

**خَلْقِي** Natural; not accidental: [constitutional: of, or relating to, or belonging to, the natural constitution of an animated being, as created in the womb of the mother:] rel. n. of **خَلْقَةٌ**. (Mṣb.) You say **عَيْبٌ خَلْقِي** A natural fault or imperfection &c. (Mṣb.) And **صَفَةٌ خَلْقِيَّةٌ** [A natural quality]; opposed to **أَخْتِيَارِيَّةٌ**. (Mṣb in art. مدح.) See also **خَلْقَةٌ**.

**خَلْقِي** One who wears old and worn-out clothes. (TA.)

**خُلُقَانِي** A seller of old and worn-out clothes. (TA.)

**خَلَاقٌ** A share, or portion: (JK, Ṣ, Mṣb:) and a good, just, or righteous, share or portion: (JK:) or a full, a complete, or an abundant, share or portion of good, (K, TA,) and of goodness, or righteousness: (TA:) and religion: or a share, or portion, thereof. (TA.) One says, **لَا خَلَاقَ لَهُ فِي الْآخِرَةِ** There is no share, or portion, [of good] for him in the final state of existence. (Ṣ. [See the Kur iii. 71, &c.]) And **لَا خَلَاقَ لَهُ** He has no desire for good, nor righteousness in religion. (TA.)

**خَلَاقٌ**: see the next paragraph.

**خَلُوقٌ** A certain species of perfume; (JK, Ṣ, Mgh, Mṣb, K;) also termed **خَلَاقٌ**; (Lḥ, Mṣb, K;) accord. to some of the lawyers, (Mṣb,) fluid, (Mgh, Mṣb,) but of thick consistence; (L, voce نَضْحُ;) and in which is a yellowness: (Mgh, Mṣb:) it is composed of saffron and other things; and redness and yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.)

**خَلِيقٌ**, applied to a man, (Ṣ, TA,) Perfect, or complete, in make; (TA;) as also **مُخَلِّقٌ**; (Ḥam p. 561:) or perfect, or complete, in make, and just in proportion; (Ṣ, TA;) and so **مُخَلِّقٌ**; (Ṣ, K, TA; [in the CK, erroneously, **مُخَلِّقٌ**; in the TA expressly said to be of the pass. form;]) fem. of the former with **ة**: (TA:) or **مُخَلِّقَةٌ** signifies goodly, or beautiful, in make: or the former is not applied to a man; but **مُخَلِّقَةٌ**, with **ة**, signifies a woman having [a goodly] body and make: (TA, in which this signification is said to be tropical:) and **خَلِيقَةٌ** and **خَلِيقٌ** are alike, (JK, TA,) accord. to Lḥ, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as **شَعِيرٌ** is of **شَعِيرَةٌ**: (TA:) and **مُخَلِّقٌ** signifies anything just in proportion: (IF, TA:) **مُخَلِّقٌ**, also, signifies perfect, or complete, in make; applied to a camel (**جَمَلٌ**): (TA:) [or **جَمَلٌ**, here may be a mistranscription for **حَمَلٌ**; for] **مُضَعَّةٌ مُخَلِّقَةٌ** signifies [a fetus when it has become like a lump of flesh] perfect, or complete, in make; (Fr, Ṣ, K;) so in the Kur xxii. 5; (Fr, TA;) or of which the make has become apparent. (IAḥ, TA.) — Also Adapted or disposed [by nature], apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; (KL, PṢ;) syn.

**جَدِيرٌ** (Ṣ, K) and **حَرِيٌّ** (TA) [and **حَقِيقٌ** &c.: pl. **خُلُقَاءٌ**, and Freytag adds **خُلُقٌ**]. You say, **فُلَانٌ خَلِيقٌ لَكَذَا**, i. e. **جَدِيرٌ بِهِ** [Such a one is adapted or disposed by nature, &c., for such a thing]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (Ṣ.) [And **هُوَ خَلِيقٌ لِلْخَيْرِ** He is adapted or disposed by nature to good; i. e., to be, or to do, or to effect, or to produce, what is good.] And **بِأَنَّ يَفْعَلُ ذَلِكَ** and **إِنَّهُ لَخَلِيقٌ أَنْ يَفْعَلَ ذَلِكَ** and **مَنْ أَنْ يَفْعَلَ ذَلِكَ** and **لِأَنَّ يَفْعَلُ ذَلِكَ** [Verily he is adapted or disposed &c. for doing that; or worthy to do it]: so says Lḥ: and he adds that the Arabs say, **يَا خَلِيقٌ بِذَلِكَ**, using the nom. case; and **يَا خَلِيقًا بِذَلِكَ**, using the accus. case; [the latter being the usual form; both meaning O thou who art adapted or disposed &c. for that;] but Isd says, I know not the reason of this. (TA.) And **إِذَاكَ مَخْلَقَةٌ**, i. e. **هَذَا الْأَمْرُ مَخْلَقَةٌ** [This is one that is adapted or disposed &c. for that]: (Ṣ, K:\*) and **لَكَ** [This affair, or thing, is one that is adapted &c. for thee]: and **مِنْ ذَلِكَ** [Verily it is adapted &c. for that]: like **مَجْدَرَةٌ** and **مَجْرَةٌ** and **مَقْنَنَةٌ**: and in like manner one says of two, and of more than two, and of a feminine: so says Lḥ. (TA.) [**مَخْلَقَةٌ** properly signifies A place, and hence a thing, an affair, and a person, adapted or disposed &c.: it is of the same class as **مَعْسَاةٌ** and **مَظْنَنَةٌ** and **مَمْنَنَةٌ**.] **خَلِيقٌ** also signifies Habituated, or accustomed. (PṢ, TA:\*) And one says, **إِنَّهُ لَخَلِيقٌ**, i. e. **لِحَرِيٍّ**, meaning Verily it is probable; or likely to happen or be, or to have happened or been. (TA.) And **هُوَ خَلِيقٌ لَهُ** He, or it, is like to him, or it. (JK, TA.) — **سَحَابَةٌ خَلِيقَةٌ**: see **خَلِيقٌ**. — [See also **خَلِيقَةٌ**, which, in several senses, is a fem. epithet used as a subst.]

