

THE CONTEXTUALITY OF THE QUR'AN IN DETECTING DISEASES (STUDY OF THE INTERPRETATION OF EYE DISEASES OF PROPHET YA'QUB IN SURAH YUSUF VERSE 84 PERSPECTIVE OF EYE HEALTH)

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ABSTRACT

Qur'an Chapter Yusuf verse 84 tells about the sore eye of Prophet Ya'qub. It is told that he had sore eye with an indication of white discoloration of his eyes due to deep sadness. In this verse, the Qur'an only speaks of the nature and cause of the illness, without mentioning the type of illness yet. Based on this background, this thesis presents research on the eye disease of Prophet Ya'qub in the perspective of eye health study. The research method applied in the study is qualitative method. Whereas, The documentation techniques from library sources in the form of 12 books of tafsir muktabar along with other supporting books for data collection techniques. Then the interpretation analysis theory that is applied is *tahli>li>* interpretation. The results of the study found that there are six opinions of tafsir scholars in interpreting the type of eye disease of Prophet Ya'qub. The six are: blindness, low vision, flooding of tears (Nasolacrimal duct obstruction), thin white membrane (cataract), dry eye, and glaucoma. There are two principles which become the standard in the object of this research, namely the indication of the white color in the eyes of Prophet Ya'qub and sadness as a causative factor. According to the study of eye health, by paying attention to these two indications, the author further strengthens the opinion that the eye disease which plagued the Prophet Ya'qub leads to cataract eye disease. Because cataracts are a disease which clearly gives a white effect on the eye. As for the other diseases, there is less visible characteristic of the white effect on the eye. Furthermore, the main cause of cataracts is excess sugar in the body (Diabetes Mellitus). Diabetes mellitus often occurs due to stress or protracted sadness. Thus, the author's strong assumption in

giving the conclusion that the eye disease experienced by the Prophet Ya'qub is leading to cataract eye disease.

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1. Introduction

Tafsir of the Qur'an is a scientific discipline that occupies the highest position in the eyes of Islamic scholars. From the third century Hijri to the fourth century Hijri this science experienced good development. This is evidenced by the emergence of various types of tafsir books born from scholars in that century. Along with the progress of the times with science, the tradition of interpretation of the Qur'an also developed along with the development of the times (Mustaqim, 2017).

The emergence of books of Quranic exegesis written by *mufasirin* with various styles and interpretations provides evidence that the Quran is an endless source of various kinds of knowledge to be explored. Many sciences known to modern man, it turns out that it has been contained in the Quran centuries ago. Scientific interpretation that emerged in the modern era is proof that the Qur'an as a holy book is very relevant to solve the problems of its time.

One small part of the breadth of the Qur'anic knowledge that needs to be contemplated for its meaning is verse 84 of Surat Yusuf. God said:

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَفَىٰ عَلَىٰ يُوسُفَ وَإِبيضَّتْ عَيْنُهُ مِنَ الحُزْنِ فَهُوَ كَظِيمٌ

And he (Jacob) turned away from them (his sons) saying, "O my sorrow against Joseph," and his eyes turned white with sorrow. She silently held back her anger (towards her children).

This verse tells about the suffering of Prophet Ya'qub in facing the trials of life. He suffered from an eye disease that made him unable to see the world clearly. Prophet Ya'qub was a prophet who had his own example in the history of his life. His name is Ya'qub bin Ishaq bin Ibrahim. History records that Prophet Ya'qub had 12 children. Ten children from his marriage to his wife named Laya. And the next two children from his marriage to Rahiil. Of his sons who later became prophets were the children of his marriage to Rahiil. From Rahiil's womb came Joseph and Bunyamin. The successor of the prophetic relay of Prophet Ya'qub was succeeded by Yusuf '*alaihisalam*' (bin Al-sheikh & Kasir, 2004).

The sholihan and intelligence and charming face that Allah gave to Yusuf '*alaihisalam*' made the Prophet Ya'qub love him more than he loved other children. Surely this made Yusuf '*alaihisalam*'s brothers '*alam*' jealous. Envy they always nurtured so that one day they had evil treason intentions towards Joseph. Treason, healing of him really found a smooth path. They took Joseph into the woods where he was grazing. There they launched their evil act by throwing Joseph into a well, wishing Joseph to die in it.

Hearing the sad news that Yusuf had been killed, the Prophet Ya'qub '*alaihisalam*' experienced deep sorrow. The Qur'an, Surah Yusuf, verse 84, describes how depressed the Prophet Ya'qub was in undergoing this ordeal. The appalling state of grief is illustrated in the verse above. This verse explains that the Prophet Ya'qub '*alaihisalam*' experienced deep distress. This is illustrated by the length of time the tears of the Prophet Ya'qub flowed flooding his eyes. In one story he cried for 80 years. Sadness or protracted stress will certainly have an effect on physical health. So do not be surprised if physical symptoms appear such as changes in eye lens abnormalities that turn white.

In line with Doctor Siti Nu Asiyah's explanation that prolonged stress will result in physical damage. When people perceive themselves stressed, the brain sends signals to the central nervous

system through the hypothalamus. The nervous system that has received signals from the brain will prepare the body to deal with stress. The effect will be changes in the condition of the body. Changes experienced include changes in blood pressure, heart rate, dilated pupils, and the secretion of several hormones that are prepared to respond to stress (Asiyah, Fauziyah, Khotimah, & Balgies, 2014).

