

The Example of Prophet Ayyub’s Patience in the *Tafsir al-Mishbah*

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Abstract:

This article discusses the exemplary character of Prophet Ayyub in facing severe trials in the form of illness, the loss of wealth, children, and social standing, as well as how the values of patience and steadfast faith reflected in his story are interpreted in *Tafsir al-Mishbah* by M. Quraish Shihab. The focus of this study is to explore the spiritual meanings and social relevance of the story of Prophet Ayyub through a thematic (*maudhu’i*) tafsir approach using descriptive–analytical methods. The research is conducted through a literature study of relevant Qur’anic verses, particularly those in Surah Şād (38): 41–44 and Surah al-Anbiya’ (21): 83–84. The findings show that Quraish Shihab, through his *tablili* and *adabi-ijtima’i* approach, emphasizes that the patience of Prophet Ayyub is not mere passive endurance but an active and sincere submission to the will of Allah SWT. These values are highly relevant to modern life, which is filled with psychological pressures and social challenges. Through contextual and communicative explanations, this tafsir provides readers with deep insights into the meaning of life’s trials and the importance of spirituality. The study concludes that the story of Prophet Ayyub, when understood thematically through a contextual interpretation, can serve as a moral foundation and spiritual inspiration in contemporary life. The research contributes theoretically by enriching thematic tafsir studies, particularly in understanding the values of patience and steadfast faith from an *adabi-ijtima’i* perspective. Practically, it offers a spiritual framework for modern society in facing life pressures—presenting patience not as passive acceptance but as a positive energy that fosters moral resilience, optimism, and closeness to God. The study reaffirms that the story of Prophet Ayyub, when approached thematically through contextual exegesis, can provide moral grounding and spiritual inspiration for contemporary living.

Keywords: Prophet Ayyub, Patience, *Tafsir al-Mishbah*, Thematic Exegesis, Spirituality

Abstrak:

Artikel ini membahas keteladanan Nabi Ayyub dalam menghadapi ujian berat berupa penyakit dan kehilangan harta, anak-anak, dan kedudukan sosialnya serta bagaimana nilai-nilai kesabaran dan keteguhan iman yang tercermin dalam kisah tersebut ditafsirkan dalam *Tafsir al-Mishbah* karya M. Quraish Shihab. Fokus penelitian ini adalah menggali makna spiritual dan relevansi sosial dari kisah Nabi Ayyub melalui pendekatan tafsir tematik (*maudhu’i*) dengan metode deskriptif-analitis. Kajian dilakukan dengan studi pustaka terhadap ayat-ayat Al-Qur’an terkait, terutama dalam Surah Şād (38): 41–44 dan Surah al-Anbiya’ (21): 83–84. Hasil penelitian menunjukkan bahwa Quraish Shihab, melalui pendekatan *tablili* dan *adabi-ijtima’i*, menekankan bahwa kesabaran Nabi Ayyub bukan sekadar ketabahan pasif, tetapi bentuk ketundukan aktif dan penuh keikhlasan kepada kehendak Allah SWT. Nilai-nilai tersebut sangat relevan dalam kehidupan modern yang sarat tekanan psikologis dan tantangan sosial. Dengan penjelasan yang kontekstual dan komunikatif, tafsir ini memberikan

wawasan mendalam bagi pembaca dalam memahami makna ujian hidup dan pentingnya spiritualitas. Kajian ini menyimpulkan bahwa kisah Nabi Ayyub, jika dipahami secara tematik melalui tafsir yang kontekstual, mampu menjadi landasan moral dan inspirasi spiritual dalam kehidupan kontemporer. Penelitian ini memberikan kontribusi teoretis dengan memperkaya kajian tafsir tematik, khususnya dalam memahami nilai-nilai kesabaran dan keteguhan iman dalam perspektif *adabi-ijtima'i*. Secara praktis, penelitian ini menawarkan kerangka spiritual bagi masyarakat modern dalam menghadapi tekanan hidup, menjadikan kesabaran bukan sekadar sikap pasif, melainkan energi positif yang mendorong keteguhan moral, optimisme, dan kedekatan dengan Tuhan. Kajian ini menyimpulkan bahwa kisah Nabi Ayyub, jika dipahami secara tematik melalui tafsir yang kontekstual, mampu menjadi landasan moral dan inspirasi spiritual dalam kehidupan kontemporer.

Kata Kunci: Nabi Ayyub, Kesabaran, Tafsir Al-Mishbah, Tematik, Spiritualitas

Introduction

The Qur'an is the final divine scripture, the most complete and perfect, and it holds a central position in Islamic teachings because it contains the words of Allah SWT revealed to the Prophet Muhammad. The Qur'an serves as the primary source of Islamic teachings, with its authenticity beyond doubt. The process of revelation to the Prophet Muhammad is closely connected to the real situations he faced in Mecca and Medina. Nevertheless, the messages contained in the Qur'an remain relevant for all times. The Qur'an not only discusses monotheism and human worship of God, but also recounts historical events of past communities, so that later generations may draw lessons and improve their lives in the future.¹ In his book, Manna Khalil al-Qattan explains that the Qur'an contains abundant information about past events, the histories of various nations, the conditions of certain lands, and the legacies of every community. All of these are presented in the Qur'an in a compelling manner capable of captivating the hearts of its readers. As stated in QS. Yūsus [12]: 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“Indeed, in their stories there is a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it, a detailed explanation of all things, and guidance and mercy for a people who believe.”

The stories in the Qur'an are conveyed as lessons (*'ibrah*) for humankind. One of these narratives is the story of Prophet Ayyub (peace be upon him). He was a Prophet and Messenger, a noble man chosen by Allah SWT. Through the account of his life recorded in the Qur'an, Prophet Ayyub becomes an important role model in Islam.² Prophet Ayyub is

¹ Abd Haris, Abd Haris, “Kajian Kisah-Kisah Dalam Al-Qur'an (Tinjauan Historis Dalam Memahami Al-Qur'an),” *Jurnal Penelitian Dan Pemikiran Keislaman*, Vol. 5, No. 1 (Februari 2018): 60., 5 (February 2018): 60.

² Mohd Fidauddeen bin Mohd Suhaimi, “Pesan-Pesan Akhlak Kisah Nabi Ayyub A.S Dalam Al-Qur'an (Studi Tematik)” (Skripsi S1 Fakultas Ushuluddin, Ilmu Al-Qur'an Dan Tafsir, Universitas Islam Negeri Sultan Syarif Kasim, 2020).

among the prophets explicitly mentioned as having received revelation, as stated in His words in QS. An-Nisā' verse 163:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
وَعِيسَى وَإِيُوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا

“Indeed, We have revealed to you as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob and their descendants, Jesus, Job, Jonah, Aaron, and Solomon. And We gave the Psalms to David.”

