



Mohammad Babace

Translation and Interpretation of

Hamd and Tohid Surah

Mohammad Babace

Quran is not a puzzle,
but a simple and apparent way for guidance.
Representing Quran as a puzzle is due to
ignorance and prejudice of some interpreters.
Providing correct translation,
Quran doesn't need interpretation



Translation and Interpretation of Hamd and Tohid Surah

*Interpretation and Translation
of "Hamd" Surah*

Written by Mohammad Babaei

©Copyright 2013 Mohammad Babae

All right reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the written prior permission of the author.

Printed in the united States of America

ISBN: [978-0-9894743-0-6](https://www.isbn-international.org/product/9780989474306)

*Quran is not a Puzzle, but a plain and
apparent way for guidance*

Dedicated to:

“Oppressed seekers of truth who missed the years of their life being trapped in false interpretation”

Contents:

Table of Contents

Preface	1
Hamd Surah.....	5
Literal translation	8
Hamd Interpretation	16
بِسْمِ اللّٰهِ.....	16
الحمد لله.....	30

Interpretation and Translation of “Hamd” Surah

رب العالمين عالمين.....	31
الرحمن الرحيم.....	37
مالك يوم الدين.....	38
اياك نعبد و اياك نستعين.....	42
اهدنا الصراط المستقيم.....	45
صراط الذين انعمت عليهم.....	49
غير المغضوب عليهم.....	49
والضالين.....	54
Summary of translation and Interpretation of Hamd Surah	56
Interpretation of Tohid Surah	60
Verbal Translation.....	60
Tohid Surah Interpretation	64
قل هو الله احد.....	64
الله الصمد.....	68
لم يلد و لم يولد.....	74
و لم يكن له كفواً احد.....	77

Mohammad Babaee

Summary of translation and Interpretation of Tohid
Surah 79

Preface

When we look at the truth of religion among dusty and unseen historical books we see a hidden shadow that in its darkness tries to ruin the religion. In fact the enemies of religions were of two groups. The first group fought directly with religion and the second group found fighting useless and dangerous therefore by wearing clothes of religion used three groups:

Ignorant and socially weak persons, profiteers, naive but prejudice persons

There is a proverb in Persian Language that says:” shame on the day that a beggar sits on the position of power.” This is exactly the thing that hidden profit seekers have created in Islamic sects. It means that by giving authority to ignorant people, encouraging and supporting them they broadcasted wrong interpretation and even illusions about Quran and by this work not only they ruin the religion but also they exploited the religious and naive persons.

When an ignorant person finds himself as a religious leader and be praised by any unrealistic and irrational saying and no one is allowed to ask a question or even fuss about his logic or reasoning then he will start to express his own understanding and interpretation. I believe that this happened to Quran several times and many of Quran

Mohammad Babaee

interpretations are just ignorant imaginations and illusions of some unwise people.

In this book by translating Hamd surah I have tried to show that Quran is not a puzzle and God has not designed a puzzle instead of guiding people. But displaying Quran as a puzzle is because of ignorance of Quran interpreters and translators that is due to not having knowledge in natural science or even with an intention or a purpose. If Quran is translated correctly, it doesn't need much interpretation.

Interpretation and Translation of “Hamd” Surah

Hamd Surah:

Surah "سوره" is rooted from "سور" and it means wall or fence. In Quran the collection of verses (آيه) (which are gathered together called surah. Al hamd surah is the first surah of Quran that has several names. Sab ol masani "سبع المثاني", omol Ketab "ام الكتاب", Fatehol Ketab "فاتحه الكتاب", and Hamd "حمد" are names that refer to it.

"سبع المثاني" Sabol Masani : the meaning is two of seven or seven of two. The reason for this naming is that this surah has seven verses and it was revealed twice, once in Mecca and once in Medina.

"ام الكتاب" omol ketab : the meaning is the origin, source and creator of one thing. Prophet Muhammad stated that: "الحمد ام القران" Hamd surah is the mother of Quran.

Interpretation and Translation of “Hamd” Surah

"فاتحه الكتاب" Fatehol Ketab: Fatehe "فاتحه" “ is rooted from "فتح" with the meaning of starter and opener of book.

Mohammad Babaee

*Literal translation of
Hamd Surah*

Literal translation

Esm "اسم": originally it is "سمو" that the "و" at the end was omitted and according to Arabic grammar the sound of "واو" is transferred to "ميم" and the silent character of "ميم" is transferred to "سين" and as the first letter cannot be silent so at the beginning the connecting hamza has been brought. "سمو" means elation and height.

Allah "الله": In fact it was "ال اله". It has been repeated 2697 times and 5 times in the form of "اللهم" in Quran.

Three roots have been enumerated for "الله":

1. "اله" with the meaning of an entity that being of other things depends on it. Like a person who stands in front of the mirror and his image completely depends on being of that person. In fact the person is "اله" of his image. It means that in the absence of the person there would be no image in the mirror.

2. Derived from "وله" with the meaning of being astonished that its hamza is the substitute of "واو".

3. Derived from "اله" with the meaning of reliance and dread. It means that people escape toward him.

"" ARahman: rooted from "رحم" with the weight of "فعلان" and as its hyperbole form therefore it implies multiplicity and ampleness.

Compassion and mercy is a feeling that is created from understanding others' pain and affliction and it causes the creature helps the suffered one. Therefore "رحمن" with the weight of "فعلان" means the one who understands the creature's pain and suffering even more than the creature himself and in the highest level helps him to obviate the pain and defect.

"الرحيم": on the weight of "فعليل" is anthropomorphist adjective. Any anthropomorphist adjective implies constancy and durability of that adjective. Therefore "الرحيم" illustrates the durability and constancy of God' mercy, without any condition or limitation.

Interpretation and Translation of "Hamd" Surah

"الحمد": : the meaning is encomium and praise. When a person with his own authority and abilities gains amazing and extraordinary virtue for praising him "الحمد" is used.

Unlike "المدح" that is used for both praising of acquired and predetermined virtues. For example it is said that I praise and adore you for gaining Olympic golden medal. But the shine of a pearl or scent of a flower cannot be praised but adored as the person reach that virtue by his own will and effort but the scent of a flower is originated from its nature. "ال" at the beginning of "الحمد" makes it known. Hence all praises and adorations are known.

"رب": refers to one who is not only the owner of something and but also brings it up. In other words he is the possessor and administer of all its affairs.

"عالمين" is plural form of "عالم". "عالم" on the weight of فاعل is rooted from "علم". Any verb or noun on the weight of فاعل gives it instrumental property. For instance the word "خاتم" in Arabic means a ring that

looks like a seal. In past the signatures and seals were carved on rings and letters have been ended by them. Therefore it is named "خاتم" which means an instrument for terminating. So the word "عالم" which is represented on the weight of "فَاعِل", means as instrument that knowledge is acquired by it and "عالمين" is complete collection of instruments which are used for gaining knowledge.

