

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALI 209: Deriving Lessons from Qur'anic Stories. Session 6: Nabi Dawud (a)

COURSE OBJECTIVE:

DERIVE ETHICAL LESSONS through:

- 1) Reciting & pondering over select passages
- 2) About stories of past prophets & people
- 3) Referring to renown *tafaseer* (commentaries)
- 4) Discussing related Hadith from Ma'sumin (a)
- 5) Relating personal experiences



Nabi Dawud (a): Introduction

Prophet Dawud (a) in the Qur'an, Hadith & Judeo-Christian literature

Holy Qur'an mentions Dawud in verses: 2:251;4:163; 5:78; 6:84; 17:55; 21: 78-80; 27: 15-16; 34:10-11, 13; and 38:17-26

Hadith: Although Nabi Dawud has been mentioned in over 20 verses of the Qur'an, we will quote a few Hadith to have a better/complete understanding.

The Bible: He is referred to as David. Refer to 2 Samuel and Psalm.

Nabi Dawud received Zabur

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ
وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا

4:163 *We have indeed revealed to you as We have to Nuh and the prophets after him, and [as] We have revealed to Ibrahim and Isma'il, Is.haq, Ya'qub, and the Tribes, 'Isa and Ayyub, Yunus, Harun and Sulayman; and We gave Zabur to Dawud (the Psalms).*

- Refer to comments of 'Allamah Tabataba'i (slide No. 3, Lesson on Nabi Ayyub)
- In verse 6:84, Dawud is also amongst the Prophets who were guided (Ref Slide 4, Lesson on Nabi Ayyub).

34:10 -11 Text & translation

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَالنَّارُ لَهُ الْحَدِيدَ * أَنْ
اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

34:10 Certainly We gave David a grace from Us: ‘O mountains and birds, chime in with him! And We made iron soft for him, 34:11 saying, ‘Make easy coats of mail, and keep the measure in arranging [the links], and act righteously.

Indeed I see best what you do.’

- *Fadl* vast bounties – material & spiritual; Divine Grace

- وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

27:15 They (Dawud & Sulayman) said, ‘All praise belongs to God, who granted us an advantage over many of His faithful servants

عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

27:16 Sulayman said . . . *We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage* (Here the translator has rendered *fadl* as advantage.)

34: 10 -11 Tafseer & Tadabbur

- Al-Sadiq (a): *Verily David went out (to the farms and deserts) while he was reciting Zabūr, and when he was reciting Zabūr there was no mountain, no stone, and no bird but murmured it with him*
- All things glorify Allah. But here they follow the beautiful voice of Nabi Dawud in doing *tasbeeh* of Allah
- Allah taught him ways to soften the iron to make shields; or by the command of Allah that iron became miraculously soft in the hand of Dawud.
- In Hadith: Allah revealed to Dawud: *You are a good servant except that you get your sustenance from public treasury.*” So he wept for forty days praying to be guided in this regard. So Allah softened iron for him & he made armour to earn his living
- Great scholars & mujtahidun do not draw wages, but survive on what they get from people as gift. Examples of current & past jurists, & how they survive.

38:17 – 20 Text & translation

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ * إِنَّا سَخَّرْنَا
الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإشْرَاقِ * وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ *
وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ *

38: 17 Be patient over what they say, and remember Our servant, David, [the man] of strength. Indeed he was a penitent [soul]. 18 Indeed We disposed the mountains to glorify [God] with him at evening and dawn, 19 and the birds [as well], mustered [in flocks], all echoing him [in a chorus]. 20 We made his kingdom firm and gave him wisdom and conclusive speech.

38:17 - 20 Tafseer & Tadabbur

1 The command 'be patient' applies to Holy Prophet & a group of believers at that time; now it applies to all Muslims

2 Tolerance & patience, essential quality for leaders

3 The connections shows the function of the stories of the past prophets to current situations.

3 Dawud – the possessor of power & kingdom (ذَا الْأَيْدِ)

4 Despite all bounties, he was ever turning to Allah (إِنَّهُ أَوَّابٌ), also repented for the slightest negligence.

5 More details on mountains & birds singing with him

6 Pebbles glorified in the hands of the Holy Prophet (s)

7 Allah strengthened his kingdom so none can harm him

8 *Hikmah* = knowledge, science & ability to maintain others

9. Speech to overcome enemy. Imam Sajjad in Sham: أُعْطِينَا
الْعِلْمَ وَ الْحِلْمَ وَ السَّمَاخَةَ وَ الْفَصَاخَةَ وَ الشَّجَاعَةَ وَ الْمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ

38: 21 – 22 Text & translation

وَهَلْ أَتَاكَ نَبَأُ الْخُضُمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ * إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ *

38: 21 Has there not come to you the account of the contenders, when they scaled the wall into the sanctuary? 22 When they entered into the presence of David, he was alarmed by them. They said, ‘Do not be afraid. [We are only] two contenders: one of us has bullied the other. So judge justly between us, and do not exceed [the bounds of justice], and show us the right path.’

