

Embracing the True Vision for Change in a Dystopian Era

Allah (swt) said, ﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ﴾

“And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember” [Ghafir: 58].

A dystopian era depicts a grim future society rife with suffering, injustice, and chaos. Tragically, such a society has become our reality this decade: one devoid of freedom and steeped in fear. This has left most people, including Muslims, discouraged from dreaming big—trapped in mere survival mode at society's fringes.

In this era of constrained existence, Muslims often lack a deep understanding of the purpose of life and how to pursue true aspirations. The marginalization of the light of Islam has led many to drift through life, shunning grand vision only to become unremarkable followers of circumstance—or, conversely, chasing shallow material gains and worldly pleasures.

Human worth, Ibn al-Qayyim al-Jawziyyah said, is determined by what one seeks. Thus, our pursuits reflect our true character and status—whether noble or base. A Muslim's vision and aspirations differ profoundly from worldly ambitions focused solely on material gain and prestige; they are always tied to two core aspects of life: self-identity and the meaning of success, both of which lead ultimately to life's purpose—worshipping Allah (swt).

However, in this era of uncertainty, dystopia, and cascading crises—where layers of obscurity and ambiguity cloud the Muslim vision like an endless labyrinth—the Ummah needs the guiding light of Islam to lead them toward their true future, in both this world and the hereafter.

Building of the Ummah's Vision

Vision is often understood linguistically as sight or the ability to see. The Quran offers its own profound explanation of this vision. ﴿فَدَّ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ فَمَن أَبْصَرَ فَلِنَفْسِهِ وَمَن عَمِيَٰ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾ **“Indeed, there have come to you insights from your Lord. So, whoever chooses to see, it is for their own good. But whoever chooses to be blind, it is to their own loss. And I am not a keeper over you”** [Al-An'am: 104].

From the verse above, the Quran introduces the term *basirah* as first concept of a Muslim's vision. This *basirah*—or insight—is the ability to perceive truth, discern the right path, and distinguish between right and wrong. This capacity can only be cultivated through piety, for a noble soul with elevated ideals is not born but forged by the Islamic *aqidah*.

The next concept that builds the vision of Muhammad's (saw) Ummah is *firasah*, or foresight, based on the Prophet's words: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ» **“Fear the intuition of the believer, for he sees with the light of Allah”** (Narrated by Tirmidhi). *Firasah* builds upon *basirah*, granting the foresight or intuition to accurately assess the present, choose the right path forward, and anticipate the future—all through the light of faith. This strategic foresight enables sound decision-making while seeking refuge in Allah (swt).

These two concepts—*basirah* and *firasah*—cultivate insight and foresight capacity in the Ummah of Muhammad (saw), granting profound understanding and far-reaching vision that pierces into the Hereafter. Thus, they harbor no anxiety about the future, as they prepare their lives to embrace both *duniya wal akhirah*.

In the golden age of Islam, a Muslim generation emerged whose souls brimmed with lofty ideals—a generation undaunted by worldly temptations, conquering it instead for triumphs in both this life and the Hereafter. The Prophet Muhammad's (saw) companions toppled the mightiest empires, vanquishing two superpowers (Rome and Persia) and extending conquests to India, Morocco, Spain, and beyond. Likewise, in eras of Muslim glory and

fervor—like Saladin al-Ayyubi's time—they utterly humbled Allah's (swt) enemies, binding every ten Christian prisoners with a single rope and exchanging them for a pair of sandals. When asked why, they replied: "We immortalize their humiliation by trading their warriors for footwear." Thus, their disgrace endured forever.

The Collective Vision for Change of the Ummah of Muhammad (saw)

For a Muslim, even a dystopian era cannot dim the grand vision of change for Islam. Nor can uncertainty loosen his resolve, for his faith lights the way, and he trusts in the All-Unseen, the All-Giving Certainty. He boldly aspires to greatness and engages in the noble affairs of the Ummah of Muhammad (saw), as Allah (swt) declares: **﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ، وَيُقِيمُونَ الصَّلَاةَ، وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾** **“Those who believe in the unseen, establish prayer, and donate from what We have provided for them”** [Al-Baqarah: 3].

Allah (swt) places faith in the unseen before performing prayers and spending wealth, because belief in the unseen is its key. It is this belief in the unseen that makes a Muslim strong, since it rests on the certainty that he is a creature who needs his Creator. This belief activates *basirah* (insight) and *firasah* (foresight) to bring about significant change for Islam.

With insight and foresight, a Muslim will see that the only way out of the dystopian era is to return to Islamic life. For the Islamic Aqidah is not merely spiritual, but a spiritual and political conviction. Consequently, we will understand that the ummah only attains dignity and progress during the era of the Khilafah (Caliphate) state. This is because Islam is only implemented as a comprehensive ideology under the Khilafah system.

On the other hand, one manifestation of foresight is devising detailed and sustainable success strategies, where political awareness leads to the understanding that true change is achieved only by a collective body, not by individuals—that the process of change lies in collective action (*amal jama'iy*), not merely individual deeds (*amal fardiy*).

The Prophet Muhammad (saw) truly said: **«إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ»** **“Indeed, Allah will not unite my ummah upon misguidance, and His Hand is with the jama'ah”** (Narrated by At-Tirmidhi). This hadith carries profound meaning about the importance of the Islamic ummah's solidarity as a united collective strength. The Hand of Allah (swt) is with the jama'ah. Even the Prophet (saw) himself exemplified that the greatest strength in change is the dawah party he built over more than a decade in Mecca, until achieving victory and divine support in Yathrib (Madinah).

In conclusion, let us continue sharpening our *basirah* and *firasah* with Islam, as in the message of the following verse: **﴿قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ﴾** **“They complained, ‘We have always been oppressed—before and after you came to us (with the message).’ He replied, ‘Perhaps your Lord will destroy your enemy and make you successors in the land to see what you will do’”** [Al-A'raf: 129].

The phrase in the verse **﴿فَيَنْظُرْ كَيْفَ تَعْمَلُونَ﴾** **“so He will see how you act”**—comes after Allah (swt) grants you victory by destroying your enemies. The meaning of this verse from Surah Al-A'raf [7:129] is that we all must PREPARE to pave the way and follow in the footsteps of implementing Islam in the future, after learning from its implementation in the past. So, prepare for a future world in the hands of Islam and rely only on Allah (swt) alone.

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