



# Shaykh Saalih al-Fawzaan on Expelling the Jews and Christians from the Arabian Peninsula

Translated by al-Maktabah as-Salafiyyah

## False Deduction (of Evidence) and Its Destructive Effects

by Saalih bin Fawzaan al-Fawzaan<sup>1</sup>

All praise is due to Allaah, the One who sent His Messenger with guidance and the religion of truth. So he conveyed the message and fulfilled the trust and explained to the people that which had been revealed to him from His Lord, so may Allaah send prayers, and salutations and blessings upon him, his family, his companions and the notable (figureheads) of guidance, the lanterns (illuminating) the darkness, and to proceed: Allaah the Most High said, **“It is He Who has sent down to you the Book (this Qur’aan). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking tribulation, and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord.”... (Aali Imran 3:7).** And the “mutashaabih” is that whose intent is not clear until it is referred to other texts that explain it, and the “muhkam” is that which does not require something besides it for its explanation. And this is like (the issues of) the mutlaq and muqayyad (the absolute, and the restricted), the khaass and aamm (the specific and the general), the mujmal and mubeen (that which carries more than one plausible meaning and that whose meaning is specific and clear), and the naasikh and mansookh (the abrogating and the abrogated). These are affairs of understanding, perception that none knows except those who are deeply rooted in knowledge, those who refer the mutashaabih to the muhkam, and thus explain it (the mutashaabih) by way of it (the muhkam), and they say, **“...all of it is from our Lord...”**.

And the speech of Allaah, then parts of it explain other parts, and parts of it make clear other parts. As for the people of deviation and misguidance, then they seek proof by way of the speech which is mutashaabih (unclear), as has

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been said by Imaam Ahmad - may Allaah have mercy upon him - and they leave the muhkam (clear), seeking fitnah, and they cut off what Allaah has ordered to be connected, and they create mischief upon the earth, and they say (after all this), we seek evidence by way of the Qur'aan, whereas in reality, they have not sought evidence from the Qur'aan, but they have taken one side but left out the other side, such as those who seek evidence with His, the Most High's saying, "**So woe be to those who pray**", in order to (justify) abandonment of prayer, but they do not bring the verse which comes (immediately) after it, which is "**Those who delay their prayers past their proper times**". And these people may not actually be people of deviation but they may be people of ignorance, false learning (and of) ignorant fervor, and they are not from the deeply rooted in knowledge, and they do not refer back to the people who are deeply rooted in knowledge. Hence, they fall into destruction, and they make others besides them to fall into it (too).

Take an example from our time, those destroyed Hizbiyyeen who have frightened the servants, and have corrupted the lands, and they have begun to blow up buildings and destroying them alongside whoever is within them, and they kill souls whose killing Allaah has declared unlawful, either by way of Imaan (i.e them being Muslim), or by way of an agreement or guarantee of safety, and they seek evidence (for their activities) by his (the Messenger's) saying (may Allaah send prayers and salutations upon him), "*Expel the Jews and Christians from the Arabian peninsula*", and they did know:

**Firstly:** That this (speech) is addressed to those in authority and it is not speech addressed to everybody, (the evidence for this being) that the companions (may Allaah be pleased with them) did not do this as individuals, rather the one who stood to perform this was `Umar ibn al-Khattaab, the second khaleefah. So this shows that the task of fulfilment of this command is taken up by the one in authority when he sees that there is a benefit in it, and that it is actually possible for him to implement it.

**Secondly:** [That] the Messenger (may Allaah send prayers and salutations upon him) said, "*Expel them*", and he did not say "kill them", and "be treacherous with them when you have given them guarantee of safety". Rather, Allaah the Sublime, said to His Prophet (may Allaah send prayers and salutations upon him), "**And if anyone of the Mushrikeen (polytheists) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'aan), and then escort him to where he can be secure**" (At-Tawbah 9:6), and escorting him to where he can be secure is that he is returned back to his country safely, because Islaam is a religion of fulfilment (of agreements, covenants etc.), not a deen of treachery. The Prophet (may Allaah send prayers and salutations upon him) said, "*Whoever killed a mu'aahad (one who has been given an agreement or pact by the Muslim authority) will not smell the fragrance of Paradise, and its*

*fragrance can indeed be found from a distance of forty years (journey's distance from Paradise)'*, it is reported in the Saheeh (of al-Bukhaaree).

**Thirdly:** Expelling the Jews and Christians from the Arabian peninsula does not prevent summoning them for work that they perform after which they return back to their lands when their important duties have ended, such as the diplomats, or workers, or traders, and those people possessing those skills that the Muslims are in need of, having no one amongst them that can demonstrate them. And the Prophet (may Allaah send prayers and salutations upon him) hired a Mushrik to show him the path of hijrah (to Madinah), and he also took a loan from a Jew, and the Christians of Najraan came to him and entered upon him in his masjid, and they conferred with him, and he also tied Thumaamah bin Uthaal (to a pillar) in the mosque (for three days), and he was a Mushrik.

Indeed, what is being done by those ignoramuses of destruction and killing those who have been granted a pact of safety, then indeed that is a disfigurement of Islaam, and it is withholding (others) from it, and it is also unlawful and [constitutes] disobedience to Allaah and His Messenger. It is obligatory upon whoever desires deliverance for himself and who has anything of intellect remaining with him, that he returns back to that which is correct and to repent to His Lord. And those in authority over the affairs of the Muslims have presented them (the opportunity) of repentance and returning back to what is correct, and if they were to do that then they will be treated in a good way. The one who repents from a sin is like one who has no sin, and repentance erases what was before it.

Hence, it is obligatory upon them that they repent to Allaah and that they throw away their weapons and put their hands with the hands of their Muslim brothers, and that they adhere to listening and obeying those in authority over the affairs of the Muslims, just as He, the Most High said, **“O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.”** (An-Nisa 4:59), and the Prophet (may Allaah send prayers and salutations upon him) said, *“I advise you with the taqwaa of Allaah, and to hear and obey, even if a slave is appointed over you”*, and he said, *“Whoever split from obedience (to the ruler) and separated from the Jamaa`ah, and then died, his death would be one of (the days of) ignorance”*, or as the Prophet (may Allaah send prayers and salutations upon him) said. This (is what I have to say) and I ask Allaah to guide the misguided amongst the Muslims and to return those who are errant to what is correct, and may Allaah send prayers and salutations upon our Prophet Muhammad, and upon his family and companions.