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Quran, hadith, and jurisprudence indicates the necessity of explaining the concepts in different sciences to avoid error in the interpretation of texts in different fields. Attention to the different meanings of words in has been considered different schools of thought but less attention has been paid to the semantic difference and conceptual use of the word within a school of thought and this has led to some misunderstanding of some of the religious propositions. Investigating the instances of the "Shahid" is a good example to remind researchers of the need to pay attention to the conceptual change of vocabulary over time.

Conflict of Interest

The authors declare that they have no conflict of interest

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instances under the concept of Shahid and fulfill the duty of the interpreter in explaining the meaning of the verses correctly.

- The use of the word Shahid in hadiths is also consistent with its Qur'anic usage and can be summarized. In most cases, it can be mentioned in the hadiths, such as those who have been killed by natural disasters, severe or severe illnesses, etc. are under the concept of the verses. Of course, the dead in the way of God are prominent examples of Shahid in the Qur'an and hadiths. However, using the title of Shahid in hadiths meaning, "killed in the cause of God" indicates the conceptual change of this term from the third century onwards among the Muslim scholars. Jurisprudence is one of the Islamic sciences that express religious law based on authentic religious sources. The word Shahid has been used in jurisprudential texts since the third century onwards, meaning killed in battle, and has become so widespread that it has been taken as the true meaning of the word and its predominance in jurisprudence has led some to interpret the Qur'anic and Hadiths make mistakes. The reason for the change of Shahid meaning from the general to the original meaning of "killed on the battlefield" is that those killed on the battlefield are not bathed, unlike others, buried in their bloody garments and there are disputes about saying prayers on them in the religions. Since jurisprudence deals with the practice of religious law and the rest of the Shahid incidents do not differ from the others in the necessity of bathing and sacrifice, the jurists have devoted special attention to distinguishing the religious orders of those killed in the war. This has led the jurisprudential meaning of the word to dominate the Qur'anic and hadith meanings in subsequent periods and give rise to semantic confusion. It should be noted; the jurists have used the word "Shahed" which means "witness" instead of "Shahid" and have used the word "Shahid" in the latter sense. The semantic difference between these two words has become so common in jurisprudence that their synonymy has faded in the Qur'an and hadith.
- Studying the evolution of the concept of Shahid from the beginning of Islam until now and in different areas of the

By comparing the definitions of jurisprudence, it becomes clear that all jurisprudential religions agree that those killed on the battlefield against non-Muslims are considered Shahid meaning that the jurists agree with the concept of Shahid in the Qur'an and hadith, both public and private. That is to say, the concept of Shahid in the Qur'an and hadith has the same jurisprudential meaning, while the concept of Shahid is different and distinct in jurisprudence. The analysis of the use of the word Shahid in the three areas of the Qur'an, hadith, and jurisprudence suggests that a concept in a worldview may have multiple and different meanings in different domains and sciences that commentators and readers need to consider when interpreting the text. Ignorance of this issue, the dominant jurisprudential meaning of the word "Shahid" and the inadequate interpretation of the verses and hadiths of this concept have led many to depart from the religious rule that can be criticized in religious terms and needs to be revised.

7. Conclusion

Based on what has been discussed so far, the overall results of the present study can be summarized as follows:

- Quranic vocabulary and concepts are often used in the same well-known and common Arabic meanings because otherwise, the content of the message was not clear to the target audience. However, the Qur'an sometimes corrected the concepts. The word "Shahid" and "Shahed" in Jahiliyyah Arabic language mean conscious presence and this meaning is taken into account in the Qur'an. The witnesses of a transaction, a will, a witness, etc. have these two characteristics. "Shahid" in a divine sense has been interpreted as absolute science or the like, to avoid proving the image of God.
- In Qur'anic usage, Shahid cannot simply be understood as the meaning of those killed in the path of God, while some interpreters consider this common meaning and omitted instances of Shahid from its semantic scope in interpreting the Qur'anic verses. The Qur'anic view of this word differs and to interpret the Qur'an correctly, it is necessary to put all

contracts that, if required, one could appear in court to comment on the details of an affair. The matters related to witnesses are discussed in "كتاب الشهادة". While the "Shahid", despite the religious differences, refers to those who lose their lives in jihad.

