



THE FATWAA OF IMAAM IBN BAAZ (D.1420H)
CONCERNING THE ALGERIAN AFFAIR
AND ADDITIONAL GUIDELINES CONCERNING TERRORISM AND REVOLT
Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) - *rahimahullaah*
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V e r s i o n 1 . 0

Allaah the Glorified and Exalted said, “**And do not kill a person whom Allaah has declared unlawful, except with due right.**” [Sooratul-An'aam 6:151]

Allaah - the Lord of the Worlds - said, “**And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allaah are upon him, and a great punishment is prepared for him.**” [Sooratun-Nisaa' 4:93]

Said Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) - *rahimahullaah*, “We support everyone who calls for the refutation of those who come out against the Rulers, and those who encourage the Muslims in coming out against the Rulers.” [*Fataawaa al-'Ulamaa'il-Akaabir* (p. 97)]

Said al-'Allaamah Ibn Baaz (d.1420H) - *rahimahullaah*, “If anyone from amongst the callers in Algeria said about me that I said to them, ‘Assassinate the police, or use weapons in the call to Allaah,’ then this is wrong, it is not true. Rather, it is a lie!”

Said Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - *rahimahullaah*, “We view it obligatory upon them to put down their swords and to meet in peace. And if not, then they must endure the continuance of those who fight and take wealth by force and rape the women. Since they are responsible for it in front of Allaah the Mighty and Majestic. And the obligation upon them is to come back.”

Adapted by: Shaykh 'Abdul-Maalik Ramadaanee al-Jazaa'iree

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Source: www.troid.org

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Indeed, the Shaykh was asked in Makkah upon the 26th day of Dhul-Hijjah 1414H, what follows:

[Q.1]: ‘The armed Islaamic *Jamaa’aat* of Algeria say that you support them in what they have undertaken of police assassinations and the overall carrying of weapons. So what is the ruling concerning their actions, along with mentioning what is feasible of evidences, may Allaah reward you with good?’

[A.1]: “With the Name of Allaah, the Most Merciful, the Bestower of Mercy. The praise is for Allaah and may the Peace and Greetings of Allaah be upon the Messenger of Allaah, his Family, his Companions and whomsoever is guided with their guidance. To proceed:

Indeed, we advise all of our brothers in every place – I am referring to the callers – we advise them to be upon knowledge and clear evidence (*baseerah*). They must advise the people with good speech, good manners and good admonitions. They must debate with that which is best, acting upon the statement of Allaah the Glorified,

“Call to the way of your Lord with wisdom and a good admonition. And argue with them with that which is best.” [Sooratun-Nahl 16:125]

And the statement of Allaah the Glorified,

“Do not debate with the People of the Book, except with that which is best, except with those who transgress from amongst them.” [Sooratul-Ankaboot 29:46]

So Allaah the Sublime and Exalted commanded the servants to call to Allaah and He guided them to the wise path. This path is the call to Allaah with wisdom, meaning with knowledge: ‘Allaah said,’ and ‘His Messenger said.’ And He commanded them to use good admonitions and to debate with that which is best, so as to remove the doubt that had come with debating with that which is best, and using good manners until the doubt had been removed.

And if anyone from amongst the callers in Algeria said about me that I said to them, ‘Assassinate the police, or use weapons in the call to Allaah,’ then this is wrong, it is not true. Rather, it is a lie! The *da’wah* (call) is merely to be done with good manners: ‘Allaah said,’ and ‘His Messenger said.’ It is to be done by reminder, admonition, encouraging and warning. This is the call to Allaah, as the Prophet (*sallallahu ‘alayhi wa sallam*) and his Companions used to do in Makkatul-Mukarramah before they had a leader. They did not

used to call the people to the sword.¹ They used to call the people with the *aayaat* of the *Qur'aan*, good speech and good manners, because this was more effective in rectification and more effective and causing others to accept the truth.

As for *da'wah* by assassinations, fighting or striking, then this is not from the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*), nor from the *Sunnah* of his Companions. However, when Allaah gave him authority in al-Madeenah and the emigrants moved there, he became a leader in al-Madeenah. And Allaah legislated *al-Jihaad* and the prescribed punishments (*hudoos*). He (*sallallaahu 'alayhi wa sallam*) performed *Jihaad* against the polytheists (*mushrikeen*). And he established the prescribed punishments after Allaah ordered him with that.

