

Jurjānee] adopts the opinion that it is applied to every kind [of these, so that one says *عَالَمُ الْإِنْسِ* (which may be rendered *the world of mankind*) and *عَالَمُ الْجِنِّ* (*the world of the jinn or genii*) and *عَالَمُ الْمَلَائِكَةِ* (*the world of the angels*), all of which phrases are of frequent occurrence], and to the kinds [thereof] collectively: (TA:) or it signifies *الخلق* [i. e. *the creation, as meaning the beings, or things, that are created*], (S, Mgh, K,) altogether [i. e. *all the created beings or things, or all creatures*]: (K:) or, as some say, peculiarly, *the intelligent creatures*: (Mgh:) or *what the cavity (lit. belly) of the celestial sphere comprises*, (K, TA,) of substances and accidents: (TA:) [it may often be rendered *the world, as meaning the universe; and as meaning the earth with all its inhabitants and other appertinances; and in more restricted senses, as instanced above: and one says *عَالَمُ الْحَيَوَانِ* meaning *the animal kingdom*, and *عَالَمُ النَّبَاتِ* *the vegetable kingdom*, and *عَالَمُ الْمَعَادِنِ* *the mineral kingdom*:] Jaṣfar Eṣ-Ṣādiq says that the *عَالَمُ* is twofold: namely, *العالم الكبير*, which is *the celestial sphere with what is within it*; and *العالم الصغير*, which is *man, as being [a microcosm, i. e.] an epitome of all that is in the كَبِير*: and Zj says that *العالمُ* has no literal sing., because it is [significant of] a plurality [of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things: (TA:) the pl. is *العالمون* (S, M, Mgh, K, &c.) and *العوالم*: (S, TA:) and the sing. is [said to be] the only instance of a word of the measure *فَاعِلٌ* having a pl. formed with *و* and *ن*, (ISd, K, TA,) except *يَاسِرٌ*: (K, TA:) [but see this latter word:] *العالمون* signifies *the [several] sorts of created beings or things*: (S:) [or *all the sorts thereof: or the beings of the universe, or of the whole world*:] it has this form because it includes mankind: or because it denotes particularly *the sorts of created beings consisting of the angels and the jinn and mankind, exclusively of others*: I'Ab is related to have explained *رَبُّ الْعَالَمِينَ* as meaning *the Lord of the jinn, or genii, and of mankind*: Kāṭādeh says, *the Lord of all the created beings*: but accord. to Az, the correctness of the explanation of I'Ab is shown by the saying in the beginning of ch. xxv. of the *Kur-ān* that the Prophet was to be a *نَذِيرٌ* [or *warner*] *لِلْعَالَمِينَ*; and he was not a *نَذِيرٌ* to the beasts, nor to the angels, though all of them are the creatures of God; but only to the jinn, or genii, and mankind. (TA.) — *عَالِمٌ* is also *syn. with قَرْنٌ* [as meaning *A generation of mankind; or the people of one time*]. (O, voce طَبَقٌ, q. v.)*

*عَالِمٌ* and *عَلِيمٌ* signify the same, (IJ, Mgh, K,\*) as epithets applied to a man; (K:) i. e. *Possessing the attribute of عِلْمٌ* (IJ, Mgh, TA) as a faculty firmly rooted in the mind; [or *learned; or versed in science and literature*]; the former being used in [what is more properly] the sense of the latter; (IJ, TA;) which is an intensive epithet: (TA:) the pl. is *عُلَمَاءُ* and *عُلَامٌ*, (K,\*)

the latter of which is pl. of *عَالِمٌ*; (IB, TA;) the former being [properly] pl. of *عَلِيمٌ*; and *عَالِمُونَ* is [a] pl. of *عَالِمٌ*; (Mgh;) [but] *عُلَمَاءُ* is used as a pl. of both, (IJ, TA,) and by him who says only *عَالِمٌ* [as the sing.]; (Sb, TA;) because *عَالِمٌ* is used in the sense of *عَلِيمٌ*: to him who is entering upon the study of *الْعِلْمُ*, the epithet *مُتَعَلِّمٌ* [which may generally be rendered *learning, or a learner*,] is applied; not *عَالِمٌ*. (IJ, TA.) *عَالِمٌ* is also expl. as signifying *One who does according to his knowledge*. (TA.) — See also *عَلِيمٌ*: and *أَعْلَمُ*. = And see *العالمُ*.

*عَيْنٌ* A well having much water: (S, K:) or of which the water is salt: (K:) and a wide well: and sometimes a man was reviled by the saying, *يَا أَبْنَ الْعَيْنِ*, referring to the width of his mother [in respect of the قَرْج]: (TA:) pl. *عَيْنَائِمٌ* or *عَيْنَائِمٌ*. (S, accord. to different copies: in the TA, in this instance, the latter.) — And *The sea*: (S, K:) pl. *عَيْنَائِمٌ*. (TA.) — And *The water upon which is the earth*: (S, K:) or *water concealed, or covered, in the earth; or beneath layers, or strata, of earth*; mentioned by Kr: (TA:) *عَيْنٌ* occurs in the JK and TA in art. *خُف*, and is there plainly shown to mean *the water that is beneath a mountain, or stratum of rock*: (see also *عَيْتٌ*: and see *عَيْنٌ*;) and it is said that *الماء العَيْنُ* means *copious water*. (Ham p. 750.) — And *A large cooking-pot*. (T, TA voce حَبَابٌ.) = Also *Plump, and soft, tender, or delicate*. (S, K.) = And *The frog*. (AAF, K. [This meaning is also assigned to *عَيْنٌ*].) — And i. q. *عَيْنَانٌ*; (K:) which signifies *A male hyena*; (S, K;) occurring in a trad. (خَبَرٌ) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] *صِرَاطٌ*, and will look at him, and lo, he will be *عَيْنَانٌ مُدْبِرٌ* [a male hyena inflated in the sides, big in the belly, or having his sides defiled with earth or dust]. (TA.)

