

The Cry in The Holy Quran and the effect on the human behavior

Dr. Mohammad Mahmoud al-Domi Assoc. Prof in Quranic tafseer, teaching and education School of Islamic Theology, The faculty of Sharia', Al-alBayt University - al-Mafraq p.o.Box (130040), The Hashimite Kingdom of Jordan

In the name of Allah most gracious and the most merciful

Abstract

This study aims that cry is the ideal way to release the negative emotions distress, sorrow, and sadness. Which sometimes is also a way to express situations of joy and pleasure of humans. The Almighty Allah also said about cry in The Holy Quran. The prophet pbuh also cry for the expressions of reverence and fear of Allah in perhaps the sort of cry will be granted to the Muslims, will be shade in the shadow of Allah on the judgment day when there's no shade but His.

Key words: The Holy Quran, crying, positive effects.

Preface

All praise is be upon Almighty Allah and peace be upon Mohammed the messenger of Allah
Laughter and tears are the sense of feeling and passion that used by human to express his feeling as the psychological languages, when there is time that words cannot fulfill this role. Thus tears and smile is humans accurately defined feelings. If you looking at people around you, you find people who laughing and others weeping vice versa on the people find weeping and others are laughing.¹ And this is no doubt that allah was created the reasons of laughter and tears of God. The reasons that laughing and crying as Almighty Allah was said in quran, "*And that it is He who makes [one] laugh and weep*".

There's a lot of difference in crying of a person to another. Some people are crying out of fear and fright and some are weeping in cause of grief and regret. Perhaps some are crying with joy and gladness. However , the best of weep and cry is fear of God in respect of him The Almighty Allah.

This kind of weep and cry cleanse the soul from pressure and sorrow together with sins. It releases negative energy and the tears remove the harm and filth.

Question of study

Do we really need to cry in our lives, and does it shows the weaknesses of character?

Does crying ended with results of positive or either?

Does crying is one of the type and nature varies from a person to another?

Topic's significant

The importance of the study is to study about the nature of human behavior in weeping and crying, and its seriousness. This is because, it reveals as formed of squeezing inside the psychological of human being towards the daily life conditions regarding to the pro and cons.

¹ Bughurio, muhammed bin mansur, **health between smile and cry**, pg.8, 2003.

First Chapter

The concept crying and the characteristics of crying and weeping in the Holy Quran.

Some of us might didn't know the differentiate between the cry in the appearance. Everyone shed tears as snuffles and exhales. Crying is not be pictured like a woman in mourn with wails and crying in pain. In this writing, we will discuss about the true concept of crying and its characteristics.

First topic : The concept of crying

The crying of outstretch : is the runny tears forming from the eyes of grief and wailing, in the way of failure to do what ought to be done, most of the sadness was comes without tears or voice.² The concept comes in crying, weeping as The Almighty God said in Quran; *"When the verses of the Most Merciful were recited to them, they fell in prostration and weeping."* (mary:58)³

Crying of human kind comes in average type of human , either kids teen or adult, male and female.⁴ Some psychologist said, crying is the manifestation of the emotion trough the soul. It effects on the humans body part , like falling tears from both of the eyes, chest sighed, rapid breathing, pulse accelerated, as the drive of fear sadness or joy.⁵ The Ibnu asyur said, "crying some of mystical emotion revealing of grief, fear or hankering."⁶

Second topic: The characteristics of crying and weeping in the holy quran.

Crying comes differently from person to another by their feelings as we know some study said that woman comes earlier to get the emotion of crying because they are emotionally shaped from. There are also cry for fear of God, crying in grief and regret, crying in hypocrisy and deception and others.

First section : Crying in form fear of Almighty Allah.

The fear of Almighty Allah is sort attempt of muslims. There is a story of Ibnu Umar when he read this verse;⁷ *"Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient."* (the iron: 16)

He was crying in tears.⁸ Crying from the fear of God is one kind of extremely important for a muslim insured. Because it makes someone closer to God through crying and shedding tears psychologically recognizes same proximity of God. The quran said the prophet hood was crying in way of fear of god. Same goes to the cry of the believer, the pious of the nation prophet Muhammad pbuh was written down as the good deeds in quran;

First : Allah said the character of crying of prophet,

² Ragib, **the concept of word in the holy quran**, dar-maghrifah pg. 14 , 1994.

