

opposed to an ideal) substantive; (I 'Aḳ, K;*) as in *زَيْدٌ إِنَّهُ قَائِمٌ* [*Zeyd, verily he is standing*], (I 'Aḳ,) or *ذَاهِبٌ* [*going away*]; contr. to the assertion of Fr. (K.) And when it occurs before the *ل* which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I 'Aḳ, K;*) as in *عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ* [*I knew Zeyd verily was standing*]; (I 'Aḳ;) and in [the *Ḳur* lxiii. 1,] *وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ* [*And God knoweth thou verily art his apostle*]: (K;) but if the *ل* is not in its predicate, you say, *عَلِمْتُ أَنْ*; as in *عَلِمْتُ أَنْ زَيْدًا قَائِمٌ* [*I knew that Zeyd was standing*]. (I 'Aḳ.) And in the like of the saying in the *Kur* [ii. 171], *وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ* [*And verily they who differ among themselves respecting the book are in an opposition remote from the truth*]; because of the *ل* [of inception] which occurs after it, in *لَفِي*: (Ks, A 'Obeyd:) the *ل* of inception which occurs before the predicate of *ان* should properly commence the sentence; so that *ان زَيْدًا لَقَائِمٌ* [*Verily Zeyd is standing*] should properly be *لَان زَيْدًا قَائِمٌ*; but as the *ل* is a corroborative and *ان* is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the *ل* later, transferring it to the predicate: Mbr allows its being put before the predicate of *ان*; and thus it occurs in an unusual reading of the saying [in the *Ḳur* xxv. 22] *بَلْ لَآ اِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*But they ate food*]; but this is explained by the supposition that the *ل* is here redundant: (I 'Aḳ p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, *بَلْ لَآ اِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*but verily they ate food*]: and *ان* [as well as *ان*] is used after the exceptive *اِلَّا* when it is not followed by the *ل* [of inception]. (TA.) Also, when it occurs after *حَيْثُ*; as in *اجْلِسْ حَيْثُ اِنَّ زَيْدًا جَالِسٌ* [*Sit thou where Zeyd is sitting*]. (I 'Aḳ p. 92, and K.) And after *حَتَّى*; as in *مَرَضَ زَيْدٌ حَتَّى اِنَّهُمْ لَا يَرْجُوْنَ لَهُ* [*Zeyd has fallen sick, so that verily they have no hope for him*]: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, *ان*. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.) — Either of these two forms may be used after *اِلَّا* denoting a thing's happening suddenly, or unexpectedly; as in *اَخْرَجْتُ فَاِذَا اِنَّ زَيْدًا قَائِمٌ* [*I went forth, and lo, verily Zeyd was standing*], and *فَاِذَا اِنَّ زَيْدًا قَائِمٌ* [*and lo, or at that present time, Zeyd's standing*]; in which latter case, *ان* with its complement is [properly] an inchoative, and its enunciative is *اِلَّا*; the implied meaning being, *and at that present time was the standing of Zeyd*: or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo, or at that present time,*] *the standing of Zeyd* was an event come to pass. (I 'Aḳ p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without *ل*: (I 'Aḳ:) [see exs. given above:] or, as some say, only *ان* is used in this case. (TA.) Also, when occurring after *فَ* denoting the complement of a condition; as in

مَنْ يَأْتِيَنِي فَاِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and *اِنَّهُ مُكْرَمٌ*; in which latter case, *ان* with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him* shall be an event come to pass: or it may be an enunciative to an inchoative suppressed; the implied meaning being, his recompense shall be *honourable treatment*. (I 'Aḳ p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in *خَيْرَ الْقَوْلِ اِنِّي اُحْمَدُ* [*The best saying is, Verily I praise God*], and *اِنِّي اُحْمَدُ*; in which latter case, *ان* with its complement is an enunciative of *خَيْرَ*; the implied meaning being, *the best saying is the praising of God* [or *my praising of God*]. (I 'Aḳ ubi supra.) You also say, *لَبِيْكَ اِنَّ الْحَمْدَ لَكَ* [*At thy service! Verily praise belongeth to Thee! O God*]; commencing [with *ان*] a new proposition: and sometimes one says, *اِنَّ*; meaning *لَبِيْكَ لَكَ* [*because praise belongeth to Thee*]. (Msb.) — The cases in which *ان* may not be used in the place of *ان* have been mentioned above, voce *ان*. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, *اِنِّي* and *اِنِّي*, (S,) and *اِنَّا* and *اِنَّا*, (TA,) like as you say *لِكِتٰبِي* and *اِنَّا اَنَا* as a contraction of *اِنَّا اَنَا* [*&c.*]. (S.) *ان* has been mentioned above, as occurring in the phrase *ان قَائِمٌ*, voce *ان*, q. v. — Accord. to the grammarians, (T,) *ان* is a compound of *ان* and *ما*, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like *اِنَّ*, which see above, voce *ان*, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in *اِنَّمَا زَيْدٌ مُنْطَلِقٌ* [*Zeyd is only going away*], and *اِنَّمَا يَنْطَلِقُ زَيْدٌ* [*Only Zeyd goes away*]: (Bd in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the *Ḳur* [ix. 60], *اِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ* [*The contributions levied for pious uses are only, or but, for the poor*]: (S:) but El-Ámidee and AḤei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative *ان* and the redundant *ما* which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., *اِنَّمَا الرِّبَا فِي النَّسِيئَةِ* [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as *رِبَا الْفُضْلِ* [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse

of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Msb.) *ان* is to be distinguished from *ان* with the conjunct [noun] *ما*, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in *اِنَّ مَا عِنْدَكَ حَسَنٌ* meaning *Verily what is with thee is good*, and in *اِنَّ مَا فَعَلْتَ حَسَنٌ* meaning *Verily thy deed is good*. (I 'Aḳ pp. 97 and 98.) — *ان* is sometimes contracted into *ان*; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, *اِنَّ زَيْدًا لَمُنْطَلِقٌ* [the meaning is virtually *Verily Zeyd is going away*, but] *ان* is a negative and the *ل* is syn. with *اِلَّا*; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce *ان*, q. v. (Mughnee.) — It is also syn. with *نَعَمْ* [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also *ان*, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K*) of 'Obeyd-Allah Ibn-Ḳeys-er-RuḲeiyát: (S, TA:)

• وَيَقْلُنَّ شَيْبٌ قَدْ عَلَا • كَ وَقَدْ كَبُرَتْ فَعَلْتُ اِنَّهٗ •
[*And they say, (namely, the women,) Hoariness hath come upon thee, and thou hast become old: and I say, Even so, or yes, or yea*]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the *•* is here added to denote the pause, but assert that it is a pronoun, governed by *ان* in the accus. case, and the predicate is suppressed; the meaning being, *اِنَّهٗ كَذٰلِكَ* [*Verily it, i. e. the case, is thus*]. (Mughnee.) [J says,] The meaning is, *اِنَّهٗ قَدْ كَانَ كَمَا* [*Verily it, i. e. the case, hath been as ye say*]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies *نَعَمْ*, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the *•* is here added to denote the pause. (S.) There is, however, a good ex. of *ان* in the sense of *نَعَمْ* in the saying of Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," *اِنَّ وَرَآكِمَا*, i. e. *Even so, or yes, or yea; and may God curse her rider*: for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the *Ḳur* [xx. 66], as thus read, *اِنَّ هٰذَانِ لَسَٰحِرٰنِ* [meaning, if so, *Yes, these two are*