

<https://dorl.net/dor/20.1001.1.26767619.2021.8.25.5.5>

Reading the Qur'anic and Narrative Views on Inventory Features Called “Jenn”

Authors: Dr. Tahere Mohseni (Iran),¹ Dr. Khadijeh Ahmadi Bighash (Iran)²
Dr. Sofia A. Koutlaki (Wales)³

Reccive: 12/06/2020

Accept: 19/03/2021

Abstract

The Holy Qur'an and narratives, rejecting the invisible beings of the pseudonymous genius, reject the beliefs and beliefs of the falsehood, and by explaining the truth of the existence of the gens, the path to the arrival and prevalence of any religious and practical deviation among the Muslims is closed about this creature. Although the elements of the existence of the jinn are different with man, the purpose of the creation of man and the jinn is one and the most similar creatures are introduced to man; therefore, the explanation of the true characteristics of the genius from the perspective of the Quran and the Hadith, in order to recognize the false, false and distorted beliefs, It is necessary and necessary. Jenn has sex, genitals, authority, perception, responsibility, and duty, and therefore has groups of believers and infidels and different religions and sects, and because of the totality of these blessings, they have resurrection, publishing, and Account will be. Jinn from the perspective of the Qur'an and narratives are the most similar beings to humans, but because the original element of the

1. Assistant Professor at Department of Islamic Education, Faculty of Theology and Islamic Studies, Imam Sadegh ^(AS) University (Women's Campus), Tehran, Iran, t.mohseni@isu.ac.ir

2. Instructor at Department of Comparative Interpretation, Faculty of Quran and Hadith, Kowsar Islamic Sciences Education Complex, Tehran, Iran, kh.ahmadi3103@yahoo.com

3. PhD at Department of Language and Communication, Faculty of Cardiff, University of Wales, Cardiff, Wales, sakoutlaki@gmail.com

creation of the jinn is different with humans, there are differences with humans. They were created from the fire before the human being created from the soil. For this reason, they benefit from certain features such as impurity and speed. Because of their power, they can appear in different forms in the sky and in the earth, but they are human beings. An inventory has authority, perception, science, responsibility and duty.

Keywords: Jenn, Quran, Narrations

Introduction

Based on religious texts, apart from the material world and organic creatures, there are also Faramatian realms and parts of the universe and its creatures, which are beyond the scope of our perceived five senses. From the beginning of Islam, the infidels, because of lack of wisdom and wisdom, cried to the Prophet of God ^(PBUH) why they cannot see him as eyes with his eyes, uncanny realms and their creatures, and for the same reason, by refusing these matters, They considered it contrary to the normal rules.

Nowadays, the attitude to material appearances and manifestations by some, as materialists, and the belief in the existence of those things that are experimentable and observable, have led many people to believe in nothing but what they see, and thus False beliefs and superstitions believe and believe. However, the Holy Qur'an and narratives of the Ahl al-Bayt ^(AS), by explaining the reasons for the inadequacy of the beliefs of the unbelievers, describe the foremost universe, and creatures such as angels and jinns as two examples of the entities of the universe of the unseen.

Now, the question remains that considering the existence of the invisible existence of the name of the genius, what features and attributes to distinguish between the true and legendary

meaning of this being can be seen from the perspective of the Quran and the traditions of the Ahlul-Bayt ^(AS)?

The concept and truth of the jinn . In the books of the word, the word “jinn” and its derivatives are meant to be hidden and invisible. (6.Ibn Manzur, 1414: 13&93)/ Ragheb Isfahani, 1414: 1&203)

The day of Imam Baqir ^(AS) was sitting in a shrine between a group of friends and one of his friends, who suddenly came to the Imam ^(PBUH) with a congregation from his right and said to Imam ^(AS): “Do you ask question?”

He said: Yes, ask. He said: why was the name of the genie; He said: Because they were constantly hidden and behind the curtain and were not seen. (Tabarsi, 1381: 2&178)

The derivatives of the term “genius, soul and jinn” are mentioned in 32 verses in the Qur'an. Which has 22 times the “jinn” itself. (Turahi, 1375: 6&27)

In the interpretation of the Quran, Jinn is a kind of creature with intellect and consciousness, and since humans are unseen in our view, this is called the “jinn” (and the difference between them and man) That the man is tangible and the non-perceptible genius).

