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An Explanation of the Deception of
Muḥammad Munīr

Part 1:
Regarding The “Fahm”
of the Salaf



Muḥammad Munīr is a **misguided individual who misguides others** and is driven by his narcissism to market himself as a full blown, independent scholar and muftī who does not make taqlīd and is not in need of any contemporary scholars. He draws people away from the way of the Salaf and from the Scholars upon the way of the Salaf, those about whom the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“There will never cease to be a faction of my ummah, manifestly upon the truth. They will not be harmed by those who desert them or who oppose them, until the command of Allāh arrives, and they are as such.”**¹ And ‘Alī (رَضِيَ اللهُ عَنْهُ) said: “There will never cease to be upon this earth, one who stands for Allāh with a proof (ḥujjah), so that the proofs (ḥujaj) of Allāh and His clear evidences (bayyināt) are not invalidated.”² And these are the Scholars who are upon the Salafī creed and methodology, who follow the Salaf, at the head of them, the Companions (رَضِيَ اللهُ عَنْهُمْ).

Likewise, Munīr gives fatwā and answers questions related to manhaj issues in opposition to the answers of the major Salafī scholars of this era, such as Imām Ibn Baz, Imām al-Albānī, Imām Ibn al-‘Uthaymīn, Shaykh Aḥmad al-Najmī, Shaykh Ṣāliḥ al-Fawzān, Shaykh Rabī and others.

While answering a question on the subject of calling yourself Salafi, Muḥammad Munīr stated:

“And we said before and we’ll say again: **The Salaf al-Ṣāliḥ were nooooo one! They were nobody!** Except for people who follow the Qur’ān and the Sunnah, period! When the Muslims began to expand and spread out and this one and rhetoric and uṣūl and kalām and kadhā, they said ‘Kitāb and Sunnah’. **So the Salaf were... nothing made the Salaf al-**

¹ Related by Muslim.

² In his advice to Kumayl bin Ziyād.

Ṣāliḥ special, nothing! Except that they were what? Except that they were what? Steadfast upon Kitāb and Sunnah. That’s what made them distinct, period. **There is no third, foreign exotic way called ‘Al-Kitāb wal-Sunnah wa Fahm al-Salaf (The Book and the Sunnah and the Understanding of the Salaf)’.**³ The Fahm of the Salaf is the Kitāb and the Sunnah, sticking to the Kitāb and the Sunnah, the pure original Arabic. The way of the Qur’ān was sent down, the original organic way.”⁴ Then he goes on to give an example with respect to meat, that prior to it being processed and tainted, it was just known as “meat”. But then when the processing began, then some time afterwards, terms like “organic milk”, “organic meat” began to appear to indicate what is pure, original, grass fed. However, he says, there is no such thing as “organic”, that there is no special exotic thing called “organic”. His intent is to cement what he said earlier, about there not being anything called “Fahm of the Salaf”. There is no “fahm” of the Salaf, it’s just the Book and the Sunnah.

Comments:

1. This lying, fabricating narcissist has belittled the entire Salaf, which includes the Ṣahābah, by saying of them: **“The Salaf al-Ṣāliḥ were noooooo one! They were nobody!”** and **“... nothing made the Salaf al-Ṣāliḥ special, nothing!”**

And this is a lie, for ‘Abd Allāh bin Mas‘ūd (رضي الله عنه) said: “Indeed Allāh looked into the hearts of the servants and found the heart of Muḥammad (صلى الله عليه وسلم) to be the best of the hearts of the servants, so He chose him for himself and sent him with His message. Then He look at the hearts of the servants after the heart of Muḥammad and found the hearts of his

³ One should note his contradiction and inconsistency in that earlier he hesitantly says, “Laa ba’s” (no harm) if you say “I am Salafi”, however, and in reality, he has a problem with this, and this is why he said what he said here, which reveals what he really thinks and holds as his position.

⁴ <http://www.manhaj.com/manhaj/assets/audio/muftari-01-way-of-salaf.mp3>

companions to be the best of the hearts of the servants. So He made them ministers of His Prophet who would fight for his religion.”⁵

‘**Abdullāh bin Mas‘ūd** (رضي الله عنه) also said: “Whoever amongst you seeks to follow a way, then let him follow the way of whoever has passed away, for indeed, the living is not secure from tribulation (in his dīn). And [look at] those companions of Muḥammad, they are the most righteous of this ummah in their hearts, the most profound of [the ummah] in knowledge, the least of the [ummah] in untoward behaviour. They are a people chosen by Allāh to accompany His Prophet and to establish His religion. So know their true worth and right, hold fast to their guidance, for verily, they were upon right guidance.”⁶

This is proof that the Salaf, at the head of them, the Ṣahābah, were not just “nooooo one” and “nobody”. Rather, they were chosen for their virtue and excellence in Allāh’s all-encompassing knowledge of them prior to their creation.