The story of Prophet Ayyub’s (Job’s) patience shows that he was an exceptionally steadfast individual. As one of Allah’s prophets known for his extraordinary endurance, he accepted every test from Allah SWT with an open heart, without expressing the slightest complaint, so much so that even Satan could not shake the firmness of his heart.³

Choosing the story of Prophet Ayyub as the focus of discussion is highly relevant, for it illustrates the values of unwavering faith, perseverance, and sincerity in facing the trials of life. In the modern era, filled with challenges and uncertainties, the example of Prophet Ayyub can inspire individuals to remain patient, avoid despair, and maintain a positive outlook toward Allah SWT. Today, the value of patience is increasingly important to understand. Complex life challenges and rising uncertainties often lead people to stress and lose peace of mind. Therefore, studying the story of Prophet Ayyub can provide inspiration and encouragement for individuals to remain patient and steadfast in facing life’s difficulties.⁴ This story is recorded in the Qur’an, in Surah Ṣād (38): 41–44 and Surah al-Anbiyā’ (21): 83–84, which describe the various trials that befell him.⁵

One of the Qur’anic commentaries that strongly emphasizes spiritual and moral values, including exemplary patience, is *Tafsir al-Mishbah* by M. Quraish Shihab. This tafsir highlights the story of Prophet Ayyub as a real manifestation of patience, trust in God, and steadfast faith in enduring severe trials such as serious illness and the loss of family. Furthermore, seeking guidance from the Qur’an can serve as a life compass. Because the Qur’an is revealed in Arabic, not everyone can fully understand it. Thus, *Tafsir al-Mishbah* is expected to help those who have difficulty comprehending divine revelation.

Quraish Shihab employs the *tablili* (analytical) method with a thematic-contextual approach, relying on *bi al-ra’y*. *Tafsir al-Mishbah* possesses distinctive characteristics that shape its interpretive style and reflect the intellectual expression of the commentator in deriving meaning from Qur’anic verses. It successfully integrates the presentation of Qur’anic surahs with the *adabi al-ijtima’i* (socio-cultural) style through a correlative *tablili* method. This means

³ Syu’ban Aziz, “Sabar Perspektif Tafsir Haqa’iq Al-Qur’an Karya Al-Sulami (Studi Kisah Nabi Ayub As)” (Skripsi S1 Ilmu Al-Qur’an dan Tafsir Fakultas Ushuluddin, UIN Sunan Gunung Djati, 2025).

⁴ Nur Mawaddah Islamiyah, “Konsep Kesabaran Dalam Kisah Nabi Ayyub Surat Al-Anbiya Ayat 83-84 (Studi Komparatif Tafsir Al Mibah, Al-Azhar Dan Fi Zhilal Al-Qur’an),” *Jurnal Pendidikan Dan Pemikiran* 18 (2012): 1256.

⁵ Dwi Safitri, “Konsep Sabar Dalam Al-Qur’an (Studi Kisah Nabi Ayyub As)” (Skripsi S1 Fakultas Ushuluddin, Adab dan Dakwah, Institut Agama Islam Negeri Ponorogo, 5-6).

that although the tafsir adopts the *adabi al-ijtima'i* approach, it does not neglect the unity of each surah's message.⁶

The *adabi al-ijtima'i* style seeks to relate Qur'anic verses to the social life of the community in which they are interpreted. Quraish Shihab's presentation in *Tafsir al-Mishbah* demonstrates a dialogical process between Qur'anic verses and the social realities of society. This reflects a mode of interpretation that uses a modern quasi-objectivist approach, grounding itself in the dialogical interaction between Qur'anic texts and contemporary situations. In doing so, Quraish Shihab strives to facilitate a dialogue between text and context, not only in the era of revelation but also in today's context, making the message relevant across time.⁷

This study uses the descriptive-analytical method. The descriptive-analytical method is used to examine human ideas or intellectual products recorded in printed media, whether primary or secondary texts, through critical study. The focus of descriptive-analytical research is to describe, discuss, and critique primary ideas, which are then confronted with other primary ideas in an effort to conduct comparative, relational, and developmental analysis. The implementation of the descriptive method is not limited to data collection and organization but also includes analysis and interpretation of the data.⁸

Results and Discussion

Definition of Exemplary Conduct

In the *Kamus Besar Bahasa Indonesia* (KBBI), *keteladanan* (exemplary conduct) derives from the word *teladan*, which means something (an action, object, etc.) that is worthy of imitation or example. Thus, *keteladanan* refers to things that can be emulated or followed. In Arabic, the term "exemplary conduct" is expressed with the words *uswab* and *qudwah*, which carry meanings related to guidance, healing, and improvement. A broader definition is offered by al-Ashfahani, as cited by Armai Arief, who explains that *al-uswab* and *al-iswab*, as well as *al-qudwah* and *al-qidwah*, describe a condition in which a person follows another person, whether in goodness, wrongdoing, evil, or even disbelief.⁹

Exemplary conduct is an educational method applied by presenting a good example through real behavior, especially in acts of worship and moral conduct.¹⁰ The presence of a good example inspires others to imitate or follow it. Examples of speech, actions, and commendable behavior in any form are essential elements in the education of students.¹¹ In

⁶ Zain Mudrikah, "Nilai-Nilai Pendidikan Karakter Dalam Tafsir Al-Mishbah Q.S Luqman Ayat 12-19" (Skripsi S1 Fakultas Keagamaan Islam, Universitas Nahdlatul Ulama Al-Ghazali, 2021).

⁷ M Quraish Shihab, *Membumikan Al-Qur'an Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Mizan, 2014).

⁸ Bayu Dwi Nurwicaksono and Diah Amelia, "Analisis Kesalahan Berbahasa Indonesia Pada Teks Ilmiah Mahasiswa," *AKSIS: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 2, no. 2 (2018): 138–53, <https://doi.org/10.21009/AKSIS.020201>.

⁹ Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*, 2nd ed. (Ciputat Pers, 2002).

¹⁰ Abuddin Nata, *Filsafat Pendidikan Islam* (PT. Logos Wacana Ilmu, 2001).

¹¹ Abdul Majid, *Perencanaan Pembelajaran* (PT. Remaja Rosdakarya, 2012).

the Qur'an, the word *uswab* (example/model) appears three times: QS. Al-Ahzab (33): 21, QS. Al-Mumtahanah (60): 4, and 60: 6. There are two figures cited as exemplary models: Prophet Muhammad (peace be upon him) and Prophet Ibrahim (peace be upon him).¹² Allah says in QS. Al-Ahzab (33): 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah you have an excellent example for those who hope for (the mercy of) Allah and the Last Day, and who remember Allah often.”