Sometimes the term “jinn” is meant to be “devil” because “jinn”, as we have said before, is basically the word “disappearing” in the meaning of each being, and in the verse of the 50th chapter of the cave, we read about the head of the devils, “Iblis”: “Khan me al-jen”: From jinn). And also in verse 82 of the Prophets chapter: “We set up some of the devils to him (Solomon) who dives for him (in the seas) and did other things for him”.

What in this verse is as a devil It has been mentioned in verses 12 and 13 of the chapter of Sabā as “jinn”, and it is clear that these two do not conflict, because we know that the “devils” are also from the “jinn”. (Makarem Shirazi, 1995: 5&439)

Given that the verses of the Holy Quran and the traditions of the Ahlul-Bayt ^(AS) indicate the existence of the jinn, now the question arises as to what is the true existence of the genius?

Şadr ad-Dīn Muḥammad Shirazi writes in this regard: “Jen is the existence in this world of sense and existence in the world of the unseen and the parable (the example of the universe); but their being in this world, as stated, is no body that makes it a kind of subtlety and moderation There is no other than that which is the soul of it, and the soul of the active source has been added to it. And it may be that the reason for the emergence of the hidden face (jinni) on some occasions is that they have subtle bodies that are modest in softness, and accept separation and congruence. And when it is rounded up and overthrown, its consistency becomes firm and observable; it is seen as the air, which, when it is broken down and clouded, is observed, and when it returns to its subtlety, it is not seen. Because some of the clouds of time come from a lot of masses of air without help from the steam of the sea, and so on”. (Mulla Sadra, 1363: 455)

The deceased Khosravani also writes about this: “The genie (in) the world and another world is beyond our world and is visible from our eyes and is not visible, and God knows its truth, and we save everything except that which is right We have spoken and introduced, and His Messenger has known us in the correct news. We do not know anything else and we do not know”. (Khosravani, 2011, Vol. 8: 391)

The statement of Tabatabai in the interpretation of verses 26 and 27 of Hajar says: “The appearance of the conflict between the words” and the glorification of the created self is the salsal of my love “and the next verse” and my love for me, before me is established, as The first sentence attempts to express the principle of the creation of mankind, the second sentence is in the same sense.

So, it turns out that the creation of life has been the beginning of the poisonous fire. Are the next generations of John, like their first person, from the poisonous, in contrast to the man whose first person is from the Salsal, and the later people from his descendants; or the jinn, as well as human beings, cannot be used from the Word of God, because the Word of God The statement is empty. (Tabatabai, 1361: 12)

The creation of “genius and devil” is based on Qur'anic verses, but the question arises when it comes to the Holy Qur'an, which fire is? Is this the fire caused by the combustion of combustible objects with oxygen?

Apparently something other than the fire mentioned. Therefore, according to the verses of the Holy Qur'an, the genus is like a human being, a material being, with the difference that man is from the soil, and the jinn is from the fire; Naturally, as human beings have the soul, the genie also has the soul; and such beings exist between the soul and the body of the opposite.

So there is an interaction between the soul and the object. The same law is true of the genie, which is also material, and there is such a relationship between his soul and his body. (Mesbah Yazdi, 1376: 310)

Jenn's Attributes

The Holy Quran has spoken in the sixteen surahs. In the verses of the Qur'an, the three words “al-jen”, “john” and “al-junah” refer to some of the jones that are:

1. Creation of a Flame of Fire

And my beloved lieutenant “Marj-i-Nari” (Rahman, 15) say that Marj is a fire that the red, yellow and green tabs are blended together after its high and sharp. It is based on Marjuddin and Alamr is an unexpected and disturbing event, and on the ninth day of the second journey of the conquests of Makiyah mentioned that Marj is a flame rising into the air, which is said

to be an air Therefore, the soul of the creature consists of two elements, which are the fire and the air and man created from two elements of water and soil. (Kashani, 1344, Vol. 9: 121)

