

in Everett Mendelsohn (ed.), *Transformation and tradition in the sciences. Essays in honor of I. Bernard Cohen* (Cambridge MA 1984), 133-53, reprinted in Abdelhamid Ibrahim Sabra, *Optics, astronomy and logic. Studies in Arabic science and philosophy*, Aldershot 1994; Julio Samsó, Ibn al-Haytham and Jābir b. Aflah's criticism of Ptolemy's determination of the parameters of Mercury, *Suhayl* 2 (2001), 199-225, reprinted in Julio Samsó, *Astronomy and astrology in al-Andalus and the Maghrib*, Aldershot 2007; Noel M. Swerdlow, Jābir ibn Aflah's interesting method for finding the eccentricities and direction of the apsidal line of a superior planet, in David A. King and George Saliba (eds.), *From deferent to equant. A volume of studies in the history of science in the ancient and medieval Near East in honor of E. S. Kennedy* (New York 1987), 501-12.

JULIO SAMSO

Job

Job (Ar., Ayyūb) is mentioned in two extended passages in the Qur'ān, 21:83-4 and 38:41-4; he is also mentioned, along with other prophets, in two other verses (Q 4:163, 6:84). The first of the long passages (Q 21:83-4) mentions Job's invocation to God and the fact that God relieved him of his suffering and restored his family to him. The torments with which he was tested are only alluded to. The second passage touches on the same points, including Job's invocation, followed by God's decree restoring him to his condition before his affliction, with these words: "Take in thy hand a bundle of rushes, and strike therewith, and do not fail in thy oath.' Surely We found him a steadfast man. How excellent a servant he was! He was a penitent." (Q 38:44). The story of Job is not given in detail but is simply evoked for a moral intent, such as evidencing his steadfastness and endurance and then God's mercy when He gave him

back everything. The name of Job appears also in a few *hadīth*, in one of which he is said to have bathed naked, when golden locusts began to fall on him and Job began to collect them in his clothes. God said to him, "O Job! Have I not given you enough so that you are not in need of this?" Job replied, "Yes! By Your power! But I cannot dispense with Your blessings" (al-Bukhārī, nos. 279, 3391, 7493; cf. Klar, 39). According to a second *hadīth*, the prophet Muḥammad suggested Muslims have themselves cupped on Thursdays... and on Mondays and Tuesdays, "for that is the day on which God relieved Job of the affliction, and He inflicted the affliction upon him on a Wednesday" (Ibn Māja, no. 3487).

1. JOB IN ISLAMIC LITERATURE

These references to Job prompted narrative remakings in Qur'ānic exegesis and the other literary genres that elaborated upon his story, including the "stories of the prophets" (*Q̄ṣaṣ al-anbiyā*). Of the exegetical narratives, the version by al-Ṭabarī (d. 310/923) is particularly extensive and has thus attracted particular scholarly attention (Legrain; Déclais; Johns, Three stories; Johns, Aspects). Job is mentioned also in religious texts discussing, amongst other things, *zuhd* (renunciation, detachment), *ṣabr* (patience, forbearance), and punishments, because the life of Job served as an exemplar of steadfastness and devotion (Tottoli). The main themes and issues raised by the story of Job in the Islamic narratives usually concern Job's sin, God's anger, Job's repentance, and God's mercy (Klar, 25-60). The story of Job also prompted Islamic theologians to investigate Job's life to answer the enigmatic question as to why he had to suffer so much. The problem of the theodicy