The verse above addresses the believers, praising those who emulate the Prophet (peace be upon him). It states that in the person of the Messenger of Allah, namely Prophet Muhammad SAW, there is indeed a noble example for you: for those who constantly hope for Allah's mercy and the happiness of the Day of Judgment, and for those who remember Allah abundantly, whether in times of hardship or ease.

The renowned exegete al-Zamakhshari, when interpreting this verse, presents two possible meanings regarding the exemplary nature found in the Prophet. First, that his entire personality in its totality serves as an example. Second, that within his personality there are certain qualities that should be emulated. The first opinion is considered stronger and is the view of many scholars. The preposition *fi* in the phrase *fi rasulillah* (“in the Messenger of Allah”) functions to highlight from within the Prophet a particular attribute that should be followed, yet what is ultimately highlighted is the Prophet himself in his entirety, according to many scholars.¹³

Allah says in QS. Al-Mumtahanah (60): 4:

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَّةَ الْأَقْوَالِ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْنَا نَوَكَلْنَا وَإِلَيْكَ أَتَيْنَا وَإِلَيْكَ الْمَصِيرُ

“Indeed, there is an excellent example for you in Abraham and those with him when they said to their people, ‘We disassociate ourselves from you and from whatever you worship besides Allah. We deny you, and hostility and hatred have arisen between us and you forever until you believe in Allah alone.’ But (do not follow) the words of Abraham to his father, ‘I will surely ask forgiveness for you, though I have no power to protect you from Allah at all.’ (Abraham said,) ‘Our Lord, in You alone we put our trust, to You alone we turn in repentance, and to You alone is the final return.’”

Viewed textually, this verse commands every Muslim to take Prophet Abraham and those with him in his *millah* as role models in how they interacted with the people who rejected his message. Those interactions are manifested in at least three attitudes: declaring

¹² Dalimunthe Sehat Sul-toni, *Tasawuf: Menyelami Makna Menggapai Kebahagiaan Spiritual* (Deepublish, 2021).

¹³ Riska Khairani Ritonga, “Teladan Mohammad Natsir Dalam Pendidikan Akhlak” (Skripsi S1 Fakultas Tarbiyah dan Ilmu Keguruan, Universitas Islam Negeri Syekh Ali Hasan Addary, 2024).

disassociation from the unbelief and polytheism of his people; declaring hostility and rejection toward their disbelief; and that such hostility and rejection remains until they believe in Allah alone.¹⁴

The verse states: “Indeed, there has been for you—O believers—an excellent example in the attitudes, behavior, and character of Prophet Abraham and the believers with him, or even the prophets who preceded him.” Their example includes their firm declaration to their disbelieving people: “*We completely disassociate ourselves from you—even though you are our relatives—and from what you worship besides Allah, for it is precisely this that has separated us from you. We reject and do not approve of your disbelief. If previously our disagreement lay hidden deep within our hearts, now it has become strong and clear: enmity and hatred have arisen between us and you because of your refusal to worship the One God and your desire to bring us back to disbelief. This hostility will remain forever until you believe in Allah alone.*”

As for Abraham’s words to his father: “*I will surely seek forgiveness for you, for that is all I can do; but I have no power against Allah regarding whatever punishment He may decree for you*”, this particular statement must not be imitated, because Abraham said it before knowing that his father would persist in his enmity toward Allah. Once the noble prophet learned the truth, he too disassociated himself.¹⁵

Thus, not everything stated by Prophet Abraham in this verse is prohibited to follow; only the request for forgiveness for his father after it became clear that he persistently rejected the divine message is not to be emulated. As for the supplication—*Rabbana ‘alaiha tawakkalna* (“Our Lord, in You alone we place our trust”)—it may be a continuation of Abraham’s words and those of his followers, or it may be a statement taught by Allah to the community of Prophet Muhammad (peace be upon him). In this case, an implied command *qulū* (“say”) is understood, making it an additional instruction alongside the command to emulate Prophet Abraham.¹⁶

Allah says in QS. Al-Mumtahanah (60): 6:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ

“*Indeed, there is certainly an excellent example for you in them (Abraham and his followers)—for those who hope for (the reward of) Allah and the Last Day. Whoever turns away, then indeed Allah is Self-Sufficient, Praiseworthy.*”

The exegete al-Zamakhsharī, when interpreting the above verse, presents two possible understandings of the exemplary quality found in the Prophet. *First*, that his personality in its totality serves as an example. *Second*, that within his personality there are particular qualities worthy of imitation. The first opinion is stronger and is preferred by many scholars. The phrase *fī rasūlillāh* functions to highlight from the Prophet a characteristic that

¹⁴ Ahfadl Saefuddin, “Nilai Pendidikan Islam Dalam Kisah Nabi Ibrahim AS Kajian Tafsir QS. Al-Mumtahanah Ayat 4,” 2024, *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, vol. 6 (31 Desember).

¹⁵ Riska Khairani Ritonga, “Teladan Mohammad Natsir Dalam Pendidikan Akhlak” (Skripsi S1 Fakultas Tarbiyah dan Ilmu Keguruan, Universitas Islam Negeri Syekh Ali Hasan Addary, 2024), 32.

¹⁶ M Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur’an*, vol. 14 (Lentera Hati, 2002).

ought to be emulated, yet what is ultimately highlighted is the Prophet himself in his entirety.¹⁷

The Prophet Muhammad (peace be upon him), as the best role model, always practiced the commands of Allah SWT before conveying them to his community. Likewise, he consistently refrained from everything Allah prohibited. For a child, parents are models to be imitated and emulated. This is because parents are the first and primary educators in the family. As role models, parents should present the best example for their children. Their attitudes and behavior must reflect noble character. Therefore, Islam instructs parents to always teach only what is good to their children.

A Review of Patience (*Sabr*)

Etymologically, the word *sabr* (صَبْرٌ) comes from Arabic, meaning patience, perseverance, or steadfastness of heart.¹⁸ Terminologically, *sabr* refers to the ability to restrain oneself from complaining and from falling into despair. Patience can be understood as the effort to remain firm and not complain while facing trials. There is also the term *al-shibr*, with the letter *šād* pronounced with *kasrah*, meaning a bitter medicine extracted from trees—used as a symbol that patience, although difficult and unpleasant, brings great benefit. According to Abu Hamid al-Ghazālī, patience is an integral part of faith, as expressed in the saying “*al-ṣabru niṣfu al-īmān*” (patience is half of faith). Faith consists of two main pillars: Conviction, and Patience.¹⁹

The conviction referred to here includes the certain knowledge granted by Allah to His servants regarding the fundamental principles of religion. Patience, on the other hand, is the manifestation of actions that arise as a consequence of that conviction. This is because true conviction makes a person aware that disobedience leads to harm, while obedience brings benefit.²⁰ This is supported by the term *ṣābir* (صَابِرٌ), meaning “a patient person.” Patience is the key to all matters in this world. Allah SWT says in Surah Al-Baqarah (2): 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who believe! Seek help through patience and prayer. Indeed, Allah is with those who are patient.”

