

إِنَّ and her sisters

14.1 إِنَّ

The particle إِنَّ is used in Classical Arabic for emphasis and may be translated as 'indeed' or 'verily'. In Modern Arabic, it has lost much of its rhetorical strength and may have no translational value.

There are four rules governing the use of إِنَّ

1. إِنَّ must be followed by a complete جُمْلَةٌ اسْمِيَّةٌ (noun sentence)
2. إِنَّ makes المُبْتَدَأُ (the subject) of الجُمْلَةُ الاسْمِيَّةُ (the noun sentence) مَنْصُوبٌ which is renamed اسْمٌ إِنَّ. We may think of it as doing the opposite of كَانَ. إِنَّ does not change الخَبَرُ (the predicate) which remains مَرْفُوعٌ. The خَبَرٌ is renamed خَبَرٌ إِنَّ.

الْبَيْتُ جَمِيلٌ The house is beautiful

إِنَّ الْبَيْتَ جَمِيلٌ The house is beautiful

3. إِنَّ must be followed immediately by اسْمٌ إِنَّ i.e. a noun or pronoun.
4. إِنَّ cannot be followed immediately by a فِعْلٌ (verb). If إِنَّ enters upon a جُمْلَةٌ فِعْلِيَّةٌ (a verb sentence), the فَاعِلٌ (subject) is brought forward so that الجُمْلَةُ الْفِعْلِيَّةُ (the verb sentence) becomes جُمْلَةٌ اسْمِيَّةٌ (a noun sentence). قَدْ is usually placed before the فِعْلٌ (verb).

حَضَرَ الرَّجُلُ الْإِجْتِمَاعَ The man attended the meeting

إِنَّ الرَّجُلَ قَدْ حَضَرَ الْإِجْتِمَاعَ The man attended the meeting

حَضَرَ رَجُلٌ الْإِجْتِمَاعَ A man attended the meeting

إِنَّ رَجُلًا قَدْ حَضَرَ الْإِجْتِمَاعَ A man attended the meeting

- 14.1.1** If المُبْتَدَأُ (the subject) is a ضَمِيرٌ مُنْفَصِلٌ (detached pronoun), إِنَّ makes it a ضَمِيرٌ مُتَّصِلٌ (attached pronoun). هُوَ for example only sits in the place of a مَرْفُوعٌ noun so we can't use it after إِنَّ. Instead we must use هُ.

هُوَ كَرِيمٌ	←	إِنَّهُ كَرِيمٌ
He is generous		He is generous
هِيَ كَرِيمَةٌ	←	إِنَّهَا كَرِيمَةٌ
She is generous		She is generous
أَنْتُمْ كِرَامٌ	←	إِنَّكُمْ كِرَامٌ
You (pl.) are generous		You (pl.) are generous
هُنَّ كَرِيمَاتٌ	←	إِنَّهُنَّ كَرِيمَاتٌ
They (pl. fem.) are generous		They (pl. fem.) are generous

With الضَّمَائِرُ الْمُتَّصِلَةُ لِلْمُتَكَلِّمِ (the first person attached pronouns), we have two variations:

إِنِّي / إِنَّا	إِنِّي / إِنَّا
﴿ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴾ (فصلت 41:33)	He said, I am of the Muslims
﴿ إِنَّا وَجَدْنَاهُ صَابِرًا ﴾ (ص 38:44)	Indeed we found him (to be) patient

14.1.2 اسمُ الإِشَارَةِ (the subject of inna) may be an اسمُ الإِشَارَةِ (demonstrative pronoun).

إِنَّ ذَلِكَ أَمْرٌ عَظِيمٌ	Indeed that is a great matter
إِنَّ ذَلِكَ الْأَمْرَ عَظِيمٌ	Indeed that matter is great
هَذَانِ صَدِيقَانِ	These (two) are (two) students
إِنَّ هَٰذَيْنِ صَدِيقَانِ	Indeed these (two) are (two) students

14.1.3 إِنَّ may introduce a جُمْلَةٌ اسْمِيَّةٌ (noun sentence) in which an indefinite مُبْتَدَأٌ (subject) is preceded by a شِبْهُ جُمْلَةٍ (quasi sentence). This is an exception to rule 3 above.