"يوم": in Arabic it refers to period of time that an event or happening continues or is disclosed in it. In Arabic day is called "يوم" also as unfolding sun during the day is continuous and permanent. Likewise the kingdom duration of a person from beginning to end is called "روزگار" or "عهد" in Persian can be equal to "يوم". Like Sasanian era which means the period of time that their dynasty began, continued and lasted.

"الدين": it means abeyance to certain provisions. "ال" in the beginning is a definer. In fact religion "دين" means enacted laws and provisions.

"ايك": It is an exclusive objective pronoun. This pronoun in the beginning of each sentence restricts the verb and makes it absolute.

"نستعين": it is the fourth person present time verb rooted from "عون" which means asking for help. "نستعين" means that: I ask for help only from you.

"اهدنا": It is imperative verb rooted from "هدى". It means guiding that in the form of imperative the meaning is guide. Pronoun "نا" at the end of "اهدنا" means "us".

"صراط": it is rooted from "سرط" which means to devour. Arabs called vast and bright highways as "صراط" in some situations. Since it immerses and causes incomers to disappear in it. صراط has gradually changed into "صراط". the letters "ال" are definers. That is to say, whatever that is swallowed by something. In fact, it is pulled into it and becomes as a part of it. Like a food that is eaten by somebody or a sea that pulls a ship in to it and it is said that the sea swallows the ship.

Some commentators interpret it as bright and vast road that pulls the passengers in itself or in other words swallows them.

"مستقيم": it is rooted from "قوم" or "قام" and it's on the weight of "مستعمل" which means someone who demands for being objective means demanding for arising. Whenever a potential ability becomes actualized it arises. Standing up is also called arising as all totalities and abilities of a person are actualized when he stands up. Or when it is said that people arises it's because people revealed their abilities and thoughts that were hidden inside them. (That is to say that a person demands someone to actualize the totality of all his potential abilities) therefore "مستقيم" does not mean straight.

"انعمت": on the weight of "افعلت" indicates particular pleasure and comfort. "نعمت" means convenience, comfort and welfare.

Interpretation and Translation of "Hamd" Surah

"مغضوب": on the weight of مفعول rooted from غضبُ
"which means rigid and firm cliffs. It means that what is rigid and firm like cliff.

Mohammad Babaee

Hamd
Interpretation

Hamd Interpretation

بِسْمِ اللَّهِ : “I begin in the name of One who all perceptions are bewildered of comprehending his Devine Essence” .

Here, it is alluded to the name of God without being propounded the name itself. Like whenever we say in the name of the man who built this tower, this sentence puts forth a question. "What is his name? 'Or' which names of him?" We can name things provided that they are descriptive and are capable of being indicated. Since, without describing and indicating, a name is a meaningless word. For instance, you say

"Elusha". The question is: what is "Elusha"? In order to give meaning to it, you have to use all your perceptual memories and examples gained through five senses¹. At the same time, everything that can be indicated and described should be limited to time and place and also should be limitable. The Essence of Devine Unity is prior to Time-Place and cannot be indicated and described. Imam Ali (Blessing and peace of God upon him) in 186 sermon of Nahj-O-L-Balagheh, says "One who is believer in property for God, denies God's Unity and one who believes in identity for God, has not reached the reality of God. One, who compares God to things, will not reach the aim of creation. His existence is superior than time and prior to non-existence. There is no beginning for his eternity ..."

Is God can be named?

Is God can be described?

¹ "The inner world" book written by Mohammad Babae

Maybe we can find the root of many disputes in describing God as human beings perception is analogical². It means, human being can only understand thing that has directly felt through their fine senses or has had previous memory about. If this is not, in order to understand them, they try to simulate them with their previous memories and since human beings, ordinarily, do not have memory from being in absence of time and place, for this reason, they are not able to perceive, describe, imagine or indicate to God Almighty.

A name is a code that human beings use it for their perceptions in order to indicate to them or simulate them. Therefore, necessarily, everything being able to be named, should be in imagination territory of human being and God cannot be imagined and analogized so in «بِسْمِ اللَّهِ» God has not been named but only has been indicated. In fact God Almighty with this indication shows human that God cannot be named and imagined.

² “The inner world” book written by Mohammad Babaei

The mistake of many interpreters is that they know Allah «الله» as the name of God, while with due to the meaning of Allah «الله», as explain previously, their understanding is completely wrong. Imam Sadegh (blessing of God upon him) (in Tohaf-O-Al-Oghol) says: “Everyone who believes in worshiping God through attributes not through his perception, his beliefs refer to a god who is absent“.

The word Allah “الله” that has come after Esm "اسم", has described God with the most beautiful attributes. Allah "الله" means astonishing, amazing so "بسم الله" means The essence that all beings are perplexed and astonished of apprehending Him.

How can a creature that is limited to five senses, simulate the entity that is not constraint to anything? Is describing God giving in fact human’s attributes to God? And humans describe God based on their recognition of themselves? Is the God described by humans in fact description a perfect man?

Interpretation and Translation of “Hamd” Surah

Imagine, if we do not have visual and hearing senses, Are we able to apprehend the All-hearing and All-seeing of God. In this situation, how can we describe God?

Perhaps, instead of saying “O, Lord, look at my inability and help me to attain your vision” we say “O, Lord, smell us and help us to taste you”. Since, we are limited to three senses and are not able to simulate All-hearing and All-seeing of God.

Don't we describe God based on our senses?

Aren't names and traits of God In fact attribution of human senses to God?

The fact is that we humans are imprisoned by our senses and do not perceive out of it. Therefore we describe all things by our senses.

In the first sermon of Nahj-O-Al-Balaghe, Imam Ali (blessing of God upon Him) says:

كَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ
وَ شَهَادَةِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ وَ

مَنْ قَرَنَهُ فَقَدْ تَنَاهُ وَمَنْ تَنَاهُ فَقَدْ جَرَّاهُ وَمَنْ جَرَّاهُ فَقَدْ جَهَلَهُ وَمَنْ جَهَلَهُ فَقَدْ
أَشَارَ إِلَيْهِ وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ قَالَ فِيهِ فَقَدْ
ضَمَّنَهُ وَمَنْ قَالَ عَلَا مَ فَقَدْ أَخْلَى”

“The perfect devotion to God is denial of attributes from Him. Since, every attribute is witness that it is not its noun and each noun is not its attribute. Therefore, everyone who describes the pure God with an attribute that is surplus to the Essence, he allies Him to something and one who allies Him to a thing, he knows Him as two and one who believes in duality of God, he breaks Him apart into His component and one divides God into components, truly, does not know Him, Anyone who indicates Him, he limits Him and counts Him. One who says in where God is, places God into something and one who places God somewhere, evacuates all other places of Him”.

