

i. q. **غَلْفَةٌ** (Mgh, O, Mṣb, K) and **غُرْلَةٌ** (Mṣb;) i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the head of the penis. (Mgh.) — And **الغَلْفَاتِانِ** signifies The two extremities of the two halves of the mustache, next to the **صَمَاغَانِ** [or two sides of the mouth which are the places where the lips conjoin]. (TA.)

غَلَافٌ A thing well known; (K, TA;) i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appurtenances]; (S, O;) and of a knife and the like [i. e. the sheath]; (Mṣb;) and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَمِيص) of the heart; **غَلَافُ الْقَلْبِ** signifying the pericardium; and the pellicle (غِرْقَع) of the egg; and the calyx of a flower; and the [imaginary] سَاهُور [q. v.] of the moon: (TA:) pl. **غَلَافُونَ** (O, Mṣb, K) and **غَلَافُونَ** (K, * K.) In the phrase in the Kur [ii. 82], وَقَاتُوا قُلُوبَنَا **غَلَافٌ**, as some read it, and, accord. to one reading **غَلَافٌ**, the last word means + receptacles for knowledge: (O, TA;) but others read **غَلَافٌ**, which is pl. of **غَلَفٌ**; (S, O, * TA;) meaning + covered from hearing and accepting the truth; (TA;) or + as though they were covered from that to which thou invitest us. (O.)

أَغْلَفُ [Enclosed] in a **غَلَافٌ** [q. v.]; applied in this sense to a sword, as also [the fem.] **غَلَفَةً** to a bow; (S, O, K;) and likewise to anything. (S, O. [See also **مُغَلَّفٌ**.]) — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) — And, applied to a man, i. q. **أَغْلَفُ**; (S, Mgh, O, K;) i. e. (Mgh) Uncircumcised: (Mgh, Mṣb;) fem. **غَلَفَةً** [see **بَطْرٌ**]: and pl. **غَلَفُونَ**. (Mṣb.) — Applied also to a heart, meaning + As though it were covered with a **غَلَافٌ**, so that it does not learn; (S, O, Mṣb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also **غَلَافٌ**. [And see **أَرْضٌ غَلَفَةً** + **مُغَلَّفٌ**.] — **سَنَةٌ غَلَفَةٌ** + **A year in which is abundance of herbage;** (S, O, K, TA;) and so **عَامٌ أَغْلَفٌ**. (TA.) And **عيش أَغْلَفٌ** + **Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant.** (S, O, K, TA.)

مُغَلَّفٌ, applied to a horse's saddle and to a camel's saddle, Having upon it a **غَلَافٌ** [or covering] of leather or the like. (TA.) — And applied also to a heart as meaning [As though it were covered. (TA.) [See also **أَغْلَفٌ**.]

غلق

1. **غَلَقَ** as syn. with **أَغْلَقَ**: see the latter. — Also, inf. n. **غَلَقٌ**, *He went away.* (TA.) — And, aor. **غَلَقَ فِي الْأَرْضِ** *He went far into the land;* (Ibn-Abbád, O, K, * TA;) as also **غَلَقَ**, aor. **فَلَقَ**, inf. n. **فَلَقٌ**. (Ibn-Abbád, O, TA.) — **غَلَقَ** said of a door: see 7. — [Hence,] **غَلَقٌ الرَّهْنُ**, aor. **غَلَقَ الرَّهْنَ**, (S, Mgh, O, Mṣb, K, &c.,) inf. n. **غَلَقٌ**, (S, O, Mṣb,) or **غَلُوقٌ**, (IAqr, TA,) or both, (Sb, TA,) † *The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it* (S, Mgh, O, Mṣb, K) when not redeemed within the time stipulated; (S, O, K;) or so **غَلَقَ الرَّهْنُ فِي** حِدَّتِهِ: (TA:) and **غَلَقَ الرَّهْنُ** means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it: (IAqr, TA:) accord. to the Bári', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt." (Mṣb.) This is forbidden in a trad. (S, Mgh, O, Mṣb, &c.) It is said in a trad. of the Prophet on this subject, **لَا يَغْلُقُ بِهَا** [meaning *It shall not become a forfeit to the receiver with what is involved in it*: (or, accord. to an explanation of the first clause in the Mṣb, *it shall not become a rightful possession to the receiver for the debt for which it was pledged*:) to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:) or **لَهُ غَنْمَةٌ وَعَلَيْهِ غَرْمَةٌ** i. e., accord. to A'Obeyd, to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] aught of the debt: (Mṣb:) or **لَكَ غَنْمَةٌ وَعَلَيْهِ غَرْمَةٌ**, which means to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any,] and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession]. (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Mṣb, appear to me to be the most approvable. See also **غَنْمَةٌ**: and see art. رهن.]) Zuheyr says,
- * **وَفَارَقَشَ بِرَهْنٍ لَا فَكَارَ لَهُ**
 - * **يَوْمَ الْوَدَاعِ فَأَمْسَى الرَّهْنُ قَدْ غَلِقَ**
- + [And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA;) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar
- * **أَبُو غَلَقٍ فِي لَيْلَتَيْنِ مُؤْجَلٍ**
- means + *The owner of a pledge that has become a*

