

(S, K. [See شَهِيدٌ.]) — Also i. q. مَشْهُدٌ as expl. below : see the latter word. — [And it is used in the sense of مُشَاهِدٌ : thus,] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb*: or [the kind of food called] هَرِيَسَةٌ [q. v.]: pl. شِهَادٌ. (Har. p. 609.)

شَهَادٌ *Always present.* (Freytag from the Deewan of the Hudhalees.)

شَاهِدٌ (S, Mgh, L, K) and شَهِيدٌ (S, \* Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye*: (Mgh, L:) *one who declares what he knows*: (L:) *one who knows, and declares what he knows*: (ISd, TA:) *a witness, as meaning one who gives testimony, or evidence; who bears witness*: (S, \* L, K:\*) [*one who gives decisive information*: (see 1, first sentence:)] pl. of the former شُهَدَاءُ (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَاحِبٌ is of صَاحِبٌ, and سَافِرٌ of سَافِرٌ, (S,)

but some disallow this; (TA;) and شُهَدَاءُ [but see what is said of this in the latter half of the paragraph] and شَهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهِدٌ: (S, K:) the pl. of شَهِيدٌ is شُهَدَاءُ.

(S, Mgh.) [Hence,] مَعْبَأٌ سَاتِقٌ وَشَهِيدٌ, in the Kur l. 20: see art. سَوَقٌ. — [Hence also] الشَّاهِدُ a name of the Prophet; (K:) meaning *The witness against those to whom he has been sent.* (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel*: (S, L, K:) or *a guardian angel*: (Mujáhid:) pl. أَشْهَادٌ: or this means the *prophets.* (TA.) — And *The tongue*: (S, L, K:) from the saying, مَآ لِفَلَانٍ شَاهِدٌ حَسَنٌ *Such a one has an elegant diction.* (L.) One says also, مَآ لِفَلَانٍ رَوَاهُ وَلَا شَاهِدٌ *Such a one has neither goodliness of aspect nor tongue.* (Aboo-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example, generally poetical, of the form or meaning of a word or phrase*: pl. شَوَاهِدٌ: the sciences that require شَوَاهِدٌ being those of اللُّغَةِ and الصَّرْفِ and التَّحْوِ and البَدِيعِ and البَيَانِ and المَعَانِي and التَّحْوِ and القَوَائِمِ. (MF on the خُطْبَةِ of the K.) [One says, هَذَا شَاهِدٌ لَكَذَا and عَلَى كَذَا *This is an evidential example of such a thing.*]

With respect to the classical language, absolutely, شَوَاهِدٌ are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مَوْلَدٌ: also, accord. to the general decision of the learned, from the Traditions of Moḥammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprâ. [See, again, مَوْلَدٌ.]) The classes of the poets from whose poetry شَوَاهِدٌ are taken are the Pagan

Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see إِسْلَامِيٌّ and مُخَضَّرٌ and جَاهِلِيٌّ and مَوْلَدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprâ:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَيَانِ and البَدِيعِ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Moḥammad: that of the latest, about a century after his death. (See the Preface to this work.)] — Also *Knowing, (Mṣb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eye-witness*: (L, Mṣb;) as also شَهِيدٌ: pl. of the former [or, as is said in the L in art. مَجْدٌ, of the former or of the latter,] شُهَدَاءُ and شُهَدَاءُ; [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter شُهَدَاءُ. (Mṣb.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.*] — *Present; a witness as meaning one personally present*: (S, L, Mṣb, K;) as also شَهِيدٌ: (Mṣb:) pl. of the former شَهَدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شُهَدَاءُ (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ, meaning *The present knows what the absent knows not.* (Mṣb.) And قَوْمٌ شُهَدَاءُ *People, or persons, present.* (S, A.) And كَلِمَتُهُ عَلَى رُؤُوسِ الْأَشْهَادِ *[I spoke to him before witnesses, or persons present].* (A.) — [Hence, app., being opposed to غَائِبٌ,] *A running in which a horse exerts his force unsparingly*; (A, L;) as in the saying, لَلْفَرَسِ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly*; like the saying, لَهْ شَاهِدٌ or صَوْنٌ وَبَدَلٌ: (A: [see 1 in art. بَدَلٌ:]) means *a running that testifies the excellence of a horse, (IAqr, K,) and his quality of outstripping others.* (IAqr, TA.) — *A star [app. when visible]*; (Aboo-Eiyoub, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset*; (A, L, Mṣb, K;) because it is *the prayer that is performed when the star becomes visible*; (Sh, L;) also called صَلَاةُ الْبَصْرِ, because the stars are seen at the time thereof: or, accord. to some, *the prayer of daybreak*; (L;) [and so, accord. to some, صَلَاةُ الْبَصْرِ; (see art. بَصْرٌ:)] as also الْمَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Mṣb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not

be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of *Friday*; (Fr, K;) as also الْمَشْهُودُ: or the latter is *the day of resurrection*: (K:) or the *day of 'Arafah*: (Fr, K: [see عَرَفَةُ:]) because of the presence and congregation of people on each of those days. (TA.) — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the foetus*: (S, K:) pl. شُهَدَاءُ: which latter, accord. to ISd, means the أَغْرَاسُ [pl. of غَرَسٌ, q. v.,] *upon the head of a young camel at the time of its birth.* (TA.) And شُهُودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the foetus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also *A quick, or an expeditious, thing or affair.* (K.)

الشَّاهِدَةُ *The earth, or ground.* (K.) See شَهِيدٌ, last sentence.

مَشْهُدٌ *A place where people are present or assembled; a place of assembling; an assembly*; (S, L, K;) as also مَشْهُدَةٌ and مَشْهُدَةٌ (K) and مَشَاهِدَةٌ: (L:) pl. مَشَاهِدٌ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) — [A funeral assembly or procession. — A place where a martyr has died or is buried. — And The aspect, or outward appearance, of a person; like مَرَايَ: see an instance voce عَوْدٌ.]

مُشْهِدٌ *Slain a martyr in the cause of God's religion.* (K.) [See also شَهِيدٌ.]

أَمْرَأَةٌ مُشْهِدَةٌ (S, A, K,) without ة, (S,) and مُشْهِدَةٌ, (A,) *A woman whose husband is present with her*: (S, A, K:) opposed to أَمْرَأَةٌ مُغَيَّبَةٌ; (S, A;) this last with ة. (S.)

مَشْهُدَةٌ and مَشْهُدَةٌ: see مَشْهُدٌ.

مَجْلِسٌ مَشْهُودٌ [A place of assembling at which numerous persons are present]. (A.) And يَوْمٌ مَشْهُودٌ [A day on which numerous persons are present: and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — مَشْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future; the tenses of a verb.* (Kh, L in art. عَهْدٌ.)

شهادنج

شَهْدَانِجٌ (K accord. to the TA,) with fet-ḥ to the ش and kesr to the ن, (TA,) and شَاهِدَانِجٌ (K accord. to the TA,) or شَهْدَانِجٌ (Mgh, Mṣb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Mṣb,) and شَاهِدَانِجٌ (CK,) arabicized from [the Pers.] شَاهُ دَانَهُ, which means “king of grains,”