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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 "السان 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 "رُأْيَ الْعَيْنِ" 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 " المُهْ نَجْعَل 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 means "Eat, drink and please the eyes"." أَيْكُلِي وَ الشَّرْبِي وَ قَرِي عَبْنًا" 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 assaqofiyyatu linnashr,Qohira,2010



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The Holy Our an also tells us another function of the eye, which expresses the desire for that thing, when a person stares at something for a long time, through the 88th verse of Surah Hijr. "Don't look at the things that we enjoyed some groups from them. Don't feel bad for them. Spread your wings to the believers! "4

With the help of our eyes, we can also express some of our feelings towards others. The Holy Our'an says this in the 31st verse of Surah Hud about humiliating and mocking others with the eyes: "... I do not say that God will not do good to those who look down on you." Allah knows best what is in their hearts. Otherwise, I will surely be one of the wrongdoers.".5 In the Holy Our'an, the word عين expresses the following situations and meanings:

- 1. The eye of God, i.e. Basir, who surrounds everything with knowledge.
- 2. The eye that is the best observer.
- 3. The eye that performs the function of communication.
- 4. The eye that represents emotional states and feelings.
- 5. The eye embodies the blessing promised by Allah to His servants in Paradise.
- 6. The eye is a means of realizing pleasure.
- 7. The eye is a tool for following sins.
- 8. To express beauty according to the shape of the eye.
- 9. Eye means spring.

The Arabic dictionary provides information about the many meanings of the verb "to look" and most of those meanings are found in the Holy Qur'an. According to "Lisonul Arab", "gazing" is an emotional process of the eye. Javhari says "Looking is the perception of something by the eye"⁶.

The meaning of looking with the eyes expresses this meaning only when the auxiliary verb is added to the verb to look. For example, the sentence نَظَرْتُ إِلَى gives the translation "I looked at him" in the sense of being done with the eyes. On the contrary, if it is said بَظَرْتُ فِي الْأَمْرِ, the meaning of the sentence is not to look with the eyes, but to think, to make the heart think..?

A look النظر is an opinion about something by which you measure or set standards. In another sense, "the one who is looking at you is used. For example, نَظَرَ إَلِيْكَ الْجَبَلُ is used in the sense that the mountain looks at you, the mountain appears to you. wa " نَظَرَ إَلَيْكَ الْجَبَلُ if you go this way a mountain will come out in front of you and pass on its right وَ إِذَا أَخَذَتَ فَي طريق كذَا فنظر إليك الجبل فخذ عن يمينه أو يساره or left side.

عيدلاي إِنَّ اللهَ لَا " "It is mentioned in the hadith, " عيدلاي إِنَّ اللهَ لَا " "It is mentioned in the hadith, " عيدلاي إِنَّ اللهَ لَا " that is, "Verily, Allah does not look at your pictures and wealth, but rather He looks." يَنْظُرُ إِلَى صُوَرَكُمْ وَ أَمْوَالِكُمْ وَ لَكِنْ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ at your hearts and deeds." Ibn Asir says: "The meaning of this view is charity, mercy, and love. Because looking is a proof of love and leaving the look is a proof of anger and hatred.

The language of the Holy Qur'an includes the word "look" in the sense of thinking and reasoning. This meaning comes from the depth of the behavior of the eye, which provides the brain with the greatest information and documents that are used to form ideas and beliefs and aid in thinking. There are many verses that emphasize this meaning. In the Holy Our'an, it is mentioned in this way in 38 places, and in 95% of them it is in the form of a mutual request. That is, the thinking view is the most exemplary example for the answer to the question. In 79% of them, we find the verses that are considered to be the answer to what the gaze is. These are deep questions.8

It is appropriate to cite this hadith as a proof that this language was used in the lives of the Prophet. It is narrated from Aisha, may Allah be pleased with her: "One of the blessings that Allah gave me is that the Messenger of Allah, may Allah bless him and grant him peace, died in my house, during the days when he was by my side, and in my arms. At the moment of death, God united his saliva with my saliva. At that time, my brother Abdurrahman came in. He had a miswak in his hand. I saw the Prophet (pbuh) looking at him, and I knew that he (pbuh) loved miswak and said, "Shall I bring it to you?" I said. They nodded "Yes". I took it. They put it in their mouths. It was a bit rough. "Shall I soften? I said. They nodded "Yes". I loosened the ends of the miswak with my teeth. There was a bowl of water next to them. Putting his hands on him and rubbing his face with them, he said: "There is no god but Allah." "Of course, there is an intoxication of death," they said. Then I poured water on his hands. He, may God bless him

⁵ Al Huud. 31.

⁴ Al Hijr 88

⁶ Lugatul al Jasadi fi AlQurani AlKariym, Doktor Kamol Abdulaziz, Daru assaqofiyyatu linnashr, Qohira, 2010

⁷ Lisan ul Arab – İbn Manzur; dar ul Maarif; 2016

⁸ Lugatul al Jasadi fi AlQurani AlKariym, Doktor Kamol Abdulaziz, Daru assaqofiyyatu linnashr,Qohira,2010



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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 eves 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 z 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 Our'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 Our'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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