³ Ibn mansur, **lisan arab**, book no. 12 pg 182, **almaqdisi**, Ibnu qudama, **cry and weep**, rechecked by Muhammad khair, 1995.

⁴ Abdul khalik, ahmed muhammed, **the basic psychology**, dar marifah, Alexendria Egypt, 1987, pg.38

⁵ Rajeh ahmed izzat, **the principles of human behavior**, dar-maarif, cairo 1995 pg. 153

⁶ Ibnu ASyur , **tahrir attanwir**, book no.5 pg. 324 , 1984.

⁷ Ibnu Jauzi, book '**sifat al sofwa**' book no.1 pg. 220, 1989.

⁸ Sahih: narrated by Abu Naim in book '**hulyah awliya**' no. (1064) , 1992.

“Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.” (mary:58)

In the sentence of *“When the verses of the Most Merciful were recited to them”* is the evidence of their gratitude to Allah who rounded them to undergo his prostrate when reciting and weeping. this verse told us the emotion of self edgy mixed with veneration of fear. This verse is also pictured the position of prostration in Quran irrigated from the prophet Muhammad pbuh. the following examples is shown of those prophets in prostration when reading the Quran in kind of worshiping to Allah in reciting verses mode.

Inflicted on them, now we are following the example of their worship when reciting the verses of quran, and commanded the verse of prostration intentionally imitates them likely the prophet pbuh also worshipped at the age of this verse towards his nation.⁹

Indeed the crying of our prophet pbuh when he listened to the verses of quran, narrated by the companion named Abdullah ibn masu'd ;

The Prophet (ﷺ) said to me, *“Recite the Qur'an to me.”* I said: *“O Messenger of Allah! Shall I recite it to you when it was revealed to you?”* He (ﷺ) said, *“I like to hear it from others.”* Then I began to recite Surat An-Nisa'. When I reached the Ayah: *‘How will it be when We shall bring a witness from every people and bring you as a witness against them?’* (Having heard it) he said, *“Enough! Enough!”* When I looked at him, I found his eyes were overflowing with tears.¹⁰

And narrated one of companion named Abdullah bin syakhir; *“I saw the Messenger of Allah (ﷺ) praying and a sound came from his breast like the rumbling of a mill owing to weeping”* imagine how the sound from crying confirmed that our prophet Muhammad wa fully submitted his worshipping towards Almighty Allah.¹¹

Second: The almighty Allah told kind of the Believer towards the Christianity ;

“ You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah ; and you will find the nearest of them in affection to the believers those who say, “We are Christians.” That is because among them are priests and monks and because they are not arrogant. (82)”

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses.(83)” (al-maidah: 82-83)

The holy Quran discussed some of the effect and affection anti muslim of the spiritual condition which is the impact of religious traditions, and moral and social upbringing, said in a statement the cause of affection for

⁹ Ibnu Asyur book **‘tahrir wa tanwir’** book 12. Pg. 123, 1984.

¹⁰ **Sahih al bukhari**, book tafseer, no hadis. 4582 and **Sahih muslim** book of manners when recite and hearing the quran. No. 247.

¹¹ Narrated Abu dawud, **book of salah**, no hadis 904 and narrated by ahmad no hadis. 16312 said scholar of shuib: it is authorized by the qualification of **sahih muslim**, chapter 26. Pg 236.

those who believe in Christians. *“We are Christians.” That is because among them are priests and monks and because they are not arrogant.”*

the rigorous upbringing and monks representing them asceticism, leaving them minimum of fear in God Almighty and drop to worshipping him. They are not proud about compliance of the right if it appears to them as right, even at the hand of others were the love of believers and they quicker to the faith of other God.

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth...” Their eyes overflowing with tears, which are filled with tears flowing of aspect of abundance, humility them. In examples when they hear the verses because they know it is right then slightly The Almighty was reveal his article. And they say; *“Our Lord, we have believed, so register us among the witnesses.”*

Those word are demanding of the right path in pious, to supplicate to Almighty Allah in words of invoke praying becoming of nation of prophet Muhammad pbuh who authenticate among humankind.¹²

Third: Allah said to those believer forming their worship.

And with the truth We have sent the Qur'an down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.(105) And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.(106) Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration,(107) And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." (108)And they fall upon their faces weeping, and the Qur'an increases them in humble submission. (Alisraa: 105-109)

This one of the character of weeping of fearing to God, emptied of the words of Allah and quicker the faces in prostration.¹³

The chin (the faces) as a metaphor for the human and beard (if adult) when prostrate in reverence and possibly undergo a survey of beard on the dirt to cover the dirt of soil, in sentence of fearing towards the almighty Allah and the way to send the full submitting to Allah the Almighty.

