

مَسِحَةٌ The middle of a road. (K.) [See 1, and see مَسِخٌ.]

مَاسِئٌ Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps مَاسِئ is from this: (see art. مَسَى) or perhaps it is formed by transposition from مَاسِئ: see art. مَسِيس. (AM.)

مسح

1. مَسَحَ، aor. -، inf. n. مَسَحٌ; and مَسَحَهُ، inf. n. مَسِخٌ; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسَحَ and مَسِخٌ and مَسِخٌ signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Kaʿbah; see below.] — مَسَحَ رَأْسَهُ مِنَ الْمَاءِ; and جَبِينَهُ مِنَ الرِّيحِ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايدىكم; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رؤوسكم;] but some read أَرْجُلَكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel.); [in like manner as خَرِبٌ is put in the gen. case in the phrase هَذَا جَحْرُ ضَبِّ خَرِبٍ, an example given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-hāk the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحٌ signifies both he wiped with the hand, and also he washed: so says I Ath: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدِي بِالْمَاءِ, meaning I washed my hands with water. (AZ, Msb.) — مَسَحَ شَيْئًا بِالْمَاءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — مَسَحَ الْبَيْتَ He compassed the House [of God, i.e. the Kaʿbah: because he who does so

passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ اللَّهُ عَنْكَ مَا بَيْنَكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مَسَحَ.) A prayer for a sick person. (L, from a trad.) — مَسَحَهُ He anointed him or it with oil. (A.) — مَسَحَ بِالْكَرَمِ، inf. n. مَسِخٌ, † He was characterized by somewhat, or by some sign or mark, of nobility. (L.) [See مَسَحَةٌ.] — مَسَحَ، inf. n. مَسِخٌ, He combed and dressed hair; syn. مَسَطَ. (K.) — مَسَحَ اللِّحْيَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عَقَى بِالسَّهْمِ.) — مَسَحَهُ، or مَسَحَهُ، بالمعروف, i.e. بالمعروف مِنَ الْقَوْلِ، (L,) inf. n. مَسِخٌ; (L, K;) and مَسَحَهُ، (L,) inf. n. مَسِخٌ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — فَلَانَ يَمَسِّحُ رَأْسَ زَيْدٍ † Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — مَسَخَ، inf. n. مَسِخٌ and مَسِخٌ He lied; uttered what was false. (K.) — مَسَخَ فِي الْأَرْضِ، inf. n. مَسُوحٌ, He set forth journeying through the land, or earth: (A'Obeyd, K:\*) as also مَسَخَ. (TA.) — مَسَخَهُمْ † He passed lightly by them, or brushed by them, without remaining by them. (L.) — مَسِخٌ, [aor. -،] inf. n. مَسِخٌ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knee inflamed by the roughness of his garment. (L, K.) — مَسَخَ الْإِبِلَ، inf. n. مَسِخٌ; He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also مَسِخًا، inf. n. مَسِخٌ: (K:) and in the latter sense you say مَسَخَ النَّاقَةَ، and مَسِخًا. (TA.) — مَسَخَتِ الْإِبِلَ يَوْمَهَا † The camels journeyed all the day. (S.) مَسَخَتِ الْإِبِلَ الْأَرْضَ † The camels journeyed all the day laboriously. (TA.) — مَسِخٌ، (S,) inf. n. مَسِخٌ (K) and مَسِخَةٌ، (S, K,) or the latter is a simple subst., (Msb.); He measured land. (S, K.) — مَسَخَ، inf. n. مَسِخٌ, † He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) مَسَخَ عُنُقَهُ and مَسَخَ بَعْضَهُ، aor. -، inf. n. مَسِخٌ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسِخًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to I Ath, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طَفِقَ.] مَسَحَهُ بِالسَّيْفِ He smote him with the sword: (L:) and

he cut him with the sword: (S, L:) or مَسَحَهُ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دَهَنَ.) — See 8. — Also مَسَحَهُمُ He slew them. (L.) — مَسَحَهُ، (inf. n. مَسِخٌ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَخَ، (S,) inf. n. مَسِخٌ, (K,) † Inivit feminam. (S, K.)

2: see 1, in four places.

3. مَسَحَهُ † He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — † He made a compact, or covenant, with him. (TA.) — مَسَا † They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ لَأَن مَسَا، † He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5. مَسَحَ بِالْمَاءِ He washed himself with water. (A, Z.) — مَسَحَ † He performed the ablution called الوضوء. (I Ath.) — مَسَحَ بِالْأَرْضِ (S, L) † He performed the action termed التَّيَمُّمُ: or he made his forehead to touch the ground in prostration, without anything interceding. (L.) — فَلَانَ يَمَسِّحُ بِنُوبِهِ † Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21.] — فَلَانَ يَمَسِّحُ بِهِ † Such a one is a person by means of whom one looks for a blessing (بِبَرَكَةِ بِهِ) by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce مَسِخٌ.] — فَلَانَ يَمَسِّحُ † Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — مَسَحَ He wiped himself, مِنْ شَيْءٍ to remove a thing, and بِشَيْءٍ, with a thing. (L.) [See also 1.]

6. مَسَا † They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — مَسَا † They took one another by the hand. (TA.)

8. مَسَحَ He drew a sword (K) from its scabbard; as also مَسَحَ. (TA.)