

Al-A'raf, 7:206

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾

Those who are near to your Lord, disdain not to do Him worship: They celebrate His praises, and bow down before Him.

MUHAMMAD HUSAIN TABA TABAI (AR)

Surely those who are with your Lord are not too proud to worship Him; they glorify Him and prostrate.

This verse first explains that those close to God have two distinct features. They are not too proud and that they worship Him. Closeness to god is not limited to the angels only as some commentators have opined but all His creations can be close to Him. The verse tells us that those close to Him glorify Him so one feature is clear that glorification of God leads to closeness and removes the veils between God and him. All creatures have the same status and there is no dispute about their being close or distant from Him.

There are three commands in this verse. One is the remembrance in the heart and mind and the other is the remembrance expressed through words and deeds. When you remember Him in your heart it leads to humility and removes pride and you realize the holiness of God. The remembrance through words is through prostration and Tesbih and this is done not through the human limbs only though it gives us a sense of humility but should be done through the mind body and words all at the same time.

In verse 44 of Surah Isra the Book says, “The seven heavens and the earth and all that is therein glorify Him and there is not a thing but glorifies His praise.”

Verse 6 of Surah Rehman says, “The stars and trees both prostrate.”

Verse 49 of Surah Nahl says, “And to God prostrate all that is in the heavens and in the earth of the living and moving creatures and the angels, and they are not proud.”

The verse says that those close to Him are not proud and show their humility through Tesbih and prostration.

Verse 20 of Surah Anbiya says, “They (the angels) glorify his praises night and day.”

Verse 38 of Surah Fussilat says, "Those who are with your Lord (angels) glorify Him night and day and they are never tired."

The third command of this verse is that we should never be negligent in praising God.

MIR AHMED ALI (AR)

To celebrate His praises after the salat; and then to prostrate oneself in adoration before Allah (sajdah) is said to be the sunnah of the Holy Prophet.

Sajdah becomes obligatory, according to the Ahl ul Bayt, when the particular verse of sajdah in the following surahs is recited.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It is probable that the phrase "... those who are (stationed) near your Lord..." encompasses both the angels and the pious servants of Allah who connect His Essence and feel themselves at His presence.

Be not proud of your worship, for Allah has some angels that are always in the state of worshipping.

" Verily those who are (stationed) near your Lord ..."

The worst kind of arrogance is 'disobedience and arrogance before Allah' by abandoning His worship.

It is certain that an arrogant person will never reach the rank of being stationed near to Allah. We must be humble before Allah (SWT) , and we ought to be attentive to His purification, too. We must specialize our prostrations for Him alone. The verse continues saying:

"... do not disdain to worship Him, and they glorify Him and prostrate for Him."

Al-Anbiya, 21:20



They celebrate His praises night and day, nor do they ever flag or intermit.

MUHAMMAD HUSAIN TABA TABAI (AR)

To Him belongs whatever is in the heavens and on earth. And those who are near Him (the angels) are not too proud to worship Him, nor are they weary (of His worship).

This verse removes any doubts that people may have about all things returning to God. He controls not only just the angels, humans and a few living creatures but is the ruling authority over all things that exist in the heavens and on earth and between them. He may use them all as He pleases.

It should be clear that this is the real the true rulership of the creator who has caused everything to be and no helped Him in it. He may create and design purpose and use of all things created. He has no partners and this was accepted by the idolaters and those who worshipped other gods, though they say that He has partners in administration but not creation and they worship them too.

So whatever exists between the heavens and the earth belongs to God and there is no other Lord.

The word “Istehsar” in the verse means tiredness.

Close to God are those have achieved this through their good deeds and angels are often referred to being closest to Him. They never tire of worshipping Him and do it day and night. God has declared those close to Him as being close to the angels.

In this human life the closer one gets to his master the more negligent he becomes of his duties but still be forgiven. But in God’s kingdom it is not so. The closer one is to Him the more responsible he becomes so he worships more and serves him even better. The worldly kings cannot fulfill all the needs of a person but everything is dependent upon god and He has the power to help anyone in all his needs. When a person realizes his glory he submits himself humbly to Him and abstains from being proud. The worldly kings cannot take the account of each person in their kingdom but God will hold every single man or woman accountable for his or her deeds.

