



The Crime of Tamyee' upon the Salafee Manhaj

Questions and Answers from Shaykh Abdul-Azeez ar-Raajihee

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 8: Shaykh 'Ubayd al-Jaabiree on What is Tamyee' and Who is the Mumayyi'¹

At-Tamyee', its meaning is from its name, and it is the opposite of proclaiming and standing up openly for the truth, it is the complete opposite of this. The Mumayyi' therefore is the one who does not proclaim and stand up openly for the truth, and does not speak with it. Rather he comes with expressions, which leave aside clarity upon those who speak the truth, and openly proclaim it.

And it is a manhaj that is traversed upon by two types of people:

The first of them is the one who does not have any furqaan (criterion) about those methodologies that are contradictory to Ahl us-Sunnah wal-Jamaa'ah².

¹ Refer to SA80 @ SalafiAudio.Com for the audio of this statement.

² And this Tamyee' comes from the likes of these people because they place no value to the affairs of manaahij (especially those in which great controversy has occurred in recent decades), and then with the absence of any value given to these methodologies and the underlying knowledge that pertains to them, their hearts are not able to maintain al-mahabbah, and al-walaa and al-baraa' around these affairs, and become established around them, and nor is there any great desire in such hearts, to arrive at any clarity in these issues. Thus, when fitnahs emerge, and which relate to affairs of manhaj, these individuals fall into tamyee' and they make mistakes in al-walaa and al-baraa' and get caught up in and affected by these fitan, showing enmity where it should not be shown and making allegiance where it should not be made – Why? Because they placed no value to these issues in the first place, and made mistakes in the priorities in the da'wah, being engaged in subsidiary issues for many long years and not giving attention that which ought to come first, of the general affairs of Tawheed, Aqeedah and the underlying manaahij in knowledge and in action, such that they should have a furqaan with respect to the correct methodologies.

And the second are a group from the Harakiyyeen who outwardly portray Salafiyyah, and also opposition to Salafiyyah, however their aim is to win the love of both those (the Salafees) and those (the Opposers, Hizbees). So their face and their sincerity, advice (naseehah) are inclined towards the Hizbees and the Harakiyyeen, yet their outward appearance is towards the Salafees, but they are not really with the Salafees. Rather, they are those who waver, swing (in opposing directions). And in reality, they have a resemblance to the Munaafiqeen, they have a resemblance to the Munaafiqeen.

And I have a cassette, its meaning is, I have a cassette whose title is "The Crime of Tamayyu' upon the Salafee Manhaj", and I hope that the one whom this audio reaches that he listens to it. For we have included within it, and all praise and favour (minnah) belongs to Allaah, many of the issues that relate to this matter.

And I advise the youth that they do not be hasty in judgement, and that they are not hasty, and that they occupy themselves with beneficial knowledge and striving in righteous actions. And that they are not hasty in passing judgement upon those who are brothers to them, but who have adopted Mudaaraat³ with some amongst Ahl ul-Bid'ah. And Mudaaraat is from the Sunnah, and

And Shaykh Faalih al-Harbee indicated this meaning when he said, concerning a group of people who got caught in the fitnah of Abul-Hasan al-Ma'ribee, "So it is not Abul-Hasan that is the question, rather it is that the Muslim understands the true and correct Manhaj, and adheres to it. Otherwise he will remain as is said: "One day I am a Yemeni if I meet a person of Yemen, and if I meet a Ma'addee then I am 'Adnaanee". So another fitnah will come, or another Abu Hasan or Abu Husayn will come, and this person will still be like a lost lamb wandering between the sheep; he will not remain settled upon one condition if he does not know the true methodology and adhere to it. So those brothers should realize that what happened with them indicates their lack of understanding of their Manhaj, and they followed the people of misguidance because of their lack of correct knowledge and insight. So now they should seek after correct knowledge and insight, and the true Manhaj, and they should become aware of it and adhere to it... But the way they are behaving at present is the behaviour of those who are still upon deviation, and upon corruption and shows that they do not in reality know the Salafi Manhaj, and do not know "al-walaa wal-baraa'" (necessary alliance and enmity) based upon that... Rather, the one upon the Salafi Manhaj is the one who knows it, adheres to it, believes it, acts in accordance with it, and this is manifest in his behaviour and actions. This is the person who is upon the Salafi Manhaj." Tape recording in Dhul-Qa'dah 1423AH.

³ Mudaaraat is a type of behavioural engagement by which one intends da'wah to some from the Ahl ul-Bid'ah whom one believes he can change and rectify, and thus deals with them in a determined and limited way, humouring them, being on top of them and one step ahead of them. And dealing with them in this way is not from the blameworthy mixing, but is a limited way of intending to correct them and invite them to the truth.

Mujaamalah⁴ is from Tamayyu', and this from Bid'ah, and it is obligatory to distinguish between this and that⁵.

So the one who is with you upon the Sunnah and who strengthens you, who strengthens your resolve, and who defends you, in both the hidden and in the open⁶, but he has certain positions of Mudaaraat with some amongst Ahl ul-Bid'ah, then in reality he is with us and we are with him. And this is what I am able to say now in this matter.

⁴ Mujaamalah is flattery and compromise, and involves what is blameworthy, with respect to the Ahl ul-Bid'ah and mixing with them.

⁵ Mudaaraat is permitted, as it is from the Sunnah, and Mujaamalah is prohibited as it is from Bid'ah.

⁶ So this in relation to (1) the one who is with you, (2) and supports you, (3) and strengthens your determination (4) and defends you in your absence, in secret and in open, but he has Mudaaraat with some of the Hizbees, (with the clear intent of calling them back to the truth and to leave what they are upon), then he is a Salafee and no one is to be hasty in judging him because of this way he has chosen.