

- * وَلَا تَنْتَ تَفْرِي مَا خَلَقْتَ وَبَهُ
* ضُ الْقَوْمِ يَخْلُقُ لَمْ لَا يَفْرِي

[† And thou indeed cuttest what thou hast measured; but some of the people measure, then will not cut]: (S, TA:) i. e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjāj said, *وَعَدْتُ وَلَا وَرَيْتُ إِلَّا فَرَيْتُ* [† I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) *أَخْلُقُ لَكُمْ* in the Kur iii. 43, means *I will form for you*, (Jel.) or *I will make according to its proper measure (أَقْدَرُ) for you*, (Ksh, Bd.) and *will form, (Bd.) of clay, a thing like the form of the bird, or of birds*. (Ksh, Bd, Jel.) — [Hence,] it signifies also *The bringing a thing into existence according to a certain measure, or proportion, and so as to make it equal [to another thing], or uniform [therewith]:* (Ksh and Bd in ii. 19:) or *the originating, or producing, [a thing] after a pattern, or model, which one has devised, not after the similitude of anything pre-existing: this is another meaning which it has in the [classical] language of the Arabs.* (TA.) As the act of God, it signifies *The originating, or bringing into being or existence, anything, not after the similitude of anything pre-existing:* (TA:) [and the creating a thing; and thus it is generally best rendered; as meaning the bringing into existence from a state of non-existence: for] *خَلَقَ اللَّهُ الشَّيْءَ*, inf. n. *خَلَقَ*, means *God brought the thing into existence (Mgh,* TA) after it had not been:* (TA:) [or *خَلَقَ*, as the act of God, signifies the creating out of nothing: for it is said that] *أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ* in the Kur ii. 19, means [*Serve ye your Lord*] *who brought you into existence when ye were nothing.* (Jel. [But in other passages of the Kur (vi. 2 &c.) it is said that God created (خَلَقَ) mankind of clay.]) Accord. to the A, *خَلَقَ اللَّهُ السَّمَوَاتِ* is a tropical phrase, meaning † *God brought into existence the creation, or created beings, or mankind, according to a predetermination (تَقْدِير) required by wisdom.* (TA.) You say, *هَذِهِ خَلِيقَتُهُ الَّتِي خَلَقَ عَلَيْهَا* and *خَلِيقَتُهَا* and *الَّتِي خَلَقَ*: see *خَلَقَ*. (Lh.) — [Hence, also,] *خَلَقَ*, (S, Mṣb, K, TA,) inf. n. *خَلَقَ*, (TA,) † *He fabricated speech, or a saying or sentence, &c.:* (K,* TA:) † *he forged* (S, Mṣb, K, TA) a saying, (Mṣb,) or a lie, or a falsehood; (S, K, TA;) as also † *اختلق* (S, Mṣb, K) and † *تخلق*. (S, K.) The Arabs say, *حَدَّثْنَا بِأَخْبَارِ خَلْقِ بَعْضِ الْأَخْبَارِ* † *Such a one related to us fictitious tales or stories, such as are deemed pretty, or such as are told by night [for entertainment].* (TA.) And it is said in the Kur [xxvi. 137], accord. to one reading, *إِنَّ هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ*, meaning † *This is nought but the lying, and forging, of the ancients.* (TA.) And in the same [xxxviii. 6], *إِنَّ هَذَا إِلَّا آخْتِلَاقٌ*, † *This is nought but forging, and lying.* (TA.) — *خَلَقَهُ*, (K,) inf. n. *خَلَقَ*, (TA,) also signifies

He made it smooth; (K;) and so † خَلَقَهُ; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, خَلَقَ: (TA:) he made it equable, or even; namely, wood, or a stick; and so † خَلَقَهُ, (K,) inf. n. تَخْلِيْقُ. (TA.) = خَلَقْتُ, inf. n. خَلَاقَةٌ, said of a woman, (JK, K,) She had [a goodly] body and make: (JK:) or she was, or became, goodly in make, or well made. (K. [In the CK, instead of حَسَنَ خَلْقَهَا, is put حَسَنَ خَلْقَهَا, meaning She was, or became, good in nature, &c.]) — And خَلَقَ, aor. 2, (JK, K,) inf. n. خَلَقَ; (JK, S;) and خَلَقَ, aor. 2, (K,) inf. n. خَلُوقَةٌ (TA) [and خَلَاقَةٌ, and perhaps خَلُوقَةٌ q. v. infra]; It (a thing) was, or became, smooth, (JK, K, TA,) and equable, or even. (TA.) [See also 12. And it seems that one says, خَلَقَتِ الصَّخْرَةُ, inf. n. خَلَقَ, q. v. infra, meaning *The rock was free from crack or fracture.*] — And خَلَقَ, (JK, S, Mṣb, K,) aor. 2; (K;) and خَلَقَ, aor. 2; and خَلَقَ, aor. 2; (K;) inf. n. (of the first, JK, S) خَلُوقَةٌ (JK, S, K) and خَلَاقَةٌ (JK, TA) and [of the second] خَلَقَ (K) and [of the third] خَلُوقٌ (JK, TA;) *It (a garment) was, or became, old, and worn out; as also † اخلق*, (JK, S, Mṣb,) inf. n. *إِخْلَاقٌ; (JK, TA;) and † اخلوق.* (TA.) [Hence,] *اخلق* † *ديباجته* [lit.] *His face became worn out; meaning † it became used for mean service [so that it lost its grace, or was disgraced,] by his begging.* (Har p. 476. [See also 4 below.]) [Hence also,] *اخلق* † *شبابه* † *His youth declined, or departed.* (TA.) — And خَلَقَ, (S, K,) aor. 2, (K,) inf. n. خَلَاقَةٌ, (Hām p. 522,) *He was, or became, خَلِيقٌ, i. e. جَدِيرٌ [meaning adapted or disposed by nature, apt, meet, &c.:* see *خَلِيقٌ*, below]. (S, K.) You say, *خَلَقَ لِدَلِكْ* [and *بِذَلِكَ*] *He was, or became, adapted, disposed, &c., for that;* 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. (S.) [And *خَلَقَ أَنْ يَفْعَلَ ذَلِكَ* and *مَنْ أَنْ يَفْعَلَ ذَلِكَ* and *لَأَنْ يَفْعَلَ ذَلِكَ* and *بِأَنْ يَفْعَلَ ذَلِكَ* *He was, or became, adapted, &c., to do that:* see *خَلِيقٌ*. And *خَلَقَ* may signify also *It was, or became, probable; or likely to happen or be, or to have happened or been:* see, again, *خَلِيقٌ*.]*