Every living human being or creatures that live in the heavens and on earth are duty bound to retrospect about their deeds. No one is exempt not even the angels who are never proud and never cease to worship Him. We have read this in the end of Surah A'raf too.

The resurrection of people refers to the judgment Day and had there been any other god in place of God he too would have resurrected them and held them accountable. The gods referred to may be the idols that were and are worshipped and they too would have resurrected the dead if they had been really gods.

MIR AHMED ALI (AR)

Those created beings who are near Him in the high spiritual world willingly and perpetually glorify the majesty of their most high Lord.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In figurative ownerships, the further man becomes near to Allah he fears less and, therefore, he sometimes commits a vice, too. But, in real ownerships, the nearer a man becomes to Allah, he worships Him more.

The words through the former verses were about this fact that the world of existence has a designed progressive aim for human beings.

Now, in view of the fact that there may appear this thought that: how Allah is in need of Faith and worship, then the Qur'an pays to answer this question, when it says:

“And to Him belongs whoever is in the heavens and the earth; and those who are with Him are not proud to worship Him, nor do they get weary.”

“They glorify (Him) by night and day; they never intermit.”

In this case, how does He need to your obedience and your worship? Thus, His order of Faith, worship, righteous deed, and servitude upon you all are for your own interest and your benefit.

Next to the statement of negation of vanity and aimlessness of the world of existence expressed in former verses, in the following holy verse, the Qur'an refers to the Unity of the Worshipped Who is the Deviser of this World. It says:

“Or have they taken gods from the earth who can raise (the dead)?”

Al-Anbiya, 21:79



To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).

MUHAMMAD HUSAIN TABA TABAI (AR)

We made Suleiman understand it, and to each one We gave wisdom and knowledge, and we made the mountains and the birds subservient to Daud, to sing hymns of (Our praise) and We were the doers.

The apostles referred to here are, Suleiman, Daud, Ayyub, Ismail, Zulkifl, Zakariah and Isa etc. and it has not been done in a time serial nor is one mentioned to be superior to another as was in the end of the previous verse. God has mentioned the special gifts He gave to some and some have just been named.

“Al harath” means farming as well as gift. “Al nafashat’ means releasing the sheep, camels and goats to pasture in the night.

The verse calls Daud a judge and a king and God made him His representative on this earth as has been mentioned in verse 26 of Surah Sa’ad. Hazrat Suleiman was a partner in all those judgments due to his wisdom and this also refers to his Khilafat that came later.

For two judges to give the same judgment means they were confederates and there was dispute of opinion between them as in the case of letting the animals to pasture in the night.

According to this verse Hazrat Suleiman’s judgment was correct. Since there was a difference in their statements, Hazrat Daud’s declaration was held obsolete and Suleiman’s as prevalent. But this is not so because Qur’an says “We gave wisdom and knowledge” to both. Both judgments were the same and were faultless. It may be so but the style of declaration of Hazrat Suleiman was better.

The traditions in the books of Sunnis and Shias say that Daud judged that the owner of the farm should take the goats. Suleiman judged that for one year he can take the milk of the goats. The result of the both is the same. The guilty person is the owner of the animal herd but the punishments are different, only Suleiman's judgment was better. In both the cases the owner of the farm was being compensated. The verse then says that God made the mountains and birds who praise Him subservient to Daud.

In Al Faqih Zararah asked Imam Baqir about this and he said, "They both judged correctly but Suleiman's judgment had more wisdom."

In Kafi Abu Baseer asked Imam Sadiq about this issue and he said, "Herds are left to pasture in the night. It is the duty of the farm owner to look after his farm in the day but when the animals feed at night it is the duty of their owners to see to it that they do not damage anyone's crops or they will be held totally responsible. This is the real explanation of the word "Al nafashat". This is the reason Daud judged that as compensation for the damaged crop the animals should be given to the farm owner but Suleiman decreed that he will be entitled to their milk and wool for one year."

In Kafi Abu Baseer quotes Imam Sadiq to have said that Daud repeated the judgment of the earlier apostles. God then sent His revelation to Suleiman telling him that since the animals had destroyed the crop the owner of the farm could take only the produce from the animals and that too for one year only. Qur'an says God gifted both of them knowledge and wisdom and both judged according to God's wish.

