

he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — الأخلق also signifies *The exterior of a horse's hoof.* (JK.) — And خَلْقَةٌ, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coëunti*; (S, K, TA;) as also خَلَقٌ. (Ibn-'Abbád, K.) — See also خَلَقٌ. — And الخلقاء [used as a subst.] *The sky*; because of its smoothness and evenness. (TA.) — And *The side of a camel &c.* (K.) One says also, ضَرَبْتُ خَلْقَاءَ جَنْبِهِ (K, TA [in the CK عَلَى خَلْقَاءَ جَنْبِهِ]) *I struck the outer part of his side.* (TA.) — And *The interior* (Lth, K, TA) and *smooth part* (Lth, TA,) of the غَارِ, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed العَارُ الأَعْلَى; (Lth, TA;) as also خَلْقِيَاءُ [the dim. of الخلقاء]: (Lth, K, TA;) or both signify *what appears of the غَار*: and the dim. form is that which is predominant in this case. (TA.) — And *The part of the forehead that is even* (JK, K, TA) and *smooth*; (TA;) as also خَلْقِيَاءُ. (JK, K, TA.) One says, سَحَبُوا عَلَى خَلْقَاوَاتِ جِبَاهِهِمْ [They were dragged along upon the even and smooth parts of their foreheads]. (TA [in which this is said to be tropical].) — الخلقاءُ الفرسُ [part] of the horse which is like the عَرْنِينِ [or upper part of the nose] of man; (S, K;) the part where the forehead of the horse meets the narrow portion of the bone of the nose: AO says that the خَلْقَاوَاتِ in the face of the horse are [the two parts] where his forehead meets the bone of his nose, on the right and left of the خَلْقِيَاءِ, sloping towards the eye; and the خَلْقِيَاءِ is [the part] between the eyes; and some call it the خَلْقَاءُ. (TA.) — إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing.* (TA.)

مَخْلَقَةٌ: see خَلِيقٌ, in four places, in the latter half of the paragraph.

مُخَلَّقٌ: see خَلِيقٌ, in two places, in the former half of the paragraph. — Also, applied to an arrow, *Made smooth* (S, K, TA) and *even.* (TA.) [See also خَلَقٌ, last signification; and مُسْتَلَقٌ.]

مَخْلُوقٌ [pass. part. n. of خَلَقٌ. When used as a subst., signifying *A creature, or created thing*, its pl. is مَخْلُوقَاتٌ]. See خَلَقٌ. — قَصِيدَةٌ مَخْلُوقَةٌ. — خَلَقْتُ. [An ode that is forged; or] ascribed to a person not its author. (S, K, TA.)

مُخْتَلَقٌ: see خَلِيقٌ, first sentence, in five places. — Also *Made smooth.* (TA.) [See also مُخَلَّقٌ.] — And *Generous in [nature, or] natural dispositions.* (Ḥam p. 561.) — مُخْتَلَقٌ لِلْمَلِكِ, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion*: (S, TA;) and so لِلْأَصْحَابِ [for companions]; as in a verse of Ibn-Aḥmar. (TA.)

مُخْلَوْنِيٌّ *Very smooth*; its measure being one of those that denote intensiveness. (Ḥam p. 358.)

خلج

خَلَجٌ a Persian word, arabicized, (S,) *A kind of tree, (S, K,) of the wood of which vessels are made*: (TA:) or any [bowl of the kinds called] جَفْنَةٌ and صَحْفَةٌ, or other vessel, made of wood having variegated streaks: (L:) pl. خَلَجَانِجٌ. (S, K.) The word is mentioned [in the S and K in art. خَلَج; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.)

خلو

1. خَلَا (S, Mṣb, K,) aor. يَخْلُو (S, Mṣb,) inf. n. خُلُوٌّ (S, Mṣb, K,) or خَلَاءٌ (Mṣb,) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Mṣb,) and of a thing, (S, TA,) *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; (K, TA;) *had none, and nothing, in it*; (TA;) as also أَخْلَى (Mṣb, K,) and اسْتَخْلَى (K.) [خَلَا الْمَكَانُ مِنْ خَلَا الْمَكَانُ مِنَ النَّاسِ وَالْمَاءِ وَالْكَلْبِ] means *The place was, or became, devoid, or destitute, of human beings and water and herbage or pasturage; without human beings &c.* Of a place of alighting or abode, you say, خَلَا مِنْ أَهْلِهِ and أَخْلَى [It was, or became, devoid, or destitute, of its occupants]. (Mṣb.) And of a vessel, خَلَا مِمَّا فِيهِ *It was, or became, empty of what was in it.* (Mgh.) And خَلَوْتُ عَنِ الطَّعَامِ (S) *I became empty, in the belly, of food*; (PṢ;) and أَخْلَيْتُ عَنْهُ signifies the same. (S.) And خَلَا مِنَ الْعَيْبِ (Mṣb,) or عَنِ الأَمْرِ, and مِنْهُ (K,) inf. n. خُلُوٌّ, *He was, or became, free* (Mṣb, K) *from fault, (Mṣb,) or from the thing, or affair*: (K:) and, accord. to IḤāq, خَلَا alone signifies *he was, or became, free from a fault, or the like, of which he was accused, or suspected.* (TA.) And خَلَّتْ عَنْ مَانِعٍ خَلَّتْ, inf. n. خُلُوٌّ, is said of a woman [as meaning *She was, or became, free from any obstacle to marriage*]. (Mṣb.) Accord. to the K, خَلَا مَكَانَهُ [lit. *His place became vacant*] means *he died*: but accord. to IḤāq, خَلَا alone has this signification [from the same verb signifying مَضَى, explained below]: and if you add مكانه, you say خَلَى, with teshdeed; which see below. (TA.) You say also, خَلَا لَكَ الشَّيْءُ and أَخْلَى, both signifying the same, (AA, S, TA,) i. q. فَرَعٌ [i. e. *The thing was, or became, vacant, or unoccupied, for thee*: (see an ex. of the former verb in a saying of Tarafeh cited voce جَوَّ:) and hence, *the thing was, or became, exclusively for thee*]. (TA.) AA cites as an ex. the saying of Maan Ibn-Ows,

