

The Ascetic Piety of the Prophet David in Muslim Rewritings of the Psalms

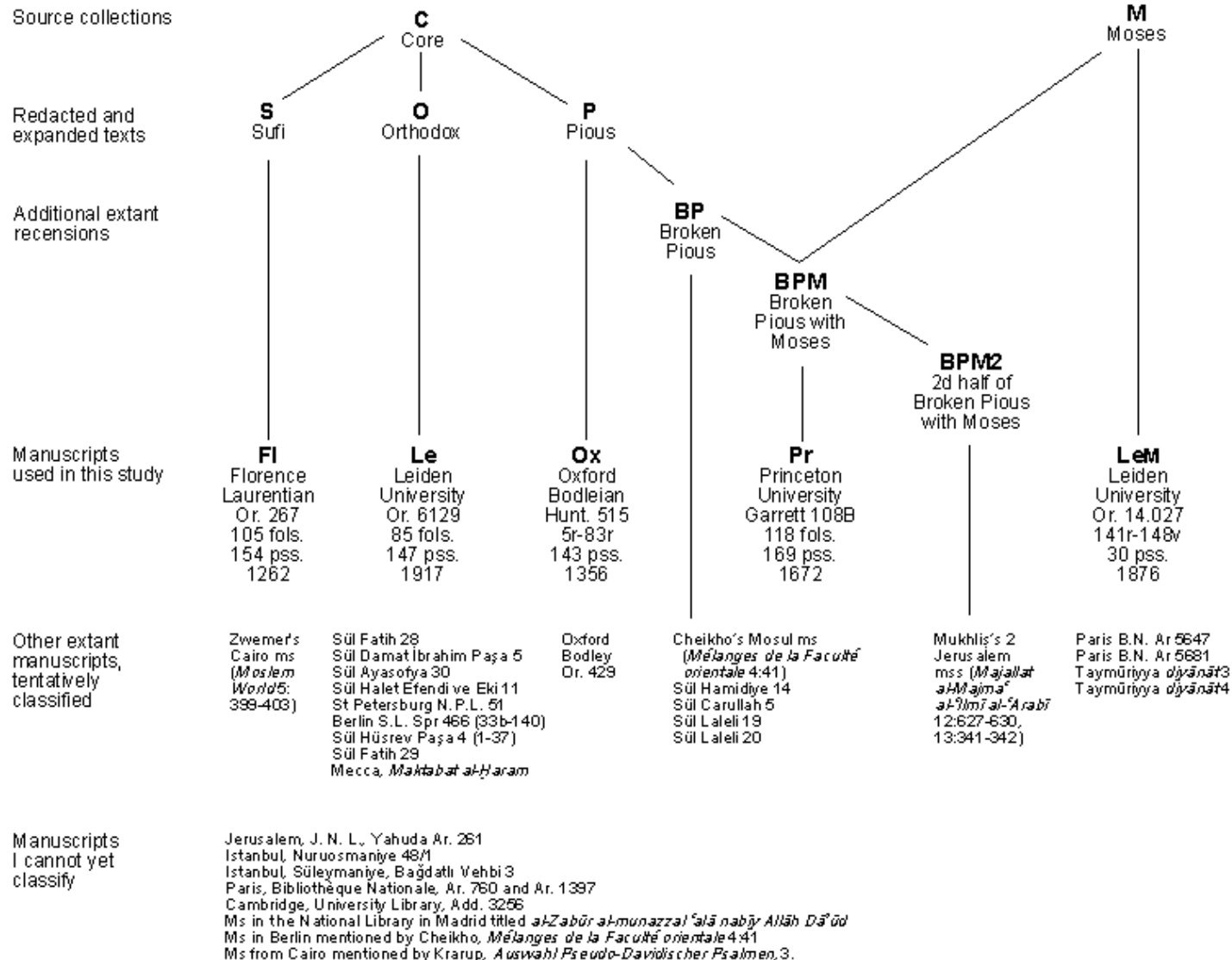
