

Mutammimah al Ajurrumiyyah Notes #35

إِنَّ وَأُخَوَاتُهَا

1. Introduction

After discussing المقاربة افعال, كان وأخواتها, and الحروف المشبهة بليس, the author introduces the next category of نواحيخ: إِنَّ وَأُخَوَاتُهَا.

This is the second of the three categories of نواحيخ that enter upon the مبتدأ and خبر.

Category 1 (Completed): Gives رفع to the مبتدأ and نصب to the خبر.

Category 2 (Current Topic): Gives نصب to the مبتدأ and رفع to the خبر.

The author states:

متن

وأما إِنَّ وَأُخَوَاتُهَا فتَنْصِبُ المبتدأ ويسمى اسمها وترفع الخبر ويسمى خبرها

- As for إِنَّ وَأُخَوَاتُهَا, they give نصب to the مبتدأ, and it is called its اسم. They give رفع to the خبر, and it is called its خبر.

متن

وهي ستة أحرف

- And they are six حروف.

2. The Meanings of the Sisters of إِنَّ

2.1. أَنَّ and إِنَّ

متن

وهما لتوكيد النسبة ونفي الشك عنها

- These two are for emphasizing the attribution (توكيد النسبة) and negating doubt about it (نفي الشك عنها).

- When a مبتدأ and خبر exist, the خبر is an attribution to the إن مبتدأ and أن emphasize this attribution and remove any doubt concerning it.

Examples:

1. فإن الله غفور رحيم

2. ذلك بأن الله هو الحق

- In the first example, forgiveness and رحمة are attributed to إن الله سبحانه وتعالى. إن comes to emphasize this.
- In the second example, multiple layers of emphasis exist: the use of أن, the repetition with ضمير هو, and the fact that it's a جملة اسمية.

Note on Balāghah: The level of emphasis used in a sentence depends on the audience.

- **Open-minded audience:** No emphasis is needed.
- **Doubting audience:** One level of emphasis is used.
- **Rejecting audience:** Two or more levels of emphasis may be used.

2.2. كأن

متن

وكان للتشبيه المؤكد

- كأن is for an **emphasized resemblance** (تشبيه مؤكد).
- There is a difference between simple resemblance and emphasized resemblance.
 - **Simple Resemblance:**

زيد كالأسد

Zayd is like a lion.

This contains تشبيه but lacks emphasis.

- **Emphasized Resemblance:**

كأن زيدا أسد

It is as if Zayd is a lion.

This contains both تشبيه and emphasis, as if Zayd himself has become the lion.

2.3. لكنّ

متن

ولكن للاستدراك

- استدراك is for لكنّ.
- **Istidrāk** has several meanings:
 1. **Removing a perceived notion** (رفع ما يتوهم ثبوته): Correcting a misunderstanding that arises from the first part of the sentence.

► **Example:**

زيد غني
Zayd is rich.

The listener might assume he is also generous. To correct this, you say: لكنه بخل (*But he is stingy*).

2. **Establishing a negated notion** (إثبات ما يتوهم نفيه): Affirming something the listener might have assumed was negated.

► **Example:**

ما زيد بقوي
Zayd is not strong.

The listener might assume he is a coward. To correct this, you say: لكنه شجاع (*But he is courageous*).

3. **Connecting two opposites (Ibn Hishām's preferred meaning):** لكنّ can be used to connect two opposing or contrary ideas, without necessarily correcting a misconception.

► **Example from the Quran:** A verse mentions disbelievers entering the hellfire. It is followed by:

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ...﴾

But those who are mindful of their Lord will be in Gardens...

Ali 'Imran: 198

The first statement does not cause one to assume believers won't enter paradise. Here, لكن simply connects the fate of the disbelievers with the opposing fate of the believers. It is used between two opposites.

- **Another Example:** ليس بي ضلالة ولكني رسول. Here, ضلالة (misguidance) is the opposite of being a رسول (messenger).

