

art.]; (TA;) i. q. **تَخَلَّفَ**; (K̄ in explanation of the former phrase;) which is syn. with **تَأَخَّرَ**; (S, K̄;) as in the phrase **تَخَلَّفَ عَنِّي** [which means *He remained behind me, or after me*]; (S;) [for] **تَخَلَّفَ عَنْهُ** means **بَقِيَ خَلْفَهُ**; (Mgh;) and [in like manner] you say, **تَخَلَّفَ عَنِ الْقَوْمِ** *He remained behind, or after, the people, or party, not going with them; [he held back, or hung back, from them];* and **قَعَدْتُ خَلْفَهُ** [i. e. *I remained behind him, or after him*]; (Msb;) and **خَالَفَ عَنَّا** *He remained behind us, or after us*; syn. **تَخَلَّفَ**. (TA, from a trad.) It is said in the Kur [xvii. 78], **وَإِذَا لَا يَلْبِثُونَ خَلْفَكَ إِلَّا قَلِيلًا**, i. e. [*But in that case they should not have remained after thee [save a little while]*]; (JK, TA:\*) so accord. to one reading [instead of **خَلْفَكَ**, which means the same]. (TA.) And in like manner, **فَرِحَ السُّخَلْفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ** in the Kur [ix. 82], means [*Those who were left behind rejoiced in their remaining behind the Apostle of God*]; (S, TA:) or the meaning here is, **مُخَالَفَةُ رَسُولِ اللَّهِ** [i. e. *in disagreement with the Apostle of God*]; (JK, S:) thus says Lh; but IB disagrees with him; saying that **خَلْفَ** here means **بَعْدَ**; and cites six exs. in which it has this meaning, from poets. (TA.) — [Hence,] **خَلَفَ فُلَانٌ عَنْ كُلِّ خَيْرٍ** [+*Such a one was, or became, kept back from all good; i. e., did not prosper, or was not successful.*] (TA. [It is there added, that it is explained in the A as tropical, and as meaning **تَغَيَّرَ وَفَسَدَ**: but this is perhaps a mistake, occasioned by the accidental omission of **وَوَخَلَفَ اللَّبْنُ** or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt*; agreeably with other explanations of the verb below.]) — **خَلَفَ**, aor. ʔ, also signifies *He (a man) retired, withdrew, or went away or apart.* (JK.) And **خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ**, aor. ʔ, inf. n. **خُلُوفٌ**, +*His soul turned away from, avoided, or shunned, the food, in consequence of disease.* (JK, TA.) — And **He fled.** (Ham p. 411.) — And **He (a man, Sgh) ascended a mountain.** (Sgh, K̄.) — See also 2, first sentence. — **خَلَفَ**, (S, Msb, K̄, &c.), aor. ʔ, (Lh, Msb, TA, and Ham p. 679), [inf. n. **خُلُوفٌ**,] said of the taste of water, *It was, or became, different from, or contrary to, what it was thought to be*: and [hence,] *it was, or became, altered [for the worse]*: (Ham ubi suprâ:) [and] said of milk, (S, K̄,) and of food, (Lh, S, Msb, K̄,) and the like, (Lh, TA,) and some say **خَلَفَ**, (TA,) aor. ʔ, inf. n. **خُلُوفٌ**, (Lh, TA,) of both verbs, (TA,) *it was, or became, altered [for the worse]* (Lh, S, Msb, K̄) *in taste, or in odour*; (S, Msb, K̄;) as also **اخْلَفَ**: or, said of milk, the first signifies *it became bad from being long kept*; or, as in the A, *what was good thereof became mixed (خَلَفَ, i. e. خَلِطَ) with other milk*: and **اخْلَفَ**, said of milk, signifies also *it was, or became, sour*: (TA:) and the first, said of [the beverage called] **نَبِيذٌ**, *it became bad.* (K̄.) Also, inf. n. **خُلُوفٌ** (S, Mgh, Msb, K̄) and **خُلُوفَةٌ** (K̄) and **خَلْفَةٌ** (L, TA,) said of the mouth (S, Mgh, Msb, K̄) of a person fasting, (S, Msb, K̄,) *It was,*