In Tafsir Qummi, Abu Baseer has quoted Imam Sadiq to have said that the crop damaged was that of grapes and then mentioned the judgment of Hazrat Suleiman.

He further said, "This was the judgment of Daud and indeed he wanted to show the people of Bani Israel that Suleiman was not only wise but also his successor. There was no dispute and had it been so it would have been said, "We were the ones who watched their judgment."

Majmaul Bayan says that there was a dispute in the judgment. It was a vineyard that had begun bearing fruit. Daud gave his judgment in favor of the grape farmer and Suleiman said, "O Prophet of God shows some leniency." Daud asked, "And what it is?" Suleiman said, *Give the grapes to the cattle herder and make him farm the seeds till they reach the same condition. Give the herd to the grape farmer so that he may use it till the grapes now sown reach the same state when they were damaged. They may then return the cattle and the grape farmer between themselves.*

Similar Hadiths are found in the books of Sunnis and Shias that explain this verse aptly.

In Tafsir Qummi the word “ardh” means the land of Jerusalem and Syria.

MIR AHMED ALI (AR)

Verse 78

It is reported that a flock of sheep, on account of the negligence of John the shepherd, got into the cultivated field of Elia by night and ate up the plants and fruits. Both of them came to prophet Dawud for equitable settlement. Dawud awarded Elia, the owner of the cultivated field, the flock of sheep belonging to John in compensation for the loss he suffered.

Prophet Sulayman, son of Dawud was a mere boy of eleven, but he thought of a better decision, where the penalty would better fit the offence. Sulayman's suggestion was that John should cultivate Elia's field and return it to Elia when it was fully restored to the condition before eaten up by his herd; and in the meantime Elia should take possession of John's sheep and use only their milk and wool and return them to John when he gave him back his field duly cultivated.

This is because Allah is present every where and having witnessed the whole affair He inspired Sulayman to arrive at the true judgement. As prophets of Allah neither spoke nor acted except as directed by Allah both the decisions were announced as inspired by Allah. The decision of Dawud was based upon the law current at that time. Dawud had many sons. It was Allah's will that Sulayman should be given the prophethood. So after this case in which the young Sulayman was inspired to announce a new judgement, superseding the current law, Dawud, under Allah's command, made Sulayman his heir, and after Dawud, Sulayman was appointed by Allah as His prophet.

Aqa Mahdi Puya says:

As also said in Saba: 10- "O mountains! Sing the praises of Allah with him (Dawud), and you birds (also)"- *the mountains and birds, animate and inanimate beings, are subservient to the chosen representatives of Allah.*

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It is understood fairly well from some Islamic narrations and interpretations about the event which is mentioned in this holy verse that: it happens that one night some sheep go into someone's vineyard and ruin it. The owner of the vine trees lodges a complaint to David (AS). In order to compensate the damage, David judges that all these sheep should be delivered to the owner of that garden. But his son, Solomon (AS) suggests another way of solution for the problem to his father, saying that the sheep have to be given to the complainant so that he can take their benefits and the garden should be delivered to the owner of the sheep in order to amend it, and after compensating the damage caused by the sheep, each of the owners takes back his original property.[1]

The verse says:

“ And (remember) David and Solomon when they gave judgment concerning the field, when the sheep of the people pastured in it by night, and We were witnesses to their judgment.”

Evidently both of the Divine prophets tried to find a way to compensate the loss, but the father (David (AS)) thought in the deliverance of the sheep, while the son (Solomon (AS)) intended to provide it by means of the benefits of the sheep. Allah in this verse says:

“ So We made Solomon to understand it, and unto each (of them) We gave wisdom and knowledge. ...”

Meaning that though Allah gave both of them knowledge and wisdom but, in this case, the judgment of Solomon was better.

Then the Qur'an points to another merit and honour that Allah had bestowed on David, by saying:

“... And with David We subdued the mountains to give glory, and the birds, ...”

