

Insight (Basira) and Foresight (Firasa) Demand the Call for Khilafah

The month of Rajab is a unique time period ringing in the blessed three months, igniting *tafakkur* (reflections) and *tadabbur* (contemplation) and resulting in enlightenment during the month of Ramadan and Laylat-ul Qadr. This is the phase of remembering, reviewing and accounting an entire year, furthermore the whole period in which the Revelation had ensured glory and progress for humankind, so to make plans, develop new and deliberate strategies in order to please Allah, the Lord of the Worlds. The month of Rajab is the period of becoming, holding and raising awareness.

It is true, that we as Muslims are aware of things and situations. In fact, not only Muslims, but entire humanity is aware of the endless list of evils, and the fact that the world and humanity are drifting towards an abyss. However, being aware like other people is not enough for the “best Ummah that Allah (swt) has brought out from among humankind” in order to be a guide and witness to humanity.

Awareness is the state or ability to perceive, to feel, or to be conscious of events, objects, or sensory patterns. It means "being conscious of something". However, as in every issue related to life, Islam has defined “awareness” in a way that focuses on a true solution for humanity and has put it in a formula with the concepts of “insight and foresight” and designed it as a “project” that must be implemented.

Insight (Basira - البصيرة) is used in the Qur'an in a general sense for “seeing” as well as in the sense of “the ability to discover the truth, to recognize the right path, to separate the truth from the falsehood” and in this respect is regarded as the opposite of spiritual blindness or misguidance (Al-An'am 50, 104; Hud 24; Al-Isra 72; An-Naml 81). Insight is capacity to gain an accurate and deep understanding of someone or something, to know it from something from every aspect, its origin and truth. Its opposite is negligence and blindness.

Foresight (Ferasa - الفراسة), which means "exploration, intuition, foresight" in the dictionary, is to evaluate the current situation or opinion correctly, to take the right measures for future through the light of Islam, the ability to judge correctly and swiftly and to take the correct action. Foresight is a strategic way of thinking in order to make the right decisions by taking refuge to Allah (swt).

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءَ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ﴾ **“And the blind and the seeing are not equal, and neither those who have believed and have done good equal to the evil doers. How little do you reflect?”** [Mü'min: 58]
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ **“O you who believe! If you keep your duty to Allah, He will grant you a criterion (to judge between right and wrong) remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.”** [Al-Anfal: 29]

In order for a person to have foresight, it is imperative that he clears his heart from ulterior motives and prejudices, and his mind from all kinds of un-Islamic pollution. The insightful and foresighted believer has based his mind, feelings and actions purely on the evidences and regulations of the Shari'a.

Our insightful and foresighted view shows us that we held dignity and progress only during the ruling of the Khilafah (Caliphate) State. For Islam was only implemented as a comprehensive ideology under the Khilafah State. And we see that we lost this dignity and progress in the month of Rajab in 1924, when the Khilafah was abolished by the kafir West and its agents. Due to this great loss, we see that both ourselves and humanity are doomed to an environment of growing and spreading chaos.

The insightful and foresighted view shows us the only way out of chaos: which is to return to Islamic Life! Since the Islamic Aqeedah is not only a spiritual, but a spiritual and political creed, every Muslim is naturally a politician. An insightful believer is a politician who works to establish Islam as a ruling power as ordained by Allah (swt), so that Muslims can live a life in which they can only serve Allah in a safe and secure manner.

Our insightful and foresighted view shows us that our Lord not only ordered us to make Islam dominant, but also determined the method of how to carry out this order. This method is the path that the Messenger of Allah (saw) followed during the time in Mecca. Which is to create public opinion about the goal and solutions of Islam in order to make Islamic life dominant again, which is a political and intellectual work without fearing anything and without doubting that Allah will grant the success. This requires to explain to the people that truth and falsehood (Haqq and Batil) are clearly separated from each other. We must see and expose the rottenness of Western ideas, non-Islamic Western concepts, solutions and agendas. In short: Our call to Islam is the call upon the Method of Prophethood for the rule of the Khilafah Rashidah, which will resume Islamic life, suffocate any attacks against the Islamic Aqeedah at its source, and which will guide humanity out from the chaos of darkness into the light of Islam to the light, which ensures a peaceful life for humanity. For the only method of implementing Islam is solely the Khilafah Rashidah.

Our Prophet (saw) said: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ» **“Beware of the foresight of the believer, for indeed he sees with the light of Allah.”** From that point on, a believer who has insight and foresight no longer worries about his future, because he has taken all the necessary precautions for the future.

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Say, “This is my way. I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists.”” [Yusuf: 108]

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