or *became, altered [for the worse] in odour*; (S, Mgh, Msb, K̄;) as also **اخْلَفَ**. (S, Msb, K̄.) It is said in a trad. that the **خُلُوفُ** of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, **خُلُوفٌ**; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial.: accord. to one reading, it is **خَلْفَةٌ**. (TA.) — [Hence,] **خَلَفَ** +*He was, or became, altered [for the worse] from the natural disposition of his father.* (K̄, TA.) — And **خَلَفَ**, (ISK, S, K̄,) inf. n. **خَلَفٌ** [or **خُلُوفٌ**]; or **خَلَفَ**, aor. ʔ, inf. n. **خَلْفَةٌ** and **خُلُوفٌ**; (TA;) +*He (a man) was, or became, bad, or corrupt.* (ISK, S, K̄, TA.) — And **خَلَفَ**, (K̄,) inf. n. **خَلْفَةٌ** (IAth, K̄) and **خُلُوفٌ**, (K̄,) +*He (a man) was, or became, stupid, or foolish; or one who had little, or no, intellect or understanding*: (K̄, TA:) or *unprofitable*: or *a frequent promise-breaker*: (IAth:) or **خَلَفَ** and **اخْلَفَ**, said of a slave, *he was, or became, idiotic, deficient in intellect, or bereft of his intellect.* (JK.) — **خَلَفَ**, (K̄,) inf. n. **خَلَفٌ**; (S, K̄, TA;) and **اخْلَفَ**, and **استخلفَ**; (S, K̄;) *He drew water, (S, K̄, TA,) for his family*: [app. because he who does so leaves his family behind him: see 2, first sentence:] (K̄, TA:) [or] **استخلفَ**, said of a man, signifies **استَعْدَبَ** **الْمَاءَ** [app. as meaning *he sought, or drew, or brought, sweet water*: see art. **عَذِبَ**]: and, accord. to IAqr, you say, **أَخْلَفْتُ الْقَوْمَ**, meaning properly *I carried sweet water to the people, or party, when they were in the [season, or herbage, called] ربيع and without sweet water, or when they were by salt water*: **إِخْلَافٌ** [as meaning the carrying, or drawing, of water,] being [properly] only in the ربيع: in other cases, metaphorically applied. (TA.) El-Hoteifâh says,

\* نَزَعِبْ كَأَوْلَادِ الْقَطَا رَأَتْ خَلْفَهَا \*  
\* عَلَى عَاجِزَاتِ النَّهْضِ حُمَيْرٍ حَوَاصِلُهُ \*

+*[To, or for, downy ones, like the young ones of the katâ, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops]:* he means **مُخْلَفَهَا** [or **خَالِفَهَا**], and has put in the place of this the inf. n.: and by **حَوَاصِلُهُ**, accord. to Ks, he means **حَوَاصِلُ مَا ذَكَرْنَا** [*the crops of what we have mentioned*]: but Fr says that the \* relates to the **زَعِبَ**, exclusively of the **عَاجِزَاتِ**, which [latter] has the sign of the pl.; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

\* مِثْلُ الْفِرَاحِ نَتِفَتْ حَوَاصِلُهُ \*

[meaning “like the young birds of which the crops have been plucked”]; for **الْفِرَاحِ** has not the sign of the pl., but has the form of a sing., like **الْحَبَابِ** and **الْكَتَابِ**: another says, [but this is very far-fetched,] that the \* relates to **النَّهْضِ**, which [sometimes] means a place in the shoulder-blade of the camel; and that the poet has used it