فِي الْبَيْتِ وَلَدٌ	There is a boy in the house
إِنَّ فِي الْبَيْتِ وَلَدًا	There is a boy in the house
بَعْدَ الْفَجْرِ مَجْلِسٌ	There is a meeting after fajr
إِنَّ بَعْدَ الْفَجْرِ مَجْلِسًا	There is a meeting after fajr

In the above sentences إِنَّ causes the indefinite اسمٌ إِنَّ (the subject of inna) to be مَنْصُوبٌ even though it does not immediately follow it.

The indefinite اسمٌ إِنَّ may be brought forward to immediately follow إِنَّ , though this is weaker than the above expressions.

إِنَّ وَلَدًا فِي الْبَيْتِ There is a boy in the house

14.1.4 The emphasis produced by إِنَّ may be strengthened by attaching the particle لَـ to a later part of the sentence (not to be confused with the preposition لَـ). This لَـ is variously called لَامُ التَّوَكِيدِ (the lam of emphasis), لَامُ الْإِبْتِدَاءِ (the lam of initiation) and اللَّامُ الْمَرْحَلَةُ (the displaced lam). It is called لَامُ الْإِبْتِدَاءِ (the lam of initiation) because its original position is at the beginning of the sentence. However, إِنَّ is stronger and displaces it so it has to resign to being attached to a later part of the sentence, which is why it is also called اللَّامُ الْمَرْحَلَةُ (the displaced lam).

(a) The particle لَـ may be attached to حَبْرٌ إِنَّ (the predicate of inna).

إِنَّ الْأَمْرَ لَعَظِيمٌ Indeed the matter is great

(b) The particle لَـ may be attached to a شِبْهُ جُمْلَةٍ (quasi sentence).

إِنَّ الْوَلَدَ لَفِي الْبَيْتِ Indeed the boy is in the house

وَأَنْتَ عَلَى خُلُقٍ عَظِيمٍ And you are upon a mighty character

﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ (القلم:4) And indeed you are upon a mighty character

(c) The particle لَـ may be attached to an indefinite مُبْتَدَأٌ preceded by a شِبْهُ جُمْلَةٍ (quasi sentence).

إِنَّ فِي الْبَيْتِ لَوْلَدًا Indeed there is a boy in the house

14.1.5 إِنَّ is used for indirect speech to mean 'that' after قَالَ (he said).

قَالَ إِنَّ أَبَاهُ قَدْ مَاتَ He said that his father had passed away

قَالَ إِنَّهُ كَانَ مَرِيضًا He said that he was ill

It is also possible in Arabic, as we do in English, to have direct speech after قَالَ . We simply place the quotation after قَالَ without إِنَّ and without quotation marks or any punctuation.

قَالَ أَنَا مَرِيضٌ*

He said, 'I am ill'

قَالَتْ لِي أَصْبَحَتْ حَيَاتِي صَعْبَةً بَعْدَ مَوْتِ أَبِي

She said to me, 'My life has become difficult after the death of my father'

14.2 (إِنَّ أَخَوَاتِ) بَعْضُ أَخَوَاتِ إِنَّ

The four rules governing إِنَّ given at the beginning of this chapter apply لِحَمِيصِ أَخَوَاتِ إِنَّ (to all of the sisters of inna)

14.2.1 أَنَّ (that)

أَنَّ is used to mean 'that' in expressions such as 'he mentioned that', 'he heard that' and 'the fact is that'.

ذَكَرَ الْوَزِيرُ أَنَّ الْمَلِكَ قَدْ مَاتَ

The minister mentioned that the king has died

سَمِعْتُ أَنَّكَ كُنْتَ مَرِيضًا

I heard that you were ill

بَلَغَنِي أَنَّ صَدِيقًا لِي جَاءَ

It reached me / I heard that a friend of mine came
(lit. 'that a friend of mine came reached me')

الْوَأَقِعُ أَنَّ مُحَمَّدًا صَادِقٌ

The fact is that Muhammad is truthful

الْوَأَقِعُ أَنَّهُ صَادِقٌ

The fact is that he is truthful

الْوَأَقِعُ أَنَّ هَذَا الْوَلَدَ صَادِقٌ

The fact is that this boy is truthful

مَنْعَنِي مِنَ الذَّهَابِ أَنَّكَ صَدِيقِي

That you are my friend prevented me from going

(a) If we introduce أَنَّ before a جُمْلَةٌ فَعْلِيَّةٌ (a verb sentence), we must bring الْفَاعِلُ (the subject) forward, to act as اسْمٌ أَنَّ because أَنَّ cannot be followed immediately by a فِعْلٌ (verb).

