

these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies †a people, or company of men, whose affair, or case, or state, is one: (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies †a partner, copartner, or sharer: (Mgh, Mṣb, K, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or †one who has mixed his property with that of his copartner: (Bd in xxxviii. 23:) or †one who shares in merchandise, or in a debt, or in commerce, or in neighbourship: (Ibn-'Arafah, TA:) and †a sharer in the rights of possession, or property; such as water, and a road: (K:) the pl. is خُلَطَاءُ; (Mgh, TA;) occurring in the Qur xxxviii. 23: (TA:) and the sing. also signifies †a neighbour; syn. جَارٌ [which has also other significations here assigned to خَلِيطٌ]; (TA;) and مُجَاوِرٌ: (Mṣb:) and †a husband: and †the son of a paternal uncle: (K:) and [the pl.] خُلَطٌ is also explained by IAqr as †i. q. مَوَالٍ [pl. of مَوْلَى, which has several of the significations here assigned to خَلِيطٌ]: and as signifying also †neighbours of sincere friendly conduct. (TA.) It is said in a trad. (K, TA) respecting [the right termed] الشَّفْعَةُ, (TA,) الشَّرِيكُ أَوْلَى مِنَ الْخَلِيطِ وَالْخَلِيطُ أَوْلَى مِنَ الْجَارِ †The sharer in what is not divided is more deserving than the sharer in the rights of possession, or property; [and the sharer in the rights of possession, or property, is more deserving than the neighbour:] (K, TA:) [or the trad. is as follows:] الْخَلِيطُ أَحَقُّ مِنَ الشَّرِيكِ وَالشَّرِيكُ أَحَقُّ مِنَ الْجَارِ †the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another: or the meaning here is, he between whom and thyself are acts of receiving and giving, and affairs of debt and credit; not the sharer, or partner. (Mgh.) And in another trad., مَا كَانَ مِنْ خَلِيطَيْنِ فَاتَّهَمَا †Whatever two copartners there be that have not divided the beasts [belonging to them], they shall make claim for restitution, one of the other, with equality; i. e., if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution [of what he has given above his own share] upon his copartner, with equality: (Esh-Sháfi'ee, K, TA:) the two persons are not خَلِيطَانٌ unless they be such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year; and if so, they give the poor-rate as one: otherwise, they are not خَلِيطَانٌ; and they give the

poor-rate as two: (Esh-Sháfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مُسِنَّة [q. v.], and from the thirty a تَبِيع [q. v.]; then the giver of the مُسِنَّة makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the تَبِيع, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مُسِنَّة and the تَبِيع] when the property is not divided, as though it were the property of one: and the saying بالسُّوِيَّة shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

خَلَاطَةٌ †Stupidity; foolishness; paucity of sense. (IAqr, K.)

خَلِيطَةٌ Camel's milk milked upon that of sheep or goats: or sheep's milk upon that of goats: and the reverse. (K.)

خَلِيطِي: see خَلِيطٌ:—and see what next follows, in two places.

وَقَعُوا فِي خَلِيطِي, (S, K,) and خَلِيطِي, (K,) †They fell into a state of confusion: (K:) their affair, or case, became confused, or perplexed, (اخْتَلَطَ) to them. (S.) And †كُنَّا خَلِيطِي [We were in a state of confusion]: cited by Az, from an Arab of the desert. (TA.) [خَلِيطَاءٌ, which probably signifies the same, is mentioned in the TA, voce لُغَزْرٌ, on the authority of Sb.]

خَلِيطِي The creating confusion, or disorder, (إِنْسَادٌ) in an affair, or a case. (TA.) [See also 2.] — مَالُهُمْ خَلِيطِي [in the CK] Their possessions, or camels &c., are mixed together. (K,* TA.)

خَلِيطَاءٌ: see خَلِيطِي.

