

see 1 and 3]: (A:) the inf. n., **تَخَالَسَ**, signifies i. q. **تَسَالَبَ**. (S, K.) — **تَخَالَسَ الْقُرْنَانِ**, and **تَخَالَسَا نَفْسَيْهِمَا**, *The two opponents sought to seize each other by force; &c.* (T, TA.)

8: see 1, in five places. — [**اِخْتَلَسَ** also signifies † *He slurred a vowel; i. e., pronounced it slightly; and he suppressed it altogether.*]

خَلَسَ }
خَلَسَ } see **خَلِيسٌ**.

خَلَسَةٌ inf. n. of un. of **خَلَسَ** [*A single act of seizing, or carrying off, by force; &c.*]. (Mṣb.) — It also occurs in a trad., where, if correctly related, it is syn. with **خَلَسَةٌ**. (Mgh.)

خَلَسَةٌ a subst. from **خَلَسَ**: (S, K:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] *A thing that is [seized, or carried off, by force; or taken at an opportunity, with deceit, guile, or circumvention; or] taken hastily and openly; (Mgh;) or snatched at unawares: (Mṣb:) or spoil; plunder; booty; a thing taken by spoliation and force; as also* **خَلِيسَةٌ**; which last also signifies *an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered; in consequence of which it is forbidden [to be eaten].* (TA.) Hence, **لَا قَطْعَ فِي الْخَلَسَةِ** [*There shall be no amputation (of the right hand) in the case of a thing seized, or carried off, by force; &c.*]. (Mgh, Mṣb.) [See also an ex. voce **حَدِيثًا**, in art. **حَدَى**.] — *An opportunity.* (S, *A, TA.) You say, **هَذِهِ خَلَسَةٌ فَاتَّهَرِزْهَا** *This is an opportunity, therefore do thou take it, or seize it.* (A, TA.) — *A mixture of whiteness with blackness in the hair, (S, Ham p. 387, TA,) in equal proportions: or of more blackness than whiteness: (TA:) [or a predominance of whiteness: see* **خَلِيسٌ**.] — [Hence,] † *A mixture of fresh and dry portions [or green and white (see 4)] in herbage.* (S, K, TA.)

خَلَسًا: see the next paragraph.

خَلِيسٌ [an epithet having the sense of the pass. part. n. of **خَلَسَ**; i. e., *Seized, or carried off, by force; &c.*]. [Hence,] **طُعْنَةٌ خَلِيسٌ** *A thrust, or wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill.* (TA.) — *A courageous man; as also* **مُخَالِسٌ** and **خَلَّاسٌ**. (TA.) — Also, and **مُخَلِّسٌ**, *Hair having whiteness mixed with its blackness, (A, TA,) in equal proportions: or with more blackness than whiteness: (TA:) or mostly white: (Mgh:) or partly white. (AZ, TA.)* And the former, *Having a mixture of whiteness with the blackness of his hair.* (S, K.) — [Hence,] the former also signifies † *Herbage drying up, or dried up, (S, K, TA,) part yellow and part green; as also* **مُخَلِّسٌ**: (TA:) or both signify *having its dry and green portions intermixed: (A:) and the former signifies dry herbage, upon the lower part of which fresh has grown and mixed with the former; as also* **خَلِّسٌ**. (K.) — Also † *White (أحمر [q. v.]) whose whiteness is mixed*

*with blackness: and so, applied to women, خَلِّسٌ, (syn. سَمْرٌ, TA,) of which the sing. may be خَلِّسَاءٌ; or خَلِّيسٌ; or خَلَّاسِيَّةٌ, supposing the two augmentations (يَا TA) to be elided. (K.) — Also † i. q. خَلِيطٌ [q. v.]. (TA.) — And † *The young one of a she-camel begotten by a stallion not prepared for her.* (Sgh, TA.)*

خَلِيسَةٌ: see **خَلَسَةٌ**.

† **خَلَّاسِيٌّ** † *A boy whose mother is black, and his father a white, or tawny, Arab, and who is born of a colour between those of his two parents; fem. with ة: (Az, TA:) or † *a child whose parents are (one) white and (the other) black, (A, K, TA,) a white man and a black woman, or a black man and a white woman. (TA.)* See also **خَلِيسٌ**. — And † *A domestic fowl, (A,) or cock, (K,) begotten between an Indian and a Persian fowl. (A, K.)**

خَلَّاسٌ: see **خَالِيسٌ**: — and see **خَلِيسٌ**.

خَالِيسٌ *One who seizes, or carries off, a thing by force: who takes it at an opportunity, with deceit, guile, or circumvention: [or who takes it hastily and openly: or who snatches at unawares:] as also* **خَلَّاسٌ**: [or this latter has an intensive signification:] and [in like manner] **مُخَلِّسٌ** *one who seizes, or carries off, a thing at a time of inadvertence. (TA.) — [Hence,] الخَالِيسُ* *Death: because it seizes people unawares. (TA.)*

مُخَلِّسٌ: see **خَلِيسٌ**, in two places.

مُخَالِيسٌ: see **خَلِيسٌ**.

مُخَلِّسٌ: see **خَالِيسٌ**.

