



A Linguistic Investigation of the Body's Parts in the Holy Quran

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ABSTRACT

The Holy Quran talked about the creation of man and mentioned in many of its verses a bulk number of the internal and external parts of the human body, which were used in multiple linguistic formulas. The present research aims to study some of these parts from a linguistic point of view, where the present study has investigated the linguistic structure and forms of these parts, their numbers, and the suras and verses in which they are used. The main source of the required data is the Holy Quran. Related studies were of great help for this study. The corpus of the study is limited to a number of these parts that were found to be the most used ones in the Holy Quran which were investigated deeply and thoroughly. The findings show that the targeted parts were formed in the Arabic singular, dual and plural forms. It also shows that some of these parts were used more than others. The study also concluded that the great majority of the linguistic forms of these parts were used for both men and women with a very limited exceptions where some of these linguistic forms were only used for women.

INTRODUCTION

In order for the human being to be able to establish ties with the outside world, he needs different important tools i.e., external and internal organs of the body, such as the eye, ear, heart, the brain, the arteries, and the nerve network which the Almighty Allah has equipped him with them. He has equipped the man with the sense of sight to see the shape, color, quantity and quality of the assets, and with the sense of hearing in order to know the types of sounds and has equipped him with other senses in order to sense smells, feel cold and hot, roughness, smoothness, etc. The Holy Quran confirmed that the human being is a creature of value to Allah as he created him in a best form 'Indeed, we created humans in the best form. 'Al-teen, 4'. The Holy Quran contains in its verses all the details about the stages of the human being creation as the Almighty Allah created Adam with his divine hands, breathed his divine soul into him, and made him a caliph on earth, in honor of the human being.

This matter came in a wonderful dialogue between Allah and the angels in the quranic verse 'when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know. 'Al-baqara, 30'.' The Almighty Allah has explained the stages of the human being creation in the Holy Quran in the verses 12-14 in the sura of Al-mu'mimuun ' And indeed, We created humankind¹ from an extract of clay, then placed each 'human' as a sperm-drop in a secure place, then We developed the drop into a clinging clot 'of blood', then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators.' The Holy Quran mentioned the following parts of the human body the face, the hand, the elbow, the head, the leg, the foot, the ankle, the eye, the nose, the ear, the teeth, the back, the neck, the fingers, fingertips, the palm, the heart, the skin, the belly, the intestines, the forelock, the chin, the womb, the body, the vein, the throat, the blood, the chest, the intimate parts, the sperm, the meat, the embryo, the heels, the mouth, the nail, the bone, snout, the forehead, the lips, the backbone, the ribcage, the tongue, the collar bones, beard, clinging clot, lump of flesh, and aorta. These parts were formed in different linguistic shapes in addition to using them for various legislative and jurisprudence purposes. The present study aims to investigate a number of the body that are used in the Holy Quran from a linguistic point of view in order to uncover their linguistic forms and their repetition in these verses.

METHODOLOGY

The present study follows the descriptive analytical approach in order to investigate the presence of the parts of the human body in the Holy Quran from a linguistic point of view. The corpus of the study is particularly elicited from the Holy Quran where the verses in which these parts are mentioned are subject to deep and thorough linguistic investigation. In addition to the Holy Quran as the main source of the required data, related studies were referred to and they were of great benefit that enriches the study strongly. Because of the limited scale of

the present study, the corpus is consisted of twelve body parts that were found to be the most mentioned in the Holy Quran. These parts are heart, mouth, hand, eye, face, head, tongue, teeth, nose, forehead, feet, and ear. The targeted verses were investigated linguistically to find out the forms with which these parts were used, and the number of each part.

