

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

## **Islamic Philosophy**

To Asad Al-Dhahiriyah

(Translated)

### **Question:**

The book 'Mafahim Hizb ut Tahrir' (*Concepts of Hizb ut Tahrir*) page 35, lines 7 and 9, (Arabic version) (pages 29-30 English version), it mentioned the "Islamic philosophy", but what is known to us in the party is that there is neither philosophy nor philosophers in Islam.

Jazak Allah Khair.

### **Answer:**

**The following was stated in the book 'Mafahim Hizb ut Tahrir' (*Concepts of Hizb ut Tahrir*) on p.29-30 (English version):**

"In summary, human action is material which they perform materialistically. When actions are undertaken the relationship with Allah is realised, from the perspective that this action is permissible (halal) or prohibited (haram). Actions are undertaken or abstained from according to this basis. The realisation of this relationship with Allah is the spirit, which obliges human beings to know the Shar'a (law) of Allah to distinguish their actions. Human beings distinguish the khair from the sharr when they know those actions that please Allah and those which anger Him. They also distinguish the qubh from the husn when Shar'a assigns for them the hasan action and the qabeeh action. They seek those values that are imperative for the Islamic life in the Islamic society according to what the Shar'a has assigned. When human beings undertake actions and realise their relationship with Allah, they will be able to engage in or abstain from an action in accordance with this realisation, because they have awareness of the type of action, its description and its value. **Hence, the philosophy of Islam is the mixing of the material with the spirit, that is making the actions directed by the commands and prohibitions of Allah. This philosophy is constant and necessary for each action whether it is small or large, minute or great.** This is how life is depicted. Since the Islamic 'aqeedah (creed) is the basis of life, the basis of Islam's philosophy, the basis of the systems of life. Thus, the Islamic HaDarah (civilisation) is the total concepts about life from the viewpoint of Islam. This is built upon one spiritual basis, which is the 'aqeedah (creed); and its depiction of life is the mixing of the material with the spirit; and the meaning of happiness in its view is to attain the pleasure of Allah."

Indeed, this is philosophy in the Islamic sense (mixing matter with spirit), that is, realizing the connection with the Creator, it is a correct term in this sense.

As for its use in the Greek terminology or the like, i.e., (searching beyond existence or beyond matter), this is rejected by Islam. It is mentioned in the introduction of the book 'At-Tafkeer' (*Thinking*) the subject on pages 5-6 (English version), i.e., before what is mentioned above:

“Humanity has made this great advance in life and in the time, whilst being mostly concerned with the output of the mind ('aql) and with the output of thinking (at-tafkeer), without being concerned with the reality (waaqi') of the mind ('aql) and the reality (waaqi') of thinking (at-tafkeer). It is true that there were those who endeavoured to comprehend the reality of the mind, from the Muslim scholars ('ulemaa'), and non-Muslim thinkers, in the past and in the modern times; however, they failed to comprehend this reality (of the mind). There were also those who endeavoured to prescribe a method (Tareeqah) for thinking (attafkeer). Though they succeeded in respect of some fruits of this method (by the means of scientific accomplishments) they were misled from comprehending the process of thinking (at-tafkeer) itself. They also misled others who followed them and they were dazzled by this scientific success. In the past, since the time of the Greeks and those who came after them, they rushed to grasp the thinking (at-tafkeer), but rather they attained logic (manTiq), and succeeded in attaining some thoughts (afkar). However, they distorted knowledge (ma'rifah) itself. So, logic (manTiq) became detrimental to knowledge (ma'rifah), instead of becoming - as it was wished to be - as a means to attain knowledge and a criterion for judging its authenticity. **Moreover, those who rushed to attain the thinking (at-tafkeer) had also attained what is called philosophy (falsafah) or what is known as 'the love of wisdom (Hikmah)' and the deep thinking of what exists beyond the universe (al-wujood), i.e., the supernatural. So, they initiated a discussion regarding interesting knowledge and interesting results, but it was detached from the reality (al-waaqi') and remote from authenticity (Sidq). As a result, such research distanced (the mind) from the truth (al-Haqeeqah) and from the reality (al-waaqi'); and accordingly misled many (people) and misdirected thinking from the right course.”**

Studying what was mentioned in the book 'At-Tafkeer' is a calm careful study with deliberation that will reveal, Allah willing, the truth on the subject of 'philosophy'.

I hope that this is sufficient, and Allah is All-Knowing, Most Wise

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

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

<https://web.facebook.com/HT.AtaabuAlrashtah/posts/3104222569823746>