

So in the *Kur* [xxxviii. 46], **أَخْلَصْنَاهُمْ بِخَالِصَةٍ** + *We have rendered them pure by a pure quality*, (Bd, K, TA.) the keeping in memory the final abode: (Bd, TA:) **ذكرى الدار** being a substitute for **خالصة**: or it may mean [by] their keeping in memory much the final abode and the return to God: (TA:) some also, (TA,) namely *Nāfi* and *Hishām*, (Bd,) read **بِخَالِصَةٍ**, making it a prefix to **ذكرى** (Bd, TA) as an explicative; or an inf. n., in the sense of **خُلُوص**, prefixed to its agent. (Bd.) — You say also, **هَذَا الشَّيْءُ خَالِصَةٌ لَكَ** + *This thing is a property of thine*: (so in a copy of the S, and so the phrase is written in the TA:) or *is a thing purely thine, exclusively of others*: (TA:) or *this thing is particularly, or specially, thine, or for thee*. (So accord. to other copies of the S, and a copy of the JK.) — See also **خُلُوصٌ** = **خَالِصَةٌ** is also *syn. with* **إِخْلَاصٌ** [in some sense not pointed out: see the latter below; and see also 4]. (TA.)

**إِخْلَاصٌ** [inf. n. of 4, used as a subst.]: see **خَالِصَةٌ**, in three places.

**إِخْلَاصَةٌ**: see **خَالِصَةٌ**, in two places.

**مُخْلَصٌ** + *A place of safety, or security, or escape from an event.*

**مُخْلَصٌ** Chosen: (JK:) chosen by God, and pure from pollution; applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also *syn. with* **مُخْلِصٌ** in the sense explained below.]

**مُخْلِصٌ** + *Pure, or sincere, towards God in religion; without hypocrisy*: (TA:) or *purely believing in the unity of God*. (Zj, TA.)

**يَأْقُوتٌ مُتَخَلِّصٌ** Picked [sapphires]. (A, TA.)

#### خلط

1. **خَلَطَهُ**, (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. **خَلَطَ**, (S, Mgh,) *He mixed it; mingled it; incorporated, or blended, it; (Mgh, K;) or put it together; (Mgh;) with another thing; (S, Mgh;) inseparably, as in the case of fluids; and separably, as in the case of animals, (Mgh, TA,) and grains; (TA;) as also* **خَلَطَهُ**, (K,) inf. n. **تَخْلِيطٌ**: (TA:) [or the latter relates to many, or several, objects; or signifies *he mixed it much*:] El-Maizoon says that the primary signification of **خَلَطَ** is the intermingling of the particles of a thing, one with another. (Mgh, TA.) [And hence, + *He confused, confounded, or disordered, it*.] — **خَلَطَ الْقَوْمَ**; and **خَلَطَ**: see 3, near the end of the paragraph.

2: see 1. — [Its inf. n. is pluralized: you say,] **جَمَعَ مَالَهُ مِنْ تَخْلِيطٍ** [He collected together his property, or camels, &c., from states of confusion]. (TA.) — **تَخْلِيطٌ فِي الْأَمْرِ** signifies *The creating confusion, or disorder, (الْإِفْسَادُ,) in the affair, or case*. (S.) And you say, **هُوَ فِي تَخْلِيطٍ فِي أَمْرِهِ**, *He is in a state of confusion, or dis-*

*order, in, or with respect to, his affair, or case*. (TA.) [And **خَلَطَ عَلَيْهِ الْأَمْرَ** *He rendered the affair, or state, or case, confused, or disordered, or perplexed, to him*. And **خَلَطَ بَيْنَ الْقَوْمِ** *He created confusion, or disorder, or disturbance, among the people, or company of men*.]

