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معنایابی و ترجمان واژگان البائس الفقیر، القانع والمعتّر با تکیه بر ترجمه‌های مشکینی (ره)، مکارم شیرازی و یزدی

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چکیده

قرآن کریم در آیات ۲۸ و ۳۶ سوره حجّ به خوردن و خوراندن گوشت قربانی حجّ و تعیین مصرف‌کنندگان آن، یعنی «خویشتن»، «بائس الفقیر»، «قانع» و «معتّر» دستور داده است. در بخش نخست، این پژوهش بر آن است تا با روش تحلیلی و توصیفی به چگونگی انعکاس ترجمه دقیق فقهی و لغوی افراد و ویژگی‌های مصرف‌کنندگان سه‌گانه قربانی، در ترجمه‌های سه تن از فقهای مترجم معاصر قرآن مجید پرداخته و چگونگی تعیین و توضیح و بازتاب روایات فقهی را در تعیین و تبیین افراد فوق‌الذکر در ترجمه‌ها و تفاسیر قرآن مجید مشخص و تناسب مفاهیم لغوی و فقهی، معاجم و روایات را با مفهوم واژه‌های ارائه شده، توسط هر کدام از مترجمین محترم را بررسی و ارزیابی نماید. همچنین در ادامه این پژوهش با استفاده از منابع روایی معتبر، تفاسیر و معاجم لغوی سعی در تبیین و توضیح روایات فقهی در تعیین و چگونگی توزیع سه سهم گوشت قربانی بین افراد فوق‌الذکر داشته؛ و در پایان چگونگی انعکاس و جمع‌بندی این موضوع در تفاسیر را، با توجه به بیان آیات مذکور دارد.

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ORIGINAL ARTICLE

Meaning and Translation of the Words “Al-Bā‘is al-Faqīr”, “Al-Qāni” and “Al-Mu‘tarr” According to the Viewpoints of Meshkini, Makarem Shirazi and Yazdi

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ABSTRACT

The Holy Qur'an, in verses 28 and 36 of Surah al-Hajj, commands the eating and feeding of the meat of the Sacrifice of Hajj and determines its consumers as "Self", "Bā‘is al-Faqīr", "Qāni" and "Mu‘tarr". In the first part, this research aims to analyze and describe how to reflect the accurate jurisprudential and lexical translation of people and the characteristics of consumers of the triple sacrifices through a descriptive-analytical method in the translations of three contemporary jurists translating Qur'an. This research also determines, explains and reflects the jurisprudential traditions in determining and explaining the above-mentioned people in the translations and interpretations of the Holy Qur'an, and the appropriateness of the lexical and jurisprudential concepts, dictionaries and traditions with the meaning of the words presented, by each of the respected translators. Using valid narrative sources, interpretations and lexical dictionaries, it has tried to explain the characteristics of the three groups of consumers of the sacrifice and the way the three shares of sacrificial meat are distributed among them. Finally, it has studied how to reflect and summarize this topic in the interpretations, considering the expression of the mentioned verses.

KEYWORDS

Sacrifice, Hady, Budn, Al-Bā‘is Faqīr, Qāni‘, Mu‘tarr.

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Problem statement

The present article is a methodical attempt to explain the best meaning of the three Qur'anic words, as well as accuracy in dealing with the interpretations of how to distribute the sacrificial meat and the triple shares in verses 28 and 36 of surah Ḥajj:

"...Then eat ye thereof and feed the distressed ones in want."

"...Eat thereof and feed the beggar and the suppliant."

Ḥajj Wājib is one of the Islamic worships and one of the secondary principles of religion. One of its obligations, before Ḥalq and after Ramy of Jamarāt, is to sacrifice one of the three animals, i.e. sheep, cow and camel, which must be done so that the pilgrim can get out of Iḥrām. The Holy Qur'an refers to the sacrifice of Ḥajj in some verses including: Verse 196 of Surah Al-Baqarah and verse 142 of Surah An'ām with the expression "Nusuk", and in verse 196 of Surah Al-Baqarah and verses 2, 95 and 97 of the surah Mā'idah and verses 28, 36 and 37 of Surah Ḥajj and verse 25 of Surah Faṭḥ under the title "Hady", as well as in verses 184 and 196 of Surah Al-Baqarah and verse 92 of Surah Nisā' under the title "Kaffārāt". In order to avoid lengthy words, some verses that are about Kaffārāt or other Kaffārāt of Ḥajj rites and were outside the scope of this research have not been mentioned.

What is used from the verses of the Holy Qur'an is that according to the Holy Qur'an, the sacrifice of Ḥajj Wājib is one of the rituals of Allah (Ḥajj: 36) and the subject of the sacrifice is limited to the consumption of meats for its purposes, and the intervention of "Consumption" is such as a booster for this Shar'i obligation. (Makarem Shirazi, 1418: 7)

Undoubtedly, one of the philosophies of the sacrifice according to these verses, in addition to gaining piety and getting close to God and

fighting against physical and material relationships, is to help the poor and feed them with the meat of the sacrifice. In this sense, pilgrims are responsible for delivering the sacrificial meats to the needy and deprived. (Qaderi, 2014: 629) In most of the verses of the Holy Qur'an, there is a recommendation and a task after the word "Eat" like these verses:

"Eat and drink: But waste not by excess" (A'rāf: 31)

"Eat what Allah hath provided for you, and follow not the footsteps of Satan" (An'ām: 142)

"Eat of what you have taken from the spoils; such is lawful and good, and fear Allah." (Anfāl: 96)

In these two verses: "Then eat ye thereof and feed the distressed ones in want." (Ḥajj: 28 and 36); it indicates the people to whom the meat of the sacrifice is assigned and also the way of distribution of the meat of the sacrifice. People and the method of distribution of sacrificial meat is the subject of this research.