rightful possession [or forfeit] to its receiver, the period for the release of which is two nights: to this he likens a captivated heart. (TA.) — One says also, of a slave who has received permission to traffic, **رَقَبَةٌ رَقَبَتْ رَقَبَتْ بِالرَّدِينِ** + *His person has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it.* (Mgh.) — And **غَلَقَ** signifies also + *He was unransomed, or unredeemed; said of a captive, and of a criminal.* (TA.) — And **فَلَقَ**, or **فَلَقَ فِي دُلَانَةٍ** thus in the saying, *[His heart stuck fast in the possession of such a woman or girl]:* (TA:) and **فَلَقَ فِي حِدَّتِهِ** [i. e. *He became excited by sharpness of temper, and stuck fast in his sharpness of temper*]: (S, O, TA:) and **غَلَقَ** is said of anything that sticks fast in a thing, and cleaves to it: thus one says, **غَلَقَ فِي إِبَاطِلٍ** [*He stuck fast in that which was vain, or false*]: and the saying of El-Farezdák

• وَلَوْ كَانُوا أُولَئِنَى غَلَقَ سِغَابَا •

means *Had they been persons who had stuck fast in poverty and hunger, cleaving thereto.* (Sh, TA.)

— Also, (Mṣb, TA,) inf. n. **غَلَقٌ**, (Mgh, Mṣb,) + *He was, or became, disquieted, (Mgh,) or disquieted by grief; (Mgh, Mṣb;) or angry, (Mṣb, TA,) and excited by sharpness of temper.* (TA.) Hence **يَمِينُ الْغَلَقِ** + *The oath of anger; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back.* (Mṣb.) And hence **إِيَّاكَ وَالْغَلَقِ** Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, **لَا يَغْلُقُ الْسُّطْلِيقَاتُ حَتَّى لَا يَمْكُرُ مِنْهَا شَيْءٌ** + [i. e. *The sentences of divorce shall not be closed, or concluded, at once, by one's saying "Thou art trebly divorced," so that there shall not remain of them aught*]; for one should divorce agreeably with the **سُنَّة**: (Mgh:) [or, accord. to the TA, **إِيَّاكَ وَالْغَلَقِ** app. means beware thou of, or avoid thou, the state of straitness:] and **الْغَلَقِ** signifies also the being in a state of perdition: (TA:) and contractedness of the mind or bosom, (Mbr, JK, TA,) and paucity of patience. (Mbr, TA.) — One says also, **غَلَقَتِ النَّخْلَةُ**, (O, K, TA,) inf. n. **غَلَقٌ**, (TA,) † *The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit;* (O, K, TA;) and so

غَلَقَ ظَبْرٌ + **أَغْلَقَتْ** عن الإنْهَارِ (TA.) — And **أَغْلَقَتْ** + **ظَبْرٌ** (S, O, K, TA,) inf. n. **غَلَقٌ**, (S, O, TA,) † *The back of the camel became galled with galls not to be cured;* (S, O, K, TA;) the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.)

2: see 4, former half, in three places.