

consequence, as some say, of a dislocation of the tendon of the hock. (TA.) — **جَبْنٌ خَالِعٌ** : *Vehe-ment cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to IATH, an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear.* (TA.)

**خَوْنَعٌ** : see **خَلَعٌ**. — It also signifies **هَبِيدٌ** [i. e. Colocynth, or its pulp, or seed,] when it is cooked until its **سَنَنٌ** [or decocted juice] comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its **سَمْنٌ** is restored to it: or, as some say, colocynth (**حَنْظَلٌ**) bruised, moistened with something to sweeten it, and then eaten; also called **مُبْسَلٌ**. (TA.) [See **هَبِيدٌ**.] = See also **خَلَاعٌ** : = and **خَلِيعٌ**, in four places. = Also **Stupid**; (K;) applied to a man. (TA.) = And **A skil-ful guide.** (Sgh, K.)

**خَلِيعٌ** : see **خَلَاعٌ** : = and see **خَلِيعٌ**, in two places, near the end. — Also † **A weak man.** (TA.) [See also **مُخَلِّعٌ**.]

**مُخَلِّعُ الْإِثْتَيْنِ** **A man** (S) *having the buttocks apart, or parted.* (S, K.) — And **مُخَلِّعٌ** **A weak, and soft, or flabby, man.** (Lth, K.) [See also **خَلِيعٌ**.] — † **A man** (TA) *in whom is what resembles a loss of reason, or a touch of insanity or of diabolical possession:* (K, \*TA) and † **a man insane, or possessed by a jinn.** (TA.)

**رَجُلٌ مَخْلُوعٌ** : see **خَلِيعٌ**, in four places. — **رَجُلٌ مَخْلُوعُ الْفؤَادِ** : *A man frightened, or terrified; as though his heart were removed from its place.* (TA.)

**مُخَالِغٌ** : see **خَلِيعٌ**, in the latter part of the paragraph.

**مُخْتَلَعَةٌ** : **A woman divorced from her husband for a gift, or a compensation, from him,** (S, K,) or **from another:** (K:) [see 8:] and [the pl.] **مُخْتَلَعَاتٌ** [is explained as signifying] † **women who incite, urge, or induce, their husbands to divorce them for a gift, or a compensation, without any injurious conduct from the latter.** (TA.) — † **A woman affected with lust.** (Sgh, K.)

## خلف

1. **خَلَفَ**, aor. **خَلَفَ**, inf. n. **خَلْفٌ**, *He came after, followed, succeeded, or remained after, another, or another that had perished or died.* (TA.) Hence, in the Kur [vii. 168 and xix. 60], **فَخَلَفَ** **مِنْ بَعْدِهِمْ خَلْفٌ** (TA) *And there hath succeeded them, or come after them, [a posterity, or] an evil posterity.* (Bd in xix. 60.) And **خَلَفَهُ** *He came after him,* (S, A in art. **دَبَرَ**, Mgh, Mṣb, TA,) or *behind him,* (A ubi suprā, Mgh,) or *following him nearly;* (A ubi suprā;) inf. n. as above, (Mgh, TA,) and **خَلَفَهُ** also: (Mgh:) or *he remained after him:* (K:) and **جَاءَ خَلْفَهُ** like-

wise signifies [the same as **جَاءَ خَلْفَهُ**; an inf. n. of **خَالَفَ** being thus used as an adv. n.; i. e.] *he came after him.* (TA.) You say also, **خَلَفَ اللَّيْلُ النَّهَارَ**, inf. n. **خَلْفٌ** and **خَلْفَةٌ**, *The night followed, or came after, the day.* (MA.) — [Hence,] **خَلَفْتُهُ**, [aor. as above,] inf. n. **خَلْفٌ**, [perhaps a mistranscription for **خَلَفْتُ**,] *I was, after him, a substitute for him:* (TA:) [I supplied his place: and I superseded him.] And **خَلَفَهُ**, (aor. as above, TA,) inf. n. **خَلْفَةٌ** (S, Mgh, Mṣb, K, TA) and **خَلَفَ** (TA) and **خَلِيفَتِي** (S, \*K, \*TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) *He was, or became, his خَلِيفَةٌ* [i. e. successor, or vice-agent, &c.], (S, Mgh, Mṣb, K,) or *his substitute;* (TA;) **فِي قَوْمِهِ** [among, or in respect of, his people], (S, TA,) and **أَهْلِهِ** [his family]; relating to good and to evil; wherefore one says, **أَوْصَى لَهُ بِالْخَلِيفَةِ** [he charged him by his will with the being his successor, or vice-agent, &c.]; (TA;) or **عَلَى أَهْلِهِ وَمَالِهِ** [over his family and his property]: (Mṣb:) and **اِخْتَلَفَهُ** signifies the same; (Lh, Ibn-'Abbād, K;) *he was, or became, his خَلِيفَةٌ* (Ibn-'Abbād, K, TA) *after him.* (Ibn-'Abbād, TA.) And **خَلَفَ فُلَانًا** [alone] *He was, or became, the خَلِيفَةُ of such a one among, or in respect of, his family* (K, TA) *and his children.* (TA.) And **خَلَفَهُ رَبُّهُ فِي أَهْلِهِ** (K, TA) and **وَلَدِهِ**, (TA,) inf. n. **خَلْفَةٌ** (K,) *His Lord was [for him] a خَلِيفَةُ [or supplier of his place] to his family* (K, TA) *and his children.* (TA.) [In the CK, **اخلف** is made to signify the same; but this is in consequence of an omission.] And one says, **خَلَفَ اللَّهُ عَلَيْكَ** *May God be to thee a خَلِيفَةُ [or supplier of the place]* (S, Mṣb, K) *of thy father,* (S, Mṣb,) or *of the one whom thou hast lost:* (S, Mṣb, K:) thus one says to one who has lost by death his father (S, Mṣb, K) or mother (K) or paternal uncle (S, Mṣb) or any other who cannot be replaced: (Mṣb, K:) and **خَلَفَ اللَّهُ عَلَيْكَ خَيْرًا** (K,) or **بَخِيرَ**, (AZ, Mṣb, K,) or both, (L,) and **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, (AZ, Mṣb,) and **لَكَ خَيْرًا** and **أَخْلَفَ اللَّهُ عَلَيْكَ خَيْرًا** (K: [in which it is implied that these phrases mean *May God supply to thee well the place of him whom thou hast lost:* but it is implied in the Mṣb that the two of them there mentioned mean *May God restore to thee good in the place of that which has gone from thee:* and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:]) to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, **أَخْلَفَ اللَّهُ عَلَيْكَ** (S, Mṣb, K) *May God restore to thee the like of that which has gone from thee,* (S, Mṣb,) or *may God restore to thee what has gone from thee;* (K in a later part of the art.) and **الله لك**; and **اخلف الله لك**; or **خَلَفَ الله عَلَيْكَ** is allowable in relation to property and the like; and **يَخْلُفُ**, like **يَمْنَعُ**, is allowable as its aor., though extr.,

