

Prophet Dawood (as)

Prophet Dawood (David as)

David is described in the Hebrew Bible as the third king of the United Monarchy of Israel and Judah. In the Books of Samuel, David is a young shepherd and harpist who gains fame by slaying the giant Goliath, a champion of the Philistines in southern Canaan. David becomes a favourite of the first king of united Israel, Saul, and forges a close friendship with Jonathan, a son of Saul. Paranoid that David is seeking to take over the throne, Saul attempts to kill David, forcing the latter to go into hiding and operate as a fugitive for several years. After Saul and Jonathan are both killed in a battle against the Philistines, 30-year-old David is anointed king over all of Israel and Judah, following which he conquers the city of Jerusalem, establishes it as Israel's capital, and takes the Ark of the Covenant into the city to be the center-point of worship in the Israelite religion.

According to the biblical narrative, David commits adultery with Bathsheba, leading him to arrange the death of her husband, Uriah the Hittite. David's son Absalom later schemes to overthrow him and, during the ensuing rebellion, David flees Jerusalem, but returns after Absalom's death, to continue his reign over Israel and Judah. He desires to construct a temple to Yahweh in which to house the Ark but, because he shed so much blood, Yahweh denies David the opportunity to do so. David rules as king of the Israelites until his death at the age of 70, prior to which he chooses Solomon, a son born to him and Bathsheba, to be his successor instead of Adonijah, his eldest surviving son. He is honoured in prophetic literature as an ideal king and the forefather of the future Hebrew Messiah, and many psalms are ascribed to him.

Historians of the Ancient Near East agree that David probably lived around 1000 BCE, but there is little else that is agreed on about him as a historical figure. The Tel Dan stele, a Canaanite-inscribed stone erected by a king of Aram-Damascus in the late-9th/early-8th centuries BCE to commemorate his victory over two enemy kings, contains the Hebrew-language phrase Beit David, which most scholars translate as "House of David." The Mesha stele, erected by king Mesha of Moab in the 9th century BCE, may also refer to the "House of David", but this is disputed. Apart from this, all that is known of David comes from biblical literature.

David is richly represented in post-biblical Jewish written and oral tradition, and is discussed in the New Testament. The early Christians interpreted the life of Jesus in light of references to the Hebrew Messiah and to David; Jesus is described as being a descendent from David in the gospels of Matthew and Luke. In the Qur'an and hadith, David is mentioned as a prophet-king of Allah.

Biblical account

The First Book of Samuel and the First Book of Chronicles both identify David as the son of Jesse, the Bethlehemite, the youngest of eight sons. He also had at least two sisters, Zeruiah, whose sons all went on to serve in David's army, and Abigail, whose son Amasa went on to serve in Absalom's army, Absalom being one of David's younger sons. While the Bible does not name his mother, the Talmud identifies her as Nitzevet, a daughter of a man named Adael, and the Book of Ruth claims him as the great-grandson of Ruth, the Moabite, by Boaz.

David is described as cementing his relations with various political and national groups through marriage. In Samuel 17: 25, it states that King Saul of the Qur'an had said that, he would make whoever killed Goliath a very wealthy man, give his daughter to him and declare his father's family exempt from taxes in Israel. Saul offered David his oldest daughter, Merab, a marriage which David respectfully declined. Saul then gave Merab in marriage to Adriel the Meholathite. Having been told that his younger daughter Michal was in love with David, Saul gave her in marriage to David upon David's payment in Philistine (ancient Jewish historian Josephus lists the dowry as 100 Philistine heads). Saul became jealous of David and tried to have him killed. David escaped. Then Saul sent Michal to Galim to marry Palti, son of Laish. David then took wives in Hebron, according to Samuel 3; they were Ahinoam the Yizre'elite; Abigail, the wife of Nabal the Carmelite; Maacah, the daughter of Talmay, king of Geshur; Haggith; Abital; and Eglah. Later, David wanted Michal back and Abner, Ish-bosheth's army commander, delivered her to David, causing her husband (Palti) great grief.