جَاءَ صَدِيقِي لِي

A friend of mine came

بَلَغَنِي أَنَّ صَدِيقًا لِي جَاءَ

I heard that a friend of mine came

Not:

بَلَغَنِي أَنَّ جَاءَ صَدِيقِي لِي

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كَانَتِ الْبِنْتُ مَرِيضَةً

The girl was ill

سَمِعْتُ أَنَّ الْبِنْتَ كَانَتْ مَرِيضَةً

I heard that the girl was ill

Not:

سَمِعْتُ أَنَّ كَانَتِ الْبِنْتُ مَرِيضَةً

✘

(b) If the فَاعِلٌ (subject) is an implied ضَمِيرٌ (pronoun), we have to insert a ضَمِيرٌ مُتَّصِلٌ (attached pronoun) after أَنَّ to separate it from الْفِعْلُ (the verb).

كَانَ سَرِيعاً

He was fast

ذَكَرْتُ أَنَّهُ كَانَ سَرِيعاً

I mentioned that he was fast

كُنْتُمْ مَرْضَى

You (pl.) were ill

سَمِعْتُ أَنَّكُمْ كُنْتُمْ مَرْضَى

I heard that you (pl.) were ill

حَضَرُوا

They attended

بَلَّغَنِي أَنَّهُمْ حَضَرُوا

I heard that they attended

(c) We have the following idioms produced using أَنَّ :

غَيْرَ أَنَّ

However, but

جَاءَ , غَيْرَ أَنَّهُ مَا قَالَ شَيْئاً

He came but he didn't say anything

مَعَ أَنَّ

Despite, even though

رَغْمَ أَنَّ

Despite, even though

جَاءَ مَعَ أَنَّهُ / رَغْمَ أَنَّهُ كَانَ مَرِيضاً

He came even though he was ill

عَلَى أَنَّ

(Considered) as

أَخَذْتُهُ عَلَى أَنَّهُ جَدِيدٌ

I took it as new

بِمَا أَنَّ

Since / because

حَيْثُ أَنَّ

Since / because

بِمَا أَنْتَ / حَيْثُ أَنْتَ مَرِيضٌ , لَا يَذْهَبُ حَسَنٌ الْيَوْمَ
Since you are ill, Hasan will not go today

14.2.2 (b) لَكِنَّ / وَلَكِنَّ (But)

ذَهَبْنَا إِلَى الْمَدْرَسَةِ وَلَكِنَّ جَمِيعَ الْمُعَلِّمِينَ كَانُوا مَرَضَى الْيَوْمَ
We went to the school but all the teachers were ill today

14.2.3 لِأَنَّ (Because (lit. for that))

بَيْنَنَا حُبٌّ لِأَنَّ الْإِنْسَانَ أَخُو الْإِنْسَانِ
There is love among us because Man is brother to Man

14.2.4 لَعَلَّ (Perhaps)

الْأَخْبَارُ طَيِّبَةٌ The news is good

لَعَلَّ الْأَخْبَارَ طَيِّبَةً Perhaps the news is good

لَعَلَّهُمْ قَرِيبُونَ مِنَّا Perhaps they are close to us

14.2.5 كَأَنَّ (as if / as though (lit. like that))

خَرَجُوا مِنْ بُيُوتِهِمْ كَأَنَّهُمْ مُلُوكٌ They came out of their houses as if they are kings

كَأَنَّكَ كُنْتَ مَعَنَا (it is) as if you were with us

14.2.6 لَيْتَ / يَا لَيْتَ (if only)

لَيْتَ الْوَلَدَ كَبِيرٌ If only the boy were big

لَيْتَ مُحَمَّدًا كَانَ هُنَا If only Muhammad were here

﴿ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴾ (يس 36:26) He said, If only my people knew (36:26)

يَا لَيْتَ شِعْرِي I wish I knew

14.2.7 لَا for 'absolute negation'

لَا as a sister of إِنَّ is used for absolute negation. That is, negating the very existence of a class of things.

