

الضَّمِير [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 Kūr l. 36: (Fr, Ṣ, O, TA:) or it means there endeavour to understand, and consideration. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ †Thou hast no intellect, or intelligence: (TA:) and مَا قَلْبُكَ مَعَكَ †Thine intellect is not present with thee: (O, TA:) and أَتَيْنَ دَهَبَ قَلْبِكَ †Whither has thine intellect gone? (TA.) [And hence, أَفْعَالُ الْقُلُوبِ †The verbs significant of operations of the mind; as طَنَّ and the like.] — See also قَلْبُ 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 Kūr-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 قَلْبٌ امْرَأَةٌ (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 †Alee 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 Kūr l. 36. (L, TA.)

قَلْبٌ (Ṣ, A, Mgh, O, Mṣb, K) and قَلْبٌ (Ṣ, O, Mṣb, K) and قَلْبٌ (Ṣ, O, K) †The لب, (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 also جَمَارٌ]) or the best of the leaves of the

palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but accord. to AHn 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: (AHn, TA:) or قَلْبٌ, with damm, signifies the branches of the palm-tree (سَعَفٌ [in my copy of the Mṣb سعفة]) that grow forth from the قلب [meaning heart]: (T, TA: [see العَوَاهِنُ and الخَوَافِي, 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 قلب, (Ṣ, O, TA, but in the O, one قلب,) [as though meaning such as is single, not double,] or such as is one قَلْدٌ, ('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 طَاق [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double طَاق; (MṢ;) and they say سَوَارٌ قَلْبٌ; (TA;) and قَلْبٌ فِضَّةٌ 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 قلب 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. (IAṣr, O, K.)

قَلْبَةٌ مَا بِهِ قَلْبَةٌ There is not in him any disease, (Ṣ, A, Mgh,) thus says IAṣr, 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: (Et-Tá-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 IAṣr, 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 القَلَابُ, (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 الشَّبَابُ وَحُبُّ الْخَالَةِ الْخَلْبَةُ •
• وَقَدْ بَرِّئْتُ 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. خلب 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 IAth, 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 قَلَاب. (TA. [See also Freytag's Arab. Prov. ii. 247.]])

قَلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (Aṣ, Ṣ, O, K,) occasioning complaint of the heart, (Aṣ, Ṣ, O,) and that kills him on the day of its befalling him; (Aṣ, 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.)

قَلِيْبٌ: see قَلَابٌ.

قَلُوبٌ (O, K,) as an epithet applied to a man, (O, TA,) i. q. مَقَلَّبٌ كَثِيرُ 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 5, last sentence but one]. (O, K.) — See also قَلِيْبٌ = 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.)

قَلِيْبٌ (تُرَابٌ مَقْلُوبٌ) Earth turned over: [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: (IAṣr, TA:)