

فعل

1. **فَعَلَهُ**, (S, O, Mṣb, K,*) aor. ʿ, (S, O, K,) inf. n. **فَعْلٌ** (S, O, Mṣb, K) and **فَعَالٌ**, (S, O, Mṣb,) and **فَعْلٌ** is the subst. therefrom, (S, O, Mṣb, K,*) but, accord. to Ibn-Kemāl, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like **فَعَلَهُ**, aor. **يَفْعَلُهُ**, inf. n. **فَعْلٌ**, except **سَحَرَهُ**, aor. **يَسْحَرُهُ**, inf. n. **يَسْحَرُ**; or, to these may be added as sometimes occurring, **خَدَعَهُ**, aor. **يَخْدَعُهُ**, inf. n. **يَخْدَعُ** and **صَرَعَهُ**, aor. **يَصْرَعُهُ**, inf. n. **يَصْرَعُ**; (TA;) [*He did it*]; namely, a thing. (S, O. [For further explanation see **فَعْلٌ** below.])

[In the Kur. xxi. 73,] some read **وَأَوْحَيْنَا إِلَيْهِمْ فَعَلُ الْخَيْرَاتِ** [*And we suggested to them the doing of good works*]; (Lth, S, O;) others reading **فَعْلٌ** **الْخَيْرَاتِ**. (Lth, O.) — And one says also **فَعَلَ بِهِ**

فَعَلَ اللَّهُ بِهِ [*He did to him something*]. (TA.) [*May God do to him what He will do*; i. e. may God punish him: see an ex. voce **أُظْلِمَ**. — And **فَعَلَ بِالْمَرْأَةِ** often occurs in trads. &c. as meaning *He compassed the woman*.]

2. **تَفَعَّلَ** [inf. n. of **فَعَلَ**] is used by IJ as metonymically signifying *The scanning of a verse*; because the names of the measures of its feet, all of them, have the letters **ف** and **ع** and **ل** for constituents, as when you say **فَعُولُنْ** and **مَفَاعِيلُنْ** and **فَاعِلُنْ** &c. (TA.)

3. **فَعَالًا**, inf. n. **فَعَالٌ**, if used, app. signifies *They two did a thing together*.] See **فَعَالٌ** below.

7. **فَعَلْتُهُ** quasi-pass. of 1: you say, **فَعَلْتُهُ** [*I did it, and it was done*]; (S, Mṣb;) like your saying **كَسَرْتُهُ فَاتَّكَرَّ**. (S.) [**الْإِنْفِعَالُ**] signifies *The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not*: or, accord. to some, particularly *when the effect is not intended*; for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love: as a term of logic, it is one of the ten predicaments, i. e. *passion, or suffering*.] It is said that to every **فَعْلٌ** there is an **إِنْفِعَالٌ**, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of non-existence, not from matter [already existing to receive the effect of the act]. (TA.)

8. **اِفْتَعَلَ عَلَيْهِ كَذِبًا** (Mgh,* O, Mṣb,* K) and **زُورًا** (O) *He forged against him a lie*. (Mgh,* O, Mṣb,* K.) — Hence the phrase **الْخُطُوطُ اِفْتَعَلَتْ** i. e. [*Handwritings are forged, or falsified*]. (Mgh.) — And [hence] it used to be said, **أَعْدَبَ** **الْأَغَانِي مَا أَفْتَعَلَ** i. e. [*The sweetest of songs is such*

as has been composed with originality, not in imitation of any model: and **أَطْرَفَ الشَّعْرَ مَا أَفْتَعَلَ** [*The most eloquent of poetry is such as has been so composed*]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Mṣb, K.) = And *The vulva of the she-camel, and of any female*. (K.)

