

نَجَسٌ : }
 نَجَسٌ : } see نَجَسٌ.
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نَجَسٌ and نَجَسٌ (S, A, O, Mgh, K) and نَجَسٌ and نَجَسٌ and نَجَسٌ (A, O, K) Unclean, dirty, filthy, or impure: (A, Mgh, K:) the last of these is only used when the word is preceded or followed by رَجَسٌ: (ISd:) or only when it is preceded by رَجَسٌ: (Fr, S,* and Har in the Durrat-el-Ghowwâg:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mgh;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is نَجَسَاتٌ (A, Mgh, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نَجَسَاتٌ. (TA.) [See also نَجَاسَةٌ, below.] نَجَسٌ and نَجَسٌ [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] النّاسُ أَجْنَسٌ وَأَكْثَرُهُمْ أَجْنَسٌ [Men are of several kinds, and most of them are unclean.] (A, TA.) And إِنَّمَا الشُّرَكَوْنَ نَجَسٌ [Verily the associaters of others with God are but unclean], said in the K̄ur, [ix. 28.] (S, A, TA,) or نَجَسٌ, or نَجَسٌ, accord. to certain readers. (TA.) = Also, all the above forms, A man having an incurable disease. (TA.) — See also نَجَسٌ.

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نَجَاسَةٌ : see 1: Uncleaness, dirtiness, filthiness, or impurity. (Mgh.) — In the conventional language of the law, A particular uncleaness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Mgh.)

نَجَسٌ and نَجَسٌ (S, A, K) and نَجَسٌ (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مُنَجِّسُونَ. (A.) See مُنَجِّسٌ.

أَنْجَسٌ [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى أَنْجَسَ مِنَ الْكَافِرِ [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.)

تَنْجِيسٌ The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) مُنَجِّسَةٌ also is the name of a kind of amulet: (IAar:) and نَجَسٌ is syn. with تَعْوِذٌ; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَسٌ لَهُ, or نَجَسَةٌ, as signifying عَوْدَةٌ. (IAar.) See also 2.

مُنَجِّسٌ One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S,* A, TA:) one who fortifies by charms or amulets [of the kinds above mentioned]; syn. مَعْوِذٌ: (K:) pl. مُنَجِّسُونَ: (A:) and نَجَسٌ [a pl. of which the sing. is not mentioned] is syn. with مَعْوِذُونَ. (IAar.) = Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

تَنْجِيسٌ : see مُنَجِّسَةٌ.

نجس

1. نَجَسٌ, aor. ٢, (S, Mgh,) inf. n. نَجَسٌ (S, Mgh, K,) He concealed himself. (Mgh.) = [And hence, He pursued game, or objects of the chase: (see نَجِشٌ) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَسُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجَسَهَا ثَلَاثُمِائَةٍ وَسِتُّونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — He drew forth, educed, or elicited. (K.) — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — He drove vehemently. (TA.) = نَجَسٌ, aor. ٢, (Mgh, TA,) inf. n. نَجَسٌ (S, A, Mgh, Mgh, K) and نَجَسٌ, [which is the form generally used by the professors of practical law,] (Ish, Mgh, Sgh, TA,) or this is a simple subst., (Mgh,) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Mgh,) not meanîng to purchase it, (Mgh, Mgh,) in order that another

might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i. e., with respect to dowry,] and other things: (A, Mgh, Mgh:) and the doing thus is forbidden: (Mgh:) it is from نَجَسٌ signifying "he roused" game: (Mgh:) or from the same verb signifying "he concealed himself;" because he who does so conceals his intention: (Mgh:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibrâheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (Ish:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattâb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحَ شَيْئًا and أُطْرَاهُ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) لَا تَنْجَسُوا (S, Mgh, Mgh,) i. e., Ye shall not practise نَجَسٌ, or نَجَسٌ: (Mgh, Mgh:) or نَجَسٌ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K:) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to نَجَسٌ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.)

6: see 1, last part.

نَجَسٌ, said to be a subst. from نَجَسٌ: see 1.

نَجَوَشٌ : }
 نَجِيشٌ : } see نَجِيشٌ.

النَّجَاشِيُّ and نَجَاشِيٌّ: see نَجِيشٌ. = النَّجَاشِيُّ (S, Mgh, K,) the form preferred by El-Fârâbee, (Mgh,) and النَّجَاشِيُّ (Mgh, Mgh, K,) which is the more common, (Mgh,) but the former is the more chaste, (Sgh, K,) and [النَّجَاشِيُّ and النَّجَاشِيُّ] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) The