

Jinn

It seems that since the قرين of انسان is of the kind of ابليس it (ie the قرين) is endangered by the temptation of ابليس more than انسان. This قرين, maybe because of being in the realm of ابليس, has domination over انسان without awareness of انسان, and makes the task of saving of انسان difficult, so, if necessary, in the process of saving, even انسان must guide his/her قرين. Divine spirit of انسان is placed in the earthy body of بشر, while قرين have bodies of the kind of, or produced from, fire or something like this, mentioned in Koran using the word fire. These سقرين, جن, or شيطان are seemingly more dominant entities on the earth who have their own life proportional to their conditions. Because of their apparent dominance in the realm of the big شيطان or ابليس, seemingly انسان is not often aware of their existence while they have influence on انسان. This is the aid of God and his human and non-human assistants that can protect and save انسان. It seems that these more dominant entities are those who some aspects of them appear, in various forms, for human being every now and then, for example as using the power of جن or exertion of forces of psychology and parapsychology or the UFO's (apparently, one of the signs of close encountering with UFO's is notable psychic effects produced on the encountering person). Maybe, wrongly, we are accustomed to think that if intelligent entities are to exist in other celestial bodies they should be physical. If really there exist separate physical, ethereal, ..., steps (or worlds), why shouldn't those entities be nonphysical and probably more dominant in nature than the physical step causing them not to be detectable easily by the human being? That ابليس and جن have no earthy or physical bodies is in this respect. Probably, their bodies are proportional to the stellar intense heats (maybe of the kind of fire). That, as hinted in سورة جن, the origin of these entities is seemingly beyond the earth and they come or have come to the earth from outside of the earth, is probably in the respect of the same giving the government of the earth to the fiery ابليس by God after formation of the earth.

The word قرين meaning the companion شيطان of man has come in verses 4:38, 37:51, 43:36, 43:38, and 50:27 (one قرين in 50:23 refers to the angel and not the companion شيطان). By adding the non-repetitive numerals of the surahs and the numerals of the verses (related to non-repetitive situations) of these verses, we get the fictitious expression 134: 190, for which we have $36 \times 19 = 190 + 360 + 134$, in which 360 is the gematrical value of قرين and 36 is the gematrical value of زوج. The gematrical value of زوج is in fragmented form 20)ك(3)ج(6)و(7)ز, for which we have in connection with the fictitious expression 134: 190 (related to the verses of $134 + 7 \ 6 \ 3 \ 20 + 190 = 19 \times 1089$ قرين and $\dots \times 19 = 190 \ 20 \ 3 \ 6 \ 7 \ 134$).

So 36 (زوجك), 360 (قرين), and 369 (شيطان) (which 36 happens to be common to all of them) are one: $\dots \times 19 = 369$ 36 360, or more precisely 369 (شيطان) is the same 360 369 $= 19 \times 19440$ (360) (قرين) and is the same زوجك 36 369 $= 19 \times 1944$)).

44:54 كذلك و زوجنهم بحور عين

It seems that similar to what has been said about Adam's زوج that means his قرين, here, too, the meaning of 130 (عين) (حور) (214) is 352 (قرناء) or 352 of heavenly beings $\dots \times 19 = 54$ 352 214 130 44, and consequently in 44:54 the meaning of 130 (عين) (بحور) (216) is the same, 354 (بقرناء), $44 + 130 + 216 + 354 = 19 \times 42$.

72:8 و أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلْتًا حَرَسًا شَدِيدًا وَ شَهَابًا
72:9 و أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِّلْمَعِ فَمِنَ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا
72:10 و أَنَا لَآنَدْرِي أَشَرٌّ أُرِيدُ بِمَنِ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

It seems that in Surah Al-Jinn (Surah 72) God speaks of the intelligent beings of other planets who come to earth, with the general title of jinn meaning invisible, and in verses 72: 8 to 72:10 He says that these beings, before the formation of the Earth's atmosphere, come easily to Earth to spy, and after the formation of the atmosphere, they realized that penetration into the atmosphere is accompanied by an increase in the temperature of their spacecraft and becoming a meteor, so they must be careful that a meteor is lurking them (رصدا) (ie a meteor made from the spacecraft of themselves).

