

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Msb.) Accord. to some, when one says only **أَشْهَدُ**, not adding **بِاللَّهِ**, it is an oath. (TA.) — **شَهِدَ عَلَى كَذَا**, a phrase of which one meaning has been expl. above, means also *He became a witness (شاهد) of, or to, such a thing*; (S, K;) *he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye*: (Msb.) and **شَهِدَهُ**, (Mgh, L,) inf. n. **شَهَادَةٌ**, (L,) [likewise] signifies *he witnessed it; or saw, or beheld, it, or him, with his eye*; (Mgh, L;) and (Mgh, L, Msb) so **شَاهِدُهُ**, (A, Mgh, L, Msb, K,) inf. n. **مُشَاهَدَةٌ**, (S, A, L, Msb.) [Hence,] one says, **شُهِدَتْ مِنْهُ حَالٌ جَبِيلٌ** [*A comely, or pleasing, state, or condition, of him was witnessed*]. (A.) — And **شَهِدَهُ**, (norr. ٤, K,) inf. n. **شُهِدَ**, *He was, or became, present at it, or in it*; (S, A, Mgh, L, Msb, K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) **فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ**, in the Kur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) **الشَّهْرُ** being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] **شَهِدَ الْجُمُعَةَ** *He attained to [the being present at] the جُمُعَةُ [here meaning, as in many other instances, the prayer of Friday]*: (Mgh:) and **شَهِدَ الْعِيدَ** *he attained to [the being present at] the عِيد [or festival, or the prayer thereof]*. (Msb.) [Hence also,] it is said in a trad., **يَشْهَدُ بِبَيْعِكُمْ الْحَلْفُ وَاللَّغْوُ** [*Swearing, and unprofitable speech, attend your selling*]. (TA in art. شوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. **أَشْهَدْتُهُ عَلَى كَذَا** *I made him to be a witness (شاهد) of, or to, such a thing*: (S, Mgh, L:) [and in like manner,] **أَشْهَدْتُهُ الشَّيْءَ** *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Msb.) See also 10. **إِشْهَادٌ** in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, “*This thy wall is leaning, therefore demolish it,*” or “*feared, therefore repair it.*” (Mgh.) — **أَشْهَدُهُ** also signifies *He caused him to be present*. (K.) You say, **أَشْهَدَنِي إِمْلَاكَهُ** *He caused me to be present [at, or on the occasion of, his being put in possession]*. (S.) — **أَشْهَدُ**: see 10. — **أَشْهَدُ** [as intrans.] + *Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum*; (S, K;) as also **شَهِدَ**, (K,) inf. n. **تَشْهِيدٌ**: (TA:) [from **شَهِدَ** signifying “honey;” for] **عَسِيلَةٌ** is a term for **مَذْنَى**. (S.) + *He rendered his مِثْرَر [or waist-wrapper] of a reddish hue and of a dark dust-colour (أَخْضَر) [by the act above-mentioned]*. (L.) + *He (a boy) attained to puberty.* (Th,

TA.) And **أَشْهَدَتْ** *She (a girl) menstruated: and attained to puberty.* (K.)

5. **التَّشْهُدُ** in prayer is well known; (S, K;) *The reciting of the form of words commencing with التَّحِيَّاتُ لِلَّهِ*: [see art. حَي:] from the occurrence therein of the words **لَا إِلَهَ إِلَّا اللَّهُ** **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** **وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**. (Mgh, TA.) [See also Har p. 611.] — And **تَشْهَدُ** also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. **اسْتَشْهَدَهُ** *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Msb, K.) You say, **اسْتَشْهَدْتُ فَلَانًا عَلَى فَلَانٍ** *I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And **اسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الْغَرِيرِ** *I asked, or required, [and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] **اسْتَشْهَدَ بَيِّنَةً عَلَى مَعْنَى كَلِمَةٍ** [*He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word*]. (A phrase of frequent occurrence in the larger lexicons.) — **اسْتَشْهَدَ** (S, K) and **أَشْهَدَ** (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شَهِدَ.])

شَهِدَ: see **شَاهِدَ**, first sentence. — Also, and **شَهِدَ**, (S, Msb, K,) the former of the dial. of Temcem, and the latter of the people of El-'Āliyah, (Msb, TA,) *Honey*: (K:) or *honey in its wax* [i. e. its comb]; (S, Msb;) *honey not expressed from its wax [or comb]*: (TA:) pl. **شَهَادٌ** (S, Msb, K:) **شَهْدَةٌ** is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also **شَهْدَةٌ**. (TA.)

شَهِدَ: see the next preceding paragraph.

شُهِدَ: see **شَاهِدَ**, in two places.

شَهِيدٌ is also written and pronounced **شَهِيدٌ**, with kesr to the ش: (K, TA:) and in like manner is every word of the measure **فَعِيلٌ** having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like **رَغِيفٌ** and **بَغِيرٌ**: El-Hemdanee says, in the “*Iārāb el-Kur-ān*,” that the people of El-Hijāz, and Benoo-Asad, say **بَغِيرٌ** and **رَغِيفٌ**, with fet-h to the first letter; and Keys and Rabee'ah and Temcem say **بَغِيرٌ** and **رَغِيفٌ**, with kesr to the first letter: Suh says, in the R, that Temcem pronounce every **فَعِيلٌ** of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in **كَبِيرٌ** and **كُرِيرٌ** and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation

termed **إِمَالَةُ الْفَتْحِ**, (i. e. the pronouncing fet-h like “e” in the English word “bed,”) which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — **شَهِيدٌ** is *syn. with شَاهِدٌ* [in several senses, as shown below]: and its pl. is **شُهَدَاءُ**. (S, K.) See **شَاهِدٌ**, in six places. — Also *Possessing much knowledge with respect to external things*: **خَبِيرٌ** is used in the like sense with respect to internal things; and **عَلِيمٌ**, in the like sense absolutely. (L.) [Hence, perhaps,] **وَادْعُوا شُهَدَاءَكُمْ**, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge: or* the meaning here is, *your helpers*: (Bd:) or *your gods whom ye worship*. (Jel.) **الشَّهِيدُ** as a name of God means *The Faithful, or Trusty, in his testimony*, (Zj, L,) or in *testimony*: (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient*. (Zj, L, K.) — Also, derived from **الشَّهَادَةُ**, or from **الشَّهَادَةُ**, or from **الشُّبُودُ**, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; (Msb, TA;) or in the sense of the measure **فَاعِلٌ**; (TA;) *A martyr who is slain in the cause of God's religion*; (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle*; (Msb;) *one who is slain fighting in the cause of God's religion*: (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the **شَاهِدَةٌ**, or ground: (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K, TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy*: (IAth, L:) *one who dies of plague, or pestilence: a woman who dies in a state of pregnancy*: (L:) and to some others: (IAth:) the pl. is **شُهَدَاءُ**. (A, Msb, K, &c.)

شَهَادَةٌ [see 1:] *Information of what one has witnessed, or seen or beheld with his eye*: (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from **الشَّهَادَةُ**: (Msb:) *declaration of what one knows: testimony, attestation, evidence, or witness*: (L:) *decisive information*. (S, A, L, K.) — *An oath*: pl. **شَهَادَاتٌ**: so in the Kur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion*.