

**A MESSAGE TO ANJEM CHOUDARY AND HIS  
AL-MUHAJIROUN BLIND FOLLOWERS:  
AHL US-SUNNAH, FROM THE  
SALAF UP UNTIL TODAY,  
OPENLY CONDEMN THE  
KHAWARIJ!<sup>1</sup>**

**“AL-ĀJURRĪ SAID: “THE ’ULAMA PAST AND  
PRESENT DID NOT DIFFER OVER THE KHAWĀRIJ  
BEING EVIL AND DISOBEDIENT TO ALLĀH AND HIS  
MESSENGER, EVEN IF THEY FAST, PRAY AND  
EXERT THEMSELVES IN ACTS OF WORSHIP – FOR  
THAT WILL NOT BENEFIT THEM. EVEN IF THEY  
MANIFEST COMMANDING THE GOOD AND  
FORBIDDING THE EVIL THAT DOES NOT BENEFIT  
THEM AS THEY INTERPRET THE QUR’ĀN BASED ON  
THEIR DESIRES...””**

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*In the Name of Allāh, the Most Beneficent, Most Merciful*

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. We bear witness that there is no god worthy of worship except Allāh and we bear witness that Muhammad is the servant and messenger of Allāh.

To proceed:

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<sup>1</sup> By Abu Ameenah ’AbdurRahmān and AbdulHaq al-Ashanti.

A common retort of Anjem Choudary and his blind followers is: **“I am not going to condemn him”**, when this is in reference to one of the Khawārij of the era, and this defence is due to their shared ideas. This is a political statement which is not from the way of the Salaf as we shall see. However, Abū Hurayrah narrated that the Prophet (*sallallāhu ‘alayhi wassallam*) said: *“a man is on the religion of his friend, so let each of you look to whom he takes as a friend.”*<sup>2</sup>

As for Ahl us-Sunnah, from the time of the Salaf up until today, then they openly condemn the Khawārij. There is a big difference between giving advice and *gheebah* (backbiting); many people do not differentiate between the two and many common people are confused about this. On the contrary, how many of those who want good have been blocked from good due to this? They say **“they are backbiting so and so”** and **“how can you read that when they are backbiting so and so?”** etc. It is therefore important for us to know that *naseebah* and *gheebah* can be interlinked and also distinguished from each other in important matters. As for the matter wherein they are connected, then this is in regards to mentioning something about a person that he dislikes, but advice is mentioning those things that a person dislikes out of giving advice and warning people from his error, as an advice to him initially and then an advice to the general public secondly.

As for *gheebah*, then it is not applied to matters related to the *deen*, so if a man is mentioned for things that he dislikes without a religious benefit then this is *gheebah*. This is *harām* as Allāh forbade it in His Book and so did the Messenger (*sallallāhu ‘alayhi wassallam*) as mentioned in his Sunnah. But if a clarification of a person’s condition is in order to advise people and to warn them from his errors so that Allāh’s creation is not misguided due to his statements then this is sought-after. Imām Ibn ‘AbdulBarr stated:

**The Sharee’ah has permitted speaking about a man in matters wherein there is a specific benefit such as in marriage.**

As is found in the hadeeth in Saheeh Muslim of Fātimah bint Qays wherein the Prophet (*sallallāhu ‘alayhi wassallam*) was asked by Fātimah about Abū Jahm and Mu’awiyah and the Prophet said: *“As for Mu’awiyah then he is poor and has no money, and as for Abū Jahm then his stick does not leave his side, marry Usāmah.”* So pay attention: this is mentioning things about a man which he dislikes, but it is permissible as there is a benefit in mentioning that to the woman; so then what about a greater issue, such as the Ummah of Muhammad (*sallallāhu ‘alayhi wassallam*)? The error of the one who erred is to be clarified so that the error will neither be followed nor will people be misguided and oppose the *Sharee’ah* of Muhammad ibn ‘Abdillāh (*sallallāhu ‘alayhi wassallam*). Imām Ahmad

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<sup>2</sup> Also found in at-Tirmidhī; Musnad Ahmad; at-Tayālīsī and others via the route of ‘AbdurRahmān ibn Mahdī. At-Tirmidhī said “the hadeeth is hasan saheeh ghareeb”.