خلص

1. **خَلَصَ**, (S, A, K, &c.,) aor. 2, (S, TA,) inf. n. **خُلُوصٌ** (S, A, K) and **خَلَّاصٌ** (TA) and **خَالِصَةٌ**, (K,) or the second and third of these are simple substs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and **خَلَصَ** also; (Et-Towsheeh, TA;) but the former is that which is commonly known; (TA;) *It (a thing, S, TA) was, or became, خَالِصٌ, (S, A, K,) which signifies [here] clear, pure, sheer, free from admixture, unmingled, unmixed, or genuine; (B, TA;) and white. (K.)* You say, **خَلَصَ الْمَاءُ مِنَ الْكَدْرِ** *The water became clear from turbidness. (Mṣb.)* And **خَلَصَ الزُّبْدُ مِنَ الثَّقَلِ** [*The butter became clear from the dregs, or sediment,] in being cooked. (S.) — خَلَصَ مِنَ **الْوَرِطَةِ**, (A,) or **التَّلْفِ**, aor. 2, (Mṣb,) inf. n. **خَلَّاصٌ** (A, Mṣb) and **خُلُوصٌ** and **مُخَلِّصٌ**, (Mṣb,) † *He became safe, or secure, or free, from embarrassment or difficulty, or from destruction, (A, Mṣb,) like as a thing becomes clear from its turbidness. (A.)* [See also 5.] — **خَلَصَ مِنَ الْقَوْمِ** † *He withdrew, retired, or went away or apart, from the people, or company of men. (A, TA.)* It is said in the Kur [xii. 80] **خَلَصُوا نَجِيًّا** † *They retired, conferring privately together. (Bd, Jel, TA.) — خَلَصَ إِلَيْهِ, (S, A, K,) and **بِهِ**, (TA,)**

inf. n. **خُلُوصٌ**, (K,) † *He, or it, (a thing, S, and grief, and happiness, A, TA,) came to, or reached, him: (S, A, K, TA:) he came to, reached, or arrived at, it; namely, a place. (TA.) — Also* **خَلَصُوا إِلَيْهِ** *They came to him (namely a judge or governor) and referred to him their cause, or suit, for judgment. (T and L in art. نَفَذَ.) — خَلَصَ, inf. n. **خَلَّاصٌ** and **خُلُوصٌ**; (TA;) or **خَلَصَ**, (K,) inf. n. **تَخَلِيسٌ**; (TA;) but the former is that which is found in the correct lexicons; (TA;) *He took the خَلَّاصَةَ [q. v.] (K, TA) of, or from, clarified butter; (TA;) and **اخْلَصَ**, inf. n. **إِخْلَاصٌ**, signifies the same. (TA.) [See also this last below.]**

2. **خَلَصَهُ**, (A,) inf. n. **تَخَلِيسٌ**, (TA,) *He made, or rendered, it clear or pure [&c. (see 1, first signification)]; he cleared, clarified, purified, or refined, it; (A, Mgh, TA;) [as also* **اخْلَصَهُ**, q. v.] — † *He separated it from another thing or other things. (Mṣb.)* You say also **خَلَصَ بَيْنَهُمَا** [*He separated them, each from the other.*]. (M in art. قَلَصَ.) — † *He (God, A, TA, or a man, S) saved, secured, or freed, him, (S, A, K,) مِنْ كَذَا* *from such a thing, (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, like as one renders a thing clear from its turbidness, (see 1,)] after he had become caught, or entangled; (TA;) as also* **اخْلَصَهُ**. (TA.) Also † [*He disentangled it; unraveled it:*] said of spun thread that has become entangled. (Lth and Az and Sgh, in TA, art. عَسَرَ.) — † *He made it clear; or explained, expounded, or interpreted, it; as also* **لَخَصَهُ**. (A in art. لَخَصَ.) — **خَلَصَ**, inf. n. as above, also signifies † *He gave [a man (for the verb in this case, as in others, is trans., accord. to the TK,)] the خَلَّاصَ, (K, TA,) i. e., the equivalent of a thing, or requital, or hire for work. (TA.) — See also 1, last signification.*

3. **خَالَصَهُ**, (S, K,) inf. n. **مُخَالَصَةٌ**, (TK,) † [*He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity: and particularly, as also* **خَالَصَهُ الْوَدَّ**, mentioned in this art. in the A, but not explained,] † *he regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection; syn. صَافَاهُ (S, K, TA) and **وَادَدَهُ**; (TA;) **فِي الْعِشْرَةِ** [*in social intercourse*]. (S, TA.) You say also, **خَالَصَ اللَّهُ دِينَهُ** † [*He acted with reciprocal purity, or sincerity, towards God, in his religion*]. (A.) And one says, **خَالِصِ الْمُؤْمِنِ وَخَالِفِ الْكَافِرِ** † [*Act thou with reciprocal purity, or sincerity, towards the believer, and act thou with contrariety to the unbeliever*]. (A.) [See 3 in art. خَلَقَ, where a similar saying is mentioned.] [See also the next paragraph.]*

4. **اخْلَصَهُ**: see 2, first signification. You say, **اخْلَصَ السَّمْنَ**, inf. n. **إِخْلَاصٌ**, *He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat (سَوِيقٌ), or dates, or globules of gazelles' dung: (S, *L:) or he took the خَلَّاصَةَ [q. v.] of the cooked, or clarified, butter. (Fr, K.) See also 1, last signification.*