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Equivalence Difficulties in Translating Conceptual Metaphors Case study: The word "Inda" in the Holy Quran

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Abstract

The Holy Quran has used the word "Inda" many times to convey its meanings. In its initial meaning, this word encodes the concept of "with", but in all cases, the use of this word is not limited to this meaning in the Quran, and being placed in different contexts, it shows new conceptual metaphors, and in most verses, this word has the same meaning of "Inda". The present study descriptively-analytically examines the conceptual metaphors of the word "Inda" in the Holy Quran and its equivalent translations to determine the extent to which the translations of Fooladvand, Mousavi Hamedani, Khorramshahi, Elahi Qomshei are close to its metaphorical meaning. It is concluded that the selection of equal metaphorical concepts for "Inda" has been difficult for translators and it has been limited to conventional equivalent expression. Conceptual metaphors used by the word "Inda" in the Holy Quran include divine judgment, certainty/maintenance, knowledge, and ownership, from (assignment of lordship), proximity, Qurb (closeness), and Fi (in). By examining the translation of 23 verses of the research on the metaphorical meanings of the word "Inda", Khorramshahi's translation has used more metaphorical concepts in translation than other translations.

Keywords: Quran, "Inda", conceptual metaphors, the difficulty of translation, With.

1- Statement of the Problem

"Inda" as a spatial word, in the human mind and literature is a familiar expression, but it needs to be translated and interpreted correctly in its metaphorical uses. In particular, tolerance in conveying divine and doctrinal concepts and issues related to this word can underline entering the circle of simile or

embodiment. The conceptual metaphors of this word have caused this word not to be only a mere spatial word.

Despite the repeated use of "metaphor in the Quran", the translator is concerned about whether to include the metaphorical meaning of the verse in the translation. In Persian translation, some metaphorical meanings have an objective and practical



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translation and make the translation easier. When making metaphors in the Quran, one should try to reflect the divine purpose of the verse in translation, and not to inspire a vague and problematic concept in the minds of the audience. Therefore, equalizing in translating verses including the word "Inda" face difficulties, and the translator has preferred to suffice to the same non-metaphorical equivalent, however, if the metaphors used in the verses are not widely used in the target language, sometimes the direct use of the metaphorical concept can become unfamiliar and the translator accused of making interpretive additions to the translation. In addition, one should consider the beauties of the divine word in using the metaphorical meaning and not mar it. The questions posed in this research are as follows: What are the meanings of the metaphors of the word "Inda"? Do these concepts include doctrinal and divine issues? Have these conceptual metaphors been considered in the translations of Fooladvand, Mousavi Hamedani, Khorramshahi, and Elahi Qomshei? How is the equivalence done in the verses where the word "Inda" is used in the relationship between man and God? This research answers these questions descriptively-analytically, and in this regard, first, by extracting all the verses in which the word "Inda" is used and extracting its conceptual metaphors, it examines the equivalents of this word in the mentioned translations.

The selection of the translations of the research depends on their characteristics. Due to Fooladvand's fidelity in equalizing to the source language and his strategy to avoid interpretive additions as well as clarity and fluency of the text, this translation has been considered as one of the subjects of study. Although the translation of Elahi Qomshei is a fluent and popular text, it will be one of the sources of the present research due to the existence of various semantic problems. (See: Fallah & Shamsipour, 2017: 77) The

high accuracy of Khorramshahi's translation and the emphasis on literal translation and its richness make it necessary to study this interpretation in the case of the word "Inda" (Heidari & Najafi, 1399 BC: 43). In addition, due to the frequent references of scholars to the Al-Mizan's translation and interpretation, and the success of Mousavi Hamedani's in the translation of this book, the study of "Inda" equivalents in this book has also been considered.

2- The Background of Research

The present article examines two basic aspects; first, the conceptual metaphors of "Inda" in the Holy Quran; second, the study of equivalent in the translation of these phrases. The following articles can be studied in these aspects:

- The article "Metaphor in the Quran and the difficulty of its translation" by Yaqoub Jafari (2003), since by examining different types of metaphors in the Quran, it points to examples of difficulties of equalizing in translation, but it has not paid attention to the category of conceptual metaphors and issues related to translation.

- The article "The process of coherence between the conceptual metaphors of the Holy Quran" by Seyedeh Shirin Hijazi and others (2020), since it examines the examples of conceptual metaphors in the Quran. However, it has not considered the mentioned categories in the research.

- By searching for the keywords "Inda" and "Endiyat" in the articles, dissertations and books, no independent research was found to examine the conceptual metaphors of this word or the following translations. Only in the article "Critical application of the theory of visual schemas of "Inda" in the Holy Quran in cognitive semantics" by Fatemeh Qorbani Laktarashani and Zeinab Sadat Hosseini (2021), schemas of the word "Inda" have been categorized in the Quran which have the ability to visualize in the mind of the audience and convey a special concept

such as direction, control, unity, proximity, force, and existence. Also, the degree of originality in the category of visual schemas has been criticized and examined within the boundaries of metaphysical concepts. In the above article, the main focus is on imaginative schemas, and the metaphorical meanings of "Inda" are also mentioned, but the approach of the present research is quite unique in examining the translations and implications provided.

3- Theoretical Considerations

3-1 "Inda":

"Inda" is the adverb of place and time (Toreihi, 1996: 3/109; Mostafavi, 1981: 236/8) and its use is in the sense of what is in the presence or close to someone (Ibn Hisham Ansari, ND: 1/155; Ibn Manzur, 1414 AH: 3/307). This word can be used for several meanings (Ibn Hisham Ansari, ND: 1/156).

This word is used in the sense of extreme closeness (Samira'i, 1428 AH: 2/213). This presence also implies the meaning of ownership (Mostafavi, 1981: 8/236), and it is in the sense of Qurb and closeness (Ra'eqb Esfahani, 1412 AH: 590; Qorashi, 1371 BC: 5/56). There is no difference between Qurb and Inda in dictionaries, but in the difference between "Inda" and "Ladun" it is stated that "Ladun" was especially from "Inda" and it often comes at the beginning of the sentence and can be placed in the position of "Inda" (Ra'eqb Esfahani, 1412 AH: 739). Whenever "Inda" is accompanied by the preposition of "Men", it means from, and also it has the meaning of "Ladun" (Toreihi, 1996: 3/110), so "Inda" indicates a kind of relationship and closeness, and it appears in time and place applications or closeness to something. The elegance and grace of the interpretation of this word is that in the presence of any word, it emphasizes the strong connection with that thing and therefore it is not necessarily in its literal meaning.

