

Scientific Interpretation of the Diagnosis and Prognosis of Prophet Yaqub's Eye Disease in Surat Yusuf

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Abstract: The story of Prophet Ya'qub in Surah Yusuf in the Qur'an is one of the best stories (ahsan al-qashash), which holds values of science, life, beauty of art, social lessons, and emotions that are of interest to those who study the Qur'an. Ya'qub, a father who suffered from eye pain for years, was finally healed by Allah. The cause of the eye pain (diagnosis) and its cure factor (prognosis) became a puzzle that encouraged research through scientific approaches. This research uses a scientific approach to solve the puzzle. Using qualitative methods, exegetical analysis, and literature study, this research analyzes primary data in the form of text Surah Yūsuf, as well as secondary data from various books of tafsir and medical literature. The results showed that Prophet Ya'qub's eye disease was caused by deep sadness due to the loss of his son, Joseph, which persisted to affect the health of his eyes to the point of blocking sunlight from entering the cornea. His recovery began after receiving news that Joseph was still alive, which was conveyed through the delivery of a cloak. Scientifically, this can be explained as psychological suggestion, where the feeling of happiness that transforms grief has a positive impact on the physical condition. In addition, the robe that was applied to her face contained sweat, which has therapeutic properties. Experimental research by Abdul Basith Muhammad Sayyid of Egypt's National Research Center confirmed that sweat has therapeutic effects for curing eye diseases. This discovery resulted in the production of eye drops and capsules inspired by the story of Ya'qub in Surah Yusuf. Thus, this story not only contains spiritual wisdom, but also proves the correlation between the Qur'an and the development of modern science.

Keywords: Diagnosis, Prognosis, Sore eyes, Ya'qub.

Introduction

The Qur'an is a holy book that serves as a guide for all of humanity. It contains teachings that not only touch on spiritual and moral aspects, but also contain various scientific references that reflect the breadth of scientific knowledge. When examined through a scientific interpretation approach, the scientific dimension of the Qur'an becomes apparent, inspiring the development of modern science. Scientific interpretation itself is a method of interpretation that links the contents of the verses of the Qur'an with scientific findings that have been empirically proven to be true (Athar, 2024).

The main objective of scientific interpretation is to show that the Qur'an is always relevant and capable of making a significant contribution to the

development of science, while strengthening Muslims' faith in the truth of the Qur'an (Anisa & Khoiruddin, 2024). Its urgency lies in the need to strengthen the relationship between revelation and reason, between religion and science, so that Muslims are not trapped in the dichotomy between religious knowledge and worldly knowledge. This approach also encourages Muslims to be more active in scientific research by making the Qur'an an unlimited source of inspiration.

Thesis research by Mukamat Khoirul Amirudin, UIN Sunan Ampel Surabaya 2023, entitled Prophet Jacob's Eye Disease: A Study of the Interpretation of Surah Yusuf Verse 84 from an Eye Health Perspective. This thesis examines the types of eye diseases suffered by Prophet Jacob, namely blindness, low vision, excessive tearing (nasolacrimal duct obstruction), thin white

membranes (cataracts), dry eyes, and glaucoma. The research was conducted using qualitative methods with data collection techniques through documentation from 12 authoritative tafsir books and other supporting books (Amirudin, 2023).

Thesis research by Mohammad Miftah Surur, UIN Sunan Gunung Djati Bandung 2023, entitled *The Psychosomatic Approach to the Story of Prophet Jacob in the Qur'an*. This study uses semiotics to analyze the signs produced by social and cultural phenomena in society. The results show that Prophet Jacob's deep sorrow over the loss of his son, Joseph, can cause physical disorders such as visual impairment, which is known in the medical world as a psychosomatic illness (Surur, 2023).

The article by Deki Ridho Adi Anggara, Salwa Haliza Asshiddiqii, Muh Makhrus Ali Ridho, and Hafid Nur Muhammad, entitled *The Meaning of Al-Qamish in the Story of Prophet Yusuf in the Qur'an (Thematic Study: Surat Yusuf)*, published by *Al -Muhafidz: Journal of Qur'anic Studies and Tafsir* in 2023. This article discusses the Prophet Yusuf's shirt, which was taken by his brothers to deceive their father, causing him to cry continuously until he became blind and which healed the eyes of Prophet Ya'qub. This research uses descriptive and analytical methods (Anggara et al., 2023).

