RULES AND STRUCTURAL PATTERNS OF "SHATTANA" AN ANALYTICAL GRAMMATICAL STUDY IN THE ELECTRONIC POETRY ENCYCLOPEDIA

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ABSTRACT:
"Shattana" (asunder or what a difference!) is a unique polysemic Arabic lexeme of multiple linguistic usages and structures. The present study aims to cull grammatical and linguistic rules sporadically scattered in linguistics and syntax books handling this unique term. Standard poetic citations; used as authority, in the *Electronic Poetic Encyclopedia* issued by the Department of Culture and Tourism, Abu Dhabi, are tracked. Rulings are investigated and citation patterns of such variable structures are analyzed, following the descriptive analytical approach. The study is divided into an introduction, a preface, two subjects, and a conclusion containing the most important findings and recommendations.

Introduction

Arabic is rich in unique lexemes that profoundly affect sentences and structures, verbally and semantically. The common word "Shattana" is an example. Its usages and structures varied in Arabic prose and poetry. No separate study of this unique Arabic lexeme has been found in order to illustrate its reality, gather its related information, and make clear its ambiguous rules. Standard citations are to be tackled and patterns of its structures are to be analyzed. Thus, I decided to do this study with the help of God Almighty collecting research elements and investigating citations of poetic structures as cited in the *Electronic Poetry Encyclopedia*. The aim was to find out the various structural patterns of this word in linguistic usage. Elements of the research are titled, arranged, analyzed and studied, choosing the descriptive-analytical method. The research is divided into an introduction, a preface, two subjects, a conclusion, and references.

 preface

A. First:"Shattana" Derivation:
"Shattana" is derived from shatt; dispersal, separation and dichotomy. In Arabic shattu means "they have dispersed their affairs"; "they caused discord". Shataat means diaspora and division, too. They came "ashtatana" means to be disunited; dispersed. The singular form is shatta; dispersed. God Almighty says: "**On that day the people will proceed in separate groups**" (Holy Qur'an 99:6) that is: they are divided. https://quran.com/. (Alfairouzabadi, 2008, sh t t 837); Algohari, 2009, sh t t 581,582)

B. Second:" Shattana" linguistically:
 Most Arabs, popularly, use open vowel /a/ for the /n/ in "shattana", as a fixed indeclinable structure in all of its conditions. This is based on the past tense it represents. The high vowel /i/ for the /n/ in "shattani" was heard in a few cases, but the Basrian grammarians prevented it. Al-Asma'i and al-Farra' spoke of this while Tha'alab cited it as well as other grammarians (Thalab, n.d, 312). They attributed the open /a/ to lighter pronunciation and the high vowel /i/ as the original when consonants meet (IbnAqil, 1982, 2/651). Al-Asma'i and those who agreed with him in using the high vowel /i/ based their opinion on the fact that "shattana" is a dual, as to be shown. Hence, its final /n/ was like that in the dual. Usage of the open vowel /a/ and the high vowel /i/ for the /n/ in "shattana" was heard in Al-Nabigha Al-Shaibani's verse:
 Shattani (What a difference) of preys; perfect and imperfect...Her halves are booty.
 (IbnYa'ish, n.d, 4/63; Ibn Malik, 1990,2 / 220)

Subject one: Grammatical rulings of shattanA
A. First: Reality of" shattana" and its etymology:"Shattana" is a nominal past verb, meaning: to separate and diverge. Grammarians disagreed regarding its reality and etymology. Some maintained it is an improvised infinitive; coined principally as a nominal verb. This opinion is more likely. Others argued that it was coined from the root; a source in principle and usage, not a verbal noun (Al-Mouradi, 2001.4 / 1160).
"Shattana" may mean "get afar" requiring one subject as in Shattana what a difference of ignorance, Shattana what a difference between light and darkness, and Shattana what a difference between them. "What" ma is a conjunction here denoting distance as in Rabi'a al-Raqi's:
 - *La-Shattan (What a difference) between the two Yazidis ... Yazid Salim, and al-Aghar ibn Hatim* Some argued that "what" ma is superfluous in this verse, while "between" is a subject of fixed indeclinable structure. Al-Akhfash maintained that it was a subject that kept its indeclinable grammatical parsing position.
 B. Second:" Shattana" as an exclamation interjection: "Shattana" denotes exclamation or interjection as regards the meaning of separation and difference; with exaggeration and hyperbole. Saying: Shattan commending and offending denotes their great separation and difference (al-Radi, 1996, 103/3). This is illustrated in Qais bin Al-Mullawh's:

- She is the full moon in beauty and women are planets…and shattan are stars and the full moon!