":الرحمن الرحيم"

One who comprehends all pains and sufferings of creatures better than themselves and all deficiencies of creatures will be cured in the best way by approaching

and attending to Him, a helper whose mercifulness is unconditional and continual.

"الرحمن" is on weight of فعلان is a hyperbole model and sets forth diversity and abundance. And رحيم in on weight of فعيل is a compared adjective. Every compared adjective sets forth stability and permanence of that adjective. Thus, رحيم indicates stability and permanency of God's mercifulness without any constraint and limitation.

But what is mercy and affection?

Most of interpreters due to the lack of knowledge in the field of physiology, psychology, physics, genetic, and generally natural sciences were used not to pay attention to the meaning of the words and their roots but mostly were involved in explaining superficial and popular meanings. Since for comprehending and interpreting some words knowledge of natural sciences is required. Although science is not perfect and absolute but knowing and having dominance on this much of science that has been discovered up to now is

indeed obligatory for an interpreter and not having this knowledge makes an unwise person out of an interpreter who misleads others more and more by his ignorance. The response that interpreters gave to the question of “what is mercy and affection?” is that:

“Mercy means to take other’ hands and help them..... To feel pity for others..... To ignore their faults.....”

But all of these are the behaviors that are originated from affection. And mercy is just a feeling. A feeling that is originated from comprehending and perception of "مرحوم" (whom the mercy is given) by the viewer.

Therefore it requisite is having a pervious memory of a subject that causes excitation of mercy in us and simulating it in our mind. In fact we simulate the event and subject in our mind by mirror neurons ³and

³ Mirror neurons have been discovered by a scientific named Rizzolatti in 1996. Mirror neurons are brain cells that read the mind of others and understand their purpose and intention. These cells show feedback to the thought of others. Neurologists believe that mirror neurons cause humans to

replacing ourselves with others then reconstruct their feeling in ourselves and for releasing this annoying inner feeling, we help them.

The more this simulation is close to reality the more would be our affection and mercy. It means we show mercy to ourselves indirectly.

In fact mercy is a feeling that causes comprehending of pain, affliction, defect or feeling of others. And this means the actions that we do due to this feeling are for satisfying our needs. But since this satisfaction of our need causes pleasure and gratification of others, humans consider it holy and sacred.

Therefore definition of mercy among humans is:

“An inner feeling that persuades us to help others for our own satisfaction”

show sympathy to each other. Usually when a person sees the other doing an action, seeing it causes the same model of simulating of mirror neurons that if he does it himself that model is created.

Mohammad Babaee

But is God also a needy creature?

And follows the same rules?

And would be stimulated by the same stimuli?

Our need causes to demand material and spiritual reward or mutual mercy for our mercy to others and since this need follows the constant rules therefore is predictable and excitable by other creatures. Being predictable is sometimes causes abusing the one who gives mercy.

But what about God?

Does god give mercy because of his need and for releasing an affliction?

Does he follow his feelings?

And does his mercy follow determined rules?

The rules that the servants by knowing them can stimulate God’s mercy and persuade him to act according to their demands?

Unfortunately most of interpreters and almost all of cat fasteners have described the mercy of God the same as the mercy of creatures and based on that have recorded some solutions for God’s obedience to human’s demands. Wrong and unreal illustration of God, has paved the way for innovating different methods and ways of compliance of all types demands by God, in a way that some cat fasteners offered guarantee for prayer compliance.

Some examples of these guarantees are as follows:

Moghtel prayer of ebne soleiman in the book of Mafatihol Janan. Prayer begins in this way:”Kafami in Baladolamin has narrated a prayer from Imam Zeinolabedin (peace be upon him) and said this prayer has been narrated by Moghatel ebne Solieman and he said whoever says this prayer one hundred times and his demand is not answered shall damn Moghatel”

These wrong interpretations and fake guarantees cause unwarranted expectations in people from God for their supplications. Whereas the fact is that mercy of God is not similar to mercy of creatures and it is never prior to his wisdom.

Therefore we should know that no supplication or sin cause or prevent mercy. Even the one who committed sin should know that God would not withhold his mercy from him even a little bit. And what humans name as calamity is an event that causes elimination of defect which is due to committing sin by servant and its pain is originated from their own ignorance and oppression that they apply to themselves.

Here God introduces his mercy unconditional and general and know it as permanent and continual. But we should know that the mercy of God is not granting all the things that creature become happy and satisfied by them but it is giving the things that cause perfection and elimination of defects based on divine knowledge

and since no human has absolute recognition of himself, being and purpose of creation therefore their recognitions and discretions cannot be out of their senses limitation so any decision, judgment, discretion, satisfaction and discontent that human adopts is completely imperfect and false in comparison to God’s discretion.

In Bagharah surah verse 216 God says:

“و عسى ان تكرهوا شيئا و هو خير لكم و عسى ان تحبوا شيئا و هو شر لكم و الله يعلم و انتم لا تعلمون”

“Surly it may happen that you dislike a thing while it is good for you and you may love a thing although it is evil for you, Allah knows, while you do not know”.

God Almighty is not occurring locus of act. It means if one believes in actualization for God, it would be resulted from his ignorance. All deeds and incidents are moving and replacing in Time-Place gamut⁴ therefore

⁴ “The rules regnant on dream- science” written by Mohammad Babae

the condition of occurrence an action is the dominance of movement on the subject and being limited in time-place gamut. In the same way that for occurrence of thought, reflection, feeling and behavior in us the molecules of our chemical body should constantly move. But God is creator of time and place and cannot be bound to them therefore actualization cannot be true for God. In sermon 186 in Nahj-O-Al-Balaghe, Imam Ali (blessing of God upon him) says: "...God unveiled in front of intelligences through creating all phenomena, and He is higher and more exalted than visions, there is no movement and stillness for Him, since He himself has created them. How can he be impressed by whatever He has created or by His phenomena, if this happens, the origin of His Entity would be analyzed, therefore He could not be primordial..."

This is created being that is activated compared to God and it is a created being that describes his result of the action toward God and calls his description as Devine names or Devine Attributes. Like light that is

neither dark nor bright and it doesn't have any color⁵, .but creatures imagine it as luminosity or color inside themselves, while, color and luminosity are attributes of light not the light itself. We humans also call traces which appear due to presence God as God's attributes in our perceptions. Therefore, رحمن and رحيم are the actions of creatures toward God.

God is the real رحمن and رحيم but his mercy is not similar to human's mercy therefore no creature is able to understand which event is mercy of God and which is not and also we cannot name any action that persuades God for compliance of a prayer. Rather mercy of God can be explained as God creates causes and reasons in a way that if a human acts according to God's guidance will absolutely reach his good goals and will be away from his evil ones. So sometimes not answering to a prayer can be an absolute mercy of God.