* أَعَادِلُ هَلْ يَأْتِي الْقَبَائِلَ حَظَهَا *
* مِنَ الْمَوْتِ أَمْ أَخْلَى لَنَا الْمَوْتِ وَحَدَنَا *

[O censurer, does their share of death come to the tribes in common, or is death exclusively for us alone?]. (S, TA.) See also the paragraph, below, commencing with خَلَا as a word denoting

exception. — [Hence,] خَلَا and أَخْلَى (S, K,) said of a man, (TA,) or the same two verbs followed by بِنَفْسِهِ, said of a man, (Mṣb,) both signify the same; (S;) *He was, or became, [without any companion, i. e.] alone, by himself*; (Mṣb;) or *he became* (وَقَعَ [q. v.]) *in a vacant place, in which he was not pressed against, or straitened.* (K.) And خَلَا بِهِ (S, Mṣb, K,) and خَلَا إِلَيْهِ (S, K,) and مَعَهُ (K,) inf. n. خَلْوَةٌ (S, Mṣb, K) and خَلَاءٌ (S, K) and خُلُوٌّ (K, TA,) or خُلُوٌّ (CK,) or the first of these, i. e. خَلْوَةٌ, is a simple subst., and the second and third are the inf. ns.; (TA;) and أَخْلَى بِهِ (Lh, K,) and إِخْلَاهُ (S, K,) and اسْتَخْلَى بِهِ (K;) [the last omitted in the CK;] *He was, or became, alone with him*; (Mṣb;) *he was, or became, in company with him, or he met him, or had a meeting or an interview with him, in a vacant place, or a place unoccupied [by others, i. e., in a private place].* (S, K.) In the saying in the Kur [ii. 13], وَإِذَا خَلَوْا إِلَىٰ وَآلِهِمْ شَيَاطِينِهِمْ, it is said that إِلَىٰ is used in the sense of مَعِ, [so that the meaning is *And when they are alone with their devils,*] as in that other saying in the Kur [iii. 45 and lxi. 14], مَنْ أَنْصَارِي إِلَىٰ اللَّهِ. (S.) A man says to another man, أَخْلُ مَعِيَ حَتَّىٰ أَكَلِمَكَ, i. e. *Be [or come] thou alone with me [that I may speak to thee in private].* (TA.) And one says, خَلَا بِزَوْجَتِهِ, inf. n. خَلْوَةٌ, [but see what is said of this noun above,] *He was, or became, alone with his wife*: but [properly speaking, according to the law,] the term خَلْوَةٌ [or خَلْوَةٌ صَحِيحَةٌ, in this case,] is not used unless it be with the enjoyment of المَفَاخَذَةِ, [see S in art. فَخَذَ,] and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed دُخُولٌ. (Mṣb.) You say also, أَخْلَى بِأَمْرِكَ and بِأَمْرِكَ *Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things.* (TA.) [See also 5.] And أَخْلَى بِإِنَّكَ *Keep thou to thine affair, and be alone in it, with none to take part with thee therein.* (JK.) And اسْتَخْلَى الْبُكَاءَ [app. for بِالْبُكَاءِ] *He was, or became, alone in weeping, with none to participate with him in it.* (TA.) [And لِلْأَمْرِ: see 5.] And خَلَا عَلَى بَعْضِ الطَّعَامِ *He restricted himself to a portion of the food.* (K.) Temeem say, خَلَا فُلَانٌ عَلَى اللَّبَنِ وَاللَّحْمِ (JK, TA) i. e. *Such a one fed upon milk and flesh-meat alone*; (JK;) or *such a one ate not, nor mixed, anything with milk and flesh-meat*: and Kináneh and Keys say أَخْلَى. (Lh, JK, TA.) [And it seems to be indicated in the T that خَلَوْا signifies *They selected a she-camel for a خَلِيَّة*, q. v.: or i. q. تَخَلَّوْا بِخَلِيَّةٍ: see 5.] — خَلَا also signifies *He devoted himself to religious services or exercises* [app. in solitude, or seclusion, or in a خَلْوَةٌ; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA.) [See also 5; and see مُسْتَخْلٍ.] — And خَلَا بِهِ