THEORETICAL REVIEW

The closest thing to a human being is his body with its head, nose, heart, hair, hands, and legs... etc. which are things that a human being sees and feels every day and everywhere (Al-Mousa, 2020:89). The Holy Quran is a book of all kind of sciences and signs, that is ranging from economic, social, religious, spiritual, physical and natural science (Ashimi, 2019:179). The Holy Quran affirmed that man is a creature of high standing because Allah created Adam with his divine hands, breathed his holy spirit into him, and made him a successive human authority on earth as it is mentioned in the quranic verse 'when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know, (Al-Baqara, The Cow, verse 30) وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ'. According to Kodir & Sonjaya (2015:303) the use of the term al-insân 'i.e., the human being' in the Holy Quran is to describe human indicates that there is a will in the Holy Quran to form human totality which has perfect and comprehensive man including physical-psychical, material-immaterial, biological-physiological, and spiritual elements. The human body includes multiple and varied aspects of miraculous and formative creativity where this creativity appears in the Quranic verse 'Indeed, we created humans in the best form (Al-Tin, The Fig, verse 4) لَقَدْ خَلَقْنَا اِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ'. Mankind was the best product of the creation, as it was capable of admiring the beauty of the universe, analyzing its functioning and using its parts for its own benefit (Jamil, 2019:54). The characteristics of humans differ from the creatures of animals and plants because according to the Holy Quran and the statements of Prophet Mohammad there are some "distinctive nature" (characteristics) that distinguish humans from other creatures (Sutoyo, 2014:76). Muslims believe that God is the Creator of life and life is a gift from Him and that the human race is the noblest race as God decreed (Abd-El-Maeboud, 2009:365). Allah has explained in the Holy Quran the stages of the human being creation: 'And indeed, we created humankind¹ from an extract of clay (12), then placed each 'human' as a sperm-drop in a secure place (13), then We developed the drop into a clinging clot 'of blood', then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators (14), after that you will surely die (15) (Al-Mu'minoon, The Believers, verses 12-15), وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سَلٰلَةٍ مِنْ طِيْنٍ (12) ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ فَرْاْرِ مَكِيْنٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ اُنْسَاْنُهُ خَلْقًا ءَاخَرَ فَبٰرَكَ اللهُ اَحْسَنُ الْخٰلِقِيْنَ (14) ثُمَّ اِنَّكُمْ لَعٰلَقَةٌ مُّضْغَةٌ فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ اُنْسَاْنُهُ خَلْقًا ءَاخَرَ فَبٰرَكَ اللهُ اَحْسَنُ الْخٰلِقِيْنَ (14) ثُمَّ اِنَّكُمْ لَعٰلَقَةٌ مُّضْغَةٌ فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ اُنْسَاْنُهُ خَلْقًا ءَاخَرَ فَبٰرَكَ اللهُ اَحْسَنُ الْخٰلِقِيْنَ (15)'. According to Hoffman (1995:37) 'the formation of the human