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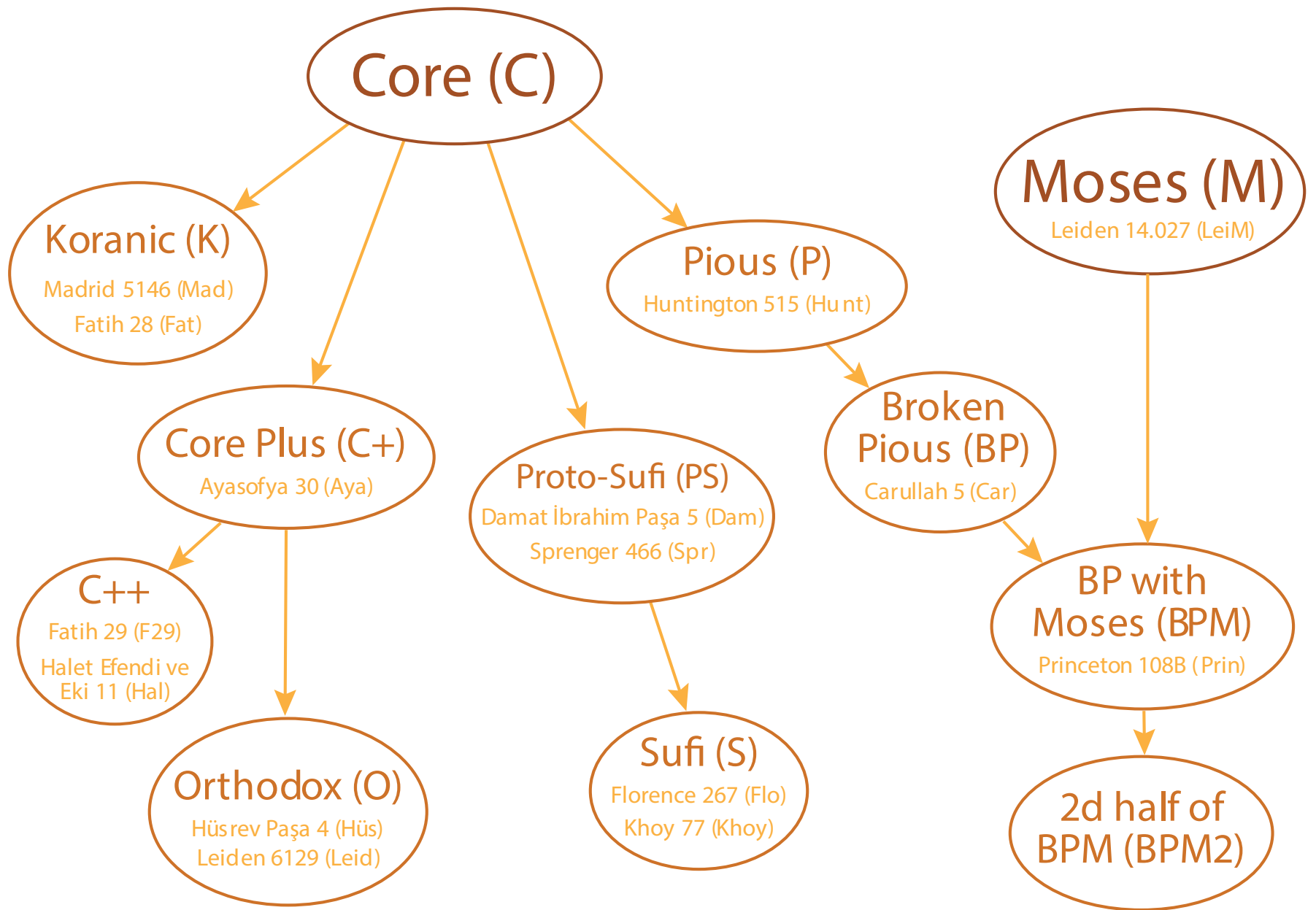
American Oriental Society, March 17, 2019, Chicago