It seems that collocating the general meaning of Shahid to one of its instances in Islamic jurisprudence is because in Islamic jurisprudence the sentences of those killed in war are different in terms of quality of bathing, shrineing, and praying with other people. According to traditions, these people are buried without their baths and in their bloody clothes and there is a dispute over praying on their bodies in Islamic religions. However, the rest of those who are considered Shahid in hadith, or People who are generally considered "Shahid" in the Qur'anic verses are not included in the sentence, were treated like other people and formalities related to the dead are performed on them. That is why jurisprudential sources have used this basis for the definition of a Shahid, some of which are:

-From the perspective of Hanafiyyah Shahid is anyone who has lost his life on the battlefield, or who has been murdered, or any murder that does not necessitate financial Diah (Mouseli, 1986, 1/97-98; Ibn Abidin, 1992, 690/1; Zubeidi, 1941, 111-112).

- From the viewpoint of Maliki, Shahid refers to those killed in the battlefield (Ibn al-Jazei, 2014, 192), those killed with canes and sticks, and those killed in the onslaught of war (Ra'ini, 1992, 2/248).

- Shafi'i jurisprudents offer a more limited meaning of Shahid and believe that Shahid only applies to those killed on the battlefield, but if the time of death is at least half a day away, the deceased is not Shahid and he is treated like the rest of the dead (Juwaini, 2008, 36/36; al-Ghazâlî, 1997, 2/377, Nawawi, 5/260).

- Shahid in Hannabalah only refers to those killed on the battlefield against infidels, and if a wounded person drinks water or food after the battle, he is not considered a Shahid (Zarzour, 1986, 312). However, in the narrative of Imam Ahmad, Shahid refers to those killed in defense of their property, honor, and life (Ibn Qudamah, 2009, 2/852).

- From the viewpoint of the Imamiyyah jurisprudent, Shahid refers to the one who is killed in the way of Imam or his right representative on the battlefield (Tusi, 3/193).

Killed in the battlefields for God, immigrants for God, people who died due to plague, people who died due to internal injuries, people who died due to natural disasters such as earthquakes, and those killed in defense of their property, honor, and life or in defense of other oppressed, women who are pregnant or die during or after childbirth (Bukhari, 2002, 1/143, 3/136; Muslim, 12/124; Abu Dawoud, 3/9; Termezi, 1989, 3/369; Nasa'i, 1987, 4/13; Ibn Majah, 1997, 2/1172).

By comparing the hadiths that have introduced Shahid in three, five, seven categories or more, it can be said that the traditions in the hadiths are explanatory and have not been mentioned for exclusiveness and thus there is no conceptual contradiction in the Quranic usage of the word with its hadithic usage.

As can be seen, the use of the word "Shahid" means the dead in the way of God in more specific traditions. Besides, other traditions not mentioned in the Qur'an or jurisprudence books are considered Shahid that it is necessary to pay attention to the exact circumstances of the Shahid according to the circumstances and the reasons for their issuance.

6. Shahid in Jurisprudence

Jurisprudence is a valuable Islamic knowledge that expresses practical rulings based on religious principles and reasons (Subki, 2003, 1/83). Since jurisprudence deals with the practical aspect of life and from this point of view the Qur'an and hadith are concerned with the jurisprudence's explanation of practical laws, the issues of belief, ethics, and so forth are excluded from the field of science, and the concepts mentioned in this science. Therefore, the concept of Shahid in jurisprudential sources is different from its application in the Qur'an and hadith. In the Qur'an, the root of "Shahada". its derivatives have a general meaning and they are used in the sense of witness, observer, present, reason, etc. In the hadiths, in addition to the Qur'anic meanings, people who are deceased of plague, childbirth, and Earthquakes are also considered Shahid. Therefore, the Qur'anic application is similar to the hadith approach and there is little difference in this regard. However, in the jurisprudential sources, the use of the two words "Shahid" and "Shahed" are distinguished and "Shahed" means the testimonial of allotted transactions and