And the word ‘fall’ is show the fall of body (said: the chin) to signify enable them all the faces towards earth from the power of the desire to prostrate because it evoke submission to Allah the Almighty.

This is an inspiring image showing people endowed with knowledge listen to touched by its truth and falling down on their faces in humble prostration.¹⁴

They cannot restrain themselves. They do not merely prostrate themselves, but fall down on their faces in complete humility. They give expression to what they feel in their hearts of God’s greatness and the fulfilment of His promise: “Limitless in His glory is our Lord. Truly has the promise of our Lord been fulfilled.” (Verse 108) But then their feelings are further enhanced and they are deeply touched so that words are insufficient to express their feelings. Tears pour down from their eyes telling of their profound emotion: “And upon their faces they fall

¹² Rashid redha, book ‘almanar’ chapter 5. Pg 11.1996.

¹³ Arrazi , Tafsir kabir, chapter 21 pg. 417, dar al- marifah, cairo,1989.

¹⁴ Ibnu Asyur book ‘tahrir wa tanwir’ chapter 5 pg 417.

down, weeping, and it increases their humility.” (Verse 109) It is a scene of profound feelings demonstrated by people receiving the Qur’ān with open hearts, having learnt from their earlier scriptures of the truth it explains.¹⁵ For those believer become close to Allah by crying and shedding their tears, fearing as said, and was showed in their prayers and recite the Quran and affect them with so great of influence and traits.

Weeping for the sake of Allah is to ensure muslim avail themselves of the shadow of Allah on no shade but his shade.

Messenger of Allah (ﷺ) said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful". (tearful: weeping in the sense fear of Allah)¹⁶

The prophet Muhammad pbuh was guaranteed the criers and weepers of fearing Allah was succeed in the day of present. Messenger of Allah (ﷺ) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together".¹⁷ And he also said, I heard the Messenger of Allah (ﷺ) saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah".¹⁸

Second section: The cry of grief and regrets when it is too intended.

Every human being in this world seek to their target. If their goal was got, then the objectives is achieved. One of the causes when human cry and shed in tears is because of losing their goal. Crying is case of ease of self pain and distress to human because it too intended, and which the Quran said about this sort of character;

First: What happened to Prophet Jacob lost his son Joseph, and the search for good while, but he did not find him, he wounding in sadness and regret, God said recently about prophet Jacob pbuh;

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor” (yusuf : 84)

Dealing with the verse if the Prophet Jacob, in the lead at all sons and soal of himself, he said: O my son Joseph; and regret the most grief, sorrow cause so much crying, which is the cause of leukemia in eyes, constipation in psychological, any huge of grief do not proclaim it among the people, and crying in observance, and turned away from the intensity of sadness and crying searching over his son.¹⁹

¹⁵ Sayid qutub book ‘**beyond the shade of quran**’ book. 4. Pg. 2254

¹⁶ **Sahih al bukhari**, book of weeping for the sake of Allah. No hadis. 5998, and book of manner in mosque, no hadis 620 and **Sahih muslim** in sahih, book charity no hadis 1712.

¹⁷ **At Tirmizi** narrated book of manner , no hadis 2311. Hadis authorized as *hasan sahih*.

¹⁸ **At Tirmizi** 1639 authorized by scholar of alalbani, 1993.

¹⁹ Ibnu Asyur, book of ‘**tahrir and tanwir**’ book 13. Pg 42.

The prophet of Jacob grief for parting with his son Joseph.²⁰ And he hopes for Allah to giving him back his child. The weep of intended the target was not achieve, he continue his sadness and crying for many years until he lost his sight and his eyes turn blind white because of the grief.²¹

The weeping of the prophet Muhammad pbuh was also recorded in the hadis;

*The Messenger of Allah (ﷺ) came to his son Ibrahim (May Allah be pleased with him) when he was breathing his last. The eyes of the Messenger of Allah (ﷺ) began shedding tears. 'Abdur-Rahman bin 'Auf (May Allah be pleased with him) said, "O Messenger of Allah, you too weep?" He (ﷺ) said, "O Ibn 'Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb. O Ibrahim! Indeed we are grieved by your departure."*²²

The prophet Muhammad as the hadis told, he hopes to his lord for the survive of his son named Ibrahim. But the wisdom of Allah the almighty fated that a child dies at the beginning of his life. The death caused grief of The Prophet pbuh and he cries with shedding eyes of tears.

