

The scientific miracle in the Almighty's saying (and his eyes became white from grief)

الاعجاز العلمي في قوله تعالى (وابيضت عيناه من الحزن)

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ABSTRACT

This study addressed the relationship between grief and its impact on physical and psychological health, focusing on the Quranic verse from Surat Yusuf: "And he turned away from them and said, "Oh, my grief for Joseph, and his eyes turned white from grief, while he was suppressing [it]" (Yusuf 84), which indicates that severe grief may lead to loss of vision. The opinions of the great interpreters are reviewed in interpreting the verse and analyzing it linguistically. The study also reviews the results of recent scientific research on the impact of severe grief on health, especially its effect on the eye. The results show that severe grief can lead to increased levels of the hormone adrenaline, which in turn leads to increased blood sugar and cataracts. The study discusses the interpretations of Muslim scholars for this phenomenon, and also sheds light on the experience of Dr. Abdul Basit Muhammad Sayyid, who was inspired by the Qur'anic verse to develop a medical drop to treat cataracts.

الخلاصة

تناولت هذه الدراسة العلاقة بين الحزن وأثره على الصحة الجسدية والنفسية، بالتركيز على الآية القرآنية من سورة يوسف: (فَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَارِي عَلَىٰ يُوسُفَ فَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ وَهُوَ كَظِيمٌ) (يوسف 84)، مما يدل على أن الحزن الشديد قد يؤدي إلى فقدان البصر، كما تم استعراض آراء كبار المفسرين في تفسير الآية وتحليلها لغوياً، كما استعرضت الدراسة نتائج الأبحاث العلمية الحديثة حول تأثير الحزن الشديد على الصحة، وخاصة تأثيره على العين، حيث أظهرت النتائج أن الحزن الشديد قد يؤدي إلى ارتفاع مستويات هرمون الأدرينالين، مما يؤدي بدوره إلى ارتفاع نسبة السكر في الدم وإعتام عدسة العين، كما تناولت الدراسة تفسيرات علماء المسلمين لهذه الظاهرة، كما ألفت الضوء على تجربة الدكتور عبد الباسط محمد سيد الذي استلهم من الآية القرآنية تطوير قطرة طبية لعلاج إعتام عدسة العين.

Keywords

Holy Quran, scientific miracle, grief, Surat Yusuf

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1. INTRODUCTION

Praise be to Allah who enlightened the insights of His servants with knowledge through the light of His clear Book, may blessings and peace be upon our trustworthy Messenger, his pure family and his chosen companions. And after:

The best speech is the speech of Allah, from which no matter how much scholars draw knowledge and information in various aspects of life, it will continue to provide us with knowledge and miracles in various fields. There is no wonder in that, for He is the One who brought people out of the shadows to guidance and amazed scholars throughout the ages with what it contains of miracles in all fields. The scientific miracle has opened up new horizons for scholars to discover this universe, its secrets and its sciences. I wanted to shed light on a blessing that carries miracles in the field of medicine,

which it carries of secrets that have astonished doctors. The verse is mentioned in Surat Yusuf in the Almighty's saying: {And he turned away from them and said, "Oh, my grief over Joseph!" And his eyes have become white from *بِالْحَنِّ هُوَ كَظِيمٍ* [Yusuf: 84] In this research, I will discuss the interpretation of the verse and present the scholars' statements about it and the most important things that modern science has mentioned about it. I have divided the research into a chapter that includes two topics:

The first topic includes two requirements: Defining the concept of sadness and scholars' interpretation of the noble verse
The second topic includes two requirements: The scientific miracle in the Almighty's saying: And his eyes turned white from sadness and the effect of sadness on health

The first topic:

The concept of sadness and scholars' interpretation of the noble verse

The first requirement: The concept of sadness

First: The linguistic meaning:

The letters ha, zay and noon are one root, which is the roughness of something and its intensity [1].

Sadness and sadness: the opposite of joy and the opposite of happiness, and sadness comes with the meaning of: worry.

And sadness: roughness, and sadness: what is rough of the earth [2].

Al-Raghib said: "Sadness and sadness: roughness of the earth, and roughness of the soul; Because of the grief that occurs in it, and its opposite is joy, and because roughness is considered grief, it was said: I roughened his chest: if I made him sad, it is said: he was sad, he is sad, and I made him sad and I made him sad[3].

From the above, it became clear that the linguistic meaning of sadness is centered around worry and grief, and it is the opposite of joy and happiness[4].

Second: The technical meaning:

Al-Jurjani said: "Grief: is an expression for what happens due to the occurrence of something bad, or the loss of something beloved in the past".

Al-Manawi said: Sadness with the fatha: what is rough and rough from the ground. And with the damma: the grief that occurs due to the occurrence of something bad or the loss of something beloved in the past, and its opposite is joy." [5]

Second requirement: Interpretations of scholars and commentators of the verse.

Scholars have several interpretations of the verse, where they said (and he turned away from them), and Jacob turned away from them (and said, "Oh, my grief over Joseph"), meaning: Oh, my sorrow for him. It is said that "grief" is the most intense sadness and regret. It is said from it: "I grieve over such-and-such, I grieve over him with great grief." Allah, the Most High, says: And the eyes of Jacob became white from grief, (so he was suppressing it), meaning: he was suppressing grief, meaning that he was filled with it, holding it back and not expressing it[6].