return to the world after seeing the blessings of the resurrection, except the "Shahid" who witnesses the blessings of God and wishes to return to the world again and sacrifice his life for the cause of God (Muslim, 4/17). There are also cases where the word "Shahid" is used in a hadith in two senses. For example, in one of the wars of the Prophet (PBUH) he saw one of the companions killed by an arrow hit his neck and died, saying: " اللهم هذا عبدك خرج مهاجرا اليك فقتل " (Nasa'i, 1986, 4/60). In this hadith, the term "Shahid" first means, "killed on the way of God" and then means "witness and certification". Assigning the common meaning of the word "Shahid" to those killed in the war and accepting this concept has made the narrators take it in the same sense to specify the titles of the hadith books and titles such as *باب الصلاة على الشهيد* (Bukhari, 2002, 2/91), *باب ثبوت الجنة للشهيد*, (Bukhari, 2002, 4/37), *باب لايقول فلان شهيد*, (Abudawoud, 3/195) and *باب دفن الشهيد* (Nasa'i, 1986, 2/253) indicates the relative establishment and acceptance of the particular concept of the Shahid. The difference between the meaning of the Shahid in the title and the aforementioned hadiths in different Hadith books is another point to consider. For example, in the case of "الصلاة على الشهيد" Muslim narrates from the Prophet (PBUH) that on the quality of the burial of those killed was in "Ohod" that the Prophet (PBUH) said". I will be a Shahid on the Day of Judgment for them" (Muslim, 2/91). The difference between the concept of the Shahid in the title and its application in the hadith is evident in the acceptance and manifestation of the numerous meanings of the word among the narrators. Another point about the word "Shahid" is that it does not apply to those killed in war or witnesses in the court or on the Day of Judgment. As in the narration, the Prophet (PBUH) asks the Companions: Who do you call Shahid? The companions responded: "Whoever is killed in the path of God is a Shahid". The Prophet (peace be upon him) said: "Then the Shahid of my nation will be very few. Whoever dies or dies in the way of God is a Shahid; anyone who dies because of a plague or internal injury is also a Shahid." This is why Ibn al-Majah has quoted this hadith about " ما يرجى فيه الشهادة" (Ibn al-Majah, 1997, 2/937).

By summarizing the traditions about Shahid, the following people are considered as Shahid:

Shahid on the battlefields on numerous occasions (Tabari, 2000, 8/523), while the interpretation of the verse "رُجِيَءَ بِرَالْتَدْبِيبِينَ وَالشَّهَدَاءَ" (al-Zumar/ 69) has considered Shahid in general and considers it as those who testify to the righteousness of prophets versus their nation (Tabari, 2000, 21/336).

By comparing the use of the term "Shahid" in the Qur'an with its meaning in the Arabic language and pre-Islamic poetry, it is observed that the term is also used in the Qur'an in the same literal and primitive sense of the witness and acknowledged. The killed on the way of God are referred to as "قتيل في سبيل الله", which is an example of the general concept of Shahid in the Qur'an.

5. Shahid in Hadith

Hadith has been accepted by all Muslims as the second source of religious teachings and precepts, and hadith has always been the subject of lexicologists' attention as one of the semantic sources of the Arabic language. The concept of the word "Shahid" in the hadiths is often consistent with its Quranic application. As the Prophet (peace and blessings be upon him) after the burial of those killed in the battle of Ohod said, "أنا شهيدٌ على هؤلاء يوم القيامة" (Bukhari, 2002, 2/91). The commentators of the hadith considered the word Shahid in the said hadith to be proof that the purpose is the testimony of the Prophet (peace be upon him) regarding the purity of the act and sacrifice of the warriors on the Day of Judgment (A'sgalani, 2018, 3/210). In another tradition of the Prophet (PBUH) it is quoted: "Whoever perseveres in the seditions of Medina and the hardships of life and exercises patience, I will testify and intercede for him on the Day of Resurrection" (Termezi, 2016, 5/719).

