

he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — **الْخَلْقُ** also signifies *The exterior of a horse's hoof*. (JK.) — And **خَلَقَ**, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coeunti*; (S, K, TA;) as also **خَلَقَ**. (Ibn-'Abbád, K.) — See also **خَلَقَ**. — And **الْخَلْقُ** [used as a subst.] *The sky*; because of its smoothness and evenness. (TA.) — And *The side of a camel &c.* (K.) One says also, **ضَرَبْتُ خَلْقًا جَنْبَهُ** (K, TA [in the CK **جَنْبَهُ خَلْقًا**]) *I struck the outer part of his side*. (TA.) — And *The interior* (Lth, K, TA) and *smooth part* (Lth, TA,) of the **غَار**, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed **الْغَارُ الْأَعْلَى**; (Lth, TA;) as also **الْخَلِيقَةُ** [the dim. of **الْخَلْقُ**]: (Lth, K, TA;) or both signify *what appears of the غَار*: 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 **الْخَلِيقَةُ**. (JK, K, TA.) One says, **سَجَبُوا عَلَى خَلَقَاوَاتِ جَبَاهِهِمْ** [They were dragged along upon the even and smooth parts of their foreheads]. (TA [in which this is said to be tropical].) — **خَلِيقَةُ الْفَرَسِ** That [part] of the horse which is like the **عَرْنِينَ** [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 **خَلِيقَاوَانِ** 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 **خَلِيقَةُ**, sloping towards the eye; and the **خَلِيقَةُ** is [the part] between the eyes; and some call it the **خَلَقَةُ**. (TA.) — **إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا** is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing*. (TA.)

مَخْلَقَةٌ: see **خَلِيقٌ**, in four places, in the latter half of the paragraph.

مُخَلَّقٌ: see **خَلِيقٌ**, 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 **خَلَقَ**, last signification; and **مُخَلَّقٌ**.]

مَخْلُوقٌ [pass. part. n. of **خَلَقَ**. When used as a subst., signifying *A creature, or created thing*, its pl. is **مَخْلُوقَاتٌ**. See **خَلَقَ**. — **قَصِيدَةُ مَخْلُوقَةٍ**. See **خَلَقَ**. — **مَخْلُوقَةٌ**: [An ode that is forged; or] ascribed to a person not its author. (S, K,* TA.)

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

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

خلق

خَلَنَجٌ 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] **جَفَنَةٌ** and **صَحْفَةٌ**, or other vessel, made of wood having variegated streaks: (L:) pl. **خَلَنَاجٌ**. (S, K.) The word is mentioned [in the S and K in art. **خَلَج**; 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. **خَلَا**, (S, Mṣb, K,) aor. **يَخْلُو**, (S, Mṣb,) inf. n. **خُلُوٌ**, (S, Mṣb, K,) or **خَلَاءٌ**, (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 **أَخْلَى**, (Mṣb, K,) and **اسْتَخْلَى**. (K.) [**خَلَا الْمَكَانُ مِنْ** **خَلَا النَّاسِ وَالْمَاءِ وَالْكَلَالَةِ** means *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, **خَلَا مِنْ أَهْلِهِ** and **أَخْلَى** [*It was, or became, devoid, or destitute, of its occupants*]. (Mṣb.) And of a vessel, **خَلَا مِمَّا فِيهِ** *It was, or became, empty of what was in it*. (Mgh.) And **خَلَوْتُ عَنِ الطَّعَامِ** (S) *I became empty, in the belly, of food*; (PS;) and **أَخْلَيْتُ عَنْهُ** signifies the same. (S.) And **خَلَا مِنَ الْعَيْبِ**, (Mṣb,) or **عَنِ الْأَمْرِ**, and **مُنَهُ**, (K,) inf. n. **خُلُوٌ**, *He was, or became, free* (Mṣb, K) *from fault*, (Mṣb,) or *from the thing, or affair*: (K:) and, accord. to IAqr, **خَلَا** alone signifies *he was, or became, free from a fault, or the like, of which he was accused, or suspected*. (TA.) And **خَلْتُ عَنْ مَانِعٍ** **خَلْتُ**, inf. n. **خُلُوٌ**, is said of a woman [as meaning *She was, or became, free from any obstacle to marriage*]. (Mṣb.) Accord. to the K, **خَلَا مَكَانُهُ** [lit. *His place became vacant*] means *he died*: but accord. to IAqr, **خَلَا** alone has this signification [from the same verb signifying **مَضَى**, explained below]: and if you add **مَكَانُهُ**, you say **خَلَى**, with teshdeed; which see below. (TA.) You say also, **أَخْلَى** and **خَلَا لَكَ الشَّيْءُ**, both signifying the same, (AA, S, TA,) i. q. **فَرَّغَ** [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 **جَوَّ**)] and hence, *the thing was, or became, exclusively for thee*. (TA.) AA cites as an ex. the saying of Maan Ibn-Ows,