body as a fetus is one of the wonders cited by the Qur'an as evidence of God 's unique creative power. It is nonetheless not a "new creation," according to the Qur'anic account, until it has passed through a number of embryonic and fetal stages, which are described in the sacred scripture with sufficient accuracy to cause many of the faithful to marvel.' The human body consists of a group of visible and invisible organs, and each member has one or more functions of its own (Abd-Alqadir, 2011:22). Saadat (2009: 105& 109) stated that the Holy Quran has reference of various stages of human development in many chapters as it contains comprehensive description of human development. Hossain (2018:20) pointed out that different verses in the Holy Quran state that Allah made human out of clay, sticky clay, sperm and egg, flesh and blood which are ingredients of human body where Allah mentioned not only these compositions, but also a special structure of human body as there are other verses ask people to look and think at what has been created and the complex mechanisms that have been involved in creating the human body. The inside parts of the body are mentioned in the Holy Quran as stated by Loukas et al. (2009:2) pointed out that 'various aspects of the cardiovascular system are mentioned in both the Qur'an and the Hadeeth. The Qur'an and the Hadeeth discuss the importance of the heart, blood and its circulation and how they are vital to the maintenance of life. 4.1. Blood and circulation Blood is mentioned in several passages of the Qur'an and Hadeeth. In general, blood is mentioned in relation to lineage and identity, menstruation, slaughtering of animals for consumption, and embryology.' The stages of the human being creation are mentioned in the Holy Quran as El-ramady et al. (2019:1) stated that 'Allah created everything in this universe, from humans (Man) to animals, plants, soils, air, water, etc., where everything was made or created from water. Concerning the creation of humans, Allah created or made all things in an excellent phase and the first step of human creation was fashioned from clay. These steps include the creation of Man from spurting water, a drop of semen, the sperm fashioned into an embryo, this embryo fashioned into a shapeless lump of flesh, then from the lump of flesh, fashioned bones, then clothed the bones with flesh and then created the consanguinity and affinity.' According to Ashoor (2014:274) 'there are about a lot of parts of body mentioned in the Holy Quran where some are mentioned in acts of worship like ablution and dry ablution such as faces, hands, legs, ankles, and elbows, some are mentioned in fighting as feet, necks, edges of fingers and hands, some are mentioned in regret as turn the palms of hands great regret, some are mentioned in aberration, plague and tribulations as feet and back, heart, eyes, heads and hands, some are mentioned to witness on their owners as listening, seeing and leather, some are mentioned in torment as bellies, intestines, necks, faces and nose, some are mentioned in maximize the ability of Allah as bellies, chests, bones, flesh, larynxes and veins, some are mentioned in worship as fronts, periphery, beard and tongue, some are mentioned in tranquility and bodes as chest, heads and faces, some are mentioned in prophets' stories and miracles as hands, legs, and beards, and some are mentioned in rejection and disapproval of guidance as mouth, hands, ears and backs.'

RESEARCH RESULTS AND DISCUSSION

The Heart

The body part the heart 'al-qalb' or 'al-fua'ad' is one of the most used parts in the Holy Quran. It is used in the singular, dual and plural forms. It is used as a singular noun in the forms of al-qalbi, qalbin, qalba, qalbun, qalbika, qalbihi, qalbuhi, qalbahu, qalbiha, and qalbi. It is used as a dual noun in the forms of qalbain and in the plural form as qulubi, qulubun, alqulubu, alqulubi, qulubukuma, qulubukum, qulubikum, qulubuna, qulubana, qulubina, qulubihim, qulubuhum, qulubahum, and qulubihinna. The word heart 'al-qalb' comes 19 times as a singular noun, one time in the dual form and 112 times in the plural form.

