

And **أَخْلَصْتَهُ النَّارُ** [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) — You say also, **اخْلَصُوا 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 **اخْلَصَ لَهُ الْمَوَدَّةَ** † [He was pure, or sincere, to him in love, or affection]. (A.) And **اخْلَصَ لِلَّهِ الْعَمَلَ** † [He was pure, or sincere, towards God in works]. (Mṣb.) And **اخْلَصَ 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 **اخْلَصَ لِلَّهِ**, [elliptically,] † [He was without hypocrisy [towards God]. (K.) or **إِخْلَاصٌ** properly signifies † The asserting oneself to be clear, or quit, of [believing in] any beside God. (B, TA.) [Hence,] **سُورَةُ الإِخْلَاصِ** is † a title of The [112th] chapter of the Kur-án commencing with the words **قُلْ هُوَ اللَّهُ أَحَدٌ**: (IAth, Mṣb:) and **سُورَتَا الإِخْلَاصِ** † the same together with the [109th] chapter commencing with the words **يَا أَيُّهَا الْكَافِرُونَ**. (Mṣb.) And **كَلِمَةُ الإِخْلَاصِ** is applied to † The sentence which declares belief in the unity of God. (A,*TA.) **أَخْلَصْنَاكُمْ بِخَالِصَةٍ**: see below, voce **خَالِصَةٍ**. — 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** **بِالْمَرْأَةِ**.]

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.* (ADḲ, A, L.) — **اسْتَخْلَصَهُ** *He appropriated him [or it] purely to himself, (Bḍ 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; (IAḡr, in L, art. قَرَعَ; and TA in the present art.) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. اسْتَخَصَّهُ (S, K, TA;) and † اخْلَصَهُ signifies the same. (TA.)*

خَلِصٌ (S, A, K) and **خُلِصَانٌ** (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, **خُلِصَاءٌ**. (K.)]

خَلِصٌ *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 **التَّغْلِبُ**, [see art. **تَعْلَبُ**] three and four together, red, (TA,) like the beads of **عَقِيقٌ** [q. v.]; (K;) not eaten [by men], but depastured: (TA:) n. un. with ة: (K:) thus described by [AHn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.*

ذُو الْخُلِصَةِ (S, K,) and **ذُو الْخُلِصَةِ**, (Hishám, K,) and **ذُو الْخُلِصَةِ**, accord. to IDrd, and some write it **ذُو الْخُلِصَةِ**, but the first is the form commonly obtaining with the relaters of trads., (TA,) *A certain temple, (S, K,) called **كَعْبَةُ الْيَمَامَةِ**, (S,) or **الْكَعْبَةُ الْيَمَانِيَّةُ**, (El-Háfídh Ibn-Hajar, K,) and also **الْكَعْبَةُ الشَّامِيَّةُ**, because its door faced Syria, (TA,) belonging to the tribe of *Khat'am*, (S, K,) and *Dows* and *Bejeeleh* and others, (TA,) in which was an idol called **الْخُلِصَةُ**, (S, K,) which was demolished (S, TA) by command of *Mohammad*: (TA:) or **ذُو الْخُلِصَةِ** 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 **خَلِصٌ**. (K,*TA.)*

خُلِصَانٌ: see **خَلِصٌ**, in two places.

يَوْمَ الْخُلِصِ an inf. n. of 1. — *يَوْمَ الْخُلِصِ* is *The day of the coming forth of **الدَّجَالُ** [or **Anti-christ**]; because then the believers will be distinguished. (TA.) — Also † An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. **أَخْلَاصٌ**. (TA.) — See also **خُلِصَةٌ**.*

خُلِصٌ: see **خُلِصَةٌ**, in two places.

خُلِصٌ: see **خُلِصَةٌ**, throughout.

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

خُلِصٌ: see **خَالِصٌ**.

خُلِصَةٌ (S, A, L, Mṣb, K) and **خُلِصَةٌ** (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 **سَوِيقٌ** [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: (Mṣb:) for when they cook fresh butter, to make it **سَمِنٌ**, they throw into it somewhat of **سَوِيقٌ**, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that **سَمِنٌ** is called **الْخُلِصَةُ**, and **خُلِصٌ** also, (S, L,) mentioned by A'Obeyd, (S,) and this, namely the **خُلِصِ**, is the **إِثْرُ**: (S, L, K:) and the terms **خُلُوصٌ** (S, L, K) and **قِلْدَةٌ** (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 **خُلِصَةٌ**: (AHeyth, L in art. **قَشْدٌ**): the*

inf. n. is **إِخْلَاصٌ**; and you say, **أَخْلَصْتُ السَّمِنَ** (S, L:) or **خُلِصَةٌ** and **خُلِصٌ** signify dates and **سَمِنٌ** that are thrown into **سَمِنٌ**; and **أَخْلَصَ** **سَمِنٌ** signifies "he threw dates and **سَمِنٌ** into the **سَمِنَ** [and so clarified it]:" and **خُلِصٌ** [thus I find it written] signifies *what has become clear, of **سَمِنٌ**, when it is cooked: and **خُلِصٌ** also signifies, and so **إِخْلَاصٌ**, and **خُلِصَةٌ**, butter when clear from the dregs, or sediment: and **خُلُوصٌ**, the dregs, or sediment, at the bottom of the milk: (L:) **إِخْلَاصٌ** and **خُلِصَةٌ** are syn. with **إِذْوَابٌ** and **إِذْوَابَةٌ**: (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 **سَمِنٌ**; and when it has become good, and the milk has become clear from the dregs, or sediment, that milk is called **إِثْرٌ** and **إِخْلَاصٌ**: Az says, I have heard the Arabs apply the term **خُلِصٌ** to that with which **سَمِنٌ** 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 **سَوِيقٌ**, which they throw therein, that the **سَمِنٌ** may become clear from the remains of the milk mixed with it: this is the **خُلِصِ**: but the **خُلِصَةُ** [i. e. **خُلِصَةٌ**] is *what remains, of the **خُلِصِ** and dregs or milk &c., in the bottom of the cooking-pot: (L, TA:) [or] **خُلِصٌ** (K) [accord. to some, **خُلِصٌ**, but this is app. wrong, (see Har p. 311,)] and **خُلِصَةٌ** (Hr, TA) also signify *what fire has clarified, or purified, (مَا أَخْلَصْتَهُ النَّارُ) of butter, and of gold, and of silver: (Hr, K, TA:) or **اللَّبَنِ** **خُلِصٌ**, means *what is extracted from milk; i. e. butter; (ADḲ, L, TA;) and so does **خُلِصَةٌ**: (A: [but there mentioned among tropical expressions:]) **خُلِصَةٌ** 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; (Mṣb;) [as also **خَالِصٌ**: and hence both of them often signify † the choice, best, or most excellent, part of anything; and so, probably, does **خُلِصٌ**:] and **خُلِصَةٌ** and **خُلِصٌ** 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: (Lḥ, TA:) † white; as also **خُلِصٌ**; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, **خُلِصٌ**;] both applied to anything. (K, TA.) You say, **ثَوْبٌ خَالِصٌ** † *A garment, or piece of cloth, of a clear, or pure, white: and **أَزْرَقٌ خَالِصٌ** † *A garment of the kind called **قَبَا** blue with a white lining. (A.) — [Also † Pure, or sincere, love, religion, &c.] — See also **خُلِصَةٌ**, near the end of the paragraph.***

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