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**An Explanation of the Deception of
Muḥammad Munīr**

Part 2:

**A Comparison Between the Speech of
Genuine Scholars and that of Counterfeits
and Pretenders**



In the first part of this series, we highlighted **three calamities** which emanated from Muḥammad Munīr—a self-loving, self-promoting, self-aggrandizing narcissist who markets himself as an ‘ālim (scholar) muftī (one who delivers formal legal opinions) through the tube and social media, with all the paraphernalia of branded hoodies as celebration of his muftīship and so on—and they were the following:

1. His revilement and belittlement of the Salaf, at the head of whom are the Companions (رَضِيَ اللَّهُ عَنْهُمْ), by speaking of them with degrading language as “**nooooo one, nobodies... and nothing made them special**”, except he says thereafter, “the Kitāb and the Sunnah” v, however he has a particular intent in mind behind this speech:

2. His denial thereby that Allāh (جَلَّ جَلَالُهُ)—with His all-encompassing knowledge— chose the Companions as ministers for His Prophet due to virtues and excellence they had prior to Islām, and which were then perfected by Islām.

3. His rejection of there being something called “Fahm al-Salaf” (the understanding of the Salaf) and dismissing it as a non-existing, “**third foreign, exotic way**”—and this is sufficient to render him a misguided wandering strayer who misguides others and who speaks with bid‘ah (innovation) and inhīrāf (deviation)—and none defends him after this except a blind-follower, filled with partisanship, wanting in intellect.

With respect to this third point, then this is something that **Shaykh Ṣāliḥ al-Fawzān** has made clear, and we will cite from his speech in this part of the series to establish that Muḥammad Munīr is from the pretenders and misguided individuals who desires to misguide people from the way (madhhab, ṭarīqah, manhaj) of the Salaf.

Shaykh Ṣāliḥ al-Fawzān: The Manhaj of the Salaf and the Ummah’s Need for it.

The following are excerpts from the lecture, “The Manhaj of the Salaf and the Ummah’s Need for It”.¹

Shaykh al-Fawzān: “They [the Salaf] are the model for this ummah, their manhaj is the path that they proceed upon in their creed, their dealings, their manners, and in all their affairs... They are the best of generations and their manhaj is the best of methodologies... (وَالسَّابِقُونَ الْأَوَّلُونَ (مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ), ‘And the first forerunners from the Muhājirīn and the Anṣār, and those who follow them in goodness’ (9:100), meaning with *precision* (*itqān*). It is not possible to follow them in precision except by learning their manhaj... Hence, this ummah studied the Salafi methodology and transmitted it generation after generation, and thus it is studied [today] in the mosques and in the schools and in the faculties, colleges and universities... The current state [of the ummah is that it] is in dire need of knowing the Salafi methodology in order to stick to it because it is the path to deliverance...”

Comment: This is the methodology that Munīr dismisses as a “foreign, exotic” way that is non-existent and redundant, just like the term “organic” is redundant and does not signify the existence of anything additional. The Shaykh continues:

Shaykh al-Fawzān: “... Whoever holds fast to the [Salafi methodology] especially at the end of time will face hardship [from the people] and from the opposers...”

Comment: Such as Muḥammad Munīr, Shadeed Muḥammad and their likes from the opposers and misguided ones.

¹ <http://www.alfawzan.af.org.sa/ar/node/15030> — and we cited this same speech from the Shaykh in our refutation of another deluded, misguided wandering strayer by the name of Shadeed Muḥammad, and the hearts of these people resemble each other in calling to themselves and belittling the scholars and the Salafī way that they are upon.

Shaykh al-Fawzān: “... and as we have mentioned, the one who proceeds upon this methodology of those who are favoured, he will be put to trial, will be constrained, belittled, declared astray and threatened, he will be in need of patience...”

Comment: Yes, people like Munīr make oppressive, unjust and baseless supplications to Allāh, based upon lies and fabrications, such as “May Allāh destroy you, may Allāh curse you”—when their clear errors are pointed out—exposing the rank hatred and malice brimming in their hearts, all because their personal ambitions and aspirations have been hampered. And as for the Salafis, they desire to convey the truth to the people and separate truth from falsehood, and ask for no payment or reward, yet their intentions are the ones that are always accused and judged.