It is narrated from Ibn Abbas that: Iblis is from one of the gentes They are called jinns, and they are created from a special fire among the angels, and the dinosaurs mentioned in the Qur'an are created from the flame of fire. It is also stated that they created the fairy from the fire and its cause is the promise of God: "And We created the soul before it was clear from the fire". And God says from Iblis: "You created me from the fire and you created him from the flower". (Majlesi, 1351: 7&262)

2. Creation of Jinn before Human Creation

"Allah, the Creator of Me, Before Me NAR-ALSOMUM" (al-Hejr, 27) The Lord says that Satan was created before Adam, and created a fire that produced a hot and dead wind. Some say: that is, a fire that does not smoke, and the thunderbolts are the same. (Tabarsi, 1360, Vol. 13: 184)

Imam Ali ^(AS) says: Seven thousand years before the creation of Adam, two tribes lived on the earth, the genius of the tribe and the tribe of the Nemence, the tribal descendants that were somewhat similar to human, with one hand and one leg instead They had mouths, beards, and galloping like lobsters, often the two tribes were in war and strife, but the corruption of the jinn was greater, and God sent a crowd of angels to their battle. In this war, a large number of dinosaurs were killed, a group of people were captured, and some fled to the forests and deserts. By the permission of God, children and adolescents, and women and devotees believed, were forgiven.

One of the children of the jinns, "Azazil", was the devil of Allah's damnation, when God provided the two angels with his maintenance and training.

The angels took him to the heavens, Satan, through the teachings he received, and the plurality of worship and servitude of God, reached a degree that was like the angels of God, but after his thousand years of worship, when Adam was created, all the angels that Satan was among them Adam prostrated himself, but Satan, because of the intrinsic wickedness and injustice, he suffered from the Lord's command. (Majlesi, 1351: 7&212)

Also, the Prophet ^(PBUH) said: God was with him, nothing was with him, not known or unknown, the first being created by Mohammad Mostafa ^(AS), we created the people from the Beit with his light.

Then God created the air and then created the jinn and settled them in the air and made them all pledges for the livelihood, and for Muhammad ^(PBUH) for prophecy, and for Ali to the governor, whoever confessed now confesses and each That denied is now denied.

The first person to deny was the devil. May God curse him. His work ended in disappointment and the state of affairs now. Then God created Adam from the broadness of the plain of the earth. He turned his face and breathed into his soul.

Then he took him out of his body and made a pledge for them. His generosity and the Prophethood of Muhammad and the authority of Ali, whoever pleased, confessed, and whoever Denied the request. (Majlesi, 1351: 3&17)

3. Having the Right to Recognize the Right of Void

“Qa'ah al-Hayat al-Eyn-e-Sama'a Qurānā Ajaba” (Jenn, 1) The tribe of the genus has wisdom, understanding and understanding, responsibility and responsibility, and familiarity with the word and attention to the difference between miraculous words, as well They are obliged to advertise their rights. (Makarem Shirazi, 1995, Vol. 25: 102) And this is the reason for the refusal of the manna, the guardian of the law. (Jenn, 9)

Then the believers of the goddess are one of the signs of the truth of their speech In the world of nature, it is understandable to all the jinns, They say: "We searched for the heavens, and we found all of them full of guardians and strong guards, and the arrows of Mughāb" (Makarem Shirazi, 1995, Vol. 25: 111). "And this is the best of all, and the Lan Nazzha Herba". (Jenn, 12)

The believers of the genius warn others to continue their speeches. And they say: "We are sure that we can never dominate the will of God on earth, and we can not escape from the power of his power". No one can be dominant, nor can justice be fooled, so it is better to submit (Makarem Shirazi, 1995, Vol. 25: 116). "Or Ma'shar al-Jen, the height of my stature, I am Elan". (al-An'am, 128)

4. Task and Responsibility

"We are the creation of Al-Jen and Al-Mans al-Layabdon". (Zariyat, 56) It is certain that Allah the Almighty has done nothing in vain, and the creation of the jinn is no exception to this rule.

The Holy Quran knows the cause of the creation of the jinn as the cause of the creation of man, which is worship and will reward them in return for worship. "O people of the jinn and men who come to you, messengers of you, cutting you down, and warning you against your day".