3-2 Conceptual Metaphors:

To make the content comprehensible to the audience, an abstract or transcendental concept is described by material terms in conceptual metaphors. Such concepts have been accepted by commentators as metaphors, and they have been considered as the method of the Quran to induct content into human beings. In metaphor, a kind of formulation occurs in the conceptual structure of an area from origin to destination (Hijazi, 1413 AH: 1/309). What happens in conceptual metaphors is a systematic mapping between conceptual areas (Lakeoff, 1993: 212) that can describe an abstract or transcendental concept with the assistance of a possible material expression that could be formed as a result of historical or cultural experiences.

3-3 The Basic Meaning of "Inda" in the Holy Quran

The word "Inda" has been repeated 195 times in the Holy Quran alone or together with pronouns (Indi, Indakum, Indana, etc.) (AbdulBaqi, 1985: 489). In the dictionary, it has pointed to some semantic dimensions such as the adverb of place, decree, certainty, closeness, knowledge, reckoning, and side (Ra'eqb Esfahani, 1412 AH: 590; Qorashi, 1371 BC: 5/56). These meanings and other meanings inferred from the innovations of the present research can be estimated in the form of conceptual metaphors of this word based on the context of the text and the context of the words and reference to the interpretations. The initial and basic meanings of "Inda" refer to a situation in which a phenomenon of someone or something is placed next to another phenomenon. "Inda" have been accompanied by the words in the Quran "Lord, God, messenger, Sedreh, Malik, Bari", and it accepts various semantic applications in companion with these words. In addition to these words, pronouns have found different meanings next to the word "Inda", and have made a

similar meaning with the accompanying words. However, in some verses, "Inda" has induced the same meaning of being an adverb, and it is used in a physical-spatial sense. According to the verse (Yusuf / 42)¹, Prophet Yusuf asked one who was about to be released to mention him to the King, but Satan removed this reminder from his mind and Yusuf (AS) remained in prison for a few years (Sa'labi, 1422 AH: 5/225; Tabatabai, 1417 AH: 11/181; Makarem Shirazi, 1995: 9/413; Arousi Huweizi, 1415 AH: 2/426). In this Quranic example, the physical presence of a prisoner before the king of Egypt comes to mind, so being close to something is one of the most obvious and widely used meanings that can be deduced from this type of verse. In the translations, this verse with the phrase "Remember me with your master" (Fooladvand, 1415 AH: 1/240; Mousavi Hamedani, 1995: 11/233; 2007: 86) has been equated which according to the use of "Inda" in this verse is correct.

In other examples in the following verse, the word "Inda" refers to the needy and oppressed believers around the Messenger of God (PBUH) and this meaning can be obtained from accompanying the word "Messenger".

According to the verse (Monafequn / 7)², some hypocrites say: "Do not give alms to those who are with the Messenger of God so that they may be scattered." According to the interpretations, the purpose of the verse is to disperse the poor believers and the companions of the Messenger of God from him (Tabatabai, 1417 AH: 19/282; Zamakhshari, 1407 AH: 4/543; Tabari, 1412 AH: 28/72; Andalusi, 1420 AH: 10/183). Therefore, we can deduct the physical closeness and being

beside the phenomenon from this verse. In the translations, the same equivalent has been mentioned. (Fooladvand, 1415 AH: 1/555; Khorramshahi, ND: 188; Elahi Qomshei, 2001: 1/555; Mousavi Hamedani, 1995: 469-19) Therefore, the same meaning of physical closeness has been considered in both equivalents.

4- Metaphorical expansion of "Inda" in the Holy Quran

The word "Inda" in the verses of the Quran has appeared in various conceptual metaphors that will be discussed and cited below:

4-1 Hokm (decree), Hesab (reckoning), Divine judgment

The conceptual metaphor in the following verses is that everything is examined, judged, and determined by one origin; as in some verses of the Quran, "Inda" has been a metaphor for the meaning of "Hokm". This meaning is also mentioned in dictionary books (Raheb Esfahani, 1412 AH: 590; Qorashi, 1371 BC: 5-56). In fact, according to the context of text and words, it will be possible to receive this metaphorical meaning (Safavi, 1393 BC: 196). For example, in the verses in which "Indallah" acknowledges the reward, sin, and evaluation of human deeds, it is a metaphor for divine reckoning, "Hokm", and judgment, and this concept must also be reflected in the translation. This claim is examined in the following verses. For example, in the verses (Baqarah / 216-217)³, God first considered Murder with the phrase (كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ)⁴ an obligatory ruling on Muslims, then in the next verse, stating a "Hokm" (Ghetal in the forbidden month) which has been

١. «وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ

الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ»

٢. «هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ

يَنْفُضُوا»

٣. «كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ *يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ

قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ».

٤. «كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ»

questioned at the beginning of the verse, so it is clear from the context of these two verses and the accompaniment of the words that "Indallah" is in destiny "Hokmollah"; as the commentators explicitly refer to this issue, and they believe that expelling the people of the Masjid al-Haram from it is considered a greater sin, error, and crime by divine "Hokm". (Zamakhshari, 1407 AH: 1/259; Alusi, 1415 AH: 1/504; Andalusi, 1420 AH: 2/390; Tabarsi, 1998: 1/119; Andalusi (Abu Hayyan), 1420 AH: 2/385; Kashani, 1410 AH: 1 / 108). In this verse, the first sentence is "Mobtada" (subject), and the word of Akbar is "Khabar" (Phrase), and the meaning of the verse is that although the ancestors of the Holy Prophet (PBUH) were among the honors of Mecca and lived there, they were expelled from their homeland due to their obstinacy with their Imam to carry out his mission. The Messenger of God (PBUH) wanted to perform the slogan of monotheism and Hajj in the sanctuary of God and make this place the center of spreading the religion and cleansing it from the filth of idolatry, but the infidels of Quraysh deprived him of this blessing, and he and his companions were expelled from that land. In the divine "Hokm", this action of prophet is much greater in the sight of God than the action done by the companions of the Messenger of God (PBUH) who were thinking that it is the end of the Jamadi Awal, and shot and killed Amr ibn Khazrami, and the corruption of the infidels is greater than murder (Amin, 1982, 2/287; Hosseini Hamedani, 1404 AH: 2/194). The interpretation of the "حُكْم" from the phrase "عِنْدَ اللَّهِ" has also been confirmed in the commentary traditions (Qomi, 1367 BC:1/72; Bahrani, 1416 AH:1/463). This meaning has not been considered and accurately equated in the translations (Fooladvand, 1415 AH: 1/34; Elahi Qomshei, 2001: 1/34; 19; Mousavi Hamedani, 1995: 1/285; Khorramshahi,

ND: 19)

The use of the phrase "كُتِبَ عَلَيْكُمْ" in the Qur'an is to declare a religious obligation,⁵ and by considering the lexical context of the rest of the verse, it explains this ruling. The phrase "عِنْدَ اللَّهِ" is also used in the Qur'an's warning against the divine decree, which confirms the destiny of this meaning. Also, many interpretations have clearly emphasized this destiny, which confirms the truth of this possibility in the destiny of the above verse.