Patience (*sabr*) is the effort to restrain oneself from complaining to Allah, to maintain inner calm when facing difficulties, and to avoid panic. Thus, a person who humbles their heart before Allah will find it easier to obey Him, endure the weight of worship, and stay

¹⁷ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Keserasian Al-Qur'an*, Volume 11, (Jakarta: Lentera Hati. 2002), h. 242.

¹⁸ Nur Mawaddah Islamiyah, *Konsep Kesabaran Dalam Kisah Nabi Ayyub Surat Al-Anbiya Ayat 83-84 (Studi Komparatif Tafsir Al-Mishbah, Al-Azhar Dan Fi Zhilal Al-Qur'an)*, *Jurnal Pendidikan dan Pemikiran*, vol. 18 (October 2023): 1256.

¹⁹ Siti Ernawati, “Konsep Sabar Menurut M. Quraish Shihab Dan Hubungannya Dengan Kesehatan Mental” (Institut Agama Islam Negeri Walisongo, 2009).

²⁰ Zahrotun Nihayah, Layyinah, *Alat Ukur Psikologi Sabar*, Agustus 2022, 5–6.

away from His prohibitions.²¹ According to Imam al-Ghazali, patience is the effort to restrain oneself from following desires in all circumstances, with the aim of forming noble character within a person. This will strengthen one's faith and piety toward Allah. A person's level of patience also reflects the quality of their personality; one of the signs of a patient person is a tranquil soul. In Sufi teachings, those who walk the path of patience in pursuit of Allah's pleasure will attain a high rank in His sight.²²

According to several scholars, the definitions of patience include the following: According to al-Ghazali, patience is the process of abandoning actions driven by worldly desires. Imam al-Ghazali compares patience to the perseverance of religious leaders in resisting material temptations. According to M. Quraish Shihab, patience is the ability to control one's impulses by acting—or refraining from acting—for the sake of achieving something positive or better. According to Khalid bin Muhammad al-Anshari, patience is the ability to manage one's emotions, including anger and frustration, as well as control one's speech. "The essence of patience is a noble quality of the soul that acts as a fortress protecting a person from disgraceful and useless behavior," says Imam Ibn Qayyim al-Jawziyyah. It is one of the soul's capacities that enables the establishment of goodness. Responding to questions about patience, Ibn Qayyim quotes al-Junaid ibn Muhammad who said, "(Patience is) enduring suffering without complaint." He also cites Amr ibn Uthman al-Makki, who said, "Patience is steadfastness in trusting Allah's help and accepting His tests with an open and tranquil heart."²³

Every human being faces various kinds of trials in life; whatever form they take, all are part of Allah's decree for His creation. Allah tests people in different ways, and how these tests are perceived depends on each individual. Some see them as burdens, while others view them as blessings from Allah. In facing trials, some people draw closer to Allah and increase their piety, whereas others turn away. Those who believe that trials are a form of Allah's mercy will make continuous efforts to draw nearer to Him, knowing that these hardships are signs of His love. Conversely, some see trials only as suffering and think narrowly, feeling incapable of bearing them. In reality, every test Allah gives is suited to the capacity and ability of each servant.²⁴

In Surah al-Anbiya (21): 83–84, Allah recounts the story of Prophet Ayyub, who remained steadfast and patient despite being tested with illness, loss of wealth, and the death of his family. His patience stands as a noble example for humanity, showing that strong faith and trust in Allah are the keys to enduring hardship. Prophet Ayyub consistently obeyed Allah through remembrance, gratitude, and patience, and his steadfastness became a source of salvation and divine praise. He was also known for his generosity and compassion—

²¹ Sukino, "Konsep Sabar Dalam Al-Qur'an Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan," *Jurnal Rubama* 1 (2018): 66.

²² Meliyanti Aida, "Konsep Sabar Dalam Perspektif Imam Al-Ghazali Dan Relevansinya Dengan Kesehatan Mental" (Universitas Islam Negeri Walisongo, 2021).

²³ Ima Lia Febrianti, *Konsep Sabar Dalam Surah Al-Anbiya Ayat 83-84 (Implementasi Pada Pembentukan Karakter Mahasiswa)*, Al-I'jaz : Jurnal Kewahyuan Islam, vol. 8 (2022): 202.

²⁴ Ruslandi Ratu Suntiah, *Nilai-Nilai Pendidikan Dalam Kisah Nabi Ayyub AS (Tafsir Q.S. Shad Ayat 41-44)*, 2 (2018): 68.

helping the poor, caring for widows and orphans, and treating guests with great honor. Allah says in Surah al-Anbiya (21): 83–84:

وَأُتُوبَ إِذْ نَادَى رَبَّهُ أَيُّ مَسِيٍّ الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ
مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

“And (remember) Ayyub, when he called to his Lord, ‘Indeed, adversity has touched me, and You are the Most Merciful of the merciful.’ So We answered his prayer, removed the hardship that was upon him, and restored his family to him—and We multiplied them—as a mercy from Us and as a reminder for all who worship Us.”

M. Quraish Shihab explains that according to this verse, the wealth of Prophet Ayyub was overtaken by destruction and calamity, and even his blessings were replaced with the illness that befell him. Those who understand the deeper meaning and purpose behind this verse regard it as an extraordinary story. Through these two verses, the Qur’an seeks to outline a method and show us how a person can be gradually rescued from their struggles. Prophet Ayyub longed for the reward behind his trials while remaining patient. “Indeed, adversity has struck me, and You are the Most Forgiving, the Most Merciful,” cried Prophet Ayyub as he prayed to Allah. “So We answered his prayer, removed the illness that afflicted him, restored his family to him—and multiplied them—as a mercy from Us and as a reminder for all who worship Us.” This verse conveys Allah’s response to Prophet Ayyub’s sincere supplication: the acceptance of his prayer when Allah lifted the suffering and disease that had burdened him, eliminating the harm he had endured. Then, as a mercy and a sign for those who love Allah, Prophet Ayyub’s family was restored—his children were replaced with new ones, healthy and prosperous—and all of this was multiplied because of his patience and steadfastness, so that his story may serve as an example for others.

