

and xix. 60], is explained as meaning *And there remained after them a remnant.* (TA.) — [Hence,] † *One in whom is no good.* (IB, K.) [And app. also *Persons in whom is no good.*] — And † *A thing in which is no good:* (IB, TA:) [and particularly] † *a bad saying;* (ISk, S, Mṣb, K;) *a wrong, bad saying, like the خلف of mankind.* (A'Obeyd, Mṣb.) See also خلف. It is said in a prov., *سَكَتَ أَلْفًا وَنَطَقَ خُلْفًا † He held his tongue from a thousand words (سَكَتَ عَنِ أَلْفٍ وَنَطَقَ خُلْفًا), and then uttered what was wrong.* (ISk, S, Mṣb.) An Arab of the desert, who had been guilty of a breach of manners (حَبَقَ حَبَقَةً), pointed with his thumb towards his أَسْتِ, and said, *إِنِّي خُلْفٌ نَطَقْتُ خُلْفًا* [which may be rendered, *Verily it is a thing in which is no good: it uttered a thing in which was no good: but it obviously admits of being rendered otherwise.*] (IAḡr, S.) — Also *People who have gone away from the tribe (T, K) to draw water, and have left their baggage &c. behind them:* (T, TA:) and *such as are present, [remaining behind,] of the tribe:* thus bearing two contr. significations: pl. خُلُوفٌ. (K.) You say *حَى خُلُوفٍ* *A tribe who are absent; none of them remaining behind:* (S, TA:) or *a tribe of which the men are absent and the women remaining:* (TA:) and *خُلُوفٌ* also signifies the contr., i. e. *such as are present,* (S, TA,) *remaining behind.* (S.) It is said of Moḥammad, in a trad., *لَمْ يَتْرِكْ أَهْلَهُ خُلُوفًا*, i. e. *He did not leave his family neglected, with no pastor nor protector.* (TA.) See also a verse of El-Ḥoṭefāh in the latter part of the first paragraph of this article. = *Old and worn out;* applied to a *وِطْبٌ* [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-'Abbād, K.) = *A مرند;* (S, K;) i. e. *a place of confinement for camels:* (TA:) or *such as is behind the tent or house.* (JK, S, *K.) = *A large فأس* [i. e. *hoe or adze or axe*]: or *such as has one head:* and the *edge of a فأس:* or the *head thereof:* (K:) you say *فَأْسٌ ذَاتُ خَلْفَيْنِ* *a two-headed فأس:* (S, TA:) or *ذَاتُ خَلْفَيْنِ* and *ذَاتُ خَلْفَيْنِ* are names of the *فأس* (K, TA) when *two-headed:* (TA:) and the pl. is *ذَوَاتُ الْخَلْفَيْنِ*: (K:) pl. خُلُوفٌ. (JK.) — And *The head of a razor.* (K.) — And *The [pointed] head of a منقار, [an iron instrument like the فأس, (A and K in art. نقر,) with which mill-stones &c. are pecked, or wrought into shape, (see منقار,) and] with which wood is cut.* (TA.) = See also خلف.

خلف a subst. from إِخْلَافٌ, (S, Mṣb, K,) relating to a promise, and restricted to future time; (Mṣb;) i. e. a subst. used in the place of إِخْلَافٌ; (Lh, TA;) meaning *The breach, or non-fulfilment, of a promise;* as also خلف, which is said to be the original form of the word, and خلف: (TA:) it is, *in respect of the future, like كَذِبٌ in respect of the past:* (S, K:) some say that it signifies *a false, or wrong, saying;* which is a meaning of خلف, with fet-ḥ, before mentioned:

but perhaps these two words may be syn. dial. vars. (MF, TA.) — Also, (Mṣb,) or خلف, and خلف, (K, TA,) *Disagreement, difference, dissension, contrariety, contrariness, or opposition,* (Mṣb, K, *TA,) *in opinions or the like,* (Mṣb,) or *in respect of friendship and amity,* (TA in explanation of the second of these words,) or *in natural disposition;* (K;) as also خلف (S, K) and خلف and خلف and خلف. (K.) = It is also pl. of خَلِيفٌ, in its various senses.

