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Fatwaa of the Shaikh, Allaamah, Muhammad bin Saalih al-Uthaimeen Concerning the Issue of Tashree' al-Aamm and Ruling by Secular Legislations, Dated 22/03/1420H.

### **Introduction**

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

**BENEFIT:** Abdullaah Ibn al-Mubaarak (d.110H) said, "Know that I consider death to be an honour for every Muslim who meets Allaah upon the Sunnah. For to Allaah do we complain of our strangeness, the disappearance of the brothers, the scarcity of helpers and the emergence of the Innovations. To Allaah do we complain of the great calamity that has befallen this Ummah of the disappearance of the Scholars, the People of the Sunnah and of the emergence of Innovations." (Ibn Waddah al-Qurtubi in 'al-Bida' wan-Nahi Anhaa' no.39).

### **Qutubite Plot Crumbles and Lays in Ruins**

The plot of the accusation of Irjaa' coming from the neo-Kharijite Propaganda Machine against the Notables of Ahl us-Sunnah, its Imaams and Mashaayikh and the generality of Ahl us-Sunnah recently fell to the wayside, all but crumbling in ruins after the truth emerged concerning the true Salafi aqeedah of Imaam al-Albaani, the erroneous ijtihaads in the verdicts of the Permanent Committee and the rejection of the generality of the Mashaayikh of Ahl us-Sunnah shown against these verdicts, chief amongst them Shaikh Ibn Uthaimeen (rahimahullaah)<sup>1</sup>.

In addition there was the uncovering of the sophistry of the unfortunate doctor who neither knew the reality of Irjaa' and nor that of the Imaams of Ahl us-Sunnah, and in his ignorance, merely propounded the Mansoori Kharijite Thesis and also wallowed in the madhhab of the Khawaarij, both theoretically and practically, by firstly adopting the Mansoori Kharijite Thesis

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<sup>1</sup> The Noble Shaikh, Allaamah, Faqeeh, Muhammad bin Saalih al-Uthaimeen passed away today, 15<sup>th</sup> Shawwaal 1421H (10<sup>th</sup> January 2001CE) after the Asr prayer in Jeddah. May Allaah shower him with His mercy and forgiveness and grant him Paradise. He was amongst those who were foremost in speaking of the dangers of takfir, haakimiyyah and khurooj and the great danger in continuously revolving the affairs of da'wah around the Rulers, which has become commonplace today amongst those affected by the da'wah of Qutubism. Many of the Takfiris and neo-Qutubites held onto some of the Shaikh's words which they thought supported their agenda and doctrine, but unfortunately, as is the habit of Ahl ul-Ahwaa, they take from the words of the Scholars the general and ambiguous and leave that which is manifestly clear and decisive. And this will become clear inshaa'allaah.

as his impetus to attack the Imaams of Ahl us-Sunnah as has been noted, making takfeer on account of the abandonment of the furoo' of Imaan with his Jins ul-'Amal theory<sup>2</sup>, and secondly, by explicitly making takfir on account of major sins and making takfeer of those who rule by secular laws by applying the apparent meaning of the verses in al-Maa'idah, shunning the tafseel of the Salaf in this regard, and also ascribing disbelief to the society around him with unbefitting generalisations and exaggerations, on account of which Shaikh Muhammad Amaan al-Jaamee stated to him, **"What is all this tumult about the Salafi Aqidah?!... You preach the Salafi doctrine in theory and then you call to the doctrine of the Khawaarij practically!!!"** (Cassette: Nasihah Ilaa Safar al-Hawaali).

The connections of neo-Qutubite theoreticians with Kharijite figureheads such as Muhammad Suroor and Muhammad Qutb were all but apparent and this observation further aided Ahl us-Sunnah in their baseerah (insight). The baseerah which showed them that this tribulation began with the writings of the most prominent Kharijite theoretician of the last century, the chief and leader, source and fountain-spring of all neo-Kharaajites, Sayyid Qutb.

### **Recent Fatwaa Reveals All**

While the Qutubites and neo-Kharaajites knew the agreement between the two Imaams of the Era, al-Albaani and Ibn Baaz, on the issues of ruling by the secular laws, they had attempted to employ some of the verdicts of Shaikh Ibn Uthaimen to justify the doctrine of Sayyid Qutb concerning Takfir and Haakimiyyah, which they had disguised as Salafiyyah with a thick pad of clothing and an appealing and alluring overgarment.

