

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 شَنِير [The cassia fistula of Linn.]; a well-known kind of tree; (K;) a species of the خروب, 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 چَنِير]. (TA.)

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

خيبر, and its fem. خَيْرَة, 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. أَخَاير and أَحْيَرُونَ : see خَيْر, in eight places, in the latter half of the paragraph.

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

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

مُخَيَّر : see what follows.

مُخْتَار 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 خَيَار, 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 خَيَارٌ in the sense of مُخْتَار [A choice he-camel], and نَاقَةٌ خَيَارٌ in the sense of مُخْتَارَة [A choice she-camel]. (TA.) [See also خَيْرَة.] The dim. of مُخْتَار is مُخَيَّر : 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 مُخَيَّر. (El-Hareree's Durrat el-Ghowwās, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خَيَار.

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. خَاط, (Msb, TA,) first pers. خَطْتُ, (§), aor. يَخِيطُ, (Msb,) inf. n. خِيَاطَة, (§, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خِيَط, (TK,) which is said in the K to be syn. with خِيَاطَة, but this last is a mistake for خِيَاط as signifying “thread,” (TA,) or “a thread,” (AZ, TA,) though خِيَاط is also syn. with خِيَاطَة, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth ; (§, Msb, TA;) as also خِيَطَة, inf. n. تَخِييط. (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. خِيَط, (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 الخَطْو : but this is a mistake ; for, were it so, they would have said, خَاطَ خَوَطَةً, not خِيَطَةً. (ISd.) Accord. to Lth, خَاطَ خِيَطَةً وَاحِدَةً means †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. — خِيَطَ الشَّيْبُ فِي رَأْسِهِ, (§, K,) inf. n. تَخِييط, (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 مَنِحَةَ وَاحِدٍ \*  
\* حَتَّى تَخِييطَ بِالْبَيَاضِ قُرُونِي \*

(§, TA) [I swear that I will not forget the loan (here meaning the قَصِيدَة, 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 تَخِييطُ ; and Ibn-Habeeb says that خِيَطَ الشَّيْبُ signifies †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 تَخِييطُ ; and accord. to the K, you say, خِيَطَ رَأْسَهُ بِالشَّيْبِ,

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

5 : see 2.

8 : see 1.

خَاط : see خِيَاط.

خِيَط Thread, or string ; or a thread or string ; syn. سَلَك ; (§, 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 مَخِييطٌ ; besides having another signification, common to it with the last, namely “a needle ;” (K;) the pl. of خِيَط is أَخْيَاط [a pl. of pauc.] (IB, K) and خِيُوط (§, Msb, K) and خِيُوطَة [both pls. of mult.]. (§, K.) It is said in a trad., أَدُوا الْخِيَاطَ وَالْمَخِييطَ, meaning [Bring ye] the خِيَط and the needle. (TA.) And you say, نَصَاحًا وَأَعْطِنِي خِيَاطًا, i. e. [Give thou to me] a single خِيَط. (AZ, TA.) [أَعْطِنِي خِيَاطًا] may, however, mean Give thou to me a needle and thread. — نَحَاعُ خِيَطِ الرَّقْبَةِ †The spinal cord] of the neck. (§, K.) You say, جَاوَشَ فُلَانٌ عَنْ خِيَطِ رَقَبَتِهِ, meaning †Such a one defended his blood. (§, O, L.) — الْحِيَطُ الْمَبْيُضُ and الْحِيَطُ الْأَسْوَدُ, mentioned in the Kur 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.) الْخِيَطَانُ also signifies †The night and the day. (L in art. وسد.) تَبَيَّنَ الْخِيَطُ مِنَ الْخِيَطِ means †[The night became distinct from the day : or] what is termed الْخِيَطُ الْبَيْضُ became distinct from what is termed الْخِيَطُ الْأَسْوَدُ. (TA.) And خِيَطٌ مِنَ الصُّبْحِ is also said to signify †A tint of the dawn. (TA.) [See خِيَطٌ بَاطِلٌ in art. برم.] — خِيَطٌ الشَّيْبَانِ and لَعَابُ 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 لَعَابُ الشَّمْسِ : but in so saying he seems to be in