

tribe. (K.) And **إِنَّ الْمَجْلِسَ لَيَجْمَعُ شُتُوتًا مِّنَ النَّاسِ** (S, TA,) and **شَتَّى** *Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.)* And **شَتَّى أَشْيَاءَ** [Things of sundry, or different, or distinct, kinds or sorts]. (S.) **أَزْوَاجًا مِّنْ نَّبَاتٍ** (S.) **شَتَّى**, in the *Kur* xx. 55, means *Sorts, of plants, various, or different, in colours, tastes, &c.* (Jel.) **شَتَّى تَوُوبٌ** *see expl. voce* **أَمْرٌ**. And **شَتَّى** *أَمْرًا تَهْتَمُّ* *see expl. voce* **حَالِبٌ**, a prov., *see expl. voce* **حَالِبٌ**.

شَتَّى and **شَتَاتٌ** and **شَتَاتًا**: *see* **شَتَّى**, in five places.

شَتَّى: *see* **شَتَّى**.

نُفْرٌ شَتِيَّتٌ: *see* **شَتَّى**, in four places. **شَتِيَّتٌ** means [Fore teeth] *separate, or wide-apart, one from another.* (S, A, K.) *Tarafah* says,

مِنْ شَتِيَّتٍ كَأَقَاحِ الرَّمْلِ غُرٌّ

[meaning *From separate fore teeth like white chamomiles of the sands: نُفْرٌ being understood, and غُرٌّ being for* **غُرٌّ**]. (TA.)

شَتَّى: *see* **شَتَّى**, in seven places: — and *see* also the last sentence of the following paragraph.

شَتَانٌ بَيْنَهُمَا (K, TA, but omitted in the CK,) with *damm* to the *n* of **بَيْنَ**, (TA,) [Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.] *AZ* quotes, in his “*Nawádir*,” with **بَيْنَ** in the *nom.* case, the following verse:

شَتَانٌ بَيْنَهُمَا فِي كُلِّ مَنْزِلَةٍ

هَذَا يَخَافُ وَهَذَا يَرْتَجِي أَبَدًا

[Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever]. (TA.) The *manṣoob* form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, **شَتَانٌ بَيْنَهُمَا**, **شَتَّى** *الَّذِي بَيْنَهُمَا* [meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!]: *Hassán Ibn-Thábit* says,

وَشَتَانٌ بَيْنَكُمَا فِي النَّدَى

وَفِي الْبَأْسِ وَالْحَبْرِ وَالْمَنْظَرِ

[And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like manner also, [but with *ma*], one says, **شَتَانٌ مَا بَيْنَهُمَا**, (A, Mṣb, K,) accord. to *Th.* (TA.) This [as also, consequently, the same phrase without *ma*] is disallowed by *Aṣ* and *IḲt*: *IB*, however,

says that this phrase occurs in the verses of chaste Arabs: for instance, *Abu-l-Aswad Ed-Duálee* says,

وَشَتَانٌ مَا بَيْنِي وَبَيْنَكَ إِنِّي

عَلَى كُلِّ حَالٍ أَسْتَقِيمُ وَتَطْلَعُ

[And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest]: and similar is the saying of *El-Ba'ceeth*,

وَشَتَانٌ مَا بَيْنِي وَبَيْنَ أَبِي خَالِدٍ

أُمِّيَّةٌ فِي الرِّزْقِ الَّذِي يَنْقَسِمُ

[And different, or widely different, &c., are I and *Ibn-Khálid Umeiyeh*, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, **شَتَانٌ** (S, A, K;) and **شَتَانٌ مَا عَمَرُوا وَأَخُوهُ** (S, K;) Different, or distinct, or widely different, &c., are they two; and *Amr and his brother*: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.! (S, A, K:) here *ma* is redundant; and in the former phrase, *هما* is the agent of **شَتَانٌ**; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) *El-Aqshá* says,

شَتَانٌ مَا يَوْمِي عَلَى كَوْمِهَا

وَيَوْمٌ حَيَّانٌ أَحَى جَابِرٍ

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of *Heiyán* the brother of *Jábir*: in which, for *يَوْمِي* and *يَوْمٌ*, some read *نَوْمِي* and *نَوْمٌ*]. (S, TA.) And in like manner, [but without *ma*], one says, **شَتَانٌ أَخُوهُ وَأَبُوهُ** [Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited *voce* **دَائِمٌ**, in art. **دَوْمٌ**.]

