

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 *I knew it; &c.*]: (Msb:) and one says, عَلِمْتُ مَا شَعُرْتُ بِهِ, meaning شَعُرْتُ مَا [I knew not, &c., the tidings of his coming, or arrival]. (TA.) عَلِمْتُ, also, signifies عَلِمَهُ [He knew it; &c.]. (K.) And one says تَعَلَّمَ in the place of عَلِمَ [Know thou; &c.]: ISk says, عَلِمْتُ أَنْ فَلَانًا, 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, عَلِمْتُ أَنْ زَيْدًا خَارِجًا [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. *I have known, meaning I do know*]; but when it is said, تَعَلَّمْتُ أَنْ زَيْدًا خَارِجًا, 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 تَعَلَّمَ are syn. as signifying اتَّقَنَهُ [app. meaning *he knew, or learned, the case, or affair, soundly, thoroughly, or well*: see art. تَقَنَ: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be اتَّقَنَهُ, which is syn. with تَقَنَهُ; an explanation of عَلِمَ in the Msb, as mentioned above, being تَقَنَ]. (K, TA.) And عَلِمَهُ الْجَمِيعُ means عَلِمُوهُ [i. e. *All knew him; &c.*]. (S, K.) — عَلِمْتُ عَلِمَهُ [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 رَبَّاتُ فِيهِ. (TA voce رَبَّأ, q. v. See also the explanation of لَا تُخْبِرَنَّ خَبْرَكَ, in the first paragraph of art. خَبَرَ: and see غَبِنُوا خَبْرَهَا, in art. غَبِنَ.) — 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 تَأْتِيَنَّ عِشَّةً

[And I certainly knew that thou wouldst, or that she would, assuredly come in the evening]. (TA in art. شَهِدَ.) And يَعْلَمُ اللَّهُ [God knoweth] is a form of asseveration. (IAth, TA voce قَبْرَوَانُ: see an ex. in art. قَبَرَ.) — 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 كَرُمَ, (TA,) *He was, or became, such as is termed عَالِمٌ and عَلِيمٌ*; (M, K, TA;) meaning *he possessed knowledge (العلم) 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 عُلَمَاءَ* [pl. of عَالِمٌ and of عَلِيمٌ]. (TA.) — عَلِمَهُ فَعَلِمَهُ, 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 (العلم) as a faculty firmly rooted in his mind: and hence, he taught him. And it generally has a second objective complement]. You say, عَلِمْتُهُ 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 عَلِمْتُهُ الْفَاتِحَةَ [I taught him the Opening Chapter of the Kur-án], and الصَّنْعَةَ [the art, or craft], &c.; inf. n. تَعَلَّمَ; (Msb;) and عَلِمَهُ, inf. n. تَعَلَّمَ and عَلَّمَهُ, the latter like عَلَّمَهُ, and عَلِمَهُ أَيَّاهُ; (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 أَذْنْتُ, and that عَلِمْتُ is like أَذْنْتُ; 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, عَلِمْتُهُ الْخَبَرَ and بِالْخَبَرِ [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 عَلِمَ 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. عَلِمَهُ فَعَلِمَهُ, 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 يُفَعَّلُ,] and in like manner the measure يُفَعَّلُ, in every case of this kind, is changed into يُفَعَّلُ: 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, اعْلَمْ الثَّوبَ (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 اعْلَمْ اعْلَمْ *He made, or put, or set, a mark upon it; namely, a writing, or book, &c.*: (Msb:) [or] اعْلَمْ عَلَى مَوْضِعٍ كَذَا مِنَ الْكِتَابِ عِلَامَةً [He made, &c., a mark upon such a place of the writing, or book]. (TA.) — اعْلَمْ الْفَرَسَ *He suspended upon the horse some coloured wool*, (K, TA,) red, or white, (TA,) in rear, or battle. (K, TA.) And اعْلَمْ نَفْسَهُ *He marked himself with the mark, sign, token, or badge, of war; as also عَلِمَهَا*. (K.) [Or] اعْلَمْ 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 عِلَامَةً [وَضَعْتُ لَهُ] a mark, sign, or token, which he would, or should, know. (Msb.) — And عَلِمَ الْقَبْرَ (K in art. رَجَمَ) *He put a tombstone [as a mark] to the grave*. (TK in that art.) — اعْلَمْ 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 فَيَ لَمَعَ فِي [app. فَيَ الْعِلْمِ, and, if so, meaning *It shone, shone brightly, or gleamed, in, or upon, the long mountain*]: a poet says,

بَلْ بَرِيقًا بَتُّ أَرْقَبُهُ

لَا يَرَى إِلَّا إِذَا اعْتَلِمَا

[But a little lightning, in watching which I passed