

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].* (MĀ, 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 **علم** 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 **دُنَى**]. (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*, (Mġb, K, TA,) *in the borders*, (TA,) thereof: (Mġb, K, TA:) pl. **أعلام**. (Mġb.) — 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 **علم**: (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 **علم**. (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-Şakhr El-Hudhalee with the second fet-ħah 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 **معلم**, pl. of **معلم**: 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. **شعار**: 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 علمية.*

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**. — **العلم** and **العلم** and **العلم**, 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.)

علم *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, Mġb, 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 **علمية** is **علميات** (Mġb) and [the coll. gen. n.] **علمية**, (K, TA,) differing from **علمية** 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 Lġ, (TA,) and **علمية** (S, K) and **علمية** and **علمية**, (K,) *Very knowing or scientific or learned*: (S, K:) the **ة** in **علمية** 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:) [**علمية**, likewise, is doubly intensive; and so, app., is **علمية**:] the pl. of **علم** is **علمون**; and that of **علمية** is **علمون**. (TA.) See also, for the first, **علم**. — Also the same epithets, (K,) or **علم** and **علمية**, (TA,) *i. q. نسبة*; (K, TA;) [or rather **علم** signifies *نسبة*, i. e. *very skilful in genealogies, or a great genealogist*; and **علمية** 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 *نبق* [or *fruit, i. e. drupe, of the lote-tree called سدر*]]. (TA.)

علمية: see **علم**, in four places.

علمية: see **علم**.

علم, (S, Mġb, K, &c.) said by some to be also pronounced **علم**, (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. **علم**], is primarily a name for *That by means of which one knows [a thing]*; like as **علم** 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-Sherief [El-