

having the quality of an epithet, each is imperfectly decl.] You say, جَاؤُوا عَشَارَ عَشَارَ, (S, M, O, L, K,) and مَعَشَرَ مَعَشَرَ, (M, O, L, K,) and عَشَارَ once, and مَعَشَرَ once, (M, L, TA.) They came ten [and] ten. (S, M, O, L, K.) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K; [and is for the purpose of corroboration;] and مَعَشَرَ مَعَشَرَ is also authorized by the TṢ. (TA.) A'Obeid says that more than أَحَادٌ and ثَنَاءٌ and ثَلَاثٌ and رَبَاعٌ has not been heard, except عَشَارَ occurring in a verse of El-Kumeyt. (O, TA.) [But حُبَّاسٌ is mentioned in the K.]

عَشِيرٌ: see عَشْرٌ, in three places. — Also A certain measure of land, a tenth of the قَفِيرِ, (O, Mṣb, K,) which is the tenth of the جَرِيبِ [q. v.]: (O, TA:) pl. أَعْشِيرَاءُ. (TA in art. جَرِيب.) — And An associate; i. q. مُعَاشِرٌ. (S, O, Mṣb, K.) — And A husband; (S, O, Mṣb, K;) because he and his wife are associates, each of the other. (S, O.) يَكْفُرُونَ الْعَشِيرَ means They are ungrateful to the husband. (Mṣb.) — And A wife. (Mṣb.) — And A relation. (K.) — And A friend. (K.) Pl. عَشِيرَاءُ. (K.) — See also عَشِيرَةٌ. — Also The cry of the ضَبُع [or hyena, or female hyena]: (K:) in this sense, a word not derived. (TA.)

عَشَارَةٌ; and its pl.: see عَشْرٌ.

عَشَارِيٌّ A garment, or piece of cloth, (A, K,) ten cubits long. (S, A, Mgh, O, K.) — And A boy ten years old: fem. with ة. (TA.)

عَاشُورَاءُ and عَشُورَاءُ: see عَاشُورَاءُ.

عَشِيرَةٌ A man's kinsfolk: (Bḍ and Jel in ix. 24:) or his nearer or nearest relations, or next of kin, by descent from the same father or ancestor: (K:) or a small sub-tribe; a small portion, or the smallest subdivision, of a tribe, less than a قَبِيلَةٌ: (TA voce شُعْبٌ, q. v.) or a tribe; syn قَبِيلَةٌ; (S, O, Mṣb;) a man's قَبِيلَةٌ; (K;) as also عَشِيرٌ, without ة: (TA:) or a community, such as the Benoo-Temeem, and the Benoo-Amr-Ibn-Temeem: (ISH:) a word having no proper sing.: (Mṣb:) accord. to some, from عَشْرَةٌ: accord. to others, from عَشْرَةٌ, the number so called: (Bḍ ubi suprā, and MF:) pl. عَشَائِرُ (Mṣb, K) and عَشِيرَاتٌ. (Mṣb.) [See also مَعَشَرٌ.] — عَشَائِرُ is also a pl. of عَشْرَاءُ [q. v., last sentence]. (O.)

عَشَارٌ (S, O, Mṣb, K) and عَاشِرٌ (O, Mṣb, K) and مَعَشَرٌ (TA) One who takes, or receives, the عَشْرَ [q. v.] of property. (S, Mṣb, K.) Where the punishment of the عَشَارِ, or عَاشِرِ, is mentioned in traditions, as where it is said that the عَاشِرِ is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed

the like office for the Prophet and for the Khaleefs after him may be thus called because of the relation of what he takes to the tenth, as the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain, and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects. (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting "of foreigners" &c.]

عَاشِرٌ: see عَشَارٌ. — One says also, صَارَ عَاشِرَهُمْ, [meaning He became the tenth of them]. (S, Mṣb, K.)

عَاشِرَةٌ The circular sign which marks a division of an 'ashr (عَشْرٌ) in a copy of the Kur-ān: (O, L, K:) a post-classical term: (O, L:) pl. عَوَاشِرٌ. (S, K.) — And عَوَاشِرُ الْقُرْآنِ means The verses that complete an 'ashr of the Kur-ān. (K.) — And عَاشِرُ آبِلٍ عَوَاشِرٍ Camels coming to water after an interval of eight days; (S, O;) on the tenth day [counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering: see عَشْرٌ]. (K.) — For another signification of the pl., عَوَاشِرُ, see عَشْرٌ, last sentence. — عَاشِرَةٌ is a proper name of The ضَبُع [i. e. hyena, or female hyena]; a determinate noun: [but it has for] pl. عَاشِرَاتٌ. (O.)

