

3. خالفه, (Mgh, Mṣb, TA,) inf. n. خَلَّافٌ (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; وافقه في كذا [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 خَلَّافُ الصَّبُعِ الرَّكَّابِ, i. e. تَخَالَفَ خَلَّافُ 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. (IAṣr, 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 خَالَفَنِي إِلَى كَذَا *He betook himself to such a thing [in opposition to me, or] when I turned away from it: (Mgh:) or خَالَفَهُ إِلَى كَذَا 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 يُخَالَفُ إِلَى أَمْرٍ فَلَانٍ (S, Mgh,*) or إِلَى فَلَانَةٍ (O, L, TA,) in the K, erroneously, (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 خَالَفَهُ 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 إِلَى بَيْتِهِ *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, خَالَفَ فَلَانٌ صَاحِبَهُ *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] خَالَفَ صَاحِبَهُ *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.) Aboo-Dhu-eyb says, [describing a collector of wild honey,*******

* إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرْتَجِ لَسَعَهَا *
* وَخَالَفَهَا فِي بَيْتِ نَوْبِ عَوَاسِلِ *

(S in the present art., in which only the former hemistich is cited, and in art. رَجُو,) i. e. [When the bees sting him,] he fears not nor minds [their stinging], (S in art. رَجُو,) [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 الدَّبْرُ "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 خَلَّافُهُ: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. — خَالَفَ بَيْنَ رَجُلَيْهِ *He put one of his legs forward and the other backward: and [hence,] المَخَالَفَةُ 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 contrarivise; or on contrary sides; or in contrary directions. Hence,] أَوْ تَقَطَّعَ أَيْدِيهِمْ [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. (Bḍ, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.] [Hence also,] خَالَفَ مِنْ خَلَّافٍ (JK,) or ذُو شِكَاكٍ مِنْ خَلَّافٍ (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 مِنْ خَلَّافٍ *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 يَدَهُ *He put his hand behind him. (Az, TA.) And also, (Fr, TA,) or اخلف بِيَدِهِ 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 البَعِيرِ [for اخلف عَنْهُ الحَقَبَ] *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; (Aṣ, S, K;) as also اخلف البَعِيرِ: (TA:) or you say only, أَخْلَفِ الحَقَبَ, meaning *remove thou the hind girth from the sheath of the penis. (Lh, TA.) And اخلف الدَّابَّةَ بِالسُّوْطِ *He struck the beast on the hinder part with the whip. (JK.) — اخلف البَازِلَ [He (a camel) exceeded in age the bāzil, which is generally one that has entered his ninth year: as though he made the bāzil to be behind him: and so, app., اخلف alone; البَازِلُ being understood: see مُخَلِّفٌ]. El-Jaḍee says, * أَيَّدِ الكَاهِلِ جَلْدِ بَازِلٍ * أَخْلَفَ البَازِلَ عَامًا أَوْ بَزَلًا******

[Strong in the withers, hardy, a bāzil; that has exceeded in age him who has just become a bāzil by a year, or that has himself just become a bāzil]. (S, TA.) Some say that الإخلاف 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 ما وعدّه (S,) or موعدّه (Mgh,) or وعدّه (Mṣb,) or الوعد (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:) الإخلاف is, in respect of the future, like الكذب 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 اختلفت عن أنواتها: for they used to believe and say that they were rained upon by such and such a نوء. (TA. [See نوء.] Hence also, أَخْلَفَتِ الحُمَى † *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 لك, 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 لنفسه (S, K,) or لغيره (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-Muḥbil says,********

* فَأَخْلَفَ وَأَتْلَفَ إِنَّمَا المَالُ عَارَةٌ *
* وَكُنْهُ 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, أَبْلِ وَأَخْلِفِ وَأَحْمِدِ الكَاسِي [Wear out thy garment, and replace it with another, and praise the cloth, meaning God]. (TA.) And