The Book of Chronicles lists David's sons with his various wives and concubines. In Hebron, David had six sons: Amnon, by Ahinoam; Daniel, by Abigail; Absalom, by Maachah; Adonijah, by Haggith; Shephatiah, by Abital; and Ithream, by Eglah. By Bathsheba, his sons were Shammua, Shobab, Nathan, and Solomon. David's sons born in Jerusalem of his other wives included Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama and Eliada. Jerimoth, who is not mentioned in any of the genealogies, is mentioned as another of his sons in Chronicles 11: 18. His daughter Tamar, by Maachah, is raped by her half-brother Amnon. David fails to bring Amnon to justice for his violation of Tamar, because he is his firstborn and he loves him, and so, Absalom (her full brother) murders Amnon to avenge Tamar. Although

Absalom did avenge his sister's defilement, ironically he showed himself not to be very much different from Amnon; as Amnon had sought the advice of Jonadab in order to rape Tamar, Absalom had sought the advice of Ahitophel who advised Absalom to have incestuous relations with his father's concubines in order to show all Israel how odious he was to his father [2 Samuel 16:20]. Despite the great sins they had committed, David showed grief at the deaths of his sons, weeping twice for Amnon (Samuel 13: 31 – 26) and weeping seven times for Absalom.

Narrative

God is angered when Saul, Israel's king, unlawfully offers a sacrifice and later disobeys a divine command both to kill all of the Amalekites and to destroy their confiscated property. Consequently, God sends prophet Samuel to anoint a shepherd, David, the youngest son of Jesse of Bethlehem, to be king instead. After God sends an evil spirit (jinn) to torment Saul, his servants recommend that he send for a man skilled in playing the lyre. A servant proposes David, whom the servant describes as "skilful in playing, a man of valour, a warrior, prudent in speech, and a man of good presence; and the Lord is with him." David enters Saul's service as one of the royal armour-bearers and plays the lyre to soothe the king.

War comes between Israel and the Philistines, and the giant Goliath challenges the Israelites to send out a champion to face him in a single combat. David, sent by his father to bring provisions to his brothers serving in Saul's army, declares that he can defeat Goliath. Refusing the king's offer of the royal

armour, David kills Goliath with his sling. Saul inquires the name of the young hero's father.

Saul appoints David over his army. All Israel loves David, but his popularity causes Saul to fear him ("What else can he wish but the kingdom itself?"). Saul plots his death, but Saul's son Jonathan, one of those who loves David, warns him of his father's schemes, and so David flees. He goes first to Nob, where he is fed by the priest Ahimelech and given Goliath's sword, then to Gath, the Philistine city of Goliath, intending to seek refuge with King Achish there. Achish's servants or officials question his loyalty, and David sees that he is in danger there too. He goes next to the cave of Adullam, where his family joins him. From there he goes to seek refuge with the king of Moab, but the prophet Gad advises him to leave and he goes to the Forest of Hereth, and then to Keilah, where he is involved in a further battle with the Philistines. Saul plans to besiege Keilah so that he could capture David, so David leaves the city in order to protect its inhabitants. From there he takes refuge in the mountainous Wilderness of Ziph.

Jonathan meets with David again and confirms his loyalty to David as the future king. After the people of Ziph notify Saul that David is taking refuge in their territory, Saul seeks confirmation and plans to capture David in the wilderness of Maon, but his attention is diverted by a renewed Philistine invasion and David is able to secure some respite at Ein Gedi. Returning from battle with the Philistines, Saul heads to Ein Gedi in pursuit of David and enters the cave where, as it happens, David and his supporters are hiding, realises he has an opportunity to kill Saul, but this was not his intention, and so he secretly cut off a corner of Saul's robe, and when Saul has left the cave

he came out to pay homage to Saul as the king and to demonstrate, using the piece of robe, that he holds no malice towards Saul. The two are thus reconciled and Saul recognises David as his successor.

