

# The semantics of the words the angels, jinn and humankind based on the opinions and views in the Abu Hatam Razi The Alzyneh

Masoumeh Sadat. Taheri<sup>1\*</sup>, Leyla Qasim(p.h.D)<sup>2</sup>

1. Student of Arabic literature - Islamic Azad University, North Tehran, Iran

2. Faculty of Arabic literature - Islamic Azad University, North Tehran, Iran

**Corresponding Author email:** Taheri@yahoo.com

**Abstract:** The article titled "The semantics of the words" angels, jinn and humankind, "based on the ideas and to Abu Hatim in the book "examines the types of lexical and his words are involved in the payment Arab culture. This article attempts to address this category of Abu Hatim for the interpretation of the words "angels, jinn and humankind." What are the issues and what approach to understanding these words are expressed in the book Alzyneh Is Arab. In the present study quoted Abu Hatim views on the words of the Quran, to the Abu Hatim explain the concept of words and commentators and movable scientists Arabic literature and poetry They noted with emphasis on the literal meaning of words and word stemming to explain those Expounds the words that need to have the payments made. The author after careful consideration the words mentioned refer to books literally and interpretation of the consistency in terms of Abu Hatim with them to the conclusion that the author of the words mentioned in Arab culture and evolution of the vocabulary of spent research in this article library, descriptive and inferential.

**Keywords:** the Quran, Abu Hatim, Alzyneh, angels, fairies, humans

## INTRODUCTION

Words in any language, indicate specific meanings and true application are, therefore, a relationship in meaning between the words that the speaker and the listener to know that if not, communicate ideas are not, therefore, be aware of this is due to its important role in understanding the ideas, issues and human research is important. There is no doubt that philology, the Quran, and is essential to understand its contents will cause Muslims to knowledge and the development of cultures, Arabic, Spanish newsgroups role. "The Alzyneh per Kelam al-Arabiya" to discuss so-called Islamic names and addresses used in the language of the Koran and hadith. This effect is not well understood what point in the life of Abu Hatim written. Abu Hatim This book explores the kinds of words Islam and the Quran about the nature and attributes of God, man and the universe and the phenomena of nature and terms involved in the culture of the Arabic language and words and words in the first and second most prevalent was paid and the evolution of these words has passed. His ambition to explore this vocabulary in such a way that some of the book is not merely a literal book, but Mu'jam interpreted religious terms. In this regard, states: "The Alzyneh sign of literal about the so-called religious of the attributes of God and about heresy and apostasy and heresy, rituals and religious ceremonies and Arabic poetry. The book Alzyneh perhaps because of technical character, the most famous work for authors non-Isma'ili was is. the other authors of the age of Alzyneh speak, are: Jalal al-Din al-Haji Khalifa. Suyuti text of jewelry as a resource for the study of foreign words in the Quran has used. in addition, MB Zinedine Khansari a Shia Imami, a book Alzyneh defined by quoting the book of the word "Shy "Noting that" (Aghanouri, 1390 No. 21).

Abu Hatim explain the meaning of words and expression of ignorance and evening practice Islam, the affidavit famous poems and the interpretation of every word, literature citations Arab scientists and commentators have noted. Investigation and research about books, Alzyneh, can kind of expressing beautiful animation and based on science and knowledge of the Quran is the word. This paper intends that the ideas Abu Hatim terminology angels, jinn and humankind to answer some of the questions and objectives achieved: the role of the Qur'an in establishing philology, the study of the root causes of the words the angels, jinn and humankind in the book Alzyneh and Abu Hatim evaluate the pros and contras and comment on the words of the Quran with comments literal and commentators.

According to research conducted on the subject of this study, we determined that some of the books, theses and articles that these are connected include: The introduction to the knowledge of Materia Quran Mahmoud Habib Hosseini, PhD thesis "Transformation words Koran over time" Hamid nejadmoghadam Ferdowsi University of Mashhad, 1390 Sun, Master's thesis" the Quran and the evolution of the word "Mojtaba Emami, Shahid Chamran University, 1387, article" How steppe concept of the words of the Quran, "Mohammad Bagher Saeedi Roshan, Journal of the Quran and Hadith Studies, office 1, and the Fall-winter 1388 ....