It is mentioned in the singular form in the suras of Al-Imran 'The family of Imran' 159, Al-shua'ra' 'The poets' 89, 194, Al-safat 'Those who set the ranks' 84, Ghafir 'The forgiver' 35, Qaf 33, 37, Al-baqara 'The cow' 97, 204, 283, Al-shura 'The consultation' 24, Al-anfal 'The spoils of war' 24, Al-nahl 'The bee' 106, and Al-kahf 'The cave' 28. It comes one time as a dual noun in the sura of Al-ahzab 'The combined forces' 4, 12, 26, 53, 60, and a plural noun in the suras of Al-Imran 'The family of Imra' 8, 151, Al-a'raf 'The heights' 100, 101, 179, Al-anfal 'The spoils of war' 2, 10, 11, 12, 49, 63 twice, 70, Al-tawba 'The repentance' 8, 15, 45, 60, 64, 77, 87, 93, 110 twice, 117, 125, 127, Yunus 'Jonah' 74, 88, Al-ra'd 'The thunder' 28 twice, Al-hijr 'The rocky tract' 12, Al-hajj 'The pilgrimage' 32, 35, 46 twice, 53 twice, 54, Al-nur 'The light' 37, 50, Al-shua'ra' 'The poets' 200, Al-rum 'The Romans' 59, Al-ahzab 'The combined forces' 5, 10, 51, 53, Al-zumar 'The troops' 22, 23, 45, Ghafir 'The forgiver' 18, Mohammad 16, 20, 24, 29, Al-fath 'The victory' 4, 11, 12, 18, 26, Al-hadeed 'The iron' 27, Al-nazia'at 'Those who drag forth' 8, Al-tahreem 'The prohibition' 4, Al-baqara 'The cow' 7, 10, 74, 88, 93, 118, 225, Al-Imran 'The family of Imran' 7, 103, 126, 154, 156, 167, Al-ana'am 'The cattle' 25, 43, 46, Al-hujurat 'The rooms' 7, 14, Al-nisaa' 'The women' 63, 155, Al-maidah 'The table spread' 13, 41 twice, 52, 113, Fussilat 'Explained in detail' 5, Al-hashr 'The exile' 2, 10, 14, Al-nahl 'The bee' 22, 108, Al-israa' 'The night journey' 46, Al-kahf 'The cave' 14, 57, Al-anbiya' 'The prophets' 3, Al-Mu'minoon 'The believers' 60, 63, Saba' 'Sheba' 23, Al-hujurat 'The rooms' 3, Al-hadeed 'The iron' 16 twice, Al-mujadilah 'The pleading woman' 22, Al-saf 'The ranks' 5, Al-munafiquun 'The hypocrites' 3, Al-muddaththir 'The cloaked one' 31, and Al-mutafifeen 'The defrauding' 14. All these forms are used in the Holy Quran to address both men and women except qulubihinna which only used to address women in the verse number 53' ...this is purer for your hearts and theirs...' in the sura of Al-ahzab 'The combined forces.' It is used as al-fua'ad in the singular forms al-fua'ada, fua'adi, al-fua'adu, and fua'adaka in the suras of Al-israa' 36, Al-qasas 10, Al-najm 11, Huud 120, and Al-furqan 32. It is used in the plural forms afi'datu, afi'datan, al-afi'data, afi'datan, al-afi'dati, afi'datahum, and afi'datuhum in the suras of Al-sraa' 36, Al-qasas 10, Al-najm 11, Huud 120, Al-furqan 32, Al-ana'am 110, 113, Ibrahim 37, 43, Al-nahl 78, Al-mu'minuun 78, Al-sajdah 9, Al-ahqaf 26 twice, Al-mulk 23, and Al-humazah 'The traducer' 7.

The Mouth

The mouth 'al-fam' or 'faah' is another body part used in the Holy Quran. The Holy Quran used it in derived forms that are elicited from the form 'faah'. It comes in the singular form fahu in the sura of Al-rai'd 14, while it is used in the plural forms afwahikum, and afwahihim in the suras of Al-nur 15, Al-ahzab 4, Al-imran 118, 167, Al-mai'dah 41, Al-tawbah 8, 30, 32, Ibrahim 9, Al-kahf 5, Yaseen 65, and Alsaf 8.