The لَا must be نَكْرَةٌ (indefinite), but it does not have تَنْوِينٌ.

لَا طَالِبَ جَاهِلٍ*	No student is ignorant
لَا طَالِبَ فِي الْمَدْرَسَةِ	There is no student in the school
لَا طُلَّابَ فِي الْمَدْرَسَةِ	There are no students in the school
لَا أَحَدَ فِي الْبَيْتِ	There is nobody at home
لَا أَحَدَ يَذْهَبُ مَعَكَ	Nobody will go with you
لَا شَكَّ فِي ذَلِكَ	There is no doubt about that
لَا شَكَّ أَنَّهُ صَادِقٌ	There is no doubt that he is truthful

Note the following idiomatic expressions:

لَا بَأْسَ	Never mind, it doesn't matter, it's all right (lit. No detriment)
لَا بَأْسَ عَلَيْكَ	Don't worry, don't be afraid (lit. No harm upon you)
لَا بُدَّ مِنْ is necessary, inevitable (lit. There is no escape from)
لَا بُدَّ مِنْ ذَلِكَ	That is necessary
لَا بُدَّ لَكَ مِنْ ذَلِكَ	You simply must do that
لَا بُدَّ مِنَ الْكَلَامِ مَعَهُ	It is absolutely necessary to speak with him

(a) The word سِيٍّ means 'equal, (a)like'. We have the following expression:

هُمَا سِيَّانِ عِنْدِي	They are both the same to me / in my opinion
هُمَا مِثْلَانِ عِنْدِي	They are both the same to me / in my opinion

When we negate سِيٍّ using the لَا of absolute negation, we have the following idiomatic expression:

وَلَا سِيِّمًا	Especially (lit. and not equally)
يَقْرَأُ حَسَنَ الْكُتُبِ وَلَا سِيِّمًا الرِّوَايَاتُ	Hasan reads books, especially novels

The definite word after وَلَا سِيِّمًا is always مَرْفُوعٌ .

المُفْرَدَاتُ

إِنَّ	emphatic particle	inna
قَالَ إِنَّ ...	he said that ...	qaala inna
الْوَاقِعُ أَنَّ ...	the fact is that ...	al-waaqi ^{cu} anna
لَكِنَّ / وَلَكِنَّ	but	laakinna / walaakinna
لِأَنَّ	because	li'anna
لَعَلَّ	perhaps	la ^c alla
كَأَنَّ	as if / as though	ka'anna
لَيْتَ / يَا لَيْتَ	if only	layta / yaa layta
(يَا) لَيْتَ شِعْرِي	if only I knew	yaa layta shi ^c ri
غَيْرَ أَنَّ	however, but	ghayra anna
مَعَ أَنَّ / رَغْمَ أَنَّ	despite, even though	ma ^c a anna / raghma anna
عَلَى أَنَّ	(considered) as	^c alaa anna
بِمَا أَنَّ / حَيْثُ أَنَّ	since	bimaa anna / Haythu anna
شَكُّ (شَكُّوكُ)	doubt	shakk ^{um} (shukuuk ^{um})
لَا شَكَّ فِي ذَلِكَ	there is no doubt about that	laa shakk ^a fi dhaalika
لَا شَكَّ أَنَّ ...	there is no doubt that ...	laa shakk ^a anna
بِأَسِّ	harm, detriment	ba's ^{um}
لَا بِأَسِّ	never mind, it doesn't matter, it's all right	laa ba's ^a
لَا بِأَسِّ عَلَيْكَ	don't worry, don't be afraid	laa ba's ^a ^c alaika
لَا بُدَّ مِنْ is necessary, inevitable	laa budd ^a min
سِيِّ	equal, (a)like	siyy ^{um}
هُمَا سِيَّانِ عِنْدِي	they are both the same to me	huma siyyaani ^c indi
وَلَا سِيَّامًا	especially	walaa siyyamaa
إِشَارَةٌ (اتُّ)	indication	ishaarat ^{um} (aat ^{um})
لَا مَ التَّأَكِيدِ	the laam of emphasis	laam ^u at-ta'keed ⁱ

