

تَرْهِيْبُ دُةِ السَّرْوَعِ  
هَوْلَ صَيْمُوَّةِ "السَّمْعِ"

**Pacifying the Cries of *Tamayyu'u***  
(an Accusation of Watering Down the Da'wah)  
**from the Newbies in the Salafee Da'wah in the  
Niger Area**

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parents

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### *Bismillaahir-Rahmaanir-Raheem*

All praise to Allaah the Most Beneficent Lord and the Most Compassionate. There is none worthy of worship beside Him. Indeed, Muhammad is His slave and Messenger.

To proceed:

The most potent Da'wah in the world today is that of the call to the manners of worship, character, call of the Salaf – the early pious Muslims that stemmed from the Prophetic era and the two centuries after. No Islam has been best as theirs. So the best Da'wah is that which calls to that path.

Allaah the Mighty said [in what is an interpretation of its meaning]:

**'Whoever disobeys the Messenger after the guidance had become clear to him, and follows a path other than the believers', We shall make him follow that which he has chosen, and make him enter the fire. What an evil place.'**  
[Nisaa: 114]

That Da'wah has made a lot of enemies from a variety of people – Muslims and non-Muslims alike. And that is its lot; it must make enemies from the people because:

**'If you were to follow the majority of those on earth, they will make you go astray from the Path of Allaah...'** [An'aam: 116]

There is nowhere enemies are not found for the Da'wah and those who call to it. Hence the most despised and strangest among the people are those trying to follow that Path.

One of those locations where the Da'wah is under threat is the River Niger and Benue area; an area presently known today – for geographical convenience – as Nigeria.

We need not delve into many historical past as regards the trends of Da'wah Salafiyyah in Nigeria. But without doubt the Da'wah has passed through a blustery epoch.

The Da'wah became more pronounced by the Mercy of Allaah, the Mighty Lord, especially down the River Niger, about two decades ago owing to many facts – exposure to new Sunnah texts from capable scholars of the deen *mashaayikh* like Shaykh Rabee al-Madkhalee, Shaykh Muqbil and many of the former students of Shaykh al-Albaanee, efforts of the returning students from Islamic countries where they had gone to learn (the influence of the *mashaayikh* in Sudan in this area on those students who learnt in Sudan via al-Hikmah University Ilorin [then before it became what it has become today] cannot be downplayed). So those asking how Salafiyyah got to Nigeria should keep that in record.

Beside that, the arrival of some of the *mashaayikh* from Saudi Arabia as *dakaatira* [PhD holders] came to help the matter so massively. It is only a Jaahil of the highest order that would say these *mashaayikh* were not up to the task.

The PhD holders from Saudi Arabia are into two enclaves: those who truly are on the path of the Salaf and those who returned to continue their support for their former organizations. No doubt the PhD holders in the second enclave have been very challenging to the Da'wah but Alhamdulillah, the *mashaayikh* in the first enclave have been a good match. This is not hidden except from he who has elected to be blind to the happenings.

So the efforts have been ongoing – in Lagos, Ilorin, Ede, Iseyin, Ibadan (although the Da'wah here is so stiffened owing to the fact that Hizbiyyah is well-entrenched in the ancient city; dislodging it has been very tasking).

The *du'aat* – callers – in the locations mentioned, and other places not mentioned, have been making their efforts in their own little ways. It can never be on the same pedestal; but no doubt all of them have made good efforts, and they have been benefitting the Ummah such that it will be denying the mercy of Allaah to say there has been no Da'wah – as the new arrivals have been claiming. We are coming to that Inshaa Allaah.

We also do not claim any infallibility for any of the *du'aat*.

*Don't ex-communicate those (who observe) Salat even if they commit errors*

*All of them do sin but the Possessor of the Throne pardons*

Then there came one Mr Jabata!

He nearly scattered everything if not for the mercy of Allaah. Most pathetically, he was talking in the name of Salafiyyah. Saying it is Salafiyyah not to eat with spoons! It is Salafiyyah to say one is out of the Deen if he commits any bid'ah as little as saying 'aameen' to any supplication. And many other 'jagbajantis'.

Expectedly, he got some listening ears. Why wouldn't he? Even if Iblis – the greatest enemy to mankind – appears now won't the Jews of Khorasaan follow him as said by the noblest of mankind – sallallaahu alahyi wa sallam?

But Alhamdulillah today, the Da'wah of Jabata is on the death bed, may it die as soon as possible. We wrote about a commotion in their rank and file of recent.

And just as the Ummaah is heaving a sigh, came some hues and cries. New voices saying all the *du'aat* (till the press time, they have not given us an exception) of Salafiyyah in Nigeria are *mumayyi'oon* (those who water down serious things). Isn't that bogus enough?

