

بِالسَّوْطِ: *He struck him with the whip*. (A.) — And it is said of anything annoying or hurtful that befalls a man. Thus in the *Kur*, [ii. 74, and iii. 23,] *لَنْ تَمَسَّنَا النَّارُ*: [*The fire of hell will not smite us*; or here it may be rendered *touch us*]. And [ii. 210,] *مَسَّهُمُ الْبَأْسُ*: [*Distress, or misfortune, smote, or afflicted, or befell, them*]. And in other instances; all which are similar to the saying in the same, *ذُوقُوا مَسَّ سَقَرَ*. (TA.) [See *مَسَّ* below.] You say also, *مَسَّهُ الْمَرَضُ*: [*Sickness smote him, or befell him*]: and *مَسَّهُ الْعَذَابُ*: [*Punishment befell him*]: and *مَسَّهُ الْكِبَرُ*: [*Old age came upon him*]. (A.) And *مَسَّهُ الْجِنُّ*: [lit. *The jinn, or genii touched him*; meaning, *affected him with madness, or insanity*]: (TA:) [whence,] *مَسَّ*, [in the TA, *مَسَّ بِهِ*, app. meaning, from what immediately precedes, *مَسَّ*, inf. n. *مَسَّ*,] *He was, or became, [touched with madness, or insanity: or] mad, or insane*: (K:) as though the jinn had touched him. (TA.) And *مَسَّهُ الْعَذَابُ*: *He punished him*. (TA, from a trad.) — [Hence, app.,] *مَسَّتْ إِلَيْهِ الْحَاجَةُ*. (S, K,) inf. n. [*مَسَّ* and] *مَسَّيَسَ*, (TA,) + [which seems to signify either *The want of him, or it, was difficult of accomplishment, or distressing*; or *the want was difficult of accomplishment, or distressing, to him*]. (S, K.) [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of *مَسَّتْ حَاجَةً مَأْتَةً*, q. v.] — [*مَسَّ* is also said of what is good, as well as of what is evil; as in the following instance:] *مَسَّتْهُ مَوَاسُ الْخَيْرِ وَالْشَّرِّ*: [*The haps of good fortune, and of evil, happened to him, or betided him*. (TA.) — [As touching implies proximity,] *مَسَّتْ بِكَ رَحْمَةُ* signifies: *The relationship of such a one is near to you*. (S, K, TA.) — And as *مَسَّ* originally signifies “he touched or felt with the hand,” it is used metaphorically as meaning: *He took a thing*; as, for instance, (in a trad.,) water from a *مِیْضَاة*. (TA.) — *مَسَّ* is made doubly trans. by means of the prep. *بِ* prefixed to the second objective complement. (Msb.) See 4, in two places.

3: see 1, in two places: and see *مَسَّ*.

4. *أَمَسَهُ الشَّيْءُ*: *He made him, or caused him, to touch the thing*: (S, IJ, M, A:\*) he enabled him to touch it. (Mgh.) — *أَمَسَ الْجَسَدَ مَاءً*: *He wetted the body with water*; or *caused water to wet the body*. (Msb.) And *أَمَسَ وَجْهَهُ الطِّيبُ*: *He smeared his face with the perfume*. (Mgh.) And *أَمَسَتْهُ*

*مَسَّتُهُ بِعَارِضِيهَا*, and *عَارِضِيهَا*, *She smeared the sides of her cheeks with it*; namely, perfume. (Mgh.) — *أَمَسَهُ شَكْوَى*: *He made a complaint to him*. (M, TA.)

6. *تَمَسَّتَا* *They (two bodies) touched each other*; were, or became, in contact. (M, A, K:\*) — Hence, (K:) *تَمَسَّتَا*: *They two came together in the way of مُبَاضَعَةٍ* (S, Msb, K:\*) in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.) See also *مَسَّ*.

