



# Approaching the Maqasid al-Qur'an through the Story of Ayub and Its Impact on Ibn Ashur's Interpretation

Fatimah Taufik Hidayat<sup>1</sup>, Syahrul Rahman<sup>1</sup>, Eslem Turgut<sup>2</sup>, Yelmi<sup>3</sup>, Voni Azira<sup>4</sup>, Buchari M<sup>3</sup>

<sup>1</sup>Sultan Syarif Kasim Riau State Islamic University, Indonesia

<sup>2</sup>Bolu Abant Izzet Baysal University Turkiye, Turkey

<sup>3</sup>STAI Pengembangan Ilmu al-Qur'an Sumatera Barat, Indonesia

<sup>4</sup>Dumplupinar Universiti, Turkey

✉ [fatmah.taufik.hidayat@uin-suska.ac.id](mailto:fatmah.taufik.hidayat@uin-suska.ac.id) \*

## Abstract

This research focuses on the Maqasid al-Aqadiyah/ doctrinal purposes found within Quranic stories, with the story of the Prophet Ayub being used as an example. The aim is to understand how these stories strengthen doctrinal principles/ aqidah and contribute to the development of a strong faith among Muslims. The research uses an inductive and analytical approach, analyzing Quranic texts related to the story of the Prophet Ayub to extract the doctrinal purposes.. The research results showed that the verses of the story of Ayub, peace be upon him, carry the Qur'anic objectives of his steadfastness in faith and belief, his satisfaction with His judgment, and his complete reliance on Him in the face of the most severe types of trials, which tested his patience and trust in God's mercy. The issues of servitude, Lordship, monotheism, divine justice, the levels of patience and gratitude, and the issue of trials and tests in this worldly life were clearly revealed, in addition to many moral and spiritual lessons that the believer should draw inspiration from in his journey with God Almighty.

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## INTRODUCTION

Qur'anic studies that address the objectives of belief through the stories of the prophets are vital areas in understanding the origins of Islamic belief. Qur'anic stories are not just a historical narration of events (Rahman & Pamil, 2024), but rather an educational tool that aims to instill the values of faith, monotheism, prophecy, and the

Last Day. Studying these stories from a doctrinal perspective helps clarify the basic concepts of faith and provide practical models for believers in their daily lives. The importance of this research stems from the fact that it contributes to deepening the understanding of the Qur'anic texts and activating them in building sound belief among Muslims. The story of the Prophet of God, Ayub, peace be upon him, is one of the most wonderful stories of the prophets in the Holy Qur'an, as this story embodies a comprehensive vision of divine wisdom and insight in managing the affairs of creation and the origins of correct belief, so that it not only reflects the steadfast faith and steadfastness of a righteous servant of God, but also reveals decisive ideas about divine wisdom and the purposes behind the human experience. While Engler demonstrated that religious phenomena are taken as discursive constructions that link embodied individuals to social, cultural, and cosmic systems. The following reviews evaluate arguments and link them to broader trends in religious theory. (Engler, S., & Miller, D. 2006).

Many previous studies have focused on the literary and historical aspects of the Qur'anic stories, (Matswah \2017) while neglecting the doctrinal aspect that carries an essential message in the stories of the prophets. Therefore, there is an urgent need for a more accurate study to uncover the doctrinal dimensions of the Qur'anic stories, such as the concept of monotheism, belief in the Day of Judgment, and the importance of the prophetic message, which are manifested in the stories of the prophets. It addresses the formulation of the problem of research to uncover doctrinal lessons by looking at contemporary interpretations and approximating the objectives of the verses of the Qur'an, as the problem is evident in that a superficial understanding of the stories may lead to neglecting the important doctrinal lessons that form the pillars of Islamic faith. The aim of this research is to highlight the doctrinal dimensions related to the oneness of God and proving His power and wisdom through the Qur'anic stories and contemporary interpretations that are concerned with approximating the objectives in interpretation. (Samsir & Hamzah, 2024) It deals with an analytical aspect of the verses that contribute to these stories in building the Islamic faith in a practical way for several aspects of life in this era, which seeks spiritual advancement and the continuous struggle against temptations and trials that test the believer. Accordingly, the methodology followed in the research is the inductive approach that relies on the induction of the Qur'anic texts related to the story of the Prophet of God Ayub, peace be upon him, and clarifying the doctrinal objectives that show the manifestations of monotheism in the story of the Prophet of God Ayub, peace be upon him, through the events and situations that the prophets went through. The analytical approach relies on analyzing the Qur'anic texts related to the story of Ayub, peace be upon him, by dividing them into doctrinal topics and highlighting the concept of guidance and misguidance, mercy and punishment, and other doctrinal dimensions.