Ahl us-Sunnah – adhering to patience and reserve throughout the recent trials and tribulations and knowing full well that the truth will surely emerge and remain uppermost – firmly held onto the tafseel of the Salaf on the issue of the takfir of the rulers who do not judge by what Allaah has revealed in all of its various forms. Rather, they bit onto it with their molars not caring for the barking of Qutubism and its rowdy hooligans across the Earth. And many will have witnessed their rabid, rabies-like behaviour with the sons of Ahl us-Sunnah, and their venomous attacks against them.

For this reason they labelled Ahl us-Sunnah as "Murji'ah".

In what appears below we finally remove what remains of the overgarment and cleverly constructed padding around this so called "Salafiyyah" to reveal the true undergarment that is essentially and wholly Qutubiyyah, and to lay bare the great deceit and fraud that has been perpetrated by neo-Qutubite elements, their twisting and distorting the words and positions of Ahl ul-'Ilm, and the great trials, confusion and havoc they created amongst the youth of Ahl us-Sunnah in their bid to replace the concepts of Sunnah and Salafiyyah with Bid'ah and

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<sup>2</sup> For a more in-depth discussion of this issue refer to the section "Are Actions a Condition for the Validity of Imaan or its Perfection?" in "Minhaj us-Sunnah" Issue 1 (pp. 23-39) and "Tabyeen Kadhib al-Muftaree" (a refutation of one of young pretenders in the UK by the name of Abu Zubair) in the section dealing with the recent verdicts of the Permanent Committee on Irjaa' and also refer to the cassettes "al-Furqaan Fee Masaa'il il-Imaan" of Shaikh Abul-Hasan al-Misri al-Ma'rabi, who has explained this matter well.

Khaarijiyyah and their bid to replace stable and secure societies with the kind of squalor and degradation currently observed in post-revolutionary Algeria.

### **Repent! O Qutubists of the West**

Many a hardened Qutubite had indulged in this great deceit and treachery and devised plot against the general body of Ahl us-Sunnah, Ashaabul-Hadeeth, the Salafis, Atharis, either due to deliberate intent or intense hatred or perhaps due to confusion, ignorance and over-emotive zeal. It is necessary for them all to abandon the notions of Qutubism they had begun to entertain after being poisoned by the doctrines, writings and theorems of neo-Qutubite theoreticians.

It is necessary for them to return to Salafiyyah, and abandon this foolishness that has overtaken the world with storm – its origin and basis being but the bid’ah of the Khawaarij, revived in the last century by Sayyid Qutb in the name of “Social Justice” and “al-Haakimiyyah”. Such foolishness which led to the giving of a new lease of life to the Innovators, aggrandising and defending the Mockers of the Prophets, waging an incessant war against Ahl us-Sunnah, reviling and slandering of them, causing turmoil in the Muslim lands – nay pitiful butchery of the innocent – the introduction of wicked Innovations aimed at defending the Innovators, amongst other matters – all of which were aimed at actualising the Qutubite agenda and much more.

It is necessary for them to come out, repent and abandon their love and loyalty for Ahl ul-Ahwaa, to recant from their repulsive doctrine and to throw away the books of innovation and misguidance that led them into this pitiful state of debauchery which rendered the Methodology of the Prophets into the bid’ah of the Qadariyyah(!) and withholding from unrestricted and generalised takfir into blameworthy Irjaa(!).

### **What Is Before You**

O Sunni, reflect over the fatwaa of Shaikh Ibn Uthaimeen, and be a Sunni, Salafi, Athari, one who brings all the texts together, analyses, researches, compares, contrasts, reconciles and unites and do not be a Qutubi, Haraki, Bid’iyy one who cowardly grabs and snatches, then runs and hides, then raises his head to split and divide, and subsequently take what supports his side. Take what is general from the words of the Ulamaa and throw it against what is clear and specific, such that the doubts are removed and no ambiguities left. This is the way of the Sunni, Salafi, Athari. Reconcile and combine, do not split and divide for this is the way of the people of shiqaq (dissent), the sedition makers<sup>3</sup>.