### **Abu Hatim al-Razi Ahmed bin Hamdan**

"Abu Hatim Ahmad Hamdan Bin Ahmad Dai and theologian Ishmael. Date of birth and birthplace exactly is unknown, but it is said that in the late third and early fourth century lived. When he died, he said that probably killed a. the date of his death are not clear "(Ibn Hamdan, 1957: 27-26). Historians assess his name have different, Ibn Hajar assignment dubbed "Vrsamy Lysy" as he correctly knows (Asqalani, 1957: 1/164), while Hamadani these two than he correctly does not know "(Aghanouri, 1390 the 29). in any case, what about him can say, is that he is "Abu Hatim Ahmed bin Hamdan bin Ahmad Razi." the name of the views most writers about Abu Hatim have spoken, harmonious. "name he suggested that the title of Arab, Abu Hatim some information from the Iranian Persian language because they do not know him, but his insistence on the superiority of Arabic on other languages confirmed that he count on the Arabs; In the first part of the book because he Alzynth about the Arabic language in the letters, full and complete, and only by someone suggests that ethnic ties to the Arab nation have speaks "(Ibn Hamdan, 1957: 27-26).

In Arabic reputation was enough that Suyuti in his description, the phrase "Abu Hatim meaning" Alzynth he used a book as a reference in the review of non-original Quranic Words (Aghanouri, 1390 p. 38).

### **Angels in the book Alzynth**

1. "Angels" Hamzeh come in all verses of the Quran is like) when the angels prostrate to Adam ((Al-Baqarah: 34). Singular "property" is without a tittle. According to what has been narrated from the Prophet 6, angels, spiritual creatures Test Almighty God's creatures, and only because "angels" have been called unto whom God has sent prophets. Abu Obeida says it Mhmuz principle and the root "Almalk-h" and "Almlak-h" and in the sense of a mission, such as the two words: absorption, Jbz.

2. Some believe that angels which are called therefore God has created them and each one is forced to work. They did it and keep track of their data and, therefore, God has granted dispensation and his inheritance to them.

2. It is said "property" of the "kings" is derived from the original Mhmuz. (Labid, 2004: 140)

And slave with a letter sent by his mother, so he gave what was asked. "Kings" is the meaning of a message.

3. thesis or a "Almalk-h" with attached "Lam" also called. 'Adi bin Zaid says: I will take the message of Naaman, whose imprisonment has long been waiting for me. Total "Almalk-h", "owner" is. The "angels" is also called. Abvzyb says: A stronghold to give Ben Khuwaylid to guide you to the Führer. The "owner" of the narrative, which means a tittle is. He says:) God sent angels to the people ((Hajj: 75).

4. It is said that some poets "property" to have one jot. A person of Abd al-Qaisi in praise someone says:

I am not a human, but I'm an angel come down from heaven horizon. But Abu Obeida, others say: "Lam" in "King" animated. The "smear" originally settled that when the "Hamza" removed the "slide" move Fthh accepted because the word in the "criteria" were. Some believe that "slides" of the difference between that and "human property" has been opened. Thus the human king, "King," and Angel spiritual "kingdom" they say. Some people say: the kingdom of Iraq, and the king's dignity. "Almikuh" also called. Some say letters sent to him. They originally the word "criteria" know. As well as those of the word "criteria" knows like: Mlk. His "owner" like "Mlk" knows. Mtlms says:

I tell my people that they are human beings whose names Sbihe after the covenant, was to blame.(Genius, 1911 AH: 113).

O eyneh! I have ever heard a word of which I will reveal it, get away, get away from me.

### **Abuzueeb says**

I send to thee what is the best news they are sent and wise.

### **Various aspects of angels**

It is said of God to be an angel (property), the solar angel, the rain an angel and the plants an angel duty and affairs of the labor bestowed upon them, and the angels, the ability to do things cheaply made. Some of these angels are:

Michael Gabriel 7 and 7: It is said that Gabriel and Michael 7 7 two angels are the Prophet Muhammad 6, the two confirmed, while the prophets: to acknowledge the two angels. Some Gabriel and Michael 7 7 with Hamza and some of these without Hamza says. The people of Medina and Basra, without exacerbating it and Hamza read out without having to "Jim" Ksrh them. Some of the "Jbral" and "Michal" pronounce it. Ibn Abbas narrated that means Michael Gabriel, 7 and 7, Abdullah and Abdul-Rahman is. It is said that the name refers to the "tribe" that one of the names of God, is. In their books, Elijah and also the names of God are . Ibn Abbas believes that these names attributed to "God" and if so, the meaning of "Abdullah" and " Rahman" will not be; it means "Abdullah" and "Prophet" and "Khalil Allah," because "Abd" and "Khalil" and "the messenger" to "God" were added. "Algebra" and "mica" in the same way as "tribes" have been added, so whatever means come possessive nouns, such as: Ismail. Some people have said that knowledge of the meaning of the "Sm Allah"; ie

"Hear, O Lord," is like Israfil and Israel and other similar names to them. According to what was said, the meaning of all the names that the possessive of "Il" is in Hebrew or other languages, in addition to the name of God, like Abdullah, the Messenger of Allah, Nabiollah and ....