They said: "We have witnessed ourselves, and have provoked the life of this world, and have testified to themselves that they were infidels". (al-An'am, 130)

Acceptance, Anne Jananke Same as the presence of Pyrambran and sent by Anan Niz Khoud guide Ber Mukhtar Boden Jan and Ans. The prophets' gender is from Adam, but the phrase "Alm is a messenger" is due to the tomb. With the unity of the nation, Hazrat Imam ^(PBUH) has been on the genius and the holy man. In Jurjani's commentary, it has been mentioned that,

by consensus, the right to transcend any jinn to the jinn who did not send a revelation to him. (Kashani, 1344: 3&452)

According to some commentators such as Alushi, Gurbabi, Tabarias, the apostles received the revelation through the apostles and sent to their own breed. (Qara'ati, 1375, Vol .3: 396)

The Prophets and the Imams and the leaders in the tribal elite were not only not needed but also not needed, because for the tribe of the jinn it was possible to contact the Prophets and the Avesi and receive the ordinances and the mystic was in the language of all of them. Of course, among them there were scholars who guided them ignorance and endorse them and give them the way to excuse them.

It is easier to obtain the commandments than the holy ones. On the other hand, al-'in could have served the Prophets and Imams, or they would be present at the meetings of the Ulema. Among them, there are al-Qa'abr, al-Sāqr and head and powerful, weak and strong, and Sultan, and the position of the jinnism and the Prophet Suleiman, and the judicature of the jinnism on Soleiman and the Qa'far al-Qa'far with his companions, the servant of Abdullah and the coming of Satan in Darandumaih, the idolaters and There are many other issues on the subject. But in the first prophecy, the condition of the prophet is that of humanity.

The jinn is not capable of prophecy, and the verses of the holy Qur'an have a strong evidence of this, and the Prophet of the Holy Qur'an was the priest and the honey man. (Tayeb, 1361, Vol. 13: 213-232)

It turns out from this verse that the divine prophets, although all were human beings, were to be judged by Adam and Jinn, so if these two entities obey the message and the orders of the prophets, they will be rewarded and if they refuse, they will be punished. In the interpretation of light, Satan is also a genius,

and the elf is obligated and has punishment and rewards.
(Qara'ati, 1375, Vol. 3: 393)

5. Stalem Jenn on the Believers and the Faithful

The divine group is divided into two tribes, one tribe of those who surrender to God's obedience, and the other group of those who are deprived of submission to the cause of God that the right is right. "And Manna al-Moslem and Mana al-Qastoon Feminas aslm Falouk is a runaway". (Jenn, 14)

The term "Muslim" is that we are surrendered to God, so "Muslim" is the ones who surrender to God, and in whatever He wants to be commanded and obeyed. And the meaning of the word "Ghasotun" is Milin to void. (Tabatabai, 1361, Vol. 20: 70)

And the word (cultivating) in the phrase "Feminist Slam Factor of Rational Impression. (Jenn, 14) applies to anything, means searching for it, and the meaning of the sentence is that those who submit to the cause of God seek to find In fact, Zafar went right to the right.

Also, in verse 11 of Surah Al-Jen it is stated: "And Allah, Allah al-Sallahun and Allah Al-Dīn al-Zālā Kānā are the ways of Allah", (Jenn, 11) Allah, furthermore, specifies that the principle of free will of the will also governs the jinns (Makarem Shirazi, 1995: 25&115), they have divided them into two categories of righteous and non-righteous. In this verse it is quoted in several ways:

- Jinnies have different colors.
- There are many different types.
- There are different branches and sects.
- There are various privileges such as algebra, some kind of recipe. (Amin, 1353: 3&143)

Indeed, Jenn's optional faith in the 13th verse of the same surah also reads: "And Allah, Allah, Allah, Allah, and Allah". (Jenn, 13)

The believers of the Jinn say in their own words: When we heard the guidance of the Qur'an, Believers, whoever believes in his Lord, is not afraid of defilement, nor oppression. Believers make every small and magnificent work (good deed) receive revenues without any reduction. (Makarem Shirazi, 1995: 25&116), as well as the verse "إلي الرشد فامنا ولن نشكك بربنا أحدا Yeddi (Jen, 2) This statement of the Jinnian faith in the Quran and its acknowledgment of the fact that it is true, and the sentence "and Len Nasrk barbanah al-Hada emphasize their faith in the Qur'an, and finds that the faith of Jinnian The Qur'an is the same belief in the god who revealed the Quran, As a result, their slaughter is God, and their faith in the divine faith is monotheistic, that is, they will not be able to associate one with God (Tabatabai, 1361, Vol. 20: 61). This verse also indicates that the Prophet ^(PBUH) And it is anonymous.

