

if ye know them to be believers]; and [in like manner] they allowed one's saying عَلِمْتَنِي [meaning I knew myself to be], like as they said رَأَيْتَنِي and حَسِبْتَنِي &c.: (TA:) and sometimes it imports the meaning of شَعَرَ, and is therefore followed by ب: (Msb:) [thus] عَلِمَ بِهِ signifies شَعَرَ or شَعُرَ (accord. to different copies of the K) [i. e. He knew it; as meaning he knew, or had knowledge, of it; was cognizant of it; or understood it: or he knew the minute particulars of it: or he perceived it by means of any of the senses: and sometimes this means he became informed, or apprised, of it: and sometimes, he was, or became, knowing in it]: or in this case, [as meaning he perceived it by means of any of the senses] you say, عَلِمْتُ بِهِ and عَلِمْتُ بِهِ [I knew it; &c.]: (Msb:) and one says, مَا عَلِمْتُ مَا عِلْمُكَ بِخَبْرٍ قَدُومِهِ, meaning مَا شَعَرْتُ [I knew not, &c., the tidings of his coming, or arrival]. (TA.)

↑ اعْتَلِمَهُ, also, signifies عَلِمَهُ [He knew it; &c.]. (K.) And one says ↑ تَعَلَّمَ in the place of اعْتَلَّمَ [Know thou; &c.]: ISk says, عَلِمْتُ أَنَّ فُلَانًا خَارِجٌ is a phrase used in the place of عَلِمْتُ [as meaning I knew, or, emphatically, I know, that such a one was, or is, going forth]; adding, [however,] when it is said to thee, اعْتَلَّمَ أَنَّ زَيْدًا خَارِجٌ [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. I have known, meaning I do know]; but when it is said, تَعَلَّمَ أَنَّ زَيْدًا خَارِجٌ, thou dost not say, قَدْ تَعَلَّمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمَ الْأَمْرَ and ↑ تَعَلَّمَهُ are syn. as signifying اتَّقَنَهُ [app. meaning he knew, or learned, the case, or affair, soundly, thoroughly, or well: see art. تَعَن: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be أَيَقَنَهُ, which is syn. with تَيَقَنَهُ; an explanation of عَلِمَ in the Msb, as mentioned above, being تَيَقَّنَ]. (K, TA.) And تَعَالَمَهُ ↑ الْجَمِيعُ means عَلِمُوهُ [i. e. All knew him; &c.]. (S, K.) — عَلِمْتُ عَلَيْهِ [lit. I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;] is a phrase mentioned by Fr in explanation of رَبَّاتٍ فِيهِ. (TA voce رَبَّأ, q. v. See also the explanation of art. خَبِرَ: and see غَبِنُوا خَبْرَهَا, in art. غَبِن.) — عَلِمْتُ is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,

وَلَقَدْ عَلِمْتُ لَتَاتَيْنِ عَشِيَّةً

[And I certainly knew that thou wouldst, or that she would, assuredly come in the evening]. (TA in art. شَهِد.) And يَعْلَمُ اللَّهُ [God knoweth] is a form of asseveration. (IAth, TA voce قَبِرُوا: see an ex. in art. قَبِر.) — عَلِمَ, agreeably with what is said in the M, which is عَلِمَ هُوَ نَفْسَهُ, ac-

cord. to the K عَلِمَ هُوَ فِي نَفْسِهِ, but the verb in this case is correctly like كَرَّمَ, (TA,) He was, or became, such as is termed عَالِمٌ and عَلِيمٌ; (M, K, TA;) meaning he possessed knowledge (العِلْمُ) as a faculty firmly rooted in his mind: (IJ, TA:) accord. to IB, i. q. ↑ تَعَلَّمَ [q. v., as intrans.]: and he was, or became, equal to the عَلِمَاءَ [pl. of عَالِمٌ and of عَلِيمٌ]. (TA.) — عَلِمَهُ فَعَلَّمَهُ, aor. 2: see 3. — عَلِمَهُ, aor. 2 and 3, (K,) inf. n. عَلِمَ, (TA,) signifies He marked it; syn. وَسَمَهُ. (K.) And one says, عَلِمْتُ عِمَّتِي, meaning I wound my turban upon my head with a mark whereby its mode should be known. (TA.) [See also 4.] — عَلِمَ شَقَّتَهُ, aor. 2, (S, K,) inf. n. عَلِمَ, (S,) He slit his [upper] lip. (S, K.) — عَلِمَ, aor. 2, (S, Msb, K,) inf. n. عَلِمَ, (S, Msb,) He (a man, S) had a fissure in his upper lip: (S, Msb, K:) or in one of its two sides. (K.)

