

## اصطبل

اصطبل *A stable* (ك) for دَوَابَّ [i. e. horses or mules or asses]: (§ [in some copies of which it is omitted] and ك:) the ا is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (§:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (§:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (ك, TA:) the pl. is اصطاب: and the dim. اصطب. (TA.)

## اصطرب

اصطرب: see اصطرب or اصطرب.

## اصل

1. اَصْلٌ, (ك,) inf. n. اَصَالَةٌ; (TA;) or اَصْلٌ; (M;) *It* (a thing, M) *had, or came to have, root, or a foundation;* (M, K;) as also *تَأَصَّلَ*: (M:) or *it was, or became, firm, or established, and firmly rooted or founded;* as also *تَأَصَّلَ*: (K:) and [in like manner] *تَأَصَّلَ* *it* (a thing) *was, or became, firm in its root or foundation, and strong.* (Msb.) You say, *استأصلت الشجرة* *The tree [took root; or] grew, and became firm in its root.* (TA.) — [Hence,] اَصْلٌ, (§, M, K,) inf. n. as above, (§, M,) *He* (a man, S,\* M) *was, or became, firm, (§, M, K,) or sound, (§,) of judgment; (§, M, K;) intelligent.* (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK and TA, instead of عاقل, the reading in the M, I find عاقب.] — Also, (§,\* K,) inf. n. as above, (§, TA,) *It* (judgment, or opinion,) *was, or became, firm, or sound, (§,\* TA,) or good.* (K.) — And, inf. n. as above, *It* (a thing) *was, or became, eminent, noble, or honourable.* (Msb.) — اَصْلُهُ, [aor. and inf. n. as in what follows next after this sentence,] *He hit, or struck, its root, or foundation; that by being which it was what it was, or in being which it consisted; or its ultimate constituent.* (A, TA.) — And hence, (A, TA,) اَصْلُهُ, (A, K, TA,) aor. ٤, inf. n. اَصْلٌ; (TA;) or *أَصْلُهُ* [with medd, (which I think to be a mistake, unless this be a dial. var.) and without medd]; (so in a copy of the M;) + *He knew it completely, or thoroughly, or superlatively well, syn. قَتَلَهُ*, (K,) [i. e.] *قَتَلَهُ عَلْمًا*, so that he was acquainted with its اَصْل [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from اَصْلَةٌ, as meaning “a certain very deadly serpent;” (A, TA;) [whence the phrase,] — اَصْلَتُهُ اَصْلَةٌ, (K,) inf. n. اَصْلٌ, (TA,) *The [serpent called] اصلة sprang upon him* (K, TA) *and slew him.* (TA.) — اَصْلٌ, aor. ٤, (M, K,) inf. n. اَصْلٌ, (M,) said of water, i. q. اَسْنٌ; (M, K;) i. e. *It became altered for the worse* (M, TA) *in its taste and odour, (TA,) from fetid black mud* (K, TA) *therein: so says Ibn-Abbád: (TA:) and said of flesh-meat, it became altered* (K, TA) *in like*

manner. (TA.) — اَصْلٌ فَلَانٌ يَفْعَلُ كَذَا وَكَذَا = *Such a one set about, or commenced, doing thus and thus, or such and such things.* (TA.)

2. اَصْلُهُ, inf. n. تَأَصَّلٌ, *He made it to have a firm, or fixed, root, or foundation, whereon to build, (Msb, TA,) i. e., whereon another thing might be built.* (El-Munáwee, TA.) [Hence,] اَصْلُهُ i. q. اَثَرُهُ [He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, اَصْلٌ مَالٍ, and اَصْلٌ لَهُ مَالٌ]. (M and K in art. ائتل) — اَصْلُ الْاَصْوَالِ [He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.,] is a phrase similar to بَوَّبَ الْاَبْوَابَ and رَتَّبَ الرَّتَبَ. (TA.)

4. اَصَلَ, (inf. n. اِبْصَالَ, TA,) *He entered upon the time called اصِيل*, q. v. (§, M, K.) — See also اَصْلُهُ عَلْمًا.

5. تَأَصَّلَ: see 1, first sentence, in two places.

