



The Crime of Tamyee' upon the Salafee Manhaj

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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 6: Readings from the Salaf in Refutation of the Manhaj of Tamyee' and the Mumayyi'ah¹

AHL US-SUNNAH GIVE SINCERITY OF ADVICE AND ARE MORE MERCIFUL TO THE INNOVATORS AND OPPOSERS

Ibn al-Jawzee said about Imaam Ahmad, "And the Imaam, Abu Abdullaah Ahmad bin Hanbal, due to his severity in adherence to the Sunnah and his forbiddence of innovation used to speak about a group of good people (of knowledge) when opposition to something of the Sunnah emerged from them. And this speech of his (against them) is carried upon "an-naseehah lid-deen" (meaning, that it is to be taken as a form of advice for the sake of the religion, and not as an attack, or prohibited backbiting)." Mana'iqib al-Imaam Ahmad (p.253).

Abu Saalih al-Faraa said, "I narrated to Yoosuf bin Asbaat, from Wakee', some of the affairs of the tribulations, and he (Yoosuf) said, "That one (meaning al-Hasan bin Hayy) resembles his own teacher". So I said to Yoosuf, "Don't you fear that this might be backbiting?". He said, "Why, O fool! I am better to them than their own fathers and mothers. I forbid the people from acting upon what they have invented lest their burdens (i.e. of those who follow them) are more harmful upon them". As-Siyar (7/364) and Tahdheeb ul-Kamaal (6/182).

This contains a refutation of Ahl ut-Tamyee' who claim speaking about the errors and faults of the opposers from Ahl us-Sunnah, or the deviants from Ahl ul-Bid'ah is against the spirit of naseehah. Further, the refutations of Ahl us-Sunnah, and speech against the Innovators are of great benefit to the Innovators themselves, as it lessons

¹ These narrations have mostly been extracted from the two excellent books, "Lumm ud-Durr al-Manthoor Min al-Qawl il-Manthoor" of Jamaal bin Farihaan al-Haarithe, and "Ijmaa 'Ulamaa il-Ummah alaa Hajr wat-Tahdheer min Ahl il-Ahwaa" by Khaalid bin Dahawee adh-Dhufayree.

their burden (of sin). Hence, Ahl us-Sunnah are more merciful to Ahl ul-Bid'ah and the Opposers, than their own mothers, or fathers are to them.

THE SHIDDAH (SEVERITY, HARSHNESS) OF AHL US-SUNNAH UPON THE OPPOSERS AND THE INNOVATORS – A CORRECTION OF THE OUTLOOK, MENTALITY AND PERCEPTION OF THE MUMAYYI'AH

The author of "Ijmaa' Ulamaa il-Ummah" observes, "However, and in Allaah is aid sought, the scales have been overturned and these understandings have changed, and thus, lenience and intimacy for Ahl ul-Bid'ah has become the desired (thing), rather it has become obligatory and praiseworthy. And severity, harshness (shiddah) upon Ahl ul-Bid'ah became unique to very few, specific individuals, and they are absent amongst the people of our times." (pp.33-34).

Rather, those unique few individuals from the People of Knowledge who perform this task are considered to be those who split the Ummah and bring upon harm to the Muslims! And anyone who follows in their path of giving sincerity of purpose to the deen of Allaah is a "muqallid" and "extreme" – and all of this is made blameworthy and undesirable under the slogans of "balance" and "moderation" and "taking the middle path" and "unity and cooperation between the Muslims" – as the Scholars have explained.

Al-Laalikaa'ee reports with his sanad to Sulaymaan bin Yasaar that a man from Bane Ghunaym who was called Subaygh bin 'Asal approached Madinah and he used to have books. So he began to ask about the mutashaabih (unclear) from the Qur'aan. This reached 'Umar, and so he went to him and had prepared for him some branches (tied together) from the date-palm tree. Then when he entered upon him, he said, "Who are you?" He said, "I am Abdullaah bin Subaygh". 'Umar said, "And I am 'Abdullaah (the Servant of Allaah), 'Umar". And then he got close to him and began to strike him with those combined branches, and he did not stop beating him until he broke his head open and blood was flowing upon his face. So he said, "Enough, O Ameer ul-Mu'mineen, for by Allaah, that which I found on my head has now gone". (no. 1137).

If only we had the likes of 'Umar ibn al-Khattaab in our times to make a lesson out of the likes of Yoosuf al-Qaradaawee, and Muhammad al-Ghazaalee and, Muhammad Saeed Ramadaan al-Bootee, and Hasan at-Turaabee, the apostate, and those of their ilk.

