

# The Dua of Ayyub AS (Ramadhan Nightly Reminder May 29)

Assalamu'alaikum warahmatullah wabarakatuh

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

(وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسْنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾)

dan (ingatlah kisah) Ayub, ketika ia menyeru Tuhannya: "(Ya Tuhanku), sesungguhnya aku telah ditimpa penyakit dan Engkau adalah Tuhan Yang Maha Penyayang di antara semua penyayang". [Surat Al-Anbiya (21) ayat 83]

(فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا عَيْنًا لِذِكْرَىٰ لِلْعَالَمِينَ)

"Maka Kamipun memperkenankan seruannya itu, lalu Kami lenyapkan penyakit yang ada padanya dan Kami kembalikan keluarganya kepadanya, dan Kami lipat gandakan bilangan mereka, sebagai suatu rahmat dari sisi Kami dan untuk menjadi peringatan bagi semua yang menyembah Allah" [Surat Al-Anbiya (21) ayat 84]

رَبِّ اشْرَحْ لِي صَدْرِي  
وَيَسِّرْ لِي أَمْرِي  
وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي  
(يَفْقَهُوا قَوْلِي)

Walhamdulillah washolatu wasallam 'ala Rasulillah wa 'ala alihi wa shohbihi ajma'in. 'amma ba'ad

Today's dua belongs to suratul anbiya, that's the 21st surah of the Quran. This is the dua of Ayyub 'alaihi salam, a prophet about whom we learned very, very little in the Quran and in our sacred literature. And so the few things that are mentioned are worthy of notice. this is ayah number 83 and 84 of the surah.

One thing before I start with this dua, this is a dua of someone who, what little we do know about Ayyub 'alaihi salam is that he became extremely sick. So much so that, you know, back in the day, when someone became too sick, they were quarantined. They were cut off from the rest of society because they thought the disease will spread. So they cut them off. So it seems the only one that remained with him was his wife who was very loyal just to take care of him, but everybody else had abandoned him, essentially. So he was cut off.

It's interesting that Allah azza wajall mentioned the story of Ayyub 'alaihi salam in this brief way and talks about his prayer, right after he talks about Sulaiman 'alaihi salam.

So in Suratul Anbiya, Allah first talks about Sulaiman 'alaihi salam in these ayat, and then He talks about Ayyub 'alaihi salam. And there's a **direct contrast** between those two. **On the one hand**, Allah describes **someone who Allah gave control** over the winds over jins,

**over all kinds of things that had never been given before.** And he's been granted all kinds of control and power, and **it's been contrasted with a prophet who is entirely sick and has been cut off from his family.** And completely separated.

The first thing to note here is, you know, **when somebody gets sick, they're not able to do the normal things that other people are able to do,** right? So they're not able to maybe go to work anymore. They're not able to go to college or university or study or continue their studies like they used to be able to study. Maybe they can't even drive anymore. Some basic functions that people do.

**As a result of that, a person can start feeling that they're useless,** right? That they used to be capable of so many things. And now they're capable of nothing. So they're basically a purposeless existence, you know, for, for a man and a woman, **Allah put inside of human beings,** this difference than animals, for human beings we don't feel fulfilled, even if there's food on the table, even if everything else is okay, **if we're not able to fulfill a purpose** or be feel like we're productive and **something is inside of us, that's missing.**

**And so the feeling of not being able to do something because you're sick is a very powerful, negative feeling that can weigh on somebody.** And really turned them into a pessimist. As a result, when people get sick and get diagnosed with a serious illness, especially an illness in which maybe they're hospitalized or they're separated from the family because, because it's dangerous or it's infectious and things like that, or they're not able to do their previously normal tasks. What is normal to everybody else they can't do anymore.

**As a result of that, they might feel like Allah does not care for them.** Just like people have left them. Nobody else gives them any importance. They don't have any role to play anymore. It's not like they're contributing to the world in some way. **So they start feeling if I can't contribute to the world in some way, it must mean that I'm worthless to Allah also,** because if I was worthy of something that Allah would have put me to use.