Slides and paper available at vishanoff.com

This research was assisted by an NEH Fellowship from the National Endowment for the Humanities and an ACLS Fellowship from the American Council of Learned Societies.

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Source collections, texts, recensions, and manuscripts



Introduction

History of the texts

- The twelve recensions
- Reception history
- Scripture

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَلِكُ يَوْمِ الدِّينِ
 السُّورَةُ الْأُولَى مِنَ الزُّبُورِ
 لِلَّذِي عَلَّمَهُ الْقَلَمَ طَوْعًا لِيُخَلِّقَ لَكَ طَرِيقَ الْمُرْتَبِ
 وَفَوْقَ طَائِفِ الطَّالِبِينَ الْأُمَمِ وَفِي تَجْلِيهِ الْمُنْتَهِيْنَ
 لَا يَجْلِسُ وَلَا يَجُزُّ فِي كِتَابِ الرَّبِّ إِلَّا بِإِذْنِ الرَّبِّ
 مَعَ الْبَيِّنَاتِ فَتَمَّ كَمَثَلِ شَجَرَةٍ عَلَى شَاوِيِ الْأَيْمَانِ
 كَانَتْ أَرْضُهَا وَوُجْهُهَا وَلَا تَمُوتُ وَلَا تَمُوتُ وَلَا تَمُوتُ
 وَلَيْسَ الْمُنَافِقُونَ كَالَّذِينَ يَعْلَمُونَ سَبِيلَ الْمُنَافِقِينَ
 وَسَبِيلَ الْمُنَافِقِينَ لِأَنَّ عَمَلَهُمْ كَمَثَلِ الْخِجْرِ كَثِيرِ الْأَطْرَافِ
 نَاضِحِ الْعِصْفِ وَمَنْ أَرَادَ اللَّهُ بِالنَّاسِ أَنْ يَهْتَدُوا

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 الْفَيْسُ سِنْفَانٌ وَأَيْسَاوَانٌ كَثْرَةُ الْوَالِدِ مِنْ رَبِّ
 مَنِيٍّ وَحَبِيبَتُهُ قُلُوبٌ كَلَامٌ وَأَنَا الَّذِي الرَّحِيمِ
 السُّورَةُ الْكَلِيمِ
 دُونَ مَعْنَى انْقِطَاعِ الْفَيْسِ
 مَنِيٍّ وَجَدَّ الطَّافِي غَيْرُ الْمَدِينَةِ دَادُ وَجَانِسُ الْعِلْمِ
 تَرْجُمَانٌ وَوَجْهُهَا وَوَجْهُهَا وَوَجْهُهَا وَوَجْهُهَا
 تَدْوٍ وَوَجْهُهَا وَوَجْهُهَا وَوَجْهُهَا وَوَجْهُهَا
 نَادِيَةٌ بِالْحَيْبَةِ عَنْ وَجْهِهَا وَوَجْهُهَا
 لِنَفَاةِ الَّذِينَ يَتَّبِعُونَ سَبِيلَ الْكَلِيمِ
 أَلَسْتُ أَرَى أَنَّكَ وَالنَّبِيُّ وَالْمُطَهَّرُ وَالْمُطَهَّرُ
 وَالْمُطَهَّرُ وَالْمُطَهَّرُ وَالْمُطَهَّرُ وَالْمُطَهَّرُ

