

Chapter 7:

بَابُ وُجُوبِ الدُّخُولِ فِي الإِسْلَامِ كُلِّهِ وَتَرْكِ مَا سِوَاهُ

The Obligation of Entering into Islam Completely and to Abandon Other Than It

Shaikhul-Islām Muhammad ibn Abdul-Wahhāb (رحمه الله) said that Allāh, the Most High, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

“O you who believe, enter Islam completely.”¹

And He (سبحانه وتعالى) said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ

“Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you...”²

And His (سبحانه وتعالى) saying:

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعاً لَّسْتَ مِنْهُمْ فِي شَيْءٍ

“Verily, those who divide their religion and break up into sects, you O Prophet have no concern in them in the least.”³

Ibn ‘Abbās (رضي الله عنهما) said regarding the statement of the Most High:

يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ

¹ Al-Baqarah: 208.

² An-Nisā’: 60.

³ Al-Anām: 159.

“On the Day when faces will be whitened and faces will be blackened.”⁴ —‘The faces of Ahlus-Sunnah and those united upon the truth will be bright, while the faces of the people of innovation and splitting (*ahlul-Bid‘ah wal-Ikhtilāf*) will be blackened.⁵

From ‘Abdullāh ibn ‘Amr (رَجُلُ اللَّهِ عَلَيْهِ وَسَلَّمَ) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ بَنِي إِسْرَائِيلَ حَذْوَالْعَوْلِ بِالْتَّغْلِي حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَىٰ أُمَّةً عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقُتْ عَلَىٰ ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفَرَّقُ أُمَّتِي عَلَىٰ ثَلَاثَةِ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي التَّارِيَةِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“There will come upon my Ummah the very same as that which came upon the Children of Israel just as one sandal resembles the other—to the point that if there was among them one who fornicated with his own mother openly, then there will be in my Ummah one who will do the same! Indeed, the Children of Israel split into seventy-two sects, and this Ummah will split into seventy-three sects—all of them in the Fire except for one.” They asked him: “Which is that one sect, O Messenger?” He responded: “That which I and my Companions are upon.” Reported by at-Tirmidhī.⁶

So let the believer who hopes to meet Allāh, ponder over the words of the truthful and believed Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this Hadīth, and

⁴ Ālī ‘Imrān: 106.

⁵ See *Tafsīr Ibn Kathīr* of the āyah in Ālī ‘Imrān, (2/92), Dār Tayyibah print.

⁶ Jāmi‘ at-Tirmidhī (no. 2641), graded *hasan* (good) by al-Albānī. The Hadīth of the Ummah splitting into 73 sects has been narrated by no less than 13 Companions (رَجُلُ اللَّهِ عَلَيْهِ وَسَلَّمَ).

particular his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: “That which I and my Companions are upon.” What an admonition this is—if only it were met by hearts that possess life!

At-Tirmidhī also reported this Hadīth from Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ)⁷ grading it as *sahih*, though it does not mention the Fire—however, it is mentioned in the Hadīth of Mu‘āwiyah (رَضِيَ اللَّهُ عَنْهُ) collected by Imām Ahmad. Abu Dāwūd also reported it, but with the wording:

وَإِنَّهُ سَيَخْرُجُ مِنْ أُمَّتِي أَقْوَامٌ تَجَارَىٰ بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَىٰ الْكُلُّ
بِصَاحِبِهِ لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ

“There will appear in my Ummah people who will be dominated by desires that will spread through them just like rabies spreads through its victim. There remains not a vein nor a joint except that it penetrates it.”⁸

And there has already preceded the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ ... وَمُبْتَغٌ فِي الْإِسْلَامِ سُنَّةُ جَاهِلِيَّةٍ

“The most hated of people to Allah are three... the one who wants that the practices of Jāhiliyyah⁹ to remain in Islam.”¹⁰

⁷ Graded *hasan-sahih* by Shaikh al-Albānī.

⁸ Imām Ahmad in al-Musnad (4/102), Abu Dāwūd (no. 4597)—graded *hasan* by Shaikh al-Albānī.

⁹ i.e. These are the practices from pre-Islamic ignorance that Islam abolished such as idolatry, superstition, racism, deviation, perversion, sin, oppression and immorality.

¹⁰ Al-Bukhārī (no. 6882). The Hadīth in full: “The most hated of people to Allah are three: The one who deviates (or sins) in the Haram [of Makkah]; the one who wants that the practices of Jāhiliyyah¹⁰ to remain in Islam; the one who seeks to spill the blood of another without any right.”

