

(O,) means فاصبح يقلب كفيه ظهرًا لبطن [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 الكَفَيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضَّ الكَفِّ and السَّقُوطُ السَّقُوطِ. (Ksh.)—[تَقْلِبُ المَالِ لِعَرَضِ الرِّيحِ] occurs in the A, in art. تَجَرُّ, as an explanation of التَّجَارَةُ, meaning †The employing of property, or turning it to use, in various ways, for the purpose of gain.] And you say, قَلَّبْتَهُ فِي الأَمْرِ, meaning 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. صرف.) [And قَلَّبَ الفِكرَ فِي أمرٍ] †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 الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (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 الأُمُورَ 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. اقلبه, said of God, also signifies †He made him to return from a journey: see an ex. in the first paragraph of art. صحب. (In the phrase أَقْبَلْنَا بِذِمَّةِ, expl. in the TA in art. دم as meaning Restore us to our family in safety, أَقْبَلْنَا is a mistranscription for اقلبنا.) اقلب 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 اقلب العنب The grapes became dry, or tough, externally, (K, TA,) and were therefore turned over, or shifted. (TA.)—Also He had his camels attacked by the disease called قلاب. (S, O, K.)

5. تقلب الشيء ظهرًا لبطن [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.) تقلب said of a man's face [&c.] signifies تصرف [i. e. 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, 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 تَقْلِيهِمُ, in the Kur xvi. 48, means †In their journeyings for traffic. (Jel. [See also the Kur iii. 196, and xl. 4.]) You say, تَقَلَّبَ فِي البِلَادِ, (TA,) and فِي الأُمُورِ, (K, TA,) meaning [i. e. †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 تَقَلَّبَ فِي الأُمُورِ 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. انقلب, of which مُنْقَلَبٌ is an inf. n., (S, O, K, TA,) syn. with انقلب, (TA,) and also a n. of place, (S, O, K, TA,) like مُنْصَرَفٌ, (S, O, TA,) is quasi-pass. of قَلَبْتَهُ: (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] الإِنْقِلَابُ إِلَى اللَّهِ means †The transition, and the being translated, or removed, to God, by death: and [in like manner] المُنْقَلَبُ 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 الإِنْقِلَابُ means also †The returning, in an absolute sense: and, as also المُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ كَابَةِ المُنْقَلَبِ †[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 وَإِنْ أَصَابَتْهُ فِتْنَةٌ أُنْقَلَبْ 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, انقلب عن العهد [meaning †He withdrew, or receded, from the covenant, compact, agreement, or engagement]. (S in art. حول.) [See also an ex. from the Kur-án (lxvii. 4) voce حَابِسٌ.]

قلب The heart; syn. فؤاد: (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 فؤاد signifies the “appendages of the مَرِيءِ [or œsophagus], consisting of the liver and lungs and قلب [or heart]:” (K in art. فؤاد:) [and, agreeably with this assertion,] it is said that the قلب is a lump of flesh, pertaining to the فؤاد, suspended to the نِيَاطِ [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قلب, its fat, and its حجاب [or septum?], فؤاد and قلب; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the black clot of blood in its interior: MF mentions that فؤاد is said to signify the “receptacle,” or “covering,” of the heart, وَعَاءُ القَلْبِ, or عِشَاؤُهُ, [i. e. the pericardium,] or, accord. to some, its “interior:” the قلب is said to be so called from its تَقَلُّبٍ: [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) بَنَاتُ القَلْبِ means †The several parts, or portions, [or, perhaps, apperturances,] of the heart. (TA in art. بنى.) [And قلب 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.]—

قلب العقرب (also called simply, القَلْبُ, 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 الوَقْعُ (α of Libra) on the 25th of November, O. S.: (see مَنَارِلُ القَمَرِ, in art. نزل:)] 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 الوَقْعُ; these two stars rising together, in the cold season: the Arabs say, إِذْ صَدَعَ القَلْبُ جَاءَ البِتَاءُ كَأَنَّكَ لَبَّ [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its نُوءٌ [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نُوءٌ [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 الأَسَدِ †[Cor Leonis, or Regulus, the star α of Leo]: قَلْبُ الثَّوْرِ, an [improper] appellation of الدَّبْرَانُ: and قَلْبُ الحَوْتِ, a name of الرِّشَاءِ [q. v.]. (TA.)—And القَلْبُ is syn. with