

And اُخْلَصَتْهُ النَّارُ [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) — You say also, اَخْلَصُوا النَّصِيحَةَ and الْحُبَّ [lit. They made good advice or counsel, and love, pure, or sincere; meaning, they were pure, or sincere, in giving good advice, and in love]. (TA.) And اَخْلَصَ لَهُ الْمَوَدَّةُ [He was pure, or sincere, to him in love, or affection]. (A.) And اَخْلَصَ اِلَى اللَّهِ الْعَمَلُ [He was pure, or sincere, towards God in works]. (Msb.) And اَخْلَصَ لِلَّهِ الدِّينَ (S, TA,) or دِينَهُ (A,) [He was pure, or sincere, towards God in religion, [or in his religion;] without hypocrisy. (S, TA.) And اَخْلَصَ لِلَّهِ [elliptically,] [He was without hypocrisy [towards God]. (K.) or اِخْلَاصٌ properly signifies †The asserting oneself to be clear, or quit, of [believing in] any beside God. (B, TA.) [Hence,] سُوْرَةُ اِخْلَاصِ is a title of The [112th] chapter of the Kur-án commencing with the words قُلْ هُوَ اللَّهُ اَحَدٌ: (IAth, Msb:) and سُوْرَةُ اِخْلَاصِ †the same together with the [109th] chapter commencing with the words يَا أَيُّهَا الْكَافِرُونَ. (Msb.) And كَلِمَةُ اِخْلَاصِ is applied to †The sentence which declares belief in the unity of God. (A, TA.) اَخْلَصْنَاكُمْ بِخَالَصَةٍ: see below, voce خَالَصَةٍ. — See also 2, third signification. — And see 10.

5. تَخَلَّصَ: He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity; (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) — [See also نَسَبَ بِالنِّسْبَةِ.]

6. تَخَالَصُوا: They regarded one another, or acted reciprocally, [with purity, or sincerity: and particularly,] with purity, or sincerity, of love, or affection. (A, TA.)

10. اسْتَخْلَصَ الزُّبْدَ مِنَ اللَّبَنِ He extracted the butter from the milk. (ADK, A, L.) — اسْتَخْلَصَهُ He appropriated him [or it] purely to himself, (Bd and Jel in xii. 54,) exclusively of any partner: (Jel:) he chose him [or it] for himself; took him [or it] in preference for himself; (IAar, in L, art. قَرَح; and TA in the present art.) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. اسْتَخَصَّهُ (S, K, TA;) and اَخْلَصَهُ signifies the same. (TA.)

خُلَصٌ (S, A, K) and خُلَصَانٌ (S, A, TA) and خَالِصَةٌ (S, TA) †A man's friend; [or his sincere, or true,] or his secret, or private, friend; or his companion, or associate, who converses, or talks, with him; syn. خَدْنٌ (S, K, TA;) his particular, or special, friend: (TA;) †the second is also used in a pl. sense: (S, TA;) pl. of the first, خُلَصَاةٌ. (K.)

خُلَصٌ A kind of tree like the grape-vine (K) in its manner of growth, (TA,) that clings to other trees, and rises high; (K;) having leaves

of a dust-colour, thin, round, and wide; and a blossom like that of the مر [?]; and tinged in the lower parts of its stems; (TA;) sweet in odour; and having berries (K) like those of [the plant called الثَّعْلَبُ, [see art. ثَعْلَبُ,] three and four together, red, (TA,) like the beads of عَقِيق [q. v.]; (K;) not eaten [by men], but depastured: (TA;) n. un. with ة: (K;) thus described by [AHu] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

ذُو الْخُلَصَةِ (S, K,) and ذُو الْخُلَصَةِ (Hishám, K,) and ذُو الْخُلَصَةِ, accord. to IDrd, and some write it ذُو الْخُلَصَةِ, but the first is the form commonly obtaining with the relaters of trads., (TA,) A certain temple, (S, K,) called اَلْيَمَامَةُ; كَعْبَةُ (S,) or اَلْكَعْبَةُ اَلْيَمَامِيَّةُ, (El-Háfídh Ibn-Hajar, K,) and also اَلْكَعْبَةُ اَلشَّامِيَّةُ, because its door faced Syria, (TA,) belonging to the tribe of Khath'am, (S, K,) and Dows and Bejeeleh and others, (TA,) in which was an idol called اَلْخُلَصَةُ (S, K,) which was demolished (S, TA) by command of Mohamad: (TA;) or ذُو الْخُلَصَةِ was the idol itself, as some say; but, says IAth, this requires consideration, because [it is asserted that] ذُو is not prefixed to any but generic names: (TA: [but see ذُو:]) or the temple was so called because it was the place of growth of a tree of a kind called خُلَصٌ. (K, TA.)

خُلَصَانٌ: see خُلَصٌ, in two places.