It should be noted that for Gabriel (AS) and Michael (AS), three aspects are listed. Said: Jibril, Gabriel and Jbril, Michael, Michael and Michal.

Jarir says:

Bdva Alslyb and Kzbva Bmhmd / and Bjbyyl and Mikalai Kzbva

Cross worshiped and Muhammad and Gabriel (AS) and Michael (as) rejected.

### **The other says**

Thousand angels Gabriel and Michael, and Israfil with a thousand angels to follow them. At night the moon came down to help, if birds are Ababyl.

Israfil (AS): Israfil (AS) is the horn. In the hadith, the Prophet (pbuh) while mentioning the horn, ie, Israfil (AS) said: Jibril (AS) on his right and Michael (AS) left with him. In addition Israfil (AS), also known Srafyl.

Angel: the angel of death who is the principal spirits of the children of Adam. Abul O'Dea said about the souls of the angel asked. He said the Spirit to call upon Him, as it is called horse. means "I called the horse" is. So the angel say that the undead creatures.

Keram al-katbin greatness: some angels are commanded by Allah (R: 18-17) have been appointed to man. The two angels, one on the right and another on the left of them are written by human actions and can serve.

Denied and Nakir, evangelist and Bashir: the angels, the angel of the names wrong and there Nakir. In the hadith of the Prophet (pbuh) states that He said: When a person is placed in the grave, two angels Munkar and Nakir him they are being told. If the person is an infidel or a hypocrite, he will be told: What do you think about this man? I mean Muhammad (pbuh). The man says: I do not know, I heard people saying of our Prophet, I said the same. He is said to be: do not know and did not fall iodine and guidance. In another hadith from Imam Ali (AS) said: When Men Placed in the grave, two angels come to him to be one of them denies to others Nakir is called. The first thing they ask him about God and the Prophet (PBUH) and his guardian will be. If not, and if caught will be saved, falls. One of them said: If a man of God and the Prophet knows, but he does not know himself, what the situation will be? He said the person in relation to each of them anxious and distressed, and whom the Lord, she seduces him, he will not be guided.

Some gnostics say the two angels only to deny that the servants when Ask encountered, Munkar and Nakir called because a servant, all that is asked is, denying, and if the disbelievers or hypocrite, and God and the Prophet (PBUH) and he also does not know, ask the two angels by her "evil"; that was denied considered, and speaking of the two Nakir "denier" is. The "bad" weight "Mfi" means "object" and "Nakir" weight "moFal" means "subject" because I refuse to questions by the two occurred. From Abu J.ebn Mohammad narrated that he said: The two angels for the disbelievers, Nakir and evil and for the believers, missionaries and Bashir because adoption of the name of one hand to deny the servant of the questions which have both him ask and On the other hand denied by the angels my answer is, when the slave is infidel. But if a believer is, with questions to ask him, gave him the good news and glad tidings of Paradise the day, so one of them is Bashir and the other missionaries.

Karubyun and the clergy: the clergy and some other Karubyun said some angels. But if Karubyun be mentioned clerics are also mentioned along with them. The two "shower" and "Al-krb" have been taken. Though their meaning, the angels of mercy and the angels of doom. Disbelievers is experiencing grief, because of what angels to bring her with him; so the angels of mercy, clerics, and angels, Karubyun said.

Products to the angel who set the fire, the owner said. If the meaning of the owner, one who owns fire and the fire has been appointed to torture people. (ZUKHRUF: 77).

Paradise: the angel who has been appointed to heaven, Radwan told. Radwan, treasurer of heaven that God is pleased with them for a reward servants who were appointed. The name of "Razi" is taken.

Zbanyh: God, angels assigned to the fire mentioned and their number 19 has been considered. He said: )Lvahh all mankind PBUH ( (Muddaththir: 30-29). Of course, God is aware of them. He is on fire, angels assigned to them "Zbanyh" is called. (Alaq: 18). The name of "Zaban" derived "Alzbn" also means "disposal"; ie throwing and pushing, so that they "Zbanyh" called because they were from the fire in the fire-throwing. When push with his foot, "Zbnh" is called. Singular "Zbanyh", "Zbnyh" like "witch" is. It is said that the meaning of it, every man and elf rogue is. To "Zbnyh" they say. "Language" personal name of "language" is. (Khnsa', 2004: 120).

And horseback riding toward the battle; if the horse, Dave and punishment that they smoke (fire) is proud. The "Zbanyh" it has been and God knows it is because people are throwing it in the fire. (At 13) that "invite" means "disposal" means it is drag and drop. Allah Almighty says: (al-ma'un: 2).

