day;] or he died: syn. هَلَكُ; (M, K;) and of the inf. n., عَطَبُ (Lth, T,) and هُلَاكُ (Lth, T, Ş.) [See also تَلَكُ, below.]

وَقَوْمٍ كِرَامٍ قَدُّ نَقَلْنَا إِلَيْهِمُ قَرَاهُمُّ فَأَتْلَفْنَا الهَنَايَا وَأَثْلَفُوا

(so in the T and L,) or

وَأَضْيَافِ لَيْلٍ قَدْ نَقَلُنَا قِرَاهُمُ إِنَيْهِرْ وَأَتْلَقْنَا الهَنَايَا وَأَتْلَقُوا

(so in some copies of the K,) or قَدْ بِلُغْنَا قَرَاهُمْ, (so in other copies of the K and in the TA,) or (so in other copies of the K and in the TA,) or (so in other copies of the K and in the TA,) or (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 in 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.)

(Lth, T, Ş, &c.) It is said in a trad., (TA,) القَرْفُ التَّلَفُ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلُفُ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, اطَلُقًا and الْمَا مُنْ فَاللَّهُ (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.)

رَّلُفُ, (M,) or بَّلُفُ, (Mşb, TA,) part. n. of 1, Perishing, &c.; (M, Mşb, TA;) as also بَّلْفَانُ بُّ which is post-classical. (TA.)

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

a [desert such as is termed] مَثَاوَة ; (Ṣ, Ķ;) because most of those who traverse it perish; and so مَثَافَة ; (TA;) or the latter signifies a [desert such as is termed] قَدُّر (M:) the pl. of the former [or of both] is مَثَالُفُهُ (TA.)

رَجُلُ مَتُلَفٌ لَهَالِهُ, (Mṣb,) or رُجُلُ مَتُلَفٌ لَهَالِهُ, (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. (Ṣ.) You say also, wastes, his property much. (Ṣ.) You say also, (K, and Ḥar p. 312,) or مَتْلَافٌ مَتْلَفٌ مَتْلَفٌ مِتْلَافٌ, (TA in art. مَتْلَافٌ مِتْلَافٌ, (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.)

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

مُتَلَفَّ: see مَتَلَفَّ. \_ Also A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)

in two places. مَثْلَافً

: مَعْرُوكَ [i.q. مُنْكُرٌ , q.v.; i.e.] contr. of مَنْكُرٌ but this is post-classical. (TA.)

تلك

مَنْكُ and تَلْكُ and تَلْكُ see art. ات.

تلهذ

Q. 1. تَلْهَدُ He was, or became, a تَلْهَدُ [or disciple, &c.], لفُلانِ to such a one. (TA, passim.)

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. تَلَامِيدُ (L, TA) [and تَلَامِيدُ.

تلو

1. کلا He followed ; or went, or walked, behind, or after. (IAar, T.) You say, تَلُوتُه, (S, M, (S, M, تَلُوّ (S, Msb, K,) inf. n. تَلُوّ (S, M, Meb, K) and تَنْو (Er-Raghib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Msb, K;) namely, a man [&c.]; (S, Msb;) immediately, or without intervention; and sometimes it means bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib:) and so تَلْيَتُهُ (K;) and رَتُلْيَتُهُ (Aṣ,\* T,\* K,) inf. n. تَتُلْيَةُ. (K.) The phrase, in the Kur xci. 2, means By the moon when its rising والقَمْر إِذَا تُلاها follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bd:) or, when it follows in rising the setting thereof, (Bd, Jel,) on the night of the full moon: (Bd:) or, when it follows it in becoming round, and in fullness of light; (M, Bd;) 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 with imaleh, [either because تَلَيْتُ is a dial. var. of تَلُوتُ, or] because, although it has , for its last radical letter, it

occurs with words that may be so pronounced, تَلُوتُ الإبلَ \_\_ (M.) . بُنَاهَا and يَغْشَاهَا ,mamely I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) \_\_\_\_\_\_ He imitates such a one, and follows يَتْلُو فُلَانًا what he does; he follows him in action. (T.) \_\_\_ رُكُرْ (T,) first pers. تَلُوتُ , (Ş, M, Mab, K,) aor. 4 (T,) inf. n. عَرُون , (T, S, M, Mab, K,) He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Msb, 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 تلاوة is قراءة, but the reverse is not the case. (Er-Rághib, TA.) [You say also, تُلُا عَلَيْه He recited, or related, to him a narrative &c. : see Kur v. 30, رِيَقُولُ عَلَيْهِ and وَلَلانٌ يَتْلُو عَلَى فُلَانٍ And [.هـ Such a one lies, or says what is false, against such a one. (TA.) وَأَتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ , in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, ('Atà, 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: (Bd:) some here read أُتُتَلِّى (T.) Hence the saying, الله دَرَيْتَ وَلاَ تَلَيْتَ (T:) or, accord. to Yoo, it is ولا أَتْلَيْتُ (T, Ş:) and others say that it is ولا ٱلنَّتَكَيْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. | .]) = He remained behind, or held back. (IAar, ISk, T.) You say, He held back, or lagged behind, after his people, or company, and remained. (TA.) And تَلُوتُ (AZ, A'Obeyd, T, S, M, K,) and تَلُوتُهُ مُنُهُ , (AZ, T, M, K,) aor. 2, (AZ, T,) inf. n. عُنْهُ (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 تلو, meaning the young one of a mule. (IAar, T, K.) (, aor. - , (ISk, Ṣ,) بُلُاوَةُ and , فِي مِنْ حَقِي تَلِيَّةُ inf. n. Ji, (TA,) There remained to me, of my right, or due, a remainder. (ISk, S.) And تليت There remained to me, with him, or لِي عِنْدُهُ تَلِيَّةُ there remained owing to me by him, a remainder. (Aş, T.) And تَلِيَّ مِنَ الشَّهْرِ كَذَا (M, K,) inf. n. NJ, (M,) There remained, of the month, such a portion. (M, K.)

2: see 1, in two places. \_\_ هُو يُتَلَّى بَقَيَّةَ حَاجَته \_\_\_ .

He demands, and seeks to obtain, the remainder of that which he wants. (T.) \_\_ رَتَّى صَلَاتُه , (T, M, K,) inf. n. وَتَنْلِيَةُ , (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.) \_\_ رَتَّى \_\_\_ , inf. n. as above, [is also said to signify] He stood erect for