



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 2

Question 2: Some of them encourage the youth to seek knowledge and to leave [having] knowledge of the Mukhaalifeen (opposers), from amongst the groups, and they say that the youth, when they seek knowledge (then by way of this knowledge), they will soon come to know the opposing methodologies. So is (way) sufficient for the youth to know the opposers of the Salafi Manhaj?²

Shaykh 'Ubayd: The affair in my view is not taken absolutely (in this way). Rather, included within the understanding of the deen of Allaah, is to know the Sunnah, to call others to act upon it, and likewise, warning from innovations and the Innovators. **This is because based upon this unrestricted statement (i.e. that mentioned in the question) a generation of youth and other than them will be produced who do not have any criterion with respect to the manhaj or the manaahij (methodologies).** And the Prophet (sallallaahu alaihi wasallam), ever since Allaah sent him, up until He took him away, used to establish Tawheed, and call others to it, and would encourage others upon it, just as he would also establish all the other action-based obligations of the deen, such as prayer, zakaah, hajj and others from the legislated dealings (affirmed in the Sharee'ah). Just as he (sallallaahu alaihi wasallam) also used to

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

² And there are to be found here in the UK and other places, those who are upon this manhaj, and who preach it to others, and take this as a way to be followed, and they claim that they "do not wish to busy the youth away from the true and real knowledge", as they say!

warn from Shirk, and all the sins and innovations and newly invented matters. And there is a good model (of behaviour) in this, **and this is the true manhaj.**

And amongst what has been preserved from him (sallallaahu alaihi wasallam) by way of sound reports is the hadeeth of Abdur-Rahmaan bin Abd Rabb il-Ka'bah, from Abdullaah bin Amar (radiallahu anhumaa), that the Messenger of Allaah (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". And also in the hadeeth of splitting, which is authentic and is fit to be used for evidence in the view of Ahl us-Sunnah. He (sallallaahu alaihi wasallam) said, "This Ummah will split into seventy-three sects, all of them are in the Fire except for one." They said, "Which one O Messenger of Allaah", and he replied, "The Jamaa'ah", and Ibn Mas'ood explained this, "The Jamaa'ah is whatever agrees with the truth, even if you are alone". And in another weak narration, but some of the people of knowledge have authenticated it by way of other supporting witnesses, is when they said, "Which one O Messenger of Allaah", and he replied, "Whoever is upon what I and my companions are upon". And his warning from the Dajjal is also authentically related from him (sallallaahu alaihi wasallam), [his warning being] to such an extent that one of them would say, "We used to certainly think that he was amongst the date-palm trees (meaning in Madinah)". And he also warned from the Khawaarij and ordered that they be fought and killed. And he also promised a reward for this, and he does not make a promise except that it originates from Allaah, the Blessed and Exalted. And the Messenger (sallallaahu alaihi wasallam) also warned from the Qadariyyah, and named them the "Majsoos of this Ummah", and he also warned from the Raafidah, when he said, "A people will arise who have name, they will be called "Raafidah", so when you meet them, then fight them, for they are Mushriks".

So he (sallallaahu alaihi wasallam) warned from these sects, yet they had not arisen during this time. The Prophet (sallallaahu alaihi wasallam) did not see them, and he warned from sins, and he did not even see those who committed them, so he (sallallaahu alaihi wasallam) said, "There are two groups of the inhabitants of the Fire, that I have not yet seen: A people who have whips like the tails of cows, and women who have clothes but appear naked and will twist their shoulders delicately and walk with waving motions, their heads will appear like the humps of wedding she-camels...", to the end of the hadeeth.

So from all of this you will become certain that this statement (mentioned in the question) is not correct. Rather, the teacher teaches his student the

Sunnah, he teaches him Tawheed, and all of the action-based obligations of the deen, and the rulings of the Sharee'ah in worship and in dealings, just as he also warns from all forms of disobedience, and the greatest of them is Shirk, and likewise he warns from innovations and newly-invented matters. However, sometimes the Scholar might expect something from his student, when he is just a beginner. He might desire to make him memorise some of the texts, and make him establish certain affairs. So he should not say this (statement) and nor should he wait (till he has done that). Rather, in accordance with what the prevailing benefit requires, in accordance with what the affair requires. And the field today resounds thunderously with innovations, newly-invented matters, excesses and desire, and the people of deviation enter into every house. So it is obligatory for those who are sincere advisers to the Ummah that they explain the truth to the people along with its evidence, and that they should incite and encourage them upon it, and that they should also explain the innovations, the newly-invented matters and to warn from them.

