

ركعة of the prayer, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Mṣb.) **قَالَ فِيهِ فَمَا أَتَرَكَ** means **مَا تَرَكَ شَيْئًا** [i. e. *He strove, laboured, or exerted himself, (اجتهد) in it, and neglected not, or omitted not, anything in his power*]: the verb is of the measure **اِفْتَعَلَ**. (S.) **مَنْ أَوْصَى بِالثَّلْثِ وَلَمْ** (S.) **اِفْتَعَلَ**. (S.) **مَنْ أَوْصَى بِالثَّلْثِ وَلَمْ** **يَتَرَكَ** is a mistake for **يَتَرَكَ شَيْئًا** **وَلَمْ**, or **وَلَمْ يَتَرَكَ شَيْئًا** without **شَيْئًا**, or **فَمَا أَتَرَكَ**; for this verb is not trans., except, sometimes, in poetry; and the meaning is, **وَلَمْ يَتَرَكَ فِيمَا أُذِنَ لَهُ فِيهِ شَيْئًا** [i. e. *He who bequeaths the third of his property, and does not omit anything of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)*]: it is from the saying **فَعَلَ فَمَا أَتَرَكَ** [*He did such a thing, and neglected not, or omitted not, anything*]. (Mgh.) You say also, **تَرَكَ الْمَيِّتَ مَالًا**, i. e. *The deceased left property*. (Mṣb.) — **وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ** (K,) in the *Kur* [xxxvii. 76 &c.], (TA,) means *And we have perpetuated (K, Jel, TA) to him a eulogy among the later generations (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) — التَّرْكُ is also syn. with الجَعْلُ, (Lth, K, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (K:) [i. e.,] when **تَرَكَ** is doubly trans., it has the meaning of **صَبَّرَ**, (MF, TA,) or **جَعَلَ**. (TA.) So in the saying, **تَرَكْتُ الْحَبْلَ شَدِيدًا** *I made, or rendered, the rope strong; or made it, or caused it, to be, or become, strong*. (TA.) So too in the *Kur* ii. 16, **وَتَرَكَّهُمْ فِي ظُلُمَاتٍ** *And maketh, or causeth, them to be in darknesses*. (Ksh, Bd, MF.) And sometimes one says of any action that has come at last to a certain state, **مَا تَرَكَتُهُ كَذَا** [*I did not make it, or cause it, to be thus*]. (TA.) — **تَرَكَ**, aor. **تَرَكَ**, (IAḡr, K,) inf. n. **تَرَكَ**, (TK,) *He (a man, IAḡr) married, i. e. took to wife, a تَرِيكَةٌ, (IAḡr, K,) meaning a woman that had remained a virgin, unmarried, until she had become of middle age, or long after she had attained to puberty, in the house, or tent, of her parents. (TA.)**

3. **تَارَكُهُ** [inf. n. **مُتَارَكَةٌ**] is syn. with **خَالَاهُ** (S in art. **خَلَوُ**) [which is explained in the K, in art. **خَلَوُ**, as syn. with **تَرَكَهُ**, *He left, forsook, relinquished, abandoned, &c., him or it*; and thus it may often be well rendered: but it properly signifies *he left him, forsook him, &c., being left, &c., by him*; whence it is said in the Mgh, in art. **وَدَعَ**, that **مُؤَادَعَةٌ** is syn. with **مُصَالِحَةٌ** because it is **مُتَارَكَةٌ**: Golius, as on the authority of Ibn-Maḡroof, explains **تَارَكُهُ** as signifying *he dismissed him, and did not molest him: he left him unmolested* is one of its meanings, but is not the primary signification: accord. to the TK, **مُتَارَكَةٌ** signifies the *leaving, &c., anything in the state in which it is: and the leaving, &c., one another*. One says also, **تَارَكْتُهُ الْبَيْعَ**, (S, Mgh, but in the latter **تَارَكُهُ**, and in the TA **الْبَيْعَ**, **وَعَيْرَهُ**, (Mgh,) inf. n. **مُتَارَكَةٌ**, (S,) [app. meaning *I*

relinquished with him, i. e. concurrently with him, the sale, &c.: see 6, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means *I relinquished to him the merchandise, or commodity*; and Freytag follows him.] — [Hence,] **مُتَارَكَةٌ** is metonymically used as meaning *The making peace [or a truce], or reconciling oneself, with another or others*. (Mgh.) — In the saying, **لَا بَارَكَ اللَّهُ وَلَا تَارَكَ وَلَا دَارَكَ** (K,) all of these verbs having the same meaning [so that the saying may be rendered *May God not bless him nor felicitate him nor make him happy*]: (TA:) [or the meaning may be, *nor preserve him, or prolong his life*; for] IAḡr says that **تَارَكَ** means **أَبَقَى**. (TA.)

6. **تَتَارَكُوا الْأَمْرَ بَيْنَهُمْ** (K,) or **الْأَمْرَ فِيمَا بَيْنَهُمْ** (Mgh,) *They relinquished [concurrently], one with another, the affair that was between them*. (TK.)

8. **أَتَرَكَ**: see 1, in five places.