2. Shaykh al-Islām Ibn Taymiyyah said: “For verily the Companions who conveyed the Sunnah of their Prophet to the ummah were the most truthful of creation in the manner of their speech, the greatest of them in trustworthiness, the greatest of them in memorization of what they would hear, and Allāh specified for them (in that regard) what He did not specify for others besides them. Their disposition before Islām was [one of] truthfulness and trustworthiness, and through Islām they increased in the strength of their truthfulness and trustworthiness, their truthfulness, integrity, precision and memorization from their Prophet was a matter known for them by necessity...”⁷

⁵ Related by Imām Aḥmad (no. 3589) and declared Ḥasan by Imām al-Allbānī.

⁶ Reported by al-Baghawī in *Sharh al-Sunnah* (1/214) and Ibn ‘Abd al-Barr in *Jāmi‘ Bayān al-‘Ilm wa Faḍlihī* (p. 368).

⁷ Ibn Taymiyyah, as quoted by Ibn al-Qayyim in *Mukhtaṣar al-Ṣawā‘iq* (4/1504-1505).

Hence, the Companions were chosen with Allāh’s knowledge of their excellence before He even created them, and because they had a truthful and trustworthy disposition prior to Islām. Regarding the verse, “**Say: All praise is due to Allāh and may peace, safety be upon His servants, those whom He chose.**” (27:59). Al-Ṭabarī relates from Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) that he said: “They are the Companions of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” And ‘Abd Allāh, bin al-Mubārak narrated from Sufyān al-Thawrī: “They are the Companions of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

As for the virtue of specific Companions, then Abu Bakr (رَضِيَ اللَّهُ عَنْهُ) had tremendous virtues prior to Islām, and then ‘Umar bin al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) was “muḥaddath”, one in whose heart Allāh puts the truth through an angel, and the Prophet made du‘a for some of the Companions that they have “fiqh” of the religion, as he did with Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ), and others were the most knowledgeable of the ḥalāl and ḥarām, such as Mu‘ādh (رَضِيَ اللَّهُ عَنْهُ). And all of this was because they had some prior virtue, before they came to Islām—in terms of intellect, understanding, honesty and so on—which was then perfected through Islām, after Allāh chose them. And examples and evidences of this are very many, our aim here is just to make pointers for the sake of brevity.

3. The import of this speech of the misguided narcissist is that there was no independent, inherent virtue of the Salaf prior to their Islām in Allāh’s knowledge of them on the basis of which He chose them specifically, and that there is no such thing as “**the fahm of the Salaf**” to which one may return. That there is only “the Book and the Sunnah” to which anyone can return directly. That the Companions only became great because they held fast to the Book and the Sunnah, *not* that their understanding of the Book and the Sunnah and their application of it—representing their methodologies such as the issue of positions towards the People of Innovations and Misguidance for example—is distinguished from other ways. And not that it represents a criterion or forms a

methodology of correct understanding that distinguishes those who follow it from those who are misguided and astray.

He is implying through his words that “scholars” like himself can go straight to the Book and the Sunnah, just like the Companions went to the Book and the Sunnah. One should pay careful attention to the fact that this narcissist is always speaking about “**not making taqlīd**” and is always reviling and abusing Salafis and accusing them of “**taqlīd**” and demanding debates in which he specifies his condition of “**no taqlīd whatsoever**” and so on. You need to understand the fountain this man is drinking from by putting together the sum of his statements and deeds. His denial of there being a “fahm” of the Salaf and his slogans of “no taqlīd”, are not unconnected.

