

(TA,) the negatives مَا and اِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA.)

• مَا اِنْ رَأَيْتَا مَلِكًا اَغَارًا • اُكْثِرَ مِنْهُ قِرَّةً وَقَارًا •

[We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

• يَرْجَى الْمَرْءُ مَا اِنْ لَا يَرَاهُ •  
• وَتَعْرِضُ دُونَ اُذْنَاهُ الْخَطُوبُ •

[Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the مَا termed مُصَدِّرَةٌ, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مُصَدِّرَةٌ]; (TA;) as in the saying (of Maaloot El-Kurey'ee, cited by Sb, TA),

• وَرَجَّ الْفَتَى لِلْخَيْرِ مَا اِنْ رَأَيْتَهُ •  
• عَلَى السِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ •

[And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive مَا; as in the saying,

• اَلَا اِنْ سَرَى لَيْلَى فَبِتُّ كَثِيْبًا •  
• اَحَارِدُ اَنْ تَتَأَى التَّوَى بِغَضُوْبَا •

[Now he journeyed on, or during, that my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage?" reply, اَنَا اِنْهٖ [What, I, indeed?] disapproving that he should think otherwise than that. (Mughnee. [See also art. انى.]) — [Fifthly,] it is *syn. with* قَدْ: so it is said to be in the saying [in the Kur lxxxvii. 9] اِنْ نَفَعَتِ الدُّكْرَى [Admonition hath profited], (T, Mughnee, K,) by IAgr (T) and by Ktr: (Mughnee:) and Abul-'Abbás relates that the Arabs say, اِنْ قَامَ زَيْدٌ [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not اِنْ قَامَ زَيْدٌ. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.] — [Sixthly,] it is asserted also by the Koofees, that it is *syn. with* اِذْ, in the following exs.: in the Kur [v. 62] وَاتَّقُوا اللَّهَ اِنْ كُنْتُمْ مُؤْمِنِيْنَ [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlvi. 27,] لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللَّهُ اٰمِنِيْنَ [Ye shall assuredly enter the sacred mosque, because

God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

• اَنْغَضِبُ اِنْ اُذِنَا قُتِيْبَةً حُرَّتَا •  
• جَبَارًا وَلَمْ تَغْضَبْ لِقَتْلِ اِبْنِ حَازِمٍ •

[Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]; (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, K.) — [Seventhly,] it is sometimes *syn. with* اِذَا; as in the Kur [ix. 23] لَا تَتَّخِذُوا اٰبَاءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَاۓ اِنْ اَسْتَحْبَبْتُمْ اَلْكُفْرَ عَلٰى الْاِيْمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49] وَاَمْرًاۗءَ مُؤْمِنَةٍ اِنْ وُهِّبَتْ نَفْسَهَا لِلنَّبِيِّ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.) — [Eighthly,] it is used for اِمَّا, (Mughnee and K, voce اِمَّا,) distinct from اِمَّا which is a compound of the conditional اِنْ and the redundant مَا. (Mughnee *ibid.*) [See an ex. in a verse cited voce اِمَّا in the present work, commencing with the words الرَّوَاعِدُ.]

ان: see ان, in four places.

ان is one of the particles which annul the quality of the inchoative; and is originally اِنْ; therefore Sb has not mentioned it among those particles [as distinct from اِنْ, from which, however, it is distinguished in meaning]: (I'Ak p. 90:) it is a corroborative particle; (I'Ak, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I'Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of اِنْفَعِيْ اَنَّكَ تَنْطَلِقُ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or اِنَّكَ مُنْطَلِقٌ [that thou art going away], is اِنْفَعِيْ اَنْطَلَاقَكَ [or rather اِنْفَعِيْ اَنْطَلَاقَكَ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of اِنْفَعِيْ اَنَّكَ فِى الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is اِنْفَعِيْ اَسْتَقْرَارَكَ فِى الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because the predicate is properly a word suppressed from اَسْتَقَرَّ or مُسْتَقَرٌّ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of اِنْفَعِيْ اَنْ هٰذَا زَيْدٌ [It has come to my knowledge, &c., that this is Zeyd] is اِنْفَعِيْ كَوْنَهُ زَيْدًا [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying "being;"

so that you say, هٰذَا زَيْدٌ and, if you will, هٰذَا كَانِ زَيْدًا; both signifying the same. (Mughnee.) There are cases in which either اَنْ or اِنْ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I'Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I'Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in اِنْفَعِيْنِيْ اَنَّكَ قَائِمٌ [It pleases me that thou art standing], i. e. قِيَامَكَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in عَرَفْتُ اَنَّكَ قَائِمٌ [I knew that thou wast standing], i. e. قِيَامَكَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in عَجِبْتُ مِنْ اَنَّكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I'Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ اَنَّهُ كَذَا, لَا شَكَّ فِى اَنَّهُ كَذَا There is no doubt that it is thus, i. e. اَنَّهُ كَوْنُهُ كَذَا There is no doubt of its being thus:] and اَنْ must be used after تَو; as in تَو اَنَّكَ قَائِمٌ لَقِمْتُ [If that thou wert standing, I had stood, or would have stood, i. e. تَو قِيَامَكَ ثَابِتٌ, or تَو قِيَامَكَ ثَابِتٌ, accord. to different opinions, both meaning if thy standing were a fact: see I'Ak pp. 305 and 306]. (K.) Sometimes its ا is changed into ع; so that you say, عَلِمْتُ عَنْكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.) — With ك prefixed to it, it is a particle of comparison, (S, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَانَ زَيْدًا عَمْرُو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, اِنْ زَيْدًا كَانِ كَعَمْرُو [verily, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of اِنْ necessarily becomes changed to a fet-hah, because اِنْ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَانَ denotes denial; as in the saying, كَانَتْ اَمِيْرًا فَتَامَرْنَا [As though thou wert our commander so that thou shouldst command us], meaning thou art not our commander [that thou shouldst command us]. (TA.) It also denotes wishing; as in the saying, كَانَتْ بِيْ قَدْ قُلْتُ الشَّعْرَ فَاَجِيْدُهُ [Would that I had poetized, or versified, so that I might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as though thou sawest me that I had poetized, &c.; or the like: for] you say [also], كَانَتْ بِكَ كَاتِيْبًا [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition: (Har p. 126: [see also ب; near