



Muḥammad Munīr Does Daʿwah in the Park

Part 1: From Tamyī (wasting, watering down) of the Manhaj to Tamyī of the Affair of Tawḥīd: “So the monotheism, the values, the principles, of all Abrahamic faiths, we do not reject them, we do not disrespect them... But monotheism, we agree with that with the Jews and Christians...”



Muḥammad Munīr is part of a madrasah (school of thought) that has taken shape in the US that seeks to create an independent and isolated scholarship for the people of that land and the West in general. Others include **Yāsir Qādhī**, **Ṭāhir Wyatt** and **Shadeed Muḥammad**. Munīr styles and markets himself as a “muḥaddith”—though he is a pretentious ignoramus in the field. However, he imposes himself on a naive, ill-informed population in the West that is not educated enough in the Islāmīc sciences to see through him. He then uses the trust he builds in order to malign and denigrate Salafī scholars and those who adhere to the way of the Salaf in creed, methodology and rectification. He is not a new phenomenon. Many deluded ones have passed before him who exposed themselves or were exposed. They will carry the burdens of those people whom they deceived and misled into thinking that they are genuine scholars fit and capable of giving fatwā and speaking about public affairs.

Two years ago, this same criminal accused Salafīs in the West of **shirk akbar** which expels from Islām. This was after he was taken to task for his speech in belittling upright Scholars in Saudi Arabia and casting doubts about their intentions and concerns. In his resentful, pompous and theatrical counter response on the tube, he made this accusation: “And your other friends and buddies and tagalongs who **worship certain scholars basically**, and blindly follow and **put them on a status only Allaah knows of what they put them on,**

that is also forsaking the scholars.” We addressed this wicked slander—and it amounts to takfīr of Salafīs for reasons that have been explained in a lengthier article.¹ After refuting his slander, we invited him to recant and repent. However, due to his pompous arrogance, he has failed to do so. We have noted previously how some of these individuals, such as Tāhīr Wyatt and Shadīd Muḥammad, accuse the Salafīs of tabdī against Muslims, however while they do so, they themselves go on to surpass this and accuse Salafīs of **shirk akbar** and **nifāq akbar** and of **making istihlāl of the ḥarām**,² the while their followers look on and, blind and oblivious, failing to see their double standards.

The reality of the situation is that these people do not like the Salafī methodology of reform, rectification and unity which is founded upon taṣfiyah (purification) and tarbiyah (cultivation) and which leads to the true, lasting, genuine unity as commanded in the Qur’ān. They are poisoned with the methodologies of al-lkhwān al-Muslimūn, which are more suited to them and the type of da’wah they envisage for their audiences, in which they accommodate differences in uṣūl and often welcome people of innovation and misguidance—who are the very cause of the disunity and weakness of the Muslims in the first place. So they call to a fake, manufactured unity, that will never come to fruition and which is shallow, at the surface only.

¹ Refer to <http://www.manhaj.com/manhaj/?apuxa>.

² We have previously documented and addresses the crimes of these individuals of attributing statements and deeds of major hypocrisy, major shirk and major kufr to Salafis that essentially amount to takfir of them, since these affairs are those which are known by necessity in the religion. Details can be found in the various articles on <http://www.manhaj.com> which address this group.

Coming to the issue at hand—it is inevitable that pompous and arrogant individuals like Munīr will reveal what is in their hearts of **jahl** (ignorance), **zulm** (oppression) and **hiqd** (hatred) from time to time, as is related from the Salaf with various wordings: “No one concealed anything (in his heart) except that it will become manifest in the slips of his tongue and the expressions of his face” and also: “No one concealed a secret except that Allāh will reveal it upon the expressions of his face and the slips of his tongue.”³

As for **jahl** regarding the **aṣl** (foundation) of the **dīn** of Islām⁴, then in the course of debating Christians yesterday at Speakers Corner in Hyde Park⁵, Munīr speaks of “Abrahamic faiths.”