However, interpreting the Qur'an with a scientific approach must be accompanied by a balanced and competent mastery of science so as not to get caught up in speculative interpretations or deviate from the original meaning of the verses (Hidayatullah, 2025). With good scientific ability, interpreters can explore the meaning of verses more deeply and be scientifically responsible. Therefore, one of the verses that shows the correlation between the Qur'an and science is QS. Yūsuf [12]: 84, which tells the story of Prophet Ya'qub's eyes due to deep sadness, which from a medical perspective can be studied from the aspect of visual impairment triggered by emotions and excessive tears (Chalimah, 2024).

Based on this background, this paper aims to examine QS. Yūsuf [12]: 84 through a scientific interpretation approach, specifically in connecting the content of the verse with medical explanations

of eye disorders. The author attempts to reveal the relationship between the linguistic aspects of the verse, classical interpretations, and findings in modern medical science. With this approach, it is hoped that a more comprehensive understanding of the Qur'an will emerge as a book that is not only spiritual in nature but also contains scientific guidance that is adaptive and relevant to the development of science. This study is also expected to contribute to strengthening the position of scientific interpretation as a valid and important method in contemporary Islamic studies.

Materials And Methods

This study employs a qualitative approach using library research with an interdisciplinary orientation, integrating Qur'anic exegesis with perspectives from medical science and health psychology. The primary method applied is thematic tafsīr (*tafsīr mawḍū'ī*), focusing on verses in Sūrat Yūsuf that describe the eye illness of Prophet Ya'qub, its underlying causes (diagnosis), and the process of recovery (prognosis). This approach is intended to examine the Qur'anic narrative not merely as a spiritual account, but also as a text that opens space for dialogue with modern scientific findings.

The data sources consist of primary data in the form of the Qur'anic text, particularly the verses in Sūrat Yūsuf directly related to the story of Prophet Ya'qub. Secondary data are drawn from classical and contemporary tafsīr works, as well as relevant literature in ophthalmology and medical psychology. These materials are analyzed by considering linguistic context, narrative structure, and exegetical explanations, ensuring that the interpretation remains within an authoritative framework of Qur'anic scholarship.

Data analysis is conducted through several stages, including the collection and classification of relevant verses, examination of exegetical views on the causes of Prophet Ya'qub's illness and recovery, and review of modern scientific studies on the influence of emotional conditions on physical health. A scientific-correlative approach is employed by positioning science as a supportive

tool for understanding the phenomena described in the Qur'an, without displacing revelation as the primary source of truth. Through this method, the study seeks to demonstrate a proportional relationship between Qur'anic wisdom and the development of modern scientific knowledge.

Results And Discussion

Analysis of the Causal Relationship of Prophet Yaqub's Eye Disease: A Study of the Interpretation of Surat Yusuf

Prophet Yaqub was the son of Isaac, the grandson of Abraham, and the father of Yusuf. He was a wise prophet. The Qur'an describes him in this story as a chosen one, patient, and possessing extraordinary emotional strength. Allah taught him many things, including when he heard and responded to the story of a dream told by his son, Yaqub. Yaqub recounted his unusual dream, in which he saw eleven stars, the sun, and the moon bowing down to him, as stated in Allah's words in QS. Yūsuf [12]: 4 as follows,

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

"(Remember) when Joseph said to his father (Yaqub), 'O my father, I have seen eleven stars, the sun, and the moon. I saw them all bowing down to me.'"

After hearing his son's dream, Prophet Yaqub understood that the dream contained important things related to religious matters, high position, and social benefits. The interpretation of the dream was a positive power possessed by Prophet Yaqub, which was given by Allah to those He chose, such as messengers, prophets, saints, and pious people. As a prophet sent by Allah, Jacob was given this power, which is called emotional power (spiritual intuition). Because he was also a father with deep insight, he advised his son and forbade him from telling the dream to others, especially his brothers, because he was afraid they would be jealous and hurt him. This is because they could follow their desires, and desires tend towards evil, as

mentioned in the words of Allah in QS. Yūsuf [12]: 5 as follows,

قَالَ يَبْنَى لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

"He (his father) said, 'O my son, do not tell your brothers about your dream, for they will devise a plot against you. Indeed, Satan is a clear enemy to mankind.'"