In 1 Samuel 27:1 - 4, Saul ceases to pursue David because David took refuge a second time with Achish, the Philistine king of Gath. Achish permits David to reside in Ziklag, close to the border between Gath and Judea, from where he leads raids against the Geshurites, the Girzites and the Amalekites, but leads Achish to believe he is attacking the Israelites in Judah, the Jerahmeelites and the Kenites. Achish believes that David had become a loyal vassal, but he never wins the trust of the princes, or lords of Gath, and at their request Achish instructs David to remain behind to guard the camp when the Philistines march against Saul. David returns to Ziklag and saves his wives and citizens from the Amalekite's. Jonathan and Saul are killed in the battle, and David is anointed king over Judah. In the north, Saul's son Ish-Bosheth is anointed king of Israel, and war ensues until Ish-Bosheth is murdered.

With the death of Saul's son, the elders of Israel come to Hebron and David is anointed king over all of Israel. He conquers Jerusalem, previously a Jebusite stronghold, and makes it his capital. He brings the Ark of the Covenant to the city, intending to build a temple for God, but the prophet Nathan forbids it, prophesying that the temple would be built by one of David's sons. Nathan also prophesies that God has made a covenant with the house of David stating, "your throne shall be established forever." David wins additional victories over the Philistines, Moabites, Edomites, Amalekites, Ammonites and king Hadadezer of Aram-Zobah, after which they become

tributaries. His fame increase as a result, earning the praise of figures like king Toi of Hamath, Hadadezer's rival.

During a siege of the Ammonite capital of Rabbah, David remains in Jerusalem. He spies a woman, Bathsheba, bathing and summons her; she becomes pregnant. The text in the Bible does not explicitly state whether Bathsheba consented to sex. David calls her husband, Uriah the Hittite, back from the battle to rest, hoping that he will go home to his wife and the child will be presumed to be his. Uriah does not visit his wife, however, David conspires to have him killed in the heat of battle. David then marries the widowed Bathsheba. In response, Nathan, after trapping the king in his guilt with a parable that actually described his sin in analogy, prophesies the punishment that will befall upon him, stating "the sword shall never depart from your house." When David acknowledges that he has sinned Nathan advises him that his sin is forgiven and he will not die, but the child will. In fulfilment of Nathan's words, the child born of the union between David and Bathsheba dies, and another of David's sons, Absalom, fuelled by vengeance and lust for power, rebels. Thanks to Hushai, a friend of David who was ordered to infiltrate Absalom's court to successfully sabotage his plans, Absalom's forces are routed at the battle of the Wood of Ephraim, and he is caught by his long hair in the branches of a tree where, contrary to David's order, he is killed by Joab, the commander of David's army. David returns to Gilgal and is escorted across the River Jordan and back to Jerusalem by the tribes of Judah and Benjamin.

When David is old and bedridden, Adonijah, his eldest surviving son and natural heir, declares himself king. Bathsheba and Nathan go to David and

obtain an agreement to crown Bathsheba's son Solomon as king, according to David's earlier promise, and the revolt of Adonijah is put down. David dies at the age of 70 after reigning for 40 years, and on his deathbed counsels Solomon to walk in the ways of God and to take revenge on his enemies.

Psalms

The Book of Samuel calls David a skilful harp player. Psalms are headed; "Psalms of David."

Abrahamic tradition

David is an important figure in Rabbinic Judaism, with many legends around him. According to one tradition, David was raised as the son of his father Jesse and spent his early years herding his father's sheep in the wilderness, while his brothers were in school. David's adultery with Bathsheba is interpreted as an opportunity to demonstrate the power of repentance, and the Talmud states that it was not adultery at all, quoting a Jewish practice of divorce on the eve of battle. Furthermore, according to Talmudic sources, the death of Uriah was not to be considered murder, on the basis that Uriah had committed a capital offense by refusing to obey a direct command. However, David expressed remorse over his transgressions and sought forgiveness. God ultimately forgave David and Bathsheba, but would not remove their sin's from Scripture.

In Jewish legend, David's sin with Bathsheba is the punishment for David's excessive self-consciousness who had besought God to lead him into temptation so that he might give proof of his constancy as Abraham, Isaac, and Jacob (**who successfully passed the test**) whose names later were united with God's, while David, eventually failed through the temptation of a woman.

According to midrashim, Adam gave up 70 years of his life for the life of David. Also, according to the Talmud Yerushalmi, his piety was said to be so great that his prayers could bring down things from Heaven.