*مَسَّ*: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the *Kur*, [liv. 48,] (TA,) *ذُوقُوا مَسَّ سَقَرَ*: *Taste ye the first effect upon you of the fire of hell*: (K, TA:) or *the stroke thereof*: (Jel:) or *the heat and pain thereof*. (Bd.) In like manner you say, (K,) *وَجَدَ مَسَّ الْحُمَّى* (M, K): *He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent*. (M, L.) And *لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ*: *He did not feel the first sensation of fatigue*. (TA, from a trad.) [And hence,] *بِهِ مَسٌّ مِنَ الْجُنُونِ*: [*In him is a touch, or stroke, of madness, or insanity, or diabolical possession*]: (S, TA:) and *مَسَّ*, alone, signifies *madness, or insanity, or diabolical possession*: (M, A, Mgh, K:) as in the *Kur*, ii. 276: (TA:) and you say *بِهِ مَسٌّ* in him is *madness, &c.*: (A, Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, *هُوَ حَسَنُ الْمَسِّ فِي مَالِهِ*: *He has the impress of a good state, or condition, in his camels, or sheep, or goats*: and *رَأَيْتُ لَهُ مَسًّا*: *I saw him to have an impress of a good state, or condition, in his camels, &c.*: like as you say *أَضْبَعًا*. (A, TA.)

*لَا مَسَّاسَ* (S, M, K,) like *قَطَامٍ* (S, K,) indecl., with *kesr* for its termination, because altered from the inf. n. *مَسَّ*, (S,) signifies [properly *There shall be no touching*: or] *touch not thou*: (K:) or *touch not thou me*: (M:) and some read thus in the *Kur*, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says *مَسَّاسَ* [alone], in the sense of an imperative, [affirmatively,] like *دَرَاكِ* and *نَزَالٍ* (K:) but *لَا مَسَّاسَ*, in the *Kur*, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching*: (M:) or *I will not touch nor will I be touched*. (S, K.)

*لَا مَسَّاسَ*: see *مَسَّاسَ*.

*مَسَّ*: *Water that is reached by the hands*; or *taken with the extended hands*: (M, K, TA:\*)

in the K, *نَاتَتْ* is put by mistake for *نَاوَلَتْ* [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] *whole-some water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it*: (M, A, K, TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and + anything that cures thirst, or the heat of thirst: (IAar, K:) or, [in the K, and,] + water between sweet and salt: (S, K:) or, [in the K and,] + sweet and clear water: (A, K:) and + salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness. (M.) You say also *رَيْقَةٌ مَسُونٌ*: *Some saliva that takes away thirst*. (IAar, M.) And *كَلَّا مَسُونٌ*: *Herbage that has a fattening and beneficial effect upon the animals that pasture on it*. (AHn, M.) — Also, *فَادْزَهْرٌ* [The bezoar-stone]: (K:) or *تَرْيَاقٌ* [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)

*مَسَانَةٌ*: see *مَانَةٌ*.

*حَاجَةٌ مَأْتَةٌ*: *A want difficult of accomplishment*; or *pressing*; syn. *مُهِمَّةٌ*. (S, K.) — *رَحِمٌ مَسَّةٌ*: *Near relationship*; (S, M, A, K:) as also *مَسَانَةٌ*. (TA.) — [Also, as a subst., sing. of *مَوَاسٍ*, of which an ex. has been given above, (see 1,) signifying *Haps of good fortune, and of evil*.]

*مَسُونٌ*: *A man in whom is a touch, or stroke, (M,) of madness, insanity, or diabolical possession*: (S, TA:) or *mad, insane, or possessed by a devil*. (AA, M, A, Mgh, K.)

مَسَّ

1. *مَسَّ الطَّرِيقَ*: *He went along the middle of the road*; (K:) or *the hard and elevated part (مَتْنٌ) of the road*. (TA.) — *مَسَّ*: *He was slow, or tardy*. (K.) — *مَسَّ حَقَّهُ*: *He delayed giving him his due*. (K, TA.) — *مَسَّ الْقِدْرَ*: *He stilled, or allayed, the boiling of the pot*. (K.) — *مَسَّاهُ بِالْقَوْلِ*: *He soothed, or softened, him by words*. (K.) — *مَسَّ*: *He beguiled, or deceived*. (K.) — *مَسَّ عَلَى شَيْءٍ*: (K,) inf. n. *مَسَّ*, (TA,) *He became accustomed, or inured to a thing*. (K.) — *مَسَّ بَيْنَهُمُ*, and *أَمَسَ*: *He excited discord between them*. (K, TA.) — *مَسَّ*, (S, K,) aor. *مَسَّ*, (K,) inf. n. *مَسَّ* (S, K) and *مَسَّوْ* (K,) *He was hard, or impudent, and rude*; not caring for what one said, or did to him. (AZ, S, K.)

4: see 1.

5. *تَمَسَّتَا*: *It (a garment) rent, or became ragged and worn out*. (IB, K.)