The whitening condition of the eyes of the Prophet Ya'qub, Al>n does not clearly explain the type of disease he suffered. Al>n only reports symptoms in the form of white discoloration in the eyes and informs the cause of pain, namely sadness and holding anger which are factors that trigger the onset of disease. Therefore scholars of exegesis of Al Qu'a>n differ in their interpretation of this verse. Some of them explicitly explain that the condition experienced by the Prophet Ya'qub was blind. There are also those who interpret it with *ghisya>wah* (close). It means that there is something white that covers his vision.

In the medical lens of eye health, the condition of eye pain experienced by the Prophet Ya'qub has a variety of arguments. There are at least two arguments that researchers can put forward that are contextual to this case. *First* is cataracts. Cataract is a cloudy condition in the lens of the eye or a condition of loss of lens transparency, resulting in visual impairment (Kurniawan, 2018). The *second* argument is *dry eye*. Dry eye is a condition of reduced tear function that cannot lubricate the cornea or the surface of the front eye.

On this basis, the author conducted research on Nabu Ya'qub's eye disease, focusing on the study of the interpretation of Surah Yusuf verse 84 in the perspective of eye health. The author wants to find out by conducting research and analyzing data related to this case. Then it can be known what kind of eye disease experienced by Prophet Ya'qub.

Thus arises the formulation of the problem in the form of how to interpret *the mufasirin* surah Yusuf Verse 84? How is the understanding of Prophet Ya'qub's eye disease in the perspective of eye health?

2. Materials and Methods

This type of research is qualitative research. In terms of qualitative research, it is research that is able to produce analytical procedures without using statistical analysis procedures or other quantification methods (Moleong, 2019). For the category of research types applied is *Library Research* (library). This means that literature sources data taken from libraries include books, encyclopedias, dictionaries, magazines, journals, theses, dissertations, documents, and so on (Harahap, 2014). The data analysis that the author applied in this study is a descriptive method. Descriptive method means research that works to describe and interpret existing data, thoughts or opinions that are developing, ongoing processes, developing tendencies, effects or consequences that occur (Sumanto, 2014). At the beginning of the study the author will present verse 84 of Joseph's letter. Then the author will interpret this verse by presenting various styles of interpretation. Departing from the explanation of the tafsir scholar, the author will identify with eye health science, so that the author will be able to take knowledge of the type of eye disease experienced by Nai Ya'qub.

3. Result and Discussion

Mufasirin's explanation of the eye disease of the Prophet Ya'qub in Surah Yusuf verse 84

There is no doubt that the Qur'an is a guidebook of Muslims which is rich in very high literary content of the language. To understand the meaning of God's Word requires tools that must be mastered by those who want to understand it. With regard to the meaning or interpretation of verse 84 of Surah Yusuf, the author relies his interpretation on the expert, namely *Mufasiri>n* through the books of tafsir they wrote.

If there are 12 mufasir that the author considers suitable as a reference in this study. Of the 12 mufasir are: Al-Qurtubī with his work *Kitab tafsir Al-Jāmi' li ahkām al-Qur'an*, Al-Alusi> with his book *Ruwhu al-Ma'ani> karya*, Nidhomudin an-Naysaburi with his book entitled *Ghara>ibu al-Qur'an wa Ragh>ib al-Furqa>n*, Thanthawī Jauhari with his book *Jawāhir fi Tafsīr al-Qur'an al-Karīm*, *Fakhr al-Ra>zi* with his book *Mafātih Al-Ghāib*, HAMKA (Hajj Abdulmalik Abdulkarim Amrullah) with his tafsir Al Azhar, Wahbah al-Zuhailly with his tafsri entitled *At-Tafsi>r al-Muni>r*, Al-Maraghi > in his tafsri *Tafsi>r al-Maraghi>*, Ibn 'Ashu>r in his tafsri *al-Tahri>r wa al-Tanwi>r*, Al-Zamakhshari in his tafsir *al-Kasya>f*, *Abu Hayan with his tafsir Al-Bahru al-Muhi>* th , and Muhammad al-Ami>n al-Harari> in his tafseer *Hada>iq al-Rauh wa al-Raiha>n*.

God said;

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُوْسُفَ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحَزْنِ فَهُوَ كَظِيمٌ

And he (Jacob) turned away from them (his sons) saying, "O my sorrow against Joseph," and his eyes turned white with sorrow. She silently held back her anger (towards her children).

The book of tafsir *Al-Jāmi' li ahkām al-Qur'a>n compiled by al-Qurtubī is a book of tafsir that has a fiqh style*. In the book Imam al-Qurtubi explains the interpretation or meaning of verse 84 of Surah Yusuf quite comprehensively. It is said that when the Prophet Ya'qub heard the news of Benjamin's arrest for the alleged theft of a measuring container belonging to the ruler of Egypt, the sadness felt by the Prophet Ya'qub was perfect. Her grief was even worse when she remembered Joseph who had been separated from her for decades without any news. Then he turned away from Joseph's brothers, muttering, "O my sorrow against Joseph." It should be noted that sa'at experienced a deep calamity this sentence came out of Ya'qub's mouth which gave an indication of despair, but what happened was not the case, according to Sa'id bin Jubayr during the prophethood of Ya'qub there was no sharia teaching to say the sentence *istirja'* when stricken by disaster.