حمد لله: "الحمد لله" similar to "رحم" has sensorial essence. حمد is stating a feeling when a person is astonished and

⁵ "the Inner World" written by Mohammad Babaee

delighted of seeing or perceiving magnitude, beauty, elegance and coordination of something, since its "ال" are definers, So it is in the sense of: "...All delightful astonishment of human beings from all beauties, intricacies, magnitude, elegance and coordination of creation are culminated in the Essence who all perceptions are astonished to the extent that they become destitute of perceiving...".

Each part of universe and creation is a window to its reality, a reality that will lead to God Almighty's cognition. God is not the locus of an action occurrence, attributes and Names of God are actions of human toward Him, thus the more creature approaches to God, the more these attributes will be embossed in them. Like moon which reflects gleams of sun, the creature will reflect Devine Blessings more and more.

رب العالمين عالمين is plural form of عالم. عالم is in paradigm of فاعل which is rooted from "علم" that in due to be in weight of فاعل ,it indicates that it is

instrumental. So, عالمين means, the tools of acquisition of knowledge.

The word عالمين is a very unique and key word in Quran that reveals the miracle of this divine book. Unfortunately throughout the history lack of knowledge of interpreters led the miracle of Quran to be lost among their lampoons. When the word "عالم" is translated as universe practically the way of wisdom will be robbed whereas عالم in its real meaning explains the cause of creation, the essence of world and our duties toward this world.

In this verse God names creation as عالم which means instruments for gaining wisdom and cognition and as the instruments themselves are not goals but just tool and help for conveying creature to his goal therefore it can be inferred that God has created all being for perfection of consciousness and human's cognition. It means that:

The goal of creation=?

Mohammad Babaee

The way to reach= gaining cognition

Tools= all this world

Cognition and wisdom is different from the knowledge that we learn verbally. Science is verbal knowledge that we learn by listening without having any emotional memory like school and university lessons. Its knowledge that not only is verbal but also is gained through the direct experience with senses, like knowing that something exists by feeling its existence or knowing that grape is sweet by tasting the grape.

The word "علم" is translated as the perception of the objects' nature, sign and indication. Verbal sciences are methods and ways of using the instruments (what is in universe) and knowledge of their rules that we learn them verbally and sometimes experimentally. This kind of science is empty of perception and due to being surrounded in words format is not able to transfer the inner reality of creatures. Therefore it changes over time and becomes imperfect in different periods. But

Interpretation and Translation of “Hamd” Surah

cognition is sensorial knowledge which is not dependent to time and place but it's dependent to wideness or limitation of viewer's senses. In a way that by growth and spread of viewer's senses and also by elimination of their limitations, it becomes more perfect and accurate. But generally it always is prior to verbal knowledge.

Creatures are living in the prison of senses and what they perceive from being and themselves by senses or by instruments are limited to their domain of senses. Therefore the science that they innovate cannot be out of this span.

For example consider a creature that has just two senses of tasting and smelling and his tasting and smelling tools are also limited to just three tastes and smells. Certainly by all his possibilities he is not able to perceive light, color, sound, heat, cold, space, dimension and,... Even if he wants to use instruments, he uses them to develop his senses; it means that instead of perceiving three tastes he can perceive

Mohammad Babaee

millions tastes but he never can make an instrument to show him the color as he is not even aware of it and his imagination cannot be above of his senses' limitation. In other words such creature would never have a question, an imagination, or a response above of his senses. And his sciences cannot be out of this span. Even when he thinks he is asking about above of his senses, in fact he is asking above of his smelling and tasting limitations and not out of his senses span.

The human knowledge is also restricted to his five senses and he is not able to develop it out of this span of limitations. In fact verbal sciences only help us to reach cognition and wisdom by correct using of universe's instruments.

What is understood from this verse is that whatever human sees, hears, touches, tastes and smells and generally all things that which is called being, from Quran point of view are only and only instruments that are given to human to reach cognition and wisdom. And considering this fact that world with these

specifications is running inside humans ⁶ then the totality of world that each person is viewer of it, is just signs to reach the essence that he is created of it. Person's body, events of his life, his parents, his brother and sister, his friend and enemy, time and place of his birth.... All and all are instruments for perfection of his consciousness. But how and to which direction is the person going to use these instruments depend on himself. Certainly using an instrument in direction rather than the purpose that he designed for it will be followed by problems and disorders that sometimes are irreparable. Abusing these instruments is called sin or vice and its abnormal consequences is tribulation.

"رب" refers to one who is not only the owner of something and but also brings it up. In other words he is the possessor and administer of all its affairs. Therefore the interpretation of "رب العالمين" is:

"All commendable things and all adorer feelings eventually have pointed to that astonishing and

⁶ "The Inner World" written by Mohammad Babaee

Mohammad Babaee

amazing essence who is the possessor and grower of the world of signs and instruments. The instruments that cause consciousness growth and wisdom attainment. So whatever is found in this world is just a kind of instrument for reaching cognition and wisdom.”

الرحمن الرحيم:

Here, the priority and reminding compassionateness and mercifulness of Devine Presence before indicating The doomsday is consoling for human being, in order to point out that even the resurrection is created for perfection of all beings and God knows their deficiencies and sufferings better than themselves and cures them in the best and most perfect way: The Helper whose help is without limitations and is unconditional and constantly. In fact, He says “O, man, الرحمن الرحيم is the one who decides for you at the end”

Fear has always been one of the greatest tools of religious bandits to bring their followers into bondage. Making a rough, cruel, scary, and vengeful image of

Interpretation and Translation of “Hamd” Surah

God, has made the world hereafter as one of the most profitable ways for them to use and for saving their followers by receiving wages they innovated some solutions. In this verse God Almighty by repeating الرحمن الرحيم invites humans to calmness and has not introduced hereafter as a place for revenge, torture and punishment.

مالك يوم الدين:

“The king of Determiner of Devine laws and rules in that time when each man is verified and his fate is determined according to his thoughts and beliefs”.

يوم: In Arabic, it is referred to a period of time when a phenomenon appears in it. The period between raising and falling of sun is called “يوم”, since; sun is apparent and clear in it. So it is known as “Day” not “Solar Day”, because, the essential condition for being solar day is the existence of sun and a planet which rotates around sun and it is contradictive to other Quran verses which

Mohammad Babaee

say “ before resurrection All stars will collapse and sun will be darken”.