It should be noted that all interpretations have considered the verse in the scope of the decree of Qetal (fight). Therefore, if the meaning of the sentence is reflected in the translation of "Inda", it is more understandable for the audience. Although the phrase "expelling the believers from it is a greater sin in the decree of God" is closer to accuracy and correct equivalence, typically, this type of metaphor is included in the translation and it is considered interpretive and it is avoided.

Also, in verse (Baqarah / 54)⁶, Indiyat is "Majaz" (virtual) (Alusi, 1415 AH: 1/262) and the verse declares that repentance and murder are more in your favor than sin and insisting on sins (Sa'labi, 1422 AH: 1/198; Maraghi, ND: 1/120) further emphasizes the acceptance of repentance by God. In this verse, God expresses the "Hokm" and command that has been done after judging and comparing the two categories, and therefore "Inda" has been used in the meaning of the "Hokm" (Qorashi, 1371 BC: 56/5; Tabarsi, 1993:1/179). In this verse, the accompaniment of "Inda" and "bariukum" (your Creator) is used to induce the meaning of the sentence; That

٥ بقرة/١٧٨، ١٨٠، ١٨٢، ٢٤٦، ٢١٦؛ آل عمران: ١٥٤؛ نساء/١٢٧، ١٧٧؛ ...

٦. «وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اِنَّكُمْ اِنْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا اِلَىٰ بَارِئِكُمْ فَاقْتُلُوا اَنْفُسَكُمْ ذَالِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ اِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ»

is, God considers these deeds as good in one of His commandments. In the commentary narrations, in front of the phrase «عِنْدَ بَارِيكُمْ», it is mentioned that repentance and killing the sinners before your Lord is better because it cleanses you from polytheism and connects you to eternal life (Kashani, 1423 AH: 1/ 151). In fact, this perception is the expression of a divine decree which has social and spiritual effects. In the translation of this verse, Inda is equated with the word "With" (Fooladvand, 1415 AH: 1/8; Mousavi Hamedani, 1995: 1/285; Khorramshahi, ND: 86) or "in presence" (Elahi Qomshei, 2001: 1/8), however, the phrase "better in the decree of your Creator" is closer to its metaphorical equivalent; This is while the translator prefers to use the word "With" instead of its metaphorical meaning because, in translation, equivalence over metaphorical meaning is not common.

The holy verse (Al-Imran / 19)⁷ is an example of the meaning of the "Hokm" in the use of "Inda". In this conceptual metaphor, the criterion is the origin that is called "God", and it is important that something in the world system is approved in his view. There are many such verses in the Quran that there, the center circle is God, and the value of everything is determined by His command. In this verse, the equivalent translation should induce this interpretive message that is in the interpretation of God and according to His Command is Islam (Tabatabai, 1417 AH, 188/3). A religion that submits to divine commands (Makarem Shirazi, 1421 AH: 429/2) and God is pleased with this religion (Qomi Mashhadi, 1989: 3/56; Feiz Kashani, 1418 AH: 1/142). It is also stated in the hadiths that the meaning of the verse is that Islam is the religion of God's approval (Samarqandi, ND: 1/201) and it is a confirmation of faith (Ibn Shahr Ashob Mazandarani, 1369 BC,1/110) which has

been equated in translations with the phrase "Indeed, the religion before Allah is Islam" (Fooladvand, 1415 AH: 1/52; Elahi Qomshei, 2001: 1/52; Mousavi Hamedani, 1995: 3/188). It is stated in the translation of Khorramshahi: "God-pleasing religion is Islam." (Khorramshahi, ND: 25). In this translation, at least it has distanced from the literal meaning, and the position of God in relation to the religion of Islam has been made clearer. Therefore, the equivalent translation can be suggested that "religion in the ("Hokm") of God is Islam" or "religion pleasing to God is Islam". Although the equivalent of "With" in the idea of audience is an accessible substitute, the translator can hardly break the taboo of using the general word "With" for all the conceptual metaphors of "Inda" in the verses, and this decision depends to the translator's awareness of semantic and interpretation dimensions of the verse.

In verses (Anfal / 21-22)⁸, God declares that the worst creatures in the divine "Hesab" are the deaf and mute who do not think. In this verse, the meaning of (Indallah) is ("Hesab" of Allah). (Sadeqi Tehrani, 1419 AH: 1/179; Mostafavi, 2001: 9/313). Of course, some have also considered it as a divine judgment (Qorashi, 1371 BC: 5/56; Alusi, 1415 AH: 5/176; Kashani, 1994, 2 / 185; Haghi Brosavi, ND: 3/329). This verse, like the previous verses, depicts God as the center of judgment in the world, where everything will find its status in the Hereafter based on the result of His "Hesab". The verse says that the infidels and hypocrites who are considered ordinary people and sometimes of the nobility and the great in the eyes of the people are no more than the deaf and mute in the "Hesab" and "Hokm" of God (Indallah) (Tayyeb, 1999: 6/96). In this verse, God compares these people and

٨. «وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ* إِنَّ شَرَّ

الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ»

٧. «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ»

states His view of their position. In the translations of Fooladvand and Mousavi Hamedani and also Elahi Qomshei, the same equivalent of "With" is still enough. (Fooladvand, 1415 AH: 1/179; Elahi Qomshei, 2001: 1/179; Mousavi Hamedani, 1995 9/44). In the translation of Khorramshahi, a more appropriate institution has been selected: "The worst creatures in the sight of God are the dumb deaf " (Khorramshahi, ND: 64) This translation is closer to the semantic equivalent of "Inda" in this verse, although the metaphorical meaning is included in the phrase "In God's "Hesab" / "Hokm", the worst creatures are the dumb deaf."

