

3. خالفة (Mgh, Mṣb, TA.) inf. n. خَلَفَ (S, Mgh, Mṣb, K, TA.) and مُخَالَفَةٌ (S, Mṣb, K, TA.) *He [or it] disagreed with, or differed from, him [or it]; or he dissented from him; (Mgh, Mṣb;) contr. of وافقه; وَافَقَهُ فِي كَذَا [in, or in respect of, such a thing]: (Mgh:) and he, or it, was contrary, opposed, or repugnant, to him, or it: (TA:) [and he acted contrarily, contrariously, adversely, or in opposition, to him, or it; he, or it, contravened, or opposed, him, or it:] and he [or it] contradicted him [or it]. (M in art. نقض.)* It is said in a prov., *إِنَّمَا أَنْتَ خَلَفَ الصَّبُعِ الرَّكَّابِ*, i. e. *خالف الصَّبُعِ* [Verily thou art one who acts with the contrariness of the hyena towards the rider]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAqr, TA.) You say also, *خَالَفَنِي عَنْ كَذَا* *He turned away from such a thing [in opposition to me, or] when I betook myself to it: [see also the last sentence but one of the first paragraph of art. بهت:] and كَذَا إِلَى خَالَفَنِي* *He betook himself to such a thing [in opposition to me, or] when I turned away from it: (Mgh:) or إِلَى خَالَفَهُ* means *he disobeyed him by betaking himself to the thing; or betook himself to the thing after he had forbidden him it. (TA.)* And hence, (Mgh,) *هُوَ يَخَالِفُ إِلَى أَمْرَةٍ فَلَانَ* (S, Mgh,*) or *إِلَى فَلَانَةٍ* (O, L, TA.) in the K, erroneously, *هو يخالف فلانة* (TA,) *He comes to the wife of such a one when he [the latter] is absent from her, (S,) or to such a woman when her husband is absent from her: (Mgh, O, L, K, TA:) and خالفه إِلَى أَهْلِهِ* [he came to his (another's) wife in his (the husband's) absence]: see 1, in the former half of the paragraph. (Az, TA.) And *خَالَفَهُ إِلَيْهِمْ* *He watched to see him, and, when he was absent from them, namely, his family, he went in to them: (Jm, O, TA:) and, accord. to AZ, اخلف فلان صاحبه* *Such a one watched to see his companion, and, when he was absent, he came, and went in to him [or rather to his wife or to his family]: (TA:) [or اخلف صاحبه* *he watched to see his companion, and, when he was absent, went in to his wife: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.)* And *خَالَفَ إِلَى قَوْمٍ* *He came to a party, or company of men, from behind them [or behind their backs]: or he feigned to them the contrary of that which he conceived in his mind, and took them unawares. (TA.)* Abou-Dhu-eyb says, [describing a collector of wild honey,]

* إِذَا لَعَنَهُ النَّحْلُ لَمْ يَرْجُ نَعْمًا
* وَخَالَفَهَا فِي بَيْتِ نَوْبِ عَوَاسِلِ

(S in the present art., in which only the former hemistich is cited, and in art. رجو.) i. e. [When the bees sting him,] he fears not nor minds [their stinging], (S in art. رجو,) [but comes, during their absence, to the hiring-place of bees occupied in gathering honey:] meaning, he comes to their honey, (S, TA, [in the latter of which, in the place of النحل, is put الدَّبَرُ "the swarm of bees,"] and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, he comes behind them to

the honey while they are absent: AO explains it by *خَالَفَهَا إِلَى مَوْضِعٍ آخَرَ* which [he says] means *he keeps with them [to another place]; syn. لَزَمَهَا*; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse;] as also *خَالَفَهَا*, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حلف.) — *جَاءَ خَلْفَهُ*: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. — *خَالَفَ بَيْنَ رَجُلَيْنِ* *He put one of his legs forward and the other backward: and [hence,] السَّخَالِفَةُ بَيْنَ الرَّجُلَيْنِ* [as signifying the alternate shifting of the legs to and fro] is metonymically used as meaning the act of dancing. (Har p. 108.) [And *خَالَفَ بَيْنَ الشَّيْئَيْنِ* *He put, or placed, the two things contrariwise; or on contrary sides; or in contrary directions. Hence,] أَوْ تَقَطَّعَ أَيْدِيهِمْ* in the Kur v. 37, [Or that their hands and their feet shall be cut off on contrary sides,] means that their right hands and left feet shall be cut off. (Bd, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] *خَالَفَ قَرَسٌ بِهِ شِكَاكًا مِنْ خَلَاْفٍ* (JK,) or *خَالَفَ دُو شِكَاكًا مِنْ خَلَاْفٍ* (TA,) *A horse having a whiteness in his right fore leg and his left hind leg [or the reverse]: (JK, TA:) and some say, خَالَفَ لَهُ خَدَمَتَانِ مِنْ خَلَاْفٍ* when he has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left hind leg]. (TA.)