So it is upon the callers to Allaah to call to Allaah with good manners, with *aayaat* of the *Qur'aan* and the Prophetic *ahaadeeth*. And if the *da'wah* is not found, then the affair must be raised to the ruler. And they must advise the ruler until he enforces it, and he is the one to enforce it. They must raise the affair to him. So they must advise him that such and such is obligatory and such and such is obligatory, until co-operation between the Scholars and the leaders from the kings and presidents of republics can be attained. The callers must raise unto them the affairs that are in need of action, or in need of jail, or fighting, or establishing the prescribed punishments. So they must advise the rulers and direct them to goodness with good manners and beautiful speech. Due to this, Allaah the Sublime and Exalted said,

“Do not debate with the People of the Book, except with that which is best, except with those who transgress from amongst them.” [Sooratul-'Ankaboot 29:46]

So if anyone from amongst the People of the Book, or other than them transgresses, then it is upon the ruler to do to him what deserves. As for the callers, then it is upon them to use gentleness and wisdom due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “Verily *rifq* (gentleness) does not exist in something, except that it beautifies it. And it is not taken out of something, except that it harms it.”² And he (*sallallaahu 'alayhi wa sallam*) said, “Whomsoever declares *rifq* (gentleness) unlawful) declares all good unlawful.”³

So it is upon them to admonish the people and to remind them with the *aayaat* and *ahaadeeth*. And whomsoever is entertaining a doubt, then they must debate with him with

¹ **BENEFIT - THE PEOPLE OF INNOVATION ARE UNITED UPON THE SWORD:** Stated Aboo Qilaabah, “Never does a man introduce an innovation, except that he makes lawful the usage of the sword.” Related by ash-Shaatibee in *al-I'tisaam* (1/113) and *ad-Daarimee* (1/58). From Ayyoob as-Sakhtiyaanee who relates that Aboo Qilaabah said, “Indeed, their statements may differ, but they have united upon the sword, and I do not consider their destination to be but the Fire.” Related by *ad-Daarimee* (no. 100). Ayyoob as-Sakhtiyaanee would call all of the people of innovation: *Khawaarij*, and he would say, “Verily the *Khawaarij* differ in their names, but they are agreed upon the usage of the sword.” Related by ash-Shaatibee in *al-I'tisaam* (1/113).

² Related by Muslim (no. 2594)

³ Related by Muslim (no. 2592) and Aboo Daawood (no. 4809)

that which is best: ‘The *aayah* means such and such,’ and ‘The *hadeeth* means such and such,’ and ‘Allaah said such and such,’ and ‘His Messenger said such and such,’ until the doubt is removed and the truth has been made manifest.

This is obligatory upon our brothers in Algeria and other than Algeria.⁴ So the obligation upon them is to traverse the path of the Messenger (*sallallaahu 'alayhi wa sallam*) and the Companions when they were in Makkah, with beautiful speech and good manners. This is because the ruler is not with them, right now he is with other than them. So it is upon them to advise the ruler and those responsible by using wisdom, beautiful speech and visits to them with good intentions until they are able to co-operate with them in the establishment of the command of Allaah upon the earth of Allaah and until they can all co-operate to prevent the crime and to establish the truth. So it is upon the rulers and presidents to enforce and it is upon the Scholars and the callers to Allaah to give advice, explain and clarify. We ask Allaah to guide everyone.”

[Q.2]: ‘The armed Islaamic *Jamaa'aat* have begun to threaten the Scholars of the Ministry of Religious Affairs in Algeria either by boycotting the Friday and congregational Prayers, or by killing them under the pretence that they are employed by the *tawaagheet*,⁵ since they do not rush to speak ill of the rulers upon the pulpits. Indeed, the enforce fighting the group of Scholars who do not answer them by keeping away from the congregational Prayer in some of the cities. So what is the ruling concerning this action?’

⁴ In this is evidence that the *fatwaa* is generally for all the Islaamic areas. It seldom separates between the various Islaamic societies of today. So it is upon the fanatics in other countries, who set up trials spilling the blood of the Muslims time after time, to adhere strictly to this *fatwaa*. Not to mention that it has come from the mufti of the Muslims: al-'Allamah, Shaykhul-Islaam Ibn Baaz – rahimahullaah – about whom it was truthfully said, ‘It was as if the grounds of the earth were a slate in front of his eyes,’ due to his acquaintedness with the conditions of the Muslims. This is contrary to what the activists divulge in their private sittings. Then they say ‘noble father’ since they are afraid of the many people who are upon the *manhaj* of the buried Shaykh. And Allaah is the Reckoner of those who possess two faces.