Many studies have dealt with the Qur'anic objectives and interpretations through the stories of the prophets and bringing the scope of the Qur'anic objectives closer in general. Some comparative studies have focused on shedding light on the doctrinal rulings derived from the stories of the prophets, including Ayub, peace be upon him, as they focused on patience as a central doctrinal value, in addition to linking these stories to other doctrinal concepts such as fate and belief in divine wisdom. Among the inductive studies that researchers have addressed on the subject of the Qur'anic objectives in general and doctrinal objectives in particular is: the subject of "Doctrinal Objectives in the Holy Qur'an, Methodological and Cognitive Features" by Professor Dr. Moulay Mustafa Al-Hind, published by the International House of Books and Morocco Books, as part of the Renewal of Religious Discourse series in 2019. Dr. Moulay Mustafa Al-Hind expressed that his general purpose of this research is to contribute to opening a wide door for researchers to study the faith in its Quranic context and in accordance with its objectives, as well as to look into its essence, secrets and wisdom. Thus, it can be considered an attempt to participate in establishing and

building a scientific methodological system of faith that stems from pure revelation, and establishes Quranic knowledge in shaping awareness of the necessity of renewing the Quranic objective mind, as well as reviving its *ijtihad* role in keeping pace with achieving the interests of the country and its people to bring the nation out of the civilizational crisis it is in today, and in the hope of resuming the hoped-for *ijtihad* for the objectives of faith in the Holy Quran.

Among the studies is also a study on the objectives of faith according to Sheikh Al-Islam Ibn Taymiyyah: An authentic and applied study by researcher Hanan bint Abdul Aziz Al-Anzi. This study aimed to contribute to the authentication of the objectives of faith according to the approach of the people of the Sunnah and the community, and to clarify their importance and impact on matters of belief, and to support and authenticate that with texts, examples and doctrinal applications. The great scholar Ibn Taymiyyah shed light on it. Prof. Dr. Abdullah bin Daif Allah Al-Ruhaili published a topic on the story of Ayub, peace be upon him, in light of the methodology of interpretation. In the article, he highlighted the interpretation of the story of Ayub, peace be upon him, related to patience and trust in God, which is considered one of the basic principles of Islamic faith. A number of interpretations addressed how to understand Ayub's patience in the face of trials and how his supplication was an expression of trust in God's mercy, not a complaint or grumbling.

## METHODS

This study uses a qualitative method with a thematic analysis approach, data sources are taken from the Qur'an and then analyzed thematically based on the explanations contained in the books of interpretation of the mufasssirs. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics sourced from the literature collected as a whole and then taking themes that are in accordance with the data needed. After the author has collected all the data, the next step is to select the data needed according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

## RESULT AND DISCUSSION

The subject of doctrinal objectives is one of the fundamental issues in Islamic doctrine within Quranic studies, as Quranic stories contribute to strengthening the basic doctrinal principles among Muslims and as one of the means of preaching and conveying the Quranic message, and that Quranic stories contain sermons, lessons, explanation, guidance and wisdom, as well as indications in doctrine and Sharia. (Bushra et al., n.d.) Among those stories in which doctrinal objectives are manifested in the Quran is the story of the Prophet Ayub, peace be upon him, as he was highlighted as an inspiring model in enduring trials and patience in hardships, and his steadfastness in faith and doctrine, which provides for the derivation of a set of important doctrinal objectives. These objectives appear in Ayub's deep faith in God, his satisfaction with His judgment, and his complete trust in Him in the face of the most severe types of trials, which tested his patience and trust in God's mercy.

### *Analysis of the story of Ayub, peace be upon him, as mentioned in the interpretation of Al-Tahrir and Al-Tanwir by Ibn Ashur.*

The story of Ayub, peace be upon him, was mentioned in the Holy Quran in four places in the Surahs, namely Surah An-Nisa, verse 163, Surah Al-An'am, verse 84, Surah Al-Anbiya, verses 83-84, and Surah Sad, verses 41-44. Ayub, peace be upon him, was mentioned in particular, and appeared to focus on the doctrinal meanings related to patience and trust in God, as scholars have shown that Ayub did not complain about his condition to God, but rather resorted to Him in supplication, which reinforces the concepts of belief in fate and destiny. Explaining this in the Almighty's saying: "And Ayub, when he cried to his Lord, 'Indeed, distress has seized me, and You are the Most Merciful of the merciful.' So We

responded to him and removed the distress that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.”

