

Fast 9

1. “Say: If people and **jinn** should combine together to bring the like of this Quran, they could not bring the like of it, though they helped one another.” — Ch. 17, v. 88.
2. “And when We turned towards you (O Prophet) a group of the **jinn**, who listened to the Quran; so when they were in its presence, they said: Be silent. Then when it was finished, they turned back to their people warning (them). They said: Our people, we have heard a Book revealed after Moses, verifying what is (already) before it, guiding to the truth and to a right path.” — Ch. 46, v. 29–32.
3. “Say: It has been revealed to me that a group of the **jinn** listened, so they said: Surely we have heard a wonderful Quran, guiding to the right way — so we believe in it. And we shall not set up anyone as partner with our Lord; and He — exalted be the majesty of our Lord! — has not taken a consort, nor a son; and the foolish among us used to forge extravagant lies against Allah.” — Ch. 72, v. 1–4.

Notes: It is quite clear that by **jinn** in these verses are meant certain categories of human beings.

The 1st verse says that both people and “jinn”, combined together, cannot produce the like of the Quran. This shows that these “jinn” must be a creation who are able to produce writings in Arabic and become co-authors with “people” in meeting the challenge to produce a writing to compare with the Quran. By “people and jinn” are here meant ordinary people and their leaders in knowledge and learning. A clear proof of this is that in the other three places in the Quran where this challenge occurs, to produce the like of the Quran (2:23, 10:38, 11:13), jinn are not mentioned, but instead people are challenged and are asked to “call on your helpers” or “call on whom you can besides Allah”.

In both the 2nd and 3rd passages above, a group of “jinn” is said to have listened to the Quran, accepted its message, and preached it to their community. The “jinn” in the 2nd passage were followers of Moses, and those in the 3rd passage appear to have been Christians since they say: Our Lord has not taken a consort, nor a son. Thus they were human beings, who are called here as “jinn” possibly because they were remote from the Arabs, or perhaps because they were people in positions of leadership.

While the 2nd passage relates an event of the Holy Prophet’s life (“and when We turned towards you...”), the 3rd seems to convey a prophecy in the words: “It has been revealed to me...”. Maulana Muhammad Ali writes here:

“it appears that the reference here is to future Christian nations, and the words here are prophetic, speaking of some future time when Christian nations forming *the bulk of mankind* — such being one of the significances of the word *jinn*— will accept the truth of the message brought by the Prophet.”

Inspiring sayings about the Quran

Maulana Muhammad Ali said in a Friday *khutba*:

“When I fall before God during the nightly prayers, my supplication to Him is that He bestow upon each and every member of our *Jama* ‘at love for the Holy Quran, passion for its service and propagation, and its understanding.” — *A Mighty Striving*, p. 279.