

2. *خير* He gave him the choice, or option, (S, A, \* Mgh, \* Mṣb, \* K,) *بَيْنَ الشَّيْئَيْنِ* [between the two things], (S, Mgh, Mṣb,) or *بَيْنَ الْأَمْرَيْنِ* [between the two affairs]: *فَتَخَيَّرَ* [so he had the choice, or option, given him]. (A.) — See also 1. It is said in a trad., *خَيْرَ بَيْنَ دُورِ الْأَنْصَارِ*, meaning He preferred some among the houses of the Assistants before others of them. (TA.) And in another trad., *خَيْرٌ*, meaning He was preferred, and pronounced to have surpassed, or overcome, or won, in a contest, or dispute. (IAth.)

3. *خَايَرَهُ فَخَارَهُ*, (A, K,) inf. n. *مُخَايَرَةٌ*, (A,) He vied with him, or strove to surpass him, or contended with him for superiority, in goodness, or excellence, (A, K,) in, or with respect to, (فِي) a thing, (A,) and he surpassed him therein. (A, K.)

4. *مَا خَيْرٌ فَلَانًا*, (A,) and *مَا خَيْرَةٌ*, which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [*How good is such a one!*] phrases similar to *مَا أَشْرَهُ* and *مَا شَرَّهُ* [which have the contr. meaning]. (TA.) *مَا خَيْرٌ اللَّبْنُ لِلْمَرِيضِ* [*How good is milk for the diseased!*], (K, \* TA,) with *ناصب* to the *ر* and *ن*, is an expression of wonder: (K:) it was said to Khalaf El-Aḥmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, "What a good word, if thou hadst not defiled it by mentioning it to the [common] people!" and Aboo-Zeyd returned to his companions, and desired them, when Khalaf El-Aḥmar should come, to say, all together, these words (*ما خير اللبن للمريض*), [in order to vex him], and they did so. (TA.)

5. *تخير*, as an intrans. v.: see 2. = As a trans. v.: see 8.

6. *تخايروا فيه إلى حكيم* They contended together for superior goodness, or for excellence, in it, or with respect to it, appealing to a judge, or an arbiter. (A.)

8. *اختاره*; and *تخيره*, (S, \* A, Mgh, Mṣb, K,) inf. n. [or rather quasi-inf. n.] *خَيْرَةٌ*, said by IAth to be the only instance of the kind except *طيرة*; (TA voce *تطير*;) and *استخاره*; (A;) and *خاره*; (K;) He chose, made choice of, selected, elected, or preferred, him, or it. (S, Mṣb, \* K.) You say also, *اخترته الرجال*, and *اخترته من الرجال*, [I chose him from the men,] and *اخترتهم عليهم*, (K,) which last signifies in preference to them. (TA.) It is said in the *Kur* [vii. 154], *وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* [And Moses chose from his people seventy men]. (TA.) *وَلَقَدْ أَخْتَرْنَا هُمَ عَلَىٰ عِلْمٍ*, in the *Kur* [xliv. 31, *Verily we have chosen them with knowledge*], may be indicative of God's producing good, or of his preferring them before others. (TA.)

10. *استخار* He sought, desired, or asked for, *خَيْرَةً* (S, Mṣb, K) or *خَيْرَةً* (as in some copies of the K) [i. e. the blessing, prospering, or favour, of God; &c.]. [And it is trans.; for] one says,

*اسْتَخِرَ اللَّهُ يَخِرُ لَكَ* [Desire thou, or ask thou for, the blessing, prospering, or favour, of God; &c.; and He will bless, prosper, or favour, thee; &c.]. (S.) And *اسْتَخَرْتُ اللَّهَ فِيهِ فَخَارَ لِي* [I desired, or asked, of God, the better of the two things, [or rather the better in it, meaning a case, or an affair,] and He chose it for me. (A.) — See also 8.