Through the interpretations, it is clear that the verse was revealed in Mecca and the number of its verses is one hundred and forty according to the Levantines and its letters are five thousand two hundred and forty letters. (al-Firuzabadi, 1996) The general purpose of the surah is the prophets, as it includes the stories of the prophets such as Abraham, Isaac, Lot, Noah, Solomon, David, Ayub, Ishmael, Salih, Jonah, Zachariah, John, and Jesus. As for the story of Ayub, peace be upon him, he drew attention to the fact that this world is the farm of the Hereafter, and that patience in the face of calamities and his striving to establish the right of God in times of prosperity and adversity. (Al Maraghi, 1946) Ibn Ashour interpreted the Almighty's saying (And Ayub, when he cried to his Lord, “Verily, distress has seized me, and You are the Most Merciful of the merciful”) that the word (when) is a circumstance that restricts the granting of peace of heart and the virtue of patience in Ayub, peace be upon him, was the clearest manifestation of his wisdom as indicated by the story, equal to what is in the Almighty's saying (And Noah, when he called before) so Ayub, peace be upon him, became a byword for patience. (Ibn ‘Ashur, 2008) Then his saying (that harm has touched me) he presented the opening of the hamza before relying on the ba of the jar, meaning he called upon his Lord that harm has touched me. (Qutb, 2020) The word (touch) means a light injury. This expression in the story is that Ayub, peace be upon him, followed the method of politeness in supplication, as he considered what had befallen him of harm as a light touch. The word (harm) is used with a damma on the dad to refer to what is harmed in the body, such as a sick person or a loss in his wealth, etc. In the Almighty's saying (And You are the Most Merciful of the merciful) after Ayub, peace be upon him, complained to God that he had been afflicted with harm, then he beseeches Him with belief and certainty along with good manners, so that he began by praising God Almighty “the Most Merciful of the merciful” because His mercy is the most perfect of mercies and His mercy to His servants is devoid of bringing benefit to His lofty self. (Ibn ‘Ashur, 2008) And the Almighty's saying (So We responded to him and removed the harm that was upon him) The letter seen and the ta' are for exaggeration in God Almighty's answer to Ayub's prayer, peace be upon him, and the removal of his harm when he was afflicted and God Almighty's revelation was a test for Ayub, peace be upon him. (Al Maraghi, 1946) And the meaning of the relative pronoun (what harm was upon him) according to Ibn Ashur is that his intention is to be vague. The statement of the word (from) to mean that harm and is equivalent to the Almighty's saying (And whatever blessing you have is from Allah) indicating its multiplication and its comparison with the relative pronoun in the Almighty's saying (Then when harm touches you, to Him you cry for help) is a statement that they rush to Allah in harm and forget His blessings. The purpose of the verse is to explain, that is, We removed the harm that befell him in his body and wealth, indicating that he overcame the calamities with patience and certainty, so his health and wealth were restored. (Ibn ‘Ashur, 2008).

Then the statement of the relative pronoun (And We gave him his family and the like thereof with them) means and Allah gave and an increase to everything he had previously, like his family in number with an increase, and he had twice the number of children. The meaning of the word (We gave him) is giving and the intent is We gave him his family. It is understood from the definition of family in addition that giving is a return from Him. From the context it means the death of his son, then his family returns by providing the son who was lost. The meaning of the word (mercy) is for the object for which it is done. The description of mercy from Allah, Ayub, peace be upon him, mentions it by mentioning Allah and mentioning it in closeness, and what is meant is the detail by saying (And You are the Most Merciful of the merciful). The relative pronoun of the verse (a mercy from Us and a reminder for the worshippers) means that We lifted his hardship from him, and removed the harm he was suffering from as a mercy and kindness to him. (Al Maraghi, 1946) So the verse reveals the existence of the objectives of belief in the story of Ayub, peace be upon him. First, it is a reminder and warning for the worshippers and for those who are afflicted in their body, wealth or children, so there is a sign for them in the Prophet of Allah, Ayub, peace be upon him, as Allah afflicted him with something greater than that, so he was patient and accepted it until Allah relieved him. The second purpose of the verse (and a reminder for the worshippers) is the occasion of the affliction, an indication of its meaning. The worshippers are exposed to affliction and tribulation. These are the duties of worship, the duties of belief and the duties of faith. Faith is a trust that is only given to trustworthy people who are capable of it and ready to bear its costs. It is not just a word spoken by the lips. Patience is necessary for worshippers

to overcome the ordeal. (Qutb, 2020).