**خُلُقِي**: see **خَلِيقٌ** (of which it is the dim.), in the latter half of the paragraph.

**خَلَاقَةٌ**: }  
**خَلُوقَةٌ**: } see **خُلُقَةٌ**.

**خَلِيقَةٌ**: see **خَلِيقٌ**, in two places. — Also The beasts, or brutes. (En-Nadr, K.) The saying, respecting the **خَوَارِجُ** [a sect of heretics, or schismatics], **هُمُ شَرُّ الْخَلِيقِ وَالْخَلِيقِ** is explained by En-Nadr as meaning [They are the worst of mankind and] of the beasts, or brutes. (TA.) — And A well (**بُئْرٌ**) just dug: (AA, K:) or a well in which is no water: or a hollow, cavity, pit, or hole, formed by nature in the ground: or a small hollow or cavity, in a mountain, in which water remains and stagnates: accord. to IAḥ, **خَلِيقٌ** [app. **خُلُقٌ**, pl. of **خَلِيقَةٌ**, like as **مُدُنٌ** and **صُحُفٌ** are pls. of **مَدِينَةٌ** and **صَحِيفَةٌ**,] signifies wells recently dug. (TA.) — And Land (**أَرْضٌ**) that is dug. (TA.) — See also **خُلُقٌ**, in four places.

**أَخْلَقْتُ** [dim. of **خُلُقَةٌ** fem. of **خَلِيقٌ**]: see **أَخْلَقْتُ**, in three places.

**خَلَاثِي** [pl. of **خَلِيقَةٌ**]. = **خَلَاثِي** i. q. **حَمَائِرُ** **الْمَاءِ**, i. e. Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA.) Accord. to Ibn-'Abbād, **خَلَاثِي** means [A watering-trough of which] the [stones termed] **نَصَائِبُ** [appear]. (JK, TA. [See **نَصِيْبَةٌ**].)

**أَخْلَقْتُ**: see **خُلُقٌ**.

**خَلَاقٌ**: see the next paragraph.

**خَالِقٌ** [act. part. n. of **خَلَقَ**]: A worker in leather and the like; (K, TA;) because he measures first, and then cuts. (TA.) To **خَالِقَاتُ**, meaning Women working in leather, as engaged in dividing a hide (**أَدِيمٌ**), El-Kumeyt likens genealogists. (TA.) — **الْخَالِقُ**, as an epithet applied to God, (K, Mṣb, TA,) properly, He who brings into existence according to the proper measure, or proportion, or adaptation; (TA;) [and hence, the Creator; or] the Originator, not after the similitude of anything pre-existing: (K:) or He who hath brought into existence all things after they had not been in existence: (Az, TA:) and **الْخَالِقُ** signifies the same; (Mṣb, TA;) [i. e. the Creator of all things; or, as an intensive epithet, the Great Creator;] or the Creator of many creatures: (Ksh and Bḍ and Jel, in xxxvi. 81:) Az says that this epithet, with the article **ال**, may not be applied to any but God. (Mṣb.) Accord. to IAmb, **تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ** means **أَحْسَنُ الْمَقْدَرِينَ** [i. e. Blessed be God, the Best of those who make things according to their proper measures, or proportions, or adaptations]. (TA.)

**خَوَالِقٌ** [a pl. of which the sing. is not mentioned] Smooth mountains: so in the saying of Lebeed,

\* وَالْأَرْضُ تَحْتَهُمْ مَهَادًا رَاسِيًا \*  
\* تَبَّتْ خَوَالِقُهَا بِصِمْرِ الْجَنْدَلِ \*

[And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones]. (K, TA. [In the CK, **بِصِمْرِ** is erroneously put for **بِصِمْرِ**].)

**أَخْلَقٌ** Smooth: (JK, K:) smooth and solid; (Ṣ, K, TA;) applied in this sense to anything: (TA:) smooth and firm: (JK:) fem. **خَلْقَاءٌ**. (JK, Ṣ, K.) You say **حَجَرٌ أَخْلَقٌ** Stone that is smooth (K, TA) and solid, upon which nothing makes an impression. (TA.) And **صَخْرَةٌ خَلْقَاءٌ** A rock, or great mass of stone, smooth (K, TA) and solid: (TA:) or free from crack and fracture. (Ṣ, K, TA.) And **فَرْسٌ خَلْقَاءٌ** A camel's foot in which is no crack. (Ibn-'Abbād, K.) And **هَضْبَةٌ خَلْقَاءٌ** [A hill, or the like,] destitute of herbage or vegetation. (TA.) — [Hence,] **رَجُلٌ أَخْلَقٌ** فقير. (K.) You say **رَجُلٌ أَخْلَقٌ** + Poor; syn. **فَقِيرٌ**. (K.) You say **رَجُلٌ أَخْلَقٌ** + A man destitute of property. (TA.) And it is said in a trad., **لَيْسَ الْفَقِيرُ فَقِيرُ الْمَالِ إِنَّمَا** **لَيْسَ الْفَقِيرُ الْفَقِيرُ الْأَخْلَقُ**, i. e. + [The poor in respect of property is not the poor: the poor is only]