- أَعَادِلَ هَلْ يَأْتِي الْقَبَائِلَ حَظَهَا •
- مِنْ الْمَوْتِ أَمْ أَخْلَى لَنَا الْمَوْتُ وَحَدَنَا •

[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 **خَلَا** as a word denoting

exception. — [Hence,] **خَلَا** and **أَخْلَى**, (S, K,) said of a man, (TA,) or the same two verbs followed by **بِنَفْسِهِ**, 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* (**وَقَعَ** [q. v.]) *in a vacant place, in which he was not pressed against, or straitened*. (K.) And **خَلَا بِهِ**, (S, Mṣb, K,) and **إِلَيْهِ**, (S, K,) and **مَعَهُ**, (K,) inf. n. **خُلُوَةٌ**, (S, Mṣb, K,) and **خَلَاؤُهُ**, (S, K,) and **خُلُوٌ**, (K, TA,) or **خُلُوٌ**, (CK,) or the first of these, i. e. **خُلُوَةٌ**, is a simple subst., and the second and third are the inf. ns.; (TA;) and **أَخْلَى بِهِ**, (Lh, K,) and **أَخْلَاهُ**, (S, K,) and **بِهِ** **اسْتَخْلَى**; (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.) In the saying in the Kur [ii. 13], **وَإِذَا خُلَا إِلَى شَيَاطِينِهِمْ**, it is said that **إِلَى** is used in the sense of **مَعَ**, [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], **مَنْ أَتَصَارَى إِلَى اللَّهِ**. (S.) A man says to another man, **أَخْلُ مَعِيَ حَتَّى أَكْتَلِمَكَ**, i. e. *Be [or come] thou alone with me [that I may speak to thee in private]*. (TA.) And one says, **خَلَا بِرُوحَتِهِ**, inf. n. **خُلُوَةٌ**, [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 **خُلُوَةٌ** [or **خُلُوَةٌ**, **صَحِيحَةٌ**, in this case,] is not used unless it be *with the enjoyment of the مُفَاعَاةُ*, [see 3 in art. **فَعَدَ**], 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 **دُخُولٌ**. (Mṣb.) You say also, **أَخْلَى بِأَمْرِكَ** and **أَمْرَكَ** *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 **إِلَيْكَ** **أَخْلَى** *Keep thou to thine affair, and be alone in it, with none to take part with thee therein*. (JK.) And **الْبُكَاءُ** **اسْتَخْلَى** [app. for **بِالْبُكَاءِ**] *He was, or became, alone in weeping, with none to participate with him in it*. (TA.) [And **لِلْأَمْرِ**: see 5.] And **عَلَى** **خَلَا** **بَعْضُ الطَّعَامِ** *He restricted himself to a portion of the food*. (K.) Temeem say, **عَلَى** **خَلَا فُلَانٌ عَلَى اللَّبَنِ وَاللَّحْمِ** (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 Kináneh and Keys say **أَخْلَى**. (Lh, JK,* TA.) [And it seems to be indicated in the T that **خَلَا** signifies *They selected a she-camel for a خَلِيَّةٌ*, q. v.: or i. q. *تَخَلَّوْا بِخَلِيَّةٍ*, see 5.] — **خَلَا** also signifies *He devoted himself to religious services or exercises* [app. in solitude, or seclusion, or in a **خُلُوَةٌ**; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA. [See also 5; and see **مُتَخَلِّلٌ**.]) — And **بِهِ** **خَلَا**