Adh-Dhahabee said, in his biography of Hamaad bin Salamah (d.167H), "Shaykh ul-Islaam (Abu Ismaa'eel al-Ansaaree) said, "Imaam Ahmad said, "When you see a man mocking Hamaad bin Salamah, then suspect his Islaam, **for he was harsh, severe upon the Innovators**".

Al-Haafidh Ibn Hajar says about Shareek bin Abdullaah an-Nakha'ee (d. 177H), "He was upright, just, a noble person, **severe, harsh upon the people of innovations**". (At-Taqreeb p.436).

And Mu'aawiyah Ibn Saalih al-Ash'aree said, "I asked Ahmad bin Hanbal about Shareek, and he said, "He was intelligent, truthful, a muhaddith. **And he was severe, harsh upon the people of doubt and innovations.**" (Siyar 8/209).

Imaam Maalik bin Anas (d. 179H) said, "Do not give salutations to the People of Desires, do not sit with them, **unless you wish to be harsh upon them**, and do not visit their ill, and nor narrate any ahaadeeth from them". (al-Jaami' li Ibn Abee Zaid al-Qayrawaane p.125).

Al-Bayhaqee said about Imaam ash-Shaafi'ee (d.204H), "**And as-Shaafi'ee (radiallaahu anhu) was severe, harsh upon the people of Ilhaad (deviation, heresy), and the people of innovations**, and he would openly (announce) hatred of them and boycotting of them". (Manaaqib as-Shaafi'ee 1/469).

It is also said in the biography of the Imaam, Abu Ya'qoob Yoosuf bin Yahyaa al-Buwaitee (d. 231H), the companion of ash-Shaafi'ee, "**Indeed, he was severe, harsh upon the People of Innovations**". (Tabyeen Kadhhib al-Muftaree of Ibn 'Asaakir, p. 348).

Ibn Farhaun said in the biography of Abdullaah bin Abee Hassaan al-Yahsabee (d. 226H), "And he was generous, outspoken and very strong in debate, a defender of the Sunnah, following the madhhab of Maalik, **and he was severe, harsh upon the people of innovations**". (ad-Deebaaj al-Madhhab p. 134).

Ibn Hibbaan said about the Imaam, 'Uthmaan bin Sa'eed ad-Daarimee (d. 280H), "Ad-Daarimee was amongst the precise memorisers, amongst the people of piety, awe in the religion, amongst those who had memorized and gathered together (the knowledge) and had gained understanding and authored (works) and narrated (this knowledge). And he made the Sunnah manifest in his land, called to it, defended its sanctity and repelled its opposers". And adh-Dhahabee said, "He was devoted to the Sunnah, insightful in debate, **and he was a pole shaft in the eyes of the Innovators.**" (as-Siyar 13/322).

In the narration of Ismaa'eel bin Ishaaq al-Qaadee (d. 282), there occurs, "**And he was severe, harsh upon the people of innovations**, he saw their repentance (to be demanded from them), to such an extent that they kept away from Baghdaad during his days (i.e. out of fear of him)..." (ad-Deebaaj al-Madhhab of Ibn Farhaun p. 94).

Subhaanallaah. In the days of old the Innovators, would flee from the outspoken people of the Sunnah who would announce openly their speech against the opposers and deviants, and they would flee from their towns and their lands of residence, out of fear of them and out of fear of being disparaged by them, and today, you find that the deviants and opposers find refuge with the Mumayyi'ah, seeking their company, and their support and their patronage, and benefaction.

In the biography of Abu Ja'far Muhammad bin al-'Abbaas bin Ayyoob al-Akhram (d.301H), there occurs, "He was partisan to the Sunnah, **and was severely harsh (ghaleedhan) upon the people of innovations**". (Tabaqaat al-Muhadditheen bi Asbahaan, 3/447).

And Ibn Katheer said, concerning Abu Muhammad al-Hussain bin Alee bin Khalf al-Barbahaaree (d.329H), "The scholar, the abstemious, the Hanbalee faqeeh, the admonisher, the companion of al-Marwazee and Sahl at-Tustaree... **he was severe, harsh upon the people of innovations and sins**, and had high esteem (held for him), the specific and general people would venerate him". (al-Bidaayah wan-Nihaayah 11/231). And Ibn Rajab said about al-Barbahaaree, "The Shaykh of the group (of scholars) of his time, **and the foremost amongst them in showing rejection against the people of innovations, and separating them out with either the hand or the tongue**". (Tabaqaat al-Hanaabilah 2/18).

