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.* مُكَاشِفٌ [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 فُلَانًا عَيْنٌ † [*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 الكَمَالِ 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*]: (Ṣ, TA:) or the meaning is, *after* suffering *a reality*, or *substance*, to escape me: (Ḥar 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 أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ; and slew him: (TA:) it is a prov., thus, or, as some relate it, لَا تَطْلُبْ. (Ḥar p. 120.) — And † *Look*, or *view*. (Ḳ, TA.) It is said in the Ḳur [xx. 40], وَلِتُصْنَعَ عَلَى عَيْنِى, (Ṣ, 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 Ṣ, that عَلَى عَيْنِى 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 Ḳur [xi. 39], وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا † [*And make thou the ark in our view*]. (TA.) [In like manner, also,] فَأْتُوا بِهِ عَلَى أَعْيُنِ ٱلنَّاسِ, in the Ḳur [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 مَنْظَر [as meaning *aspect*, or *outward appearance*], (Ṣ, Ḳ,) and شَاهِد [meaning the same as being an evidence of the intrinsic qualities], (Ṣ,) of a man. (Ṣ, Ḳ.) So in the saying of El-Ḥajjáj to El-Ḥasan [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*], أَمَدِكَ meaning سِنِّكَ. (Ṣ.) And it is said in a prov.,

* إِنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ *

† [*Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth*]: (Ṣ, 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. (Ṣ and Ḳ in art. فر, q. v.) ▬ Also, [by a synecdoche, as when it means "a spy,"] † *A human being:* (Ḳ:) and *any one:* (Ṣ, Ḳ:) [in which sense, as when it means "a spy," it may be masc. or fem.:] and *human beings:* (Ṣ:) or *a company* [*of people*]; (Ḳ;) as also ▼ عَيَنٌ: (Ṣ, Ḳ:) and the *people of a house* or *dwelling:* (Ḳ:) and so ▼ عَيَنٌ; (Ṣ, Ḳ;) and the *people of a town* or *country;* as also ▼ عَيَنٌ. (Ḳ.) One says, مَا بِهَا عَيْنٌ † *There is not in it any one;* (Ṣ, Ḳ, TA;) [i. e. بِالدَّارِ *in the house*, or *dwelling;*] as also ▼ عَيَنٌ, (TA,) and ▼ عَائِنٌ, (Ṣ, TA,) and ▼ عَائِنَةٌ: (TA:) and مَا بِهَا عَيْنٌ تَطْرِفُ [virtually meaning the same, but lit. *There is not in it an eye twinkling*]. (TA.) And ▼ مَا رَأَيْتُ ثَمَّ عَائِنَةً i. e. † [*I saw not there*] *a human being*. (TA.) And بَلَدٌ قَلِيلُ العَيْنِ † [*A town*, or *country*,] *having few human beings*, (Ṣ,) or *few people*. (TA.) ▬ And † *A lord, chief*, or *chief personage:* (Ḳ, TA:) in [some of] the copies of the Ḳ, السَّدّ or الشَّدّ is erroneously put for السَّيِّد: (TA:) the *great*, or *great and noble, person* of a people or party: (Ḳ, 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* (Ṣ, Mgh, Mṣb, TA) of a people, or party, (Ṣ, Mgh,) or of men; (Mṣb;) and the *most excellent persons*. (TA.) — Hence, (Mgh, Mṣb,) as pl. of عَيْنٌ, (Ḳ,) أَعْيَانٌ signifies also † *Brothers from the same father and mother:* (Ṣ, Mgh, Mṣb, Ḳ:) this brotherhood is termed ▼ مُعَايَنَةٌ: (Ṣ, Ḳ:) and أَوْلَادُ الأَعْيَانِ means *the sons of the same father and mother*. (Mṣb in art. عل. [See عَلَّةٌ.]) — Also, the sing., † The *choice*, or *best*, (Ṣ, Mgh, Mṣb, Ḳ,) of a thing, (Ṣ, Ḳ,) or of goods, or household-goods, or furniture and utensils, (Mgh, Mṣb, TA,) and of camels, or cattle, or other property, (TA,) and so ▼ عِينَةٌ, (Ṣ, Ḳ, TA,) of which the pl. is عِينٌ, (TA,) like عِيمَةٌ: (Ṣ:) ▼ عِينَةُ الخَيْلِ signifies † *the fleet and excellent of horses*. (Lḥ, 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, (Ḳ, 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*, (Ḳ, TA,) *present*, (TA,) or *within one's power*, or *reach*, (Ṣ, TA,) of property. (Ṣ, Ḳ, TA.) And † Anything *present*, or *ready*, (Ḳ, TA,) *found before one*. (TA.) You say, بِعْتُهُ عَيْنًا بِعَيْنٍ † *I sold it ready* merchandise *for ready* money. (Mṣb.) — [Hence,] † *Ready money; cash:* or simply *money:* syn. نَقْدٌ: (T, Mgh, Mṣb, TA:) *not* عَرْضٌ [q. v.]: (Mgh:) and sometimes, دَرَاهِمُ. (Mṣb.) So in the saying عَيْنٌ غَيْرُ دَيْنٍ † [*Ready money, not debt*]. (TA.) And [hence also] one says, اِشْتَرَيْتَ بِالدَّيْنِ أَوْ بِالعَيْنِ † [*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,)