In Surah Sad, verses 41-44, God Almighty said: "And remember Our servant Ayub, when he called upon his Lord, 'Indeed, Satan has touched me with hardship and torment. Strike [your feet]; this is a spring of cool water to wash with and a drink.' And We granted him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding. And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient." "How excellent a servant! Indeed, he was one who frequently turned back [to God]." The interpretation and explanation of this verse came with Allah Almighty informing Muhammad, peace and blessings be upon him, about the patience of Ayub, peace be upon him, in the face of calamities. The commentators mentioned in the story of Ayub, peace be upon him, that it is tainted with Israelite stories that overwhelm it. The safe limit in this story is that Ayub, peace be upon him, as mentioned in the Qur'an, was a righteous, frequently turning back servant who maintained his connection with his Lord, his trust in Allah, and his contentment with what was allotted to him. The meaning of the transitive wording of the verb (remember) to Ayub, peace be upon him, because his intention was to mention the state of Ayub, peace be upon him. His saying (when he called upon his Lord) was not Ayub, peace be upon him, about whom Muhammad, peace and blessings be upon him, informed about his calling upon his Lord. This is because faith is in the most severe trial and he turned to his Lord complaining about the harm he was receiving from Satan and his entrances into the souls of his close friends, and this harm occurred to his soul (Indeed, Satan has touched me with hardship and torment). When God knew about the obedience and patience of Ayub, peace be upon him, and his aversion to the temptations of Satan when he was afflicted with misfortunes. Satan used to whisper to his few close friends who remained loyal to him - including his wife - that if God loved Ayub, He would not have afflicted him. They used to tell him this, and it would hurt him in his soul more than harm and affliction hurt him. When his wife told him some of these whispers, he swore that if God healed him, he would strike her a specific number - it was said, a hundred. (And that Satan has touched me) is related to (called) by deleting the letter ba' with (an) meaning called, meaning that Satan has touched me, and it is originally a constructed sentence (called his Lord) and if it were not for (an) which is open in the singular, it would have been a constructed sentence (called) which would have needed to estimate the preposition and the predicate used in complaint and supplication. The relative pronoun in the verse (in the accusative case and tormented) meaning in the accusative case meaning fatigue and hardship and it is with the damma of the nun and the silence of the sad (and torment) meaning and what is meant by it is illness, meaning that Satan afflicted him with fatigue and pain and a cause of harm that made him in need and his body and affected him in his money. And the Almighty's saying (Strike with your foot; this is a spring of cool water to wash with and a drink) means that He responded to his prayer when He commanded him to strike the ground with his foot and a cool spring would gushed forth from which he could wash and drink and be healed and cured. And He described the water in the context of praising Him, for that water contains healing if one washes with it and drinks from it, so that God's saying to him is related to His call, which is the response to the prayer of the one being called upon. And He described (cold) as an indication that it removes the fever and sores that Ayub, peace be upon him, had.

And the Almighty's saying (And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding) means that Allah the Almighty kept his family for him until they became twice as large as they were before. The importance of presenting the stories here is to depict Allah's mercy and grace upon His servants whom He tests, so they are patient with His test and their souls are content with His judgment. (Al Maraghi, 1946) And His saying (as a mercy from Us and a reminder for those of understanding) means that the reminder is a reminder of what is hidden or what is hidden, and those of understanding are the people of intellects, meaning a reminder for those who contemplate and reason. In the story of Ayub, both in its entirety and in its details, if the wise who consider events and compare them to similar examples hear it, they will infer that his patience is an example for everyone who is in difficulty and awaits relief. Since the stories of the prophets in the surah are intended to be taken into consideration by the consequences of the patient, and the Prophet, may God bless him and grant him peace, and the Muslims were commanded to take it into consideration by His saying: {Be patient over what they say and remember Our servant David, the possessor of strength} as mentioned above, it is right that they be referred to as "those of understanding." (Ibn 'Ashur, 2008).

The meanings of the verse are inevitably clear in the ruling on breaking an oath in the

objectives of Islamic law. So our scholars came and looked into the established principle in the imposed issue in the principles of jurisprudence, which is: Is the law of those before us our law if the Qur'an or the authentic Sunnah narrated it, and there is nothing in our law that abrogates it from a text or principle of the principles of Islamic law. As for those who did not see that the law of those before us was a law for us, and they are Abu Bakr al-Baqillani from the Malikis and the majority of the Shafi'is and all the Zahiris, their affair in this is clear. As for those who established the principle of following the law of those before us with its mentioned restrictions, and they are Malik, Abu Hanifa and al-Shafi'i, they went beyond to research whether this ruling in this verse establishes something similar in Islamic jurisprudence in issuing fatwas on oaths, and whether it goes beyond making it a principle for analogy in every type that is specified in the law for a number if an excuse arises in the type that requires permission after building on establishing analogy to permissions, and whether it goes beyond making it a principle for analogy also to establish a similar principle, which is the legal trickery to get rid of a legal obligation, and they stormed that based on what is in the story of Ayub of ambiguity that the observer does not perceive in the description of his oath, nor his wording, nor his intention, since it is not the purpose of the story.

