

therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. **أَعْيُنٌ** and **أَعْيُنٌ**, and, accord. to ISk, sometimes **أَعْيَانٌ**. (Mghb.) — And i. q. **مُكَاشَفٌ** [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 أَصَابَتْ** [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 أَثَرًا 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, **لَسْتُ لَا تَطْلُبُ**, 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], **وَالنَّصْنَعُ 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 **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 الْفُلْكَ**, **بِأَعْيُنِنَا** [And make thou the ark in our view]. (TA.) [In like manner, also,] **فَأْتُوا بِهِ عَلَى أَعْيُنٍ** [In the Kur [xxi. 62], means **عَلَى مَنْظَرِهِمْ**, 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 **شاهد** [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjāj to El-Hasan [El-Basree, 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], † **أَمَدُكَ** meaning **سِنُّكَ**. (S.) And it is said in a prov.,

• إِنَّ الْجَوَادَ عَيْنُهُ فَرَارُهُ •

† [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 بِهَا عَيْنٌ** [There is not in it any one; (S, K, TA:)] [i. e. **بِالدَّارِ** in the house, or dwelling;] as also † **عَيْنٌ**, (TA,) and † **عَائِنٌ**, (S, TA,) and † **عَائِنَةٌ**: (TA:) and **مَا بِهَا عَيْنٌ تَطْرُقُ** [virtually meaning the same, but lit. There is not in it an eye twinkling]. (TA.) And † **مَا رَأَيْتُ ثَمَرًا عَائِنَةً** 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 K, **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, Mghb, TA) of a people, or party, (S, Mgh,) or of men; (Mghb;) and the most excellent persons. (TA.) — Hence, (Mgh, Mghb,) as pl. of **عَيْنٌ**, (K,) **أَعْيَانٌ** signifies also † Brothers from the same father and mother: (S, Mgh, Mghb, K:) this brotherhood is termed † **مُعَايَنَةٌ**: (S, K:) and **أَوْلَادُ الْأَعْيَانِ** means the sons of the same father and mother. (Mghb in art. **عل**. [See **عَلَّةٌ**].) — Also, the sing., † The choice, or best, (S, Mgh, Mghb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Mghb, 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 **deenār**, † 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 بِعَيْنٍ** † I sold it ready mer-

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

• وَعَيْنُهُ كَالْكَالِبِ الصِّمَارِ •

[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.,] **أَصَابَتْهُ عَيْنٌ مِنْ عَيْونٍ** **خَاصَّةٌ مِنْ خَوَاصٍ**, occurring in a trad., means, **أَصَابَتْهُ عَيْنٌ** [i. e. † A particular, or special, gift of God be-tided him]. (TA.) — Also † A **deenār**: (S, K:) or **deenārs**; (Az, TA;) [i. e. coined gold; (Mgh, Mghb;*) different from **وَرَقٌ** [which signifies "coined silver" or "dirhems"]. (Mgh.) They said, **عَلَيْهِ مِائَةُ عَيْنًا** [On him is incumbent the payment of a hundred **deenārs**]: but properly one should say **عَيْنٌ**, because it is identical with what precedes it. (Sb, TA.) — And The half of a **dānik** [app. deducted] from seven **deenārs**: (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, Mgh, 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 **قُرْصُ** [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 **نَفْسُ** [i. e. its self]; (S, Mgh, Mghb, K, TA;) and its **ذَاتُ** [which means the same]; (K, TA;) and its **شَخْصٌ**, which means nearly, or rather exactly, the same as its **ذَاتُ**; (TA;) [and likewise a man's person, as does also † **عَيْنَانٌ**, (see exs. in Har pp. 20 and 45,) and the material substance of a thing;] and its **أَصْلُ** [as meaning its essence, or constituent substance]: (TA:) pl. **أَعْيَانٌ**, (Mgh, Mghb, TA,) not **أَعْيُونٌ** nor **عَيْونٌ**. (Mgh, TA.) One says, **هُوَ هُوَ بَعِيْنُهُ** and **هُوَ هُوَ عَيْنُهُ** † [It is it itself, or he is he himself]: (S, TA:) **بَ** when prefixed to **عَيْنٌ**, [thus] used as a corroborative, being redundant. (Mughnee in art. **بَ**.) And **لَا أَخْذُ إِلَّا دِرْهَمِي بِعَيْنِهِ** † [I will not take aught save my dirhem itself]. (S.) And **أَخَذْتُ مَالِي** † I took my property itself. (Mghb.) And **دَرَاهِمُكَ بِأَعْيَانِنَا** (Lh, TA) and **هَذِهِ أَعْيَانُ دَرَاهِمِكَ** (Lh, Mgh,* Mghb, TA) † These are thy dirhems