Shaykh al-Fawzān: “... Now, they are deserting the manhaj of the Salaf in the newspapers, magazines and authored works and they are belittling Ahl al-Sunnah wal-Jamā’ah, the true Salafis, they are criticising them, that they are harsh (mutashaddidūn), that they are Takfiris, they are such and such. However, this will not harm. It will only harm the person who does not have patience, strength and firm determination, it will affect him.”

Comment: The people of truth who traverse the Salafi way and who display patience and determination, exactly as Imām al-Awzāī (رحمته الله) said, they are the ones who are not harmed at all:

عليك بآثار من سلف وإن رفضك الناس، وإياك وآراء الرجال وإن زخرفوه
لك بالقول، فإن الأمر ينجلي وأنت منه على طريق مستقيم

“Upon you is to follow the āthār of the Salaf, even if the people reject you. And beware of the opinions of men, even if they beautify it with speech. For the affair will become apparent while you are upon a straight path regarding it.”

Shaykh al-Fawzān: “... And among them are those who say we are not tasked with the understanding and knowledge of the Salaf... they say it is not befitting for our time, it was only befitting for their time², our time has changed, and thus they abstain from the fiqh of the Salaf, and they call to a new fiqh. This is abundant in the newspapers and magazines, coming from writers and people of misguidance. They desire to release our hands from [holding to] the methodology of the Salaf. Because, when we do not know the madhhab of the Salaf and abstain from it and do not study it, then merely ascribing to the Salaf without knowledge and insight of their madhhab, this is what they want from us. They want us to abandon the madhhab of the Salaf, the fiqh of the Salaf, the knowledge of the Salaf and so that we bring about a new fiqh as they say, which is suited to this time, but this is a lie... The manhaj of the Salaf is suited for every time and place. It is light from Allāh (عَزَّوَجَلَّ). Do not let the speech of those people make you abstain from it. Those deserters or misguided ones, do not let them make you abstain from it... Imām Mālik said: “The latter part of this ummah will not be rectified except by what rectified its earlier part.” Whoever desires deliverance, then upon him is to know the madhhab of the Salaf, to call to it. This is the path of deliverance and it is the ship of Noah (عَلَيْهِ السَّلَام)...”

Comment: The Shaykh has characterised individuals like Ṭāhir Wyatt, Muḥammad Munīr, Shadeed Muḥamamd and their cheerleaders. These people dislike the Salafi methodology because it comes in the way of their designs, ambitions and aspirations, and because they desire to conduct da‘wah divorced from the foundations and principles of the Salaf in which lies truth, safety and genuine, long term benefit.

Shaykh al-Fawzān: “... And the Prophet made his ummah to fear from those callers, the callers to misguidance who wish to turn people away from the manhaj of the Salaf, and he informed that they are callers at the

² This is what they say regarding the position of the Salaf towards the innovators and deviants!

gates of Hellfire, whoever obeys them will be thrown by them into [the Hellfire]. Therefore, one must take severe caution against them. As time proceeds, the strangeness will become more severe, the tribulations will increase. So the Muslims are in greater need of being concerned with the manhaj of the Salaf... So let us be concerned with the madhhab of the Salaf, and let not those belittle its status or describe it with blameworthy characteristics make us abstain from it. Let us not allow its importance to be belittled in our souls. Rather, it only increases in our souls because they only waged war against it because it is the path of truth and because they desire misguidance.”

Comment: It is established from the speech of this Imām of this time, that Muḥammad Munīr and his likes are misguided people who desire misguidance, and against whom the Prophet himself warned. So who is more worthy of having spoken the truth and of being followed? A self-loving, self-promoting muta‘ālim (fake scholar), a narcissistic child who belittles the Salaf and abolishes their fahm (understanding) as a “foreign, exotic way”, or a senior, aged, experienced scholar who is a mountain among the mountains in knowledge, who venerates them and calls to their way?

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