"There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful."

"Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]." (attaubah:91-92)

These two verses in excuses for jihad for the sake of Allah. The first verse saying that for the person who are weak and sick, unable to take up arms and fight against enemies. The second verse, for whom didn't have anything as properties of ride in kept. They come to the prophet to say they have nothing to ride with weeping and sadness because of unable to perform jihad in verse *"overflowed with tears out of grief that they could not find something to"*. Then they have given excuses to jihad in war for the sake of Allah.²³

The mean of (*might give them mounts*) as a stick in command unable in carrying down their arms and their supplies of camels, and assumed they returned their eyes was overflowed in tears metaphor like flood out as in grief of crying. This is because if they do not find what to spend for jihad in a sake of Allah.

The cry and weep due to their goal and target that unable to be reached. They hope somebody could provide them animals and hold them to battlefield with The prophet, but they did not find it. Because of the sincerity, intention and desire to perform jihad for the sake of Allah, they returned home with weeping in tears flowing from their eyes. These verses come describing their situation.

Third: crying of fear nor guaranteed intended, that is fear of his nation with weeping and crying. It was narrated by Abdullah bin amru bin asr, in one of the hadis, said; *The Prophet (ﷺ) recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim (ﷺ) who said: "O my Rubb! They have led astray many among mankind. But whosoever follows me, he verily, is of me". (Ibrahim :36) and those of 'Isa (Jesus) (ﷺ) who said:*

²⁰ Dying, Ibnu hajar. **Fahtul bari** , nook n.9 page 432, 1991.

²¹ **Crying and weeping** , book 1. Pg. 123

²² **Sahih al bukhari**. Book of funeral, no hadis 1303, narrated by **Sahih muslim** in no hadis 2315.

²³ Ibnu Asyur, 'tahrir and tanwir' book 10. Pg 292.

"If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise". (al-maidah :118). Then he (ﷺ) raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (ﷺ) and ask him: 'What makes you weep?'" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (ﷺ) and say: 'Verily, We will please you with regard to your Ummah and will never displease you'".²⁴

Forth: The Holy Quran was arguing and did not recognized likely saying in quran; *"And the heaven and earth wept not for them, nor were they reprieved". (ad-dukhan: 29)*

This verse talks about the destruction of pharaoh and his people and insignificance before and banality their business. After Almighty Allah decimated the sea, no one grief for them and no one regret even the heaven nor the earth. Zamakhshari said "the arab's if they died there was a huge of grief and mourn to describe the fatal, the earth also in cry like the darkness of sun as the weather turns cloudy".²⁵

Whilst the children of Israel, did not inherit pharaoh kingdom per se, they were nonetheless given the similar kingdom in another land, what does mean that, then is that the same kind of kingdom and blessing that were taken away from pharaoh and his people was given the children of Israel. The statement carries connotation of humiliation and total disregard. No one on earth or in heaven was sorry about how the tyrants met their ends. They was crushed like ants under foot, the whole universe hated them because they had spilt themselves away from it.²⁶

Third section: The cry of liars and fraud.

The meaning of this kind of crying was pictured that the tears are real but the owner is not sincere in feeling sad nor fear. It is a fake cry and weep to deceive others, this kind of cry is not due to behalf of its owner, and the benefit in health or psychological will attempt unreal. It is fabricated and does not reflect the feeling of honest and it remain false and deceptive whatever how much it wept.

This kind of cry and sadness have been told in Quran in chapter Joseph when the siblings of Joseph trying to lie and make fraud.

So when they took him [out] and agreed to put him into the bottom of the well... But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."(15) And they came to their father at night, weeping.(16) They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful." (yusuf: 15-17)

(at night) when it time for dinner, after sunset, they was came by launching on crying in artificial. They created tears to disguise their father as to lied about the assassinated of the prophet Joseph. This shows that their crying

²⁴ Narrated **muslim**, book of faith, chapter the dua of prophet Muhammad pbuh for his nation, no hadis 202-346

²⁵ Zamakhshari book '**alkashaf**' book 4. Pg 276, 2001.