3. **خَالَطَهُ**, inf. n. **مُخَالَطَةٌ** (S, Mgh, K) and **خَلَّطَ**, (S, K,) *It mixed, mingled, commingled, intermixed, or intermingled, with it; it became incorporated, or blended, with it; syn. مَا زَجَّهُ*; (Mgh, K;) and **خَامَرَهُ**; (S, A, K, all in art. خمر;) [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) **خَلَّطَ** in relation to camels, and men, and beasts, also signifies *Their being mixed together*. (K.) A poet says,

يَخْرُجْنَ مِنْ بَعُوكَةِ الْخِلَاطِ

[They come forth from the crowding and dust (of the beasts) occasioned by the being mixed together]. (Th, TA.) And it is said in a trad., **لَا خِلَاطَ وَلَا وَرَاطَ** (S, Mgh,) *There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate*: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. *there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poor-rate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat*: (K, TA:) accord. to Iath, this is termed **إِخْلَاطٌ** [app. a mistake for **خِلَاطٌ**]: nor shall there be any separating of what is put together; i. e., when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poor-rate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat: [see also art. وراط:] (TA:) or **خِلَاطٌ** signifies a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate, in order that one [only] may be taken: and **وراط**, a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything: (Mgh:) or **خِلَاطٌ** is, when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a

third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third [in some copies of the K, erroneously, two thirds] of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one: (ISd, K, TA:) and **وراط** is *deceiving, and acting dishonestly*: (ISd, L, TA:) in the place of **وراط**, we find, accord. to one relation, followed by **في الصدقة**. (TA.) — El-'Ajjāz contended with Homeyd El-Arkaṭ in two poems of the metre termed **رَجَزٌ** ending with ط, and Homeyd said, **يَا أَبَا الشَّعَثَاءِ**, i. e. [Beware thou of mixing; or] do not thou mix my **أَرْجُوزَةٌ** with thine [O father of her with the shaggy hair]; to which El-'Ajjāz replied, **الْفَجَاحُ أَوْسَعُ مِنْ ذَلِكَ يَا أَبَنَ أَخِي** [The roads are wider than to require my doing that, O son of my brother]. (AO, S.) — **خَالَطَ الذَّنْبُ الْغَنَمَ** [lit. signifying *The wolf mixed with the sheep, or goats*,] means *the wolf fell upon the sheep, or goats*: (K, TA:) the inf. n. is **خِلَاطٌ**. (TA.) — **خَالَطَهَا**, (Az, Mgh, K,) inf. n. **خِلَاطٌ** and **مُخَالَطَةٌ**, (Az, Mgh,) + *He had carnal intercourse with her*; (Az, Mgh, K;) i. e., a man with his wife, (Az, Mgh,) or with a woman: (K:) the lawyers say, **خَالَطَهَا مُخَالَطَةُ الْإِزْدَوَاجِ**: (Mgh:) Th explains the inf. n. **خِلَاطٌ** by **رَفَتْ**, q. v. (TA.) Also, in like manner, with the same inf. ns., + *a stallion-camel with the female*. (Lth, K, TA.) [See also 4.] Iāqar explains **خِلَاطٌ** in relation to camels as signifying + *A man's coming to the nightly resting-place of another's camels, and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge*. (TA.) — **خَالَطَهُ السَّهْمُ** + [The arrow penetrated into him]. (TA.) — **خَالَطَهُ الشَّيْبُ** [Hoariness, or whiteness, became intermixed in his hair]. (S and K in art. وخط; &c.) — **خَالَطَهُ الدَّاءُ** + *The disease infected, or pervaded, him; [as though commingling with him;] syn. خَامَرَهُ*: (Sh, K:) or infected, or pervaded, his inside. (Lth, S.) — **خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ** + [Great anxiety, or disquietude of mind, infected, or pervaded, his heart]. (TA.) It is said in a trad., **وَرَجَعَ الشَّيْطَانُ** + *And the devil returned seeking to infect (يُخَالِطُ) the heart of the man praying by suggesting what was vain*. (TA.) — **خَمِرٌ تَخَالَطُ** [Wine infects the intellect]. (S and K in art. خمر.) And **خَوَّلَطَ فِي عَقْلِهِ**, inf. n. **خِلَاطٌ**, + [He became infected, corrupted, disordered, or confused, in his intellect.]. (S, K.) And **خَوَّلَطَ عَقْلَهُ**, and **أَخْلَطَ**, + *His intellect became corrupted, or disordered*; (TA; [in which only the latter phrase is thus explained, though both are mentioned;]) and so **أَخْلَطَ** alone: (S, K:) and **أَخْلَطَتْ نَفْسُهُ** + [His soul, or stomach, became disordered]: (S and K in art. خمر;) and **أَخْلَطَ**, said of a man, signifies the same as **أَخْلَطَ**. (TA.) — **خَالَطَ الْقَوْمَ** + *He mixed with the people, or company of men, in familiar, or social, inter-*