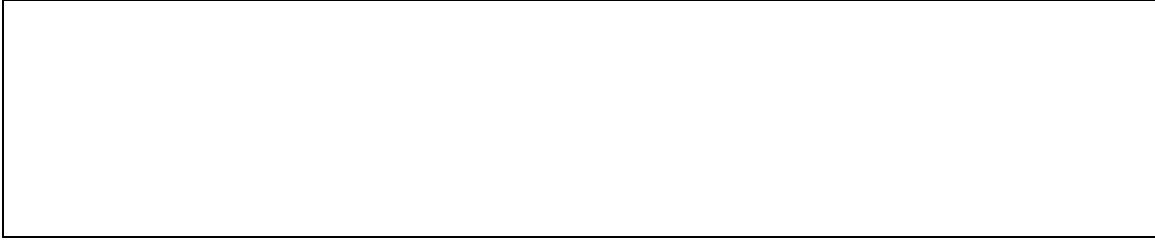
This sentence means that these deeds are not so important comparing Allah's power, and He says:

“... and We were the doers (thereof).”

However, an Islamic tradition indicates that whenever David (AS) was busy reciting the heavenly Book (Zabur), there was no stone, mountain, and bird but, by hearing his voice, it also sang with him. (The commentaries of Safi and Nuruth-Thaqalayn) The reason of this is that all beings, including mountains and birds, have got a kind of perception that they are often busy glorifying Allah.

[1] Al-Faqih, vol. 3, p. 57

al-Nour, 24:36



(Lit is such a Light) in houses, which Allah has permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-

MUHAMMAD HUSAIN TABA TABAI (AR)

In houses that God has ordered to be raised and His mentioning be mentioned therein; His glory is praised morning and evening.

The word "Azina" means the declaration that removes restrictions and "Turfa'a" means respect for God without making any partners. God has given permission for houses in which He is remembered. This means mosques as said in verse 40 of Surah Al Hajj that says, "Had God not repelled some people through others, cloisters, and churches, synagogues and mosques in which God's name is mentioned."

The verse then speaks about the remembrance of God. Though Tabih has been mentioned after Tahmid both have their own stations. In verse 160 of Surah Saffat.

The Book says, "Except the slaves of God whom He chooses."

Wisdom is needed for enlightenment and insight into wisdom creates humility and then man considers only god as the center of his adulation and devotions. He will never take partners for God.

Ibn Marduiya has quoted Anas bin Malik and Burida who said the Holy Messenger recited this verse and a person asked, "O Messenger of God which houses are these?" The Messenger replied, "The houses of the apostles," then Abu Bakr asked "O Messenger of God Is the house of Ali and Fatima included in them?" He answered, "Yes it is included too and it is superior to others."

This Hadith is there in Majma-ul Bayan also. A similar tradition in Tafsir Qummi says, Imam Sadiq replied to a similar question and said, "They are the houses of the apostles of God and the house of Ali and Fatima is included."

MIR AHMED ALI (AR)

The houses referred to in this verse are said to be (i) the Ka-bah, built by Ibrahim and Ismail (ii) the masjid in Jerusalem, built by Dawud and Sulayman (iii) the masjid in Quba and the masjid in Madina, both built under the command of the Holy Prophet.

Imam Muhammad bin Ali al Baqir said:

"The houses referred to in verse 36 of An Nur are the houses of the prophets and the holy Imams."

Thalabi, in the interpretation of this verse, relates from Anas bin Malik and Buraydah that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatimah, whether that house was included in the houses referred to and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."

Qutadah, an eminent scholar, says that once he told Imam Jafar bin Muhammad as Sadiq, while sitting in his company:

"I sat with many a great scholar, but my heart never felt the awe and reverence in any company it feels in your presence."

The Imam said:

"Because you are sitting in the house glorified by Allah in the Quran (and recited this verse)."

Al-Nour, 24:41



Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

MUHAMMAD HUSAIN TABA TABAI (AR)

Have you not seen how God is glorified by all those in the heavens and the earth: the birds with their wings stretched out, each knows its own prayer and praise? And God knows all that they do.

We learn from this verse that God is above all things while everything depends upon Him and this is evident from the next verse, “don’t you see that God drives the clouds gently then joins them together?” Tasbih means that a person who praises God should have knowledge too because praising god without knowledge and enlightenment has no meaning. Verse 44 of Surah Isra says, “The seven heavens and the earth an all in them glorify Him and there is nothing that does not praise Him but you do not understand their glorifications!”