²⁶ Sayid Qutub, book '**under the shade of quran**' book. 5 pg 3214, 1996.

and tears is not indicative of the sincerity of his article. Sometimes it is possibility to impress with preemption, *"O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him."* ²⁷ Joseph brothers came to their father in dinner time after sunset, they chose this time to make the story looks real, but, human lying could be detected by the face no matter how he tried to hide to the people. So they covered up dressed in night and lamenting in dark night so that it look camouflaged. This tactics is to hiding their fraud to their father. In addition they cry so much in tears and reveals the feelings of grief and sorrow on their brother Joseph, who have been ate by the wolf as they claimed, but reveals this kind of crying and weeping is actually lying of deception and hypocrisy.

Section four: crying anguish after regretting but it is too late.

This type of weeping and crying is different from the second type which has been explained. It is because this cry is not about regretting of something and not sorrow by intended, and the differences between them is that the cry of grief and regret are the purpose of crying during and after to intended to direct any in life minimally. it may be fear or to intended. It was happen to the prophet Muhammad peace be upon him fearing about his nation and people. However intend to crying anguish and remorse will not achieve any benefit nor profit because its too late. It is found in quran this kind of crying and weeping of the kind of hypocrites and the unbelievers in afterlife, that was stated in quran.

First : Allah has told us about the kind of the hypocrites in quran, *Those who remained behind rejoiced in their staying [at home] after [the departureof] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat.' Say, 'The fire of Hell is moreintensive in heat' - if they would but understand. (81)*

So let them laugh a little and [then] weep much as recompense for what they used to earn.(82) (surah attaubah: 81-82)

This verse in which condemn the hypocrites narrated from the messenger of allah peace be upon him and his companion on the battle of tabuk. *"Those who remained behind rejoiced in their staying [at home] after [the departureof] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah So let them laugh a little and [then] weep much as recompense for what they used to earn"* the crying is actually in form of their sadness on the day of judgement. Thus it means they are laughing in the world and someday in the hereafter they were sad, depressed and frustrated.²⁸

This verse speaks about crying fact inevitably in future in afterlife. Because of crying kind of teary remorse and regretting because it is too late. They will regret because they didn't want behalf of the prophet soilder side in battlefield. ²⁹They will cry with no benefit and impossible to repentant because it is too late. On the present time they are making joy and laugh but in the afterlife there is no benefit or else a chance for them. The present life in this world as a test and the hereafter is the penalty and punishment to them. They will cry and weep as the punishment for making joke of the prophet peace be upon him in the present life.³⁰

²⁷ Ibnu Asyur book 'tahrir wa tanwir' book 12 pg. 235

²⁸ Ibnu Katsir book. 2. Pg 189. 1990.

²⁹ Zamakhshari book 'alkashaf' book 2. Pg 298, Asyaukani book 'fath qadir' book 2 pg 442

³⁰ Rashid redha, Almanar, book. 10 pg. 492, 1992.

Second: Allah said in quran, *Then at this statement do you wonder? (59) And you laugh and do not weep (60) While you are proudly sporting? (61)* (surat annajm : 59-61)

Allah says in Quran when the Quraisy came to prophet and making laugh with mockery .³¹The laugh without weep , then come this verse as the warning from Allah “*While you are proudly sporting?*” the verse feast them and they are frequently cry remorse and heartbreak after this ridicule in afterlife.³²

As a conclusion, we noted that the Quran giving four types of crying and weeping, two of them as response of positive and two of them taking part on negative. Either the positivity is understand that the cry of fearing towards God with close to their owner of the cry and tranquility for the same of cleanse their sins and bad deeds and hoping Allah will consent giving the blessing from this present life to hereafter. Crying in sadness discharged to the concerns of rights and pressure of life , and weeping in deception of lies, (not sincere from its owner) will be punished in the hereafter. There is also crying for regretting of too late with no benefits will attempt within remorse or nor crying.

Second chapter

The effect on health and psychological effect of Crying and weeping

Crying has been categorized as a sense of human being that can't be touch by hand but its is really there. As the laughter can expressed of joy and happiness in life, same goes to crying .

