

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah

Ameer of Hizb ut Tahrir through his Facebook Fikri Page

### Answer to Question

## **Types of Thinking**

To Abu Abdullah Suleiman

(Translated)

### **Question:**

السلام عليكم ورحمة الله وبركاته

In the book, "The Islamic Personality - Vol I," it is mentioned in the topic of the Ummah's need today for interpreters, in the ninth and tenth lines (like a book of deep enlightened thought). Is the word "enlightened" correct?

### **Answer:**

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu

The word "enlightened" (mustanirah) is correct because thinking has three types: superficial, deep, and enlightened. You can find the details in the book "Thinking" pages 86-92, (75-80 English) and I'll convey it to you from there.

(Thinking may be shallow, deep or enlightened. The shallow thinking is the thinking of the common people. The deep thinking is that of the scholars. As for the enlightened thinking, it is most often the thinking of the leaders, and the enlightened among the scholars and the common people. The shallow thinking is the transferring of the reality only to the brain, without discussing anything else, and without trying to sense what is related to the reality; then linking this sensation with the information related to the reality, without attempting to search for other information that is connected to it, then coming out with a shallow judgment. This is what prevails in the groups, and what prevails in those of low thought, and what prevails in the uneducated people and in the intelligent people who are not cultured...

As for deep thinking it is trying to be deep in thinking, i.e. to be deep in the sensation of the reality, and in the information that is linked with this sensation to understand the reality. The deep thinker will not be content with the mere sensation and the initial information to link with the sensation, as is the case in shallow thinking. He rather repeats the sensation of the reality, and tries to increase his sensation of it, whether through experimentation or through the repetition of sensation. He also repeats the search for other information beside the initial information. He also repeats the linkage of the information with the reality more than he did before, whether through the repeated observation or through repeating the linkage again: so he comes out from this type of sensation and this type of linkage and this type of information, with deep thoughts, whether they are truths or not. Through the repetition of this approach and becoming used to it, the deep thinking originates. So the deep thinking is not content with the initial sensation, not content with the initial information and the not content with the initial linkage. It is the second stage after the shallow thinking. This is the thinking of the scholars and thinkers, though it is not necessary to be the thinking of the educated people. Thus deep thinking is to be deep in the sensation, information and linkage.

As regards the enlightened thought, it is the deep thinking in addition to thinking about what surrounds the reality and what relates to it, so as to come out with the true results. In

other words, the deep thinking is to be deep in thinking itself, while the enlightened thinking is to add to the thinking in depth and the thinking in what surrounds it and relates to it, for the sake of an aimed objective, that is to reach to the true results. Therefore every enlightened thought is deep thinking. It is not possible for the enlightened thinking to result from the shallow thinking. However, every deep thinking is not an enlightened thinking. For example, the scientist with the atom; when he researches into the splitting of the atom; and the scientist in chemistry when he researches the formation of things; and the jurist when he researches the deduction of rules and laying out the laws; these scientists and their like, when they discuss such matters, they do that depth, which without thinking depth, they would have not been able to come out with those magnificent results. However, they did not think with enlightenment, neither was their thinking considered an enlightened thinking. Therefore, you should not be surprised when you find a scientist that researches into the atom, praying to a piece of wood, i.e. the cross. Though the least enlightenment shows that this piece of wood neither benefits nor harms, and it is not something that could be worshipped. Don't be surprised also to find the skilled legist believing in the presence of priests; and he submits himself to somebody like him in order to forgive him of his sins. This is because the scientist and the legist and their like, think deeply but not with enlightenment. Had they thought with enlightenment, they would not have prayed to a piece of wood, neither would they have believed in the existence of priests, or sought forgiveness from people like them. It is true that the one who thinks deeply is deep in what he thought of and not in other than it. So he might be deep when thinking about splitting the atom or putting a law, but he is stupid in other matters when he thinks about them. However, the thinker, being accustomed to deep thinking goes deep in most of what he thinks of, particularly the matters which relate to the great complex, or the outlook in life. However, the absence of enlightenment in his thinking makes him accustomed to deep thinking and to shallow thinking and even the stupid thinking. Therefore, deep thinking is not alone enough to revive man and to raise his intellectual level. It is rather necessary to have enlightenment in thought so as elevation in thought occurs and so that man revives.) **END**

If you want further information, refer to the mentioned book. May Allah be with you.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

5 Sha'ban 1445 AH

Corresponding to February 15, 2024 CE

**The link to the answer from the Ameer's Facebook page:**

<https://www.facebook.com/AtaabuAlrashtah.HT/posts/237080709474435>