

gerent, lieutenant, substitute, proxy, or deputy: (KL:) one who has been made, or appointed, to take the place of him who has been before him: (JK:) an act. part. n. of خَلَفَ, inf. n. خَلْفٌ and خَلْفَةٌ; as also خَلِيفٌ: (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Mṣb:) the supreme, or greatest, ruler or sovereign, (S, Mṣb, K, TA,) who supplies the place of him who has been before him; (TA:) [particularly the successor of the Prophet; whence "Caliph," commonly used by English writers for "Khaleefeh;"] as also خَلِيفٌ, (K,) which is the original form, (Mṣb,) without ة; (Mṣb, TA;) disapproved by some, but mentioned by AHát and Ibn-'Abbád and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Mṣb, TA,) as in عَلامَةٌ and نَسَابَةٌ: (Mṣb:) or, as some say, لِلنَّقْلِ [i. e. for the transference of the word from the category of epithets to that of subst.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Mṣb:) some make it fem.; (Fr, S, Mṣb, K;) saying هَذَا خَلِيفَةٌ أُخْرَى [This is another Khaleefeh]; though the proper way is to make it masc.: (Mṣb:) a poet says,

* أَبُوكَ خَلِيفَةٌ وَلَدَتْهُ أُخْرَى *
* وَأَنْتَ خَلِيفَةٌ ذَاكَ الْكَمَالِ *

[Thy father was a Khaleefeh, whom another Khaleefeh begot; and thou art a Khaleefeh: that is perfection]: (Fr, S:) the pl. is خَلَائِفٌ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كَرَامَةٌ is pl. of كَرِيمَةٌ; (S;) and خُلَفَاءٌ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like طُرُقَاءٌ as pl. of طَرِيفٌ: (S:) thus says ISk, and the like is said in the O: but what AHát and Ibn-'Abbád say requires not this straining: (TA:) [i. e.] خَلَائِفٌ is pl. of خَلِيفَةٌ; and خُلَفَاءٌ, of خَلِيفٌ: (JK:) or some, having regard to the original, make the pl. to be خُلَفَاءٌ, like as شُرَفَاءٌ is pl. of شَرِيفٌ; (Mṣb;) and this pl. is masc. only, so that you say ثَلَاثَةٌ خُلَفَاءٌ: (ISk, Mṣb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفٌ; (Mṣb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثُ خَلَائِفٍ and ثَلَاثَةٌ خَلَائِفٍ; (ISk, Mṣb, TA;) both of which are chaste. (Mṣb.) You say, كَانَ اللَّهُ خَلِيفَةً وَالِدِكَ عَلَيْكَ [May God be to thee a supplier of the place of thy father]: (S, Mṣb:*) and in like manner you say, to a person, of any one whom he has lost by death, (S, Mṣb,) and who cannot be replaced; as the paternal uncle; (Mṣb;) or the mother. (K.)

Some say that the application of the title خَلِيفَةٌ اللَّهِ [The Vicegerent of God] is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like حَزْبُ اللَّهِ and جُنُودُ اللَّهِ and سُلْطَانُ اللَّهِ and خَيْلُ اللَّهِ; all of which have been heard: (Mṣb:) and Zj says that it is allowable to say of the Imáms that they are خُلَفَاءُ اللَّهِ فِي أَرْضِهِ [The Vicegerents of God in his earth]. (TA.)

خَلِيفَةٌ: see the middle of the next paragraph.