So you've got this direct contrast between **Sulaiman and Ayyub.** And remarkably, it's incredible that **Allah azza wajall describes both of them as Prophets of Allah.** You know? And the prophets is the highest rank, the most noble rank that can be given to a human being.

(وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ ۖ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا)

"Dan barangsiapa yang mentaati Allah dan Rasul(Nya), mereka itu akan bersama-sama dengan orang-orang yang dianugerahi nikmat oleh Allah, yaitu: Nabi-nabi, para shiddiiqiin, orang-orang yang mati syahid, dan orang-orang saleh. Dan mereka itulah teman yang sebaik-baiknya." [Surat An-Nisa (4) ayat 69]

Allah says the people that Allah favored and Allah gifted too, Allah rewarded and awarded, the top of that list are prophets, then the people who accepted the truth of those prophets, then those who testified to the truth and gave their lives also. And then finally, it's all good people in general. That's the ranking that Allah describes.

**So the top of that rank is prophets. And one of those prophets is Ayyub. 'alaihi salam,** who for much of his life is not able to do any kind of da'wah, any kind of work. You would think, what services is he providing? He's bedridden. **He's basically sick, nearly paralyzed.** Some, some even describe him as almost completely paralyzed. The only thing functioning is his tongue. That's all that's left.

And so **in that state**, he calls on Allah. **He calls on Allah in this remarkable way.**

He says, (إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ).

(أَنِّي مَسَّنِيَ الضُّرُّ)

He calls on Allah, **Ya Rabb..** essentially, and he says **harm has touched me.** Harm has touched me. There's a few remarkable things here. The word *mass* in the Arabic language, they say, **the least amount of contact between two things is called mass.** Okay. So there's *la massa*. There's *massa*, there's *laqa* or *intaqa*. There are different levels of contact. Like when two oceans clash against each other.

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ)

Dia membiarkan dua lautan mengalir yang keduanya kemudian bertemu, [Surat Ar-Rahman (55) ayat 19]

*Intiqa* is used, cause that's a clash, like two armies clashing into each other.

( قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا )

"Sesungguhnya telah ada tanda bagi kamu pada dua golongan yang telah bertemu (bertempur)." [Surat Ali-Imran (3) ayat 13]

but *mass* is when something barely touches something else. The word he's using is saying, **"I have barely been touched by harm"**, just strange language. Cause he's basically paralyzed. He should be saying harm has flooded me. It whipped me. It beat me. You know, *barabaniyadh-dhurr*, you know, *qatananiyadh-dhurr*, *ahlakaniyadh-dhurr*, the harm has destroyed me. Harm has killed me. Harm has ruined me. No, no, no harm has barely touched me.

In this, there's a realization from him, that we don't, we don't acknowledge. And that is as hard as my life can be. **As hard as things can be, there is much greater harm that Allah prevents from me. And compared to the harm that Allah has prevented from me, this is just barely a touch.** Whatever I'm going through in life. This is actually just a touch of what actual harms there can be.

But you can imagine a man who's paralyzed who can't even get up. Who's basically sick, and he's cut off from everyone he knows and loves, except for his wife. And that poor wife also just living a life of service, not even living a fulfilling life. You know, in a relationship, you take care of the other, the other takes care of you. It's not even that, it's basically a one-way street. So then how is this barely touched? How much worse could it get?

In it embedded, There's another powerful realization and that is **physical wellbeing, financial wellbeing, social wellbeing are all one thing**. But spiritual well being, my relationship with Allah, **if this sickness got to a point where I started getting cut off from Allah Himself, that will be the worst thing that could ever happen**. That's the ultimate harm. And compared to that harm, this is nothing.

And, you know, that's important because when people do get sick, depression can hit. You can get clinically diagnosed, you can get clinically depressed and then people around it.

you know, Muslims sometimes are very cruel to people that are sick to children that are sick. If somebody whose family has a child with cancer or somebody with some kind of a mental disorder or some kind of disability, then people come and they start pity,

"Oh subhanallah, you must have to have so much sabr."

