(Say: "That which Allah has...") means the reward that is with Allah in the Hereafter,

(is better than any amusement or merchandise! And Allah is the best of providers.) means, for those who trust in Him and seek His provisions when they are allowed to do so. This is the end of the Tafsir of Surat Al-Jumu`ah. All praise and thanks are due to Allah and from Him comes the success and immunity from error.

The Tafsir of Surat Al-Munafiqun

(Chapter - 63)

Which was revealed in Al-Madinah

In the Name of Allah, the Most Gracious, the Most Merciful.

(إذا جاءَكَ المُنَفِّقُونَ قَالُوا تَشْهَدُ إِنْكَ لِرَسُولِ اللَّهِ وَاللَّهُ يَعْلَمُ إِنْكَ لِرَسُولِهِ وَاللَّهُ يَشْهَدُ إِنَّ المُنَفِّقِينَ لَكَذِبُونَ - اَتَّخَذُوا أَيْمَانَهُمْ جَنَّةً قَصْدُوا عَن سَبِيلِ اللَّهِ إِنْ هُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - ذَلِكَ بَنَاهُمْ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - إِنَّهُمْ كَفَرُوا قَطِعًا عَلَى قُلُوبِهِمْ فَهُمْ لا يَقْفُهُنَّ - وَإِذَا رَأَيْتُمُ الْجُهَابِكَ أَجْسَمُهُمْ وَإِنْ يُقُولُوا تَسْمَعْ لِقُولِهِمْ كَانُوا حُشَبًا مُّسَنَّداً)
The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet. In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

(When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.") meaning, `when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allah informs that there is no substance to their statement, and this is why He said,

(Allah knows that you are indeed His Messenger,.) then said,

(And Allah bears witness that the hypocrites are liars indeed.) meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed. Allah's statement,

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah.) meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites
say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people. This is why Allah said next,

(فَصَدْنَّوا عَن سَبِيلِ اللَّهِ إِنْ هُمْ سَاءَ مَا كَانَوا)

(Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) Allah said,

(ذَلِكَ بَيْنَهُمْ عَامِنُوْا ثُمَّ كَفَرُوا فَطَبَعَ عَلَى قُوَّاطِهِمْ قُهْمُ لَا يَقْهَونَ)

(That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance. Allah said,

(وَإِذَا رَأَيْتَهُمْ تَعْجِبُكَ أَجْسَمُهُمْ وَإِنْ يُقُولُوا تَسْمَعُ لِقُوْلِهِمْ)

(And when you look at them, their bodies please you; and when they speak, you listen to their words.) meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allah's statement,

(يَحْسِبُونَ كَلَّ صَيْحَةٍ عَلَيْهِمْ)

(They think that every cry is against them.) means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

(أَشْيَاحَا عَلِيْكَمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتُهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْنَاهُمْ كَالْدِّي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفَوْكُم بِأَسَسِهِ حَدَادٌ أَشْيَاحَةٍ)
(Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.) (33:19) They are shapes that do not have much substance, and this is why Allah said,

(They are the enemies, so beware of them. May Allah curse them! How are they denying the right path) means, how they are being led astray to the misguidance, away from the guidance. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

(Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.)

(وإذا قيل لهم تعالوا يستغفر لكم رسول الله لوّوا رؤوسهم ورأيتهم يصدّون وهم مستكبرون سواء عليهم أستغفرت لهم أم لم تستغفر لهم لن يغفر الله لهم إن الله لا يهدى القوم الفسقين)
5. And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) (6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) (7. They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.) (8. They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker." But Al-Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.)

Hypocrites are not interested to ask the prophet to ask Allah to forgive Them

Allah the Exalted states about the hypocrites, may Allah curse them,

(وَإِذَا قِيلَ لَهُمْ تَعَالُوا يَسْتَعْفَرُ الْكُذُّ) (لاَ رَسُولُ اللَّهِ) (اللهِ لَوَّوَأَ رَعْوَسَهُمْ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads,) meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allah the Exalted said,

(وَرَأَيْتَهُمْ يُصَدُّونَ وَهُمْ مُسَتَّكِبْرُونَ)
(It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) As Allah said in Surat Bara'ah, and a discussion preceded there, and here we will present some of the Hadiths that are related to it. Several of the Salaf mentioned that this entire passage was revealed in the case of `Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him. In his book, As-Shrah, Muhammad bin Ishaq said, “After the battle of Uhud ended, the Prophet returned to Al-Madinah. `Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the Minbar, just before he delivered the Jumu`ah Khutbah to the people. `Abdullah bin Ubay would say, ‘O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.’” He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, “Sit down, O enemy of Allah! You are not worthy to stand after you did what you did.” `Abdullah went out of the Masjid crossing people’s lines and saying, “By Allah, it is as if I said something awful when I wanted to support him.” Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said, “I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.” They said to him, “Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.” He said, “By Allah, I do not wish that he ask Allah to forgive me.” Qatadah and As-Suddi said, “This Ayah was revealed about `Abdullah bin Ubay. A young relative of his went to Allah's Messenger and conveyed to him an awful statement that `Abdullah said. The Messenger called `Abdullah, who swore by Allah that he did not say anything. The Ansar went to that boy and admonished him. However, Allah sent down what you hear about `Abdullah’s case and Allah’s enemy was told, ‘Go to Allah’s Messenger,’ but he turned his head away, saying that he will not do it.” Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, `Abdullah bin Abi Bakr and `Asim bin `Umar bin Qataudah narrated to him the story of Bani Al-Mustaliq. They said that while the Messenger of Allah was in that area, Jahjah bin Sa'id Al-Ghifari, a hired hand for `Umar, and Snan bin Wabr fought over the water source. Snan called out, “O Ansar”, while Al-Jahjah called, “O Muhajirin!” Zayd bin Arqam and several Ansar men were sitting with `Abdullah bin Ubay bin Salul at that time. When `Abdullah heard what happened, he said, “They are bothering us in our land. By Allah, if you abandon them, they will have to move to another area other than yours.” Zayd bin Arqam heard these words and conveyed them to Allah’s Messenger. Zayd was a young boy then. `Umar bin Al-Khattab was with the Messenger and he said, “O Allah’s Messenger! Order `Abbad bin Bishr to cut off his head at his neck.” The Prophet replied,
(What if people started saying that Muhammad kills his companions, O `Umar No. However, order the people to start the journey (back to Al-Madinah).) When `Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet , he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. `Abdullah bin Ubay was a chief of his people and they said, "O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly." Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allah! You are about to begin the journey at an unusual time." The Prophet said,

