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Section 17: Secret counsels of the Hypocrites

Surah An-Nisa', Verse 113

Endeavours of the Hypocrites to destroy the Muslims - secret plots of the Hypocrites- Plots against the Apostle doomed to failure

وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّهِ عَلَيْكَ عَظِيمًا

113. ***"And had it not been Allah's grace on you and His Mercy, a party of them had certainly resolved to lead you astray, but they do not lead astray but their own selves, and they shall not harm you at all. And Allah has revealed to you the Book and the Wisdom, and He has taught you what you did not know, and great is Allah's grace on you."***

In some preceding verses, (verse 105), a part of the event of the tribe called Bani-Abiraq was explained. Now, in this verse, another part of that event is referred to. The verse says:

"And had it not been Allah's grace on you and His Mercy, a party of them had certainly resolved to lead you astray...."

By accusing an innocent person and then involving the Prophet (S) in this event, they wanted both to defame the social and spiritual personality of the Prophet (S), and to fulfil their own evil intentions upon an innocent Muslim. But, the Lord, who is the protector of His Messenger, obliterated their plans totally.

Then, the Qur'an says:

"... but they do not lead astray but their own selves and they shall not harm you at all..."

Finally, the Qur'an states the reason of immunity of the Prophet (S) from fault, such:

"... And Allah has revealed to you the Book and the Wisdom, and He has taught you what you did not know....."

And, it concludes the verse by saying:

"...and great if Allah's grace on you."

In the above-mentioned sentence, one of the basic reasons of the subject of inerrancy is shortly pointed out. It implies that *Allah* has taught the Prophet (S) some knowledge and science that he is saved from any fault and mistake, because knowledge and sciences, especially the knowledge of hidden things and unknown secrets, (in final stage) are the causes of light and inerrancy.

Surah An-Nisa', Verse 114

لاَّ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاء مَرْضَاتِ اللّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

114. ***"There is no good in most of their secret conferences, except for him who enjoins charity or goodness or reconciliation between people; and whoever does this, seeking Allah's pleasure, We will give him a great reward."***

In the former verses, there was a hint to the mischievous hidden nightly meetings of some hypocrites or the like of them. In this holy verse, the subject is discussed more detailed under the title of 'secret conference'.

The Arabic term /najwa/ 'conspiring whisper', does not mean only: 'the secret whispered words'. It includes any secret and hidden meetings, too.

The holy verse denotes that: there is no goodness in their most private meetings which such people hold secretly, and they are based on some evil plans. It says:

"There is no good in most of their secret conferences....."

Then, in order that it might not be thought that any conspiring and whisper, or secret meeting, is blameworthy and prohibited, a few instances are mentioned at the end of this very verse in the form of exceptions. It says:

"... Except for him who enjoins charity or goodness or reconciliation between people....."

If such conspiring may not be for pretence or dealing hypocrisy but for the purpose of obtaining the pleasure of *Allah,* the Lord will assign a great recompense for them. The verse says:

"...and whoever does this, seeking Allah's pleasure, We will give him a great reward."

In principle, conspiring and secret whispering, or holding hidden meetings have been introduced in the Qur'an as' Satanic work '. Surah Mujadelah No. 58, verse 10 says:

"Secret counsels are only (the work) of Satan..."

Essentially, if secret conspiring is performed at the presence of a crowd, it may raise the suspicion of men. It can even sometimes create mistrust between friends. That is why it is better not to apply this manner except for the necessary aspects. The philosophy of this ordinance in the Qur'an may also be the very fact.

Surah An-Nisa', Verse 115

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ
مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيرًا

115. ***"And whoever opposes the Messenger after the guidance has become manifest to him, and follows other than the way of the believers, him We shall turn over to what he has turned to, and We shall expose him to Hell, and an evil destination it is!"***

The Arabic term /musaqqah/ means that you put yourself one side and the holy Prophet (S) another side and begin hindering the affairs, and showing hostility by intentional opposition.

Therefore, after the truth being manifest to a person, it is obligatory for the one to obey the Messenger of *Allah,* and, evidently, opposing him (S) is unlawful.

"And whoever opposes the Messenger after the guidance has become manifest to him.... "

However, the Lord does not punish anyone by taking him into Hell without completing the argument.

"... after the guidance has become manifest to him....."

Thus, the result of opposing the Messenger of *Allah* (S) and the Islamic Ummah is to assume the master ship of other than *Allah* and falling down into Hell. It says:

"... and follows other than the way of the believers, him We shall turn over to what he has turned to....."

That is, the person follows a way other than the religion of the believing people. In such a case, *Allah* (*s.w.t.*) will leave that person to the idols which he relies on and imagines as his shelter and his support in all circumstances.

And, as a recompense of choosing aberration and leaving off the way of guidance, he will be put in Hell to taste his retribution, and it is an evil destination. It says:

"... and We shall expose him to Hell, and an evil destination it is!"

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