

Series of Questions Addressed to the Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,  
Ameer of Hizb ut Tahrir through his Facebook Page (Fikri)

**Answer to Question**

**Institutes in Muslim countries**

**To Jumah Alsaad**

(Translated)

**Question:**

Dear brother,

Assalamu alaikum wa Rahmatullah wa Barakatahu

On page 80 of the book, Concepts of Hizb ut Tahrir - line 10 from the top - it states: "Instead, it works for the complete eradication of the state of affairs established by the kafir colonialists, by liberating the lands, the institutions and the thoughts from occupation." **End quote.**

What is meant by the word "and the institutions"?

May Allah guide you to what He loves and is pleased with.

Your brother, Radhi

**Answer:**

Wa Assalamu alaikum wa Rahmatullah wa Barakatahu,

The place you are asking about is at the end of the book, Concepts of Hizb ut-Tahrir, page 83, Word file, and this is its text:

"Thus, Hizb ut Tahrir, works to liberate the Islamic regions from colonialism, in its entirety. It confronts colonialism relentlessly, without restricting itself to a demand for military withdrawal and nominal independence alone. Instead, it works for the complete eradication of the state of affairs established by the kafir colonialists, by liberating the lands, the institutions and the thoughts from occupation (iHtilaal), whether it is military, intellectual, cultural, economic or any other form.

The Hizb confronts anyone who defends any aspect of colonialism, until the Islamic way of life is resumed through the establishment of the Islamic State, which will carry the Message (ar risaalah) of Islam to the entire world. We pray to Allah (swt), beseeching Him (swt), that He (saw) provides us with His Assistance ('awn), for undertaking these enormous responsibilities. Truly, He is As-Samee'a, Al-Mujeeb." **END QUOTE.**

The term "institutes" in this context refers to educational institutions, whether schools, colleges, universities, etc. All educational institutions are included in the term "institutes" in this context. This is because the kafir (disbelieving) colonizers established educational policies in Muslim countries based on their own ideas and viewpoint on life, thereby poisoning the minds of learners and distancing them from the ideas and viewpoint of Islam. Therefore, the process of liberation had to include the institutes present in Muslim countries so that their educational policies would be in accordance with Islam... We mentioned in the book "The Islamic State" a statement that clarifies this meaning, on pages 224-226 of the Word file, where we said:

“What helped the rule of Kufr to strengthen its grip over the Muslims was the fact that the colonialists had based their strategy on changing the Islamic State’s education policy. They designed a new educational program for the Muslims. The objective of this curriculum was to produce individuals with a Western personality, i.e., someone with a capitalistic/secular outlook to regulating life’s affairs. These programs, including those in Islamic universities, are still in force today throughout all the countries of the Muslim world. As a result, we have many teachers that ensure the safety of these educational programs. They take up influential posts, carrying out the wishes of the disbelievers. The education policy was founded on two principles. The first principle was to separate the Deen from the temporal affairs of life, which would naturally lead to the separation of the Deen from the State. This measure was also designed to ensure that young Muslims would fight off the re-establishment of the Islamic State as it would contradict the basis upon which they had been educated.

The second principle was to make the personality of the colonial disbeliever the main source of emulation for young Muslims. This would then readily facilitate their minds to be imbued with his culture and information. Such a move entailed giving respect to the Kafir. It entailed glorifying him, and an attempt to emulate and befriend him, despite the fact that he was a colonial disbeliever. It also entailed holding the Muslims in contempt and disdain so that he was kept away from him. The feelings of disgust displayed towards him thus prevented anyone taking or learning anything from him and naturally compelled them to fight the reestablishment of the Islamic State. The colonialists felt that the school syllabus, which they had designed and closely monitored, was not enough. They went further by establishing missionary schools based on their colonialist principles. In addition, cultural centers were tasked with the spreading of misguided political orientations.

Consequently, the intellectual atmosphere in these various “learning” centers led to the Ummah being fed with the culture that led her away from thinking about reestablishing the Islamic State and prevented her from working towards that cause.

Separating the Deen from life’s affairs became a widespread concept amongst intellectuals. For the rest of society, it was manifested as a separation of the Deen from politics, or the regulation of their daily affairs and concerns. As a result, some of the intellectuals claimed that the cause behind the decline of the Muslims was their attachment to the Deen and they claimed that the only path to their revival would be through nationalism.” **END QUOTE.**

**Therefore, it is necessary to liberate the Islamic countries, the institutions in the Muslim countries, and the thoughts of the Muslims from any blemish of the colonialists so that their roots are cut off and the Ummah becomes pure in its thought.**

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

21 Muharram 1447 AH

Corresponding to 16/07/2025 CE

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

<https://www.facebook.com/ataabualrashtah1942/posts/122143152716716841>