2. عَلِمَهُ [He, or it, made him to be such as is termed عَالِمٌ and عَلِيمٌ; i. e., made him to possess knowledge (العِلْمُ) as a faculty firmly rooted in his mind: and hence, he taught him. And it generally has a second objective complement]. You say, عَلِمْتُ الشَّيْءَ [I made him to know, or taught him, the thing], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلِمْتُ الْفَاتِحَةَ [I taught him the Opening Chapter of the Kur-an], and الصَّنْعَةَ [the art, or craft], &c.; inf. n. تَعَلَّمَ; (Msb;) and عَلِمَهُ, inf. n. تَعَلَّمَ and عَلِمَ, the latter like عَلِمَ, and عَلِمَهُ; (K;) both, accord. to the K, signifying the same [i. e. he taught him knowledge, or science]; but Sb makes a distinction between them, saying that عَلِمْتُ is like أَدْنْتُ, and that عَلِمْتُ is like أَدْنْتُ; and Er-Rághib says that ↑ الإِعْلَامُ is particularly applied to quick information; and التَّعْلِيمُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مُتَعَلِّمِ: and some say that the latter is the exciting the attention of the mind to the conception of meanings; and sometimes it is used in the sense of الإِعْلَامُ when there is in it muchness: (TA:) you say, بِالْخَبْرِ ↑ أَعْلَمْتُهُ and بِالْخَبْرِ [meaning I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it; told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it]: (Msb:) see also 10: [hence the inf. n. ↑ إِعْلَامٌ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes ↑ اعْلَمَ has three objective complements, like أَرَى; as in the saying, عَلِمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [I made known, &c., to Zeyd that Amr was going away]. (IAk p. 117.) — See also 4, in three places.

3. ↑ فَعَلَّمَهُ, aor. of the latter 2, means [I contended with him, or strove to surpass him, in علم] and I surpassed him in علم [i. e. knowledge, &c.]: (S, K:) [the measure يُفَعِّلُ,] and in like manner the measure يُفَعِّلُ, in every case of this kind, is changed into يُفَعِّلُ: so says Az: [but see 3 in art. خَصِمَ:] and Lh mentions the phrase, مَا كُنْتُ أَرَانِي أَنْ أُعْلِمَهُ [I did not think, or know, that I should surpass him in knowledge]. (TA.)

4: see 2, in six places. — One says also, اعْلَمِ التَّوْبَ (S, Mgh, TA) He (i. e. a beater and washer and whitener of clothes, S, Mgh) made the garment, or piece of cloth, to have a mark; (Mgh;) or he made upon it, or in it, a mark. (TA.) [And, said of a weaver, or an embroiderer,] He made to the garment, or piece of cloth, a border, or borders, of figured, or variegated, or embroidered, work, or the like. (Msb.) — And اعْلَمِ اعْلَمِ He made, or put, or set, a mark upon it; namely, a writing, or book, &c.: (Msb:) [or] اعْلَمِ عَلَى مَوْضِعٍ كَذَا مِنَ الْكِتَابِ عِلْمَةً [He made, &c., a mark upon such a place of the writing, or book]. (TA.) — اعْلَمِ الْقَرَسَ He suspended upon the horse some coloured wool, (K, TA,) red, or white, (TA,) in war, or battle. (K, TA.) And اعْلَمِ نَفْسَهُ He marked himself with the mark, sign, token, or badge, of war; as also اعْلَمِهَا. (K.) [Or] اعْلَمِ الْفَارِسَ The horseman made, or appointed, for himself, [or distinguished himself by,] the mark, sign, token, or badge, of the men of courage. (S.) And عَلِمْتُ لَهُ نَهْ عِلْمَةً I appointed to him (وَضَعْتُ لَهُ) a mark, sign, or token, which he would, or should, know. (Msb.) — And اعْلَمِ الْقَبْرَ (K in art. رَجَمَ) He put a tombstone [as a mark] to the grave. (TK in that art.) — اعْلَمِ said of a well-sinker, He found the well that he was digging to be one having much water. (TA.)

5. تَعَلَّمَ is quasi-pass. of 2 [i. e. it signifies He was, or became, made to know, or taught; or he learned: and is trans. and intrans.]. (S, Msb, K, TA.) You say, تَعَلَّمَ الْعِلْمَ (MA, K) He learned [knowledge, or science]. (MA.) See also 1, latter half, in three places. [In the last of those places, تَعَلَّمَ app. signifies, as it often does, He possessed knowledge as a faculty firmly rooted in his mind.] Accord. to some, التَّعَلُّمُ signifies The mind's having its attention excited to the conception of meanings, or ideas. (TA.)

6. تَعَالَمَهُ الْجَمِيعُ: see 1, latter half.

8. اعْتَلِمَهُ: see 1, latter half. — اعْتَلِمَ said of water, It flowed (K, TA) upon the ground. (TA.) — And said of lightning it means لَمَعَ فِي الْعِلْمِ [app. فِي الْعَلِيمِ, and, if so, meaning It shone, shone brightly, or gleamed, in, or upon, the long mountain]: a poet says,

بَلْ بَرِيْقًا بَتُّ أَرْقُبَهُ

لَا يَرَى إِلَّا إِذَا أَعْتَلَمَا

[But a little lightning, in watching which I passed