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<sup>3</sup> Imaam Wakee’ bin al-Jarraah ar-Ru’aasee said, “The People of Knowledge write what is both for them and against them, whereas the People of Desires do not write except that which is for them.” (Daaraqutnee 1/26).

## The Text<sup>4</sup>

The question of Shaikh Abul-Hasan al-Misri to Shaikh Ibn Uthaimeen:

### Question:

Shaikh Abul-Hasan al-Misri: All praise is due to Allaah and prayers and peace upon the Messenger of Allaah. I bear witness that none has the right to be worshipped except Allaah alone, without any partners and I witness that Muhammad bin Abdullaah is His Messenger. To proceed: I present this question by way of the telephone and also by way of it being recording over the telephone to the esteemed father and Shaikh, the Allaamah, Muhammad bin Saalih al-Uthaimeen (hafidhahullaahu ta'aalaa) and may He bring about benefit through him and make him and his likes to be a replacement for the esteemed, respected Father (Ibn Baaz) may Allaah's mercy be upon him. And this question is concerning a matter in which disputation has increased between the students of knowledge **and is also a matter in which much of the deduction of evidence has been taken from the words of the respected Father, and Shaikh, Muhammad bin Saalih al-Uthaimeen (hafidhahullaahu ta'aalaa).**

Firstly, I say to the Shaikh, Assalaamu 'Alaykum wa-Rahmatullaahi wa-Barakaatuhu, and may Allaah increase you in knowledge, and may He raise your rank in this life and the Hereafter. Esteemed Shaikh, may Allaah protect you, there are many of the students of knowledge who continuously talk about **the ruler who brings a Sharee'ah which is in opposition to the Sharee'ah of Allaah, the Mighty and Majestic, and there is no doubt that he orders the people with it, makes it binding upon them, and he sometimes punishes the one who opposes this Sharee'ah, and he recompenses or rewards the one who adheres to it with goodness or a gift.** And this Sharee'ah (of his) is considered by the Book of Allaah and the Sunnah of His Prophet (sallallaahu alaihi wasallam) to be in opposition to and clashing with the texts of the Book and the Sunnah. **When this ruler makes this Sharee'ah binding upon the people, while he acknowledges that the legislation of Allaah is the truth and whatever is besides it is falsehood and that the truth is what occurs in the Book and the Sunnah,** however due to a doubt or misconception, or due to desire he makes the people adhere to this Sharee'ah. Just as this occurred abundantly amongst the Banu Umayyah, Banul-Abbaas and amongst the oppressive rulers, those who made binding certain matters upon the people, (matters) that are not hidden from you. When they made the people to strictly adhere to that which Allaah, the Mighty and Majestic is not pleased with, such as the affairs that were inherited (i.e. passed on), and they also set up kingship to pass on between themselves, just as the Prophet (sallallaahu alaihi wasallam) informed. And they also brought the most evil of people closer to themselves (in assistance) and they distanced the best of people from themselves. **And they brought closer to themselves (in intimacy) whoever agreed with them in their falsehood and they would fight to the end against whoever would order them and forbid them.**

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<sup>4</sup> The full recorded speech of both Shaikh Abul-Hasan al-Misri and Shaikh Ibn Uthaimeen can be listened to at MSC050017 @ SalafiPublications.Com.

So if the rulers of our times acted upon a similar type of Sharee'ah, does he become a disbeliever on account of this Sharee'ah when he makes it binding upon the people while he acknowledges that he is in opposition to the Book and the Sunnah and that the truth is in the Book and the Sunnah. **By this mere act of his alone, does he become a disbeliever or is it vital that we look at his underlying beliefs in this matter.** Such as the one, for example, who makes usury binding upon the people or the one who opens usurious banks in his country and then he takes interest-based loans from the national banks and then he tries to adapt to its economy. But if you were to ask him he will say that usury is unlawful and it is not permissible but there is an economic crisis or other such matters, he makes excuses like these. Sometimes these excuses may be acceptable and sometimes they may not be, so does he become a disbeliever by this or not.

And with the knowledge that many of the youth quote from your esteemed-self that you say that whoever does this is a disbeliever. **And we note that in all the countries of the world that this affair is present, and that it is between the one who only falls into a small part of it, or a great part of it and one who openly makes it clear and one who does not.** We ask Allaah for pardon and forgiveness.