(*rahimabullāh*) recorded in his *Musnad* (hadeeth no. 21453) from the hadeeth of Abū Dharr al-Ghifārī (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) advised him saying:

«وأمرني أن أقول بالحق وإن كان مرا»

**“And he ordered me to say the truth even if it is bitter.”**

Look at the statement of the Tābiʿī Imām, Muhammad ibn Sīrīn (*rahimabullāh*), which is recorded in the *Muqaddimah* of Saheeh Muslim, vol.1, p.15:

«إن هذا علم الدين، فانظر عمن تأخذون دينكم»

**“This is the knowledge of your religion, so look to whom you take your religion from.”**

Imām Muslim (*rahimabullāh*) also recorded in his the *Muqaddimah* of his *Saheeh* (vol.1, p.15) that Muhammad ibn Sīrīn said:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سمو لنا رجالكم فينظر

إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثه

**They had not used to ask about the Isnād (chains of narration) but when the Fitnah arose they said, “Name us your men!” so they looked to Ahl us-Sunnah and they took their narrations and they looked to the people of innovation and they did not take their narrations.**

The Imām Abū ʿAbdillāh Muhammad bin ʿAbdillāh (*rahimabullāh*), also well known as Ibn Abī Zamanayn, and is one of the top four most well-known scholars of the Madhhab of Imām Mālik, said:

ولم يزل أهل السنة يعيبون أهل الأهواء المضلة، وينهون عن مجالستهم، ويخوفون

فنتتهم، ويخبرون بخلاقهم، ولا يرون ذلك غيبة لهم، ولا طعناً عليهم

**And Ahl us-Sunnah never ceases to expose the people of desires, the deviants. And they prohibit sitting with them, and fear their trials and narrate in opposition to them, and this is neither seen as backbiting them nor insulting them.<sup>3</sup>**

Regardless of who is the speaker or caller, Ahl us-Sunnah wal-Jamāʿah were firm upon this affair of exposing and criticizing the callers to falsehood and making clear this religion. Imām adh-Dhahabī (*rahimabullāh*) recorded in Volume 2 of his *Tadbkirat ul-Huffād* that Imām Abū Dāwūd as-Sijistānī (*rahimabullāh*) said:

«ابني عبد الله كذاب»

<sup>3</sup> Reported in *Usūl as-Sunnah*, p. 293.

“My son ‘Abdullāh is a habitual liar.”

Al-Hāfidh Ibn Hajar al-’Asqalānī (*rahimahullāh*) mentioned in volume 11 of his *Tabdbeeḥ at-Tabdbeeḥ* under the biography of Yahya bin Abī Unaysah that Zayd ibn Abī Unaysah said about his brother:

«أخي يحيى يكذب وحجاج وأشعث وابن إسحاق كل هؤلاء أحب إلي من يحيى»

“My brother Yahya lies, and Hajjāj, Ash’ath and Ibn Ishāq are all more beloved to me than Yahya.”

Thus, all are to be held accountable for their statements, Allāh says,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Man does not utter any word except that with him is an observer prepared [to record].”

{*Qāf* (50): 18}

This is regarding the one who speaks as no one else will be held accountable for his word; so what about if he was to speak to the masses? He speaks and addresses his words to all of them so he is accountable for his words. All of us are sought to refer to this, whether the words are in a lecture, class, “lesson”, book, interview or whatever. When statements are highlighted which oppose the *Sharee’ah*, some people may say “**akhī this is a literary writer and they are vast in their speech**” etc.<sup>4</sup> Yet the *Sharee’ah* does not differentiate between a literary writer, a poet, a speaker, a preacher or others! Rather, poets are censured because they say that which they do not do, Allāh says,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ  
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ  
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

“And the poets – [only] the deviators follow them; do you not see that in every valley they roam and that they say what they do not do?”

