

day;] or *he died*: syn. هَلَكَ; (M, K;) and of the inf. n., عَطَبَ (Lth, T,) and هَلَكَ. (Lth, T, S.) [See also تَلَفٌ, below.]

4. اتلفه *He caused him, or it, (a thing, S, Mṣb, or property, M,) to perish, pass away, or be no more; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.)* [See an ex. in a verse of Ibn-Muḥbil cited voce أَخْلَفَ.] — El-Farezdaq says,

• وَقَوِرِ كِرَامٍ قَدْ نَقَلْنَا إِلَيْهِمْ  
• قِرَاهِمَ فَاتَلَفْنَا الْمَنَايَا وَأَتَلَفُوا  
(so in the T and L,) or  
• وَأَضْيَافٍ لَيْلٍ قَدْ نَقَلْنَا قِرَاهِمَ  
• إِلَيْهِمْ وَأَتَلَفْنَا الْمَنَايَا وَأَتَلَفُوا

(so in some copies of the K,) or قِرَاهِمَ قِرَاهِمَ, (so in other copies of the K and in the TA,) or قِرَاهِمَ قِرَاهِمَ, (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and we have found the fates to be destructive, (T, K,\*) and they have found them to be so: (T:) it is like the phrase أَجَبْنَاهُ and أَجَبْنَاهُ فَلَانًا فَأَبْخَنَاهُ (TA:) or we found the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to them, and they made them to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)*

تَلَفٌ *A perishing, passing away, &c. [See I.] (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ الْقَرْفِ التَّلْفَ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلْفُ التَّلْفُ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, طَلَفًا وَدَهَبَتْ نَفْسُهُ تَلْفًا (S, K,) both meaning the same, (S.) *His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)**

تَلَفٌ, (M,) or تَلَفٌ, (Mṣb, TA,) part. n. of I, *Perishing, &c.; (M, Mṣb,\* TA;) as also تَلَفَانٌ, which is post-classical. (TA.)*

تَلَفَةٌ *A [hill, mountain, or mass of rock, such as is termed] هَضْبَةٌ, difficult of access, so that he who attempts it fears perdition, or death. (El-Hejeree, M.)*

تَلَفَانٌ: }  
تَلَفٌ: } see تَلَفٌ.

مَتَلَفٌ *A place of perishing or perdition: (K:) a [desert such as is termed] مَفَاةٌ; (S, K;) because most of those who traverse it perish; and so مَتَلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفَرٌ: (M:) the pl. of the former [or of both] is مَتَالِفٌ. (TA.)*

رَجُلٌ مَتَلَفٌ لِمَالِهِ, (Mṣb,) or رَجُلٌ مَتَلَفٌ, and مَتَلَفٌ, (M,) *A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Mṣb,) meaning who destroys, or wastes, his property much. (S.) You say also, رَجُلٌ مُخْلَفٌ مَتَلَفٌ, (K, and Ḥar p. 312,) or مِخْلَفٌ مَتَلَفٌ, (TA in art. خَلَف,) and مِخْلَفٌ, (K, and Ḥar ubi suprà,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Ḥar ubi suprà.)**

مَتَلَفٌ: see the next preceding paragraph, in two places.

مَتَلَفَةٌ: see مَتَلَفٌ. — Also *A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)*

مِخْلَفٌ: see مَتَلَفٌ, in two places.

مَعْرُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] *contr. of مَعْرُوفٌ: but this is post-classical. (TA.)*

تلك

تَالِكٌ and تَلِكٌ and تَلِكٌ: see art. تَا.