*عَيْنَانٌ*: see the next preceding sentence.

*أَعْلَمُ* [More, and most, knowing or learned]. Applied to God, [it may often be rendered *Supreme in knowledge: or omniscient*: but often, in this case,] it means [simply] *عَالِمٌ* [in the sense of *knowing, or cognizant*]. (Jel in iii. 31, and I'Ab p. 240.) [Therefore *أَعْلَمُ اللَّهُ* virtually means, sometimes, *God knows best; or knows all things*: and sometimes, simply, *God knows*.] = Also [Harelipped; i. e.] *having a fissure in his upper lip*: (S, Mgh, Mgh, K:) or *in one of its two sides*: (K:) the camel is said to be *اعلم* because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet *أَفْلَحٌ* is used: and *أَثَرٌ* is used in both of these, and also in other, similar, senses: (TA:) the fem. of *أَعْلَمُ* is *عُلَمَاءُ*: (S, Mgh, TA:) which is likewise applied to a lip (شَفَّة). (TA.) — *العُلَمَاءُ* signifies also *The coat of mail*: (K:) mentioned by Sh, in the book entitled *كِتَابُ السِّلَاحِ*; but as not heard by him

except in a verse of Zuheyr Ibn-Khabbāb [?]. (TA.)

*أَعْلَمَةٌ*: see *عَلَامَةٌ*, in two places.

*تَعْلِمَةٌ* and *تَعْلَامَةٌ*: see *عَلَامٌ*; each in two places.

*مَعْلَمٌ* i. q. *مَظَنَّةٌ*; *مَعْلَمُ الشَّيْءِ* signifying *مَظَنَّتُهُ*; (K, TA;) as meaning *The place in which is known the existence of the thing*: (Mgh in art. *ظن*;) pl. *مَعَالِمٌ*; (TA;) which is the contr. of *مَجَاهِلٌ*, pl. of *مَجْهولٌ* [q. v.] as applied to a land; meaning *in which are signs of the way*. (TA in art. *جَهْل*.) And hence, [A person in whom is known the existence of a quality &c.:] one says, *هُوَ مَعْلَمٌ لِلْخَيْرِ* [He is one in whom good, or goodness, is known to be]. (TA.) — Also *A thing, (K,) or a mark, trace, or track*, (S, TA,) by which one guides himself, or is guided, (S, K, TA,) to the road, or way; (S, TA;) as also *عَلَامَةٌ* and *عَلَمٌ*: (K:) [in several copies of which, in all as far as I know, *وَالْعَلَمُ* is here put in the place of *وَالْعَلِمُ*; whereby *الْعَلَمُ* is made to be syn. with *العالمُ*: but accord. to SM, it is syn. with *المعلم*, as is shown by what here follows:] and hence a reading in the *Kur* [xliii. 61], *وَإِنَّهُ لَعَلَمٌ*, meaning *And verily he, i. e. Jesus, by his appearing, and descending to the earth, shall be a sign of the approach of the hour [of resurrection]*: it is also said, in a trad., that on the day of resurrection there shall not be a *مَعْلَمٌ* for any one: and the pl. is *مَعَالِمٌ*. (TA.) And *مَعْلَمُ الطَّرِيقِ* signifies *The indication, or indicator, of the road, or way*. (TA.) — [And hence it signifies likewise *An indication, or a symptom, of anything; like عَلَامَةٌ*.] — See also *عَلَمٌ*, last quarter.

*مُعَلَّمٌ* pass. part. n. of *أَعْلَمَ* [q. v.] in the phrase *اعلم الثَّوبَ*, and thus applied as an epithet to a garment, or piece of cloth: (S:) [and also in other senses: thus in a verse of Antarah cited voce مَشُوفٌ:] and applied to a قَدَحٌ [or gaming-arrow] as meaning *Having a mark [made] upon it*. (TA.) — [See also a verse of Antarah cited voce مَشُوكٌ.]

*أَعْلَمُ* act. part. n. of *أَعْلَمَ* [q. v.] in the phrase *اعلم الثَّوبَ*: [and in other senses:] — thus also of the same verb in the phrase *اعلم الفارسُ*. (S.)

*مُعَلَّمٌ* [pass. part. n. of 2, in all its senses: — and hence particularly signifying] *Directed by inspiration to that which is right and good*. (TA.)

*مُعَلِّمٌ* [act. part. n. of 2, in all its senses: and generally meaning] *A teacher*. (KL.) — [It is now also a common title of address to a Christian and to a Jew.]

*الْوَقْتُ الْمَعْلُومُ* [Known; &c.]. *الْوَقْتُ الْمَعْلُومُ* [mentioned in the *Kur* xv. 38 and xxxviii. 82] means *The time of the resurrection*. (TA.) And *الْأَيَّامُ الْمَعْلُومَاتُ* [mentioned in the *Kur* xxii. 29] means