Thus it seems that the meaning of 319 (شديدا) (حرسا) (269) in 72: 8, is $72 + 319$ 269 40 $+ 8 = 19 \times \dots$, الجَوَّ (40), and it seems that 72: 8 expresses (6) وانا (52) لمسنا (181) السماء (133) فوجدناها (149) ملئت (480) الجَوَّ (40) و (6) شهابا (308), 8 6 52 181 133 149 480 40 6 308 $72 = 19 \times \dots$

50:23 و قال قرينه هذا ما لدى عتيد

It seems that in this verse, the meaning of the human قرين is the same accompanying human being who (if not tamed and guided by man) will testify to the bad deeds of man on the Day of Judgment, that is, probably in 50:23, the meaning of 365 (قرينه) (374): شيطنه (374) is 23 374 365 $50 = 19 \times 365 \times 23 \times 31576 + 19 \times 365 + 19 \times 32$

50:27 قال قرينه ربنا ما اطغيتہ و لكن كان في ضلال بعيد

In this verse we are more confident that the meaning of (100) ر (200) ق (300) ش (10) ط (9) ن (50) ه (5) is: (5) ه (50) ن (10) ي (50) ه (5) 27 5 50 9 10 300 5 50 10 200 100 $50 = 19 \times \dots$

According to the Qur'an, Iblis, who was one of the angels of God, is a jinn, so it is natural that angels are also jinns.

158:37 و(6) جعلوا(110) بينه(67) و(6) بين(62) الجنة(89) نسبا(113) و(6) لقد(134) علمت(540) الجنة(89) انهم(96) محضرون(1134) (=2452):

...×19=158 1134 96 89 540 134 6 113 89 62 6 67 110 6 37

In the verses immediately before this verse, God speaks of the slander of the infidels that the angels are the daughters of God, so the most logical conclusion is that the meaning of الجنة(89) in this verse (which has been repeated 2 times) is the same الملكة(136), and the pronoun هم(45) in the verse goes back to الكفرون(387):

89892452+136+136=19×19136×2=19×19×7+19 and

33×19=158+387+45+37.

56:22 و حور عين

The meaning of عین(130) حور(214) عین(130) ح(8) و(6) ر(200) ع(70) ی(10) ن(50) is قرّناء(352) ق(100) ر(200) ن(50) ا(1) ء(1):

130 214=19×352×32+19×6, and ...×19=22+352+214 130+56 and

...×19=22+100 200 50 1 1+8 6 200 70 10 50+56.

55:33 يمعشر الجن و الانس ان استطعتم ان تنفذوا من اقطار السموت و الارض فانفذوا لاتنفذون الا بسلطن

O people, if you can penetrate deep into the atmosphere from the earth, do so, but you cannot do so except by ship.

55:35 يُرسل عليكم شواظ من نار و نحاس فلا تنتصرون

When you penetrate, fiery meteors from copper fall on you while you are no longer protected from them (by the atmosphere) (or no longer can get help from the atmosphere).

