

# The Evaluation of semantic aspects of “Saeq” and “Shahid”

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## Abstract

The textual explorations of the verses of Judgment Day and its related categories due to Enigmatic and ambiguous origin are complex and important areas in Quranic studies. One of the significant dimensions in this issue is the events related to the situation of the Judgment Day, that In this case study, the views of exegetes on the semantic aspects about “Saeq” and “Shahid” in the verse “And every soul is brought ,being driven, and with a witness” (Qaf,21) and case addressed in “Cast forth in hell every stubborn rejecter” (Qaf,24) is described and the superiority of the chosen view in the light of Quranic and hadith arguments and semantic tools, is expressed with a descriptive-analytical approach.

Most exegetes have tried to enumerate the two concepts mentioned as angels. But they also disagree on its validity. The absoluteness of the two aforementioned concepts in the verse has caused most exegetes to interpret them in the absolute sense of "angel"; The angel who leads every human being to his place and the angel who testifies to his deeds. However There are some semantic aspects such as "Angel and limbs," "Angel and all witnesses", "Science and act", "angel and act", "single angle", "soul and body postures," "two angels author of goodness and The ugliness" and "the angel of death and the prophet", can be seen under the verse.

The concept of "Shahid" in the exegetes opinions has a wider range of meanings due to its numerous uses in the Quran. The diversity of views in the verse is due to the multiplicity of deeds Witnesses in the Qur'an and the efforts of exegetes to use separate evidence in explaining the verse. However, accepting the views of the exegetes about “Saeq” accompanies with hardship, due to the fact that it is not used in other verses, that lead to lack of discontinuous signs.

The validity of many of the aforementioned views fades due to the issuance of the address as dyadic and conformity incompetence for the address that lead to incompatibility with literary standards. The popular view, which claims to conform to the semantic context, is not only inconsistent with the context of the verses, but also generally relies on endowed

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and fragmentary narrations, and these narrations suffer from numerous challenges at the dimension of implication in addition to the document shortcomings.

According to the chosen view, the concept of "Shahid" as a Quranic truth is the special dignity of the prophets, that means surrounding and seeing the truths of deeds. In the analysis of syntagmatic relations, this concept has the most companionship with the word "Rasool" after the word "Allah" .However, in the semantic systems of the Quran, no evidence can be found in the use of "Shahid" in the sense of "angel".

Due to the syntagmatic relations between the word "Saeq" and "Shahid", it is used that "Saeq" in its semantic essence has a close relationship with "Martyr" and the closest meaning to this concept is the status of guardianship and caliphate. Therefore, in some narrations, "Saeq" has been interpreted as "Amir momenan " the and "Shahid" as the "Prophet of God".

In this verse, the accompaniment is not of the type of material, but means a spiritual accompaniment that causes the prophets to be superior to the truths of deeds and the criterion of being punished for deeds. There is considerable evidence of the Prophets grievance against the opponents of the divine invitation in the Quran, which can validate this meaning. Thus, the address in " Cast forth in hell every stubborn rejecter " means a metaphorical meaning; This means that the criterion of cruelty is stubbornness and opposition to the invitation of the Prophets and the testators.

The chosen view, with a different view to the context unity, is more compatible with the semantic system of the verses. The use of literary formats with other, in the previous verses indicates the means that somehow observe human actions and have control over human actions. First, it mentions the angels "Ra'iq" and "Atid" who are entrusted to man and no speech is issued from him unless they are present with him. Then it deals with the special position of one of the most important witnesses on human deeds, namely "Prophet" and "Guardian", who plays a role in the efforts of infidels and polytheists and bringing them to Hell, that interprets them as "Saeq" and "Shahid" .In the end, it refers to another observer of actions, namely, "Satan" with the term "Qarin".

Although the chosen view does not appear with the aforesaid narration in the works of the exegetes, but it is in line with the narrations included in the Imamy commentaries. Sunni Exegetes univocally try to adapt two concepts with angels, relying on some skeptical evidence. But accepting such a meaning requires hardship and faces many challenges.