

- * وَلَا تَنْتَ تَفْرِى مَا خَلَقْتَ وَبَعْ
* ضُ الْقَوْمِ يَخْلُقُ لَمْ لَا يَفْرِى

[† 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, وَلَا وَعَدْتُ إِلَّا فَرَيْتُ وَلَا وَفَيْتُ [† I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) أَخْلُقُ لَكَمُ الطَّيْرِ مِنَ الطَّيْنِ كَيْفَةَ الطَّيْرِ, 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 الْخَلْقَ 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 خَلِيقَهَا 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 بِحَدِيثِ خَلْقٍ † 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. ʔ, (JK, K,) inf. n. خَلَقَ; (JK, S;*) and خَلَقَ, aor. ʔ, (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. ʔ; (K;) and خَلَقَ, aor. ʔ; and خَلَقَ, aor. ʔ; (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 † دِيْبَاجَهُ [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 † شَبَابَهُ † His youth declined, or departed. (TA.) — And خَلَقَ, (S, K,) aor. ʔ, (K,) inf. n. خَلَاقَةٌ, (Ham p. 522,) He was, or became, خَلِيقٌ, i. e. جَدِيْرٌ [meaning adapted or disposed by nature, apt, meet, &c.: see خَلِيقٌ, below]. (S, K.) You say, خَلَقَ لِدَلِكْ [and بِذَلِكَ] (see خَلِيقٌ) 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 مِنْ أَنْ يَفْعَلَ ذَلِكَ and لَأَنْ يَفْعَلَ ذَلِكَ and بَأَنْ 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 خَلُوق]. (Mṣb.) And خَلَقْتُ جَسْمَهَا She (a woman) rubbed her body and limbs over with خَلُوقٌ. (TA.)

3. مَخَالَفَةٌ (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 خالِقِ 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. خَلِص, 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 الشئء † Time wore out, or wasted, the thing. (TA.) [Hence also,] one says to the beggar, † اخلقت وجهك † [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, † اخلق له ديباجتي, i. e. † اخلق وجهي † He uses his face for mean service by begging. (Har pp. 15 and 476.) — Also, (K,) or اخلقه ثوباً (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 خلقاً He gave him an old and worn-out garment. (TA.) — And اخلاق الثوب also signifies The cutting out of the garment: whence the saying, to Umm-Khālid, ابلِي واخلى [Wear out, and cut out new]; or, as some relate it, واخلى, i. e., “and replace,” which is the more likely. (TA.) = اخلق به and ما اخلقه [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. اجدُر به and احر به. (TA.) [See 4 in arts. جدر and حرى.]

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 تَصَنَّعَ. (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 خَلُوقٌ. (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 خلق and خلق; or very smooth; for] the verb is of a form intensive in signification. (TA. [See its part. n., مَخْلُوقٌ, below.]) — Said of a رَسْم, [i. e. a trace,