

SURAH AS A STORY



Surah Al-Munafiqun

The Hypocrites

The complete journey — the polished shell and the hollow core —
told the way a loving elder shares it with a child



Surah No. 63 • 11 Ayahs • Medinan

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The Surah at a Glance

*Izaa jaaa'akal-munaafiqoona qaaloo nash-hadu
innaka la-Rasoolul-laah*

1. When the hypocrites come to you they say: we bear witness that you are the Messenger of Allah.

*Wal-laahu yash-hadu innal-munaafiqeena
la-kaaziboon*

1. And Allah bears witness that the hypocrites are surely liars.

Ka-annahum khushubum-musannadah

4. ...as if they were pieces of timber propped up.

*Wa lillaahil-'izzatu wa li-Rasoolihee wa
lil-mu'mineen*

8. And to Allah belongs all honour, and to His Messenger, and to the believers.

*Yaaa ayyuhal-lazeena aamanoo laa tulhikum
amwaalukum wa laaa awlaadukum 'an zikril-laah*

9. O you who believe! Let not your wealth or your children divert you from the remembrance of Allah.

*Rabbi lawlaaa akhkhartanee ilaaa ajalin
qareebin fa-assaddaqa wa akum-minas-saaliheen*



10. My Lord, if only You would delay me for a short term,
so I could give charity and be among the righteous.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

A True Sentence From a False Heart

Beta, of all the diseases the Quran treats, this surah takes up the most dangerous one — nifaq, hypocrisy. More dangerous than open disbelief, because an open enemy is at least visible; this one prays in your row and drinks tea in your house.

And listen to how the surah opens, because it teaches something startling: 'When the HYPOCRITES come to you, they say: we bear witness that you are indeed the MESSENGER OF ALLAH.' Now beta — is that sentence true? Absolutely true. It is the second half of our shahadah. And yet Allah's verdict lands in the very same ayah: 'And Allah KNOWS that you are His Messenger — and Allah BEARS WITNESS that the hypocrites are surely LIARS.'



Where is the lie, then? Not in the words — in the HEART behind them. Allah did not call them liars about Muhammad ﷺ; He called them liars about THEMSELVES: they said 'we bear witness' while their chests bore no witness at all. Beta, from the first ayah this surah sets its measure: a statement's truth before Allah lives in the heart that speaks it, not in its grammar. And that is why the next line says: 'They have taken their oaths as a SHIELD' — using the sacred name of Allah as cover to escape questions.

And a terrifying explanation follows: 'That is because they believed, then disbelieved — so their hearts were SEALED, and they do not understand.' Beta, guard the door of the heart, because doors that keep being swung open to falsehood can one day be sealed shut.

Timber Propped Against a Wall

Then comes an image so precise that once you see it, you will recognise it for the rest of your life: 'And when you SEE them, their BODIES impress you; and when they



SPEAK, you LISTEN to their speech — KA-ANNAHUM KHUSHUBUN MUSANNADAH — as if they were pieces of TIMBER PROPPED UP against a wall.'

Picture it, beta. From a distance, a tall log leaning against a wall can look like a man standing — a fine, upright figure. But come closer. It stands only because something ELSE props it up. It has no roots in the ground. It hears nothing. It grows nothing. It gives no shade and no fruit. It is a tree's SHAPE without a tree's LIFE. And when the wall is removed, it falls flat.

Their chief in Madinah, Abdullah ibn Ubayy, was exactly this: tall, handsome, eloquent — men leaned in when he spoke. The Quran says their bodies impress and their speech attracts, and then it takes you behind the polish and shows you the hollow.

And it adds the tell-tale symptom of a false interior: 'They think every SHOUT is against them.' Constant suspicion, permanent unease — because a man who is hiding something can never relax in a room. Beta, the



sincere person's greatest comfort is that he has nothing to hide; the hypocrite's greatest torture is that he has everything to hide.

Then the verdict: 'HUMUL-'ADUWWU FAHZARHUM — THEY are the enemy, so beware of them. May Allah destroy them; how are they deluded?' And when they were called to come so the Messenger of Allah ﷺ might seek forgiveness FOR them, 'they turn their heads aside, and you see them evading, arrogantly.' The door of maghfirah opened — and pride slammed it shut. That, beta, is the whole tragedy of nifaq: not that forgiveness was unavailable, but that the neck was too stiff to bow for it.

Honour Has Only One Address

Now the incident that gave this surah its final shape, beta — a scene from the campaign of Banu Mustaliq.

A quarrel broke out at a watering place between a man of the Muhajireen and a man of the Ansar, and each called out to his own group. The Prophet ﷺ came and



quelled it immediately: 'Leave it — it is rotten.' But Abdullah ibn Ubayy heard of it and hissed to those around him a sentence full of poison: 'They have done it! Wait until we return to Madinah — LAYUKHRIJANNAL-A'AZZU MINHAI-AZALL — the MIGHTIER will surely expel from it the MEANER.' He meant himself as the mighty, and the Messenger of Allah ﷺ as the weak.

