

therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. **عُيُونٌ** and **أَعْيُنٌ**, and, accord. to ISk, sometimes **أَعْيَانٌ**. (Mṣb.) — And *i. q.* **مُكْشَفٌ** [app. as meaning † *A discoverer, or revealer, of tidings &c.*] (Es-Subkee, TA.) = [And † *An eye as meaning a look, i. e. an act of looking: and hence, a stroke of an evil eye: or, simply, an evil eye: a meaning of frequent occurrence.*] **أَصَابَتْ** **عَيْنٌ** **فُلَانًا** † [An evil eye smote such a one] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof. (TA.) [**عَيْنُ الْكَمَالِ** is applied to an eye believed to have the power of killing by its glance: see an *ex. voce* **فَقَأَ**.] — And † *Sight with the eye [or before the eyes; or ocular view]: thus in the saying, لَا أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ † [I will not seek a trace, or vestige, (or, as we rather say in English, a shadow,) after an ocular view]: (S, TA:) or the meaning is, after suffering a reality, or substance, to escape me: (Har pp. 120 and 174: [this latter rendering being agreeable with explanations of **عَيْنٌ** which will be found in a later part of this paragraph:]) *i. e.* I will not leave the thing when I see it ocularly, and seek the trace, or vestige, thereof, after its [the thing's] disappearing from me: and the origin of it was the fact that a man saw the slayer of his brother, and when he desired to slay him, he [the latter] said, "I will ransom myself with a hundred she-camels;" whereupon he [the other] said, **نَسْتُ** **عَيْنٍ**; and slew him: (TA:) it is a *prov.*, thus, or, as some relate it, **لَا تَطْلُبُ**. (Har p. 120.) — And † *Look, or view.* (K, TA.) It is said in the Kur [xx. 40], **وَالْتَصَّعَ عَلَى عَيْنِي**, (S, TA,) and it has been expl. as there having this meaning [i. e. † *And this I did that thou mightest be reared and nourished in my view*], as in the B; or, as Th says, *that thou mightest be reared where I should see thee*: (TA:) or the meaning is, † *in my watch, or guard*, (Bd,* Jel,) and *my keeping, or protection.* (Jel. [It is implied by the context in the S, that **عَلَى عَيْنِي** is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph; but my rendering of it there is obviously inapplicable here. See also 1 in art. **صنع**].) And in like manner it has been expl. as used in the Kur [xi. 39], **وَأَصْنَعُ الْفُلُوكَ** † [And make thou the ark in our view]. (TA.) [In like manner, also,] **فَأْتُوا بِهِ عَلَى أَعْيُنِنَا** † [i. e. *Then bring ye him in the view of the people; منظر being here evidently an inf. n.*]: (B, TA:) or [bring ye him] *openly, or conspicuously.* (Jel.) = And † *The منظر [as meaning aspect, or outward appearance]*, (S, K,) and **شَاهِدٌ** [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjáj to El-Hasan [El-Baṣree, when he (the former) had asked **مَا أَمَدُكَ** "What was the time of thy birth?" and the latter*

had answered (see **أَمَدٌ**), **لَعَيْنُكَ أَكْبَرُ مِنْ أَمَدِكَ** † [Verily thy aspect is greater than thy age], **سِنَّتِكَ** meaning **أَمَدُكَ**. (S.) And it is said in a *prov.*,

إِنَّ الْجَوَادَ عَيْنُهُ فُرَارَةٌ

† [Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth]: (S, TA: [accord. to the latter, **عَيْنُهُ** meaning **شَاهِدُهُ**]:) *i. e.* his external appearance renders it needless for thee to try him and to examine his teeth. (S and K in art. **فر**, *q. v.*) = Also, [by a synecdoche, as when it means "a spy,"] † *A human being*: (K:) and *any one*: (S, K:) [in which sense, as when it means "a spy," it may be masc. or fem.:] and *human beings*: (S:) or *a company [of people]*: (K;) as also † *عَيْنٌ*: (S, K:) and *the people of a house or dwelling*: (K:) and so † *عَيْنٌ*; (S, K;) and *the people of a town or country*; as also † *عَيْنٌ*. (K.) One says, **مَا بَهَا عَيْنٌ** † [There is not in it any one; (S, K, TA:; [i. e. **بِالدَّارِ** in the house, or dwelling;] as also † **عَائِنٌ**, (TA,) and † **عَائِنٌ**, (S, TA,) and † **عَائِنَةٌ**: (TA:) and **مَا بَهَا عَيْنٌ تَطْرُفُ** [virtually meaning the same, but lit. *There is not in it an eye twinkling*]. (TA.) And † **مَا رَأَيْتُ ثَمَّرَ عَائِنَةٌ** *i. e.* † [I saw not there] *a human being*. (TA.) And **بَلَدٌ قَلِيلُ الْعَيْنِ** † [A town, or country,] *having few human beings*, (S,) or *few people*. (TA.) = And † *A lord, chief, or chief personage*: (K, TA:) in [some of] the copies of the **كُتُبِ السِّدِّ** or **السِّدِّ** is erroneously put for **السِّدِّ**: (TA:) the *great, or great and noble, person of a people or party*: (K, TA:) and the *head, chief, or commander, of an army*: (TA:) the pl. is **أَعْيَانٌ**: (TA:) which signifies [*lords, chiefs, or chief personages: &c.: and*] the *eminent, or high-born, or noble, individuals* (S, Mgh, Mṣb, TA) of a people, or party, (S, Mgh,) or of men; (Mṣb;) and the *most excellent persons*. (TA.) — Hence, (Mgh, Mṣb,) as pl. of **عَيْنٌ**, (K,) **أَعْيَانٌ** signifies also † *Brothers from the same father and mother*: (S, Mgh, Mṣb, K:) this brotherhood is termed † *مُعَايِنَةٌ*: (S, K:) and **أَوْلَادُ الْأَعْيَانِ** means *the sons of the same father and mother*. (Mṣb in art. **عل**. [See **عَلَّةٌ**].) — Also, the sing., † *The choice, or best*, (S, Mgh, Mṣb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Mṣb, TA,) and of camels, or cattle, or other property, (TA,) and so † *عَيْنَةٌ*, (S, K, TA,) of which the pl. is **عَيْنٌ**, (TA,) like **عَيْمَةٌ**: (S:) † **عَيْنَةُ الْخَيْلِ** signifies † *the fleet and excellent of horses*. (Lh, TA.) And † *Highly prized, in much request, or excellent*. (TA.) And, as applied to a *deenár*, † *Outweighing, so that the balance inclines with it*. (TA.) — And † *i. q.* **مَالٌ**, (K, TA,) [i. e. *Property, or such as consists of camels or cattle,*] *when of a choice, or of the best, sort*. (TA.) = And † *Such as is ready, or at hand*, (K, TA,) *present*, (TA,) or *within one's power, or reach*, (S, TA,) of property. (S, K, TA.) And † *Anything present, or ready*, (K, TA,) *found before one*. (TA.) You say, **بَعْتُهُ عَيْنًا بَعِينًا** † *I sold it ready mer-*

