

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 **سَمْنٌ** [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 **خُلَاعٌ**: = and **خَلِيعٌ**, in four places. = Also **Stupid**; (**ك**;) applied to a man. (TA.) = And **A skil- ful guide.** (**س**gh, **ك**.)

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

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

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

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

مُخْتَلَعَةٌ † *A woman divorced from her husband for a gift, or a compensation, from him,* (**س**, **ك**;) or *from another:* (**ك**;) [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.** (**س**gh, **ك**.)

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,* (**س**, **A** in art. **دبر**, **Mgh**, **Msb**, **TA**;) or *behind him,* (**A** ubi suprâ, **Mgh**;) or *following him nearly;* (**A** ubi suprâ;) inf. n. as above, (**Mgh**, **TA**;) and **خَلْفَةٌ** also: (**Mgh**;) or *he remained after him:* (**ك**;) 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,] **خَلْفَتُهُ**, [aor. as above,] inf. n. **خَلْفٌ**, [perhaps a mistranscription for **خَلْفٌ**,] *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** (**س**, **Mgh**, **Msb**, **ك**, **TA**) and **خَلْفٌ** (**TA**) and **خَلِيفَى**, (**س**, * **ك**, * **TA**;) which last is an inf. n. of the intensive kind, (**س**gh, **MF**, **TA**;) *He was, or became, his خَلِيفَةٌ* [i. e. successor, or vice-agent, &c.], (**س**, **Mgh**, **Msb**, **ك**;) or his substitute; (**TA**;) **فِي قَوْمِهِ** [among, or in respect of, his people], (**س**, **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*]: (**Msb**;) and **اِخْتَلَفَهُ** signifies the same; (**Lh**, **Ibn-'Abbād**, **ك**;) *he was, or became, his خَلِيفَةٌ* (**Ibn-'Abbād**, **ك**, **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* (**ك**, **TA**) *and his children.* (TA.) And **خَلَفَهُ رَبُّهُ فِي أَهْلِهِ** (**ك**, **TA**) and **وَلَدِهِ**, (**TA**;) inf. n. **خَلْفَةٌ**, (**ك**;) *His Lord was [for him] a خَلِيفَةُ [or supplier of his place] to his family* (**ك**, **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]* (**س**, **Msb**, **ك**) *of thy father,* (**س**, **Msb**;) or *of the one whom thou hast lost:* (**س**, **Msb**, **ك**;) thus one says to one who has lost by death his father (**س**, **Msb**, **ك**) or mother (**ك**) or paternal uncle (**س**, **Msb**) or any other who cannot be replaced: (**Msb**, **ك**;) and **خَلَفَ اللَّهُ خَلْفَ خَيْرًا** (**ك**;) or **بِخَيْرٍ**, (**AZ**, **Msb**, **ك**;) or both, (**L**;) and **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, (**AZ**, **Msb**;) and **لَكَ خَيْرًا** and **أَخْلَفَ** and **عَلَيْكَ خَيْرًا** (**ك**;) [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 **Msb** 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, (**س**;) or to him of whom that which may be replaced has perished, or died, (**ك**;) one says, **أَخْلَفَ** † **اللَّهُ عَلَيْكَ**, (**س**, **Msb**, **ك**;) *May God restore to thee the like of that which has gone from thee,* (**س**, **Msb**;) or *may God restore to thee what has gone from thee;* (**ك**;) in a later part of the art.;) and **اِخْلَفَ** † **اللَّهُ لَكَ**; and **اِخْلَفَ** † **اللَّهُ عَلَيْكَ** is allowable in relation to property and the like; and **يُخْلَفُ**, like **يُمنَعُ**, is allowable as its aor., though extr.,

(**ك**;) 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 **اِخْلَفَ** † **عَلَيْكَ خَيْرًا**, (**Msb**, **TA**;) meaning the same; (**TA**;) and [so] **اِخْلَفَ** † **لَكَ خَيْرًا** and **بِخَيْرٍ**: and **لَكَ مَالَكَ** and **اِخْلَفَ** † **اللَّهُ عَلَيْكَ مَالَكَ** [*May God restore, or replace, to thee thy property*]. (**Msb**.) **خَلَفَ أَبَاهُ**, (**ك**;) aor. **خَلَفَ**, (**TA**;) means *He became behind his father;* (**ك**;) and if so, its inf. n. is **خَلْفٌ**: (**TA**;) or it means *he became in the place of his father;* (**ك**;) and if so, its inf. n. is **خَلْفٌ**: (**TA**;) and **خَلَفَ مَكَانَ أَبِيهِ**, inf. n. **خَلْفَةٌ** (**ك**;) and **خَلْفٌ**, (**TA**;) *he became in the place of his father, exclusively of every other.* (**ك**.) You say also, **خَلَفَتِ الْفَاكِهَةَ بَعْضًا بَعْضًا**, (**JK**, **ك**;) inf. n. **خَلْفٌ**, (**JK**, **TA**;) or **خَلْفٌ**, (**TA**;) [the former being there altered to the latter (which is the more probably correct), or the latter to the former,] and **خَلْفَةٌ**, (**JK**, **TA**;) *The fruit re- placed other fruit; or became substituted for other fruit.* (**JK**, * **ك**, * **TA**.) [In the **CK**, **صَارَ خَلْفًا** is erroneously put for **صَارَتْ خَلْفًا**.] And **خَلَفَ فُلَانٌ** **عَلَى فُلَانَةٍ**, inf. n. **خَلْفَةٌ**, [like **عَقَبَ 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**, * **ك**;) as also **اِخْتَلَفَهُ**. (TA.) And hence, (**TA**;) **خَلَفَ لَهْ** **بِالسَّيْفِ** (**JK**, **TA**) *He came to him from behind him, and smote his neck, or struck off his head, with the sword.* (TA.) — **خَلَفَ فُلَانٌ بَعْقِي** [is explained as meaning] *Such a one stayed, or abode, after me.* (**Msb** in art. **عقب**.) [But] — **خَلَفَ خَالْفَهُ** † **إِلَى** is said by some to mean **إِلَى أَهْلِهِ** [q. v.]: accord. to **Aq**, 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 أُمَّرَأَةً فُلَانٌ تَخْلَفُ 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 إذا غاب عنها is added by way of explanation*]. (TA.) **خَلَفَهُ** also sig- nifies *He spoke of him, or mentioned him, [behind his back, or] when he was not present:* so in the phrase, **خَلَفَهُ بِشَرٍّ** or **بِشَرٍّ** [*He spoke of him behind his back well or ill*]. (TA.) And one says, **يُخْلَفُ النَّاسُ 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. **همز**.) — **خَلَفَ عَنْ أَصْحَابِهِ**, (**ك**, **TA**;) aor. **خَلَفَ**, *He remained behind, or after, his companions; did not go forth with them; as also* **قَعَدَ خَلْفًا** † **أَصْحَابَهُ** [similar to a phrase mentioned near the beginning of this