Interpreting the phrase "and both eyes became white" Qurthubi explains that Prophet Ya'qub could not see for 6 years due to blindness. It has happened that both eyes of Prophet Yu'qub changed to white but there was still little ability to see. He gave firmness, that both of Ya'qub's eyes turned white because of the crying due to the sadness he experienced. Sadness is illustrated in the use of the word *فَهُوَ كَظِيمٌ* in verses. Qurtubi interprets this phrase with sadness that has filled its volume but is restrained there is no room for flow. Muqatil and Jauhari mean *كَظِيمٌ* with *الْكَمْدُ* which is the essence of pent-up sadness or sadness that is not expressed by action.

The book of tafsir that is considered appropriate to be a reference in this study is the book of tafsir entitled *Ruwhu al-Ma'ani>* written by al-Alusi>. Although this book of tafsir is in the style of *isha>ri Sufi*, but the author gives quite a lot of explanation about the interpretation of verse 84 of Surah Yusuf. In his explanation, a theory is mentioned that says, if there have been many tears of life trials (which make setres) will result in the disappearance of the black color of the eye, replaced by the turbid white color that occupies its black position. Al-Alusi> also brought the opinion that the whiteness in the eyes of Prophet Ya'qub is a *kinayah* or metaphor of blindness. It is suspected that the eyes of the Prophet Ya'qub could not see at all, the reason that corroborates this opinion is the word of Allah Himself in verse 98 of Surah Joseph. According to Abu Hayyan in the verse there is a sentence (*فَارَأَيْدَ بَصِيرًا*) then he (Ya'qub) can see again) which gives a picture and meaning of the condition he recovered from blindness. The third theory says that the information of white changes in the two eyes of Prophet Ya'qub is not a *kinayah* or metaphor, but a real condition, where both eyes are able to see with very weak vision because there is *غشاوة* (covering). The word *غشاوة* when explored has the meaning of cover, sheathing, membrane coating, and thin skin (Munawwir, 2022). These are the three theories put forward by al-Alusi about the eye pain suffered by the Prophet Ya'qub.

In addition to *Ruwhu al Ma'ani* there is a book of tafsir with a Sufi isha>ri pattern that the author considers worthy of also being a reference or reference in this study, namely the book of tafsir Ghara > ibu al-Qur'a > wa Ragha >ib al-Furqa >n by Nidhomudin an-Naysaburi. It was explained that as a result of this sadness, Prophet Ya'qub experienced eye disease with the physical characteristics of the black part of the eye becoming white. Regarding the cause of the white discoloration, An Naysaburi explained that the cause of white is due to crying caused by deep sadness. He also revealed a theory from experts. Experts say, "When many tests (make him sad) result in clouding of the black eye, making him blind. This can happen because of the appearance of dead cells that accumulate in it." In line with this theory, An Naysaburi also brought another opinion in the form of a theory that the cause of the whiteness of the eyes of the Prophet Ya'qub was a lot of crying tears, so they looked white. It is said that the eyes of the Prophet Ya'qub have never dried up since parting with Joseph for a very long time of 80 years (Al-Naisâbûrî & al-Qummî, 1996).

Kitab *Jawa>hi>r fi Tafsîr al-Qur'an al-Karîm* by Thanthawî Jauhari is an ilmi-style book that is considered very suitable as a reference in this study. This book is famous for its style that is thick with nuances of science. However, Thanthawî Jauhari did not give much explanation about the eye disease of Prophet Ya'qub when interpreting verse 84 of this letter of Yusuf. In his explanation he only gave one conclusion that the cause of the whitening of the eyes of the Prophet Ya'qub was due to crying too much. He added, tears of sadness will remove the black color in the eyes. The condition of the Prophet Ya'qub's sense of sight can still see with very weak eyesight. Tafsir sentence الْحُزْنُ فَهُوَ كَظِيمٌ مِنْ according to Thanthawî Jauhari that in Prophet Ya'qub fulfilled wrath towards his sons, but he only kept in his feelings without showing it to others. It holds anger like a container of water that is tied tightly when it is full of its contents, so that the contents are restrained from spilling.

The book of tafsir *Mafâtiḥ Al-Ghâib* by *Fakhr al-Ra>zi* is also a book of tafsir that also has a > style (Dimiyathi, 2020). Al Razi gives some meaning about the meaning of the verse of whitening the two eyes of Prophet Ya'qub. The *first* meaning, when the Prophet Ya'qub said "O my sorrow against Joseph" he immediately agitated so much that tears flooded his eyes. So many tears spilled into the eyes, it seemed to whiten his eyes. So whitening the eyes due to the whites of tears that accumulate in the eye area. The *second* meaning, the phrase "and both eyes became white" is just >a quinine (metaphor) of the mental state defeated by crying. Or the condition of charging a lot. *Third*, it means blind. Lingering sadness will make crying which also drags on and then will result in blindness. Prolonged crying will leave dirty patches in the black eye (pupil). The *fourth* meaning is that Prophet Ya'qub was not blind, he could still see with minimal and weak vision. It is said that the two eyes of Prophet Ya'qub have never experienced dry tears since separating from Joseph over a span of 80 years (Khalid, 2018).

Next is Tafsir Al Azhar the phenomenal work of Indonesian scholar, Hamka (Haji Abdulmalik Abdulkarim Amrullah). Surely this is a book of interpretation of original Indonesian products. This interpretation has a pattern of *adabi> ijtima>'i* (social society). Hamka explained that, sadness increased when sadness came to Prophet Ya'qub so that his eyes turned white. In enduring grief, mentally he was able and strong to endure, but physically or physically he was weak and eventually fell ill especially in the eyes. The lining of the eyes turns white, from the cause of the many tears that are held out, or the cause of white is the absence of tears that will be able to be released again (because dry / dry eye). Such is the damage to the physical condition experienced by Prophet Ya'qub when he endured too long of willingness.