Research Objectives

The jurisprudential, moral and social emphasis of verses 28 and 36 of Surah Ḥajj, which specify and emphasize the characteristics of consumers and the correct distribution of the meat of the sacrifice, is one of the motivations and goals of this research. Also, not observing the method of distribution and even burning and burying the meat of the pilgrims' sacrifices and its very undesirable distribution, which was a perfect example of extravagance and is now being slightly changed due to the protests of most Islamic states, was the main motivation of this study. The book "The Ruling on the Sacrifice in Our Time (recommended)" by Ayatollah Makarem Shirazi and his unprecedented fatwa on performing the sacrifice at the appointed time but outside Mecca and the land of Mina, as well as several

other books that are mentioned in the text of the article used are examples of this concern. Also, in determining the scope of the research, it is necessary to explain that in this research, we did not seek to prove the principle of the obligation of sacrifice, the multiple types of animals and cattle used in sacrifice, the time and even the place of sacrifice, and only sought to answer two questions we have already mentioned in the abstract.

Research Background

Regarding the explanation and determination of the examples of the three words in question, as well as the explanation of how to distribute the three shares of the sacrificed meat, all advanced and recent dictionary and commentary books have comprehensive and detailed explanations in the discussed verses. However, according to the author, there is no independent research that exclusively explains the meaning of these words, especially the word "Mu'tarr", which is part of the Qur'anic constants. And also, no explanation was found on the accuracy of the respected commentators in the distribution of the sacrificial meat.

Research Methodology

In this article, the library method and documents have been used in a descriptive, analytical and critical method.

1- Conceptology of terms

1-1 Hady

The Holy Qur'an mentions sacrifice with the word "Hady". (Mā'idah:2 and 97), Hady is used on the weight of Fals in seven places in the Holy Qur'an, all of which are related to the sacrifice of Ḥajj and 'Umrah. Farāhīdī has expanded the meaning of Hady in the word and has applied Hady to everything that is gifted to Mecca including property or goods." (Farāhīdī,

1410, 4: 77) Rāghib writes: "Hady is dedicated to that which is given as a gift to the House (Ka'ba) and its singular is gift". (Rāghib, 1412, 839) Ibn Manzūr said: "Hady is a gift that is brought from cattle to Mecca. And the meaning of Hady is the same for aggravation and reduction in (y)". (Ibn-Manzūr, 1414, 15: 359) Some have said in its name that when a sacrifice has led to (Mina) i.e. the place of sacrifice, it is called Hady, and the things such as camels, cows and sheep that are brought by humans to get close to God Almighty and seek reward in the Ḥajj ceremony are called "Hady" (Ṭabrasī, 1992, 3: 238) Of course, sheep are both goats and ewe. (Tabataba'i, 1990, 14: 550)

1-1-1 Sacrifice

One of the most popular rites of Ḥajj is to make a sacrifice in Mina, which is interpreted as an obligatory sacrifice. (Surahs: Mā'idah: 27, 2 and 97; Ḥajj: 37; Šāffāt: 100-110) Imam Amir al-Mu'minin Ali (AS) also said in narrating the Sermon on Eid al-Adha from the Holy Prophet (PBUH): The Holy Prophet introduced the day of Eid as the day of "Thajj" and "Ajj" and said: The sacrifice is the most important act in the forgiveness of sins. (Ibn Ash'ath, nd, 46) In the word, "Ajj" means raising the voice in Talbīyah and "Thajj" means pouring the blood of the sacrifice. (Farāhīdī, 1410, 1: 67) The Holy Qur'an specifies that "The meat of the sacrifice does not reach God" (Ḥajj: 37) but the spirit of action is piety that reaches God. Sacrifice is reviving the tradition of Prophet Ibrahim and is an example of sacrifice of Ismail and Ibrahim (AS). The Holy Qur'an mentions sacrifice as a sign in verses and asks people to keep the sanctity of sacrifice as a symbol of Ḥajj rituals and try to bow down to it. Also, marked (collared) and unmarked sacrifices have made people's lives last. (Mā'idah: 97) and its purpose is to pass the levels of piety and put a

person on the path of evolution and closeness to God. (Ḥajj: 37)