The people coming with this allegation gave a reason: 'You people have been tough on Jabata but soft on other *du'aat* on the doors of Jahannam.'

So they started a dilly-dally; 'You have not been very tough on the hizbee groups such as the Muslim Brotherhood and their offshoots in Nigeria such as OTM, TMC, etc., you have to mention other names too.'

They sometimes narrow down their attacks to many of the *mashaayikh* and *du'aat* in the Da'wah Salafiyyah. They do brazenly say there are no Salafi scholars in Nigeria; all of them are *mumayyi'oon*.

No doubt these boys, mainly found in Lagos and its environs, are the new set of *Juhaal* in town so be wary of them. Nobody knows their teacher or where they are learning from yet they speak like Ibn Taymiyyah!

The problem of many of them is that they have failed to learn. They don't know but they believe they do. Some of them would say he prefers identifying with the

brothers in UK and US to identifying with the *du'aat* in Nigeria, because the latter are not harsh enough. We say to them, if those good brothers in UK and US see the way you behave and the stock of *jahl* in you they will ask you to keep quiet.

Many of them have taken the Internet as their teacher. They do lay claim to taking knowledge from the *mashaayikh* in Saudi and other places but we are sure if the *mashaayikh* know about them they will disown them.

So let them keep quiet and start learning.

'May Allaah be merciful to a soul who knows his limits and stay within.'

The Da'wah of Salafiyyah in Nigeria might not be perfect – just as it is anywhere in the world – but if Allaah wills, some feeble slaves of His are making efforts. May Allaah reward those few hands and make them more steadfast.

But let the boys know that the Da'wah has never compromised or condoned any evil. You just have to be patient. You may cite for us any evil statement about the Sunnah or Da'wah Salafiyyah made by anybody in this region that has not been refuted.

Or do they think the PhD holders who are in the Hizbiyyah are being spared? It is a lie. The PhD holders themselves know they are on the hot seat. You say we must mention their names; that has been some of your grouses. If that is the case, let us mention your own names too, that you 'Lagbaja Omo Lakasegbe said such-and-such.'

Or do you think those who got some *ljaazaat* through the backdoor and post them over the Internet will like that their names be mentioned when we know they may later come to their sense? Sincerely, we don't know what kind of a person will get an academic certification, or whatever, and post it on his door. Even the John's and James's of this world don't do that. It is pathetic when you see some Muslims crying for recognition at all cost doing that. O Allaah we ask You to protect our sincerity.

Or do you think that some people who have been unthoughtfully cooperating with some well-to-do hizbees in some da'wah activities and have been repeatedly told to desist will like that their names be mentioned when we know they can make an adjustment? They too should fear Allaah. There is no honour or pride except in

following the path of the Salaf to the letter. This here-and-there movements will not bring any honour except regret and disgrace.

It is not every time names must be mentioned. Names are to be mentioned when it becomes very expedient.

Said Ash-Shaykh Rabee – may Allaah preserve him:

‘By Allaah, they should mention them by their traits; and by their names when it becomes necessary like when a person brings forth himself with any form of (scholarly) leadership for the Ummah and the youths, and is dragging them to falsehood, then his name must be mentioned...’

Ash-Shaykh Abdul-Kareem al-Khudayr – may Allaah preserve him – also said:

‘...the basis is that names be not mentioned. But when it is feared, or the wrong is defeated and its proponent is defeated yet he does not yield to correction and it is feared that he might spread his evil and some people will get deluded by him; there are some people who don’t understand until you make things plain. So when the benefit of mentioning his name outweighs not mentioning, there is no blame in mentioning him...’.

Shaykh Uthaymeen – Allaah’s mercy on him – even said:

‘Generalization is often better than particularization.’

If you don’t know, when you mention some names you sell them. Jabata somehow became more prominent when his name was being mentioned here and there. But the *du’aat* had no option but to mention his name because he had already become notorious. Many other names, such as *Muddil Mar’kaz*, Habeeb, have been mentioned in the past. OTM, TMC, Ta’awun, Tableeghiyyah, Boko Haram, MSSN, etc., have all been mentioned, when necessary. Books have been written about all of them. So what is your grouse? Do you have any other motive? Or are you a silent front for Jabata?

Do you even know what is *Tamyee’* or *Tamayyu’u* which you are blabbing about? Let Shaykh Rabee – *hafidhahullaah* – teach both of us:

Ash-Shaykh Rabee al-Madkhalee – may Allaah preserve him – was asked: ‘We often hear from some of the brothers that so-and-so is a *mumayyi'i*. What is *tamyee'*, may Allaah preserve you?’

