

فِي أَصْلِ سَوْءٍ (L *ibid.*) Such a one is of an excellent origin, or race, or stock, (S, L,) and of a bad origin, or race, or stock; (L;) **أَصْل** being here syn. with **ضَنْ** (S, L) and **مَعْدِن** (S.) And **أَصْلُ الْكُفْرِ** Such a one is of [a race] the source of generosity, or nobleness; **أَصْل** being here syn. with **بُؤْبُؤٌ** (S in art. **بَأ.**) And **أَصْلٌ لَا أَصْلَ لَهُ** He has no **حَسَبٌ** [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, S, O, Mṣb:) or he has no intellect, (IAḡr, Mṣb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (L:) or he has no father, nor child: (Kull p. 53:) [or he has no known stock nor branch; for] **فَصْلٌ** is the contr. of **أَصْلٌ**, and in relationship signifies a branch. (Mṣb in art. **فَصْل.**) You say also, **مَا فَعَلْتُهُ أَصْلًا**, meaning *I have not done it ever*; and *I will not do it ever*; the last word being in the accus. case as an adverbial noun; i. e. *I have not done it at any time*; and *I will not do it at any time*. (Mṣb, El-Munáwee, TA.) — [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with **عُنْصُرٌ**;] that from which a thing is taken [or made]. (KT voce **دَاخِلٌ**.) — [The fundamental, or essential, part of a thing. Hence, sing. of **أَصُولٌ** as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] **عِلْمُ الْأَصُولِ**, (TA,) [meaning] **عِلْمُ أَصُولِ الدِّينِ** [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called **الفقه الأَكْبَرُ**; (Kull. voce **فَقْهٌ**;) and [more commonly] **عِلْمُ الْكَلَامِ**. (Hájjee Khalefeh.) [See also 2.] — A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons *passim*.) — The original form of a word. (The same *passim*.) — The original, or primary, signification of a word. (The same *passim*.) — An original copy of a book: and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., *passim*.) — [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, **الأصلُ في الأشياءِ الإباحةُ والطهارةُ** The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull *ubi supr.*) And **رَجَعَتْ إِلَى أَصْلِهَا** She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (S voce **عَتَرٌ**.) — [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying,] **لَأَضْطَرَّكَ إِلَى أَصْلِكَ** [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAḡr in L, art. **قَح** [where it is given in ex-

planation of the phrases **لَأَضْطَرَّتْكَ إِلَى تَرْكِ** and **فَأَحَاكَ**; and so in the T in art. **تَر** in explanation of the former of these two phrases; which is said in the M, in art. **تَر**, to mean *I will assuredly make thee to have recourse to thine utmost effort, or endeavour*; and in the L in art. **قَح** this is given as another explanation of the latter of the same two phrases. See also the saying, **لَأَلْحِثَنَّكَ إِلَى قَرَارِكَ**, explained voce **قَرَارٌ**.) — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. **حَقِيقَةٌ**; a meaning well known; and indicated, in the A and TA, by the coupling of **حَقِيقَةٌ** with **أَصْلٌ**, evidently as an explicative adjunct.] — [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] **أَصْلُ دَارٍ** [The principal part of a country]; (Aḡ, S, Mṣb, K, voce **عَقْرٌ**;) [which is] the place where the people dwell, or abide. (Aḡ and S *ibid.* [See **عَقْرٌ**].) And **أَصْلُ قَوْمٍ** [The principal place of abode of a people]. (S and K voce **بَيْضَةٌ**. [See this word.]) And **هُوَ فِي أَصْلِ قَوْمِهِ** He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. **صَيَابِهِمْ**, and **صَيَابِهِمْ**. (TA in art. **صَيْبٌ**.) — What is most fit, or proper: as when one says, **الأصلُ في الإنسانِ العِلْمُ** [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and **الأصلُ في المبتدئِ التَّقْدِيرُ** What is [most] fit, or proper, in the case of the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p. 50.) — What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull *ibid.*) — What is [essential, or] requisite, or needful: as when one says **الأصلُ في الحيوانِ الغذاءُ** [What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull *ibid.*) — A [primary, or] universal, or general, rule, or canon. (Kull *ibid.*) — An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull *ibid.*)
أَصْلٌ: see its n. un., **أَصْلَةٌ**
أَصْلٌ (K,) or **أَصِيلٌ** (M,) i. q. **مُسْتَأْصِلٌ**. (M, K.) You say **قَلَعَ أَصْلٌ** Eradicating, or extirpating, evulsion: (TA:) or **قَطَعَ أَصِيلٌ** extirpating excision. (M.)
أَصْلٌ, said by some to be a pl., and by others to be a dial. var., of **أَصِيلٌ**: see the latter word, in two places.
أَصْلَةٌ: see **أَصِيلَةٌ**. — Also *A kind of serpent, the most malignant, or noxious, of serpents*: (S:) or a serpent, (M, K,) short, (M, [where, in the only copy to which I have access, I find added, **كَالرَّمَةِ**, app. a mistranscription, for **كَالرَّمَةِ**, like the fragment of a rope,]) or small, (K,) red, but not intensely red, (M,) very deadly, of the most malignant, or noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a