### **Angels in the word and the term**

About the root word "angels" three theories:

"A L K": the postman had brought the letter. "Lvk" the meaning of the message and it therefore would have called in the mouth, chewed because "Sieve" means to chew (Farahidi, 1421 AH: 5/380; Azhar, 19 (p) 4 of 10 / 370; Raghīb Isfahānī, *Bitā*: 21; Ibn Manzūr, 1990: 1/183, ink, 195 (p) M: 4/1573). According to the root, "Mlaykh" collective "property" and "criteria" because "property" and "criteria" stands for "criterion" and the origin of the word, the "owner" of "Lvk" means messenger, messenger and the message or "Luk-h" means messenger, the messenger and the messenger is (Farahidi, 1421 AH: 5/380, ink, 195 (p) M: 4/1573).

"L AK": sending, sending a messenger, Malachi: a message. It has been said that "the criterion of" the same "property" because God Almighty instant messaging. Weighs "Mafal" the word "same" verb has been removed (Firozabad, 1987: 1229).

"m l k": "King": catch, grab, acquisitions, obtain something, own something, having, having, having, dominated by having (Mostafavi, 1395 BC: 1.11 (p) (p) 3).

Some researchers have said that property from the root "m l k" and the angels in charge of policy affairs, the King (Fatah M and L) and the man in charge of policy and prudence is king (to Lam fraction) said. After every property among the angels; but angels do not necessarily everyone from the property, but a property that is mentioned in the Quran gave him such: (disputes: 5) and (thereof: 4) ....

It is said that the origin of this word is Ethiopian. It seems that the word long before the advent of Prophet Muhammad (pbuh) entered the language is Arabic. The truth is that the term is also used in the North Arabian inscriptions (R., 1387: 388-387).

Angel in the term, refers to entities spiritual kingdom in the world performing Divine commands in both activities. Tabatabai stated: "noble and precious angels are beings who have no intermediaries between God and the sensible world event and the event is not important or unimportant unless angels are involved in it" (Tabatabai, 1417 AH: 17/13).

### **Angels in the divine religions**

In Zoroastrianism, "God" and "Amesha Spenta" means the angels that have been used are common tasks with Gabriel 7 (teacher, SB 1374: 17).

From the Jewish perspective, the Angels, the kingdom of heaven as servants of God who commands up and run him in the ground. Support of the faithful and punish the guilty and bringing revelation to the man of their duties. They could appear on Earth in human form. Book of the Torah that was written after the Babylonian captivity period, including trips Job, Ezekiel, Daniel and angels, and more important role for the hierarchy and name are from this sentence be Gabriel, Michael and Rāfa'ūl favored angels as angels (cherubim) and Seraphim (angels with six wings) that are responsible for various tasks, named (Khazali, 1387: 1 (s) 9).

In Christianity, Angels institutions are good things not only as Recent Sugar act of divine truth, but also in helping people to earn salvation, grace, and for the benefit of his beloved. The Bible on numerous occasions and in particular in mentioning the events of the life of Jesus from the angels speaks, and they are often in the Bible, the role critically appear, such as when dealing with Abraham and Lot, or wrestling with Jacob (ibid: 172).

### **Angels in the Quran and Hadith**

The word angels is mentioned 73 times in the Quran (Abdul Baqi, 198 (p) M: 849-847). According to the verse (Isra: 95), the word "property" singular word "angels" were thirteen times in the Qur'an and its Msna; meaning "Malkin" twice in the Quran. The Holy Quran and Ahl al ;, angels introduced such as: "They have the dignity and worth in God's sight are far and ranks with the nature of light and non-human nature and the puck is obedient to God's command and host him. gender (male and female) do not have rest and food and clothing; their number is infinite, in heaven and earth movement, with a death and life are powerful and host of several missions, and are ... "(ibid: 157 ).

Angels are creatures of light (Rahman: 15-14). Imam Sadiq (AS) also says: "God created angels of light" (Tabarsi, 1379 p: 8/517).

Others in this sense, "The devil himself from the congregation of angels that are Jen said the fire heating were created. He" Hrs "and one of the guards heaven is for. It is said that the other angels light other than these groups are created (Ibn Hayyan, 2001: 9/145; Zamakhshary *Bitā*: 3 / (s) 1; Alves, without date: 12/1 (p. 8); Tabarsi, 1379 p: 8/517; Tabatabai, 1417 AH: 17/153).

About Sex Angels come: eligious, and Sabean Brhmayya refers to one of them. He has some of the Arab tribes, such as common and Khuza'ah also has introduced this idea (Ibn Hayyan, 2001: 9/390). The Quran speaks of angels as messengers (Hajj, 75). Also, the trusted Gabriel Mission stipulates: (at-takwir: 19).