تلمذ

Q. 1. تَلَمَّذَ *He was, or became, a تَلْمِذٌ [or disciple, &c.], لِفُلَانٍ to such a one. (TA, passim.)*

تَلْمِذٌ *A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Kádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلْمِذَةٌ (L, TA) [and تَلْمِذَةٌ].*

تלו

1. تَلَا *He followed; or went, or walked, behind, or after. (IAḡr, T.) You say, تَلَوْتُهُ, (S, M, Mṣb, K,) aor. ʔ, (S, Mṣb, K,) inf. n. تَلُوْ (S, M, Mṣb, K) and تَلُوْ, (Er-Rághib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Mṣb, K;) namely, a man [&c.]; (S, Mṣb;) immediately, or without intervention; and sometimes it means *bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib:) and so تَلَيْتُهُ; (K;) and تَلَيْتُهُ, (Aḡ,\* T,\* K,) inf. n. تَتَلِيَةٌ. (K.) The phrase, in the Kur xci. 2, وَالْقَمَرُ إِذَا تَلَاهَا means *By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bḍ:) or, when it follows in rising the setting thereof, (Bḍ, Jel,) on the night of the full moon: (Bḍ:) or, when it follows it in becoming round, and in fullness of light; (M,\* Bḍ;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تَلَاهَا with imáleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it***

occurs with words that may be so pronounced, namely, يَغْشَاهَا and بَنَاهَا. (M.) — تَلَوْتُ الْإِبِلَ † *I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) — هُوَ يَتَلُوْ فُلَانًا He imitates such a one, and follows what he does; he follows him in action. (T.) — تَلَا, (T,) first pers. تَلَوْتُ, (S, M, Mṣb, K,) aor. ʔ, (T,) inf. n. تَلَاوَةٌ, (T, S, M, Mṣb, K,) He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Mṣb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S,\* M,) and did according to it; (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every تَلَاوَةٌ is قِرَاءَةٌ, but the reverse is not the case. (Er-Rághib, TA.) [You say also, تَلَا عَلَيْهِ He recited, or related, to him a narrative &c.: see Kur v. 30, &c.] And فُلَانٌ يَتَلُوْ عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, *Such a one lies, or says what is false, against such a one. (TA.) وَأَتَّبَعُوا مَا تَتَلَوُ الشَّيَاطِينُ in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, (Aḡ, T,) or spoke; (A'Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bḍ:) some here read تَتَلَوُ. (T.) Hence the saying, لَا دَرِيَّةَ وَلَا تَتَلَيْتُ, (T:) or, accord. to Yoo, it is وَلَا أَتَلَيْتُ; (T, S:) and others say that it is وَلَا أَتَلَيْتُ, from أَتَلَوْتُ. (T.) [See these three readings explained in the latter part of the first paragraph of art. الو.] — He remained behind, or held back. (IAḡr, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ He held back, or lagged behind, after his people, or company, and remained. (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ, (AZ, T, M, K,) aor. ʔ, (AZ, T,) inf. n. تَلُوْ (AZ, T, M,) I left him, and held back from going with him: (AZ, T:) I held back from him, or from aiding him, and left him: (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) — He bought a تَلُوْ, meaning the young one of a mule. (IAḡr, T, K.) — تَلَيْتُ لِي مِنْ حَقِّي تَلِيَةٌ, and تَلَاوَةٌ, aor. ʔ, (ISk, S,) inf. n. تَلَا, (TA,) *There remained to me, of my right, or due, a remainder. (ISk, S.) And تَلَيْتُ لِي عِنْدَهُ تَلِيَةٌ There remained to me, with him, or there remained owing to me by him, a remainder. (Aḡ, T.) And تَلَيْتُ مِنَ الشَّهْرِ كَذَا, (M, K,) inf. n. تَلَا, (M,) *There remained, of the month, such a portion. (M, K.)****

2: see 1, in two places. — هُوَ يَتَلِي بَقِيَّةَ حَاجَتِهِ He demands, and seeks to obtain, the remainder of that which he wants. (T.) — تَتَلَى صَلَاتَهُ, (T, M, K,) inf. n. تَتَلِيَةٌ, (K,) *He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.) — تَتَى, inf. n. as above, [is also said to signify] He stood erect for*