***The doctrinal objectives derived from the verses of the story of the Prophet Ayub, peace be upon him.***

We summarize through the above interpretation a set of doctrinal objectives related to the research objectives Proof of the oneness of God and His specialization in worship. Tawhid is one of the major jurisprudence among the people of knowledge and the science of belief and the principles of religion and it is the basis for the establishment of religion and is linked to the minor jurisprudence which is the jurisprudence of branches related to practical rulings such as prayer, fasting and zakat. Ibn Abi Al-Izz Al-Hanafi spoke about Tawhid which is the science of the principles of religion and the most honorable of sciences because the most honorable and noble of sciences in relation to the jurisprudence of its branches, so one of the forms of Tawhid of God and His specialization in worship is belief in God, then it is necessary to believe in the unseen and perform the prayer so that one believes in what He commands from the aspect of fearing God, meaning leaving what God Almighty commanded and doing what God Almighty commanded. Worship requires knowing Him, humbling oneself to Him, turning to Him and being in need of Him, and it does not benefit merely acknowledging and recognizing His existence. (Qasim, 2003).

The Holy Quran recorded through the story of Ayub, peace be upon him, that a good example is one of the secrets to prove the oneness of God and His specialization in worship even in destiny, good and evil. Ibn Kathir mentioned in his book Stories of the Prophets about the story of Ayub, peace be upon him, that he was a very rich man from the vast lands of Al-Bathniyah to the land of Hawran, from livestock, cattle, slaves, and his family were complete. Then Ayub, peace be upon him, was afflicted with hardship in his wealth, family, and land, and his body was afflicted with illness. But all that he was afflicted with in his circumstances was that he was patient, and through the words of God Almighty: {And remember Our servant Ayub, when he cried out to his Lord, "Indeed, Satan has touched me with hardship and torment."} This verse contains the purpose of the monotheistic belief revealed by the words of Ayub, peace be upon him, and his complaint to his Lord. So he beseeched Allah by informing about himself and did not ask Allah to remove the distress, but he beseeched Allah by complaining in a state of praise to Allah the Most High. Ibn al-Qayyim, may Allah have mercy on him, commented on the supplication of Ayub, peace be upon him, in which the supplication combined the reality of monotheism and showing poverty and need for his Lord and the presence of the taste of love in attachment and acknowledging Him with the attribute of mercy, and that He is the Most Merciful of the merciful, and beseeching Him with His attributes, glory be to Him, and the intensity of his need and poverty, and when the afflicted person finds this, his affliction is removed from him. (al-Jawziyya, 1429) And that he bore the depth of the meanings of servitude, he was afflicted with affliction.

Ibn al-Qayyim mentioned that there is no surah in the Qur'an that does not include the monotheism of Lordship and the monotheism of divinity that the messengers and prophets came with. As for the monotheism of the messengers and prophets, it is the affirmation of the attributes of perfection for Him, the affirmation that He is an actor by His will, power and choice, and that He has a true action, and that He alone is worthy of being worshipped, feared, hoped for and relied upon; Proof of the Almighty's saying: "Say: 'Indeed, my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds.'" He is the

One who deserves the utmost love and the utmost humility, and His creation has no agent, guardian, intercessor, or mediator between Him and them in raising their needs to Him, in relieving their distress, and in answering their supplications. (Ibn Qayyim al-Jawziyya, 2001).

***Submission to God's will and destiny and satisfaction with it.***

Belief and belief in God's will and destiny are at the core of faith and the foundation of belief, without which the servant's faith is not complete. (al-Dimashqi, 2021) Contentment and submission to fate and destiny in Islam express obedience and surrender to God's will to govern human life, submission to God Almighty's will in all of His creation, and He knows what is best for the interests of His servants. This is represented in submission to His Almighty decree and destiny that is effective in His creation, for He has the command before and after, and He knows what the interests of His servants require, so goodness and righteousness are in what He, glory be to Him, has chosen, and contentment is of types as Ibn Taymiyyah explained: contentment with acts of obedience, contentment with calamities, and contentment with disbelief. This type is not included in the types of contentment, because He, glory be to Him, does not accept it for His servants, in accordance with His saying: {And He does not accept disbelief for His servants}. As for the first type, it includes what God has permitted without transgressing into what is forbidden, as He said: {And God and His Messenger are more worthy that they should be pleased with Him}. And His saying also: {And if they had been pleased with what God and His Messenger gave them and had said, "Sufficient for us is God"}. God will give us of His bounty, and so will His Messenger. Indeed, we are desirous toward God. This type is obligatory and commitment to His commands and avoidance of His prohibitions. As for the second type, it is contentment with the calamities of time, such as poverty, illness, and humiliation. It is recommended by scholars, but not obligatory. (Qasim, 2003).