A day refers to a period of time when things appear and stay permanent. According to Quran what will appear on that day are man’s inner beliefs and thoughts and all his hidden mysteries which may have been concealed even from himself up to that time. According to what kind of things he has known or how much he could know also what his true beliefs and convictions have been, his deeds will be verified and the continuation of everyone’s fate will be determined ,in that period of time. (Religion)

مالك in this verse means The King and The Determiner of rules and laws .Since ,God is The Possessor of His creation all the time.(مالك is rooted from ملك) and His Ownership is not limited to a particular period of time. But his legislation and determining of the fate framework of each creature is done in specific time period and God does not imposed a new rule on human beings in every moment. If it wasn’t this way the rules

of physics and cosmos have never been determined. Considering the literal meaning of "ملك" this verse indicates that the determination of the fate of creation is limited to time and God Almighty have predestinated beginning and ending for everything and after it finishes, the continuation of the destiny of created beings will be determined if only Devine will decide for their endurance. That period of time when the destiny of beings will be determined is called يوم الدين. In other words, The Judgment Day is the moment of time when the endurance of fate of beings will be determined. That is to say, The Judgment Day is the time for determination of fates and their continuation not ending of them. And what would be our destination in that day (الله اعلم) God knows better. In other respect, in regard to interpretation and translation of عالمين, it is inferred that God Almighty have determined a particular and limited time for human beings in order to gain wisdom and knowledge when it comes to end their fate endurance will be resolute but it is based on practical knowledge, possibilities and (religious) rules which each person has had or could have.

But, we should consider that each person's religion is not whatever he declares through words apparently, but it is something he believes heartily and impresses his deeds and only incidents can divulge his beliefs .Therefore مالک يوم الدين means:

“It is Him who legislates and determines the destinies and laws, in that period of time when all secrets and consequences of human being deeds will appear and at that time according to their beliefs, faiths, physical situation,... decision will be made for each human and each person will be judged.”

Human beings , apparently , do not choose their parents , religion, place of birth , and other situations of their life but they are imposed on human beings , Therefore , one who has not had possibilities of knowing and distinguishing right from wrong , How can he be taken to task . Whether one who believes in his religion, though wrongfully and he is totally devoted to it and there is no way to research about it, Is

determined just the same as a person who knows what is wrong and right or has possibilities to know it?

Chapter of Baghareh , Verse 62 , God says ;

«ان الذين امنوا و الذين هادوا و النصارى و الصابئين من امن بالله و
اليوم الاخر عمل صالحا فلهم اجرهم عند ربهم و لاخوف عليهم و لاهم
يحزنون-

Surely , those who believe in Truth , God and the doomsday and are righteous either Jews , Christians or star – worshiper , there will be abundant recompense and Devine reward in the Sight of God and there is neither fear nor grieve for them.

It is to say, in that day, every one will be verified according to his beliefs, conditions, abilities and religion and his fate endurance depends on this verification.

اياك نعبد و اياك نستعين

اياك is a limit pronoun that dedicates the verb and "نعبد" rooted from "عبد" that which means ; captivity , being imprisoned , dependency and being tied . When

something is dependent to another thing it is said that it is captive, thus it is in the sense of:” O, lord, I am only and only your slave, your captive ”. Actually, this verse indicates the manifestation of لا اله الا الله in human beings internally and externally. In this case, man breaks off all worldly ties and attachments and dependencies from all things but God. When all our being depends on something we just ask him for help.

Cutting dependency does not mean renunciation or not loving but it is not being annoyed or offended of existence or non – existence of something. In other words, whenever something is available we use it sympathetically and honestly and when it is out of our reach, we won't get involved in depression or annoyance to the extent that we can abandon it easily.

People suppose friendship and dependencies as spinning web around each other like a spider and to captivate each other so long as they live. Since, nothing is ever lasting but God, so all our dependencies will end to grieves, sufferings, anxiety, agitation, restriction of

thoughts which annoy us in both this world and the doomsday.

ایک نعبد means: “O, Lord I am only and only Your servant and I have no dependency and attachment but you.”

Also, نستعین is rooted from استعانت (seeking help) which means seeking help only from God. This is not in the sense that man does not want help from other beings but it is considering God as the source and origin of all things as in منتهی کل حاجة, knowing that the results of all our daily deeds depend on Devine will. Therefore, ایک نستعین means: “I only seek help from you”. The limitation of نستعین by ایک indicates that a faithful man, during his life, should extremely try to reach his goals but he should know that the results of his deeds and tries depends on Devine will. It is not important what the results are. It is in the sense of being happy to gain success but defeat is not able to make him sad.

Mohammad Babaee

اهدنا الصراط المستقيم:

“Guide us toward yourself in order to be dissolved and flourished in your essence with our totality”

The word هدى is not always in the sense of “Guide” but it only has this meaning when it is transitive by الى to two objects after it. Otherwise if it is transitive without preposition of الى, like اهدنا الصراط, which both نا and صراط are objects, it means: « ايسال » make someone reach his desired. For instance, a person asks someone where his house is, he answers him and gives him the address and show him the directions. But sometimes he takes his hand and makes him reach the wanted address and destination without telling a word.

In Arabic, the first state, هدى come with الى and in the next, هدى comes without الى. Like in the verse of Quran :

Interpretation and Translation of "Hamd" Surah

“You cannot guide whoever you like, but indeed, God is who that guides whoever He wants.”⁷

It is in the sense of reaching the desired destination not just showing directions. Since showing the direction is not something which the Prophet (the blessing of God upon him) is negated of it. He always guided people; so, it is meaningless to think the meaning of the verse is: “You cannot guide whoever you want.” Unless the word is the sense of “to make reach the desired destination, the verse means: “You cannot make reach whoever you want to the desired destination but God can make reach whoever He wants to the destination”.

Unlike «و انك لتهدى الى صراط مستقيم»⁸ which is about the guidance of prophet the word "هدى" is transitive by "الى" to two objects.

As a result, the word هدى is used in two senses:

⁷ Ghesas surah, verse 56

⁸ Shuri surah, verse 53

First, it is to guide and show directions and second, it is to make reach the destination.

In this manner, the meaning of صراط is not “direction” and also the meaning of مستقيم is not “right”, but as it has been said in details previously in verbal translation, صراط in its root سرت means to be drawn on something to the extent that becomes a part of it, like a drop of water which is swallowed by sea and considered as a part of it. مستقيم is in the sense of wanting to rise in order to appear potential abilities. In regard to the first part of the verse which God is One who makes reach the destination, it is clear that صراط is not in the sense of “direction” . Since directions cannot be the destination but they are ways to reach the desired point. Therefore, praying God in this sense (O, Lord reach us to means or ways leading to the destination) is contrary to اهدنا. For instance, a person’s destination is Mashhad and prays: “God make us reach and accompany us to Mashhad’s Road”. Thus the meaning of صراط cannot be “direction”. But it is “the destination”. What is this Final Destination?

