

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

[قفط]

قفع

قفل

قفن

قفو

See Supplement.]

قفب

قَيْمَب and قَيْمَبَان *A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آزاد درخت. (IDrd, S, O.) [See also قَيْمَب, in art. ق.]—And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَيْمَب.]—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 فَأْس. (O, K.)*

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

قَيْقَبَان: see the first paragraph, above.

[قف]

See Supplement.]

قفب

1. قَلَبَهُ, (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 sumo, (K,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msh;) and قَلَبَهُ also signifies the same as قَلَبَهُ 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 قَلَبَهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Msh. See two exs. of the latter verb voce قَلَبَهُ.) And, (A, K,) like قَلَبَهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوَلَهُ ظَهْرًا بِطَنْ [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 بَطْن)]; but this is hardly conceivable; whereas the former explanation is obviously right in another case:**

(see 5:) and another meaning of قَلَبَهُ 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 قَلَابٌ. 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 قَلَبَ مَقْلُوبٌ مِنْهُ أَيْسٌ [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 مَقْلُوبٌ from the other, as in the case of جَدَبٌ and جَبَدٌ: but the lexicologists [in general] assert that all such are [of the class termed] مَقْلُوبٌ. (Mz, close of the 33rd نوع.) [And قَلَبٌ 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 يَاءَ *He changed, or converted, the و into 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 الصَّبِيَانَ *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 صَوَّرَتِ الصَّبِيَانَ. (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 Anooširwán, قَلَبَ اللَّهُ مَقْلَبَ أَوْلِيَانِهِ *[May God translate you with the translating of his favourites (مَقْلَبٌ being here an inf. n.), meaning, as He translates his favourites]. (TA.)—And قَلَبَ عَيْنَهُ, and قَلَبَ حِمْلَاقَهُ, (TA,) or قَلَبَ عَيْنَهُ, (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.)—قَلَبٌ, aor. -, inf. n. قَلَبٌ; and قَلَبٌ 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 يُقَلِّبُ التُّرَابَ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبِيًا means *I dug a well.* (A.)—And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلرِّبَايَعِ *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 السَّعَةَ *He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.)* And قَلَبَ الدَّابَّةَ and قَلَبَ الْغُلَامَ *[He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ قَلْبَ الْمَمْلُوكِ, 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 الْأَمْرَ ظَهْرًا بِطَنْ *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 *A turning outward, (TK,) and being stubby, (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 (الشَّفَقُ); (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.] قَلَبَةٌ as an epithet applied to a lip. (S, A, O, K, TA.)—قَلَبَهُ, (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 قَلَابٌ 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 قَلَب, meaning heart, of the palm-tree. (S, A, O, K.)—And قَلَبَتِ الْبُسْرَةَ *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. قَلَبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places.—قَلَبٌ, (A, O,) in the Kūr [xviii, 40],