
CALLERS AT THE GATES OF HELL

Those who Attach themselves to the *Da'wah* Today – Amongst them are Misleaders who Wish to Deviate the Youth and Remove the People from the True Religion and Divide the United Body of Muslims

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The Noble Scholar, Saalih Ibn Fawzaan al-Fawzaan was asked in *al-Muntaqaa* (1/320), “Indeed, there are many who ascribe themselves to the *da'wah* in these days from amongst those who seek recognition of the considered people of knowledge, those who set out to guide the *Ummah* and its youth to the true *manhaj* and correct way. So who are the Scholars that you advise the youth to benefit from and follow their lessons, recorded audio cassettes, to take knowledge from and to refer back to in important issue, new affairs and times of *fitan*?”

So Shaykh Saalih Ibn Fawzaan al-Fawzaan replied, “The call to Allaah is an affair which there is no doubt about. And the Religion has only become established due to *da'wah* and *Jihaad* after beneficial knowledge.”²

¹ The following is a translation of the small booklet *Du'aat 'alaa Abwaab Jahannam* by Shaykh Saalih al-Fawzaan along with some additions, it was published by Maktabatul-Furqaan in the UAE.

² **BENEFIT – KNOWLEDGE PRECEDES STATEMENT AND ACTION:** Stated Imaam Muhammad Ibn Ismaa'eel al-Bukhaaree (d.256H) – *rahimahullaah* – in his *Saheeh* (1/92), “Chapter: Knowledge comes before speech and actions, as Allaah - the Most High - said,

“So have knowledge that none has the right to be worshipped except Allaah, and seek forgiveness for your sins.” [Soorah Muhammad 47:7]

So He began with knowledge before speech and actions.” Stated Shaykhul-Islaam 'Abdul'Azeez Ibn Baaz (d.1420H) – *rahimahullaah* – in *ad-Da'wah ilallaah wa Akhlaaqud-Du'aat* (p. 38), “So knowledge is an essential obligation in calling to Allaah. So beware of calling to Allaah based upon ignorance, and beware of speaking without due knowledge. Indeed, ignorance destroys, it does not build; and it causes corruption, not reformation and correction. So - O worshipper of Allaah - fear Allaah and beware of speaking about Allaah without due knowledge, and do not call to anything except after knowledge of it and having insight into what Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have said. So it is upon the student of knowledge and the *daa'ee* to have knowledge of, and insight into that which they call to, knowing its proofs and evidences.” Stated al'Allamah Saalih Ibn Fawzaan al-Fawzaan – *hafidhahullaah*, “So the ignorant person is not suitable to be a caller (*daa'ee*). Allaah, the Most High, said to His prophet (*sallallaahu 'alayhi wa sallam*),

“Say, O Muhammad: This is my way, I call to Allaah upon certain knowledge (*baseerah*). I, and those who follow me.” [Soorah Yoosuf 12:108]

'*Baseerah*' is knowledge. So the caller is certain to face those who are scholars of misguidance, those who will attack him with doubts and futile arguments in order to rebut the truth. Allaah, the Most High, says,

“And argue with them in a way that is better.” [Sooratun-Nahl 16:125]

“Except for those who believe, perform righteous deeds, advise each other with the truth and advise each other with patience.” [Sooratul'Asr 3]

So *emaan* (belief, faith) means knowledge of Allaah the Glorified and Exalted, His Names and Attributes and His worship. And righteous actions are a branch of beneficial knowledge, because actions without a doubt, must be based upon knowledge.³

Furthermore the Prophet (*sallallaahu 'alayhi wa sallam*) said to Mu'aadh (*radiyallaahu 'anhu*), “You are going to a people from the People of the Book.”[Related by al-Bukhaaree (no. 7372) and Muslim (no. 29) from 'Abdullaah Ibn 'Abbaas (*radiyallaahu 'anhu*).] So if the caller is not armed with sufficient knowledge for him to face every doubt and contend with every opponent, then he will be defeated in the first counter, and will be halted at the beginning of the way.” Refer to the Shaykh's introduction to the book, *Manhajul-Anbiyaa' fid-Da'wah ilallaah*, *Feehil-Hikmah wal'Aql* (p. 11) of Shaykh Rabe' Ibn Haadee.