38:23 – 24 Text & translation

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَّيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِي فِي الْخِطَابِ * قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ
كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا
وَأَنَابَ *

23 ‘Indeed this brother of mine has ninety-nine ewes, while I have only a single ewe, and [yet] he says, ‘Commit it to my care,’ and he browbeats me in speech.’ 24 He said, ‘He has certainly wronged you by asking your ewe in addition to his ewes, and indeed many partners bully one another, except such as have faith and do righteous deeds, and few are they.’ Then David knew that We had indeed tested him, whereat he pleaded with his Lord for forgiveness, and fell down prostrate and repented.

Dawud & his brother Uriya

Famous story of Dawud's brother Uriya's proposal to marry a girl was rejected by the guardians. Then Dawud sent the proposal & it was accepted. He already had many wives.

Uriya was disappointed & expected Dawud to use his influence & ability to convince the guardian in his favor.

Allah sent two angels in human form who climbed over a wall of his private chamber to seek redress of a dispute:

One of them said: "This my brother has a flock of 99 sheep, and I had but one; yet he wants me to give up my one sheep to his keeping." Without giving a chance to the other who also came to him as a contender Dawud decreed his demand unjust. The two angels disappeared as mysteriously as they had come. It was then realised by Dawud that it was a trial.

-Upon realization, Dawud turned to Allah in repentance
(taken from <http://quran.al-islam.org/>)

38:21 - 24 Tadabbur

1. He was in the *mibrab* – place of worship & opposing satan
2. They climbed the wall & Dawud was terrified- shows that these were other than human beings, i.e. the angels
3. Demand for justice: فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ
4. Power of speech to overcome opponents. One of them said (وَعَزَّيْنِي فِي الْحِطَابِ) translated as: *and he has prevailed against me in discourse* (Shakir), *he conquered me in speech* (Pickthall)
5. Dawud listened to one party & hastened to judgment
6. His comment: *and indeed many partners bully one another*
7. What will prevent us from bullying/ wronging a partner: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ - *except such as have faith and do righteous deeds, and few are they*
8. Dawud realized/gathered/guessed that Allah tried him
9. His being *anwab* shown in phrase: فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

38:25 – 26 Text & translation

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ * يَا دَاوُودُ إِنَّا جَعَلْنَاكَ
خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ
سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا
يَوْمَ الْحِسَابِ

25 So We forgave him that and indeed he has [a station of] nearness with Us and a good destination.

26 ‘O David! Indeed We have made you a vicegerent on the earth. So judge between people with justice, and do not follow desire, or it will lead you astray from the way of God. Indeed those who stray from the way of God —there is a severe punishment for them because of their forgetting the Day of Reckoning.’

38:25 - 26 Tadabbur

1. Allah is oft-Forgiving, he immediately forgave Dawud
2. Dawud had a special status with Allah. We also need to build this to be able to benefit His forgiveness & mercy
3. Dawood assured an excellent end/final resort.
4. *Khilafat* comes from Allah & after a lot of trial
5. Essential requirement is rendering justice. Study justice rendered by caliphs compared to the Ma'sumin (a).
6. Special warning on to follow desire, for it will mislead.
7. Hadiths on following desires/whims/lusts:

Imam Ali (a): *An ignorant is a worshipper of his desires; The onset of calamities is when desires are followed; Paradise is surrounded [by people who faced] sufferings & Hell is surrounded [by people who submitted to] desires. (Scale of Wisdom, H. 6408/11/13).*

David & Bathsheba in the Bible

One day while the men were at war, David spied a beautiful woman, 'Bathsheba', from his rooftop while she was bathing in the courtyard of her home. He discovered that she was married to Uriah the Hittite (a soldier in David's army according to the Hebrew Bible) but this did not stop him from sending for her and getting her pregnant. He then called Uriah back from battle to pretend that he was the father of his wife's unborn child. Uriah refused to return home. David then sent Uriah to the front lines of battle where he was killed, and David married Bathsheba. When confronted by Nathan (a prophet in the Jewish scripture not mentioned in the Qur'an) David admitted his sin. Bathsheba's child didn't survive and David was cursed with the promise of a rebellion from within his own house. After her marriage to David, Bathsheba conceived a second son, Solomon. (Refer to 2 Samuel 11, 12 & Psalms 51,32)