{*ash-Shu’arā’* (26): 224-226}

Thus, everyone is accountable for their statements whether the person is a preacher, a speaker, a literary writer, a poet, a prose writer or whatever. Articulacy, literary skill, poetry or “saying it as it is” does not grant a person freedom to say whatever he likes, rather every statement that he makes he will be held accountable for. This is especially the case if many people are influenced by his words, for his sin will affect more than just him alone as is verified in Saheeh Muslim in the hadeeth

<sup>4</sup> This is a common excuse which is made to defend Sayyid Qutb and some of his erroneous views within his ‘*tafseer*’.

of Jarcer ibn 'Abdillāh al-Bajalī (*radi Allāhu 'anhu*) that the Prophet (*sallallāhu 'alayhi wassallam*) said: *“Whoever starts a bad thing in Islam, and others do likewise after him, there will be written for him a burden of sin like that of those who followed him up until the Day of Judgement, without it detracting in the least from their burden.”*<sup>5</sup>

In regards to the Khawārij specifically, then first of all our beloved Prophet (*sallallāhu 'alayhi wassallam*) openly condemned them in numerous ahadeeth. Allāh's Messenger (*sallallāhu 'alayhi wassallam*) said: *“There has been no Prophet that Allāh has sent to the nations before me except that he had from his nation supporters and companions who took his Sunnah and followed his instructions. Then after them successive generations will come who say that which they do not do and do that which they have not been instructed to do. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer and whoever strives against them with his heart is a believer. There is no imān after that except the amount of a mustard seed.”*<sup>6</sup>

Imām an-Nawawī stated:

**In this hadeeth is an exhortation to wage jihad against the opposers via the hand and tongue.**<sup>7</sup>

From 'Ali (*radi Allāhu 'anhu*) from Allāh's Messenger (*sallallāhu 'alayhi wassallam*) who said: *“A people will emerge at the end of time who are young in age, foolish minded and speak with the best words of creation. Their imān will not surpass their throats and they will pass though the deen like an arrow passes through its target. Wherever you find them, kill them. For indeed in their killing is a reward on the Day of Judgement for whoever kills them.”*<sup>8</sup>

Imām al-Bukhārī had a chapter in his Saheeh based on this hadeeth entitled **“Chapter on Killing the Khawārij and Mulhideen After the Proofs have Been Established on Them”**.<sup>9</sup> Al-Hāfidh Ibn Hajar transmitted from Ibn Hubayrah that he said:

**In the previous hadeeth regarding the instruction to fight the Khawārij is the proof that fighting the Khawārij takes precedence over fighting the Mushrikeen and the wisdom in this is that fighting the Khawārij preserves**

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<sup>5</sup> The hadeeth is also reported by at-Tirmidhī, an-Nasā'ī and Ibn Mājah.

<sup>6</sup> *Saheeh Muslim Sharh Nawawī*, vol.2, p.21; *Kitāb ul-Īmān*, Chapter: Forbidding the Evil is From Īmān, hadeeth no.50

<sup>7</sup> *Sharh an-Nawawī li Muslim*, vol.2, pp.22-23

<sup>8</sup> Reported by Bukhārī, see *Fath*, vol.12, p.283, *Kitāb: Istitābat ul-Murtadeen*, Chapter on Killing the Khawārij and Mulhideen, hadeeth no. 6930; *Saheeh Muslim*, vol.4, p.397, *Kitāb uz-Zakāh*, Chapter on the Exhortation to Kill the Khawārij, hadeeth no.1066.