The Hand

The hand 'al-yad' is another wide used body part in the Holy Quran that is used in the singular, dual and plural forms. It is used twenty-one times as a singular noun in the forms of yadi, yadu, yadin, yadika, yadaka, yadihi, yadahu, and yadiya in the suras of Al-imran 26, 73, Al-mai'dah 28, 64, Al-tawba 29, Al-fath 10, Al-hadeed 29, Al-israa' 29, Taha 22, Alnaml 'The ant' 12, Al-qasas 32, Saad 44, Al-baqara 237, 249, Al-a'raf 108, Al-mu'minuun 88, Al-nur 40, Al-shua'raa' 33, Yaseen 83, and Al-mulk 'The sovereignty' 28. It is used twenty-nine times in the dual forms of yada, yadaka, yadahu, yadai, yadaihi, yadaiha, yadayya and aydiyahuma in the suras of Al-masad 'The palm fiber' 1, Al-hajj 10, Al-mai'dah 46 twice, 48, 38, Al-kahf 57, Al-naba' 'The tidings' 40, Al-a'raf 57, Al-furqan 'The criterion' 27, 48, Al-naml 63, Saba' 12, 31, 46, Al-hujurat 1, Al-mujadilah 12, 13, Al-imran 3, 50, Al-ana'am 92, Younus 37, Yousuf 111, Al-rai'd 11, Fatir 'Originator' 31, Fussilat 42, Al-ahqaf 21, 30, Al-jinn 'The jinn' 27, Al-baqara 66, 97, Saad 75, and Al-saf 6. The body part hand 'al-yad' is used sixty-five times in the plural forms aydin, aydi, alaydi, aydikum, aydiakum, aydikum, aydina, aydihim, aydiahum, aydiahunna and aydihinna in the suras of Al-a'raf 17,124,149, Alrum 36, 41, Saad 45, Al-fath 10, 20, 24 twice, Al-hashr 2, Abasa 'He frowned' 15, Al-baqara 79 twice, 95, 195, 255, Al-imran 182, Al-nisaa' 43, 62, 77, 91, Al-ma'idah 6 twice, 11 twice, 33, 64, 94, Al-anfal 51, 70, Al-tawba 14, 52, 67, Taha 71, Alshua'raa' 49, Yaseen 9, 35, 45, 65, 71, Al-shura 30, 48, Mariam 64, Al-ana'am 7, 93, Huud 70, Ibrahim 9, Taha 71, 110, Al-anbiyaa' 28, Al-hajj 76, Al-nur 24, Al-qasas 47, Sabaa' 9, Fussilat 14, 25, Al-hadeed 12, Al-mumtahina 2, 60, Al-juma'a 'Friday' 7, Al-tahreem 8, and Yousuf 31, 50. All these forms were used to refer to both men and women except for the two form aydiahunna and aydihinna which were only used for women.

The Eye

The eye 'al-a'ain' is also used in a large number of quranic verses in the singular, dual and plural forms. It is mentioned eight times in the singular forms al-a'aini, al-a'aina, a'ainin, a'aina, a'ainan, a'ainuha, and a'aini in the suras of Al-imran 13, Al-mai'dah 45 twice, Al-qasas 9, 13, Al-takathur 'The rivalry in world increase' 7, Mariam 26, and Taha 39, 40. It is also used five times as a dual noun in the forms of a'ainaka, a'ainani, a'ainahu, a'ainayka, and a'ainain in the suras of Al-kahf 28, Al-rahman 'The beneficent' 50, 66, Yousuf 84, Al-hijr 88, Taha 131, and Al-balad 8. The eye 'a'-a'ain' comes twenty-two times in the plural forms of a'auna, a'aunun, a'auni, the plural forms a'aunin, al'a'auni, al-a'aunu, a'aunikum, a'aunina, a'aunahum, a'aunihim, a'aunuhum, and a'aunuhunna in

the suras of Al-a'raf 116, 179, 195, Al-anbiyaa' 61, Al-furqan 74, Al-sajda 17, Gafir 19, Al-zukhruf 'The ornaments of gold' 71, Al-anfal 44 twice, Huud 31, 37, Al-mu'minuun 27, Al-tur 'The mount' 48, Al-qamar 'The moon' 14, 37, Al-ma'idah 83, Al-tawbah 92, Al-kahf 101, Al-ahzab 19, 51, and yaseen 66. All these forms are used to refer to both men and women except for the form a'aunuhunna which only refers to women.