The metaphorical meaning of judging God from the word "Inda" is noticeable in many verses. For example, in verse (Kahf / 46)⁹, two categories of worldly ornaments are compared with the "الْبَاقِيَاتُ الصَّالِحَاتُ" (the lasting righteous deed) and God declares that one is considered superior and more valuable than the other, and undoubtedly the result of this Comparison is realized in the Resurrection (Alusi, 1415 AH: 8/272; Balkhi, 1423 AH: 2/558; Ibn Ujaibeh, 1419 AH: 3/275) and another world that is the place of divine justice and judgment and "Hesab". The phrase (تَوَابًا وَ) (خَيْرٌ أَمْلاً) is in a clear role for the comparative phrase of (خَيْرٌ عِنْدَ رَبِّكَ) (Darvish, 1415 AH, 5/615); it means that the two categories, "worldly ornaments" and the "the lasting righteous deeds" in the reckoning and divine judgment in terms of reward and hope of profit have been measured and compared, and this concept is considered and emphasized in most interpretations (Fakhreddin Razi, 1420 AH: 21/468; Tabatabai, 1417 AH: 13/319; Andalusi, 1420 AH: 7/186; Baqdadi, 1415 AH, 3/166). This form of comparison is

⁹. «الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ تَوَابًا وَ خَيْرٌ أَمْلاً»

confirmed in other verses.¹⁰ In the translations that are considered in this research, the phrase "With" is sufficient (Fooladvand, 1415 AH: 1/299; Elahi Qomshei, 2001: 1/299; Mousavi Hamedani, 1995: 13/427; Khorramshahi, ND: 102). According to the purpose of the verse in the matter of measuring in the Day of Resurrection, the meaning of calculation should also be reflected in the translation; Therefore, the phrase "good deeds in the judgment of your Lord are more lasting and more rewarding and more hopeful" can be a good alternative to the translations provided.

Also, in verse (Ahzab / 53)¹¹, "inda" means judgment and "Hokm" of God. This verse refers to a "Hokm" regarding the non-marriage of Muslims after the death of the Messenger of God (PBUH) (see: Zamakhshari, 1407 AH: 3/556; Andalusi, 1420 AH: 8/498; Tabatabai, 1417 AH: 16/343). The word "ذَلِكَ" (those) refers to the "declaring Hokm"¹² and here it should be specified that the meaning of "عِنْدَ اللَّهِ" is the same as "ذنباً عظيماً" (Tabarsi, 1993: 8/577; Shubbar, 1407 AH: 5/159; Baqdadi, 1415 AH: 3/434; Sadeqi Tehrani, 1415 AH: 24/193) it means that in the "Hokm" of God, it is a great sin and leads to punishment (Alusi, 1415 AH: 5/489). By examining the translations considered in the research, it can be seen that the representation of this concept is not included there (Fooladvand, 1415 AH: 1/425; Elahi Qomshei, 2001: 1/425; Mousavi Hamedani, 1995: 16/501). Although in the translation of Khorramshahi, the phrase "this is a terrible

¹⁰. «يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ» (شعراء/ ٨٨-٨٩)

¹¹. «وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا»

¹². «وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا»

deed in the sight of God " has been mentioned (Khorramshahi, ND: 144), which has been at least specified that "With" is related to the scope of God's opinion that it could have been explicitly replaced by the phrase, " this is a terrible deed in the sight of God."

In verse (Baqarah / 76)¹³ it can be said that in fact "Inda" is a metaphor for the concept of "رَبِّكُمْ حَسَاب" and is similar to this meaning. "Inda", is the word of the adverb of place belongs to (لِيُحَاجُّوكُمْ) (Safi, 1418 AH: 1/169); according to the verse and the interpretations, the judgment will take place on the Day of Resurrection and at the time of "Hesab" and "Hokm" of God (Ameli, 1360 BC: 1/109; Kashani, 1994: 1/57; Abolfotuh Razi, 1408 AH: 2/21; Hosseini Shirazi, 1423 AH: 1/21; Sadeqi Tehrani, 1419 AH: 1/11; Taleghani, 1362 BC: 1/206) Therefore, it is better to consider the concept of divine's. "Hesab" / judgment in the equivalent meaning; But this has not happened in the translations. (Fooladvand, 1415 AH: 1/299; Elahi Qomshei, 2001: 1/299; Mousavi Hamedani, 1995: 13/427; Khorramshahi, ND: 102). One of the difficulties of this equivalence is that if the translator uses divine's "Hesab" and judgment in the equivalent of "Inda", one will be accused of what basis it used for this phrase and what the meaning of this phrase was; finally, by inserting this phrase in parentheses, it may be considered an interpretive addition to the translation. This is because the Persian audiences, unfamiliar with the Arabic language, pay less attention to the interpretations, and the source of their understanding of the verses is more from the translations. Undoubtedly it is one of the rights of the addressee that a careful equation will be made., so that it will have a deeper intellectual and spiritual

¹³ «و إِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا اتَّخَذْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ»

impact and the content will be presented to him without any ambiguity. In verse (Tubeh / 19)¹⁴, the two acts of giving water to pilgrims during Hajj and maintenance of Masjid al-Haram are compared with the actions of the believers who perform jihad in the way of God, and it states that in the divine balance, they are not equal (Khatib, ND: 5/719; Darvish, 1415 AH: 4/70). These two groups were different in reward and have no equal status (Tabarsi, 1993: 24.5; Dakhil, 1422 AH: 1/248) in Mizan (Seyyid Ibn Qutb, 1412 AH: 3/1614) and the "Hokm" of God (Zuhaili, 1418 AH: 10/145; Maraghi, ND: 10 / 77). Translators have also used the word "With" in this translation (Fooladvand, 1415 AH: 1/189; Elahi Qomshei, 2001: 1/189; Mousavi Hamedani, 1995: 9/265; Khorramshahi, ND: 68) while the translation is a more accurate and close equivalent to the meaning of the verse "they are not the same in God's "Hokm" / "Hesab". Because this verse refers to the result of an action that will be revealed on the Day of Resurrection and it is based on a calculation from the Lord on the result of a person's actions, the words "Hesab" and "Hokm" alone can reflect the burden of this concept. Perhaps the question arises as to whether the Quran could have used "on "Hesab" of Allah / on "Hokm" of Allah" instead of "Indallah"? The answer is that this metaphorical use is common in the sample presented verses, and this word is a more appropriate alternative due to the rhetoric and shortness of the word, and the length of the meaning.

