

traction of **أَنَّ**; (Mughnee, **ك**;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the **Qur** lxxiii. 20], **عَلِمَ أَنَّ سَيَكُونُ**, **عَلِمَ أَنَّ سَيَكُونُ** [He knoweth that (the case will be this:) there will be among you some diseased; the affixed pronoun **هُ**, meaning **الشَّانُ**, being understood after **أَنَّ**, which therefore stands for **أَنَّ**, i. e. **أَنَّ الشَّانُ**]: (Mughnee, **ك**;) and in the phrase, **بَلَّغَنِي أَنَّ قَدْ كَانَ كَذَا وَكَذَا** [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been]; a phrase of this kind, in which **أَنَّ** occurs with a verb, not being approved without **قَدْ**, unless you say, **بَلَّغَنِي أَنَّهُ كَانَ كَذَا وَكَذَا**: (Lth, T:.) [for] when the contracted **أَنَّ** has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like **عَسَى** and **تَيْسَ**, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by **قَدْ**, or the prefix **سَ**, or **سَوْفَ**, or a negative, as **لَا** &c., or **لَوْ**: (I'Alk pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, **عَلِمْتُ أَنَّ زَيْدًا قَائِمًا** [I knew that (the case was this:) Zeyd was standing]; (I'Alk p. 100;) and **بَلَّغَنِي أَنَّ زَيْدًا خَارِجًا** [It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:) Zeyd is going, or coming, out, or forth]; (TA;) except in the case of a negation, as in the saying in the **Qur** [xi. 17], **وَأَنَّ لَا إِلَهَ إِلَّا هُوَ** [And that (the case is this:) there is no deity but He]. (I'Alk p. 100.) Thus used, it is originally trilateral, and is also what is termed **مَصْدَرِيَّة**; **عَلِمَ أَنَّ**, in the first of the exs. above, for instance, meaning **عَلِمَ أَنَّهُ**, i. e. **عَلِمَ أَنَّ الشَّانَ**, which is equivalent to **عَلِمَ كَوْنُ الشَّانِ**, and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means **الشَّانُ**, and in a verse cited before, commencing **أَنَّ تَقْرَأَنَ**, accord. to Aboo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

بَأَنَّكَ رَيْبِعٌ وَعَيْثُ مَرِيْعٌ  
وَأَنَّكَ هُنَاكَ تَكُونُ السَّيَالَا

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for **رَيْبِعٌ**, I find **الرَّيْبِعُ**; and for

**وَأَنَّكَ**, I there find **وَقَدِمًا**; but the reading in the Mughnee is that which is the more known.]) [J says,] **أَنَّ** is sometimes a contraction of **أَنَّ**, and does not govern [anything]: you say, **بَلَّغَنِي أَنَّ زَيْدًا خَارِجًا** [explained above]; and it is said in the **Qur** [vii. 41], **وَنُودُوا أَنَّ تَلَكُمُ الْجَنَّةُ** [And it shall be proclaimed to them that (the case is this:) that is Paradise]: (S:) [here, however, **أَنَّ** is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being **أَنَّ تَلَكُمُ الْجَنَّةُ**. (IB.) [In another place, J says,] You may make the contracted **أَنَّ** to govern or not, as you please. (S.) Aboo-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

كَأَنَّ ثَدْيَيْهِ حَقَّانِ

[As though its two breasts were two small round boxes]: but [the reading commonly known is

