

3. نَاجِزُهُ (Mgh.) or نَاجِزُهُ الْقِتَالُ (A.) inf. n. مُنَاجِزَةٌ (S, A, Mgh, K.) *He fought him*: (K:) or *he went, or came, out, or forth, in the field, to fight him*, (S, Mgh, Mṣb.) and *fought him*: (S, Mgh:) or *he (a horseman) went, or came, out, or forth, into the field, to fight him*, (another horseman,) and *they strove together until each of them slew the other, or until one of them was slain*: (TA:) and نَاجِزٌ signifies the same as مُنَاجِزَةٌ: (K:) you say, تَنَاجَزَ الْقَوْمُ, meaning, *The people contended together in the mutual shedding of blood; as though they hastened in doing so*. (TA.) [Hence the saying,] إِنَّ رُمْتَ إِنْ رُمْتَ الْحَاجِزَةَ فَقَبْلَ الْمُنَاجِزَةِ [*If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting*]: (A:) or نَاجِزَةُ الْقَوْمِ (S, K.) [*the reciprocal prevention of fighting, and*] the making of peace, [should be] before the striving together, (المُعَالَجَةُ), as in the CK, or hastening, (المُعَالَجَةُ), as in some copies of the K and in the TA, and, accord. to the latter, (المُسَارَعَةُ), in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A'Obeyd, K.) — Also, *He contended with him in an altercation; disputed with him; litigated with him*. (TA.)

4. إِنْجَازٌ (K.) inf. n. إِنْجَازٌ (TA;) and نَجَزَ (ISK, S, K.) aor. 2, inf. n. نَجَزَ (ISK, S) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَا in that of إِعْطَا; (Har, p. 326;) *He accomplished his want*: (ISK, S, K:) and نَجَزْتُه I accomplished for him his want. (A.) — انجز الوعد (A, Mgh, CK,) and نَجَزَهُ (S,) *He fulfilled, or performed, the promise*: (S, A, Mgh, CK:) or *he made the promise to be prompt, or quick, in taking effect*. (Mṣb.) You say also, انجز على الموعد *He fulfilled to me the promise*; (K, accord. to the TA;) as also نَجَزَ (S, TA:) and نَجَزْتُه I made it to be prompt, or quick in taking effect to him. (Mṣb.) [Hence the saying,] أَنْجَزَ حُرْمًا وَعَدَ (S, K.) *An ingenuous man fulfils what he promises*: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hārith the son of 'Amr said to Sakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Sakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hārith said to him the above words, and Sakhr fulfilled his promise to him. (K.) — انجز على القتل *He hastened and completed, or made certain, the slaughter of the slain man*; i. q. أَجَبَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. تَنَجَّزَهَا, and اسْتَنَجَزَ حَاجَتَهُ, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. اسْتَنَجَزَهَا. (S, K.) And اسْتَنَجَزَ الْوَعْدَ, and تَنَجَّزَهَا (Mgh.) or الْعِدَّةَ (K,) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and تَنَجَّزَهُ he asked of him the fulfilment of the promise. (TA.) Hence, تَنَجَّزَ الْبَرَائِثَ The demanding and receiving of immunities. (Mgh.) You say also, تَنَجَّزْتُه, and اسْتَنَجَزْتُ مِنْهُ كِتَابًا, [app. meaning, I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.] (A.)

أَنْتَ عَلَى نَجَزٍ and نَجَزٌ are syn. You say, عَلَى نَجَزٍ, and نَجَزٌ حَاجَتِكَ, *Thou art on the point of accomplishing thy want*. (S, K.)

نَجَزَ: see نَجَزَ.

نَجِيزٌ: see نَاجِزٌ, in three places.

لَا تُنْجِزَنَ نَجِيزَتَكَ You say, *A recompense. You say, I will assuredly pay thy recompense*. (TA.)

نَجَزَ Coming to an end; coming to nought; perishing; passing away. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also نَجِيزٌ: (TA:) or that has come to pass, and is accomplished. (A, Mgh.) — Present; ready; (S, Mṣb, K, TA;) as also نَجِيزٌ: (K:) and both, promptly, or quickly, done, or given. (TA.) You say, نَجَزَا بِعَثَةٍ (S, A, Mgh, Mṣb) [*I sold it, or I sold to him,*] present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like بَيْدَا بَيْدًا, (S, A, Mgh, Mṣb,) i. e., تَعَجَّلَا بِتَعَجُّلٍ. (S.) And لَا يَبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, *A debt to be paid at a future time shall not be sold for ready money*. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning *Ready merchandise with ready money*,] like عَاجِلٌ بِعَاجِلٍ, and يَدٌ بِيَدٍ. (TA.) It is said in a trad., بَيْعُوا حَاضِرًا بِنَاجِزٍ [*Sell ye present merchandise for ready money*]. (S.) And a poet (Abeed Ibn-El-Abras, TA, art. كَلَامٌ,) says,

• وَإِذَا تَبَاشَرَكُ الْهُمُ
• مُرْفَاتَهَا كَالِ وَنَاجِزِ

(S, TA, ubi supra;) [*And when griefs attend thee, know that they are, some, debts to be payed at future periods, and some, payments in ready money*. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Amir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. شَمْسُ)]

• جَرَى الشَّمُوسُ نَاجِزًا بِنَاجِزِ

[app. meaning, *Quickly as the running of Esh-Shamoos; ready with ready, or prompt with prompt*;] is explained by IAār, as meaning, *Thou hast given an evil recompense and I have recompensed thee in like manner*: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرَى.]

نَجَسٌ

1. نَجَسَ, aor. 2; (S, Mṣb, K;) and نَجَسَ, aor. 2; (Mṣb;) and نَجَسَ, aor. 2, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. نَجَسَ (S, Mṣb, TA,) of the first; (Mṣb;) and نَجَاسَةٌ (TA,) or this last is a simple subst. [as the verb نَجَسَ to which by rule it should belong is not of good authority]; (Mṣb;) *It was, or became, unclean, dirty, filthy, or impure*; (Mṣb;) [i. e.,] contr. of طَهَّرَ, or طَهَّرَ: (Mṣb, K:*) نَجَاسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rāghib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Mṣb,) نَجَسَ, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) = نَجَسَ, [app. an inf. n. of which the verb is نَجَسَ,] *The making a child's عَوْدَةٌ [or amulet, of any of the kinds described below, voce تَنْجِيسٌ].* (TA.)

2. تَنَجَّسَ (S, A, Mṣb, K,) inf. n. تَنَجَّسَ (TA,) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and تَنَجَّسَ signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, هُوَ أَتَنَجَّسَ بِهَا فَهُوَ أَحَقُّ بِهَا [*He defiled her, therefore he is most worthy of her*]. (A, TA:*) — نَجَسَتْهُ الذُّنُوبُ [Sins, or crimes, defiled him]. (A, TA.) = نَجَسَ لَهُ, and نَجَسَهُ, *He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تَنْجِيسٌ, q.v.]; syn. عَوَّدَهُ*. (TA.)

4: see 2, in two places.

5. نَجَسَ: see نَجَسَ. = *He did a deed whereby to become free from uncleanness, dirt, filth, or impurity*; (K;) like as you say تَنَجَّسَ and تَنَجَّسَ, meaning, *he did a deed whereby to become free from crime, sin, &c.* (TA.)