

[Hence also, accord. to some,] لَا جَلْبَ وَلَا جَنْبَ, a trad., explained as meaning, *The owner of cattle shall not be required to drive them, or bring them, to the town, or country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion:* or, as some say, وَلَا جَنْبَ means, *nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may transfer himself to it, and so outstrip his fellow:* and other explanations have been given: (Mḡb:) [accord. to some,] لَا جَلْبَ here means, *they shall not drive, or bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions:* or [جَلْبَ here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, *one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it:* (Mḡh:) or الْجَلْبُ, which is forbidden, means *the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive, or bring, their cattle to him:* or it relates to contending for a stake, or wager, and means *the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip;* which is a kind of fraud: (Ṣ:) or it is used in both these cases: (A'Obeyd: [his explanations are virtually the same as those in the Ṣ:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, *that the contributions to the poor-rate shall not be driven, or brought, to the waters nor to the great towns, but shall be given in their places of pasture:* or it means, [or rather الْجَلْبُ means,] *the collector's alighting in a place, and then sending a person, or persons, to drive, or bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate:* or it [relates to horse-racing, and] means *the sending forth a horse in the race-course, and a number of persons congregating, and crying out at it, in order that it may be turned from its course:* or a man's following his horse, and spurring on behind it, and chiding it, and crying out at it: (K, TA:) or the shaking a thing behind a horse that is backward in a race, that it may be urged on thereby, and outstrip: or one's riding a horse, and leading behind him another, to urge it on, in contending for a stake, or wager: or the crying out at a horse from behind, and urging it to outstrip. (TA. See also 1 in art. جَنْب.) — الْجَلْبُ لِأَهْلِهِ *He gained or earned; sought or sought after or sought to gain [provisions &c.; generally meaning he purveyed]; and exercised art or cunning or skill, in the management of his affairs; for his family; as also* الْجَلْبُ. (Lḡ, K.) — جَلَبُوا, aor. 2 and 2, (K,) [inf. n. جَلَبَ, and perhaps جَلَبَةٌ also;] and جَلَبُوا

(Ṣ, K;) and جَلَبُوا (K,) inf. n. جَلَبَ; (Mḡh;) [the second of which is the most common;] *They raised cries, shouts, noises, a clamour,* (Ṣ, Mḡh, TA,) or *confused cries or shouts or noises.* (Mḡh, K.)* And جَلَبَ عَلَيَّ قَوْمَهُ, (Ṣ, Mḡb, K,) aor. 2, (Ṣ, Mḡb,) inf. n. جَلَبَ, (Ṣ,) or جَلَبَ, (Mḡb,) *He chid, or urged on, his horse; as also* جَلَبَ and جَلَبَ; (K;) the first, rare; the second and third, usual: (TA:) *he cried out at his horse, (Ṣ, K,) from behind him, and urged him to outstrip [in a race],* (Ṣ,) aor. 2 and 2; (K; but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also جَلَبَ: (Ṣ:) *he urged his horse to run, by striking, or goading, or by crying out, or the like; as also* جَلَبَ: or, as some say, *he led behind his horse that he was riding another horse to urge on the former, in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, لَا جَلْبَ وَلَا جَنْبَ.* (TA.) It is said in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْكِ وَرَجْلِكَ *And raise thou confused cries against them, (Mḡh,) or cry out against them, with thy forces riding and on foot.* (Bd. But see another explanation in what follows.) And it is said in a well-known prov., جَلَبَتْ جَلْبَةٌ ثَمْرَ أُمْسَكْتِ *It, i. e. a cloud (سَحَابَةٌ), thundered, then refrained from raining:* applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج. (MF. See art. حَلَب.) — [Hence,] جَلَبَ, aor. 2 and 2; and جَلَبَ; *He threatened with evil;* (K, TA;) followed by an accus. (TA) [or, app., by عَلَيَّ before the object]: or (so in the TA, but in some copies of the K “and,”) *he collected a company, a troop, or an army.* (K, TA.) [It is said that] وَأَجْلِبْ عَلَيْهِمْ, in the Kur [xvii. 66], means *And collect thou against them [thy forces], and threaten them with evil.* (TA. But see another explanation above.) And جَلَبُوا عَلَيْهِ signifies also *They collected themselves together against him,* (Ṣ, K,*) and *aided one another; like* اِحْلَبُوا. (Ṣ.) — جَلَبَ عَلَيْهِ, aor. 2, inf. n. جَلَبَ, *He committed a crime against him; or an offence for which he should be punished.* (K,* TA.) — جَلَبَ, aor. 2 and 2, (Ṣ, K,) *It (a wound) healed:* (K:) or it (an ulcer, Aḡ, or a wound, Ṣ) *became covered with a skin in healing:* (Aḡ, Ṣ:) as also جَلَبَ. (Ṣ, L.) — And *It (blood) dried; became dry; as also* جَلَبَ. (Lḡ, K.) — جَلَبَ, aor. 2, *It [app. a company or troop] assembled, or became collected together.* (K.)