In the sense of mission of angels, there are different views. Some mission to mediate between God and the prophets rather than to the messenger messages by revelation, inspired by his true or dream. Some make it a mission to inspire the people and given them toward goodness and perfection knows: "Band of Angels, the Messenger of Allah unto every man that wants to send said. Some of the angels can be sent to the other angels, including some carriers of the throne of God, some treasurers heaven and Hell, some authors

applied and some of the clouds are moving. the Qur'an all or most of them spoken "(Zamakhshari, Bitā: 3/2) . Including God's Archangels Gabriel (AS), Michael (AS), Israfil 7 (a) and Azrael (AS). It is said that Gabriel (AS), fifty times and four times the Prophet Ibrahim Musa 7 7 and ten times the Prophet Jesus (as) and twenty-four thousand times the Prophet Muhammad (pbuh) is revealed. The study Alzayn Abu Hatim and verse reviewed meaning "angels" of commentators, this we conclude that Abu Hatim explore this word; the same meaning as references to commentators have expressed the meaning of they are not mentioned unless disagree on the root of this word and the different aspects of this word are aware of its roots.

Of Abu Abdullah Jafar ibn Muhammad (AS), narrated that he said: Allah The Almighty after the creation of the word, different sects of creation created by saying he stated: (Jinn: 11) When God created the earth, the sects of various creation to the point sink sent hence "Genie" is called the cult of fire because they were hidden in the earth, and it sank. Cult darkness "Hn" called because of the Earth's surface leaned and (word, allowing them to days in which to spend) and saplings to them throws, then planted the seeds and fruit were taken and Other rivers have made the earth, and sheep and horses and four-legged lord jinns and Hnyan became the owner of cultivation. They were jealous and fought with each other and became sects. Denominations and sects fire along with jinns were once darkness of the Hnyan a long hard fought. Then Allah's creation called "Nasr" army in the name of "fear" created the "fear" in the hearts of the puck and put Hn. Angels called "Karubyun" to "Nasr" helped. This is the word of God that says: (Jen: 9) and (Stone 27) and (Kahf: 51) and (al-Araf: 12). Abu Abdullah (AS) says: jinns are three categories: Category of them along with angels, flying in the sky another batch of another batch are snakes and dogs. Jinns, punishment and reward. Allah Almighty says: (you let 5 (p)) and (Hud: 119).

### About aspects of meaning of this word is

"jinn" literally the "avoid" is taken to mean latency and hiding. It is said that "embryo" and "insane" mean latency. Allah says: (Najm: 32). "Fetus" also because of latency in the belly, "fetus" is called. Allah says: (tip: 7). It will be said, therefore, this term, as well as the elimination of "A" weight "action" without adjectives with "A" weight "F" is. Labid said: (Labid, 2004: 17 (p)).

And I was standing on the summit, so when the sun to the west of the hill of horror and dark curtains cast. In this verse "Jn" weight "F" is. Ibn al-Rifai says: I swept the darkness of the night, until morning, bright stars and revealed the scandalous construction. "Jn Alsgur" That night covered seats and overtook panic. That is hidden and covered me. Abu Obeida said: the dark and enveloping. Infinitive "Genie", "Madness" is. Duraid bin Samat Jshmy says: If not the darkness of the night, our convoy in Dhi Rms and Arty, who came to Ayaz ibn Thabit. "Night Madness", ie, curtains and night. This verse as "Paradise Night" is also narrated. Salama says: If the darkness of the night was the Amer Jafar was not coming back and his trousers were not torn. Ie no covering and veil for it. The poet says: When they see me, then sulk and pout and no cover for the show as he looked grudge and he is not angry.

### Adi bin Zaid said

Death brings people to the affairs of the Hereafter they are unaware of it, then realize it. It has been said that "Genie" because of the secrecy of a citizen, it has been called. Some have said that's why they named it the "Jnanvn" are. "Jen, Jinan, John and Djenné" it is said. Abu Lily says: "elf" Those who have nothing to do with people, but "Khbl" those who mislead people and persecute. Allah says: (NAS: 7). Zuhair says: (Zohair, 2005: 48).

With horses, fairies Abghari that (a region) are at it, it's worthwhile to take a day and overcome the enemy.  
2. Jinan population means the number of "Muslim Paradise"; ie, the population of Muslims. Ibn al-Ahmar says: Groups of Muslims in the company of nations slam and Ghaffar better for you.  
3. buckler shield means: "buckler" means "shield" because your fighter and warrior with bow and hit the enemy and cover, so anything that cover and protect yourself with it thou, shield the poses. Genius says: (Genius, 1911 AH (S) 9).

