

from it at all]: or in this sense the word is **خَطٌّ**. (TA.) Also *A road, or way, or street, that is a common thoroughfare; and so خَطٌّ*. (IDrd, K.) — †[*A streak, or stripe, of herbage.*] You say, **الْكَلَّاءُ خَطُوطٌ فِي الْأَرْضِ**; †*The herbage consists of streaks, or stripes, upon the ground; the rain not having watered the country in common.* (L, TA.) — *Writing, and the like.* (TA.) [*Hand-writing. Character; or particular form of letters.* — See also 1.]

خَطٌّ: see **خَطٌّ**, in two places. — *The place of the tribe.* (AA, K.)

خَطٌّ: see **خَطَّةٌ** — and see also **خَطِيْبٌ**, in two places.

خَطَّةٌ: see **خَطٌّ**, in two places. — Also *An affair: a matter: a case: an event: a state, or condition: syn. أَمْرٌ*. (S, K.) and *قَصَّةٌ*: (S:) or the like of *قَصَّةٌ*: (JK, K:) and *خَطْبٌ* and *حَالٌ*:

(TA:) or *حَالَةٌ*: (Msb:) or, as some say, *a dubious affair, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way*: (Har p. 436:) and *a quality, or property.* (Msb.) You say, **سُئِنَهُ خَطَّةٌ خَسْفٌ** [*I required, or constrained, him to do an affair of difficulty; or to become in a state of abasement, or ignominy*]: and **خَطَّةٌ سَوْءٌ** [*an evil affair*]. (L.) And **هُوَ يَكْتَلِفُنِي خَطَّةً مِنَ الْخَسْفِ** [*He requires, or constrains, me to do an affair of difficulty; &c.*]. (JK. [See also **خَسْفٌ**].) And it is said in a trad., of Keyleh, **أَيْلَامُ ابْنِ هَذِهِ أَنْ يَفْصَلَ خَطَّةً** [*Is the son of this woman to be blamed for deciding the affair, or matter, or case, &c., and defending himself in the absence of the wrongdoers who would prevent his obtaining his right; or, of those who defend men, one from another, and decide between them justly?*]: i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also **حَاجِرٌ**]. Also, in a trad. respecting El-Hodeybiyeh, **لَا يَسْأَلُونِي خَطَّةً** [*They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He,) but I will grant it to them*]. (TA.) And in the same, **قَدْ عَرَضَ عَلَيْكُمْ خَطَّةٌ رَشِدٌ فَاقْبَلُوهَا** [*He hath proposed to you a case of evident rectitude; therefore do ye accept it.*]. (TA.) And Taabbata-sharrà says,

* هِمَّا خَطَّتَا إِمَّا إِسَارٌ وَمِئَةٌ *
* وَإِمَّا دَمٌ وَالْقَتْلُ بِالْحَرِّ أَجْدَرُ *

[*They are two cases; either bondage and reproach, or else blood; and slaughter is more befitting to the free, or ingenuous*]: he means **خَطَّتَانِ**. (S.) [See Ham p. 34.] — Also *A course: as in the phrase خَطَّةٌ نَائِيَةٌ* *A distant, or far-extending, course.* (S, TA.) You say also, **خُذْ خَطَّةً**, i. e. **خُذْ خَطَّةَ الْإِنْتِصَافِ** [*Take thou the course of ex-*

acting thy right, or due, with equity]; meaning **اِنْتَصَفَ** [*exact thou thy right, or due, with equity*].

(S.) — *A proof; an evidence; a testimony; an argument; a plea; or an allegation; syn. حُجَّةٌ*.

(O, TA.) So in the phrase, **أَقْرِمِ عَلَيَّ هَذَا الْأَمْرَ بِخَطَّةٍ** [*app. Establish thou a proof, &c., against this thing, or case*]; as is said in the “Nawádir.”

(TA.) — *An object of want which one has determined to accomplish: as in the saying, جَاءَ*

وَفِي رَأْسِهِ خَطَّةٌ *He came having in his mind [lit. his head] an object of want &c.: [but see the last sentence in this paragraph:] the vulgar say*

خَطَّةٌ: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the “Nawádir” of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.)

— *Boldness to undertake affairs.* (K.) — *Ignorance.* (K.) You say, **فِي رَأْسِهِ خَطَّةٌ** *In his head is ignorance: or, as some say, some affair: and it has another meaning explained above.* (TA.)

