

الضبير [signifying + *The heart as meaning the mind or the secret thoughts*]. (Mṣb in art. ضمير.) — And + *The soul*. (TA.) — And + *The mind*, meaning *the intellect*, or *intelligence*. (Fr, Ṣ, O, Mṣb, K.) So in the Kur l. 36: (Fr, Ṣ, O, TA:) or it means there *endeavour to understand*, and *consideration*. (TA.) Accord. to Fr, you may say, **قَلْبٌ مَا لَكَ قَلْبٌ** + *Thou hast no intellect*, or *intelligence*: (TA:) and **مَا قَلْبُكَ مَعَكَ** + *Thine intellect is not present with thee*: (O, TA:) and **أَيْنَ ذَهَبَ قَلْبُكَ** + *Whither has thine intellect gone?* (TA.) [And hence, **أَفْعَالُ الْقُلُوبِ** + *The verbs significant of operations of the mind*; as **ظَنَّ** and the like.] — See also **قَلْبٌ الْجَيْشِ** means + *The main body of the army*; as distinguished from the van and the rear and the two wings: mentioned in the Ṣ and K in art. خمس; &c.] — And **قَلْبٌ** signifies also + *The pure*, or *choice*, or *best*, part of anything. (L, K, TA.) It is said in a trad. **إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ** + [as though meaning, *Verily to everything there is a choice, or best, part*; and the choice, or best, part of the Kur-án is *Yá-Seen* (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith*; and the pith &c.; from **قَلْبٌ**, as meaning, like **قَلْبٌ**, the "pith" of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, **جِئْتُكَ بِهَذَا الْأَمْرِ قَلْبًا**, meaning + *I have come to thee with this affair unmixed with any other thing*. (A, O, L, TA.) — Also + *A man genuine*, or *pure*, in respect of origin, or lineage; (Ṣ, A, O, K;) holding a middle place among his people; (A;) and **قَلْبٌ** signifies the same: (O, K;) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (Ṣ, O:) one says **عَرَبِيٌّ قَلْبٌ** (Ṣ, A, O) and **قَلْبٌ** (O) + *a genuine Arabian man*, (Ṣ, A, O,) and **امْرَأَةٌ قَلْبٌ** (Ṣ, A, O) and **قَلْبَةٌ** (Ṣ, A, O) and **قَلْبَةٌ** (K) a woman genuine, or pure, in respect of origin, or lineage: (Ṣ, A, O, K;) Sb says, they said **هَذَا عَرَبِيٌّ قَلْبٌ** and **قَلْبًا** + [This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., **كَانَ عَلِيٌّ قُرَشِيًّا قَلْبًا**, meaning + *Ali was a Kurashee genuine, or pure, in respect of race*: or, as some say, the meaning is, *an intelligent manager of affairs*; from **قَلْبٌ** as used in the Kur l. 36. (L, TA.)

**قَلْبٌ** (Ṣ, A, Mgh, O, Mṣb, K) and **قَلْبٌ** (Ṣ, O, Mṣb, K) and **قَلْبٌ** (Ṣ, O, K) + *The heart*, (Ṣ, O,) or *شَحْمَةٌ*, (A, K,) or *جَمَارٌ*, (Mgh, Mṣb,) [i. e. heart, or pith,] of the palm-tree; (Ṣ, A, Mgh, O, Mṣb, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA: [see **جَمَارٌ**]) or the best of the leaves of the

