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**See also:** ALLAH; BEAUTIFUL NAMES OF ALLAH; BLACK STONE; FEAR; MANIFEST AND HIDDEN; MOUNTAINS;

PARABLES OF THE QURʾĀN; THE QURʾĀN AND THE NATURAL WORLD; RIGHTEOUSNESS AND VIRTUE; TAQWĀ; WILL, WANT, AND VOLITION.

**NASEER AHMAD  
 MUZAFFAR IQBAL**

## Āyā

See SIGNS OF ALLĀH

## Ayyām Allāh

See DAYS OF ALLĀH

## AYYŪB

UPON HIM PEACE

One of the twenty-five prophets mentioned in the Qurʾān by name (see PROPHETS AND MESSENGERS). His name appears four times in four different suras (Q 4, 6, 21, 38), one of which (Q 4) was revealed in Madina. Al-Jawālīqī (465-540/1072-1145) maintained that, like all but four Prophetic names (Ādam, Šāliḥ, Shuʿayb, and Muḥammad), Ayyūb is a non-Arabic (*aʿjamī*) proper name (see ARABIC) (al-Jawālīqī, *al-Muʿarrab* 2:61) meaning “oft-returning” (Fayrūzābādī, *Qāmūs*). It is also said that the name is a Hebrew loan-word meaning “one who returns to Allah in all states” (Fayrūzābādī, *Baṣāʾir*, *baṣīra dhikr Ayyūb*), which, according to al-Qurṭubī (d. 671/1273), is the meaning of *awwāb* in Arabic (*cf.* Q 38:17, 30), from *āba ilā Allāh* (Qurṭubī, *sub* Q 50:32).

Ayyūb, upon him peace, is one of the six prophets whose life story is only briefly narrated in the Qurʾān, the other five being Idrīs (*q.v.*) (Q 19:56-57, 21:85); al-Yasaʿ (*q.v.*) (Q 6:87, 38:48); Ilyās (*q.v.*) (Q, 6:85, 37:124-130); Yūnus (*q.v.*)—also referred to as Dhūl-Nūn and Šāḥīb al-Ḥūt—(Q 4:163, 6:86, 10:98, 21:87-88, 37:139-148, 68:48-50); and Dhūl Kifl (*q.v.*) (Q 21:85, 38:48), who is identified in some reports as Bishr, son of Ayyūb and who was appointed as prophet after the death of his father (*cf.* Bayḍawī, *Tafsīr*; Suyūṭī, *Durr*; and Alūsī, *Rūḥ*, *sub* Q 38:48).

There are two sets of verses related to Prophet Ayyūb. The first consists of the two passages where he is included in an assembly of prophets (Q 4:163 and 6:84); the second succinctly provides details of his life (Q 21:83-84 and 38:41-44) and mentions his distinct station as a paragon of patience and steadfastness (Q 38:41-44).

## His Genealogy, Time, and Person

Different opinions in exegetical literature about his genealogy and time were summarized by al-Alūsī (d. 1270/1854):

Ibn Jarīr [al-Ṭabarī] said that [Ayyūb] was the son of Amūs b. Rāzaḥ b. ‘Ays b. Ishāq, upon him peace. Ibn ‘Asākir said that his mother was a daughter of Lūṭ (*q.v.*), upon him peace. His father was among those who believed in Ibrāhīm, upon him peace, and hence he was before Mūsā, upon him peace. Ibn Jarīr said that he was after Shu‘ayb, upon him peace. Ibn Abī Khaythma said that he was after Sulaymān, upon him peace.

Ibn Sa’d narrated from al-Kalbī that the first prophet to be appointed was Idrīs, then Nūḥ, then Ibrāhīm, then Ismā‘īl; and [then] Ishāq, Ya‘qūb, Yūsuf, Lūṭ, Hūd, Šālīḥ, Shu‘ayb, Mūsā, Hārūn, Ilyās, al-Yasa‘, Yūnus, [and then] Ayyūb—upon them all peace. Ibn Ishāq said that [Ayyūb] was from Banī Isrā‘īl and nothing is certain about his genealogy except that his father’s name was Amūs.