I remember the passage where God was inducing the owner of the property and the enemy will be killed.  
4. Jinan, meaning heart "Jinan X interface"; ie heart so is consistent. Said this to heart and chest covered in this name that covers it. Others thought, chagrin and risks covered and hidden.  
5. Jinan means watering: Rai says: Drinking plenty of water around it is covered with plants more.  
(S) - Jnn the meaning of the grave and the shroud reason for this designation is that it covers the dead. A'sha says: And annihilates people who sacrifice he and others have been buried in the grave.  
7. Jen mean get up and reach perfection: when the up and reach perfection. Ibn al-Ahmar says: Rain cloud came thick and big and tall plants and Were raised height.  
8. Jen, a type of angels: the Arabs, the angels called Genie because in the eyes of the public were jinns as the

eyes of the people, secret and hidden. Some interpret the word of God (Kahf: 51) say that the angels are in order. A'sha says:

Nine angels and jinns has subjected him to work unpaid.

It is said that jinns are one degree lower than the angels, because angels and jinns, water and light are created from water and fire. Light and fire two forms are considered, so these two, ie, angels and jinns will find, but one of them; it is for this reason that angels and jinns, the man sees; for man, the two do not see, save those whom God has granted him the power to do so.

### **Familiarity**

Intimacy means being clear: Allah says: (Rahman: 33) (R. 31) and (Jen: 7), so "men" in Spanish counterpart "elf" because "Elf"; as previously mentioned, due to its so-called secret, but due to the open nature of humankind, and that is visible to the eye, is named. When you see the object. God says: (Taha: 10) (Al-Qasas: 29).

Inas heard and touched it means: It is said that "Inas" Through the eyes and ears will be done. Harith bin Hlz·h says:

I heard a voice and it sounded afraid hunter in the evening and dusk was approaching.

Anas vision means: Allah says which means: (Nisa: 7). Commentators say that the meaning of "saw" is.

Anis Anis means companion and men: the poet says:

Salma has been empty home and you do not have any Mons ....

Is said to be: someone with the man he is, Mons and Anis say; for they mutually see and meet so each of them, companion to see and looking at her. The aim Anis called. He once said that with affection and have become accustomed.

Ounces of mean left: Arabs say: Left Annecy is because they are riding on that side and it will be implemented and it is harnessed and tethered them. Right from the wild because they do not do any of your tasks from the right.

(S) - Man: Some believe that man is therefore called the man who is forgetful. Allah says: (Taha: 115).

The poet sings:

Man called deaf because of being forgetful.

But Abu Hatim says that he is not pleasing to him and the literal is not true. It is said that man is called by this name that closely Therefore, rather than round, with something familiar. And it becomes apparent. Mohlel says:

When sudden death was near, he was introduced to my heart because he was torn.

Anise in the sense of calm: "Anas Alabl", the camel was quiet. The poet sings:

Human and bird hoot at night except the night, the sound can hear.

### **Jen word and the term**

In the definition of the term "puck Yjn Jna" means wear and is meant to become worn. "Janet" in the sense of angels and fairies and madness and "Janet" are a group of fairies. "John" plural "Genie" is a kind of White Snake and its plural "Paradise" and some say that "John" is a kind of elf. "Janet" the shield and something like that is like objects and tools that cover preventive blows arms to the body and head and other members are (Ibn Manzur, 1990: 1 / (P) 75; explicit: 1983, 2/229).

Farahidi writes: "elf" conquered "C" means something is covered, that night he covered the darkness of the night is in order. "Jnn" means dead and grave shrouded and plural "Jnan" is, "Paradise", meaning heart, because concealed and hidden from the senses, especially sight, "embryo" for children available in the abdomen, while the belly, and the plural "goblins" and "Jnn" is. "Paradise" Besides, meaning heart, soul and senses the position of the solid and fear of the heart and its plural "Ajnan" is (Farahidi, 1421 AH: 1/417). Others say: "Jnn" in the sense of the craziness that is the principle of "madness" and then "wow" it's been removed, "Genie" in the sense of fullness and of all the plants bloom and angels, "wearing the night." means the darkness of the night and the "genie of people" in the sense of community people. Bob "verbs" it, "the Jnan" is, "goblins Allah"; namely, God turned him crazy (Zabid, Bitas: 9/1 V7-1V 3).

The term is said that "Jen, are intelligent creatures and hidden them of Nari or air prevails and it is said that a ghost and open said human souls separated from their bodies are" (House, 1403 AH (s) 3 / (p) 1) and "catering to the meaning of God's creatures that are hidden from our senses and the Holy Quran has confirmed the existence of such abstractions" (Tabatabai, 1417 AH: 4/18 (p)).