Al-Tafsi>r al-Muni>r written by Wahbah al-Zuhaili, is a contemporary commentary that appears in 20 is a tafsir that also has the style of *Adabi Ijtimā'i*. Wahbah al-Zuhaili explained that the meaning of the verse وَأَبْيَضَّتْ عَيْنَاهُ (and whitening his eyes) is that both eyes of the Prophet Ya'qub suffered pain caused by sadness (setres). On both eyes are غشاوة بيضاء (white covering) covering the

vision. This condition made him even more silent, did not want to complain to creatures, and did not vent his anger to his children. It is said that the two eyes of Prophet Ya'qub have never dried from tears since parting with Joseph for 80 years.

Almost the same explanation is also mentioned by al-Maraghi > in his book *Tafsi>r al-Maraghi>*. According to him, the meaning of the verse "and whiten his eyes" is that there is غشاوة (white covering) that covers vision, but nevertheless the nerves of the eye are still functioning so well that in fact he is still able to see, but is blocked by the covering. Doctor Abdul Aziz Ismail Basya argued: "The white color of the eye accompanied by loss of vision, this condition is generally called glaucoma. This happens because of increased blood pressure in the vessels." (Al-Maraghi, 1946)

Ibn 'Asyur in his tafsir *al-Tahri>r wa al-Tanwi>r* also contributes an opinion of interpretation in verse 84 of this surah of Yusuf. In his interpretation he said that as a result of deep sadness, it affects the change in eye color to white. Of course, this symptom will not appear unless you experience sadness for a very long time. Dohir, Ibn 'Ashu>r argues that the cause of the damage to the eyes of the Prophet Ya'qub is sadness. Sadness as the cause of the whitening of his eyes. The change in color to white is a *qui>nine* (metaphor) of visual dysfunction. Continuous sadness in the brain causes disruption of the work of the visual nerve (Ibn'Asyur, 2018).

Al-Zamakhshari> in *al-Kasya>f* explains that the disappearance of Yusuf was the root cause of the Prophet Ya'qub's suffering. The whitening of both eyes of Prophet Ya'qub was due to the factor of many thoughts (seteres). If there are many thoughts, tears of sadness will erase the black color in the eyes so that they turn into cloudy white. That said, this is blind. But another opinion says that Prophet Ya'qub was able to see with weak eyesight. Obviously, sadness causes crying, then crying causes the appearance of white in the eyes. So distress (setres) becomes a factor causing eye pain.

Abu Hayan in his tafsir *Al-Bahru al-Muhi>th* explained that Prophet Ya'qub experienced sadness and mangis for 80 years until it had an effect on his eyes turning white. Changes occur in the black eyes which change to a dirty white color. This is the first opinion that Abu Hayan brings in this book of tafseer. The *second opinion* says that the eyes of the Prophet Ya'qub were blind. Because in verse 96 of the same surah there is the phrase فَارْتَدَّ بَصِيرًا (he can see again). The word الْبَصِيرِ is the opposite of الْأَعْمَى, thus correctly interpreted as blind. For the *third opinion* it is said, that Prophet Ya'qub could see with minimal and weak eyesight (vague).

Finally, the Book of tafsir *Hada>iq al-Rawh wa al-Rayha>n* the work of Muhammad al-Ami>n al-Harari>. Muhammad al-Ami>n al-Harari explains the meaning of the verse وَأَبْيَضَّتْ عَيْنَاهُ (and whitened his eyes) with several interpretations. *First*, both eyes of Prophet Ya'qub contained غشاوة بيضاء (white covering) which blocked his vision. But the nerves that detect visible objects remain intact and healthy. *Second*, the black color in the eyes turns white because of too much charge. The *third meaning*, it is said that his sense of sight is really not functioning (blind). *Fourth*, he is able to see with weak (vague) vision, so many tears accumulate when charging. So that white eyes appear because of the reflection of tears that accumulate in the eyes (Al-Harari & Al-Alawi, 2021).

As a result of the author's observation, there is no mufasir who expressly mentions what disease infected the eyes of the Prophet Ya'qub. What exists is that they only include differences in the interpretations of previous interpreters, or some are personal opinions that do not appear to have any firm meaning. From various interpretations that exist, then the author classifies them into several groups of opinions. The classification results that the author can group are: :

1. Eye blindness.
2. Weak eyesight.
3. White color means a flood of tears.
4. White eyes mean a thin covering on the eyes that are white.

5. Dry eye.
6. Glaucoma.

Analysis and contextuality of the Qur'an to the interpretation of Surah Yusuf verse 84

The author has stated in the sub-chapter above that the results of the author's observations, *mufasiri>n* in interpreting the eye disease of the Prophet Ya'qub they differ in opinion, at least the author has found 6 opinions, namely: Eye blindness, weak vision, flood of tears, thin covering on white eyes, dry eyes, and glaucoma. Each of the six opinions one by one the author will make an analysis and response, so that the author can take the question that the author thinks is most appropriate to interpret the type of eye disease of the Prophet Ya'qub in verse 84 of Surat Yusuf.

First. Eye blindness. As in the past, some *mufasiri>n* brought the eye disease of the Prophet Ya'qub with whitening characteristics in both eyes to the meaning of *kinayah* (metaphor) as blind eyes.