We wish for an answer to all of this from your esteemed-self and perhaps Allaah, the Most High and free from all perfections, will bring about benefit through it amongst the students of knowledge and that Allaah, the Mighty and Majestic, may bring about benefit through it amongst the callers to Allaah, the Mighty and Majestic, since it will not be hidden to you that differing has had a great effect in calling to Allaah, the Mighty and Majestic.

Alongside this, I convey to your esteemed-self the love of your sons and your students, the students of knowledge in this country (Yemen) also their eager desire for listening to your voice, your directions and your advice, regardless of whether it is over the phone or other than that. And Allaah, the Most High and free of all imperfections is the one who is asked to accept the righteous actions of everyone.

I, your son and student, Abul-Hasan Mustafaa Ibn Ismaa'eel as-Sulaimanee present this question to you from Ma'rab, Yemen on the 22<sup>nd</sup> day of the month of Rabee' al-Awwal in 1420H. Wassalaamu Alaykum wa-Rahmatullaahi wa-Barakaatuhu." End of his words.

**Answer:**

Shaikh Ibn Uthaimeen: "All praise is due to Allaah, Lord of the Worlds and I send prayers and peace upon our Prophet Muhammad, upon his family, companions and whoever follows him in goodness until the Day of Judgement.

To proceed:

This is the day of Tuesday, 22<sup>nd</sup> Rabee' al-Awwal, 1420H. I have heard the cassette recorded in the name of our brother Abul-Hasan in Ma'rab. He began with the Salaam so I say to you,

Alaika as-Salaam wa-Rahmatullaahi wa-Barakaatuhu. And what he has mentioned concerning takfeer then this is great and serious matter and it is not desirable to make a generalised or absolute saying concerning it (itlaaq ul-qawl) except with a student of knowledge who understands and knows the wordings with their meanings and who knows the end results which arise from the judgement of takfeer or its absence<sup>5</sup>. As for the general folk then their making judgements of takfeer in an absolute and generalised manner or its absence in issues like these, then many evils results from it. And that which I hold is that the youth should not occupy themselves with the likes of this matter and whether a ruler is a disbeliever or not a disbeliever and whether it is permissible for us to rebel against him or not. The youth must occupy themselves with the worship that Allaah has made binding upon them or has made recommendable to them, and they should abandon what He has forbade them, either due its being disliked or being prohibited. They should rush towards making agreement between themselves and to have unity and they should know that having disagreements in the affairs of the religion and knowledge occurred during the times of the Companions (radiiallaahu anhum), however it did not lead to separation. **Their hearts were one and their Manhaj was one.**<sup>6</sup>

As for what is connected to [the issue of] ruling by other than what Allaah has revealed, then it is, as occurs in the Mighty Book, divided into three types: that which is kufr (disbelief), that which is dhulum (oppression) and that which is fisq (sinfulness) – all in accordance with the various reasons upon which this judgement is made:

1. So if a person judges by other than what Allaah has revealed due to following his desires, alongside his knowledge that the truth lies in what Allaah has decreed, then such a one does not disbelieve, however he is either a faasiq (sinner) or a dhaalim (oppressor).

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<sup>5</sup> And unfortunately, when Ahl us-Sunnah, the Salafis, Atharis call to this and call all of those poisoned by the doctrine of Sayyid Qutb to adhere to this, they are met with the slogans, “Murji’ah”, “Spies”, “Paid Workers”, “Qadariyyah” and so on(!). When they advise with the advice of the three Imaams of the Era in these issues that restrained them from their desires and from their agendas, they were met in return with mockery and sarcasm, just like our Ulamaa were when they were labelled “Scholars of Women’s Menses” and “Ignorant of Fiqh ul-Waaqi” and “Present in Body, Absent in Mind”(!).

