

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

10. اسْتَعْلِمَهُ *He asked, or desired, him to tell him [a thing; or to make it known to him].* (MA, KL.) You say, اسْتَعْلِمْنِي الْخَبَرَ فَأَعْلِمْتَهُ أَيَّاهُ [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.)

عَلِمَ: see مَعْلَمٌ, in two places.

عَلِمٌ is an inf. n., (S, K, &c.) and [as such] has no pl. [in the classical language]. (Sb, TA voce فَكَّرَ.) [As a post-classical term, used as a simple subst., its pl. is عُلُومٌ, 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 عَلِمٌ properly so termed. (Ham p. 632.) — And sometimes it is used in the sense of عَمَلٌ [A doing, &c.], as mentioned by Az, on the authority of Ibn-'Oyeyneh, agreeably with an explanation of عَلِمٌ 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.) — لَقِيْتَهُ أَدْنَى عَلِيمٍ means [I met him the first thing, like لَقِيْتَهُ أَدْنَى دَنِي and أَدْنَى دَنِي; or] before everything [else]. (TA.)

عَلِمٌ: see عَلِمَةٌ. — Also An impression, or impress; or a footstep, or track, or trace. (TA.) — And The عَلِمٌ 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. أَعْلَامٌ. (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 عَلِمَةٌ: (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. أَعْلَامٌ: and عَلِمٌ also signifies a مَنَارَةٌ [app. a mistranscription for مَنَارٌ, without ة: see these two words]. (TA. [See also مَعْلَمٌ.]) [Hence, أَعْلَامُ الْكَوَاكِبِ The stars, or asterisms, that are signs of the way to travellers: see مِصْبَاحٌ.] — And A separation between two lands; [like مَنَارٌ;] as also عَلِمَةٌ. (K.) [Hence,] أَعْلَامُ الْحَرَمِ 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. أَعْلَامٌ and عَلَامٌ: (K:) the former pl. occurring in the Kur [xlii. 31 and] lv. 24. (TA.) — And A banner, or standard, syn. رَايَةٌ, (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-Şakhr El-Hudhalee with the second fet-ħah lengthened by an alif after it [so that it becomes عَلَامٌ]. (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. أَعْلَامٌ. (K.) — [In grammar, it signifies A proper name of a person or place &c. — And the pl. أَعْلَامٌ 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 مَعَالِمٌ, pl. of مَعْلَمٌ: the former word is applied to such places in the Ksh and Bđ and the Jel in ii. 153; and the latter, in the Ksh and Bđ in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bđ and the Jel in xxii. 37; and the latter, in the Ksh and Bđ 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. شِعَارٌ: see شِعَارٌ.] — See also what next follows.

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

عَلِمَةٌ: see what next precedes.

عَلِمَاءُ fem. of أَعْلَمٌ [q. v.].

عَلِمَاءُ in the saying بَنُو فُلَانٍ عَلِمَاءُ [meaning At the water are the sons of such a one] is a contraction of عَلَى الْمَاءِ. (S.)

عَلِمِيٌّ Of, or relating to, knowledge or science; scientific; theoretical; opposed to عَمَلِيٌّ.]

عَلِمِيَّةٌ, in grammar, The quality of a proper name.]

عَلِمٌ: see عَلِمَةٌ: — and see also عَلِمٌ. = [عَلَى مَرِّ عَلَامٌ.]

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

عَلِيمٌ: see عَلِيمٌ. — الْعَلِيمُ and الْعَالِمُ and الْعَالِمُ, 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.)

عَلِمَةٌ i. q. نِيْمَةٌ [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 مَعْلَمٌ;]) and عَلِمٌ is syn. therewith [as meaning thus]; (S, Msb, TA;) and so أَعْلُومَةٌ, (Abu-l-'Omeythil El-Aşábee, TA,) as in the saying بَيْنَ الْقَوْمِ أَعْلُومَةٌ

[Among the people, or party, is a mark, sign, or token]; and the pl. of this last is أَعَالِمٌ: (TA:) the pl. of عَلِمَةٌ is عَلَامَاتٌ (Msb) and [the coll. gen. n.] عَلَامٌ, (K, TA,) differing from عَلِمَةٌ only by the apocopating of the ة. (TA.) — See also عَلِمٌ, in two places.

عَلِمِيٌّ 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 عَلَامٌ [signifying "a hawk"]. (TA.)

عَلَامٌ and عَلَامٌ, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and عَلِمَةٌ (S, K) and تَعْلِيمَةٌ and تَعْلِيمَةٌ, (K,) Very knowing or scientific or learned: (S, K:) the ة in عَلِمَةٌ 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:) [تَعْلِيمَةٌ, likewise, is doubly intensive; and so, app., is تَعْلِيمَةٌ:] the pl. of عَلَامٌ is عَلَامُونَ; and that of عَلَامٌ is عَلَامُونَ. (TA.) See also, for the first, عَلِيمٌ. — Also the same epithets, (K,) or عَلَامٌ and عَلِمَةٌ, (TA,) i. q. نَسَابَةٌ; (K, TA;) [or rather عَلَامٌ signifies نَسَابَةٌ, i. e. very skilful in genealogies, or a great genealogist; and عَلِمَةٌ signifies نَسَابَةٌ, i. e. possessing the utmost knowledge in genealogies, or a most skilful genealogist;] from الْعَلِمُ. (TA.)

عَلَامٌ: see the next preceding paragraph, in two places. — Also, and عَلَامٌ, The صَفْرٌ [or hawk]; (K;) the latter on the authority of IAşar: (TA:) and [particularly] the بَاشِقٌ [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, The [plant called] حِنَّاءٌ [i. e. Lawsonia inermis]: (IAşar, S, K, TA:) thus correctly, but mentioned by Kr as without teshdeed. (TA.) — And the same, i. e. with teshdeed, The kernel of the stone of the تَيْتٌ [or fruit, i. e. drupe, of the lote-tree called بَسْدَرٌ]. (TA.)

عَلَامَةٌ: see عَلَامٌ, in four places.

مَعْلَمَةٌ: see مَعْلَمٌ.

العَالِمُ, (S, Msb, K, &c.) said by some to be also pronounced الْعَالِمُ, (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. الْعَالِمُ], is primarily a name for That by means of which one knows [a thing]; like as الْخَاتِمُ is a name for "that by means of which one seals" [a thing]: accord. to some of the expositors of the Kur-án, 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-