

forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed **شَبَاب** [meaning young manhood (see **غُلُومَة**): (K:) or i. q. **ابْنٌ صَغِيرٌ** [meaning a son that has not attained to puberty]: (Msb:) and also applied to † such as is termed **كَبَل** [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAar, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the **كَبَل**: (Msb:) the female is [sometimes] termed **غُلَامَة**; (S, K:) [i. e.] **غُلَامَة** occurs in poetry, applied to a **جَارِيَة**: (Msb:) the pl. of **غُلَام** is **غُلَمَة**, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and **أَغْلَمَة**, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and **غِلْمَان**, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of **غُلَمَة**: (Msb:) the dim. of **غُلَام** is **غُلِيمٌ**; (TA;) and that of **غُلَمَة** is **أَغْلِيمَة**, as if it were the dim. of **أَغْلَمَة** though [it has been said that] they did not use this last word; but some of them said **غُلِيمَة**, agreeably with analogy. (S, TA.) — It is also used as meaning † A male slave; like as **جَارِيَة** is used as meaning “a female slave:” — and as meaning † A hireling [or servant]. (Mgh.)

غُلُومَة and **غُلُومِيَة** (S, K) and **غُلَامِيَة** (K)

The state, or condition, of such as is termed **غُلَام**: (S, K:) the second is expl. by Moḥammad Ibn-Hābeeb as meaning the period from birth to the seventeenth year. (TA voce **شَبَاب**.)

غُلَمَة dim. of **غُلَمَة** pl. of **غُلَام**, q. v. (S, TA.)

غُلَامِيَة }
غُلُومِيَة } see **غُلُومَة**.

غُلِيمٌ dim. of **غُلَام**, q. v. (TA.)

غُلِيم, and its fem., see **غُلِيم**, in three places.

غُلِيم: see **غُلِيم**. — Also A beautiful woman. (TA.) — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K, TA;) as also **غُلِيمِي**. (Lth, K, TA.) — **غُلِيمٌ مَا بِالْدارِ غُلِيمٌ** means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, **غُلِيم**, like **زَيْب**.]) — And The frog. (K.) [Or so **غُلِيم**.] — And The place whence issues the water in wells. (K. [See also **غُلِيم**.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] **مَدْرِي**,” is **غُلِيم**, with **ف**, but has been mistranscribed [**غُلِيم**], (K, TA,) by Lth, as has been notified by Az. (TA.)

غُلِيمِي: see the next preceding paragraph.

أَغْلَم [More, and most, exciting to lust]. It is said that **أَغْلَمُ الْأَثْبَانِ لَبَنُ الْخَلِيفَةِ** [The most

exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.)

أَغْلِيمَة a dim. of **غُلَمَة** pl. of **غُلَام**, q. v. (S, TA.)

مَغْلَمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the **أَيْل** [or **إَيْل** i. e. mountain-goat]. (TA.)

مَغْلِيم, and with **ة**: see **غُلِيم**, in three places.

سَقَاءٌ مُغْتَلِمٌ: see its fem. voce **غُلِيم**. — **مَغْلَمٌ**, (Mgh, TA,) and **خَابِيَة مُغْتَلِمَة**, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA.) — The **مَارِقُ مُغْتَلِمٍ** is called **خَارِجِي** † [A deviator from the true religion,] an exceeider of the prescribed limit. (TA.)

غلو

1. **غَلَا**, aor. **يَغْلُو**, primarily signifies *He*, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rāghib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — You say, **غَلَا فِي الْأَمْرِ**, (S, K,) aor. as above, (TA,) inf. n. **غُلُو** (S, K, TA) and **غَلَانِيَة**; as also **يَه** **تَغَالَى**; (K* and TA in art. **غَلَى**;) [but belonging to the present art., as is said in the TA:] *He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein.* (S, K, TA.) And **غَلَا فِي الدِّينِ**, aor. as above, inf. n. **غُلُو**, *He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord.*

to IAth, **الْغُلُو فِي الدِّينِ** is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — And **غَلَا بِالسَّيْرِ**, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. **غُلُو** (S, Er-Rāghib, Mgh, Msb, K) and **غُلُو**; (K;) and **غَلَا؟** (K,) inf. n. **غَلَا؟**, (Mgh, K,) and **يَه** **تَغَالَى**, (Mgh, K,) and **يَه** **تَغَالَى؟** (Mgh, K) and **مُغْلَاة**; (K;) *He shot the arrow to the furthest distance (S, Mgh, Msb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K, TA.)* And **غَلَا السَّيْرُ** *The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, **الْحَجَرُ** the stone. (TA.)* — And **غَلَا السَّعْرُ**, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. **غَلَا؟** (S, Mgh, K,) or this is a simple subst., (Msb,) *The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Msb, TA;) or*

exceeded the usual limit; (Er-Rāghib, TA;) contr. of **رَخَصَ**. (K.) — And **غَلَا بِهَا عَظِمٌ** [i. e. **عَظِمٌ**, lit. *Bigness exceeded the usual limit in her;*] meaning *she became plump, or fat: (TA:) one says, **غَلَا بِالْجَارِيَةِ عَظِمٌ**, and **بِالْغُلَامِ**, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — And **غَلَا** is said of anything as meaning **ارْتَفَعَ** [i. e. *It rose in degree; as is shown by the following ex.:*] Dhur-Rummeḥ says,*

• فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا
• وَيَزْدَادُ حَتَّى نَرَجِدَ مَا نَرِيدُهَا

[And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — See also 8. — And see 6.

2: see art. **غَلَى**.

3. **مُغْلَاةٌ**, inf. n. **غَالَى فِي أَمْرِهِ**, signifies [the same, or nearly the same, as **غَلَا فِيهِ**; i. e.] *He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. **بَالَعَ** [q. v.]. (Msb.) — See also 1, near the middle, in two places. — **غَالَى بِهِ**, and **غَالَاهُ**, (S, Msb, K,) which latter is used by a poet for **غَالَى بِهِ**, (S,) *He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also **يَه** **أَغْلَى**; (S;) and **يَه** **أَغْلَاهُ**, i. e. water, and flesh-meat [&c.]: (IKtt, TA: [see an ex. in a verse of Lebeed cited in art. **دَكَن**.]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says,**

• نَغَالِي السَّحْمَ لِلْأَضْيَافِ نَيْتًا
• وَنَرْخِصُهُ إِذَا نَضَجَ الْقُدُورُ

[We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the **ب** [after **نَغَالِي**], meaning it [to be understood]. (S, TA.) — And **غَالَى فِي الصَّدَاقِ** *He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, **لَا تَغَالُوا فِي صَدَقَاتِ النِّسَاءِ**, [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.])* — And **غَالَاهُ**, inf. n. **مُغْلَاةٌ**, signifies also *He contended with him for superiority in tallness or in beneficence; syn. **طَاوَلَهُ**. (TA.)*

4: see 3, in two places. — **أَغْلَاهُ** also signifies *He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, TA;) contr. of **أَرْخَصَهُ**. (TA.)* — And *He found it [a thing] to be high-priced: or he reckoned it to be so; as also **أَسْتَغْلَاهُ**. (TA.)* — And *He lightened, or thinned, somewhat, its*