خَالِفٌ: see خَلْفٌ, in the former half of the paragraph. — Also One who remains behind, or after, another, (Yz, K, TA,) or others, in the case of a war, or a warring and plundering expedition, and in other cases: (TA:) pl. خَالِفُونَ (Yz, K, TA) and خَوَالِفٌ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of خَالِفَةٌ, and as such to signify persons who do not go forth on a warring, or warring and plundering, expedition: and خَالِفَةُ الْغَازِي signifies he who remains behind, or after, him who goes forth on such an expedition, being of his family. (TA.) فَاقْعُدُوا مَعَ الْخَالِفِينَ, in the Kur [ix. 84], means Then stay ye with those who remain behind. (Yz, K:*) خَوَالِفٌ is also pl. of خَالِفَةٌ [as fem. of خَالِفٌ], (TA,) and signifies Women (K, TA) remaining behind in the houses or tents: but some assign to it the first of the meanings explained above: and some say that it means the children remaining behind. (TA.) It is said in the Kur [ix. 88 and 94], رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ, i. e. [They chose to be] with the women: (S, K:*) thus it is explained by Ibn-'Arafah: but some say that the meaning is, with the bad, or corrupt, persons; and that خَوَالِفٌ is here a pl. [of خَالِفٌ], like فَوَارِسٌ. (TA.) For خَالِفٌ is applied to a man [as meaning Bad, or corrupt]: and خَالِفَةٌ to a woman as meaning bad, or corrupt, and remaining behind in her abode: and the former to a slave as meaning bad, or corrupt: and also contrarious: and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَوَاعِلٌ having its pl. of the measure فَوَاعِلٌ, except خَالِفٌ and هَالِكٌ and فَارِسٌ: but see this last: (TA:) and خَلِيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies very contrarious; (K;) as also خَالِفَةٌ; (JK;) and so خَلِيفَةٌ, and خَلِيفَةٌ, (Lh, JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خَلِيفَاتٌ has been mentioned as pl. [of خَلِيفَةٌ], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) — Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One who has withdrawn from the people of his house: so says Lh. (TA.) — Also Stupid; foolish; or

having little, or no, intellect or understanding; as also خَالِفَةٌ, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and خَالِفٌ, (JK, K,) of which the fem. is خَالِفَةٌ; (JK, TA;) and خَلِيفٌ, (K,) or خَلِيفٌ, (L,) or both, (JK,) likewise applied to a woman, as also خَلِيفَةٌ, (K,) or خَلِيفَةٌ: (JK:) or, as some say, خَالِفٌ signifies one in whom is no good: and, as also خَالِفَةٌ, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is أَهْلٌ بَيْتِهِ خَالِفٌ and خَالِفٌ أَهْلُ بَيْتِهِ, meaning The one in whom is no good, of the people of his house: (S, K:) and the ungenerous: (K:) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And قَوْمٌ خَوَالِفٌ Persons in whom is no good. (JK.) — And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also مُسْتَخْلِفٌ [q. v.]: both mentioned in the K; but السَّعَاءُ is there erroneously put for المُسْتَقْبَى. (TA.) — And Weak, without appetite for food. (TA.) — And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lth, TA.) = See also خَلْفٌ.

خَالِفَةٌ: see خَلْفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّة خَالِفَةٌ only in this sense,] A nation, people, or race, remaining after another that has gone before. (I'Abbád, K.) And One who comes to the water after him who has returned [from it]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (I'Abbád, TA.) See also خَالِفٌ, in eight places: and see its pl., خَوَالِفٌ, in the same paragraph, in two places. — Also, applied to a man, [like خَلِيفَةٌ as explained in the K,] Very contrarious, or adverse, and inimical. (S, K, TA.) See also خَلْفٌ. — مَا أَدْرِي أَيُّ خَالِفَةٍ هُوَ, the word خَالِفَةٌ being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by النَّاسِ, (S,) or because determinate and occupying the place of a pl., like as one says أَيُّ تَمِيمٍ and أَيُّ أُسْدٍ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means I know not what one of mankind he is; (S, K;) as also أَيُّ خَالِفَةٍ, perfectly decl.; and أَيُّ الْخَالِفَةِ; and أَيُّ الْخَوَالِفِ; (K;) and so أَيُّ خَالِفَةٍ, (K, TA, [in the CK خَالِفَةٌ again,]) imperfectly decl. (TA.) Lh says that الْخَالِفَةُ, writing it thus with ال, signifies النَّاسِ. (TA.) = Also One of the poles of a [tent of the kind called] خَيْبَاءُ: or one of the poles of a بَيْتٌ [or tent] in the hinder part thereof: (K:) Lh says that the خَالِفَةُ is the hinder part, or in the hinder part, (آخر, [i. e. آخِرٌ or آخِرٌ, app. the latter,]) of بَيْتٌ; and one says دُو خَالِفَتَيْنِ [app.