⁵ **BENEFIT – THE MEANING OF AT-TAAGHOOT:** Allaah the Exalted said,

“And to every nation We sent Messengers, ordering them that they should worship Allaah alone, obey Him, and make their worship purely for Him; and that they should avoid at-Taaghoot.” [Sooratur-Nahl 16:36]

'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) said, “The *taaghoot* is Shaytaan.” Related by at-Tabaree in *Jaami'ul-Bayaan 'an-Ta'weelil-Qur'aan* (no. 5834), al-Haafidh Ibn Hajar said in *Fathul-Baaree* (8/251), “Its chain of narrators is strong.” Jaabir (*radiyallaahu 'anhu*) said, “The *taaghoots* are the soothsayers and fortune-tellers upon whom the devils descend.” Related by at-Tabaree in his *Tafseer* (no. 5845). Imaam Maalik (d.179H) – rahimahullaah – said, “*Taaghoot*: that which is worshipped besides Allaah.” Related by as-Suyootee in *ad-Durarul-Manthoor* (2/22), by way of Ibn Abee Haatim. So this is what has been mentioned by certain people. Staated Imaam Ibnul-Qayyim (d.751H) – rahimahullaahu ta'aalaa, “The *taaghoot* is all that which causes the person to exceed the limits with regards to that which is worshipped, followed, or obeyed. So the *taaghoot* in any nation is whosoever turns to other than Allaah and His Messenger for matters of judgment; or is pleased to be worshipped besides Allaah; or is followed without a clear proof from Allaah; or is obeyed in that which is known to be disobedience to Allaah.” Refer to *I'laamul-Muwaqqi'een* (1/53).

[A.2]: “This contains no good! This is also incorrect, this is not good! The obligation upon the callers is to advise the people with beautiful speech. They must advise the speakers (*khutabaa*) and the Scholars until they begin to do what Allaah legislated.

As for reviling the rulers from the pulpits, then this is not from the treatment. The treatment for this is to supplicate for their guidance, success and rectification of their intention and action and an inward rectification. This is the correct treatment, since reviling them does not increase them, except in evil, it does not increase them in good. Reviling them contains no benefit. However, one must supplicate for their guidance, success and rectification until they establish the Command of Allaah upon the earth of Allaah. And one must supplicate that Allaah rectifies them inwardly, or replaces them with those who are better than them if they refuse. One must supplicate that Allaah rectifies them inwardly, or replaces them with those who are better than them. As for reviling and cursing them, or reviling cursing and striking at the police, or striking the speakers (*khutabaa*), then all of this is not from Islaam.⁶

The obligation is to advise, explain and clarify. Allaah the Sublime and Exalted said,

“This is an explanation for mankind.” [Soorah Ibraaheem 14:52]

So the *Qur’aan* explains and the *Sunnah* explains. Allaah the Sublime and Exalted said,

“And this Qur’aan has been revealed to me that I may therewith warn you and whomsoever it may reach.” [Sooratul-An’aam 6:19]

And Allaah the Sublime and Exalted said,

“And warn the people.” [Soorah Ibraaheem 14:44]

“You are only a warner, and Allaah is the Guardian over all affairs.” [Soorah Hood 11:12]

So the Scholars are the successors of the Prophets, they warn and caution the people from the punishment of Allaah, and they direct them to the obedience of Allaah. And they

⁶ Said Imaam al-Barbahaaree (d.329H) in *Sharhus-Sunnah* (p. 113-114), “If you see a man supplicating against the ruler, then know that he is a person of desire. And if you see a man supplicating for the ruler, then know that he is a person of *Sunnah* if Allaah so wills.” Then he - *rahimahullaah* - mentioned the statement from al-Fudayl Ibn ‘Iyaad (d.187H), “If I had a supplication that was accepted, I would not make it except for the ruler.” It was said to him, ‘O Abaa ‘Alee, explain this to us.’ He said, “If I were to make it for myself, it would not go beyond me. If I were to make it for the ruler, then by his rectification, the servants and countries would become rectified.” Related by Aboo Nu’aym in *al-Hilyah* (8/91) and al-Laalikaa’ee in *Sharh Usoolul-I’tiqaad* (1/197). And al-Barbahaaree added to this saying, “So we have been commanded to supplicate for their rectification. And we have not been ordered to supplicate against them, even if they transgress and sin. This is because they transgress and sin upon themselves and their rectification is for themselves and the rest of the Muslims.

command them to have *taqwaa* (fear) of Allaah and they warn them against disobeying Allaah. And they advise the rulers and other than them. They advise them and direct them to goodness and supplicate for their guidance, since this is closer to salvation and closer to goodness, until the *da'wah* becomes widespread and until the people gain understanding of the Religion and until they act in accordance to the rulers and regulations of Allaah. As for when they begin to strike or threaten the speakers (*khutabaa'*) or other than them, then this is from the causes of evil becoming manifest and goodness decreasing. There is no might, nor power, except with Allaah.”