According to Sayyid Qutb in *Fi Zilal al-Qur'an*, the father of Prophet Ya'qub, with his instincts and spiritual insight, realized that behind the dream there was something very important for his son. Prophet Ya'qub's interpretation of his son's dream was related to four things: first, matters related to religion; second, matters related to knowledge; third, matters related to social interests or benefits; and fourth, he sensed that his son would be part of the chain of prophetic legacy that began with his grandfather, Ibrahim, continued to his father, Ishaq, and finally reached him (Quthb, 2004).

Furthermore, regarding Prophet Yaqub 's intuition about his son Yusuf, he was also aware of the situation of Yusuf 's brothers, who showed hatred towards him because of their jealousy. They felt that their father loved Yusuf more than them. This feeling caused them to potentially do things that could harm Yusuf, as mentioned in the words of Allah in Surah Yusuf [12]: 8,

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى آبَائِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُبِينٍ

"(Remember) when they said, 'Indeed, Joseph and his brother are more beloved to our father than we, even though we are a large group. Indeed, our father is in clear error.'"

Yusuf 's brothers planned to remove Yusuf from among them and from their father. They agreed to throw him into a well, and they carried out their plan. They also tried to deceive their father by saying that Yusuf had been killed by a wolf, as mentioned in QS. Yūsuf [12]: 10 below,

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ

فَاعِلِينَ

"One of them said, 'Do not kill Yusuf, but throw him into the bottom of the well so that he may be picked up by some travelers if you wish to do so.'"

As for their deception, they told their father that Yusuf had been eaten by a wolf when they left him unattended near their belongings. They showed Yusuf 's torn shirt, covered in fake blood, as proof of their lie. This is mentioned in QS. Yūsuf [12]: 13 as follows,

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ

"He (Yaqub) said, 'Your departure with him (Yusuf) saddens me greatly, and I fear that wolves will devour him while you are unaware of him.'"

The incident of throwing Yusuf into the well after his brothers' actions reflects Prophet Yaqub's intuition that his brothers might neglect Yusuf and leave him in danger. Even though they asked permission to take Yusuf with them, Prophet Yaqub still emphasized to them to protect and watch over Yusuf's safety from danger, as stated in QS. Yusuf [12]: 13 above. This incident made Yaqub very sad and he cried continuously. In Surah Yusuf (12:84), it is mentioned: "And he turned away from them and said, 'Oh, what a deep sorrow for Yusuf!' And his eyes turned white with grief, and he restrained himself." This caused him to become blind.

Diagnosis of the Causality of Prophet Yaqub's Eye Disease: *Munāsabah* and Linguistic Analysis

The incident of throwing Yusuf into the well after his brothers' actions reflects Prophet Yaqub's intuition that his brothers might neglect Yusuf and leave him in danger. Even though they asked permission to take Yusuf with them, Prophet Yaqub still emphasized to them to protect and watch over Yusuf's safety from danger, as stated in QS. Yusuf [12]: 13 above. This incident made Yaqub very sad and he cried continuously. In Surah Yusuf (12:84), it is mentioned: "And he turned away from them and said, 'Oh, what a deep sorrow for Yusuf!' And his eyes turned white with grief, and he restrained himself." This caused him to become blind.

The story of Prophet Yusuf 'alaihi al-salām, as recorded in Surah Yusuf, depicts the psychological and social dynamics within the prophetic family (Quthb, 2004). In his dream, Prophet Yusuf saw eleven stars, the sun, and the moon bowing down to him, symbols of glory and a great future. When the dream was told to his father, Prophet Yaqub, he immediately understood that his son would become a great figure who would one day attain a high position with Allah (Shihab, 2005). With wisdom and life experience, Prophet Yaqub advised Yusuf not to tell his brothers about his dream, for fear that it would cause jealousy and hostility (Fakihruddin, 2012).

Even though the dream was kept secret, Prophet Yusuf's brothers, who had shown envy and jealousy from the beginning, were still driven to plot evil (Shihab, 2005). They felt that Yusuf was always favored by their father and were worried that they would lose their position in the family (Quthb, 2003). With this motive, they agreed to get rid of Yusuf by throwing him into a deserted well. To cover up their crime, they fabricated evidence in the form of Yusuf's shirt stained with fake blood and told his father that Yusuf had been devoured by a wolf.

