



The Crime of Tamyee' upon the Salafee Manhaj

Questions and Answers with Shaykh 'Ubayd al-Jaabiree¹

Note: Tamyee' means "to soften, to melt". It refers to the manhaj adopted by the contemporary false claimants to Salafiyyah towards the Hizbiyyeen, the Ahl ul-Bid'ah. One of leniency and softness, and which involves breaking down the social and methodological barriers that separate Ahl us-Sunnah from Ahl ul-Bid'ah. This manhaj has been around and operative in the behaviour of people for quite a few years, but has not really been identified and nor has it caught the attention of many people (except of course the Imaams of Jarh and Ta'deel), but in light of the fitnah of Abul-Hasan al-Misree al-Mubtadi', the Salafees are now clear about this particular destructive behavioural pattern, and they have been able to reflect back in the years gone by, and actually recognise and recall this pattern of Tamyee' that was observed in the behaviour of many in the midst of numerous tribulations.

Part 4

Question 7: Some people spend years and months in advising the people of the sectarian groups such as al-Ikhwaan al-Muslimeen, at-Tableegh, whilst also sitting with them (i.e. mixing with them), using their proof that they are advising them. So is this what the Salaf were upon?

Shaykh 'Ubayd: It is vital that giving advice results and ends in something. Which is that the one being advised accepts the advice of the one who gives it, and returns to the truth, and then traverses upon the path of the Believers and follows the way of the Sunnah. Or he shows resistance and persistence. So it is necessarily so that this advice will end in something, (at a certain point).

And this matter does not require for it to be prolonged, ever. Rather, it become clear (i.e. one of the two outcomes) in just a few sittings, and this is what occurs in the majority of cases.

And if this prolonging was permitted, then this would occur very rarely in relation to people from whom some sort of softness, and some sort of nearness appears from them, but they are (genuinely) in the dark (about the matters). So the likes of these people are in need of mutual engagement with them.

But as for sitting with all of the Ahl ul-Ahwaa, or in a sitting in which the Ahl ul-Ahwaa are the majority, in a mixed, shared gathering, all the time, then the action of the Salaf was not upon this, as far as we know up until this hour. Hence, the matter

¹ Taken from the transcript made by Abu Hafsah and posted on Sahab.Net

requires detail and I have just presented something of this (in this answer and previous ones).

Question 8: Some of those who ascribe themselves to knowledge claim that to explain the errors of the Islamic groups of today, and to explain their condition is a methodology that restrains from the truth and causes the hearts to become hard, and it causes deterioration in the youth. So is this correct?

Shaykh 'Ubayd: Firstly, I have presented to you the warning of the Prophet (sallallaahu alaihi wasallam) and the warning of the Salaf us-Saalih (from the Innovators and Deviants), and I see that I should repeat the hadeeth of 'Abdur-Rahmaan bin 'Abd Rabb il-Ka'bah, from Abdullaah bin 'Amr (radiallaahu anhu), who said, that the "Messenger (sallallaahu alaihi wasallam) said, "There was never any Prophet before me except that it was a duty upon him to direct his Ummah to all the good that he knew and to warn them from all the evil that he knew." Hence, it is obligatory upon the people of knowledge, those who give advice to the Ummah and those who give understanding to the people about the deen of Allaah, the Mighty and Majestic, from the Book, the Sunnah and the seerah of the Salaf us-Saalih, that they should explain to them what has been entered upon them of innovations and oppositions, regardless of whether these oppositions and innovations are from the groups (jamaa'at) or from individuals.

And this is what we know from the Sunnah and from the seerah of the Salaf us-Saalih from the Sahaabah, and the Taabi'een and those after them. So from the Sunnah is his (sallallaahu alaihi wasallam's) saying, whilst he was on the way to Hunayn for the expedition of Thaqeef and Hawaazin, where the Mushrikoon were, when that group [of Sahaabah] (radiallaahu anhu) said to him, "O Messenger of Allaah, make for us a Dhaat Anwaat as they have a Dhaat Anwaat", and they had just passed by a lote-tree, upon which the Mushrikeen used to stop over and hang their weapons. So he said, "Allaahu Akbar! Verily these are the ways of the earlier nations. By Him in whose Hand is my soul, you have said exactly as the associates of Moosaa said to Moosaa, "Make for us a god just as their gods". And the Prophet (sallallaahu alaihi wasallam) was in the time of war, travelling to face the enemy, and the people only constituted one-fifth or one-sixth of the army.

And from 'Umar (radiallaahu anhu) who said, "Beware of the people of opinion (ra'i), for memorising and comprehending the ahaadeeth of Allaah's Messenger (sallallaahu alaihi wasallam) has escaped them, so they spoke with opinion, went astray and led others astray."

And at-Tayaaleesee, Ahmad, Abu Daawood, al-Baghawee and others, narrated from Ubaadah bin Saamit, (radiallaahu anhu), that it was said to him, "Abu Muhammad says, "Al-Witr prayer is obligatory". He said, "Abu Muhammad has lied. I heard the Messenger of Allaah (sallallaahu alaihi wasallam) say, "There are five prayers that

Allaah has prescribed upon the servants in the day and night”, to the end of the hadeeth.

