

Also **رَسَمَ نَحْوَهُ**, inf. n. **رَسْمٌ**, *He went, or went away, quickly towards him, or it.* (TA.) — And **رَسَمَ فِي الْأَرْضِ**, (K,) inf. n. **رَسْمٌ**, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, *he died*; like **رَزَمَ**. (TA.)

2. **رَسَمَ** [inf. n. of **رَسَمَ**] The act of marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well: and writing [much, or] well: and making a garment, or piece of cloth, striped. (KL.)

4. **رَسَمَ** *He caused a she-camel to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) — And *He made a camel to go the pace termed رَسِيمٌ*. (S. [The meaning is there indicated, but not expressed.]) **فَارَسَمَا** ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means **فَارَسَمَا بَعِيرَيْهِمَا** [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. **رَسَمَ**, (K, but omitted in some copies,) or **رَسَمَ الرَّسْمَ**, (M,) *He looked at the رَسْمَ [or mark, trace, relic, &c.].* (M, K.) And **رَسَمَ الدَّارَ** *He considered, or examined, the رَسْمُ [or marks, traces, relics, &c.,] of the house, or dwelling;* (S, TA;\*) *or did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner **رَسَمَ** signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, **رَسَمَتِ الْقَنَافِذُ فِي الْأَرْضِ** † *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And **رَسَمَ الشَّيْءَ** † *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And **رَسَمَ الْقَصِيدَةَ** † *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And **أَنَا أُرَسِّمُ كَذَا** † *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. **رَسَمَ** [in its primary sense, as quasi-pass. of **رَسَمَ**, inf. n. of **رَسَمَ**, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted [in the mind]:* (“Dict. of the Technical Terms used in the sciences of the Musalmans:” an image’s being fixed in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] = [Also † The obeying a prescript or command &c.] You say, **رَسَمْتُ لَهُ كَذَا**, (S, K,) or **فَارَسَمْتُ**, (Msb, K,) or **فَارَسَمَهُ**, (S,) † [I prescribed to him the doing of such a thing; or] *I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it [i. e. the prescript &c.].* (S, Msb.) And **أَنَا أُرَسِّمُ مَرَأْسَكَ** † [I obey thy prescripts &c.]; *I do not transgress thy مَرَأْسَكَ.* (TA.) — And hence, (TA,) **ارْتَسَمَ** signifies also

‡ *He said* **اللَّهُ أَكْبَرُ** [God is great, or most great]: (S, M, K, TA:) *and he sought protection or preservation [by God]:* (M, K, TA:) *and he prayed or supplicated or petitioned [God]:* (S, K:) *as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation.* (TA.) El-Ashà says, [speaking of wine,]

\* **وَقَابَلَهَا الرِّيحَ فِي دَبَّتِهَا \* وَصَلَّى عَلَى دَبَّتِهَا وَارْتَسَمَ \***

(S, M, TA,) or **وَأَقْبَلَهَا**, (so in some copies of the S in this art. and in art. **صَلَّى**, and in the Mgh, also, in the latter art.,) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. **صَلَّى**) that it might not become sour, nor spoil: (TA in the latter art. :) AHn says that **ارْتَسَمَ** means *he stamped its vessel with the رَسْمَ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] **ارْتَسَمَ**, here, is from **الرَّوَسْمَ**, and means *he stamped it.* (Mgh in art. **صَلَّى**.)

**رَسَمَ** inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence **رَسْمُ الْمَصْحَفِ** *The writing of the book of the Kur-an; for which particular rules are prescribed.* — Hence also **رَسْمٌ** is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِضٌ); like حَدٌّ.* — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ*; (S, Msb, K;) and **رَسْمٌ** is a dial. var. thereof, accord. to Aboo-Turáb; as is also **رَسْمٌ**, both syn. with **أَثَرٌ**, (TA in art. **رَسَمَ**,) and so is **رَسْمٌ**. (K in that art. :) *or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed أَثَارٌ [as meaning relics or remains], as has not substance and height:* (M, K:) *or such as is cleaving to the ground:* (M:) **رَسْمٌ دَارٍ** means *remains of a house or dwelling, cleaving to the ground:* (S, TA:) or **رَسْمٌ** signifies *a remain, or remains, of a ruined dwelling or place of alighting and abiding:* (Har p. 607:) and **رَسْمٌ** is syn. with **رَسْمٌ**: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of **رَسْمٌ** is **أَرَسْمٌ** and [the pl. of mult. is] **مَرَأْسِمٌ**. (M, Msb, K.) — [I. q. مَرَسَمٌ: see مَرَأْسِمٌ.