In the narrations, the word "Shahid" in the verses of 143/ al-Baqara, 41/al- Nisaa, 117 /al-Ma'idah, and 282/ al- Baqara means the witness of the transaction, marriage, and litigation, which is consistent with the Qur'anic use of the word and its general meaning is intended in the verses (Bukhari, 2002, 3/173; Muslim, 1/551).

Two comparative points can be made by summarizing and comparing the use of the word "Shahid" in the hadith texts. First, in some hadiths, the word "Shahid" refers only to those killed on the battlefield. This usage is seen in the narration narrated by Anas ibn Malik that he narrated from the Prophet "No servant is willing to

life for the sake of Islam and the preservation of society and such people are referred to as "قتيل في سبيل الله" (al-Baqara/ 154). In verse 69, a-Nisaa, the Almighty God, mentions the Shahid along with the prophets and the righteous and identifies them as people that God has bestowed on them. In the interpretation of Shahids and its examples, the Qur'anic usage is emphasized and they believe that Shahids are referred to as those who have found religion to be justified by reason and proof, and therefore testify to its authenticity, and this testimony is sometimes supported by evidence, sword, defense, perseverance in religion and the strong conduct (Ragheb Esfahani, 2000, 30/131; Razi, 2000, 10/135; Alusi, 1995, 3/73). Some commentators have referred to the term Shahid in the recent verse as evidence and have emphasized that this verse does not mean the ones killed in the war (Tabatabaei, 2014, 4/407).

It is noteworthy that in the Qur'an the two words "Shahid" and "Shahed" are synonymous in many cases as the word Shahid in the verse "وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ" is synonymous to the term Shahed in the verse "وَشَهِدْ شَاهِدًا مِنْ أَهْلِهَا" (al-Yusuf/ 26). The term Shahadat in verses "كَلِمَةً أَقْسَطُ عِنْدَ اللَّهِ وَأَقْرَبُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا" (Al-Baqarah/ 282) and "يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ" (al-Ma'idah/ 104) mean to certify. Obviously, in the verses mentioned, the word Shahid cannot be taken to mean those killed in the war. In verses where the word Shahid is not a subject of transactions and contracts, it refers to the status of the Hereafter or the status of faith of some people. Some commentators have also emphasized the inadmissibility of the interpretation of the Shahid, meaning the dead in the war against infidels, believing that the dead were one of the examples of the verse. On the other hand, since all those killed in the war are not fully sincere and may be forced into the battlefield and they are judged based on their intentions, using this concept only applies to those killed conflicts with its application in the verses and hadiths. Therefore, it excludes numerous instances from the verse without authorization (Razi, 2000, 35/110). It should be noted that in some interpretive sources the same legal meaning of the Shahid has been preferred (Qasemi, 1998, 3/216; Beyzawi, 1998, 2/83; Mahali and Al-Suyuti, 1992, 112), which expresses the jurisprudential approach and the dominance of concepts on the analysis of this group of commentators. This has led to divergences in the interpretation of the word "Shahid" in the same verses. As Tabari has interpreted the

4. Shahid in the Qur'an

The Qur'an is the main source of epistemology which, given the literal miracle, the protection of the rhetoric from misrepresentation and non-quotation in the meaning of the Qur'anic terms, is accepted by all Muslims. The Qur'an was revealed to the Arabic-speaking people in clear Arabic (Al-Shu'ara/ 195) and intelligible (Al-Qamar/ 17). One of the most comprehensible components of the Qur'an is the use of Arabic words common sense, and it merely corrects concepts that need to be refined and have a different meaning in the new worldview, as this conceptual transformation is observed in concepts such as: Salah, Siam, Jihad, Zakat, etc.

