

thou whether thou be able to stand or unable to do so; and in the saying, **اَكْرِمُ زَيْدًا وَاِنْ قَعَدَ** i. e. [Treat thou Zeyd with honour] though he be sitting; or, whether he sit or not. (Mṣb.) [مَا] as a compound of the conditional **اِنْ** and the redundant **مَا**, see in an art. of which **اِنْ** is the heading. — [Secondly,] it is a negative, (S, Mughnee, K,) syn. with **مَا**; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20], **اِنْ اَلْكَافِرُونَ**, [The unbelievers are not in aught save in a deception]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108], **اِنْ اَرَدْنَا اِلَّا اَلْحُسْنٰى** [We desired not, or meant not, aught save that which is best]. (Mughnee, K.) The assertion of some, that the negative **اِنْ** does not occur except where it is followed by **اِلَّا**, as in the instances cited above, or by **لَمَّا**, with teshdeed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4], **اِنْ كُلُّ نَفْسٍ لَمَّا**, [There is not any soul but over it is a guardian], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], **اِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا**, [meaning, accord. to the Jel., *Ye have no proof of this that ye say*], and **اِنْ اُذْرٰى اَقْرَبُ مَا تُوْعَدُونَ** [I know not whether that with which ye are threatened be nigh]. (Mughnee, K.)* The conditional and the negative both occur in the saying in the Kur [xxxv. 39], **وَلَيِّنَ زٰلٰتًا اِنْ اٰمَسَكْنٰهَا مِنْ اٰحَدٍ مِنْ بَعْدِهٖ**, [And I swear that, if they should quit their place, not any one should withhold them after Him]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the **ل** prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of **لَيْسَ**; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193], **اِنْ اَلَّذِيْنَ**, [Those whom ye invoke beside God, or others than God, are not men like you]: also, the people of El-'Aliyeh have been heard to say, **اِنْ اَحَدٌ خَيْرًا مِنْ اَحَدٍ اِلَّا**, [Any one is not better than any other one, except by means of health, or soundness]; and **اِنْ اِنَّكَ نٰفِعٌ وَلَا ضٰرٌّ** [That is not profitable to thee nor injurious to thee]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, **اِنْ قٰئِمٌ**, may be explained as originally **اِنْ اَنَا قٰئِمٌ** [I am not standing]; the **ا** of **اَنَا** being elided for no reason in itself, and the **ن** of **اِنْ** being incorporated into the **ن** of **اَنَا**, and the **ا** of this latter being elided in its conjunction with the following word; but **اِنْ قٰئِمًا** has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, **وَاللّٰهِ اِنْ فَعَلْتُ**, meaning [By God, I did not]. (S.) — [Thirdly,] it is a contraction of **اِنْ**, and is put before a

nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S,* K:*) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of **اِنْ** uses the nom. case with it, except that some of the people of El-Hijaz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113], **اِنْ كَلَّمَا**, [Verily all of them, thy Lord will indeed fully render them the recompense of their works]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make **كَلَّمَا** to be governed in the accus. case by **لِيُوقِتَهُمْ**; as though the phrase were **لِيُوقِتَهُمْ كَلَّمَا**; and that **كَلَّمَا** would be proper; for you say, **اِنْ زَيْدٌ لَقٰئِمٌ** [Verily Zeyd is standing]: (T:) the ex. given by Sb is, **اِنْ عَمْرًا لَمَنْطَلِقُ**, [Verily 'Amr is going away]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], **وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعٌ**, [And verily all that is the furniture of the present life]; and, accord. to the reading of Hafṣ, [and of 'Aṣim and Kh, in the Kur xx. 66, respecting which see **اِنْ**], **اِنْ هٰذٰنِ لَسٰحِرٰنِ**, [Verily these two are enchanters]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called **نٰسِخٌ** [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], **وَاِنْ كَانَتْ لَكَبِيْرَةٌ**, [And verily it was a great matter]; and [in the Kur xvii. 75], **وَاِنْ كَادُوْا**, [And verily they were near to seducing thee]; (Mughnee;) in which last ex. AZ says, it means **لَقَدْ**, i. e. *without doubt*; and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], **وَاِنْ نَطَلْتُكَ لِمَنْ اَلْكَٰذِبِيْنَ**, [And verily we think thee to be of the number of the liars]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed **نٰسِخٌ**; as in the saying [of a poet],

