

such countries as those of the current Islamic world, the way for the statesman to reach power is that he should work first to take the leadership of the people, establish out of them a group of influential people through which he can threaten the existing government, and finally overthrow it and take charge. As for the elections that currently take place in our countries, they only bring people who are comparable to the existing rulers in their shallowness and absurdity.

When Muslims used to implement Islam and culture themselves with it, they produced thousands of people who were qualified to be statesmen. Some of them were in a position of ruling, such as Umar, Ali, Al-Mutasim, Salah ud-Deen, and Muhammad al-Fatih. Others remained as ordinary citizens without an official job such as, Ibn Abbas, Al-Ahhab, Ahmad ibn Hanbal and Ibn Taymiyyah. All of them proceeded from the Aqeedah of Islam, followed the political path, enjoined the sense of responsibility towards all mankind in terms of guiding them and delivering the Islamic call to all of them, implementing Islam upon them, in addition to their responsibility for the internal affairs of the Ummah. There is the saying of Umar ibn Al-Khattab, (ra), **“If an animal, in the land of Iraq, trips, I would be afraid that Allah would account me, for not fixing the road for it.”** Al-Mutasim heard of a Muslim woman in the Roman land screaming his name, and he rushed to her rescue. He personally headed an army conquering the Roman lands till he conquered the birth place of their emperor. And there is Ahmad ibn Hanbal who was severely beaten and harassed in order to force him to adopt the opinion of the creation of the Quran. He preferred to be beaten and imprisoned rather than say such a thing that would let the Muslims go astray. Such feeling of responsibility is a required condition for the statesman.

Today, however, Muslims are plagued with many ill-

nesses, the least of which is not the absence of the statesman. In the absence of the statesman nowadays, other rulers and people of power have appeared. None of them can be described as a statesman in any fashion. They are unable to think and plan, and carry out the interests of the Ummah. They leave all of that to the superpowers to do on their behalf, and enable them to use their country's resources. These rulers have almost become like employees and hired hands. Under these circumstances, these superpowers started spreading their capitalist, communist, patriotic and nationalistic ideas, and made expediency dominate their relations. As a result, matters became confused, and originality in thinking and ruling disappeared, and imitation, which is the path of the weak and incapable, became dominant. This verified the saying of the honourable Prophet (saw), **“You will follow the ways of those before you hand span by hand span and yard by yard, even if they entered a lizard's hole you would enter it, and even if they slept with their wives in the road, you would do it.”** The rulers as well as many people no longer base their thinking, behaviour and solutions on the Islamic Aqeedah. They have embarked on the Western ideas and read the ideas of ruling from the dominating countries. They took the Book of The Prince as their covenant and Machiavelli as their guide. They started repeating what they read without understanding that these ideas were suitable in a capitalist or communist society but not suitable for the Islamic Ummah. They fit the saying of Messenger of Allah (saw), **“Deceiving years will come where the people would believe the liar and not believe the trustworthy, and the traitor would be trusted and the honest would be distrusted. In those years, the Ruwaybidah will speak.”** He was asked, **“And what is Ruwaybidah?”** He (ra) said, **“The shallow man who speaks about the public affairs.”**

[Political Thoughts by Hizb ut Tahrir, 72-6]□



# The Statesman

Most people think that the statesman is the ruler or the person engaged in ruling in the state. As a result, they gave this description to the head of the state, ministers and their like. They do not consider others as statesmen. Also, they categorise the people into two types: the statesman and the ordinary person and they include all officials and employees of the state in the second category.

This understanding of the statesman held by the people is erroneous. The ruler might be a statesman or may not. The ordinary person could be a statesman even if he does not engage in any of the ruling functions. He may be a farmer on his farm, a worker in a factory, a merchant, or a teacher and yet still be a statesman.

The statesman is the creative political leader. He is the person who possesses the ruling mentality and is able to manage the state's affairs, solve problems and control the private and public relations. This is the statesman. He could be present amongst the people and not be a ruler, nor performing any ruling functions.

The Islamic state, since its establishment in the first year of Hijrah, was rich with a large number of men who held this description in their mentalities, disposition and behaviour. This continued for over six centuries i.e. towards the end of the Abbassid state. Even after that point in time, individuals with a statesman like mentality continued to exist until the middle of the eleventh century (18 CE) when the deficiency in developing the statesmen like mentality started. The number of men who could truly be called statesman became few. Upon the collapse of the Khilafah, the number was not only few, but even the soil that would produce such statesman ceased to exist. The Ummah no longer produced men with statesman like mentalities and therefore they no longer existed in the Ummah.

The Ummah in which the statesman develops is that which enjoys the ideas of ruling in its practical life's affairs,

as well as internal and external relations, and has the sense of responsibility for all peoples. Its responsibility extends to those outside of its borders. For looking after their affairs and solving their problems she must have a sense of its own value among nations, as a result of which, it rushes to be in the leading position in the whole world.

This is the soil in which the statesman and the ruling mentality grows. It is summarised in three points:

(a) It must practically have in her life a specific point of view that forms a comprehensive idea.

(b) It must practically have a specific point of view in life which guarantees happiness in reality.

(c) It must have a particular culture (Hadarah) that uplifts the people to live in the most elevated situation, best form of living, and the highest aspects of thought coupled with the high values and permanent tranquility.

The above three points are definitely available to Muslims in the form of books and the minds of the scholars. They need to be transferred to the practical aspect of life. The one who transfers them to reality is the statesman. This is due to the fact that the statesman is the creative political leader, and because the political thought must have a political leadership to exist in life. The presence of political thought in books and the minds of scholars would be of no value and would not be an actual presence. For a political leadership to exist, there must exist someone who understands the political thought creatively, engages in using it without hypocrisy, with creativity one of his innate merit's.

It is true that this Ummah still possesses a comprehensive thought about man, life and the universe. It is the greatest comprehensive idea, i.e. the greatest Aqeedah. It is also true that it has a specific point of view in life that guarantees happiness for the Muslim. The Islamic Ummah has a unique culture (Hadarah) that uplifts the Muslims to live in the highest standards of life, and the highest levels of thought. Though

the Ummah possesses all of the above, it is not put into practice or applied. They have turned to mere philosophical ideas present in books and information kept in the minds of scholars.

As a result, the soil that produces statesmen no longer exists. So it is only natural for such people to be scarce. For how could the Muslim have political leadership if he is not fed with the concepts of leadership or political thoughts? How could he be creative, while he runs breathlessly seeking his own benefit rather than taking care (of peoples' affairs), and seeking the approval of the superpowers rather than competing with and challenging them.

In order for Muslims to achieve revival, they must look for the way to develop statesmen, and increase their numbers. This cannot be achieved unless they culture themselves with the political culture that is based on the Islamic Aqeedah, i.e. based on the comprehensive idea about man, life and the universe. Once this culture prevails amongst the Muslim masses, and has a reality, then the soil that produces statesmen will exist.

Only then will the rich growth of the statesmen begin. Once these men exist, revival exists and change exists or almost exists. This is the statesman, and this is the situation or atmosphere in which he develops. The statesman is not necessarily the ruler. Rather, he is the creative political leader who grows in the Ummah. He is not the one who is appointed through elections or a military coup or through his wealth, yet is not aware of his surroundings and does not see beyond his nose.

As for how the statesman comes to power; he must impose himself on those around him first and then upon his country or province. Then he might be appointed to rule after his ability and suitability becomes known. He may also gain power through elections, though this only exists in the sincere states with aware people. However, in