[Q.3]: “Likewise, this *Jamaa'ah* fights some of the distressed women who refuse to wear the *hijaab*. So is this correct for them to do?”

[A.3]: “This is also wrong, this is not correct for them to do. The obligation is advise. It is to advise the women until they begin to wear the *hijaab*, and to advise the one who has abandoned the Prayer until he prays and to advise the one who eats usury until he leaves the usury alone and to advise the one who comes close to *zinaa* (adultery, fornication) until he leaves *zinaa* alone and to advise the one who comes close to drinking *khamr* (intoxicants) until he leaves the *khamr* alone. They must advise with: ‘Allaah said,’ and ‘His Messenger said.’ They must advise by using the *aayaat* of the *Qur'aan* and the *ahaadeeth* of the Prophet. And they must warn them against the Anger of Allaah and against the punishment during the Day of Judgment.

As for striking, fighting or other than that from the types of hardship, then this is not good for the callers. This becomes an obstacle in the way of *da'wah*. However, it is upon the callers to be forbearing and to have patience with forbearance and to use beautiful speech in the mosques and in other than them until the people of goodness become many and the people of evil become few. They must continue until the people attain benefit through the *da'wah* (call) and answer it.”

[Q.4]: ‘O Shaykh, this is the last question may Allaah bless you! It seems that there are some brothers from amongst those who incline towards *Salafiyyah* and love the Scholars and they lean towards the words of the Scholars. So what advice you have for those who have become entangled in these assassinations or something of this O Shaykh?’

[A.4]: “I advise them with repentance to Allaah and to adhere strictly to the path which the *Salafus-Saalih*⁷ were upon in calling to Allaah with wisdom and a good admonition and to debate with that which is best. Allaah says,

⁷ Reflect upon the answer of the Shaykh - *rahimahullaah* - since his path contains no crookedness. It only takes that which is short and concise. And in these few words are two meaningful affairs: [i] He - *rahimahullaah* - advises the carrier of the sword to repent, being a clear evidence that what they are upon is disobedience to Allaah and his Messenger (*sallallaahu 'alayhi wa sallam*); [ii] He advises them to adhere strictly to the path of the *Salafus-Saalih*, because the questioner described some of them as inclining towards *Salafiyyah*. So the Shaykh directs them to the fact that what is obligatory upon them is to return to the path

“And who is better in statement than he who calls to Allaah and does righteous deeds.”
[Soorah Fussilat 41:33]

So they must not involve themselves in actions that will block and restrict the *da'wah* and cause harm to the callers and cause knowledge to become scarce. However, if the *da'wah* is carried out with beautiful speech and good manners, the callers will increase and the people will benefit through them. And they will listen to their words and benefit from them and the circles of knowledge and many admonitions will take place in the mosques and other than the mosques until the people have benefited. Allaah is the guide for everyone. We ask Allaah to guide everyone and grant them success.”⁸

And our final call is that the praise is for Allaah, Lord of the Worlds

of the *Salafus-Saalih* as long as they claim to be inclining towards their way. And Allaah is the Guardian of success.

⁸ The preceding segment was taken from the book *Fataawaa al-'Ulamaa'ilAkaabir feemaa Ahdira min Dimaa' fil-Jazaa'ir* of Shaykh 'Abdul-Maalik Ramadaanee al-Jazaa'iree (*hafidhahullaahu ta'aalaa*). The book consists of the statements of Imaam al-Albaanee, Imaam Ibn Baaz, Imaam Ibnul-'Uthaymeen and Shaykh Rabee' Ibn Haadee concerning the Algerian Revolution and fighting. All of the *fataawaa* of Imaam Ibnul-'Uthaymeen in the book have been checked by the Imaam himself (*rahimahullaah*) and every single *fatwaa* has his personal signature at the end of it.