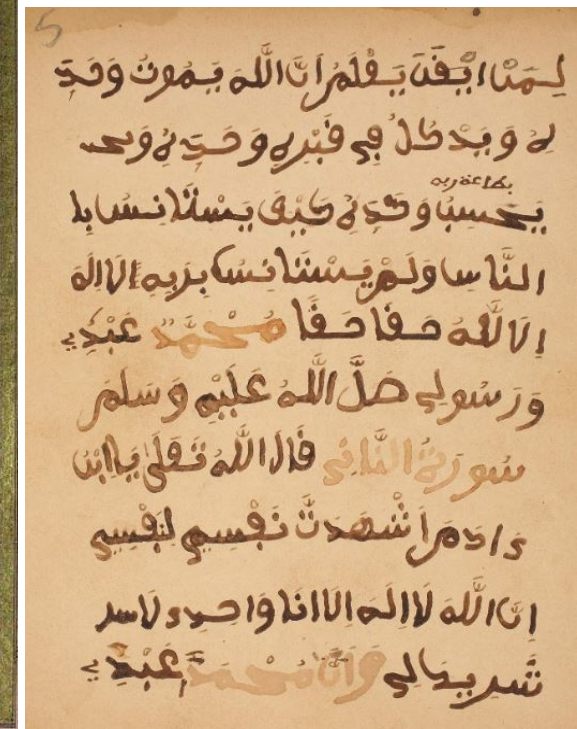
لَا يَهْتَدُونَ يَهْتَدُونَ الْحَقَّ وَيَأْخُذُونَ
 قُلُوبَ الْخُدَّامِ بَنِي الَّذِينَ يَخْدُمُونَهُ
 لِيَأْخُذُونَ مِنَ الْكَلِيمِ وَالْمُطَهَّرِ
 الْأَيُّوُونَ إِلَى الْكَلِيمِ لَا تَزْعُمُوا
 وَهِيَ سَتِي فِي رُزُقِهَا مُوقِرًا
 حَبِيدًا وَكُلُّ ذَلِكَ يَعْنِي وَرَحْمَتِي
 وَأَنَا بِكُلِّ شَيْءٍ عَلِيمٌ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 طَوْبٌ لِرَجُلٍ لَا يَسْئَلُ طَرِيقَ الْإِنْفَةِ وَفِي
 طَرِيقِ الْمُطَهَّرِينَ لَا يَقُومُ وَفِي مَجَالِسِهِمْ
 لَا يَجْلِسُ وَلَكِنْ فِي نَامُوسِ الرَّبِّ يَدْرُسُ
 الْقَلْبُ مَعَ التَّهَارُفِ كَمَثَلِ سَبْعِ قُرْعٍ عَلَى
 شَاوِيِ الْمِيَاهِ لَا يَتَنَاوَرُ وَرَفْهَا وَلَا يَقْطَعُ
 ثَمْرَهَا وَلَيْسَ الْمُنَافِقُ كَذَلِكَ لِأَنَّ اللَّهَ يَعْلَمُ
 سَبِيلَ الْمُنَافِقِينَ وَيَعْفُو عَنِ التَّوَابِ وَيَعْفُو
 لِلْمُطَهَّرِينَ لِأَنَّ الْمُنَافِقَ كَثِيرٌ الْمُنْكَرُ كَثِيرٌ
 الْمُسْتَوْقُ هَذَا قَوْلُ الْعَهْدِ وَكَذَلِكَ الْخَطُوبُ
 الْمَصْرُوعَةُ مِنْ تَبَيُّنِ أَنْبِيَاءِ اللَّهِ مِنْ تَبَيُّنِ الصِّدِّيقِ

لَمَّا آيَقَنَ يَفْلُمَ أَنَّ اللَّهَ يَمُوتُ وَفِي
 لِي وَبَدَا لَهُ فِي قَبْرِهِ وَفِي رُوحِهِ
 يَحْسَبُ وَفِي كَيْفٍ يَسْتَلِمْ نَسَابًا
 النَّاسِ وَلَمْ يَسْتَلِمْ نَسَابَ بَرِيهِ إِلَّا اللَّهَ
 إِلَّا اللَّهَ مَفَافًا حَمْدًا عَبْدِي
 وَرَسُولِي حَمْدُ اللَّهِ عَلَيْهِ وَسَلَّمَ
 سُورَةُ النَّبِيِّ فَلَا إِلَهَ إِلَّا اللَّهُ
 وَأَدَمُ شَهِدَتْ نَفْسُهُ لِنَفْسِهِ
 إِنَّ اللَّهَ لَا إِلَهَ إِلَّا اللَّهُ وَوَجْهُهُ
 تَشْرِيدًا إِلَى وَأَنَا حَمْدًا عَبْدِي

Introduction

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- Reception history
- Scripture
- Piety
- Grammar



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Ascetic origins

- Mild vs. extreme

(Fatih 88) O David, if someone does not give back the wealth he has amassed, but stores up for himself wicked deeds, I will summon the owner and command that his wealth be heaped upon him and set ablaze for a thousand years in the Fire. Then I will divide it in two halves; one half will be used to brand his forehead, and the other half will be forced, with fury and curses, into his belly to scald him. **This is for you a deterrent and a prohibition against acquiring wealth. I am the Just Judge.**

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- Mild vs. extreme

(Fatih 88) O David, if someone does not give back the wealth he has amassed, but stores up for himself wicked deeds, [...] This is for you a deterrent and a prohibition against acquiring wealth. I am the Just Judge.

