

كَمْ It has occupied you ; iv. f. of كَمَا q.v. and كَمْ
كَمْ iv. f. of كَمْ q.v.

آل aor. o. *To be wanting in duty, to fail* (with acc. of pers. and thing), as لَا يَأْتُونَكُمْ خَبْرًا 3 v. 114, "They will not fail to corrupt you." آل plur. of آلى for آلى, Benefits. — آلى IV. for آلى (possibly derived from an obsolete root آلى) To swear, vow abstinence from (with آل), as يُولُونَ 3 pers. plur. aor. at 2 v. 226. — لَا يَأْتَلِ . . . أَنْ يُوْثُوا VIII. To swear, as يُوْثُوا 24 v. 22, "Let not (the wealthy) swear that they will not give." *Note.* The ellipse of the negative is usual after an oath ; the oath itself implying a negation, unless there appear some precise indication to the contrary ; D. S. Gr. T. 2, p. 474.

إِلَى plur. of لَوْ A species, q.v.
إِلَى To, towards, as far as (but not including) ; For the difference between إِلَى and حَتَّى see حَتَّى ; in, on, or at, as لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ 4 v. 89, "Verily he will gather you together on the day of resurrection ;" with, or in addition to, as, لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ 4 v. 2, "Do not devour their substance in addition to your own ;" in this and similar instances there appears to be an ellipse of the word تَصْمُونَهَا "by adding it," or of some similar word ; إِلَى أَنْ Until. As a general rule إِلَى indicates the term or limit beyond which an action does not extend.

إِلْيَاس (2nd declension) Elias. 37 v. 130 Ilyaseen ; this word is supposed by some to be the plur. of إِلْيَاس and to mean Elias and his followers, but it is probable that the termination يِن is only added for the sake of the rhyme, and that both words designate the same person ;

as سَيْنَاء and سِينِينَ are both names of Mount Sinai.

أَمْ Or ; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by أَمْ ; both may frequently be rendered "whether ;" see أَمْ.

أَمْ aor. o. *To seek, intend, propose.* آمِينَ oblique plur. part. act. Those who seek, or are intending (to visit). أُم A mother, Plur. أُمَّهَات ; origin, principle, a capital, place of abode, foundation, as أُمُّ الْكِتَابِ 3 v. 5, "The foundation (or fundamental part) of the Book." *Note.* The contents of the Korân are classed by Mohammad under two heads ; the first, which is called أُمُّ الْكِتَابِ or the fundamental part, contains those passages whose meaning is plain and obvious ; the other portions are metaphorical ; the words أُمُّ الْكِتَابِ at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded ; it is also a name sometimes given to the opening chapter : أُمُّ الْقُرَى The metropolis, Mecca : أُمُّ 7 v. 149 for أُمُّ Son of my mother, D. S. Gr. T. 2, p. 91, *note* ; in some manuscripts the words يَا أَبْنَاءَ أُمِّي at 20 v. 95 are written in one word يَبْنُوْم, D. S. Gr. T. 1, p. 99. أُمَّة Plur. أُمَّة A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as عَلَى أُمَّةٍ 43 vv. 21 and 22, "In the practice of a religion ;" an Imâm, or model of religion. أَمَامَ Before ; أَمَامَهُ 75 v. 5, "(For that which is) before him," i.e. "for the future." إِمَامٌ sing. and plur. ; the Plur. of which is إِمَمَةٌ A leader in religion, a