And hence, as being prescribed,] **رَسْمُ الدِّينِ** means † *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, K) *in the ground:* (K:) pl. **رَسَامٌ**. (M, K.) — [In some copies of the K, two meanings that belong to **رَسْمٌ** are, by the omission of a و, assigned to **رَسْمٌ**: see **رَسْمٌ**.]

**رَسْمٌ**: see the next preceding paragraph. = Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

**رَسْمٌ** *That makes marks upon the ground by the vehemence of her tread:* applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. **جَمَرٌ**.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

**رَسِيمٌ** *A certain pace of camels,* (S, K,) *exceeding that which is termed ذَمِيلٌ [q. v.];* (S;) [see **رَسْمٌ**, of which it is an inf. n. ;] and **مَرَسِيمٌ** signifies the same. (K.)

**رَسَامٌ** *One who engraves [or draws inscriptions or other designs] upon tablets or the like.* (TA.)

**رَأْسِمٌ**, (S, K,) or **رَأْسِمٌ**, (TK,) *Running water.* (S, K.) — And **رَأْسِمَةٌ** *A she-camel that goes the pace termed رَسِيمٌ*: pl. **رَوَاسِمٌ**. (Har p. 495.)

**رَسْمٌ**: see **رَسْمٌ**. — Also *A sign, a token, a mark, or an indication,* (M, K,) *of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرُؤْسَمًا [Verily upon him is a sign, &c.]:* so says Khálid Ibn-Jebeleh: (M:) pl. **رَوَاسِمٌ** and **رَوَاسِيمٌ**. (TA.) — And as pl. of **رَسْمٌ**, (TA,) **رَوَاسِيمٌ** signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَوَسْمٌ is a dial. var. thereof:* (M:) *or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed;* (M, K;) *as also رَأْسُومٌ, (K,) and **رَأْسُومٌ**. (TA.) And *A piece of wood,* (S, M, Msb, K,) *or a small tablet, (A,) upon which is some inscription* (S, M, A, K) *engraved, or hollowed out,* (A, K,) *with which wheat,* (S, M, K,) *or corn, or grain,* (Msb,) *[in its repository,] is stamped, or sealed,* (S, M, Msb, K,) *or with which collections of wheat or corn are stamped, or sealed:* (AA, TA:) *as also رَوَسْمٌ*: pl. **رَوَاسِمٌ**. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to **رَسْمٌ**.] — And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA.)*

\* **دَنَائِبُ شِيفَتْ مِنْ هِرْقَلٍ بَرُوسِمٍ \***

[Deenárs, of Heraclius, that were polished with رُوسِمٌ]. (S, TA.) = It occurs in poetry as meaning *The face of a horse, in the phrase قُرْحَةٌ بَرُوسِمٍ [A star, or blaze, in the face of a horse].* (M.) = Also *A calamity, or misfortune;* (K;) like **رُوسِبٌ**. (TA.)

**رَأْسُومٌ**: see the next preceding paragraph. [Accord. to rule, its pl. is **رَوَاسِمٌ**, mentioned above as a pl. of **رَسْمٌ**.]

**مَرَسِمٌ** [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

\* **وَالْمَرَسِمُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا \***

\* **مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفَرَادٍ \***

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to 'Abd-El-'Azeez, together and separately, and two by two and one by one], he means **الْمَرَسِمُونَ**, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

**مَرَسِمٌ**: see **رَسِيمٌ**.