The Qur'anic context about contentment and submission to God's decree and destiny is derived from the story of Ayub, peace be upon him, when he was afflicted with harm and affliction in his wealth and children and was exposed to illness. However, Ayub, peace be upon him, strengthens his strong connection with God in his belief in contentment and submission to God's decree and destiny. (Qutb, 2020) And the Almighty's saying: {When he called upon his Lord, "Verily, distress has touched me."} And His saying also: {When he called upon his Lord, "Verily, Satan has touched me."} Ibn Ashour considered the word "touch" to mean a slight injury, i.e. he touched me with a whisper accompanied by harm and torment. In the words of Ayub, peace be upon him, from the word "call", this call means complaint and clarification of his conditions that appear in trusting in Allah the Most High, and that is the call of supplication with submission, and he begins to praise Allah with praise and supplication with what necessitates mercy for him and describing his Lord as the Most Merciful, alluding to his question. And Allah the Most High is the Most Merciful of the merciful because His mercy is the most perfect of mercies, so He either has mercy on him seeking praise in this world or reward in the hereafter or to repel the tenderness that occurs to the soul from seeing someone who deserves mercy, so it is not devoid of the intention of repelling for himself, or His mercy to His servants is devoid of bringing benefit to His lofty self. And because Ayub's praise is an allusion to supplication, "So We answered him and removed the harm that was upon him" and the *taa* is for exaggeration in the answer, i.e. We answered his incidental supplication after his speech and removed the harm that was upon him, indicating the speed of removing the harm from him, and the follow-up in everything according to it. This is what is required by custom in recovery, obtaining sustenance and giving birth to children. (Ibn 'Ashur, 2008).

When Ayub, peace be upon him, was afflicted with a disease in his body until he found no health in his body except his heart and tongue for the remembrance of Allah Almighty. Ayub, peace be upon him, was not dissatisfied with his condition. This is a form of proof of contentment and submission to fate and destiny, as in the Almighty's saying: {And when I am ill, it is He who cures me.} Illness is part of fate and destiny that befalls a person, which requires belief in fate and destiny, both good and bad. One of the types of testing is facing the affliction with full confidence, faith and belief that Allah Almighty forgives his sins. As Muhammad (PBUH) said in the hadith (The believing man and woman will continue to be afflicted in their souls, children and wealth until they meet Allah with no sin upon them). Being afflicted with illness may be a sign of Allah's love for the servant, as the Prophet Muhammad (PBUH) said (When Allah loves a people, He tests them). Therefore, the servant must be patient with illness, hoping for the love of Allah. Then Allah sent down mercy to Ayub (peace be upon him) by

answering his supplication through His command in His saying (Strike your foot; this is a spring of cool water to wash with and a drink). The reference is to water because it is what one washes with and drinks. He described the water in this way in the context of praising it, indicating that this water is a cure for him if he washes with it and drinks from it, so that God's words to him are consistent with his calling upon his Lord, that the words after the call are the words of the one being called upon in response to the supplication. (Ibn 'Ashur, 2008) And that God's mercy upon Ayub, peace be upon him, and the virtue of contentment and submission to God Almighty's decree and destiny.

### ***Patience in the face of adversity.***

Patience is restraining and refraining from feeling anxious and discontented about what has befallen one and stopping complaining to creation. As for complaining to Allah, the Most High, it is a supplication, devotion and entreaty to Him, and it is evidence of the heart connected to the truth of faith. (Ibn 'Ashur, 2008) Patience is of three types, as Ibn Qayyim al-Jawziyya mentioned: patience in obeying Allah, patience in avoiding His disobedience, and patience in avoiding calamities. The first and second are patience in everything related to earnings - that is, what the servant earns - and the third is patience in what the servant has no earnings in. Our master Ayub, peace be upon him, was patient in the face of Allah's testing and trial, as Allah the Most High said: {Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to Allah]}. In a narration, he used to say whenever a calamity befell him: O Allah, You have taken and You have given; And he used to say in his supplications: O God, I know that my tongue has not contradicted my heart, nor has my heart followed my sight, nor has what my right hand possessed distracted me, nor have I eaten except with the help of an orphan, nor have I spent the night full or clothed while there was a hungry or naked person with me. (Al Maraghi, 1946) And in his patience appeared what God knew of him, patient with what befell him. When Ayub, peace be upon him, had a vast fortune and a righteous and continuous family, then he was afflicted with successive losses in his wealth and lost his children, so he received that with patience and submission, then he was afflicted with ulcers on his body and received all of that with patience and wisdom while he supplicated to God with glorification and supplication to remove the harm, and God Almighty revealed to him, (Hamidi et al., n.d.) and restored his health and replaced him with more wealth than his wealth and returned to him his wife, sons and daughters. So the motive for patience is obedience to God and complete submission and humility to Him in all circumstances; In hardship and prosperity, ease and hardship, prosperity and adversity, how many calamities and pains are filled with blessings and mercy, even if they appear to be vengeance and cruelty, and how many humiliations have brought consolation and how many povertys have brought wealth. Patience has thus been a doctrinal goal that can only be achieved by those with strong resolve and will, and the highest ranks and praiseworthy virtues in faith. (Tawil, 2012).

