

themselves]. And هُمْ إِخْوَانُكَ بِأَعْيَانِهِمْ + [They are thy brothers themselves]. (Mṣb.) And عَيْنُ الرَّبِّ occurs in a trad. as meaning + Usury itself. (TA.) [مَوْضِعُ بَعْيِنِهِ, a phrase very frequently occurring in the L and TA &c., means + A certain, or particular, place: and in a similar manner بَعْيِنِهِ is used after the mention of a plant &c.] One says also جَاءَ بِالْأَمْرِ مِنْ عَيْنِ صَافِيَةٍ i. e. + [He brought forth, brought to light, or declared, the affair] from its very essence. (TA.) And بِالْحَقِّ بَعْيِنِهِ means + With truth, clearly and manifestly. (TA.) [In grammar, اسْمُ عَيْنٍ means + A real substantive; the name of a real thing; also termed ذَاتُ عَيْنٍ; and sometimes termed عَيْنٌ alone: opposed to اسْمٌ مَعْنَى i. e. an ideal substantive.] — عَيْنٌ نَاقِبَةٌ means + Certain, or sure, news or information. (A and TA in art. نَقَب.) — And العَيْنُ [sometimes] signifies + Knowledge; [or rather sure, or certain, and manifest, knowledge;] which is also termed عَيْنُ اليَقِينِ. (TA.) — And + Might (العِزُّ). (TA.) — And + Health and safety (العَافِيَةُ). (TA.) — And + Thirst; and so العَيْنُ. (TA in art. عَيْن.) — And + The صُورَةُ [which generally means form, or the like: but it has many other significations; one of which is essence, before mentioned as a meaning of عَيْنٌ]. (TA.) — And it signifies also النَّاحِيَةُ [app. as meaning + The part, or point, towards which one directs himself]: (K, TA:) or, accord. to some, particularly that of the قِبْلَةُ [i. e. that towards which one directs his face in prayer]: (TA:) [or] it signifies also the true direction of the قِبْلَةُ: (K, TA:) or the part that is on the right of the قِبْلَةُ of El-'Irāk: [whence] one says, نَشَأَتِ السَّحَابَةُ مِنْ قِبَلِ العَيْنِ + [The cloud rose from the part on the right of the قِبْلَةُ of El-'Irāk]: (S: [see also حَسَفُ:]) or this means, from the direction of the قِبْلَةُ of El-'Irāk; and the Arabs say that this scarcely ever, or never, breaks its promise [of giving rain]: when it rises from the direction of the sea, and then goes northward, one says عَيْنٌ غَدِيْقَةٌ; and this is usually most disposed to rain: (TA:) غَدِيْقَةٌ is a dim. of magnification, meaning abounding with water. (TA in art. غَدَق.) Also + The clouds (سَحَابٌ) that have come from the direction of the قِبْلَةُ: (K, TA:) or, from the direction of the قِبْلَةُ of El-'Irāk: or, from the right thereof: (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the clouds]; (TA:) and so العَيْنُ. (TA in art. عَيْن.) And, accord. to Th, مَطَرٌ العَيْنِ signifies + The rain that is from the direction of the قِبْلَةُ: or, from the direction of the قِبْلَةُ of El-'Irāk: or, from the right thereof. (TA.) The saying of the Arabs مَطَرْنَا بِالْعَيْنِ + [We were, or have been, rained upon by the عين] is allowed by some, but disapproved by others. (TA.) — And [hence, app.,] + The rain that continues during some days, (S, K, TA,) some say five, and some say six, or more, (TA,) without clearing away. (S, K, TA.)

— عَيْنٌ signifies also + Usury; syn. رِبَا; (K, TA; [see also عَيْنُ الرَّبِّ above;]) and so عَيْنَةٌ (TA.) — And + An inclining in the balance; (Kh, Mgh, K, TA;) said to be the case in which one of the two scales thereof outweighs the other: (TA:) one says, فِي المِيزَانِ عَيْنٌ, meaning + In the balance is an unevenness; (S, TA;) a little inclining in the tongue thereof: and the word is fem. (TA.) — And + The tongue [or cock, itself,] of the balance. (TA.) — And + A scale of a balance; i. e. either of the two scales thereof. (TA.) — Also + A small تَبْتٌ [meaning partition, or part divided from the rest,] in a chest. (TA.) — And + A مِحْطَةٌ [app. meaning a thing in which حَشِيْشٍ, or dry herbage, is put]. (TA.) — [And + Either half, or one side, of a خُرْج, or pair of saddle-bags.] — And A certain bird, (K, TA,) yellow in the belly, أَخْضَرُ [generally in a case of this kind meaning of a dingy, or dark, ash-colour or dust-colour] in the back; of the size of the [species of collared turtle-dove called] قُمْرِيٌّ. (TA.) — Also + [The letter ع;] one of the letters of the alphabet, (S, K,) of those termed مَجْهُورَةٌ and حَقِيْقَةٌ. (K. [See art. ع.] — And + The middle [radical letter] of a word [of the trilateral-radical class; the root of such a word being represented by فَعَلَ]. (TA.) — In the calculation by means of the letters ا, ب, ج, د, &c., it denotes Seventy. (TA.)