<sup>6</sup> As for the manhaj of the neo-Qutubites and Khaarjite offshoots, then it is not the same manhaj as that of Salafiyyah. For they had deviated on the issues of manhaj and had innovated into the religion and had abandoned the concepts of Sunnah and Salafiyyah, and thrown the Methodology of the Prophets behind their backs. They were labelled “the Khawaarij of the Era” by the Imaam and Muhaddith, Shaikh al-Albaani who also stated “they have opposed many of the issues of the methodology of the Salaf”. So in case one is deceived, let him beware that the Qutubi and Salafi Manhaj do not see eye to eye and nor are they the same thing(!). Refer to NDV010011 to see Shaikh Ibn Uthaimen’s agreement and approval of distinguishing between the Salafi and Qutubi methodologies. For if those poisoned with Qutubism had the same methodology as ours, but only chose their viewpoint due to permissible Ijtihad, they would not then have called us “Murji’ah with the Rulers” or “Qadariyyah with the Infidels” and they would not have made scathing attacks against our Ulamaa and they would not have fought against Shaikh Rabee’ bin Haadee and his books that became a thorn in their throats and they would not have made the filthy and repugnant accusations that they spread in the various parts of Allaah’s spacious earth. So do not be deceived O Sunni, into thinking that their manhaj is one with Salafiyyah.

2. **Or when he legislates (yusharri'u) a general ruling (hukman 'aamman) which the Ummah [adopts and] traverses upon, and he considers this to be of benefit (maslahah), and he is caught up in [confusion about it], then he does not disbelieve either**, because many of the rulers have ignorance of the knowledge of the Sharee'ah and one who does not know the Sharee'ah ruling is often connected to them (i.e. by their side) and they (the rulers) consider such a one to be a great scholar, and opposition [to the Sharee'ah] occurs as a result of all of this.
3. **And if he knows the legislation (Shar') however he judges by this [legislation] or he legislates this [law] and then makes it a code of law (dustoor) to be followed by the people, believing (ya'taqid) that he is an oppressor (dhaalim) in all of that and that the truth is what has come in the Book and the Sunnah, then we are not able to make takfir of this one.**<sup>7</sup>

4. **But we make takfeer of:**

- i) the one who holds that the a legislation other than Allaah's is more appropriate for the people to be upon
- ii) or the one who believes that this legislation is equivalent to the legislation of Allaah, the Mighty and Majestic

It is this one who is a disbeliever **because he is a mukhaddhib (makes takdheeb)**<sup>8</sup> of the saying of Allaah, the Blessed and Almighty, **"Is not Allaah the Best of all Judges?"** and also His saying, **"Is it the judgement of Jaahiliyyah they seek. And who is a better judge than Allaah for a people of sure (faith)?"**

Then these matters (outlined above) do not mean that when we make takfir of someone that it is (automatically) obligatory to rebel against him, since great evils result from this rebellion – more so than (what results) from remaining silent. We are not able right now to give examples

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<sup>7</sup> And is this the Irjaa' with which you accused Imaam al-Albaani of O Qutubites(!). Stretch your necks and raise your heads in earnest. We had excercised with you aforetime and stated that you accuse all of our Ulamaa – those who do not agree with your absolute and unrestricted takfir – with blameworthy Irjaa', yet you used to conceal and hide it for the likes of Imaam Ibn Baaz and Imaam Ibn Uthaimeen. But perhaps now you might show some boldness and set up the same scales of justice you used for our Imaam, the Muhaddith, Shaikh al-Albaani, in order to accuse Imaam Ibn Baaz and Imaam Ibn Uthaimeen with Irjaa'(!).

<sup>8</sup> Stretch your necks and raise your heads once more O Qutubites and Brethren of the Khawaarij, O Revolutionary Takfiris, as our Shaikh and Salafi Imaam, Imaam Ibn Uthaimeen labelled you, O you who rejoiced with the verdicts of the Permanent Committee! Is this the aqeedah of Jahm Ibn Safwaan with which you accused the Imaam and Muhaddith, Shaikh al-Albaani of harbouring? Or is it the very tafseel of the Salaf that was adopted by Shaikh Ali Hasan al-Halabi and Shaikh Khaalid al-Anbari', taken from none other than the two other Imaams of our times, nay from the Salaf before them?

of this from what has occurred within the Ummah, the Arab and Non-Arab (part of it)<sup>9</sup>. But when we have verified the correctness of rebellion against this person from the Sharee'ah perspective, then it is vital that preparations be made (in terms of physical strength) such that the strength attained is equivalent to that of the ruler or more than that. But as for the people rebelling with knives and spears while the ruler has tanks and bombs and what is similar to that, then this is but stupidity without doubt, and it is also in opposition to the Sharee'ah."<sup>10</sup> End of Shaikh Ibn Uthaimen's words.