The jinn mentioned in 55:33 do not mean the occupants of unidentified flying objects or UFOs. By stating jinn here, as in many other places in the Qur'an, God probably means man's قرين. If this is the case, it is possible that this companion and man himself are located in a human body, and in this state, the addressee of God in Surah 55 is actually بشر (or the human being), who is a body having both the soul of man and his companion or fellow jinn. Whenever instead of the words الجن(84) و(6) in the verse, we place of the word البشر(533), the gematrical value of the verse becomes 414×19. So probably the meaning of البشر(502) is 111 6 53 502=19×...: (170=) and جن(53) و(6) انس(111) 19+1391×19×19=170 502, and as mentioned, the meaning of الجن(84) in 55:33 is the same 55+84+360+33=19×28: (360) قرين, and, انس(111) and جن(53) are twins and neighbors: 587×19=53 111. Perhaps this is why the fragmented expressions of الجن (ال(1) ل(30) ج(3) ن(50)) و (و(6)) الانس (ال(1)) are gematrically so match to each other:

...×19=60 50 1 30 1+6+50 3 30 1 and ...×19=60 50 1 30 1 6 50 3 30 1
 and ...×19=1 30 3 50 6 1 30 1 50 60, as انس (ا) (1) ن (50) س ((60)) و ((6)) جن are also matched together:
 7920190×19+2×(50+3+6+60+50+1)×19×19=50 3 6 60 50 1

The above two verses are among a series of interconnected verses, some of which are free translated as follows:

55:26 All beings on earth perish (as a result of that great event, which is likely to be the collision of celestial body with the earth).

55:27 And the image of the Lord of Glory and Dignity remains.

55:28 So which of the favors of your Lord would you deny?

55:29 Whosoever is on the earth and in the atmosphere around the earth, is begging from Allah (to save him/her) for all the time (or day) he/she ought to do something (due to the awesomeness of that event).

55:30 So which of the favors of your Lord would you deny?

55:31 O بشر, we will take care of your account soon.

55:32 Then which of the Blessings of your Lord will you both (jinns and men) deny? (Hint: This translation (of 55:32) is exactly and totally (without any modification) what presented by google translate from the Farsi sentence 55:32 پس کدامین نِعَم پروردگارتان را انکار می کنید؟ and I am surprised how the translator machine could recognize us as both jinns and men!)

55:33 (In this horrible collision from the sky that the earth has suffered) O mankind carrying the jinn and the man (that is, the soul and its companion), if you can penetrate from the earth into the atmosphere (with the intention of escaping death). But you cannot do that except with the ship you are boarding. (The context of this verse indicates that space travel may not have been easy until 2279 AD, which is the predicted date of the event.)

55:34 Then which of the Blessings of your Lord will you both (jinns and men) deny? (Hint: Again done by the translator machine from the same sentence.)

55:35 (And when you penetrate the atmosphere in your spaceships with the intention of escaping) fiery meteors from the copper fall on you and you can no longer get help from the existence of the atmosphere (as a protector against meteors destroying celestial stones).

55:36 Then which of the Blessings of your Lord will you both (jinns and men) deny? (Hint: The same.)

In the next few verses we have:

55:46 و لمن خاف مقام ربه جنتان

And for the one who fears the position of the Lord, there are two Paradises. Considering that we have seen in the previous verses of this surah that God addresses the human body containing the soul and its

counterpart, or the man and his jinn, and this has been shown by the Deuteronomy of words too, it seems that in this verse, first of all, the meaning of "من" (meaning who) backs to the same human being bearing both man and jinn, and secondly, the meaning of two paradises is one for man and the other for jinn. It seems that because man and Jin are from two different kinds, they cannot have a common paradise. Evidences of this claim are verses 56 and 74 of this surah in which God says that there are beautiful faces in those two paradises that no man or jinn has reached them before. That is, there was a possibility (and therefore familiarity with) access to these beautiful faces for man and jinn, while we know that if these beautiful faces mentioned by God were to be shared in a single paradise for man and jinn, there would be no possibility (and familiarity) for the human being to access to beautiful faces from jinn in the world. Also, from verse 62 of this surah, we can understand the classification of the heavenly worlds and the abundance of blessings and delicacies according to the class.