An animal that is killed to obey God's order is called a sacrifice. For example, a sacrifice that is killed on the day of Eid al-Adha until two or three days after it is called "Uḏḥīyyah" (Uḏḥīyyah or Idḥīyyah) (The plural of this word is "Uḏāḥī". (‘Alam al-Huda Khorasani, 2009: 215) And the sacrifice that is slaughtered in Ḥajj is called "Hady" and the sacrifice that is beheaded in Hajj and is sacrificed for a baby is called "‘Aqīqah". (Hashemi Shahroodi, 2015, 6: 535) The fifth obligatory act and duty for a person who performs Ḥajj is sacrifice. (Najafī, 1986, 114-115: 19) that after Ramy Jamarāt on the 10th day of Dhu al-Hijjah in the land of Mina (in the meaning of desire) which is a part of the holy shrine and the closest holy shrine to the Masjid al-Haram and is a locality in the eastern mountains of Mecca, on the way to Arafat, located seven kilometers away of northeast of Masjid al-Haram and is limited to Wādī Muḥassar and Jamarah ‘Aqabah. (Kirimī Waqif, 2012: 503) - That a pilgrim must sacrifice one of the three animals (camel, cow or sheep) there. (Najafī, 1986, 19: 135-136)

Naḥr day and Naḥr days means the days of sacrifice in Mina and in a place except Mina and Mustahab sacrifice is out of the scope of this research. (Hashemi Shahroodi, 2006, 1: 778-779)

1-2 Budn

"Budn" means a big and fat camel, and in this verse, it is mentioned as one of the animals intended for sacrifice. (Ḥajj: 36) "Budn" is plural of "Budnah" like Khushb and Khushbah and it means a huge animal that is sacrificed in the Ḥajj ceremony. (Rāghib, 1412, 37; Tabataba’i, 1990, 557: 14) some have translated it as fat camel sacrifice. (Makarem Shirazi and colleagues, 1994, 106: 14) since such an animal

is more suitable for sacrificial ceremonies and feeding the poor; it has been emphasized, otherwise fatness [or necessarily being a camel] of the sacrificial animal is not one of the mandatory conditions for a Ḥajj sacrifice. (Ibid)

1-3 Distribution

Distribution in the word means to divide, spread and share; but in the term, it means the distribution of the income of the whole society among the members of the social classes who are entitled to receive it. (Rajaei, 2007, 159) Correct distribution of sacrifice is one of the twelve economic solutions of the Holy Qur'an to solve the economic problems of human societies. (Rajaei, 2007, 157)

Explanation of the words of the verses

Although Ḥajj rituals are special for the rich and the wealthy, but wherever there is wealth, the needy also attend to work and earn income. The Holy Qur'an has also established special laws for them with regard to their presence, and the second part of Surah Ḥajj, i.e. verses 25 to 37, which is dedicated to the importance of the rituals of Ḥajj and dealing with those who prevent it, has paid Special care and attention to the presence of these people and special regulations have been stated for them. Verses 28 and 36 are about careful performance of Ḥajj rituals and its benefits for Muslims, including economic benefits, etc. and there are some recommendations about observing the rules of sacrifice in Ḥajj and distributing its meat among the poor and needy. What is known from these verses are only two parts of each verses, i.e. "Then eat ye thereof and feed the distressed ones in want." (Ḥajj: 28 and 36) Of course, as we said, the analysis of another branch of jurisprudence is also examined in these holy verses, i.e. the way of triple shares.

2- Examining the meaning of the triple words "Al-Bā'is al-Faqīr", "Qāni'" and "Mu'tarr"

2-1 Al-Bā'is al-Faqīr

The divine word specifies that the consumption of the sacrifice includes the obligated, contented and the poor, and the public poor also includes the poor who ask questions. The words and hadith also confirm the same meaning as described below.

Bā'is comes from the root of "Ba'ūs" and means severe poverty and need. In the sentence "Bi's al-Rajul" and "Ba'īsā" and "Bu'sī" all mean "To be in dire need" and it is derived from the word "Bi's". (Farāhīdī, 1410, 7: 316; Sahib ibn Ebad, (nd), 8: 402) Also, the word "Bi's" is the famous word from the same root and means "Bad". (Mustafawi, 1981, 8: 84) and the word "Bi's" is the opposite of Ni'm from the same root. (Sahib ibn Ebad, nd, 8: 402) In some dictionaries, the word (Bā'is) is included in the meaning of poor and bad luck. (Sayyah, nd, 1: 63) also Bā'is from "Ba's" means hardship and destitution of a person who is overwhelmed by the severity of poverty and his life is difficult. (Ṭūsī, 1314 AH, 3: 310; Ardabili, 2007, 226; Kazemī, 1986, 2: 125) Qurṭubī, clarifying the above point, adds: "Bā'is is said to someone who has had an accident." (Qurṭubī, 1985, 12: 49; Sahib Ibn Ebad, nd, 8: 402) The Holy Qur'an has mentioned consuming the meat of the sacrifice in the passive form and with the infinitive adjective "Al-Faqīr". In *Asās al-Balāghah*, he used the same hidden rhetoric in the words and said: the one who, after strength, wealth, and richness, comes to want, helplessness, and poverty, is "Bā'is" And then he mentions someone who is caught in a severe and difficult matter is also "Bā'is". (Zamakhsharī, nd: 27) "Bā'is" also refers to someone who has had an accident. (Kirimi Waqif, 2012: 101) Ṣāhib al-Taḥqīq writes in the

meaning of Bā'is: "Ba'ūs" is the intensity of trouble, and this intensity includes Qāni' and Mu'tarr, because they are also in the intensity of trouble and poverty, with the difference that they have not revealed their poverty and expressing their need. (Mustafawi, 1981, 8: 84) Sheikh Ṭūsī has also quoted various other sayings from Ibn Abbas, Mujāhid, Qatādah and others. (Ṭūsī, 1341, 3: 310-314)

Often the two words "Bā'is" and "Poor" are used interchangeably; in the sense that by using one of these two, the other is also included in it. But a different meaning and a different class must be considered for each of these words that are used together with another word and with the same meaning, such as the verse in question. Of course, there is a difference in whether the poor are needier or "Bā'is"; however, this difference does not have an important result. (Najafi, 1426, 15: 296-304)

2-2 The Qur'anic hadiths of Bā'is al-Faqīr

1- Imam Ṣādiq (AS) says about this word of God [who says]: "Feed the distressed ones in want." Bā'is is someone who cannot go out [for business] due to being stuck in the ground.