(Core 89) Wrongful wealth bestows only cowardice, while rightful wealth dispels worry, increases strength, and draws one near to the Garden, if it is amassed by permissible means. But one who amasses it by forbidden means is storing up for himself wicked deeds. I will summon its owner and command that his wealth be heaped upon him and set ablaze for a thousand years in the Fire. Then I will divide it in two halves; one half will be used to brand his face and his forehead, and the other half will be forced, with fury and curses, into his belly to scald him. This is for you a deterrent and a prohibition against acquiring wealth.

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Ascetic origins

- Mild vs. extreme

(Core 89) [...] This is for you a **deterrent and a prohibition** against **acquiring wealth**.

(Pious 70) [...] This should be for you a sufficient **deterrent and warning** against **acquiring what is forbidden** and doing wicked deeds.

(Sufi 41.2) This word is for you, all ye who seek to **acquire wealth!** Have you been given **no deterrent?** Yet you shamelessly snatch up what I provide, without being able to fulfill your end of the bargain. No, you are not unable! But you pursue instead your own desires, though I know it will only lead you to misery. For I comprehend all things.

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Ascetic origins

- Mild vs. extreme

(Core 88) **Whoever loves the Hereafter, let him not contaminate it with this world; but whoever loves this world let him not be extravagant with it. I have not forbidden profit, nor have I prohibited you from pursuing gain. I have not forbidden you good food, or the beds of women and intercourse with goodly [women]; I just want you to act decently regarding food, to exercise discretion in claiming more than you need of what you are lawfully entitled to, and to call yourselves to account before you are called to account. For if a servant's heart becomes preoccupied with remembrance of me, but then he starts to accumulate wealth, his standing will decrease by the amount of his wealth.**

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Ascetic origins

- Mild vs. extreme

(Core 88) [...] I have not forbidden profit, nor have I prohibited you from pursuing gain. I have not forbidden you good food, or the beds of women and intercourse with goodly [women...]

(Pious 69) [...] I have not forbidden profit **from permitted goods**, nor have I prevented you from pursuing gain **through beneficial dealings**. I have not forbidden you food or victuals, or **marrying** women, or sweet-smelling perfume [...]

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Ascetic origins

- Mild vs. extreme
- Ascetical vs. mystical

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Ascetic origins

- Mild vs. extreme
- Ascetical vs. mystical
- Inner vs. outer

(Koranic 12 = Core 10) O ye people, **do not forget the next world, nor let the splendor and radiance of this world delude you.** O Children of Israel, if you reflected on your end and destination, and if you called to mind the Resurrection and what I have prepared on that Day for the disobedient, **you would laugh little and weep much!** [...] If only you would think how hard the ground and how cold and dark the grave; then you would speak little, but would frequently invoke my name and attend single-mindedly to me. For beauty is found only in the next life; **the beauty of this world is fickle and fleeting.**

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Ascetic origins

- Mild vs. extreme
- Ascetical vs. mystical
- Inner vs. outer
- Exaggerated fear

(Core 4.5) **Blessed are the anxious, those stricken with fear**, who comfort orphans with food and nourishment.

Blessed are those who withdraw in silence from society and its vices, whose souls are afforded the most sublime insight.

Blessed are those who rise to **spend the night in vigil**.

But woe to those who go looking for adultery! The least that I will do to adulterers is to blot out the glow of health from their faces and wipe away both their lifespan and their livelihood.

Blessed are those who think too highly of me to gaze on the private parts of those forbidden to them, fearing my punishment.

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Ascetic origins

- Mild vs. extreme
- Ascetical vs. mystical
- Inner vs. outer
- Exaggerated fear
- Monastic influence

Abba Antony said, “With **fear of God** before our eyes, let us ever be **mindful of death**. [...] While staying in the cell, collect your mind; remember the day of death; **behold the subsequent decomposition of the body**; consider the misfortune; accept the pain; **condemn the vanity of the world**; be attentive to due proportion and zeal that you might be able ever to remain in the same intended *hesychia* [stillness, the life of a hermit] without weakening. Keep in mind, too, **the state of things in Hades** and think what it is like for the souls who are therein: in what most bitter silence, amidst what most **horrid groaning**, in what great **fear and agony**, in what apprehension as they anticipate the **unrelenting torment or the eternal and internal weeping**. But remember too **the day of resurrection** and of [our] appearing before God.” (*The Book of the Elders: Sayings of the Desert Fathers, the Systematic Collection*, ch. 3 nos 1 and 2, trans. John Wortley)

