

Makkī. *Hidāya*.
 Mālik. *Muwattaʿa*.²
 Māturidī. *Taʿwīlāt*.
 Māwardī. *Nukat*.
 Muǧāhid. *Tafsīr*.
 Muslim. *Ṣaḥīḥ*.
 Nawawī. *Riyāḍ al-ṣāliḥīn*.
 Qurṭubī. *Tafsīr*.
 Rāzī. *Tafsīr*.
 Rāghib. *Mufradāt*.
 Samʿānī. *Tafsīr*.
 Samarqandī. *Baḥr*.
 Ṭabarī. *Tafsīr*.
 Thaʿālibī. *Tafsīr*.
 Wāḥidī. *Wajīz*.
 Zajǧāj. *Maʿānī*.
 Zamakhsharī. *Tafsīr*.

See also: ANGELS; BELIEVER(S); CHILDREN OF ISRĀʿĪL; DĀWŪD, UPON HIM PEACE; DAY; DAY OF RECKONING; EAST AND WEST; FASTING; FIRʿAWN; GLAD TIDINGS AND WARNINGS; LŪṬ, UPON HIM PEACE; MŪSĀ, UPON HIM PEACE; NIGHT OF QADR; PARADISE; PRAYER; PILLARS OF ISLAM; PRAYER; TIME.

MUZAFFAR IQBAL
 CSABA OKVATH

DĀWŪD

UPON HIM PEACE

A Prophet sent to the Children of Isrāʿīl (*q.v.*), whose lineage makes him a thirteenth-generation descendent from Ibrāhīm, upon him peace (*q.v.*): Dāwūd b. ʾIshā b. ʿUwayd b. Bāʿiz b. Salamūn b. Naḥshūn b. ʿAmī Nādab b. Rām b. Ḥaṣrūn b. Fāriṣ b. Yahūdḥā b. Yaʿqūb (*q.v.*) b. Iṣḥāq (*q.v.*) b. Ibrāhīm (Ṭabarī, *Tārīkh* 1:476; Ibn Kathīr, *Bidāya* 2:12; Ibn al-Athīr, *Kāmil*, dhikr mulk Dāwūd, 1:195). Dāwūd is an Arabized (*Muʿarrab*) proper name; in Hebrew, his name is pronounced as Dāwid or Dāwīd, meaning “The beloved” (*al-ḥabīb*) (Jawālīqī, *Muʿarrab*, p. 309; Gesenius, *Hebrew and English Lexicon*, sub *d-w-d*, p. 187; Rāghib).

Qurʾānic Mentions

Dāwūd, upon him peace, is mentioned sixteen times, in three Madīnan (al-Baqara, al-Nisāʾ and al-Māʾida) and six Makkān (al-Anʿām, Banī Isrāʿīl, al-Anbiyāʾ, al-Naml, Sabaʾ and Ṣād) suras. To him was revealed a scripture called *Zabūr* (*q.v.*; see below) (Q 4:163; 17:55;

cf. 21:105). Allah Most High bestowed upon him kingship (Q 2:251), knowledge (Q 27:15), guidance (Q 6:84), and wisdom (*ḥikma*) (Q 2:251; 38:20; *cf.* 21:78-80). In Q 4:163, he is mentioned in the company of ten other Prophets and is counted among the virtuous progeny of Nūḥ, upon him peace (*q.v.*) (Q 6:84). Mountains and birds were commanded to glorify their Creator with him (Q 21:79; 34:10); iron was made pliable for him, and he was given knowledge of making coats of mail (Q 21:78-80; 34:10-11). In Q 38:17, the Prophet, blessings and peace upon him, is asked to remember *Our servant Dāwūd, the possessor of power* (dhā-l-ayd), *the oft-turning* (awwāb) [to Allah]. He was appointed *a vicegerent upon the earth* (khalifa fī al-arḍ) (Q 38:26)—a title which the Qurʾān gives only to him and Ādam, upon him peace (*q.v.*). Dāwūd killed Jālūt (*q.v.*), the Philistine commander who menaced the Children of Isrāʿīl (Q 2:251), and he was granted kingship following the rule of Ṭālūt (*q.v.*) (Q 2:248-249). Both Dāwūd and ʿĪsā, upon them peace, cursed disbelieving Israelites (Q 5:78). During his reign, inhabitants of the Israelite town of Ayla (see Yāqūt, *Muʿjam*) were transformed into apes as punishment for transgressing the divine command which required that they not fish on the Sabbath (Nasafī; Ibn al-Athīr, 1:195). He was granted the ability to discern the truth of an address (*faṣl al-khiṭāb*) while dispensing justice (see below), and he was tested in the case of two adversaries who approached him, but when he realized his mistake, he repented and Allah forgave him (Q 21:78; 38:20-26). His son and heir Sulaymān, upon him peace (*q.v.*) was also a Prophet-king who was granted special knowledge (Q 27:15-16; 38:30).

The Scripture Revealed to Him

Three verses (Q 4:163; 17:55; 21:105) mention the revelation of *Zabūr* to Dāwūd, upon him peace. The fact that *Zabūr* is frequently translated as ‘Psalms’ does not mean that the *Book of Psalms* as found in the Hebrew Bible today represents the content of the original *Zabūr*, which is described by the exegetes as containing praise (*tahmīd*), exaltation (*tamjīd*), and laudation (*thanāʾ*) of Allah Most High (Baghawī), but not laws (Qurṭubī; Rāghib). It had 150 chapters comprising wise admonitions, guidance, and homilies (*mawāʿiz*) (Qurṭubī). Commenting on Q 17:55, Maḥmūd b. ʿUmar al-Zamakhsharī (467-538/ca.1074-1143) writes that the granting of the *Zabūr* to Dāwūd is a sign of his excellence, showing that Allah Most High prefers some Prophets above others (*Kashshāf*). According to Ibn ʿAbbās (3BH-68/619-688), Allah be pleased with