With a little careful attention to this, one can find a fascinating result: if the prophets and divine parents are the agents of all the jinns, then the jinns are also free from human beings, and with their own will, along with the rational arguments, can be the religion of divine prophets Accept or reject. Those who believe in the Prophet of God and do good deeds will reward those who are human, and those who disobey the commandments will suffer a severe punishment of divine suffering. اولئك الذين حق عليهم القول في امم من قد قدت ققلهم من الجن. Elanzam al-Kahnawa khasirin. (al-Ahqāf, 18) According to this verse of the unbelievers, the jinn also have the same people's eagle.

And Allah Almighty Allah Almighty (Jenn, 7) and the Jinns, like you, disbelieved in the group's people, and they believed that Allah would not live any one on the Day of Resurrection. That is, the believers of the goddess told them that the unbelievers who took refuge in the age of jailbreak to men from the jinns thought that if you believed in a group of martyrs that

God never came after Jesus and Moses of the Prophet, and beyond this jest with their rebellion like the Koran They heard that they believed and were guided. (Tabarsi, 1360, Vol. 25: 347)

5.1 Muslims and Idolaters, Shiites and Sunnis

What comes from the verses and traditions is that the group of elks has not only Muslims but also Shiite and Sunni sects. The story of believing the genial group after hearing the verses of the Qur'an from the Prophet on the market is evidence of this claim. I asked for permission to visit Imam Baqir ^(AS).

They said that some of his services are in service, so I waited a little until they left. So, the people came out and I did not know them, because I got permission to enter, I entered and said: I'll be glad, now is the time of the Umayyad and their sword is bleeding (that is, they may be spies and their entry is dangerous to you) Imam ^(AS) said: O'Abba Hamza, these were a group of "Shi'ites" from the tribe of the Jinn, who came to ask themselves about their religious issues. (Muhammad Rayshahri, 1376: 2&118)

Some commentators believe that Jinni Muslims are also divided into different denominations, like humans. It has also been narrated in various books that Jane is Muslim as you are. Gandhi and Mardeh and Rafsheh, Shiite and Sunni, and so on. (Khosravani, 2011: 8&396)

In a narration from the Holy Prophet ^(PBUH), the Prophet said: "Ali is from me, and I love Ali from everyone who loves him. His friendship is Ali's blessing, and his followers are virtues that the angels believe in, and the righteous of the genius are gathered". (Saduq, 1376: 9)

5-2. Dropping the Jinnies from the Shrikas

Allameh Tabatab, in the commentary on the verse "And Allah Allah Qazba" (jen, 5), says: This verse is a protest from the jinns to what they had imagined.

Humans and Jennifer, whatever they say, are true, and never against God does not lie. As a result, when they came to the polytheists, they heard that they believed that they were giving the woman and the child to God, And then they believed in those unprofessional proportions; consequently, they became partakers of the same as they were, and were still polytheists until they heard the Qur'an and the truth was clear to them, and this adventive is actually the denial of the polytheists and jinns. (Tabatabai, 1361: 39&195) Before the time of Islam, the devils and group of gens were allowed to go to the heavens, and some of them were eavesdropping in the heavens.

In the exegesis of the Assembly in the following verse: “And the depressions of the whole of Satan Rajaem al-i-ibāqq al-ma'mafātāā shahab mobin”. (Hajar, 17-18)

From Ibn Abbas, it has been narrated that, in ignorance, there were priests who were each satanic, These devils were seduced in places, and they heard the sound of angels from the sky. What they heard about the events of the earth was earthquake, then they came to the priests and provided what they had heard to them, after the expulsion of Jesus ^(AS) from the three heavens and after the Prophet of Islam ^(PBUH), were forbidden from all heavens.