Commentary: *Al-Imām Ibn Bāz* (رحمه الله)

So, this is what is obligatory, that a person enters Islam completely and not just parts of it. Allah, the Most High, stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْخُلُوا فِي السِّلْمِ كَافَّةً

“O you who believe, enter Islam completely.”¹¹ And He (بَارَكَ وَعَلَى) stated:

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعاً لَسْتَ مِنْهُمْ فِي شَيْءٍ

“Verily, those who divide their religion and break up into sects, you [O Prophet] have nothing to do with them in the least.”¹² And He (سُبْحَانَهُ وَتَعَالَى) stated:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّجُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ
نُؤْمِنُ بِعَضٍ وَنَكْفُرُ بِعَضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝ أُولَئِكَ
هُمُ الْكَافِرُونَ حَقًا ۝ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝

“Indeed, those who disbelieve in Allāh and His messengers and wish to make distinction between Allāh and His messengers and say, ‘We believe in some and disbelieve in others,’ and wish to adopt a way in between. Such are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”¹³

Therefore, it is a must that a person enters completely into Islam—that a Muslim clings to every aspect of the Religion: Prayer, Zakāt, Fasting, Hajj, Jihād, and so on. It should never be said: ‘I will pray but I will not pay Zakāt.’ Or ‘I will pay Zakāt but not fast.’ This is not allowed, rather,

¹¹ Al-Baqarah: 208.

¹² Al-An‘ām: 159.

¹³ An-Nisā’: 150-151.

all of Islam is to be practised.

Furthermore, a person is to hold fast to the truth and remain steadfast upon what the Sahābah and those who followed them were upon due to the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

وَقَنْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ

“My Ummah will split into 73 sects—all of them are in that Fire.”

Therefore, the Muslim should beware of the speech of *ahlul-Bid'ah wal-Furqah wal-Ikhtilāf* (the people of innovation, splitting and differing).

The 72 sects are in the Fire—and they include the opposer, the innovator and the wicked sinner.¹⁴ As for *ahlus-Sunnah*, they are the ones who proceed upon the *Manhaj* of the Sahābah, and they are steadfast upon the Religion—for them is Paradise and honour. As for the rest of the sects, then among them you will find the unbeliever, the innovator, and the opposer of the Sharī'ah because they do not cling to the Truth.

It is obligatory upon the Muslims to beware of innovating in the Religion and following the ways of *jāhiliyyah*. Rather, it is upon the Muslims to cling to Islam, that which the Prophet came with (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—and that they cooperate with one another upon righteousness and piety. Allah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) said:

تَوَتَّعَوْنُوا عَلَى الْبَرِّ وَالْشَّفْوَىٰ ۝ وَلَا تَعَاوَنُوا عَلَى الْإِلْٰمِ وَالْعُدُوٰنِ ۝

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”¹⁵ And He (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) said:

¹⁴ The 72 misguided sects are Muslims are threatened with Fire. Those Muslims that enter the Fire due to their deviation and sins will eventually be taken out and placed in Paradise after being punished.

¹⁵ Al-Mā'idah: 2.

وَالْعَصْرِ ①
 إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ⑥
 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحُقْقِ وَتَوَاصَوْا بِالصَّابِرِ ③

“By time; Indeed, mankind is in loss; Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”¹⁶

That which splits the Ummah is when one person brings his opinion, and another bring his opinion; views that are not founded in the Texts but from desires, false doctrines and idle thoughts—this is not permissible. This is from the ways of jāhiliyyah—so, we ask Allah for wellbeing.

Additional Notes¹⁷

Allah (سُبْحَانَهُ وَتَعَالَى) warned the Muslims against splitting, and from that is His saying:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ②٢١ مِنَ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدُيهِمْ فَرِحُونَ ③٢٢

“And do not be like the pagans; those who split up their religion and became sects, each sect rejoicing in that which is with it.”¹⁸

Imām al-Baghawī (رَحْمَةُ اللهِ عَلَيْهِ) said: “They are the people of bid‘ah and desires.” And Ibn al-Mubārak (رَحْمَةُ اللهِ عَلَيْهِ) said: “The people of Truth do not differ among themselves.”

¹⁶ Surah al-‘Asr.

¹⁷ By Abu Khadeejah ‘Abdul-Wāhid.

