

the end of the paragraph:] [thus,] كَان also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَانَ اللَّهُ يَفْعَلُ مَا يَشَاءُ [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [I think, or rather it seems, that thou art going forth]. (TA.) — [When it has the affixed pronoun of the first person, sing. or pl., you say, أَنِّي and أَنْتِي, and أَنَا and أَنْتَا: and when it has also the ك of comparison prefixed to it,] you say, كَأَنِّي and كَأَنْتِي, [and كَأَنَا and كَأَنْتَا,] like as you say, نَكِنِّي and نَكِنْتِي [&c.]. (S.) — As ان is a derivative from ان, it is correctly asserted by Z that ان imports restriction, like انها; both of which occur in the saying in the Kur [xxi. 108], قُلْ إِنَّمَا يُوْحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْوَاحِدُ [Say thou, It is only revealed to me that your God is only one God]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of "your God" to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [ought], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) انها, however, does not always import restriction; nor does always even انها: in each of these, ما is what is termed كَافَّة; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. ما; and see انها, below, voce ان:) thus, for instance, in the Kur viii. 28, وَعَلِّمُوا أَنَّهُمْ وَأَعْلَمُوا أَنَّهُمْ means And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

• كَأَمَّا يَخْتَطِبِينَ عَلَىٰ قَتَادٍ •
• وَيَسْتَضْحِكُنَّ عَنِ حَبِّ الْغَمَامِ •

[As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones]: كَأَمَّا being for كَأَنَّهَا. (IAar.) — ان is sometimes contracted into ان; (S, Mughnee;) and in this case, it governs in the manner already explained, voce ان. (Mughnee.) — It is also syn. with لَعَلَّ; (Sb, S, M, Mughnee, K;) as in the saying, ائْتِ السُّوقَ أَنْتَكَ تَشْتَرِي لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; ائْتِ being originally ائْتِ]; i. e. لَعَلَّكَ: (Sb, M, Mughnee, K:*) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

[And what maketh you to know? (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) Maybe, when it cometh, they will not believe]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeî here reads لَعَلَّهَا. (S.) ان and لَان and لَوَان are all syn. with عَلَّ and لَعَلَّ; and لَاتِي and لَاتِي, and لَعَلِّي and لَعَلِّي, with لَوَاتِي and لَوَاتِي. (K voce لَعَلَّ.) — It is also syn. with أَجَل [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also ان as exemplified by a verse commencing with وَيَقْتُلُنَّ and by a saying of Ibn-Ez-Zubeyr.]

ان is one of the particles which annul the quality of the inchoative, like ان, of which it is the original: (I' Ak p. 90:) it is a corroborative particle, (I' Ak, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I' Ak, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek οτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, اِن زَيْدًا قَائِمٌ [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I' Ak p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

• إِذَا أَشْتَدَّ جَنَحُ اللَّيْلِ فَلَتَاتِ وَلْتَكُنْ •
• خَطَاكَ خِفَافًا اِن حَرَّاسَنَا أُسَدًا •

[When the darkness of night becomes, or shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions]; (Mughnee, K; [but in the latter, for أَشْتَدَّ, we find اَسْوَد, so that the meaning is, when the first portion of the night becomes, or shall become, black, &c.];) and as in a trad. in which it is said, اِن قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيْفًا [Verily the bottom of Hell is a distance of seventy years of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to شَجَعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلَقَاهُمْ اُسَدًا [thou wilt find them lions]; and the trad. by the supposition that قَعْر is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, the reaching the bottom of hell is [to be accomplished in no less time than] in seventy years. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed ضَمِيرُ شَأْنٍ, suppressed; as in the saying of Moḥammad, اِن مِنْ اُسَدٍ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally اِنَّ,

i. e. اِنَّ الشَّانَ; (Mughnee, K:*) and as in the saying in the Kur [xx. 66], اِنَّ هٰذَانِ لَسٰحِرٰنِ, [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles ان and ان, in certain cases only the former may be used; and in certain other cases either of them may be used. (I' Ak p. 91.) The former must be used when it occurs inceptively, (Kh, T, I' Ak p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in اِن زَيْدًا قَائِمٌ [Verily Zeyd is standing]. (I' Ak, K.) It is used after اِن, (I' Ak, K,) the inceptive particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in اِن اِن زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I' Ak, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K:*) as in اِنَّ الَّذِي اِنَّهُ قَائِمٌ [He who is standing came]; (I' Ak;) and in the Kur [xxviii. 76], وَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا اِنَّ مَفَاتِحَهُ لَتَنُوزَ بِالْعَصْبَةِ اُولَى الْقُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I' Ak, K:*, TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has ل, (I' Ak,) or whether its subject or its predicate has ل or has it not; (K;) as in اِنَّ وَاللَّهِ اِنَّ زَيْدًا لَقَائِمٌ [By Allah, verily Zeyd is standing], (I' Ak,) and اِنَّهُ قَائِمٌ: or, as some say, when you do not employ the ل, the particle is with fet-h; as in اِنَّ اِنَّكَ قَائِمٌ [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I' Ak.) And when it occurs after the word قَوْل or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, K:*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ قُلْتُ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and اِنَّ قَائِمٌ [I said, Verily Zeyd is standing]; (I' Ak;) and [in the Kur v. 115], قَالَ اَللّٰهُ اِنِّي مُنْزِلُهَا عَلَيْكُمْ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-h: (K:) but when it occurs in explaining what is said, you use ان; as in the saying, قَدْ قُلْتَ لَكَ كَلِمًا حَسَنًا اِنَّ اَبَاكَ عَاقِلٌ [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying "saying" is used as meaning "thinking;" as in اِنَّ اَنْتَ قَائِمٌ [Dost thou say that Zeyd is standing?], meaning اِنْتَ اَنْتَ قَائِمٌ [Dost thou think?]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the و denotative of state; (K;) as in اِنِّي وَرِثَةُ زَيْدٍ [I visited him, I verily having hope, or expectation]; (I' Ak;) and in اِنَّ يَدَهُ اِنَّ اَعْلَى رَاسِهِ [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as