A young companion, Zayd ibn Arqam (radiyallahu anhu), heard it and reported it. Ibn Ubayy swore he had said nothing; people believed the chief over the boy, and Zayd sat with grief in his chest — until this surah descended and Allah Himself testified for him. The Prophet ﷺ took Zayd's ear and said: your ear heard truly, and your Lord confirmed you.

And the Quran rewrote the dictionary forever: 'WA LILLAHIL-'IZZATU WA LI-RASOOLIH WA LIL-MU'MINEEN — and to ALLAH belongs all honour, and to His Messenger, and to the BELIEVERS — but the hypocrites do not know.' Beta, izzah is not



manufactured by wealth, tribe, followers or titles; it is issued from one office only, and He gives it to whom He wills.

And then the seerah's most astonishing scene in this story. Abdullah ibn Ubayy's own SON — also named Abdullah, a sincere believer — came and stood at the gate of Madinah with his sword drawn before his father, and said: by Allah, you shall not enter until you admit that YOU are the meaner and the Messenger of Allah ﷺ is the mightier. The father was made to say it. Iman, beta, had redrawn his loyalties truer than blood — and yet notice: he asked his father for a WORD, not his life.

And when some suggested killing the chief hypocrite, the Prophet ﷺ refused with a wisdom that towers over politics: 'No — lest people say that Muhammad kills his companions.' The reputation of the deen weighed more than the removal of an enemy. Firmness with nifaq, beta; astonishing gentleness with people — both at once, always.



The Two Anaesthetics

And now the surah turns from THEM to US — because every disease it described begins with small habits. 'YA AYYUHAL-LAZINA AMANU! LA TULHIKUM AMWALUKUM WA LA AWLADUKUM 'AN ZIKRILLAH — O you who believe! Let not your WEALTH or your CHILDREN divert you from the remembrance of Allah. WA MAN YAF'AL ZALIKA FA-ULA'IKA HUMUL-KHASIROON — and whoever does that — it is THEY who are the LOSERS.'

Beta, notice what Allah chose as the two great anaesthetics: not sins, not crimes — WEALTH and CHILDREN. The two most beloved, most halal, most respectable things in a person's life. Because it is rarely the obviously evil thing that steals a believer's heart; it is the good thing loved out of proportion. The overtime that eats Fajr. The child's schedule that quietly deletes the Quran from the day. Nobody sins, and yet nobody remembers Allah.



And He calls the outcome by its true name — not 'busy', not 'unfortunate' — KHASIROON, the losers: those who traded gold for glass and called it a good year.

Give Before the Delay Is Refused

And then, beta, the surah closes with the most sobering ayah about charity in the whole Quran — read it slowly, because it is a recording of a voice you and I will hear one day:

'And SPEND from what We have provided you BEFORE death comes to one of you and he says: RABBI LAWLA AKHKHARTANI ILA AJALIN QAREEB — My Lord, if ONLY You would DELAY me for a SHORT term — FA-ASSADDAQA WA AKUN MINAS-SALIHEEN — so that I may give SADAQAH and be among the righteous!'

Look at what the dying soul begs for, beta. Not more property. Not one more promotion, one more trip, one more argument won. It begs for TIME — and for a specific reason: so that I may GIVE, and be among the righteous. At the last moment, the soul finally sees the



exchange rate clearly.

And Allah's reply closes the file: 'WA LAN YU'AKHKHIRALLAHU NAFSAN IZA JA'A AJALUHA — and Allah will NEVER delay a soul when its term has come. And Allah is Acquainted with what you do.'

Beta, that request — 'thodi si mohlat de dijiye' — has a hundred percent rejection rate. Not one soul in history has been sent back for it. So the sadaqah your dying self will beg to give, give it TODAY, while the hand is warm, while the amount still feels like a sacrifice. That is exactly why this ayah sits at the end of the surah about hypocrites: the surest cure for a hollow heart is a hand that gives while it still can.

And now see the whole design, beta. The surah began with people who SAID beautiful words with an empty heart, and it ends by commanding believers to DO a plain deed — spend — before the tongue's last words become a rejected request. Nifaq is words without deeds. Iman is deeds ahead of words.



What This Surah Teaches Us

1. A true sentence from a false heart is still a lie before Allah — build the inside first, and never use oaths as a shield.
2. Do not be propped-up timber: an impressive body and attractive speech mean nothing without roots, fruit and shade.
3. Constant suspicion is the symptom of hiding — the sincere man's peace is that he has nothing to conceal.
4. Never let pride block the door of forgiveness; the hypocrites' ruin was a neck too stiff to bow.
5. Izzah is issued from one office only — Allah's. Stop shopping for honour in wealth, titles or crowds.
6. Name your anaesthetics honestly: if wealth or children routinely cancel your dhikr and salah, the Quran calls that loss, not busyness.
7. Give TODAY the sadaqah your dying self will beg a delay for — because that delay is never granted.



Ya Allah, purify our insides beyond our outsides, keep our necks soft for Your forgiveness, and take our sadaqah before our souls plead for time. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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