

Tafsīr al-Jilānī – Surah Yasin

Tafsīr al-Jilānī/ al-Jilānī (d. 713 AH) has not yet been categorized and has not yet been verified

{ And propound to them a similitude: the companions of the city, when the Messengers came to it. } * { When We sent to them two, they denied them both, so We strengthened them with a third, and they said: “Indeed, we are messengers to you.” } * { They said: “You are but mortals like us, and the Most Merciful has not sent down anything. You are but liars.” } * { They said: “Our Lord knows that we are indeed messengers to you.” } * { And our duty is only to convey the clear message. } * { They said: “Indeed, we perceive an evil omen from you. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us.” } * { They said: “Your omen is with you. Is it because you were reminded? Nay, but you are a people who transgress.” }

{And propound for them a similitude }, that is: O most perfect of Messengers, set forth for the polytheists who persist in polytheism and tyranny a similitude from those who passed away before them, who were insistent upon misguidance and obstinacy like them, such that the warning of a warner and the guidance of a guide does not benefit them; meaning: { the companions of the city } who were insistent upon polytheism and obstinacy, immersed in the sea of heedlessness and delusion. And the city is “Antioch,” and the bearer of glad tidings and warner is Jesus—the prayers and peace of the Most Merciful be upon him. Remember, O most perfect of Messengers, the time { when there came to it }, that is, the city, { the Messengers } [Yā-Sīn: 13] successively, from Jesus, peace be upon him, to call its people to faith and monotheism.

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When We sent } and We commanded Our Prophet Jesus, peace be upon him, at first to send { to them two }, who were Jonah and John, and it is said they were others. So when they both came to them and made manifest their call, and they were from among the idol worshippers, { they denied them both }. That is: they hastened to deny them without delay or respite, reflection or deliberation. And after they denied them, they did not accept their call from them; rather, they struck them and imprisoned them, and mocked their words and their call. { so We strengthened }, that is: We gave them strength and supported their command { with a third }, that is: with a third messenger, who was Simon. { And they said }, that is, the Messengers after they had become a group: { “Indeed, we are messengers to you” } [Yā-Sīn: 14] from Jesus, who was sent by the Truth, warning you against the corrupt falsehood upon which you are, which is the worship of idols, and we call you to the call of the Truth, Who is worthy of Divinity and Lordship, deserving of servitude; we guide you and direct you to His religion, sent down from his Lord.

And after the polytheists heard what they heard from them, { they said } in their response, finding it unlikely and denying it: { ‘You are not’ } O you who claim the message of the One, the Unique, the Eternal Refuge, the Singular, the Unequalled, Who { ‘begets not, nor was He begotten, * And there is none co-equal or comparable unto Him’ } [al-Ikhlās: 3-4] { ‘but mortals like us’ }. There is no suitability between you and your Sender, who is of the human race, for there must be a suitability between the sender and the messengers. { and } your claim of revelation and guidance from a God transcendent above place and direction is naught but delusion and deception. { ‘The Most Merciful has not sent down’ } Who is independent of time and place, His essence transcendent above the attributes of contingency and possibility { ‘anything’ }, since such actions are but necessities of corporeal bodies and attributes of possibility, and He, Glorified is He, in the manner you have described His affair, is sanctified above such things. { ‘you are naught but liars’ }. Meaning: It has become clear from your claim and your ascription of such actions to your Lord that you, in this claim of yours, are naught but liars, inventing against your Lord that from which He is transcendent.

And after the Messengers perceived from them their emphatic denial and insistence, { they said } in their response also, by way of amplification and emphasis, to complete the matter of conveyance and the message: { ‘Our Lord’ } Who sent us to you by His revelation and His inspiration { ‘knows’ } with His knowledge of presence { ‘that we are indeed messengers to you’ } [Yā-Sīn: 16] from Him, according to the requirement of His will and His choice; for nothing occurs in His dominion except what He wills, and nothing comes to pass except what He desires.

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And } we have no concern with your faith and your acceptance, nor with your disbelief and your polytheism; rather, { our duty is not } according to the requirement of God’s revelation to us { ‘but the clear conveyance’ } [Yā-Sīn: 17], that is: the explicit, manifest conveyance and the clear, clarifying explanation of His message to you, without omitting any of it, or falling short, or being negligent with it. And your guidance and your faith are entrusted to Him, Glorified is He, in His will; we have no knowledge of it.

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