### ***Firmness and steadfastness on the principle in the face of calamities.***

Firmness and steadfastness are the principles of Ayub, peace be upon him, in the worship of God Almighty. The principles of faith are rooted in the meaning of {How excellent a servant he was! Indeed, he was one who frequently turned back [to God]}. This description of the Prophet Ayub, peace be upon him, was also described in Solomon, {How excellent a servant he was! Indeed, he was one who frequently turned back [to God]}. So Solomon was the servant who frequently turned back [to God] from the temptation of wealth and luxury, and Ayub was one who frequently turned back to God from the temptation of hardship and need. The praise for them was similar because they were equal. Sufyan said: God praised two servants who were tested: one patient and the other grateful, with the same praise, so He said to Ayub and Solomon, {How excellent a servant he was! Indeed, he was one who frequently turned back [to God]}. (Ibn 'Ashur, 2008) Its significance is also through the hadith of the Prophet, may God bless him and grant him peace. Ibn Abi Hatim and Ibn Jarir said: Yunus told us, on the authority of Abd al-A'la, that Ibn Wahb informed us, that Nafi' ibn Yazid informed me, on the authority of Aqil, on the authority of al-Zuhri, on the authority of Anas ibn Malik, that the Prophet, may God bless him and grant him peace, said: "The affliction of the Prophet of God, Ayub, lasted for eighteen years, and he was rejected by those near and far, except for two men from his brothers who were among his closest brothers to him. They used to rush to him and come back. One of them said to his companion: By God, you know that Ayub has committed a sin that no one in the world has committed. His companion said: What is that? He said: For eighteen years his Lord has not had mercy on him and removed



what was wrong with him. So when they went to him, the man could not wait until he mentioned that to him. Ayub said: I do not know what you are saying, except that God knows that I used to pass by two men who were arguing, and they would mention God." So return to my house and make atonement for them, hating that God be mentioned except in a right way (narrated by Abu Ya'la and Al-Bazzar). These are the principles of Ayub, peace be upon him, that protect against bad thoughts about God and strengthen adherence to God Almighty, and preserve the purity of the soul by submitting its matter to God Almighty and that He is the All-Knowing of everything and avoiding bad thoughts about God. (Ibn Katsir, 2013).

***The lessons learned from the story of Ayub, peace be upon him, for contemporary humanity.***

The Quranic stories are full of wisdom and benefits that are suitable for all places and times, especially in the present age, because human life is not free from affliction and testing. They contain meanings, truths and secrets. Allah the Almighty has narrated in it the news of the predecessors, and revealed their conditions and values, so that the successors may take a lesson and draw inspiration from wisdom. Allah the Almighty says: {Indeed in their stories is a lesson for those of understanding. It is not a statement invented, but a confirmation of what was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.} So thinking, considering and insight strengthen the bond of faith and increase the believers' closeness and status to the Most Merciful. Considering the stories of the prophets and messengers and their people, calls for thinking about the speed of the passing of this world and its extinction, and preparing for the Hereafter, and striving to seize the times to win its bliss and avoid its blazing fire, and contemplating and reflecting on what God Almighty has revealed of the types of hidden things and the kinds of manufactured things and creatures, indicating the greatness of His power and the secret of His creation, for every matter has been decreed for a wisdom and a purpose, but it is not revealed to all people either because of the weakness of their faith, or their negligence and forgetfulness, and their immersion in immediate pleasures and their turning away from the hereafter. And their passion for the purposes of this world and their abandonment of the purposes of the Hereafter. (Tawil, 2012).