In Baghareh chapter, verse 156, God says: *انا لله وانا اليه راجعون* “We belong to God and Unto Him we shall return” and also in Jonah chapter, verse 34: *الله يبدوا ... الخلق ثم يعيده* “It is God The Creator of whatever has been created, then return to Him.” In Ensheghagh Chapter, verse 6, God says: *يا ايها الانسان انك كادح الى ربك كدحا فملاقيه* “O, man, surely you should suffer hardship toward your God, true suffering, until to meet Him.” It is concluded from all these verses that Quran sets forth man’s final destination as joiner and returning unto Him. God says: *واليه المصير*⁹ (Unto Him is the return) and also *الا الى الله تصير الامور*¹⁰ “Be aware that all things will return unto Him.” It is inferred clearly. For this reason, *صراط المستقيم* is asking the joiner in which all totality of human beings’ reality appears. Therefore the meaning of *صراط المستقيم* would be:

“O, Lord, accompany us to your joiner so that the totality of our being will be flourished in your joiner.”

⁹ Maedeh Surah, verse 18

¹⁰ Shuri Surah, verse 53

Mohammad Babaee

صراط الذين انعمت عليهم :

The people whom you causes to taste the delight of Your Joiner. It is in the sense that you make them reach to Your Joiner delightfully and easily.

They were the men who had not been deluded by the inner world and have been believers, men and women who have attained The Joiner of God through following the signs and traces of God and His messengers as easy and delightful as possible.

غير المغضوب عليهم :

Not whom that difficulties and hardships are for them, the ones who have made the way difficult for themselves by following their ignorance and passions.

Eventually, the final destination of all human beings is Unto Him (و اليه المصير) either those who disobey god or those who are pious. In fact, those who contaminate themselves with sin, just make the direction and the

way of joiner difficult, the difficulty that sometimes is above the tolerance of human.

The difficulties not only belong to sinners but also to those who put themselves in trouble by tolerating pains wrongfully in the name of religion, purification and introduce the way of God full of torment and difficulty and oppose to their passions. They have just suffered in vain and instead of choosing the nice and easy way of God; have chosen a difficult and absurd way.

Unfortunately throughout the history some humans were involved in extremes and chose self-harm and other-harm with the name of God due to not following the prophets and ignorance to the truth of religions and in this way they caused misdirection and vain torment of themselves and others. The book of Tazkeratol Anbia is full of these thoughts and vein self-harm and also the school of Jean is one the hundreds of these schools that had the same destination. This school was founded by a person form a wealthy family in the middle of sixth century. His parents were followers of a sect who

considered the ragged clothes as their honor and suicide from austerity as privilege and blessing. When he was three, his parents died due to intentional hunger and this event affected his Spirit. He ignored the world, took off his clothes and wandered like ascetics in western Bengal. For purification and Self-scrutiny did some works and studies. He tried hard for 13 years on this way. A group of people followed him and later this group called their leader as Mahavira (the great hero) and considering their determined and significant beliefs named themselves as "Jean". Mahavira introduces a group of single men among his followers as the clergies of this religion and also gathered some women of hermit. He died in 72 and had 14000 followers. This religion gradually formed one of the strangest religions of the world. Nudity is a part of Jean austerity and a way to reach absolute truth and the end of all afflictions. The Followers of this religion should not wear any clothes and just to cover genitals. Some followers have obeyed this obligation and some others have not. Those who wore clothes and those who

didn't, formed two groups therefore they were always in conflict with each other. Jean religion has been divided to 84 sects. The history of this austerity has root in preliminary teachings of Jean. The preliminary teachings of Jean Austerity containing absolute nudity and hunger and if someone died in this way reach a great position. Suicide was part of this austerity and can be done through difficult abstinences. Vegetarian was ascetic life of Jean religion. They believed that this forbearance can eradicate the defiled root of materialism in order to be enlightened and don't get involved with Transmogrification.

Similar thoughts can be seen among many sects originated from divine religions but not with this severity which are not confirmed by God's prophets or by wisdom and knowledge. Maybe you have seen this subject in different books: "that mystic says 1000 rakat of a salat every night" but it's like we cannot think and we don't calculate that for saying one rakat of prayer how much time is needed. Normal saying of one Rakat

Mohammad Babaee

need 30 seconds and for saying 1000 Rakats 11 hours and 6 minutes is needed.

Mystic is one who reached recognition of God therefore his prayers should be along with understanding the meaning and existential feeling and if we add this point to 1000 Rakats prayer, each Rakat last 2 minutes and that will take 33 hours and 18 minutes.

The mystic who doesn't know the purpose of saying prayer is not just pecking on the ground (according to saying of prophet) can be a real mystic? Or he is an unwise person that people name him great due to their ignorance?

Whether for describing a mystic saying for example "that mystic says two Rakats of prayer every night and these two Rakats last till morning Azan" is not more accurate and closer to the meaning of mystic and real Salat?

You can see with this wrong thought about real mystics we consider a group of fools and ignorant persons as

Interpretation and Translation of “Hamd” Surah

mystics and perhaps some naive God seeker that their intention is gaining God’s satisfaction by following them they impose difficulties to themselves without any outcome.

Considering this fact that interpretation and perception of each person from a single subject depends on his perceptual memory therefore throughout the history ignorance and asininity cause interpretation on speaking and teachings of messengers of God.

These people also according to prophet’s saying are in difficulty(مغضوبين) .

والضالين:

Not the way of those who are lost, those who wander in deserts of astonishment and reach eternal house without any outcome and outfit.

*Summary of translation
and Interpretation of
Hamd Surah*

Summary of translation and Interpretation of Hamd Surah

١ . بسم الله الرحمن الرحيم

"I begin in the name of one who all beings apprehensions are bewildered by apprehending his Essence, One who apprehends all created beings sufferings and deficiencies more than themselves and the created beings pains and deficiencies, will be cured by proximity to God in the best and most perfect way. The helper whose passionate is unlimited and unconditional"

٢. الحمد لله رب العالمين

“All delightful astonishments containing all contortions, beauties, magnificence, and elegance of the creation culminate in an Essence that all apprehensions are astonished extremely by apprehending it, they will empty of apprehending. The creator and accomplisher of all means of gaining wisdom and knowledge...”

٣. الرحمن الرحيم

“One who creates judgment day in order to perfect man and it is him who understands sufferings and deficiencies of man more than himself and cures them in the best way and it is arising from his unconditional and unlimited compassionate.”

٤. مالك يوم الدين

“It is him who is imposer of laws and rules and determiner of man’s fate in that period of time when all man’s secrets and fruits of his deeds will appear. In that

Interpretation and Translation of "Hamd" Surah

period of time God according to his beliefs, knowledge, physical condition,... Will decide for each person, and judge between them."

٥. اياك نعبد و اياك نستعين

"O, lord, I am only and only your slave and there is no dependency and affection for me but yours. And I am seeking help only from you."

