

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

2. *رسر* [inf. n. of *رسر*] 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. *رسر* *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 رسر*. (S.) [The meaning is there indicated, but not expressed.] ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means *رسر* *فارسا* [And they made their two camels to go the pace termed رسر]. (AHát, TA.)

5. *رسر*, (K, but omitted in some copies,) or *رسر*, (M,) *He looked at the رسر* [or mark, trace, relic, &c.]. (M, K.) And *رسر* الدار *He considered, or examined, the رسر* [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 *رسر* signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, *رسر* القنادل في الأرض *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And *رسر* الشيء † *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 *رسر* القصيدة † *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And *رسر* كذا † *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. *رسر* [in its primary sense, as quasi-pass. of *رسر*, inf. n. of *رسر*, 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, *رسر* له كذا, (S, K,) or *رسر*, (Msb,) *فارسا*, (Msb, K,) or *فارسا*, (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 *رسر* أنا أرسر مراسمك † [I obey thy prescripts &c.]; *I do not transgress thy prescripts* (TA.) — And hence, (TA,) *رسر* 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-Ashà says, [speaking of wine,]

* وَقَابَلَهَا الرِّيحَ فِي دَبَّتِهَا * وَصَلَّى عَلَى دَبَّتِهَا وَأَرْسَرَهَا * (S, M, TA,) or وَقَابَلَهَا, (so in some copies of the S in this art. and in art. صلوا, 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. صلوا) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that *رسر* means *he stamped its vessel with the رسر*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] *رسر*, here, is from *الرسر*, and means *he stamped it.* (Mgh in art. صلوا.)

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

And hence, as being prescribed,] *رسر* الدين 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. *رسر*. (M, K.) — [In some copies of the K, two meanings that belong to *رسر* are, by the omission of a و, assigned to *رسر*: see *رسر*.]

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

رسر 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. *رسر*.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

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

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

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

رسر: see *رسر*. — Also *A sign, a token, a mark, or an indication,* (M, K,) of beauty or of ugliness; as in the saying, *رسر* [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. *رسر* and *رسر*. (TA.) — And as pl. of *رسر*, (TA,) *رسر* 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 *رسر* 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] رسر is stamped, or sealed;* (M, K;) as also *رسر*, (K,) and *رسر*. (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 *رسر*: pl. *رسر*. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to *رسر*.] — 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 هِرَقْلِ بَرُوسِرٍ * [Deenárs, of Heraclius, that were polished with رسر]. (S, TA.) — It occurs in poetry as meaning *The face of a horse, in the phrase رسر قُرْحَةٌ* [A star, or blaze, in the face of a horse]. (M.) = Also *A calamity, or misfortune;* (K;) like *رسر*. (TA.)

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

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

* وَالْمُرْسُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا *
* مَعًا وَشْتَى 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 *المرسوها*, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رسر: see *رسر*.