

The Lamp of the Believer in Darkness Is His Insight and the Lamp of the Heedless Away from It Is Blindness

(Translated)

Indeed Allah, Glorified and Exalted, is the Light of the heavens and the earth, and every light in them is a spark from His Light, and His Book is a sensory and moral light, ﴿يَهْدِي بِهِ اللَّهُ﴾ **“He guides with it whom He follows His pleasure to the ways of peace, and brings them out from darkneses into the light, by His permission, and guides them to a straight path”** [Surat Al-Ma'idah:16].

And this revelation is the path of guidance for the bewildered and the lost, and a proof of salvation from the plots of Shaytan whose war against us has been since he refused to prostrate to our master Adam in Paradise. So whoever holds fast to it is saved, and whoever is blind in this is blind in the Hereafter and more astray in way. Our Prophet (saw) said: «اتَّقُوا» **“Beware of the insight of the believer, for indeed he sees with the light of Allah.”**

And in this world there are two broad titles for the traps of Shaytan for the Muslim: doubts, and desires. And these require from the believer awareness, sincerity, and taqwa. For there is no safety for a fighter who is ignorant of the nature of the battlefield land, or who has not trained sufficiently and acquired strength enabling him to repel the enemy, or who relied on himself and became deluded and did not submit his heart to his Master.

And the condition of the Muslim in this world is the condition of a fighter who struggles against himself, his Shaytan, and the doubts of the world and its desires. So he must then be upon insight, meaning an awareness by which he perceives the conditions of the world and its outcomes, and the stations of the enemy: his principles, his ideas, his method in the war against us, and his way of thinking, and before that his intentions and methods of war of which we are the target. And awareness of all these matters and knowledge of their hidden and apparent realities is a deep view that will not be illuminated except by the light of revelation.

The matter is not a matter of knowledge of what is happening, for everyone knows and looks and watches, but awareness is seeing what not everyone sees, and treating events from the angle of principle, and judging realities in order to deal with them in what is suitable from the standpoint of the Islamic creed. And this is what distinguishes the possessor of insight from others among people.

And the Muslim, when he achieves awareness, sincerity to Allah (swt), and taqwa, attains insight which is the fruit of this taqwa, and Allah (swt) bestows it upon His sincere servants. And it is as Ibn al-Qayyim, may Allah have mercy on him, defines it: **“A light which Allah casts into the heart, by which he sees the reality of what the messengers informed of, as if he is seeing it with the sight of the eye.”** And the place of insight is the heart, for it is the place of Allah's gaze, and in it is good and evil, and it is the morsel upon which the Messenger of Allah (saw) placed the soundness or corruption of the body.

And al-Akhfash said regarding His (swt) saying: ﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ﴾ **“I perceived what they did not perceive”** [Surat Taha:96]. Meaning: I knew what they did not know, from insight [meaning: because of it]. And al-Lihyani said: insight is the belief of the heart. Al-Layth said: insight is a name for what is believed in the heart from the religion and verification of the matter. And it is said: insight is acumen. The Arabs say: Allah blinded his insights, meaning his acumen. From Ibn al-A'rabi: and he did that upon insight, meaning deliberately; and upon other than insight, meaning upon other than certainty.

As for firasah (discernment), it is only a fruit of true insight, and a high rank among its ranks, attained only by the people of pure tawhid, the sound heart, the pure inner self, the pure soul, the truthful tongue, and along with that taqwa and piety, and knowledge and understanding. ﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ﴾ **“And if We willed, We could show them to you, and you would surely know them by their mark, and you will surely know them by the tone of speech. And Allah knows your deeds”** [Surat Muhammad:30]. Reflect upon His (swt) saying: ﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾ **“and you will surely know them by the tone of speech.”** This is a confirmed oath with no condition in it, because the appearance of what is in a person’s heart upon his tongue is greater than its appearance upon his face, but it appears with a hidden appearance seen by Allah (swt), then it strengthens until it becomes a feature on the face seen by the people of discernment, then it strengthens until it appears to the general public.

According to the strength and weakness of insight, one’s discernment is determined. And the discernment of the truthful who know Allah (swt) and His command: when their resolve became attached to the love of Allah (swt), His knowledge, His worship, and calling the creation to Him upon insight, their discernment became connected to Allah (swt), attached to the light of revelation with the light of faith. So it distinguished between what Allah (swt) loves and what He hates of entities, sayings, and actions; and distinguished between the vile and the good, the rightful and the false, the truthful and the liar; and knew the measures of the readiness of those walking to Allah (swt), so it carried every person according to the measure of his readiness, in knowledge, will, and action [“Madarij al-Salikin” by Ibn al-Qayyim, part 1 p. 123].