So the guard of the heavens was given to the stars to take the devils through the meteorites. The meaning of the verses is such that, in the sky, which is the direction above the earth, we have placed towers and palaces, which are the same houses of the sun and the moon, and we decorate it, that is, the sky for the viewers, and the ornament is the same as astronomy and coax and We also preserve it, that is, the heaven from every deviated Satan, and we preserve that the devils do not know what is in the kingdom of the universe, Unless the devil approaches to eavesdropping, he will hear the angel's conversation about the unseen and future events and the like, which will follow as soon as the meteorite approaches.

The band saw that for some time they had no way to the sky and pursued them as soon as they approached the meteorite. They said that there was a new occurrence in the world, so they decided to go to find the cause.

In the exegesis of the Assembly, Ibn Abbas states: Ibn Abbas has narrated that: The Prophet ^(PBUH) had not specifically prayed for the Qur'an, and did not see the jinn at all in this regard, but they went through a series of companions to reach the market, and this In the days when the jinns were forbidden from climbing to heaven, there was no longer any news of heaven, and the devils had seen each other what was going on.

They said that our hands will never reach the news of the sky, whoever asks us to go up the messiah to his suppression, and after telling the tongues, they came to the conclusion that there must have been an incident in the world, you should look at the east and west of the world, and the reason for this Find.

On the day that the Prophet ^(PBUH) sent to the market of paintings, a number of Jeans had come to search for that cause in the land of Thamma, and passed through the Messenger of Allah ^(PBUH) While this gentleman was busy with the morning prayer, when he heard the voice of the Qur'an from that gentleman, they listened well.

Then they said: "This is the accident, that is, it is kept between us and the celestial news; they returned to their people immediately". And they said: "This is the meaning of the Qur'an, which is the same as the Yahdi-e-Al-Rashid al-Fahmina, and the Lenn-i-Nahr al-Rābna-i-Ahmad". (Jenn, 1-2)

After this incarnation, the Almighty God revealed to his apostle how to say: (Jenn, 1). Therefore, the group of elks also abandoned Islam and converted to Islam. (Rejali Tehrani, 1375: 108-110)

Therefore, Prophet Ali ^(AS), in conjunction with a Jew, speaks to Prophet Muhammad ^(PBUH) regarding Sunnis Prophet Muhammad ^(PBUH):

Ehsan Hazrat Zahra Sobhan is much more than the last messenger of Allah, for the Divine of Solomon, all those devils who live on disbelief And were revengeful and the Prophet (PBUH), for the sake of confessing the Prophethood of the Prophets, believed in the Prophet's for the sake of confession to the Prophets of the Holy Prophet (PBUH). Therefore, from the tribes of celibacy and their aristocracy, they came to the service of the Prophet Elanus and Al-Jān through the obedience and servitude of the goddesses.

One of those jinns from Nasybeen and eight others from Bani Amr ibn Amer was from Ajnan. I passed through that same congregation, and this tribe is the congregation that the Most High God calls for in the Qur'an, in his right, that: And they were not alone. At that time, Prophet Muhammad (PBUH) was staying in the palm of the palace, as the nobles and aristocrats of the Prophet (PBUH) turned over to Zulu al-Mann. The Prophet Muhammad The tribe asked why you were late, they began to apologize.

And the Prophet (PBUH) said: The prophet of Allah (PBUH) believed that our deity was not yet sent by the holy Imam of the Prophet to guide the Ummah because our inquiry was sent to you by Allah through the guidance and guidance of the Master of the Qal ' Thank you for speaking of your Majesty, Sayyid Al-Boreh, you have come to you. You have taught your religion and your nation to return to your own repentance. We will teach and advise each of our relatives and confidants.

The Prophet (PBUH) said: "You must each have to pay homemade to your homes, get your citizens and tribes and relatives to come in accordance with the law".

He quickly removed all his relatives so that seventy thousand people came to the service of Seyed al-Bashr They taught it and taught the customs of fasting, prayers, Zakat, Hajj, Allah, Al-Haram, Jihad, and the priests of Islam, and the apologies that

were made to the Prophet's mission. They said: "O Prophet Muhammad ^(PBUH), these relatives, we were all misguided, and they used the path of shirk and disbelief, and they gave the relation of the child and the woman to you".

