

or neglected, aiding him, or assisting him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86], *أرسلنا الشياطين على الكافرين* [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief; like as is said in the same [xlili. 35], *نقيض له شيطاناً* ["We will appoint, or prepare, for him a devil" as an associate]: this is the preferred explanation: [or it may be well rendered *we have sent the devils against the unbelievers*:] some say that the meaning is, *we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them.* (Zj, M.) = *ارسلوا* [from *رسل*] They had milk in their cattle: (S:) or their milk became much; as also *رسلوا*, inf. n. *ترسيل*: (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from *رسل*] They became possessors of herds or flocks. (O, K.)*

5. *He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA.) and with gravity, staidness, sedateness, or calmness. (TA.)* *الترسل في الأمور* is *The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs.* (TA.) See also 2, in three places. — *الترسل* in riding is *The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs: and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him.* (TA.) = *ترسل بين القوم* [He acted as a رسول (or messenger) between the people]. (Mṣb and TA in art. الك.)

6. *They sent, one to another, (MA, Mṣb, TA,) a message [or messages], (MA, Mṣb,) or a messenger [or messengers]. (Mṣb.)* — Hence, *تراسلوا في الغناء* [They relieved, or aided, one another alternately in singing;] i. e. *they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end.* (Mṣb.) *لا ترأسل في الأذان* means [in like manner] *There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer.* (Mṣb.) [In other cases likewise] *الترأسل* signifies *The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately].* (Har p. 268.)

10. *استرسل* It (a thing) was, or became, loose, or slack; syn. *سلس*. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a

tree, &c., *It drooped; or was pendent.* Said of a cheek, (to which its part. n. *مُسترسِل* is applied as an epithet in the K voce *أسيِل*) *It was, or became, lank.* — *الاسترسال* in the pace of a beast is *The going gently, deliberately, or leisurely.* (TA.) [And you say, *استرسلت الدابة* *The beast went a gentle, deliberate, or leisurely, pace.*] — Also, [in other cases,] *The being still, and steady.* (TA.) — Hence, (TA,) *استرسل إليه* *He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. انبسط, and استأنس* (S, K, TA;) and *was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain.* (MA.) — And *استرسل الدهر* *استرسل الدهر* [+ *Fate made free with them, and destroyed them*]. (TA in art. بهل.) = Also *He said, Send thou to me the camels in droves (أرسلًا) [in the CK, erroneously, أرسلًا]; (K, TA;) أرسلًا being with fet-ḥ to the hemzeh; i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst.* (TA.)

رسل Easy; applied to a pace. (M, K.) — *Easy in pace; applied to a he-camel: fem. with ة: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Mṣb:) and مرسل, also, applied to a she-camel, has the former of these significations; and its pl. is مراسيل: (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رسله is applied to one thereof: a she-camel is termed مرسل as being likened to the arrow thus called. (TA.) — Soft, and lax, or flaccid: [app. applied to a he-camel; for it is added,] one says *رسله القوائم*, meaning *A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof].* (TA. [See also another meaning assigned to this phrase in what follows.] — Applied to hair, i. q. *مُسترسِل*: (S, K; in the CK *مرسل*;) which means *Lank; not crisp: (Mgh, Mṣb: [and so accord. to an explanation of استرسل in the S and K:]) or lank and pendent: (Mṣb:) or long, and lank or pendent.* (AZ, Az, Mṣb.) — And *رسله*, (M,) or *رسله القوائم*, [of which see an explanation in what precedes,] (L, TA,) and *مرسل*, applied to a she-camel, (M, L, TA,) *Having much hair, (M,) or much and long hair, (L, TA,) upon her shanks, or hind legs (في ساقها): (M, L, TA:) but in the K, رسله and مراسيل [not مرسل] are explained as epithets applied to a woman, meaning *having much and long hair upon her shanks.* (TA.) — Also sing. of *رسل*, (TA,) which signifies *The legs of a camel: (AZ, S, K, TA:) so called because of their length.* (AZ, TA.) = See also *مراسيل*. = And see the paragraph here next following.**

رسل Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also *رسله*; (M, K;) [and perhaps *رسل* and *رسله*; for] one says *افعل كذا وكذا على رسلك* (S, Mgh, Mṣb, CK*) [but not in my MS. copy of the K nor in the copies used by SM] and *رسلك* and *رسلتك*, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [*Do thou such and such things at thine ease; (Mṣb;) or act thou gently, deliberately, or leisurely, (S, Mgh, K,*) in doing such and such things; like as one says, على هينك.* (S.) *Ṣakhr-el-Ghei* says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* *لَوْ أَنَّ حَوْبِي مِنْ قُرَيْبٍ رَجَلًا*
* *بِيضِ الْوَجْهِ يَحْمِلُونَ النَّبْلَا*
* *لَمَنْعُونِي نَجْدَةً أَوْ رَسَلًا*

(Skr, M,*) i. e. [*If there were around me, of the family of Kureym, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr:) or with fighting or without fighting.* (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, *جاؤوا رسله رسله* *They came company by company.* (M.) — And *A soft, gentle, saying or speech.* (TA.) = Also *Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, fresh milk.* (TA.) One says, *كثر الرسل العامر*, meaning *Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce.* (TA.) — It is said in a trad. [respecting the giving of the poor-rate], *إِلا مَنْ أَعْطَى فِي نَجْدَتِهَا وَرَسَلِهَا*, (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from *رسل* in the sense first explained above; meaning straitness and plenty; i. e. *Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فَلَانٌ كَذَا عَمَّا رَسَلِهِ*, meaning *Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رسل signifying "milk," which A'Obeyd disallows: I Ath says that what is meant by نجدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty.* (TA.) = The *رسلان* of a horse are *The extremities of the عَضَدَانِ [or two arms].* (M, K.)*

رسل Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or a *drove, or herd, or a distinct collection or number, of camels, (S, M, Mṣb, K,) and of sheep or goats, (S, K,)*