4. Then there is in the Book of Allāh (عَزَّوَجَلَّ) what is greater than what has preceded in refutation of this misguided narcissist. This is because the obligation to follow the understanding of the Companions is itself in the Qur’ān, *and is inseparable from understanding the Qur’ān itself* because it was revealed upon them and they witnessed it, and Allāh commanded that they be followed. Ibn al-Qayyim (رَحْمَةُ اللَّهِ)⁸ provided dozens of evidences from the Qur’ān for the obligation of following the fahm (understanding) of the Salaf, and in each case, he explained the angle of evidence. From them is: “**And the first forerunners, from the Muhājirīn and Anṣār...**” (9:100), and, “**Follow those who do not ask you for any payment and are rightly guided...**” (36:21), and, “**Follow the way of those who turned to me in repentance...**” (31:15), and, “**Say: This is my path, I call to Allāh upon sure insight, I and whoever follows me...**” (12:106), and, “**You are the best nation brought out for mankind, you enjoin the good, prohibit the evil and believe in Allāh.**” (3:110), and, “**O you who believe, fear Allāh and be with those who are truthful.**” (9:119) and, “**Whoever contends with the Messenger after guidance has been made**

⁸ In his work, *I’lam al-Muwaqqi’in*.

clear to him and chooses a path other than that of the Believers, We shall leave him in (the path) he has chosen and burn him in Hell, what an evil destination.” (4:115), and many others.

Had it not been for shortage of time, we would have translated Ibn al-Qayyim’s expert and insightful extraction of evidence from each one of fifty or so evidences he brings from the Qur’ān and the Sunnah for the obligation to follow the understanding of the Salaf.

So from this, we can see the great lie and fabrication of the narcissist, his belittlement of the Salaf through his evil speech and his invalidation of their being a particular understanding that we are obligated to return back to for a correct understanding of the Book and the Sunnah.

5. You should know—and this is our honest, unbiased, clinical evaluation—that this narcissist has deep, underlying mental health problems involving delusions of grandeur that return back to aspects of his childhood. One aspect of this mental health problem is that he always plays the victim and sincerely believes his fantasy that everybody is somehow jealous of him and always hating on him, ever since he discovered just *some* of his overflowing talent. Thus, there is no such thing as “Muḥammad Munīr made an error in the religion” or “Muḥammad Munīr displayed ignorance on an affair of ‘aqīdah”, or “Muḥammad Munīr has opposed the manhaj of the Salaf”. These things only exist in people’s minds and not in external reality. And anyone who entertains these thoughts is jealous of Muḥammad Munīr, and simply hating on him.

In a recent video which this narcissist posted of himself as self-promotion and self-love, and which he titled, “What is Mufti’s Biggest Driving Force and Inspiration”⁹, he explains that after his discovery of

⁹ We do not know of any of the people of knowledge and intellect who aggrandize themselves in this manner.

some of his talent, the second biggest driver for him was the hatred and jealousy of others.



He says: “You will be shocked how many people are jealous and envious, and hate on me for one reason or another. Because of my age, **‘He is too young’**.¹⁰ Because of my race, ‘O he’s black’. Because of where I come from, ‘O he’s from Philly’. Or because of, what... whatever the reason may be. So often times, the hatred of negativity, I try to recycle it. I try to recreate the energy that allows me to push forward like jet fuel. So [they say] ‘I can’t do it, because I am too young, I am too this’ alright watch this... and then you move forward... there is a lot of hatred a lot of jealousy. What you see is only a tenth of the hatred behind the scenes and the negativity behind the scenes... I try to take it as inspiration...”

Hence, since the time Muḥammad Munīr discovered only some of his talent, everyone is just hating on him and envious of him, and when

¹⁰ Pay attention to this, and then reflect upon the narration from Sufyān al-Thawrī that follows below.

anyone criticises him for his blatant errors, his misguidance and his mental illness, its just hate, perhaps only one tenth of the hate they have, and the rest is behind the scenes. So this is a narcissistic personality disorder, and you have seen where it can lead a person—to belittling the Companions and the Salaf, and in essence, considering oneself to be just like them, because they were just nobodies who became great because of the Qur’ān and the Sunnah, and Muḥammad Munīr, he too can go directly to the Qur’ān and the Sunnah, and he is in the process of being great just like them, which is why everyone is hating on him so much. He rejects taqlīd and perhaps he is a mujtahid muṭlaq who is not in need of any contemporary scholars. This leads us to the issue of what is Muḥammad Munīr’s definition of a “scholar”, as that is also an interesting subject matter we can take up with him at some future point inshā’Allāh.