Munīr: “So the monotheism, the values, the principles, of all Abrahamic faiths, we do not reject them, we do not disrespect them, and that is why the Qur’an says: **‘O Jews, O Christians, O People of the Scripture, come to a middle path, a path that you can agree on and we can agree on.’**⁶ And the first of that path is monotheism, that you kindly mentioned, so we do not differ and fight, with every Jew and every Christian, or a Buddhist or a Sikh who are not of the Abrahamic faiths. That's not the problem, the problem is the changing of the core values. The distortion of the things that were sent down. But monotheism, we agree with that with the Jews and Christians.”

This speech of Munīr comprises falsehood.

³ Refer to Sharḥ Ḥadīth Jibrīl of Ibn Taymiyyah (Dār Ibn al-Jawzī) p. 575

⁴ The issue discussed here can be added to Munīr’s accusation of **shirk akbar** against Salafīs as further indication of his ignorance and lack of grounding.

⁵ <https://www.youtube.com/watch?v=LKNhaFbvMzg> from 4:00 onwards.

⁶ This is not an accurate or correct translation of the verse in question (3:64).

First: The term “Abrahamic faiths” is futile, there is no such thing as “Abrahamic faiths”, there is only the dīn of Islām which is acceptable to Allāh. Whoever used this term has not understood the mention of Abraham and his dīn in the Qur’ān. Allāh (عَزَّوَجَلَّ) said:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.” (3:67).

This Islām is what Abraham enjoined upon his sons and also upon Jacob (2:132) and this Islām is what Muslims are ordered to declare to the People of the Book (2:135-136) and the Helpers of Jesus called themselves Muslims, upon the dīn of Islām (3:52).

Regarding the statement of Allāh (عَزَّوَجَلَّ):

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“And do not mix the truth with falsehood or conceal the truth while you know [it].” (2:42).

Ibn Abī Ḥātim, Ibn Kathīr, al-Qurṭubī and others relate from Qatādah who said: “Do not mix Judaism and Christianity with Islām. The religion of Allāh is Islām, and Judaism and Christianity are an innovation, they are not from Allāh.”

The Scholars of Ahl al-Sunnah have many statements regarding these types of statements such as, “Abrahamic faiths, “Heavenly religions” and what they comprise of the call to unity of religions and of invalidating Islām and of validating altered, distorted, abrogated religions. We could cite the statements of scholars such as Imām al-Albānī, Imām Ibn ‘Uthaymīn, Shaykh Ṣāliḥ al-Fawzān, Shaykh

'Ubayd al-Jābirī and many others which are well disseminated, however the learned one knows and the desire is to be brief and to the point. Thus, Munīr's statement, "Abrahamic faiths" is futile and rejected.

Second: His misinterpretation of the verse through an incorrect translation. Allāh (عَزَّوَجَلَّ) said:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“Say: ‘O People of the Book! Come to a just word between us and you: That we worship none but Allāh and not associate anything with Him, and that we do not take some of us as lords besides Allāh. So if they turn way, then say: Bear witness that we are indeed Muslims.” (3:64).

There is nothing in the verse that mentions “agreeing over a middle path”. Rather the verse states “kalimatin sawā'in” which is explained by the mufasssīrīn as, **a word of justice ('adl)**, which is the kalimah of Tawḥīd, because **Tawḥīd is the greatest justice ('adl)**. So when the Jews and Christians do not accept the kalimah and turn away, then they are not upon Islām, the dīn of Abraham, and there is nothing “Abrahamic” in the altered, distorted dīn that they follow, and they do not have Tawḥīd with them. For the Christians worship Jesus, his mother, and likewise their saints and priests, and the Jews worship their rabbis whom they have made lords besides Allāh. The major form of Judaism for the past two millenia has been **Rabbinical Judaism**, which is **shirk in ṭā'ah (obedience)** alongside many other deviations in belief. So Tawḥīd no longer remains with them, since the Tawḥīd that the Messengers called to was the Tawḥīd of

Ulūhiyyah, not Rubūbiyyah. So whoever claimed that there are “Abrahamic faiths” and included within them Judaism and Christianity and affirmed that they have “monotheism”, then he has not grasped the Tawḥīd of the Messengers and is an ignoramus.

