

the night, not to be seen save when it shone, &c.]. (TA.)

10. **استعلمه** *He asked, or desired, him to tell him [a thing; or to make it known to him].* (MA, KL*) **أَسْتَعْلَمُنِي الْخَبْرَ فَأَعْلَمْتُهُ** [He asked, or desired, me to tell him, or make known to him, the news, or piece of information, and I told him it, or made it known to him]. (S.)

علم: see **معلم**, in two places.

علم is an inf. n., (S, K, &c.) and [as such] has no pl. [in the classical language]. (Sb, TA voce **فكر**.) [As a post-classical term, used as a simple subst., its pl. is **علوم**, signifying *The sciences, or several species of knowledge.*] — Sometimes it is applied to *Predominant opinion*; [i. e. *preponderant belief*]; because it stands in stead of that which is **علم** properly so termed. (Ham p. 632.) — And sometimes it is used in the sense of **عمل** [A doing, &c.], as mentioned by Az, on the authority of Ibn-Oyeyneh, agreeably with an explanation of **عالم** as signifying one “who does according to his knowledge;” and it has been expl. as having this meaning in the Kur xii. 68 [where the primary meaning seems to be much more apposite]. (TA.) — **لَقِيتُهُ أَدْنَى عِلْمِي** — means [I met him the first thing, like **لَقِيتُهُ أَدْنَى** and **دَنَا** and **دُنِي**]. (TA.)

علم: see **علامة**. — Also *An impression, or impress; or a footstep, or track, or trace.* (TA.) — And *The علم of a garment, or piece of cloth; (S; [i. e. the ornamental, or figured, or variegated, border or borders thereof;] the figured, or variegated, or embroidered, work or decoration, (Msb, K, TA,) in the borders, (TA,) thereof: (Msb, K, TA:) pl. أعلام. (Msb.) — And [A way-mark; i. e.] a thing set up, or erected, in the way, (K, TA,) or, as in the M, in the deserts, or waterless deserts, (TA,) for guidance, (K, TA,) in the M, for the guidance of those going astray; (TA;) as also **علمة**: (K:) the former is also applied to a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land [that is the object of a journey]: pl. **أعلام**: and **علم** also signifies a **منارة** [app. a mistranscription for **منار**, without **ة**: see these two words]. (TA. [See also **معلم**].) [Hence, **أعلام الكواكب** *The stars, or asterisms, that are signs of the way to travellers: see **مصباح**.*] — And *A separation between two lands; [like **منار**]; as also **علمة**. (K.) [Hence,] **أعلام الحرم** *The limits that are set to the Sacred Territory.* (TA.) — And *A mountain; (S, K;) as a general term: or a long mountain: (K:) [app. as forming a separation: or as being a known sign of the way:] pl. **أعلام** and **علم**: (K:) the former pl. occurring in the Kur xlii. 31 and] lv. 24. (TA.) — And *A banner, or standard, syn. **راية**, (S, K, TA,) to which the soldiers congregate: (TA:) and, (K,) some say, (TA,) the thing [i. e. flag, or strip of cloth,] that****

is tied upon the spear: (K, TA:) it occurs in a verse of Aboo-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes **علم**]. (IJ, TA.) — And *†The chief of a people or party: (K, TA:) from the same word as signifying “a mountain” or “a banner:” (TA:) pl. **أعلام**. (K.) — [In grammar, it signifies *A proper name of a person or place &c.* — And the pl. **أعلام** is applied to *Things pertaining to rites and ceremonies of the pilgrimage or the like, as being signs thereof; such as the places where such rites and ceremonies are performed, the beasts destined for sacrifice, and the various practices performed during the pilgrimage &c.*; as also **معالم**, pl. of **معلم**: the former word is applied to such places in the Ksh and Bq and the Jel in ii. 153; and the latter, in the Ksh and Bq in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bq and the Jel in xxii. 37; and the latter, in the Ksh and Bq in xxii. 33: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. **شعر**: see **شعار**.] — See also what next follows.*

علمية and **علمية** and **علمية** [the last of which is originally an inf. n., see 1, last sentence,] *A fissure in the upper lip, or in one of its two sides.* (K.)