6. Then there is in the speech of the Salaf themselves and those leading scholars after them what invalidates and renders spurious the ramblings of this deluded practitioner of self-love and vainglory:

Abū Ḥanīfah (d. 150H) said: “Adhere to the athar (narration) and **the tariqah (way) of the Salaf** and beware of newly invented matters for all of it is innovation”.¹¹

Imām al-Awzā’ī (d. 157H) said: “Be patient upon the Sunnah and halt at where the people (before you) halted. Speak with what they spoke, and withhold from what they withheld. Traverse the path of your **righteous Salaf**, for what sufficed them suffices you.”¹²

Imām al-Asbahānī (d. 535H) said: “The sign of Ahl al-Sunnah is that **they follow the Righteous Salaf** and abandon all that is innovated and newly introduced into the religion.”¹³

¹¹ Reported by al-Suyūṭī in *Ṣawn al-Mantiq wal-Kalām* (p.32).

¹² Al-Lālikā’ī in *Sharḥ Uṣūl al-’Itiqād* (/1/154).

¹³ *Al-Ḥujjah Fī Bayān al-Mahajjah* (1/364).

And lastly, pay attention to this narration for it is extremely pertinent:

Abu ʿĀṣim al-Nabīl reported: “I heard **Sufyān al-Thawrī** [d. 167H] one day when a youth from the people of knowledge had attended his gathering, and he was seeking to be the leader, speaking and displaying arrogance with knowledge towards those who were older than him. Sufyān became angry and said: ‘The Salaf never used to be like this, one of them never used to claim leadership, and would not sit in prominence (in the gathering) until he had spent thirty years seeking this knowledge, and you are displaying arrogance over one who is older than you. Be away from me, and let me not see you approach my gathering again.’”¹⁴

You should know that this narcissist, Muḥammad Munīr, and his likes are nothing new. Just like the youth in this narration, Munīr belittles the contemporary scholars, dislikes that they be referred to or cited, and this is because he considers himself an independent scholar who makes taqlīd of no one. All of this is but delusions of grandeur, arrogance, self-conceit and self-admiration which return back to deep, underlying mental health issues arising from specific childhood experiences which Muḥammad Munīr, and very understandably, misinterpreted and wrongly framed, leading to an incorrect, distorted self-image not based in actual reality. And this set him up for where he is now. **What he needs is specialist help**—not being paraded in the parks and mosques, which only fuel these mental health issues. This article is our charitable contribution to aid him and his followers to realise that this narcissitic child with the tool of the tube and social media in his palms is certainly not as Shaykh al-Fawzān and other major scholars are to the ummah at large, as much as he craves and pushes it through vainglorious self-promotion.

Closing Notes

Muḥammad Munīr—upon the evidences presented and then scores and scores of others which could be brought in addition—is a muftarī

¹⁴ *Al-Madkhal ilā al-Sunan al-Kubrā* of al-Bayḥaqī (p. 388).

(lying fabricator) upon Allāh (عَزَّوَجَلَّ), and upon His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and upon the concensus of the Muslims in this statement of his in belittling the Companions who are the heads of the Salaf and of dismissing the fahm (understanding) of the Salaf as a non-existing “third exotic way”.

The scholars of the Salaf and those upon their way have never ceased authoring works in refutation of the people of falsehood, citing their statements verbatim, showing their error, and then providing evidence as to why it is an error. This is an accepted way, and through it the understanding and methodology of the Companions has been preserved. It is from the way of the people of bid‘ah and kalām and falsafah and taḥazzub, that when their clear, manifest errors, in belief, or speech or methodology are highlighted and refuted, they wish to debate and argue in order to confuse and confound the truth and to make light of their errors in front of the people. These types of things would take place in the time of the Salaf—there were Muftarī Munīrs in the time of the Salaf, who thought they could go straight to the Book and the Sunnah, without the “fahm” of the Salaf, such as those from the Khawārij and the Mu‘tazilah and others. They would come to the Imāms of the Salaf and say “let me debate you”, “let me read a verse to you” and so on. And the Salaf would turn away from them, and this would enrage them further. Likewise, there were youths who suffered from delusions of grandeur and had aspirations of being great, which led them to belittle those senior to them and to consider themselves to be independent. So the antics of this man are nothing new.

Also it is from the ways of the people of falsehood that when a clear statement of falsehood of theirs is refuted, they will employ the innovated Ikhwānī principles, such as those of al-mujmal wal-mufaṣṣal, of Abū al-Ḥasan al-Ma‘ribī, and claim that they have other speech where they say something else, and hence, the clear statement of error in one place, should be explained away by this other speech. And this is an

innovated Ikhwānī principle the aim of which is to shield and protect individuals and their statements, doctrines and methodologies from legitimate, warranted criticisms and refutations. This speech of this deluded narcissist is evil and it is an innovation itself, which opposes the Qur'ān, the Sunnah and consensus.

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