Allah and Hassan Tufiq are honored to speak with your happiness. Nabi al-Rahmah to the perception of religion. And the nation became merciless.

Then the Prophet said: O Jews, this mercy and kindness from the Prophet of the Prophet ^(PBUH) to the Khatam, the great prophets, are so great and excellent that he was revealed to the Prophet Solomon, after which he said that the Supreme Lord, the Creator of Allah, who is through the proof of prophecy And the statement of the Prophet Muhammad ^(PBUH), after the devils, jinns and others, were obstinate from the decree and command of most Prophets and apostles, were submissive to Nabi al-Ansan and Al-jun. And the believer of the devils is so much that the Prophet was born of a person so that he could direct the Prophet to the genius and the soul so that Al-Sayyed al-Mursalin would guide the guidance and guidance.

5-3. Jannian Faith before Islam to the Religion of Prophet Moses and Jesus

"Qalawa or Muhammadna Sana'a Kala'a An'zal I am the son of Moses Mosaddeqa Lama between Yidiyah, Yeddi al-al-Haq and Al-Tayriq". (Ahqaf, 30)

It turns out from this verse that the jinns believed in the religions of Moses and Jesus ^(AS) They used the rules contained in their books because the group who had gone to the Prophet ^(PBUH) to hear the verses of the Holy Qur'an advised the others when they returned. And they said: We saw that he was the Prophet of the Torah and the Gospel, and He acknowledged them. This statement proves that they had sufficient knowledge of these

scriptures, and then they believed in hearing the words of the Prophet's right.

6. Holding and Publishing and Rescuing

“The Fuweed La Iseal of the Zenba of Anas and of La John” (Rahman, 39) On this day, the sins of anas and jinn are not questioned, that is, the question is not being forgiven until it becomes known and the sin of work is determined by the question, for God Almighty He has counted all deeds and kept his servants; Of course they ask, the question is to repent and blame for calculation. Imam Reza ^(AS) has been narrated that he said: On that day do not ask the jinn and the anos, and the meaning is that one who believes in the truth and authority of the people of Imam ^(AS) and Imamate Imams ^(AS), committed a sin and did not pay attention in the world. Will be punished in grief and will come out of his grave at the Resurrection, while it is not guilty for him to be questioned. (Tabresi, 1360: 24&101)

Also, the verse “But Al-Qa'ta'on Fakanova Lejhanm Hataba” (Jenn, 15) states: "But the dirty wood of hell is Hell, and they are burned in hell, their fire is ignited; they are like the devious ones of the Holy Qur'an. Hell read. He said: “Fatqawa alnar alti al-wadda al-Nas” (Bagherah, 24)/ (Ref: Tabatabai, 1361, Vol. 39: 202-203)

In a narration from the Prophet ^(PBUH): “God has created the elf in five classes: a class like wind in the air), And the guilds are in the form of snakes and guerrillas in the form of scorpions, and the guinea worms of the insects, and the guilds of them are like humans, which account for them and eagles”. (Qomi, 1414: 1&186)

Conclusion

With the precision of the verses of the Holy Qur'an and the traditions of the Ahl al-Bayt ^(AS), the following research findings are obtained regarding the characteristics of the genus:

- The genre has a historical-intellectual background before Islam, but the Holy Qur'an and narratives, with their particular approach, on the one hand, raise the common cause of the creation of jinn and mankind, and on the other, emphasizing his characteristics, Modifies the subjectivities, beliefs, beliefs and cultures about it.
- Jinn from the perspective of the Qur'an and narratives are the most similar beings to humans, but because the original element of the creation of the jinn is different with humans, there are differences with humans. They were created from the fire before the human being created from the soil. For this reason, they benefit from certain features such as impurity and speed. Because of their power, they can appear in different forms in the sky and in the earth, but they are human beings. An inventory has authority, perception, science, responsibility and duty.
- Therefore, in order to choose the right path, the Prophet needs the Prophet ^(PBUH). Because of them, the possibility of communicating and contacting the prophets and the 'O'Sia'ah, the prophet Muhammad ^(PBUH) was also referred to the jinns. There is religion, religion, and denomination among the jinns, and they are like a human believer and a disbeliever. They have two females and males, they reproduce, and they also have death, resurrection and account, and the book of the forefathers. Because the story of Solomon in the Quran and serving some of the believers' gnomes for prophets, imams and individuals selected in some traditions indicates their obedience.
- Allah Almighty, while expressing the similarities in the creation of the jinn and man and the purpose of this creation, emphasized two points: first, that the jinn is like the human being of God, so it is not worshipable. Secondly, the genius enjoys the characteristics that