علمية: see what next precedes.

علماء fem. of **أعلم** [q. v.].

علماء بنو فلان [meaning *At the water are the sons of such a one*] is a contraction of **على الماء**. (S.)

علمية *Of, or relating to, knowledge or science; scientific; theoretical; opposed to **عملي**.*

علمية, in grammar, *The quality of a proper name.*

علم: see **علامة**. — and see also **علم**. — **علم** is for **علم**.

علم: see **علم**. — Also *i. q. علم* [q. v.]: an instance of the substitution of **ع** for **غ**. (MF and TA on the letter **ع**.)

علم: see **علم**. — **العالم** and **العالم** and **العالم**, as epithets applied to God, signify [*The Omniscient; He who knows what has been and what will be; who ever has known, and ever will know, what has been and what will be; from whom nothing is concealed in the earth nor in the heaven; whose knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, in the most complete manner.*] (TA.)

علمة *i. q. نية* [A mark, sign, or token, by which a person or thing is known; a cognizance, or badge; a characteristic; an indication; a symptom]; (K; [see also **معلم**];) and **علم** is syn. therewith [as meaning thus]; (S, Msb, TA;) and so **أعلمومة**, (Abu-l-'Omeythil El-Aarabee, TA,) as in the saying **بين القوم أعلمومة**

[Among the people, or party, is a mark, sign, or token]; and the pl. of this last is **أعلمية**: (TA:) the pl. of **علمة** is **علامات** (Msb) and [the coll. gen. n.] **علم**, (K, TA,) differing from **علمة** only by the apocoping of the **ة**. (TA.) — See also **علم**, in two places.

علمية *Light, or active; and sharp, or acute, in mind; (K, TA;) applied to a man: it is without teshdeed, and with the relative **ي**; from علم [signifying “a hawk”]. (TA.)*

علم and **علم**, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and **علمة** (S, K) and **تعلمية** and **تعلمية**, (K,) *Very knowing or scientific or learned: (S, K:) the **ة** in **علمة** is added to denote intensiveness; (S;) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that it means *knowing &c. in the utmost degree*; or it may be rendered *very very, or singularly, knowing or scientific or learned*]; and this epithet is applied also to a woman: (IJ, TA:) [**تعلمية**, likewise, is doubly intensive; and so, app., is **تعلمية**:] the pl. of **علم** is **علمون**; and that of **علم** is **علمون**. (TA.) See also, for the first, **علم**. — Also the same epithets, (K,) or **علم** and **علمة**, (TA,) *i. q. نسبة*; (K, TA;) [or rather **علم** signifies *نسبة*, i. e. *very skilful in genealogies, or a great genealogist*; and **علمة** signifies *نسبة*, i. e. *possessing the utmost knowledge in genealogies, or a most skilful genealogist*]; from **العلم**. (TA.)*

علم: see the next preceding paragraph, in two places. — Also, and **علم**, **علم** [or **علم**]; (K;) the latter on the authority of IAqr: (TA:) and [particularly] the **علم** [i. e. the *musket, or sparrow-hawk*]; (K;) as some say: (TA:) or so the former word, (T, S, TA,) or the latter word accord. to Kr and IB. (TA.)

— And the former word, **علم** [the plant called] **علم** [i. e. *Lansonia inermis*]: (IAqr, S, K, TA:) thus correctly, but mentioned by Kr as without teshdeed. (TA.) — And the same, i. e. with teshdeed, **علم** [the kernel of the stone of the **علم** [or fruit, i. e. *drupe, of the lote-tree called **علم***]. (TA.)

علمة: see **علم**, in four places.

علمة: see **علم**.

العالم, (S, Msb, K, &c.) said by some to be also pronounced **العالم**, (MF, TA,) and pronounced by El-Hajjaj with hemz [i. e. **العالم**], is primarily a name for *That by means of which one knows [a thing]*; like as **العالم** is a name for “that by means of which one seals” [a thing]: accord. to some of the expositors of the Kur-an, its predominant application is to *that by means of which the Creator is known: then to the intelligent beings of mankind and of the jinn or genii: or to mankind and the jinn and the angels: and mankind [alone]: Es-Seyyid Esh-Shereef [El-*