A Brief Overview of *Tafsir al-Mishbah*

Tafsir al-Mishbah is one of the most significant works of M. Quraish Shihab. The name *al-Mishbah* itself means “lamp,” “light,” or “lantern,” symbolizing illumination for life’s meanings and human problems through the light of the Qur’an.²⁵ The full title of the work is *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an* (“The Message, Impression, and Harmony of the Qur’an”), and its first volume was published by Lentera Hati in collaboration with the Islamic Public Library Iman Jama in Sha’ban 1421 / November 2000. Quraish Shihab does not provide a detailed explanation of why he chose the term *al-Mishbah* as the title of his tafsir. However, in his introduction he explains that *al-Mishbah* refers to a lamp or lantern that provides light for those in darkness. By choosing this title, he seems to intend that his

²⁵ Yovi Pebriyanti, “Nusyuz Menurut M. Quraish Shihab Dalam Tafsir Al-Mishbah” (Skripsi Program Studi Ilmu Al-Qur’an dan Tafsir Fakultas Ushuluddin Adab dan Dakwah, Institut Agama Islam Negeri (IAIN) Bengkulu, 2021).

tafsir become a source of illumination and guidance for readers, especially for those who struggle to understand the Qur'an directly due to language barriers.²⁶

The background of *Tafsir al-Mishbah* arises from Shihab's desire to present a normative Qur'anic commentary to the public. This was motivated by the weakening of Qur'anic studies, which resulted in the scripture no longer functioning as a guide for life or a primary reference in decision-making. Shihab observes that many Muslims today are captivated merely by the recitation of the Qur'an, as if it was revealed only to be read. He cites Ibn Qayyim's interpretation of al-Furqan 25:30, which mentions that on the Day of Judgment the Prophet Muhammad will complain that his community had made the Qur'an something "*mahjūrā*" (abandoned). In this context, *mahjūrā* includes: lack of earnestness in listening to the Qur'an; neglect of its lawful and unlawful teachings despite believing in it and reciting it; failure to use it as a reference in establishing religious principles and details; lack of effort to understand Allah's intent in revealing the Qur'an; and failure to regard it as a cure for spiritual ailments.²⁷

In addition to interpreting Qur'anic verses, Quraish Shihab always provides an introduction to each surah. These introductions include:

1. The name of the surah and its alternative names, along with the reasons behind these names;
2. The number of verses, including explanations of differing counts;
3. The place of revelation—whether Meccan (*makkīyyah*) or Medinan (*madaniyyah*)—along with exceptions for specific verses;
4. The surah's order in the mushaf and in revelation, sometimes with the names of surahs revealed immediately before and after;
5. The main theme or purpose of the surah, along with scholarly opinions;
6. The relationship (*munāsabah*) between the surah and the preceding and following surahs;
7. The causes of revelation (*asbāb al-nuzūl*);
8. A concluding summary of the contents of the surah.

This approach helps readers understand each surah's context and content more deeply and systematically.²⁸

Tafsir al-Mishbah employs two primary methods: the *tablīlī* (analytical) method and the *mawḍū'ī* (thematic) method. According to al-Farmawī, these methods present themes in a systematic and structured manner. The thematic presentation within a single surah (*al-tafsīr al-mawḍū'ī li al-sūrah*) is likened to providing a "box" containing the summarized messages of the verses in that surah.

²⁶ Mohammad dkk Nor Ichwan, "Metode Dan Corak Tafsir Al-Mishbah Karya Prof. M. Quraish Shihab" (Skripsi Program Doktor Pengkajian Islam Sekolah Pasca Sarjana, Universitas Islam Negeri Syarif Hidayatullah, 2017).

²⁷ Atik Wartini, "Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Mishbah," *KMIP UNY* 1 (June 2014): 118.

²⁸ Zaenal Arifin, "Karakteristik Tafsir Al-Mishbah," *Jurnal Al-Ifkar* XIII (2020): 14–15.

For example, surahs such as al-Baqarah, Ali ‘Imran, and Yasin each have distinct central messages. Surah names often reflect their core themes—for instance, al-Kahf (“The Cave”) refers to a place of refuge for youths fleeing a tyrannical ruler, whose physical meaning is transformed into abstract spiritual lessons. In his introductions, Quraish Shihab states that he aims to familiarize readers with the Qur’an by addressing each surah thematically, identifying its primary message or objective as the core of discussion. Scholars generally agree that every surah has a key theme that must be grasped for proper understanding. By presenting this thematic structure, the reader can appreciate the overall message of each surah more completely. The tafsir proceeds through all 114 surahs to facilitate easier comprehension and study of the Qur’an.²⁹

The Story of Prophet Ayyub in the Qur’an

In this worldly life, wealth, family, and even life itself are essentially trusts (*amanah*) from Allah SWT. Thus, it is noble for a person to safeguard these trusts by using wealth for beneficial purposes—both for oneself and for others—and by preserving the family through lawful provision and by building a life aligned with Allah’s guidance delivered through His Messenger. Because these trusts are temporary, their true Owner—Allah—may reclaim them whenever He wills. This was precisely the trial faced by Prophet Ayyub (A.S.), who was tested with the loss of wealth and the death of several family members. Despite these hardships, Ayyub never complained nor blamed Allah; rather, he consistently maintained a positive assumption about his Lord.³⁰ The Qur’an mentions fragments of Ayyub’s story in eight verses across four surahs: al-Nisa’ (4): 163, al-An‘am (6): 84, Sad (38): 41–44, and al-Anbiya’ 21:83–84. Among these, the focus here is on Surah al-Anbiya’ and Surah Sad.³¹

One prominent model of patience highlighted in this work is the example of Prophet Ayyub. His exemplary patience in facing poverty and severe illness bestowed by God is illustrated in Surah al-Anbiya’, verse 83:

وَأُتُوْبَ إِذْ نَادَى رَبَّهُ أَيُّهَ مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِيْنَ

“And remember Job (Ayyub), when he called upon his Lord, saying: ‘My Lord, indeed adversity has touched me, and You are the Most Merciful of the merciful.’”

According to *Tafsir al-Mishbah*, this verse narrates how Prophet Ayyub, who was once blessed with abundant favors, was later tested with severe and overwhelming illness. When expressing his distress before Allah, as reflected in the verse, Ayyub employs an exceptionally gentle and humble expression. He describes his suffering with the word *massani* (مَسْنِي),

²⁹ Abdi Risalah Husni Alfikar, “Metode Khusus Muhammad Quraish Shihab Dalam Tafsirnya,” *Jurnal Iman Dan Spiritualitas* 2 (2022): 326.

