

A Refutation of The Doubt: The Mashāyikh of A Country Should Not Interfere With The Affairs of Another

By *Shaykh Bandar ibn Sulaymān al Khaybarī* (حفظه الله)

Translated with The Shaykh's Permission by *Abū Afnān Muḥammad 'Abd Allāh* (حفظه الله)
Source: A Question Posed To The Shaykh Via Whatsapp

The questioner says: To our beloved *Shaykh Bandar al Khaybarī* (حفظه الله)

Question, “I would like an answer to the doubt that has been posed by someone who has put themselves forward to propagate knowledge and says: ‘It is not for a person to interfere in the affairs of another country and each individual has respective *māshayikh* in his locality. We, the people of Egypt don't interfere with Algeria or Libya, nor do we interfere with Yemen or any other place.’

So, if a question is posed to you from the people of Egypt, then don't answer and tell them to return to the people of Egypt. Whoever comes to us and asks us about the problems of a country which is not ours, we reply: ‘we don't have anything to do with that affair, so go to those in your country.’”

As such, the problems of the people of Yemen are specifically for the *māshayikh* of Yemen, just as the problems of the people of Egypt are specifically for the *māshayikh* of Egypt and the problems of the people of Algeria are specifically for the *māshayikh* of Algeria.

Our dear *Shaykh*, I would like a response to this fabrication.”



Answer, “In reality, this doubt is from the strangest of statements and it is the statement of one who babbles and does not comprehend what he is saying.

Furthermore, he does not realize that he doesn't know!

We have been tested with people who think they are upon guidance. However, the reality is that they have become inundated with desires. This is a corrupt and bankrupt statement that emerges here and there, with the intention of silencing the people of truth from explaining the truth to the people. However, for the individual who contemplates the *Minhāj* of the Noble Companions, the innovation of this principle becomes manifestly clear.

Yahyá ibn Ya‘mar and *Ḥumaid al Ḥimyarī* came to (*‘Abdullāh*) *Ibn ‘Umar ibn al-khaṭṭāb* (رضي الله عنهما) in *Madinah* and asked him about the *bid‘ah* of *al Qadr* (the innovation of those who deny *Al Qadr*) which appeared in *al Baṣrah*, to which he replied: ‘Tell them (those who propagated this innovation) that I am free from them and they are free from me!’

He did not tell them to ask the people of *al Baṣrah*. Nor did he say, 'The problem is there and I don't have any connection to the people of *al Baṣrah*.'

Likewise, *al-Lālikā‘i* (رحمه الله) narrated from *Ibn ‘Abbās* (رضي الله عنهما) that he said: ‘I swear by **Allāh**, I don't think there is a person on the earth today that *shayṭān* would love to destroy more than me.’ He was then asked: ‘And how is that?’ To which he replied: ‘I swear by **Allāh** that an innovation is spoken about in the East or West, then a person brings it to me and when it reaches me, I decimate it with the *sunnah* and the *sunnah* refutes it.’



In this narration, *Ibn ‘Abbās* (رضي الله عنهما) did not say : ‘If *shayṭān* starts a *fitnah* or innovation in the East, then I don't have anything to do with it.’ Rather, he said: ‘I decimate it with the *sunnah*.’

The people who innovated this insolvent principle want to force it upon the people, yet they themselves have not adhered to it. In fact, sometimes they speak about a person in Yemen and other times they speak about a person in Jordan and other times about a person in Sudan. Why haven't they themselves adhered to what they have misguided others with? Nevertheless, they are a people who do not understand.”