شَتَانٌ, is a preterite verbal noun, signifying **اِفْتَرَقَ**, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for **اِشْتَرَطُوا فِي فِعْلِهِ التَّرَدُّدَ**, I read **اِشْتَرَطُوا فِي فِعْلِهِ التَّعَدُّدَ**, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render **شَتَانٌ** by **بَعْدَ**:] (TA:) or it signifies **بَعْدَ** and **اِفْتَرَقَ**; (*Ibn-Umm-Kásim*;) or **بَعْدَ**; [and so expl. above;] (S, A, Mṣb, K;) and is inflected from **شَتَّتَ**; (S, K;) [which is a verb not used; in the CK, incorrectly, **شَتَّتَ**]; the *fet-hah* of the *n* being the *fet-hah* originally pertaining to the [final] **ت** [of the verb]; and this *fet-hah* shows the word to be inflected from the preterite verb, like as **سَرَعَانٌ** is from **سَرَعَ**, and **وَشَكَّانٌ** from **وَشَكَ**: (S:) or, accord. to *Er-Rádeé*, it implies wonder, [like several verbs of the measure **فَعَلَ**, as shown in remarks on **هُؤُؤُ** &c.,] and means *how greatly separated, disunited, or severed, &c.*! (TA:) or, accord. to *El-Marzooḳee* and *Hr* and *Zj* and some others, it is an *inf. n.*: *El-Marzooḳee*

says, in his *Expos.* of the *Fṣ*, that it is an *inf. n.* of a verb not used, [namely **شَتَّتَ**,] and is *indecl.*, with *fet-hah* for its termination, because it is put in the place of a *pret. verb*, being equivalent to **شَتَّتَ**, [for **شَتَّتَ**] i. e., **تَشَتَّتَ** *أَوْ تَفَرَّقَ جِدًّا*, [as expl. above]: and *Zj* says that it is an *inf. n.* occupying the place of a verb, of the measure **فَعْلَانٌ**, and therefore *indecl.*, because differing thus from others of its class: *Abou'Othmán El-Mázineé* says that **شَتَانٌ** and **سُبْحَانٌ** may receive *tenween*, whether they be *subst.*, or occupying the place of *subst.*: upon which *AAF* observes that if **شَتَانٌ** be in its proper place, it is a verbal noun, meaning **شَتَّى**: if with *tenween*, it is *indeterminate*; if without *tenween*, *determinate*; and if translated from its office of a verbal noun, and made a *subst.* answering to **التَّشْتِيَّتُ**, and *determinate*, it is similar to **سُبْحَانٌ مِّنْ عَلَمَةٍ** in the phrase **سُبْحَانَ الْفَاخِرِ**, which is a *subst.* answering to **التَّنْزِيهِ**. (TA.) The *n* in **شَتَانٌ** (sometimes, TA) receives *kesreh*; (K;) though this is *contr.* to what is said by *AZ* and by *IDrst*: its being sometimes with *kesreh* is mentioned by *Th*, on the authority of *Fr*: and *Er-Rádeé* seems to infer that its being so was an opinion of *Aṣ*; and gives two reasons for his disallowal of the expression **شَتَانٌ مَا بَيْنَ**; first, because **شَتَانٌ** occurs with *kesr* to the *n*; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] *I Amb* says that one must not say **شَتَانٌ مَا بَيْنَ أَخِيكَ وَأَبِيكَ**, because, in this case, **شَتَانٌ** [virtually] governs only one noun in the *nom.* case: but that one may say, **شَتَانٌ مَا أَخُوكَ وَأَبُوكَ**, and **شَتَانٌ أَخُوكَ وَأَبُوكَ**, using **شَتَانٌ** as the dual of **شَتَّى**; though correctly **شَتَانٌ** is a verbal noun: *MF*, however, observes that the *Expositors* of the *Fṣ* seem to say that *Fr* makes **شَتَانٌ** to be the dual of **شَتَّى**; but that he only mentions it as a *dial. var.* of **شَتَانٌ**: the following is adduced as an ex.

لَشَتَانٍ مَا أَنُوِي وَيُنُوِي بَنُو أَبِي

[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which **شَتَانٌ** is read with both *fet-hah* and *kesreh*: and it is said in the O that **شَتَانٌ** is a *dial. var.* of **شَتَانٌ**. (TA.) — *IJ* mentions **شَتَّى** as an accidental *syn.* of **شَتَانٌ**; and says that it is not the *fem.* of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of *Jemeel* requires consideration:

أُرِيدُ صِلَاحَهَا وَتُرِيدُ قَتْلِي

وَشَتَّى بَيْنَ قَتْلِي وَالصَّلَاحِ

[I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.)

شتر

1. **شَتَّرَ**, *aor.* **شَتَّرَ**, (S, Mṣb, K, &c.,) *inf. n.* **شَتْرٌ**; (T, S, A, Mṣb, K, &c.,) and **شَتْرٌ**; (S, K;) *He* (a