



NON-VERBAL EXPRESSIONS OF THE EYES IN THE HOLY QUR'AN

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ABSTRACT

The eye is the most important part of human non-verbal communication. A person's eyes can reveal the lies he tells with his tongue. Many non-verbal expressions can be made with the eyes.

KEYWORDS: *Quran, non-verbal, eye, look, expression, gaze.*

In the history of mankind, the eye is an important part of the body from the point of view of the attention directed towards it. A lot of things have been said about him, be it in terms of importance among members, or in terms of their beauty. Even poets, writers, writers and classical scholars were the most mentioned buyers of this body part. Because the eyes are the door of the soul and the door of the soul. It provides the most accurate information about a person's inner feelings and emotions. Even if the information given by the language to the mind is false, the eye cannot handle a lie.

One of the rarest dictionary books of the Arab world, Ibn Manzur's "لسان العرب" set aside 9 pages for the word "eye" and gave it more than thirty meanings. In particular, the eye is an organ of the sense of sight and sight, a spy, a looker. Also, the watcher, the controller, the guard, and again the spring that flows from the earth, is the sun, money, dinar, dirham, wealth, gold, truth and ore.¹

The word "eye" appears in 63 verses of the Holy Qur'an in different meanings. In particular, in several verses, it was mentioned that the eye represents the meaning of vision, which performs the function of communication. Allah Almighty says in verse 13 of Surah Imran, "There has already been for you a Sign in the two armies that met (in combat) One was fighting in the cause of Allah, the other resisting Allah. **these saw** with their own eyes. Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see." "these saw"² is the expression "رَأَى الْعَيْنَ" in Arabic, and Ibn Ashur called it "true sight" in his commentary.

Ibn Ashur says: "Seeing here means perceiving with the eyes. Indeed, on the day of the Battle of Badr, the disbelieving community saw twice as many Muslims as their number, and they were defeated with fear in their hearts."³

Allah Almighty has blessed man and his other creatures, including the jinn, with the all-seeing eye as stated in verse 179 of Surah A'raf. Eyes are an important part of establishing communication before verbal communication. In Surah Balad, Allah says "أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ" i.e. "Didn't He give him two eyes?" said.

Communication through the sense of sight is practiced from the first days of the baby's birth. On the other hand, it takes at least 1-2 years for a baby to start communicating through language.

Along with the task of establishing communication, eyes express emotions and human feelings. Eyes express piety and fear through tears. Or, it also reflects happiness. At the same time, shedding cold tears means a person's happiness, joy and happiness. As mentioned in the 26th verse of Surah Maryam, "فَكُلِي وَاشْرَبِي وَقَرِي عَيْنًا" means "Eat, drink and please the eyes".

¹ *Lisan ul Arab – Ibn Manzur; dar ul Maarif; 2016*

² *The Holy Quran, translation and commentary by Yusuf Ali; King Fahd nashri; Madina, 1946*

³ *Lugatul al Jasadi fi AlQurani AlKariym, Doktor Kamol Abdulaziz, Daru assaqofiyatu linnashr, Qohira, 2010*



and grant him peace, used to whisper to God: "Rafiqul Ala, Rafiqul Ala." They continued until their souls were seized and their hands fell down.⁹

After reading the hadith mentioned above, we understood that the believers understood that they wanted to use the miswak held in the hands of their brother Abdurrahman from the eyes of their mother Aisha, may God bless her. However, no desire was expressed here. From this hadith we have observed not one but three non-verbal communication. At first, when Aisha looked into the eyes of the Prophet, he looked at the miswak as if he wanted her, and the reflection of that desire in the eyes of another eye that was looking at her eyes. proves how important a communication tool is. During the hadith, Aisha asked the Prophet, peace be upon him, "Shall I bring him to you?" "When asked, he nodded his head saying "Yes" and the second time he gestured in the same way to the offer to soften the miswak, it is proof that body language is the most important means of communication in all times and places. It is clear from this that Rasulullah SAW used both eyes to convey information.

If we look at the Qur'an, we will come across examples in several places where it talks about the language of the eyes, about the meanings that it reflects the human gaze. The book contains some actions performed by the eye that come with the word eye or with words that express the functions of the eye, such as look, gaze, insight, stare, and stare.

“ Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their heart (from the light); for they are a people that understand not. “¹⁰

Shaykh Sha'ravi says in his commentary on this verse: "They want to say something, but they cannot speak with their tongues, and they talk to each other with their eyes and glances. Nazarda is like "has anyone seen you?" They spoke as if they had the word. You can see this in the facial expressions of a person who listens to a speaker and sees something he doesn't like about what he's hearing."¹¹

In the interpretation of this verse, Razi said strange things. According to him, every time a verse is revealed from the Holy Qur'an and it mentions the qualities of hypocrites and their painful consequences, the hypocrites suffer from hearing this verse and cannot bear to hear it. For this reason, they leave the place where the Qur'an is being read and ask each other through their eyes if anyone has seen what they have gone out to. That is, if someone sees you, they will tell you not to go out, so that they do not find out about your hypocrisy.

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⁹ Abu Hamid Ghazali, "Mukoshafatul Qulub", page 498, corrected reprint, Gafur Ghulam, Tashkent, 2018

¹⁰ Al Tawbah 127

¹¹ *Lugatul al Jasadi fi AlQurani AlKariym, Doktor Kamol Abdulaziz, Daru assaqofiyiyatu linnashr,Qohira,2010*



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