Christianity

The Messiah concept is fundamental in Christianity. Originally an earthly king ruling by divine appointment (**"the anointed one", as the title Messiah had it**), the "son of David" became in the last two centuries BCE the apocalyptic and heavenly one who would deliver Israel and usher in a new kingdom. This was the background to the concept of Messiahship in early Christianity, which interpreted the career of Jesus by means of the titles and functions assigned to David in the mysticism of the Zion cult, in which he served as priest-king and, in which he was the mediator between God and man.

The early Church believed that the life of David foreshadowed the life of Christ; Bethlehem is the birthplace of both; and the shepherd life of David points out Christ, the Good Shepherd; the five stones chosen to slay Goliath

are typical of the five wounds; the betrayal by his trusted counsellor, Ahitophel, and the passage over the Cedron remind us of Christ's sacred passion. Many Davidic Psalms are from the new Testament, and are clearly typical of a future Messiah.

There is no mention in the Qur'an of any wrong David did to Uriah nor any reference to Bathsheba, therefore, Muslims reject this narrative. Allah knows best.

Western Rite churches (Lutheran, Roman Catholic) celebrate his feast day on 29 December or on 6 October, Eastern-rite on 19 December. The Eastern Orthodox Church and Eastern Catholic Churches celebrate the feast day of the "Righteous Prophet and King David" on the Sunday of the Holy Forefathers (two Sundays before the Great Feast of the Nativity of the Lord), when he is commemorated together with other ancestors of Jesus. He is also commemorated on the Sunday after the Nativity, together with Joseph and James, the Brother of the Lord.

Middle Ages

Coat of arms attributed to King David by mediaeval heralds. In European Christian culture of the Middle Ages, David was made a member of the nine worthies, a group of heroes encapsulating all the ideal qualities of chivalry. David's life was proposed as a valuable subject for study by those aspiring to chivalric status. This aspect of David in the nine worthies was popularised

firstly through literature, and was thereafter adopted as a frequent subject for painters and sculptors.

David was considered as a model ruler and a symbol of divinely-ordained monarchy throughout medieval Western Europe and Eastern Christendom. David was perceived as the biblical predecessor to Christian Roman and Byzantine emperors and the name "New David" was used as an honorific reference to these rulers. The Georgian Bagratids and the Solomonic dynasty of Ethiopia claimed a direct biological descent from him. Likewise, kings of the Frankish Carolingian dynasty frequently connected themselves to David; Charlemagne himself occasionally used the name of David as his pseudonym.

Islam

David is one of the prophets sent by God to guide the Israelites. David is mentioned several times in the Qur'an, often with his son Solomon. In the Quran David kills Goliath (Qur'an 2: 251), a giant soldier in the Philistine army. When David killed Goliath, God granted him kingship and wisdom and enforced it (Qur'an 38: 20). David was God's representative on earth and God gave David sound judgment as well as the Psalms, books of divine wisdom. The birds and the mountains united with David in praising God (Qur'an 21: 79; Qur'an 34: 10; Qur'an 38: 18), while God made iron soft for David (Qur'an 34: 10), God also instructed him how to fashion body armour out of iron (Qur'an 21: 80); this knowledge gave David a major advantage over his bronze and cast iron-armed opponents, not to mention the cultural and economic impact. Together with Solomon, David gave judgment in a case of

damage to the fields (Qur'an 21: 78) and David judged the matter between two disputants in his prayer chamber (Qur'an 38: 21 - 23).

Muslim tradition and the hadith stress David's zeal in daily prayer as well as in fasting. Qur'an commentators, historians and compilers of the numerous Stories of the Prophets elaborate upon David's concise Qur'anic narratives and specifically mention David's gift in singing his Psalms as well as his beautiful recitation and vocal talents. His voice is described as having had a captivating power, weaving its influence not only over man, but overall beasts and nature, who would unite with him to praise God.

Dawood is a prophet and messenger of Allah and is righteous, divinely-anointed monarch of the United Kingdom of Palestine. Additionally, Muslims honour David for having received divine revelation of the Zabur (Psalms). David appears in the Islamic scripture as a link in the chain of prophets who preceded Muhammad. David is particularly important to the religious architecture of Islamic Jerusalem.