And Omar bin AbiRabi'a's:

- They kept a distance from thee… Shattana are proximity and distancing!

C. Third: Ellipsis of /n/ in "Shattana" for poetic necessity:

Arabs omitted /n/ in "Shattana" for poetic necessity, while it kept its meaning and function as in Jamil's:

- I want her good while she wants to kill me… Shatta (asunder) are killing me and being good!

The /n/ in Shattana is omitted for poetic necessity (IbnManzur, n.d, sh t t- 4/2193; Al-Baghdadi, 1986,6 / 278).

D. Fourth: Singular and dual "Shattana":

The majority of grammarians argue that "shattana" is a singular word coined on the template of "fa'laan" as in Hayyan.

Al-Asma'i and Abu Bakr Al-Anbari - and maybe al-Farra'- contended that it is dual form of shatta; meaning divergent, as the meaning refers to two. It is a predicate and what follows is a delayed subject (Al-Sabban, n.d, 3/197).

They argued based on two things: One of them is hearing the vowel /i/ shattani in the language of Arabs. The other is that the open vowel /a/ in the word after it must be dual or something with its meaning, not a plural. If it means "separated", it may be plural subject as in Al-Nabigha Al-Shaibani's:

- Shattani (What a difference) of preys; perfect and imperfect…her halves are booty.

Al-Asma'y and his proponents replied with three things: First, "shattani" /i/ is a rare and hence inconsiderable. Open /n/ "shattana" is the classical language, widely used, and reliable. Second: if "shattana" were dual, we would have been heard "shattayni" with /j/ in the accusative and conjunctive. Third: if "shattana" were an advanced predicate, followed by a delayed subject, it might be delayed after subject saying (Zaid and Amr are shattani) which has not been heard among Arabs.

E. Fifth: "shattana" BETWEEN Parsing and indeclinability:

The majority of linguists and grammarians believe that "shattana" is a nominal verb of indeclinable open vowel /a/ as in hayata, which is more likely. The reason for its indeclinability - like other verbal nouns - is the similar function of the letter as a verb surrogate not to be influenced by others. So "shattana" was placed in the subject of the past tense "shatta", whose root is "shatuta", similar to karuma (be generous). That is why it was indeclinable with open vowel /a/ like it. (Sebawayh, 1988, 3/293; Ibn Al-Sarraj, 1996, 2/133).

Abu Hatim and Al-Zajaj argued that "shattana" is a root (the name of a root) measuring on fa'laan as in subhaan (praise Lord). It is also indeclinable with open vowel /a/ as it is an unparalleled root (Al-Zajjaj, 1971, 96). This theorizing of subhaan was rejected. The first was indeclinable with open vowel /a/ and did not have /n/ of nunnation. It was used by Arabs with one indeclinable open vowel /a/; no nunnation. The second was indeclinable open vowel /a/ in parsing, it was indeclinable. That is why its nunnation /n/ and parsing occur when it was indefinite, as in the poet's saying:

- *Subhaanah (Glory be to Him), then subhaanan we seek His protection… before us mount Judi and rocks glorified Him (sabbaha).*

"Shattani", with /i/ is dual for those who support this view, which is likely, as previously explained.

F. Sixth: Adding /l/ to "shattana":

Adding /l/ lam to "shattana", was not unusual as in Rabi'a al-Raqi's:

- *La-shattana (Asunder) between the two Yazidis…Yazid, Salim, and al-Aghar ibn Hatim*

and Kaab bin Zuhair's (may God be pleased with him):

- *La-shattana (Asunder) are the one who promises and fulfills…And the one who perjures the promise confirmed.*

This /l/ lam is for initiation according to those who say that "shattana" is noun of a verb that has parsing. It is in a nominative position, and its subject replaced the predicate. This applies to those who said "shattana" is dual of "shatt" where /l/ is added to the advanced predicate, as previously explained (Al-Azhari, n.d, 2/195; Al-Ashmoni, n.d, 3/196).