³ **BENEFIT – ACTIONS MUST BE BASED UPON KNOWLEDGE:** Stated Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) - *rahimahullaah*, “From the necessary or rather obligatory - etiquettes and qualities that a *daa'ee* must possess is acting in accordance to what he is calling to, and being a righteous example of what is being called to. He should not call to do something and then not do it himself, nor call to leave something, whilst engaging in it himself. This is the condition of the losers - we seek Allaah's refuge in this! It is those Believers who call to the truth, act upon what they call to the truth and hasten to righteousness and avoid the prohibited, these are the ones who will be successful and who will be rewarded. Allaah - the Most Majestic - says,

“O you who believe! Do you say that which you do not do. It is most hateful in the sight of Allaah that you say that which you do not do.”[Sooratus-Saff 16:2-3]

Likewise, Allaah - the One free from all imperfections - said, whilst condemning the Jews for ordering the people with righteousness whilst forgetting it themselves,

“Do you enjoin righteousness upon the people whilst you yourselves forget to practice it, and you recite the Book? Have you no sense?”[Sooratul-Baqarah 2:44]

And it has been established from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “A man will be brought on the Day of Judgement and he will be thrown into the Hellfire, so that his intestines will come out and he will go around like a donkey goes around the millstone. The people of Hellfire will gather around him and say, ‘O so -and -so! What happened to you? Did you not used to order us with good and prohibit us from evil?’ He will say, ‘I used to order you with good and not do it myself; and I used to prohibit you from evil and do it myself.’” [Related al-Bukhaaree (6/331) and Muslim (18/118) from Usaamah Ibn Zayd (*radiyallaahu 'anhu*).] This will be the situation of the one who calls to Allaah, ordering the good and prohibiting the evil; whilst acting contrary to one's saying, or saying things contrary to ones actions - we seek refuge in Allaah from this. Therefore, from the most important qualities and one greatest obligations upon the *daa'ee* is to act upon what he calls to and abstain from that which he prohibits. The *daa'ee* should have an excellent character and praiseworthy conduct, being patient and inviting to patience. The *daa'ee* should be sincere in his *da'wah* and strive in spreading goodness to the people and keeping them away falsehood. At the same time the *daa'ee* should supplicate for the guidance of others, saying, “O Allaah! Guide him, and grant him the ability to accept the truth.” So from the excellent manners of the *daa'ee* is supplicating, guiding and being patient with the harms that come with this *da'wah*. When the Prophet (*alayhis-salaatu was-salaam*) was informed that the tribe of Daws had become disobedient he said, “O Allaah! Guide Daws and bring them.” [Related by al-Bukhaaree (6/105) from Aboo Hurayrah.] So the *daa'ee* should supplicate for guidance and ability to accept the truth for the one he is calling, and he should be patient and encourage patience in this. He should not despair, nor feel hopeless, nor say anything except good. He should not be harsh and strict, nor should he say a word which may cause aversion to the truth. However, if anyone commits aggression and oppression, then a different treatment is to be to such people, as Allaah - the Most Majestic - says,

“And do not argue with the people of the Book except in a good way, except those who do wrong.”[Sooratul'Ankaboot 29:46]

Calling to Allaah, enjoining the good and giving sincere advice to the Muslims is an affair that is required. However, everyone is not equipped to carry out these duties. These affairs cannot be carried out, except by the people of knowledge and the people of mature views, because they are important and heavy affairs. They cannot be carried out, except by those who are fully capable of carrying them out. And the problem today is that the door of *da'wah* has become a door that is wide, everyone enters from it and attaches themselves to the *da'wah*. Indeed, he could be an ignorant person who is not worthy of the *da'wah*, so he ends up causing more corruption than rectification. Indeed, he could be overzealous, such that he takes the affairs with hastiness and heedlessness. So he produces actions which bring about more evil than remedies and whatever is intended by him from rectification. Rather, he could be from amongst those who ascribe themselves to the *da'wah*, yet they have prejudices and desires that they call to and wish to actualize at the expense of the *da'wah* and through causing confusion within the ideas amongst the youth in the name of *da'wah* and honour for the Religion. And perhaps *khilaaf* (differing) is intended by that, such as deviating the youth and deterring them from their communities, rulers and Scholars. So they come to them by way of advice and by way of *da'wah* apparently, as is the condition of the hypocrites of this *Ummah*. They are those who desire evil, but portray a picture of goodness.⁴