*خير* [Good, moral or physical; anything that is good, real or ideal, and actual or potential; and, being originally an inf. n., used as sing. and pl.;] a thing that all desire; such as intelligence, for instance, and equity; (Er-Rághib, and so in some copies of the K;) [or goodness;] and excellence; and what is profitable or useful; benefit; (Er-Rághib;) contr. of *شر*: (S, A, Mṣb:) pl. *خَيْرٌ*, (Mṣb, K,) and also, accord. to the Mṣb, *خَيَارٌ*: (TA:) [but this latter seems to be properly pl. only of *خير* used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] *خير* is of two kinds: namely, absolute *خير*, which is what is desired in all circumstances and by every person: and what is *خير* [or good] to one and *شر* [or evil] to another; as, for instance, (Er-Rághib,) *wealth, or property*: (Zj, L in art. *شد*, Er-Rághib, K:) it has this last signification, namely *wealth, or property*, in the *Kur*, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of *wealth, or property, that has been collected in a praiseworthy manner, or it means much wealth or property; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered good things:] and it is also used by the Arabs to signify horses; (K, \* TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [it is often best rendered good fortune; prosperity; welfare; wellbeing; weal; happiness; or a good state or condition: and sometimes bounty, or beneficence.] *رجل قليل الخير* means [A man possessing little, or no, good; possessing few, or no, good things; or poor: and in whom is little, or no, good or goodness; or niggardly: and also] a man who does little good: (TA in art. *عص*;) or [who does no good;] who is not near to doing good; denoting the non-existence of good in him. (Mṣb in art. *قل*.) [Thus it sometimes means the same as *رجل لا خير فيه* A man in whom is no good or goodness; devoid of goodness; worthless.] And *قله خير* means Poverty: and also niggardliness. (A and TA in art. *جحد*.) *هو من أهل الخير والخير* is explained voce *خير*. *خير* [May it be with the aid of good fortune and prosperity] is a prayer used with respect to a marriage. (A'Obeyd, TA.) And *إنك ما وخيرا* means *good*. (K.) — *خير* in the phrase *فلان خير* resembles an epithet [like *خير*, and signifies Good; or possessing good]; (Akh, S;) therefore*

the fem. is *خَيْرَةٌ*, of which the pl. is *خَيْرَاتٌ*, (Akh, S, Mṣb, \*) as occurring in the *Kur*, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] *أفعل*: (Akh, S:) you say *رجل خير*, (S, A, Mṣb,) meaning [A good man; or] a man possessing *خير* [or good]; (Mṣb;) and *رجل خير*: (S:) and in like manner, *امرأة خيرة* and *خيرة*, (S, Mṣb,) meaning [A good woman; or] a woman excellent in beauty and disposition: (Mṣb:) or *خير* and *خير* signify possessing much *خير* [or good], (K,) applied to a man; (TA;) and in the same sense you say *رجل خيري*, and *خوري*, and *خيري*: and the fem. of the first is *خيرة*; and of the second, *خيرة*: (K:) and the pl. [of pauc.] (of the first, TA) is *أخيار*, and [of mult.] *خيار*: (A, Mṣb, K:) you say also *خيار المال*, meaning The excellent of the camels or the like: (Mṣb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is *خيرة*, of which the pl. is *خيرات*: (Mṣb:) *خيار* is contr. of *أشوار*, (S, Mgh,) [thus] used as an epithet: (Mgh:) and *خير* [used as a subst.] signifies anything excellent; and the pl. thereof in this sense, *خيرات*, occurs in the *Kur*, ix. 89: (S:) or *خير*, (K,) or the fem. *خيرة*, (Lth,) or each, (K,) signifies excellent in beauty: (Lth, K:) and *خير* and *خيرة* signify excellent in righteousness (Lth, K) and religion: (K:) or there is no difference in the opinion of the lexicologists [in general] between *خير* and *خيرة*: (Az:) accord. to Zj, *خيرات* and *خيرات*, both occurring in different readings of the *Kur*, lv. 70, signify good in dispositions: accord. to Khálid Ibn-Jembeh, *خيرة*, applied to a woman, signifies generous in race, exalted in rank or quality or reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child: (TA:) [*خير* is also applied as an epithet to a sing. subst., either masc. or fem.:] you say *جمل خير* and *ناقة خير*, meaning A he-camel [that is excellent or] excellent and brisk and so a she-camel. (TA.) See also *مختار*, in three places. In the saying *لعمرك أبيك الخير*, the word *خير* is in the nom. case as an epithet of *عمرك*; [so that the phrase lit. means *By the good life of thy father*;] but properly it should be *لعمرك أبيك الخير* [By the life of thy good father]: and the like is said with *شر*. (TA.) [See also art. *عمر*.] — *خير* is also used to denote superiority: one says, *هذا خير من هذا* This is better than this: and in the dial. of the Benoo-'Ámir, *هذا أخير*, *هذا* with *أ*, and in like manner, *أشر*; but the rest of the Arabs drop the *أ* in each case: (Mṣb:) you say, *هو أخير منك* [He is better than thou], and in like manner, *أشر منك*; and *شر منك*; and *هو خير منك*, and in like manner, *هو خير منك*, [using the dim. form of *خير*], and in like manner, *شؤير منك*. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, *فلانة خير الناس* [Such a