

has come at a time desired, (K,) جِئْتُ عَلَى قَدْرٍ يَا [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable. (TA, as from Az; but I do not find it in the T.)

4. أَنْظِرَ بِهِ † [He, or it, was made like]. You say, مَا كَانَ هَذَا نَظِيرًا لِهَذَا وَقَدْ أَنْظِرَ بِهِ † [This was not like this, but has been made like]: (T, K:) like as you say, مَا كَانَ خَظِيرًا لَهُ وَقَدْ أَنْظِرَ بِهِ (T.) = أَنْظِرَهُ He postponed him; delayed him: (M, A, Mṣb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and أَنْظِرَهُ signifies the same. (Mṣb.) You say, بَعْتُهُ شَيْئًا فَأَنْظِرْتَهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِي أَتَلْعُ رِيْقِي Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِي Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1, last signification but one.

5: see 1, first signification. = See also 8.

6. تَنَظَّرَا † They faced each other. (K.) You say, تَنَظَّرَتِ الدَّارَانِ † The two houses faced each other. (M.) And دَوْرًا تَنَظَّرَ (S,) or تَنَظَّرَ, [which is the original form,] (A,) † Our houses faced one another. (S, A.) — See also تَرَؤُضًا.

8. انْتَظَرَهُ: see 1, first sentence. = He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. اِرْتَقَبَ [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and تَأْتَى عَلَيْهِ; and أَنْظِرَهُ (aor. 2, T &c., inf. n. نَظَرَ S, K) signifies the same; (T, M, A, Mṣb, K;) and so تَنْظَرُهُ (M, A, K,) and أَنْظِرُهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lvii. 13,] اُنْتَظِرُونَا أَنْظِرُونَا Wait for us (انْتَظِرُونَا) that we may take of your light: and accord. to Zj, اُنْتَظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say اُنْتَظِرْنِي meaning Wait thou for me (انْتَظِرْنِي) a little.

(T.) انْتَظِرْ also signifies The expecting, or waiting for, a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or أَنْظِرُهُ signifies he expected, or waited for, him, or it, leisurely; and so اسْتَظَرَهُ. (S.) You say also, اُنْتَظِرْ بِهِ خَيْرًا أَوْ شَرًّا (M, A, K, in art. رِبِص, in the last of which is added بِهِ يَحُلُّ بِهِ) [He looked for, expected, awaited, or waited for, something good or evil to befall him, or betide him].

10. اسْتَظَرَهُ: see 8, last signification but one. — He asked of him, or desired of him, a postponement, or delay. (M, A, K.)

نَظَرَ: see نَظِيرٌ. = A man says to another, بَيْعٌ, [or perhaps بَيْعٌ, like the word used in reply to it, here following, and like خَطْبٌ and نَحْجٌ meaning, I sell,] and the other says, نَظَرَ, meaning, Grant me a delay (اُنْتَظِرْنِي) that I may buy (أَشْتَرِي) of thee. (M, TA.)

نَظَرَ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ.) — صَرَبْنَا هُمْ بِنَظَرٍ, and مَنْ نَظَرَ, † We saw them. (A, TA.) — بَيْنَنَا نَظَرٌ † Between us is the extent of a look in respect of nearness. (A, TA.) — حَى نَظَرَ (K, TA,*) and حَى (A,) حَى حِلَالٍ وَرِيَاءٍ وَنَظَرَ (S,) and حِلَالٍ وَنَظَرَ † A tribe near together, (S, A, K,*) of which the several portions see one another. (S, A.) — وَفِيهِ نَظَرٌ † But it requires consideration, by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like تَأَمَّلْ (MF, art. صَفْح.) — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † He has the option of adopting the better of the two things; he may either retain it or return it. (TA.)

نَظْرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تَتَّبِعِ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَتَيْسَتْ لَكَ الْآخِرَةُ [Thou shalt not make a look to follow a look; for the former is thine of right, but the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ مِنْ لَمْ تَعْمَلْ نَظْرَتَهُ لَمْ يَعْمَلْ بِسَانِهِ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — A

stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S;*) as also سَغَعَةٌ: (T:) or a touch, or a slight taint or infection of insanity, (طَائِفٌ,) from the jinn: or a swoon. (M, K.) — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance: a fault; a defect; an imperfection. (M, K.) — † Reverence, veneration, awe, or fear. (IAṣr, T, K.) — † Compassion; pity; mercy. (IAṣr, T, K.)

نَظْرَةٌ A postponement; a delay. (T, S, M, Mṣb, K.) It is said in the Kur, [ii. 280,] فَنَظْرَةٌ إِلَى مَيْسِرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Mṣb;) i. e., فَإِنْتَظَرَ (T,) or فَتَأَخَّرَ: (Mṣb:) and accord. to another reading, فَتَنَظَّرَ; like كَادِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّيْءَ بِنَظْرَةٍ He sold to him the thing with postponement of the payment; he sold to him the thing upon credit. (M.) And بِإِنْتَظَارٍ, and اِشْتَرَيْتَهُ مِنْهُ بِنَظْرَةٍ, I bought it of him with postponement of the payment; I bought it of him upon credit. (T.)

نَظْرِي † [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind to the position, that the world has had a beginning. (K, T.) [It is opposed to بَدِيئِي and to ضَرُورِي.]

سَمِعْنَا نَظْرَتَهُ, and vars. thereof, see in art. سَمِعَ.

نَظَارٍ, like قَطَامٍ (S, K,) an imp. n., (T,) meaning, Wait thou: syn. اِنْتَظِرْ. (T, S, K.)

نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, فَلَانٌ نَظِيرَةٌ قَوْمِهِ, and قَوْمِهِ نَظِيرَةٌ قَوْمِهِ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نَظِيرَةٌ and نَظِيرَةٌ have نَظَائِرٌ for their pl., (S, K,) sometimes. (K.) — Also, نَظِيرٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)