

or a remain or relic marking the place of a house or the like and cleaving to the ground,] *It was, or became, even with the ground.* (S, K.) — *اُخْلِقُوا السَّحَابَ* *The clouds became equable, or uniform,* (JK, S, K, TA,) *their sides becoming conjoined;* or, as some say, *they became smooth;* (TA;) and, (K,) or as some say, (S, TA,) *they became adapted, or disposed, to rain;* (S, K, TA;) as though they were rendered smooth: or *they became collected together after separation, and prepared to rain.* (TA.) And *اُخْلِقْتُ السَّمَاءَ أَنْ تَمُطَرَ* *The sky was near, and likely, to rain.* (TA.) — See also I, latter part.

**خُلِقَ** inf. n. of **خَلَقَ**. (JK, S, Mṣb, K, &c.) You say **رَجُلٌ تَامَرُ الْخُلُقِ** [*A man complete, or perfect, in respect of make, or proportion, &c.*]. (S, K.\* [See also **خُلُقَةٌ**].) [In this and similar instances,] **الْخُلُقُ** signifies *The fashion of the outer man, and its [peculiar] qualities and attributes;* like as **الْخُلُقُ** signifies “the fashion of the inner man,” &c. (TA.) — **الْخُلُقُ** is also used in the sense of **الْمَخْلُوقُ** [meaning *What is created; the creature*]: (TA, and Bḍ in xxiii. 17, &c.) [and, collectively, *the creation; as meaning the beings, or things, that are created;*] *all created things*: (Bḍ ubi supra, &c.) and [particularly] *mankind*; as also **الْخُلُقَةُ**: (S, K.) and *man-kind and the jinn, or genii, and others*: (Jel in lv. 9, &c.) and **الْخُلُقَةُ** and [its pl.] **خُلُقَاتُ** signify the same: you say, **هُمُ خُلُقَةُ اللَّهِ** and also **هُمُ خُلُقُ اللَّهِ** [*They are the creatures of God*]: **الْخُلُقُ** being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, **لَا وَالَّذِي خَلَقَ الْخُلُوقَ مَا فَعَلْتُ كَذَا**, meaning [*No, by Him who created*] *all creatures*, [*I did not such a thing.*] (TA.) In the saying, **فَلْيَغَيِّرَنَّ خُلُقَ اللَّهِ**, in the Kur [iv. 118, lit. *And they shall alter the creature of God*], some say that castration is meant: (TA: [and Bḍ includes, with this, other unnatural actions:]) or the meaning is, *the religion of God*; (Bḍ, Jel, TA;) accord. to El-Ḥasan and Mujāhid. (TA.) And **لَا تَبْدِيلَ لَخُلُقِ اللَّهِ**, in the Kur [xxx. 29], means, accord. to Kāṭadeh, [*There shall be no changing, or altering,*] *of the religion of God.* (TA.) — **خُلُقٌ** also signifies *Anything made smooth.* (TA.) [See also **مُخْلَقٌ**.]

**خُلُقٌ**: see **خُلُقٌ**, in four places.

**خُلُقٌ** inf. n. of **خَلَقَ**: as such, signifying *The being smooth* [&c.]. (JK, S.\*) [As such also,] in a rock, *Freedom from crack or fracture.* (S, K.) — [And, as such,] *The being old, and worn out.* (K.) — [Hence, used as an epithet,] *Old, and worn out*: (S, Mṣb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning *an old and worn-out garment or piece of cloth*:] pl. **خُلُقَانٌ** (S, K) and **أَخْلَاقٌ**. (S, K, TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of **أَخْلَقَ** meaning “smooth,” (S,) [or rather of **خُلِقَ** meaning “it was, or became, old, and worn out;” although it has pls.; and] IB

mentions an instance of its dual, **خُلُقَانِ**: (TA:) Ks says, We have not heard them say, **خُلُقَةً** in any instance: (Lh, TA:) Fr says that it is without ة [as a fem. epithet] because it was originally used as a prefixed noun; for one said, **أَعْطِنِي خُلُقَ ثَوْبِكَ** and **خُلُقَ عِمَامَتِكَ** [lit. meaning *Give thou to me what is old, and worn out, of thy robe and of thy turban*]; but Ez-Zejjājee says that this is nought. (TA.) You say **خُلُقٌ ثَوْبٌ** [*An old and worn-out garment or piece of cloth*], and **مِلْحَفَةٌ خُلُقٌ** [*an old and worn-out outer wrapping garment*]: (S:) also **رَمَّةٌ خُلُقٌ** [*an old and worn-out piece of rope*]: and **دَارٌ خُلُقٌ** [*an old and decayed house*]: and **جَسَدٌ خُلُقٌ** [*an old and wasted body*]. (TA.) One says also **ثَوْبٌ خُلُقٌ**, meaning *A garment, or piece of cloth, altogether, or wholly, old and worn out*; (Fr, S, K;) every portion of it being **خُلُقٌ**; (Fr;) like as they said **بُرْمَةٌ أَشَارٌ** &c.: (S:) and in like manner, **مِلْحَفَةٌ أَشَارٌ**. (IAḥr.) And Ks mentions the saying, **أَصْبَحَتْ ثِيَابُهُمْ خُلُقَانًا وَخُلُقُهُمْ جَدْدًا**, [*Their garments became old, and worn out; and their old and worn-out garments became replaced by new*]; with the sing. [in the latter clause] in the place of the pl. **خُلُقَانِ**: (TA:) or **جَدْدًا** may be here put for **جَدِيدًا**. (L in art. جد.) In the phrase **مِلْحَفَةٌ خُلُقٌ** [*An outer wrapping garment that is a little, or somewhat, old, and worn out*], the dim. is without ة because it is [the dim. of] an epithet [applied without ة to a fem. n.], and ة is not affixed to the dims. of epithets [of this kind]: it is like **نَصِيفٌ** dim. of **نَصَفٌ** an epithet applied to a woman. (S, K.\* [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.]) — **بِمَعَ ذِي الْخُلُقِ**, and **بَاعَهُ بَيْعَةَ الْخُلُقِ**, the latter as used by a poet, [lit. *He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say “dog-cheap,” and “cheap as dirt,”* are phrases mentioned, but not explained, by IAḥr, who cites the following saying:

- أَبْلَغَ فَرَارَةَ أُنَى قَدْ شَرَيْتُ لَهَا
- مَجْدَ الْحَيَاةِ بِسُفَى بَيْعِ ذِي الْخُلُقِ

[app. meaning *Tell thou Fezarah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e. as easily, as one purchases the old and worn-out garment*]. (TA.) — **سَحَابَةٌ خُلُقَةٌ**: see the next paragraph.

**سَحَابَةٌ خُلُقٌ** [part. n. of **خَلَقَ**]. — [Hence,] **سَحَابَةٌ خُلُقَةٌ** *A cloud in which is a sign, or trace, of rain; as also* **خُلُقَةٌ**: (S, K:) or *a cloud giving hope of rain; as also* **خُلُقَةٌ**: (JK;) both are said by IAḥr to signify the same: (TA:) and **سَحَابَةٌ خُلُقَةٌ** [alone, as a subst., or probably **سَحَابَةٌ خُلُقَةٌ**,] *a cloud that is equable, or uniform, giving hope of rain.* (Abou-Sa'eed, K.)

**خُلُقٌ** (S, Mṣb, K) and **خُلُقٌ** (S, K) *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ*, (S, Mṣb, K, TA,) and **طَبْعٌ**; (K, TA;) of which one is

*created*: (TA:) and **خُلُقَةٌ** signifies [the same; i. e.] *the فِطْرَةٌ [or nature, &c.], (S, Mṣb, K, TA) of which a man is created*; (TA;) like **خُلُقٌ** and] **خُلُقٌ**: (K, TA: [in the CK, erroneously, **خُلُقٌ**]) and **خُلُقَةٌ** [also] signifies [the same; i. e.] *the طَبِيعَةُ [or nature, &c.], (S, K, TA) with which a man is created*: (TA:) the proper signification of **خُلُقٌ** is [the moral character; or] *the fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes*; like as **خُلُقٌ** signifies the “fashion of the outer man, and its [peculiar] qualities and attributes:” it signifies also *custom or habit* [as being a *second nature*]: (TA:) and, as also **خُلُقٌ**, [which is merely a contraction thereof, and therefore identical with it in all its senses,] *manliness; syn. مُرُوءَةٌ*: and *religion*: (IAḥr, K:) the pl. is **أَخْلَاقٌ** only: (TA:) [this is often used as signifying *morals*: and *ethics*:] and the pl. of **خُلُقَةٌ** in the sense explained above [said in Ḥar p. 193 to be that of **خُلُقٌ**] is **خُلُقَاتُ**. (S.) It is said in a trad., **لَيْسَ شَيْءٌ فِي الْمِيزَانِ أَثْقَلُ مِنْ حَسَنِ الْخُلُقِ**, [*Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.*] (TA.) And one says, **خُلُقَهَا** and **هَذِهِ خُلُقَتُهُ** **الَّتِي خُلِقَ عَلَيْهَا** and **الَّتِي خُلِقَ** *This is his nature, &c., of which he was created.* (Lh.) And **إِنَّهُ لَكَرِيمُ الْخُلُقَةِ** *Verily he is generous in respect of nature, &c.* (AZ.) And **صَارَ ذَلِكَ لَهُ خُلُقًا** *That became to him [a second nature, a habit, or] a thing to which he was habituated.* (TA.) It is said in the Kur [xxvi. 137], **إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ**, *This is nought but a custom of the ancients.* (TA.) And in the same [lxviii. 4], **وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ**, *And verily thou art of a great religion.* (Jel, TA.) And in a trad. of 'Aisheh, **كَانَ خُلُقُهُ الْقُرْآنَ**, meaning *That whereto he clung was the Qur-ān, with its rules of discipline and its commands and its prohibitions, and the excellences and beauties and gracious things comprised in it.* (TA.) — **نَوْمَةُ الْخُلُقِ** [i. e. **الْخُلُقِ** or **الْخُلُقِ**] *The sleep of midday, which was prescribed by the Prophet.* (Ḥar p. 223. [See also **حُمُتٌ** and **خُرُقٌ**].)

**خُلُوفَةٌ** *Smoothness*; (K, TA;) as also **خُلُوفَةٌ** and **خُلَاقَةٌ**: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of **خُلِقَ**. (TA.)

**خُلُقَةٌ** [primarily signifies *A mode, or manner, of خُلُقٌ, generally as meaning creation; a particular make: and hence,] constitution; syn. تَرْكِيبٌ*: (Mgh:) [and particularly the *natural constitution of an animated being, as created in the womb of the mother*; also termed **فِطْرَةٌ**:] see also **خُلُقٌ**. You say **رَجُلٌ حَسَنُ الْخُلُقَةِ** [*A man goodly, or beautiful, in respect of make*]. (A, TA.) **فِي طَرِيقِي خُلُقِي** means *In a way, or road, that is natural, and original*. (Mgh.)

**خُلُقٌ**: see **خُلُقٌ**.