In the perspective of eye health, eyes that have white abnormalities are generally cataracts, even 60% of the causes of blindness are cataracts (Ilyas, 2006). Cataract is a disease that has cloudy specifications in the lens, if this turbidity is thicker it will appear white in the eye. Starting from a thin turbid called *Insipen*, increasing the wrinkles to *immature*, continuing to mature and at worst to hypermature, where cataract sufferers at this stage sharp vision sufferers worse than counting fingers or seeing hand waves .

In this condition, it can be called eye blindness because the eyes are very difficult to reach visible objects. Similarly, if the Prophet Ya'qub was in the position of this hypermature cataract stage, then the opinion that said that the whitening of both of his eyes was blind can be justified. This means blindness in the sense of *avoidable blindness*. Keep in mind that cataracts are not the cause of permanent blindness. Cataracts are reversible eye diseases. When the cataract gets proper treatment, the eye will be able to see as before.

However, if what is meant is blindness in the layman's view, that is, permanent blindness (*inreversible*) or blind disability, then this view cannot be justified. When it comes to blindness, the layman's view says that it is permanent blindness or eye defects. Demkian also the opinion of *mufasiri>n* who interpret the eye disease of the Prophet Ya'qub is blind, they understand it as blindness of permanently disabled eyes. This can be understood from the use of **or** أعمى عمى diction in their tafseer books. While the word **or** أعمى عمى means ذ هب بصره كله من عينييه كليهما فهو أعمى (has lost all his sense of sight from both eyes). The definition turned out to be in accordance with blindness defined by the WHO (*World Health Organization*), blindness is a condition that has no visual function, that is, does not have perception of light. If so, then this condition is a permanent eye defect that the Prophet Ya'qub had. Though historical facts say that the vision of Prophet Ya'qub can recover completely after the healing process. This historical fact is contained in verse 96 of Joseph's letter.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَنَا رَسُولُ اللَّهِ مَا لَا تَعْلَمُونَ (96)

So when the bearer of the good tidings came, he rubbed (the garment) on his face (Jacob), and he could look again. He (Jacob) said, "Have I not told you that I know of God what you do not know."

The above verse explains that the eyes of Prophet Ya'qub can see again after being rubbed with the Prophet Yusuf's clothes. Thus, the eye pain he experienced was not permanent eye blindness or eye defects, but reversible blindness. This disagreement with the view of exegesis also comes from a commentator named Ali Ghazi al-'Ani in his book entitled *Baya>nu al-Ma'ani*. In his writings he denied that Prophet Ya'qub was permanently blindly disabled. According to him, blindness is a disgrace or record, while the prophets are free from all kinds of disabilities, both mental and physical.

Another argument also arises from the Qur'anic habit of bringing up the theme of blindness, specifically always using the language الأعمى (blind eyes), not by using the redaction "Whitened eyes"

as is the case in verse 84, **وَأَبْيَضَّتْ عَيْنَاهُ** (and whiten both eyes). In the Qur'an the word **الْأَعْمَى** is repeated 34 times in various forms in 30 verses spread across 27 suras of the Qur'an. The use of the word "Whitened Eyes" is never mentioned except in verse 84 of Joseph's letter. An example is the following verse: :

أَنَّ جَاءَهُ الْأَعْمَى

Because a blind man had come to him (Abdullah bin um Maktum).

This verse and similar verses came with the redaction **الْأَعْمَى** which gives the meaning of blind eye defect. Departing from here, it does not seem appropriate if the eye disease experienced by the Prophet Ya'qub is blind eye in the sense of permanent disability. Because when the meaning of the Qur'an is blind eyes, it will definitely use **الْأَعْمَى** the redaction not with the redaction **وَأَبْيَضَّتْ عَيْنَاهُ**. Thus, it is suspected that what happened to the two eyes of Prophet Ya'qub was a disease that could infect and be cured. This disease has the characteristic of changing the black color of the eye to white, the dominant eye disease changes the color of the eye to white is a cataract not blind eye defects that are permanent.

Second. One opinion of the *mufasiri>n* says that the eye disease of Prophet Ya'qub was weak vision. According to the perspective of eye health, this symptom is termed *low vision*. *Low vision* is a degree of vision loss that cannot be fully aided by conventional eyewear. Perfect visual acuity is 20/20 while *low vision* is less than the sharp eye. *Low vision* is not blind. Eyes that experience *low vision* are still able to see but with very weak vision so that it has difficulty recognizing objects in the distance, difficulty distinguishing colors especially in the green-blue-violet range, and difficulty seeing close such as reading or cooking. It is estimated that about 17 percent of people over the age of 65 experience a sharp decline in vision or nearsightedness. Although most people experience some physiological changes with age (*presbyopia*), these changes usually don't always cause *low vision*. Common causes of *low vision*, especially in older adults, include macular degeneration, glaucoma, and diabetic retinopathy (Agni, Mahayana, Suhardjo, & Triyono, 2021). In one study it was said that the trigger factor for abnormalities or sharp eye vision disorders was mostly caused by refractive disorders that were not corrected accurately (42%), followed by cataracts (33%), and then glaucoma (2%) (Nurjanah, Indawaty, & Purwoko, 2019). So *low vision* is a result of the diseases mentioned above.

After understanding the science of *low vision*, it was then compared with the state of eye pain experienced by the Prophet Ya'qub. One point that has always been a point of consideration is the change of both eyes of the Prophet Ya'qub to white. Of the several diseases that *cause low vision* above, which can cause white color in the eye only cataracts. If so, it can be concluded that the eye disease experienced by Prophet Ya'qub leads to cataracts. With this cataract made the eyes of the Prophet Ya'qub become weak vision or *low vision*.