The concept of Shahid and Shahadat in Qur'anic culture is closely related to its use in pre-Islamic times. The root Shahada and its derivatives have been repeated 151 times in the Quran, 53 of which have been used as a verb and 98 times as a noun. It refers to God, angels, prophets, Prophet Jesus, Prophet Muhammad, Companions, witnesses in the court the Qur'an, etc. (Abdulbaqi, 2008, 492-497).

There is disagreement among theologians in the interpretation of God being Shahid. According to the Mu'tazilites and the interpretive approach, the term "Shahada Allah" in verse 18 of Surat al-'Imran is allowed and they believe that Shahadat means the absolute knowledge of God in actions (Zamakhashari, 1987, 1/343). With this interpretation, they have avoided proving the literal meaning of Shahadat such as physical presence, sight, hearing, and so on. The Mu'tazilites, in the interpretation of phrases such as « ثم الله شهيد على » (al- Yunus/ 46) believe that God's being Shahid is required by the ration, prayer. and intention and refers to the divine punishment (Zamakhashari, 1987, 2/350). The Ash'arites considers God's Shahadat to his mention of unity or a unique statement of creation (Razi, 2000, 7/167; Alusi, 1995, 2/95). The testimony of God to his unity in verse 18 of Surat al-'Amran and the like means the creation of numerous beings to imply the unity and knowledge and infinite power of God; thus they consider it allowable (Razi, 2000, 27/774).

Shahid has been used in the case of the human being as a witness, watchdog, and present, and the Qur'anic application of the Shahid does not mean who has been killed in jihad and sacrificed his

ألا أيهدأ اللانمى أضر الوغى وأن أشهد اللذات، هل أنت مخلصى

O you who reproach me for attending war and voluptuary, can you give me eternal life

Commentators have interpreted the term "شهد اللذات" as the presence in the congregations (Darrah, 1989, 1/244), implying that the true meaning of the word is "presence".

The word "Shahid" is used in the final verse of Harith ibn Hilizah Alyashkori (580 AD) in which Harith ibn Halzah claimed A'mr bin Hind as a witness to their courage and fighting power and wrote:

وهو الربُّ و الشهدى على يو م الحيارين والبلاء بلاء

He ('Amr bin Hind) is the king and witness to the battle of Hayarin in which the war, which had reached its peak of hardship, witnessed our boldness and sacrifice

The poet uses the word "Shahid" in this verse as a means of presence and witness (Zuzani, 1423, 286), which in addition to the meaning of presence and observation, the term testimony is intended here as well. By reflecting on the cited evidence and other examples of the Arabic language, it becomes clear that "Shahada" refers to a presence that given its use, was more likely to be physical than the possibility of taking someone's knowledge or attest if there is a need to prove the claim. Accordingly, the Shahid refers to someone whose presence in a place gives rise to knowledge of affairs and can be argued through: "حضرْتُ و ما شهدت" I was there but I did not see it.

In this way, scholars in the analysis of "Shahada" have considered the two concepts of presence and science of its semantic implications and interpreted virtual meanings according to this meaning. As can be seen, the true meaning of "Shahada" and its use in Arabic poetry are similar, implying that the other meanings of "Shahid" that have become popular in later periods are secondary meanings that will be discussed later. Since the Qur'an is the first and foremost basis of Islam, the concept of "Shahid" is first discussed in the Qur'an and then in the hadith and jurisprudential sources.

who have the power to record the details with one of the senses is accepted. There is no difference between the terms "Shahed" and "Shahid" merely referring to the meaning of exaggeration in the Fa'eil derivation, while the jurisprudential and legal texts of the above-mentioned words are consistent and this semantic difference has caused differences in the interpretation of the texts.

