

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

شہیدَ A roasted lamb : or [the kind of food called] [q. v.]: pl. شہاد. (Har. p. 609.)

[شہادَ Always present. (Freytag from the Deewán of the Hudhalees.)]

شہیدَ (S, Mgh, L, K) and شہادَ (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 شہدَ, (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 شہودَ [but see what is said of this in the latter half of the paragraph] and اشہادَ are also pls. of شہادَ, (Mgh, L,) or of شہدَ : (S, K:) the pl. of شہیدَ شہداءَ : (S, Mgh.) [Hence,] معَهَا سَائِقٌ وَشَهِيدٌ * in the Kur l. 20: see art. سوق. — [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 شاہدَ An angel : (S, L, K:) or a guardian angel : (Mujahid:) pl. اشہادَ : or this means the prophets. (TA.) — And The tongue : (S, L, K:) from the saying, ما لِفَلَانٍ رِوَاءٌ وَلَا شَاهدٌ Such a one has an elegant diction. (L.) One says also, 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. شواهدَ : the sciences that require شواهدَ being those of the language and the grammar and the meaning and the explanation and the reason and the cause. (MF on the خطبة of the K.) [One says, هذا شاهدٌ لـكَ This is an evidential example of such a thing.] With respect to the classical language, absolutely, شواهدَ 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 مولدَ:] also, accord. to the general decision of the learned, from the Traditions of Mohammad ; [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 supra. [See, again, مولدَ.]) The classes of the poets from whose poetry شواهدَ are taken are the Pagan

Arabs, the Mukhadrams, the Islámees, and the Muwellets : [see إِسْلَامِيٌّ and مُخَضَّرٌ and جَاهِلِيٌّ and مُولَدَ:] 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 supra :) but they are taken from the poetry of the fourth class with respect only to the sciences of the المعانِي and البَيَان and الْبَدِيع. (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 Mohammad : that of the latest, about a century after his death. (See the Preface to this work.)] — Also Knowing, (Msb,) and witnessing, or seeing or beholding with his eye ; a witness, as meaning an eye-witness ; (L, Msb;) as also شہیدَ * pl. of the former [or, as is said in the L in art. مسجد, of the former or of the latter,] شہودَ اشہادَ and شہادَ [but see what is said of these pls. in the first sentence of this paragraph ;] and of the latter شہداءَ. (Msb.) [See an ex. of شہیدَ in this sense in a verse cited voce بَذَّ.] — [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, Msb, K;) as also شہیدَ : (Msb:) pl. of the former شہدَ (S, L, K) [and اشہادَ, as above,] and شہودَ, (K,) or this last is used as a pl. but is originally an inf. n. الشَّاهِدُ بَرِيٌّ مَا لَا بَرِيٌّ الغَائِبُ, meaning The present knows what the absent knows not. (Msb.) And قَوْمٌ شہودَ People, or persons, present. (S, A.) And كَلِمَةٌ عَلَى رُؤُسِ الْأَشْهَادِ [I spoke to him before witnesses, or persons present]. (A.) — [Hence, app., being opposed to غائبُ,] A running in which a horse exerts his force unsparingly ; (A, L;) as in the saying, لِلْفَرَسِ 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, لَهُ شَاهِدٌ (]: بَذَلٌ or شَاهِدٌ صَوْنٌ وَبَذَلٌ means a running that testifies the excellence of a horse, (IAar, K,) and his quality of outstripping others. (IAar, TA.) — A star [app. when visible] ; (Aboo-Eyoob, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَةُ الشَّاهِدِ The prayer of sunset ; (A, L, Msb, K;) because it is the prayer that is performed when the star becomes visible ; (Sh, L;) also called صَلَةُ الْبَصَرِ, because the stars are seen at the time thereof : or, accord. to some, the prayer of daybreak ; (L;) [and so, accord. to some, صَلَةُ الْبَصَرِ ;] as also شہودَ * ; (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 Msb] : 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 المُسْبُودُ : or the latter is the day of resurrection : (K:) or the day of 'Arafah : (Fr, K: [see عَرَفَةً :]) because of the presence and congregation of people on each of those days. (TA.) — شاہدَ also signifies Matter resembling mucus, that comes forth with the faetus : (S, K:) pl. شہودَ : which latter, accord. to ISd, means the غُرَسَ [pl. of غُرَسَ, q. v.,] upon the head of a young camel at the time of its birth. (TA.) And شہودُ النَّاقَةِ means The marks left by the blood, or by the membrane that enclosed the fetus, of the she-camel, in the place where she has brought forth. (S, K.) — Also A quick, or an expeditious, thing or affair. (K.)

شہادَ الشَّاهِدَةُ The earth, or ground. (K.) See شہیدَ, last sentence.

شہیدَ A place where people are present or assembled ; a place of assembling ; an assembly ; (S, L, K;) as also شہادَ and شہیدَ (K) and شہادَ : (L:) pl. مَشَاهِدَ. (A.) — [Hence,] مَشَاهِدَ 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 مَوْاْيَى : see an instance voce عَوْدَ.]

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

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

مَسْهِدَةُ مُسْهِدَةً : see مُسْهِدَةً.

مَجْلِسٌ مُسْبُودٌ [A place of assembling at which numerous persons are present]. (A.) And يَوْمٌ مُسْبُودٌ [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 صَلَةٌ مُسْبُودَةٌ 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 شاہدَ, in two places, in the last quarter of the paragraph. — مَعْبُودٌ وَمُسْبُودٌ وَمَوْعِدٌ Past and present and future ; the tenses of a verb. (Kh, L in art. عبد.)

شہدائج

شہدائج, (K accord. to the TA,) with fet-h to the ش and kesr to the ن, (TA,) and شاہدائج, (K accord. to the TA,) or شہدائج, (Mgh, Msb, and so in the CK,) except that it is there written as though imperfectly decl.,) with fet-h to the ن, (Msb,) and شاہدائج, (CK,) arabicized from [the Pers.] شاہ دانة, which means "king of grains,"