This tragic news filled Prophet Yaqub with deep sorrow. He cried incessantly until his eyes turned white, which, according to scholars, indicates a severe visual impairment caused by emotional stress, as implied in QS. Yūsuf [12]: 84 below.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُوْسُفَ وَإِيسَىٰ عَيْنُهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

"He (Yaqub) turned away from them (his children) and said, 'How pitiful is Yusuf,' and his eyes turned white with grief. He was a man who truly restrained (his anger and pain)."

This tragic news filled Prophet Yaqub with deep sorrow. He cried incessantly until his eyes turned white, which, according to scholars, indicates a severe visual impairment caused by emotional stress, as implied in QS. Yūsuf [12]: 84 below.

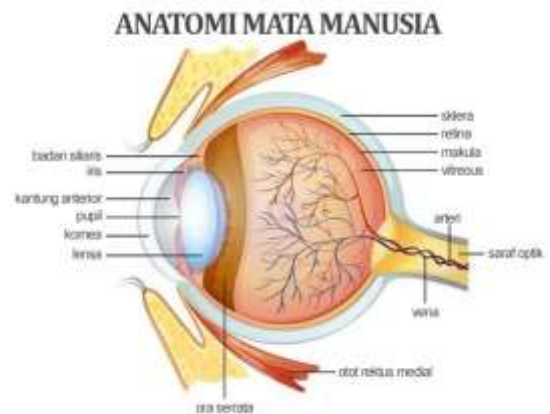
Imam al-Alusi, in his interpretation *Rūḥ al-Ma'āny*, stated that the deep sadness experienced by Prophet Ya'qub due to his separation from Yusuf caused him to cry continuously until his

eyes turned white, as mentioned in the verse "*wabyaḍḍat 'aināhu min al-ḥuzn*" (Al-Alusi, 1994). Al-Zamakhshari expressed a similar view in *al-Kashshāf*, stating that sadness causes crying, and crying causes the eyes to turn white (Al-Zamakhshari, 1987). It is clear that the cause of Prophet Yaqub's eyes turning white was the deep sadness that made him cry continuously.

According to Mujāhid, this change indicated that Prophet Yaqub had completely lost his eyesight. Meanwhile, al-Māwardī explained that what happened was not total blindness, but rather weakened vision due to a white film covering the eyes as a result of excessive crying. Muqātil even mentioned that Prophet Yaqub could not see with both eyes for six years. This difference shows how intense the sadness experienced by Prophet Yaqub was that it had a direct impact on the anatomical condition of his eyesight (Al-Jauzy, 2001).

The important things in this verse are the sadness and the whiteness of Prophet Yaqub's eyes. These two things are related to the cause of his blindness. First, the deep sadness caused by the news that his son, Joseph, had died, and that his death was caused by the actions of his brothers. This caused him great sorrow, accompanied by continuous tears after repeated crying. These incessant tears caused Prophet Yaqub's eyes to turn white.

Regarding the whiteness of the eyes, in medical science, the prominent part of the eyeball is called the cornea, which is located at the front and center as a transparent layer (Sugito et al., 2022). In the center of the eyeball is a circular hole called the pupil. Behind the cornea and pupil is another layer called the iris, which surrounds the pupil and is brown, gray, blue, green, or hazel in color. It is the iris that gives the eye its distinctive color. Surrounding the cornea is the white part of the eye called the sclera, which makes up most of the eyeball. Therefore, the meaning of the phrase "*wabyaḍḍat 'aināhu min al-ḥuzn*" in QS. Yūsuf [12]: 84 refers to the center of the eye or can also be interpreted as referring to the entire eye in relation to that part



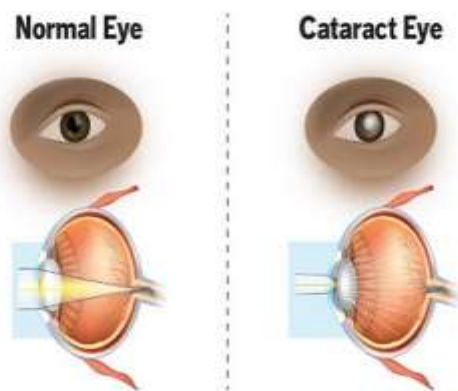
Picture 1. Description of Human Eye Anatomy.