To understand the concept of "Shahid," it is appropriate to examine the meaning of the term in the Jahiliyyah poems.

3. Shahid in Jahiliyyah poetry

Vocabulary has undergone a change of meaning and conceptual development over time, and to achieve the true and literal meaning of the word, the reference to the first language texts is one of the linguistic approaches. Considering the prevalence of poetry and literature among pre-Islamic Arabs, referring to the texts of poems and prose can be a good way to understand the concept of Shahid. Among the Jahiliyyah poetry, Mu'allaqat Sab'. Mu'allaqat Sab' or Mo'alaqat are seven or ten long-Arabic poems of the long lyrics symbolizing Arab language and literature, and apparently, they are hung in the Kaaba or important places, hence they are called the suspended seven (Mu'allaqat Sab') (Dare, 1989, 5-6) that have a special place and have always been used by linguists as a reference and the basis of rhetorical analysis to the point where the companions in the early days of Islam compiled the instruction of Arabic poetry and introduced it as a criterion for a correct understanding of the words of the Qur'an and hadith (Darah, 1989, 5-6). Abdullah ibn 'Abbas, the great commentator of Qur'an, and companion have always referred to authentic Arabic poetry to explain the Qur'an and referred to the Arabic poetry for understanding the words of the Qur'an (Suyuti, 2015, 2/67). This is also true and common among the later interpreters.

The root "Shahada" is used in Mu'allaqa of Tharaf bin Abd (569 AD), an adversary poet of Jahiliyyah. Tharaf is one of the fighting and voluptuary poets of Jahiliyyah that his Mu'allaqa is preferred over other Mu'allaqat because of historical and social issues. Tharaf bin Abd's response to the blasphemy that prevents him from fighting and voluptuary is as follows:

2. Vocabulary analysis of the term "Shahid"

The term Shahid is from the root of "Shahada" (شَهَدَ) and its derivation in terms of Fa'eil (فَعِيل) to emphasize exaggeration (Ibn Mandur, 1994, 3/239). "Shahada" has different meanings that are summarized as follows:

Linguists refer to the primitive meaning of Shahid as "present" and regard the purpose of exaggeration as referring to precise and absolute science; therefore, a kind of presence that leads to knowledge about what is apparent is called "Shahadat" and the present person is called "Shahid" while the one who knows that esoteric things they are called "Khabir". Accordingly, the Shahid and the witness, regardless of the meaning of Shahid's exaggeration, are synonymous and refer to a person who knows what has happened and can testify if necessary. Testimony in the latter sense becomes transitive by "Ala" (Ibn Mandur, 1994, 3/239).

As mentioned, the term "Shahid" in the literal sense is the presence that is a prelude to science. Hence, scholars relying on theological grounds, because of the impossibility of the physical presence of God in the interpretation of the attribute of "Shahid" to God, considered it as the fullest knowledge of every detail and refused to accept the physical presence that is necessary for embodiment (Ibn Mandur, 1994, 3/2339; Zubeidi, 1984, 5/255). As in the verse «كَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ» (Al-Baqarah/ 185), this word in its true sense means the necessity of fasting when attending and knowing the holy month of Ramadan. One of the conceptual meanings of "Shahada" is certifying, swearing, saying, and explaining, and so on. All of the above meanings are the result of presence and knowledge, because the present person can reveal the validity or the nullity of the claims of the parties and settle claims with his speech (Ibn Mandur, 1994, 3/239; Farahidi, 3/398).

By summing up the true and conceptual meanings of "Shahada", it seems that the true meaning of the word is "presence and observance" and, in the meantime, it also means the presence of science to be used and to attest to what is heard or other information by another. This meaning in the use of "Shahid" means someone who has been present and reported details. Accordingly, in Islamic jurisprudence, the testimony of the blind, the deaf and other persons

1. Introduction

The latent concepts come into existence with the words and allow for the transfer of concepts. The first condition for the possibility of conveying the meanings is the existence and alignment of the meaning of the words with the speaker and the listener; therefore, the literal and literary sources are always meant to express the meanings of the different terms to have a proper understanding of the word. In other words, the vocabulary has evolved over time and it is being used new meanings, which makes it even more necessary to understand the concept of vocabulary in the era of creating the original conversation.

