



Refuting the Saudi Claim that Churches are not Religiously Permissible January 2020

The visit of the Christians of Najran to the city of Medina in 631CE is one of the most important events in Islam's history, as was recorded in the Koran in Al-Omran Chapter (the third-longest). It details the travel of dozens of Christian religious leaders from Najran, currently one of Saudi Arabia's 13 Provinces and its second in size. Located in the south on the Yemen border, it is also home to the Shia Ismaili Fatimid, possibly the largest Arab Ismaili Fatimid community.

Should anyone argue with you concerning him [Jesus], after the knowledge that has come to you, say, "Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah's curse upon the liars."

— Koran, 3:61

The Koran dedicated an entire chapter to the Christian martyrs who were murdered by a tyrant king, named Tho Nawas, over their faith.

The massacre of the Christian believers is marked in Najran by an area called Al-Akdood (the Trench, or the Ditch). It is a well known place in Najran, but the government has neglected it and some artifacts may have been lost. Arab history speaks of a king who burned alive scores of Christian believers in a ditch or trench for refusing to disavow their Christian faith. Only an Arabic speaker can appreciate the powerful emotions in the words of this chapter. It is a mix of sorrow, anger, and exaltation to these martyrs.

The Constellations

- 1. By the Sky full of constellations,*
- 2. By the promised Day [of Judgment],*
- 3. By the Witness and the Witnessed.*
- 4. Cursed were the makers of the pit [of fire],*
- 5. Of the fuel-fed fire [kept burning],*
- 6. When they sat by it,*
- 7. And they were witnesses of what they did to the believers.*
- 8. They were vengeful towards them for no other reason than that they believed in Allah, the Almighty, the Praiseworthy,*
- 9. Him, to Whom belongs the dominion of the heavens and the earth. And Allah is Witness over everything.*

— Koran, 85

Commentary

Verse (85:7) describes the Christian martyrs in Najran as “believers”, which is a higher level in the Koran than a Muslim.

This is stated in AL HAJURAT Chapter, verse 14:

The Bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted [became Muslim],’ for faith has not yet entered your hearts.” And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.

— Koran, 49:14

The Pilgrimage

Those who were unjustly evicted from their homes, merely for saying, “Our Lord is Allah.” Were it not that God repels people by means of others: monasteries, churches, synagogues, and mosques—where the name of God is mentioned much—would have been demolished. God supports whoever supports Him. God is Strong and Mighty.

— Koran, 22:40

Non-Muslims on the Arabian Peninsula

The Saudi regime also uses a purported Hadith [narration] attributed to the Prophet Mohamed: “*The Arabian Peninsula cannot hold two religions.*”

This Hadith, even if it were authentic, does not ban the construction of churches or non-Muslim houses of worship. When the Prophet died, Jews lived in Medina proper and outside the city, which was his capital.

The following Hadith states that Mohamed borrowed money from a Jewish man, giving his armor as collateral. Mohamed died before repaying the loan. Ali, his cousin and son-in-law, repaid the loan and reclaimed the armor. This Hadith proves that Jews lived in Medina after the Prophet Mohamed’s death, refuting the claim that he expelled non-Muslims from the Arabian Peninsula.

Lady Aisha, the Prophet’s wife, narrated that the Messenger of God (peace and blessings be upon him) died while his armor was mortgaged to a Jew for thirty pounds of barley. The Jew, who was a wheat trader, did not mind giving barley to the Prophet (peace and blessings be upon him) nor did the Prophet (peace and blessings be upon him) mind mortgaging his armor to the Jew.

Source: [Egyptian Foundation of Religious Edicts – Dar al Iftaa al Misriyyah](#)

Jews continued to live within Medina and outside its walls until the Second Caliph Omar kicked them out of Arabia, following an incident in which his son Abdullah had a fight with some Jews and was injured.

Omar was known for his dislike of non-Muslims. [He told](#) Abdullah Ibn Abbas, the cousin of the Prophet Mohamed, “No doubt, you and your father [Abbas] used to love having more non-Arab infidels in Medina.” Ibn Abbas is called “the rabbi of Islam”, reflecting his vast religious knowledge. This means that **Muslims with established religious knowledge saw no issue with non-Muslims living in Medina.**

This conversation is recorded in Sahih Bukhari, considered by the Saudi state religious authority to be second only to the Koran. The word Sahih means correct. It is imperative to state that the Saudi religious authority premise their faith on the absolute accuracy and authenticity of the Sunna, or Hadith. In fact, questioning the validity of Sahih Bukhari is a crime in Saudi Arabia that warrants the death penalty.

Archaeological Evidence

Senior Saudi Wahhabi cleric Sheikh Saleh Fawzan [states](#) that churches cannot be built. He says that churches are false but mosques are the houses of God, thus we can build them in their [Western] countries. He said we only can allow them to secretly worship in existing churches if we had a previous agreement with them [the Christians]. Even though Sheikh Fawzan’s extreme interpretation is demonstrably false, there is at least one church in Saudi Arabia that meets this standard.



Jubail Church believed to have been built in the 4th century, located outside the city of Jubail on the Persian Gulf, Eastern Province. GPS location: 26° 56' 15"N 49° 39' 23"E