يَوْمُ الْخُلَاصِ an inf. n. of 1. — يَوْمُ الْخُلَاصِ is The day of the coming forth of الدَّجَالِ [or Antichrist]; because then the believers will be distinguished. (TA.) — Also †An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. اَخْلَاصٌ. (TA.) — See also خُلَاصَةٌ.

خُلَاصَةٌ: see خُلَاصَةٌ, in two places.

خُلَاصٌ: see خُلَاصَةٌ, throughout.

خُلُوصٌ: see خُلَاصَةٌ, in three places. — Also an inf. n. of 1.

خَالِصٌ: see خَالِصٌ.

خُلَاصَتُهُ (S, A, L, Msb, K) and خُلَاصَتُهُ (Fr, Sgh, K) What has become clear, of cooked butter; (S, A, L, K;) or cooked butter into which some dates have been thrown, or into which some سَوِيق [i. e. meal of parched barley or wheat] has been thrown, in order that thereby it may become clear from the remains of the milk: (Msb:) for when they cook fresh butter, to make it سَمَن, they throw into it somewhat of سَوِيق, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that سَمَن is called اَلْخُلَاصَةُ, and اَلْخُلَاصُ also, (S, L,) mentioned by A'Obeid, (S,) and this, namely the خُلَاصُ, is the اِثْرُ: (S, L, K;) and the terms خُلُوصٌ (S, L, K) and قَلْدَةٌ (S, L) and قَشْدَةٌ (S, L, K) and كُدَادَةٌ (S, L) are applied to the dregs, or sediment, remaining at the bottom; (S, L, K;) as also خُلَاصَةٌ: (AHeyth, L in art. قَشْد:) the

inf. n. is اِخْلَاصٌ; and you say, اَخْلَصْتُ السَّمَنَ (S, L:) or خُلَاصَةً and اِخْلَاصٌ signify dates and سَوِيق that are thrown into سَمَن; and اَخْلَصَ السَّمَنَ signifies "he threw dates and سَوِيق into the سَمَن [and so clarified it];" and اِخْلَاصٌ [thus I find it written] signifies what has become clear, of سَمَن, when it is cooked: and خُلَاصٌ also signifies, and so اِخْلَاصٌ, and اِخْلَاصَةٌ, butter when clear from the dregs, or sediment: and خُلُوصٌ, the dregs, or sediment, at the bottom of the milk: (L:) اِخْلَاصٌ and اِخْلَاصَةٌ are syn. with اِذْوَابٌ and اِذْوَابَةٌ: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into سَمَن; and when it has become good, and the milk has become clear from the dregs, or sediment, that milk is called اِثْرُ and اِخْلَاصٌ: Az says, I have heard the Arabs apply the term اِخْلَاصٌ to that with which سَمَن is cleared, in the cooking-pot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates, or flour, or سَوِيق, which they throw therein, that the سَمَن may become clear from the remains of the milk mixed with it: this is the خُلَاصُ: but the خُلَاصَةُ [i. e. خُلَاصَةٌ] is what remains, of the خُلَاصُ and dregs or milk &c., in the bottom of the cooking-pot: (L, TA:) [or] اِخْلَاصٌ (K) [accord. to some, اِخْلَاصٌ, but this is app. wrong, (see Har p. 311,)] and خُلَاصَةٌ (Hr, TA) also signify what fire has clarified, or purified, (مَا اَخْلَصَتْهُ النَّارُ,) of butter, and of gold, and of silver: (Hr, K, TA:) or اللَّبَنُ اِخْلَاصٌ, means what is extracted from milk; i. e. butter; (ADK, L, TA;) and so does خُلَاصَةُ اللَّبَنِ: (A: [but there mentioned among tropical expressions:]) خُلَاصَةٌ being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify what is clear, or pure, of other things; (Msb;) [as also خَالِصٌ: and hence both of them often signify †the choice, best, or most excellent, part of anything; and so, probably, does اِخْلَاصٌ:] and خُلَاصَةٌ and اِخْلَاصٌ also signify Inspissated juice (رَبِّ) made from dates; (JK;) or this is called خُلُوصٌ. (TA.)

خَالِصٌ Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine: (B, TA:) clear, or pure, applied to any colour: (Lh, TA:) †white; as also خَالِصٌ; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, خُلَصٌ;] both applied to anything. (K, TA.) You say, ثَوْبٌ خَالِصٌ: A garment, or piece of cloth, of a clear, or pure, white: and اَزْرَقٌ خَالِصٌ: A garment of the kind called اَلْبَطَانَةُ with a white lining. (A.) — [Also †Pure, or sincere, love, religion, &c.] — See also خُلَاصَةٌ, near the end of the paragraph.

خَالِصَةٌ [fem. of خَالِصٌ: used as a subst.] †A pure property, or quality. (Bd in xxxviii. 46; and K. [In the CK, خُلَّةٌ is erroneously put for خُلَّةٌ: the corresponding word in Bd is خُلَّةٌ.])