I shall strike an example for that with regards to the inhabitants of *Masjidud-Diraar* (the mosque of harm). They built a mosque and outwardly portrayed it as a righteous action. Then they requested from the Prophet (*sallallaahu 'alayhi wa sallam*) that he pray in it so as

So a wrong-doer, who opposes the *da'wah* with evil and enmity and seeks to cause harm, is to be dealt with in a different manner. If possible such a person should be imprisoned, or something similar to that - depending upon the nature of his to the *da'wah*. However, as long as he causes no harm, then it upon you to be patient and self-evaluating and to debate with him in ways that are best. If any personal harm was caused by such a person, then such harm should be borne with patience - as did the Messengers and those who followed them in goodness and righteousness, patiently bear such harms." Refer to *ad-Da'wah ilallaah wa Akhlaaqud-Du'aat* (p. 41-42).

⁴ **BENEFIT - THE ENEMIES OF SALAFIYYAH SHALL NEVER SUCCEED:** Stated Ibnul-Jawzee (d.597H), "The heretics of al-Islam were three: Ibnur-Raawandee, Aboo Hayyaan at-Tawheedee and Abul-'Alaa' al-Mu'arree. The worst of them upon Islaam was Aboo Hayyaan, because the other two were clear (in their deviation), whilst he was hidden and unclear." Refer to *Tabaqaatush-Shaafi'iyyatil-Kubraa* (5/288), *Siyar A'laamin-Nubalaa'* (17/120) and *Bughyatul-Wu'aat* (2/191).

Said al'Allamah Saalih Ibn Fawzaan al-Fawzaan - *hafidhahullaah* - in warning against the enemies of the callers to *Tawheed*, "Indeed, the enemies of this *da'wah* (call) have tried to use force in dismantling it, yet they did not succeed. So they tried to gain influence over it by causing doubt and uncertainty and accusations of misguidance, and they describe it with negative descriptions, so they did not increase it except in radiance, clarity and acceptance. After that comes the era in which we are now living, where strange and doubtful calls have entered into our country in the name of *da'wah*. Now there many groups, with different names, such as *al-Ikhwaanul-Muslimeen*, *Jamaa'atut-Tableegh* and the *jamaa'ah* of so and so. And their goal is one, and that is to drive away the call to *Tawheed* and to take its place." Refer to the introduction of *Haqeeqatud-Da'wah ilallaahi Ta'aalaa* (p. 3).

He also stated, "So when the writers and speakers from amongst our own youth warn us against the ideological attack (*al-ghazwal-fikree*), then which ideological attract is more dangerous that this attack? So the obligation is to remove the problem from its very foundations and to direct attention towards it." Refer to the introduction of *Haqeeqatud-Da'wah ilallaahi Ta'aalaa* (p. 4).

to encourage the people and to approve of it. However, Allaah knew from the intentions of its inhabitants that they only wanted to cause harm to the Muslims through that. They wanted to harm the Qubaa' Mosque, the first mosque that was founded upon *taqwa*. And they wanted to unite the community of Muslims. So Allaah clarified the plot of these ones to His Messenger (*sallallaahu 'alayhi wa sallam*) and He revealed His statement,

“And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allaah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allaah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allaah loves those who make themselves clean and pure.” [Sooratut-Tawbah 9:107-108]

It becomes clarified to us from this tremendous story that everything that openly portrays goodness and righteous action could be truthful in what it does. However, sometimes the opposite of that which is apparent could be intended by what is being done.

So those who ascribe themselves to the *da'wah* today, there are misleaders who wish to deviate the youth, direct the people away from the true Religion, split up the community of Muslims and fall into *fitnah* (trial, tribulation). And Allaah the Glorified and Exalted warned us against these ones,

“Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allaah is the All-Knower of the transgressors.” [Sooratut-Tawbah 9:47]

So attention is not given to the ascription, nor to that which is apparent. Rather, consideration is given to the realities and to the end results of the affairs.