*Rūḥ, sub Q 21:83*

The first cited genealogy is from al-Ṭabarī’s (d. 310/923) *Tārīkh* on the authority of Wahb b. Munabbih via Ibn Ishāq. In addition to the genealogy cited by al-Alūsī, al-Ṭabarī also noted that “Ayyūb was from al-Rūm (*min al-Rūm*)”—here meaning he was a Gentile—and he provided another genealogy on the basis of authorities other than Ibn Ishāq: Ayyūb b. Mūs b. Raghwayl b. al-‘Ays b. Ishāq b. Ibrāhīm. He also said that his father was among those who believed in Ibrāhīm (*q.v.*), upon him peace, on the day he was cast into the fire (Ṭabarī, *Tārīkh*, dhikr Ayyūb ‘alayhi-l-salām 1:322-25). In his *Tafsīr*, al-Ṭabarī gave a slightly different genealogy: Ayyūb b. Mūs b. Rūḥ b. ‘Ays or ‘Īs b. Ishāq b. Ibrāhīm (Ṭabarī, *sub Q 6:84*). Al-Bayḍawī (d. 685/1286) also said that he was from the Levant, but only mentioned generally that he was from the children of ‘Ays b. Ishāq (*sub Q 21:83*), without giving the full line of descent. Ibn Kathīr (d. 774/1373) concurred with the opinion that Ayyūb was a Levantine and considered the genealogy quoted by al-Ṭabarī on the authority of Wahb b. Munabbih to be more accurate than the other opinions, which he nonetheless provides (Ibn Kathīr, *Qīṣaṣ al-anbiyā’*, qīṣṣa Ayyūb ‘alayhi-l-salām). He also considered the referent in Q 6:84 (*min dhurriyyatihi*, of his descendants; see verse in next section below) to be Ibrāhīm and not Nūḥ, upon both of them peace, and thus, according to him, the correct opinion was that Ayyūb was from the progeny of Ibrāhīm through al-‘Ays b. Ishāq. The name of his wife is

variously given as Mākhīr bint Mīshā b. Yūsuf or Raḥma bint Ifrā‘īm b. Yūsuf (Bayḍawī, *sub Q 21:83*); or Liyya bint Ya‘qūb or Liyya bint Mīnsā b. Yūsuf b. Ya‘qūb from the district of al-Bathaniyya in the vicinity of Damascus (Ṭabarī, *Tārīkh*, dhikr Ayyūb ‘alayhi-l-salām 1:322-25; Ibn Kathīr, *Qīṣaṣ al-anbiyā’*, qīṣṣat Ayyūb ‘alayhi-l-salām).

Personal details about Ayyūb’s life not mentioned in the Qur’ān are abundant in the exegetical traditions, history texts, and *Qīṣaṣ al-Anbiyā’* (Tales of the Prophets) works, with varying degrees of reliability. It is said that he was a tall, wise, and handsome man, who inherited fabulous wealth from his father. None was comparable to him in wealth and possessions in all of Syro-Palestine (*arḍ al-Shām*) (*q.v.*); he owned all of al-Thaniyya, both its plains and its mountains, around Ḥawrān (in the south of present-day Syria) (Ibn Kathīr, *Bidāya* 3:625); he had all kinds of animals, including camels, cattle, sheep, and asses. Five hundred yoke of oxen plowed his lands, followed by five hundred slaves, each with wife and children and wealth; a she-ass carried the gear of each yoke of oxen and each she-ass had between two and five foals (see WEALTH AND PROSPERITY; ANIMALS). Allah had given him twelve sons and daughters. He was compassionate to the poor, aiding widows and orphans, honoring the guest, and helping the traveler on his way. He was exceedingly grateful to Allah Most High, rendering Him his duties. It is said that he was seventy when he was afflicted with his disease, and that he lived until he was ninety-three (Ṭabarī, *Tārīkh*, dhikr Ayyūb ‘alayhi-l-salām; Ibn al-Mulaqqin, *Qīṣaṣ al-anbiyā’*, bāb qawl Allāh ta‘ālā wa Ayyūb idh nādā rabbahu; Ibn Ḥajar, *Fath al-bārī*, Aḥādīth al-anbiyā’, qawl Allāh ta‘ālā wa Ayyūb idh nādā rabbahu; Ibn Kathīr, *Qīṣaṣ al-anbiyā’*, qīṣṣat Ayyūb ‘alayhi-l-salām; al-Kisā‘ī, *Qīṣaṣ al-anbiyā’*, ḥadīth Ayyūb al-nabī; al-Tha‘labī, *Qīṣaṣ al-anbiyā’*, majlis fī dhikr qīṣṣat nabī Allāh Ayyūb wa balā’ih).

### **Ayyūb in the Assembly of other Prophets, upon them all peace**

The verses surrounding verse 84 of the Makkan Sūrat al-An‘ām (Q 6), where Ayyūb, upon him peace, is among an assembly of prophets, contain three characteristic motifs: (i) a conclusive Divine argument (*hujja*), (ii) guidance, which He bestows upon His prophets, and (iii) His election and raising of these chosen individuals above all other humankind.

This cluster of verses begins by mentioning Ibrāhīm, upon him peace, who is described as guided by Allah Who shows him *the kingdom of the heavens and the earth* (Q 6:75). This leads to his declaration, “*indeed I have turned*