* وَلَأَنْتَ تَفْرِى مَا خَلَقْتَ وَبَعْـ *
* ـضُ القَوْمِ يَخْلُقُ ثُمَّ لَا يَفْرِى *

[† *And thou indeed cuttest what thou hast measured; but some of the people measure, then will not cut*]: (Ṣ, 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-Ḥajjáj said, مَا خَلَقْتُ إِلَّا فَرَيْتُ وَلَا وَعَدْتُ إِلَّا وَفَيْتُ [† *I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed*]. (Ṣ.) أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ, in the Ḳur iii. 43, means *I will form for you*, (Jel,) or *I will make according to its proper measure* (أُقَدِّرُ) *for you*, (Ksh, Bḍ,) and *will form*, (Bḍ,) *of clay, a thing like the form of the bird*, or *of birds*. (Ksh, Bḍ, 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 Bḍ 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 ٱللّٰهُ الشَّىْءَ, inf. n. خَلْقٌ, means *God brought the thing into existence* (Mgh,* TA) *after it had not been*: (TA:) [or خَلْقٌ, as the act of God, signifies the *creating out of nothing*: for it is said that] اُعْبُدُوا رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ, in the Ḳur ii. 19, means [*Serve ye your Lord*] *who brought you into existence when ye were nothing*. (Jel. [But in other passages of the Ḳur (vi. 2 &c.) it is said that God created (خَلَقَ) mankind of clay.]) Accord. to the A, خَلَقَ ٱللّٰهُ الخَلْقَ 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, هٰذِهِ خَلِيقَتُهُ الَّتِى خُلِقَ عَلَيْهَا and خُلِقَهَا and الَّتِى خُلِقَ: see خُلُقٌ. (Lḥ.) — [Hence, also,] خَلَقَ, (Ṣ, Mṣb, Ḳ, TA,) inf. n. خَلْقٌ, (TA,) ‡ *He fabricated* speech, or a saying or sentence, &c.: (Ḳ,* TA:) ‡ *he forged* (Ṣ, Mṣb, Ḳ, TA) a saying, (Mṣb,) or a lie, or a falsehood; (Ṣ, Ḳ, TA;) as also ▼ اختلق (Ṣ, Mṣb, Ḳ) and ▼ تخلّق. (Ṣ, Ḳ.) The Arabs say, حَدَّثَنَا فُلَانٌ بِأَحَادِيثِ الخَلْقِ ‡ *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 Ḳur [xxvi. 137], accord. to one reading, إِنْ هٰذَا إِلَّا خَلُقُ الأَوَّلِينَ, meaning ‡ *This is nought but the lying, and forging, of the ancients*. (TA.) And in the same [xxxviii. 6], ▼ إِنْ هٰذَا إِلَّا ٱخْتِلَاقٌ ‡ *This is nought but forging, and lying*. (TA.) — خَلَقَهُ, (Ḳ,) inf. n. خَلْقٌ, (TA,) also signifies *He made it smooth*; (Ḳ;) and so ▼ خلّقهُ; namely, an arrow, (Ṣ,) [and any other thing; for] of anything that has been made smooth one says, خُلِّقَ: (TA:) *he made it equable*, or *even*; namely, wood, or a stick; and so ▼ خلّقهُ, (Ḳ,) inf. n. تَخْلِيقٌ. (TA.) = خَلُقَتْ, inf. n. خَلَاقَةٌ, said of a woman, (JK, Ḳ,) *She had* [*a goodly*] *body and make*: (JK:) or *she was*, or *became, goodly in make*, or *well made*. (Ḳ. [In the CḲ, instead of حَسُنَ خَلْقُهَا, is put حَسُنَ خُلُقُهَا, meaning *She was*, or *became, good in nature*, &c.]) — And خَلِقَ, aor. ـَ, (JK, Ḳ,) inf. n. خَلَقٌ; (JK, Ṣ;*) and خَلُقَ, aor. ـُ, (Ḳ,) inf. n. خُلُوقَةٌ (TA) [and خَلَاقَةٌ, and perhaps خُلُقَةٌ q. v. infrà]; *It* (a thing) *was*, or *became, smooth*, (JK, Ḳ, TA,) and *equable*, or *even*. (TA.) [See also 12. And it seems that one says, خَلِقَتِ الصَّخْرَةُ, inf. n. خَلَقٌ, q. v. infrà, meaning *The rock was free from crack or fracture*.] — And خَلَقَ, (JK, Ṣ, Mṣb, Ḳ,) aor. ـُ; (Ḳ;) and خَلِقَ, aor. ـَ; and خَلُقَ, aor. ـُ; (Ḳ;) inf. n. (of the first, JK, Ṣ) خُلُوقَةٌ (JK, Ṣ, Ḳ) and خَلَاقَةٌ (JK, TA) and [of the second] خَلَقٌ (Ḳ) and [of the third] خُلُوقٌ; (JK, TA;) *It* (a garment) *was*, or *became, old, and worn out*; as also ▼ اخلق, (JK, Ṣ, Mṣb,) inf. n. إِخْلَاقٌ; (JK, TA;) and ▼ اخلولق. (TA.) [Hence,] ▼ اخلق دِيبَاجُهُ [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. (Ḥar p. 476. [See also 4 below.]) [Hence also,] ▼ اخلق شَبَابُهُ † *His youth declined*, or *departed*. (TA.) — And خَلُقَ, (Ṣ, Ḳ,) aor. ـُ, (Ḳ,) inf. n. خَلَاقَةٌ, (Ḥam p. 522,) *He was*, or *became*, خَلِيق, i. e. جَدِير [meaning *adapted* or *disposed by nature, apt, meet*, &c.: see خَلِيقٌ, below]. (Ṣ, Ḳ.) You say, خَلُقَ لِذٰلِكَ [and بِذٰلِكَ (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. (Ṣ.) [And خَلُقَ أَنْ يَفْعَلَ ذٰلِكَ and مِنْ أَنْ and لِأَنْ يفعل ذلك and بِأَنْ يفعل ذلك يفعل ذلك *He was*, or *became, adapted*, &c., *to do that*: see خَلِيقٌ. And خَلُقَ may signify also *It was*, or *became, probable*; or *likely to happen* or *be*, or *to have happened* or *been*: see, again, خَلِيقٌ.]