Third. White color means a flood of tears. Followers of this opinion explain that the Prophet Ya'qub wept so much that tears flooded his eyes. So many tears spilled into the eyes, it seemed to whiten his eyes. So whitening of the eyes due to the white color of tears that accumulate in the eye area. In the perspective of eye health science, the condition of accumulation of tears in the eyelids can occur and can not. The accumulation of tears in the eye area in ophthalmology is generally called *Nasolacidal Duct Obstruction* (ODNL), which is a condition of blockade or blockage of the lacrimal drainage system. The clinical symptom is that tears return to the lacrimal system, resulting in the form of a pool of tears because the cause is blocked from passing through the channel that should be passed. So it seems that the eyes are crying. This blockage usually occurs in children. There are 50% occur in newborns, especially in premature babies. This disorder occurs in all genders and can be influenced by families who experience the same disease. However, the percentage proves as many as

90% of patients with eye disorders mentioned above will experience improvement and healing when the disease has reached the age of 1 year (Soebago, 2019).

Comparing with the interpretation of some *mufasir* who say that the whitening of the eyes of the Prophet Ya'qub was limited to a collection of tears that flooded both eyelids, then this opinion according to the author is not quite right, because the blockage of the tear drainage system is generally experienced by children who are still in toddler age, not adults like Prophet Ya'qub.

Then, in fact, the Prophet Ya'qub wept and for many years he wept. Is there no accumulation of tears? The answer is yes it must accumulate, however, the pile of tears will not long pool in the eye area, because tears will quickly run out with evaporation. Tears contain 98.2% water which serves to wet the conjunctiva and corneal surface. Tears will quickly evaporate. Tear evaporation has a velocity between $8-10.1 \times 10^{-7}$ gm.cm-2sec-1. This evaporation of tears will greatly affect the thickness of the tear surface and its concentration. In the interval of 10 seconds between the two blinks will reduce the tear thickness by about $0.1 \mu\text{m}$ and the tear concentration is reduced by 1-2%. So there will be no accumulation of the number of tears with a very large amount that makes the eyes closed so that it causes white.

The tears that are accommodated enter the lacrimal cavity or pocket, then will continue to descend to the nasal cavity precisely into the *inferior rice meatus*. Then the tears will continue to flow into the *nasopharynx* then into the *esophagus* and finally into the stomach. Hot air in the nose also speeds up the process of steaming. Thus, there will not be many tears dripping down the cheeks and also tears will not come out of the nostrils.

Therefore, according to researchers, the whitening of the two eyes of the Prophet Ya'qub was not due to the accumulation of tears in the eyelids, but other factors that caused the whitening of both of his eyes. As the author explained in the previous explanation that the alleged author of the Prophet Ya'qub had cataracts, because cataracts are diseases that clearly have white symptoms in the eyes.

Fourth. White eyes mean the presence of a thin white covering on the eyes. *Mufasir* who tend to this opinion always use the redaction غشاوة بيضاء (white covering) in their tafsir. If you dig into the meaning, the word غشاوة means covering, sheathing, membrane coating, and thin skin. This means that in both eyes of the Prophet Ya'qub there was something that covered his vision. As explained in the chapter above, that even though his eyes are closed by something, the nerves of the eye are still functioning so well that he is actually still able to see, but is blocked by the cover. It is also said that the cover is murky white.

After observing the condition of the two eyes of the Prophet Ya'qub that turned white, then understanding the explanation of the expert exegetes who have the same tendency to this view, then brought to the perspective of cataract-specific eye health science will be found many similarities. In the *explanation of the mufasiri* above it is said that in the eyes of the Prophet Ya'qub there was a cloudy white covering that blocked his vision. This condition is commonly called cataracts. Cataract is a condition of the lens of the eye that should be clear and clear experiencing turbidity. The lens is formed from a translucent substance in the form of a springy textured disc plate. The lens is about 5 mm thick and 9 mm in diameter and will undergo widening when accommodation (shadow adjustment) occurs. Lens, serves as a tool to refract light.

When humans are young, the *nucleus* (cell of life) lens is flabby, while when it has reached old age, the *nucleus* turns hard. As you age, the lens of the eye will change to become denser and lack fluid, so that the lens becomes harder in the middle. This hardening is what makes the color change from brown to white according to the stage of the cataract. If it worsens, the ability of the lens to focus objects at close range is lost.

Furthermore, *Mufasirin* explained that the nerves of Prophet Ya'qub's eyes still worked normally even though the vision was covered by cloudy lenses. Thus this is in accordance with the

science of eye health. In the perspective of eye health, damage to the eye organs in cataract sufferers is only in the lens. While for other organs remain normal. Therefore, cataract sufferers will again be able to see normally when the cloudy lens is replaced with a new implanted lens. This is called *avoidable blindness*. Doctor Sidarta Ilyas said that after cataract surgery, 90% of cataract sufferers will be able to use their eyes as before. So, based on this interpretation opinion, the temporary suspicion of eye pain experienced by Prophet Ya'qub leads strongly to cataract pain.

