

(O,) means **فَاصْبِحْ يَقْلِبُ كَفِيهِ ظَهْرًا لِبَطْنٍ** [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or **he became in the state, or condition, of repenting, or grieving**: (Ksh, A, O:) for **تَقْلِبُ الْكَفَّينَ** is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like **عَضَّ الْكَيْفِ** and **السَّقُوطُ فِي الْيَدِ**. (Ksh.)—**تَقْلِبُ الْمَالِ لِعَرْضِ الرِّيحِ** [occurs in the A, in art. **تَجَرَّ**, as an explanation of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.)] And you say, **قَلَّبْتُهُ فِي الْأَمْرِ**, meaning **صَرَفْتُهُ** [i. e. + I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair]. (K in art. **صَرَفَ**.) [And **قَلَّبَ الْفِكْرَ فِي أَمْرٍ** + He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.] And **قَلَّبَ الْأُمُورَ**, (TA,) inf. n. **تَقْلِبٌ**, (S, K, TA,) † *He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results.* (TA.) **وَقَلَّبُوا لَكَ الْأُمُورَ** is a phrase occurring in the *Kur-án* [ix. 48,] (Msb,) and is tropical, (A,) meaning † [And they turned over and over in their minds affairs, meditating what they should do to thee: or] they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual]: (Jel:) or they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair. (Ksh, Bd.)

4: see 1, in six places. **اقْلِبُهُ**, said of God, also signifies † *He made him to return from a journey*: see an ex. in the first paragraph of art. **صَحْب**. (In the phrase **أَقْبَلْنَا بِذِمَّةِ**, expl. in the TA in art. **دَمَر** as meaning *Restore us to our family in safety*, **أَقْبَلْنَا** is a mistranscription for **أَقْلَبْنَا**.) **اقْلِبْ** as intrans., said of bread [and the like], *It became fit to be turned over [in order that the other side might become thoroughly baked]*. (S, O, K.)—And **اقْلِبِ الْعِنَبَ** *The grapes became dry, or tough, externally*, (K, TA,) and were therefore turned over, or shifted. (TA.)—Also *He had his camels attached by the disease called قَلَاب*. (S, O, K.)

5. **تَقْلِبُ الشَّيْءِ ظَهْرًا لِبَطْنٍ** [The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back

for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) **تَقْلَبَ** said of a man's face [&c.] signifies *It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.* (Jel in ii. 139.) And **تَقَلَّبَ فِيهِ** **الْقُلُوبُ وَالْأَبْصَارُ**, in the *Kur* [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left.* (Jel.) And **فِي تَقْلِبِهِمْ**, in the *Kur* xvi. 48, means † *In their journeyings for traffic.* (Jel. [See also the *Kur* iii. 196, and xl. 4.]) You say, **تَقْلَبُ فِي الْبِلَادِ**, (TA,) and **فِي الْأُمُورِ**, (K, TA,) meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or **تَقْلَبُ فِي الْأُمُورِ** means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs.* (K,* TA.) And **هُوَ يَتَقَلَّبُ فِي أَعْمَالِ السُّلْطَانِ** † *He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultán.* (A.)

7. **انْقَلَبَ**, of which **مُنْقَلَبٌ** is an inf. n., (S, O, K, TA,) syn. with **انْقِلَابٌ**, (TA,) and also a n. of place, (S, O, K, TA,) like **مُنْصَرَفٌ**, (S, O, TA,) is quasi-pass. of **قَلَبْتُهُ**: (S, O:) it signifies *It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being*: (TA:) [and hence,] *it (a thing) became inverted, or turned upside-down [&c.: see 1].* (S.)—And [hence] **الْإِنْقِلَابُ إِلَى اللَّهِ** means † *The transition, and the being translated, or removed, to God, by death*: and [in like manner] **الْمُنْقَلَبُ** means *the transition [&c.], of men, to the final abode.* (TA. [See an ex. in p. 132, sec. col., from the *Kur* xxvi. last verse.])—And **الْإِنْقِلَابُ** means also † *The returning, in an absolute sense*: and, as also **الْمُنْقَلَبُ**, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, **أَعُوذُ بِكَ مِنْ كَابَةِ الْمُنْقَلَبِ** † [I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the *Kur* xxii. 11 **وَأَنْصَابَهُ فَتَنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ** means † *And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity..* (Jel. [See also other exs. in the

Kur in ii. 138 and iii. 138.]) And one says, **انْقَلَبَ عَنِ الْعَهْدِ** [meaning † *He withdrew, or receded, from the covenant, compact, agreement, or engagement*]. (S in art. **عَهْدٌ**.) [See also an ex. from the *Kur-án* (lxvii. 4) voce **خَابَسِي**.]

قَلْبٌ *The heart*; syn. **فُؤَادٌ**: (Lh, T, S, M, O, Msb, K, &c. :) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that **فُؤَادٌ** signifies the “appendages of the **مَرِيءٍ** [or œsophagus], consisting of the liver and lungs and **قَلْبٌ** [or heart]:” (K in art. **فَادٌ**:) [and, agreeably with this assertion,] it is said that the **قَلْبُ** is a lump of flesh, pertaining to the **فُؤَادُ**, suspended to the **نِيَابُطُ** [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the **قَلْبُ**, its fat, and its **حِجَابٌ** [or septum?], **قَلْبٌ** and **فُؤَادٌ**; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] **قَلْبُ** may be [applied by some to] the black clot of blood in its interior: MF mentions that **فُؤَادٌ** is said to signify the “receptacle,” or “covering,” of the heart, (**وَعَاءُ الْقَلْبِ**, or **عَسَاؤُهُ**, [i. e. the pericardium,]) or, accord. to some, its “interior:” the **قَلْبُ** is said to be so called from its **تَقْلِبٌ**: [see 5:] the word is of the masc. gender: and the pl. is **قُلُوبٌ**. (TA.) **بَنَاتُ الْقَلْبِ** means † *The several parts, or portions, [or, perhaps, appendances,] of the heart.* (TA in art. **بَنَى**.) [And **قَلْبٌ** is also used as meaning *The stomach*, which is often thus termed in the present day: so, for ex., in an explanation of **طَنِيخٌ**, q. v.—

قَلْبُ الْعَقْرَبِ (also called simply, **الْقَلْبُ**, Kzw) is † *A certain bright star, [the star α in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with **النَّسْرُ الْوَقَعُ** (α of Libra) on the 25th of November, O. S.: (see **مَنَازِلُ الْقَمَرِ**, in art. **نَزَلَ**)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of **النَّسْرُ الْوَقَعُ**; these two stars rising together, in the cold season: the Arabs say, **إِذَا صَدَعَ الْقَلْبُ جَاءَ الْبَيْتَاءُ كَأَنَّكَ كَلْبٌ** [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its **نَوْءٌ** [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its **نَوْءٌ** [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its **رَقِيبٌ** is **الدَّبْرَانُ** [q. v.] (Kzw.) There are also three similar appellations of other stars: these are **قَلْبُ الْأَسَدِ** † [*Cor Leonis, or Regulus, the star α of Leo*]: **قَلْبُ الثَّوْرِ**, an [improper] appellation of **الدَّبْرَانُ**: and **قَلْبُ الْحَوَاتِ**, a name of **الرِّشَاءُ** [q. v.]. (TA.)—And **انْقَلَبَ** is syn. with*