

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, كَان الله يفعل ما يشاء [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَانَتْكَ خَارِج [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, كَانِي and كَانْتِي, [and كَانَا and كَانْتَا,] like as you say, لِكُنِّي and لِكُنْتِي, [كُنَّا and كُنْتَا,] &c.]. (S.)

(S.) — As اِنْ is a derivative from اِنْ, it is correctly asserted by Z that اِنْ imports restriction, like اِنْثَا; both of which occur in the saying in the Kur [xxi. 108], اِنْثَا يُوْحٰى اِلٰى اَنْثَا [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 [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) اِنْثَا, however, does not always import restriction; nor does always even اِنْثَا: in each of these, مَا 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. مَا; and see اِنْثَا, below, voce اِنْ:) thus, for instance, in the Kur viii. 28, وَاعْلَمُوا اَنْثَا 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 يَخْتَضِبْنَ عَلَى قَتَادِ •
- وَيَسْتَضْحِكْنَ عَنْ 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 كَأَنَّتَا. (IAqr.) — اِنْ is sometimes contracted into اِنْ; (S, Mughnee;) and in this case, it governs in the manner already explained, voce اِنْ. (Mughnee.) — It is also syn. with لَعَلَّ; (Sb, S, M, Mughnee, K;) as in the saying, اِيْتِ السُّوقَ اَنَّكَ تَشْتَرِي لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; اِيْت being originally اِيْت]; 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 اَنْثَا اِذَا 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:) May-be, when it cometh, they will not believe]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeï here reads لَعَلَّهَا. (S.) اِنْ and اِنْثَا are all syn. with عَلَّ and لَعَلَّ; and اَنْتِي and اَنْتِي, and اَنْتِي and اَنْتِي, and اَنْتِي and اَنْتِي, with اَنْتِي and اَنْتِي. (K voce لَعَلَّ.) — It is also syn. with اَجَل [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also اِنْ as exemplified by a verse commencing with وَيَقُلْنَ and by a saying of Ibn-Ez-Zubeyr.]

اِنْ is one of the particles which annul the quality of the inchoative, like اَنْ, of which it is the original: (I 'Aḡ p. 90:) it is a corroborative particle, (I 'Aḡ, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I 'Aḡ, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek οὐτως, 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, اِنْ زَيْدًا قَائِمًا [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I 'Aḡ p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

- اِذَا اَشْتَدَّ جُنْحُ اللَّيْلِ فَلَتَاتِ وَلَتُكُنْ •
- حُطَاكَ خِفَا اِنْ حُرَّاسَنَا اُسْدَا •

[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 اَشْتَدَّ, we find اُسُود, 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, اِنْ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا [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 اِسْتَدَّ or the like], and that the predicate is suppressed, the meaning being, اِنْ قَعْرَ جَهَنَّمَ اُسْدَا [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, اِنْ مِنْ اَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَمَةِ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally اِنَّهُ,

i. e. اِنْ اَلشَّيْءَ; (Mughnee, K:\*) and as in the saying in the Kur [xx. 66], اِنْ هٰذَا نَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles اِنْ and اَنْ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I 'Aḡ p. 91.) The former must be used when it occurs inceptively, (Kh, T, I 'Aḡ 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 اِنْ زَيْدًا قَائِمًا [Verily Zeyd is standing]. (I 'Aḡ, K.) It is used after اَلَا, (I 'Aḡ, K,) the inceptive particle, (I 'Aḡ,) or the particle which is employed to give notice [of something about to be said]; (K;) as in اَلَا اِنْ زَيْدًا قَائِمًا [Now surely Zeyd is standing]. (I 'Aḡ, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I 'Aḡ, K:\*) as in اِنَّهُ الَّذِي اِنَّهُ قَائِمًا [He who is standing came]; (I 'Aḡ;) and in the Kur [xxviii. 76], وَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا اِنْ مَفَاتِحُهُ لِنُفُوسٍ بِالْعَصَبِ اُولٰٓئِ الْقُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I 'Aḡ, K:\*) And in the complement of an oath, (I 'Aḡ, K,) when its predicate has ل, (I 'Aḡ,) or whether its subject or its predicate has ل or has it not; (K;) as in اِنَّ زَيْدًا قَائِمًا [By Allah, verily Zeyd is standing], (I 'Aḡ,) and اِنَّهُ قَائِمًا: or, as some say, when you do not employ the ل, the particle is with fet-ḥ; as in اِنَّكَ قَائِمًا [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 'Aḡ.) And when it occurs after the word قَوْل or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I 'Aḡ, K:\*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيحَ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and قُلْتُ اِنْ زَيْدًا قَائِمًا [I said, Verily Zeyd is standing]; (I 'Aḡ;) and [in the Kur v. 115], اِنِّي اَنْتَا [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-ḥ: (K:) but when it occurs in explaining what is said, you use اَنْ; as in the saying, اَنْتَا حَسَنًا [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 اَنْتَا زَيْدًا قَائِمًا [Dost thou say that Zeyd is standing?], meaning اَنْتَا [Dost thou think?]. (I 'Aḡ.) Also, when it occurs in a phrase denotative of state; (I 'Aḡ;) [i. e.,] after the و denotative of state; (K;) as in اِنْثَا زَيْدًا [I visited him, I verily having hope, or expectation]; (I 'Aḡ;) and in اِنْثَا يَدُهُ [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