

the pl. (of pauc., §, O) أَقْلَبَ (§, O, K) and (of mult., §, O) قَلَبَ (§, Mgh, O, K) and قَلَبَ (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc.; and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسُل is of رُسُل, (TA,) and قَلْبَان also is mentioned as a pl. of قَلْب on the authority of AO. (TA voce: بَدِي.) — El-Ajjāj has applied the pl. قَلَب to † Wounds, by way of comparison. (§, O.)

قَلْبٌ [dim. of قَلْب: and hence, perhaps,] † A خُرْزَةٌ [i. e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

رَجُلٌ قَلْبٌ † A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs.

(TA.) And حَوْلِي قَلْبٌ (§, O, K) and حَوْلٌ قَلْبٌ (TA.) and حَوْلِي قَلْبِي (O, K) or قَلْبٌ حَوْلٌ (A): One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (§, A, O, K, TA. [See also art. حول.])

قَلَابٌ: see قَلِيبٌ.

قَلُوبٌ and قَلُوبٌ: see what next follows.

قَلِيبٌ and قَلُوبٌ The wolf; (§, O, K;) as also قَلُوبٌ and قَلُوبٌ and قَلَابٌ, the last like قَلَابٌ (K,) or قَلَابٌ. (O: thus there written.) — And The lion. (O, in explanation of the first and second.)

قَلَبٌ, with fet-h to the J, (§, MA, O, Mgh, K, KL,) and قَلَبٌ (MA, O, Mgh, K,) but the former is the more common, (Mgh, K,) A model according to which the like thereof is made, or proportioned: (T in art. مثل, MA, KL, MF:) the model [or last] (KL,) of a boot, (§, O, Mgh, KL,) and of a shoe, (KL,) &c.: (O, Mgh, KL:) and a mould into which metals are poured: (K:) قَلَبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifé, denies this: its original is [the Pers. word] كَلَاب: (MF:) the pl. is قَوَالِبُ (MA,) and قَوَالِبُ is used by El-Hareere to assimilate it to أَسَالِبُ. (Har p. 23.) [A fanciful and false derivation of قَلَب used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — قَدَرْدٌ قَلَبٌ † الكَلَامُ [app. meaning † He has returned in reply the model, or pattern, of speech; and has hit the joint so as to

sever the limb; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طَبَق;) and has put the tar upon the places of the scabs;] is mentioned by AZ as said of an eloquent man. (O, TA.) [The TA, in this art. and in art. طَبَق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَد, the reading in the O.] — And قَالِبٌ (O, L, TA,) with fet-h and with kesr to the J, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَبَاب [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِبُ is its pl., [properly قَوَالِبُ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ Red unripe dates: (§, O, Mgh, K:) so in the dial. of Belhárith Ibn-Ka'ab: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بُرْقَالِبُ:] or an unripe date when it has become wholly altered [in colour] is termed قَالِبٌ. (AHn, TA.) — And شَاةٌ قَالِبٌ لَوْنٌ A ewe, or she-goat, of a colour different from that of her mother: (O, K, TA:) occurring in a trad. (O, TA.) — See also قَالِبٌ, in three places.

قَلْبًا as an epithet applied to a man: and أَقْلَبٌ as an epithet applied to a lip (شَفَّة): see 1, near the end.

إِقْلَابِيَّةٌ [app. إِقْلَابِيَّةٌ] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

تَقَلُّبَاتٌ † Vicissitudes of fortune or of time.]

مَقْلَبٌ The iron implement with which the earth is turned over for sowing. (§, O, K.)

مُقَلَّبُ الْقُلُوبِ † [The Turner of hearts: an epithet applied to God]. (TA in art. حرك, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّيْءُ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سُرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And ضَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مَقْلُوبٌ is applied to a word: see 1, former half. — Also a man attacked by a disease of the heart. (A.) And A camel attached by the disease termed قَلَاب [q. v.]: (§, O, K:) fem. with ة. (§.)

المَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.)

مُتَقَلِّبٌ i. q. مُتَصَرِّفٌ † [Place, or room, or scope,

for free action, &c.: see سَرَب: and see an ex. voce سَبَح]. (Jel. in xlvi. 21.) — See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (§, O, K, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the § مُنْقَلَبٌ, a mistranscription], (§, O, K, TA,) like مُنْصَرَفٌ. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being: and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — Hence, also, † The final place to which one is translated, or removed, by death; and so مُنْقَلَبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and مُنْقَلَبُهُ † [Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — [And A place to which one returns from a journey &c.]

قلت

1. قَلَتْ, aor. ء, inf. n. قَلَتْ, (§, Mgh, O, Mgh, K,) He, or it, perished, or died. (§, Mgh, O, Mgh, K.) One says, مَا أَنْفَلَتْوَا وَلَكِنْ قَلَيْتَا [They did not escape, but they perished, or died]. (§, O. [Golius and Freytag appear to have read انقلتا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]])

4. اَقْلَتْهُ He, or it, destroyed him; (K, TA;) said of God, and of a long journey: (TA:) or he (i. e. a man, O) exposed him to destruction; (O, K, TA;) and made him to be on the brink thereof. (TA.) — And اَقْلَتْتِ She was, or became, such as is termed مَقْلَاتٌ [q. v.]. (§, O, K, TA.)

قَلَتْ A [hollow, or cavity, such as is termed] نُقْرَةٌ, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, §, O, Mgh, K,) in which water stagnates, (T, §, O, Mgh,) i. e. the water of the rain, (Mgh,) when a torrent pours down; (TA;) similar to what is termed وَقْبٌ (T, TA:) in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مَزَادَةٌ (Mgh:) or a نُقْرَةٌ in a rock: (A:) and any نُقْرَةٌ in the ground, or in the body: of the fem. gender: (T, O, TA:) and [therefore] its dim. is قَلَيْتَةٌ (O:) pl. قَلَاتٌ. (T, §, O, Mgh.) Hence the saying, أَسْوَدُ مِنْ مَاءِ الْقَلَاتِ [Blacker than the water of the قَلَات]. (A, TA.) — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — [Hence,] قَلَتْ التَّرِيدَةُ † The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (§, A, O, TA.) — And قَلَتْ signifies † Any small hollow, or depression, in a member. (A.) — And اَقْلَتْ [alone], (TA,) or اَقْلَتْ التَّرْقُوتَ, (A,)