Is that what parents need to hear? They need to be reminded that they're already going through a challenge. **We have to be careful in how we talk to people**, how we address them and not remind them of their disability or their sickness. It's insensitive to do that. And when all of that starts happening and everybody comes and starts giving these like artificial "it's okay, have sabr." There's a, "it's okay, have sabr", and there's actual support. You know, **there's actual care for somebody**.

And so when that doesn't happen, it could be that someone gets really disconnected from Allah.

"Yeah, I don't want to make dua anymore."

"I don't, I don't care anymore."

There's some people I've met who and young age, like I got a friend I knew, you know, in his thirties, he was much younger than myself. In his mid-thirties. He had a heart attack while making breakfast for his kids, he had a heart attack. You know, he had perfectly healthy, no history of heart disease in the family. Everything's normal and all of a sudden he's on the floor. And he lost brain function as a result. He was bedridden. Family went into all kinds of problems. But whatever little he could speak, it would just be Alhamdulillah. It would just be that, you know, that's, **with all of that loss. That's an incredible gain**. That's a remarkable gain.

He's says, (أَنَّى مَسْنَى الضَّرُّ)

By the way, **dhurr** also, you have to understand *dhurr* comes in the Arabic language, originally, from **loosening something**. For example, if a muscle becomes loose or if you know something, a fruit that used to be ripe and it becomes loose because it's becoming sour. That's actually *called dhurr*. **Something that's no longer able to provide a function from it**. Can be *dhurr* from *an nafa'*. *Nafa'* means benefit, *dhurr* means harm. **Things are no longer beneficial anymore**.

If somebody becomes a limp or if somebody's muscles don't work the way they're supposed to, when he's using the word *dhurr*, which commonly gets translated as harm.

He's also saying, **"my inability is starting to hit on me."** My incapacities are starting to mess with me. It's starting to affect me and it's touching on me now. And the *massa* here is not even referring necessarily to his body. **It's now starting to affect my heart.** My incapability and my incapacity, my weakness, my flaw, is actually starting to affect my heart. **And before it gets any worse, he declared something to Allah.**

He says, (وَأَنْتَ أَرْحَمُ الرَّحِمِينَ)

That's the dua. **Actually, in this dua, he asked nothing. He didn't ask for healing. He didn't ask for relief. And I'm not saying you're not supposed to, you should ask Allah** even if it's like, you want to ask for the pin of a seed of a date, ask Allah.

But in his personal relationship with Allah, his closeness and his love for Allah was so powerful. As soon as he said, "Ya Allah the harm, and the affliction.."

And harmed, by the way, **the word *dhurr* isn't just referring to his physical body.** Because he didn't just say *inni massaniyal marra*. He said *adhdhurr*, which means **the abandonment of family, the people that have left behind, the work that he's not able to do** hurts you. If you're not able to do the work, that starts eating away at you. All kinds of pain is getting to him. And he says, it's finally reaching me. And he turns to Allah and says, (وَأَنْتَ أَرْحَمُ الرَّحِمِينَ)

**"and You are the most loving, most caring, most enveloping in Your care, of any who can show care and love."**

The word, *rahmah* in Arabic isn't just mercy. It's to show love, it's to show care.

**The closest image to that in the Arabic language is the word *rahm*.** *Rahm* is the womb of a mother, because **the baby's completely surrounded in the care of the mother.** It's food, it's shelter, it's protection. you know, it's cleaning, all of it is taken care of by the mother. The entire world of the child is surrounded by care. You have no worries at all. When you're inside the womb of your mother, all of it's taken care of you have none, no worries whatsoever. All of it is your mother's issue.

From it Allah gave the word *rahmah* for Himself. He called Himself *Arrahman*. And in a hadith qudsi, He said, *sammaituka bismi*. I called you, meaning the womb of the mother. He's talking to the womb of the mother. **He says, "I named you by my name."** I named you (the womb) by my name. Just **so we understand, there's a connection between understanding Allah being *rahim* and *rahman*, and the womb of the mother.** Meaning complete surrounding, completely drowned in someone's care and love.