تَرَكَ: see **تَرِيكَةٌ**. — Also *A [drinking-cup or bowl such as is called] قَدَحٌ which a man lifts, or carries, with his two hands*. (Ibn-'Abbād, TA.)

التُّرْكُ *A certain nation*; (S, Mṣb, K;) [namely, the Turks: **تُرْكِيٌّ** is its n. un.: (Mṣb, TA:) [and signifies also *Turkish*:] pl. **أَتْرَاكٌ**. (Mṣb, K.) It is said in a trad., **أَتْرَكُوا التُّرْكَ مَا تَرَكَوْكُمْ** [*Leave ye alone the Turks as long as they leave you alone*]. (TA.) **تُرْكِيٌّ** often occurs in post-classical works as meaning *Having a Turkish face; i. e. round-faced, or broad-faced*; opposed to **عَرَبِيٌّ** **الْوَجْهِ**.]

تَرَكَتُهُ: see **تَرِيكَةٌ**, in two places. — Also *† A woman such as is termed رُبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbād, K:) pl. تَرَكَاتٌ*. (TA.) — It is said in a trad., **جَاءَ الْخَلِيلُ إِلَى مَكَّةَ يَطَّالِعُ** [*El-Khaleel (i. e. Abraham) came to Mekkeh to get knowledge of his تَرَكَتُهُ*, meaning Hagar, and her son Ishmael: (K:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the *Fāiḡ*, that it is thus related, with the **ر**, quiescent; (Nh, O, TA;) but it would be a proper way if it were with **كسر** to the **ر**, [**تَرَكَتُهُ**], as meaning *the thing that he had left, or forsaken, &c.* (Nh, O, K.)

تَرَكَتُهُ: see what next follows.

تَرَكَتُهُ *A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلِبَةٌ meaning "a thing desired, or sought;" (TA;) see also تَرَكَتُهُ: particularly, the inheritance, or property that is left, of a person deceased; (S, Mṣb, K;*) also pronounced تَرَكَتُهُ: pl. تَرَكَاتٌ*. (Mṣb.)

أَتَرَكَ an imperative verbal noun, meaning **أَتَرَكَ** [*Leave thou, &c.*]. (S, TA.) Hence the saying, **تَرَكَ تَرَكَ صُحْبَةَ الْأَتْرَاكِ** [*Leave thou, leave thou, the companionship of the Turks*]. (TA.) Yoo

says that **تَرَكَ** is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in **تَرَكَهَا** for **تَرَكَهَا**. (TA.)

تَرِيكٌ: see the next paragraph, in two places.

تَرِيكَةٌ *A woman that is left unmarried; (S, K;) that has remained a virgin, unmarried, until she has become of middle age, or long after she has attained to puberty, in the house, or tent, of her parents: (TA:) it is not applied to a male: (Lh, TA:) pl. تَرَائِكٌ*. (S.) — *A meadow the depasturing of which has been neglected: (S, K;) or a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain [only] some relics of wood*. (TA.) — *Water left by a torrent: (IB, K;) used in this sense by El-Farezdaq. (IB) — An egg after the young bird has gone forth from it: (K;) or an ostrich's egg (S, K) which she forsakes (S, TA) in the desert after it has become empty: (TA:) or, as some say, an ostrich's eggs left solitary: (TA:) and تَرَكَتُهُ signifies the same. (K.) [For the pl., see the next sentence.] — † An iron helmet; (K;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so تَرَائِكٌ (S, K:) the pl. [of the former] is تَرَائِكٌ [mentioned in the S as pl. of the former applied to an ostrich's egg] and تَرَائِكٌ and تَرَائِكٌ [the latter of which is termed in the S pl. of تَرَكَتُهُ are coll. gen. ns. of which تَرَائِكَةٌ and تَرَائِكَةٌ are the ns. un.]. (K.) — *A raceme of dates (كِبَاسَةٌ [in the CK, erroneously, كُنَاسَةٌ]) after it has had what was upon it shaken off, (AḤn, K, TA,) and is left: pl. تَرَائِكٌ*: (AḤn, TA:) and تَرَائِكٌ signifies a raceme (عَنْقُودٌ) when what was upon it has been eaten; (AḤn, K, TA;) and a raceme of dates (عَدَقٌ) that has had what was upon it shaken off, (K, TA,) so that nothing remains upon it: so AḤn says in one place. (TA.) — It is said in a trad., **إِنَّ لِلَّهِ تَرَائِكٌ فِي خَلْقِهِ**, meaning [*Verily to God are referrible] conditions which He hath perpetuated in mankind, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world*. (TA.)*

مُتَرَكٌ [pass. part. n. of **تَرَكَ**, *Left, forsaken, &c.* — In lexicology, *Obsolete*. (Mz 10th نوع.)

تركمان

التُّرْكُمَانُ [*The Turkumán; a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تُرْكُ إِيْمَانٍ [the Turks of belief]; which was afterwards contracted into تُرْكُمَانٌ*: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تُرْكُمَانِيٌّ]: pl. تَرَائِكَةٌ. (TA.)

توما

تُومًا [which see in art. **سَوَى**]. — **تُومًا** (in the CK **تُومًا**) (K.)