

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 تاطر* *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 *خَلَقَةٌ*].) [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 *المخلوق* [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] *manhīnd*; as also *الْخَلِيقَةُ*: (S, \*K:) and *manhīnd 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 Lḥ 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.) — *خَلْقٌ* also signifies *Anything made smooth.* (TA.) [See also *مُخَلَّقٌ*.]

*خَلْقٌ*: 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: (Lḥ, 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 robe 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 أَخْلَاقٌ*, 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*. (IAḥr.) And Ks mentions the saying, *أَصْبَحَتْ ثِيَابُهُمْ خُلُقَانًا وَخَلْفَهُمْ جُدْدًا* [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. *خُلُقَانِ*: (TA:) or *جُدْدًا* 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 *نَصِيفٌ* 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 IAḥr, who cites the following saying:

\* أَبْلِغْ فَرَاةَ أُنْتَى قَدْ شَرَيْتَ 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 IAḥr 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 *خَلَقَةٌ* signifies [the same; i. e.] the *فِطْرَةٌ* [or nature, &c.], (S, Mṣb, K, TA) of which a man is created; (TA;) like *خَلْقٌ* and] *خَلِيقٌ*: (K, TA: [in the CK, erroneously, and] *خَلِيقَةٌ* [also] signifies [the same; i. e.] the *طَبِيعَةُ* [or nature, &c.], (S, K, TA) with which a man is created: (TA:) the proper signification of *خَلْقٌ* 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 *خَلْقٌ* 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*: (IAḥr, 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 *خَلْقٌ*] 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* and *هَذِهِ خَلِيقَتُهُ* *الَّتِي خَلَقَ عَلَيْهَا* *This is his nature, &c., of which he was created.* (Lḥ.) 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 *خَلْقٌ*. 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*.