### **Anise in Spanish**

Farahidi in the definition of the term "intimacy" writes: "Anas Yancey" and "Anise Yancey" and "Anise Yancey" slept brought it, "Anas" the people, "the medial and medial" means single people and collect it "Anas" with aggravating and mitigating both the "Anas", is "close" to the meaning of friendship snippets and Mons, the "medial" anti-wild left anything, "intimacy" and "Anse" anti-terror and is the meaning of joy, "anise" high and tribal

community residing somewhere and collect it, "Anas", the "intimacy" is contrary to human "elf" (Farahidi, 1421 AH: 1/53).

Ibn Manzur said: "Anas" anti-hate and the unit "ANSI and ANSI" they say. "Anas" meaning people sometimes removed Hamza and "the people" they say. "Anas" the other "men" is also said that "Anas" Total "ANSI" is the singular of "intimacy" and also say that the "Anas" the man and "yā" to become the "bread" because in principle "Nasyn" and also called "medial" same "intimacy" is combined with "yā" than he is and to whom it is said that familiarity is high. "Anis" means rooster and "Intimacy" forgiving "is the one" fire, "Jaryh is" the sense of self is a good girl (Ibn Manzur, 1997: 1/114).

Interested in the definition of the term "writes of" the people of that unit and Total, as well as male and female are the same and also means thumb and shadow people of the mountain and land without cultivation and fallow and the pupil of the eye and "man" is the name and the meaning of human and people and human sex, people say (Ragheb, 1387: 51).

### **Jinn in the Qur'an**

"Elf" invisible beings that exist in the Qur'an to them is clear. Total of "Paradise" and type "Djenné". The "Djenné" fraction "c" and "Djenné" with attached "C" means Perry, madness, bumper latency and snakes, thirty-eight singular noun and eleven past participle five aggregates a past tense and a total of fifty and four times in twenty-seven chapters, fifty-three verses in the Holy Quran are (researcher Bitá: 2/35 (p)).

Fairies and fairy elf means, such as: Allah (tip: 100) and (Saba ': 12).

Janet insane and crazy means, such as: (stone (s)) and (al-Araf: 184).

jenné and goblins means shields the fetus and the mother, such as: (controversy: 1 (p)) and (Najm: 32).

John to the devil, the father of Father fairy or a fairy or a snake moving little and big, like a dragon, such as: (Hijr: 27). Say that "John" is the devil and say Jen is father, as Adam is the father of mankind. And (Cow: 10).

As stated, "John" father elf say Some people believe that the life of a snake, and that snake that harassment does not lead in sand and gravel is high and on the staff of Moses 7 verse says, which means White Snake and Ibn Abbas narrated that the snake jaundice, which swells so that the shape of dragons becomes the largest and when Moses (aS) and his staff threw, firstly in the form of John income. then the dragon was (researcher, Bitá : 1/3 (s) 9-3 (p. 8)).

### **Humankind in the Quran**

The triad upon the root of eighty-four singular noun and six aggregates of the "verbs" five past tense and the "Stfal" It's a subject noun and a verb present verb root and on time, ninety-seven in fifty-two Sura, in ninety-seven verses in the Holy Quran are (researcher Bitá: 2/988).

ounce of human meaning, such as: (tip: 112).

Total Anas Anas is meant to purify human beings come together, such as: (Cow: 5 (p)).

"is" means that I observed.

### **Men and jinn in the Qur'an:**

Three times in the Qur'an men and jinn have come one after the other, such as: (tip: 112) and (Jen: 5). Jinn and humankind in the Quran Not in the Quran, jinn and the men behind are facing each other, such as: (tip: 130).

The study Alzynth Abu Hatim and verse reviewed meaning "jinn and men", concluded've found that Lghvyvn, nothing more than Abu Hatim and commentators about those two words express not unless Abu Hatim examine the meaning of these two words, meanings refer commentators did not express the population and, getting up to full maturity, Inas means listening and touching, intimacy means the left side of peace means calm down, Jinan, meaning heart, commentators have the following meanings Abu Hatim stated that they were not addressed to: Jen Perry and fairy sense, insane and crazy Djenné means, Djenné and goblins meaning Mother and father embryonic life means fairy fairy or Mary or the devil, the father of the little and big movements, such as the dragon.

## **CONCLUSION**

In light of what happened, the result is worthy of importance for understanding the meaning of words singular Koran, three elements must be considered together. First, the literal meaning of rotation and taken into consideration. Second, in order to achieve the common meaning of words, culture is studied before the revelation of the Quran. Third, in addition to two earlier, it was in the context of the Quran that the word should be taken into account and be curious about. In this paper we consider the lexical semantic transformation "angels, jinn and men" in Alzynth according to some dictionaries and books of commentaries evaluated .. researcher tries between words and their literal meaning and relevance and appropriateness established the literal explanation of the root causes of those words that have been expounds the need to pay.

