

or a remain or relic marking the place of a house or the like and cleaving to the ground.] *It was, or became, even with the ground.* (S, K.) — *اخلوق السحاب* *The clouds became equable, or uniform,* (JK, S, K, TA,) *their sides becoming conjoined; or, as some say, they became smooth;* (TA;) and, (K,) or as some say, (S, TA,) *they became adapted, or disposed, to rain;* (S, K, TA;) as though they were rendered smooth: or *they became collected together after separation, and prepared to rain.* (TA.) And *اخلوقت السماء أن تَطُور* *The sky was near, and likely, to rain.* (TA.) — See also 1, latter part.

خَلَقَ inf. n. of **خَلَقَ**. (JK, S, Mṣb, K, &c.) You say *رَجُلٌ تَامُّ الْخَلْقِ* [A man complete, or perfect, in respect of make, or proportion, &c.]. (S, K.* [See also **خَلَقَ**].) [In this and similar instances,] **الْخَلْقُ** signifies *The fashion of the outer man, and its [peculiar] qualities and attributes; like as الْخَلْقُ signifies “the fashion of the inner man,” &c.* (TA.) — **الْخَلْقُ** is also used in the sense of **الْمَخْلُوقُ** [meaning *What is created; the creature*]: (TA, and Bḍ in xxiii. 17, &c. :) [and, collectively, *the creation; as meaning the beings, or things, that are created; all created things*: (Bḍ ubi supra, &c. :) and [particularly] *man-kind*; as also **الْخَلِيقَةُ**: (S, *K:) and *man-kind and the jinn, or genii, and others*: (Jel in lv. 9, &c. :) and **الْخَلِيقَةُ** and [its pl.] **خَلَائِقُ** signify the same: you say, *هُمُ خَلِيقَةُ اللَّهِ* and also *هُمُ خَلْقُ اللَّهِ* [They are the creatures of God]: **الْخَلْقُ** being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, *لَا وَالَّذِي خَلَقَ الْخَلْقَ مَا فَعَلْتُ كَيْدًا*, meaning [No, by Him who created] all creatures, [I did not such a thing.] (TA.) In the saying, *فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ*, in the *Kur* [iv. 118, lit. *And they shall alter the creature of God*], some say that castration is meant: (TA: [and Bḍ includes, with this, other unnatural actions:]) or the meaning is, *the religion of God*; (Bḍ, Jel, TA;) accord. to El-Ḥasan and Mujāhid. (TA.) And *لَا تَبْدِيلَ لَخَلْقِ اللَّهِ*, in the *Kur* [xxx. 29], means, accord. to Kaṭādeh, [There shall be no changing, or altering,] of the religion of God. (TA.) — **خَلَقَ** also signifies *Anything made smooth.* (TA.) [See also **مُخَلَّقٌ**.]

خَلَقَ: see **خَلَقَ**, in four places.

خَلَقَ inf. n. of **خَلَقَ**: as such, signifying *The being smooth* [&c.]. (JK, S.*) [As such also,] in a rock, *Freedom from crack or fracture.* (S, K.) — [And, as such,] *The being old, and worn out.* (K.) — [Hence, used as an epithet,] *Old, and worn out*: (S, Mṣb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning *an old and worn-out garment or piece of cloth*:] pl. **خُلُقَانٌ** (S, K) and **أَخْلَاقٌ**. (S, *K, TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of **أَخْلَقَ** meaning “smooth,” (S,) [or rather of **خَلَقَ** meaning “it was, or became, old, and worn out;” although it has pls.; and] IB

mentions an instance of its dual, **خُلُقَانِ**: (TA:) Ks says, We have not heard them say, **خَلَقَةٌ** in any instance: (Lh, TA:) Fr says that it is without ة [as a fem. epithet] because it was originally used as a prefixed noun; for one said, *أَعْطِنِي خَلَقَ عِمَامَتِكَ* and *خَلَقَ جَبَّتِكَ* [lit. meaning *Give thou to me what is old, and worn out, of thy جَبَّة and of thy turban*]; but Ez-Zejjājee says that this is nought. (TA.) You say **ثَوْبٌ خَلَقٌ** [An old and worn-out garment or piece of cloth], and **مِلْحَفَةٌ خَلَقٌ** [an old and worn-out outer wrapping garment]: (S:) also **رَمَّةٌ خَلَقٌ** [an old and worn-out piece of rope]: and **دَارٌ خَلَقٌ** [an old and decayed house]: and **جِسْمٌ خَلَقٌ** [an old and wasted body]. (TA.) One says also **ثَوْبٌ خَلَقٌ**, meaning *A garment, or piece of cloth, altogether, or wholly, old and worn out*; (Fr, S, K;) every portion of it being **خَلَقٌ**; (Fr;) like as they said **بُرْمَةٌ أَعْشَارٌ** &c.: (S:) and in like manner, **مَلَاةٌ أَخْلَاقٌ**. (IAḡr.) And Ks mentions the saying, *أَصْبَحَتْ ثِيَابُهُمْ خُلُقَانًا وَخَلْفَهُمْ جُدًّا* [Their garments became old, and worn out; and their old and worn-out garments became replaced by new]; with the sing. [in the latter clause] in the place of the pl. **خُلُقَانٌ**: (TA:) or **جُدًّا** may be here put for **جَدِيدًا**. (L in art. جد.) In the phrase **مِلْحَفَةٌ خَلِيقٌ** [An outer wrapping garment that is a little, or somewhat, old, and worn out], the dim. is without ة because it is [the dim. of] an epithet [applied without ة to a fem. n.], and ة is not affixed to the dims. of epithets [of this kind]: it is like **نَصْفٌ** dim. of **نَصْفٌ** an epithet applied to a woman. (S, K.* [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.]) — **بَيْعَ ذِي الْخَلْقِ**, and **بَاعَهُ بِبَيْعَةِ الْخَلْقِ**, the latter as used by a poet, [lit. *He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say “dog-cheap,” and “cheap as dirt”*], are phrases mentioned, but not explained, by IAḡr, who cites the following saying:

* أَبْلِغْ فَرَاةَ ابْنِي قَدِ شَرَيْتُ لَهَا *
* مَجْدَ الْحَيَاةِ بِسَيْفِي بَيْعَ ذِي الْخَلْقِ *

[app. meaning *Tell thou Fezārah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e. as easily, as one purchases the old and worn-out garment*]. (TA.) — **سَحَابَةٌ خَلَقَةٌ**: see the next paragraph.

خَلَقٌ [part. n. of **خَلَقَ**]. — [Hence,] **سَحَابَةٌ خَلَقَةٌ** *A cloud in which is a sign, or trace, of rain; as also خَلِيقَةٌ: (S, K:) or *a cloud giving hope of rain; as also خَلَقَةٌ*; (JK;) both are said by IAḡr to signify the same: (TA:) and **خَلَقَةٌ** [alone, as a subst., or probably **سَحَابَةٌ خَلَقَةٌ**,] *a cloud that is equable, or uniform, giving hope of rain.* (Abou-Sa'eed, K.)*

خَلَقٌ (S, Mṣb, K) and **خَلِيقٌ** (S, K) *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ, (S, Mṣb, K, TA,) and **طَبِيعٌ**; (K, TA;) of which one is*

created: (TA:) and **خَلِيقَةٌ** signifies [the same; i. e.] the **فِطْرَةٌ** [or *nature, &c.*], (S, Mṣb, K, TA) of which a man is created; (TA;) like **خَلَقٌ** and] **خَلِيقٌ**: (K, TA: [in the CK, erroneously, and] **خَلِيقَةٌ** [also] signifies [the same; i. e.] the **طَبِيعَةٌ** [or *nature, &c.*], (S, K, TA) with which a man is created: (TA:) the proper signification of **خَلِيقٌ** is [the moral character; or] the *fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes; like as خَلَقٌ signifies the “fashion of the outer man, and its [peculiar] qualities and attributes:” it signifies also custom or habit [as being a second nature]: (TA:) and, as also خَلِيقٌ, [which is merely a contraction thereof, and therefore identical with it in all its senses,] *manliness; syn. مَرُوءَةٌ*; and *religion*: (IAḡr, K:) the pl. is **أَخْلَاقٌ** only: (TA:) [this is often used as signifying *morals*: and *ethics*:] and the pl. of **خَلِيقَةٌ** in the sense explained above [said in Ḥar p. 193 to be that of **خَلَقٌ**] is **خَلَائِقُ**. (S.) It is said in a trad., *لَيْسَ شَيْءٌ فِي الْمِيزَانِ أَثْقَلَ مِنْ حُسْنِ الْخَلْقِ* [Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.]. (TA.) And one says, *وَأَخْلَقَهَا* and *هَذِهِ خَلِيقَتُهُ* **الَّتِي خَلَقَ عَلَيْهَا** **الَّتِي خَلَقَ** *This is his nature, &c., of which he was created.* (Lh.) And **كَرِيمٌ الْخَلِيقَةَ** *Verily he is generous in respect of nature, &c.* (AZ.) And **صَارَ ذَلِكَ لَهُ خُلُقًا** *That became to him [a second nature, a habit, or] a thing to which he was habituated.* (TA.) It is said in the *Kur* [xxvi. 137], **إِنْ هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ** *This is nought but a custom of the ancients.* (TA.) And in the same [lxviii. 4], **وَإِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ** *And verily thou art of a great religion.* (Jel, TA.) And in a trad. of 'Aisheh, **كَانَ خُلُقُهُ الْقُرْآنَ**, meaning *That whereto he clung was the Kur-ān, with its rules of discipline and its commands and its prohibitions, and the excellences and beauties and gracious things comprised in it.* (TA.) — **نَوْمَةُ الْخَلْقِ** [i. e. **الْخَلْقِ** or **الْخَلِيقِ**] *The sleep of midday, which was prescribed by the Prophet.* (Ḥar p. 223. [See also **حُمُقٌ** and **خُرُقٌ**].)*

خُلُوقَةٌ *Smoothness*; (K, TA;) as also **خُلُوقَةٌ** and **خَلَاقَةٌ**: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of **خَلَقَ**. (TA.)

خَلَقَةٌ [primarily signifies *A mode, or manner, of خَلَقَ*, generally as meaning *creation; a particular make: and hence,] constitution; syn. تَرْكِيبٌ: (Mgh:) [and particularly the *natural constitution of an animated being, as created in the womb of the mother; also termed فِطْرَةٌ*:] see also **خَلَقٌ**. You say **رَجُلٌ حَسَنُ الْخَلَقَةِ** [A man goodly, or beautiful, in respect of make]. (A, TA.) **فِي طَرِيقِي خَلِيقَةٌ هُوَ مَسَلِّكَ** means *فِي طَرِيقِي خَلِيقَةٌ* [In a way, or road, that is natural, and original]. (Mgh.)*

خَلَقَةٌ: see **خَلَقَ**.