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<sup>9</sup> And of the examples that come to mind is the revolution of Algeria(!) where to date 100,000 have been butchered, yet no signs of any success of the Qutubite Bolshevite Rehearsal therein(!) that was promoted and encouraged by the mouthpieces of Muhammad Suroor and Muhammad Qutb(!).

<sup>10</sup> Compare this with the saying of Shaikh Ibn Uthaimen, "These words are very good (i.e. Imaam al-Albaanee's). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety – Arabs and Non-Arabs alike – to remove them from their place! How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting an end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! **Therefore, what is the benefit – such that if a person was to believe – in that which is between him and his Lord – that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**" (Fitnah of Takfir, p.74)

Shaikh Ibn Uthaimen was also asked by Shaikh Abul-Hasan al-Misri, "A new orientation has appeared amongst the youth and that is unrestricted, generalised takfir of the one who does not rule by what Allaah has revealed. So if you were to explain to us the manhaj of the Salaf in the issue of the one who does not rule by what Allaah has revealed. And also your advice to the one who to whom this viewpoint becomes appealing?" He replied, "The true reality is that this matter is extremely dangerous. Takfir of a ruler without any Sharee'ah proof. And this is the manhaj of the Khawaarij. And the word of kufr (i.e. making a judgement of kufr) is not an easy or light one. Every person who makes takfir of a ruler or one who is ruled over, and he is not like that in reality, then this takfir will fall back upon this person, either immediately or later..." (Cassette: "As'ilat Abil-Hasan al-Misri al-Ma'rabi lish-Shaikhain Ibn Baz wa Ibn Uthaimen").



## Closing Remarks

Qutubite aggression and neo-Kharijite sentiment all but won over many unsuspecting Salafis in the last year or so, following the death of our Imaams, and caused great confusion amongst them, due to their ignorance of the aqidah of the Salaf and of the Salafi manhaj. So many of them wandered, bewildered in confusion – nay many of them doubted in Salafiyyah, such was the calamity. And had it not been for the clarifications of our Mashaayikh and their return to the Senior and Erudite Imaams on these grave and serious issues, the affair would have been much worse, wal-Iyaadhu billaah.

The Qutubi Fraud is all but finished, its final gasping breaths becoming ever-more silent as its theoreticians, loyalists and supporters retreat into the burrows of the neo-Kharijite Think Tank. Stated Shams ud-Deen as-Salafi al-Afghaani, in the introduction to his excellent work “al-Maatureediyah”, “When the Imaams of the Sunan were severe and harsh against the People of Innovation and Tribulations, they were subdued and repressed. And when Ahl us-Sunnah became lax and frozen, soft, Ahl ul-Bid’ah raised their heads...”. And perhaps it was due to the laxness of Ahl us-Sunnah in this regard that this fitnah reached the proportions that it did and that Ahl ul-Ahwaa had the freedom that they were given.

But as for now, then the truth has emerged and its Imaams and Mashaayikh victorious, and their saying uppermost, and their viewpoints known and manifest, walhamdulillaah.

O Sunni, it is essential that you increase your knowledge of this fitnah in which there are great lessons and great insights, such that you are aware of Bid’ah and its harmful effects, and that you are aware of Ahl ul-Bid’ah and their harmful effects upon the Ummah and perhaps what will increase in knowledge in this regard is:

GRV070003	Readings in Elementary Qutubism
GRV070004	Readings in Intermediate Qutubism
<b>MSC050003</b>	An Explanation of the Saying of the Partisans “Murji’ah with the Rulers, Khawaarij with the Callers...”. <sup>11</sup>
SLF010004	A Reply to the Doubts of Qutubiyyah on Ascription to Salafiyyah
MSC060006	The Creed of Imaam al-Albaani on Takfir and Apostasy
MSC060008	The Halabi Papers: Part 2
MSC060009	The Halabi Papers: Part 3
	Tabyeen Kadhif al-Muftaree al-Musammaa Bi Abi Zubair al-Azzaami

May prayers and peace be upon the Final Messenger, Muhammad, upon his family, his companions and those who follow him until the establishment of the Hour.

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<sup>11</sup> This is essential reading(!).