

Illustr., no. 927 :)] i. q. قَتَاة : (§) or resembling the قَتَاة ; (K, &c.) which is the more suitable explanation : (TA:) or i. q. قَتْد [q. v.]: an arabicized word : (Mgh:) [from the Persian خيَار :] not Arabic. (§). — خيَار شَنْبَر [The cassia fistula of Linn.]; a well-known kind of tree; (K;) a species of the خَرْوَب, resembling a large peach-tree; (TA;) abounding in Alexandria and Misr; (K;) and having an admirable yellow flower : (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خيَار چَنْبَر]. (TA.)

خيبر: see خَيْر, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خيبر, and its fem. خَيْرَةٌ, and pl. fem. خَيْرَات : see خَيْر, (used as an epithet,) in eight places, in the former half of the paragraph.

خائر [Doing good, or well : &c. :] act. part. n. of خَار. (§, TA.)

خَيْر, and its pls. أَخَيْر and أَحْيَرُونَ : see خَيْر, in eight places, in the latter half of the paragraph.

اِخْتِيَارِي [Of, or relating to, the will, or choice]. صِفَةٌ اِخْتِيَارِيَّة [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خَلْقِيَّة. (Msb in art. مدح, &c.)

مُخَيَّرَةٌ [A cause of good : and hence,] excellence, and eminence, or nobility : so in the phrase, فُلَانٌ ذُو مُخَيَّرَةٍ [Such a one is a possessor of eminence, &c.]. (A, TA.)

مُخَيَّرٌ : see what follows.

مُخْتَارٌ act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred : and choice, select, or elect ; as also خَيْرٌ, which signifies likewise the best of anything ; often used in this sense, as a sing. and as a pl. ; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel ; as mentioned above, voce خَيْر]. (TA.) You say also جَمَلٌ خَيْرٌ in the sense of مُخْتَارٌ [A choice he-camel], and نَاقَةٌ خَيْرٌ in the sense of مُخْتَارَةٌ [A choice she-camel]. (TA.) [See also خَيْرَةٌ.] The dim. of مُخْتَارٌ is مُخَيَّرٌ : the ت is thrown out because it is augmentative ; and the ت is changed into ي because it was changed from ي in مختار : (§) one should not say مُخَيَّرٌ. (El-Hareree's Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خَيْرٌ.

خيبي

خيبي Garments, or pieces of cloth, of the worst of flax : (§) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hurds, of flax, (K, *TA,) and of the worst thereof : (TA:) or of the coarsest of [the stuff called] عَصَب [i. e. عَصَب, q. v., in the copies of the K in my hands incorrectly written عَصَب] :

(Lth, K:) or coarse flax : (Mgh:) or a cloth of coarse flax. (Har p. 544.) — [Hence,] †A low, vile, or mean, man. (K.)

خيبي and خيبيش [A weaver, or seller, of خيبي. The former mentioned in the K, and the latter in the TA, as surnames of men.]

خيبيش : see what next precedes.

خيطة

1. خَاطٌ, (Msb, TA,) first pers. خَطْتُ, (§), aor. يَخِيطُ, (Msb,) inf. n. خِيَاطَةٌ, (§, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خِيَطٌ, (TK,) which is said in the K to be syn. with خِيَاطَةٌ, but this last is a mistake for خِيَاطٌ as signifying “ thread,” (TA,) or “ a thread,” (AZ, TA,) though خِيَاطٌ is also syn. with خِيَاطَةٌ, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth ; (§, Msb, TA;) as also خِيَطَةٌ, inf. n. تَخْيِيطٌ. (TA.) — [Hence,] خَاطٌ بَعِيرًا †He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — خَاطَتِ الْحَيَّةُ, (TA,) inf. n. خِيَطٌ, (K, TA,) †The serpent ran along upon the ground. (K, *TA.) — خَاطَ إِلَيْهِ خِيَطَةً †He passed by him, or it, [or to, or towards, him or it,] once : or خَاطَ خِيَطَةً he passed along quickly : (K, *TA:) and so اِخْتَاطٌ and اِخْتَطَى. (K.) It is said by Kr to be formed by transposition from الخَطْوُ : but this is a mistake ; for, were it so, they would have said, خَاطَ خَوْطَةً, not خِيَطَةً. (ISd.) Accord. to Lth, خَاطَ خِيَطَةً †He made his journey [or a journey] without interruption. (TA.) In the A it is said that خَاطَ فُلَانٌ خِيَطَةً means †Such a one journeyed on, not pausing for anything : and in like manner, خَاطَ إِلَى مَقْصِدِهِ †[He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2 : see 1. — خِيَطَةُ الشَّيْبِ فِي رَأْسِهِ, (§, K,) inf. n. تَخْيِيطٌ, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines : (TA:) it is like وَخَطَ (§, TA:) or became like threads : (K:) and in like manner, فِي لِحْيَتِهِ in his beard. (TA.) Bedr Ibn-'Amir El-Hudhalee says,

* أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ *
* حَتَّى تُخَيِّطَ بِالْبَيَاضِ قُرُونِي *

(§, TA) [I swear that I will not forget the loan (here meaning the قَصِيدَةُ, Skr) of one (meaning Abu-l-'Iyál [with whom he was carrying on a controversy], Skr)] until the sides of my head become streaked with whiteness : (TA:) but some read تَخْيِيطٌ ; and Ibn-Habeeb says that خِيَطَةُ الشَّيْبِ signified †Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another : (IB, TA:) some read تَخْيِيطٌ ; and accord. to the K, you say, خِيَطَ رَأْسُهُ بِالشَّيْبِ,

meaning †His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness : [the best reading seems to be تَخْيِيطٌ, for تَخْيِيطٌ:] and some read تَوَخَّطَ [for تَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخْيِيطٌ]. (TA.)

5 : see 2.

8 : see 1.

خَاطٌ : see خِيَاطٌ.

خِيَاطٌ Thread, or string ; or a thread or string ; syn. سَلَكٌ ; (§, K;) the thing with which one sews ; (Msb;) [often used as a coll. gen. n. ; n. un. with ة ;] and خِيَاطٌ [likewise] signifies the thing with which a garment, or piece of cloth, is sewed ; as also مَخِيطٌ ; besides having another signification, common to it with the last, namely “ a needle ;” (K;) the pl. of خِيَاطٌ is أَخْيَاطٌ [a pl. of pauc.] (IB, K) and خِيُوطٌ (§, Msb, K) and خِيُوطَةٌ [both pls. of mult.]. (§, K.) It is said in a trad., أَدْوَا الخِيَاطِ وَالْمَخِيَطِ, meaning [Bring ye] the خِيَاطِ and the needle. (TA.) And you say, نَصَاحًا وَأَعْطِنِي خِيَاطًا, i. e. [Give thou to me] a single خِيَاطِ. (AZ, TA.) [أَعْطِنِي خِيَاطًا] may, however, mean Give thou to me a needle and thread. — نَحَاعُ الخِيَاطِ الرَّقَبِيَّةِ [or spinal cord] of the neck. (§, K.) You say, جَاوَشَ فُلَانٌ عَن خِيَاطِ رَقَبَتِهِ, meaning †Such a one defended his blood. (§, O, L.) — الخِيَاطِ الحَيِّطِ, mentioned in the Qur ii. 183, mean †The true dawn, and the false dawn : (Msb:) or the whiteness of the dawn, and the blackness of night ; (K, TA;) likened to a thread because of its thinness : (TA:) or the whiteness of day, and the blackness of night : (A'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night : (§) or what appears of the true dawn, which is the مُسْتَطِير, and what extends with it of the darkness of night, which is the dawn termed the مُسْتَطِيل : (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night : (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways : (Abou-Is-hák:) or the real meaning is the day and the night. (TA.) الخِيَاطَانُ also signifies †The night and the day. (L in art. وسد.) تَبَيَّنَ الخِيَاطِ الخِيَاطِ means †[The night became distinct from the day : or] what is termed الخِيَاطِ الخِيَاطِ became distinct from what is termed الخِيَاطِ الخِيَاطِ. (TA.) And خِيَاطٌ مِنَ الصُّبْحِ is also said to signify †A tint of the dawn. (TA.) خِيَاطٌ بَاطِلٌ — [برم. in art. بربر.] — مُخَاطُ الشَّيْطَانِ and لُعَابُ الشَّمْسِ, (§, TA,) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider : (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس : but in so saying he seems to be in