

بِالسُّوطِ: *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 الْبَأْسَاءُ* [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 سَقَرٍ*. (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 بِهِ*, [in the TA, app. meaning, from what immediately precedes, *مَسَّ بِالْجُنُونِ*, 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 مَسَّيسَ], (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 *حَاجَةٌ مَأْتَةٌ*, q. v.) — [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] *مَسَّتْهُ مَوَاسٌ* [The haps of good fortune, and of evil,] happened to him, or betided him. (TA.) — [As touching implies proximity,] *مَسَّتْ بِكَ رَحْمٌ* 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 مِيضَاءٌ.* (TA.) = *مَسَّ* is made doubly trans. by means of the prep. *بِ* prefixed to the second objective complement. (Mṣb.) See 4, in two places.

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

4. *مَسَّتْهُ الشَّيْءُ* *He made him, or caused him, to touch the thing: (S, IJ, M, A:*) he enabled him to touch it.* (Mgh.) — *أَمَسَّ الْجَسَدَ مَاءً*, and *مَسَّ الْجَسَدَ بِمَاءٍ*, † *He wetted the body with water; or caused water to wet the body.* (Mṣb.) And *أَمَسَّ وَجْهَهُ الطِّيبَ* † *He smeared his face with the perfume.* (Mgh.) And *أَمَسَّتْهُ*

مَسَّتْهُ † *بِعَارِضِيهَا*, and *بِعَارِضِيهَا* † *She smeared the sides of her cheeks with it; namely, perfume.* (Mgh.) — *أَمَسَّهُ 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,) † *They two came together in the way of مَبَاضَعَةٍ*: (S, Mṣb, * K, *) in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.) See also *مَسَّهَا*.

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 سَقَرٍ* † *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,) *وَجَدَّ مَسَّ الْحُمَى* (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 مَسٌّ, 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 اصْبَغًا.* (A, TA.)*

لَا مَسَّسَ, (S, M, K,) like *قَطَّامٌ*, (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 *مَسَّسَ* [alone], in the sense of an imperative, [affirmatively,] like *دَرَاكَ* and *نَزَالَ*: (K:) but † *لَا مَسَّسَ*, 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 مَسَّسَ: see *مَسَّسَ*.

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

in the *K*, *نَاوَلْتَهُ* is put by mistake for *تَنَاوَلْتَهُ* [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,] † *wholesome 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: (Aḡ, K:) and † salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness. (M.) You say also *رَيْقَةٌ مَسُّوسٌ* † *Some saliva that takes away thirst.* (IAar, M.) And *كَلَّامٌ مَسُّوسٌ* † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it.* (AḤn, M.) — Also, *فَادَزَهْرٌ* [The bezoar-stone]: (K:) or *تَرِيَاقٌ* [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)*

مَسَّسَةَ: see *مَأْتَةَ*.

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

مَسَّسٌ † *A man in whom is a touch, or stroke, (مَسَّسٌ) 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.) — *مَسَّاهُ* † *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 *أَمَسَّ*, † *He excited discord between them.* (K, TA.) — *مَسَّ*, (S, K,) aor. ٢, (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.)