Adh-Dhahabee said in the biography of the Imaam Abu 'Umar bin Muhammad al-Mu'aafiree al-Andalusee at-Talamankee, the Scholar of Qurtuba (d. 429H), "He was a noble person, very severe in the Sunnah, Khalf Ibn Bashkwaal said, "**He was an unsheathed sword upon the people of desires and innovations, repelling them, very jealous for the Sharee'ah and very stern, severe, for the sake of Allaah**". (Tadhkirat ul-Huffaadh 3/1098-1099).

Ibn Katheer said about Abu Mansoor Abdul-Malik bin Mohammad bin Yoosuf al-Baghdaadee (d. 460H), "He was a unique individual of his time in enjoining the good and forbidding the evil, and being enterprising in performing good deeds, and bringing about strength in the hands of those (doers of good), **alongside the severity in his undertaking against the people of innovation and cursing them.**" (al-Bidaayah wan-Nihaayah) 12/103).

And also what has been said about Shaykh ul-Islam Abu Ismaa'eel Abdullaah bin Muhammad al-Ansaaree al-Harawee (d. 481H) by Ibn Rajab, "... he was severe in his undertaking in supporting the Sunnah, defending it, **repelling whoever opposed it, and as a result of this many great tribulations came his way**, and he was very severe in aiding and venerating the madhhab of Imaam Ahmad". (Dhayl at-Tabaqaat 3/60-61).

And adh-Dhahabee said about him, "And this man was a drawn sword against the Mutakallimeen..." (as-Siyar18/509), and he also said, "**He was a drawn sword against the opposers and a pole shaft in the eyes of the Mutakallimeen...**", and he also said, "**He was a pole shaft in the eyes of the Innovators, a sword against the Jahmiyyah**". (al-'Ibar 2/343).

And in the biography of Abul-Mudhaffar as-Sam'aanee (d.458H), adh-Dhahabee says, "He authored the book al-Istalaam, and also al-Burhaan and al-Amaalee concerning (the subject) of hadeeth. He was partisan to Ahl ul-Hadeeth was-Sunnah wal-Jamaa'ah,

and he was a thorn in the eyes of the opposers, and a proof for Ahl us-Sunnah.
(as-Siyar 19/116).

And Ibn Abdul-Haadee says about Shaykh ul-Islam Ibn Taymiyyah (d. 728), “And he (rahimahullaah) was a drawn sword upon the opposers, **a thorn in the throats of the people of desires and the innovators**” (Al-‘Uqood ad-Durriyyah p.7). And al-Haafidh Ibn Hajar said, “It is most amazing of amazing (affairs) that this man was the greatest of people in facing (and repelling) the people of innovations, amongst the Rawaafid, the Hulooliyyah, the Ittihaadiyyah, and his various works in this regard are many and famous, and his verdicts concerning them are too many to be enumerated”. (Ar-Radd al-Waafir p.248).

The author of ‘Ijmaa al-‘Ulamaa, after bringing these narrations (and scores more), then says, “So after this, is it permissible for a person to criticize anyone from the people of the Sunnah by way of this Salafee characteristic (of harshness, severity). So if he was to do this, then this pauper doesn’t know that by doing this he is criticizing the Salaf us-Saalih, and at the head of them the Sahaabah, as has already preceded in narrating from them” (p.55).

ABU JA’FAR AHMAD BIN ‘AWNILLAAH IS A MIGHTY LESSON AND A GREAT ADMONITION TO THE CONTEMPORARY MUMAYY’AH WHO HAVE MUTILATED THE METHODOLOGIES OF THE SUNNAH TOWARDS THE INNOVATORS

Abu Abdullaah Muhammad bin Ahmad bin Mufarraaj said, “Abu Ja’far Ahmad bin Awn illaah (d. 378H) would show rejection against the People and Innovation and call them to account, showing extreme harshness against them, utterly humiliating them, always seek to pick out their faults, rushing to damage them, vehemently oppressive against them, chasing them away whenever he was able to, not allowing them to remain. And every one of them (Ahl ul-Bid’ah) used to be frightened of him, and would seek to hide and protect himself from him. He (Abu Ja’far Ahmad) would never compromise with a single one of them, and nor would he allow any of them to remain safe. And if he came across evil and witnessed any deviation from the Sunnah, he would oppose it and would disgrace and humiliate (its perpetrator), and he would announce the affair of this person and declare his own disownment of him by mentioning the evil of such a one in the various public gatherings, and he would incite others against him such that he either destroyed him or caused him to abandon his evil and repugnant madhhab and his evil doctrine. And he would never cease to remain upon this habit, making Jihaad therein, seeking the Face of Allaah, up until he met Allaah.” (Taareekh Dimashq 5/118). And he is the Muhaddith, Imaam, Ahmad bin Awn illaah bin Hudair Abu Ja’far al-Andalusee al-Qurtubee (d. 378H).