فَعْلٌ: see 1, in two places: [as a subst. from **فَعَلَهُ**] it signifies [*A deed, or an action*: or] a motion (**حَرَكَةٌ**) of a human being: (K:) or, as Sgh says, the origination of anything, whether it be what is termed **عَمَلٌ** [which means *work or labour or service as well as a deed or an action*] or other than it; so that it is more general in application than **عَمَلٌ**: (TA:) or it is a metonymical term for any **عَمَلٌ** [meaning *deed or action*] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rāghib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and **عَمَلٌ** and **صُنْعٌ** are more particular in application: El-Harāllee says that the **فَعْلٌ** is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for **تَدَبُّرٌ** (an obvious mistranscription in my original) I read **تَدَبُّرٌ** or otherwise: and El-Juweyne says that it is what is within the limits of a small space of time, without repetition, or reiteration; whereas the **عَمَلٌ** is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], **مَا فَعَلَ التَّغْيِيرُ** [expl. in art. **نَغَر**]: (TA:) the pl. is **فَعَالٌ** (S, O, Mṣb, K) and **أَفْعَالٌ** [a pl. of pauc.], (O, TA,) [and **أَفْعَالٌ** is app. a pl. pl., i. e. pl. of **أَفْعَالٌ**, like **أَقْوَالٌ** pl. of **أَقْوَالٌ** which is pl. of **قَوْلٌ**, and many other instances]: you say, **إِنَّ الرِّشَاءَ تَفْعَلُ الْأَفْعَالِ**, **وَتَنْسِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ** [*Verily bribes do great deeds, and cause the receivers to forget the principles of Ibrāheem and Ismā'eel, who are esteemed models of true religion*]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that **الْأَفْعَالِ** may be pl. of **أَفْعَالٌ** (which has been altered by the copyist and is probably a mistranscription for **أَفْعُولَةٌ**) or of **أَفْعَالٌ**; with other remarks equally doubtful and unimportant.]) [Hence, **بِالْفَعْلِ** meaning *Actually*; as opposed to **بِالْقُوَّةِ** i. e. *potentially, or virtually*.] — As used by the grammarians, it means [*A verb*; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future; but it should be observed that it includes the **مَصْدَرُ**, or *infinitive noun*; and also that there

is what is termed **فَعْلٌ نَاقِصٌ** an *incomplete*, i. e. *non-attributive, verb* (as **كَانَ** coordinate to **صَارَ**, &c.); as well as what is termed **فَعْلٌ تَامٌ** a *complete*, i. e. *attributive, verb*. (TA.)

فَعْلَةٌ A single **فَعْلٌ** [i. e. *deed or action*], (Mṣb, TA,) with fet-ḥ. (Mṣb.) Thus in the saying in the Kur [xxvi. 18], **وَفَعَلْتَ فَعَلْتَكَ أَتَى فَعَلْتُ** [lit. *And thou hast done thy one deed that thou hast done*]; as though the speaker said, **فَعَلْتُ النَّفْسَ**, **فَعَلْتَكَ**: in which Esh-Shaabee read **فَعَلْتَكَ** [*thy kind of deed*], with kesr, as meaning **فَعَلْتُ الْقِتْلَةَ** **الَّتِي قَدْ عَرَفْتَهَا**: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, **كَانَتْ مِنْهُ فَعْلَةٌ حَسَنَةٌ** or **قَبِيحَةٌ** [*A good single deed proceeded from him or a bad one*]. (S, O, TA.)

فَعْلَةٌ: see the next preceding paragraph.

فَعْلَةٌ A custom, manner, habit, or wont. (K.)

[**فَعْلِيٌّ**] Of, or relating to, a verb.]

[**فَعْلِيَّةٌ**] The quality of a verb.]

فَعَالٌ, like **نَزَالٌ**, has sometimes occurred as meaning **أَفْعَلٌ** [*Do thou*]. (O, K,*)

فَعَالٌ, (O, K,) accord. to Lth, (O,) is a name for *A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only: meaning assigned to it in the S,]) and the like of these*: (O:) or, (O, K,) accord. to IḤār, (O,) the doing of a single person, peculiarly, [as distinguished from **فَعَالٌ**, q. v.,] (O,) relating to good and to evil; (O, K;) one says, **فُلَانٌ كَرِيمُ الْفَعَالِ** [*Such a one is generous in respect of doing or doings*], and **فُلَانٌ لَيْسَ بِالْفَعَالِ** [*Such a one is mean in respect of doing or doings*]; (O;) [and the like is said in the T and in the Mṣb;] and Az says that this is the correct explanation; not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation; (O;) and it is used only of a single agent. (O, K.) — It is also an inf. n. (S, O, Mṣb. [See 1, first sentence.])

فَعَالٌ, as distinguished from **فَعَالٌ**, signifies *A doing that is between two [agents]*; (IḤār, O, K, TA;) and therefore it is an inf. n. of **فَاعَلَ** [a verb of which I have not found any ex.]. (TA.) — It is also a pl. of **فَعْلٌ**. (S, O, Mṣb, K.) = Also *The handle, (K,) or piece of wood that is inserted into the hole, (IḤār, IB, O,) of the axe, or adz, or hoe*: (IḤār, IB, O, K:) pl. **فَعْلٌ**. (K.)

فَعَالَةٌ (with ḍamm, O, TA, [in the CK, erroneously, **فَعَالَةٌ**]) A metonymical appellation substituted for **خَزَاعَةٌ**, (O, K, TA,) the well-known tribe [thus named]. (TA.)

فَعَالٌ [*Wont to do*]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase **فَعَالٌ لِمَا يُرِيدُ** *Wont to do what He willeth*: relating to God.])

فَاعِلٌ [act. part. n. of 1, *Doing*: and, used as a subst., a *doer*: and hence] a carpenter is thus