He then says He is the light from whom the heavens and earth receive their light and the true believers achieve it more through their worship. God is the light of the heavens, earth and for all those in between them means He is the creator of everything and everything depends on Him. It is He who manages their affairs and it is He whom they rely upon and get sustenance from. He is without blemish while nothing else is complete. The verse says that He is the center of all things and to Him will they all return.

The example of the bird symbolizes those who wise and have the knowledge and it is later said, “He knows the worship and glorification done each one.” This is an address to all the intelligent minds or it may be addressed specifically to the apostle. It is in the hands of the Messenger of God that pebbles sang His praise. We have discussed this in verse 44 of Surah Isra.

Some commentators have said the words “God knows” means He knows how they worship and glorify Him. The worse proves the Unity of god and reject polytheism. “Salat” here means those pleas that are a proof of dependence and His exalted status. Both the true believer and the disbeliever remember and praise Him and this is proven by other verses.

Verse 172 of Surah A'raf says, "When you Lord brought from the children of Adam, from their loins, their descendants, and made them bear witness upon their own selves, saying, "Am I not your Lord?" They replied, "Yes Indeed! We do bear witness."

Verse 22 of Surah Qaf says, 'Every soul shall come along with its (angel to) drive and (an angel) to witness.'

This is a special light for God, His true Believers and His apostles.

Verse 156 of Surah A'raf says, "My Mercy encompasses all things."

Verse 30 of Surah Al Jathiya says, "And those who believed and did good deeds, their Lord admits them into His mercy"

Verse 28 of "Surah Al Hadid says, "O you who believe! Fear God and believe in His Messenger; He will give you two-fold of his mercy. He will appoint you a light wherein you shall walk"

Finally He says He is aware of all that they do and He knows the Tasbih and the thanksgiving of the believers. He will recompense them for the same while He will punish the disbelievers. The deeds of every person are recorded so that he cannot deny them.

MIR AHMED ALI (AR)

Refer to the commentary of Bani Israil: 44 and Anbiya: 19 and 20.

Every being celebrates the praises of Allah. Each one has his own mode of prayer and praise. It is not necessarily with words, because language is peculiar to man only, but other beings celebrate the glory of Allah through other modes of self-expression. Unto Allah is the ultimate return of all.

Sad, 38:18



It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,

MUHAMMAD HUSAIN TABA TABAI (AR)

We subjected the mountains to join him in declaring Our praises, in unison at nightfall and at daybreak.

As said in verse 44 of Surah Isra the mountains were made subservient to Hazrat Daud to join him in His praises. Verse 79 of Surah Anbiya says, “We made the mountains and the birds subservient to David.’ Verse 10 of Surah Saba says, “And indeed we gave a boon to David from us saying,” O mountains, sing the praise of God along with him and the birds too.”

The issue about Daud falling in dispute is recorded in Durre Manthur through Ibn Abbas, in Tafsir Qummi and also in Majma-ul Bayan. It says:

Hazrat Daud was always praising god and one day he said, “O Lord! You gave prominence to Ibrahim by making him Your friend and gave prominence to Musa by talking to him.” God said, “O Daud! I have not tried you the way I have tried them. Do you want to go through the trials?”

Daud answered, “Yes my Lord!” So one day he was sitting and he saw a bird and wanted to catch it but it flew up and sat on the rood so he climbed up there. It was the time the wife of Auriya bin Hayyan was having a bath and he fell in love with her. He sent Auriya bin Hayyan to war and he was killed. Later when her period of compulsory waiting was over he (Daud) married her and begot a son Suleiman from her.

In another version Daud was sitting when two men jumped into his house and he was afraid but they said to him “do not be afraid some of us are rebellious but they are a few.” He then looked at his companion and laughed and told Daud, “We are the angels of God who have come in this form to tell you about your mistake.” Hearing this Daud cried so much that this tears that fell on the ground enabled grass to grow there.

Majmaul Bayan then says that this cannot be because the apostles are the representatives of God and then cannot make such mistakes.

I say this kind of tradition has been taken from Taurat. The long and short of this story is that :

One day Daud rose from his bed and went to the roof of the house. He saw a woman bathing, and she was very beautiful. He sent someone to make enquiries about her and learnt that she was the wife of Auriya. Daud called her and had sex with her and she was cleansed of her monthly bleeding. She returned home and became pregnant and told Daud about it.