man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Mṣb:) pl. **أَصْلٌ**, (S, M, Mṣb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] **أَصَالٌ**. (Mṣb.) — [Hence, app.,] + *Short and broad*: applied to a man and to a woman. (TA.)
أَصْلِيٌّ [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. *passim*.)
أَصْلِيَّةٌ [The quality denoted by the epithet **أَصْلِيٌّ**; radicalness, &c.:] a term used by IJ [and others] in the place of **تَأَصُّلٌ**: see 5. (M.)
أَصِيلٌ [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent]. You say, **إِنَّ النَّخْلَ فِي أَرْضِنَا لَأَصِيلٌ** Verily the palm-trees in our land remain permanently, not perishing. (A, TA.) — A man having **أَصْلٌ**, (K, TA,) i. e., lineage, or pedigree: (TA:) or established in his **أَصْلٌ**: (Abu-l-Bakà, TA:) or noble, or generous. (Mṣb.) — A man firm of judgment, and intelligent. (M, K.) [Accord. to the copies of the latter, the signification is **عَاقِبٌ ثَابِتُ الرَّأْيِ**: but I think that the right reading of the first word is **عَاقِلٌ**, as in the M, in which this word occupies the last place in the explanation.] And **أَصِيلُ الرَّأْيِ** A man firm, or sound, of judgment. (S.) And **رَأْيٌ أَصِيلٌ** Judgment having **أَصْلٌ** [i. e. firmness]. (M.) And **مَجْدٌ أَصِيلٌ** Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And **شَرٌّ أَصِيلٌ** Vehement evil or mischief. (Ibn-'Abbád.) — See also **أَصْلٌ**, in two places. — [Hence, app.,] **الأصِيلُ** Destruction: and death: as also, in both senses, **الأصِيلَةُ**. (K.) — [The evening; or] i. q. **عَشِيٌّ**; (M, K, Mṣb, TA;) i. e. (Mṣb, TA) the time from the **عَصْرُ**, (S, TA,) from the prayer of the **عَصْرُ**, (Mṣb,) to sunset; (S, Mṣb, TA;) as also **أَصِيلَةٌ**: (R, TA:) the pl. is **أَصْلٌ**, (S, M, R, Mṣb, K,) or **أَصَالٌ**, (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and **أَصْلَانٌ**, (S, M, K,) and **أَصَالٌ**, (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Eḡ-Ṣaláh Eḡ-Ṣafadee, this is a pl. of **أَصْلٌ**, the sing., not the pl., (TA,) or it is pl. of **أَصْلٌ**, (Zj, M,) which may be a pl. or a sing., (M,) and **أَصَائِلٌ**, (S, M, K,) as though pl. of **أَصِيلَةٌ**, (S,) or it is pl. of this last word. (R, TA.) You say, **لَقَيْتُهُ أَصِيلًا**, and **عَشِيًّا**, i. e. [I met him in the evening,]
(A, TA.) From the pl. **أَصْلَانٌ** is formed the dim. **أَصِيلَانٌ**, (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which **أَصْلَانٌ** is not; or, if **أَصْلَانٌ** be a sing., like **رَمَانٌ** and **قُرْبَانٌ**, this