palm-tree, (AḤn, K [in which this explanation relates to all the three forms of the word, but accord. to AḤn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed **قَلْبَةٌ**, with damm and sukoon: (AḤn, TA:) or **قَلْبٌ**, with damm, signifies the branches of the palm-tree (**سَعَفٌ** [in my copy of the Mṣb *سَعْفَةٌ*]) that grow forth from the **قَلْبٌ** [meaning heart]: (T, TA: [see **العَوَاهِنُ** and **الخَوَانِي**, pls. of **عَاهِنٌ**, or **عَاهِنَةٌ**, and **خَافِيَةٌ**]) the pl. is **قَلْبَةٌ**, (Ṣ, O, Mṣb, K,) which is of the second, (Mṣb,) [or of all,] and **قَلُوبٌ**, (Mṣb, K,) a pl. of the second, (Mṣb,) and **أَقْلَابٌ**, (Mṣb, K,) a pl. [of pauc.] of the first. (Mṣb.) — And **قَلْبٌ** signifies also + *A bracelet* (Ṣ, O, K, TA) that is worn by a woman, (K, TA,) such as is one **قَلْبٌ**, (Ṣ, O, TA, but in the O, one **قَلْبٌ**,) [as though meaning such as is single, not double,] or such as is one **قَلْبٌ**, ('Eyn, T, MṢ, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one **طَاقٌ** [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double **طَاقٌ**; (MṢ;) and they say **سَوَارٌ قَلْبٌ**; (TA;) and **قَلْبٌ قَلْبٌ** i. e. a [woman's] bracelet [of silver], (A, Mgh, Mṣb, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Mṣb, TA:) so called as being likened to the **قَلْبٌ** of the palm-tree because of its whiteness; (A, Mgh, Mṣb, TA;) or, as some say, the converse is the case. (Mgh.) — And + *A serpent*: (Ṣ, O:) or a white serpent: (A, K:) likened to the bracelet so called. (Ṣ, O.) = **قَلْبٌ** as an epithet, and its fem. **قَلْبَةٌ**: see **قَلْبٌ**, last sentence, in three places.

**قَلْبٌ**: see the next preceding paragraph.

**قَلْبَةٌ**, as a subst.: see **قَلْبٌ**, former half. = Also *Redness*. (IAḡ, O, K.)

**قَلْبَةٌ** **مَا بِهِ قَلْبَةٌ** *There is not in him any disease*, (Ṣ, A, Mgh,) thus says IAḡ, adding, *for which he should be turned over (يُقَلَّبُ) and examined*, (Ṣ,) and in this sense it is said of a camel [and the like], (TA,) or *on account of which he should turn over upon his bed*: (A:) or *there is not in him anything to disquiet him, so that he should turn over upon his bed*: (Eṭ-Ṭá-ee, TA:) or *there is not in him any disease, and any fatigue*, (K, TA,) and *any pain*: (TA:) or *there is not in him anything*; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAḡ, originally used in relation to a horse or the like, meaning *there is not in him any disease for which his hoof should be turned upside-down (يُقَلَّبُ) [to be examined]*: (TA:) or it is from **الْقَلَابُ**, (Fr, Ṣ, A, TA,) the disease, so termed, that attacks camels; (TA;) or from **قَلْبٌ** [q. v.] as said of a man, and means *there is not in*

him any disease on account of which one should fear for him. (Fr, TA.)

- أَوْدَى الشَّبَابِ وَحُبُّ الخَالَةِ الخَلِيَةِ
- وَقَدْ هَرَبْتُ فَمَا بِالْقَلْبِ مِنْ قَلْبَةٍ

[*Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. قلب in the Ṣ,) and I have recovered so that there is not in the heart any disease, &c.*]; meaning I have recovered from the disease of love. (Ṣ, TA.)

**قَلَابٌ** [as used in the following instance is an attributive proper name like **فَجَارٌ** &c.]. **أَقْلِبُ قَلَابٌ** [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAḡ, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: **يَا**, he says, is suppressed before **قَلَابٌ**. (TA. [See also Freytag's Arab. Prov. ii. 247.]])

**قَلَابٌ** *A certain disease of the heart*. (Lḡ, K.) And (K) *A disease that attacks the camel*, (Aḡ, Ṣ, O, K,) occasioning complaint of the heart, (Aḡ, Ṣ, O,) and that kills him on the day of its befalling him: (Aḡ, Ṣ, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of **قَلْبٌ**, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except **كَبَادٌ** and **نَكَافٌ**. (TA in art. كبد.)

**قَلَابٌ**: see **قَلْبٌ**.

**قَلُوبٌ**, (O, K,) as an epithet applied to a man, (O, TA,) i. q. **مُتَقَلِّبٌ كَثِيرٌ التَّقَلُّبِ** [app. meaning + *Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs*: or *who practises much versatility, &c.*: see Ṣ, last sentence but one]. (O, K.) — See also **قَلْبٌ**. = **قَلُوبُ الشَّجَرِ** means *What are soft, or tender, of succulent herbs*: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

**قَلْبٌ** *Earth turned over (تَرَابٌ مَقْلُوبٌ)*: [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A, Mṣb,) or masc. and fem., (Ṣ, O, K,) *A well*, (Mṣb, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (Ṣ, A, Mgh, O:) or an ancient well, (A'Obeyd, Ṣ, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed **جَفْرٌ** [q. v.] or not: (Ish, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not thus called: (IAḡ, TA:)