

(O,) means *فَاصْبَحَ يَقْلِبُ 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 الْكَفَيْنِ* is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like *عَضَّ الْكَفِّ* and *السُّقُوطُ* *تَقْلِبُ الْمَالِ لِفَرْصِ الرَّجْلِ* [Ksh.].—[*تَقْلِبُ الْمَالِ لِفَرْصِ الرَّجْلِ*] occurs in the A, in art. *تَجَرَّ*, 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, *قَلْبَتُهُ 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. *صرف*.) [And *قَلْبُ الْفِكْرِ 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 *قَلْبُ الْأُمُورِ* (TA,) inf. n. *تَقْلِبُ*, (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-ân* [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. *أَقْلَبَهُ*, 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 *أَقْلَبْنَا بِذِمَّةٍ*, expl. in the TA in art. *دمر* as meaning *Restore us to our family in safety*, *أَقْلَبْنَا* is a mistranscription for *أَقْلَبْنَا*.) *أَقْلَبَ* 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 *أَقْلَبَ الْعِنَبَ* *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 قَلَابٌ*. (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.) *تَقْلِبُ* said of a man's face [&c.] signifies *تَصَرَّفَ* [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 *تَقْلِبُ فِيهِ* *تَقْلِبُ 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 تَقْلِبِهِمْ*, in the *Kur* xvi. 48, means *† In their journeyings for traffic.* (Jel. [See also the *Kur* iii. 196, and xl. 4.]) You say, *تَقْلِبُ* *تَقْلِبُ*, (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 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 Sultan.* (A.)

7. *انْقَلَبَ*, of which *مَنْقَلَبٌ* is an inf. n., (S, O, K, TA,) syn. with *انْقِلَابٌ*, (TA,) and also a n. of place, (S, O, K, TA,) like *مَنْصَرَفٌ*, (S, O, TA,) is quasi-pass. of *قَلْبَتُهُ*: (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] الْمَنْقَلَبُ* 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 الْمَنْقَلَبُ*, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, *أَعُوذُ بِكَ مِنْ كَابَةِ الْمَنْقَلَبِ* *† [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 *وَأِنْ 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, *انْقَلَبَ عَنِ الْعَهْدِ* [meaning *† He withdrew, or receded, from the covenant, compact, agreement, or engagement.*] (S in art. *حول*.) [See also an ex. from the *Kur-ân* (lxvii. 4) voce *خَابِئٍ*.]

*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 “ap- pendages of the *مَرِيءٍ* [or œsophagus], consisting of the liver and lungs and *قَلْبٌ* [or heart]:” (K in art. *فؤاد*.) [and, agreeably with this assertion,] it is said that the *قَلْبُ* is a lump of flesh, pertaining to the *فُؤَادُ*, suspended to the *نِيَاطُ* [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] *قَلْبٌ* 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 *غَسَائِدُهُ*, [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, ap- pertenances,] of the heart.* (TA in art. *بنى*.) [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 الْوَقْعُ* (α of Libra) on the 25th of November, O. S.: (see *مَنَازِلُ الْقَمَرِ*, 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 الْوَقْعُ*; these two stars rising together, in the cold season: the Arabs say, *إِذَا صَغَ الْقَلْبُ جَاءَ الشِّتَاءُ كَأَنَّكَ لَبْتَ* [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its *نُوءٌ* [q. v.] as un- lucky; 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 *الدَّيْرَانُ* [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] ap- pellation of *الدَّيْرَانُ*: and *قَلْبُ الْحَوْتِ*, a name of *الرَّشَاءُ* [q. v.]. (TA.)—And *انْقَلَبٌ* is syn. with*