

without consideration, and be not confirmed by an example]: (TA:) or *نَظَرَ إِلَيْهِ* signifies *he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him.* (TA.) The usage of *النَّظَرُ* as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, *نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً* [He looked at him, or towards him, with one sweet look.] (A.) And *نَظَرَ فِي الْمِنْطَارِ* [He looked in the mirror]. (A.) And *نَظَرَ فِي الْكِتَابِ* [He looked into, or inspected, the writing or book], (A, Mṣb,) which is for *نَظَرَ الْمَكْتُوبَ فِي الْكِتَابِ* [he looked at what was written in the writing or book], or has a different meaning to be explained below. (Mṣb.) And *هُوَ يَنْظُرُ حَوْلَهُ* [lit., He looks around him; meaning,] *he looks much.* (A.) [See also *نَظَرَ* below.] — *نَظَرَتِ الْأَرْضُ*, (Sgh, K,) and *نَظَرَتِ الْأَرْضُ بَعَيْنَ*, and *بَعَيْنَيْنِ*, (A,) † *The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage.* (A, Sgh, K.) — *نَظَرَ إِلَيْهِ* † *It looked towards, meaning faced, him or it.* So in the *Qur*, [vii. 197,] *وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ* † *Thou seest them look towards thee, i. e., face thee, but they see not; referring to idols, accord. to A'Obeyd.* (TA.) And you say, *دَارِي يَنْظُرُ إِلَى دَارِ فُلَانٍ* † *My house faces the house of such a one.* (S.) And *نَظَرَ إِلَيْكَ الْجَبَلُ* † *The mountain faced thee:* (A:) as in the following ex.: *إِذَا أَخَذْتَ فِي طَرِيقِي كَذَا فَنَظَرَ إِلَيْكَ الْجَبَلُ فَخَذَ* † *[When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.]* (S.) — [Hence, perhaps,] *نَظَرَ الدَّهْرُ إِلَى بَنِي فُلَانٍ* † *Fortune opposed the sons of such a one and destroyed them:* (S [immediately following there the ex. which immediately precedes it here:]) or *نَظَرَ الدَّهْرُ* signifies † *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) — *النَّظَرُ* also signifies † *The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means † the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, † the knowledge that results from [speculation or] investigation.* (El-Baṣā'ir.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say *نَظَرْتُ إِلَيْهِ*, it means only [I looked at, or towards, him or it] with the eye: but when you say *نَظَرْتُ فِي الْأَمْرِ*, it may mean [† I looked into, inspected, examined, or investigated, the thing or affair] by thought

and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that *نَظَرَهُ* and *نَظَرَ إِلَيْهِ* may be used in the latter of these two senses, though *نَظَرَ فِيهِ* is most common in this sense.] It is said in the *Kur*, [x. 101,] *قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ* † *Say, Consider ye what is in the heavens.* (TA.) And you say, *نَظَرَ إِلَيْهِ* † *He saw it, and † thought upon it, and endeavoured to understand it, or to know its result.* (TA.) [And *He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.*] And *نَظَرَ فِيهِ* † *He considered it:* (TA:) or *thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying نَظَرَ فِيهِ*, q. v. infra, voce *نَظَرَ*: (Mṣb:) and † *he thought upon it, measuring it, or comparing it.* (M, K, TK. In the M and K, only the inf. n., *نَظَرَ*, of the verb in this sense is mentioned.) And *نَظَرَ فِي أَمْوَالِ الْيَتَامِ* † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Mṣb.) And similar to this is the phrase [in the *Kur*, xxxvii. 86,] *فَنَظَرَ نَظْرَةً فِي النُّجُومِ* † *And he examined the science of the stars:* (Mṣb:) [or *he took a mental view of the stars, as if to divine from them.*] *النَّظَرُ* when used unrestrictedly by those who treat of scholastic theology means *الإِعْتِبَارُ* [† *The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy.*] (MF.) — *نَظَرَ فِي مَا بَيْنَهُمْ*, inf. n. *نَظَرَ*, [app. for *مَا فِي بَيْنِهِمْ*], † *He judged between them.* (K.) — *نَظَرْتُ*, (TA,) inf. n. *نَظَرَ*, † *She practised divination; (K, \* TA;) which is a kind of examination with insight and skill.* (TA, from a trad.) — *أَنْظُرْ لِي فُلَانًا* † *[Look thou out for such a one for me;] seek thou for me such a one.* (A, TA.) — *أَنْظُرْنِي* † *Listen thou to me.* (M, K, TA [in the CK, erroneously, *أَنْظُرْنِي*].) The verb [says ISd] has this meaning in the *Kur*, ii. 98. (M.) — *أَنَا أَنْظُرُ إِلَى اللَّهِ ثُمَّ إِلَيْكَ* [lit., *I look to God, then to thee; meaning,] † I look for the bounty of God, then for thy bounty.* (A.) — *نَظَرَ اللَّهُ إِلَيْهِ* † *God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or † God bestowed benefits upon him; poured blessings, or favours, upon him:* (El-Baṣā'ir:) and *نَظَرَ لَهُمْ* † *he compassionated them, and aided them;* (Sgh, K;) and simply, *he aided them:* (K, \* TA:) and *نَظَرَ لَهُ* † *he accomplished his want, or that which he*

(another) wanted. (Mṣb.) — *نَظَرَهُ* is also syn. with *نَظَرَهُ*, q. v. — Also syn. with *نَظَرَهُ*, q. v. — Also *نَظَرَهُ*, (K, TA,) inf. n. *نَظَرَ*; (TA;) or *نَظَرَهُ*; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it (a thing, M) with postponement of the payment; he sold it upon credit.* (M, \* K, \* TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — *نَظَرَ* † *He was, or became, affected by what is termed a نَظْرَةٌ; (K, TA;) i. e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinn;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon.* (K, TA.)

2: see 1, last signification but one. — *نَظَرَ فِيهِ* [He said of it *نَظَرَ فِيهِ*, q. v.]. (TA passim.)

3. *نَظَرَ فِي أَمْرٍ*, inf. n. *مُنَظَّرَةٌ*, (T, S, \*) † *He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it:* (T, TA:) *he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion:* (TA:) [he held a discussion with him respecting a thing:] or *نَظَرَهُ* is syn. with *جَادَلَهُ*: (Mṣb:) or *مُنَظَّرَةٌ* signifies the *examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth;* (KT; and Kull, p. 342;) and sometimes *with one's self;* but *مُجَادَلَةٌ* signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not.* (Kull.) — Also *نَظَرَهُ* [† *He, or it, looked towards, or faced, him or it; was opposite, or corresponded, to him or it.* (See *نَظِيرٌ*.)] — † *He was, or became, like him:* (A, K:) or *like him in discourse or dialogue.* (TA.) — *جَيْشٌ يُنَظِرُ أَلْفًا* † *An army that is nearly equal to a thousand.* (A.) — *نَظَرَ فُلَانًا بِفُلَانٍ* † *He made, or called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Moḥammad Ibn-Shihāb, (TA,) *لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ* † *Thou shalt not call anything like the book of God, nor like the words of the apostle of God:* (A'Obeyd, T, K:) or *thou shalt not compare anything, nor call anything like, to the book of God, &c.:* (A,) or *thou shalt not apply [ought of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens:* (A'Obeyd, T, K; in which last, we read *لِشَيْءٍ لَعَرَضَ*, in the place of the right reading, *لِشَيْءٍ يَعْرُضُ*: TA:) for, as Ibrāheem En-Nakha'ee says, they used to dislike the mentioning a verse of the *Kur-ān* on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosā, who