيَّا**, in five places.

**بَقَوَى**: see **بَقِيَّا**, in two places.

**بَقِيَّا**: see what next follows.

**بَقِيَّا** (JK, S, Mṣb, K, &c.) and **بَقِيَّا** (TA) and **بَقَوَى** (JK, S, Mṣb, K) and **بَقَوَى** (Th, K) and **بَقِيَّة**, (JK, K,) the **ث** third and **ف** fourth with **ي**

changed into **و**, like as **و** is changed into **ي** in **دُنِيَا** and **عُلِيَا** and **فُصِيَا**, (ISd, TA,) [substs. in the sense of **إِبْقَاءٌ**, inf. n. of **أَبَقَاهُ**, 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 **أَبَقَاهُ**: (Mṣb, K:) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating;] substs. from **أَبَقَيْتُ عَلَى** **فُلَانٍ**. (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, **أَبَقَاهُ عَلَى** **بَقِيَّا** **عَلَيْهِ** to preserve it in the state in which it was (expl. by **إِبْقَاءٌ عَلَيْهِ**), lest it should become shaggy, or dishevelled, &c. (L in art. **لبد**.) And one says, **أَبَقَيْتُ عَلَى** **الْبَقَوَى** [I conjure, or beg, or beseech, thee by God and by the preservation of thy life]. (JK.) And **مَا لِي عَلَيْهِ رَعَوَى وَلَا مَا لِي عَلَيْهِ رَعَوَى وَلَا** [I have no mercy nor pity to bestow upon him]. (JK. [There expl. by the words **أَرَعَيْتُ أَى** **أَرَعَيْتُ** **عَلَيْهِ** and **أَبَقَيْتُ** **عَلَيْهِ**; but **أَى** is evidently a mistranscription for **مَنْ**, i. e. from.]) A poet (El-La'een El-Minkaree, TA) says,

فَمَا بَقِيَّا عَلَى تَرَكْتَمَانِي

وَلَكِنْ حِفْتَمَا صَرَدَ النَّبَالِ

[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,

أَذْكَرُ بِالْبَقِيَّا عَلَى مَنْ أَصَابَنِي

وَبَقِيَّاى أَنَّى جَاهِدُ غَيْرَ مُؤْتَلَى

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 **بَقِيَّاى** is meant **إِبْقَائِي عَلَيْهِ**; though **الإِبْقَاءُ** is not **الجهد**: the meaning is, that this is done by me in lieu of that: **الْبَقِيَّا** is a subst. from **الإِبْقَاءُ**, 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 **بَقَوَاى** and **بَقَوَاى** for the corresponding words above.] **بَقِيَّة** 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] **ابقونا ولا تستاصلونا** [spare ye us, and destroy us not entirely]. (TA.)

**بَقِيَّة** A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing; (KL, PṢ, &c.); a subst. from **بَقَى** as signifying "it remained over and above," and "it remained behind:" pl. **بَقَايَا** and **بَقِيَّات**: (Mṣb:) **بَقَايَا**, also, [pl. **بَوَايَا** and **بَقَايَات**,] has the same meaning as **بَقِيَّة**; (TA;) [i. e., as explained above; and so has **بَقَاى**, for **بَقَاى** &c.] You say, **بَقَى مِنَ الشَّيْءِ بَقِيَّة** [explained before:

see 1]. (S.) [And **هُمُ بَقِيَّةُ السَّيْفِ**, and **بَقَايَا السَّيْفِ**, They are those who have been spared by the sword]. — [Hence,] **فُلَانٌ مِنْ بَقِيَّةِ الْقَوْمِ** 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. (Bd 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 الْقَوْمِ** Such a one is the best of the people, or company of men: pl. **بَقَايَا**. (Kull p. 96.) — **أُولُو بَقِيَّة**, in the Kur xi. 118, hence means Persons possessed of excellence: [see a phrase mentioned voce **بَلَل**:] 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 **أُولُو بَقِيَّة** [possessing a quality of watching, or observing, and hence, of guarding, or preserving]; **بَقِيَّة** being the inf. n. of un. of **بَقَاهُ**, aor. **يَبْقِيهِ**, signifying "he watched," or "observed," &c., "him," or "it." (Bd.) See also **بَقِيَّا**, in two places. **بَقِيَّة** is also a subst. from **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 (أولو بَقِيَّة)]. (K.) — **بَقِيَّةُ اللَّهِ**, in the Kur 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, Bd,) after [your] keeping aloof from that which he has forbidden you: (Bd:) or the good state, or condition, remaining for you: (Zj, K:) or the fear (مُرَاقِبَةٌ) 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 **بَقِيَّة** and **بَقَايَا** 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-Rāghib, TA.) — See also **بَقَايَا**.

**بَقَاى** part. n. of **بَقَى** [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-Rāghib, TA.) **الْبَقَاى**, a name of God, [as also, pleonastically, **الْبَقَاى الأَبَدِي**, means The Everlasting, or] He whose existence will have no end. (TA.) See also **بَقِيَّة**. — **الْبَقَاى** also signifies The حاصل [or net produce, or perhaps simply the produce,] of the [tax termed] **خَرَاَج**, and the like. (Lth, JK, TA.)

**بَقَايَا الصَّالِحَات**: see **بَقِيَّة**, first sentence. — **بَقَايَا** [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,