<sup>9</sup> *Fath ul-Bārī*, vol.12, p.282

**the main treasure of Islām while fighting the people of shirk is seeking extra profits, preserving the main treasure takes precedence.<sup>10</sup>**

The Prophet also said (*sallAllāhu 'alayhi wassallam*): *‘The extremists are destroyed, the extremists are destroyed, the extremists are destroyed.’*<sup>11</sup>

Imām Ahmad said:

**As for the Khāwarij then they call Ahl us-Sunnah “Murji’ah”, and the Khāwarij have lied in their accusation as they themselves as Murji’ah. The Khawārij claim that they alone among the people are on the īmān and the truth and they claim that those who oppose them are disbelievers.<sup>12</sup>**

Ibn Taymiyyah said:

**They [i.e. the Khāwarij] are juhhāl [ignoramus] they left the Sunnah and the Jama’ah out of ignorance.<sup>13</sup>**

Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) said:

**The Ummah is agreed on censuring the Khawārij and that they have misguidance, they (the Ummah) only dispute regarding making takfeer of the Khawārij and fall into two well-known views within the madhhab of Mālik, Ahmad and also ash-Shāfi’ī. For this reason there are two aspects within the madhhab of Ahmad and others:**

**First: there are rebellious transgressors**

**Second: they are kuffār apostates who are allowed to be executed along with any prisoners from them who are caught and the followers of their main leader. Whoever among them is able and repents otherwise they are to be executed, like the apostate.<sup>14</sup>**

Al-Hāfidh Ibn Hajar stated:

**Most of the Ahl ul-Usūl from Ahl us-Sunnah viewed that the Khawārij are fussāq and they are ruled has having Islām due to their pronouncing of the Two Statements and practice of the pillars of Islām. Rather tafseeq is made of them due to their making takfeer of the Muslims and utilising a corrupt**

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<sup>10</sup> *Fath ul-Bārī*, vol.12, p.301

<sup>11</sup> Saheeh Muslim

<sup>12</sup> *Risālat ul-Istirkhī* as relayed in *Tabaqāt ul-Hanābilah*, vol.1, p.36

<sup>13</sup> *Minhāj us-Sunnah*, vol.3, p.464

<sup>14</sup> *Al-Fatāwā* (Riyadh: Matābi’ Riyadh, 1382 AH, 1<sup>st</sup> Edn.), vol.28, p.518

interpretation which leads them to make permissible the blood and wealth of those who oppose them and brand them with kufr and shirk.<sup>15</sup>

Shaykh ul-Islām Ibn Taymiyyah stated:

The Khawārij opposed the Sunnah which the Qur’ān instructs to follow, they also made takfeer of the believers who the Qur’ān instructs to be loyal to, this is how Sa’d bin Abi Waqqās interpreted this verse,

﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ ﴿﴾

“And He misleads not except the defiantly disobedient, who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth.”

{Baqarah (2): 26-7}

They (the Khawārij) began to follow the unspecific from the Qur’ān and thus they interpreted the Qur’ān incorrectly without knowledge of the correct meanings from those who are well versed in knowledge; without following the Sunnah and without referring to the Jama’ah of the Muslims who understand the Qur’ān.<sup>16</sup>

Al-Khattābī said:

The ’Ulama have reached consensus that the khawārij, with all their misguidance, are a sect from the different Muslim sects and thus it is permissible to marry them and eat the meat they slaughter. Takfeer is not to be made of them as long as they adhere to the foundation of Islām.<sup>17</sup>

Imām an-Nawawī said:

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<sup>15</sup> *Al-Fath*, vol.12, p.314

<sup>16</sup> *Al-Fatāwā*, vol.13, p.210

<sup>17</sup> *Al-Fath*, vol.12, p.300

The correct madhhab to choose is that of the majority and of the Muhaqqiqeen which says: the khawārij are not to be made takfeer of just like the rest of Ahl ul-Bida.<sup>18</sup>

Ibn Qudāmah stated:

The khawārij are those who make takfeer due to sins, they made takfeer of 'Uthmān, 'Alī, Talhah, az-Zubayr and many of the Sahābah. They made their blood and wealth permissible except for those who rebelled along with them. **The most apparent statement of the fuqahā from our companions (i.e. madhhab) is that they are rebels and this is their ruling. This is the view of Abū Haneefah, ash-Shāfi'i, most of the fuqahā and many of the Ahl ul-Hadeeth.**<sup>19</sup>