Auriya was a soldier in Daud's army fighting some battle . Daud wrote a letter to Yuab, the officer of that contingent and asked him to return Auriya to him. He came and stayed for a few days and then Daud wrote another letter to the same officer saying, "Send Auriya into the thick of the battle and ask his companions to retreat."

Yuab did as ordered and Auriya was killed. When his wife heard about his death she wept bitterly. Later after the time of Idda had passed Daud brought her into his house and she became his wife. She gave him two children but God was displeased with what Daud had done.

God sent his prophet Nathan to Daud who came and said, "In a city there lived two people one was rich and the other poor. The rich man had a lot of sheep. One day when a visitor came to him instead of sacrificing one of his sheep he sacrificed one from his poor neighbor and it was the only animal that the man had." Daud heard about it and said "God should kill such a person and one sheep should be compensated with four because he has done something very evil. No mercy should be shown to him."

Nathan then spoke to Daud, "You are the person whom God has chastised. He says come let me punish you and take away your women and allow the leaders of the Bani Israel to have sex with them. This is the punishment for what you have done with Auriya and his wife. Daud then said to Nathan, "Indeed I have sinned" Nathan said, "God has decreed that you die at the appointed hour. Since your enemies are happy with what you did, your children shall die. And they were all afflicted with disease and they died. Later Daud begot a son from Auriya then his wife named Suleiman.

End of Trait's story.

In Ayyunal Ibsar, in the Court of Mamun Imam Ridha (AS) asked Jeham , “ What have those before you said about Daud?” he said, “they say Daud was praying under the dome when Satan appeared as a beautiful bird . Daud broke his prayers and tried to catch it but the bird flew over to the roof and then went over to Auriya’s house. He followed it there when Auriya ‘s wife was having her bath and on seeing her he fell in love with her. He sent Auriya to war and asked his officer to send him before the Taboot. He did so and Auriya was victorious but this saddened Daud. So he sent another letter to send him out to battle again and Auriya was killed this time. Daud married his wife.”

Imam struck his forehead on hearing this and said, **“You accuse a Prophet of God of insulting Namaz by breaking it and then running after a bird to do something even worse and then have a man killed for his own desires?”**

Jeham asked, “O Son of the messenger, what was his mistake?” Imam said, “Curse be on you! God sent two angels into the dome and they said we are litigants so decide between us and so us the straight path. He is my brother who has 99 sheep and I have one. He forces me to give the only that I have” Then Daud decreed, “ He oppresses you and he cannot have your sheep.” The angels said that this judgment was flawed. God said, “ O Daud! I made you my representative on earth so judge correctly between people.”

Jeham then asked about the story of Auriya and the Imam said, “ Indeed! The woman was with Daud after Auriya had been killed and he had married her after the night was over. The people did not like it but God decreed it to be lawful.”

In Amali Saduq, Imam Sadiq told Alqama, ‘It is better for the people to hold their tongues. Do they not accuse Daud of following a bird so much so that he saw Auriya’s wife bathing and fell in love with her, then sent her husband to war so he was killed then married her’

1. Daud’s story in the Qur’an is mentioned in symbolic terms. He was in Taloot’s army that was fighting Jaloot. Daud slew Jaloot. God then gave him knowledge, wisdom and a kingdom.

See Surahs Saba verse 10, Naml verse 15 and Surah Sa’ad verses 3,19,20,25 and 26.

The coming of two angels as humans was a trial of Daud and he passed it successfully. A Prophet of god is above such frivolities as has been depicted in the case of Auriya and his wife in the Jewish Books.

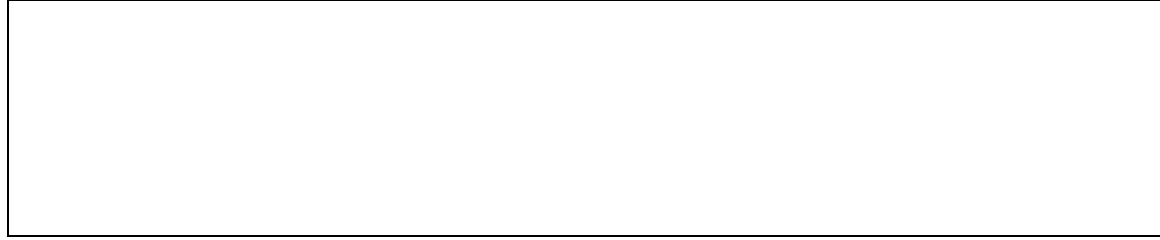
MIR AHMED ALI (AR)

Refer to the commentary of Baqarah: 249 to 251; Anbiya: 78 to 80 and Saba: 10 and 11 for prophet Dawud.

