

accord. to ISk from ten to twenty-five, (TA,) or the رَسَل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.; (M;) and also † of horses or horsemen; (S;) applied to † a company of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also a distinct collection or number of any things: (M, K:) pl. أَرْسَالٌ. (S, M, Mgh, Mṣb, K.) A rájiz says,

* يَا ذَائِدَيْهَا خَوْصًا بِأَرْسَالٍ *
* وَلَا تَذَوْدَاهَا ذِيَادَ الضَّلَالِ *

[O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الإِبِلُ رَسَلًا The camels came [in a drove, or] following one another. (IAmb, TA.) And جَاءَتِ الخَيْلُ أَرْسَالًا i. e. † [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And جَاءُوا أَرْسَالًا † They (men) came in successive companies. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقَبِيرٌ كَثِيرُ الرِّسَالِ قَلِيلُ الرِّسَالِ occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk: but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also Animals, or beasts, having milk. (M, TA.)

رُسُلٌ A young girl, that has not worn the [muffler, or veil, called] خِمَارٌ. (K.) — Also a pl. of رَسُولٌ. (S, M, &c.)

رَسْلَةٌ A soft, or delicate condition of life: you say, هُمْ فِي رَسْلَةٍ مِنَ العَيْشِ They are in a soft, or delicate, condition of life. (M.) — And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رَجُلٌ فِيهِ رَسْلَةٌ A man in whom is heaviness, &c. (M.) — See also رَسَلٌ, first sentence.

رَسْلَةٌ: see رَسَلٌ, in two places.

رَسَالٌ: see رَسَلٌ (of which it is the pl.), near the end of the paragraph: — and see also مَرَايِلٌ.

رَسُولٌ i. q. رِسَالَةٌ: (S, M, K:) see the latter, in five places. — Hence, as meaning ذُو رَسُولٍ, i. e. [One who has a message; i. e. a messenger]; (TA:) i. q. مَرْسَلٌ, (S, M, K,) meaning one sent with a message; (S;) of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ [or rather مَفْعَلٌ]: (Mṣb:) [and often meaning an apostle of God; and with the article ال especially applied to Moḥammad:] accord. to IAmb, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken

from the phrase جَاءَتِ الإِبِلُ رَسَلًا, meaning "The camels came following one another:" and the saying of the Muēdhhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ means I know [or acknowledge] and declare that Moḥammad is the relater by consecutive progressions of the tidings from God: (TA:) [or, as commonly understood, I testify that Moḥammad is the apostle of God:] a رَسُولٌ is also called مَرْسَلٌ, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (S, M, Mṣb, K) and رَسَلَةٌ (S, Mṣb) and رَسَلَةٌ (M, K), which last is from IAqr, (M,) or Fr, (Sgh,) and رَسُلٌ (M, K), which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

* نَوْكَانَ فِي قَلْبِي كَقَدْرِ قَلَامَةٍ *
* حَبًّا لِبَغِيرِكَ قَدْ أَتَاهَا أَرْسُلِي *

[Had there been in my heart as much as a nail-paring of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ and عَقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Mṣb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (S, K,) in the Kur [xxvi. 15], (S,) إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Aboo-Is-ḥak the Grammarian says that the meaning here is, إِنَّا رِسَالَةٌ رَبِّ الْعَالَمِينَ, i. e. ذُو رِسَالَةٍ [Verily we are those that have the message &c.]: (TA:) [but] رَسُولٌ [as meaning a messenger] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Aboo-Dhu-eyb uses it in the sense of رَسَلٌ in his saying,

* أَلَكِنِّي إِلَيْهَا وَخَيْرُ الرِّسُولِ *
* لِأَعْلَمُهُمْ بِنَوَاحِي الخَيْرِ *

[Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]. (M.) See 4. The saying in the Kur [xxv. 39], وَقَوْمٌ نُوْجٌ لَبَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges

therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kind of things termed دراهم." (M.) — One says also, التَّسَامُ الرِّسَالِ [Arrows are the messengers of death, or of the decrees of death]. (TA.) — See also the next paragraph.

رَسِيلٌ Easy: occurring in the saying of Jubeyhà El-Asadee,

* وَقُمْتُ رَسِيلًا بِالَّذِي جَاءَ يَبْتَغِي *
* إِلَيْهِ بَلِيحِ الوَجْهِ نَسْتُ بِبَاسِرِ *

[And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) — Also A stallion-camel (K, TA) of the Arabian race, that is sent among the سُؤْلُ [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هَذَا رَسِيلٌ بَنِي فُلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلُ بَنُو فُلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مَفْعَلٌ, from أَرْسَلٌ. (TA.) — And accord. to some, A horse that is started with another in a race. (Ḥar p. 544.) — [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army; but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَكِيسٌ. — I. q. مَرَايِلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — The person who stands with thee (المُؤَاقِفُ لَكَ) [in the K (in which this explanation is erroneously assigned to رَسُولٌ) in a competition in shooting and the like: (M:) [i. e.] رَسِيلُ الرَّجُلِ يَقِفُ مَعَهُ, signifies he who stands with the man, (مَعَهُ, Ḥar p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Ḥar.) And, as also مَرَايِلٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.,] in the former case, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مَتَالٌ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IAqr, Mṣb.) One says, هُوَ رَسِيلُهُ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — See also رَسَالَةٌ, in two places. — Also Wide, or ample. (K.) — A thing little in quantity, or incomplete: الشَّيْءُ اللَّطِيفُ in the copies of the K should be