He answered:

[Firstly] I counsel (all) the Salafees to shun these banterings of mutual accusations. *Baarakallaahu feekum*.

At-Tamyee' the like of what has come from Ad'naan Aroor and Abul Hasan [al-Masree]; this destroys the Salafee Methodology and its people. Examples are such as [their] saying: ‘We shall never talk against innovations (in the Deen)’ and ‘When you judge: we correct, we do not disparage’, an all-embracing methodology they want. But all these thoughts of theirs are against the fundamentals of the Salafee Methodology in calling to Allaah, warning against the people of desires. Have you heard these watering down statements before? *Baarakallahu feekum*, statements that make the youth take [Islam] with a levity hand, removing what he has of jealousy [for the Deen] such that he does not possess the zeal to spread the good. Very soon the youth will not know how to distinguish between the principles of Ahlus-Sunnah and the people of desires; all of them will be the same with him.

This is watering down the Manhaj of Salaf and its people. *Ikhwaan Muslimoon* are people who water down things, [they do say] ‘the *Raafidis* [that is, the Shia] are our brethren, the *Soofis* are our brethren; the Salafee Da'wah breaks the ranks, the Salafi Da'wah is too harsh’. Yes, that is *Tamyee'*. *Baarakallaahu feekum*.

But we warn as regards (unnecessary) harshness – *baarakallaahu feekum* – as we warn from *tamyee'* and *tamayyu'u*.

It may happen that a person (of Sunnah) may have a view with respect to how he will solve certain problems (of Da'wah) that may be different from the view of his brother such that [one of them] will [unnecessarily] be hasty (in dealing with issues). He wants such-and-such matter to be quickly solved. He wants to see the end (of matters) so quickly. Someone else may want some gradualism and most appropriately approach issues using some *hikmah* (in achieving that). If you say about the latter that he is a *mumayyi'i*, then that is a mistake (from you).

I counsel the two sides to be just and follow the middle-course, and that they eschew an exchange of accusations between them. Because what may result from that will be labels such as 'this person is a *mumayyi'*, this one is a *mutashaddid*, this one is off, this one sends people away,' and other tags.

Today there are some groups in Riyaadh who say the people of Sunnah are harsh; they front for the heretics in saying the Muslims are harsh. They think if you don't take Christians as friends, or you don't love them or you don't mix with them then you are a *mutashaddid*.

There are some people who ascribe themselves to Islam and the heretics (the same time) who water down the Deen; they see warning from the people of *bida'* and confronting them because of this da'wah, they see all these as harshness...

The people [in the above picture] are the *mumayyi'oon*, they see warning from the people of bid'a [even with] *hikmah*, knowledge, calling to Sunnah with alertness, uprooting the people of desires with knowledge, proof and evidences; they see all these as harshness! Those who say that are *mumayyi'oon*, no doubt!

In the beginning of this matter, before these counter-accusations started flying in, so-and-so is a *mumayyi'i*, so-and-so is a *mutashaddid*, I gave an advice wherein I said: we do not want and we cannot place all the people (of Sunnah) on the same pedestal. They can never have the same prowess or weakness, that was not possible even in the time of the Messenger-sallallaahu alahyi wa sallam, there were people who were strong and stern such as Umar, Khaalid and many others; the Deen (no doubt) need the like of those people; and there were some other people who were soft – those were weak, and Inshaa Allaah the Deen is in need of them too. So we said: 'O brothers! Let each person honour his (other) brother.'

[Culled from sahab.net.]

Will these brothers however understand?

And after these our strokes on your back, will you still say we water down the da'wah?

We counsel them and ourselves to get busy with the fundamentals of the Deen first. Matters as these are better handled by scholars.

Ash-Shaykh Muqbil al-Waadi'ee – Allah's mercy on him – said:

'Our advice to the general masses [of the Muslims] is that they should turn to what they have power to memorize of the Glorious Qur'aan and some aspects of knowledge from the Sunnah of the Messenger of Allaah – sallallaahu alahyi wa sallam, giving some importance to learning the Arabic language, that is the language of the Qur'aan. They should also seek some knowledge of the Islamic jurisprudence...they should not busy themselves with matters of different opinions whether they have to do with Aqeedah or Hizbiyyah. They should rather start from beneficial knowledge... '

So those boys should go and start learning now. If they like let them go to UK or US, if they think there are no people here that can teach them what Ash-Shaykh Muqbil has mentioned here [though we believe there are]. Learning must start before it is too late. Those who did the like of what they are doing now in the past are nowhere to be found today.

O Allaah, it is Your Mercy that we seek.