This is because the field today is decayed, rotten, spoiled. And [yet] there is to be found within it, and to Allaah belongs praise, much of the truth, and the people of the truth do not cease (to exist), and they have awe (held towards them), and they have onslaughts (made upon them) and excursions, and they also have their authority and strength. However alongside all of this, the field is resounding with the rotten statements and actions.

So if the people were left like this, which is what is apparent from this statement (i.e. mentioned in the question), then the matter will become confusing upon them, and so the Sunnah will end by the side of Bid'ah and there will be no criterion. So with this, it becomes clear that this absolutism (in this statement) is falsehood.

And I say in relation to this, that from the way of Ahl ul-Bid'ah and from their methodology is to make generalisations in statements. So beware of the likes of this statement. And you must adhere to the way of the Salaf us-Saalih, those who took the Prophet (sallallaahu alaihi wasallam) and his companions after him as a guide, model to be followed. And I will mention here what is reported by Abu 'Umar Ibn 'Abdil-Barr in his Tamheed with his chain of narration to Asbagh bin al-Faraj, from Maalik (rahimahullaah) who said, "Wahb bin Kaisaan used to sit with us – or he said he used sit with us or sit by us – and would not stand until he would say, "Know that the latter part of this affair, will not be rectified except what rectified its first part". Asbagh said to Maalik, "What does he intend?" He said, "He means the beginning of the deen, or at-taqwaa (piety)"."

Question 3: Some of the students of knowledge pose as leaders, and also put themselves forward in some of the occurrences that happen, and in the affairs of knowing men (i.e. what they are upon), and they oppose the Major Scholars, those who have skill in knowing these affairs, using the argument that “We are not obliged to follow anyone”. So what is your advice regarding this matter?

Shaykh ‘Ubayd: It is vital to mention certain matters so that the answer to this statement, or to this behaviour which the question alludes to, is very clear.

The First: Reminding with the saying of the Lofty and Majestic, **“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.”** (An-Nisa 4:83).

So this verse teaches and nurtures the Muslims upon a Sharee’ah principle that is obligatory for them to proceed upon during occurrences, problems and difficult situations. And this principle is to refer the difficulties and the great affairs (that arise and affect the Muslims), those that would even make the gentle, patient person to become bewildered, to refer them to those who are worthy of speaking about them, and in treating these matters. And they are two types of people:

- a) The Messenger (sallallaahu alaihi wasallam), and what is desired now (in our times) is to return to his Sunnah
- b) Those in authority. And the one in authority, with those who are around him, such as those from the Shoora from the Scholars, and those who are well informed, and also those who well-informed ones are in charge over the affairs of the Muslims with respect to the affairs of legislation and the arrangement of affairs, then they are the ones who can treat these matters that arise.

And it is not for the common people. This will be increased in clarity by what has been reported by Muslim in his Saheeh, “That it was rumoured and spread that the Messenger of Allaah (sallallaahu alaihi wasallam) divorced his wives. ‘Umar said, “So I came to the Messenger (sallallaahu alaihi wasallam) and said, “O Messenger of Allaah, have you divorced your wives?” He said, “No”. ‘Umar

(radiallaahu anhu) (later) said, when the verse was revealed (4:83), "I am of the proper investigators".

The Second: His saying, "We are not obliged to follow anyone", or as he said. We say that you are not obliged to follow so and so, yes. However, this saying of yours is general (mujmal), and thus, it may contain that which is error and that which is correct. It comprises both truth and falsehood. And it was more fitting for you to explain and be clear. This is because consideration is not given merely to the saying of fulaan or 'allaan (i.e. so and so person), but consideration is given to the evidence. So when the people contend in an affair amongst the affairs, then it is obligatory to refer whatever they contended in, to Allaah and to His Messenger (sallallaahu alaihi wasallam), just as He the Most High, said, "**O you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day.**" (An-Nisa 4:59).

The people of knowledge said, "Returning to Allaah, meanings referring to His Book and returning to His Messenger, is referring to him during his life, and referring to his Sunnah after his death (sallallaahu alaihi wasallam).

So this saying of yours is the extreme of corruption and falsehood, and no one understands anything from it except that you want to attach the people with yourself, and with whoever is like you, from amongst those who put themselves forward in knowledge or present themselves (to others) in the field of da'wah. And it was obligatory upon you to attach the people to the Imaams of Guidance and the Scholars known for a sound belief and a straight and safe manhaj, and those known with deep-rooted knowledge, and giving of advice to the Ummah. This is because they are the inheritors of the Prophets, so when they make their statement concerning an affair amongst the affairs that has arisen, or in warning against a man amongst the men, and explained the corruption of his manhaj, and his evil approach with evidence, then it is obligatory to accept what they say, because it is the truth, so long as it is based upon evidence, and upon clear proof and evidence.

So by this, it becomes clear that this statement is corrupt and false.

End of Part 2.