

noun or pronoun it governs it in the accusative, and is then written with the tesheed **أَنَّ**. This conjunction is frequently used after **قَالَ** or some similar verb, with an ellipse of the word "*saying*," thus, **وَإِنْ نَادَى رَبُّكَ مُوسَى** and **أَنْ أَتَيْتَ آلَقَوْمِ الظَّالِمِينَ** 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary *as a rule* that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as **إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ** 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korán)." The above rule however is by no means without exceptions, several of which occur in the Korán; thus at 7 v. 171 **أَنْ تَقُولُوا** must be rendered "lest ye should say," where there is an entire ellipse of the negative; a similar ellipse is common in case of an oath, see **إِنِّي كُنْتُ** rt. **أَلَا**. That **كأن** As though. **لأن** and **بأن** That not, for **أن**.

أَنَّ is used with every kind of prefix and affix, and may be rendered that, since, because; when followed by the affixed pronouns as **أَنْتَ** etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

إِنْ If, differs from **كَلَّا** inasmuch as the former is simply conditional, as if (**إِنْ**) you are wise; while the latter supposes what is not the case, as if (**كَلَّا**) you were wise; this is made clear by the following example: **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا** 35 v. 15, "If

you call upon them they will not hear your prayer, and if they heard they would not answer you." **إِنْ** gives a future signification to verbs in the preterite, unless where **كَانَ** is interposed, D. S. Gr. T. 1, p. 181, *et seq.*; it has sometimes a negative meaning, as **إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي** 11 v. 53, "My reward is not (due) except from him who created me." **لَنْ** and **أَنْ** for **لَنْ** and **أَنْ**.

أَنَّ like **أَنْ** is used with almost every kind of prefix and affix; when without an affixed pronoun it governs nouns in the accusative: it has an affirmative meaning, and may generally be rendered verily, or indeed; it is sometimes written without the tesheed, and must not then be confounded with the conjunction **إِنْ** if.

إِنَّمَا called by the Arabs **حَرْفُ التَّحْصِيرِ**, or particle of restriction, may frequently be rendered only; the **مَا** is occasionally a simple expletive, and the word has then the force of **إِنْ**, but it no longer governs the accusative. De Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

أَنَا I; personal pronoun.

أُنَى q.v. **أُنَى** plur. of **أُنَى** for **أُنَى** Hours, rt.

أَنْتَ q.v. **أَنْتَ** acc. plur. of **أَنْتَ**, rt.

أَنْسَ q.v. **أَنْسَ** plur. of **أَنْسَ**, rt.

أَنْسَ (collective noun) Creatures; no verbal root.

أَنْمَلُ (2nd declension) plur. of **أَنْمَلُ** Finger-ends. rt. **نَمَل** q.v.

أَنْبَاءَ plur. of **أَنْبَاءَ**, rt. **نَبَأَ** q.v.

أَنْبَتَ iv. f. of **أَنْبَتَ** q.v.

أَنْبَجَسَ vii. f. of **أَنْبَجَسَ** q.v.