With the words of the Koran "angels, jinn and men" in Alzynch Abu Hatim and compare them with the Loghaviyon and commentators, we conclude that the relationship between science and the language of the Quran is close. One of the important effects of linguistic thought in Quranic sciences, the science of funds, and so is one of the most suggestive language analysis to determine their tissue. Although commentators have interpreted the significant impact they have relied neglected tissue.

## REFERENCES

Holy Quran.

Aghanouri, Ali, Razi, Abu Hatim al (2011), tendencies and Islamic sects in the first century AH, Tehran University of religions.

Alves, Mahmoud (without date), the Great Spirit Almany fi tafsir al Almsany, Beirut.

The teacher, J. (1994), the mythical history of Iran, Tehran, side.

ibn Hamdan al-Razi, Abu Hatim Ahmad (1957), ornamental nurseries Alaslamyh Deutsch Kelam, to try Hussein ibn Ali Hamadani Ybry Hrazy grace, Cairo, Dar al-Arab Book.

(S) - Ibn Rabiha, Labid (2004), the Court, in an attempt Hmdv Tmas, Beirut, Lebanon, Daralmrh.

Ibn Manzur, Jamal al-Din Muhammad ibn Mukarram (1990), Arab language, Beirut, were issued.

Abu Hayyan Alandisy, Mohamed Ben Youssef (2001), interpreted almohit sea, the effort Adel Ahmed Abdul Almvjvd Shark and Ali Mohammed Mouawad, Lebanon House.

Abi Salma, Zuhair (2005), the Court, in an attempt Hmdv Tmas, Beirut, Lebanon, Daralmrh.

Azhar, Muhammad ibn Ahmad (2004) 4 M), purification Allghh, to attempt Abdul Salam Mohammad Haroon and Muhammad Ali Najjar, Cairo.

ink, Ismail Bin Hammad (1995) M), Alshah (Crown Allghh Valshah Deutsch), penned by Ahmed Abdul Attar, Cairo.

Khazali, M. (2008) examine the nature of angels from the viewpoint of divine religions, religious Biker Journal, Issue XII.

Khnsa' (2004), the Court, in an attempt Hmdv Tmas, Beirut, Lebanon, Daralmrh.

Zbyany, Genius (1911 AH), the Court, Egypt, Al Hilal.

Alasfhany willing, Hussein bin Mohammed bin MUFADDAL (2007), Materia words of the Quran, to try Safwan Adnan Daoud, Beirut, Daralshamyh.

(S) - Rasoul neighborhoods, Seyyed Hashem (2007), involved words in the Quran, Qom, House of Wisdom.

Zabid, Abu Bakr Muhammad ibn al-Hasan (1954), the crown jewel Alrvs I Alqamvs, with Alhdayh.

Zmkshry Jarallah (without date), as facts Altnzyl Projectors per Vyvn Alaqavyl funds Taweel, an effort Amer Mohammed Morsi, in Cairo, with Almshf.

Tabatabai, MH (2004), al-Mizan fi Tafsir al-Quran, Qom Islamic Seminary Teachers Society Publications.

Tabarsi, Abu Ali al-Fadl ibn al-Hasan (1999), the Assembly Bayan fi Tafsir al-Sayyed Hashem messenger to attempt neighborhoods, Beirut, Dar al-Arab revival Altras.

Explicit, F. (1983), al Assembly, to attempt Sayed Ahmed Hussein, Beirut, Lebanon, Arab Altras of emergency care equipment.

Abdul Baqi, Mohammad Fouad. (1998), borrowed Almfhrs Lalfaz al-Karim, Beirut, Dar Alfkr.

Asqalani, Ibn Hajar al. (1957), Alasabh per distinguish Alshabh, to attempt Ali Mohammad Bjavy, Beirut, Daraljyl.

Farahidi, Khalil ibn Ahmad. (1986), Al Ain, Beirut, Darahya'altras al.

FIROOZABAD, Majd al-Din Muhammad ibn Ya'qub. (1987), Alqamvs almohit, Beirut, Alrsalh Institute.

(S) - the parliament, Mohammad Baqir al. (1995), Bihar al-Anwar, Beirut, Daralvfa'.

Researcher, Muhammad Baqir al. (Bita), the Department of Alfrayd in the Quran, Tehran, mission. ostafavi, Hassan. (1395 AH), Inspection of words al-Karim.