Fifth. Dry eye. There are not many *mufasirin* who interpret the eye disease of the Prophet Ya'qub with dry eyes. Throughout the author's research, only Hamka in the Al-Azhar tafsir gives such meaning. According to his explanation, the membrane of the eyes of the Prophet Ya'qub turned white, from the reason that many tears were held out, or the cause of white was the absence of tears that would be able to be removed again (because of dry eyes). It is possible that Hamka's statement was based on the condition of Prophet Ya'qub who suffered from protracted grief accompanied by tears for 80 years. In the layman's view, the more eyes cry, the drier the tears, because many tears spill out. By following this pattern, Hamka's opinion may have some truth. But to test the truth of a thought, it is first tested with a theory that is in accordance with the scientific field of the thought.

Dry eyes also called *dry eyes* is a condition of ringing the outer surface of the cornea and conjunctiva of the eye caused by reduced tear function. Dry eye (*Dry Eye*) is generally caused by a decrease in the amount of tear content. Or often caused by tears that experience too much evaporation, causing the surface of the eye to turn dry. Excessive evaporation of the outer surface area of the eye will make the eye film less stable, the role of tears to wet the surface of the eye is also less optimal. Patients with dry eyes generally experience disorders in the form of itching, feeling there is sand in the eyes, glare, and blurred vision. Furthermore, the eyelids will be difficult to move and corneal erosion will occur. Then in certain conditions there is thickening of *the bulbi onjunctiva*, *edema* and *hyperemic* until it looks worn. Sometimes there are also yellowish mucous threads on the fornix of the conjunctiva in the lower parable.

After noticing the causes and symptoms of dry eyes, it is possible that Prophet Ya'qub did not suffer from dry eyes. Because in patients with dry eyes, it is unlikely to have whitening characteristics in the eyes. Symptoms of dry eyes are generally only itching, blurring, and if it has been severe, yellowish threads appear on the lining of the eye.

Apart from that, the cause of dry eyes is not due to too much charging. Experts deny the existence of dry eye vision due to a lot of crying. Precisely with the many tears that come out will lubricate the surface of the eye.

Keep in mind that there are three layers that make up tears. The three layers include the water element, the mucus element and the oil element. This oil element is a layer of tears located on the outermost surface. Noteworthy is the function of the oil element layer. This oil element has a very important function in eye care. With the presence of oil elements on the surface of the eye, it will make the eyes slippery during action and overcome excessive tear evaporation. This oil element is produced by meibomian glands, which are small shaped glands located on the periphery of the eyelids.

Doctor Nina Asrini Noor, Sp.M. from Dry Eye Center Jakarta said that a myth or not is true and there is no connection between crying a lot and dry eyes. The eyes will always consistently produce tears naturally even without the emotional factor of crying. A normal human eye can produce 15 to 30 gallons of tears every year. Tears are produced by glands called lacrimal glands located at the top of the eye. The function of the lacrimal gland is a system that works as a cleanser of the eyeball. This gland will "flush" the outer surface of the eye from the eye regularly. In addition to wetting purposes, tears also contain substances that can kill germs, this substance is called *lysozim*. The role of the eyelids is like a car windshield cleaner, which is quick to wipe for the sake of glass cleanliness. Ideally, normal eyes will blink 6-10 times every minute and will accelerate with blinks more often when the eyes feel tired (Hutapea, 2005). The tears that have been produced spread evenly over the surface of

the eye when the eye is blinking. Then the tears will enter the small holes in each lower and upper corner of the eyelids until finally flowing into the nose. So it is almost certain that people will not be able to run out of tears.

Next, doctor Nina Asrini Noor said that the cause of dry eyes is not due to a lot of crying, but unhealthy lifestyle factors such as continuous AC or fan beams to the face, too long looking at the gadget screen and others. Blowing air conditioning will make the moisture of tear exposure so that it makes eye moisture reduce eventually dry eye occurs.

However, under certain conditions tear production can experience a slowdown in production due to the following factors, such as increasing age, especially after menopause, allergy drugs, hypertension drugs, birth control drugs, and arthritis pain. To deal with the dry surface of the eye is generally given teardrop replacement that can be found in drug stores. This artificial tear can be used as often as needed. However, throughout the author's research, the prophet Ya'qub did not experience some of the factors that cause dry eyes mentioned above. What happens instead, clearly the Qur'anic verse states the cause of the pain is because of sadness which results in an emotional urge to scavenge, while agitation is not a trigger factor for dry eye.

Sixth. Glaucoma. Mustafa al-Maragi> in *Tafsi>r al-Maraghi>* quotes the opinion of Doctor Abdul Aziz Ismail Basya, saying that what happened to both eyes of Prophet Ya'qub was glaucoma. According to ophthalmology, glaucoma is a condition of increased strength of eye pressure, optic nerve papular atrophy, and field of vision effects. Eye abnormalities that occur due to rapidly increasing Intraocular Pressure (IOP) as a result of the total and sudden closure of the Front Eye Chamber (BMD) angle due to pupil block due to the primary condition of the eye with a small anterior segment. Clinical symptoms experienced by glaucoma sufferers are decreased quality of vision, seeing a "halo" or seeing colors surrounding the light source, periocular pain, nausea and vomiting. The factors causing glaucoma are; Age that has reached old age, gender generally experienced by women compared to men, family history, refraction, biometrics and racial factors that are 0.1-0.2% experienced by white people.