4. اخلفه: see 2, first sentence. Also *He put him, turned him, or made him to go back or stand back, behind him. (K, TA.)* And *اخلف يده* *He put his hand behind him. (Az, TA.)* And also, (Fr, TA,) or *اخلف يده إِلَى السِّيفِ* (JK,) or simply *اخلف* [used elliptically], (S, K,) *He put [back] his hand to his sword, (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) it being hung behind him. (Fr, TA.)* And *اخلف السِّيفَ* [He hung the sword behind him; or kept it hung behind him]: said, in a trad., of a man on the day of Bedr. (TA.) And *اخلف عَنِ الْبَعِيرِ* [for *اخلف عَنْهُ الْحَقَبَ*] *He shifted [backwards] the hind girth of the camel, putting it next to his testicles, on account of its hurting the sheath of his penis, and causing a suppression of his urine; (As, S, K;) as also اخلف البعير: (TA:) or you say only, أَخْلَفَ الْحَقَبَ*, meaning *remove thou the hind girth from the sheath of the penis. (Lh, TA.)* And *اخلف الدَّابَّةَ بِالسَّوْطِ* *He struck the beast on the hinder part with the whip. (JK.)* — *اخلف البَازِلَ* [He (a camel) exceeded in age the بازل, which is generally one that has entered his ninth year: as though he made the بازل to be behind him: and so, app., اخلف alone; البَازِلُ being understood: see مَخْلَفٌ]. El-Jazdee says,

* أَيْدِ الْكَاهِلِ جَلْدُ بَازِلٍ * أَخْلَفَ الْبَازِلَ عَامًا أَوْ بَزَلًا

[Strong in the withers, hardy, a بازل; that has exceeded in age him who has just become a بازل by a year, or that has himself just become a بازل]. (S, TA.) Some say that *الْإِخْلَافُ* is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) — *اخلف فلان صاحبه*: see 3, near the middle of the paragraph. — *اخلفه مَا وَعَدَهُ* (S,) or *وَعَدَهُ* (Mgh,) or *وَعَدَهُ* (Mṣb,) or *الْوَعْدَ* (K,) inf. n. *إِخْلَافٌ* (Mgh,) *He broke, (Mgh,) or failed to perform, (S, K,) his promise, or the promise, to him: (S, Mgh, K:) restricted to future time: (Mṣb:) الْإِخْلَافُ* is, in respect of the future, like *الْكُذْبُ* in respect of the past: (S, K:) or the making a promise and not fulfilling it: (Lh, K:) and some say that it signifies one's seeking an object of want, or water, and not finding it. (TA.) It is said in a trad., *إِذَا وَعَدَ أَخْلَفَ*, i. e. *When he promises, he does not fulfil his promise, and is not true [to it]. (TA.)* [Hence,] *أَخْلَفَتِ النُّجُومُ*, i. e. † [The stars broke their promise; meaning,] were attended with drought, not attended with rain: (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so *أَنْوَأْنَاهَا* † *اِخْتَلَفَتْ* † for they used to believe and say that they were rained upon by such and such a نَوْء. (TA. [See نَوْء.]) Hence also, *أَخْلَفَتِ الْحُمَى* † *The fever, being tertian or quartan, came not in its time, or turn. (Mgh.)* And *أَخْلَفَتْ* said of a she-camel, † *She, having been covered by the stallion, did not become pregnant: (JK, TA:) and † she proved to be not pregnant when thought to be pregnant. (JK.)* And in like manner said of a palm-tree; (JK;) † *It bore not one year: and † it (a tree) bore no fruit: or lost the fruit that it had. (L, TA. [The verb, said of trees, has also another meaning, which see below.])* — *اخلفه* is also said, by El-Farábee, to occur as meaning *He acted according to his promise [or fulfilled his promise] to him; thus bearing two contr. significations: but this is strange. (MF.)* — Also *He found him to be a breaker of his promise; (JK;) or he found his promise to be broken, or unfulfilled. (S, K.)* — *اخلف عليك* and *لَكَ*, each with an objective complement (مَالِكٌ or خَيْرٌ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, *اخلف فلان نفسه* (S, K,) or *لِغَيْرِهِ* (TA,) *Such a one replaced to himself, (S, K,) or to another, (TA,) a thing that had gone from him, with another thing. (S, K.)* Ibn-Mukbil says,

* فَأَخْلَفَ وَأَتَلَفَ إِنَّمَا الْمَالُ عَارَةٌ
* وَكُلُّهُ مَعَ الدَّهْرِ الَّذِي هُوَ آكِلُهُ

[Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, *أَبْلٍ وَأَخْلَفَ وَأَحْمَدَ الْكَاسِي* [Wear out thy garment, and replace it with another, and praise the Clothier, meaning God]. (TA.) And