The Holy Qur'an recorded the story of Ayub, peace be upon him, and showed the wisdom and benefits, especially in the present age, including: First: That God Almighty is the only one who complained about his conditions. Meaning, showing his suffering to God Almighty, that is, showing his needs and weakness before God Almighty. This is a picture of the evidence of the firmness of Ayub's faith in the oneness of his Creator and making God Almighty the only refuge and complaint from affliction because God Almighty knows the condition of the servants. In this age in which technology and social media are widely present among members of society, such that human suffering and sorrows are spread through social media, many people share their problems and sorrows through these means. A Muslim should not complain about problems to everyone. It is enough for God to be a place for him to seek refuge in, and a place to complain about all the problems of life that a Muslim goes through.

Second: Contentment with fate and destiny, and this is indicated by the extent of his patience and submission to the fate of God Almighty as in His Almighty saying: (Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]). Contentment with his fate is steadfastness in belief in fate and destiny, which necessitates patience and obedience to God Almighty. The one who is content with the trials and calamities that befall him is in fact feeling what people feel in general. As for the one who is satisfied with fate and destiny, he is satisfied with his mind and faith because the calamity that befalls him also befalls others, but in different ways, and he believes in the great reward and recompense for these calamities and tribulations. This position arises from his complete faith in the decree and wisdom of Allah Almighty. In this worldly life, a person will always face small and big problems in his life. Many of the cases circulated in social media, newspapers and television news convey to us many cases related to denying the decree and destiny of Allah Almighty, such as depression, drug abuse and lack of a sense of security, which leads to psychological disorders that lead to other major cases such as murder, theft, suicide and other fatal cases. All of this is a result of the devil's whisperings to weaken a person's faith until he makes the heart dirty and the mind agitated, whispering about fate and destiny. Hence, the importance of being satisfied with the decree and destiny of Allah Almighty emerges, as it is one of the means of calming the soul, as being satisfied with fate and destiny helps a person reach the meaning he wants for his life and accept the circumstances that have befallen him until the negative feelings towards himself and his Creator disappear. Contentment also means

peace of mind towards God Almighty's decrees, a feeling of joy in every situation, and ultimately a feeling of happiness and pleasure towards God Almighty's decrees.

## CONCLUSION

Through the story of Ayub, peace be upon him, we conclude that the approach of contemporary interpretations that reveals the doctrinal objectives that are manifested in the verses of the story has a great impact on the life of a Muslim, as it directs him to a correct understanding of his religion, and helps him to apply its rulings in his daily life, and that the story of the Prophet of God, Ayub, peace be upon him, includes many aspects of the Islamic faith, as it highlights the importance of patience, steadfastness, gratitude, repentance and seeking forgiveness. It also reminds us of the importance of adhering to faith and trusting in God in all circumstances. Just as Ayub, peace be upon him, was patient with his affliction, we must be patient with what we are afflicted with, trusting in God and hoping for His grace. Likewise, the servant is commanded to trust in God Almighty - as He - the Almighty and Majestic - says: {And put your trust in God, and sufficient is God as a Disposer of affairs.} We reveal the doctrinal objectives in the story of Ayub, peace be upon him, so that they appear through four aspects of objectives, which are: First, proving the oneness of God Almighty and singling Him out for servitude and its indication in His Almighty saying (And You are the Most Merciful of the merciful), describing Himself in a way that necessitates mercy for Him, and His Almighty mercy for His servants is devoid of bringing benefit to His lofty self. Second, contentment and submission to the decree and destiny of God Almighty. Third, patience in the face of trials and calamities, and these two objectives are indicated in His Almighty saying (Indeed, we found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]). Finally, steadfastness and firmness on the basic principle of submitting to God's command with acts of obedience and avoiding bad thoughts about Him. And because Ayub praised him and continued to pray and supplicate to Him, and Allah answered his prayer in His Almighty saying (So We responded to him and removed the affliction that was upon him and restored his family and the like thereof with them) is an indication of not despairing of Allah's mercy and grace, and strengthening servitude (A mercy from Us and a reminder for the servants). Remembrance is reminding of what is hidden or what is hidden, and those with understanding are the people of reason. The story of Ayub, peace be upon him, carries the meaning of patience, faith, and steadfastness, and not despairing of Allah's mercy, and he continued to pray and supplicate to Him. In the end, Allah answered his prayer and provided him with much good. Let his story be a lesson and a lesson for us, urging us to follow the approach of the Messenger, peace and blessings be upon him, to adhere to his principles, to be patient in the face of calamities, and to trust that Allah does not waste the reward of those who do good deeds. In that lies salvation and success. We conclude that the stories of the prophets are intended to teach us the consequences of the patient, and that the Prophet, peace and blessings be upon him, and Muslims are commanded to do so. It highlights the lessons and morals that the believer should learn from the trials and tribulations of life. The story of Ayub, peace be upon him, is a comprehensive divine message that paints a complete picture of the objectives of the Islamic faith and the divine wisdom in dealing with His servants.

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