* وَعَيْنُهُ كَالكَالِئِ الضِّمَارِ *

[*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 عُيُونِ ٱللّٰهِ, occurring in a trad., means, خَاصَّةٌ مِنْ خَوَاصِّ ٱللّٰهِ [i. e. † *A particular*, or *special, gift of God betided him*]. (TA.) — Also † *A deenár:* (Ṣ, Ḳ:) or *deenárs;* (Az, TA;) [i.e.] *coined gold;* (Mgh, Mṣb;*) different from وَرِقٌ [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 dánik* [app. *deducted*] *from seven deenars:* (Ḳ, TA:) mentioned by Az. (TA.) — And ‡ *Gold*, (Ḳ, 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, Ḳ, 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 (Ḳ, TA) the عَيْن *of the sun;* (Ṣ, Mṣb, TA;) i. e. the شُعَاع *thereof;* (Ḳ, TA;) [meaning *its rays*, or *beams*,] *upon which the eye will not remain fixed:* (TA:) or [more commonly] the عَيْن means the قُرْص [q. v., that is *disk*] of the sun. (KL.) [Using it in the first of these senses,] one says, طَلَعَتِ العَيْنُ ‡ [*The sun rose*], and غَابَتِ العَيْنُ [*The sun set*]. (Lḥ, TA.) ▬ And † A thing's نَفْس [i. e. its *self*]; (Ṣ, Mgh, Mṣb, Ḳ, TA;) and its ذَات [which means the same]; (Ḳ, TA;) and its شَخْص, which means nearly, or rather exactly, the same as its ذات; (TA;) [and likewise a man's *person*, as does also ▼ عِيَانٌ, (see exs. in Ḥar pp. 20 and 45,) and the *material substance* of a thing;] and its أَصْل [as meaning its *essence*, or *constituent substance*]: (TA:) pl. أَعْيَانٌ, (Mgh, Mṣb, TA,) not أَعْيُنٌ nor عُيُونٌ. (Mgh, TA.) One says, هُوَ هُوَ عَيْنًا and هُوَ هُوَ بِعَيْنِهِ † [*It is it itself*, or *he is he himself*]: (Ṣ, TA:) بِ when prefixed to عَيْن, [thus] used as a corroborative, being redundant. (Mughnee in art. ب.) And لَا آخُذُ إِلَّا دِرْهَمِى بِعَيْنِهِ † [*I will not take* aught *save my dirhem itself*]. (Ṣ.) And أَخَذْتُ مَالِى بِعَيْنِهِ † *I took my property itself*. (Mṣb.) And هٰذِهِ أَعْيَانُ دَرَاهِمِكَ (Lḥ, TA) and دَرَاهِمُكَ بِأَعْيَانِهَا (Lḥ, Mgh,* Mṣb, TA) † *These are thy dirhems*

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