As has been said so far, it seems that the word jinn, meaning invisible, in the Qur'an, in addition to things like human's قرين or شيطان, refers to intelligent space creatures that have come or come to earth, and we refer to them as people from UFOs (or unidentified flying objects). In 72: 1, they are mentioned as نفر (ن) (50) ف (80) ر (200) من (م) (40) ن (50) الجن (ا) (1) (يوفو (ى) (10) و (6) ف (80) و (6) that their relationship with 6) is seen in relation $\dots \times 19 = 6 \ 80 \ 6 \ 10 + 50 \ 3 \ 30 \ 1 + 50 \ 40 + 200 \ 80 \ 50$ and $\dots \times 19 = 1 + 6 \ 80 \ 6 \ 10 + 50 \ 3 \ 30 \ 1 \ 50 \ 40 \ 200 \ 80 \ 50 + 72$, and in 46:29, they are mentioned as نفرا (ن) (50) ف (80) ر (200) من (م) (40) ن (50) الجن (ا) (1) (يوفو (ى) (10) و (6) ف (80) و (6) that their relationship with 6) is seen in relation $\dots \times 19 = 10 \ 6 \ 80 \ 6 + 50 \ 80 \ 200 \ 1 + 40 \ 50 + 1 \ 30 \ 3 \ 50$ and $\dots \times 19 = 29 \ 10 \ 6 \ 80 \ 6 \ 50 \ 80 \ 200 \ 1 \ 40 \ 50 \ 1 \ 30 \ 3 \ 50 \ 46$. It seems that in 72: 1 the manifest phrase is نفر (ن) (50) ف (80) ر (200) من (م) (40) ن (50) الجن (ا) (1) 72+50 80 200 40 50 1 30 3 50+1=19×... , ((ن) (50) ج (30) ل and the meaning of نفر (ن) (50) ف (80) ر (200) من (م) (40) ن (50) الجن (ا) (1) (يوفو (ى) (10) و (6) ف (80) و (6) is 1 10 6 80 6 1 30 3 50 72=19×..., so if we put يوفو in this manifest phrase instead of الجن, we will have the number 522 for the gematrical value of نفر من يوفو, and for the gematrical value of the first part of the verse, قل اوحى الى انه استمع نفر من يوفو, we will have the number 823, and for the last part of the verse, فقالوا انا سمعنا قرءانا عجبا, we will have the number 922, and therefore it seems that the equation $\dots \times 19 = 1 \ 922 \ 522 \ 823 \ 72$ tells us that the meaning of 72: 1 is قل اوحى الى انه استمع نفر من يوفو فقالوا انا سمعنا قرءانا عجبا; just as, if in the special verse 46:29 with the gematrical value 6955 that we have for it $19 + 369 \times 19 = 29 + 6955 + 46$ (in which 369 is also the gematrical value of شيطان), we place يوفو instead of الجن, we will get $2 \times 19369 \times 19$ for the gematrical value of the verse (ie واذ صرفنا اليك نفرا من

In 2:25 God says, "And give good tidings of the Gardens beneath which rivers flow to those who believe and do righteous deeds, and whenever they bear fruit, they will remember that this is what they used to receive. And the like will be given to them, and there will be أزواج مطهره (or pure couples) for them, and they will be there for a long time." It seems that the meaning of pure couples, or أزواج مطهره, in this verse is the same قَرِين of the heavenly beings, قُرَنَاء, and it seems that the verse is stating that (6) و(502) الذين (791) ءامنوا (99) و(6) عملوا (147) الصلحت (559) ان (51) لهم (75) بشر (502) الجنة (453) تجري (613) من (90) تحتها (814) الانهر (287) كلما (91) رزقوا (314) منها (96) من (90) ثمره (745) رزقا (308) قالوا (138) هذا (706) الذي (741) رزقنا (358) من (90) قبل (132) و(6) أتوا (408) به (7) متشبهها (748) و(6) لهم (75) فيها (96) قُرَنَاء (352) و(6) هم (45) فيها (96) خلدون (690),
6 75 96 352 6 45 96 690..... 6 502 791=19×....