In verse (Ahzab / 5)¹⁵, God raises issues and subjects and considers them close to balance and equilibrium in the same

¹⁴ «أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ»

¹⁵ «أَدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ

فَإِخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ

بِهِ وَ لَٰكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَ كَانَ اللَّهُ غَفُورًا رَّحِيمًا»

supposed amount of the human mind. In the phrase "هُوَ أَقْسَطُ عِنْدَ اللَّهِ" when he uses the word "قسط", in fact, he refers to judgment and a "Hokm", that in this case, justice and honesty must be observed (Saalabi, 1418 AH: 4/335; Ibn Jawzi, 1422 AH: 3/448; Abyari, 1405 AH: 10/541). The metaphorical meaning of the phrase "هُوَ أَقْسَطُ عِنْدَ اللَّهِ" considers God as the basis for measuring "قسط". A translation that takes into account the metaphorical meaning is "Call the stepsons by the name of their fathers, which is closer to justice in the "Hokm" of God," and this meaning has been explicitly used in some interpretations (Tabarsi, 1993: 8/528; Zuhaili, 1418 AH: 21/236; Alusi, 1415 AH: 11/146; Dakhil, 1422 AH: 1/554; Qasemi, 1418 AH: 8 / 49). It should be noted that there is a place to talk about justice that involves judgment, calculation, measurement, and issuing a verdict, therefore these concepts must be transferable in equivalent terms. The phrase "with God" has been mentioned in the translation (Fooladvand, 1415 AH: 1/418; Elahi Qomshei, 2001: 1/418; Mousavi Hamedani, 1995: 16/408; Khorramshahi, ND: 141).

As it can be seen, the word "Inda" is a metaphor for judgment, "Hokm" of God, divine justice in most of the verses, or translators have not been given enough attention to it, or due to the difficulties in equating metaphorical expressions, the same sense of "With" is sufficient. In Khorramshahi's translation, more appropriate equivalents are provided than in other translations.

4-2 Certainty and Maintenance

In the sense of certainty and maintenance, this metaphor comes to mind that God is a reliable source where nothing is lost with Him, and every deed of good and evil is preserved and entrusted to Him on the Day

of Resurrection. The passage of time has not destroyed the deeds and, there is no possibility of getting lost or defective in them. In this way, the word "Inda" in some of its uses has been a metaphor for the concept of survival and certainty (Qorashi, 1371 BC: 5/56). For example, in (Baqarah / 62)¹⁶ The phrase "عِنْدَ رَبِّهِمْ" doesn't refer to the sense of Endiyat as an adverb of place, and it is an impossible thing which has no way to God; Rather, the reward of believer is a certain thing (Fakhreddin Razi, 1420 AH: 3/537) which is safe and inviolable with God (Alusi, 1415 AH: 1/281, Mostafavi, 2001: 1/327) because this reward has been prepared for believer (Tabarsi, 1993: 1/261; Dakhil, 1422 AH: 1/18; Balaghi Najafi, 1420 AH: 1/99), and in this promise there is the meaning of the certainty on maintaining the reward (Qorashi, 1371 BC: 5/56). Since "Inda Rabbehem" is an adverb and interpretation of the glorification word and it is added to the pronoun, it can be a proof of the inevitability and fulfillment of the inviolable divine promise and grace (Hosseini Hamedani, 1404 AH: 1/192). In this verse, "Inda" is a metaphor for the maintenance of reward, and in the equivalent of "Inda", it can be declared with an additional equivalent of this certainty and maintenance. It is noteworthy that literary commentators and linguists have paid attention to this metaphorical meaning. Translators have limited their translation to the word "before" (Fooladvand, 1415 AH: 1/10; Mousavi Hamedani, 1995: 1/292) or "With" (Khorramshahi, ND: 12). In the divine translation of Qomshei, "Inda" is also considered to be the meaning of the preposition "from" (Elahi Qomshei, 2001: 1/10). It seems that the phrase "then for them, there will be surely a reward with

¹⁶ «إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيْنَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ»

the Lord" is a more appropriate equivalent because the concept of maintenance and "With" is preserved in it. This certainty has been emphasized and assigned with the precedence of "لَهُمْ", and it is better to be reflected in the translation in some way; However, translators have tried to avoid additional or interpretive expressions in this metaphorical use while providing fluent and simple translation. It should be noted that if the meaning of "من" could be inferred from "عِنْدَ", God would have used the phrase "فَلَهُمْ أَجْرُهُمْ مِنْ رَبِّهِمْ", but by using "عِنْدَ", he intended to instill the meaning of certainty. Of course, this is one of the difficulties of translation that, while using the most convenient and simplest equivalent, the closest semantic load must be used.

In the verses including "عِنْدَ رَبِّهِمْ", there is a concept of the reward and certainty which is related to the reward in the Hereafter (Qorashi, 1371 BC: 5/56). In another noble verse (Baqarah / 110)¹⁷, the servant finds the reward of his deed in the sight of God Almighty (Alusi, 1415 AH: 1/357) and what he has sent forth from good deeds, is safe with God, and without any defects, it returns to the person (Maintaining the presence of deeds) (Tabarsi, 1993: 1/355; Amin, 1982: 2/37; Hosseini Hamedani, 1404 AH: 1/293; Haeri Tehrani, 1998: 1/278; Tayyeb, 1999: 2/150; Dakhil, 1422 AH: 1/26). According to the verse, it seems that after death, a person loses his deeds and thinks that he has left them in the world, but in the Day of Resurrection, he finds them in the presence of God without any deficiency. Considering that the meaning of with¹⁸ in

Persian will also carry a meaning this time, it can be a suitable equivalent. The word "With" is sufficient in almost all translations (Fooladvand, 1415 AH: 1/17; Elahi Qomshei, 2001: 1/17; Mousavi Hamedani, 1995: 1/388; Khorramshahi, ND AH: 14). This metaphorical meaning should be considered in equivalence and at least as an interpretive addition; Like the equivalent of "you will (surely) find yourself with God" in which the metaphorical concept of security and certainty is included.

By considering the verses mentioned under this title, it can be concluded that the translators were forced to use conventional equivalents and pre-example meanings in choosing the equivalent of the word "Inda" and did not include the conceptual metaphors of this word in the translation and they have avoided explanatory words as much as possible.

4-3 Knowledge

In the verses of the Holy Quran, God is known as the source of all knowledge, which only He encompasses. In some verses, the word "Inda" is a metaphor for the concept of "knowledge" which is mentioned in dictionaries (Raheb Esfahani, 1412 AH:590; Qareshi, 1992: 5/56). Because in reference, equivalent translation is not possible without reference to other elements (Lotfipour Saedi, 2013: 11), some examples have been mentioned that brought the translator closer to this meaning but did not give big area for equivalence.