(K,) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, meaning *May God give thee good in the place of that which has gone from thee;* (TA;) and **اخلف عليك خيرا**, (Mṣb, TA,) meaning the same; (TA;) and [so] **لَكَ خَيْرًا** and **بَخِيرَ**: and **لَكَ مَالَكَ** and **اخلف الله عليك مَالَكَ** [*May God restore, or replace, to thee thy property.*] (Mṣb.) **خَلَفَ أَبَاهُ** (K,) aor. **خَلَفَ**, (TA,) means *He became behind his father;* (K;) and if so, its inf. n. is **خَلْفٌ**: (TA:) or it means *he became in the place of his father;* (K;) and if so, its inf. n. is **خَلْفٌ**: (TA:) and **خَلَفَ مَكَانَ أَبِيهِ**, inf. n. **خَلْفَةٌ** (K) and **خَلَفَ**, (TA,) *he became in the place of his father, exclusively of every other.* (K.) You say also, **خَلَفَتِ الْفَاحِشَةُ بَعْضًا بَعْضًا**, (JK, K,) inf. n. **خَلْفٌ**, (JK, TA,) or **خَلَفَ**, (TA,) [the former being there altered to the latter (which is the more probably correct), or the latter to the former,] and **خَلَفَتْ**, (JK, TA,) *The fruit replaced other fruit; or became substituted for other fruit.* (JK, \*K, \*TA.) [In the CK, **خَلَفَا** is erroneously put for **خَلَفَا**.] And **خَلَفَ فُلَانٌ** **عَقِبَ عَلَيْهَا**, inf. n. **خَلْفَةٌ**, [like **عَقِبَ عَلَيْهَا**,] *Such a man took as his wife such a woman after another husband [and thus supplied his place].* (Z, TA.) — **خَلَفَ فُلَانًا**, (aor. **خَلَفَ**, TA,) *He took, or seized, such a one from behind him;* (JK, \*K;) as also **اِخْتَلَفَهُ**. (TA.) And hence, (TA,) **خَلَفَ لَهْ** (JK, TA) *He came to him from behind him, and smote his neck, or struck off his head, with the sword.* (TA.) — **خَلَفَ فُلَانٌ بِعَقْبِي** [is explained as meaning] *Such a one stayed, or abode, after me.* (Mṣb in art. **عَقَبَ**.) [But] — **خَلَفَ خَالَفَهُ** **إِلَى** is said by some to mean *إِلَى أَهْلِهِ* [q. v.]: accord. to Aḡ, however, it means *He parted with such a one on the condition of doing a certain thing, and then came behind him [or behind his back] and did another thing after parting with him:* and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also, **إِنَّ أَمْرًا فُلَانٍ تَخْلُفُ زَوْجَهَا بِاتِّزَاعٍ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا** [*Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her: or deceives her husband behind his back by yearning towards another;* for it is implied, by an ex. given, that **إِذَا غَابَ عَنْهَا** is added by way of explanation]. (TA.) **خَلَفَهُ** also signifies *He spoke of him, or mentioned him, [behind his back, or] when he was not present:* so in the phrase, **خَلَفَهُ بِخَيْرٍ** or **بَشَرٍ** [*He spoke of him behind his back well or ill.*] (TA.) And one says, **يَخْلُفُ النَّاسَ مِنْ وَرَائِهِمْ** [meaning *He defames men behind their backs*]: the action signified hereby is like **غَيْبَةٌ**, and may be [by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. **هَمَزَ**.) — **خَلَفَ عَنْ أَصْحَابِهِ** (K, TA,) aor. **خَلَفَ**, *He remained behind, or after, his companions; did not go forth with them; as also خَلَفَ أَصْحَابَهُ* [similar to a phrase mentioned near the beginning of this