humankind lacks, but these characteristics are not considered to be true perfection, but it is this man who can achieve complete perfection by gaining the position of the caliph of Allah.

Resources

1. **Holy Quran.**
2. Amin, Nosrat (1353). **El Arfan Store Der Koran Science.** Isfahan: Islamic Encyclopedia Center.
3. Amali, Ibrahim (1365). **International Interpretation.** Tehran: Publisher Katabkhana Sadok.
4. Fakhri Razi. **Large Commentary.** 2nd ed.
5. Al-Jarjani, al-Husayn Ibn al-Hasan (1377). **Tafsir Gazer, The Unconsciousness and Evacuation of the Believers,** Tehran: Islamic Encyclopedia Center.
6. Ibn Manzur, Muhammad Ibn Mukarram (1414). **Lisan Al-Arab.** Beirut: Dar Sader.
7. Kashani, Mullah Fathallah (1344). **The Approach of the Righteous.** Tehran: Andisheh.
8. Kulayni, Abu Jaafar Mohammed Ibn Ishaq (1377). **al- Kāfi.** Tehran: Goltasht.
9. Majlesi, Mohammad Baqir (1351). **Bihar al-Anwar.** Tehran: Dar al-Taleb al-Islamiyyah.
10. Nasafi, Abu Hafs Najm al-Din Mohammad (1367). **Al-Taysir fi al-Tafsir.** Tehran: Sorosh.
11. Makarem Shirazi, Naser (1995). **Tafsir Nemooneh.** Qom: Ali Ibn Abi-Talib Institute.
12. Mesbah Yazdi, Mohammad Taghi (1376). **Theology of the Quran.** Qom: Imam Khomeini Education and Research Institute.
13. Mirza Khosravani, Alireza (2011). **Tafsir Khosravi.** Tehran: Islamiyeh.

14. Muhammad Rayshahri, Mohammad (1376). **Mizan al-Hekmah**. Qom: Dar al-Hadith.
15. Mulla Sadra, Mohammad Ibn Ibrahim (1363). **Mafatih al-Ghayb**. Tehran: Sadra Publications.
16. Qara'ati, Mohsen (1375). **Tafseer Nour**. Tehran: Cultural Center Lessons from the Quran.
17. Qomi, Abbas (1363). **Safineh al-Bahar**. Tehran: Andisheh.
18. Ragheb Isfahani, Hossein Ibn Mohamed (1414). **Vocabulary in the Stranger of the Quran**. Beirut: Dar al-Fekr.
19. Rejali Tahrani, Alireza (1375). **Gen and Demon of the Qur'anic Investigation, Rawai and Aqli**. Tehran: Andisheh.
20. Sadouq, Mohammad Ibn Ali (1404). **Al-Amali**. Beirut: Dar al-Fekr.
21. Saduq, Mohammad Ibn Ali (1404). **The Eyes of the News, The Scientific Foundation of Publications**. Beirut: Dar al-Fekr.
22. Tabarsi, Ahmed Ibn Ali (1381). **al-Ihtijaj**. Qom: Ansariyan Publications.
23. Tabarsi, Fazl Ibn Hasan (1360). **Majma' al-Bayan**. Beirut: Dar al-Fekr.
24. Tabatabai, Syed Mohammed Hossein (1361). **Al Mizan**. Beirut: Dar al-Fekr.
25. Tayeb, Abdul Hussein (1361). **The Best Statement in the Interpretation of the Koran**. Tehran: Andisheh.
26. Turahi, Fakhr ol Din (1375). **Majma-ul-Bahrain**. Tehran: Mortazavi.