«أَمَّا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ زَعُمَ أَنْ أَنْتَ إِذَا قَدَمَ المَدِينَةِ سَيُخْرِجُ النَّؤْرَ مِنْهَا النَّدْلَ»

(Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.) Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surat Al-Munafiqin was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin `Abdullah said, "We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out, 'O Ansari!' and the Emigrant called out, 'O Emigrants!' Allah's Messenger heard that and said,

«مَا بَالُ دَعُوَى الجَاهِلِيَّةِ؟ دَعُوُهَا فَإِنَّهَا مُنْتَبِتَةَ»

(What is this call of Jahiliyyah Abandon it because it is offensive.) `Abdullah bin Ubay heard that and said, 'Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meeker.' The Ansar at that time, were more numerous that the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet , `Umar got up and said, 'O Allah's Messenger! Let me chop off the head of this hypocrite!' The Prophet said:

«دَعْءُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنْ مُحَمَّدًا يَقِئُلُ أَصْحَابَاهُ»

(Leave him, lest the people say that Muhammad kills his companions.)" Imam Ahmad, Al-Bukhari and Muslim collected this Hadith. `Ikrimah and Ibn Zayd and others said that when the Prophet and his Companions went back to Al-Madinah, `Abdullah, the son of `Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. `Abdullah, son of `Abdullah, said to his father, "Stay where you are," and his father asked what the matter was His son said, "By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allah came by, and he used
to be in the last lines, `Abdullah bin Ubay complained to him about his son and his son said, "By Allah, O Allah's Messenger! He will not enter it until you say so." The Messenger gave his permission to `Abdullah bin Ubay and his son said, "Enter, now that the Messenger of Allah gave you his permission." In his Musnad, Abu Bakr `Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that `Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father, "You will never enter Al-Madinah unless and until you say, 'Allah's Messenger is the honorable one and I am the disgraced.' When the Prophet came, `Abdullah, son of `Abdullah bin Ubay bin Salul said to him, "O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."

(9. O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) (10. And spend of that with which We have provided you before death comes to one of you, and he says: 'My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) (11. And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.)

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allah encourages the believers to spend in His cause,
(And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allah said about them,

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:"Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!"") (14:44), and,

(Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.) (23:99-100) Then Allah said;
(And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.) meaning, when the time of death comes, no one will be granted respite. Surely, He is the Most Knowledgeable and than what they did before. Allah said,

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

(And Allah is All-Aware of what you do.) This is the end of the Tafsir of Surat Al-Munafiqun. All praise and thanks are due to Allah, and all success and immunity from error come from Him.

The Tafsir of Surat At-Taghabun

(Chapter - 64)

Which was revealed in Al-Madinah or Makkah

(بَيْنِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

يَسْبِحُ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْقَرِيرُ الْقَدِيرُ وَهُوَ الْحَمِيدُ الْمُكْرَمُ الْقَدِيرُ ۚ هُوَ الَّذِي خَلَقَكُمْ فَمَن كَفَّارٌ مِنَّكُمْ وَمَن كَفَّارٌ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۖ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوْرَكُمْ فَأُحْسِنَ صُوْرَكُمْ وَإِلَيْهِ المَصِيرُ ۖ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَيَعْلَمُ مَا نَسْرُونَ وَمَا نُعْلِنُونَ وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

(1. WHATSOEVER IS IN THE HEAVENS AND WHATSOEVER IS ON THE EARTH GLORIFIES ALLAH. HIS IS THE DOMINION, AND TO HIM BELONGS THE PRAISE, AND HE IS ABLE TO DO ALL THINGS.) (2. HE IT IS WHO CREATED YOU, THEN SOME OF YOU ARE DISBELIEVERS AND SOME OF YOU ARE BELIEVERS. AND ALLAH IS THE ALL-SEER OF WHAT YOU DO.) (3. HE HAS CREATED THE HEAVENS AND THE EARTH WITH TRUTH, AND HE SHAPED YOU AND MADE GOOD YOUR SHAPES. AND TO HIM IS THE RETURN.) (4. HE KNOWS WHAT IS IN THE HEAVENS AND ON EARTH, AND HE KNOWS WHAT YOU CONCEAL AND WHAT YOU REVEAL. AND ALLAH IS THE ALL-KNOWER OF WHAT IS IN THE BREASTS.)