God says in this verse (Rad/8)¹⁹, "Indah" returns to "Allah", and at the beginning of the verse, He speaks of His knowledge (Makarem Shirazi, 1995, 10/133). God refers to the most secret things that other humans are unaware of and have no way of knowing, such as

¹⁷. «وَمَا تَقْدُمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا

تَعْمَلُونَ بَصِيرٌ»

١٨. «نزد»

¹⁹. «اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَ مَا تَعْبِضُ الْأَرْحَامُ وَ مَا تَزْدَادُ وَ

كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ»

which fetus will be born at exactly what time, or whether the child will be born early or later than the due date (Zuhaili, 1418 AH:2/1150; Tabari, 1412 AH:13/74; Feiz Kashani, 1418 AH:1/596; Makarem Shirazi, 1421 AH:7/349); Hence, "Indah" means that every being has a specific capacity and value (Alusi, 1415 AH:4/348) and in all stages, it is present with God and inseparable from Him, and before the creation and after that, everything is known to God (Tayyeb, 1999:7/311). The next verse in the context of this concept says: "عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ" (Rad/9) which means He has knowledge of the unseen and hidden, and it emphasizes the meaning of the previous verse, and therefore "Indah" means every being in the system of God's law has been eternally fixed and will continue to be so, and its value and capacity are also subject to the knowledge of God's presence (Tabatabai, 1417 AH: 11/306; Darvish, 1415 AH: 5/90; Neishabouri, 1415 AH: 4/142; Khatib, ND: 7/78; Hosseini Hamedani, 1404 AH: 9/175; Sadeghi Tehrani, 1419 AH: 250/1; Esfrayeni, 1996, 1134/3). This is while the word "Inda" is placed with the conventional equivalent of "With" (Fooladvand, 1415 AH: 250/1; Mousavi Hamedani, 1995: 11/414; Khorramshahi, ND: 87). In Elahi Qomshei's translation, this metaphor is mentioned and it is said: "Only God knows that What is the burden of pregnant women, and what is the burden of the wombs, how much or how little, and the amount of everything is determined in the eternal knowledge of God." (Elahi Qomshei, 2001: 1/180). If "eternal knowledge" is considered an extra commentary in the translation, the phrase "the value of everything is determined in God's knowledge" can also be a suitable replacement.

In another example in these verses

(Anam/2-3)²⁰, the word "Indah" is a specific reference to God's knowledge (Tayyeb,1999: 5/7) and the reflection of this divine attribute is in a "أَجَلٌ مُّسَمًّى", which means that it is recorded in divine knowledge and it is unchangeable (Ibn Ujaibeh, 1419 AH: 96/2; Alusi, 1415 AH: 84/4; Hosseini Shirazi, 1423 AH: 1/140; Feizi Dekani, 1417 AH: 2/203; Haeri Tehrani, 1998: 4/133). This scientific mastery and making a connection between "أَجَلٌ مُّسَمًّى" and the pronoun "هـ" is done in "عِنْدَهُ". The creation of the heavens and the earth, the creation of man, and the determination of the time of death of each human being are among the sciences that are specific to God and are not among the sciences acquired by humans. Therefore, "عِنْدَهُ" means a special divine science. It is stated in the translations that "the definite end (death) is with Him" (Fooladvand, 1415 AH: 1/128; Elahi Qomshei, 2001: 1/128; Mousavi Hamdani, 1995: 3/7) but it is used in a metaphorical sense in Khorramshahi's translation: "Then one had a specified life, and a deadline is in His knowledge" (Khorramshahi, ND: 48), which can be an equivalent and appropriate translation.

4-4 From (assignment of lordship)

"From" is one of the metaphorical concepts of "Inda". In this form of conceptual metaphor, it depicts a kind of distance between humans and God, which is a category or phenomenon responsible for establishing a relationship between them. In vocabulary, the word "Inda", whenever it is combined with the vowel "men", means "From" and it also means "ladun" (Toreihi, 1996: 3/110). In the following verses, the concept of "From" can be deduced from the word "Inda": like the

²⁰ «الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ...هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ»

verse (Baqarah/89)²¹, which in the interpretations of the phrase "مِنَ اللَّهِ" is interpreted as a revelation "From" the Lord (Hosseini Shah Abdul Azimi, 1984: 1/198). "Inda" means connection (Mostafavi, 2001:2/4), and in the view of the commentators (from the side of God), it is in the sense of determination (from Allah) and the word "Inda" is meant to come (Alusi, 1415 AH:1/ 320; Haghi Brosavi, ND: 1/180; Haeri Tehrani, 1998: 1/234; Qasemi, 1418 AH: 1/349) and in the translation of Mousavi and Elahi Qomshei, the same word "With" is used (Elahi Qomshei, 2001: 1/14; Mousavi Hamdani, 1995: 1/334). In Fooladvand's translation, it is equated with the phrase "From God" (Fooladvand, 1415 AH:1/14), and in Khorramshahi's translation, it is equated with the word "From" (Khorramshahi, ND: 48), although the meaning of "From" in the phrase "From God" can also be inferred, but "From God's side" is a clearer equivalent, because the directional movement from God to the people is better conveyed to the audience in this equivalent. The word "From" is a familiar word in religious texts; As if a certain prayer has reached us from the sacred side of Imam Zaman (AS), and according to this word, it has priority over expressions such as "From" and "With". It should also be noted that the use of the word "عِنْدَ" in the verse had a special semantic and epistemic role, because the phrase "كِتَابٌ مِّنْ عِنْدِ اللَّهِ" also indicates the sending of a book by God, so the use of "عِنْدَ" reflects the meaning of the addition (region and side) which is the focus of divine approval in this book.

In the verse (Al-Imran/78)²², "Inda" by creating a connection between "He" and "Allah", induces the concept of the "From". It should be said about the difference between the original meaning of "Inda" and this new concept that in this sense, movement from one point to another point and in descending way is emphasized by the Lord, while the meaning of the example is the useful meaning of proximity. It is important to mention that the preposition "مِنْ" (from) plays an important role in conveying this concept of the word "Inda", and it refers to the origin and destination. In the commentaries, it is mentioned to the concept of "from the side of god" (Tabarsi, 1998: 1/439; Hosseini Shah Abdul Azimi, 1984: 2/154; Makarem Shirazi, 1995: 2/630). In the translation of "مِنَ عِنْدِ اللَّهِ", the equivalent of "from the side of God" (Mousavi Hamdani, 1995: 3/388) or "From near of God" (Elahi Qomshei, 2001: 60/1; Fooladvand, 1415 AH: 1/ 60) and the phrase "From God" has been used (Khorramshahi, ND: 27), which all have pointed to this aspect of the concept. This verse declares that the Jewish scholars have introduced their distorted words instead of God's words and consider it "مِنْ" (from God), although the Quran does not consider it to be From God, the Quran in the narration of Jewish words uses the same phrase. Therefore, this verse, like the previous verse, with the use of "عِنْدَ" between the words "مِنْ" and "الله" tries to emphasize the proof of the authenticity of the divine book and its confirmation from God.

