

1. Sometimes the additional 'ما' joins them and nullifies them except in 'الجملة الاسمية' 'ليت' and in this case the *khavar* can be other than 'الجملة الاسمية'.

Example: "قُلْ إِنَّمَا يُوْحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ" or "كَأَنَّمَا يَسَاقُونَ إِلَى الْمَوْتِ"

Also it adds the meaning of specification to 'أَنَّ' and 'أَنَّ'.

Example: "إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ"

2. The Hamza must have *kasra* (إِنَّ) when it is in the position of a sentence.

This happens in:

- A. The beginning of the statement.
- B. The beginning of the 'صلاة'
- C. The beginning of the answer of swearing
- D. After 'قول', such as in 'قَالَ إِنِّي عَبْدُ اللَّهِ'

... refer to page 150

And the Hamza must have fatha (أَنَّ) when with its noun and *khavar*, it is put in the place of a single word.

Example: "أَوْ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ"

Please refer to page 150