(Ṣ, Ķ. [See مُشْهَدُ as expl.) __ Also i. q. مُشْهَدُ below: see the latter word. __[And it is used in the sense of عَالِمُ الغَيْبِ وَالشَّهَادَةِ [,thus : مُشَاهَدُ thus وَالشَّهَادَةِ إ the Kur vi. 73 &c., means The Knower of what is unseen and of what is seen. (Jel.)

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

Always present. (Freytag from the Deewan of the Hudhalees.)]

(Ş, Mgh, L, K) and أَسْبِيدٌ (Ş, 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: (\$, L, K:) [one who gives decisive information: (see 1, first sentence:)] pl. of the former مُبُدُ (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صعب is of صاحب, and سفر (S,) but some disallow this; (TA;) and | hut see what is said of this in the latter half of the paragraph] and أَشْهَادُ are also pls. of شُهَادُ, (Mgh, شَهُدَا نَهُ نَهُ نَهُ لَكُ اللَّهُ لَا the pl. of اللَّهُ نَهُ نَهُ اللَّهُ لَا إِلَّهُ اللَّهُ لَل لَهِ اللّ (Ş, Mgh.) [Hence,] * مُعَهَا سَائِقٌ وَشَهِيدٌ , in the الشَّاهدُ [Hence also] ___ الشَّاهدُ [Kur l. 20: see art. a name of the Prophet; (K;) meaning The witness against those to whom he has been sent. (Jel in xxxiii. 44.) _ And عاهد An angel : (5, L, K:) or a guardian angel: (Mujáhid:) pl. or this means the prophets. (TA.) __ And The tongue: (S, L, K:) from the saying, Such a one has an elegant لفُلَانِ شَاهِدٌ حَسَنُّ مَا لِفُلَانِ رُوَادٌ وَلَا شَاهِدُ ,Such a one has an elegant 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. شواهد : the sciences that and الصُّرُف being those of اللَّغَة and السُّرُف and and البَديع and البَيَان and المَعَانِي and النَّحُو of the خُطْبَة and القُوَافِي MF on the العُرُوض عَلَى كُذَا and هُذَا شَاهِدُ لَكَذَا كَذَا (One says, عَلَى كُذَا This is an evidential example of such a thing.] With respect to the classical language, absolutely, 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 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 suprà. [See, again, مولد.]) The classes of the poets from

Arabs, the Mukhadrams, the Islamees, and the Muwelleds: [see أُسُلُمِيُّ and مُخَضُّرُمُ and إُسْلَامِيُّ and مولد:] 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 suprà :) but they are taken from the poetry of the fourth class with respect only to the sciences of land and البيان. (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 eyewitness; (L, Msb;) as also مُبِيدُ * pl. of the former [or, as is said in the L in art. , of the former or of the latter,] شُهُود and أَشْهَاد ; [but see what is said of these pls. in the first sentence of this paragraph ;] and of the latter مُنْهُدُاً. (Msb.) [See an ex. of مُبِيدٌ in this sense in a verse cited voce برنا [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 kadee.] - Present; a witness as meaning one personally present; (S, L, Msb, K;) as also * شَهِدْ : (Msb:) pl, of the former شهيدٌ (Ş, L, K) [and أشاد , as above,] and بشود * (K,) or this last is used as a pl. but is originally an inf. n. (إلشَّاهِدُ يَرَى مَا لَا يَرَى الغَائِبُ One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الغَائِبُ meaning The present knows what the absent knows not. (Msb.) And قوم شهود People, or persons, كَتَّهُ تُنهُ عَلَى رُؤُوسِ الأَشْهَادِ And المُثَنَّةُ عَلَى رُؤُوسِ الأَشْهَادِ [I spoke to him before witnesses, or persons present]. (A.) - [Hence, app., being opposed to عَاثَثُ,] A running in which a horse exerts his force unsparingly; (A, L;) as in the saying, The horse has a run which he للْفَرَس غَائبٌ وَشَاهِدُ reserves [for the time of need], and a run which he performs unsparingly; like the saying, a شَاهِدُ or : (A: [see 1 in art. صُونُ وَبَذُلُ 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-Eiyoob, K;) as being present and apparent in the night. (TA.) _ [Hence, accord. to some,] صَلاَةُ الشَّاهِد 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 صُلَاةُ البَصَر, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to ; الْمُشْهُودُ ♦ (see art.)] as also ; صَلَاةُ البَصْرِ (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 whose poetry شواهد are taken are the Pagan | 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 الشاهد is a name of Friday; (Fr, K;) as also المُشْهُودُ : or the latter is the day of resurrection: (K:) or the day of 'Arafeh : (Fr, K : [see غُرْفَة :]) because of the presence and congregation of people on each of those days. (TA.) _ عاهد also signifies Matter resembling mucus, that comes forth with the fatus : (S, K :) pl. شهود : which latter, accord. to ISd, means the أغْرَاس [pl. of غُرِس , q. v.,] upon the head of a young camel at the time of its birth. (TA.) And شُهُودُ النَّاقَة means The marks left by the blood, or by the membrane that enclosed the fietus, of the she-camel, in the place where she has brought forth. (S, K.) - Also A quick, or an expeditious, thing or affair. (K.)

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

A place where people are present or assembled; a place of assembling; an assembly; (K) and مُشْهُدُةً \$ and مُشْهُدُةً (K) and مَشَاهِدُ (L:) pl. مُشَاهِدُ (A.) [Hence,] مُشَاهِدُ 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 مُراي: see an instance voce .]

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

امْرَأَةُ مَشْهِدُ, (Ṣ, A, Ķ,) without ة, (Ṣ,) and مشيدة, (A,) A woman whose husband is present with her : (S, A, K :) opposed to أَمْرَأَةُ مُغْيِبَةُ ; (S, A;) this last with 5. (8.)

مَشْهَدُ and مُشْهَدُةُ see مُشْهَدُةً

[A place of assembling at which numerous persons are present]. (A.) And [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 صُلاةً مُشْهُودُةً مُكْتُوبًة 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 عُاهِد, in two places, in the last quarter of the paragraph. Past and present and future; the tenses of a verb. (Kh, L in art. عبد.)

شهدانج

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