

أَبْلٍ وَيُخْلِفُ اللَّهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (§ in art. بَلَو.) — See also **اخلف** near the end of the first paragraph. — **اخلف** said of a plant, or of herbage, *It put forth the خلفة*, (S, Mgh, K,) meaning *leaves that come forth after the first leaves, in the [season called] صيف*; (TA;) and in like manner said of trees: (Mgh, TA:) or **اخلف الشجر** means *the trees put forth fruit after other fruit*. (JK.) And, said of fruit, *It came forth, some thereof after other thereof*. (TA.) And **اخلفت الأرض** *The land became affected by the cold of the latter part of the [season called] صيف*, and some of its trees consequently become green. (TA.) — Also, said of a bird, † *It put forth feathers after the first feathers*: (K, TA:) from the same verb said of a plant, or of herbage. (TA.) — And, said of a boy, † *He nearly attained to puberty*. (JK, Az, K, TA.) — And, said of a solid-hoofed beast, † *He completed a year after the قروح* [or finishing teething, or shedding the corner-nipper]. (JK.) — **اخلفه** said of medicine, *It weakened him* (K, TA) by causing him to go frequently to the privy. (TA.) — And **الإخلاف** also signifies *The bringing the stallion again to the she-camel when she has not conceived at once*. (K.) — See also 1, in six places, in the latter half of the paragraph.

5: see 1, in two places, in the middle of the paragraph. [Hence, **تخلف عن الأمر** *He held back from, or fell short of, doing the thing*.]

6: see the next paragraph, in three places.

8. **اختلف** signifies *The following reciprocally; or alternating*. (Mgh.) So in the phrase in the Kur [iii. 150 and iii. 187 and xlv. 4], **وَأَخْتَلَفَ اللَّيْلُ وَالنَّهَارُ** *And the alternating of the night and the day*. (Mgh.) [And in a verse of El-'Ajjūz cited voce أبلى, in art. بَلَو.] And hence the phrase, **اختلفا ضرباً** *Each of them beat, or struck, the other in turn*. (Mgh.) And the saying, in a trad. of 'Alee, **فَاخْتَلَفَتْ بَيْنَ عُبَيْدَةَ بْنِ الْحَرِثِ وَالْوَلِيدِ بْنِ عُقْبَةَ ضَرْبَتَانِ** [And two blows were interchanged between 'Obeydeh Ibn-El-Hārith and El-Waleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad. of Umm-Šabceyeh, **اختلفت يدي** *My hand and the hand of the Apostle of God were both put [by turns] into one vessel*. (Mgh.) And **اختلفوا** signifies *They followed, or succeeded, one another; whenever one went, another coming after him*. (TA in art. عَو.) — Also *The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating*; syn. **تَرَدَّدَ** [in this sense, as is shown in this art. in the K and TA, and in the S and K in art. رَوَد, &c.: and also as meaning *the returning, or repairing, time after time, or repeatedly, or frequently, to a person or place; because it implies coming and going: and sometimes it means simply the returning; because this cannot be without a previous going*]. (K.) You say, **هُوَ يَخْتَلِفُ إِلَى فَلَانٍ**, i. e. **يَتَرَدَّدُ** [He returns, or repairs, time after time, repeatedly, or frequently,

to such a one]: and **اختلف إليه اختلافاً واحداً** [He returned to him once]. (TA.) And **هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ الْعِلْمِ** *He repairs frequently to, or frequents, the assemblies of science*; syn. **يَتَرَدَّدُ**. (A in art. رَوَد.) And **اختلف إلى المتوضأ** [He returned, or repaired, time after time, &c., to the privy]. (S.) And **اختلف إلى الخلا** [properly signifies the same: and hence, † *He had a looseness of the bowels, or a diarrhoea*]. (K.) And [perhaps as implying coming and going,] **اختلف** also signifies *He supplied, or gave, or offered, water*. (TA.) — [Also *The disagreeing, differing, or varying, in state or condition or quality &c.; being dissimilar, different, diverse, various, incongruous, discordant, or dissentient*:] **اختلف** is the contr. of **اتَّفَقَ**; (K, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also **تخالف**. (TA.) You say, **تخالف الأمران** [and **اختلف الأمران**], i. e. **لَمْ يَتَّفَقَا** [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And **اختلفوا** and **تخالفوا** (Mgh, Mgh) [They disagreed, &c., in a thing or an affair or a case;] every one of them took to, or held, a way, or an opinion, different from, or contrary to, that of another: (Mgh:) both signify the same. (Mgh.) It is said in a trad., **سَوُّوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ** [Make ye your ranks even when ye place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, *your hearts will be made to recoil: or the صُورَة* [or specific character] of your hearts will become changed into another صُورَة. (TA.) [Hence,] **اختلفت عن أنوائها**, said of stars: see 4, near the middle of the paragraph. — Also *The being complicated, intricate, or confused*. (KL.) [You say, **اختلف الأمر بينهما** *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them*: a phrase of frequent occurrence.] — **اختلفه**: see 1, in two places, in the former half of the paragraph. — See also 2, in two places. — **اختلف صاحبه**: see 3, near the middle of the paragraph.