 Al-Akhfsh Ibn Malik and the majority of grammarians said noun of the verb is not to be parsed as it has become verb-like, and the verb has no place originally. So this /l/ is an answer of a virtual oath.

G. Seventh: subject of "shattana" plurality and singular:

The meaning of separation represented by "shattana" occurs only between multiples; between two or more. Hence, its subject must be multiple (by duality, plural, or conjunction) as in shattana the two friends, truthfulness and lies, Zaid, Amr and Khaled. The two friends are the subject, so are truthfulness and men and what follows is subjunctive.

Iftaraqa (diverged) must have more than a single subject, so is "shattana". We cannot say: Shattana Zaid, Zaid diverged. Limiting this to two is incorrect as more than two may occur as in Luqait bin Zarara:

- *Shattana are this, embracing and sleeping…cold drink and the permanent shade.*

 (Al-Zamakhshari, nd, 162)

If "shattana" means go away, its subject is singular as in shattana ignorance, shattana poverty and shattana what is between truth and lies where what is a conjunction. It is the subject of "shattana" which means go away. This will be handled in detail in the following subject.

H. Eighth: ranks of eloquence in the structural patterns of "shattana":

In principle, "shattana" is to be followed by its subject, not to separated from it by anything, as in shattana al-zaydan, shattana knowledge and ignorance. This is the most eloquent and common.

Arabs used ma (what) alone, or ma bayna (what is between), or bayna (between) alone between "shattana" and its subject. All of them are correct and standard, though in different degrees. Examples: shattana what is right and wrong, shattana what they are, shattana what is between truth and falsehood, shattana what is between them, shattana between truth and falsehood, shattana between them. Poetic citations are detailed in the second subject of this study.

Grammarians agree regarding the permissibility of adding ma "what", for emphasis, between "shattana" and its subject as in shattana what is right and wrong, shattana what is Zaid and Amr, shattana what they are.

Al-Farsi said this is the most eloquent. Al-Zamakhshari equaled their eloquence (Shattana Zaid and Amr, and shattana what is Zaid and Omar) (IbnFaris, 1997, 112)

Linguists and grammarians differed as in shattana what is between them, shattana what is between Zaid and Amr. Al-Faraa' and Tha'alab, as well as most linguists and grammarians, argued that this structure is permissible. It is measured and permissible as ma "what" may occur for a multiple. Besides, it is widely heard among Arabs, which is the most likely. Still, it is second to the first and second structures in eloquence and frequent usage.

Al-Asma'i, Ibn Qutaybah, IbnFaris, and others rejected this structure challenging its eloquence. The reply to them was the frequent hearing of this among eloquent Arabs and that it is permissible for ma "what" to occur for a multiple.

As for the occurrence of "Bayna" alone after "Shattana" it was a mistake in the view of Abu Al-Baqaa. Ibn Hisham stated that it was not used in the Arabic language claiming that "shattana" denotes separation while bayna "between" denotes sharing. Do not say: shattana between Muhammad and Ali, shattana between the two Yazids, shattana what is between Muhammad and Ali, shattana what is between the two Yazids (for more). (IbnHisham, 2004, 414 - 416).

His saying that the Arabs have not used it is not correct. It has been heard a lot from them, including Hassaan's (may God be pleased with him):

- *Shattan (There is great difference) between you in dew…in misery, goodness and look.*

• The truth is that all these structures are permissible, measured, heard from the Arabs, even if they vary in degrees of eloquence and frequent use.

I.   SUBJECT TWO: STRUCTURAL VARIANTS OF *SHATTANA*

A. First: shattana + subject:

This is the most eloquent of type of "shattana" and the most widely-used. Linguists and grammarians agree on it as in shattana dust (thara) and the chandeliers (thoraya), shattana al-Zaydan, and shattana are they. It occurred with waw (and) in Ka'ab bin Zuhair's (may God be pleased with him):

- La-shattana (Asunder) are the one who promises and fulfills… And the one who perjures the promise confirmed.