4-5 Ownership

Ownership and being the owner of

²² «وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ السِّنْتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ»

²¹ «وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ»

something are other metaphorical concepts of "Inda" in the verses of the Holy Quran; in such a way that divine ownership is emphasized in the verses. In the noble verse (Anaam/109)²³, ownership of miracles is considered to be God's one (Tabatabai, 1417 AH: 7/319; Tabarsi, 1993: 4/541; Haeri Tehrani, 1998: 4/240; Dakhil, 1422 AH: 1/185). In terms of this metaphorical meaning, the translators used phrases such as "Verses are From/With God" (Mousavi Hamdani, 1995: 7/430; Elahi Qomshei, 2001: 1/141) or "Verses are in possession of God" (Fooladvand, 1415 AH: 1/141; Khorramshahi, ND: 52). It seems that the translation of "From/With" is not a suitable equivalent, because whatever is in someone's possession is not a confirmation of his ownership. The use of the phrase "Verses are in God's possession" is closer to the metaphorical meaning of the word "Inda".

4-6 Qurb

One of the metaphorical concepts of "Inda" in the Quran is the meaning of "Qurb" (Raqeb Esfahani, 1412 AH: 590; Qorashi, 1371 BC: 5/5). This word, together with other words, means closeness and sensory and experiential closeness, and the human position or any other phenomenon is measured in terms of distance compared to other phenomena, and it evokes the concept of closeness, just as Qurb is also used in sensory and experimental applications in the Quran verses. In the verse (Kahf/86)²⁴, God mentions the near place of sun setting of sun and the proximity to that area mentioned in the verse. In the translations, the word "Inda" is replaced with equivalents such as "there" (Elahi Qomshei, 2001: 1/303) and the word "nearby" (Fooladvand, 1415 AH: 303/1; Mousavi Hamdani 1995: 497/13;

Khorramshahi, ND: 104) that the equivalent of "nearby" is the most appropriate one, such a closeness that can be experienced in physical and material space.

In addition to experiential and sensory closeness, the word "Inda" is a metaphor for spiritual closeness, which refers to the position and dignity of humans in the eyes of God (Qorbani et al., 2019: 206). This meaning should be clearly reflected in the translation, and the concept of closeness or dignity should be included in the semantic equivalents. For example, in the verse (Tahrim/11)²⁵, "Endiyat" is a metaphor for "Qurb" (Sadeghi Tehrani, 1419 AH:1/561). Hazrat Asiyah (pbuh) is introduced as a model of faith and asks God to arrange for him a house close to his mercy and grace (Hosseini Hamdani, 1404 AH: 16/472); In fact, Asiyah asked for a high position and rank in heaven (Alusi, 1415 AH: 358/14; Tabatabai, 1417 AH: 19/344; Zamakhshari, 1407 AH: 572/4; Makarem Shirazi, 1995: 24/303; Nasafi, 1376 BC: 273/3; Tusi, ND: 10/53; Hosseini Shirazi, 1423 AH: 576), and therefore "Indak" means closeness to God (Tabatabai, 1417 AH: 344/19; Hosseini Shah Abdul Azimi, 1984: 233/13; Makarem Shirazi, 1421 AH: 464/18; Sharif Lahiji, 1373 BC: 524/4; Qomi Mashhadi, 1989: 343/13), and it is equated with the word "With" in the translations (Fooladvand, 1415 AH: 1/561; Elahi Qomshei, 2001: 1/561; Mousavi Hamedani, 1995: 19/574; Khorramshahi, ND: 190). It seems that the phrase "build a house for me near your mercy/ near you in heaven" is a suitable equivalent for this verse; Although the word Qurb in the sense of closeness (and someone With) is equivalent to being close to (in one's Qurb), the expression "With someone" does not carry the meaning of dignity and

٢٣. «إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ»

٢٤. «حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَ

وَجَدَ عِنْدَهَا قَوْمًا»

٢٥. «وَوَضَرَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ

ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ

الْقَوْمِ الظَّالِمِينَ»

status.

Also, in the verses that introduce the martyrs as alive and close to God (Al-Imran/169)²⁶, the proximity in this verse is neither because of the meaning of place nor because of the knowledge and judgment of God (Tabarsi, 1993: 883/2; Sabzewari Najafi, 1419 AH: 1/77; Hijazi, 1413 AH: 1/309). This proximity means Qurb and it is a rank and degree and carries the meaning of Qurb (Alusi, 1415 AH: 2/ 334; Zamakhshari, 1407 AH: 440/1; Sadeghi Tehrani, 1419: 84/6; Feiz Kashani, 1418 AH: 1 /183; Hosseini Shah Abdul Azimi, 1984 AH:2/299; Ameli, 1360 BC:1/279; Beizawi, 1418 AH:2/48; Abyari, 1405 AH: 275/9). In the following translations of this verse, the conventional word "With" is equated with "Inda" (Fooladvand, 1415 AH: 1/72; Elahi Qomshei, 2001: 1/72; Mousavi Hamedani, 1995: 91/91; Khorramshahi, ND: 31). "Rather, they are alive and near the Lord" is a suitable equivalent. Although the meaning of Qurb and "With" are similar to each other, the word Qurb carries the meaning of dignity and divine mercy, which is a more suitable equivalent.

In another example: (Qamar/54-55)²⁷, the point that can be deduced from these verses is that there is a place of truth, and there is no falsehood or futility in it, another thing that it is close to God. The same thing that is used from the word "Inda" which refers to the ultimate Qurb and spiritual closeness (Ibn Ujaibeh, 1419 AH: 5/536; Tabarsi, 1998: 6/191; Fazlullah, 1419 AH: 297/21; Abolfotuh Razi, 1408 AH: 234/18; Feiz Kashani, 1418 AH: 2/1239; Tayyeb, 1999: 12/368; Kashani, 1410 AH: 1442/3; Maraghi, ND: 103/27; Haeri Tehrani, 1998: 10 /298;

Qomi Mashhadi, 1989: 12/552). In the translation of Mousavi Hamedani, this meaning dimension is mentioned: "In a place where all is Qurb, blessing, glory and survival, the closeness to a powerful owner." (Mousavi Hamedani, 1995: 19/137). Other translations have been equated by "With". In fact, the best translation is the same equivalent as in Al-Mizan's interpretation.