2.4. ليت

متن
وليت للتمني

- ليت is for تمنّي (wishing). It is used for something that is either **impossible** or **very difficult** to attain.
- **Example:**

ليت الشباب عائد
If only youth would return.

- **Example from the Quran:**

﴿وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾
The disbelievers will cry, "If only I were dust."
An-Naba: 40

2.5. لعلّ

متن
ولعل للترجي والتوقع

- لعل is used for:
 1. **Tarajjī** (ترجي): Hoping for something that, while it may be difficult, is still anticipated as possible. This is for good outcomes.
 - **Example:** لعل زيدا قادم (Perhaps Zayd is about to arrive).
 2. **Tawaqquʿ** (توقع) / **Ishfāq** (إشفاق): Anticipating or fearing a negative outcome.
 - **Example:** لعل عمرا هالك (Perhaps Amr is about to perish). If Amr is a friend, this is إشفاق (fear), not ترجي (hope).

3. Rules Related to **إن وأخواتها**

3.1. The Khabar Cannot Precede **إن**

متن

ولا يتقدم خبر هذه الأحرف عليها ولا يتوسط بينها وبين اسمها إلا إذا
كان ظرفا أو جارا ومجرورا

- The خبر of these حروف cannot come before them.

‣ Incorrect:

قائم إن زيدا

- The خبر cannot come between **إن** and its اسم.

‣ Incorrect:

إن قائم زيدا

- **Exception:** This is allowed if the خبر is a ظرف or a جار ومجرور. This is due to the flexibility allowed for these structures.

‣ Correct:

إن في الدار زيدا

- Correct:

إن لدينا أنكالا

Reasoning: The فعل is the strongest in terms of governing (عمل). The حروف are weaker and thus have less flexibility. The فعل ناقص (like كان), being a فعل, has more flexibility, allowing its خبر to precede it. However, **إن** and its sisters, being حروف, are more restricted.

3.2. The Difference Between **إنّ** and **أنّ**

The core principle is: Use **إنّ** (with a كسرة) when you need to maintain a full sentence (جملة).

Use **أنّ** (with a فتحة) when the phrase needs to be interpreted as a **single concept** or **source** (مصدر or مفرد).

Cases Where إِنَّ (with كسرة) is Required

1. **At the beginning of a sentence (في الابتداء):** The beginning of speech requires a complete sentence.

- Example:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Al-Qadr: 1

. Using أَنزَلْنَاهُ would make it a مصدر (our revealing of it) and not a complete sentence.

2. **After ألا الاستفاحية:** This particle is used to begin speech and gain attention, so a complete sentence must follow.

- Example:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

There will certainly be no fear for the close servants of Allah, nor will they grieve.

Yunus: 62

3. **After حيث:** According to the Basrans, حيث must be followed by a complete sentence. Therefore, only إِنَّ can be used.

- Example:

جلست حيث إن زيدا جالس

- **Note:** The Kufans allow حيث to be مضاف to a مفرد, in which case it becomes معرب and can be followed by أن. In that case, one would say جلست حيث أن زيدا جالس.

4. **In the Jawab of a القسم (Qasam):**

- **If the فعل of the قسم is omitted** (e.g., والكتاب المبين), it is **obligatory** to use إِنَّ with a كسرة, regardless of whether the خبر has a لام or not.

- Example:

﴿وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ﴾

By the clear Book. Indeed we have sent it down...

Ad-Dukhan: 1-3

- If the **فعل** of the **قسم** is mentioned (e.g., أقسم بالله):
 - And the **خبر** has the **الابتداء** لام, you **must** use **إن** with a **كسرة**. (e.g., أقسم بالله إن زيدا لقائم).
5. **After القول (The Verb of Saying):** The speech that is quoted (**محكي بالقول**) is a complete sentence.
- Example:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ﴾

Maryam: 30

- This rule applies to the **فعل** form of **قال**, not its **مصدر**.
6. **When the Lām of Ibtidā³ enters its Khabar:** If the **لام** is present on the **خبر**, you must use **إن**.
- Example:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

And surely Allah knows that you are His Messenger.