And so he (Ayyub 'alaihi salam) says to Allah (وَأَنْتَ أَرْحَمُ الرَّحِمِينَ)

You would think, someone who's left like that. And Allah control sickness and health, like Ibrahim said,

(وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ)

"dan apabila aku sakit, Dialah Yang menyembuhkan aku" [Surat Asy-Syu'ara (26) ayat 80]

"When I get sick, He's the one who heals me. He cures me."

We talked about that early on in Ramadhan. He (Ayyub) should be, 'alaihi salaam, turning to Allah, asking Allah, "You're the healer. You're the one who cures. You're the one who provides, you know, health, strength. You're, you're the *one khasyifadh-dhurr*, the one who alleviates harm."

He didn't say any of that. He just said, you're the one who cares and loves more than anybody else. This is. This is going to take a little bit of, maybe, an example to help you understand.

You know, out of love, out of love. If a child comes to the mom and says, "Mom, I'm hungry. I love you. I'm getting a little hungry. I'm getting a little hungry. I love you." What does the mom do? Mom says, "you didn't ask for food. You just said you're hungry."

The fact that the child says, "mom, I love you. I'm hungry."

You know what? This is actually, or "my stomach rallies just a little bit, just a little bit",

You know, what that child is doing? The son, this daughter, **they're actually in this loving relationship, you don't even have to spell out your request. You can just describe what you're going through. And the one who loves you so much will do what they need to do out of love anyway.** You don't have to spell it, make a request to actually.

As a matter of fact, sometimes love is so intense. You don't even have to say anything. Your mom looks at your face, (she knows) "you're hungry?" (the child answer) "Yeah." You know? Not during Ramadan, I'm talking afterwards. Right? So, but the idea of being here, **he understands the loving bond he has with Allah.** It touched me (*adhdhur*), but you're the most, you're *Arhamurrahimin*.

You're the most loving, caring of all those who can show love and care. You know? And it's such a beautiful expression to Allah azza wajall that he says, "don't think ya Allah that I'm complaining about You."

I'm not saying, "You made me sick. Why aren't You hearing me out? Haven't You had enough Ya Allah. You are in control, why are you keeping me this way? What's the point of me being a prophet, if I'm just going to be sitting lying in bed, all this."

No, no, no, no. "I know you care more than anybody else possibly can."

And he's, by the way, his wife is taking care of him. **And he's still recognized, as much as my wife cares for me.**

**No one shows me my more than Allah.**

(أَنَّى مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ)

And what does that Allah do, when he (Ayyub 'alaihi salam) recognizes this loving attitude towards himself?

(فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ)

"Maka Kamipun memperkenankan seruannya itu, lalu Kami lenyapkan penyakit yang ada padanya dan Kami kembalikan keluarganya kepadanya, dan Kami lipat gandakan bilangan mereka, sebagai suatu rahmat dari sisi Kami dan untuk menjadi peringatan bagi semua yang menyembah Allah." [Surat Al-Anbiya (21) ayat 84]

***Fastajabna lahu. (فَاسْتَجَبْنَا لَهُ) "We responded to him, we responded to him."***

He didn't ask anything. *Istijaba* is for *sual*. When you ask you get answered. **Allah azza wajall sees the question, even though there wasn't a question**, even though there wasn't a question.

And he says (فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ)

"We alleviated from him, whatever was afflicting."

Whatever harm was touching him, meaning not just his sickness, but actually his loneliness, his abandonment.

So Allah says, (وَآتَيْنَاهُ أَهْلَهُ)

"We gave him his family back"

(وَمِثْلَهُمْ مَعَهُمْ)

"and another one like it"

His family even grew. He got more people around him and more people behind him, and more people to benefit from his teaching than ever before.

(رَحْمَةً مِّنْ عِنْدِنَا) (رَحْمَةً مِّنْ عِنْدِنَا)

As a show of Rahmah that came especially from us. A show of love and care.