٦. اهدنا صراط المستقيم

"Guide us toward yourself in order to be dissolved and flourished in your essence with our totality"

٧. صراط الذين انعمت عليهم

"Joiner of those who reached your joiner easily"

غير المغضوب عليهم و الضالين

"Not the way of those who make it difficult for themselves and not the way of those who are lost"

Mohammad Babaee

Interpretation of Tshid
Surah

Interpretation of Tohid Surah

Verbal Translation:

قُلْ: It is a command verb (rooted from قَوْلَ) and is in the sense of “tell” .

هُوَ: It is a demonstrative pronoun which means “He” . On the other hand هو is intent and dignity pronoun, the narrator pays too much attention to the subject of the next sentence.

أَحَدٌ: In fact it is “وحد” which its “و” was changed into “أ” because of alleviation.

احد is sometimes used as a noun (as: عشر: احد) and sometimes is used as adjective here, it is an adjective احد is in the sense of “ uncountable”. احد is not

Mohammad Babaee

considered as the synonym of “واحد” . Wherever we say something is “واحد” , it would mean, it does not have the second and third

In fact, the word “واحد” is used for someone or something which is excess able. Whereas, احد, as an adjective, is used for someone or something which is not excess able (plural able) and cannot enter into numbers.

صمد: It is in the sense of intention or whatever is completely saturated and there is no empty space in it. In fact صمد means intending with trust. When it is said: “صمد “In paradigm of “نصر، نصير” it means a person intends somebody or something he trusted it. The first “ال” are restriction letters.

Imam Sajad (the blessing of God upon him) says: صمد is one who if he wants to create something just says “Be” then it is.

Interpretation and Translation of “Hamd” Surah

لم: It is one of categorical letters and is used with refusal verbs.

It changes present verb into simple negative past tense.

لم يلد: It is refusal verb rooted from “ولد” and it is in the sense of sending out, exporting or producing, and coming out from internal part of something. Therefore, “لم يلد” means it has not come out.

لم يولد: It is refusal verb, rooted from “ولد”. It is in the sense that It has not been come out, has not been issued “and “has not been produced.

لم يكن: It in a refusal verb rooted from “كان” and means: “should not be”

له:for him

كفوا: means the same dignity, the same position, the same rank and resemblance.

Mohammad Babaee

Tahid Surah
Interpretation

Tohid Surah Interpretation:

❖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

"I begin in the name of one who all beings apprehensions are bewildered by apprehending his Essence, One who apprehends all created beings sufferings and deficiencies more than themselves and the created beings pains and deficiencies will be cured by proximity to God in the best and most perfect way. The helper whose passionate is unlimited and unconditional"

قل هو الله احد

“Tell one who is far away from all apprehensions and minds are astonished to apprehend Him, is unique.”

هو is considered as a demonstrative pronoun which indicates a distance. The pronoun does not refer to God's local distance but it indicates that His Essence is very far away from apprehensions. God is neither far nor near to created beings, since for being far or near it

is necessary to be limited to Time-Place bed and God is not limited to Time-Place bed.

احد is an adjective and each adjective describes its noun. The greatest mistake about the translation of this verse formed in public minds is that people suppose احد in the sense of واحد; whereas these two words have different meanings.

واحد means “one” in Arabic language, قل هو الله احد does not mean: “God is one”, Since in this case, “واحد” should be used instead of “احد” .

واحد is used for something which is countable. By counting numbers we mean there is at least a local or temporal difference between two things, since if two objects exist in the same place or at the same time, they will conform to each other and being two is meaningless.

Even the number “one” indicates the local difference between an object and its bed where it is located. In fact we can only count something which is distinct from

its bed. In other words, it is limited to a part of space and it is granted limitation. In other words, the numbers are contracts which men use them to set forth the limitation of things resulted from place-Time bed. Thus, whatever is countable even “one” surely is limited and separated from its bed. The factor which distinct an object from another or an object from its bed is the local or temporal distance between them or between an object from its bed. In fact, place and time are the bed. For instance, we have two identical objects separately, the factor which distinct them is that each one occupies a special part of space and there is a distance between them (local difference) that distinguishes them.

Now, consider that you put an object on a particular place, then you pick it up and replace another object on the same place, exactly, the factor which distinguishes these two objects, is their temporal difference.

Time and place have beginning and ending point. If they were everlasting according to Anthropic¹¹ rule, universe would collapse hither to. God is the creator of time and place, thus he has been present before their beginning and will be present after them. The presence that human beings cannot perceive and understand. Devine Essence is not dependent to time and place, for this reason, there is no bed for God He Himself is His bed, in other words God is uncountable. Even, it is a big fault to suppose God as “One” still worse to grant a partner or identity for God.

Belief in polytheism is a result of human’s ignorance. Therefore, God is called “احد” not “احد.”. “احد” refers to

¹¹ Anthropic is amount of disorder, based on this theory world is moving toward a kind of disorder, if the world has not any beginning it should have passed unlimited time, therefore:

1. It should reach ultimate disorder, since to reach this point, it should have unlimited time and during this unlimited time the world should be collapsed and life should be destroyed.
2. Galaxies would be so far away from one another in a way that now there was no visible galaxy and star as they had unlimited time to be far away from each other.

Interpretation and Translation of "Hamd" Surah

The Being who is uncountable, cannot be pointed , is unique."

It is interesting that from old age up to now the Persian stories starts with "قل هو الله احد" but with this content : "one was and one wasn't....." it means that there was an existence , and that existence was not countable.

الله الصمد

The word "صمد" has two meanings: the first is "intention" and the next is a solid object which has no disorder or harm in itself. Generally speaking, in interpretation of this verse, the focus is on the second meaning of "صمد" (the solid thing) and God's independency is deduced from it. In other word, a solid object is perfect and it has no need to other thing to make it perfect. Thus, it is free from other things. However the true reality is hidden in "intention".

صمد is also in the sense of "intention" the "ال" at the beginning of the sentence, indicates limitation, contrary

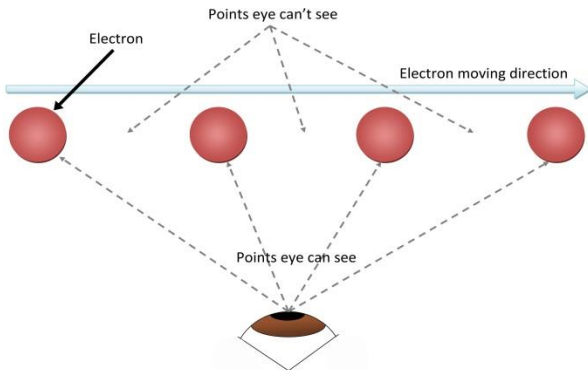
to “احد” which does not have “الـ” , since the meaning of “احد” indicates nothing except God.