³⁰ Miftakul Mu’minin Mugiyono Muhammad Arpah Nurhayat, “Pesan Moral Dalam Kisah Kesabaran Nabi Ayub As,” *Al-Misykab: Jurnal Kajian Al-Quran Dan Tafsir* 1 (2020): 92.

³¹ Ruslan Sangaji, “Health Recovery in the Qur’an (A Study of the Story of Prophet Ayyub in QS. Al-Anbiya’/21:83-84 and QS. Šād/38:41-44),” *Jurnal Al-Wajid* 4 (2023): 5.

meaning “I have been touched,” conveying the sense of a light or minor affliction. This is in contrast to the word *asabani*, which means “I have been struck by,” indicating a heavy or intense hardship. His careful choice of words reflects the profound humility and refined etiquette of Ayyub in addressing his Lord.³² In reality, however, Ayyub’s suffering was extremely severe. One narration states that Satan inflicted illness upon his entire body, causing him intense physical pain. As a result of this overwhelming test, nearly all members of his family left him, except for his faithful wife, *Rahmah*, who remained steadfastly by his side throughout the ordeal.³³

Despite the gravity of his affliction, Ayyub presented his condition to Allah without complaint or demand. He did not explicitly ask for relief; instead, he merely invoked one of Allah’s most exalted attributes, *Arham al-Rahimin* (The Most Merciful of all who show mercy), as a sign of his complete submission and trust in the will of the Almighty.

The story of Prophet Ayyub offers an extraordinary model of patience, patience in the face of both severe illness and profound poverty. In al-Anbiya’ 21:83, Ayyub’s use of the phrase “*massan*” (“I have been touched”), despite the immense suffering he endured, demonstrates remarkable humility and grace in expressing his anguish before Allah. Furthermore, although nearly his entire family abandoned him, Ayyub remained patient without uttering complaint or resentment. He invoked only Allah’s attribute “*Arham al-Rahimin*,” signifying total surrender to divine decree. His patience encompassed not only physical endurance but also emotional, social, and spiritual resilience. For this reason, Ayyub stands as a perfect exemplar of how human beings should face trials, with steadfastness, self-control, and an unshaken recognition of God’s greatness.

In *Tafsir al-Mishbah*, verse 84 describes how Allah granted Prophet Ayyub’s prayer by healing his illness and restoring his family. In fact, Allah gave more than mere restoration, He multiplied the number of his family members in a healthy state. This shows that patience combined with sincere supplication will be rewarded by Allah with abundant grace. Allah bestowed His mercy and made Prophet Ayyub’s patience a valuable lesson for those who reflect. In this verse, Prophet Ayyub is described as *‘abdan syakūr* (a most grateful servant). His patience is reflected not only in his endurance during suffering but also in his ability to remain grateful for all of Allah’s decrees. His patience was not a form of passive resignation, but a type of effort intertwined with hope and gratitude toward Allah.³⁴

From this verse, Allah affirms that the story of Prophet Ayyub is a lesson for people of understanding—that every trial and hardship can become a path toward increasing patience, piety, and closeness to Allah. His story teaches us that although life’s trials may come unexpectedly and feel overwhelmingly heavy, we must preserve our faith and patience, for behind every test lies mercy and wisdom far greater from Allah.

³² Quraish Shihab, *Tasir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

³³ Imam Ibnu Katsir, *Kisab Para Nabi*, n.d.

³⁴ Quraish Shihab, *Tasir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

After briefly portraying the prayer and perseverance of Prophet Ayyub in QS Al-Anbiyā' verses 83–84, the Qur'an also records his story in QS Ṣād verses 41–44 with a deeper and more personal narrative. In these verses, Prophet Ayyub's patience is shown through his acknowledgment of the suffering he experienced, yet expressed with utmost propriety and without complaint. The emphasis is not merely on asking for healing, but on an attitude of humility, complete reliance (*tawakkul*), and avoidance of negative assumptions about Allah. This provides an important lesson on how to face affliction with humility and unwavering trust in His mercy. This can be seen in QS Ṣād verse 41:

وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَيْنَ مَسِّي الشَّيْطَانُ بُنِصْبٍ وَعَدَابٍ

“So We answered his prayer, removed the adversity he was suffering, restored his family to him, and multiplied them as a mercy from Us and a reminder for all who worship Us.”

The verse above invites us not only to take lessons from the story of Prophet Sulaymān but also from the story of Allah's servant, Prophet Ayyūb (peace be upon him). In his supplication to Allah SWT, Prophet Ayyūb expressed that he, as a servant of Allah, had been “touched” by Satan with hardship in the form of fatigue, illness, and torment that stripped away all forms of comfort in life. Interestingly, in this statement, Prophet Ayyūb did not complain or blame Allah for his suffering. Instead, he attributed the source of his hardship to Satan, not to Allah, as a form of proper etiquette (*adab*) and acknowledgment that evil should never be attributed to Him.³⁵

Although the suffering he endured was extremely severe—as indicated by the use of the indefinite form (*nakirah*) in the words *nuṣb* (fatigue) and *'adbāb* (torment)—Prophet Ayyūb still chose the expression *massani* (“I have been touched”) rather than *aṣābanī* (“I have been afflicted”), demonstrating humility and gentleness in his intimate prayer to Allah. He also used the term “Satan” rather than “Iblīs.” Linguistically, *Iblīs* carries the meaning of despair; therefore, the choice of the word “Satan” reflects that he never despaired of Allah's mercy. This is as explained by al-Biqā'ī. Meanwhile, Ibn 'Āshūr interpreted that the verse mentions Satan as the one who “touched” the suffering not in a physical sense—because, generally, Satan can only tempt or whisper negative thoughts to humans, not directly cause illness. According to him, the suffering did not originate from Satan, but Satan exploited the situation to instill harmful whispers and corrupt a servant's perception of his Lord. In fact, the letter *bā'* in *binusbin* can also be understood as meaning “together with,” meaning that Prophet Ayyūb felt that the negative whispers from Satan accompanied the physical suffering he was experiencing.³⁶

In *Tafsir al-Mishbah*, this verse portrays that after first presenting the test of abundant blessings experienced by Prophet Sulaymān, the Qur'an shifts to the story of a test in the

³⁵ Syachrayar Nikon Basuki, Abu Dzarrin al-Hamidy, and Musyarrofah Musyarrofah, “Inkonsistensi Israiliyat Dalam Kisah Sulaiman Dan Ayyub Di Surah Shad: Analisis Tafsir Qur'an Karim Karya Mahmud Yunus”, *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (2024): 500–521.

