

أَبْلٍ وَيُخْلِفُ اللَّهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (§ in art. بَلُو.) — See also اخلف اخلف near the end of the first paragraph. — اخلف said of a plant, or of herbage, *It put forth the خلفة*, (§, Mṣb, K,) meaning *leaves that come forth after the first leaves, in the [season called] صيف*; (TA;) and in like manner said of trees: (Mṣb, 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 first 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 الاخلاف 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. اختلاف signifies *The following reciprocally; or alternating*. (Mgh.) So in the phrase in the Kur [ii. 150 and iii. 187 and xiv. 4], *واختلاف الليل والنهار* *And the alternating of the night and the day*. (Mgh.) [And in a verse of El-'Ajjūj cited voce أبلى, in art. بَلُو.] 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, *فاختلفت بين عبدة بن الحرث والوليد بن عتبة ضربتان* [And two blows were interchanged between 'Obeydeh Ibn-El-Hārith and El-Weleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad. of Umm-Ṣabeeyeh, *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. عور.) — Also *The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating*; syn. تَرَدَّد [in this sense, as is shown in this art. in the K and TA, and in the § 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, *هو يَخْتَلِفُ إِلَى فُلَانٍ*, i. e. *يَتَرَدَّدُ* [He returns, or repairs, time after time, repeatedly, or frequently,

to such a one]: and اختلف إليه اختلفاً واحداً [He returned to him once]. (TA.) And هو يَخْتَلِفُ إِلَى مَجَالِسِ الْعِلْمِ *He repairs frequently to, or frequents, the assemblies of science*; syn. يَتَرَدَّدُ. (A in art. رَد.) And اختلف إلى المتوضأ [He returned, or repaired, time after time, &c., to the privy]. (§.) And اختلف إلى الخلاء [properly signifies the same: and hence, † *He had a looseness of the bowels, or a diarrhoea*]. (K.) And [perhaps as implying coming and going,] اخلف 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*]: اخلف is the contr. of اتفق; (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 اخلف الامران], i. e. *لم يتفقا* [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And اختلفوا and تخالفوا (Mgh, Mṣb) [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: (Mṣb:) both signify the same. (Mgh.) It is said in a trad., *سَوُوا 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 صورة [or specific character] of your hearts will become changed into another صورة*. (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 بينهم*, 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.] — اخلفه: see 1, in two places, in the former half of the paragraph. — See also 2, in two places. — اخلف 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 قدام [or القدام]: (Lth, K;) [and] خلف [Behind; and after;] contr. of

قدام (§: [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-Jawáleekee:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the جهة; but otherwise it seems to be masc.]. (TA.) You say, *جاء خلفه* [and من خلفه, both meaning *He came behind him, and after him*]. (Mgh.) And *جاست خلف فلان* *I sat after, or behind, such a one*; syn. بعده. (§.) And *لبث خلفه* *He remained after him*. (K.) Some read, in the Kur [xvii. 78], *وإذا لا يلبثون*, *خلفك*: others read *خلافك* [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 IḤar: 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 Kaqbeh]. (TA.) — And *One who comes after another*; (§, 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. خلوف: 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, §, 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, *هو خلف سوء من أبيه* [He is a bad son] who has taken the place of his father, and *خلف صدق من أبيه* [a good son] &c.: (§;) but sometimes each is used in the place of the other; so that one says, *هو خلف صدق من أبيه*: (K:) or both signify the same: (§, K:) so says Akh: some, he says, use the former; and some, the latter: but some say *خلف صدق* and *خلف سوء*, 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 أخلاف: (AZ, IB, TA:) accord. to IḤar, خلف صدق means a good generation: and خلف سوء, 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, (§,) *هؤلاء خلف سوء* [These are a bad generation]. (§, K.) And *بقينا في خلف سوء* *We remained among an evil remnant*. (Lh, TA.) And *فخلف من بعدهم خلف*, in the Kur [vii. 168