10. اِسْتَأَصَلَ: see 1, in two places, first and second sentences. — اِسْتَأَصَلَهُ *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (§, TA,) or with its roots, or foundations, or lowest parts; (TA;) he cut it off* (M, Msb) *from its root, or lowest part, (M,) or with its roots, or lowest parts.* (Msb.) You say, *استأصل الله شأفتهم*, a precative phrase, meaning *May God [extirpate or] remove (from them) their شافة*; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M:) or *استأصل شأفتهم* [in general usage] means *he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them.* (TA. [See also art. شاف.] And *استأصل القوم*, i. e. *قَطَعَ اَصْلَهُمْ* [He cut off the root, race, or stock, of the people; i. e. he extirpated them]. (M.) And *استأصل الله الكفار* *God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers.* (Msb.) And *استأصل الحتان* *He performed the circumcision so as to remove the prepuce utterly.* (TA in art. سحت.)

اَصْلٌ *The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot;] (M, Msb, K;) as also* اَصْلٌ: (M, K:) *so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Msb:) and of a tree [or plant]; (TA;) i. e. [its stem, or trunk, or stock, or] the part from which the branches are broken off: (TA in art. كسر:) [and also its root, or foot; for] the ساق of a tree is said to be the part between its اَصْل and the place where its branches shoot out: (TA in art. سوق:) [and a stump of a tree: and hence, a block of wood: (see exs. voce نَقِير:) pl. اَصْوَالٌ (§, M, Msb, K) and [pl. of pauc.] اَصْلٌ: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn.*

(TA.) You say, *قَعَدَ فِي اَصْلِ السَّجَبِلِ* *He sat upon, or at, the lowest part [&c.] of the mountain; and اَصْلُ الحَائِطِ فِي اَصْلِ السَّجَبِلِ [He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and اَبْصُولُهُ [with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]. (TA in explanation of اِسْتَأَصَلَ, q. v.) And قَلَعُ اَصْلِ الشَّجَرَةِ* *He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree.* (TA.) Lebeed says, [of a wild cow,]

تَجْتَا فَاَصْلُ قَالِصٍ مُتَنَبِّدٍ

بِعُجُوبٍ اَنْقَا يَمِيلُ هَيَامًا

[She enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her]: (AHn, TA:) but as some relate it, اَصْلًا قَالِصًا. (TA. [See EM, p. 161.] — *A thing upon which another thing is built or founded [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rághib, TA:) that upon which the existence of anything rests [or depends]; so the father is اصل to the offspring, and the river is اصل to the streamlet that branches off from it: (Msb:) or a thing upon which another thing depends as a branch; as the father in relation to the son: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing: the origin, original, root, race, or stock, from which a man springs. Hence: شَيْءٌ اَصْلٌ *A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent. Whence:] مَالٌ مَلِكٌ ثَابِتٌ لَهُ اَصْلٌ* (مغصو عَقَارُ) and *مَالٌ لَهُ اَصْلٌ*, (Msb in explanation of that word,) and *مَالٌ لَهُ اَصْلٌ*, (KT in explanation of the same,) [Real, or immovable, property;] *property such as consists in a house or land yielding a revenue; (Mgh;) or such as a house and palm-trees; (Msb;) or such as land and a house.* (KT.) [Hence, also, اَصْلٌ مَالٍ signifying *A source of wealth or profit; a stock, fund, capital, or principal.* You say,] *اِتَّخَذْتُ لِنَفْسِي اَصْلًا مَالًا لِلتَّجَارَةِ لَا لِلتَّجَارَةِ* [I took it for myself as a source of wealth or profit, for breeding, not for traffic]. (Mgh in art. قنو.) You say also, *بَاعَ اَصْلَ اَرْضِهِ* [meaning *He sold the fundamental property, i. e. the property itself, of his land.* (§ voce عكتر.) [See also an ex. in conjugation 4 in art. بقى: and another in the first paragraph of art. حبس.] And *اُخَذَهُ بِاَصْلِهِ* [He took it as it were with its root, or the like; meaning, entirely]. (K. [See اَصْلَةٌ.] And *قَطَعَ اَصْلَهُمْ* [He cut off their root, race, or stock; i. e. he extirpated them]. (M.) And *فَلَانٌ فِي اَصْلِ صِدْقِي*, (§ and L in art. ضنا,) and*