Sheikh Abdullah Al-Bukhari's Conflicting and Contradictory Stances Regarding Speaking About Rulers of Other Nations: An Ilustration

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Yesterday (i.e. previously), Sheikh Abdullah Al-Bukhari openly criticized Turkey and its rulers.[1]

Today, however, he condemns preachers and ordinary people for speaking out against the UAE's interventions in Sudan and Yemen!

Has the standard changed? Has the stance shifted? Or has the person holding these standards and stances changed—to the point where he now condemns what he once acknowledged, and acknowledges today what he once condemned?

Glory be to the One who changes circumstances and alters fatwas! Observe and reflect on this glaring contradiction in Sheikh Abdullah Al-Bukhari's conduct; realize how Shari'ah principles are sometimes manipulated to serve narrow, worldly

[1] Previously, Sheikh Al-Bukhari openly spoke against the ruler of Turkey and criticised his alliances with Russians and the Zionist state. He mentioned how all types of excuses are made for him (while referring to him as the "khalifah"), even if he brings actions of kufr. Yet in a recent audio (September 2026), he attacked Shaykh Nizar for complaining about intervention by a foreign government from the Gulf in the affairs of his own nation (Sudan) based on what had been established by his leader and relevant authorities.

political agendas rather than championing the causes of the Ummah and the sanctity of Muslim blood.

In that past recording, we see Sheikh Al-Bukhari donning the mantle of "scholarly jihad," boldly using a public platform to criticize Turkey, its ruler, and its policies. At that time, we heard no talk of "holding one's tongue and weeping over one's sins," nor did he tell us: "Folks, this is not our ruler or our guardian; it is impermissible to speak against him!" Back then, Shari'ah principles apparently permitted such attacks and denunciations. The reason? Simply because that state's policy conflicted with the policy of his own state (may Allah protect it from all harm)!

Yet today, when it comes to the tragedy facing our brethren in Yemen and Sudan, that courage suddenly evaporates! Yet, when a Sudanese or Yemeni sheikh—or an aggrieved citizen—steps forward to defend the sanctity of his faith, his army, and his legitimate government (which has officially declared, via diplomatic statements, that the UAE has violated its sovereignty and supported militias to sabotage the country),

Sheikh Al-Bukhari emerges with a new audio recording. In it, he casts aspersions and laments the state of the Salafi methodology! Suddenly, criticism directed at other nations is dismissed as:

❌ "Deep-seated malice and opposition to *Ahl al-Sunnah*!"
❌ "Media nonsense and trivialities!"
❌ It even reaches the point of accusing the victim of harboring the "Kharijite ideology" simply for complaining about an aggressive oppressor!

It is truly astonishing! Have the principles of Ahl al-Sunnah wal-Jama'ah taken on a geographical bias? If we criticize a ruler whom our own state opposes, it is hailed as "Jihad, a rebuttal of innovation and partisanship, and a defense of the creed!" Yet, if

a Yemeni or Sudanese person criticizes a ruler whose state interferes in their affairs and supports the killers of their kin, the act is suddenly branded as "rebellion, innovation, and the Kharijite ideology!"

Is this the way to water the camels, Sa'd?

Or is the "Kharijite" label being invoked falsely merely to silence Salafi scholars and preachers—both senior and junior—who have for months been urging Sheikh Abdullah Al-Bukhari to speak the truth boldly, support legitimate stances regarding Sudan and Yemen, and back the positions of esteemed scholars like Sheikh Nizar bin Hashim?

These crises and calamities have stripped away the masks; it has become clear to all that the religious argumentation in this new audio recording is not born of genuine zeal for the methodology.

Rather, it is a politicized directive—a means of lulling Salafis and the general public into complacency—to safeguard specific balances of power and interests at the expense of the blood of millions of displaced Muslims in Sudan and Yemen. "**Do you enjoin righteousness upon the people while forgetting yourselves?**" (2:44).

Fear Allah regarding the blood of Muslims; cease attacking the oppressed and justifying the actions of the oppressors.