The Face

The face 'al-wajh' is another body part used in the Holy Quran. It is used in the singular forms wajha, wajhi, wajhu, wajhaka, wajhika, wajhahau, wajhihi, wajhuhu, wajhaha, and wajhi in the suras of Al-baqara 112, 115, 144 twice, 149, 150, Yousuf 9, 93, 96, Al-rai'd 22, Al-rum 38, 39, Al-rahman 27, Al-insan 'The man' 9, Younus 105, Al-rum 30,43, Al-nisaa' 125, Al-nahl 58, Al-hajj 11, Al-qasas 88, Luqman 22, Al-zumar 24, Al-zukhruf 'The ornaments of gold' 17, Al-mulk 22, Al-thariat 'The winnowing winds' 29, and Al-ana'am 79. It is used in the plural forms wujuhun, alwujuha, alwujuhu, wujuhi, wujuhu, wujuhan, wujuhakum, wujuhikum, wujuhakum, wujuhuhum, wujuhahum, and wujuhihim in the suras of Al-imran 106 three times, 107, Al-kahf 29, Taha 111, Al-hajj 72, Al-mulk 27, Al-qiyamah 'The resurrection' 22, 24, A'abasa 38, 40, Alghashiya 'The overwhelming' 2, 8, Al-nisaa' 44, 47, Al-baqara 144, 150, 177, Al-ma'idah 6 twice, Al-a'raf 29, Al-israa' 7, 97, Al-anfal 50, Younus 26, 27, Ibrahim 50, Al-anbiyaa' 39, Al-mu'minuun 104, Al-furqan 34, Al-naml 90, Al-ahzab 66, Al-zumar 60, Mohammad 27, Al-fath 29, Al-qamar 48, and Al-mutafifeen 24.

The Head

The head 'Al-rra's; pronounced arra's in Arabic language' is mentioned in the suras 'Quranic chapters' of Al'raf 'the heights, verse 150, Mariam 'Mary', verse 4, Al-baqara 'the Cow', verse 196 twice, Yousuf 'Joseph', verses 36 and 41, Al-dukhan 'the Smoke', verse 48, Taha, verse 94, Al-safat 'Those who set the ranks', verse 65, Al-ma'idah 'The table spread', verse 6, Al-fath 'The Victory', verse 27, Ibrahim 'Abraham', verse 43, Al-israa' 'The Night Journey', verse 51, Al-anbiyaa' 'The prophets', verse 65, Al-hajj 'The pilgrimage', verse 19, Al-sajdah 'The Prostration', verse 12, and Al-munafiquun 'The hypocrites', verse 5. The word head is used in the following forms in the Holy Quran: ra's, alrra'su, ra'sih, ra'si, ru'us, ru'usakum, ri'usikum, ru'usihim, and ru'usahum. It is used seven times in the singular form in the suras of Al'raf, Mariam, Al-Baqara, Yousuf, Al-dukhan, and Taha, and ten times in the plural form in the suras of Al-safat, Al-baqara, Al-ma'idah, Al-fath, Ibrahim, Al-israa', Al-anbiyaa', Al-hajj, Al-sajdah, and Al-munafiqoon.

The Tongue

The tongue 'Allisan' is one of most used parts of the body in the Holy Quran. It is used to refer to the part of the body and to refer metaphorically to the language. It came in the Holy Quran in the forms lisani, lisanun, lisana, lisanin, lisanan, lisanik, lisanak, lisani, alsinatun, alsinatikum, alsinatahum, alsinatihim, and alsinatahum. It is mentioned in the singular forms of lisani,

lisanun, lisana, lisanin, lisanan, lisanik, lisanak, lisani in the suras of Al-ma'idah 'the table spread', verse 78, Ibrahim 'Abraham', verse 4, Al-nahl 'The bee', verse 103 twice, Mariam 'Mary', verse 50 and 97, Al-shua'ra 'the poets', verses 13, 84 and 195, Al-qasas 'The stories', verse 34, Al-ahqaf 'The wind-curved sandhills', verse 12, Al-balad 'The City', verse 9, Al-dukhan 'The smoke', verse 58, Al-qiyama 'The resurrection', verse 16, Taha, verse 27, and in the plural forms of alsinatin, alsinatikum, alsinatahum, alsinatihim, and alsinatahum in the suras of Al-ahzab 'The combined forces', verse 19, Al-nahl 'The bee', verse 116, Al-nur 'The light', verse 15, Al-rum 'The Romans', verse 22, Al-Imran 'The family of Imran, verse 78, Al-nisaa' 'The women', verse 46, Al-nahl 'The bee', verse 62, Al-nur 'The light', verse 24, Al-fath 'The victory', verse 11, and Al-mumtahina 'She that is to be examined', verse 2. It is mentioned 15 times in the singular form and ten times in the plural form.