Narrative in the Qur'an

The Qur'an connects David and Jesus, by insisting that both cursed those Palestinians who did not believe (Qur'an 5: 78). Moreover, according to the Qur'an, David was given the ability to distinguish between truth and falsehood when dispensing justice (Qur'an 38: 20). Furthermore, there is the allusion to a test David was put through, wherein he prayed and repented and God forgave him (Qur'an 38: 24 - 5). Surat Sad (38th chapter of the Qur'an) is

also called "the surah of David" Exegetes explain that David prostrated when asking God to forgive him, Muhammad was ordered to imitate him and to perform a prostration when reading this chapter.

Religious significance

David, during his time, was a king. And so, he received an extremely large task, of making sure that the people of Palestine were not only held in check spiritually, but that the country itself remained strong as well. His place as both leader and prophet is revered by all Muslims as one of extremely high rank. The figure of David, together with that of his prophetic son, Solomon, are iconic of people who ruled justly. God frequently mentions David's high rank as a prophet and messenger in the Qur'an. He is often mentioned alongside other prophets to emphasize how great he was. For example, God says:

‘And We gave him Isaac and Jacob and guided them, as We had guided Noah before them, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus We reward those who are upright and do good (Qur'an 6: 84).

When the Caliph 'Umar visited Jerusalem, the Patriarch Sophronius accompanied him upon Temple Mount, while he searched for the Mihrab Dawud (David's prayer-niche) to perform a prayer. Later commentators identified this site with the Tower of David. In some hadiths, the prayer and fasting of David is mentioned to be dear to God.

Narrated Abdullah bin 'Amr bin Al-'As: The Apostle of Allah told me, "The most beloved prayer to Allah is that of David, and the most beloved fast to Allah are those of David. He used to sleep only half of the night, and then prayed for one third of the night, and again sleep for its sixth part and used to fast on alternate days." (Sahih al Bukhari)

The Book of David

The Zabur is a holy book attributed to David by God, just as Moses received the Torah, Isa (Jesus) received the Gospel and Muhammad received the Qur'an. In the current Hebrew Bible, the Zabur is known as the Psalms. However, like all the other scriptures of the past, the Psalms are believed to have been corrupted over time, with some of the original messages removed. Nonetheless, Muslims are told to treat the present Psalms with immense respect because, in their original form, they too were an inspired Book of God.

‘Your Lord knows whoever is in the heavens and the earth. We exalted some of the prophets over the others; and to David We gave the Book of Psalms (Qur'an 17: 55).’

David's Tomb



Historians, archaeologists, and Jewish religious authorities do not consider the site to be the actual resting place of King David. It occupies the ground floor of a former church, whose upper floor holds the Cenacle or "Upper Room" traditionally identified as the place of Jesus' Last Supper and the original meeting place of the early Christian community of Jerusalem. The compound is located on Mount Zion in Jerusalem, near the Christian Abbey of the Dormition. The compound is thought to be situated in what once was a ground floor corner of the Byzantine church of Hagia Zion. The building is now administered by the Diaspora Yeshiva, a Jewish seminary group.

Due to Israeli Jews being unable to reach holy sites in Jerusalem's Old City during the Jordanian annexation of the West Bank (1948-1967), the compound including the Medieval cenotaph of David was promoted as a place of worship, and the roof of the building, above the Cenacle, was sought for its views of the Temple Mount, and thus became a symbol of prayer and yearning.

The building was originally built as a church and later repurposed as a mosque, becoming one of the most important Islamic shrines in Jerusalem.^[8] It was split into two immediately following the end of the 1948 Palestine war; the ground floor with the cenotaph was converted into a synagogue, and the Muslim cover on the cenotaph was replaced with an Israeli flag and then a parochet. From then onwards, the Israeli Ministry of Religious Affairs began the process of turning the site into Israel's primary religious site. Jewish prayer was established at the site, and Jewish religious symbols were added. From 1948 until the Six-Day War in 1967, it was considered the holiest Jewish site in Israel.