



## Linking the Idea to Its Carriers Is the Path to True Change

(Translated)

It is clear, to those sincerely working for the revival of the Islamic Ummah through Islam, what the state of the Ummah has reached, being assailed by other nations as a predator descends upon its prey. Similarly, it is evident to observers how clearly the Ummah understands its reality and recognizes the causes of its suffering and pain. What has become known to the Ummah is largely limited to the colonialist kuffar (disbelievers), the agent rulers, and the regimes installed by these colonialist powers over the Ummah's necks to oppress it, plunder its resources, and prevent it from liberating itself from the colonialist grip by establishing the Khilafah (Caliphate) on the Method of Prophethood.

As a result, many "preachers" and "influencers" have emerged within the Ummah on social media, speaking to people about the sources of affliction and suffering. They have gained many followers, because they address people's pains, providing a form of solace and patience in the face of the tribulations that have befallen the Ummah. Yet, they have not presented to the people the correct solution that would truly liberate them from their misery: namely, establishing the Khilafah as the civilizational, political, and societal alternative that would restore their dignity.

The shortcoming of these preachers and influencers lies in their failure to connect their awareness, and the Ummah's awareness, of its reality and the root of its affliction, represented by the rulers and regimes, with the solution the Ummah must strive to achieve. They have also failed to clarify that changing the current state to a better one is the Ummah's responsibility alone, and that it will not happen by itself, nor can it be entrusted to others, even to a faction of the Ummah, as long as there is insufficient effort by those who have risen to achieve this change.

The greatest failing of these preachers is that, despite knowing that political Islam, represented by working to establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, is the act that absolves them and all Muslims of the Shariah obligation to apply Allah's Shariah Law on earth, they have not emphasized that this work alone is sufficient to transform the Ummah and bring about the desired change. Knowing that the only party working toward this goal is Hizb ut Tahrir, they have not collaborated with it, even though doing so is obligatory for them more than for ordinary people. Instead, they preferred to work individually, apart from this objective and project, separate from the group that is to emerge victorious, inshaaAllah. Many of them even chose not to mention the Hizb as the leader of this work, let alone invite people to join it, despite the fact that it represents their lifeboat. This is because they wished to continue working within the "permitted lines" established by the regimes from which they dream of liberation, choosing personal safety over the integrity and dominance of the ideology and its implementation.

Awareness of the Ummah's reality and its predicament requires only one course of action to bring the ideology to power: linking the solution to its carriers. What the Ummah lacks now is working with Hizb ut Tahrir, rallying around it, and entrusting it with leadership until the Hizb and the Ummah become one entity and one body. Therefore, the efforts of preachers, and those undertaking good deeds within Hizb ut Tahrir, must focus on closely linking the solution to the Hizb, so that the Hizb, through its body and essence, can lead the Ummah in the process of change, and accomplish the final step: overthrowing the regimes and establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

The meaning and necessity of linking the solution to the party and its political figures can be summarized as follows:

1. **Highlighting the practical aspect of the solution and linking it to its carriers:** The Hizb believes that an idea only becomes alive and strong when it is associated with serious

political figures or movements who carry it and sacrifice for it. When the idea of change is attributed to men known for their integrity, courage, and sincerity, it becomes more compelling and attractive, rather than remaining a mere abstract theory in books or in people's minds. This was the approach of the Prophet Muhammad (saw), who presented himself openly and advocated his idea publicly, unhidden, and continued his clear and direct approach even after Quraysh rejected him and persecuted him (saw) and his Companions (ra).

**2. Transforming the idea from a Dawah into practical implementation:** The Hizb sees the idea of ruling by Islam not as a subject for speeches or social media alone, but as a project to implement on the ground. Therefore, the idea must be connected to real political leadership, such as the Hizb, which works to turn it into tangible political reality, with men and women (shebaab) known for their affiliation. The Hizb and its carriers do not hesitate to demand leadership of the Ummah and governance in its name, following the example of the Prophet Muhammad (saw), who did not accept sharing leadership with Quraysh.

**3. Protecting the idea from distortion and co-optation:** If an idea remains abstract or its carrier unknown, regimes or opponents can adopt it superficially, and then strip it of its content. Something similar occurred with the so-called declaration of the Khilafah by the ISIS. However, when the idea is linked to its original Dawah carriers, it becomes clear to the people who represents it and who seeks to empty it of its substance, so loyalty to the idea remains tied to its sincere carriers.

**4. Creating public opinion (ar-rai al-aam) based on general awareness (al-waie al-aam):** Public opinion based on awareness emerges only when the idea is linked to those who carry and politically represent it. People do not mobilize behind ideas in a vacuum. They rally around men or political entities that embody and advocate these ideas.

**5. Distinguishing ideological Dawah carriers from opportunists:** This linkage exposes those who try to ride the wave of change for personal gain, or to serve other regimes' agendas. People must clearly see that this idea is associated with the Hizb and its members, so they are not deceived by counterfeit alternatives.

Individual work, or work not linked to the carriers striving for the Khilafah and the Hizb that unites them, is legally permissible, as regimes realize such efforts pose no existential threat to them. No matter how intense or numerous these efforts are, they will not achieve the ultimate goal of change. Even large followings of those who speak to people about their suffering will not bring the call to power. If preachers focus on celebrating large numbers of followers, these followers will quickly disperse when asked to engage in the political and legal work required to bring the call to power. Their enthusiasm fades when faced with responsibility and real action, as Allah (swt) says, ﴿يَحْسَبُهُ الظَّالِمُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا﴾ **“He thinks the mirage is water, but when he comes to it, he finds it is nothing”** [TMQ Surah Al-Nur: 39].

Thus, the Hizb believes that linking its idea to it and its true Dawah carriers makes it influential, practical, protected from distortion, and connected to aware political leadership. This is the way to realize it on the ground, unlike ideas left floating or hijacked by hostile, ignorant, or misguided forces. Therefore, all work done by the sincere, including the carriers of the Dawah, must have a clear origin and source, in accordance with Allah's Words, ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ **“Say, ‘This is my way; I call to Allah with insight, I and those who follow me. Glory be to Allah; I am not of the mushrikeen.’”** [TMQ Surah Yusuf 108].

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