The word "Shahid" is a moral term in the Islamic worldview that has a special place in religious literature. "Shahid" was also used in pre-Islamic Arabic language, it was very common in Arabic poetry and proverbs, and had no ambiguity among the companions. However, with the introduction of the term into the Islamic worldview, it gradually changed along with other concepts and new meanings have been added that clarifies the need for attention to semantic developments of concepts over time .

In addition to the semantic evolution of the concept of "Shahid" in Islamic literature, the term also has different meanings in different religious areas and has different meanings in interpretation, hadith. And jurisprudence, the negligence of which leads to misunderstanding or ambiguity in understanding. To explain the evolution of the concept of the Shahid, the present article seeks to answer the following questions:

What are the changes in the semantic scope of the concept of "Shahid" in Islamic sources?

What are the causes of the semantic changes in the concept of Shahid?

To answer the above questions, first, the historical evolution of the concept of "Shahid" is addressed in Jahiliyyah, Quran, hadith and jurisprudence and by comparing its different applications it will be possible to answer the above questions.

Abstract:-

"Shahid" is one of the moral concepts of the Islamic worldview that in the historical course of this term, different and sometimes conflicting interpretations are presented. The terms "Shahid" and "Shahid" in Arabic words and poetry mean the knowledgeable and witness, which is often used in the Qur'an and hadith. In jurisprudential sources, "Shahid" is used to refer to transactions and contracts witness; however, "Shahid" only refers to those who have died on the battlefield. The latter use has become so popular among Muslims that its conception has led to a narrow interpretation of some verses and hadiths. Using a Qualitative method by content analysis, the present article examines the historical course and evolution of the meaning of Shahid in terms of terminology, commentary, hadith, and jurisprudence and tries to present the concept of Shahid in different areas by the separation of concepts in different fields to provide an accurate interpretation of the contexts.

Key words: Shahid, Qur'an, Hadith, Jurisprudence.

المخلص:

يعد لفظ ((الشهيد)) من مكونات القيم الإسلامية والذي قد فسر بمعان مختلفة ومتضاربة أحيانا في مساره التأريخي. تكون كلمتا ((شهيد)) و((شاهد)) بمعنى العالم والبرهان في اللغة العربية وفي الشعر العربي واستخدم بنفس المعنى في القرآن الكريم والحديث النبوي الشريف كثيرا. في المصادر الفقهية يطلق لفظ ((الشاهد)) على الرائي الحاضر الذي يشاهد إجراء المعاملات المالية والعقود، بينما لفظ ((الشهيد)) قد استخدم للأشخاص الذين قُتلوا في الحروب والمعارك. شاع هذا المعنى في الدراسات الإسلامية ولقي الاستعمال الأخير عند المسلمين قبولا كثيرا وحتى سبب تفاسيرا خاطئة لبعض الآيات القرآنية الكريمة والأحاديث النبوية الشريفة من جانب المفسرين وشارحي الحديث. تتطرق هذا البحث إلى السير التاريخي لمفهوم كلمة ((الشهيد)) ودرس تطوره في اللغة وكتب التفسير والحديث والمصادر الفقهية، معتمدا على المنهج الوصفي والتحليلي ويحاول أن يدرس هذا المفهوم في نطاقاته الخاصة لكي يعرض تفسيراً أدق وأصح في هذا المجال.

الكلمات المفتاحية: الشهيد، القرآن، الحديث، الفقه.

Evolution of the Concept of "Shahid" in Islamic Sources

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تطور مفهوم (الشهيد) في المصادر الإسلامية

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