And the individuals who ascribe themselves to the *da'wah*, it is obligatory to look into them: Where did they study? Who did they take knowledge from? Where did they come from? What is their *'aqeedah* (creed)? And their dealings and effects amongst the people must be looked into. And it must be asked, what did they do which resulted in goodness? And which of their actions brought about rectification? It is obligatory to study their conditions before becoming deluded by their statements and their outward conditions. There is no doubt about this affair, especially in this time which contains many *du'aat* (callers) to *fitnah*. Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) described the *du'aat* of *fitnah* by saying that they are a people with our skin and they speak with our tongue.⁵ And when the Prophet (*sallallaahu 'alayhi wa sallam*) was asked about the *fitan* (trial, tribulation),

⁵ Related by al-Bukhaaree (8/92-93) from the *hadeeth* of Hudhayfah Ibnul-Yamaan (*radiyallaahu 'anhu*)

he said, "They will be callers at the gates of Hell. Whosoever obeys them, then they will fling him into it."⁶ So he called them *du'aat* (callers)!

So it is upon us to pay attention to this. And we must not gather everyone and their brother for the *da'wah*, nor everyone who says, 'I call to Allaah and this group calls to Allaah!' So there is no escape from looking into the reality of the affair, and there is no escape from looking into the reality of the individuals and the groups. So Allaah the Glorified and Exalted restricted the call to Allaah to calling to the path of Allaah. Allaah the Exalted said,

"Say: This is my path, I call unto Allaah." [Soorah Yoosuf 12:108]

This proves that there are people who call to other than Allaah, and Allaah the Exalted has informed that the disbelievers call to the Fire. So He said,

"And do not marry the idolatresses until they believe. And a slave woman who believes is better than an idolatress, even though she may please you. And do not give your daughters in marriage to the idolaters, until they believe. And verily a believing slave is better than a free idolater, even though he may please you. Those idolaters invite you to the Fire, but Allaah invites you to Paradise and forgiveness by His permission." [Sooratul-Baqarah 2:221]

So it is obligatory to look into the affairs of the *du'aat*.

Stated Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah* - about this *aayah*,

"Say: This is my path, I call unto Allaah." [Soorah Yoosuf 12:108]

"In it is *al-ikhlaas* (sincerity). So many of the people only call to themselves, and they do not call to Allaah the Mighty and Majestic."⁷ End of Shaykh Saalih al-Fawzaan's words.

And the Noble Shaykh, Saalih al-Fawzaan was asked, "What is the ruling upon the presence of the likes of these sects: the *Tableegh*, the *Ikhwaan* and other than them throughout the Muslim countries?"

So his eminence answered, "It is obligatory upon us to not accept these *jamaa'at* that have newly arrived, because they wish to deviate and divide us. They make this one a *Tableeghee*, and this one an *Ikhwaanee* and this one is such and such! Why all this division? This is disbelief in the blessing of Allaah the Glorified and Exalted. We were upon one *jamaa'ah*⁸

⁶ Related by al-Bukhaaree (8/92-93) from the *hadeeth* of Hudhayfah Ibnul-Yamaan (*radiyallaahu 'anh*)

⁷ Refer to *Kitaabut-Tawheed* (p. 45-46) of Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab.

⁸ Stated Jamaal Ibn Fareehaan al-Haarithe in *al-Ajwibatus-Sadeedah* (p. 6), "It is better to label very group that opposes the Book and the *Sunnah* upon the methodology of the *Salafus-Saalih* as sects. This is the *Sharee'ah*

(united body), upon unity and upon clarity with regards to our affair. Why should we exchange that which is better for that which is lesser? Why should we descend from that which Allaah the Glorified and Exalted has honoured us with from unity, harmony and the correct path into divided *jamaa'aat*, split up our unity and bring about enmity between us? This is not permissible, ever.”⁹

And the Noble Shaykh Saalih Ibn Fawzaan al-Fawzaan was asked, “What is the *Jamaa'atut-Tableegh*? And what is the *manhaj* upon which it traverses? And is it permissible to enter into it and to go out along with its individuals – as they say – for *da'wah*? What if they are learned and people of sound *'aqeedah* (creed), such as the sons of this country for example?”