³⁶ Ratu Suintiah Ruslandi, “Nilai-Nilai Pendidikan Dalam Kisah Nabi Ayub AS (Tafsir Q.S. Shad Ayat 41-44)”, *Jurnal Perspektif* 2 (2018): 59.

form of profound physical and emotional suffering experienced by Prophet Ayyūb. In this story, the one who is tested is not a figure of power or comfort, but a person weakened and incapacitated by severe illness. The narrative begins by depicting the prayer of Prophet Ayyūb, which is filled with gentleness and deep reverence toward Allah. He does not complain excessively, but chooses subtle, refined words full of humility. He states that he has been “touched” by hardship, using the term *massani* instead of *uṣibtu*, which semantically indicates humility and a high degree of patience. Moreover, the terms used to describe his suffering, such as *nuṣb* (fatigue) and *‘adhāb* (torment), are presented in an indefinite form, suggesting that although his suffering was severe, he expressed it in a simple and undramatic manner.

Interestingly, Prophet Ayyūb did not attribute the suffering directly to Allah, but to “Satan” as a form of respect toward God. However, according to Quraish Shihab, referring to scholars such as al-Biqā’ī and Ibn ‘Āshūr, the use of the term “Satan” need not always be understood as referring to a supernatural being; it may also symbolize negative forces or destructive influences that cause distress or harmful thoughts. Ibn ‘Āshūr stresses that the influence of Satan in this verse is more about psychological temptation and corrosive whispers, not the direct cause of Prophet Ayyūb’s illness.

Quraish Shihab also rejects the extreme view that portrays Prophet Ayyūb as someone whose body decayed to the point that people avoided him. According to him, such views are baseless and contradict the noble dignity (*murū’ah*) expected of a prophet, who must remain respectable in society. Instead, based on the concise and non-dramatic nature of Prophet Ayyūb’s supplication, it is implied that his suffering affected only his personal state, and did not involve the loss of family or wealth as often portrayed in many *Isra’iliyyat* narrations. Thus, adopting a more rational and contextual interpretation becomes crucial for understanding this story.³⁷

The depiction of Prophet Ayyūb’s patience and steadfastness in enduring severe trials is followed by Allah’s affirmation of His compassion and direct aid to His patient servant. This is expressed in His words in Surah Ṣād, verse 42:

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

“Strike (the ground) with your foot; here is cool water for you to bathe in and drink.”

The word *أَرْكُضْ* (*urkund*) derives from the verbal noun *الرَّكْضُ* (*ar-rakḍu*), which means the movement of the feet. The mention of the foot here reinforces the meaning, indicating not merely an ordinary movement but a strong or forceful motion made with the foot.³⁸ The place where Prophet Ayyūb sought refuge was filled with light radiating beauty, and the surrounding air was fragrant. At that moment, Prophet Ayyūb saw angels descending from the heavens to meet him. One of them said, “Peace be upon you, O Ayyūb, beloved servant

³⁷ Quraish Shihab, *Tasir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

³⁸ Imas Maulida, “Telistik Do’a Nabi Ayyub Dalam Tafsir Al-Tabari Pada Surah Al-Anbiya Ayat 83-84 Dan Shad Ayat 41-44” (Universitas Islma Negeri Syarif Hidayatullah Jakarta, 2019).

of Allah. You are the best of servants. Allah sends His greetings to you and declares: *I have answered your prayer and will reward you for your patience. O Ayyūb, strike your foot against the ground, then bathe with the water from the pure spring.*” Prophet Ayyūb then drank from the crystal-clear water, and instantly his face regained its radiance. His body felt healthier and stronger than ever before. He then removed the worn clothes he had used during his illness and replaced them with pure white garments perfumed with fragrances from Paradise. His wife, Rahmah, who was nearby, turned around and witnessed this miracle. When Prophet Ayyūb approached her, now fully healed, she said, “May Allah bless you! Have you seen the Prophet of Allah who is being tested? By Allah, who is capable of everything, I have never seen anyone who resembles him more than you.” Prophet Ayyūb replied, “I am Ayyūb.” This story affirms that the illness suffered by Prophet Ayyūb was not a contagious or repulsive disease, but rather a common skin ailment, such as eczema, which caused pain and itching. The disease was eventually cured by Allah’s permission through a spring of mineral-rich water with healing properties.³⁹

In *Tafsir al-Mishbah*, this verse explains that after Prophet Ayyūb (peace be upon him) expressed his suffering to Allah SWT with utmost courtesy and refined etiquette—as recorded in the previous verse—Allah responded to his supplication. Allah commanded him to strike his foot against the ground, which caused water to burst forth. Allah informed him that this water could be used both for bathing and drinking, and that it would serve as the means through which his suffering and pain would be removed. The verb *urkud* in the verse comes from the root *rakadha*, which means to strike the foot against the earth. The mention of the foot here does not imply that Prophet Ayyūb was physically weak or unable to walk, as understood by some exegetes like Ṭabāṭabā’ī. Rather, Quraish Shihab interprets this command as symbolizing the importance of human effort (*ikhtiar*) in attaining healing or hope—even though, in His power, Allah could have healed Prophet Ayyūb instantly without any action. This parallels the story of Maryam (peace be upon her) in Surah Maryam (19): 25, in which she is instructed to shake the trunk of a date palm to obtain its fruit, even though logically, in her weakened state after childbirth, this would seem difficult. The command demonstrates that although Allah is All-Powerful, human beings must still undertake effort as part of the divine law of cause and effect (*sunnatullah*). The word *bārid* (cool) used in the verse also conveys that the water was not only physically healing but also soothing and comforting to the soul. By bathing in and drinking the water, Prophet Ayyūb received complete healing—both physically and spiritually.⁴⁰

In the next phase of Prophet Ayyūb’s story, Allah SWT manifests another form of His compassion by reuniting him with his family and even increasing their number. This is explained in QS Ṣād verse 43:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى الْأَلْبَابِ

³⁹ Risalatul dkk Chaliqnasyinda, “Moral Kisah Nabi Ayub Dalam Al-Quran(Studi Tafsir Tematik Wahbah Zuhaili Dalam Kitab Al-Munir),” *FIRDAUS : Jurnal Keislaman, Pemikiran Islam Dan Living Qur’an* 1 (2022): 23.

⁴⁰ quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

“And We granted him his family and the like of them along with them, as a mercy from Us and a lesson for those who think.”