So, the “الـ” of “الصمد” means that God Almighty is only صمد and all beings are “His intention”. صمد means independent because He intends universe then universe exists: -انما امره اذا اراد شيا ان يقول له كن فيكون
“Surely when He intends things and says “Be!” Then things exists.” In YaSin chapter, verse 32. In other words, there is no distance between His will and the happening of his desired. Imam Sajjad (blessing of God upon Him) says: “ ‘صمد’ is one who wants to create a being, just says: “Be!” then it comes to universe.” Thus His Being is not dependent to other beings which mean “independency”, since dependency causes need. In fact, man and universe are God’s “intention”, consequently they are not God and at the same time and they are not separated from Him.

For clarifying the meaning of "صمد" pay attention to below matter:

Interpretation and Translation of “Hamd” Surah

As you know the eyes of human see the world frame by frame¹², like a camera that takes picture with time interval and brain connects these pictures and makes a moving image. Seeing frame by frame causes that we don't see the event completely, it means that the intervals between frames are not seen.



In above picture if we want to see the movement from point A to point B continuously, the number of frames should increase, in a way that it goes toward infinity. In

¹² The complete explanation is in “the Inner World” written by Mohammad Babae

Mohammad Babaee

this way we can see the event continuously. In this situation time will tend toward infinity. It's like a camera that is capturing video from a fired bullet with high speed. In this condition moving of bullet will be seen more slowly and in longer time.

If the speed of our eyes' capturing video tends to infinity, electron would never move and the movement would be disappeared completely. But surprisingly we can see that electron reach point B without moving and more surprisingly it can be seen at the same time in point A.

How this can be possible?

That an electron reaches point B without moving and interestingly it's in point A at the same time.

This event has only one explanation:

Electron by jumping to "inexistence"¹³ would be out of time limitation (no time $t=0$) and in zero second passes infinity and as $t=0$, therefore it can be seen at two points at the same time¹⁴. In this condition we say that electron in point B is the intention of electron in point A. In fact two electrons are the same one and they are not two. It means that nothing exists from electron A, therefore at the same time electron B is nothing except electron A but it's not electron A itself.

Now human.....

Human is intention of God and not the creation of God....

The body that we see from ourselves is a virtual image that is generated from the defect of our perceptual

¹³ Here "inexistence" does not mean "not to be" but it indicates being that there is no time for it.

¹⁴ More explanation is in "toward eternity" book

channels and we are not able to perceive the real truth of human¹⁵.

Real truth of human is not God, but it is not separated from God. In this manner as it is said in the verse of “ لم يلد و لم يولد ” “He neither is produced or issued from something nor produces or issues something”

In “”Tohid” written by Vahab-ebn-e-Vahab Gharash, there is a parole from Imam Sadegh (blessing of God upon Him) which people of Basra wrote a letter to Imam Hossein (blessing of God upon Him) and asked him about the meaning of “صمد” . He responded: “In the name of Allah, the compassionate and mercifulness, let it not fight over Quran, and not dispute about it, and stating an idea about it without knowledge just according to one’s taste and benefit, since I have heard from Devine messenger that those who state an idea about Quran without knowledge, their ideas will be Hell. God the Glory, has interpreted the word “صمد”

¹⁵ “ The Inner World” written by Mohammad Babaee

himself after he said "قل هو الله احد، الله الصمد" with the two next verses: "لم يلد و لم يولد و لم يكن له كفوا احد" Also, Imam Ali (blessing of God upon Him) says: "God has always been, not has been created, He exists not in that way which He has been created from nothing." Therefore if we accept the verse "لم يلد و لم يولد" as interpretation of "صمد" we cannot accept "صمد" as "a solid thing", since, the semantic connection between verses will be damaged.

لم يلد و لم يولد

"ولد" and "يولد" Both are rooted from "ولد" which is in the sense of, be produced, be issued, and be created from a thing. Whatever is produced by a producer is separate from it. It means that there are separation and distinction between parents and born. Here "لم يلد" refuses which God's intention is separate from him and says: "Nothing is sent and produced by God." Which means, God and His Intention (the creation) are not separated from each other; at the same time, they are not the same thing. The creation is "Intention of God". In fact:

Mohammad Babaee

“The whole creation is Devine Theophany not God Himself.”

God’s Intention is not separated from Him. If it was, it would be a distinction and a distance between Him and His Intention. It is in the sense that God does not exist whenever His creation is and it is adverse to “احد”s interpretation. The same as “لم يلد و لم يولد”

It means, He is absolutely not produced or issued or separated from another thing, in other words, God is not “intention” of a thing.

The translation of the verse as: “He is not born or does not give birth to beings, he has not have a child or has been someone’s child” is a false interpretation.

Originally, these two words لم يلد و لم يولد are interpretation of their previous verse; “صمد” . Thus “صمد” means The Essence who has not come out of an entity and nothing has come out of it”

*"Universe is not the production
of God, It is God's
Intention."*

و لم يكن له كفواً احد

“There is not absolutely one with the same rank and the same dignity in His Uniqueness”

In Arabic, كفو is applied to one who is like another one in rank, position. Dignity, deeds and act field. Like a governor in different areas in the past in proportionate to The Emperor of that period in his territory, had the same rank and position.

It is in the sense that each governor had the same power as the Emperor in their region. Thus, the governor were “كفو” in proportionate to the Emperor.

In fact, كفو is an assistance to manage something and there is no “كفو” for His deed, Essence and Unity. كفالت and كفيل have the same root which means, one who has the whole or some shares of a client’s authorities in present or absence of the client. Idiomatically, the agent can be considered as the client.

Interpretation and Translation of “Hamd” Surah

Mohammad Babaee

Summary of translation and Interpretation of Tohid Surah

Interpretation and Translation of “Hamd” Surah

❖ قل هو الله احد

“ Tell God that minds are astonished to apprehend Him is unique and he is far away from all apprehensions.”

❖ احد means uncountable

❖ الله الصمد God who astonish all creatures and they are all his intention

❖ لم يلد و لم يولد The Essence who has not come out of an entity or has not issued beings

❖ Creatures are not separated from God but they are not God, understanding of it is never possible because of the limitation of human’s perception.

❖ All creation is Epiphany of God not the God itself

❖ ولم يكن له كفوا احد

❖ There is not absolutely one with the same rank and the same dignity in His Uniqueness

Mohammad Babaee

Printed books:

- The inner world
- The secret of consciousness growth
- Islam
- Interpretation of Hamd and Tohid Surah
- Interpretation of Salat
- Religious bandits

www.babaee-books.com
www.mohammadbabaee.com

Interpretation and Translation of “Hamd” Surah

The books to be printed:

- Interpretation of 5 verses of Bagharah Surah
- Aura sight
- Energy healing
- Lost truths (Reba, Khoms, Zaka)
- religion

www.babaee-books.com
www.mohammadbabaee.com

Mohammad Babaee

Interpretation and Translation of “Hamd” Surah