And adh-Dhahabee mentioned in the biography of ‘Amr bin ‘Ubayd al-Mu’tazilee al-Qadaree, when he wrote his biography in al-Meezaan and Siyar A’laam in-Nubulaa and his other books, from ‘Aasim al-Ahwal (rahimahullaah), who said, “We were in the gathering of Qataadah, and ‘Amr bin ‘Ubayd was mentioned. So he began to revile him. So I said, “What is it with me, that I see some of the people of knowledge reviling others”. He said (meaning Qataadah), “Do you not know O Ahwal that when a man introduces an innovation, it is obligatory for it to be mentioned so that it becomes known (as such).”

And the books of al-Jarh wat-Ta’deel are present (as witnesses) and the Books of Sunnah, such as al-Ibaanah of Ibn Battah al-‘Akbaree, and Sharh Usool I’tiqaad Ahl is-Sunnah of al-Laalika’ee, and other than them are all full of this matter, of exposing the faults of the Innovators, warning from them, and refuting them explicitly, by mentioning them by name. And from all of this you will come to know that the person about whom you are asking (who claims this) is either a Jaahil (ignoramus) or a Saahibu Hawaa (person of desires), who affirms the principle of al-ma’dhirah and at-ta’aawun, which is “Let us cooperate in that which we agree, and let us excuse each other in that which we disagree.” That principle which was the principle of al-Manaar, firstly, and then al-Ikhwaan al-Muslimeen afterwards.

So I say to you, advise him, and explain to him that he is upon error, and that it is obligatory for him to leave this corrupt manhaj. So if he accepts the advice, then he is with you, due to him is what is due to you and upon him is what is upon you. And if not, then beware of him, and keep away from him.

Question 9: A person who claims Salafiyyah holds that it is necessary to have “collective work” and to gather (unite) the youth together with the argument that the Salafees do not teach, and that their occupation is in refutations, and that they have harshness that makes the people flee from them². So is this from the Salafi Da’wah?

Shaykh ‘Ubayd: I say that two matters refute this point:

The first matter: The condition of the Salaf. For the Imaams were upon explaining the truth to the people and giving advice to the Ummah, beginning from the Companions of the Prophet (sallallaahu alaihi wasallam), up until today. And I will mention here, an athar (report) which some people consider to be Hasan when raised in its attribution [to the Prophet (sallallaahu alaihi wasallam)], “The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions

² [Ed.]: And there are those who ascribe themselves to Salafiyyah who repeat and announce this slogan in contemporary times, thinking it to be part of the Salafi Da’wah.

of the excessive ones, the false claims of the liars and the false interpretations of the ignorant people.”

The second matter: That the manhaj of the Salaf is not restricted to refutations. Rather, it comprises education, teaching. And if you like, then say [that it comprises] authoring of books alongside knowledge-based teaching and refutations. And refutations [constitute] one angle from the angles of repelling the innovations and newly-invented matters.

A third [additional] matter: That there is to be found no scholar amongst those whom I have known to restrict himself in notifying the people, by way of refutations only. Rather, he combines between the two matters, even if sometimes refutations overwhelm him (i.e. occupy him). This is because the situation, to him, demands that.

And so by this you will come to know that this associate of yours that you are asking about is upon error and is upon danger and that he desires falsification. And I do not consider except that he desires to conceal (hide) the Ahl ul-Bida' wad-Dalaal. And if we were to have a good opinion of him, we would say that he is a Jaahil (ignoramus), who is not proficient (well-versed) in da'wah to Allaah upon sure insight, and nor is he from the people of sure insight. Rather, he is amongst the people of ignorance of the true manhaj in calling to Allaah and he is from the people of misguidance, and deviation and falsification in manhaj.

Question 10: When does a man exit from the Salafee manhaj, and [when is it] judged upon him that he is not a Salafee?

Shaykh 'Ubayd: This has been explained by the People of Knowledge, and they have included it in their books, which is that a man leaves Salafiyyah when he opposes an asl (foundation) from the usool of Ahl us-Sunnah, and the proof is established upon him by that, and then he refuses to return. For then he leaves Salafiyyah. And likewise they said even in the furoo' (subsidiary) matters, when he opposes a far' (branch) from the subsidiary branches of the deen, and he makes loyalty and disownment around it, then he leaves Salafiyyah.”

End of tape transcript.

We praise and thank Allaah, and then thank Shaykh 'Ubayd for exposing the manhaj of the Mumayyi'ah, who have entered the Manhaj of 'Tamyee' amongst Ahl us-Sunnah, to defend and protect the Innovators, and show lenient stances and positions towards them, and who have softened many of the barriers that keep the Salafees distinct from those besides them. May Allaah protect us from the evil of this manhaj. Ameen.