2- The Holy Prophet (PBUH) said about this word of God: "Bā'is" is a poor person who cannot get out of his state of being grounded.

3- Imam Ṣādiq (AS) says about this word of God: "Faqīr" is a needy person who does not ask; "Miskīn" is a needy person whose condition and life is worse than Faqīr, and "Al-Bā'is al-Faqīr" is a needy person whose condition and life is more difficult and worse than all of these.

4- Imam Ṣādiq (AS) says about this word of God: "Bā'is" is the same as poor.

5- Likewise, Imam Ṣādiq (AS) has said under verse 60 of Surah Tawbah about the meaning of "Faqīr", "Miskīn" and "Bā'is": Faqīr is someone who does not ask people and

Miskīn is poorer than him, and Bā'is is poorer than both of them. (Kulaynī, 1407, 3: 501, H16)

Summary: In the narrations, "Bā'is" is considered to be needier and poorer than Faqīr

and Miskīn, and it refers to someone who is helpless due to the severity of the disease and poverty, and his condition and life is worse than all the poor in terms of his physical condition.

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word "Al-Bā'is al-Faqīr"

| Review | Al-Bā'is al-Faqīr | Row |
|--|---|-------------------------|
| At the same time that he spoke of his extreme poverty, but he did not say that he was landlocked and incapable of any livelihood and earning income, but he has mentioned the closest meanings in the sense of the word. | A poor person who is in extreme poverty | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The needy poor | Ayatollah Makarem |
| The meaning concluded from the word has not been specified. | The needy poor | Ayatollah Yazdi (RA) |

Terminological (narrative) examination of the translations of three contemporary jurists on the Qur'anic word "Al-Bā'is al-Faqīr"

| Review | Al-Bā'is al-Faqīr | Row |
|---|---|-------------------------|
| At the same time that he spoke of his extreme poverty, but he did not say that he was landlocked and incapable of any livelihood and earning income, but he has mentioned the closest meanings in the sense of the narration. | A poor person who is in extreme poverty | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The needy poor | Ayatollah Makarem |
| The meaning concluded from the word has not been specified. | The needy poor | Ayatollah Yazdi (RA) |

2-3 Al-Qāni' and al-Mu'tarr

Qāni' is rooted from "Qan'" meaning "Satisfied", one who is satisfied with what is given to him. The Holy Qur'an refers to him in the consumption of the meat of the sacrifice and in this verse in the passive form. A satisfied man is the one who is satisfied with what is given to him; even if it is little he does not consider it little and does not ask for more. (Ravandi, 1405, 1: 295; Rāghib, 1412, 685; Fayyūmī, nd, 2: 511) Sahib al-Taḥqīq also writes in the meaning of Qāni': "Qāni' is the one who is satisfied with what he has in his hand and has no expectations for the good, forgiveness and favor of others, and this is while he is in the hardship of life and poverty,

and this is one of the best cases that Iḥsān is necessary for him, he is one of the most deserving people to be fed and forgiven. And they are among the best examples of the holy verse: "The ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately." (Baqarah: 273) (Mustafawi, 1981, 8: 84) Kulaynī also says in "Fiqh of Ḥajj": One third of the sacrifice is paid to these people. (Kulaynī, 1407, 4: 500)

Qāni' in this sense has been mentioned on the occasion of Khums and Ḥajj sacrifice. (Hashemi Shahroodi, 2015, 6: 681)

Qāni': is someone that if something is given to him, he is satisfied and has no objection,

complaint, or anger. (Makarem Shirazi et al., 1994, 107: 14), perhaps the priority of Qāni' over Mu'tarr is a confirmation of the fact that in gifts and alms, the poor who are chaste and content should be given priority over others. Karaki also said: "Mu'tarr is more needless than Qāni' because he comes to you without question." (Karaki, 1411, 3: 243)