The Teeth

The teeth 'Al-asnan' is mentioned twice in the singular forms tooth al-sinna and alsinni in the sura of Al-ma'idah in verse number 45: 'We ordained for them in the Torah, "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth-and for wounds equal retaliation." But whoever waives it charitably, it will be atonement for them. And those who do not judge by what Allah has revealed are 'truly' the wrongdoers.'

The Nose

The nose 'Al-anf' came in the two singular forms al-anfa and alanfi in the sura of Al-ma'idah in verse number 45: 'We ordained for them in the Torah, "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth-and for wounds equal retaliation." But whoever waives it charitably, it will be atonement for them. And those who do not judge by what Allah has revealed are 'truly' the wrongdoers.'

The Forehead

The forehead 'al-jabha' comes once in the Holy Quran in a plural form in the sura of Al-tawbah 'The repentance' in verse number 35: 'the day will come when their treasure will be heated up in the fire of hell, and their foreheads, sides, and backs branded with it. It will be said to them, this is the treasure you hoarded for yourselves. Now taste what you hoarded.'

The Feet

The Holy Quran mentioned the body part feet 'al-aqdam' one time in the singular form foot qadama in the sura of Al-nahl 'The bee', in verse number 94: 'and do not take your oaths as a means of deceiving one another or your foot will slip after they have been firm. Then you will taste the evil 'consequences' of hindering 'others' from the way of Allah, and you will suffer a tremendous punishment', and mentioned it as a plural noun in the forms alqaqdama, al-aqdami, aqdamakum, aqdamana and aqdamina in six verses in the suras of Al-anfal 'The spoils of war, verse 11, Al-rahman 'The Beneficent, verse 41,

Mohammad, verse 7, Al-baqara 'The cow', verse 250, Al-imran 'The family of Imran', verse 147, and Fussilat 'Explained in detail', verse 29.

The Ear

The ear 'al-u'thun' is another body part to be mentioned in a number of quranic verses. It is used as a singular noun in the forms al-u'thuna, alu'thuni, and u'thunun in the suras of Al-mai'dah 45 twice, and Al-haqqah 'The reality' 12. It is used one time in the dual form u'thunayhi in the sura Luqman 7, while it is used twelve times in the plural forms a'athana, a'athanun, a'athanina, and a'athanihim in the suras of Al-nisaa' 119, Al-a'raf 179, 195, Al-hajj 46, Fussilat 5, 44, Al-baqara 19, Al-ana'am 25, Al-israa' 46, Al-kahf 11, 57, and Nooh 'Noah' 7.

CONCLUSION

The Almighty Allah has created the human being in a best form and gives him a special value over other creatures. The Holy Quran includes the different stages of the human being creation with the different components that the human being is made of. The parts of the human body are one of the topics that the Holy Quran mentioned in a large number of verses to serve different religious and teaching purposes. The external and internal parts of the human body were used in the Holy Quran. The present study is intended to be an analytical and descriptive one which aims to inspect the use of these parts in the Holy Quran from a linguistic point of view. The study limited its aims to a number of these parts which found to be the most used ones. The targeted data were taken from the Holy Quran then, they were undergone deep and thorough investigation. The study concluded that the selected parts were used in different linguistic forms that are the singular, the dual and the plural ones. The findings show that these parts were used for both men and women with a very limited uses which only refer to women. It is also found that these parts were used in large number of the quranic suras 'i.e., chapters.' The parts varied in the number of their using in the Holy Quran. The present study hopes to shed light at this part of the quranic studies which the desire to open the door for similar studies about the other parts and other topics.

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

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