Al-Qadi said:

The 'Ulama have concurred that the khawārij and their likes from the people of innovation and transgression, that when they rebelled against the Imām and opposed the view of the Jama'ah and broke away – it is obligatory to fight against them after warning them and making excuses for them. Allāh says,

﴿فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللّٰهِ﴾

“...then fight against the one that oppresses until it returns to the ordinance of Allāh.”

{*al-Hujurat* (49): 9}

However, their prisoners are not to be killed and their wealth is not permissible. **As for those of them who do not rebel against obedience (to the leader) and raise up war (against the leader) then they are not to be fought against rather they are to be admonished, likewise those who retract from their innovation and bātil all are not made takfeer of. If their innovation was of those who necessitate takfeer of them then the regulations for the Murtaddeen are applied to them. As for the rebels who do not make takfeer they inherit and can be inherited from. At the time of fighting their blood is permissible...and according to us and the majority (of scholars) it is not permissible to benefit**

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<sup>18</sup> *Sharh Muslim li'n-Nawawī*, vol.2, p.50

<sup>19</sup> *Al-Mughnī*, vol.8, p.106

**from their riding beats and weapons at the time of war but Abū Haneefah allowed this and Allāh knows best.<sup>20</sup>**

Shaykh ul-Islām Ibn Taymiyyah (*rahimabullāh*) said:

**The Ummah are agreed on censuring the Khawārij and that they have misguidance,** they (the Ummah) only dispute regarding making takfeer of the Khawārij and fall into two well-known views within the madhhab of Mālik, Ahmad and also ash-Shāfiʿī. For this reason there are two aspects within the madhhab of Ahmad and others:

First: they are rebellious transgressors

Second: they are kuffār apostates who are allowed to be executed along with any prisoners from them who are caught and the followers of their main leader.

Whoever among them is able and repents otherwise they are to be executed, like the apostate.<sup>21</sup>

Al-Qurtubī said in *al-Mufhim*:

The view of making takfeer of the khawārij as a group who are to be fought against, executed and their wealth taken is a view of a group of Ahl ul-Hadeeth in regards to taking their wealth. As for the view then it avoids making takfeer of the khawārij and treats them in the way the people of transgression are treated who have broken off from obedience and began warfare.<sup>22</sup>

Al-Ājurri stated in his book *ash-Sharee'ah*, in the chapter 'Censure of the Khawārij':

**Their Madhhab is vile, and it is permitted to fight them and there is a reward for the one who kills them or is killed by them. Muhammad bin Husayn stated: 'The 'Ulama past and present did not differ over the Khawārij being evil and disobedient to Allāh, 'Azza wa Jall, and his Messenger, even if they fast, pray and exert themselves in acts of worship – for that will not benefit them. And even if they manifest commanding the good and forbidding the evil that does not benefit them as they interpret the Qur'ān based on their desires...Allāh has warned us against them, His Messenger has warned us against them, the rightly-guided Caliphs warned us against them, the**

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<sup>20</sup> *Sharh Muslim li'n-Nawawī*, vol.7, p.170

<sup>21</sup> *Al-Fatāwā*, vol.28, p.518

<sup>22</sup> See *al-Ibānah as-Sughrā*, p.152 and *ash-Shafā*, vol.2, p.1057

companions warned us against them as did those who followed them in goodness, may Allāh have mercy on them.<sup>23</sup>

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<sup>23</sup> Imām al-Muhaddith Abū Bakr Muhammad bin Husayn al-Ājurri, *ash-Sharī'ah* (ed. Dr 'Abdullāh bin 'Umar bin Sulaymān ad-Damījī, Riyadh, KSA: Dār ul-Watan, 1418 AH/1997 CE), vol.1, p.325.