So his eminence answered, “The basic principle is that it is obligatory to follow the *Jamaa'ah* (united body of Muslims), and it is obligatory to join it, to traverse along with it and to act with it. This is the *Jamaa'ah* which traverses upon that which the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions were upon. As for whatever opposes it, then it is obligatory to declare oneself free from that.”¹⁰

term for them, as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) labelled them in the following *hadeeth* of sects. As for the *jamaa'aat*, then there are none, except the *Jamaa'ah* of the Muslims, as is pointed out in the *hadeeth* of sects, and Allaah knows best.”

⁹ Refer to *al-Muntaqaa min Fataawaa* (2/376) of Shaykh Saalih Ibn Fawzaan al-Fawzaan.

¹⁰ The Noble Scholar 'Abdur-Razzaaq al'Afeefee (d.1414H) – *rahimahullaah* – was asked about going out with the *Jamaa'atut-Tableegh* in order to remind people of the greatness of Allaah, so he responded with the following, “That which is the case, is that they are innovators and those who adhere to the *manhaj* of the *Qadariyyah* and other than them and their going out is not (regarded as) in the Path of Allaah, rather it is in the path of Ilyaaas. They do not invite to the Book (of Allaah) and nor the *Sunnah*, rather they invite to Ilyaaas, their Shaykh in India. As for going out with them with the intention to invite to the path of Allaah, then that is (regarded as) going out in the path of Allaah but not that which is going out with the *Jamaa'atut-Tableegh*. And I have known of the *Jamaa'atut-Tableegh* from a long time and they are innovators wherever they may be; Egypt, Israel, America, Saudi Arabia and all of them attach themselves to their Shaykh Ilyaaas. Refer to *Fataawaa war-Rasaa'il* (1/174) of al'Allaamah 'Abdur-Razzaaq al'Afeefee.

Shaykhul-Islam 'Abdul-Azeez Ibn Baaz (d.1420H) – *rahimahullaah* – was asked, “The *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) concerning the division of the *Ummah*, “My *Ummah* will soon split up into seventy-three sects...” So is the *Jamaa'atut-Tableegh*, along with what they have of acts of *Shirk* and innovation, and likewise the *Ikhwaanul-Musimeen*, along with what they have of *hizbiyyah* (partisanship), splitting the ranks, using force against the Muslim rulers, and not listening and obeying; so do these two sects enter into that?” So the Noble Shaykh replied, “They enter into the seventy-two (misguided) sects. Whoever opposes the *'aqeedah* (creed) of *Ahlu-Sunnah* enters into the seventy-two sects. The intent behind his saying, “My *Ummah*...” means the *Ummah* that has responded to his call. Meaning they have responded to the call and have made apparent their following of him., and they are the seventy three sects. The saved and secure one is the one which follows him and shows steadfastness (*istiqamah*) upon his Religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator; they are of various types.” The questioner then said, ‘Meaning these two sects (the *Ikhwaan* and the *Tableegh*) are included within those seventy-two sects?’ The Shaykh replied, “Yes, from those seventy-two sects. And so are the *Murji'ah* and others. The *Murji'ah* and *Khawarij*, some of the people consider them to be from amongst the disbelievers. However, they are actually from the generality of the seventy-two sects.” From the cassette *Sharhul-Muntaqaa*, in Taa'if in the year 1418H.

Yes, it is obligatory upon us to call them to Allaah, to clarify to them their errors and to call them to the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and what the *Salafus-Saalih* were upon, because this is obligatory upon us. As for us joining them, going out with them and walking upon their footsteps whilst we know that they are upon an incorrect path, then this is not permissible, because it constitutes *walaa'* (allegiance) to other than the *Jamaa'ah* which holds onto what the Messenger (*sallallaahu 'alayhi wa sallam*) and his Companions held onto.”¹¹

¹¹ Refer to *al-Muntaqaa min Fataawaa* (2/376) of Shaykh Saalih Ibn Fawzaan al-Fawzaan.