كَأَنَّ ثَدْيَاهُ حَقَّانِ

(this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S;) **كَأَنَّ** here meaning **كَأَنَّه**; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the **Q** says in the B that you say, **عَلِمْتُ أَنَّ زَيْدًا**, **عَلِمْتُ أَنَّ زَيْدًا** [I knew that Zeyd was indeed going away], with **ل** when it is made to govern; and **عَلِمْتُ أَنَّ زَيْدًا** [I knew that (the case was this:) Zeyd was going away], without **ل** when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase **قَدْ كَانَ** cited voce **قَدْ**, where **كَأَنَّ** is for **كَأَنَّه**, meaning **كَأَنَّ الشَّانَ**, and a verb is understood after **قَدْ**. And see also **أَنَّ**, below.] — Thirdly, it is an explicative, (Mughnee, **ك**;) meaning **أَنَّ**, (S, M, and so in some copies of the **Q**;) or [rather] used in the manner of **أَنَّ**; (Mughnee, and so in some copies of the **Q**;) [meaning **قَائِلًا**, or **قَائِلِينَ**; or **يَقُولُونَ**, or **يَقُولُونَ**; or some other form of the verb **قَالَ**; i. e. **Saying**; &c.]; as in the saying [in the **Qur** xxiii. 27], **فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنَعْ الْقُلُوبَ**, [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, **ك**;) and [in the **Qur** vii. 41], **وَنُودُوا أَنَّ تَلَكُمُ الْجَنَّةُ** [And it shall be proclaimed to them, being said, That is Paradise]; or in these two instances it may be regarded as what is termed **مَصْدَرِيَّة**, by supposing the preposition **بِ** understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of **أَنَّ**, because it is put before a nominal proposition; (Mughnee;) and [in the **Qur** xxxviii. 5], **وَأَنْطَلَقُوا** [And

the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] **Go ye on, or continue ye, in your course of action** &c. (Mughnee.) For this usage of **أَنَّ**, certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, **ذَكَرْتُ أَنَّ عَسَجَدًا أَنْ ذَهَبًا**, but you must say **أَنَّ** in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of **الْقَوْلُ**, as in the exs. above; in the last of which, **انطلق** has the meaning assigned to it above; not that of walking or going away: fourthly, that there be not in the preceding proposition the letters of **الْقَوْلُ**; so that one may not say, **قُلْتُ لَهُ أَنْ أَفْعَلْ**; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the **Qur** [v. 117], **مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ عَبُدُوا اللَّهَ**, which may mean, as Z says, **I have not commanded them [ought save that which Thou commandedst me, saying, Worship ye God]**; (Mughnee;) in which instance Fr says that it is an explicative: (T:) fifthly, that there be not a preposition immediately before it; for if you say, **كَتَبْتُ إِلَيْهِ بِأَنْ أَفْعَلْ كَذَا**, it is what is termed **مَصْدَرِيَّة** [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with **لَا**, as in **أَشْرَفْتُ إِلَيْهِ أَنْ لَا تَفْعَلْ كَذَا**, it may be marfooḡ, [namely, the aor.,] on the supposition that **لَا** is a negative; or mezzoom, on the supposition that it is a prohibitive; and in both cases **ان** is an explicative; [so that the meaning is, **I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case; or, in the latter, Do not thou such a thing;**] or manṣoob, on the supposition that **لَا** is a negative and that **ان** is what is termed **مَصْدَرِيَّة**: but if **لَا** is wanting, it may not be mezzoom, but may be marfooḡ [if we use **ان** as an explicative] or manṣoob [if **ان** be what is termed **مَصْدَرِيَّة**]. (Mughnee.) — Fourthly, it is redundant, as a corroborative, (Mughnee, **ك**;) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after **لَمَّا** denoting time; [and this is mentioned in the M;] as in the saying [in the **Qur** xxix. 32], **وَلَمَّا أَنْ جَاءَتْ**, [And when our apostles came to Lot]: (Mughnee;) [or,] accord. to J, (TA,) it is sometimes a connective to **لَمَّا**; as in the saying in the **Qur** [xii. 96], **فَلَمَّا أَنْ جَاءَ الْبَشِيرُ**, [And when that (like as we say, "now that,") the announcer of good tidings came]: and sometimes it is redundant; as in the saying in the **Qur** [viii. 34], **وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ** [as though it might be rendered **But what reason have they, God should not punish them?**]: (S, TA:) but IB says that the connective is redundant; and [that **ان** is not redundant in the latter instance, for] if it were redundant in this verse of the **Qur** it would not render the [aor.] verb manṣoob. (TA. [The author of the Mughnee, like IB, disallows that **ان** is redundant in a case of this kind, which Kh asserts it to be; and says that **فِي** is under-