فعل

1. فَعَلَهُ, (Ṣ, O, Mṣb, Ḳ,*) aor. ـَ, (Ṣ, O, Ḳ,) inf. n. فَعْلٌ (Ṣ, O, Mṣb, Ḳ) and فَعَالٌ, (Ṣ, O, Mṣb,) and ▼ فِعْلٌ is the subst. therefrom, (Ṣ, O, Mṣb, Ḳ,*) but, accord. to Ibn-Kemál, 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. فِعْلٌ, except سَحَرَهُ, aor. يَسْحَرُهُ, inf. n. سِحْرٌ; or, to these may be added as sometimes occurring, خَدَعَ, aor. يَخْدَعُ, inf. n. خَدْعٌ and خِدْعٌ, and صَرَعَ, aor. يَصْرَعُ, inf. n. صَرْعٌ and صِرْعٌ; (TA;) [*He did it*]; namely, a thing. (Ṣ, O. [For further explanation see فِعْلٌ below.]) [In the Ḳur. xxi. 73,] some read وَأَوْحَيْنَا إِلَيْهِمْ فَعْلَ ٱلْخَيْرَاتِ [*And we suggested to them the doing of good works*]; (Lth, Ṣ, O;) others reading ▼ فِعْلَ الخيرات. (Lth, O.) — And one says also فَعَلَ بِهِ [*He did to him* something]. (TA.) [فَعَلَ ٱللّٰهُ بِهِ is a form of imprecation, meaning *May God do to him* what He will do; i. e. may God punish him: see an ex. voce أَظْلَمُ. — And فَعَلَ بِالْمَرْأَةِ often occurs in trads. &c. as meaning *He compressed the woman.*]

2. تَفْعِيلٌ [inf. n. of فَعَّلَ] 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 فَاعِلَاتُنْ and فَاعِلُنْ &c. (TA.)

3. [فَاعَلَا, inf. n. فِعَالٌ, if used, app. signifies *They two did* a thing *together.*] See فِعَالٌ below.

7. انفعل quasi-pass. of 1: you say, فَعَلْتُهُ فَٱنْفَعَلَ [*I did it, and it was done*]; (Ṣ, Mṣb;) like your saying كَسَرْتُهُ فَٱنْكَسَرَ. (Ṣ.) [الِانْفِعَالُ 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 فِعْلٌ there is an انْفِعَالٌ, 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. افتعل عَلَيْهِ كَذِبًا (Mgh,* O, Mṣb,* Ḳ) and زُورًا (O) *He forged against him a lie.* (Mgh,* O, Mṣb,* Ḳ.) — Hence the phrase الخُطُوطُ تُفْتَعَلُ i. e. [*Handwritings*] *are forged*, or *falsified.* (Mgh.) — And [hence] it used to be said, أَعْذَبُ الأَغَانِي مَا ٱفْتُعِلَ i. e. [*The sweetest of songs is*] *such as has been composed with originality, not in imitation of any model:* and أَظْرَفُ الشِّعْرِ مَا ٱفْتُعِلَ [*The most eloquent of poetry is such as has been so composed*]. (TA.)

فَعْلٌ an inf. n. of 1. (Ṣ, O, Mṣb, Ḳ.) ▬ And The *vulva of the she-camel*, and *of any female.* (Ḳ.)

فِعْلٌ: 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:* (Ḳ:) or, as Ṣgh 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, Ḳ, 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-Rághib 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-Ḥarállee says that the فِعْلٌ is *what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation* [for لِتَدَيُّن (an obvious mistranscription in my original) I read لِتَدَبُّرٍ] *or otherwise:* and El-Juweynee 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 النُّغَيْرُ [expl. in art. نغر]: (TA:) the pl. is فِعَالٌ (Ṣ, O, Mṣb, Ḳ) and أَفْعَالٌ [a pl. of pauc.], (O, TA,) [and أَفَاعِيلُ is app. a pl. pl., i. e. pl. of أَفْعَالٌ, like أَقَاوِيلُ pl. of أَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, إِنَّ الرِّشَا تَفْعَلُ الأَفَاعِيلَ وَتُنْسِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ [*Verily bribes do* great *deeds, and cause* the receivers *to forget* the principles of *Ibráheem and Ismá'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 الافاعيل may be pl. of افعول (which has been altered by the copyist and is probably a mistranscription for أُفْعُولَةٌ) or of افعال; with other remarks equally doubtful and unimportant.]) [Hence, بِالفِعْلِ meaning *Actually;* as opposed to بِالقُوَّةِ 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 مَصْدَرٌ, or *infinitive noun;* and also that there is what is termed فِعْلٌ نَاقِصٌ *an incomplete*, i. e. *non-attributive, verb* (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فِعْلٌ تَامٌّ *a complete*, i. e. *attributive, verb*]. (TA.)

فَعْلَةٌ *A single* فِعْلٌ [i. e. *deed* or *action*], (Mṣb, TA,) with fet-ḥ. (Mṣb.) Thus in the saying in the Ḳur [xxvi. 18], وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِي فَعَلْتَ [lit. *And thou hast done thy one deed that thou hast done*]; as though the speaker said, قَتَلْتَ النَّفْسَ قَتْلَتَكَ: in which Esh-Shaṣbee read ▼ فِعْلَتَكَ [*thy kind of deed*], with kesr, as meaning قَتَلْتَ القِتْلَةَ 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]. (Ṣ, O, TA.)

فِعْلَةٌ: see the next preceding paragraph.

فَعِلَةٌ *A custom, manner, habit*, or *wont.* (Ḳ.)

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

[فِعْلِيَّةٌ The *quality of a verb.*]

فَعَالِ, like نَزَالِ, has sometimes occurred as meaning اِفْعَلْ [*Do thou*]. (O, Ḳ.*)

فَعَالٌ, (O, Ḳ,) accord. to Lth, (O,) is a name for *A good doing*, such as *liberality*, or *bounty*, (O,) and *generosity*, (O, Ḳ, [the only meaning assigned to it in the Ṣ,]) and *the like of these:* (O:) or, (O, Ḳ,) accord. to IAạr, (O,) the *doing of a single person*, peculiarly, [as distinguished from فِعَالٌ, q. v.,] (O,) *relating to good* and *to evil;* (O, Ḳ;) one says, فُلَانٌ كَرِيمُ الفَعَالِ [*Such a one is generous in respect of doing* or *doings*], and فُلَانٌ لَئِيمُ الفَعَالِ [*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, Ḳ.) — It is also an inf. n. (Ṣ, O, Mṣb. [See 1, first sentence.])

فِعَالٌ, as distinguished from فَعَالٌ, signifies *A doing that is between two* [*agents*]; (IAạr, O, Ḳ, 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 فِعْلٌ. (Ṣ, O, Mṣb, Ḳ.) ▬ Also The *handle*, (Ḳ,) or *piece of wood that is inserted into the hole*, (IAạr, IB, O,) *of the axe*, or *adz*, or *hoe:* (IAạr, IB, O, Ḳ:) pl. فُعُلٌ. (Ḳ.)

فُعَالَةٌ (with ḍamm, O, TA, [in the CḲ, erroneously, فَعَالَةٌ,]) A metonymical appellation substituted for خُزَاعَةُ, (O, Ḳ, TA,) the well-known tribe [thus named]. (TA.)

فَعَّالٌ [*Wont to do*]. (Ḳur xi. 109 and lxxxv. 16. [Thus in the phrase فَعَّالٌ 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

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