Regarding the overall description, namely the whiteness of the eyes, this overall description has a deeper meaning than if only certain parts were mentioned directly. Therefore, the whiteness of the eyes in this noble verse indicates a very deep sadness that causes prolonged crying, which ultimately changes the color of the eyes from black to white. It is as if the characteristics of the eyes are lost due to continuous crying, so that the eyes become white and cannot see any of the characteristics of the eyes.

According to an analysis conducted by Nadia Tayara, profound sadness and extreme joy can cause eye diseases and even potentially lead to blindness. The whiteness of the eyes blocks sunlight from entering the cornea, and the intensity of sadness and happiness can stimulate the release of adrenaline, which in turn increases blood sugar levels and can cause gradual blindness.

According to Nadia Tayara, white eyes can refer to cataracts or lens opacity, which is a natural change in the eye, namely a change in color from black to white due to aging. Usually, this cloudiness develops slowly and can cause changes in vision, such as a shift from myopia (nearsightedness) to a condition closer to farsightedness, as well as changes in color perception, especially yellow. Other symptoms include double vision in one eye, decreased night vision, the need for additional light when reading, and blurred or cloudy vision (Arifin, 2013).

The image below shows a comparison between a healthy eye and an eye affected by cataracts or lens opacity. Note the difference between a healthy eye and one with cataracts



Picture 2. Description of the comparison between a healthy eye and an eye affected by cataract (lens opacity).

In conclusion, the diagnosis of blindness experienced by Prophet Yaqub was the result of deep sorrow, which caused him to cry continuously due to his separation from his son, Yusuf. Yusuf had been thrown into a well by his brothers, who lied and said that Yusuf had been eaten by a wolf. This separation lasted for forty years without any news or reunion, as explained by Ibn Kathir in his commentary.

Scientific Analysis and Prognosis of Prophet Yaqub's Eye Disease

This separation lasted for forty years without any news or reunion, as explained by Ibn Kathir in his commentary. The discussion of the story of Prophet Yaqub, peace be upon him, is not limited to the causes of his eye disease that led to blindness, as explained earlier, but also includes a study of the methods of treatment. Researchers traced how the recovery process took place, what actions were taken, and what events Prophet Yaqub experienced until his eyesight was restored. This is an important part of understanding the emotional, spiritual, and even therapeutic dimensions of the story.

The main cause of his recovery was the arrival of his children from Egypt, bringing with them Yusuf's shirt, who at that time had become an important figure among the Egyptian nobility. Although Yusuf had long been declared missing and presumed dead, Prophet Yaqub remained convinced that the shirt belonged to his son. He then followed the instructions given to him, which was to place the shirt on his face. As explained in the Qur'an, this action became a turning point that

restored his sight, marking a moment of healing full of meaning, as stated in the following words of Allah

إِذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى وَجْهِ أَبِي نَأْتِ بِصِيرَةٍ وَأَنْتُمْ بِالْمَعِينِ ۝

"Go with this garment of mine, and place it over my father's face, and he will regain his sight; and bring your entire family to me." (QS. Yusuf [12]: 93)

In this verse, Prophet Yusuf 'alaihissalam commands his brothers to return to their homeland in Palestine with his garment, then give it to their father and place it on his face, so that his sight will be restored. Thus, the question that arises is how did Prophet Yusuf know that his father would be healed through the garment? What actually happened to Prophet Ya'qub that his condition changed from sick to healthy, and from blind to seeing again? And how could the shirt be a means of healing the eye disease suffered by Prophet Ya'qub?

The answer to these questions lies in the strong emotional bond between father and son, namely between Prophet Ya'qub and Prophet Yusuf. As is well known, Prophet Yaqub had sharp intuition and paternal instincts, which made him always feel connected to Yusuf even though they had been separated for a long time. This bond was also felt by Yusuf. In psychology, this type of relationship is known as bonding attachment, which is a secure bond formed between parents and children from the first day of birth and continues into the future.

This bond is strengthened through various physical and emotional stimuli such as breastfeeding, skin contact, familiar sounds, eye contact, and body odor. In this context, Joseph's shirt brought before Jacob carried the scent and emotional traces of his son, which psychologically and spiritually became an intermediary in the healing process. Thus, it was this deep emotional connection that was the key to changing Prophet Jacob's condition from blindness to regaining his sight.