Mu'tarr (ʿArr): in need; he is in need to become famous (to be known) and he does not want anything from anyone. (Sayyah, nd, 2: 968); and it is mentioned in two ways in the dictionary and commentary books: "Sā'ilun Muti'arriḍ" and "Sā'ilun Mu'tarriḍ", a needy person who presents himself to you in the guise of friendship and familiarity and exposes himself to questions and in this way declares poverty. According to some linguists, "Mu'tarr" is someone who exposes himself to the help of others, but does not ask for it. (Ṭabrarī, 1992, 7: 137; Ṭurayhī, 1995, 3: 400; Qarashī, 1997, 316: 4; Ibn-Babawayh, 1403, 208; Miqdād Suyūrī, 1993, 314: 1; Kazemi, 1986, 2: 126; Fayyūmī, nd, 2: 401) the phrase in "Al-'Ayn" is as follows: "An objector poor who has not requested for help directly" (Farāhīdī, 1410, 1: 170) some like the public commentators have given the opposite of this definition. (ʿAlam al-Huda Khorasani, 2008, 215) Examples of both views are reported below. A needy "Mu'tarr" who starts begging, comes to you and requests and demands from you, and maybe he is not satisfied with what you give him and may protest. (Makarem Shirazi et al., 1994, 14: 107) "Mu'tarr" is a poor person who asks and requests from you. (Rāghib, 1412, 556) "Mu'tarr" is a needy person who, if you do not show kindness and mercy to him, will be upset and perhaps dissatisfied and confront you by protesting. This conclusion is exactly in line with the conclusion of most people. (Alavi Moghaddam, 2005, 171) In this second aspect,

it is exactly the opposite of the meaning of Qāni', that is, a needy person who has shown modesty and is satisfied with whatever they give him, and he has no complaint or grievance at all. (Makarem Shirazi et al., 1994, 108: 14; Mashhadi Qomi, 1989, 9: 96)

Sahib al-Taḥqīq writes: "Mu'tarr is someone whose appearance indicates weakness and need and he deserves goodness and charity; without expressing this need, he is the one who makes his poverty public without expressing his need. And such a person deserves forgiveness. The mentioned verse refers to these people: "Feed the beggar and the suppliant." (Ḥajj: 36) (Mustafawi, 1981, 8: 84)

The Qur'anic traditions of Qāni' and Mu'tarr

1- Imam Ṣādiq (AS) says about the speech of God who says: "Feed Qāni' and Mu'tarr." "Qāni'" means a needy person, who is satisfied with what you give him, and "Mu'tarr" means a needy person who exposes himself to you [so that you give him something]; "Sā'il" is a needy person who begs you with his hands, and "Bā'is" is the destitute. (Kulaynī, 1407, 4: 500)

2- The Holy Prophet (PBUH) says about the word of God who says: "Feed Qāni' and Mu'tarr." "Qāni'" is the one who is satisfied with his income, and "Mu'tarr" is the one who expresses his need by asking (Ibn Ash'ath, nd, 177)

3- Imam Ṣādiq (AS) says about the speech of God who says: "Feed Qāni' and Mu'tarr." What is meant by "Qāni'" is a person who needs to be satisfied with what you give him and does not get angry and does not frown and does not twist his mouth out of anger, and "Mu'tarr" is someone who passes by you to [Cast an opinion on him and] give him food. (Kulaynī, 1407, 4: 499; Ibn Babawayh (Ṣadūq),

1988, 2: 493, 3053; Ibn Babawayh (Ṣadūq), 1403: 208)

4- Imam Ṣādiq (AS) said: "Don't pick the fruits of your garden at night, don't harvest your crops at night, don't sacrifice at night and don't sow seeds at night; because if you do that, Qāni' and Mu'tarr will not come to you [to give them their right]", I asked: "Who is Qāni' and Mu'tarr? He said: "Qāni'" is a needy person who is satisfied with what you give him, and "Mu'tarr" is someone who comes as a passerby and asks you for help (Kulaynī, 1407, 565: 3)

This narration is an emphasis about the Qur'anic order that you should perform the sacrifice in a place and at a time that is the commuting place and time of the poor and needy.

5- Imam Ṣādiq (AS) said: When you sacrifice an animal, eat it yourself and feed it to others as well as the Almighty God said: So eat them and feed the needy. (Ṭūsī, 1986, 5: 223, 751)

6- Ali ibn Ibrahim says about the speech of God who says this verse: "Qāni'" means a needy person who asks you to help him, and "Mu'tarr" means a needy person who exposes himself to you but does not ask for help. (Qomi, 1988, 2: 84)

7- Imam Ṣādiq (AS) said: "Sa'id ibn Abdul Malik came to Ḥajj and saw my father and asked him: "I have brought a sacrifice with me, what should I do with it?" My father said to him: "Give one third of the meat of the sacrifice to your family, one third to Qāni' and the other third to the poor." I asked, "Is the poor person the one who begs?" He said: "Yes"; and Qāni' is the needy who is satisfied with what you send him, whether it is a piece of meat or more; and Mu'tarr is a needy person who exposes himself to you but does not ask for help." (Ibn Babawayh (Ṣadūq), 1403, 208)

This narration is about consumption, not about dividing it into three equal parts, but it can be said: these two verses and the fifth and seventh narrations indicate the consumption of the person and his family who sacrifice. But according to this narration, they should not eat more than one third of the meat of the sacrifice, and if they consume more than one third; they should pay the price to the poor. (Mousavi Gharavi, 1983, 136)

8- Ibn-Abbas answered Nāfi' ibn Azraq, who asked about Qāni': "Qāni'" is a needy person who is satisfied with what is given to him, and "Mu'tarr" is a needy person who goes to the door of houses [to receive help]. (Ṭabrasī, 1992, 7: 137)

9- Imam Bāqir and Imam Ṣādiq (AS) say: Qāni' is the one who is content and satisfied with whatever you give him and does not get angry and does not complain and does not frown and Mu'tarr is the one who extends his hand in front of other people to be fed. (Ṭabrasī, 1992, 7: 137)

Summary: In the above nine narrations, "Qāni'" is referred to the familiar and conventional poor in everyone's mind, and with this characteristic that, in addition to the extreme modesty, there is no objection to the amount, size and share of help, but he has also abandoned requests and begging. The Holy Qur'an also mentions him in consuming the meat of his sacrifice. (Ḥajj: 36) However, unlike Qāni' and poor, "Mu'tarr" does not have sensible poverty, and his lack of need has been emphasized compared to Qāni' in words and narration, but in addition to requesting, he has demands along with expectation, which is considered reprehensible and objectionable in other narrations related to this type of behavior.

