

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;) اصل being here syn. with ضَمْنَهُ (S, L) and مَعْدِنُهُ (S.) And فِي أَصْلِ الْكُفْرِ Such a one is of [a race] the source of generosity, or nobleness; اصل being here syn. with بُؤْبُوهُ (S in art. بَأ.) And 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, (IAṣr, 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] فَضْلٌ is the contr. of أَصْلٌ, and in relationship signifies a branch. (Mṣb in art. فَضْل.) You say also, مَا فَعَلْتَهُ 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 أُصُولٌ as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] عِلْمُ الْأُصُولِ (TA,) [meaning] عِلْمُ أُصُولِ 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 عِلْمُ الْفِقْهِ الْأَكْبَرِ (Kull. voce فِقْهُ;) and [more commonly] عِلْمُ الْكَلَامِ (Hājjee Khaleefeh.) [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, الْأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ وَالطَّهَارَةُ The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull ubi suprā.) 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,] لَا أَضْطَرَّتْكَ 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]. (IAṣr in L, art. قَح [where it is given in ex-

planation of the phrases لَا أَضْطَرَّتْكَ إِلَى تَرْكِ قَحَاحِكَ; 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, لَا لِحْمَتِكَ إِلَى قُرَى قَرَارِكَ, explained voce قَح.) — [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]; (Aṣ, S, Mṣb, K, voce عَقَرٌ;) [which is] the place where the people dwell, or abide. (Aṣ and S ibid. [See عَقَرٌ.]) 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. صَيَب.) — What is most fit, or proper: as when one says, الْأَصْلُ فِي الْإِنْسَانِ الْعِلْمُ [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and أَصْلُ فِي الْمَبْتَدِ 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, الْأَصْلُ فِي الْحَيَوَانَ الْغِذَاءُ [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 أَصْلَ عِرْطٍ Eradicating, or extirpating, evulsion: (TA:) or قَطَعَ أَصِيلًا 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 الشَّجَرَ فِي أَرْضِنَا لَا يَصِيلُ 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-Bakā, 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 ثَابِتٌ 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 أَصِيلٌ رَأْيٌ 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-'Abbād.) — See also أَصْلٌ, in two places. — [Hence, app.,] دَمْرُ الْأَصِيلِ Destruction: and death: as also, in both senses, الْأَصِيلَةُ (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 عصر, (Mṣb,) to sunset; (S, Mṣb, TA;) as also أَصِيلَةٌ (R, TA:) the pl. is أَصْلٌ (S, M, R, Mṣb, K,) or † this is a sing., (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 Eṣ-Ṣalāḥ Eṣ-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, لَقِيتُهُ أَصِيلًا and عَشِيًّا, i. e. [I met him in the evening,] أَصْلًا. (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