

procrastination, or gradualism, as there are no excuses for any person, group of people, or state in non-implementation.

This implementation should be whole and holistic, implemented all at once, and not gradually. Implementation through gradualism gravely contrasts with the Islamic rulings, and makes the person who implements some of the rules and leaves others a sinner before Allah (swt), whether an individual, a group of people, or a state.

Thus an obligation is an obligation, and it remains as an obligation, and it must be done, and the Haram stays Haram, and it must be abstained. The Prophet (saw) never accepted from the Thakeef delegation, when they came to visit him (saw), to keep their idol Al-Lat for three years, or relieved them from prayer until they embrace Islam. He didn't accept this from them, and he refused this from them, and he insisted upon them to destroy their idols without delay, and to commit to prayer without delay.

Allah (swt) has made the ruler who doesn't implement all of the Islamic rulings, or implements some and leaves others, a Kaffir since he does not believe in the validity of Islam, or doesn't believe in the validity of some of the rules which he didn't implement. This also made him an oppressor and a transgressor (*fasiq*) since he doesn't implement all of the Islamic rulings, or does not implement some of them, though he believes in the validity of Islam being applicable.

The Prophet (saw) mandated the killing of the ruler and raising the sword in his face if he has shown Kufr publically. That is supported by proof from Allah (swt), which is that if he governs with the rules of Kufr and are without doubt Kufr rules, whether they are many or few. This is mentioned in a Hadith

of Ubada bin Al Samit, which follows: «... وان لا ننازع الأمر أهله، إلا أن تروا كفراً بواحاً، عندكم من الله فيه برهان...» and do not dispute the issue with his family, unless you see an obvious Kufr, which you have evidence from Allah.”

There is no leniency in the implementation of the Shariah rules, and there is no gradualism in the implementation of the Islamic rules. This is because there is no difference between one obligation and another, nor between a Haram and another, and nor between a rule and another, as all of the rules of Allah (swt) are equal and must be implemented without any delay, procrastination or gradualism. Else, it becomes applicable what Allah (swt) has said: «أَفْتُمُونَن بَبَعْضِ الْكُتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ» “Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.” [al-Baqara: 85]

Therefore, there is no justification for any current state in the Islamic world in not implementing Islam by making the excuse of being unable of implementing it, or the inappropriateness of the conditions to implement it, or the public worldly opinion does not accept its implementation, or the major countries in the world does not leave us the chance to implement it, or any other weak and insignificant excuses and justifications. Allah (swt) will not accept any justice or any pioussness from those who give these excuses. □

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

**Islam Must be Implemented
as a Whole All at Once and Gradualism
is Prohibited in Implementing its Rules**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Quran was revealed to Prophet Mohammed (saw) gradually according to the reality of the situation and the events occurring. Whenever an Ayah (verse) was revealed, he (saw) would directly propagate it. If the Ayah was an important order, he (saw) and the Muslims would strive to achieve it, and if it was an important inhibition, he (saw) and the Muslims would strive to avoid it, and so the implementation of the rules occurred as soon as they were revealed, without any delay or latency. The rule that is revealed becomes mandatory to implement and execute once it was revealed no matter what that rule was, until Allah (swt) perfected this Deen, and Allah (swt) revealed about this: **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ**

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ “This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” [al-Maida: 3] As such, after the revelation of this honorable Ayah, the Muslims started to request the full implementation and execution all of the Islamic rules fully, whether they were related to creed, rituals, ethics, or treatments, whether these treatments are between Muslims among themselves, between them and the ruler who rules them, between them and other people, nations, and countries, and whether these rules are related to government, economy, sociology, or foreign policy in the case of peace or war. The Almighty says: **﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ** “And whatsoever the Messenger (Mohammed (saw)) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.” [al-Hashr: 7] This means that you take and work upon everything the Prophet (saw) has given you, and

forbid and abstain from everything he (saw) has abstained from you, because the word “**whatsoever**” **﴿مَا﴾** in the Ayah takes the form of generalization, so it involves the mandating of achieving all the obligations, and the mandating of forbidding and abstaining all the inhibitions. In addition, the order of taking and abstaining mentioned in the Ayah is a decisive order, to be mandatory, as it was related to what was mentioned at the end of the Ayah which is the order for Taqwa (piety), and the promise of undergoing a grave punishment to those who do not take all what have the Prophet (saw) has given and have not abstained from everything he (saw) has abstained from. Allah (swt) says: **﴿وَأَنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾** “And so judge (you O Mohammed (saw)) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Mohammed (saw)) far away from some of that which Allah has sent down to you.” [al-Maida: 49]

This is a decisive order from Allah (swt) and His Prophet (saw) to the rulers of the Muslims who succeed him (saw) due to the mandating of ruling with all of the rules revealed by Allah (swt), whether it was an order or an inhibition, since the word “**whatsoever**” **﴿مَا﴾** in the Ayah takes the form of generalization, so it involves all of the revealed rules.

In addition, Allah (swt) and His Prophet (saw) have forbidden the rulers of the Muslims who succeed him (saw) from following the whims of the people and from obeying their desires, since Allah (swt) says: **﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾** “follow not their vain desires”.

Besides this, Allah (swt) warned His Messenger

(saw) and the rulers of the Muslims who succeed him (saw) from being enthralled by the people, to an extent that they drive him away from implementing some of the rules that Allah (swt) has revealed. Instead, he should implement all of the rules that Allah (swt) has revealed, whether they are orders or prohibitions, without paying attention to people’s desires. Allah (swt) says about this: **﴿وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾** “[...] beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you” [al-Maida: 49], and Allah (swt) says: **﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾** “And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.” [al-Maida: 47] Allah (swt) also says in another Ayah: **﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾** “such are the Zalimun (polytheists and wrong-doers - of a lesser degree)” and in another Ayah: **﴿فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾** “such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah”. As such, Allah (swt) directed these three verses to all those who do not govern with all the rules that Allah (swt) has revealed, whether they were orders or prohibitions, thus making these people Kuffar, oppressors, and sinners. This is because the word “**whatsoever**” **﴿مَا﴾** in the three verses takes the form of generalization, so it involves all of the Islamic rulings (Ahkam Sharii”) revealed by Allah (swt), whether they are orders or prohibitions.

All the proofs provided show definitely, without any doubt, that all of the Muslims, inclusive individuals, groups of people, and the state, must implement the Islamic rulings fully as Allah (swt) has ordered in their implementation, without any delay,