

he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — also signifies *The exterior of a horse's hoof.* (JK.) — And خلقة, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coëunti;* (S, K, TA;) as also خلق. (Ibn-Abbâd, K.) — See also خلق. — And الخلق [used as a subst.] *The sky;* because of its smoothness and evenness. (TA.) — And *The side* of a camel &c. (K.) One says also, ضربت خلقة جنبيه, (K, TA) [in the CK] على خلقة جنبيه I struck the outer part of his side. (TA.) — And *The interior* (Lth, K, TA) and *smooth part* (Lth, TA,) of the غار, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed الغار الأعلى (Lth, TA;) as also [the dim. of الخلقة]: (Lth, K, TA;) or both signify what appears of the غار: 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 الحليقة. (JK, K, TA.) One says, سُجِّبُوا عَلَى خلقاتِ جيابِهِ [They were dragged along upon the even and smooth parts of their foreheads]. (TA) [in which this is said to be tropical]. — الفرس — That [part] of the horse which is like the عزقين [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 خلقيات 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 خلقيات, sloping towards the eye; and the خلقيات is [the part] between the eyes; and some call it the إنْ أَخْلَقْ بِكَ أَنْ تَفْعَلْ كَذَا — (TA.) — إنْ أَخْلَقْ بِكَ أَنْ تَفْعَلْ كَذَا — (TA.) — (See also خلق, last signification; and مُخْلِق.)

مُخْلِق: see خلقي, in four places, in the latter half of the paragraph.

مُخْلُق: see مُخْلِق, 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 خلق, last signification; and مُخْلِق.]

مُخْلوق [pass. part. n. of خلق]. When used as a subst., signifying *A creature, or created thing*, its pl. is مُخْلوقات. — **قصيدة مُخْلوقات** — **خلق** [An ode that is forged; or] ascribed to a person not its author. (S, K, *TA.)

مُخْلِق: see خلقي, first sentence, in five places. — Also *Made smooth.* (TA.) [See also مُخْلِق.] — And *Generous in [nature, or] natural dispositions.* (Ham p. 561.) — **مُخْلِق لِلْمُلْك**, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion:* (S, TA;) and so لِلأَصْحَاب [for companions]; as in a verse of Ibn-Ahmar. (TA.)

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

خلنج

خلنج 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] جفنة and صحنة, or other vessel, made of wood having variegated streaks: (L:) pl. خلنج. (S, K.) The word is mentioned [in the S and K in art. خلنج; 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. خلأ, (S, Mṣb, K,) aor. يخلو, (S, Mṣb,) inf. n. خلو, (S, Mṣb, K,) or خلة, (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 اخلى, (Mṣb, K,) and اخلأ المكان من [استخلى به] (K.) 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, اخلى [It was, or became, devoid, or destitute, of its occupants]. (Mṣb.) And of a vessel, فيه خلأ ما فيه It was, or became, empty of what was in it. (Mgh.) And خلوت عن الطعام (S) I became empty, in the belly, of food; (PS;) and اخليت عنه signifies the same. (S.) And خلأ من العيب (Mṣb,) or عن العيوب, (K,) inf. n. خلو, He was, or became, free from fault, (Mṣb, K) from fault, (Mṣb,) or from the thing, or affair: (K;) and, accord. to IAqr, خلأ alone signifies he was, or became, free from a fault, or the like, of which he was accused, or suspected. (TA.) And خلت عن مانع التكالب, inf. n. خلو, is said of a woman [as meaning She was, or became, free from any obstacle to marriage]. (Mṣb.) Accord. to the K, خلأ مكانه [lit. His place became vacant] means † he died: but accord. to IAqr, خلأ alone has this signification [from the same verb signifying ماضى explained below]: and if you add مكانه, you say خلأ, with teshdeed; which see below. (TA.) You say also, اخلى [and خلأ لك الشيء], both signifying the same, (AA, S, TA,) i. q. فرغ [i. e. The thing was, or became, vacant, or unoccupied, for thee: (see an ex. of the former verb in a saying of Tarafah cited voce جبو:] and hence, the thing was, or became, exclusively for thee]. (TA.) AA cites as an ex. the saying of Maṇ Ibn-Ows,

* أَعَادُ هَلْ يَأْتِي الْقَبَائِلَ حَظُّهَا
* مِنَ الْمَوْتِ أَمْ أَخْلَى لَنَا الْمَوْتُ وَهُدَنَا

[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 خلأ as a word denoting

exception. — [Hence,] اخلى [and خلأ] (S, K,) said of a man, (TA,) or the same two verbs followed by بنفسه, 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 (q. v.) in a vacant place, in which he was not pressed against, or straitened. (K.) And خلأ به, (S, Mṣb, K,) and إلية, (S, K,) and معه, (K,) inf. n. خلوة (S, Mṣb, K) and خلة (S, K) or خلو, (K, TA,) or خلوة (CK,) or the first of these, i. e. خلوة, is a simple subst., and the second and third are the inf. ns.; (TA;) and اخلأ به, (Lh, K,) and اخلاء به (S, K,) and استخلى به (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.) وَإِذَا خلوا إِلَى شَيْطَانِهِ, it is said that إِلَى is used in the sense of مع, [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], من أَنْصَارِي إِلَى اللَّهِ أَنْصَارٌ, it is said that إِلَى is used in the sense of معى حتى *And when they are alone with me* [that I may speak to thee in private]. (TA.) And one says, خلأ بِزُوجِهِ, inf. n. خلوة, [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 خلوة [or خلوبة, صحيحة, in this case,] is not used unless it be with the enjoyment of المفاذنة, [see 3 in art. فخذل,] 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 دخول. (Mṣb.) You say also, أَخْلَى 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 إِلَيْكَ Keep thou to thine affair, and be alone in it, with none to take part with thee therein. (JK.) And البَكَاءَ بِالبَكَاءِ [app. for بالبكاء He was, or became, alone in weeping, with none to participate with him in it]. (TA.) [And خلأ على للأمر: see 5.] And بعض الطعام He restricted himself to a portion of the food. (K.) Temeem say, خلأ فلان على بعض الطعام (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 Kināeh and Keys say أَخْلَى (Lh, JK, *TA.) [And it seems to be indicated in the T that خلوا signifies They selected a she-camel for a بخلية, q. v.: or i. q. خلأ sec 5.] — also signifies *He devoted himself to religious services or exercises [app. in solitude, or seclusion, or in a خلوة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs].* (TA.) [See also 5; and see مُسْتَخْلِف.] — And خلأ به مُسْتَخْلِف.