And he turned away from them and said, "Oh, my grief over Joseph!" And his eyes became white from grief, so he was suppressing it. } And Jacob, peace be upon him, turned away from them; what they brought him was news that saddened him, and he was alone; Because he was human, he felt sorry for Joseph, as the basis of misfortunes was his loss of Joseph. And when you hear a call for something sad, such as: Wa awhuznah or wa aw as-safah or wa aw musibatah; this means that the soul is distressed by the events and says, "Oh worry, this is your time, so come." Or he said, "Oh my sorrow"

Because his brother Benjamin was the most similar person to him; so his sadness for Joseph was a wave of worry that befell him, and it was followed by another wave of worry, which was the loss of Benjamin. And the Almighty said: {And his eyes turned white} [Yusuf: 84]

That is: Jacob's tears increased until the black part of his eye appeared as if it were white. Or: his eyes turned white from the excess of his sadness, which he does not express to anyone and suppresses [7].(So he is a suppressor) meaning: silent, not complaining about his situation to any creature, as stated by Qatada and others.

Ad-Dahhak said: (So he is suppressing [the anger]) grieving and sad [8].

Second Topic: The Scientific Miracle in the Almighty's saying: And his eyes turned white from grief

In the Almighty's saying: {And he turned away from them and said: Oh, my grief over Joseph! And his eyes turned white from grief} Yusuf: 84, and it means that repeated crying is the reason for the blindness that afflicted our master Jacob, peace be upon him. Was our master Jacob, peace be upon him, truly afflicted with blindness?

Beginning: We know from medical science that the visible part of the eyeball is composed in the front and center of a transparent layer called (the cornea) and in the middle of it is an empty circle called (the pupil). Behind the cornea and the pupil, there is another layer surrounding the pupil that is brown, gray, blue, honey, or green in color and is called (the iris). It is what gives the eye its distinctive characteristic. Around the cornea comes the white of the eye, which forms the largest part of the eyeball and is called (the sclera). Accordingly, what is meant by the statement in verse 84 of Surat Yusuf, "And his eyes turned white from grief," is the central part of the eye, meaning that he used the word "the whole" and meant the part. [9].

The whole, which is (the whiteness of the eye), was mentioned because the mention of the whole carries a meaning that the mention of the part directly lacks. The whiteness of the eye in the noble verse indicates the intensity of the sadness that

generates crying, and then this leads to the heart turning the blackness of the eye into whiteness, as if the features of his eye were erased due to the abundance and intensity of crying and turned into a white piece in which you do not see anything of the features of the eye.

If the verse expressed the speech in its true form by saying {Allah took away his sight}, this would not indicate the intensity of the pain and torment that the Prophet of God, Jacob, peace be upon him, experienced because of his son.

So the verse intended the central part of the eye where the sight lies, and the whiteness was mentioned metaphorically because it indicates what Jacob, peace be upon him, suffered from sadness and pain over the loss of his beloved son, and that he did not lose his sight except from the abundance of sadness and crying over him. It is as if the whiteness of the eye is linked to intense crying accompanied by tears and pain, and this is what the case of the Prophet Jacob, peace be upon him, was. It seems to me that the whiteness of Jacob's eyes, peace be upon him, is a fact and not a metaphor, because due to excessive crying, cataracts entered his eyes and they all became white, i.e. "a veil became in his eyes, the whites of their eyes." The Egyptian Muslim scholar, Dr. Abdul Basit Muhammad Sayyid, a researcher at the National Research Center affiliated with the Ministry of Scientific Research and Technology in the Arab Republic of Egypt, was able to obtain two international patents, the first of which is a European patent and the second is an American patent, after he manufactured eye drops to treat cataracts, inspired by the texts of Surat Yusuf, peace be upon him, from the Holy Quran. He began to ask himself what was in Joseph's shirt, peace be upon him, that would cause healing, until God guided him to do so, researching the relationship between sadness and the appearance of cataracts, as sadness causes an increase in the hormone "adrenaline", which is considered an antagonist to the hormone "insulin". Therefore, extreme sadness or extreme joy causes a continuous increase in the hormone adrenaline, which in turn causes an increase in blood sugar, which is one of the causes of opacity, in addition to the coincidence of sadness with crying[10].

2. CONCLUSION

At the end of this research, the study reached a set of results that highlight the depth of the Quranic miracle in linking sadness to physical and psychological health. First, the analysis shows that regret is the most severe type of sadness and remorse, which is evident in the words of our master Jacob, "Oh, my sorrow for Joseph." The concept of sadness in the Arabic language reflects the depth of this feeling, which has given Arabic literature a rich legacy that expresses multiple levels of sadness.

Second, emphasizing the importance of understanding sadness from multiple aspects, the study explains that sadness is not just a passing feeling; rather, it has tangible effects on the entire body, including the eye. In the case of our master Jacob, peace be upon him, the Quranic text explains that the loss of his sight was a result of his intense sadness for his son Joseph, which shows the extent of the impact of sadness on the body's vital functions. Third, recent studies show that joy or extreme sadness lead to an increase in the secretion of the hormone adrenaline, which in turn increases the level of sugar in the blood, and may lead to the appearance of cataracts in the eye as a result of excessive crying, a medical phenomenon that explains what happened to our master Jacob.

Finally, this research confirms that the Holy Quran remains a light that inspires the minds of scholars and motivates them to research and think about the universe and man, and that it represents a scientific and spiritual source that carries within it many scientific indications that have only been revealed by modern science

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None

References

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