chandise for ready money. (Mṣb.) — [Hence,] † *Ready money; cash: or simply money: syn.* **عَرَضٌ** † [q. v.]: (T, Mgh, Mṣb, TA:) **نَقْدٌ**: (Mgh:) and sometimes, **دِرَاهِمٌ**. (Mṣb.) So in the saying **عَيْنٌ غَيْرُ دَيْنٍ** † [Ready money, not debt]. (TA.) And [hence also] one says, **اِشْتَرَيْتُ بِالْعَيْنِ** † [Didst thou buy on credit or with ready money?]. (Mṣb.) — And † *A present gift*. (Mgh, TA.) So in the saying (Mgh, TA) of a *rájiz* (TA) satirizing a man, (Mgh, TA.)

وَعَيْنُهُ كَالْكَالِبِ الصَّمَارِ

[And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] **عَيْنٌ مِنْ عِيُونٍ** **خَاصَّةٌ مِنْ خَوَاصِّ اللَّهِ**, occurring in a trad., means, **عَيْنٌ مِنَ اللَّهِ** [i. e. † *A particular, or special, gift of God bestowed upon him*]. (TA.) — Also † *A deenár*: (S, K:) or *deenárs*; (Az, TA;) [i. e. *coined gold*]; (Mgh, Mṣb;*) different from **وَرَقٌ** [which signifies "coined silver" or "dirhems"]. (Mgh.) They said, **عَلَيْهِ مِائَةٌ عَيْنًا** † [On him is incumbent the payment of a hundred deenars]: but properly one should say **عَيْنٌ**, because it is identical with what precedes it. (Sb, TA.) — And *The half of a dániḳ* [app. deducted] from seven deenars: (K, TA:) mentioned by Az. (TA.) — And † *Gold*, (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellent of the organs. (TA.) = And † *The sun itself*; (A, K, TA;) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs: (TA:) or (K, TA) the *عَيْنُ of the sun*; (S, Mṣb, TA;) *i. e.* the **شُعَاعُ thereof**; (K, TA;) [meaning *its rays, or beams,*] upon which the eye will not remain fixed: (TA:) or [more commonly] the **عَيْنُ** means the **قَرصٌ** [q. v., that is *disk*] of the sun. (KL.) [Using it in the first of these senses,] one says, **طَلَعَتِ الْعَيْنُ** † [The sun rose], and **غَابَتِ الْعَيْنُ** [The sun set]. (Lh, TA.) = And † *A thing's نفس* [i. e. *its self*]; (S, Mgh, Mṣb, K, TA;) and its **ذَاتٌ** [which means the same]; (K, TA;) and its **شَخْصٌ**, which means nearly, or rather exactly, the same as its **ذَاتٌ**; (TA;) [and likewise a man's *person*, as does also † **عِيَانٌ**, (see *exs.* in Har pp. 20 and 45), and the *material substance* of a thing;] and its **أَصْلٌ** [as meaning *its essence, or constituent substance*]: (TA:) pl. **أَعْيَانٌ**, (Mgh, Mṣb, TA,) not **أَعْيُونٌ**. (Mgh, TA.) One says, **هُوَ هُوَ بَعِينُهُ** and **هُوَ هُوَ عَيْنًا** † [It is it itself, or he is he himself]: (S, TA:) **بِ** when prefixed to **عَيْنٌ**, [thus] used as a corroborative, being redundant. (Mughnee in art. **ب**.) And **بَعِينُهُ بَعِينُهُ** † [I will not take aught save my dirhem itself]. (S.) And **أَخَذْتُ مَالِي** † [I took my property itself]. (Mṣb.) And **دِرَاهِمُكَ بِأَعْيَانِهَا** (Lh, TA) and **هَذِهِ أَعْيَانُ دِرَاهِمِكَ** (Lh, Mgh,* Mṣb, TA) † *These are thy dirhems*