This relationship plays an important role in maintaining a healthy bond between parents and children, which provides mutual benefits for both. For fathers, this bond can relieve emotional,

spiritual, and physical pressure. Meanwhile, for children, this bond increases their respect for their parents, gives them a sense of happiness and satisfaction in life, and contributes to stable emotional development. In addition, this bond can also reduce the potential for deviant or immoral behavior in children, as well as help in shaping noble and praiseworthy character.

From the clothes that carried a distinctive scent, Prophet Yaqub sensed signs of life from his son, Yusuf, even though he was previously believed to have been eaten by wolves. The scent of the shirt conveyed the message that Joseph was still alive, and this strengthened Jacob's conviction. He said to himself that Joseph was not dead, and this conviction remained hidden in his heart until that moment. This is as stated in His words in Surah Yusuf [12]: 94,

وَلَمَّا فَصَلَ الْيَعْقُوبُ قَالَ أَبْنَوْهُمْ إِنِّي لَا أَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُقْبَلُونَ

"When the caravan had left (Egypt and entered Palestine), their father said, 'I can smell Yusuf's scent, unless you accuse me of being weak-minded.'"

The news that came through the scent of Yusuf's clothes brought tremendous joy to Prophet Yaqub, because he knew that his son was still alive and that he would soon see him again. This situation was filled with deep happiness, joy, and delight, which transformed his long-standing sadness into joy and healed his illness. In psychology, this is known as suggestion, which is a mental process, action, and behavior that aims to implant an idea or concept into a person's mind, so that their mind begins to accept and realize that idea.

Suggestion plays an important role in human psychological processes, especially in the form of self-suggestion, which is a suggestion that originates from a person's own mind, from their subconscious, which then motivates a person to act or respond to a situation in a certain way. This process forms the basis of what is known as suggestion therapy, which has been widely used in modern psychology for emotional and physical healing.

The main issue that needs to be discussed regarding the smell of Yusuf's shirt is how it could

cure Prophet Yaqub's blindness and restore his sight. The next question is, was it the shirt itself or its contents that caused the healing? Based on scientific research, the shirt contained an adhesive substance, namely sweat. The first analysis indicates that the sweat is the factor that caused the Prophet Jacob's healing from blindness. So, what is the substance contained in the sweat?

In the book *Mausu'ah al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah* by scientist and researcher Yusuf al-Hajjaj, it is mentioned that scientific research and experiments conducted by Dr. Abdul Basit Muhammad Said, a researcher from the Egyptian National Research Center, show that sweat contains various substances that are effective in treating eye diseases. In his research, he found that sweat contains 52 compounds, one of which is urea, which can help rejuvenate (renature) the eye lens and gradually reduce cloudiness. The conclusion of this study shows that sweat has properties that can cure eye diseases, and thus can be considered the cause of Prophet Yaqub's recovery from his eye disease (Ahmad, 2003).

Scientific research continued with experiments conducted on rabbits, which showed positive results. Subsequently, this research was applied to 250 volunteers in hospitals suffering from eye diseases, using sweat as a medicine. The treatment was administered by applying sweat drops twice a day for two weeks, resulting in a high success rate of over 90% in curing eye diseases. This success led to the acquisition of a patent (Venetian Patent Statute) for eye drops and capsules used to treat eye diseases (Ahmad, 2003).

Conclusions

The diagnosis of Prophet Yaqub's blindness, as mentioned in QS. Yusuf [12]: 84, and the process of his healing were carried out through emotional means, namely the arrival of Yusuf's shirt, which brought the news that he was still alive. This reflects the emotional bond between father and son, which in modern psychology is referred to as bonding attachment. The coat served as a bearer of good news (busyra), which changed Prophet Jacob's emotional state from sadness to joy and

healed his illness. This healing mechanism is known in psychology as a form of suggestion or suggestive influence.

The shirt contained sweat, which has been scientifically proven to contain compounds that can cure eye diseases. Research and scientific tests have shown positive results, proving that human sweat can be an effective ingredient in the treatment of eye diseases. These findings were then used as the basis for a patent (referring to the Venetian Patent Statute) in the form of eye drops and capsules for the treatment of eye diseases.

Conflict of Interest: The authors declare that there are no conflicts of interest concerning the publication of this article.

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