Ibn Rajab, may Allah (swt) have mercy on him, said: “So if the heart is sound, in it is nothing except the will of Allah (swt) and the will of what He wills, the limbs will not move except in what Allah (swt) wills, so they hasten to what contains His pleasure, and refrain from what He dislikes, and from what is feared to be from what He dislikes.” He, Glorified is He, says: ﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ﴾ **“And fear Allah, and Allah teaches you”** [Surat Al-Baqarah:282].

People differ in the blindness of insight, in strength and weakness, according to what they have of the success of Allah (swt) first, then according to what they have of knowledge, understanding, taqwa, sincerity, and striving in the worship of Allah (swt).

He (swt) said, ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ **“Then We gave the Book as inheritance to those whom We chose from Our servants; and among them is he who wrongs himself, and among them is moderate, and among them is foremost in good deeds by permission of Allah. That is the great bounty”** [Surat Fatir:32]. Al-Maraghi, may Allah (swt) have mercy on him, said: “Indeed the Ummah in action is three categories: one who falls short in acting by the Book and is excessive against himself; one who is wavering between acting by it and opposing it; and one who advances to the reward of Allah by deeds of goodness and righteous actions by the facilitation of Allah (swt) and His success.”

So the people of discernment see what does not appear to the general public, and this is the condition of the aware, insightful believer, who treats the course of events according to the vision of the Qur’an and the Sunnah. So he sees what is plotted against the Ummah before it occurs, and perceives what they do not perceive of plans and calamities in which the enemy targets his Ummah, so he is among those who warn his Ummah of them and speak the truth, not fearing in Allah (swt) the blame of a blamer.

In Surah al-Buruj, Allah (swt) reminds us that the goal of the enemy is not killing only, but the trial of the believers away from their religion. So the battle in the field is with weapons, and in the lands of Islam with media means. It is a battle of awareness, and more specifically political awareness of actions and reactions. And if insight weakens, souls break before fronts.

So then the battle requires sincerity, truthfulness, and steadfastness. All of them are gathered in taqwa and holding fast to the rope of Allah (swt), and with them: political awareness emanating from Islam. So political awareness is a legal necessity so that the Muslim does not fall into the traps of his enemy, and is not an instrument through which the West executes its plots against the Ummah. And from political awareness is that we realize that the chaos we live in has no solution except by establishing a public opinion that imposes itself in the Ummah on the necessity of applying Islam in a comprehensive revolutionary application, by the method by which the Messenger of Allah (saw) applied it, and a public opinion on the necessity of the existence of a force that protects this public opinion and prevents its burial, or a coup against it, or diluting it among the people.

And from the forms of insight is that the Muslim realizes the destruction of relying on other than Allah (swt), so he does not rely on the international system, nor beg the Security Council or others. And of course from what awareness necessitates regarding the results of reliance on the international system is rejecting the regimes in the lands of the Muslims entirely and in detail, for all of them are tools in its hand. And that the solution is in the unity of the Ummah and unifying its capabilities and efforts.

And from the discernment of Hizb ut Tahrir, working to resume the Islamic way of life: its warning to the mujahid factions in ash-Sham of the danger of relying on the Turkish system and accepting political support or dirty political money. And from its discernment: its warning that establishing the Palestine Liberation Organization (PLO) is a step to sell the cause of Palestine. And the days have proven its truthfulness and its exposure of the treachery of Arafat, Sadat, and Abdul Nasser before the Ummah discovered and believed. And from it also its exposure of Erdogan and his connection to America and his service to it, which the revolution of ash-Sham exposed, and Gaza exposed.

And for us in our master the Messenger of Allah (saw), who was the bare warner, is an example; and Abu Bakr, by whose hand a number of the ten promised Paradise embraced Islam, and he by whom the Muslims stood firm when they received the calamity of the death of the Messenger of Allah (saw). So he saw the trial that almost destroyed the Ummah when the Arab tribes apostatized and denied the zakah, so he said: "By Allah, if they were to withhold from me a rope they used to give to the Messenger of Allah, I would fight them over it," and he said: "I will surely fight those who separate between prayer and zakah," despite his affliction at the loss of his beloved, his close friend, and his Messenger (saw), and his execution of the expedition of Usamah, and the state of weakness through which Madinah was passing. But with his insight he realized that the matter was a matter of truthfulness with Allah (swt) and steadfastness upon His law. And had his resolve wavered, the Muslims would have perished and the religion of Allah (swt) would have vanished. And his insight when he appointed Umar ibn al-Khattab over the Muslims. And his example, our master Umar, who used to say: "I am not cunning, nor does the cunning deceive me."

He (swt) said: **“قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ”** **“Say: This is my path; I call to Allah upon insight, I and whoever follows me. And exalted is Allah; and I am not of the polytheists”** [Surat Yusuf:108].

**Written for the Central Media Office of Hizb ut Tahrir by
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