He said, you're *Arhamurrahimin*. Allah showed him *rahmah*. (رَحْمَةً مِّنْ عِنْدِنَا)

And finally the most, the most relevant part of this dua for us, (وَذِكْرَىٰ لِلْعَابِدِينَ)

"And we did this as a powerful reminder"

*Dzikr* in Arabic, reminder. ***Dzikra is a kind of mubalaghah. An incredible reminder for all those who worshiped.*** For all those who worship.

**In this small phrase, (وَذِكْرَىٰ لِلْعَالَمِينَ), there's a powerful treasure.** And that treasure is that our 'ibadah to Allah, when we worship Allah, you know, **there are lots of feelings we have between ourselves and Allah.** I'm afraid of Allah. I want to obey Allah. I'm terrified of His punishment. I obey him because He's my guide. But there's one thing here, that Allah azza wajall describes, that a servant when they turn to Allah with one feeling, over everything else. And what feeling is that? That Allah cares for me more than anybody else does. That's why we worship.

**I turned to Allah in worship, I put my head in sajdah, I stand there in prayer, before Allah, because no one will love me like Allah loves me.** No one will care for me, like Allah will care for me.

**When a slave turns to Allah with that attitude, then whatever difficulty they're going through, Allah will remove it.** Allah will get rid of it. **But it won't happen on your schedule.**

You say, "you know, I heard this dua, and then I decided to stand in front of Allah with a lot of care, and recognizing how much Allah loves me. And after I was done, I still have a bacterial infection." You know, that's not what that is. That's not on your schedule.

Ayyub 'alaihi salam, He had to go through a certain trial. Before the trial was over, and **that schedule is decided by Allah azza wajall.** That's not on us. **But we don't lose hope with Allah, and we don't let our love and our recognition of Allah's care ever go.**

And so at the end of this dua, when Allah said, (وَذِكْرَىٰ لِلْعَالَمِينَ). He's talking about **all those who will ever worship Allah, they should have this in particular, this attitude in particular.**

I remind you again, Suratul Anbiya in the eighties. This is 83 and 84. Just remember one thing. Usually when Allah tells us a dua of other prophets, He doesn't at the end say, "and by the way, in this dua, there's a special reminder for everyone". We automatically know it's a special reminder for everyone.

When Ibrahim's dua is there, at the end of that, Allah doesn't say, "and by the way, that's for you also"

When he taught us the dua of Musa 'alaihi salam, at the end, He didn't say, "by the way, that's also, it's not just a story, it's for you also." It's understood.

**But when Allah goes out of his way to say (وَذِكْرَىٰ لِلْعَالَمِينَ), that means you better not miss this one.** This is new, this is a really important one. This is like extraordinary emphasis placed on its relevance on you and me by Allah mentioning (وَذِكْرَىٰ لِلْعَالَمِينَ). **And so, we should take extra care to make, to incorporate this dua into our life.** Not just if you're sick, because the language of it is so beautiful.



He said (أَنَّى مَسَّنِيَ الضُّرُّ)

Harm, difficulty. Some kind of calamity has touched me and every one of us is going through some difficulty in life. We're going through some challenges in life. And dhurr can incorporate all of them. Both can incorporate all.

And instead of complaining to Allah, after, even though I'm going through difficulty, could have been way worse Ya Rabb. And I know how much you love me. (وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ)

It's a very beautiful, fundamental relationship we have with Allah, no matter what difficulty we're going through in life, **these words, they don't allow our heart to become hard towards Allah**. They don't allow us to develop negative feelings towards Allah. And this is why this is so, so important. And so, so fundamental to our 'ibadah to Him. (وَذَكِّرْ لِلْعَبِيدِ) Allahummaj'alna minal 'abidin wadzakirin. Barakallahuli walakum fil quranil hakim, wa nafa'ni wa iyyakum bil ayati wa dzikril hakim. Wassalamu'alaikum warahmatullah wabarakatuh.