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word (al-Qāni')

| Review | Qāni' | Row |
|---|--------------------|-------------------------|
| The meaning concluded from the word has not been specified. | Qāni' | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The contented poor | Ayatollah Makarem |
| He has provided the closest meaning to the meaning concluded from the word by adding the suffix "Pisheh" for "Qinā'at". | the contented poor | Ayatollah Yazdi (RA) |

Terminological (narrative) analysis of the translations of three contemporary jurists on the Qur'anic word (al-Qāni')

| Review | Qāni' | Row |
|---|--------------------|-------------------------|
| The meaning concluded from the word has not been specified. | Qāni' | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The contented poor | Ayatollah Makarem |
| He has provided the closest meaning to the meaning concluded from the word by adding the suffix "Pisheh" for "Qinā'at". | the contented poor | Ayatollah Yazdi (RA) |

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word (Al-Mu'tarr)

| Review | Al-Mu'tarr | Row |
|--|---------------------------|-------------------------|
| He has provided the closest meaning to the meaning concluded from the word | The poor who expect help | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The poor | Ayatollah Makarem |
| He has provided the closest meaning to the meaning concluded from the word | The poor who request help | Ayatollah Yazdi (RA) |

Terminological (narrative) analysis of the translations of three contemporary jurists on the Qur'anic word (Al-Mu'tarr)

| Terminological (narrative) analysis | Al-Mu'tarr | Row |
|--|---------------------------|-------------------------|
| He has provided the closest meaning to the meaning concluded from the word | The poor who expect help | Ayatollah Meshkini (RA) |
| The meaning concluded from the word has not been specified. | The poor | Ayatollah Makarem |
| He has provided the closest meaning to the meaning concluded from the word | The poor who request help | Ayatollah Yazdi (RA) |

3- Examining how to distribute the three shares of sacrificial meat in interpretations

Sacrifice, after charity, ranks second among the charities and good deeds of us Muslims. In order to emphasize this issue, it is narrated from Imam Ṣādiq (AS): God loves giving food and making sacrifices. (Kulaynī, 1407, 4: 51) and it can be said with certainty: this special divine tradition in Ḥajj causes a special closeness that is rarely found in other acts of worship. (Jawādī Āmulī, 2007: 225) and according to the first part of the discussed verse (To see some benefits for them) special social and economic benefits are foreseen for it, that without considering and acting on it, the aspects and the essence of the matter and the opinion of the holy legislator are incomplete. Imam Ṣādiq (AS) also, paying attention to the absolute coming of "Benefits" in the holy verse, has considered various aspects, including social and devotional aspects, for the sacrifice. (Kulaynī, 1407: 422) Among the commentators who paid more attention to the verses of the rulings or among the great jurists, the same point of view is not often seen about the question: Is it Wājib or Mustahab to eat and feed the sacrifice? Some consider eating as Wājib and some consider it Mustahab. But most of the time, rather all of them consider feeding especially for those who are destitute as Wājib. The discussed part of the two verses contain two types of rulings on the quality and distribution of the sacrificed meat, which is the social and economic aspect of this Shari' ruling. Allameh Tabataba'i has explained these two rulings as follows: the first is the permission ruling, which is the order to eat from the sacrifice by the sacrificer that the license and permission to do, or not to give, or to possess has been given at the least amount. And there are two strong requirements, which are to feed the meat of the sacrifice to the poor, in which there is no license for not doing and it

must be done. (Tabataba'i, 1990, 14: 551) Also, these two verses indicate the obligation of a pilgrim to eat from a sacrifice; the first is the obligation to feed the poor and needy and the second refers to the obligation to feed Qāni' and Mu'tarr. And since there is no poverty in the concept of "Qāni'" and "Mu'tarr", the sum of the above two verses show the obligation to divide the meat of the sacrifice into three parts.

1-One third for yourself

2- One third for the poor

3- One third for a gift to the believers

Before explaining how the three obligations and indications are, we must remind that it is not permissible to eat and consume the meat of the sacrifice on the part of the sacrificer in expiation and vows. (Qurtubī, 1985, 12: 44-46; Kashani, 1336, 6: 155; Mousavi Gharavi, 1982: 344) And in the same way, the permissibility of eating and consuming the meat of Ḥajj sacrifice is also permissible only for the sacrificer, and the only debate and difference is in the quality of the division and the amount of consumption (Mousavi Gharavi, 1982: 344) which we will explain later. The interesting point that Qurtubī has pointed out from the two parts of the verse is that it is not permissible to sell and use all the sacrifices or to give all of them to others. (Qurtubī, 1985, 12: 44) Most of the great commentators and jurists regarding the sentence "So eat some of it" have considered the order after the prohibition as a sign of obscenity, with respect to the famous sentence: "أمر عقيب الحظر يدلُّ على الإباحة" (Tabataba'i, 1990, 530: 14; Ṭabası, 1992, 130: 7; 130; Dehghan, 2009: 245)

And although in holy verses, the appearance of the word has been considered as a command, they believe that it does not fulfill the obligation; rather, it is a permission to take possession and a sign to remove the obscenity and remove the prohibition.