Exercise 14.1

Express in English

١. إِنَّ حُبَّهُ لِأَخْتِهِ هَذِهِ شَدِيدٌ جَدًّا
٢. إِنَّ الْحَيَاةَ فِي هَذِهِ الدُّنْيَا لَقَصِيرَةٌ
٣. إِنِّي جِئْتُكُمْ حُبًّا لَكُمْ وَلَا شَكَّ فِي ذَلِكَ
٤. جُلُوسُكَ هَذَا مَعِي وَذَهَابُكَ مِنِّي سَيِّانٌ عِنْدِي لِأَنَّكَ صَدِيقِي
٥. هَلْ بَلَغَكَ أَنَّ هَذِهِ الْأُسْتَاذَةَ كَتَبَتْ كِتَابَيْنِ فِي عِلْمِ الْحَيَاةِ وَالْأَخْلَاقِ؟
٦. قَالَ إِنَّ هَذَا الْأَمْرَ وَاضِحٌ جَدًّا وَإِنَّهُ لَا يَجِدُ أَيَّ شَكٍّ فِي ذَلِكَ
٧. قَالَ لِي أَبِي إِنَّ حَوْلَ هَذَا الْأَمْرِ شُكُوكًا كَثِيرَةً وَقَالَ لِي إِنَّهُ ذَكَرَ ذَلِكَ لِي
حَشْيَةً وَفُوعِي فِي هَذِهِ الشُّكُوكِ
٨. جَاءَ فِي الْأَخْبَارِ أَنَّ بَعْدَ هَذَا الْأُسْبُوعِ اجْتِمَاعًا لِلرُّؤَسَاءِ مِنْ كُلِّ أَنْحَاءِ الْعَالَمِ
٩. الْوَاقِعُ أَنَّ الْخَوْفَ مِنَ الْمَوْتِ يَمْنَعُ الْإِنْسَانَ مِنْ كَثِيرٍ مِنَ الْأَشْيَاءِ
غَيْرَ أَنَّ مَوْتَهُ مَحْتُمٌ يَوْمًا مِنَ الْأَيَّامِ
١٠. لَيْتَنِي قَرَأْتُ كُتُبِي عِنْدَمَا كُنْتُ وَلَدًا فَإِنَّ عِلْمِي الْآنَ قَلِيلٌ
١١. لَا شَكَّ أَنَّكَ صَادِقٌ . لَعَلَّ أَحَاكَ صَادِقٌ أَيْضًا
١٢. قُلْتُ لَهُ : بِمَا أَنَّكَ تَخَافُ كَأَنَّكَ وَلَدٌ صَغِيرٌ فَلَا بُدَّ مِنْ ذَهَابِي مَعَكَ
فَقَالَ لِي : لَا بَأْسَ عَلَيْكَ . ذَهَابُكَ وَعَدَمُ ذَهَابِكَ مَعِي سَيِّانٌ عِنْدِي

Exercise 14.2

Express in Arabic

1. These are my two friends. They are noble of character.
2. The fact is that these subjects are very difficult.
3. Indeed I have come to your (*pl.*) house out of love for you and because you are my friends.
4. When I heard from my friends that they were ill, I had already left Damascus.
5. He came to me as if he had reached his death and was restless.
6. I found you (dual) to be generous so I mentioned your names to the minister. Perhaps he will mention you to the king tomorrow.
7. I heard that you prevented your children from going to school.
Indeed you have killed their minds.
8. I heard that you came to my house yesterday but left immediately that night.
9. These teachers of mine are noble of character.
10. His statement was clear but I did not hear it.
11. He said that he was ill so he did not leave the house.
12. The fact is that we arrived yesterday but did not hear anything from you.
13. Hasan's brother is my friend. We are friends for the sake of Allah.
14. The rich man understood that love of wealth prevented him from many good deeds.
15. Indeed the high and mighty of the world are kings and presidents, but death kills all.
16. The minister said in the cabinet meeting that the matter is very great.
17. He prevented his brother from going to school because he was ill.