عَيْنٌ, originally عَيْنٌ, pl. of أَعْيُنٌ [q. v.]: (S, K:*) — and also, (as a contraction of عَيْنٌ, IB, TA,) pl. of عِيَانٌ: (AA, S, IB:) [and of عِيُونٌ.]

عَيْنٌ The quality denoted by the epithet أَعْيُنٌ [q. v.; i. e. width in the eye; &c.]; (S;) and so عَيْنَةٌ. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] — See also عَيْنٌ, in the third quarter of the paragraph, in four places. — And see the paragraph here following.

عَيْنَةٌ: see the next preceding paragraph. — Also The part that surrounds the eye of a ewe; (K, TA;) like the مَسْجَرُ of a human being. (TA.) — And Goodly appearance: so in the saying, هَذَا ثَوْبٌ عَيْنَةٌ [This is a garment of goodly appearance]. (S, K) — See also عَيْنٌ, latter half, in three places. — Also i. q. سَلَفٌ [in buying and selling; i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: or payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment: or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain future period: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Mṣb, K, TA.) And one says, بَاعَهُ بِعَيْنَةٍ meaning بِنَيْسِيَةٍ [i. e. He sold

it upon credit, for payment at a future time]: (A, Mgh: [see 8:]) or, as some say, [and more commonly,] العَيْنَةُ is the buying what one has sold for less than that for which one has sold it: and عَيْنٌ signifies the same: (Mgh:) or, accord. to Az, the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money: [see 2, last quarter:] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price; but when there is no condition between them, it is allowable accord. to Esh-Shāfi'ee, though forbidden by some others; and he used to call it the sister of usury: and the sale of a commodity by the purchaser [thereof upon credit] to other than the seller of it, on the spot (lit. in the sitting-place), is also termed عَيْنَةٌ; but is lawful by common consent: (Mṣb:) or it is the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, "I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten [which thou mayest obtain by selling it for ready money]." (KT: in some copies of which the word thus expl. is [erroneously] written العَيْنَةُ instead of العَيْنَةُ.) [See also زُرْنَقَةٌ. The word is generally held to be derived from عَيْنٌ as signifying "ready money" or "ready merchandise."] — Also The مَادَّةُ [meaning accession to the strength or forces] of war: (K, TA:) used in this sense in a verse of Ibn-Muḳbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder: see مَادَّةُ]. (TA.)

لَقِيَهُ عَيْنَةٌ: see 3.

عَيْنُونٌ A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.)

عِيَانٌ an inf. n. of 3. (S, Mṣb.) — [And Clear, evident, manifest, open, or public: thus, by the Pers. word آشكار, the KL explains عِيَان, which, in my copy of that work, is written عِيَان, evidently, I think, a mistranscription for عِيَان, an inf. n. of 3, used in the sense of a pass. part. n., agreeably with a well-known license, lit. meaning ocularly seen: see ضَمَارٌ, under which I have rendered its contrary by "unseen; not apparent."] — See also عَيْنٌ, latter half. — Also A certain iron thing among the appertinances of the فِدَانِ (S, K,) or فِدَانٌ [i. e. plough], this word (فِدَان) written in the copies of the S, [as in the K,] with teshdeed to the د, but, as IB says, it is without teshdeed when signifying the implement with which ploughing is performed: accord. to AA, the نُؤْمَةُ, i. e. the سِنَّةُ [or share] with which the earth is ploughed up, is called the عِيَان when it is upon the فِدَانِ [or plough]: or, accord. to the M, the عِيَان is a ring at the extremity of the نُؤْمَةُ and the سَلِيْبُ [app. a mistranscription] and the