

Regarding Shaykh al-Bukhārī's Answer to a Question on Criticising Rulers of Other States

Shaykh 'Alī al-Hudhayfī said:

فقط أريد أن أفهم:
ينكر الدكتور البخاري على من يجرّض على حكام دولة أخرى، فكيف أجاز لنفسه أن يفتي بقتال الحكومة اليمنية؟
أو أنه تراجع ونحن لا ندرى فأخبروني أين تراجع؟
هل يمكن أن تشرحو لي حتى أفهم؟
والله أنا أريد أفهم فقط فاشرحوا لي.
الدكتور ينكر على من يجرّض على حكام دولة أخرى فكيف يا دكتور بمن يجرّض على قتال حكومته؟
وأنت والله تعرفهم جيداً؟
هل أعطيتهم نصيحة؟
رفعنا لك الأمور لتتصح لهم، فتكلمت في هؤلاء الناصحين وحقرتهم.
فأنا أريد رجلاً عاقلاً يشرح لي، فأنا والله أرى عجائب؟
أخاطب أتباع الدكتور وأقول: كل هذه الحملات المسعورة على علي الحذيفي لأنه نصح لله ثم لدولته وللناس، وأنكر خروج أتباع الدكتور البخاري على الحكومة اليمنية
بينما لا تسألون الدكتور البخاري لماذا أفتى بقتال الحكومة اليمنية، ولماذا خرج أتباعه عن الحكومة اليمنية؟

“I only wish to understand:

Dr. al-Bukhārī reprimands those who incite against the rulers of another country. So how, then, did he justify issuing a fatwā calling for combat against the Yemeni government? Or did he retract his position without our knowledge? If so, tell me where he retracted it.

Could you explain this to me so I can understand?

I honestly just want to understand, so please explain it to me.

The Dr. condemns those who incite against the rulers of another country. So how, then—Dr.—do you view those who incite to fight against his own government?

And you know them well, don't you?

Did you offer them any advice?

We brought matters to your attention so you could advise them, yet you spoke against those very advisors and belittled them.

I am looking for a rational person to explain this to me, for I am witnessing truly baffling things.

I address the Dr.'s followers and ask: Why all these frenzied campaigns against 'Alī al-Ḥudhayfī? He merely offered sincere advice—for the sake of Allāh, his country, and the people—and spoke out against the rebellion of Dr. al-Bukhārī's followers against the Yemeni government. Yet, you do not question Dr. al-Bukhārī: Why did he issue a fatwā calling for combat against the Yemeni government, and why did his followers rebel against it?"

He also said:

عرفات المحمدي يميز الكلام على حاكم دولة أخرى إذا حرض على دولتك وأذن لك حكام دولتك يقول فلا بأس. فهل كلامه صحيح يا دكتور عبد الله أو خطأ؟

“Arafāt al-Muḥammadī permits speaking against the ruler of another country if he incites action against your own country and the rulers of your country have granted you permission to do so. He says that there

is no harm in this. Is his view correct, Dr. 'Abd Allah, or is it incorrect?"

See: <https://t.me/cashefattalbisat/423> for 'Arafāt's speech.

He also said:

أنا أرى أن الأحسن ترك تسمية حكام الدول الأخرى، وترك تسمية الدول نفسها والحكومات، لكن فقط أريد أن أكشف للشباب بعض الحقائق وأحذرهم من تغييب عقولهم. وأكبر جريمة يرتكبها الإنسان في الفتن أن يصدق الكاذب، ويكذب الصادق. فاستيقظوا يا شباب، وابحثوا عن الحق، واسألوا وفتشوا.

"I believe it is best to refrain from naming the rulers of other countries, or even the nations and governments themselves. My sole aim is to reveal certain facts to young people and warn them against letting their minds be clouded. The greatest crime a person can commit during times of fitnah is to believe the liar while disbelieving the truthful. So wake up, young people. Seek the truth, ask questions, and investigate."

He also said:

سألت الشيخ ربيعاً. رحمه الله وغفر له ورفع درجته. عن الكلام في حاكم دولة أخرى فقال لي: "الذي أرى أن هذا ليس فيه شيء ثابت، وإنما يرجع لتقدير المصلحة والمفسدة." وكان سؤالى لشيخنا رحمه الله قبل كلامي في أردوغان بسبب غلو الإخوان فيه، وطعوناتهم في حكام المسلمين.

ثم اطمأنت نفسي لترك الكلام في حكام الدول الأخرى لما فيها من المفاصد، وقد تكون هناك حالات يقدرها العالم، والله أعلم. لكن كلامي هنا عن التناقضات.

“I asked Shaykh Rabīʿ—may Allāh have mercy on him, forgive him, and elevate his rank—about speaking regarding the ruler of another country. He said to me: ‘My view is that there is no fixed rule regarding this. Rather, it depends on weighing the benefits and harms.’ I had posed this question to our Shaykh—may Allāh have mercy on him—prior to speaking about Erdoğan, prompted by the Muslim Brotherhood’s excessive praise of him and their disparagement of other Muslim rulers.

Thereafter, I felt at ease with refraining from discussing the rulers of other countries due to the potential harms involved—though there may be specific instances where a scholar might make a different assessment; and Allāh knows best.

However, my focus here is on the contradictions (i.e. of Dr. al-Bukhārī, ‘Arafāt and their followers like Bādukhṇ).”

Sources:

<https://t.me/cashefattalbisat/422>

<https://t.me/cashefattalbisat/424>

<https://t.me/cashefattalbisat/425>

<https://t.me/cashefattalbisat/426>

Posted 16 September 2026 in his Telegram page, “Kashf al-Talbīsāt”, in relation to a recent 6 minute audio of Shaykh al-Bukhārī used by Aḥmad Bādukhṇ to attack Shaykh Nizār.