10. **استخلفه**: see 2, in two places. — Also *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing*; syn. **استبدله** and **استعوضه**. (TA.) — **استخلفت الأرض** *The land produced the herbage of the [season called] صيف*. (TA.) — See also 1, in the middle of the latter half of the paragraph, in two places.

خلف [meaning *The location, or quarter, that is behind; and the time past*]; (K; [so in my MS. copy, and thus it should be written as a simple noun; but in the CK **خلف**];) or **الخلف**; (Lth, K;) contr. of **قَدَامُ** [or **الْقَدَامُ**]: (Lth, K;) [and] **خلف** [Behind; and after;] contr. of

قَدَامُ: (§: [thus in my two copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawāleekē:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the *جبهة*; but otherwise it seems to be masc.]. (TA.) You say, **جَاءَ خَلْفَهُ** [and **مِنْ خَلْفِهِ**, both meaning *He came behind him, and after him*]. (Mgh.) And **جَلَسْتُ خَلْفَ فَلَانٍ** *I sat after, or behind, such a one*; syn. **بَعْدَهُ**. (S.) And **لَبِثَ خَلْفَهُ** *He remained after him*. (K.) Some read, in the Kur [xvii. 78], **وَإِذَا لَا يَلْبِثُونَ**, **خَلْفَكَ**: others read **خِلَافَكَ** [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) — **خلف** signifies also *The back* (K, TA) itself: so says IAAr: and particularly, of a house; the *side corresponding to, or over against, that in which is the door*; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the building of the Ka'beh]. (TA.) — And *One who comes after another*; (S, TA;) as also **خلف**, or, accord. to some, there is a difference between these two, as will be shown in what follows; (§;) and **خالف** and **خالفة**: it is originally an inf. n.: (TA:) and signifies *one who remains after another, whether this other be dead or living: and one remaining after another who is dead; his follower, or successor; the follower, or successor, of one who has gone: used in praise and in dispraise*: pl. **خُلُوفٌ**: and the sing. also signifies [like the pl.] *persons remaining after others*; accord. to some: (IB, TA:) a remnant of people: (Lh, TA:) and a generation after a generation; (Lth, S, K;) as also **خلف**: (Lth, TA:) but Lth says that the former is applied to the evil, and the latter to the good, (K, TA,) whether meaning a generation or a son: (TA:) the latter means a good son (K, TA) remaining after his father: (TA:) and the former, a bad son: (K, TA:) [therefore] one says, **هُوَ خَلَفَ سَوْ مِنْ أَبِيهِ** [He is a bad son] who has taken the place of his father, and **خلف صدقي من أبيه** [a good son] &c.: (§:) but sometimes each is used in the place of the other; so that one says, **خلف صدقي من أبيه**: (K:) or both signify the same: (§, K:) so says Akl: some, he says, use the former; and some, the latter: but some say **خلف صدقي** and **خلف** meaning thus to distinguish between them: (§:) accord. to IB, **خلف** correctly signifies a man's successor who is a substitute for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is **أَخْلَافٌ**: (AZ, IB, TA:) accord. to IAAh, **خلف صدقي** means a good generation: and **خلف سؤ**, an evil generation: (TA:) and **خلف** likewise signifies progeny [without restriction]. (K.) One says also, (§, K,) of a people following people more in number than they, (§), **هَؤُلَاءِ خَلَفَ سَوْ** [These are a bad generation]. (S, K.) And **بَقِينَا فِي خَلْفِ سَوْ** *We remained among an evil remnant*. (Lh, TA.) And **فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ**, in the Kur [vii. 168