أَخْلَطَ مِنَ الْحَمِي †[More insinuating than fever]; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

مِخْلَطٌ †One who renders things confused, or dubious, to the hearers and beholders. (TA.) — †One who mixes in, or enters into, (يَخَالِطُ,) affairs, (S, K, TA,) and relinquishes them; (TA; [but this addition seems rather to apply to مَزِيلٌ in what follows;]) as also مِخْلَاطٌ: (K:) or this latter signifies †one who mixes much with men. (Sgh, TA.) [See also خَلِيطٌ.] You say, هُوَ مِخْلَطٌ مَزِيلٌ †[He is one who mixes in, or

enters into, affairs; (and, accord. to an explanation of مَزِيلٌ in the TA, in art. زِيل, on the authority of IAth,) one who is vehement in altercation, or litigation, relinquishing one plea, or argument, and taking to another]; like as you say, هُوَ رَاتِي فَاتِي. (S, K.)

مِخْلَاطٌ: see مِخْلَطٌ.

مُخَالِطٌ †Infected, corrupted, disordered, or confused, in his intellect; as also مُخْتَلَطٌ: (TA:) or mad; insane; or affected by diabolical possession. (TA in art. لَيْس.)

مُخَالِطٌ: see خَلِيطٌ.

مُخْتَلَطٌ: see مُخَالِطٌ. — Also †A camel that has become fat, so that the fat is mixed with the flesh: fem. with ة, applied to a she-camel. (Ish, K.)

خلع

1. خَلَعَهُ, (S, Mgh, Mṣb,) aor. ع, (TA,) inf. n. خَلْعٌ, (S, Mgh, Mṣb, K,) He pulled it off; syn. نَزَعَهُ; (Mgh, Mṣb;) or stripped it off; or took it off; (TA;) or put it, or threw it, or cast it, off from him; (IAth;) namely, his garment, (S, IAth, Mgh, Mṣb,) عَنْ بَدَنِهِ from his body; (Mgh;) and his sandal, (S, Mgh, Mṣb,) عَنْ رِجْلِهِ from his foot; (Mgh;) &c.; (Mṣb, TA;) [as also †اخْتَلَعَهُ, as appears from its being said that] اخْتَلَاعٌ is syn. with خَلْعٌ: (TA:) accord. to some, خَلْعٌ is syn. with نَزَعٌ; but accord. to Lth, (TA,) the former is like the latter, except that the former is a somewhat leisurely action. (K, TA.) The phrase in the Qur [xx. 12] فَاخْلَعْ نَعْلَيْكَ is said to be used in its proper sense, [And do thou pull off, or put off, thy sandals,] because his sandals were of the skin of a dead ass: or, as the Soofees say, it is a command to stay; like as you say to him whom you desire to stay, “Pull off thy garment and thy boots,” and the like; and is tropical: (TA:) or, accord. to some, †make thy heart vacant from [care for] family and property. (Bd.) — خَلَعَ عَلَيْهِ, (B, TA,) and خَلَعَ عَلَيْهِ خَلْعَهُ, (S, TA,) [He took off from himself, and bestowed upon him, a garment: and hence,] he bestowed upon him, or gave him, a garment; [generally meaning, a robe of honour;] the meaning of giving being inferred from the connective على, not from the verb alone. (B, TA.) — It is said in a trad. respecting 'Othmán, إِنَّ اللَّهَ سَيَقْبِضُكَ قَبِيضًا وَإِنَّكَ تُلَاصُّ عَلِيَّ خَلْعَهُ, (L,) meaning †Verily God will invest thee with the apparel of the office of Khaleefeh, (K and TA in art. قَبِص,) and thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA in art. لَوْص.) — خَلَعَ الْفَرَسُ عِدَارَهُ †The horse threw off his head-stall, or halter, and wandered about at random. (Mgh.) — [And hence,] خَلَعَ عِدَارَهُ [said of a man,] ††He threw off from himself his عِدَار, [meaning restraint,] and acted in a wrongful and evil manner towards others, with none to repress him. (TA.) —