خلف: see خلف, in the latter half of the paragraph, in seven places. — Also, applied to a man, (Sgh,) i. q. *لَجُوجٌ* [app. as meaning *One who perseveres much in opposition or contention or the like*]; (Sgh, K;) as also خلف. (TA.) = Also a subst. from إِخْلَافٌ meaning *The act of drawing water;* and so خلف: (A'Obeyd, K, *) [whence the saying,] *مِنْ أَيْنَ خَلْفْتُمْ* *Whence do ye draw water?* (S, K.) = *The teat (حَلْبَةٌ) of the udder of the she-camel:* (S, K:) and *the two fore ones,* and *the two hinder ones:* (S:) or *the part of the udder upon which the milker lays hold:* (TA:) or *the extremity of the udder of the she-camel:* (Mṣb, K:) or *the hinder of the أَطْبَاءَ [or teats]:* (K:) or *the udder itself;* (Lth, TA;) [i. e.] it is, *to the she-camel, (Mṣb, *K,) like the ثَدْيِ to the human being, (Mṣb,) or like the ضَرْعِ to the ewe or she-goat:* (K:) or *the خلف is of the camel and of the cloven-hoofed animal;* and the طَبْيِ, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA:) the pl. [properly of pauc.] is *أَخْلَافٌ* (Mṣb, TA) and [of mult.] *خُلُوفٌ.* (TA.) One says, *دَرَّتْ لَهُ أَخْلَافُ الدُّنْيَا* † [The world yielded him abundance of its good things]. (TA.) = *The shortest of the ribs of the side;* (S;) [and] so خلف; (K;) likewise called ضَلْعُ الْخَلْفِ and الْخَلْفِ; it is *the furthest and thinnest of the ribs;* (TA;) [i. e.] *the خلف is that next to the belly, of the small ribs; their قَصْبَرِي:* (K: [see القَصْرِي:]) pl. of the former (S) [and] of the latter (K) *خُلُوفٌ.* (S, K.) = *ذَاتُ خَلْفَيْنِ*: see خلف, near the end of the paragraph.

خلف A substitute; a thing given, or received, or put, or done, instead of, in place of, or in exchange for, another thing. (A'Obeyd, Th, S, Mṣb, K, TA.) You say, *اجْعَلْ هَذَا خُلْفًا مِنْ هَذَا* *Make thou this to be a substitute for this.* (Mṣb.) And *هَذَا خُلْفٌ مِمَّا أَخَذَ لَكَ* *This is a substitute for what has been taken to thee.* (IB.) And *فِي هَؤُلَاءِ الْقَوْمِ خُلْفٌ مِمَّنْ مَضَى* *In these people are such as supply the place of those who have gone.* (TA.) And *فِي فَلَانٍ خُلْفٌ مِنْ فَلَانٍ* [In such a one is a substitute for such a one]. (TA.) And *هُوَ مِنْ أَبِيهِ خُلْفٌ* *He is a substitute for his father.* (IB.) See also خلف, in six places, in the former half of the paragraph.

خلف, applied to she-camels, i. q. *مَخَاضٌ*, i. e. *Pregnant:* n. un. with ة: (S, K:) accord. to some, (TA,) the pl. of خلف, which signifies a *pregnant camel,* (Mgh, Mṣb, TA,) or, as some

say, *one that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called التَّعْشِيرُ,* (TA, [from the time when her pregnancy has become manifest, (see قَارِحٌ and لَاقِحٌ,) is مَخَاضٌ, (Mgh, Mṣb, TA,) like as the pl. of امرأة is نِسَاءٌ; (Mṣb, TA;) and sometimes خَلْفَاتٌ (Mgh, Mṣb, TA) and خَلْفٌ: (TA:) but خلف occurs in the saying of the rájiz,

* مَا لِكَ تَرْغِينِ وَلَا تَرْغُو الْخَلْفِ *

[What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?]. (IB.)

خلف: see خلف.

خلف: see خلف.

خلف: see the next paragraph, in two places.

خلف: see خلف. — Also *A vice, a fault, or an imperfection:* (K:) and *badness, corruptness, viciousness, or dishonesty:* (TA:) and *foolishness, or stupidity;* or *paucity, or want, of intellect or understanding;* as also خلف [properly an inf. n., of خلف, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and *idiocy.* (K.) All of these meanings have been assigned to it in explanations of the saying, *أَبِيعَكَ هَذَا الْعَبْدُ* *I sell to thee this slave, but I am irresponsible to thee for his vice, &c.:* or, accord. to IAḡr, the meaning is, *خَلْفِهِ* [his contrariness]. (TA.) — Also *The last taste of food;* (K;) as in the saying, *إِنَّهُ لَطَيِّبُ الْخُلْفَةِ* [Verily it is good, or sweet, in respect of the last taste]; (TA;) and so خلف: pl. خلف: and it (خلف) signifies also *loss of appetite for food, in consequence of disease:* (so accord. to the CK:) [or,] accord. to some copies of the K, خلف has this latter signification; and so خلف: accord. to other copies, خلف is pl. of خلف in this sense: but both these readings require consideration: what is found in the Lexicons is, *خَلْفَتْ نَفْسُهُ*, *عَنِ الطَّعَامِ*, aor. 2, inf. n. *خُلُوفٌ*; meaning as explained above, in the latter half of the first paragraph. (TA.)

خلف a subst. signifying *A mode, or manner, of coming after [or behind];* like *قَعْدَةٌ* signifying "a mode, or manner, of sitting." (Mṣb.) — See also خلف. — It signifies also *Difference [of any kind]:* (K, *TA:) or *the coming and going of the night and the day;* (S, K, *TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], *وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خُلْفَةً*, (Bd,) i. e. [And He it is who hath made the night and the day] so that each replaces the other: or each follows the other: (K, *TA:) or so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse. (Fr, L, K.) Zuhayr says, of wild animals, *يَمْسِيْنَ خُلْفَةً*, meaning *They go to and fro.* (S, TA. [See EM p. 109.]) And one says, *أَخَذَتْهُ خُلْفَةً*, meaning *He was*