2: see 1, in two places. — The inf. n. تَجَلِبُ also signifies *The act of bringing together:* or *collecting.* (KL.)

3. [جَلَبَ is explained by Golius, as on the authority of the KL, as meaning *He helped, or assisted:* but this is a mistake for حَلَب; for I find مُجَالِبَةٌ explained by يَارِي كُرْدُونَ in a copy of the KL, and the order of the words there shows that it is not a mistranscription for مُجَالِبَةٌ.]

4. اِحْلَبَ: see 1, in eleven places, in the latter half of the paragraph. — Also *His camels brought*

forth males; (Ṣ, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to اِحْلَبَ “his camels brought forth females:” (Ṣ:) and *his camel brought forth a male.* (TA.) أُجْلِبَتْ وَلَا أُحْلِبَتْ *May thy camels bring forth males, and may they not bring forth females,* is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) — *He aided, helped, or assisted,* another. (Ṣ, K.) [So, too, اِحْلَبَ.] — *He put an amulet into a جَلْبَةٌ [which must therefore signify the piece of skin in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجْلِبٌ].* (K.) — اِحْلَبَ قَتَبَهُ, (Ṣ, K,) inf. n. اِحْلَابَ, (T,) *He covered his قَتَب [or camel's saddle] (Ṣ, K) with a جَلْبَةٌ, i. e., (Ṣ,) with a piece of fresh, moist skin, which he left upon it until it became dry [and tight]:* (Ṣ, K:*) or *he covered the head of his قَتَب with a piece of kid's, or lamb's, skin, and left it to dry upon it.* (T.)

5. [اجْتَلَبَ rendered by Golius *Clamorem ac murmur excitavit*, as on the authority of the K, I do not find in that lexicon nor in any other.]

7. اِنْجَلَبَ *It [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] was driven [or brought] from one place to another [or from one country or town to another, for the purpose of traffic].* (K.)

8. اجْتَلَبَ: see 1, first and second sentences. — Also †*He (a poet) took, or borrowed, from the poetry of another.* (TA.) — And *He sought or demanded [a thing].* (Ḥar p. 44.)

10. اسْتَجَلَبَهُ *He sought, or demanded, or desired, that it [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] should be driven [or brought] from one place to another [in which he was, or from one country or town to another, for sale].* (K.) — See also 1, first sentence.

R. Q. 1. جَلَبِيَهُ جَلْبَانًا, (K,) or جَلَبِيَهُ جَلْبَانًا, (TA,) inf. n. جَلَبِيَهُ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دَحْرَجَةٌ, (Ṣ,) *He put on him a garment of the kind called جَلْبَان.* (Ṣ, K.) Accord. to Kh, the first ب in جَلَبِيَهُ is [augmentative] like the و in جَبُورَ and دَهْوَرَ: accord. to Yoo, the second is [augmentative] like the ي in سَلَقَى and جَعَبَى. (IJ, TA.)

R. Q. 2. تَجَلَبَتْ, (K,) and تَجَلَبَيْتُ, (A, Mḡb,) *He, and she, put on a garment of the kind called جَلْبَان; or clad himself, and herself, therewith.* (A, Mḡb, K.) And تَجَلَبَ بِثَوْبِهِ *He covered himself with his garment.* (Ḥar p. 162.)

جَلْبُ: see جَلَبَ. — Also *The blackness of night;* (K, TA;) and so جَلْبَانٌ. (Ḥar p. 480. [The latter evidently tropical in this sense, and perhaps the former also.])

جَلْبُ (Ṣ, K) and جَلْبُ (Ṣ, L) *A camel's saddle of the kind called رَجُل, with what it*