

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 حُلُوَّةً** [*He looked at him, or towards him, with one sweet look.*] (A.) And **نَظَرَ فِي الْمِئْطَارِ** [*He looked in the mirror.*] (A.) And **نَظَرَ فِي الْكِتَابِ** [*He looked into, or inspected, the writing or book.*] (A, Mshb.) 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. (Mshb.) 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 بَعْضَ بَعْضٍ**, (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 Kur, [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 إِلَيْهِمُ 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-Basā'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 وَفِيهِ**, q.v. infra, voce **نَظَرَ**: (Mshb.) 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 أُمُوالِ الْيَتَامِ** † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Mshb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] **فَنَظَرَ نَظْرَةً فِي النُّجُومِ**, meaning, † *And he examined the science of the stars:* (Mshb.) [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 **الِإِعْتِبَارُ** † *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 بَيْنَهُمُ**, inf. n. **نَظَرَ**, [app. for **مَا فِي بَيْنِهِمُ**,] † *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-Basā'ir:) and **نَظَرَ لَهُمُ** † *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. (Mshb.) — **نَظَرَهُ** is also syn. with **أَنْظَرَهُ**, q.v. — Also syn. with **أَنْظَرَهُ**, 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 أَمْرِ**, inf. n. **مَنْظَرَةٌ**, (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**: (Mshb:) or **مَنْظَرَةٌ** 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 يُنَاطِرُ 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,) Mohammad Ibn-Shihab, (TA,) **لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ**, i.e., *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 [aught 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 يَغْرَضُ**, in the place of the right reading, **لِشَيْءٍ يَغْرَضُ**: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-án 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 Moosà, who