

garment, or piece of cloth, marked with lines in the form of a قَفَص. (K.)

[ قفص ]

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See Supplement.]

قفص

قفص and قَفَصَانٌ A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آزاد درخت. (IDrd, S, O.) [See also قَفَص, in art. قفص.] — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَفَص.] — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K;) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussequin of a saddle. (IDrd, TA.) — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the فأس. (O, K.)

قفص The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَفَص, last sentence, in art. قفص.]

قفص: see the first paragraph, above.

[ قفص ]

See Supplement.]

قفص

1. قَلْبَهُ (S, A, Mgh, O, Msh, K,) aor. -, (Msh, K,) inf. n. قَلَبٌ, (Msh,) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Msh, K;) and قَلَبَهُ signifies the same, (K,) or is like قَلْبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msh;) and قَلَبَهُ also signifies the same as قَلْبَهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh,) He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost; (S, A, Mgh, Msh;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَاء: (A, Mgh;) and قَلْبَهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Msh. See two exs. of the latter verb voce قَلَبَهُ.) And, (A, K,) like قَلْبَهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوْتَهُ ظَهْرًا لِبَطْنًا (A, K) [He turned it over, or upside-down as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ)]; but this is hardly conceivable; whereas the former explanation is obviously right in another case:

(see 5:) and another meaning of قَلْبَهُ and قَلَبَهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — See an ex. voce قَلَبٌ. One says, قَلَبَ كَلَامًا, [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakháwee says, in the Expos. of the Mufaṣṣal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say قَلَبُوا, inf. n. قَلْبٌ; and قَلَبُوا مِنْهُ is قَلَبُوا [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is قَلَبُوا from the other, as in the case of جَدَّبَ and جَدَّبَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبُوا likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الْوَاوَ قَلْبَ الْيَاءِ He changed, or converted, the و into the ي.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ + He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lh has mentioned قَلَبَهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصَّبِيَّانَ + He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lh has mentioned قَلَبَهُ as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبَتِ الْقَوْمَ + I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفَتِ الصَّبِيَّانَ. (Th, S.) And قَلَبَ اللَّهُ فُلَانًا إِلَيْهِ + [God translated such a one unto Himself, by death; meaning God took his soul]; as also قَلَبَهُ; (K, TA;) whence the saying of Anoshirwán, قَلَبَ اللَّهُ مَقَلَبَ أَوْلِيَائِهِ + [May God translate you with the translating of his favourites (مقلب being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and قَلَبَ حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. -, inf. n. قَلَبٌ; and قَلَبَ likewise, but this is of weak authority, mentioned by Lh; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.)

And you say, قَلَبْتُ الْإِنَاءَ عَلَى رَأْسِهِ [I turned over the vessel upon its head]. (Msh, in explanation of قَلَبْتُ الْإِنَاءَ.) And قَلَبْتُ الْأَرْضَ لِلزَّرَاعَةِ [I turned over the earth for sowing]: and قَلَبْتُهَا, also, I did so much. (Msh.) And قَلَبْتُ التُّرَابَ يُقَلَّبُ بِالْحَفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبِيًا means I dug a well. (A.) — And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلإِبْتِيَاحِ I turned over the thing, or + I examined the several parts, or portions, of the thing, (تَصَفَّحْتُهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and قَلَبْتُهُ, also, I did so much. (Msh.) And قَلَبَ السَّلْعَةَ + He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.) And قَلَبَ الدَّابَّةَ and قَلَبَ الغَلَامَ + [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ المَمْلُوكَ, aor. -, inf. n. قَلَبٌ, + he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الْأُمْرَ ظَهْرًا لِبَطْنٍ + I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and قَلَبْتُهُ, also, I did so much. (Msh.) — قَلَبٌ signifies انْقِلَابٌ, (S, A, O, K, TA,) meaning A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلَبْتُ said of the lip (الشَّفَّةُ); (TA;) [and also, accord. to the TK, of قَلَبٌ said of a man as meaning His lip had what is termed قَلَبٌ: and hence قَلَبٌ as an epithet applied to a man; and [its fem.] قَلْبَاءٌ as an epithet applied to a lip. (S, A, O, K, TA.) = قَلْبَهُ, (S, A, O, K,) aor. - (Lh, K) and -, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attached, his heart. (A.) And قَلَبَ He (a man) was affected, or attached, by a pain in his heart, (Fr, A, TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قَلَبٌ said of a camel, (As, S, O, K, TA,) inf. n. قَلَابٌ, (As, S, TA,) He was attacked by the disease called قَلَاب expl. below: (As, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غَدَّة, and died in consequence. (As, TA.) — [Hence,] قَلَبَ النَّخْلَةَ + He plucked out the قَلَب, or قَلْب, meaning heart, of the palm-tree. (S, A, O, K.) — And قَلَبَتِ البُسْرَةَ + The unripe date became red. (S, O, K.)

2: see 1, first quarter, in four places. You say, قَلَبْتَهُ بِيَدِي [I turned it over and over with my hand], inf. n. تَقْلِيْبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — قَلَبَ, (A, O,) in the Kur [xviii 40],