metaphorically as belonging to the **قَطَا**. (S.) — **خَلَفَ الثَّوْبَ**, (S,) or **الْقَمِيصَ**, aor. ʔ, (Msb, K̄,) inf. n. **خَلَفٌ** (Kr, TA) and **خَلْفَةٌ**, in some copies of the K̄, **خَلْفَةٌ**, [so in my MS. copy of the K̄, and so in the TK̄,] and [in some] **خَلَفٌ** also, but these require consideration, (TA,) *He took out from the garment, or shirt, the part that was worn out, (S, Msb, K̄,) that is, the middle part, which was worn out, (S, Msb,) and then sewed the [cut] edges together.* (S, Msb, K̄.) And **خَلَفَ الثَّوْبَ** signifies the same as **خَلْفَهُ**, i. e. *He repaired the garment [app. in any manner, or, as is implied in the S and TA, by substituting one piece for another].* (S, K̄, TA.) — The saying, in a trad. of Hamneh, **فَإِذَا خَلَفْتَ ذَلِكَ فَتَغْتَسِلِ**, meaning +*And when she has discriminated that period of days and nights during which she has been حائض, [she shall perform a complete ablution of herself,]* is from **خَلَفَ الْقَمِيصَ** signifying as explained above. (Msb.) — **خَلَفَ** signifies also *He mixed [a thing with another thing; as, for instance, (see خَلَفَ in a passage above,) milk with other milk]: and he mixed saffron, and medicine, with water.* (TA.) — **خَلَفَ بَيْتَهُ** *He put to, or made for, his tent, a pole, (K̄, TA,) termed a خَالِفَةٌ, (TA,) in the hinder part thereof.* (K̄, TA.) — **خَلَفَ**, aor. ʔ, (K̄,) inf. n. **خَلَفٌ**, (S, K̄,) *He (a camel) inclined towards one side.* (S, K̄.) — **خَلَفَ** is also an inf. n. (of **خَلَفَ**, said of a man, TK̄) signifying *The being أَخْلَفٌ as meaning contrarious, hard in disposition, as though going with a leaning towards one side: — and the being left-handed: — and the being أَحْوَلُ [or squint-eyed].* (K̄.) — **خَلَفَتْ**, aor. ʔ, (Msb, K̄,) inf. n. **خَلَفٌ**, (Msb, TA,) *She (a camel) was, or became, pregnant.* (Msb, K̄.)

2. **خَلَفَهُ**, (Msb,) and **خَلَفَهُ وَرَاءَهُ**, (S, TA,) inf. n. **تَخْلِيفٌ**, (TA,) *He left him behind him*; (Msb;) namely, a man: (S, Msb, TA:) and **خَلَفَهُ** [signifies the same: or] *he made him to be behind him*; as also **اخْلَفَهُ** [q. v.], and **اخْتَلَفَهُ**: (TA:) [whence the saying,] **فُلَانٌ فِي الْإِتْبَاعِ حَتَّى اخْتَلَفْتَهُ** [+*I pressed upon such a one in following] until I made him to be behind me.* (ISK, TA.) You say also, **خَلَفْتُهُمْ**, inf. n. as above, meaning *He was, or became, or went, before them; and left them behind him.* (TA.) And **خَلَفُوا أُنْقَالَهُمْ**, inf. n. as above, *They left their loads, or baggage &c., behind their backs*; (O, K̄;) when they went away to draw water. (TA.) — [Hence,] **خَلَفَهُ** *He made him, or appointed him, his خَلِيفَةٌ [i. e. successor, or vice-agent, &c.];* (K̄;) and so **استخلفَهُ**. (S, Msb, K̄.) So in the Kur [xxiv. 54], **لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** [*That He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them*]. (TA.) — **خَلَفَ بِنَاقَتِهِ**, (S, K̄,) inf. n. as above, (S,) *He bound one of the teats of his she-camel with the thing termed صِرَارٌ [in order that her young one might not suck it]:* (S, K̄:) from Yaâkoob. (S.)