After observing the explanation of eye health science about glaucoma above, the case of eye pain of the Prophet Ya'qub has no resemblance to glaucoma. When it was noticed that glaucoma did not give a white effect on the eyes, the Prophet Ya'qub experienced whitening of the eyes. Apart from these reasons, glaucoma is a permanent blindness disease that cannot be recovered. Suhardjo and Angela Nurini Agni in their book entitled *Book of Eye Health Sciences* said that glaucoma is dubbed as the "thief of vision" because generally the process of optical damage runs slowly so that the symptoms are not felt by sufferers. Then it really happened to be totally blind. Glaucoma is the highest cause of blindness after cataracts. Blindness caused by glaucoma is permanent. As for blindness due to cataracts can be restored as before. As for the Prophet Ya'qub, as mentioned in verse 96 of Surah Yusuf, he experienced recovery from blindness. Thus, in the opinion of researchers, it is incorrect if the meaning of the verse *وَإَبْيَضَّتْ عَيْنَاهُ* (and whitening the eyes of Ya'qub) is interpreted as glaucoma. According to researchers' guesses, the disease that infected Prophet Ya'qub was cataract with the arguments mentioned above.

The Impact of Setres on Health

When we look at verse 84 of Joseph's letter, it is clearly said that both eyes of the Prophet Ya'qub were white because of the sadness that struck his soul. Please note that protracted stress triggers physical abnormalities including damage to the eye organs.

Common damage to the effects of sadness is damage to the heart and blood vessels due to increased blood pressure and increased sugar levels, respiratory disorders, digestive disorders, prone to infection, decreased body immunity and others.

Protracted sadness will result in normal blood sugar in the body that will increase. Proeses mentioned that stress in the sense of sadness will move a part of the brain called the *amygdala* to

send sadness signals to the hypothalamus. The hypothalamus is an area of the brain that is the command center, can communicate with other parts of the body through the nervous system. Furthermore, the hypothalamus sends signals through autonomic nerves to the adrenal glands. The adrenal glands respond well by secreting the hormone adrenaline/epinephrine into the bloodstream. Adrenaline/epinephrine triggers the release of glucoosa (blood sugar) and fat from its temporary storage site, so that glucose in the form of these nutrients floods the bloodstream which eventually supplies energy to all parts of the body (including the eyes and lenses). High levels of glucose in the blood continuously will cause Diabetes Mellitus.

Diabetes Mellitus has a very close influence on sharp vision. Diabetes will make an increase in glucose, then glucose that has increased will enter the lens of the eye finally the level of glucose stored in the lens of the eye will increase and abundant. Furthermore, by an enzyme called *aldose reductase*, glucose molecules in the lens will be converted into *sorbitol*. Unfortunately *the sorbitol* inside the lens will stay there and there will be no metabolism. As a result, there will be strong pressure inside the lens which results in swelling of the lens fibers due to fluid hydration or lack of fluid, thus making the lens cloudy. This is called a complete cataract. So, after going through deepening the case of Prophet Ya'qub's eye disease and observing it with an eye health perspective, then most likely the eye disease experienced by Prophet Ya'qub is a cataract with a type of complete cataract.

After exploring the history of the life story of Prophet Ya'qub, it is known that the age of Prophet Ya'qub is around 147 years. If following the opinion of the majority of commentators it is said that the separation between Prophet Ya'qub and Prophet Yusuf was for 80 years. When entering Egypt to meet each other, it was known that the age of the Prophet Ya'qub was 130 years. This means that when there was separation from Joseph he was 50 years old. Living after this encounter with his son for 17 years. As for the eye disease he experienced for 6 years. Thus, Prophet Ya'qub suffered cataracts at the age of 124 years, exactly 6 years before his encounter with Yusuf. After this encounter, it was reported that both eyes became healed. Aging in old age is a factor in the occurrence of various diseases and the onset of organ dysfungi. Eye function will decrease when humans enter old age. Cataracts occupy the highest position of disease experienced by people over the age of 50 years.

With this explanation, it is even clearer that the whitening of the two eyes of the Prophet Ya'ub is a cataract. Remembering when he was blinded at the age of 124 years. But it seems that the Qur'an indicates that the main cause of the destruction of Prophet Ya'qub's eyes was psychological factors, not just age. Although the age factor is an inseparable part of the deterioration of both eyes.

4. Conclusion

After completing the author's research on the eye disease of the Prophet Ya'qub mentioned in Surah Yusuf verse 84, the author can find the contextuality of the Qur'an with eye health. Based on the passage of God's word "and both eyes became white with sorrow" comes many interpretations from the point of view of exegesis that are also compatible with the science of eye health. There are 6 interpretations that the author can deduce. First, weak vision, in the perspective of eye health, this case has the name low vision. Low vision is a degree of vision loss that cannot be fully helped with conventional glasses. Second, just forget the number of tears. This view in the perspective of eye health is called Nasolacial Ductal Obstruction (ODNL), which is a condition of blockade or blockage of the lacrimal drainage system. Third, they lost tears because the Prophet Ya'qub charged too much. This view in the perspective of eye health is called dry eye or dry eye. Dry eye is a condition of dry surface of the cornea and conjunctiva due to decreased function of tears. Fourth glaucoma. Sixth, there is a white covering on the eyes. From an eye health perspective, it is called cataracts.

From all six interpretations of the eye disease of the prophet Ya'qub, the author concludes that the disease is a cataract. A strong indication that leads to cataracts is the presence of white color abnormalities in the eye. In the perspective of eye health, lingering sadness results in the onset of

katatak. While cataracts have a characteristic white color in the lens of the eye. In addition, age is a trigger factor for cataracts. Considering that Prophet Ya'qub contracted cataracts at the age of 124 years, an age that is very susceptible to cataracts.

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