* **سَلَّتْ يَمِيْنُكَ اِنْ قَتَلْتَ لَسْلِمًا** *

[May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, **اِنْ قَعَدَ لَزَيْدٌ**, [Verily I stood], and **اِنْ قَعَدَ لَزَيْدٌ**, [Verily thou satest]: and less frequently than this it is an aor. of a verb not of the kind termed **نٰسِخٌ**; as in the saying, **اِنْ يَزِيْنُكَ لَتَفْسُكُ وَاِنْ**, [Verily thy soul is that which beautifies

thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find **اِنْ** with **ل** after it, decide that it is originally **اِنْ**; (Mughnee, K;) as in the exs. above: but respecting this **ل** there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) **اِنْ** is sometimes a contraction of **اِنْ**, and this must have **ل** put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads **لَمَّا** instead of **لَمَّا**], **اِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حٰفِظٌ**, [Verily every soul hath over it a guardian]; and in the saying, **اِنْ زَيْدٌ لَزَيْدٌ**, [Verily Zeyd is thy brother]; in order that it may not be confounded with **اِنْ** which is syn. with the negative **مَا**: (S, TA:) but IB says, **ل** is here introduced to distinguish between negation and affirmation, and this **اِنْ** has neither subject nor predicate; so J's saying that the **ل** is put before its predicate is without meaning: and this **ل** is sometimes introduced with the objective complement of a verb; as in **اِنْ ضَرَبْتُ**, [Verily I struck, or beat, Zeyd]; and with the agent; as in **اِنْ قَامَ لَزَيْدٌ**, [Verily Zeyd stood]. (TA.) When the contracted **اِنْ** governs, this **ل** is not necessary; so you may say, **اِنْ زَيْدًا قٰئِمٌ**, [Verily Zeyd is standing]; because in this case it cannot be confounded with the negative; for the negative does not render the subject manṣoob and the predicate marfooḥ: and when it does not govern, if the meaning is apparent, the **ل** is not needed; as in

* **وَنَحْنُ اٰهٰةُ الصّٰمِرِ مِنْ اٰلِ مٰلِكٍ** *

* **وَاِنْ مٰلِكٌ كَانَتْ كِرٰمَ الْمَعٰدِيْنَ** *

[And we are persons who refuse to submit to injury, of the family of Málík: and verily the family of Málík are generous in respect of their origins]; **كَانَتْ** being here for **لَكَانَتْ**. (I'Alḳ p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with **مَا**; as in the saying, **مَا اِنْ يَغُوْمُ زَيْدٌ**, [Zeyd does not stand]; (S;) and in the saying [of a poet],

* **مَا اِنْ اَتَيْتَ بِشَيْءٍ اَنْتَ تَكْرَهُهُ** *

[Thou didst not a thing which thou dislikest]. (Mughnee, K: in the CḲ **اَتَيْتَ**.) It is mostly thus used after the negative **مَا**, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

* **وَمَا اِنْ طِبْنَا جُبْنٌ وَّلٰكِنْ** * **مَنَايَا وَدُوْلَةُ اٰخِرِيْنَا** *

[And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated]: and in this case it prevents the government of **مَا**, as in this verse: but in the saying,

* **بَنِيْ غُدٰنَةَ مَا اِنْ اَنْتُمْ ذَهَبًا** *

* **وَلَا صَرِيْفًا وَّلٰكِنْ اَنْتُمْ الْحَرَفُ** *

[Sons of Ghudāneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery], accord. to him who relates it thus, saying **ذَهَبًا** and **صَرِيْفًا**, in the accus. case, it is explained as a negative, corroborative of **مَا**: (Mughnee:) and accord. to J,