One day two men of Bani Israil came to Dawud disputing the ownership of a cow. Dawud demanded witnesses from the plaintiff but he could not produce any, at which he asked them to come next day. At night, in dream, Dawud was commanded to kill the defendant, but since there was no proof he did not carry out the order at once.

Dawud had this dream for 3 continuous nights and finally ordered the defendant to be executed. The defendant pleaded, asking the grounds on which this sentence was passed. Dawud replied that he had been commanded by Allah through dreams for 3 nights. When the defendant was sure of his death, he finally confessed that he had killed the plaintiff's father and taken possession of the cow. Then, the people, discouraged by the true visions of Dawud, gave up frauds, unfair dealings and evil intrigues and became law abiding citizens. Thus the authority of Dawud in his kingdom was firmly established by Allah.

Fussilat, 41:38



But if the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

MUHAMMAD HUSAIN TABA TABAI (AR)

But if they are too arrogant (to do so) then those (angels) with your Lord glorify Him Night and Day and they are never tired.

The explanation for this issue has been done in that of verse 206 of Surah A'raf. Here it refers to the special Tesbih which is never ending. The angels never tire of worshipping God.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Inda rabbika (with your Lord) in this verse, as in Ali Imran: 169; Rad: 39; Hijr: 21; Nahl: 96 and Anbiya: 19, refers to a distinct nature of being in the presence of Allah. The mother book (the source of everything) is with Him. There are beings in His presence who constantly praise Him and pray to Him. This is purely a spiritual existence. Refer to Araf: 206 and Nur: 37.

Al-Hashr, 59:24



He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

MUHAMMAD HUSAIN TABA TABAI (AR)

He is God the creator, maker, fashioner; His are all the excellent names; hallows Him everything in the heavens and the earth; He is ever-prevalent, the all-wise.

The word Creator is used for the actual designer and creator of things with difference; the fashioner is one who gives the created things different forms and designs. God has named eleven of His names in two verses before this and rejected the belief of the idolaters in which His Lordship is shared with others.

After giving some of His names He says “and the other divine names” too belong to Him. His names are His attributes. The verse ends by saying that He is ever-prevalent and all-wise. In verse 41 of Surah Ha-Mim Sajda the book says, “It is an honorable respected book” and in verse 2 of Surah Ya-Sin the book says, “The Qur’an full of wisdom”

MIR AHMED ALI (AR)

Verse 22

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.

Imam Ali said:

Total dedication to Allah is correspondingly related to mature understanding of His Supreme Being.

(He is) the (absolute) being, not 'happened for the first time', nor His being is on account of an accident or event; the (ever) existing, not after "missing" or "be wanting", nor there is any "before" before Him.

He is along with everything, not allied, related or circumstanced; aloof, by Himself, (but) not detached, nor missing or slipping over any thing; making, doing, operating, effective, not in terms of movement or motion, nor through any medium; seeing, even when there was 'nothing' to look at.

Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.

There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end, therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.

He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.

(Selected sentences taken from various sermons of the Nahj al Balagha).

Al-Jumu'ah, 62:1

Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

MUHAMMAD HUSAIN TABA TABAI (AR)

Whoever is in the heavens and whatever is in the earth glorifies God the king, the holy, The Almighty and the All -wise.

This refers to the Friday prayers in honor of God for the betterment of the people in this world and the hereafter. God has begun his words with Tasbih and then enumerated the qualities of the Messenger. The order then is given to stop all business transactions once the call prayers are given and to hasten to the mosques to pray. No entertainment should do during that time. He then gives His names, the king, the holy, the all-mighty and the all-wise and they have been explained earlier. The purpose of the messenger's ministry is to save mankind from sins.