In the verse (Anbiya/ 19)²⁸, the meaning of "Man" (who) in the phrase "وَ مَنْ عِنْدَهُ" is special for the gift of Qurb and presence, which may be consistent with close angels (Qorashi, 1377 BC: 496/6; Tabatabai, 1417 AH: 14/264; Tabarsi, 1998:3/8; Gonabadi, 1408 AH: Tayyeb, 1999:153/9; 3/533; Sadeghi Tehrani, 1419 AH:1/323; Sharif Lahiji, 1373 BC: 3/110; Qomi Mashhadi 1989:8/395; Fazlullah, 1419 AH:15/205) and it is a metaphor of His dignity and position. In this verse, the translators are satisfied with the same basic meaning (With) which does not convey the original content (Fooladvand, 1415 AH: 1/323; Mousavi Hamedani, 1995: 14/362; Khorramshahi ND, 2007: 111). In Elahi Qomshei's translation, it is stated: "And everything in the heavens and the earth is the property of God, and the angels and holy spirits who are close to His Holiness will never disobey Him." (Elahi Qomshei, 2001:1/323) and a simple and accurate translation is considered for the phrase.

4-7 Proximity

Proximity is one of the metaphorical concepts that can be deduced from the word "Inda" in the Quran, and it appears in the following verses with this function. In this function, some areas as a source simplify an abstract concept to the audience. In the verses (Najm/14-15)²⁹,

²⁶. «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ»

«وَلَوْ لَمْ يَنْزِلْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ»

²⁷. «إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ * فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ»

«عِنْدَ سِدْرَةِ الْمُنْتَهَى * عِنْدَهَا جَنَّةُ الْمَأْوَى»

²⁸. «وَلَوْ لَمْ يَنْزِلْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ»

«عِنْدَ سِدْرَةِ الْمُنْتَهَى * عِنْدَهَا جَنَّةُ الْمَأْوَى»

²⁹. «عِنْدَ سِدْرَةِ الْمُنْتَهَى * عِنْدَهَا جَنَّةُ الْمَأْوَى»

with the assistance of the word "Inda" in the first verse, it indicates that the Prophet (PBUH) will be in the vicinity of the "Sadr al-Muntahi" tree and Paradise (Ibn Hisham, 1999: 1/155; Tabarsi, 1993: 9/265; Makarem Shirazi, 1421 AH: 17/220; Hosseini Hamedani, 1404 AH: 16/14; Tusi, ND: 9/426; Hosseini Shah Abdul Azimi, 1984: 332/12; Kashani, 1994: 47/6; Fakhreddin Razi, 1420 AH: 28/244). The meaning of proximity is implied in the translations and it is said: Near to "سِدْرَةُ الْمُتَّهَى", "جَنَّةُ الْمَأْوَى" is there" (Mousavi Hamedani, 1995: 19/40; Fuladvand, 1415 AH: 1/526) or it is said: "Near to "سِدْرَةُ الْمُتَّهَى", Heaven, which is the abode of the pious, and it is in the same place as "سِدْرَةَ" (Elahi Qomshei, 2001: 526/1). In Khorramshahi's translation, he considered the second verse to have the same close meaning (Khorramshahi, ND: 187). It is similar to that in the verse (Nazeat/40-41)³⁰, which refers to the same "جَنَّةُ الْمَأْوَى" in verse 15 of Surah Najm.

4-8 Fi (in)

One of the metaphorical uses of the word "Inda" is in the concept of the word "Fi". In most of the translations, according to the verse (Baqarah/191)³¹, killing polytheists inside the Masjid al-Haram is forbidden (Khorramshahi, ND: 18; Elahi Qomshei, 2001: 1/30; Mousavi Hamedani, 1995: 2/87), with this implication that "Inda" means "Fi". But in Fooladvand's translation, "Inda" is considered to be next to Masjid al-Haram (Fooladvand, 1415 AH: 30/1), while according to the majority of interpretations, God's purpose in this verse was inside the courtyard of Masjid al-Haram: "In this verse, He forbids Muslims killing in the Masjid al-Haram, so

that they have preserved the sanctity of the Masjid al-Haram, and the pronoun in "Fi" refers to the place, and the verse focuses on preserving the sanctity in the mosque." (Hosseini Shirazi, 1423 AH: 1 41; Alusi, 1415 AH: 1/471; Fakhreddin Razi, 1420 AH: 5/289; Tabatabai, 1417 AH: 73/8; Hosseini Hamedani, 1404 AH: 2/147; Hosseini Shirazi, 1423 AH: 227/1). Considering that this verse is related to one of the jurisprudential rulings of Qetal (killing), therefore, accurate translation is necessary; But why he did not use "عِنْدَ" instead of "فِي الْمَسْجِدِ الْحَرَامِ", maybe it is a warning to polytheists to protect the privacy of the mosque, like the verses that prevent believers from approaching adultery or approaching the property of an orphan (Asra/32; Anam/152).

5 Conclusion

The metaphorical uses of the word "Inda" are quite convincing and this word has played an important role in understanding the purpose of Almighty God based on the lexical sources. "Inda" is introduced as a word in its original meaning, but in the relationship between God and humans, it carries a metaphor of many concepts. If these metaphorical concepts are not referred to as more precise equivalents in the translation and are limited to the main meanings, not only it may cause much harm in the minds of some audiences such similes and personifications, but also, it does not inform them of the main purpose of God.

The metaphorical concepts that can be inferred from the word "Inda" include "Hokm", "Hesab", divine judgment, certainty, knowledge, From, ownership, proximity, Qurb, and Fi which in the analysis of the translation of the above 23 verses, Khorramshahi's translation with the highest frequency has provided a correct translation in 8 verses. Elahi Qomshei (5 times), Fooladvand (4 times), and Mousavi

³⁰. «وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ * فَإِنَّ

الْجَنَّةَ هِيَ الْمَأْوَىٰ»

³¹. «وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ»

Hamedani (5 times) have provided proper and correct translations respectively.

It is necessary for the translator to be aware of metaphorical concepts and include them in the translation of the Quran, where there are many uses of metaphors, and they have to change the taste of the audience from convenient words to alternatives that may be closer to the real meaning despite less usage. It should be kept in mind that although the translation has no duty to interpret the verse, ignoring the metaphorical meanings of a word can cause a superficial and imprecise equivalence.

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