Muqātil Ibn Suleiman, 1423, 3: 127; Tūsī, 1314, 7: 310; Ardabili, 2007: 227; Tabataba'i, 1990, 14: 557) because in Ignorance Era, people had forbidden the meat of the sacrifice and did not eat from it (Ṭabrasī, 1992, 7: 130; Kashani, 1336, 6: 155) Of course, some believe that the ruling is obligatory and pilgrims must eat part of the sacrifice. (Jurjānī, 1404, 1: 382) Of course Allameh writes: "Eating the meat of the sacrifice is generally Mustahab for the sacrificer, even if according to some, it seems Wājib due to the analogy between eating and feeding, this symmetry of meaning does not make it obligatory". (Allameh Hillī, 1414: 280 ruling 649; Ibid, 1412: 257-263: 11; Qomi Mashhadi, 1989, 9: 98) Najafī also mentioned it as a permissible Mustahab regarding the phrase: «و يستحبّ أكله من الهدى بل هو الأحوط» (Najafī, 1426: 215) In the meantime, Ibn Shahr Āshūb mentioned the sentence: ﴿وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ﴾ so that this sentence is a proof that eating sacrificial and gift meat is Sunnah, and Sunnah is recommended and non-obligatory because it is understood from the phrase that we are free in eating meat. (Ibn-Shahr Āshūb, 1410, 2: 209); (Chapter of hunting and sacrifice) But what is used from the verse is that since it was thought that the sacrificer is sacrificing for God, he should not use it himself and should give all of it to the poor, the verse was revealed in order to remove this illusion and it shows that eating is permissible for the sacrificer himself. (Mousavi Gharavi, 1983: 136) Although according to the practical treatises, none of these precautions are obligatory but caution is very desirable, especially in eating a certain amount of sacrifice. (Mousavi Khomeini, 2012, 579-581, ruling 1040) Some have also mentioned the philosophy of this order to respect equality between them and the poor. (Makarem Shirazi et al., 1994, 106: 14), some have considered eating the meat of the sacrifice

by the sacrificer and feeding it to others, according to the holy verse, as gratitude for the blessing of animals being tamed and subjugated for humans, which should be done. (Zamakhsharī, 1407, 4: 159) The narrations that have described the division of the sacrifice into three parts express the point that the sacrificer cannot eat more than one third of it, and if he eats more than this amount, he must pay the excess price of one third to the poor. And if he does not eat the meat of the sacrifice and gives it all to the needy; he has not committed any sin. (Mousavi Gharavi, 1983: 136) The seventh hadith (the hadith of the meeting of Sa'd ibn Abd al-Malik with the Imam) which was mentioned in the hadiths of Qānī' and its meaning also indicates that the person who sacrificed and his family also should not eat more than a third of the meat of the sacrifice, and whenever they consume more than a third; they should pay the price to the poor. The essence of the issue of trinity and dividing the sacrificial meat into three parts is accepted by all jurists and we will refer to it in detail below. (Jurjānī, (1404), 1: 382); (Ṭayyib, 1998, 9: 303); Ibn-Shahr Āshūb, 1410, 2: 209); (Chapter of hunting and sacrifice)

A group of jurists believe that it is obligatory on the sacrificer to eat part of the meat of his sacrifice - one third - and give one third to the poor and one third as a gift. (Ravandi, 1405, 1: 296; Miqdād Suyūrī, 1993, 1: 312; Meshkini, 1418: 214) Sahib Jawāhir also at the end of his book in the Chapter of Ḥajj, on the subject of sacrifice, has mentioned in the first part and in the second discussion of Mina's rites and in Hady's explanation, after stating some Mustahab in this matter, in the seventh Istihbāb; he has divided the sacrifice into three parts. There, he allocated a part of it to himself, a part of it as charity to Qānī' and Mu'tarr, and a part to his neighbors as a gift, and he spoke in detail

about the narrative documentation of the three divisions and attributed it to the majority of jurists. (Najafī, 1986: 157-164; Najafī, 1426: 215) Dividing the sacrifice into three equal parts and allocating one part for oneself, one part for the poor as charity and the third part as a gift is recommended for the believers. (Hillī, 1417, 8: 294) The first martyr stated: "And it is necessary to spend it on charity, gift, and food", (Āmulī (famous as the first martyr), 1417, 1: 439) and he himself has given in its explanation: al-Faqīr: al-Mu'min, Qāni': al-Sā'il, and al-Mu'tarr: non-al- Sā'il. (Ibid, 1: 443) Another point is that although some, like the first martyr, have precisely named the three shares, but they didn't mention specific size. (Ibid, 1: 443) Maybe this promise made Sahib Jawāhir to clarify this promise. He stated: "Although dividing into three different parts is also permissible, it is recommended that the parts be equal". (Najafī, 1986, 19: 158-160), but what is certain in the above and other verses of the Holy Qur'an, there is no mention of equal distribution of the meat of the sacrifice. Rather, the content of the mentioned verses and traditions are used in such a way that this consumption should not be more than one third. (Mousavi Gharavi, 1983: 134) It is necessary to mention that the meaning of those jurists who considered dividing the meat of the sacrifice into three parts is Mustahab is that a person does not have any obligations regarding the trinity of the sacrificial meat. Not that he does not have any obligations regarding the principle of consuming the sacrificial meat and is allowed to waste in this matter, but the appearance of the verses and hadiths about sacrifice is that it is necessary to feed the sacrifice to the needy poor. Another point that some elders have mentioned is determining the share and place of consumption for each of the three mentioned groups. Allameh has