This verse explains that Allah SWT possesses absolute power to bring the dead back to life and to reunite Prophet Ayyūb with his family after their separation. The phrase *رَحْمَةً مِنَّا* (“as a mercy from Us”) indicates that Ayyūb’s patience, steadfastness, humility, submission, and tranquility were all manifestations of Allah’s mercy. The statement *وَذِكْرَىٰ لَأُولَىٰ الْأَلْبَابِ* (“and a reminder for those endowed with understanding”) emphasizes that this story serves as a lesson for people of deep reflection—teaching them that patience leads to happiness, relief, and inner peace. Prophet Ayyūb was known for his constant remembrance of Allah, gratitude, and perseverance in worship. The secret behind his safety and Allah’s praise of him lies in his extraordinary patience. Although the Qur’an does not detail the specific illness he suffered, many stories and legends claim that he endured a skin disease that made others avoid him.⁴¹

In *Tafsir al-Mishbah*, this verse is explained as follows: after the Qur’an narrates the blessing of healing given to Prophet Ayyūb, the next verse shifts to another form of blessing, namely the restoration of his family life. Allah SWT states that besides granting Ayyūb recovery, He also returned his family to him, children and wife, who had previously left or been separated due to his affliction. Moreover, Allah increased their number as an expression of His compassion and as an important lesson for those who think with clarity. The phrase “and We granted him his family” can be understood in two ways: It refers to the return of his dispersed family members, and it may also refer to the granting of new offspring to replace those who had passed away. This does not necessarily imply that Allah resurrected his deceased children or spouse, as interpreted by some scholars, but rather that He blessed Ayyūb with new descendants similar to, and even more numerous than, those he had before.

The term *ulul albāb* in this verse is the plural of *lubb*, which means “the core” or “the essence” of something. In human terms, it refers to people possessing clarity of intellect, those who can penetrate the layers of confusion and biases that obscure the recognition of truth.⁴² Consequently, the lessons in this story can only be fully grasped by those whose reasoning is pure and sharp. Ibn ‘Āshūr highlights a rhetorical difference between this verse and a similar one in Surah al-Anbiyā’ (21): 84. In Surah Ṣād, the term *ulul albāb* (“people of understanding”) is used, whereas Surah al-Anbiyā’ uses *al-‘ābidīn* (“the worshippers”). This distinction reflects differing emphases: In Ṣād, the focus is on the moral and contemplative value of Ayyūb’s patience, understood only by those who think deeply. In al-Anbiyā’, the emphasis is on the human dimension of the prophets: physical suffering and trials do not contradict their prophetic nature, as they too are human beings.⁴³

⁴¹ Rif’atul Wardah, et al., “Membentuk Hardness Personality Melalui Kisah Nabi Ayyub (Penafsiran Q.S Shad 41-44 Dalam Al – Qur’an),” *Tashdiq : Jurnal Kajian Agama Dan Dakwah* 6 (2024): 10.

⁴² Eko Zulfikar, “Makna ulū al-Albāb dalam al-Qur’an: Analisis Semantik Toshihiko Izutsu,” *Jurnal Theologia* 29, no. 1 (2018): 113.

⁴³ Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

As for the next verse, Surah *Ṣād* 44, Allah SWT commands Prophet Ayyūb to fulfill his oath without causing harm, a form of divine leniency and compassion for His patient servant. This is expressed in His words in Surah *Ṣād* verse 44:

وَحُذِّ بِيَدِكَ ضِعْفًا فَاصْرِبْ بِهِ وَلَا تَجْنُتْ إِنََّّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

“And take in your hand a bundle (of grass), then strike with it, and do not break your oath. Indeed, We found him (Ayyūb) to be patient. What an excellent servant! Truly, he was ever turning (to Us).”

This verse illustrates Allah’s wisdom in providing a solution regarding Prophet Ayyūb’s oath to punish his wife. The intended punishment, one hundred lashes, came about because she had sold her hair to buy food for him when no other possessions were left to sell. After Ayyūb recovered and wished to fulfill his oath, he felt compassion for her, remembering her loyalty and sacrifice. Thus, Allah commanded him to take a bundle of grass consisting of a hundred stalks and strike with it once as a symbolic fulfillment of the oath.⁴⁴

In *Tafsir al-Misbbah*, this verse explains that after Allah SWT instructed Prophet Ayyūb to strike the ground with his foot so that water would spring forth as a means of healing, the next verse conveys an additional command, namely that he should take a bundle of grass and strike someone with it to carry out his oath. This is a form of divine leniency, given that Ayyūb had uttered the oath in a moment of deep emotion. According to several narrations, Prophet Ayyūb had sworn to punish a member of his household, some scholars say it was his wife, because of something she did that displeased him or hurt his feelings. However, after his condition improved, he regretted the literal implementation of the oath, as it would clash with compassion and gratitude.

In the religious law of Prophet Ayyūb, there was no institution of *kaffārah* (atonement for breaking an oath) as later established in the law of Prophet Muhammad (see Qur’an 5: 89). Therefore, Allah provided a wise solution so that Ayyūb’s oath could still be fulfilled without harming anyone. This solution was the command to gather a bundle of grass and strike once with it—a symbolic, gentle fulfillment of the oath. The verse also explains why Prophet Ayyūb deserved such ease and mercy: he was known as a patient, obedient servant who constantly returned to his Lord. The expression “the best of servants; indeed he was ever obedient to Allah” indicates that Ayyūb’s spiritual excellence and moral character were the primary reasons for this divine concession. Interestingly, the Qur’an does not detail who committed the alleged offense, nor what the offense was. This carries an ethical lesson: mistakes that do not need to be exposed should remain concealed, especially when they involve the dignity of a prophet or his family. Concealing faults that offer no benefit in being publicized is part of the Qur’anic ethic and a form of honoring Prophet Ayyūb.⁴⁵

⁴⁴ Mira Ardila, “Pesan Moral Kisah Nabi Ayyūb AS (Studi Tafsir Al-Azhar Karya Hamka)” (Skripsi Ilmu Qur’an dan Tafsir Fakultas Ushuluddin Adab dan Dakwah, IAIN Bengkulu, 2021).

⁴⁵ Quraish Safitri, *Tasir Al-Misbbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, vol. 8 (Lentera Hati, 2002).

Conclusion

Based on the study that has been conducted, it can be concluded that the story of Prophet Ayyub in the Qur'an represents a concrete manifestation of the values of patience, perseverance, and sincerity in facing extremely difficult trials in life. Through the interpretation of *Tafsir al-Mishbah* by M. Quraish Shihab, the spiritual and moral values embedded in this story are explained in depth using a contextual analytical and thematic approach, making their relevance to the social and psychological conditions of modern society increasingly clear and applicable. The patience demonstrated by Prophet Ayyub a.s. is not merely a passive attitude, but an active and steadfast reinforcement of faith that provides inspiration and exemplary guidance for humankind in facing various forms of trials—whether in the form of calamities, loss, or physical and emotional suffering. The interpretation affirms that this value of patience is a fundamental aspect of character development and spiritual growth, particularly in the modern era, which is marked by uncertainty and the complex dynamics of life.

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