

3. ناجزه (Mgh), or ناجزه القتال (A), inf. n. **مُناجزة**, (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 **تَنَجَّر** signifies the same as **مُناجزة**: (K:) you say, **تَنَجَّر القوم**, meaning, *The people contended together in the mutual shedding of blood*; as though they hastened in doing so. (TA.) [Hence the saying,] **إِنْ رُمْتَ الْمُنَاجِرَةَ قَبْلَ الْمُنَاجِرَةِ** [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or **الْمُنَاجِرَةَ قَبْلَ الْمُنَاجِرَةِ** (S, K) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُعَالَجَةَ), as in the CK,) or hastening, (المُعَالَجَةَ), as in some copies of the K and in the TA, and, accord. to the latter, (المُسَارَعَةَ), 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. **انجز حاجته**, (K,) inf. n. **إِنجَاز**; (TA;) and **نَجَزَها**, (ISk, S, K,) aor. 2, inf. n. **نَجَزَ** (ISk, S) and **نَجَازَ**, or this is a subst. in the sense of **إِنجَاز**, like **عَطَا** in that of **إِعْطَا**; (Har, p. 326) *He accomplished his want*: (ISk, S, K:) and **نَجَزْتُهُ** **حَاجَتَهُ** *I accomplished for him his want*. (A.) — **انجز الوعد**, (A, Mgh, CK,) and **نَجَزْتُهُ** (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 بِهِ**: (TA:) and **نَجَزْتُهُ بِهِ** *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 Şakhr 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 Şakhr 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 Şakhr fulfilled his promise to him. (K.) — **انجز على القتيل** *He hastened and completed, or made certain, the slaughter of the slain man*; i. q. **أَجْمَزَ عَلَيْهِ**. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. **استنجز حاجته**, and **تنجزها**, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. **إِسْتَنْجَحَهَا**. (S, K.) And **استنجز الوعد**, and **تنجزها**, (Mgh,) or **العدة**, (K,) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and **تنجزه** *he asked of him the fulfilment of the promise*. (TA.) Hence, **تنجز البرأت** *The demanding and receiving of immunities*. (Mgh.) You say also, **تنجزته**, [app. meaning, *I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.*] (A.)

**أنت على نجز** and **نجز** are syn. You say, **أنت على نجز حاجتك**, and **نجز حاجتك**, *Thou art on the point of accomplishing thy want*. (S, K.)

**نجز**: see **نجز**.

**نجز**: see **ناجز**, in three places.

**لأنجزن نجيزتك** *A recompense*. You say, **لأنجزن نجيزتك** *I will assuredly pay thy recompense*. (TA.)

**ناجز** *Coming to an end; coming to nought; perishing; passing away*. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also **نجز**: (TA:) or *that has come to pass, and is accomplished*. (A, Mgh.) — **Present; ready**: (S, Mṣb, K, TA;) as also **نجز**: (K:) and **نجز** both, promptly, or quickly, done, or given. (TA.) You say, **بعته نجزاً** (S, A, Mgh, Mṣb) [*I sold it, or I sold to him,*] **present, or ready, [merchandise,] for present, or ready, [money,]** (TA,) like **بيد**, (S, A, Mgh, Mṣb,) i. e., **تعيلاً بتعجيل**. (S.) And **لا يباع غائب بنجز**, meaning, *A debt to be paid at a future time shall not be sold for ready money*. (Mgh.) And **ناجز بنجز** is a proverb, [meaning *Ready merchandise with ready money,*] like **يد بيد**, and **عاجل بعاجل**. (TA.) It is said in a trad., **بيعوا حاضراً بنجز**, [Sell ye present merchandise for ready money]. (S.) And a poet (Abeed Ibn-El-Abras, TA, art. **كَلَا**), says,

وَإِذَا تَبَايَعْتَ الْهُمُومَ

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. **شَمْس**),]

جَرَى الشَّمُوسِ نَاجِزًا بِنَاجِزِ

[app. meaning, *Quickly as the running of Esh-Shamoos; ready with ready, or prompt with prompt*]; is explained by IAqr, 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 **ناجزاً** we find **ناجز**), that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that **جرى** is to be supplied before **جرى**.]

## نجس

1. **نجس**, aor. 2; (S, Mṣb, K;) and **نجس**, aor. 2; (Mṣb;) and **نجس**, aor. 2, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. **نجس**, (S, Mṣb, TA,) of the first; (Mṣb;) and **نجاسة**, (TA,) or this last is a simple subst. [as the verb **نجس** 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 طهر*, or **طهر**: (Mṣb, K:\*) **نجاسة** 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 **نجاسة** below.] You also say, (of a garment, A, Mṣb,) **تنجس**, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) = **نجس**, [app. an inf. n. of which the verb is **نجس**,] *The making a child's عوذة [or amulet, of any of the kinds described below, voce تنجيس]*. (TA.)

2. **تنجيس**, (S, A, Mṣb, K,) inf. n. **تنجيس**, (TA,) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and **انجسه** signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, **هو أنجسها** **فبها أحق بها**, [He defiled her, therefore he is most worthy of her]. (A, TA.)\* — **نجسته الذنوب** † [Sins, or crimes, defiled him]. (A, TA.) = **نجس له**, and **نجسه**, *He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تنجيس, q.v.]; syn. عوذه*. (TA.)

4: see 2, in two places.

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