2. *خَلَقَهُ*: see 1, latter half, in two places. = Also, (S, K,) inf. n. *تَخْلِيْقُ*, (K,) *He rubbed him over with خَلُوقٌ [q. v.]:* (S;) or *he perfumed him:* (K:) or *خَلَقَهُ بِخَلُوقٍ* *he perfumed him with خَلُوقٌ.* (TA.) And *خَلَقْتُ الرَّأْسَ بِالْخَلُوقِ* [I perfumed the woman, or rubbed her over, with the خَلُوقِ]. (Mṣb.) And *خَلَقْتُ جَسْمَهَا* *She (a woman) rubbed her body and limbs over with خَلُوقِ.* (TA.)

3. *مُخَالَفَةٌ*, (K,) inf. n. *خَالَفَهُمُ*, (TA,) *He consorted [or comported himself] with them* (K, TA) *according to their natures, or moral characters or qualities; (TA;) or with good nature, or moral character or qualities:* (K:) or *خَالَفَهُمُ* *has this latter meaning.* (TA.) One

says, *خَالِصِ الْمُؤْمِنِ وَخَالِقِ الْفَاجِرِ*, (S,) or *خالق* *الْكَافِرِ*, (TA,) [Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious, or the unbeliever, according to his nature, &c. See also 3 in art. *خلص*, where a similar saying is mentioned.]

4. *اخلق*: see 1, latter part, in three places. — Also *He had old and worn-out garments.* (TA.) = *اخلقه* *He wore it out; namely, a garment; the verb being trans. as well as intrans.* (S, Mṣb, K.) [Hence,] *اخلق الدهر الشيء* † *Time wore out, or wasted, the thing.* (TA.) [Hence also,] one says to the beggar, *أَخْلَقْتُ وَجْهَكَ* † (TA) [lit. *Thou hast worn out thy face;*] meaning † *thou hast used thy face for mean service [so that it has lost its grace, or has become disgraced]:* and in like manner one says, *أَخْلَقَ لَهْ دِيْبَاجَتِي*, i. e. *اخلق* *وجهي*: and *يُخَلِقُ دِيْبَاجَتِي* † *He uses his face for mean service by begging.* (Har pp. 15 and 476.) — Also, (K,) or *اخلقه ثوبًا*, (S,) *He clad him with an old and worn-out garment.* (S, K.) And *اخلقني ثوبه* *He gave me his old and worn-out garment.* (JK.) And some say, *اخلقه خَلَقًا* *He gave him an old and worn-out garment.* (TA.) — And *إِخْلَاقُ الثَّوْبِ* also signifies *The cutting out of the garment:* whence the saying, to Umm-Khālid, *أَبْلِي وَأَخْلِي* [Wear out, and cut out new]; or, as some relate it, *وَأَخْلِي*, i. e., “and replace,” which is the more likely. (TA.) = *أَخْلَقَ بِهِ* and *أَخْلَقَهُ* [have both of the following significations; though it is said that] the former signifies *How likely is he, or it!* (JK, TA;) and the latter, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he, or it!* i. q. *أَجْدَرُ بِهِ* and *أَحْرَبُ بِهِ*. (TA.) [See 4 in arts. *جدر* and *حري*.]

5: see 1, a little after the middle of the paragraph. — *تخلق بغير خلقه* means *He affected a nature, or &c., that was not his own.* (S, K.) And *تخلق بكذا* *He feigned such a thing, it not being in his nature, or not being created in him.* (TA.) And *تخلق للناس بما ليس من نفسه*, occurring in a trad., [*He affected, to men, a nature, &c., that did not belong to him; or] he pretended [to men] that there was in his nature (في خلقه) that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart:* the verb is similar to *تَجَمَّلَ* and *تَضَنَّنَ*. (TA.) = *تخلق به*; (S, K;) and *تخلقت به*; (Mṣb;) *He was, or became, rubbed over, (S,) or perfumed; (K;) and she was, or became, so; (Mṣb;) [or he rubbed himself over, or perfumed himself; and she did so:] with it; (S, Mṣb, K;) namely, with خَلُوقِ.* (S, Mṣb.)

8: see 1, latter half, in two places.

12. *اخلوق*, said of the back (مَتْن) of a horse, *It was, or became, smooth; (K;) [like خَلِقَ and خَلَقَ; or very smooth; for] the verb is of a form intensive in signification.* (TA. [See its part. n., *مُخَلُوقٌ*, below.]) — Said of a *رَسْمٍ*, [i. e. a trace,