mentioned: "Qāni' and the poor must be fed as a charity and the Mu'tarr must be fed as a gift" (Hillī (Allameh), 1412, 11: 257-263; Kazemi, 1986, 2: 125), the author of Zubdah al-Bayān also quoted these three shares, as a more famous saying, in accepting a part of sacrifice as a gift and he likes the tripartite division of "Self, Bā'is, Qāni' and Mu'tarr". (Ardabili, 2007, 227)

Although some have collected between two verses: (and Qāni' Feed Mu'tarr) and (Feed the poor Bā'is), in such a way that attribute poverty to either "Qāni'" or "Mu'tarr", or they are free to give the meat of the sacrifice to the "Qāni', Mu'tarr and Faqīr". (Āmilī, 1411, 8: 44) but some of the early and late Imāmīyyah scholars and the famous narrations have considered it permissible for them to share the condition of poverty. (Karakī, 1411, 3: 243) like Ibn Babawayh who narrated from Imam Ṣādiq (AS) from his pure ancestors in the chapter on the cause of sacrifice:

The description and philosophy of the sacrifice was so that your poor people would be placed in economic openness in terms of meat, so feed them. (Ibn Babawayh, 2006, 437; chapter 178) But it can be said: The requirements of the verses mentioned are the condition of poverty but there does not seem to be a contradiction between poverty and its absence. (Najafī, 1986, 19: 163) So, it is necessary to mention the title "Poverty" in different chapters of jurisprudence, including Zakat, Khums, Anfāl, Jihad, Waqf, Marriage, Inheritance, Diya, and also in the discussed issue, i.e. the poor who deserve to eat the sacrifice. (Hashemi Shahroodi, 2015, 6: 535-547; 8: 132-134) The final point is that most of the holy legislators such as Imam Khomeini, Khoei, Golpayegani, Araki, etc., believe in the division of the sacrifice into three parts. And, of course, he further specified that it is not

obligatory to divide the sacrifice into three parts as an obligatory ruling. (Mousavi Khomeini, 2012: 579-581, ruling 1040) and, of course, he further specified that it is not necessary to divide the sacrifice into three parts. (Mousavi Khomeini, 2012: 591-592, ruling 1077) However, Ayatollah Makarem considered it desirable to divide the sacrifice into three parts, but he considered it obligatory to give a part of it to the poor. (Makarem Shirazi et al., 2005: 151, ruling 299) This opinion has considerable acceptability in social interpretations, even those of the Sunnis. Seyyed Quṭb writes: The command to eat the meat of the sacrificed animal is *Ibāḥah* or *Istihbāb*, but the command to feed the meat to the poor and needy (*Bā'is al-Faqīr*) is obligatory. (Quṭb, 1412, 4: 2421)

Conclusion

In short, in the meaning of the three mentioned words, it should be said that "*Bā'is*" means a poor person who is in extreme poverty, and it is far more miserable than the poor. And in the narrative term, he is a cripple poor, as far as poverty has been mentioned as his attribute in the verse, but most translations have not paid attention to this sense. "*Qāni'*" also means someone who is satisfied for any charity even if it is little but most of the translations without a clear explanation, and of course, due to the common understanding of this concept in Persian, have used the same word or similar meanings. "*Mu'tarr*" also means a poor person who does not express his request, but expresses his need by exposing himself and is dissatisfied with what has been given, as opposed to *Qāni'* who is satisfied. Most of the translations have not mentioned the meaning taken from the words and traditions. With this explanation, it is necessary that the respected translators have provided the difference between these three groups in the translations so that those who pay

attention to the poor in dividing meat of the sacrifice in accordance with the holy Qur'an will remember it. And in a phrase like "Being incapable and unable to earn any kind of income" in the meaning of "*Bā'is al-Faqīr*" and also "The necessity of not forgetting the poor who did not allow themselves the humiliation of a beggar" and it is mentioned with the title of *Qāni'*. And also mention "*Mu'tarr*" who for any reason has an eye on your favor, in the translation with expressive words. Also, in conclusion about the distribution of the three parts of the sacrificial meat, it should be said: without a doubt, there is no statement in the Holy Qur'an about the equal division of the sacrificial meat into three equal parts. But most of the interpretations that pay more attention to expressing *Āyāt al-Aḥkām* of the surahs and adapting one's own interpretation to holy narratives have mentioned this three-fold division and have emphasized and specified the distribution of the meat of the sacrifice.

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