

some pronounce it with *l* also when it is conjoined with a following word; saying, *أَنَا فَعَلْتُ*; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Bagrees hold that the pronoun consists of the *ا* and the *ن*, and that the [final] *ا* is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the *ا* is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say *أَنَا* in a case of pause; and *أَنْ* in a case of conjunction with a following word, as in *أَنْ فَعَلْتُ* *أَنْ* [I did that]; but some of the Arabs say, *أَنَا فَعَلْتُ* *أَنَا*; and some make the *ن* quiescent in a case of this kind, though this is rare, saying, *أَنْ فَعَلْتُ* *أَنْ* [I said that]; and Kudá'ah prolong the former *ا*, saying, *أَنْ فَعَلْتُ* *أَنْ*. (T.) [Accord. to J,] *أَنَا* is a pronoun denoting the speaker alone, and is made to end invariably with fet-*h* to distinguish it from the particle *أَنْ* which renders the aor. manṣoob; the final *ا* being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,] *أَنْ* is a noun denoting the speaker; and in a case of pause, you add *ا* at the end, [saying *أَنَا*], to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Kṭr, that there are five dial. vars. of this word; namely, *أَنْ فَعَلْتُ*, *أَنَا*, and *أَنْ*, and *أَنْ*, and *أَنْ*, all mentioned by IJ; but there is some weakness in this: IJ says that the *ا* in *أَنْ* may be a substitute for the *ا* in *أَنَا*, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the *ا*, and be like the *ا* in *كِتَابِي* and *جَسَابِي*. (M.) For the dual, as well as the pl., only *نَحْنُ* is used. (Az, TA.) — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form *أَنْتَ* [Thou, masc.]; *ت* being added to it as the sign of the person addressed, (S, M, Mughnee, K,) and *أَنْ* being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (S:) and so *أَنْتَ*, (S, M, Mughnee, K,) addressed to the female: (S, M:) and *أَنْتَا*, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be *أَنْتَانِ*; but like *كَمَا* in *ضَرَبْتَكُمَا*: (M:) and *أَنْتُمْ* and *أَنْتَنَ*, (S, Mughnee, K,) which are [respectively] the masc. and fem. pls. (TA.) — To each of these the *ك* of comparison is sometimes prefixed; so that you say, *أَنْتَ كَأَنَا* [Thou art like me, or as I], and *أَنَا كَأَنْتَ* [or I am like thee, or as thou]; as is related on the authority of the Arabs; for though the *ك* of comparison is not prefixed to the [affixed]

pronoun, and you say, *أَنْتَ كَزَيْدٍ* but not *أَنْتَ كِي*, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of *نَيْس*, by IKh, that there is no such phrase, in the language of the Arabs, as *أَنْتَ كِي*, nor as *أَنَا كَك*, except in two forged verses; wherefore Sb says that the Arabs, by saying *أَنْتَ مِثْلِي* and *أَنَا مِثْلَكَ*, have no need of saying *أَنْتَ كِي* and *أَنَا كَك*: and the two verses are these:

• فَلَوْلَا الْحَمَاءُ لَكُنَّا كَهْمُ • وَلَوْلَا الْبَلَاءُ لَكُنَّا كَنَا •
[And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and

• إِنْ تَكُنْ كِي فَأَنْتِي كَك فِيهَا •
• إِنَّا فِي الْمَلَامِ مُضْطَحِبَانِ •

[If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, *كَمَا أَتَيْتِي*, [the latter word being a compound of the pronoun *أَنْتَ*, regularly written separately, and the affixed pronoun *نِي*,] meaning *Wait thou for me in thy place*. (TA.) — It is also a particle: and as such, it is—First,

a particle of the kind called *مَصْدَرِي*, rendering the aor. manṣoob: (Mughnee, K:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it manṣoob: (S, TA:) you say, *أُرِيدُ أَنْ تَقُومَ* [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning *أُرِيدُ قِيَامَكَ* [I desire thy standing]. (S.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], *وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ*, [And that ye fast is better for you]; (Mughnee, K;) i. e. *صِيَامِكُمْ* [your fasting]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is in the place of a nom. case; as in the saying [in the Kur lvii. 15], *أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ*, [Hath not the time that their hearts should become submissive, i. e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the Kur x. 38], *وَمَا كَانَ هَذَا*, [And this Kur-án is not such that it might be forged; i. e., *أَفْتَرَاءً*]; so in Bq and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning *مُفْتَرَى* [forged]: and in the place of a gen. case; as in the saying [in the Kur lxiii. 10], *مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ*, [Before that death come unto any one of you; i. e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the mezzoom form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lh has stated on the authority of

certain of the Benoo-Sabāh of Dabbeh; (Mughnee;) as in this verse:

• إِذَا مَا غَدَوْنَا قَالَ وَنَدَانُ أَهْلَنَا •
• تَعَالَوْا إِلَى أَنْ يَأْتِيَ الصَّيْدُ نَحْبِلِ •

[When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the marfooa form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moheysin, *لِيَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ* [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I'Alk p. 101, and TA,) or *أَنْ* is here a contraction of *أَنْ* [for *أَنَّهُ*]: (I'Alk:) and in the saying of the poet,

• أَنْ تَقْرَأَنَّ عَلَى أَسْمَاءَ وَيَحْكُمَا •
• مَتَى السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدًا •

[That ye two convey, or communicate, to Asmā, (mercy on you! or roe to you!) from me, salutation, and that ye inform not any one]; but the Koofees assert that *أَنْ* is here [in the beginning of the verse] a contraction of *أَنْتَ*, and anomalously conjoined with the verb; whereas the Bagrees correctly say that it is *أَنْ* which renders the aor. manṣoob, but is deprived of government by its being made to accord with its co-ordinate *مَا*, termed *مَصْدَرِيَّة*; (Mughnee;) or, as IJ says, on the authority of Aboo-'Alee, *أَنْ* is here used by poetic licence for *أَنْتُمْ*; and the opinion of the Baghdádees [and Bagrees], that it is likened to *مَا*, and therefore without government, is improbable, because *أَنْ* is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either manṣoob or marfooa; but the latter is the better; as in the saying in the Kur [xxxix. 64], *أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ* [Other than God do ye bid me worship?]. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, *أَعْجَبَنِي أَنْ قُمْتُ* [It pleased me that thou stoodest]; meaning *thy standing that is past pleased me*: (S:) and thus it is used in the saying [in the Kur xxviii. 82], *لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا*, [Were it not for that God conferred favour upon us; i. e., for God's having conferred favour upon us]. (Mughnee.) It is also conjoined with an imperative; as in the phrase mentioned by Sb, *كَبَبْتُ إِلَيْهِ بِأَنْ قُمْ* [I wrote to him the command to stand]; which shows that AHei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of *أَيْ*], and that in this particular instance the *ب* may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun, or what may be rendered by a noun. (Mughnee.) — Secondly, it is a con-