Al-Munafiqun: 1

Cases Where **أَنَّ** (with **فتحة**) is Required

This is required when the clause needs to be interpreted as a **مصدر** or **مفرد**.

1. When it functions as the **فاعل**:

- Example:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

Is it not enough for them that We have sent down to you the Book which is recited to them?

Al-'Ankabut: 51

- The interpretation is **أولم يكفهم إنزالنا**.

2. When it functions as the نائب الفاعل:

- Example:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ ﴾

Say, "It has been revealed to me that a group of jinn listened to the Qur'an."

Al-Jinn: 1

. The interpretation is أوحى إلي استماع نفر.

3. When it functions as the مفعول به (except for the verb قال):

- Example:

﴿ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ ﴾

And how should I fear what you associate (with Me), while you have no fear in associating others with Allah?

Al-An'am: 81

. The interpretation is ولا تخافون إشراككم بالله.

4. When it functions as the مبتدأ:

- Example:

﴿ وَمِنْ ءَايَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً ﴾

And among his signs is that you see the earth devoid of life...

Fussilat: 39

. Here, من آياته is the مقدم خبر, and the clause with أن is the مؤخر مبتدأ.

5. When preceded by a حرف جر: A حرف جر can only enter upon an اسم.

- Example:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ﴾

That is because Allah is the Truth.

Al-Hajj: 6

Cases Where Both are Permissible

1. **After فاء الجزاء:** This includes the فاء that is a response to a شرط and the فاء connected to an اسم موصول that carries the meaning of a شرط.

- Example:

﴿مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

Whoever among you commits evil ignorantly then repents afterwards and mends their ways,
then Allah is truly All-Forgiving, Most Merciful.

Al-An'am: 54

. Here, فأنه or فإنه are both permissible.

2. **After إذا الفجائية:**

- Example:

خرجت فإذا إن زيدا قائم

or

خرجت فإذا أن زيدا قائم

- If you use إن, it is a complete sentence. If you use أن, you must assume a hidden خبر (e.g., (فإذا أن زيدا قائم حاصل).

3. **When it functions as a التعليل (Reasoning):**

- You can use أن with the assumption of a hidden لام. Example: ندعوه أنه هو البر الرحيم (meaning (لأنه)).
- You can use إن by creating two separate sentences, where the second sentence serves as the reason for the first (استئناف بياني). Example: ندعوه. إنه هو البر الرحيم.

4. The (اللام المزحلقة) Lām of Ibtidāʾ

متن

وتدخل لام الابتداء بعد إن المكسورة

The لام الابتداء enters after إن with a كسرة.

- To avoid two consecutive particles of emphasis (إن and الابداء لام), the لام is “slid” forward in the sentence. This is why it is called **اللام المنزلقة** (the sliding lam).
- The lam does not have to slide all the way to the end of the sentence; it just needs to move past the first component after إن.

There are four primary positions where this لام can be found:

1. **On the Khabar:** Provided the خبر is delayed (not brought forward) and is affirmative (not negated).

- Example:

﴿ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ﴾

Indeed, your Lord is swift in punishment.

Al-A 'raf: 167

2. **On the Ism:** Provided the اسم is delayed after the خبر (which occurs when the خبر is a (جار ومجرور or ظرف).

- Example:

﴿ إِنَّ فِي ذَلِكَ لَعِبْرَةً ﴾

Indeed in this is a lesson.

An-Nur 44

3. **On the ضمير الفصل (Damīr al-Fasl):**

- Example:

﴿ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ﴾

The لام slides from هذا to هو.

4. **On the Ma'cūl of the Khabar:** Provided the ma'cūl comes before the خبر itself.

- Example:

﴿ إِنَّ زَيْدًا لَعَمْرَا ضَارِبٌ ﴾

The original structure is:

إن زيدا ضارب عمرا

When **عمرا** is brought forward, the **لام** can attach to it.