

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

غِلَافٌ *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 appertinances]; (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 (قَبِيص) of the heart; [**غِلَافُ الْقَلْبِ** signifying the pericardium;] and the pellicle (غُرْقِي) of the egg; and the calyx of a flower; and the [imaginary] **غُلْفُ** [q. v.] of the moon: (TA:) pl. **غُلْفٌ** (O, Mṣb, K) and **غُلْفٌ** (K) and **غُلْفٌ** (O, K). In the phrase in the Kur [ii. 82], **وَقَالُوا قُلُوبُنَا غُلْفٌ**, as some read it, and, accord. to one reading **غُلْفٌ**, the last word means †receptacles for knowledge: (O, TA:) but others read **غُلْفٌ**, which is pl. of **أُغْلِفَ**; (S, O, TA;) meaning †covered from hearing and accepting the truth; (TA;) or †as though they were covered from that to which thou investest us. (O.)

أُغْلِفَ [Enclosed] in a **غِلَافٍ** [q. v.]; applied in this sense to a sword, as also [the fem.] **غُلْفَاءُ** to a bow; (S, O, K;) and likewise to anything. (S, O. [See also **مُغْلِفٌ**].) — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khālid Ibn-Jembeh, L, TA.) — And, applied to a man, i. q. **أُفْنِفَ**; (S, Mgh, O, K;) i. e. (Mgh) *Uncircumcised*: (Mgh, Mṣb;) fem. **غُلْفَاءُ** [see **بَطْرٌ**]: and pl. **غُلْفٌ**. (Mṣb.) — Applied also to a heart, meaning †As though it were covered with a **غِلَافٍ**, so that it does not learn; (S, O, Mṣb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also **غِلَافٌ**. [And see **مُغْلِفٌ**.] — **أَرْضٌ غُلْفَاءُ** †A land that has not been depastured, so that there is in it every sort of small and large herbage. (Sh, O, K.) And **سَنَةٌ غُلْفَاءُ** †A year in which is abundance of herbage; (S, O, K, TA;) and so **أُغْلِفَ**. (TA.) And **عَيْشٌ أُغْلِفٌ** †Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant. (S, O, K, TA.)

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

غلق

1. **أُغْلِقَ** as syn. with **أَغْلَقَ**: see the latter. — Also, inf. n. **غُلِقَ**, *He went away*. (TA.) — And **غُلِقَ فِي الْأَرْضِ**, aor. -, inf. n. **غُلِقَ**, *He went far into the land*; (Ibn-'Abbād, O, K, TA;) as also **فُلِقَ**, aor. -, inf. n. **فُلِقَ**. (Ibn-'Abbād, O, TA.) — **غُلِقَ** said of a door: see 7. — [Hence,] **غُلِقَ الرَّهْنُ**, aor. -, (S, Mgh, O, Mṣb, K, &c.) inf. n. **غُلِقَ**, (S, O, Mṣb,) or **غُلُوقٌ**, (IAḡr, 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 **غُلِقَ الرَّهْنُ فِي يَدِ الْمُرْتَبِنِ**: (Sb, TA:) or **غُلِقَ الرَّهْنُ** means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it: (IAḡr, TA:) accord. to the Bāri', 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 يَغْلِقُ بِمَا لَا يَغْلِقُ بِهِ** [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 غُنْمُهُ وَعَلَيْهِ غَرْمُهُ** 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 غُنْمُهُ وَعَلَيْهِ غَرْمُهُ**, 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 **غُنْمٌ**: and see art. **رَهْنٌ**].) Zuheyr says,

• **وَفَارَقْتُكَ بِرَهْنٍ لَا فَكَالَ لَهُ** •
• **يَوْمَ الْوَدَاعِ قَامَسِيَ الرَّهْنُ قَدْ غُلِقَا** •

†[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 غُلِقٍ فِي لَيْتَيْنِ مُؤَجَّلٍ** •
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, **غُلِقَتْ رَقَبَتُهُ بِالْذِّينِ** + **هِيَ رَقَبَةٌ** [meaning 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 **غُلِقَ** signifies also †He was unransomed, or unredeemed; said of a captive, and of a criminal. (TA.) — And †He, or it, stuck fast: (S, O, TA:) thus in the saying, **غُلِقَ قَلْبُهُ فِي يَدِ فُلَانَةٍ** [His heart stuck fast in the possession of such a woman or girl]: (TA:) and **أَحْتَدَّ غُلِقِي فِي حَدِّهِ** [He became excited by sharpness of temper, and stuck fast in his sharpness of temper]: (S, O, TA:) and **غُلِقَ** is said of anything that sticks fast in a thing, and cleaves to it: thus one says, **غُلِقَ فِي الْبَاطِلِ** [He stuck fast in that which was vain, or false]: and the saying of El-Farezdaq

• **وَلَوْ كَانُوا أُولَى غُلِقِي سَعَابَا** •
means *Had they been persons who had stuck fast in poverty and hunger, cleaving thereto*. (Sh, TA.) — Also, (Mṣb, TA,) inf. n. **غُلِقَ**, (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 الْغُلِقِي** †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 وَالْغُلِقَ** †Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, **لَا يَغْلِقُ التَّطْلِيقَاتُ حَتَّى لَا يَبْقَى 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 **سُنَّةُ** (Mgh:) [or, accord. to the TA, **إِيَّاكَ وَالْغُلِقَ** app. means *beware thou of, or avoid thou, the state of straitness*:] and **الْغُلِقُ** 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, **غُلِقَتِ الشَّخْلَةُ**, (O, K, TA,) inf. n. **غُلِقَ**, (TA,) †The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit; (O, K, TA;) and so **غُلِقَ ظَهْرُ** †. (TA.) — And **أُغْلِقَتْ عَنِ الْإِنْمَارِ**, (S, O, K, TA,) inf. n. **غُلِقَ**, (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.