¹⁸ Ar-Rūm: 31-32

Al-Hāfidh Ibn Rajab Al-Hanbālī (d. 795 H) (رحمه اللہ علیہ وسَلَّمَ) stated: “As for the trials of the misguided doubts and desires, then they are the cause of the division of the Muslims. They split into factions, some of them accusing others of disbelief—so, they became enemies, sects and parties after they were once brothers, when their hearts were as if of one man. And none is saved from these sects except the one Saved Sect; and they are mentioned in the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

لَا تَنْزَالُ طَائِفَةٌ مِّنْ أُمَّتِي طَاهِرِينَ عَلَى الْحُقْقِ لَا يَضُرُّهُمْ مَنْ حَذَّرُهُمْ حَتَّىٰ يَأْتِيَ أَمْرُ
اللَّهِ وَهُمْ كَذَّالِكَ

‘There shall not cease to remain a group from my Ummah manifest upon the truth. They are no harmed by those who betray them nor by those who oppose them until the decree of Allah comes and they are manifest upon that.’¹⁹^{,20}

So, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) described the Saved Sect, and gave them the title of *al-Jamā‘ah*. Awf Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated that Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

اَفْتَرَقَتِ الْيَهُودُ عَلَىٰ اِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ
وَافْتَرَقَتِ النَّصَارَى عَلَىٰ ثَنْتَيْنِ وَسَبْعِينَ فِرْقَةً فِي اِحْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي
الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفَرَّقَنَ اُمَّتِي عَلَىٰ ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي
الْجَنَّةِ وَثَنْتَانِ وَسَبْعُونَ فِي النَّارِ قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ الْجَمَاعَةُ

“The Jews split into seventy-one sects, one will be in Paradise and seventy in Hell. The Christians split into seventy-two sects,

¹⁹ Muslim (no. 1920).

²⁰ *Kashul-Kurbah fi Wasfi Hāli Ahlul-Ghurbah* (pp. 23-29).

seventy-one will be in Hell and one in Paradise. I swear by the One in whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allah, who are they?” He said: “The Jamā‘ah.”²¹

The Jamā‘ah, therefore are the Sahābah and those who follow their methodology and their path, and they are united upon that. And whoever opposes their methodology is misguided and has split from the Jamā‘ah, regardless of what they claim to be!

Imām Abu Muhammad Hasan Ibn ‘Alī al-Barbahārī (رحمه الله d. 329 H) stated in his treatise, *Sharhus-Sunnah*:

وَالْأَئْسَانُ الَّذِي شُيِّ عَلَيْهِ الْجَمَاعَةُ هُمْ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَرَحَمَهُمُ اللَّهُ أَجْمَعِينَ وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَمَنْ لَمْ يَأْخُذْ عَنْهُمْ فَقَدْ ضَلَّ
وَابْتَدَعَ وَكُلُّ بِدْعَةٍ ضَلَالٌ وَالضَّلَالُ وَأَهْلُهُ فِي التَّارِ.

“The foundation upon which the Jamā‘ah is built are the Companions of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), may Allah’s mercy be upon them all—they are *Ahlus-Sunnah wal-Jamā‘ah*. So, whoever does not take from them has gone astray and innovated, and every innovation is misguidance, and every misguidance with its followers in in the Fire.”

Al-Imām ‘Abdul-‘Azeez Ibn Bāz (رحمه الله) said: “The Saved Sect are those who are steadfast upon the religion of Allāh, and they traverse the Methodology of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the Methodology of his Companions in establishing the Tawheed of Allah, and being pure and sincere to Allah in worship—they are

²¹ Ibn Mājah, no. 3992, graded *saheeh* by Imām Al-Albānī.

obedient in following His commands and avoiding His prohibitions. They believe in Allah's Names and Attributes in a manner that befits His Majesty without distorting their reality, without denying them, without enquiring how His Attributes are and without likening them to the creation. So, they are *Ahlus-Sunnah wal-Jamā'ah*, and they are *al-Fiqatun-Nājiyah* (the Saved Sect).”²²

When the hadeeth of the splitting of the Ummah was mentioned to Imām Ahmad Ibn Hanbal (رحمه اللہ عزیز)، he said:

إِنْ لَمْ يَكُنُوا أَصْحَابَ الْحَدِيثِ فَلَا أَدْرِي مَنْ هُمْ

“If they are not the People of Hadeeth, then I know not who they are!”²³

May Allāh make us from them—and all praise is for Him, the Lord of the worlds.

²² Noor 'alad-Darb: *Man Hiya al-Fiqatun-Nājiyah*: <https://birbaz.org.sa/fatwas/17457>

²³ Ibn Hajar graded the *sanad* as *sahīh* in *Fat'hul-Bārī*, 13/306, reported by Khateeb al-Baghdādī with his *sanad* in *Sharaf As'hābil-Hadeeth*.