عَاشُورٌ: see what next follows.

عَاشُورِيٌّ and عَشُورِيٌّ (Mṣb, K) and عَاشُورِيٌّ (Mṣb, K) and عَشُورِيٌّ (K) and عَاشُورٌ (Mṣb, K,) or يَوْمُ عَاشُورَاءُ (S, O, and K in art. تَسْع, &c.) or يَوْمُ الْعَاشُورَاءِ (S in that art., &c.) and يَوْمُ عَشُورَاءُ, (S, O,) The tenth day of the month El-Moharram: (S, Mṣb, K:) or the ninth thereof, (K,) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Mṣb in art. تَسْع) and AZ says that by the ninth may be meant the tenth; after the same manner as the term عَشْرٌ, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure فَاعُولَاءُ have been heard. (Az, TA.)

مَعَشَرٌ A company, or collective body, (Az, S, O, Mṣb, K,) of people, (S,) consisting of men, exclusive of women; like نَفَرٌ and قَوْمٌ and رَهْطٌ; (Az, Mṣb;) having no proper sing.: (Az:) or any company, or collective body, whose state of circumstances is one; a community; as the معشر of the Muslims and that of the Polytheists: (Lth:) or a great company, or collective body; so called [from عَشْرَةٌ], because they are many; for عَشْرَةٌ is that large and perfect number after which there is no number but what is composed of the units comprised in it: (MF:) or the family of a man: or jinn (i. e. geni) and mankind: (K:) [or the

author of the K may mean, or jinn: and also mankind:] in the Kur [vi. 130, and lv. 33], we find the expression يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ; but this means O معشر consisting of the jinn and of mankind: and [vi. 128], يَا مَعْشَرَ الْجِنِّ, without the mention of الْإِنْسِ: (MF:) pl. مَعَاشِرُ. (S, Mṣb.) [See also عَشِيرَةٌ.] — مَعَشَرٌ: see عَشَارٌ, in four places.

مَعَشِرٌ: A woman who has completed her full time of pregnancy. (TA.)

مَعَشَرٌ pass. part. n. of 2, q. v. See also مَعْلُثٌ.]

مَعَشَرٌ: see عَشَارٌ. — Also One whose camels have brought forth: and one whose camels have become عَشَارٌ [pl. of عَشْرَاءُ]. (O, K.)

مَعَشَارٌ: see عَشْرٌ. — Also A she-camel whose milk is abundant (K, TA) in the nights of her bringing forth. (TA.)

## عشر

Q. 1. عَشْرَقَ, said of a plant, or of herbage, and [عَشْرَقَتْ] said of land, It became green. (Ibn-'Abbād, O, K.)

عَشْرَقٌ A certain plant, (S, K,) of the [kind of plants called] أَغْلَاثُ, the grain of which is good for the piles, and for generating milk, and blackens the hair, (K,) or the leaves whereof, which are like those of the عَطْلِيرِ, intensely green, blacken the hair when it is dressed therewith, and cause it to grow: (TA:) n. un. with ة: (K:) Abou-Ziyād says, it is of the [kind of plants called] أَغْلَاثُ, and is a tree [or plant] that spreads upon the ground, having thick [in the TA wide] leaves, and not having thorns, and is scarcely, or never, eaten by anything but the goats, which take some little thereof, except its grain, for this is eaten: some of the Arabs call it فَنَّا; and when a grain thereof falls upon the ground and dries, it becomes red as though it were a bit of red wool: sometimes, he says, the women use its leaves in combing and dressing their hair, which it blackens, and causes to grow: he says also, an Arab of the desert, of Rabe'ah, informed me that the عَشْرَقَةُ rises upon a short stem, then spreads into many branches, and bears numerous fruits, which are long, broad pods, in every one of which pods are two rows of grains exactly like the stones of raisins, and these are eaten while fresh, and are cooked, and are pleasant in taste; and when the wind blows, those pods become in a state of commotion, being suspended by slender stalks, so that they make a rustling sound, and you hear, in the valley in which they are found, a low and confused sound, which frightens the camels; and the serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the عَطْلِيرِ, intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles: Abou-Ziyād also says that the عَشْرَقُ and سَنَّا [i. e. senna] are like each other, except that the leaves of the latter are thin; also, that an Arab of the desert, of the Benoo-Asad,