



DĀWŪD

DĀWŪD, DĀ'ŪD, the biblical David (for linguistic discussion of the name, see Jeffery, pp. 127-28), mentioned in a number of passages in the Qur'ān as the hero who fought with and killed Jālūt (Goliath; 2:251), the prophet who received the Book of Psalms (Zabūr) from God (4:163, 17:55), and the king who was given the power to rule, enforce justice, and distinguish between truth and falsehood (*faṣl al-keṭāb*, 38:20, 2:251). Dāwūd is said to have been God's vicegerent (*kalīfa*) on earth (38:26) and, with his son and successor, Solaymān (Solomon), represented as a man endowed with knowledge (27:15) whose judgment was sought in matters of dispute (21:78, 38:20-25). The birds and the mountains joined with Dāwūd in praise of God (21:79, 34:10, 38:18-19; cf. *Psalms* 98:8, 148:9-11), and God gave him the ability to soften iron (34:10) and taught him to make coats of mail (21:81).

These brief and fragmentary references were expanded in postkoranic literature, and much relevant information, mainly derived from Jewish sources, was added to them. In the Hadith literature the foci are Dāwūd's willingness to do penance, his pious acts, and his performance of religious duties, but other events and circumstances of his life are mentioned as well. His adventures with Ṭālūt (Saul), his fight with Jālūt and the miraculous nature of his slingstones, his infatuation with Bathsheba, Satan's plot against him, the episode of Uriah the Hittite (cf. 2 Samuel 11-12), the revolt of his son Absalom and the latter's death, the numbering of Banū Esrā'īl, and their unhappy fate are fully developed in histories, commentaries on the Qur'ān, and biographies of the prophets.



Among Persian Sufis Dāwūd has figured as a supreme example of devotion. Shaikh Farīd-al-Dīn 'Aṭṭār (d. 618/1221), relating Dāwūd's name to the Arabic root *w-d-d* (to love), attributed all Dāwūd's achievements to his love for God and described Psalms as *zabūr-e 'ešq* (psalms of love; 1356 Š./1977, pp. 294-96; 1342 Š./1963, pp. 2, 42; 1338 Š./1959, pp. 17, 34). Dāwūd's divine gifts, particularly the charm of his voice and its supernatural effect on men, birds, wild beasts, and even inanimate objects; the ecstatic participation of mountains in his songs of praise to God; and the waxy ductility of iron in his hands have been favorite themes of Sufi poetry and have been treated and interpreted variously in Persian mystical writings. Among sayings attributed to the Prophet Moḥammad that are frequently quoted and elaborated in Sufi literature are God's words addressed to Dāwūd (e.g., Meybodī, VI, p. 477; 'Aṭṭār, 1338 Š./1959, p. 100; Rūmī, bk. 1, p. 177; see Forūzanfar, pp. 28-29).

BIBLIOGRAPHY

Abū Eshāq Ebrāhīm b. Maṣṣūr b. Ḳalaf Nīsābūrī, *Qeşaş al-anbīā'*, ed. Ḥ. Yāgmā'ī, Tehran, 1340 Š./1961, pp. 264-81.

Shaikh Farīd-al-Dīn 'Aṭṭār, *Asrār-nāma*, ed. S.-Ş. Gowharīn, Tehran, 1338 Š./1959.

Idem, *Manteq al-ṭayr*, ed. S.-Ş. Gowharīn, Tehran, 1342 Š./1963.

Idem, *Moşibat-nāma*, ed. 'A. Nūrānī WesÂāl, 1356 Š./1977.

Bal'amī, ed. Bahār, pp. 539-60.

B. Forūzanfar, *Aḥādīṭ-e maṭnawī*, Tehran, 1334 Š./1955.

Abu'l-Ḥasan 'Alī b. 'Oṭmān Hojvīrī, *Kaşf al-maḥjūb*, ed. V. Zhukovskii, Leningrad, 1926; repr. Tehran, 1358 Š./1979, pp. 413, 524-25.

A. Jeffery, *The Foreign Vocabulary of the Qur'ān*, Baroda, 1938; repr. Lahore, 1977.



Mas'ūdī, *Morūj*, ed. Pellat, I, pp. 60-64.

Abu'l-Faẓl Rašīd-al-Dīn Meybodī, *Kašf al-asrār wa 'oddāt al-abrār*, ed. 'A.-A. Ḥekmat, 10 vols., Tehran, 1338-39 S./1959-60.

Jalāl-al-Dīn Moḥammad Balkī Rūmī, *Maṭnawī*, ed. R. A. Nicholson, Leiden, 1925.

Moḥammad b. Jarīr Ṭabarī, *Jām' al-bayān fī tafsīr al-Qor'ān* II, Cairo, 1321/1903, pp. 375-81.

Abū Eshāq Aḥmad b. Moḥammad Ṭa'lebī Nīšābūrī, *Ketāb 'arā'es al-majāles fī qeṣaṣ al-anbīā'*, ed. Beirut, 1981, pp. 270-92.