MIR AHMED ALI (AR)

Al-Hadid – 1

"The heavens and the earth (the universe) celebrate the glory of Allah" means they obey the laws made by Allah to govern their working. See commentary of Rahman: 5; Jathiya: 3 to 11; Baqarah: 164; Rad: 2; Anbiya: 33; Ya Sin: 38 and Fatihah: 2 (rabbul alamin)-taqdir and hidayat on page 20.

Obedience implies submission or surrender. If surrender is made due to helplessness or under compulsion, the surrenderer follows a given pattern, and in the course of following realises the wisdom and the grace ingrained in the pattern and fortifies the authority controlling all activities. If the submission or surrender is voluntary, the surrenderer follows a model pattern, in thought and action, by exercising freedom of choice and discretion after knowing the wisdom and grace ingrained in the suggested pattern, and willingly keeps himself away from the loss and straying if the said pattern is rejected. The willing and voluntary surrender to reap the harvest of order, harmony, justice and welfare is Islam.

The mission of guidance is to present and manifest the suggested pattern, in theory and practice, to let every man use his faculties of understanding and discretion, given to him by Allah, to see the light, distinguish between good and evil, right and wrong, truth and falsehood (see commentary of Baqarah: 256), and then make a choice of the right path. With the wisdom and insight he develops by following true guides (the Holy Prophet, his Ahl ul Bayt and the Qur'an) he is in a position to avoid sealing of his eyes, ears and heart or mind with falsehood and prejudice as stated in the various verses of the book of Allah, which inevitably lead to destruction, deprivation and punishment. This voluntary course of action brings him into the fold of the accepted religion of Allah preached by the Holy Prophet. See Baqarah: 112, Ali Imran: 19; Nisa: 125 and Maidah: 3.

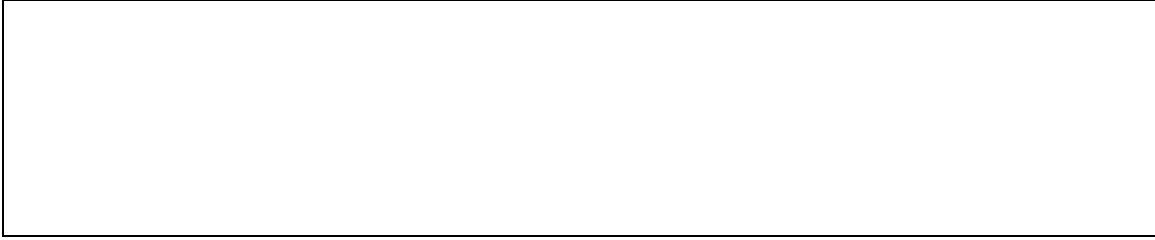
Isra – 44

"He is Allah in the heavens and the earth" says verse 2 of Anam. All creation, animate and inanimate, sings Allah's praises and celebrates His glory-animate with consciousness, and inanimate in the evidence which is manifested in the undisturbed and continuous working of every system in perfect harmony in the universe. Also see Jumu-ah: 1. All nature bears witness to His unity, sovereignty, wisdom, justice and goodness.

Aqa Mahdi Puya says:

"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahl ul Bayt say that the Quran refers to the fact that all men do not understand it.

At-Taghabun, 64:1



ALL THAT IS in the heavens and all that is on earth extols
God's limitless glory: His is all dominion, and to Him all
praise is due; and He has the power to will anything.

MUHAMMAD HUSAIN TABA TABAI (AR)

Whatever is in the heavens and the earth hallows the glory of God. His is the kingdom, and to Him all praise is due, and He (alone) has power over all things.

This Surah is like Surah Hadid that enjoins the believers to spend in the way of God. In the middle of the Surah is the mentioning of god's divine names that signify His great attributes. The Purpose of the Messenger's ministry is to enjoin everyone towards God. The true and pious believers are given the glad tidings of Paradise and those who are for Hell are warned. It then tells us to obey god and His Messenger and be forbearing in adversity. This is a Medini Surah as is evident from the verses. The verse speaks of Tesbih and the angels. All praises are for God and He has total authority over all things. The reality of the Day of Judgment is all spoken about.

MIR AHMED ALI (AR)

Same as above ayat.