Imām al-Baghawī said regarding this verse: “The commentators (mufasssirūn) said: The delegation of Najrān (who were Christians) came to Madīnah and met with the Jews, and they argued about Abraham (عَلَيْهِ السَّلَامُ). The Christians claimed he was a Christian and that they are upon his religion and that they are the most worthy of people of (attachment to) him. And the Jews said that he was a Jew and that they are upon his religion and that they are the most worthy of people of (attachment to) him. So the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Both of you are free of Abraham and his religion, rather Abraham was a Ḥanīf (upright, person of Tawḥīd), Muslim, and I am upon his religion. So follow his religion, the religion of Islām.’⁷ So the Jews said: ‘O Muḥammad, you do not wish except that we take you as a lord, just as the Christians took Jesus as a lord.’ And the Christians said: ‘O Muḥammad, you do not wish except that we say about you what the Jews said about Ezra.’ So then Allāh revealed [this verse, 3:64].”

It is clear that the import of Munīr’s statement above is that: All Abrahamic faiths have “monotheism” and that this is not rejected and not disrespected and that this is **the middle ground** that Allāh has commanded in the verse, that Jews, Christians and Muslims can agree on, that the issue of monotheism, we already agree on this

⁷ So how can it be said, alongside this, that Judaism and Christianity are “Abrahamic faiths”?

with the Jews and Christians, that we can come together on this. And this is not what the verse actually says, and nor what the Qur'ān calls to. Rather, it states clearly that Judaism and Christianity are altered (mubaddal), distorted (muḥarrarf) religions with no connection to the dīn of Abraham, and that they are called to the just word, the kalimah of Tawḥīd, and that they give up taking their priests and rabbis as lords besides Allāh. There is nothing here about **an already existing agreement** on monotheism between all three, Jews, Muslims and Christians, that allows them to come to any “**middle ground**”. Rather, it is an invitation to them to come to Tawḥīd, because they are not upon it.

Thus, this speech is the speech of an ignoramus which lays the foundations for waḥdat ul-adyān (unity of religions)—even though we do not accuse him of that, but due to his jahl, he makes statements, the import and direction of which he does not fathom or recognise.

Third: It is anticipated that Munīr will come back and claim his words are misunderstood or taken out of context—as he did previously when taken to task for speaking ill of certain Salafī scholar(s)—but this would just be more theatre on his behalf, and we have his arguments anticipated. His speech is not in the context of the original religion sent down to Moses and Jesus (عَلَيْهِمَا السَّلَام) but in the context of what exists today as Judaism and Christianity. He treats them as “Abrahamic faiths” and states that with respect to monotheism, that Muslims are in agreement with Jews and Christians, and that this is the middle ground that all parties are can stand upon.

The falsehood in his speech is sufficiently clear and for it he needs to recant, repent and take back his error without delay.

One should pay attention to how members of this madrasah, such as Shadeed Muḥammad, mock and belittle the Salafīs for always focusing on the books of Tawḥīd. They belittle, if not deny outright, the role of such books and their subject areas in the rectification of societies and instead incline towards ideas of black nationalists and thereby turn their da'wah into one based around racial issues. In this manner they isolate themselves from the scholars of Tawḥīd and Sunnah, and they go astray (with their own ignorance) and lead others astray.

Finally, as for what relates to da'wah to Jews and Christians, then even though we consider their religions to be altered, distorted and abrogated, we are ordered to invite them with wisdom, admonition and argument with what is best, and we are not prohibited from being kind to them and dealing with them justly.

Abu 'Iyāḍ

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