

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

2. *رَسَمٌ* [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 رَسْمَ [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 الْقَنَازِدُ 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 أُرَسِمُ كَذَا* *†I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. *أُرَسِمَ* [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,) *فَارَسَمْتُ*, (Msb, K,) or *فَارَسَمْتُهُ*, (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 أُرَسِمُ مَرَأْسِيكَ* *†[I obey thy prescripts &c.]; I do not transgress thy prescripts &c.]* (TA.) — And hence, (TA,) *أُرَسِمَ* signifies also

†He said اللهُ 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-Ashhà says, [speaking of wine,]

* وَقَابَلَهَا الرِّيحَ فِي دَبَّتِهَا * وَصَلَّى عَلَى دَبَّتِهَا وَأُرَسِمَ *

(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 *أُرَسِمَ* means *he stamped its vessel with the رَسْمَ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] *أُرَسِمَ*, here, is from *الرَّوَسِمَ*, and means *he stamped it.* (Mgh in art. *صَلَّى*.)

رَسَمٌ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence *رَسَمَ المَصْحُفَ* *The writing of the book of the Kur-an; for which particular rules are prescribed.* — Hence also *رَسَمٌ* is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); 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-Turab; 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 *أُرَسِمٌ* and [the pl. of mult. is] *مَرَأْسِمٌ*. (M, Msb, K.) — [I. q. *مَرَأْسِمٌ*: 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 *رَسَمٌ*: see *رَسَمٌ*.]

رَسَمٌ: 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 ذَمِيمٌ [q. v.]; (S:)* [see *رَسَمٌ*, 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.)

رَأْسِيمٌ, (S, K,) or *رَأْسِمٌ*, (TK,) *Running water.* (S, K.) — And *رَأْسِمَةٌ* *A she-camel that goes the pace termed رَسِيمٌ*. pl. *رَوَاسِيمٌ*. (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 لَرُؤْسِمًا [Verily upon him is a sign, &c.]:* so says Khálid Ibn-Jebeleh: (M:) pl. *رَوَاسِيمٌ* and *رَوَاسِيمٌ*. (TA.) — And as pl. of *رَوَاسِيمٌ*, (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 رَوَشْمٌ 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 *رَوَشْمٌ*: pl. *رَوَاسِيمٌ*. (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.)

* دَنَائِرٌ شِيفَتْ مِنْ هِرْقَلٍ بِرَوَسِيمٍ *

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

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

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

* وَالْمُرْسِمُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا *
* مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَقَرَادٍ *

[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 *المُرْسِمُونَ*, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

مَرَسِيمٌ: see *رَسِيمٌ*.