B. Second: Shattana + ma "what" + subject:

This pattern comes second to the previous one in eloquence and frequent usage. Al-Farsi argued that it is the most eloquent of the combinations of "shattana" as in shattana are light and darkness, shattana what they are. It may be followed by comments as in shattana what are they knowledge or morals where ma "what" is superfluous between shattana and its subject.

Aws bin Hajar says:

- It bothered him to say shattan what you see…You have promises unkept.

Al-Asha says:

- Shattan what is my day… and the hayyan day of my brother Jaber.

C. Third: Shattana + ma"what" + between + subjunctive:

In this pattern, and its following analogues, what between come after "shattana" but grammarians disagreed as previously detailed on studying the ranks of eloquence in the types of "shattan". Most linguists and grammarians accepted it while al-Asmai'y and his proponents banned it.

Most likely, it is correct and standard, though second to the two previous patterns.

Say: shattana between right and wrong, and shattana between them. Qais Ibn al-Malawh says:

- She is the full moon in beauty and women are planets…and Shattan (asunder) are stars and the full moon!

D. Fourth: Shattana + ma "what" + between + subjunctive + surrogate:

Say: Shattana what is between the two worlds, the afterworld and this world. Rabi'a al-Raqi says:

- La-Shattana (What a difference) between the two Yazidis…Yazid Salim, and al-Aghar ibn Hatim

E. Fifth: Shattana + ma" what" + (between) subjunctive + (between) subjunctive, added to the first:

Say: Shattana what is between me and Muhammad, and Shattana what is between you and him. Abu Al-Aswad says:

- Shattan what is between me and you….I'm straight all the time while you keep evading

Al-Ba`ith Al-Mojashy says:

- Shattan what is between me and Ibn Khaled…livelihood that is divided

F. Sixth: Shattan + between + subjunctive:

Say: Shattana between the two brothers, Shattana between you, Shattana between them. This pattern, and its following analogues, has "between" unprecedented by ma "what" after "shattana". It was the subject of discussion among grammarians, as previously explained. The correct is its permissibility for hearing it in standard Arabic; Hassaan (may God be pleased with him) said:

- *Shattana (There is great difference) between you in de ...in misery, goodness and look.*

G. *Seventh: Shattan + between + subjunctive + conjunctive:*

Say: Shattana between truth and fiction, Shattana between sleep and insomnia, Shattana between Muhammad and Ali. Jamil says:

- *I want her good while she wants to kill me... Shatta (asunder) are killing me and being good!*

Omar bin AbiRabi'a said:

- *They kept a distance from thee... Shattan (asunder) are proximity and distancing!*

H. *Eighth: Shattan + (between) added + (between) added to the first:*

Say: Shattana between you and him, Shattana between you and Muhammad, Shattana between Muhammad and you. I found only Bashar bin Burd's:

- *Shattan between you, Qubais, and between him...You are the disgraced and not like the praised*

VI. Conclusion

In conclusion, this analytical study of the grammatical rules of "shattana" and its patterns in the Electronic Poetry Encyclopedia yielded many results, the most important of which are the following:

- "Shattana" is a unique lexeme in Arabic, widely used and having many patterns. It is an improvised nominal verb, meaning: separated and distanced. It is not a root, nor is coined from a root, most likely.
- Subject of "shattana" must be plural because the meaning of separation can only be between multiples.
- The majority of Arabs use /a/ in "shattana" as indeclinable word, while "shattani" is rare. It was also omitted due to poetic necessity.
- The most correct view in "shattana" is that it is indeclinable with /a/, like its past verb that it represents, in contrast to those who claim that it has declinable parsing.
- "Shattana" denotes exclamation because it contains meaning of increase and exaggeration in separation and divergence.
- The majority of grammarians argue that the word is singular measuring on fa'laan as in Hayyan and is the most correct, in contrast to what Al-Asma'i and those who agreed with him said; that it is dual of "shatta".
- Initiation lam /l/ was heard on "shattan", as a subject indeclinable of a nominative case. Its subject replaced predicate.
- There were many patterns "shattana" in authoritative Arabic poetry, according to what was found in the Electronic Poetry Encyclopedia (issued by the Department of Culture and Tourism in Abu Dhabi). Its validity and ranks of eloquence, including several structures that were not mentioned by grammarians, were controversial.

- The research recommends further applied studies of "shattana" and other verbal nouns of all types.

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