It was actually the reason of worries in life. This kind of feeling like smile and tears were believe as a nature language of a human's feeling rather than expressions of the words.³³

Effect on health

Crying is a form of healthy phenomenon. As said in the scientific study of William Frey from the University of California, showed that the crying of a man give a sense of comfort. The tears rid the body chemicals related to the life pressures. When examining the chemical composition of emotional tears, they found a lot of hormone of prolaktin and bad electron who are passing in the blood formed by exposure to pressure, and therefore crying reduce our body from harmful substances and the tears help to flexible movement of the upper and lower eyelids. Our body will serve as a tool to clean ongoing basis after weeping and crying. The tears will actually cleanse the cornea and protect it from drought, and also help the clarity of visions, strengthen the eyelids, reducing the pressure which effect other psychological devices such as arteries and nerves that become tense because of the case of emotions.³⁴

Effect on psychology

Human runs their daily life come with many of psychological distress. As usual ,the proper way to release the frustration is trough crying. Scholar believes that among Americans, (Fray) in his scientific studies that almost 85% of woman and 73% of men felt released after crying. he also said (Fray), “it seems that crying relieve stress and it is good for health in particular, and also as a of cure mental disorder and diseases .³⁵

³¹ **Tabari book** ‘tafseer tabari’ book 22. Pg 558, 1996.

³² **Al Alusi book** ‘ruh maani’ book 14 pg. 71, 2000.

³³ Naquri, Idris, book ‘**laugh as cry**’ pg. 10, 2006.

³⁴ Bughurio, muhammed bin mansur, **health between smile and cry** , pg.12. 2003.

³⁵ Bughurio, , **health between smile and cry** , pg.13, Rajih book ‘the principles of behavior’ pg. 167

It is wrong to hold our tears until it is finished. Infant crying, believe as a weakness sign, because it is an important factor to cope with everyday life without losing the human ability to achieve psychological comfort. Those tears felt will launch comfort. Crying extracted from our depth to burden the psychologically heavy. Thus it is the best way to unload the huge cargo of negative emotional energy.³⁶

Crying as the tears flow are actually cleansing, and washing of the eye and its parts. It is also to cleanse the same worries, sorrows and depression. As an example, the holy Quran told in the verses clearly on a story that told us about the companion who unable to perform jihad. *"Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, 'I can find nothing for you to ride upon.' They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]" (surah at-taubah: 92)*

They were disappointed in tears of grief because of unable to pick the arms and join the prophet to the battlefield. This pounding tears eased from their tragedy, and removed the heavy burden perhaps this is the way Quran was story about them clearly. *" They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]"*

Despite of tears, it will relieve from worry and grief of depriving him from his son, Jacob continuously cries until he lose his sight. This is because the whites appear in almost all eye index until he lost his vision. *And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor (yusuf:84)*

The prophet Joseph willingly received this as a test for the sake of God.

With regard to cry for fear of God, it is subject to great benefits in this life, in this world cry in sake of Allah ensure comfortability in his body, heal the heart and tranquil himself hence closer to God, and in the other life God was pleased with him and create his position in paradise.

Conclusions;

The believer passes into the realms of life and their volatility. Sometimes you smile and laugh an while another time you will face sadness, crying with shed of tears. Both are appear fluctuated between fear and hope. The weeping commend is when we fear of the punishment of Allah and slightly make dua in tears. The study reaches the following result;

First: Crying is the behavior of all people. It is the language of people, which is to express the emotion of joy, pleasure or sadness. No human passed life without this feelings. Truth, tears are among human being from infant to adult.

Second: Crying is not a weakness of character as understood by some people, it is a positive response and unloading safe psychological emotions within the human, and human being need to dispose of this from time to time, whether an infant, adult, male or female.

Third: The crying of human kind is different compared to others, crying fear of God and a request for his satisfaction. People weeping in grief sorrow for demand and hope for, and people cry a lie and deception and some of them are weeping with heartbreak and some non beneficial that is remorse.

Forth: The Quran praise the cry of fear of Allah from the previous nation and command them for urged the sons of the Islamic nation to follow.

Fifth : The modern science proven the benefits of crying and weeping in term of their bodies and their eyes from the harmful hormones. It also cleanse the disease and making our life out of pressure, and approaches the sincerity of worshipping God.

Recommendation:

The researcher recommended Muslim's to worship Allah the Almighty with reverence and crying to achieve the desire of that interest, and in the absence of the ability to cry, the researcher also recommended to parents to guide their sons and daughters of Muslim's to cry of fear of God Almighty.

³⁶ Bughurio, , **health between smile and cry**, pg.16, Abdul Khalik book "ab'ad asasiyah li syakhsiiyyah' (the human studies) pg 87. 2007.