

stood before it.) The second case is when it occurs between **لَوْ** and a verb signifying swearing, the latter being expressed; as in this verse:

- فَأَقْسِرُ أَنْ لَوْ التَّقِينَا وَأَنْتُمْ
- لَكَانَ لَنَا يَوْمَ مِنَ الشَّرِّ مُظْلِمٌ

[And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.:

- أَمَا وَاللَّهِ أَنْ لَوْ كُنْتَ حَرًّا
- وَمَا بِالْحَرِّ أَنْتَ وَلَا الْعَبِيُّ

[Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Oṣ-foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the **ك** [of comparison] and the noun governed by it in the genitive case; as in the saying,

- وَيَوْمًا تُؤَافِينَا بِوَجْهِ مُقْسِمٍ
- كَانَ ظَنِيَّةً تَعْطُو إِلَى وَارِقِ السُّلَمِ

[And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind], accord. to the reading of him who makes ظنية to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., **أَنَّ** is a contraction of **أَنَّ**; in the former case, ظنية being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَأَنَّهَا ظَنِيَّةٌ, so that the subject of **ان** is suppressed]. (Mughnee.) The fourth case is when it occurs after **إِذَا**; as in the following ex.:

- فَأَمِلْهُ حَتَّى إِذَا أَنْ كَأَنَّهُ
- مُعَاطِي يَدِي فِي لُجَّةِ الْمَاءِ غَامِرٌ

[And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the fathomless deep of the water immersed]. (Mughnee.) — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like **إِنْ**: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the **Qur**; as in [ii. 282,] **أَنْ تَضِلَّ إِحْدَاهُمَا** [If one of them twain (namely, women,) err]; &c.: secondly, because [the prefix] **فَ** often occurs after it; as in a verse commencing with **أَبَا خُرَاشَةَ** [as cited voce **أَمَا**, accord. to some who hold that **أَمَا** in that verse is a compound of the conditional **أَنْ** and the redundant **مَا**; and as in the **Qur** ii. 282, where the words quoted above are immediately followed by **إِحْدَاهُمَا** [الأخري]: thirdly, because it is conjoined with

إِنَّمَا [which forms a part of the compound **إِنَّمَا**] in this ex.:

- إِنَّمَا أَقَمْتُ وَأَمَا أَنْتَ مُرْتَحِلًا
- فَاللَّهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذُرُ

[If thou remain, and if thou be going away (**أَمَا** meaning **إِنْ كُنْتَ**, as syn. with **إِنْ كُنْتَ**), may God guard thee (**يَكْلَأُ** being marfooṣ because of the **ف**) as long as thou doest and as long as thou leavest undone]: thus related, with **كسر** to the former **ان** [in **إِنَّمَا**] and with **فتحة** to the latter [in **أَمَا**]. (Mughnee.) — [Sixthly,] it is a negative, like **إِنْ**: (Mughnee, K:) so, as some say, in [the **Qur** iii. 66,] **أَنْ يُؤْتِيَ أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ** [meaning accord. to them Not any one is given the like of that scripture which ye have been given]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye that (**بِأَنْ**) any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase “say thou, Verily the direction is the direction of God,” is parenthetic. (Mughnee.) — [Seventhly,] it is syn. with **إِذَا**, (AZ, T, Mughnee, K, [in Freytag's Lex., from the **K**, **إِذَا قِيلَ**, but **قِيلَ** in the **K** relates to what there follows,]) as some say, in [the **Qur** i. 2,] **بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ** [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, K;) and in other instances; but correctly, in all these instances, **ان** is what is termed **مَصْدَرِيَّةٌ**, and **ل** denoting cause is understood before it. (Mughnee.) [See also **أَمَا** and **إِنَّمَا**.] — [Eighthly,] it is syn. with **لِئَلَّا**, accord. to some, in [the **Qur** iv. last verse,] **يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا** [God explaineth to you (the ordinances of your religion, **Jel**), lest ye should err, or in order that ye may not err]; (Mughnee, K;) and in the saying,

- نَزَلْتُمْ مَنَزِلَ الْأَضْيَافِ مِنَّا
- فَعَجَلْنَا الْقَرِيَّ أَنْ تَشْتَمُونَا

[Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], **ان** is what is termed **مَصْدَرِيَّةٌ**, and the original wording is **كَرَاهَةَ أَنْ تَضِلُّوا** [from a motive of dislike that ye should err], (Mughnee, K,) and **مَخَافَةَ أَنْ تَشْتَمُونَا** [from a motive of fear that ye should revile us]: so say the Baṣreees: some say, extravagantly, that **ل** is meant to be understood before it, and **لا** after it. (Mughnee.) — [Ninthly,] it occurs in the sense of **الَّذِي**; as in the saying, **زَيْدٌ أَعْقَلٌ مِنْ أَنْ يَكْذِبَ** [Zeyd is more reasonable than he who lies; which is equivalent to saying, Zeyd is too reasonable to lie: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see **من**]. (Kull p. 78.) — By a peculiarity of pronunciation

termed **عَنْعَنَةٌ**, the tribe of Temeem say **عَنْ** instead of **أَنْ**. (M.)

إِنْ is used in various ways: first, as a conditional particle, (S, M, Mṣb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Mṣb,*) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Mṣb;) [and as such it is followed by a meḥzoom aor., or by a pret. having the signification of an aor.]; as in the saying, **إِنْ تَفْعَلْ أَعْمَلْ** [If thou do such a thing, I will do it; and] **إِنْ تَأْتِي أَتِكَ** [If thou come to me, I will come to thee]; and **إِنْ جِئْتَنِي أَكْرَمْتِكَ** [If thou come to me, I will treat thee with honour]; (S;) and **إِنْ فَعَلْتَ فَعَلْتُ** [If thou do, I will do] for which the tribe of Teiyi say, as IJ relates on the authority of **Kṭr**, **إِنْ قُمْتَ قُمْتُ** [If thou stand, I will stand]; and **إِنْ دَخَلْتَ الدَّارَ أَوْ لَمْ تَدْخُلِ الدَّارَ فَأَنْتَ طَائِقٌ** [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Mṣb;) and [in the **Qur** viii. 39,] **إِنْ يَتَّهَمُوا يُعْفَرُ لَهُمْ مَا قَدْ سَلَفَ** [If they desist, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] **وَأِنْ تَوَدُّوا نَعْدُ** [But if ye return to attacking the Apostle, we will return to assisting him]. (Mughnee, K.) [On the difference between it and **إِذَا**, see the latter.] When either it or **إِذَا** is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the **Qur** [ix. 6,] **وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ** [And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]: so accord. to the generality of the grammarians. (I' Aḵ p. 123.) Sometimes it is conjoined with the negative **لَا**, and the ignorant may imagine it to be the exceptive **إِلَّا**; as in [the saying in the **Qur** ix. 40,] **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ** [If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,] **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ** [If ye will not go forth to war, He will punish you]. (Mughnee, K.)* It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, “Is thy child in the house?” and thou hast knowledge thereof, **إِنْ كَانَ فِي الدَّارِ أَعْلَمْتُكَ بِهِ** [If he be in the house, I will inform thee thereof]. (Mṣb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, **إِنْ كُنْتُ أَبْنَى فَأَطِعْنِي** [If thou be my son, obey me]; as though you said, “Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do.” (Mṣb.) And sometimes it is divested of the conditional meaning, and becomes syn. with **لَوْ**; as in the saying, **صَلِّ وَإِنْ عَجَزْتَ عَنِ الْقِيَامِ** [Pray thou though thou be unable to stand;] i. e. pray