How our times are in the need of the likes of Abu Ja’far to face the rising tide of the Mumayyi’ah and the harm they have brought to the Sunnah and its people, and the strength and preponderance they have given to Ahl ul-Bid’ah.

THE WAY OF THE SALAF TOWARDS THOSE FROM WHOM TASAHHUL (LENIENCE) AND TAMYEE' EMERGES

Al-Laalikaa'ee reports (no. 274)... 'Abdullaah ibn 'Umar as-Sarkhusee - the scholar of al-Khazar – said, “I ate a single meal with an innovator and Ibn al-Mubaarak heard of it so he said, **“I will not speak to him for thirty days”**.”

Ibn Waddaah (al-Qurtubee) narrates from one of the Salaf, “I was walking alongside 'Amr bin Ubayd (al-Mu'tazilee), and Ibn 'Awn saw me. **Then he turned away from me for two months**” (al-Bida' wan-Nahee Anhaa p.58).

Ibn Abee Haatim narrates from 'Abdul-'Azeez al-Uwaisee, who said, “When Ismaa'eel bin Abee Uwais went out towards Hussain bin Abdullaah bin Dhamairah, and this reached (Imaam) Maalik, **he boycotted him for forty days, because he (Maalik) was not pleased with him (Hussain)**.” (al-Jarh wat-Ta'deel 1/21).

And Abu Ja'far Muhammad bin al-Hasan bin Haaron al-Mawsilee said, “I asked Abu Abdullaah Ahmad bin Hanbal, “I am from the people of Mawsil and the majority of those in our town are Jahmiyyah. And the affair of al-Karaabeesee, “my recitation of the Qur'an is created” had appeared there.” So he replied, “Beware of this Karaabeesee. Do not speak to him **and do not speak to whoever speaks to him**.” So I said to him, “This statement in your view and whatever branches from it is all from the saying of Jahm?” He said, “All of it is from the saying of Jahm”. (Taareekh Baghdaad 8/65).

Al-Fudayl bin 'Iyaad (d. 187H) said: **“Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom**. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation.” Reported by al-Laalikaa'ee (no.1149)

Ibraaheem bin Maysarah (d.132H) said: **“Whoever honours an innovator has aided in the destruction of Islam**.” Reported by al-Laalikaa'ee (1/139).

Al-Fudayl bin 'Iyaad said: **“If a man comes to a person to consult him and he directs him to an innovator, then he has acted treacherously to Islaam**. Beware of going to a person of innovation for they divert [people] from the truth.” Sharh Usool ul-'I'tiqaad of al-Laalikaa'ee (no.261)

THE MUMAYY'AH ARE (SOMETIMES) HARDER UPON AHL US-SUNNAH THAN THE INNOVATORS THEMSELVES

Ibn 'Awn said, “Those who sit with the People of Innovation are more severe upon us than the People of Innovation themselves.” Al-Ibaanah (2/273).

CONCLUSION

In the biographies and narrations from the Salaf, one finds a complete and detailed refutation of the manhaj of Tamyee' and of the Mumayyi'ah, those who in the name of “being balanced”, “adhering to moderation”, “abiding by justice”, “taking the middle

road” and other beautified slogans have brought upon great harm upon Ahl us-Sunnah wal-Jamaa’ah and to the aqaa’id, and manhaahij and madhaahib of the Salaf, by breaking and destroying the barriers between Ahl us-Sunnah and the Innovators.

It is also important to note that in da’wah gentleness has its place and harshness has its place. In da’wah in general, gentleness is the origin and base rule, and towards the Innovations, Innovators and Sects in general, separation, boycotting, harshness, and severity is adopted after gentleness has been first employed with them where it is appropriate. Though with respect to specific individuals amongst them, the situation varies from person to person depending on what approach will bring about the desired objective.

The intent here is to repel some of the 'Tamyee' that has been entered into the Salafee manhaj, and to redress the imbalance that has led many of those who ascribe themselves to the Salafee manhaj theoretically, to oppose it in their behaviour practically and give undue lenience to the Innovators, the Biased Partians and those who, though initially sound, enter into deviation and become misguided.