2. خلّقهُ: see 1, latter half, in two places. = Also, (Ṣ, Ḳ,) inf. n. تَخْلِيقٌ, (Ḳ,) *He rubbed him over with* خَلُوق [q. v.]: (Ṣ:) or *he perfumed him*: (Ḳ:) or خلّقهُ بِخَلُوقٍ *he perfumed him with* خلوق. (TA.) And خَلَّقَتِ المَرْأَةُ بِالخَلُوقِ [*I perfumed the woman*, or *rubbed her over, with the* خلوق]. (Mṣb.) And خَلَّقَتْ جِسْمَهَا *She* (a woman) *rubbed her body and limbs over with* خلوق. (TA.)

3. خَالَقَهُمْ, (Ḳ,) inf. n. مُخَالَقَةٌ, (TA,) *He consorted* [or *comported himself*] *with them* (Ḳ, TA) *according to their natures*, or *moral characters* or *qualities*; (TA;) or *with good nature*, or *moral character* or *qualities*: (Ḳ:) or خالقهم بِخُلُقٍ حَسَنٍ has this latter meaning. (TA.) One says, خَالِصِ المُؤْمِنَ وَخَالِقِ الفَاجِرَ, (Ṣ,) or وخالق الكَافِرَ, (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.) = اخلقهُ *He wore it out*; namely, a garment; the verb being trans. as well as intrans. (Ṣ, Mṣb, Ḳ.) [Hence,] اخلق الدَّهْرُ الشَّىْءَ † *Time wore out*, or *wasted, the thing*. (TA.) [Hence also,] one says to the beggar, أَخْلَقْتَ 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, أُخْلِقُ لَهُ دِيبَاجَتِى, i. e. وَجْهِى: and يُخْلِقُ دِيبَاجَتَيْهِ ‡ *He uses his face for mean service by begging*. (Ḥar pp. 15 and 476.) — Also, (Ḳ,) or اخلقهُ ثَوْبًا, (Ṣ,) *He clad him with an old and worn-out garment*. (Ṣ, Ḳ.) And اخلقنى ثَوْبَهُ *He gave me his old and worn-out garment*. (JK.) And some say, اخلقهُ 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-Khálid, أَبْلِى وَأَخْلِقِى [*Wear out, and cut out new*]; or, as some relate it, وَأَخْلِفِى, i. e., "and replace," which is the more likely. (TA.) = مَا أَخْلَقَهُ and أَخْلِقْ بِهِ [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.* أَجْدِرْ بِهِ and أَحْرِ بِهِ. (TA. [See 4 in arts. جدر and حرى.])

5: see 1, a little after the middle of the paragraph. — تخلّق بِغَيْرِ خُلُقِهِ means *He affected a* خُلُق [or *nature*, &c.,] *that was not his own*. (Ṣ, Ḳ.) And تخلّق بِكَذَا *He feigned such a thing, it not being in his nature*, or *not being created in him*. (TA.) And تخلّق لِلنَّاسِ بِمَا لَيْسَ مِنْ نَفْسِهِ, 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* (فِى خُلُقِهِ) *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 تَصَنَّعَ and تَجَمَّلَ. (TA.) = تخلّق بِهِ; (Ṣ, Ḳ;) and تخلّقت بِهِ; (Mṣb;) *He was*, or *became, rubbed over*, (Ṣ,) or *perfumed*; (Ḳ;) and *she was*, or *became, so*; (Mṣb;) [or *he rubbed himself over*, or *perfumed himself*; and *she did so*;] *with it*; (Ṣ, Mṣb, Ḳ;) namely, with خَلُوق. (Ṣ, Mṣb.)

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

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