خَطَّةٌ *A piece of ground, or land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house; whence the*

خَطُّ of El-Koofeh and of El-Başrah: (S:) or a piece of ground, and a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there; this being done when the Sulţán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-Koofeh and El-Başrah: (L:) or a place which is taken and marked for building houses, or for habitation, or the like: (Mgh, Msb:) or, as is said in the Bári’, *a piece of ground, or land, which a man takes to himself, and upon which he makes a mark, it not having*

belonged to any one before him; as also خَطٌّ; (Msb:) which latter is explained by IDrd as signifying *a place which one takes to himself, and marks, from other places: (IB, L:) or both signify a piece of land in which one alights and takes up his abode, none having done so before him: (K:) the pl. of the former is خَطَطٌ*. (S, Msb.) — [Hence,] **خَطَطَ الْمَكَارِمِ** †[*Such a one exhibits in himself the marks of generous, or honourable, qualities*]. (TA.)

خَطُوطٌ *A wild bull, (S, L,) and any beast, (L,) that marks the ground with the extremities of his hoofs.* (S, L.)

وَادٍ خَطِيْبٌ [*A valley not rained upon*]. (AO, TA voce **خَطُوطٌ**, q. v.) And **خَطِيْبَةٌ** [or **أَرْضٌ خَطِيْبَةٌ**] *Land not rained upon; (TA;) as also*

خَطٌّ: (K:) or *land not rained upon between two lands that have been rained upon: (S, K:) or land of which part has been rained upon, (K, TA,) and part has not: (TA:) or land not rained upon surrounded by land that has been*

rained upon; (ISH;) as also † the latter word:

(AHn:) pl. of the former, **خَطَائِبٌ**. (S.) — Hence the saying of a certain Arab, to his son, **الزَّمْرُ الْخَطِيْبَةُ الذَّلِيلُ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ** †[*Keep thou to the condition of abasement in fear of what is more grievous than it*]. (IAqr, M.) — **خَطِيْبَةٌ** also signifies *A strip of ground differing in roughness and smoothness from what is on either side of it: pl. as above.* (L.)

عَلِمَ الْخَطَّ *A practiser of what is termed الْخَطُّ* [or *geomancy*]. (Lth.) — [Also *A practiser of the art of writing: a calligraphist.* (KL.)

رِمَاحٌ خَطِيْبَةٌ *Spears of El-Khatt; so called from الْخَطُّ*, a place in El-Yemáneh, (S, Msb,) also called **خَطُّ هَجْرٍ**, (S,) because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb,*) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from **الْخَطُّ** which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called **الْخَطُّ**: (K:) but this demands consideration; for it is said [in the ‘Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say **خَطِيْبَةٌ**, (Msb, TA,) with kesr to the **خ**, (Msb,) without **رِمَاح**, like as you say, **ثِيَابٌ قَبِيْبَةٌ**, (Msb, TA,) with kesr, (Msb,) but when you convert the rel. n. into a subst., you say, **قَبِيْبَةٌ**, (Msb, TA,) with damm, to distinguish the subst. from the rel. n., without **ثِيَاب**: (Msb:) a single spear of this kind is called **رُمْحٌ خَطِيْبٌ**: (TA:) AHn says that **الْخَطِيْبِيُّ** signifies *the spears*; and that it is a rel. n. used in the manner of a proper name; being a rel. n. from **الْخَطُّ**, which is **خَطُّ الْبَحْرَيْنِ**, where ships moor when they come from India. (TA.)

خَطِيْبَةٌ: see the next preceding paragraph.

أَخَطٌ † *Delicate in beauties.* (IAqr.) [See also **مُخَطَّطٌ**.]

مَخَطٌ [*A place marked with a line or lines, with a streak or streaks, or with a stripe or stripes*]. (TA in art. **طَر**.)

مَخَطٌ *A wooden instrument with which one makes lines or marks or the like: (S:) or the wooden instrument with which the weaver makes lines or marks or the like, in, or upon, a piece of cloth.* (L, K.)

كِسَاءٌ مَخَطٌ *A [garment of the kind called] كِسَاءٌ*, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) marked with lines, streaks, or stripes. (S, K, TA.) — † *Beautiful*; (K, TA;) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also **مُخَطَّطٌ** [originally **مُخَطَّطٌ**: see 8]. (TA.)

مَخَطَاطٌ [*A wooden ruler; an instrument of wood by means of which lines are made even*]. (S, O.)

مَخَطَاطٌ [*A wooden ruler; an instrument of wood by means of which lines are made even*]. (S, O.)

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